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SAMUEL BAGSTER et F.F. proponunt ad considerandum annon Omnium Bibliorum Sacrorum Editionem Polyglottam ad hoc tempus evulgare, et utile foret, et quod fieri posset; quæ amplecteretur eas omnes S.S. linguas (tam integras, quam fragmenta) cum iis Addendis Criticis, eoque Grammatico alioque Apparatu, quæ probata fuerint, et Bibliorum Polyglottorum impressioni ab omni parte quam maximè perfectæ necessaria esse haberentur; quæque in se contineret quidquid pretii habent quattuor ille celeberrimæ editiones—"Polyglotta Complutensia," auspiciis impensisque Cardinalis Ximenis edita in sex magnis Voluminibus A. D. 1514-7. "Polyglotta Antuerpensia" Philippi Hispaniarum II^æ sumptibus parata in octo magnis Voll: A. D. 1569-72. "Polyglotta Parisiensia" (Le Jaye) in decem magnis Voll: A. D. 1645; et Briani Waltoni "Polyglotta Londinensia" impensis plurimorum vulgata in sex magnis Voluminibus, A. D. 1653-7.

Ex quo Waltonus Episcopus magno suo operi finem imposuit prope duo sæcula elapsa sunt. In quo, utpote longo, tempore multa, quæ Bibliorum Polyglottorum editionem et pretiosiorum et venustiorum redditura sunt, tam nostrorum quam peregrinorum diligentia in lucem prodierunt: et per promptam illam liberalitatem, quæ efficit ut quidquid bodie eruditionis est in publicum usum conferatur, multis jam commodis frui licet, quæ doctis illius aliorumque operum editoribus aut penitus ignota aut inaccessa fuerunt, quæque hoc presens tempus tanquam difficili huic incepto faustum et conveniens indicare videntur.

Quo vero firma operis ratio ineatur, et validum fundamentum accuratè ponatur, et quo ex amplâ eâ, quæ in manibus est, materiâ quam maximum percipiatur commodum, ante omnia momenti est, ut consultè seligatur quid revera pretii est, et dignum quod accipiatur, utque omnia, quæ magno huic proposito non recte conducunt, seponantur et rejiciantur.

Itaque Editores per hanc consilii sui promulgationem Eruditorum animadversionem auctoritatemque præcipue querunt, rogantque ut secum communicare velint, quo ipsi monitis doctorum proficere possint, antequam Rationem aliquam exponere conentur.

In hoc temporis duobus operibus Editores diligenter incumbunt, quorum unum, "Hexapla Anglicana," jam tantum non evulgatum est, alterum, "Biblia Polyglotta Ecclesiæ," Archiepiscopo Cantuariensi, veniâ impetratâ, inscriptum, curâ Reverendi Viri Frederici Liff, D.D. ad publicationem progreditur. Quæ dum, unâ cum aliis operibus, jamjam annuntiatis, parantur et perficiuntur, querunt Editores ut liceat sibi cum iis communicare qui gravem suam auctoritatem in auxilium propositi maximè expetendi, qualis est hæc Bibliorum Polyglottorum publicatio, humanissimè præbere velint.

"Hexapla Anglicana," et "Biblia Polyglotta Ecclesiæ," cum cæteris quæ jam vulgo in manibus sunt, diligentie Editorum in operibus accurate atque omnino elegantior ornaudis pro testimonio adhiberi poterunt.

Bible

Eng

1841

T H C

English Hexapla

EXHIBITING THE
SIX IMPORTANT ENGLISH TRANSLATIONS
OF THE
NEW TESTAMENT SCRIPTURES,

WICLIF
TYNDALE
CRANMER

M.CCC.LXXX.
M.D.XXXIV.
M.D.XXXIX.

GENEVAN
ANGLO-RHEMISH
AUTHORISED

M.D.LVII.
M.D.LXXXII.
M.DC.XI.

THE ORIGINAL GREEK TEXT AFTER SCHOLZ

WITH THE VARIOUS READINGS OF THE TEXTUS RECEPTUS AND THE PRINCIPAL CONSTANTINOPOLITAN AND
ALEXANDRINE MANUSCRIPTS, AND
A COMPLETE COLLATION OF SCHOLZ'S TEXT WITH GRIESBACH'S EDITION OF M.DCCC.V.;

PRECEDED BY

AN HISTORICAL ACCOUNT OF THE ENGLISH
TRANSLATIONS.

"SURE I AM, THAT THERE COMMETH MORE KNOWLEDGE AND UNDERSTANDINGE OF THE SCRIPTURE BY THEIR SONDRIE TRANSLATIONS, THEN BY ALL THE GLOSES OF OUR SOPHISTICALL DOCTOURS. FOR THAT ONE INTERPRETETH SOMETHINGE OBSCURELY IN ONE PLACE, THE SAME TRANSLATETH ANOTHER (OR ELS HE HIM SELFE) MORE MANIFESTLY BY A MORE PLAYNE VOCABE OF THE SAME MEANYNG IN ANOTHER PLACE."

MYLES COVERDALE—"A PROLOGE YNTO THE CHRISTEN READER"—BIBLE, M.D.XXXV.

LONDON :

Samuel Bagster and Sons, Paternoster Row :

AT THE WAREHOUSE FOR BIBLES, NEW TESTAMENTS, CONCORDANCES, PRAYER-BOOKS, AND PSALTERS,
IN ANCIENT AND MODERN LANGUAGES.

ΠΟΛΛΑΙ μὲν θνητοὶ ΓΛΩΤΤΑΙ, μὴ δ' ἀθανάτοισιν.

M.DCCC.XLI

AN HISTORICAL ACCOUNT OF THE ENGLISH VERSIONS OF THE SCRIPTURES,

IN CONNECTION WITH THE PROGRESS OF THE REFORMATION:

WITH BIOGRAPHICAL NOTICES OF VARIOUS TRANSLATORS.

PART I. PERIOD PRIOR TO THE REIGN OF HENRY VIII.

I.

THE ANGLO-SAXON AND ENGLISH VERSIONS, PRIOR TO THE MIDDLE OF THE FOURTEENTH CENTURY.

IN this account it is particularly intended to trace the workings of the hand of God, in introducing the circulation of the Scriptures, and thus bringing about the Reformation in this country. In England, it has to be specially noticed, that the great instrument of the Reformation was the reading of the word of God, just as, in Germany, the attention excited by Luther's personal testimony is seen bringing the truth before all men, and as in Switzerland, we see the labours of many evangelists who preached Christ in many places.

The Anglo-Saxon and early English versions have first to be noticed, tracing out what appears to have been done prior to the days of Wiclif:—then the version of Wiclif, its causes and consequences:—a century and a half later, the labours of Tyndale and Coverdale have to be especially rested on,—and, subsequently, the various versions executed up to the year 1611, when the translation which we have in daily use, was published.

The outline of the history of the translation and diffusion of the Scriptures in English, is one from which we may learn how much cause we have for thankfulness, that we are permitted the unhindered use of the Word of God in our own tongue. The Scripture, as being the record of the Holy Ghost, concerning the love which God has shown in the gift of his Son, that his blood should be shed for sinners, was not given forth for a few merely; but it is that which is set before the eyes of all, not for them to exercise respecting it any supposed right or ability of forming a judgment of their own, but for them to acknowledge the authority of God to speak, and their responsibility to hear.

The Saxon invasions of Britain from the middle of the fifth century and onward, issued in the peopling of almost the whole of the southern part of the island with idolators; Christianity, such as it was, could only be found in the western edges of South Britain. The conversion of the Saxons to a profession of Christianity was effected by three means:—the mission of Augustine, the labours of Scottish Christians, and the efforts in some places of the conquered Britons. After the profession of the Christian religion became general on the part of the Saxons, the Scriptures were among them only in Latin, as found either in some of the versions anterior to Jerome's revision, yet extant in that day, or else in the Vulgate as more ordinarily used.

There appears to have been no objection made to vernacular translations of the Scriptures; but still no particular desire seems to have been felt for any such version; this implies at least that the Scriptures

Scripture addressed to the consciences of all.

Saxon invasion of Britain and its consequences. A. D. 450. Conversion of the Saxons. A. D. 596. Scriptures among them in Latin.

The people little acquainted

with the revelation of God.

were in the hands of the hierarchy, and that the people in general received what they knew of the revelation of God from their instructions. It is impossible to say when, or by whom, the first Anglo-Saxon version of any portion of Scripture was executed: what is known respecting any of these versions has been carefully collected by Mr. Baber, from whom the facts relative to these early versions are principally derived.*

Seventh century, Cædmon's paraphrase in verse.

The first attempt, of which we have certain knowledge, at any thing like a paraphrase of Scripture in the Anglo-Saxon tongue to which a date can be assigned, is the poem of Cædmon in the seventh century. He is thus mentioned by the Venerable Bede; "Cædmonus divinā gratiā specialiter insignis carmina religioni et pietati apta facere solebat Canebat autem de creatione mundi et origine humani generis et totā Genesis historiā, de egressu Israel ex Ægypto et ingressu in terram re promissionis, ac de aliis plurimis sacræ Scripturæ historiis." This poem, although containing Scripture histories, seems to be as little of a translation, or even paraphrase, of the Scriptures as any modern poem on Scripture subjects: but still it was a commencement; it gave some narrations of the Scripture in the vernacular tongue, and thus it may have been the precursor of real translations. The poem of Cædmon was published by Junius, at Amsterdam, in 1665. Its subject is pretty well described in the brief notice given by Bede. It opens with the fall of the angels, the creation, the deluge, the history of the children of Israel in their departure from Egypt and entering into the promised land. Nebuchadnezzar and Daniel, with portions of their histories, are also introduced.

Cædmon's poem, published in 1665. Its contents.

Literal translations in the eighth century.

Two versions of the Psalter. Aldhelm and Guthlac.

Latin Psalter with interlined version. Cotton Mss. A. 1. Vesp. A. 1.

This portion of Scripture history in verse was succeeded, in the following century, by literal translations of the Scripture lessons read in the daily services of the church. The early part of this century (the eighth) is the date to which two Anglo-Saxon versions of the Psalter are attributed; the translators are reputed to have been ALDHELM, Bishop of Sherborn, and GUTHLAC the first Saxon anchorite. It is, however, doubtful, whether either of these versions be yet in existence; one of them may, however, be possibly contained in a very ancient Psalter in which an interlinear Anglo-Saxon version has been added to the Latin text; this Psalter is said to have been one which was sent by Pope Gregory to Augustine, the monk, after his mission to this country (A.D. 596); whether the book really belongs to so very early a period can hardly be questioned with any reason;† whatever the history of this copy may be, the Latin text is very ancient, and the more modern version, which has been added between the lines, belongs likewise to a very remote period.

Bede in the eighth century translates the Gospel of St. John. Baber, p. lix. Cuthberti vita Ven. Bede.

There can be no doubt that the Venerable BEDE did in this century translate into the Anglo-Saxon tongue, the Gospel of St. John; this appears to be the first portion of the New Testament of which we have any account as being translated into the vernacular language of this country.

Durham Book A.D. 680. Cott. MSS. Nero, D. iv.

A manuscript of the four Gospels of Jerome's Latin version was copied by Eadfrid, afterwards Bishop of Lindisfarne, in the year 680; this manuscript was greatly adorned by Ethelwold, his successor in his see, (with the assistance of Bilfrid, an anchorite), with golden bosses and precious stones as well as very curious illuminations. To this manuscript, an interlined Anglo-Saxon version was, at some subsequent period, added by a priest named ALDRED: the date of this version is much questioned, but the reign of Alfred appears to be regarded as about the most probable period. This manuscript is known by the name of THE DURHAM BOOK.

The Rushworth Gloss a version of the gospel, by Farnen and Owen.

There is another Anglo-Saxon version of the four gospels, probably of the same antiquity as the one just mentioned. This version, like the former, is interlined, the Anglo-Saxon word being placed over the corresponding Latin. The version, or *gloss*, as it is termed, appears to have been the work of two individuals FARNEN and OWEN; the former having made the translation of St. Matthew's Gospel, the latter the rest of the work; this is indicated by the subscriptions at the end of the respective portions; to St. Matthew's Gospel there is subjoined "Farnen presbyter thas boc this gleosode;" (*Farnen the presbyter this book thus glossed* [i.e. interpreted]). At the end of the book there is subjoined; "The min bruche gebilde fore OWEN the thas boc gleosede Farnen, them preoste æt Harawada; (*He that of mine profiteth bede* [pray] *he for Owen that this book glossed* [and] *Farnen the priest at Harwood.*) After this, the transcriber of the manuscript has added his own subscription in Saxon characters, "Macregol depinexit hoc euangelium,

* Baber's "Historical Account of the Saxon and English Versions of the Scriptures previous to the opening of the Fifteenth Century" is prefixed to his edition of Wiclif's New Testament. It consists of but a few pages altogether, but the labour and research are such as to stamp upon them a very peculiar value.

† Baber says (p. lviii.) "It has well-grounded pretensions to be one of the books which Pope Gregory the Great sent to Augustin, first archbishop of Canterbury, soon after his

arrival in England. . . . The Latin text is written in that thin light [rather firm clear] hand, which characterizes manuscripts penned in Italy." From a collation of part of this manuscript, I find that it contains the text of the *Roman* Psalter, which was introduced at Canterbury, whereas the *Gallican* obtained a footing in other parts of England; this confirms the reputed history of the book. The interlinear Anglo-Saxon version is written in a very neat minute hand, each word standing over the corresponding Latin.

quicumque legerit et intellexerit istam narrationem orat pro Macreguil scriptori." From this subscription of Macgregol, or Macreguil, we may learn two things; first, that vernacular versions were not at that time at all prohibited; and, secondly, that the transcriber deemed that in multiplying copies, he was doing a deed which might claim on his behalf the prayers of those who read or understood the book. This valuable and interesting Manuscript is in the Bodleian Library; it is called from the name of a former owner the RUSHWORTH GLOSS.

Bibl. Bodl.
D 24. No. 3964.

ALFRED, commonly called the Great, translated the Ten Commandments, together with passages from the twenty-first, twenty-second, and twenty-third chapters of Exodus; these were prefixed to the body of laws which he promulgated. Other translations of parts of Scripture have been ascribed to him; but nothing else appears certain as having been done by him: he undertook a version of the Psalter, but did not live to execute it.

Alfred translates the Ten Commandments, &c.

In the tenth century there was a partial gloss of the book of Proverbs executed; the version being inserted between the lines of a Latin copy, through a considerable portion of the book. No part of this is a finished translation; sometimes but one Latin word in a whole line has any thing in Anglo-Saxon above it; so that it would be too much if we were to suppose that it gives any evidence that a translation of the Proverbs once existed.

10th Century.
A partial gloss on the Proverbs. Cott. MSS. Vespas. D. vi.

In the latter part of the same century were executed the versions and paraphrases of *ÆLFRIC* of the historical books of the Old Testament. He appears to have done this work with the express intention of enabling his countrymen to read the Scripture history for themselves; and to this end his work is most decidedly popular in its character: thus, some parts are literal and exact versions of select parts, while again others are loosely paraphrastic abridgments or condensations of the sacred narrative. He wrote, also, a summary account of the Old and New Testaments, from which we learn what the portions of Scripture were which he turned into Anglo-Saxon. The following appears the result of his labours;—the Pentateuch, Joshua, Judges, part of the history of the Kings as found in the six books, Samuel, Kings, and Chronicles; Esther, Job (perhaps), Judith, and the two books of Maccabees.

Ælfric's versions, &c.

Some parts literal.

His own account of his labours.

Of these books, the Pentateuch, Joshua, Judges, Job, (if indeed it be his) and part of Judith, have been published in print; that is, in fact, the whole of his versions of which we have any account, excepting the summary of the history of the Kings, the Maccabees, Esther, and the rest of Judith. It is most probable that these books are not now extant.

Part of the version of Ælfric printed in 1698.

There exists a third Anglo-Saxon version of the four Evangelists; which appears to have been made at a later period than the other two, one of the existing manuscripts was written, probably, but a little before the time of the Norman Conquest, and the version itself, may belong to a period not much more remote. The translator is unknown, but he appears, in several places at least, to have translated from the Latin version which was in use before the time of Jerome, if, indeed, he has not wholly followed such a copy. This version has been several times printed, first of all in 1571, with a preface by the learned and laborious John Fox, author of "The Acts and Monuments of the Martyrs." This edition was not very accurate, but other editors have bestowed care in amending the text; for this purpose Junius collated four manuscripts of this version, as well as the two earlier translations which have been mentioned as contained in the Durham Book and the Rushworth Gloss; these two last, however, though very valuable as separate translations, could be but of little assistance in correcting the text of another version.

A third later version of the Gospels.

The Ante-hieronymian text used. This version printed 1571, &c.

Besides this translation of the Gospels, a few manuscripts containing the Psalter are mentioned as having been written shortly before the time of the conquest. A little later than this there appears to have been an Anglo-Norman version of the Gospels, or at least a transcript of the Gospels into the dialect which was now displacing the genuine Anglo-Saxon: there are three such manuscripts known to be in existence, one of which is attributed to the time of William the Conqueror, the other two to about the time of Henry the Second. The first mentioned of these must be, I should think, *ante-dated*, for it does not seem to me likely that the effects of Norman intercourse could have so soon shown themselves in producing a marked dialect. These three manuscripts all exhibit the same translation, although with variations made by copyists; it is probable that each one sought to frame the language of the version according to what was most intelligible to himself.

Anglo-Saxon MSS. of the Psalter.

Anglo-Norman version of the Gospels.

Three such MSS.

One, of the days of Will. I.

Two, of the time of Henry II.

With these gospels ended the series of Anglo-Saxon translations of parts of Scripture; it will be plainly seen that no attempt was made to form a complete version of the Bible, or even of the New Testament; the histories of the Old Testament, the Psalms, so much used in the public services of the church, and the narratives of the four evangelists seem to have been the only parts completed. It may be, that other portions of Scripture were translated which have not come down to us.

The last of the series of Anglo-Saxon versions.

Summary of
the versions
and para-
phrases.

The following is a Summary of the Anglo-Saxon Translations and Paraphrases:—

PENTATEUCH, JOSHUA, JUDGES, and ESTHER, paraphrased by ÆLFRIC, in the latter part of the tenth century.

SOME OF THE HISTORY OF THE KINGS, and perhaps JOB, by the same.

THE TEN COMMANDMENTS in Exodus xx., and parts of the three following chapters, by KING ALFRED, in the latter part of the ninth century.

THE BOOK OF PSALMS; two versions in the beginning of the eighth century by ALDHELM and GUTHLAG. The same book, as found in manuscripts of the eleventh century.

PART OF THE PROVERBS, translated probably in the close of the ninth century.

[THE APOCRYPHAL BOOKS OF JUDITH and the MACCABEES, by ÆLFRIC in the latter part of the ninth century.]

THE GOSPEL OF JOHN, by the VENERABLE BEDE in the eighth century.

THE FOUR GOSPELS by ALDRED, probably in the end of the ninth century.

THE GOSPEL OF MATTHEW by FARMEN, probably in the tenth century.

THE GOSPELS OF MARK, LUKE, and JOHN, by OWEN, about the same period.

THE FOUR GOSPELS somewhat later. [The published translation.]

And, again, the FOUR GOSPELS in the ANGLO-NORMAN DIALECT.

To what degree the books in the above list were circulated, cannot of course be in any way ascertained. They were probably not all of them intended for the use of the priests, who ought to have known the Bible in Latin; but still it is likely that few comparatively of the people could read their own tongue: this may have been one reason why no complete version of the Scriptures was made in those days; the unlearned could not use it, the learned would prefer to read the Scriptures in Latin; it is not improbable that some of the interlined versions were made for the instruction of the priests themselves, that they might really understand what they were reading to the people. However this may be, no restraint appears to have been imposed upon the translating or the reading of the Scriptures in the vernacular tongue; and in the possession of a large portion of the word of God thus translated, the inhabitants of this country were much better off than they were at a later period, when the Anglo-Saxon dialect was become obsolete. It is not too much to conclude, that two centuries after the Norman conquest, there was far less knowledge of the Scriptures in England than had been the case in Saxon days.

After the English tongue, such as it then was, had supplanted the Anglo-Saxon, the history of Scripture translations recommences just in the same way as it did before; for as Caedmon had by his paraphrase, or compendium in verse, led the way to actual translations, so at this later period all the earliest attempts of which we know any thing to give any portion of Scripture truth in English are found in paraphrases *in verse*. The first of these was executed by one ORME, or Ormin, and hence his work is known by the name of "Ormulum;" it is a paraphrase on the Gospels and the Acts of the Apostles, in the style of Saxon poetry without rhyme; exhibiting the English language in its early state. No date appears to be assigned to this work, of which, in fact, comparatively little seems to be known: the language *may*, perhaps, indicate it to belong to some part of the twelfth century.

The next attempt at Scripture paraphrase in English is likewise in metre; it is contained in a very large volume in the Bodleian Library bearing this title; "Here begynnen the tytles of the book that is cald in Latyn tonge Salus Animay, and in Englysh tonge Sowlehele." Its contents are very various, although almost entirely consisting of religious poetry; amongst the rest is a metrical paraphrase of the Old and New Testaments; this work is supposed to have been executed before the thirteenth century; but like the Paraphrase of Orme, it is very difficult to assign a date to it.

In Corpus Christi College, Cambridge, there is a somewhat similar version of the history contained in the books of Genesis and Exodus; the date is supposed to be about the same as that of "Sowlehele;" the dialect differs, this being (according to Baber) evidently northern.

In the same college there is also an English metrical version of the book of Psalms, supposed to belong to about the year 1300. In other manuscripts (in the Bodleian Library and in the British Museum.) a version is also found partly similar, but with amendments and revisions, probably the partial adaptation of the same version to a more modern diction and orthography. These Psalters are almost the first thing that can be called an attempt at a *translation* into English. They follow the Latin Psalter which was ordinarily used in the church services, namely the *Gallican*; that is, the version of the Psalter corrected

Less know-
ledge of the
Scriptures two
centuries after
the Conquest
than in Saxon
days.

Gospels, &c.
paraphrased.
Orme's work,
"Ormulum."
Bibl. Bodl.
Junius I.

Sowlehele
MSS. Bodl.
779.

A similar ver-
sion of Genesis
and Exodus.
C.C.C.C.

The Psalms in
metre in Eng-
lish. Cir.
1300.

The same ver-
sion improved.
Taken from the Gallican
Latin text.

by Jerome in accordance with the Greek text of Origen's Hexapla; this version was adopted in the end of the sixth century in Gaul, and afterwards in Britain. This Psalter is followed as closely by this English version as the verse will permit.

The hundredth Psalm is thus given in the two forms of the English version, the original and the revised:—

ORIGINAL. C.C.C. CANT. MS. 278.

LATER VERSION. COTTON MS. VESP. D. VII.

Mirthes to god al erthe that es
Serves to louverd in faines.
In go yhe ai in his siht,
In gladnes that is so briht
Whites that louverd god is he thus,
He us made and our self noht us,
His folke and shep of his fode :
In gos his yhates that are gode :
In schrift his worches belive,
In ympnes to him yhe schrive.
Heryhes his name for lounderde is hende,
In all his merci do in strende and strende.

Mirthes to lauerd al erthe that es,
Serues to lauerd in fainenes.
Ingas of him in the sight
In gladeschip bi dai and night.
Wite ye that lauerd he god is thus,
And he us made and ourself noht us;
His folk and schepe of his fode:
In gas his yhates that er gode:
In schrift his porches that be,
In ympnes to him schriue yhe.
Heryes oft him name swa fre,
For that lauerd soft es he
In euermore his merci esse
And in strende and strende his sothnesse.

The hundredth
Psalms of both
these versions.

With these metrical versions of the Book of Psalms ends the history of known attempts to embody the Scriptures in English prior to the fourteenth century. It will thus be seen that there was far less executed than there had been in Saxon days; so that three hundred years previously an inhabitant of England would have found much more of Scripture in his vernacular tongue than would one who lived at this time.

These the only
English versions known,
prior to the
14th century.

I say *known* attempts, because assertions have been not unfrequently made of the existence of very early English translations of the whole of the Scriptures, and of course the *possibility* of such having existed is not to be denied, while, at the same time, the execution of any such version has never been *proved*. I think that it is not impossible, that any persons (such as Sir Thomas More when writing against Tynedale) who have alluded to a translation of the Scriptures into English prior to the fourteenth century, have been misled by supposing a metrical paraphrase (such as that contained in "Sowlehele") was a version of the Scriptures.

Metrical para-
phrases proba-
bly mistaken
for versions.

Before giving any account of the English versions of the fourteenth century, it will be well to consider the statements of Sir Thomas More respecting translations of the Scriptures made *long previous* to the days of Wiclif. It is clear, that any version made in the fourteenth century could not have been accurately spoken of by More as made long before the days of Wiclif.

Sir T. More's
statements
considered.

In the year 1408, when the opinions which Wiclif taught, and his translation of the Scriptures, had excited very general attention, a convention was held by Archbishop Arundel, at which several constitutions were decreed, of which the seventh runs thus:—"It is a dangerous undertaking, as St. Jerome assures us, to translate the Holy Scriptures; it being very difficult in a version to keep close to the sense of the inspired writers: for, by the confession of the same father, he had mistaken the meaning of several texts. We therefore decree and ordain, that from henceforward no unauthorized person shall translate any part of the holy Scripture into English, or any other language, under any form of book or treatise: *neither shall any such book, treatise, or version, made either in Wiclif's time, or since*, be read, either in whole or in part, publicly or privately, under the penalty of the greater excommunication, till the said translation shall be approved, either by the bishop of the diocese, or a provincial council, as occasion shall require."

The proceed-
ing of Abp.
Arundell, 1408.
Collier's Ecc.
Hist. iii. 280.
Scripture as-
serted.
Prohibition to
translate the
Scriptures.

On this constitution and its intent, Sir Thomas More thus remarks:—"Ye shall understande that the great arch heretike Wicliffe wheras *yf hole byble was long before his dayes* by vertuous & wel lerned men translated into *yf english tong*, & by good & godly people w^b deuotion & sobreness wel and reuerently red, toke vpon hym of a malicious purpose to translate it of new. In which translation he purposely corrupted y^e holy text, maliciously planting therin such wordes as might in y^e reders eres serue to y^e profe of such heresies as he went about to sow, which he not only set furth with his own translacion of the Bible, but also w^t certain prologes and glosis whiche he made therupon..... After that it was perceined what harme y^e people toke by y^e translacion prologes and gloses of Wicliffe, & also of some other that after him holpe to set

Sir Thomas
More's asser-
tion, that the
whole had been
translated long
before Wiclif's.
Dialogues, b.
iii. c. 14.

furth his secte, than for that cause, and for as much as it is dangerous to translate the text of scripture out of one tong into another, as holy S. Hyerome testifieth, for as much as in translacion it is hard alway to kepe the same sentence whole: it was I say for these causes at a counsaile holden at Oxenford provided, upon great payn, y^t no man shoulde from thencefurth translate into the englishe tongue or any other language, of his own authoritie, by way of boke, lybel or tretice, nor no man openly or secretly anye such boke lybel or tretice read newly made in y^e time of the said John Wicliffe or since, or that shoulde be made any time after, till the same translacion wer by the dyocesane, or, if need shoulde require, by a provincial counsaill approued. . . . It neither forbiddeth the translations to be read that wer *already wel done of old before Wicliffes dayes*, nor damneth his because it was new, but because it was nought, nor prohibited new to be made, but prouydeth that they shall not be read if they be miss made til they be by good examination amended, excepte they bee such translacions as Wicliffe made and Tyndall, that the malicious minde of the translator had in such wise handled it as it were labor lost to go about to mende them." In another dialogue More's interlocutor objects that the clergy burned the English Bible, without respect to the translation be it good or bad; to this More answers: "Myself haue seen and can shew you Bybles fayr and old written in English which haue been known & sene by the byshop of the dyoces, and left in leymens handes & womens to such as he knew for good and catholike folk that used it with deuocion and sobrenes. But of truth al such as are founden in the handes of heretikes they use to take away; but they doe cause none to be burned, as farre as ener I coulde wit, but onely such as be founden faultie. Wherof may be sette forth with euill prologes or glosses maliciouslye made by Wicliffe and other heretikes. For no good man would (I wene) be so mad to burn up the Byble wherin they found no fault, nor any lawe that letted it to be looked on and read."

The constitution of Alp. Arundell referred to.

More's charges against Wicliff's and Tyndale's versions.

More's statement, that he himself had seen such previous versions. Dialogues, b. iii. c. 13.

All versions to be taken out of the hands of heretics.

More's object to defend Bp. Tonstall.

A man who had the Scriptures judged to be a heretic.

A question of chronology.

More's mistakes with regard to Wicliff's version.

Dialogues, b. iii. c. 16.

Opposed to facts.

More's wonder that no approved English translation had been printed.

This statement of Sir Thomas More's was occasioned by the point which he wished to establish, namely, that Bishop Tonstall had performed a defensible, or even praiseworthy act, in burning Tyndale's New Testament; and here it is first of all to be observed, that he says, that all translations found in the hands of heretics, were taken away; this is part of the truth, but not the whole. He does not say, that within seven years before this dialogue was written, as well as at different times for more than a century previously, many persons were condemned as heretics, merely because they possessed, or had read, or had learned some portion of the Scripture in English. No question seems to have been made as to *who* was the translator of the portions in question; the Scripture, in English, was in itself made sufficient to brand men with the charge of heresy. Farther, there exists no proof, nor indeed has it been alleged, that the Scriptures of any translation at all were circulated, or commonly used by any of the laity in England; so that all that More says about translations, prior to that of Wicliff, being still *permitted*, is but an empty sound.

As to the distinct assertion, that the whole Bible was translated into English *long before* Wicliff's days, and that he himself had seen such copies, all that can be said is, that it is a mere question of chronology. He may, indeed, have meant the old metrical paraphrases; but I think it more probable that he looked on the constitution of 1408, which prohibits versions made in the days of Wicliff or since, as implying that there were previous translations in existence; he seems farther to have supposed, that Wicliff's translation was characterized by prologues and *explanatory glosses*; and thus a copy in which these were found, he would attribute to Wicliff, while one in which they were absent, he would regard as being what he termed the far older version. But, indeed, I believe that in all this, More knew very little about what he was speaking of, as little as he did of Tyndale's Testament; and thus he praised a translation which really was Wicliff's, while he condemned, most sweepingly, another, with glosses, which was made a little afterward.

Sir Thomas More again speaks to the same import, with regard to the Scriptures being kept by the clergy from the people. "I haue shewed you, y^t they kepe none from them, that can no more but they mother tong," "but such translacion as be either not yet approued for good; or such as be alrede reproued for naught as Wickliffes was and Tyndals. For as for other olde ones y^t were before Wickliffes daies, remain lawfull, and be in some folkes hands." This was very little in accordance with known facts; and More himself lets us know that he was *not very certain* about the date of those Bibles which he attributed to periods anterior to that of Wicliff: he seems to wonder that no translation had been made, and formally approved by the clergy or some one bishop, so that it might be printed without fear of penalty, like other books; he had before asserted the free use of translations, made before the days of Wicliff, to be permitted, but adds, "Yet I thinke ther will no printer lightly be so hote to put anye Byble in prynte at hys own charge, wherof y^e losse shoulde lie hole on his own necke, & than hang upon a DOUBTFULL TRYAL whether if first copy of his translacion was made before Wicliffes days or since; for if it were made synce it must be approued before the pryncing."

Thus, after all, More lets us know that it would hang upon a *doubtful trial* whether any of the English copies of the Scriptures, then in existence, were translated before the days of Wiclif or not; observe, More had stated such a translation to have been made *long before* Wiclif's, this could not then have been in the fourteenth century; likewise he had said, that *the whole Bible* had been so translated, so that no versions of particular parts would help him out of his difficulty. I think that I need say no more to make it plain that Sir Thomas More's statements afford *no proof* of the execution of a version of the whole Bible, anterior to that of Wiclif. Those who have affirmed this, seem to have commonly copied either from Sir Thomas More, or from one another.

More thoroughly contradicts himself.

There does not thus appear any thing like evidence of the existence of an English version of the Scriptures, either of the Old Testament or of the New, prior to the fourteenth century; and further it may be said, that to the same century may be ascribed the first translation, of which there is authentic information, of any portion at all of the word of God into *English prose*. The first of the translators of this period was RICHARD ROLLE, hermit of HAMPOLE, who has been most commonly known by the latter name, being designated agreeably to the custom of the age, Richard Hampole, or simply Hampole; the place from which he took this appellation, is near Doncaster. This hermit lived in the early half of the fourteenth century, and his object in making translations of parts of the Scripture appears especially to have been occupation and amusement. The portion of Scripture, the translation of which may be with certainty ascribed to Hampole, is the book of Psalms; which he turned together with the Hymns of the Church into English, subjoining a comment to each verse. Hampole thus speaks in the prologue to the Psalms: "In this worke y seke no straunge Englishe, bot esieste and communeste, and siche that is moost lyche to the Latyne; so that thei that knoweth not the Latyne by the Englishe may come to many Latyne wordis. In the translacione y folewe the lettre as much as I may, and there y fynde no proper Engliche I folewe the wit of the wordis so that thei that shal reede it, thar not drede erryng. In expownyng I folewe hooly Doctors, and resoun: reproxyng synne... For this boke may comen into summe envious manns honde... and suche wolles seye that I wiste not what I seyde, and so do harme to hymself and to othur."

No evidence of an English version of the Old or New Testament prior to the fourteenth century, Richard Rolle of Hampole. Fourteenth century.

The Psalms with a comment. Hampole's prologue, Bib. Reg. Mus. Brit. 18. D. 1.

His manner of translating, and of expounding.

The following may be taken as specimen of Hampole's version: the Latin Psalter which he follows is the Gallican. Psalm xxiii (Lat. xxii).

Psalm xxiii. A specimen of Hampole's version. The first in English prose. Bib. Reg. Mus. Brit. 18. D. 1. Psalm 1—79.

"Our lord governeth me and nothyng to me shal wante: stede of pasture that he me sette.

"In the water of betyng forth he me brougte: my soule he turnyde.

"He ladde me on in the stretis of rygtwysnesse: for his name.

"For win gif I hadde goo in myddil of the shadewe of deeth: I shal not dreede yueles, for thou art with me.

"Thi geerde and thi staf: thei haue counfortid me. Thou hast greythid in my sygt a bord: agens hem that angryn me.

"Thou fattide myn heued in oyle: and my chalys drunkenyng what is cleer.

"And thi mercy shal folewe me: in alle the dayes of my lyf.

"And that I wone in the hous of oure lord in the lengthe of dayes."

But although Hampole commenced thus the translation of Scripture into English prose, he seems to have preferred greatly to follow in the path which had been trodden before him; he made a translation in verse of the seven penitential psalms; a paraphrase in verse of certain portions of Job; and also a profuse paraphrase on the Lord's prayer.

Hampole's translation in verse.

Besides this translation of the Psalter by Hampole, there are two other versions of the same book extant, the date of which appears to be about the same as his; one of these resembles Hampole's version, the other is widely different.

Two other versions of the Psalter.

Besides these three versions of the Psalter, there is likewise mentioned by Lewis a manuscript in the library of Benet College, Cambridge, containing a gloss on the following books of the New Testament:—the gospels of St. Mark and St. Luke, the epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, [the apocryphal epistle to the Laodiceans,] Thessalonians, Timothy, Titus, Philemon, and Hebrews. From the existence of a gloss comprehending so very large a portion of the New Testament, I think it very probable that the whole of this division of the Scriptures was about that period thus rendered into English; this manuscript may in fact be a portion of such a work.

A gloss on part of the New Test. (Lewis Hist. Trans. p. 16) MS. Benet Coll. Camb. P. vi.

The following is a sample of this gloss, as communicated to Mr. Lewis by Dr. Waterland:

Mark i. 1. "And he prechide sayande, a stalworther thane I schal come efter me of whom I am not worthi downfallande, or knelande, to louse the thwonge of his chawcers."

A specimen of this gloss.

Mark vi. 22. "When the doughtyr of that Herodias was in comyn and had tombylde and pleside to Harowde, and also to the sittande at mete, the king says to the wench."

Mark xii. 1. "A man made a vynere, and he made aboute a hegge, and grofe a lake & byggede a tower."

Mark xii. 38. "Be se ware of the scribes whylke wille go in stolis and be haylsede in the market and for to sit in synagogis in the fyreste chayers."

Luke ii. 7. "... and layde hym in a cratche: for to hym was no place in the dyversory."

Lewis states the accompanying comment to be much like that of Hampole upon the Psalter; whether this version be the production of Hampole or not, it is at least the most important step in biblical translation which had as yet been made in English. I know of no data upon which to ascribe this work to Hampole, except that which may be supposed to be deduced from similarity of style, and this is very far from a sure criterion. In this, however, we have the labour of some one who in a remote age diligently toiled in the then unwonted field of Scripture translation; and who did far more than had ever been accomplished since Anglo-Saxon days. This work was probably executed for private edification rather than for public circulation, by some priest seeking (as Mr. Baber conjectures,) to instruct those over whom he was set.

A partial translation of the Evangelists in the northern dialect is found in a manuscript in the British Museum, which contains the Gospels for the Sundays throughout the year, translated into English, together with an exposition. The following is a specimen of this version:—

John i. 19—28: "And this is the testimoninge of Ion whan the Iues of ierulm sent prestes & dekenes vnto Ion baptist forto aske him what ertow. And he graunted what he was, & asensaide nouȝt. And he graunted & said, for y nam nouȝt crist. And hii asked him, what ertow than, ertow ely? And he answered, I nam nouȝt eli. And hii saiden, Ertow a pphete? And he answered and said, nai. And hii said to him, what ertow, that we may ȝif answer to hem that sent us, what sais tow of the seluen? I am a noice of the criand in desert that dresceþ our lordes wai as Isaie saith. And hii that were sent thei were of phariseus. And hii asked him and said to him wharto baptizes too, ȝif thou ne be nouȝt crist, ne heli, ne prophete? Ion answered to hem and saide. I ȝow baptize in water: florothe he stode in middes of ȝou that ȝe ne wot nouȝt, he schal com efter me that is made tofore me of whom inam nouȝt worthi to undo the thwonge of his schoes. Thes thinges ben don in bethaine beyond iordan ther Ion baptized."

The object which the translator of these portions proposed to himself was probably that of making those events of our Saviour's life which are narrated in the Sunday Gospels intelligible to those who were ignorant of Latin. As yet there does not appear to have been in England, either a desire on the part of the people to possess the whole of the Scripture in their own language, or an attempt on the part of the ecclesiastical authorities to forbid this. The close connexion of the translations hitherto noticed with the services of the church is to be borne in mind: these versions have been mostly Psalters and Church Hymns, or else portions of the New Testament which were frequently read in the Latin services, which were clothed in an English dress, apparently by those who belonged to the Roman priesthood, and who carefully guarded the text so translated by their own commentary.

I do not question that these partial translations were instruments of blessing to some of those into whose hands they came. There is a power in the word of God, even if it be but partially known, and the Holy Ghost may apply to the conscience of a sinner even a small portion of His own revelation concerning Christ. But it does not appear even likely that these versions were at all widely circulated; indeed this would be contrary to all probability, when the state of literature in England at that time is considered. Thus something was yet to be waited for, which should give a sufficient impulse to cause laborious pains to be taken to transcribe and circulate the English Scriptures. It was not enough that they should be translated. If they were to be known by the people, they must be forced upon their attention by some new and unwonted means. This was not long delayed.

It is probable that these versions already mentioned, which appear to belong to the fourteenth century, were executed in either the earlier half or not much beyond the middle of it; what others were made at that time (if any) I cannot find. I have noticed all of those to which any allusion is made by Mr. Lewis or Mr. Baber, together with making what farther inquiry was within my power. It will be seen, that nothing which has been mentioned has at all borne out the assertion of Sir Thomas More, as to the Scripture, both of the Old and the New Testaments, having been translated into English before the days of Wiclif. More's assertion is utterly unsupported so far as evidence goes, even though the length of time, "*long before Wiclif's days,*" were not rested upon as a material point. The fallacy of the assertion, if strictly taken, I have already shewn.

The comment like that of Hampole.

A partial translation of the gospels. MSS. Harl. 5033, called in the catalogue "Mirror of Sermons for the whole Year." A specimen. John i. 19—28.

The object of the translation.

These early versions closely connected with the services of the church.

These partial translations probably instruments of blessing. Although but little circulated.

These versions belonging to the earlier half of the fourteenth century. No evidence to warrant Sir T. More's assertions.

There was thus an open field left in biblical labours in England with regard to two points; first, the making of an English version of the whole of the Old and New Testaments; and secondly, the circulation of such a translation after it had been made. We have no account of any attempt to attain either of these objects.

It may be well to re-state what the translations and paraphrases of Scripture in English were which had been made previous to the latter part of the fourteenth century.

THE PARAPHRASE IN METRE, WITHOUT RHYME, OF THE GOSPELS, AND THE ACTS OF THE APOSTLES, executed by ORMIN.

THE METRICAL PARAPHRASE OF THE OLD AND NEW TESTAMENTS contained in the collection entitled "SOWLEHELE," supposed to be prior to the year 1300.

THE NORTHERN PARAPHRASE OF GENESIS AND EXODUS (of about the same date), in Corpus Christi College, Cambridge.

THE METRICAL PSALTER, of about the same date.

THE REVISED VERSION OF THE PSALMS, somewhat more modern than the preceding.

THE PROSE VERSION OF THE PSALTER, by RICHARD ROLLE of HAMPOLE, before the middle of the fourteenth century.

THE METRICAL VERSION OF THE PENITENTIAL PSALMS, part of JOB, and THE LORD'S PRAYER, by the same.

TWO OTHER PROSE VERSIONS OF THE PSALMS.

THE GOSPELS OF MARK AND LUKE, and the EPISTLES OF ST. PAUL.

THE NORTHERN TRANSLATION OF THE DOMINICAL GOSPELS.

Summary of the English versions or paraphrases prior to the middle of the fourteenth century. The metrical versions, &c.

The prose translations.

II.

SOME ACCOUNT OF WICLIF TO THE TIME OF HIS TRANSLATION OF THE SCRIPTURES.

THE earliest version of the Scriptures into English, which either excited much attention, or was the instrument of any known important results, is most certainly that of JOHN WICLIF. I say this without hesitation, although I neither forget the Anglo-Saxon translations of various portions of the word of God, nor do I overlook the objections which have been from time to time raised against the claim of Wiclif as being the first English translator of the whole of the Scriptures.

Wiclif's version the first which excited much attention, or produced important results in England.

The Anglo-Saxon versions have been already spoken of, but I again advert to them in connection with the translation of Wiclif: I do it for this simple reason, that those versions do not in any way stand in competition with his. They may have been very important in the days in which they were made; they may have afforded the means of learning the revealed will of God to many whose eyes had been otherwise blinded; God may thus have made them instruments of blessing to those who needed the light of his truth; but still, it must always be remembered, that in Wiclif's day they were utterly obsolete. They occupy, it is true, an important place in the history of the vernacular versions of this country, but it would be as unreasonable to call the Vulgate *Italian*, as the Anglo-Saxon Gospels *English*; there is as little parity, as to language, between the translation of Ælfric and that of Wiclif, as there is between those of Jerome and Diodati. No one would put the Latin versions of the Scripture amongst the Italian translations, and just so the Anglo-Saxon versions belong to a wholly different category from that of Wiclif.

The Anglo-Saxon versions in no sense competitors of Wiclif's.

Obsolete in the fourteenth century.

But we have this question to examine, "Was WICLIF's the first *English* translation?" This is, of course, a point of considerable interest; and it becomes especially so, when we have that translation, together with the effects which it produced, as the objects under examination. Even if I should not be able to give an answer wholly explicit or satisfactory to this inquiry, I shall, I believe, be at least able to bring forward certain collateral points which throw some light upon the claim of Wiclif to originality, even if they do not establish it. Some remarks on this point have already been made.

Was Wiclif's the first *English* translation?

The point which I wish first to bring forward and prove is, that Wiclif's was the first *published* English version of the Scriptures. I use the word *published* in the sense in which it was continually used, prior to the invention of printing; *now* we have affixed a certain conventional sense to the term, which never could have been used before the present mode of multiplying books was introduced; and thus, in speaking of the publication of Wiclif's version, I speak according to the use of the word in the fourteenth century, and not according to that which was introduced in the latter half of the fifteenth.

Wiclif's the first *published* English version.

Publication of works prior to printing.

Giraldus Cambrensis publishes some of his works by reading them in an open place.

What then would have been formerly regarded as the publication of a work? This was commonly done, either by the author employing copyists, and thus multiplying transcripts for sale, or else by his depositing his work in any place (a convent or college library, or the like), to which learned men might both have access, and have the opportunity of making copies: or else the author used some means for letting the contents of his work be publicly known, and then preparing transcripts for any who might be sufficiently interested to have such copies made. It was in this last mentioned manner that Giraldus Cambrensis published some of his works. He lived in the reign of Henry II., and was one of the companions of Baldwin, archbishop of Canterbury, during his journey through Wales, in preaching the Crusades. Giraldus, wishing to publish some of his works, had a pulpit erected in an open thoroughfare at Brecon (of which place he was archdeacon), and there he read his works aloud, so that those who passed might listen, and any who wished for copies, had the opportunity of having them transcribed. This may serve to illustrate the means which, in former days, were taken to publish any works which had been written or translated.

To return, then, to Wiclif. I do not believe that it has been objected by any, that an English translation previous to his had ever been published; and even if this objection were raised, I do not think any *proof* could be brought forward in support of such an opinion. Observe, it is not enough that a translation be *made*, for this is not in itself publication; but means must be taken to diffuse such a translation amongst those who would read it. This attempt to diffuse constitutes the very essence of publication; and I do not think that this can be even alleged of any version prior to Wiclif's. Let individuals have made versions to any number for their own private use, let copies of these have been preserved among the secluded treasures of many libraries, still nothing whatever would have been done, which could at all render the labour of Wiclif an uncalled-for work.

Multiplication of copies of Wiclif's version.

Knyghton de Eventibus Anglie, col. 2644.

The publication of the Scriptures made a ground of accusation against Wiclif.

Knyghton's heavy complaints.

It is most evident that Wiclif must have used no small diligence in his publication of the English Scriptures: this is proved; first, by the numerous copies which have come down to our day in spite of the prohibition issued in the year 1408;—and, secondly, by the notice which was taken of the fact of this version being so much diffused. The testimony of the enemies of Wiclif sufficiently proves this point;—thus Knyghton* says, “The gospel, which Christ delivered to the clergy and doctors of the church, that they might, themselves, sweetly administer to the laity and to weaker persons with the hunger of their mind according to the exigency of the times and the need of persons, did this Master John Wyclif translate out of Latin into English . . . whence through him it became vulgar and more open to the laity, and women who could read, than it used to be to the most learned of the clergy, even to those of them who had the best understanding.” Knyghton then goes on to speak of the contempt which, he says, was thus cast upon the Scripture. Unless we suppose that this Romish writer was led by his zeal to exaggerate greatly the effect which Wiclif's version produced, we cannot help concluding that the diffusion of copies almost as soon as the translation was made, must have been very wide: but let every allowance be made for Knyghton's zeal that may be thought needful, it is impossible to doubt that much of what he says, must rest upon the simple facts of the case. Knyghton thus continues his lament over the diffusion of God's word; “And in this way the gospel pearl is cast abroad, and trodden under foot of swine, and that which used to be precious to both clergy and laity, is rendered, as it were, the common jest of both. The jewel of the clergy is turned into the sport of the laity, and what was hitherto the principal talent of the clergy and doctors of the Church, is made for ever common to the laity.” I do not wonder at these remarks; they are just what might have been expected concerning the reading of the word of God from the mind of one who knew not its value as being the revelation of God. Strange, indeed, that the book which testifies of Christ and His precious blood, should be deemed unfit for the eyes of sinners who need the knowledge of that truth of God; but yet this is not stranger than the fact, which continually occurs, of this book being owned and upheld as coming from God, and yet of its testimony being utterly disregarded.

I rest upon the unsuspected testimony of Knyghton as a proof of the publication of Wiclif's translation;—he proves this in two ways, first, in direct statement of this diffusion: and secondly, in mentioning the resulting consequences: with his sentiments in connection with the subject, of course I can have no sympathy, but this in no way renders his testimony suspicious.

There is thus a peculiar interest attaching to the version of Wiclif; it came forth in a day when Christ's Gospel was scarcely preached, and when human observances of every kind were substituted for that faith through which man, in himself a lost sinner, is justified before God: but although the darkness around were such, yet there was thus a ray of light introduced, a ray which served to show how foul was the

* Henry Knyghton was a cotemporary of Wiclif, and a canon of Leicester.

The peculiar interest attaching to Wiclif's version.

atmosphere in which it was shining. Surely it is impossible not to see the overruling hand of God in this: surely we have to ascribe this precious testimony to His truth and Gospel, as having been brought about by His grace. The fact of such a version having been made and diffused at such a period, does, I think, manifest this working of God: but it will make this still more evident, if the causes which led Wiclif to this work be duly considered. In order to ascertain these causes of his undertaking, it will be needful briefly to glance at his previous history and circumstances.*

John Wiclif is supposed to have been born in the year 1324, at a village in Yorkshire, from the name of which he, like other ecclesiastics of that period, took his surname, if indeed it were not his family name also, which is not impossible. In the year 1340, he was one of the original students at Queen's College, Oxford, but he removed shortly after to Merton College, which was then the most distinguished in Oxford. In 1356 his first treatise was written, bearing this title: "The Last Age of the Chirche." It was occasioned by the manner in which England and other countries had been visited with a devastating pestilence, a little while previous to the writing of the tract in question. Its contents exhibit a conscience deeply exercised by the evil and corruption which on every side prevailed in that which was called the Church of God, and the calamities which were to be expected in consequence of these abominations. He looked upon two periods of especial suffering to the Church previous to the coming of the Lord Jesus in the clouds of heaven. Two such periods had already elapsed since Christ had set up His church upon earth; the one, the persecution of the Church by Pagan rulers; the second, the entrance of heresy: "That is put of bi wisdom of seyntis, as the firste was cast out bi stedfastnesse of martiris." With regard to the two periods of peculiar evil to the Church which were yet to be expected, the first would be (as he judged), calamity arising from "the pruyi heresie of synonyans;" the last would be the time of the dominion of *Antichrist* (whom he clearly regarded, in common with almost all early writers, as an individual person), the period of whose "comynge only to God is knowen."†

I rest particularly upon this first publication of Wiclif's, because (although the greater part of it is filled with fanciful calculations out of the Abbot Joachim) I think that in it is to be traced the germ which was developed in his after life and writings, his version of the Scripture itself not excepted. He saw corruption in every class of those who bore the name of Christians; and this was the more manifest in those who were specially standing in eminence of station in the Church. Every thing being thus out of course, there was but one thing for which he looked, and that speedily—the righteous vengeance of God. While all around him were glorying in the name of *Church*, he testified that this boast was but adding to the condemnation of those that made it. In fact, the *apostasy of the Church* is plainly pointed out, and the resulting consequences are dwelt on. He supposes that secular power would rise on the ruins of ecclesiastical. However peculiar the sentiments and opinions, and wildly fanciful as are both his citations from the real or pretended writings of the Abbot Joachim and others, and also his own comments as contained in this tract, may now seem to some, yet, in parts, there appear points of valuable truth, setting forth principles which are often overlooked in this day, as they were in his.

But in this tract, Wiclif does not only speak of judgment as being the inevitable consequence of the apostasy of the body (according to Romans xi. 22.), but he likewise points out that security which God giveth to those who believe in the name of the Lord Jesus Christ. He thus concludes his tract:—"Whanne we weren synful & children of wraththe, Goddis sone cam out of heuene, & preying his fadir for his enemyes, & he deyed for vs thanne myche rathere we ben maad riȝtful bi his blood schule be saued. Poul writith to the romayns, v. c°. He schal praye for vs. Ihūs wente into heuene to apere to the semlant of God for vs. Poul to the hebrees: The whiche semlant he graunte vs to see that lyueth & regneth without eende, Amen."

* In these notices, I have mostly followed Baher and Vaughan; the work of the latter is valuable for the light which it throws upon the periods at which the various works of Wiclif were written: in this way his conduct becomes much more intelligible, and the insinuations of Milner and others are shewn to be undeserved. If the researches of Vaughan have not all the importance which he claims for them, they are at least as far, or farther, from the insignificance which some have chosen to ascribe to them. His researches as to the events of Wiclif's life, and the dates of his writings, have, I should think, much more precision than his account and estimate of his opinions. Indeed this latter field was much the more difficult.

† While these pages were in the press, I received a little book entitled, "The Last Age of the Church, by John Wycliffe,

now first printed from a Manuscript in the University Library, Dublin. Edited, with Notes, by James Henthorn Todd, D. D., &c." This little volume contains 103 small pages, of which fourteen only comprise Wiclif's tract. The preface and notes of the Editor form the rest of the volume: had these been omitted, there are but few to whom the tract would have been intelligible. The opportunity which I have thus had of comparing Vaughan's account with the book itself, makes me much regret that I am obliged, in several instances, to take my citations from him. A modernizer of an ancient writing ought to take care that he does not make his author say something which he never intended. I thank Vaughan for what he has done, but I should have been still more obliged, if he had given his citations *verbatim et literatim*.

Birth of John Wiclif, 1324.

1340.
Isat Queen's College, Oxford.

Removes to Merton College.

He writes "The Last Age of the Chirche," 1356.

M.S. Trin. Col. Dub. class c. tab. 3. No. 12.

p. xxxv.

Two periods of peculiar evil expected.

Simony. Antichrist.

The apostasy of the Church marked out.

The inevitable consequence of apostasy marked out, as well as the security of any and every believer.

p. xxvi.

Rom. v. 9.

Heb. ix. 24.

The general corruption of the Church marked by covetousness.

The true key to the understanding of the motive of this tract is to be found in the corruption which existed in the Church of Rome at this time; a corruption which is only equalled by its boldness and freedom from all attempts at concealment. *Money* seemed to be the one object sought by all classes in the Church, while every portion of Christian doctrine was of course frittered away. It is impossible to say by what means God had wrought upon the soul of Wiclif, we simply have the fact as proved by the results; his conscience was evidently deeply aroused. We shall find that his mind gradually opened to more and more truth, but many of the principles which were afterwards farther developed had been contained in this tract. So far as I know, his later writings were not replete with fanciful speculations.

1360.
Wiclif opposes the mendicant friars.

It was in 1360, four years after the time when the tract just mentioned was written, that Wiclif was known at Oxford as the opponent of the mendicant friars, a body of men whose conduct and character had undoubtedly led to many of his previous reflections on the condition of the Church. We shall find that from that time and onward, these friars were continually harassing and opposing the reformer. The mendicant friars had by their encroachments excited much opposition on the part of those who hated fraud and duplicity. Richard Fitzralph (commonly called Armachanus), who was chancellor of the University of Oxford in 1333, was their determined opponent, both at that time as well as subsequently, when he became (in 1347) archbishop of Armagh. He died in 1360, the year in which Wiclif succeeded to his place in this contention. With regard to these new orders, Wiclif considered that if God had indeed conferred them on the Church, it was done just in the same manner as that in which the Israelites received a king, namely, in chastisement. The controversy with the friars appears to have led Wiclif to the close study of God's word, a circumstance of considerable subsequent importance.

The mendicant friars opposed by Armachanus, Abp. of Armagh, 1347.

Wiclif's opinion with regard to the origin of the friars.

1361.
Rector of Fillingham, and warden of Balliol College.

The following year (1361) Wiclif was presented to the rectory of Fillingham, and chosen Warden of Balliol College, in the University of Oxford. In December 1365, however, he accepted the office of warden of Canterbury Hall, being so appointed by Simon Islip, then archbishop of Canterbury. This situation involved him in no small trouble; and circumstances connected therewith first brought him into direct collision with the Papacy. Archbishop Islip was himself the founder of Canterbury Hall, which was to consist of a warden and three scholars (all chosen from amongst the monks of Christ Church, Canterbury), and eight secular clergy. This arrangement he afterwards saw fit to alter, by removing the warden and the other three monks, and placing in their stead secular scholars. The first warden who had been appointed was a monk named Woodhall, a doctor of divinity, a man apparently of ability, but of a most ungoverned temper. This he shewed in his management of Canterbury Hall, where the disputes between the regular and the secular clergy (*i. e.* those who belonged to monastic orders and those who did not) ran high: in fact, it could hardly be otherwise, when such incongruous materials were attempted to be blended together. In consequence of the dissensions, Archbishop Islip availed himself of a right which he had intended to have reserved to himself in his deed of foundation, for the subsequent regulation of the Hall.

1365.
Warden of Canterbury Hall.

The constitution of the house.

Woodhall the first warden.

Dissensions.

The constitution of the house changed.

As soon as Archbishop Islip was dead, the rejected warden, Woodhall, appealed to the new archbishop, Peter Langham, in hopes of obtaining the wardenship from which he had been deprived by the preceding archbishop. In March, 1367, Woodhall was restored, although it was done in direct contravention of the intention of the founder of the Hall; and in consequence, Wiclif appealed from the archbishop to the Pope. The decision at length, after some years, was given in favour of the monks, and against Wiclif; and not only was the secular warden thus excluded, but it was declared that none except monks were to have any claim to admission to that Hall. This contest is so far of importance, as having been the first direct contact into which Wiclif was brought with the Papacy, as well as because the whole of the opposition which was made to him by the monks resulted from their enmity having been excited by his testimony against their corruptions. It is of course evident, that at the time of Wiclif's appeal to the Pope, he did not question the authority of the Papacy in ecclesiastical matters, while at the same time he was actually engaged in opposing the temporal authority of the Roman bishop.

Woodhall appeals to Abp. Langham, and is restored, March, 1367.

Wiclif appeals to the Pope, who decides against him.

Urban V. claims sovereignty over England, 1365.

The demand laid before Parliament.

In 1365, not long before the appeal respecting Canterbury Hall had been brought before the Pope, the claim of temporal authority over England was revived by Urban V. and the annual tribute of a thousand marks, and the whole of the arrears for thirty-three years was now demanded. This demand having been made to Edward III. in 1365, he submitted the question to the decision of Parliament in the following year. They went so far as to threaten the Pope with war in case he should attempt to enforce his claim. A monk, one probably of those who had felt the lash of Wiclif's testimony on the corruption of the Church, published a book upholding the papal claim, asserting the realm of England to be forfeited to the Pope, and calling upon Wiclif to disprove the assertion. To this Wiclif replied, stating what was involved in the question. He refers to the proceedings of the English Parliament relative to the

A monk challenges Wiclif.
His reply.

claim, adopting, it is clear, a considerable portion of the sentiments which are introduced. It comes, in fact, to a question of *simony*. If the Pope had a pecuniary claim on England, it must be for some advantage to be bestowed by him: the Pope could only dispense spiritual blessings; thus the admission of the papal claim would be a direct sanction of the sale of spiritual advantages, and thus it would be the admission of sanctioned simony. Thus this was no mere political question, there were far higher principles involved; it was one which displayed the utter rottenness of the whole system of things called spiritual then existing in Europe.* It is no marvel that the Pope should have given his judgment against such a free-spoken appellant.

The question simply one of simony.

The principle involved.

In 1368, while the appeal was yet pending, Wiclif exchanged the rectory of Fillingham for that of Ludgershall, also in the diocese of Lincoln.

Fillingham exchanged for Ludgershall, 1368.

In 1370, the Pope gave his definite sentence in favour of Woodhall: and, two years after, a confirmation was procured from the king, a bribe of two hundred marks (equal to a very large sum of the present day) having been employed to obtain it.

The Pope decides against Wiclif, 1370. The king confirms the decision.

In 1372, John Wiclif took his degree of doctor in divinity, and became theological lecturer at Oxford—a position of no small importance, when occupied by such a man,—in which he both had, and used, the opportunity of expounding scripture to his auditors; which not only produced important results in many of them, but which likewise appears to have imbued the mind of Wiclif himself more and more with the truth of God, set forth by the Holy Ghost in the Word. In fact, Wiclif, who had before been known as the steady opponent of the friars, the bearer of a righteous testimony against simony, even though it were found in the Pope himself, the deplorer of the apostasy of the Church, now stood as the setter forth of the truth of God, before those by whom the theological lectures were attended; he had not merely to combat error, but likewise to teach *truth*.

Wiclif takes his degree of D.D. and becomes theological lecturer at Oxford.

In the documents which have come down to us, as portions of the theological lectures of Wiclif, it is interesting to see how earnestly the person and the work of the Lord Jesus Christ are pressed upon the attention of the auditors; no introduction of any thing whatsoever save the blood of Christ between the soul of a sinner and God. This becomes a point of exceeding importance, when the testimony of Wiclif, in a corrupt age, is considered; he was not merely one who saw how simony and corruption abounded on every side in the nominal church of God;—this might have been noticed by any observer through dint of mere intellect;—but he saw the enormity of these things in their true light, from regarding them as set in contrast to the revelation of God. Services, of one kind or another, were introduced and recognized as having something to do with the acceptance of the sinner; and, after all, the degree of nearness wholly depended upon certain things to be done by certain priests; these matters were, in that day, *fully relied on*; men had confidence in them, instead of depending only on that blood which has been shed for many for the remission of sins. I give one extract, which shows how firmly Wiclif opposed even the most dearly cherished superstitions of his age:—“Many think that if they give a penny to a pardoner, they shall be forgiven the breaking of all the commandments of God, and therefore they take no heed how they keep them. But I say thee for certain, though thou have priests and friars to sing for thee, and though thou each day hear many masses, and found chauntries and colleges, and go on pilgrimages all thy life, and give all thy goods to pardoners; all this shall not bring thy soul to heaven. While if the commandments of God are revered to the end, though neither penny nor halfpenny be possessed, there shall be everlasting pardon, and the bliss of heaven!” On this extract I would remark, that the contrast which Wiclif draws, is between the commandments which *men* had framed, and the commandments which had been given by *God*; if this distinction be not borne in mind, it may lead to the strange mistake of supposing that the doctrine of Wiclif savoured of a righteousness of our own, wrought out by our own obedience, instead of the righteousness of Christ, which is made ours by faith. This is hardly the place to enter upon specific proof that the doctrinal sentiments of Wiclif were utterly opposed to every thing of self-righteousness, and that they fully recognized the teaching of Scripture as to human depravity and inability. *Man's* commandments he speaks of with condemnation, while he upholds *God's* commandments as being the way of salvation:—“And this is *His* commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment.”

Contrast of this to the then current doctrines.

Extract from Wiclif on the Decalogue, Vaughan i., p. 329.

Commandments of men contrasted with the commandments of God.

Wiclif no advocate of self-righteousness.

Such, then, was the manner in which Wiclif gave his instructions as divinity lecturer at Oxford: standing, be it remembered, in the midst of Papal abuse, and not merely displaying the deformity of error, but

Wiclif's lectures stand in striking contrast to the errors of his day.

* It is probable that the monkish controvertist made his appeal to Wiclif on account of the situation which the latter held: it appears from his reply, that he was at that time chaplain to the king.

opening, likewise, the word of God, and giving forth its blessed testimony of revealed truth; a work which not only fitted him for the labour of translating the word of God, but which likewise appears to have led him onward to the undertaking of the arduous task.

Two years after Wiclif became the professor of Divinity at Oxford, he was sent as such by Edward III., together with the bishop of Bangor, and others, on a mission to Pope Gregory XI., respecting certain encroachments with regard to reservations of benefices, &c. which he had attempted to make in England. The place at which the negotiation was to be carried on was Bruges; where the commissioners appear to have arrived in or about the month of August, 1374. The proceedings were lengthened out for a considerable time, so that Wiclif does not appear to have left Bruges till July, 1376; having thus been for nearly two years in contact with the utter corruption of the Papal emissaries. The principal English commissioner was subsequently richly rewarded by the Pope, being immediately translated to the see of Hereford, and thence, in 1389, to St. David's, both of these translations having taken place by virtue of papal "provisions." Wiclif, during his absence (November, 1375,) was presented by the king with the prebend of Aust in the collegiate church of Westbury, and subsequently with the rectory of Lutterworth. These facts show pretty plainly how these men had respectively conducted themselves in their mission.

The protracted stay of Wiclif, at Bruges, was probably not a wasted period of his life. We have seen how his heart had learned to mourn over the corruption of the church visible,—how he traced back these evils to that sin which first brought corruption into the early church in the case of Ananias—the sin of covetousness;—how afterwards he traced this simony up even to the visible and ostensible earthly head of Christendom, the Pope himself;—and how in his public teaching he had pointed away from the many things which had been introduced "after the commandments and doctrines of men," to the sufficiency of the revelation of God in His word, as setting forth the atonement of Christ:—but now we see him in a new position, he is brought into immediate personal contact with the venality of the Roman bishop, a position in which he not only had his previous impressions strengthened, but, likewise, he was led to act even with more decision than before, in opposition to that which was so contrary to God and his truth. From the time of Wiclif's return from Bruges to the time of his death, we find that his mind was rapidly opened to see one truth after another as standing in opposition to papal delusion; and, also, that his testimony was so marked as to call forth all the vindictive feelings of those who sought to uphold the existing circumstances and condition of the Church.

The stay of Wiclif at Bruges appears to have brought him into contact with the duke of Lancaster—John of Gaunt—one who had but little liking for either the conduct or the principles of prelates, priests, or monks; but this prince appears to have regarded them rather in a *political* than in any other light; and his subsequent protection of Wiclif appears to have proceeded from this political feeling, and not from any true apprehension of the principle of obedience to the truth of God by which Wiclif himself was guided. The patronage of John of Gaunt was an exceeding hindrance to the testimony of Wiclif, instead of being a help as many have vainly thought.

Seven months after the return of Wiclif from Bruges, his unwelcome doctrines had obtained such a degree of notoriety, that he was summoned to appear before the convocation; this assembly met on the third of February, 1377; and the day, on which he was to meet the charges made against him, was the 19th of the same month. It does not precisely appear what the exact charges were which were brought against Wiclif, but it is probable that they resembled those which were, a little while afterwards, made the ground of accusation against him by the Pope himself. In appearing before the convocation, Wiclif, doubtless, encountered no inconsiderable danger. At this juncture, John of Gaunt saw fit to befriend him with his patronage, which, however kindly meant, produced only disastrous consequences: for, instead of Wiclif having an opportunity of defending himself, and testifying for the truth, the convocation at St. Paul's became a scene of disgraceful contention between the duke of Lancaster and Courtney the bishop of London, in which, however, the decency of the conduct of the latter put that of the duke to shame.

When Wiclif appeared at St. Paul's according to the citation, he went thither accompanied by John of Gaunt, and Henry, Lord Percy, Lord Marshal of England; the former of these was, at this time, the king's eldest surviving son, and, in fact, was the most important person then alive belonging to the royal family of England. St. Paul's was crowded with persons, so that it was with difficulty that Wiclif, and those with him could make their way to the place where the bishops were assembled. This occasioned some tumult, of which William Courtney, bishop of London, took notice, and his indignation was increased when he saw the companions who were with Wiclif. As Lord Percy was making way for Wiclif through the crowd, the bishop regarding him as taking too much upon him, said to him,—“Lord Percy, if I had known

July 26, 1574.
Wiclif sent to
Bruges by
Edward III.,
on a mission to
the Pope.

Delegates ar-
rive at Bruges
August, 1374,
where they re-
main till July
1376.

Wiclif made
prebend of
Aust, and
rector of Lut-
terworth, by
the king.

The sufficiency
of the revela-
tion of God
urged by Him.

He opposes the
whole papal
authority.

John of Gaunt
at Bruges at
the same time
as Wiclif.

Wiclif sum-
moned before
the convoca-
tion, Feb. 19th,
1377.

John of Gaunt
befriends him;
this leads to a
disturbance.

beforehand what *maisteries* you would have kept in the church, I would have stopt you out from coming hither."

The duke of Lancaster.—"He shall keep such maisteries here, though you say nay."

Lord Percy.—"Wiclif, sit down, for you have many things to answer to, and you need to repose yourself on a soft seat."

Bishop Courtney.—"It is unreasonable that one cited before his ordinary, should sit down during his answer. He must and shall stand."

The duke of Lancaster.—"The Lord Percy his motion for Wiclif is but reasonable. And as for you, my Lord Bishop, who are grown so proud and arrogant, I will bring down the pride not of you only, but of all the prelacy of England."

Bishop Courtney.—"Do your worst, Sir."

The duke of Lancaster.—"Thou bearest thyself so brag upon thy parents, which shall not be able to help thee, they shall have enough to do to help themselves."

Bishop Courtney.—"My confidence is not in my parents, nor in any man else, but only in God, in whom I trust, by whose assistance I will be bold to speak the truth."

The duke of Lancaster [in a low tone].—"Rather than I will take these words at his hands, I would pluck the bishop by the hair out of the church." These intemperate words of the duke in addition to what had before passed, occasioned a furious tumult, owing to which all proceedings against Wiclif were for the present dropped.

It is but an act of justice to state most fully, that there appears no ground whatever for charging Wiclif with being in any way accessory to this disgraceful disturbance.

Thus ended the citation to St. Paul's, leaving Wiclif, in one respect, in a new position; not merely that of a witness for the truth of God against its enemies, but also that of one whose testimony drew forth the enmity not merely of his old antagonists the friars, but likewise of his ecclesiastical superiors. Not having the particulars of the life of Wiclif, from the time of his return from Bruges, up to the meeting of the convocation, we are, of course, uncertain as to the grounds of accusation which the assembled prelates had against him. These grounds must have been either something found in his writings, or else what he had advanced in his public lectures at Oxford, or else in his parochial instructions at Lutterworth. The only question for Wiclif now was, whether he should succumb to the weight of human authority, or go on in obedience to God at all hazards.

Some months passed away before any incident occurred in the life of Wiclif of which we have received any account: this period was probably spent partly at Lutterworth and partly at Oxford. Meanwhile his adversaries were not idle. This is evinced by the fact of the papal thunders having been called down upon the devoted head of the reformer. Four bulls were sent forth by Pope Gregory XI., bearing date May 22, 1377.* Three of them were addressed to the archbishop of Canterbury (Simon Sudbury), and the bishop of London (Courtney), authorising and requiring them to cite, restrain, and imprison John Wiclif on certain charges; they were to ascertain his opinions, and transmit them to Avignon for judgment. The fourth was addressed to the University of Oxford, in the fear lest Wiclif and his doctrines found succour and support there. These four bulls were accompanied by a letter to Edward III., reciting the powers with which the archbishop and bishop were invested by the accompanying bulls, and requiring his countenance and support in carrying them into effect. The charges were such as shewed how sensibly the Pope felt any thing like a questioning of his authority. They appear to me to be probably the same in substance as the charges before the convocation, and they may have been thus transmitted from the Pope in consequence of intelligence of the termination of the citation of Wiclif to St. Paul's. This is made the more probable, from the fear which the bulls express, lest the king and princess of Wales, and others of the royal family, should be tainted with the doctrines of Wiclif, a fear, for which the previous conduct of

The contention between the duke and Bp. Courtney. Fuller's Chur. Hist. p. 135.

Wiclif in no way implicated in the disturbance.

The position in which Wiclif was now placed.

The Pope's bulls against him. 11 Cal. an. 1377.

The charges against Wiclif.

* Vaughan, in common with others, gives the date June 11, (vol. i. p. 370), but this clearly is a mere oversight. He likewise speaks of the prelates being "instructed to employ their vigilance that the king, the prince of Aquitaine and Wales, and others of the nobility, and the counsellors of the sovereign, may not be defiled with the errors adverted to" (vol. i. p. 371). It should be "princess of Aquitaine and Wales;"—Johannam principissam Aquitanie et Wallie. The Prince of Wales, Richard of Bordeaux, was then a child, while his mother was a person (as was shortly after shewn) of no small power or influence.

I mention these things, because accuracy is very desirable, especially when controverted subjects are to be treated of; I can generally rely upon the *facts* stated by Vaughan, but in these minutie his work needs correction. Vaughan's appendix contains the documents which supply the data required for the detection of these errors. It may also be well to state, that the princess of Wales is styled shortly after by Vaughan "the queen-mother," when, in fact, she was really but princess dowager of Wales and Aquitaine, and mother of the king (Richard II.)

John of Gaunt gave some grounds, and which was likewise borne out by the subsequent conduct of the princess.

The "conclusions" with which Wiclif was charged.

A few words may be needful to explain the charges themselves:—They were the "*conclusions*" deduced in part from the writings of Wiclif, and in part, apparently, from some of his instructions which had been reported by those who took offence at them. These "*conclusions*," let it be observed, were not expressed in Wiclif's words, nor did they contain in any sense an epitome of his doctrines: they were simply certain conclusions attributed to him, expressed in the terms of his accusers; the subjects of them being those which were supposed more or less to affect the power of the Pope. I say, *were supposed*, because really it quite betrayed the weakness of all papal claim, for the very first of these conclusions to be objected to. I will give this *first* "*conclusion*," in order that the over-sensitiveness of Gregory XI. may be fully seen:—"The whole race of men agreeing, has no power, apart from Christ, of simply ordaining that Peter and all his race should rule politically for ever over the world." Truly he who styled himself the successor of St. Peter must have had strange thoughts, if he imagined that this absurdly phrased "*conclusion*" was one of such magnitude. All thought of authority derived from Christ himself seems to have left the pontiff's mind. The oft-quoted "*Tu es Petrus*," was for a while forgotten, and the Pope wished something to be asserted which would ascribe to *man* little short of omnipotence. I notice this "*conclusion*" thus particularly, because we learn in this manner how little the Pope had really to lay to the charge of the reformer, and on what absurd grounds he framed these charges against him.

The first of the "conclusions," "*Totum genus humanum concurrentium citra Christum non habet potestatem simplicem ordinandi, ut Petrus et omne genus suum dominetur in perpetuum politico supra multum.*"

There are other things to be noticed, before we arrive at the citation of Wiclif in consequence of these charges, and the answers which he made to them. One month after the date of the Bulls and the letter to Edward III., that king died (June 21, 1377), and this doubtless occasioned some delay in acting upon these formidable powers. When the first Parliament of Richard II. met, questions came before them connected with the right of the Pope to demand the treasure of the kingdom. This was, in fact, the question regarding simony, which had been before taken up by Wiclif. He again used the opportunity to bear his testimony against the principle of pecuniary demands being made upon nations, for what were termed spiritual objects. The question of the political power of the Pope, which was put before him by the House of Commons for his opinion, he meets by an apposite citation from Bernard, who himself had argued against this from the words of the Apostle Peter, and of Christ himself. This testimony of Wiclif, at such a juncture, with the torrent of papal wrath ready to break forth upon him, is valuable, as shewing how calmly he could look at the existing state of things irrespective of the circumstances in which he, as an individual, stood. It was in October 1377, that Wiclif gave this memorable testimony against the simony of the nominal church.

Edward III. died June 21, 1377. The first Parliament of Richard II.

The question of the temporal power of the Pope answered by Wiclif out of Bernard.

October, 1377.

The first public notice taken of the papal bulls. Causes of delay.

The university of Oxford receives with great reluctance the bull addressed to them.

Abp. Sudbury requires the chancellor to cite Wiclif within thirty days. Dec. 18, 1377.

Wiclif appears at Lambeth; nothing decided against him.

Sir L. Clifford forbids to condemn him.

A document presented to the Prelates by Wiclif; he remarks on the "conclusions,"

No public notice appears to have been taken in England of the papal Bulls, until about a month after this time. It is probable that the death of Edward III., and the subsequent events, occasioned this delay. Perhaps there was no one who saw fit to act according to the request which the Pope in his letter had made to Edward III., seeing that this might have drawn forth the enmity of John of Gaunt, whose power had rather increased in consequence of his father's death. However this may be, the papal Bull was at length presented to the University of Oxford; but it was very reluctantly received, and the authorities there do not appear to have been inclined in any way to act upon it. Archbishop Sudbury wrote to the chancellor of the University, requiring him to cite Wiclif to appear at St. Paul's, in answer to the mandate of the Pope, within thirty days from the 18th of December, 1377. Wiclif's actual appearance was at Lambeth, and not at St. Paul's; it may be that the prelates did not wish to renew the tumultuous scenes of the preceding year. However, nothing was decided against Wiclif. Many persons, avowing their attachment to his doctrines, entered the chapel where the assembly was held, and this appears to have intimidated the prelates; and after this Sir Lewis Clifford coming, it is said, as a messenger from the widow of the Black Prince, the mother of the reigning monarch, forbade the prelates to injure Wiclif, or to proceed to any definite condemnation of him or his doctrines. It is to be remembered, that the Pope had reserved for himself the right of passing sentence upon Wiclif; what the prelates had to do as the delegates of the Pope, was to imprison Wiclif, examine him on the articles of accusation, and transmit the results to Rome. With the injunction of Sir Lewis Clifford the bishops complied: thus the Lambeth citation produced no results which could harm the intended victim. The conduct both of the people and of the princess dowager of Wales, proves how widely the doctrine of Wiclif was known and respected.

But although the proceedings against him were thus cut short, yet there exists a document which he appears to have presented to the bishops on this occasion. He makes his observations upon the "*conclusions*" transmitted by the Pope, refuting the charges based on them, and on some points stating his own doctrines

—those doctrines to which he judged his mind had been opened by the Spirit of God out of the Word. In order to understand this document aright, it is needful to recollect what he was commenting upon: he had the Pope's "conclusions" about his doctrine; and for that which had been absurdly stated by the Pope, of course Wiclif cannot be deemed responsible; and yet, strangely enough, Wiclif has been condemned for meeting the objections against some of the "conclusions" in the way in which such strange propositions deserved. The first of the "conclusions" has already been given; he now remarks upon it, that as all power and dominion will be put down by Christ, according to 1 Cor. xv., so it is impossible for men to give any perpetual government to Peter and his successors. This has been called an evasion; if it be so, I am unable to perceive it: to me it only appears to be a truth, the statement of which was elicited by the foolish charges contained in the "conclusion." His opposition to the *whole* character and claim of the papacy was not yet that which it afterwards became.

After the Lambeth citation, Wiclif published some remarks upon the articles of accusation. In these remarks, he speaks freely of the conduct of the papacy; one sentence has an especial importance when the subsequent labours of Wiclif are borne in mind:—"Let him [the Pope] not be ashamed to perform the ministry of the church, since he is, or at least ought to be, the servant of the servants of God. But a prohibition of reading the sacred Scriptures, and a vanity of secular dominion, would seem to partake too much of a disposition towards the blasphemous advancement of Antichrist, especially while the truths of a scriptural faith are reputed tares," and said to be opposed to Christian truth by certain leaders, who arrogate that we must abide by their decision respecting every article of faith, notwithstanding they themselves are plainly ignorant of the faith of the Scriptures. But by such means, there follows a crowding to the court [of Rome] to purchase a condemnation of the sacred Scriptures as heretical, and thence come dispensations contrary to the articles of the Christian Faith." From this extract from Wiclif's "Sort of Answer to the Bull," we learn, I think, that the conduct of the Pope had resulted from influence backed by pecuniary considerations; and also, that in the opposition to the doctrines which he held, he looked on it as being directed against the Scriptures, and not against himself. We see how he had learned the authority and sufficiency of the Scriptures as the means which God had provided for the communication of truth; and this may, I judge, be regarded as one of the indications that his mind was tending towards that labour for which his name is to be held in most grateful remembrance—the translating and publishing of the Scriptures in English. These expressions may, however, have been occasioned by his having already commenced his work of translating; and this being known, may have led to further attempts to crush him. I merely suggest this as being *possible*, while the title which Wiclif gave to the document in question, seems to intimate that it referred to the previous bulls, and in them no mention is made of any thing so obnoxious as a vernacular translation of the word of God.

An anonymous adversary, whom Wiclif calls "Mixtus Theologus," appears at once to have attacked him on the point of the infallibility and jurisdiction of the Pope. To this attack Wiclif replied, and there appears little doubt but that the positions assumed by "Mixtus Theologus" led the mind of Wiclif into more distrust of the authority of the papacy than he had before felt. He had looked on it as having become corrupt, he now began to regard it as essentially evil. It is of great consequence in judging of the conduct and principles of Wiclif, to observe that this change was wrought *subsequent* to the Lambeth citation. The assertion of papal infallibility, brought forward by "Mixtus Theologus," had amounted to this:—that it was not possible that the Pope could commit mortal sin, and that every thing which he ordained must be just. Wiclif's reply is remarkable; his mind instantly recurs to *Scripture*; and it is the authority of the Scripture which in itself destroys this claim on behalf of the papacy. He says, that if "Mixtus Theologus" were right in the doctrine which he had advanced, the Pope might exclude any book of the Scripture from the canon, that he might introduce any novelty in its place, that he might thus alter the whole Bible, make the very Scripture heresy, and establish that which is contrary to truth for catholic doctrine. In this reply, reference is made to the papal decision, which was yet pending, respecting the doctrines advanced in connection with the "conclusions;" but Wiclif's mind was becoming, at this very time, more emancipated than it had been from subjection of any kind to the see of Rome.

Wiclif meanwhile was at liberty: the prelates were hindered from using the papal authority with which

* In the Bull of Pope Gregory XI., addressed to the University of Oxford, he speaks of a tare having sprung up amongst the pure wheat,—*lolum inter purum triticum*—of their university. To this Wiclif alludes, understanding apparently the doctrine which he had taught to be compared to the tare. The Bull goes on to lament that the University took no pains

for the extirpation of this tare—*circa extirpationem hujus lolii*. What can this be called but "handling the word of God deceitfully?" The framer of this Bull gathered his phrases from the words of our Lord in Matt. xiii., and yet he uses them in direct contravention of the words, "*Let both grow together until the harvest.*"

Wiclif's "Sort of Answer to the Bull."

Wiclif's exhortation to the Pope.

The reading of the Scriptures not to be prohibited.

The Romish court bribed.

Wiclif regards the attack as being against the Scriptures.

Wiclif's mind turned towards the translation of the Scriptures.

"Mixtus Theologus" attacks Wiclif.

He regards the popedom as being essentially evil.

The assertions of "Mixtus Theologus."

Wiclif's appeal to Scripture.

Its authority above all popes.

they were commissioned to touch his person, and they were restricted by the papal Bulls themselves from pronouncing judgment with regard to his doctrine. Thus, until the decision of the court of Rome could be transmitted to England, the prelates could not restrain Wiclif from propagating his doctrines; thus strangely had the resolve of the Pope to be himself the judge, defeated the purpose which it was intended to answer, namely, the effectual repression of the obnoxious tenets.

The unrestrained freedom of Wiclif, both as to person and testimony, would probably have not continued long, had not very peculiar circumstances occurred relative to the papacy in this very year. Gregory XI. died on the twenty-seventh of March, probably without having received from Archbishop Sudbury, and Bishop Courtney, any account of the examination of Wiclif, as to his doctrines, or of the ineffectual attempts to imprison him. On the death of Gregory, there was a warm contention for the papal chair, between Urban VI. and Clement VII.; this schism of the papacy was undoubtedly one of the causes of Wiclif's tranquility. Nor was this time unemployed by the Reformer, for he used it not only to write on the refutation which the schism gave to the claim of infallibility, and on "The Truth and Meaning of the Scripture," but also to execute his ENGLISH TRANSLATION OF THE SCRIPTURES. Few things were ever more marked by the guiding hand of Providence than was this; how was Wiclif, whom popes and prelates sought to crush, to find leisure for this mighty labour? Was he to give up defending those doctrines of truth, to which his mind had been gradually opened by the Holy Ghost, in order to accomplish the work of Scripture translating? or was he to leave his countrymen just as he found them, ignorant of the word of God, and devoid of it in their own tongue? The good providence of God rendered neither of these alternatives needful, and thus ample time was afforded to Wiclif to carry on and complete his version.

The papal schism a cause of Wiclif's tranquility.

He writes "The Papal Schism."

"The Truth and Meaning of Scripture."

His English version of the Bible.

The marked providence of God respecting this translation

The motives which influenced Wiclif to translate the Scriptures.

A version of the Scriptures needful, if he would not give up the ground on which he contended.

Wiclif's period of repose, 1378—1381.

Many works written at this time.

Wiclif's illness at Oxford, 1379. The friars visit him.

Wiclif's coadjutors in his work of translation.

Nicholas Hereford, Baber, p. lxi.

Notice in Mr. Douce's MS.

It is not difficult to trace the motives which influenced him in engaging in this work; he had spoken boldly of the state of the church, he had questioned the authority of the Pope; first, as to things temporal, and, at length, as to things spiritual; and the only ground on which he found that he could rest, was *the Word of God*; he had felt, step by step, his individual responsibility to God; this responsibility he had, both in preaching and in writing, enforced upon others; his testimony was not given merely to the learned at Oxford, but likewise to his parishioners at Lutterworth, and in his writings, to his countrymen at large. How, then, were those, on whose consciences he was thus pressing individual responsibility, to know *what* is and what is not, the truth of God? It became necessary to translate the Scriptures, or else to give up all the ground on which he was contending. Even if it were granted that other versions of the whole Bible then existed, at least they were not in common circulation; and thus that work was done by Wiclif, by which the memory of the doctrine which he taught, and the appeal which he made to the word of God, was kept alive.

The period during which Wiclif appears to have been unmolested in the continuance of his labour of translating the Scriptures, and defending, by various writings, the doctrines which he had learned from them, continued from the Lambeth citation, in 1378, to the spring of 1381. The works which he put forth during this interval, prove how unwearied was his assiduity in upholding the truth of God against all opponents; marvellous, indeed, does the retrospect appear of the position which Wiclif occupied during these three important years.

But, although he was unmolested by either ecclesiastical or secular authority, he had other hindrances. In the early part of the year 1379, he was severely ill with palsy at Oxford. It was during this illness, that some of his old antagonists, the mendicant friars, came to him, and exhorted him to repentance of his testimony against them; he was then supposed to be almost at the point of death; but being raised in his bed, he addressed the reproaching friars, "I shall not die, but live, and again declare the evil deeds of the friars!" And so, indeed, he did; not merely in his tract, entitled, "Objections to Freres," but far more in the publishing of the Scriptures in English,—the testimony of God Himself against all and every form of false doctrine, or of corrupt practice.

It is probable that some of the friends of Wiclif were his coadjutors in the making of his translation; this is confirmed by a notice which is found written in one MS. of this version, at the end of a portion of the apocryphal book of Baruch. "Explicit translacionem Nicolay de Herford;" from this it appears that Nicholas Hereford, who was one who had received many of Wiclif's doctrines, had translated a particular portion, concluding with part of this book.* But be Wiclif's fellow-workers who they may, this is certain, that to him was the work attributed, in his own day, by his adversaries: he was the individual through whose energy it had been carried on and executed.

* "This remarkable notice is subscribed by a different hand, and with a less durable ink, than that used by the transcriber of the MS., and, if not written by Hereford himself, was

probably done by one who had good authority for what he thus asserted by his pen."—*Baber*, p. lix.

The version, when made, was widely diffused; even if the transcribers were the only persons in England who were imbued with the doctrines which Wiclif taught, then the number of those who had received them must have been far from inconsiderable. It is remarkable how *sensitively* the name of Wiclif was connected in the minds of those who upheld the Papal doctrine and dominion, with the translation of the Scriptures; in fact, his name, his testimony against Rome, and that great work, seemed as though they were inseparably conjoined, and that they must thus stand or fall together. The opposition of the ecclesiastical authorities was soon manifested against Wiclif's translation, so that it became a dangerous matter for any part of it to be transcribed or possessed; this opposition became, in 1408, an absolute prohibition, and thus it is almost certain, that the copies of this version which have come down to us, were mostly made previous to that year; it is even probable that many, or the greater part of them, were copied immediately on the translation having been executed. I shall have occasion shortly to notice the prohibition of 1408 more particularly.

Wide diffusion
of the version.

Opposition
raised against
Wiclif's ver-
sion in 1408.

Such, then, were the circumstances which led to the first publication of the Scriptures in English. A priest, whose heart God had opened to receive successively many portions of truth; who was so thrown into contact with the papal intrigues, as to see the full working of the evil of the system; and who had before his eyes the deeds of the friars, so that he found the corruption to pervade the whole of the nominal church, from the highest to the lowest; stood forth as a witness for the Truth in the midst of the corruption, and pressed home upon the consciences of men their responsibility of individual allegiance to God: his voice was heard far and wide; many were induced to question the papal authority, and ceased to rely upon what was then given forth as truth; while he, who had taken the bold stand in testimony, puts into their hands the Word of God, the written record which declares both what are the *grounds* of our allegiance, and *what* the obedience which we, as true to our allegiance, are called upon to render.

Circumstances
which led to
the circulation
of the Bible in
English.

Wiclif's testi-
mony leads to
his version of
the Scripture.

III.

SOME ACCOUNT OF WICLIF'S VERSION.

THE importance of this version is such, that some account of its execution, and other circumstances connected with it, seem almost to be required; at least, without them, the notice of the labours of Wiclif would be very defective.

Notice of the
version itself.

This translation of the New Testament was made (as has been already said) from the Latin Vulgate, and not from the original Greek. This was rendered necessary for two reasons; first, it is exceedingly improbable that the knowledge of Greek possessed by Wiclif was at all sufficient to enable him to translate from that language. He introduces Greek words in some of his writings, but this by no means implies that he was more learned in this respect than his cotemporaries in the west of Europe; and, also, it is not likely, even if Wiclif had been competent to translate from the Greek, that he could have found a Greek copy of the New Testament to have used for the purpose; since it was not until after the taking of Constantinople by the Turks in 1453, that copies of the Scriptures and other manuscripts in Greek became dispersed by the fugitive Greeks throughout the western parts of Europe. These two reasons shew completely, that if the New Testament were to be translated into English at all, it must be from the Latin. Until Dr. Linacre introduced Greek literature into England, there was scarcely any thing known in this country either of that language or of works therein.

The version
made from the
Vulgate, and
why.

Greek scarcely
known in the
West of Europe
at that time.

Greek MSS.
not then to be
obtained.

Greek litera-
ture introduced
into England
by Linacre.

The Old Testament was translated from the Latin for reasons similar in their kind to those which rendered the translation of the New from that language a matter of necessity: it belonged to a later and more critical age to use the originals in forming vernacular versions of the Scriptures. However desirable it may be constantly to recur to the fountain, in order that the water may be drawn in all its purity, it is the part of wisdom for those who are prevented from having access to the well-spring, to take from the stream lower down.

The original
text not used
for translation
till a later
period.

The Latin Vulgate having then been the medium from which Wiclif translated, the inquiry arises, how far is the *Version of a version* to be trusted as conveying the revealed truth of God? I have already spoken of the wisdom of using and circulating a translation made from another version, when it is impracticable for one to be framed from the original. Now in considering the merit of a version when formed from another, there are these two things to be considered; first, the character of the primary version from which the other is made; secondly, the accuracy with which that primary version is represented by the second translator. In the case before us then, we have to look at the Latin Vulgate, and to inquire what are its merits

The value of a
*Version of a
version*.

What are the

merits of the Vulgate as a version.

Some account of the early Latin versions.

The Old Test. translated from the Septuagint.

The labours of Jerome. He translates the Old Test. from Hebrew into Latin.

His correction of the Latin versions of the New Test.

Jerome's corrected version gradually supersedes those which had preceded it; the Psalms an exception.

The Latin Vulgate never strictly identical with the version of Jerome.

A mixed text formed.

Various readings in course of transmission.

Inaccuracy of the common copies of the 14th century.

The testimony of the author of "Elucidarium Bibliorum."

Latin copies compared to form a text; this probably done previous to the execution of Wiclif's version.

as a version. This must be contemplated apart from all considerations as to its elegance of language or the contrary. How far does it accurately represent the original Greek? To this question but one reply would I believe, be *now* given by any who have critically examined that version, viz. that it is, on the whole, an accurate version, one which at the time when it was made did very tolerably represent in Latin the Greek original. Very soon after the diffusion of Christianity in the western provinces of the Roman empire, especially in those of Africa around Carthage, versions of the Greek Scriptures were executed for the use of those Christians to whom the Latin was the vernacular language. The books of the Old Testament were translated out of the Septuagint Greek version, in consequence of the inability of the translators to make use of the Hebrew original. These versions (of the New Testament especially) were exceedingly numerous; and from various causes, partly from the mistakes of transcribers, and partly from the want of any one established version, these translations became very inaccurate, many interpolations creeping into the text through the insertion of glosses and other scholia. In the latter part of the fourth century Jerome undertook the task of translating the books of the Old Testament out of the original Hebrew, so that there might be in Latin an *immediate* version; and thus the translations formed mediately from the Septuagint were no longer the channel through which the Old Testament was known. With regard to the New Testament, Jerome did not undertake any labour so onerous as he had with regard to the Old; he simply corrected some of the copies then in use, so as to form a version which should not be very discrepant from the original.

This corrected version of Jerome gradually superseded those inaccurate translations which had previously been used in the West; the Psalms, however, were retained in all the services of the Church according to the old or ante-hieronymian version with but little alteration, because from their being so frequently used, it was thought to be too great a change to substitute a version altogether new. With regard to other portions of the Scripture, the version and recension of Jerome were in the main adopted, yet not without some portions of the older translations being retained; this appears to be especially the case in the New Testament; so that even in its early days the Latin Vulgate was never strictly identical with the version of Jerome; while at the same time it was chiefly the text of his recension. The manner in which the Latin Vulgate text was thus formed, may, I believe, be traced to two causes, 1st. The difficulty that was felt in entirely giving up the versions which were in common use, led to the retention of not a few terms, expressions, and glosses, which had been extruded by the critical labours of Jerome; and, 2nd. The practice of *altering* copies in which the text of some of the older versions was found, so as to make them in some sort conformed to Jerome's recension. The consequence of this was the formation of a mixed text, in which the influence of the earlier versions is plainly to be traced.* Thus, if the Vulgate had simply been the version or recension of Jerome, it would have more accurately represented the original; but still even when every allowance is made it must be acknowledged that the Vulgate was a tolerably fair version for accuracy. Of course, in its transmission, various readings have crept in just as in other ancient writings which have come down to us; so that no one Manuscript copy is to be relied on as truly and precisely giving the original text of that combination of the version of Jerome with the preceding translations which was at first the Vulgate; and thus we cannot judge from the commonly printed copies what in all respects this version once was. In the fourteenth century, it is certain that the commonly circulated copies were generally *less* accurate than those which are printed, although in some respects there have been alterations made for the worse. Such then was the state of the version from which Wiclif undertook his translation. How then did he form or select a text from which to frame his version? The author of the prologue,† entitled "Elucidarium Bibliorum," at the end of the year 1395, says, "The commune latyne bybles have more nede to be correctyd than hath the englyshe bible late translated." This implies that there was some particular reason which rendered the copy which Wiclif used peculiarly accurate; and when we find in the same prologue an interesting account of the collation of various Latin copies so as to form a standard text, previous to translating, it seems most probable that something of the kind had been done previous to the execution of the version of Wiclif. It is true that the collation mentioned in the prologue is spoken of as being introductory to the making of the *second* version (1395), but this does not at all preclude a similar process having been carried on as a preparation for the former version. I rest upon

* Amongst the Harleian Manuscripts in the British Museum there is a curious example of this systematic method of correction. This Manuscript (1772) contains some of the Epistles and the Revelation written by a very ancient hand, and corrected in the manner above described by a more recent but still an ancient corrector.

† This prologue belongs to a version of the Bible into English which was made a very little time after that of Wiclif; the prologue and the version itself will be noticed in their proper place.

these two things, 1st. the author of the prologue knew the inaccuracy of the common Latin Bibles, and yet asserts the comparative correctness of the English version which had then been for some little while executed; 2nd. he also mentions the process by which he and others obtained a more correct copy for the basis of their version; thus it becomes more than probable that some similar means had been taken by Wiclif and his coadjutors. Indeed it may be that John Purnay himself, who appears to have been the author of this prologue, and was much associated with Wiclif, was one of those assisting in a previous work of collating Latin Bibles, and this collation was the commencement of a more extended labour previous to the making of the later version. These will not be regarded as mere conjectures, when the direct testimony to the comparative accuracy of Wiclif's text, is duly weighed.

Ed. 1550.
Chap. xv.

The author of this prologue probably an assistant of Wiclif.

How far does the version of Wiclif accurately represent the Latin text.

The testimony of the author of the prologue.

This testimony not that of a mere blind admirer.

Wiclif's version very literal.

This testimony fully borne out by examination.

What is to be understood by the comparative purity of Wiclif's Latin text.

Glosses in the Latin retained. 1 Pet. iii. 22.

2 Pet. i. 10.

Numerous glosses in the Ante-hieronymian versions.

Having thus briefly considered the first of the two questions which arise in connection with a *Version of a version*, namely, the character of the primary version from which the other is made,—I have now to examine the second, i. e. the *accuracy* with which that primary version is represented by the second translator. We have seen that Wiclif had a very tolerable ground-work for his version in the Latin Vulgate, and that in some manner there was an accuracy more than was then common in the text from which his version was made: how far did Wiclif acquit himself as a competent translator from the Latin? In discussing this, it is well again to refer to Purnay's prologue, in order that we may see how this version was appreciated in the time in which it was made. The passage already quoted from this prologue, in which the version is spoken of as needing correction less than the common Latin Bibles, proves not only the general accuracy of the *text* employed, but likewise that the *translation* was well executed; because if *this* had been incorrectly done the commendation would have been wholly misplaced. This testimony is not to be regarded as that of merely a blind admirer, it comes from one whose critical labours must have been in that non-critical age very extraordinary; and what is more, although the writer thus commends the earlier version, yet he himself takes in hand another, thus shewing that in his judgment it might be amended in some respects. Now what was the objection which the author of the prologue had against the version of Wiclif? Why, after having commended it, did he think it an advisable work to put forth another? Now I think that if the *intended character* of the version to which the prologue belongs be considered, it will be seen that he looked on the translation of Wiclif as being *too literal*, and too close in following the Latin idiom. He says that in making the new translation, they resolved that it should *not be literal*, but that it should be according to the *sense* and meaning of the text. Thus we find from Purnay's prologue, a cotemporary testimony to the exactitude and fidelity with which Wiclif had made his version.

This judgment, so soon expressed after the death of Wiclif, is fully supported by the closest examination which can be given to the version. It is impossible to compare it with the Vulgate without seeing how attentively the translator has sought, without being *too servile*, to express all that the Latin expresses, and if possible in the same manner. It is not improbable, that Wiclif was the more particular in thus adhering, when he could, to the *form* of the Latin phrase, in order that his version might be used as a help to those who wished to learn to read the Scriptures in Latin: we know that this influenced Hampole in causing him to use the Latin idiom when he could, and even words of Latin origin in preference to those which are more purely Saxon.

In speaking of the comparative purity of the Latin text used by Wiclif, it is not of course affirmed that he possessed any peculiar power of detecting and eliminating mistakes and intrusive glosses; I merely take the testimony of Purnay's prologue, and what I should understand would be this, that Wiclif's text was that which appeared the most correct from a comparison of old copies; whatever had crept into the text in them was of course retained in Wiclif's version. The following may be taken as instances:—1 Pet. iii. 22. *Vulg.* "Qui est in dexterâ Dei, mortem deglutiens ut vitæ æternæ hæredes efficeremur; profectus in cælum subjectis sibi angelis, et potestatibus, et virtutibus." *Wiclif*—"That is in the riȝthalf of god. [And swolowith deeth: that we schulden be made eiris of euerlastynge liif,] he ȝede in to heuene : and angels ⁊ poweris and vertues ben made sugetis to hym."

2 Pet. i. 10. *Vulg.* "Quapropter, fratres, magis satagite, ut per bona opera certam vestram vocationem et electionem faciatis." *Wiclif*—"wherfor britheren be ȝe more bisie, that [bi good werkis] ȝe make ȝoure clepyng ⁊ chesyng certeyn."

These are manifest instances of glosses which have obtained insertion in the Latin text, so early as to appear like an integral portion of it. In fact there were many such interpolations in the old ante-hieronymian versions, and several have been transferred from thence into the Vulgate. Were any object to be answered by so doing, a list of such passages retained by Wiclif might be swelled to a considerable amount.

Wiclif's variations from the Clementine Vulgate.
1 Cor. x. 17.

The following are instances of variation in the text of Wiclif from the Clementine, or *now* commonly received text of the Latin Vulgate.

1 Cor. x. 27.

1 Cor. x. 17: "for we many ben o breed and o bodi, alle we that takun part of o breed and of o cuppe." These last four words are found in some manuscripts, and in the *Sixtine* edition of the Vulgate, although now rejected.

Introduced words originally part of the Vulgate.

1 Cor. x. 27: "if any of hethen men clepith ȝou to soper and ȝe wolen go." "To soper" is a phrase circumstanced precisely like that which has last been mentioned.

Scholia in the Latin text of Wiclif do not make against its antiquity.

It is probable that in both of these passages the words which stood in Wiclif's Latin text were a part of the Vulgate originally. I mean a part of the *mingled* version formed from Jerome's and those which preceded, and that their extrusion, although perfectly right in conformity with the Greek and critical exactness, is but a departure from what the *composite* version called the Vulgate truly was when the blending was first made. It was in the insertion of such adventitious scholia that the version of Jerome was conformed in some measure to those previously in use, and thus the Vulgate was produced. The existence of such interpolations does not, therefore at all destroy the character of the Latin text used by Wiclif, as far as concerns antiquity and accuracy, however much it may shew that the pure gold of God's word was in parts impaired by a slight admixture of alloy. Wiclif could not aid himself in getting his text free from these adscititious glosses.

A passage shewing Wiclif's Latin text to have been old.
1 John v. 7, 8. Words omitted in some Latin copies, on the authority of Thomas Aquinas. Joachim's dispute on the unity of persons. His supposed proof.

There is one passage which shews that Wiclif has kept to a more ancient reading of the Latin in preference to one which afterwards was set forth with great authority by the Church of Rome.

The reply of Thomas Aquinas.

1 John v. 7, 8: "for thre ben that ȝeuen witnessynge in heuene, the fadir the sone the holi goost: and thes thre ben oon, and thre ben that ȝeuen witnessynge in erthe, the spirit watir and blood, and thes thre ben oon." The last clause is excluded from some of the printed Latin copies, and also from the more modern Latin manuscripts. Why is this done? It appears simply to rest upon the *ipse dixit* of Thomas Aquinas. The circumstances are these: the Abbot Joachim in the thirteenth century disputed concerning the unity of persons in the Godhead, alleging that it was an unity of love and consent, and not an unity of essence. In support of this confused and false doctrine, he adduced the words "et hi tres unum sunt," as standing in the Latin copies after the mention of the testimony of the earthly witnesses—the Spirit, the Water, and the Blood, as well as after that of the heavenly witnesses—the Father, the Word, and the Holy Ghost. His argument rested on this: that the unity, whatever it be, must be *identical* as regards the respective witnesses in heaven and on earth; and thus, if in the one case the expression were supposed to denote unity of essence, then it must also in the other; but as unity of essence cannot be predicated of the Spirit, the Water, and the Blood, no more (he alleged) can they in this passage be predicated of the Father, the Word, and the Holy Ghost. The reply of Thomas Aquinas was, that in the eighth verse the "et hi tres unum sunt" was an interpolation of Arian heretics in order to counter-argue the orthodox creed of the Church. The consequence of this was, that the clause, from that time and onward, was very commonly omitted in Latin Bibles, the authority of Thomas Aquinas being deemed quite sufficient to warrant the change. Hence it is to be inferred, that the Latin text used by Wiclif was one of an older date than the occurrences which led to this passage being thus altered.

The clause in consequence omitted.

Wiclif's Latin text of an older date.

The manner in which this passage stands in the older Latin copies.

All mention of the heavenly witnesses omitted in the older copies.

Wiclif's MS. substitutes "filius" for "verbum."

This indicates an early date.

In *very early* Latin Bibles, however, the seventh verse, in which the heavenly witnesses are mentioned is subjoined to the eighth, while in others which are still older, it stands merely in the *margin* as a scholion, while in more than forty of the very oldest it is, according to the Greek manuscripts and all other versions, entirely omitted. Wiclif's oldest manuscript must then have been more modern than any of these, that is to say, more modern than the eighth century. It may not be amiss to state, that the concluding clause of ver. 8 is restored in the Clementine edition of the Vulgate, in spite of the authority of Thomas Aquinas.

Another circumstance to be observed is, that Wiclif has "the sone" instead of "the word," plainly shewing that what he regarded as his authoritative manuscript had "filius" and not "verbum;" now this indicates an early date, as that which must be ascribed to his copy, because in the course of a couple of centuries or less, after these two verses had become fixed in their order in the Latin copies, the phraseology and the individual words of the verse became settled likewise; whereas previously they had abounded in variations. This makes it probable that Wiclif mistrusting the faulty Latin copies which were then common, used the best that he could obtain at Oxford,* or elsewhere, or else collated (as has been

* Perhaps at Oxford, Latin bibles were at this period scarce enough. About twenty years before this time, Arnachianus sent two persons from Ireland to Oxford to study divinity; after

two years they returned, not being able to comply with his wishes, from their inability to purchase for themselves a Bible at Oxford.

suggested), more than one of such old copies;—the date of which may probably be about four hundred years before his own time. This may sufficiently account for any slight variations which exist between the text of Wiclif and that of the printed Vulgate,—although these discrepancies will be found to be of small magnitude.

Wiclif probably used a copy 400 years old.

Many of the peculiarities of the version of Wiclif are to be attributed to the phraseology of the time in which he lived; and it is remarkable that, in his version of the Scriptures, he writes far more intelligible English than is found in his original works; the dignity of the book which he translated seems to have imparted an excellence of expression to the version itself. It is indeed wonderful that the language of four hundred and sixty years ago should be so intelligible to us as is the version of John Wiclif. Surely we may ascribe it to the good providence of God, not merely that an English version of the Scriptures was made in such a day as that of Wiclif, but likewise that the version itself is such a one as it is.

Peculiarities in Wiclif's version as to language.

The providence of God with regard to the version.

IV.

THE LATTER PART OF WICLIF'S LIFE.—HIS TESTIMONY.

It will be well to *glance* briefly at the three concluding years of the life of Wiclif. His period of freedom from molestation continued, as we have seen, until the spring of 1381: it was then that Wiclif took a yet more decided stand at Oxford against the *doctrines* of Popery than he had previously done. Before this we find him controverting the power of the Pope, denying the authority which men in ecclesiastical stations could have, apart from the truth of God and the authority of Christ; we find him opposing the then almost universal doctrine which put the merits of saints as an object of reliance for sinners, and setting forth the one oblation of Christ as that alone through which God forgives sins gratuitously: we find him condemning all the means then used of procuring spiritual benefits through the observances of priests; and shewing how all these things more or less had sprung from the deeply-rooted simony of the church—"the love of money is the root of all evil;" but there was one thing regarded by both clergy and laity as the most sacred and profound of mysteries, against which he had yet to testify, and to shew that the commonly received doctrine concerning it was not only in itself contrary to Scripture and to truth, but that it also led to very numerous errors, and upheld in fact almost every one of the doctrines which he had previously opposed.

A glance at the three concluding years of Wiclif's life, 1381—1384.

His stand against the doctrines of Popery at Oxford. His previous testimony.

1 Tim. vi. 10.

This doctrine, against which Wiclif now directed his testimony, was that of *transubstantiation*; a doctrine which, if true, did absolutely contradict all that he had taught respecting the one sacrifice of Jesus Christ, and which in itself upheld the power and authority of the Romish priesthood. It may be asked why did not Wiclif raise his voice against this dogma of Rome before? Why did he wait until after there was an open rupture between him and the Pope before he took his position on such obnoxious ground? This may, I believe, be answered quite satisfactorily; his own mind opened *gradually* to the truths revealed in the Scriptures; and it was as his mind became more and more fully imbued with the truth of Scripture, that he received more light, and thus saw how utterly all that he taught was nullified by the popular doctrines respecting the Lord's Supper. In thus having his mind gradually opened to a clearer and fuller perception of truth, Wiclif was not peculiar; the same has been the case with many others; it is thus that we find Apollos commencing to preach boldly "knowing only the baptism of John;" his imperfect testimony was not therefore rejected, for when Aquila and Priscilla heard him they took him, "and expounded unto him the way of God more perfectly." Our blessed Lord does not then refuse to own a feeble or imperfect testimony, but He leads on into a more full apprehension of truth those who really are acting in the desire of doing the will of God, "If any man will do [desire to do] His will he shall know of the doctrine, whether it be of God."

He at length opposes transubstantiation.

Why did Wiclif delay his testimony against it till this time?

The gradual opening of his mind.

The case of Apollos, Acts xix.

The grace of the Lord in owning even imperfect service.

John vii. 17.

The consequences of the dogma of transubstantiation are such, that I must briefly allude to them in their connection with the testimony of Wiclif:—I. If Christ's very body, which suffered on the cross, be actually present, it was argued, that *worship* is to be paid thereto; especially so, according to the decrees of councils, which define that the substance of the bread is changed into, and actually becomes, the body, blood, human soul, and Godhead of Christ:—II. also, if the Lord's death be shewn forth in this celebration,

Four conclusions resulting from the real presence, "concomitancy," I. Worship.

* The doctrine of transubstantiation, in Wiclif's days, had not gone so far; this was reserved for the council of Trent. The definition of the fourth Lateran council, 1215, was this:—"There is one catholic church of the faithful, out of which no one whatever can be saved. In which Christ Jesus Him-

self is the priest and the sacrifice, whose body and blood are truly contained in the sacrament of the altar; the bread being *transubstantiated* into the body, and the wine into the blood, by the divine power."

The council of Trent carried the matter so far, as to con-

II. "Sacrifice" of the mass.

III. Propitiation.

IV. Priestly power to make the Creator of all things.

These four conclusions fully held by the church of Rome.

Wiclif commences his opposition to transubstantiation.

1381.
His Twelve Conclusions published at Oxford.

William de Berton, then chancellor, and twelve other doctors, uphold the Romish doctrine.

Their definition of transubstantiation.

See Vaugh. ii. App. No. III.

A message from the chancellor brings tidings of the condemnation of his doctrines.

Wiclif appeals to the civil power.

He is prevented from lecturing on the subject at Oxford.

Wiclif writes his "Ostiolum."

Wat Tyler's insurrection, 1381.

and He be bodily and substantially present therein, as bodily and as substantially as when he suffered on the cross, it follows, that every celebration of the Lord's supper is an *actual sacrifice*:—III. farther, as the offering of Christ upon the cross was a *propitiation* for the sins of men, so must the repetition of it in the Lord's supper also be:—IV. also, if every one in priest's orders possessed the power of consecrating the bread, then it must follow, that every priest possessed full power to cause Christ to be substantially present: or, in other words, to *make Him*, by whom all things were made. These four conclusions are fully held and adopted by the church of Rome; in fact, the necessary consequences of transubstantiation are not attempted to be disguised.

It was not with the spirit of an impatient dogmatist, but with that of a Christian, earnest for the truth of God, that Wiclif commenced his opposition to the doctrine of transubstantiation. It is interesting to observe his steadiness of purpose, and his singleness of aim, in beginning an attack which would, he was conscious, bring upon him no small danger and difficulty. He had probably preached on the subject before to his parishioners at Lutterworth, but in the spring of 1381 he drew public attention to the subject by twelve *conclusions*, which he published at Oxford. William de Berton, who had been one of Wiclif's colleagues in his mission to Bruges, was at that time the chancellor of the university. As soon as Wiclif's conclusions were published, he convened twelve doctors, and with them drew up a contradiction of the doctrines of Wiclif: in this, after reciting the statements which he had made, they adjudge them to be contrary to the determinations of Holy Church; these they declare to be, "That through the sacramental words duly uttered by a priest, the bread and wine upon the altar are transubstantiated, or substantially converted, into the very body and blood of Christ; so that after the consecration, there do not remain in that venerable sacrament material bread and wine (which were previously under their own substances or natures), but only the appearance [species] of the same things; under which appearances [speciebus] the true body and blood of Christ are really contained, not only figuratively, or tropically, but essentially, substantially, and bodily; so that Christ is truly there in his proper bodily presence: this is to be believed; this is to be taught; this is manfully to be defended against all who contradict." They likewise determined that the penalty of the greater excommunication, suspension from all scholastic exercises, and imprisonment, should be put in force against any member of the university who should inculcate these doctrines of Wiclif. All who *listened* to them were likewise to be similarly punished.

Wiclif was, at the very time when this convention was held, lecturing in the school of the Augustinians, in virtue of his professorship, on this identical doctrine, when a messenger entered the hall, and in the name of the chancellor, and the doctors who had united with him, published their sentence respecting the "sacrament of the altar," and all who should uphold the doctrines taught by Wiclif concerning it. Wiclif was taken by surprise; his personal liberty was in question; he wished to have an opportunity of meeting his opponents, and discussing the condemned doctrines; and at length he appealed to the civil power, thus denying the summary authority of the chancellor to imprison him: this appeal seems to have had this consequence, that he continued at liberty, although prohibited from teaching the obnoxious doctrines at Oxford. His appeal was one which could really only come before the ensuing parliament; and thus, until that should meet, the chancellor and the divinity professor could not have their respective liberties and jurisdictions accurately determined.

Meanwhile, Wiclif was not idle; he wrote his "*Ostiolum*," or "*Wicket*," a tract on the debated subject. This work is interesting on another account, besides that which was the occasion of its being written: he alludes to the opposition which the Scriptures in English excited. He says, that his opponents denounced it as "heresy to speak of the holy Scripture in English, and so they would condemn the Holy Ghost:" this gives the first certain mention, in which the date is evident, of the notice which his translation had excited. The tract continues to speak of the Lord's supper, and the wondrous mistakes which were made relative to it.

The disturbances in England which prevailed in the summer of 1381, were probably a means of postponing any further proceedings against Wiclif. In June of that year, the mob, under the command of Wat Tyler, took possession of London; on the 14th of that month Simon Sudbury, archbishop of

trading what had been previously determined and held. It decreed (in accordance with the Romish views at the time) that "the entire Christ," i.e. flesh, blood, human soul, and divinity, exist equally in the bread and in the wine; and that this entire Christ exists in each particle of each.

The *accidents* (properties or qualities) of bread and wine,

were allowed still to remain, although it was said that *subject* (the actual substance) had disappeared: mention is frequently made with regard to this question, of "an accident without a subject;" this the Romanists affirmed to exist in the Lord's supper.

Canterbury was beheaded by them; and this vacancy of the primacy was again, it is probable, the reason why no immediate notice was taken of the alarming doctrines. Sudbury was succeeded in his archbishoprick by Courtney, bishop of London; but it was not until May 1382, that he received the *pall* from Rome which was necessary "for the completion of his *character*." This prelate shewed himself far more prompt in action than his predecessor, whose want of firmness at the Lambeth citation of Wiclif has been much blamed by Romish writers.

Abp. Sudbury beheaded by the mob, June 14.
Courtney, bp. of London, succeeds him.

On the 17th of May, he convened an assembly, consisting of eight bishops and fourteen doctors together with others, at the Grey Friars in London, for the purpose of formally condemning the doctrines held by Wiclif. Twenty-four "conclusions" were read as having been generally preached throughout England; and after three days' deliberation, this convention condemned ten of the "conclusions" as being heretical, and the other fourteen as being erroneous. At the meeting of this synod, a shock of an earthquake alarmed some of those who were present; but the archbishop turned the circumstance to good account, applying it as an intimation of the need which there was of preserving the purity of the church. The decisions of this convention were speedily published, in order that they might be carried into effect; the archbishop transmitted the decree not only to the bishop of Lincoln, Wiclif's diocesan, but even to the clergy of the parishes around Lutterworth: it was likewise sent to the bishop of London, in whose diocese many who held the opinions of Wiclif might be supposed to reside.

An assembly convened at the Grey Friars May 17, 1382.

The storm was, however, kept for a while from breaking upon the head of Wiclif. A Carmelite, Dr. Peter Stokys, a zealous opponent of Wiclif, was sent to Oxford to publish the mandates there, where the teaching of the Reformer had gained much ground. But Robert Rigge, who had succeeded William de Berton as chancellor, was one of the admirers of Wiclif, one who, if he did not himself hold his doctrines, was little inclined to hear them condemned.* He called on Dr. Nicholas Hereford to preach before the University: this was one of Wiclif's adherents, as also was Philip Rappington, who was also thus employed during the visit of Stokys. The latter of these defended Wiclif and his doctrines at some length. "Amongst other things, he told the audience, that those who did not mention the secular magistrate before either the bishop or the Pope, broke the order prescribed in holy Scripture." This conduct of Dr. Robert Rigge rendered him the immediate object of the resentment of the archbishop, and he was authoritatively commanded both to abstain from opposing Stokys, and to support him in his mission at Oxford.

Peter Stokys sent to Oxford to publish the mandates. Collier, iii. p. 166; Fox, i. 504. [Ed. 1684.] Robert Rigge, the chancellor, an adherent of Wiclif.
Hereford and Rappington preach at Oxford. Collier, iii. 167.

Archbishop Courtney strengthened the authority of the convention, which had condemned the twenty-four "conclusions," by procuring an ordinance from the king against all itinerant preachers who should uphold the condemned doctrines: the sheriffs and others were commanded, at the requirement of the prelates, to arrest all such persons. This ordinance rested of course upon the royal authority only, and yet it assumed the form of an act of parliament. The pretended enacting part ran thus:—"It is ordained and assented in this present Parliament, That the King's Commissions be made and directed to the Sheriffs and other ministers of our Sovereign Lord the King, or other sufficient persons learned, and, according to the certifications of the prelates thereof, to be made in the Chancery from time to time to arrest all such preachers, and also their fautors, maintainers, and abettors, and to hold them in arrest and strong prison, till they will justify themselves according to law and reason of holy Church. And the King willet and commandeth, that the Chancellor make such commissions at all times that he, by the Prelates or any of them, shall be certified and thereof required, as is aforesaid."

Courtney obtains the king's aid. Fox, i. 503.

It is to be observed, that this ordinance possessed not a particle of legal validity: it was in fact a mere forgery, and, as such, complaint was made against it in the ensuing Parliament; the Commons alleging that they had never passed any bill authorizing commissions for the imprisoning of suspected or itinerant preachers, for they would not (they said) be more bound to the prelates than their ancestors had been. In consequence of this, the fictitious statute was declared to be repealed; and yet the ecclesiastical influence was so great, that the invalid ordinance remained amongst the acts of parliament, and has been *printed* as such, while the act of repeal was altogether suppressed. Commissions continued to be issued under the forged act as though it had been a real one.

The enactments of the fictitious statute.

Its invalidity.

Its repeal; yet continues to be acted upon.

On the 13th of June, the king issued his writ to the chancellor and proctors of the University of Oxford, ordering strict search to be made for those who should be suspected of heresy or error, especially with regard to the points which had lately been condemned by Archbishop Courtney and his coadjutors; any

Fox, i. 504. The king's mandate to the university of Oxford, June 13, 1382.

* It is, however, not a little remarkable that he was one of the twelve doctors associated in the preceding year with William de Berton, the then chancellor, in the condemnation

of Wiclif's "conclusions;" he must either have been a dissident from the determinations of that assembly, or else new light must in the interval have dawned upon his mind.

persons, likewise, who entertained John Wiclif, Nicholas Hereford, Philip Rappington, and others of the same sentiments were to be expelled the University, and not to be received again until such time as they should be cleared of the charge of heresy before the archbishop of Canterbury; the writings of Wiclif and Hereford were likewise to be sought for and transmitted to the archbishop.

Many difficulties were thrown by the chancellor of the university in the way of these orders being fully complied with: at length, however, the contumacious parties were brought before the archbishop. Various proceedings connected with them took place in June and July 1382. Wiclif meanwhile was at Lutterworth, and in some of the sermons which he preached while these prosecutions were pending, he expresses his opinion that the secret ground in the archbishop's mind was the publication of the Scriptures in English.

He calls Courtney "on gret byschop of englelond," who "as men sayen is yuel payed that Goddes lawe is written in englysche to lewede [lay] men; and he pursueth a prest, for he wryteth to men this englysche and sompueth him and traveleth him, that hyt is hard to hym to route. And thus he pursueth another prest by the helpe of the pharyses, for he precheth cristes gospel frely withouten fables. O men that ben of cristes halfe, helpe ye nowe ageyns Antecrist. For the perelouse tyme is comen that crist and poule tolden byfore."

It is probable that the priest, who was thus spoken of as being pursued by the bishop for writing Scripture in English, was not Wiclif himself but Hereford, whom we have already seen to have been, in some measure, a coadjutor of Wiclif in his work. The other, who was persecuted for preaching, seems to me to have been Ashton, an itinerant labourer of much note. Others may, perhaps, judge that Rappington was intended. Archbishop Courtney continued his opposition with unwearied zeal, Hereford and Rappington being the two most obnoxious to him. Submissions, on the part of the accused—some more entire than others—some indeed very partial, were the consequence of the archbishop's proceedings against the Oxford divines.

Wiclif was still untouched. It is possible that a man whose death from palsy was expected, was deemed unfit to be summoned; but so far was he from succumbing to the menaces of Archbishop Courtney, that in the following November he presented a statement of his doctrine to the king and the Parliament which assembled at Oxford. With regard to the Lord's supper, he prays that the doctrine concerning it, set forth by Christ and his apostles in the Gospels and Epistles, may be openly taught in the churches. The authority and sufficiency of the New Testament, as the Christian's directory, is put very pointedly in opposition to the multifarious additions which had been appended to it. The effect of this appeal was remarkable; it led the Commons to petition the king to withdraw the illegal ordinance by which he had empowered the prelates to imprison those who held the twenty-four condemned "conclusions." The result of this petition has been already stated.

But the archbishop was not idle: the convocation which met at Oxford at the same time as the Parliament summoned Wiclif to appear before them. This summons was duly obeyed; and here we see Wiclif meeting the combined spiritual authority of the hierarchy *alone*—for his Oxford adherents were silenced:—and *unsupported*,—for John of Gaunt, who once upheld him, now avowedly abandoned him, and recommended him not to maintain the doctrines which he had taught.

When he appeared before the archbishop and other prelates, he presented to them two confessions on the subject of the Lord's supper, the one in English, and the other in Latin, each re-asserting that transubstantiation did not really take place. In his Latin confession, he enters into questions as to how, or in what sense, "the bread which we break is the communion of the body of Christ," but he concludes where he began, that there is no change of substance. The consequence of the Oxford citation was, his being deprived, by the authority of the king, of the office which he held as professor of divinity, and likewise banished from the University.

He now left Oxford, the place in which he had for many years taught the truth as his own mind was gradually opened to apprehend it; and where, during the last six years, his testimony had been the means of bringing a flood of light amongst his contemporaries. One of the most remarkable facts in the history of Wiclif is, the comparative shortness of the period in which his testimony was directly pointed against the spiritual pretensions of Rome, from which results so apparently incommensurate took place. The Lord had prepared the ground, even as He sent forth Wiclif to sow the truth.

It would seem as though the prelates contemplated farther proceedings against Wiclif: at all events, Urban VI. was apprised of his opinions, and he was in consequence cited to appear at Rome. It is not probable that this citation had any connection with the former proceedings, in which Gregory XI. had

Proceedings against the chancellor and others at Oxford.

Wiclif at Lutterworth; he refers in his sermons to the proceedings, Lewis's Hist. p. 22.

The submission of the suspected heretics.

Wiclif still untouched. His statement presented to the king and Parliament at Oxford, Nov. 1382.

The convocation at Oxford. Wiclif summoned before them, Nov. 1382.

He presents two confessions of his doctrines against transubstantiation.

Wiclif deprived of his professorship, and banished from Oxford.

Cited by Urban VI. to appear at Rome.

reserved to himself the place of authoritatively giving sentence concerning Wiclif's explanation of the Pope's "conclusions," as to what he had taught; and yet it is possible that the English prelates were still restrained by the authority of the Bull of 1377, from touching Wiclif's person, unless they received authority from Rome. The citation to appear at Rome reached Lutterworth at a time when Wiclif was so suffering from paralysis, as to render his obedience, even if he had been disposed, impossible; however, he wrote to the Pope very freely, speaking of the authority and obligation of Holy Scripture, and its superiority to even an Apostle, if he were present; this is urged on the simple ground, that apostles both could and did err, whereas the Scripture is certain and of absolute authority; he then applies this to the conscience of the Pope, speaking the truth to him both boldly and faithfully, thus showing that even though he were disabled in body, he was still vigorous in mind for the cause of God.

Wiclif writes to the Pope.

Wiclif's retirement at Lutterworth must have been diligently employed in setting forth his opinions in writing. It is probable, that in this he was assisted by the pens of others; but, in spite of his paralysis, his vigour of mind, and affiance of soul upon God and his truth, were in no way weakened. The remaining months of his life do not seem to have been molested; although, in some of his writings, he appears to have expected more trouble from his opponents. But his days were near their close: he was seized with a fatal attack of paralysis, on the 29th of December, 1384, and on the 31st of the same month, aged sixty years, he "departed to be with Christ, which is far better."

Wiclif writes diligently.

His death, Dec. 31, 1384.

I have thus briefly looked at the life and labours of this remarkable man, whose efforts will not, in their result, be fully known till the day when the secrets of all hearts shall be revealed. The whole course of his testimony stands more or less in connection with his publication of the Scriptures in English, either as leading onward to it, or as resulting from it. The events of his life are, it is true, seen through an obscure medium, and he rises, as it were, an object, dim, but vast, in the horizon; but though the lapse of years, and the bitter persecutions of those who were taught by him, cause many of the exact features of his character, and the incidents of his life, to be little known, yet this we do know, that his testimony in his life and writings was faithful; and that, after his death, the effects of truth received through him, continued to draw forth the opposition of its foes. Wiclif stands, indeed, in such prominence, that others who held his doctrines after him, seem to be almost forgotten, until, after a century and a half, the light of God's truth again shone forth.

But there continued, through all this dark interval, not a few who prized the truth of God more dearly than their own lives; we know of such as William Sautrè (the proto-martyr of England's papal persecution), Lord Cobham, William White, Richard Hoveden, John Goose, Tylsworth of Amersham, and of many more who yielded their bodies to be burned at various times during this period; and of many others likewise, who were *confessors*, if they were not called to suffer death. One of these, who deserves particular attention, is WILLIAM THORP, who, by his writings, formed a connecting link between JOHN WICLIF and WILLIAM TYNDALE. The decrees of the convention at the Grey Friars, under Archbishop Courtney, were, as I have already mentioned, directed against any itinerant preachers who should teach the doctrines of Wiclif. Of these there appear to have been no inconsiderable number then in England. Itinerant preaching, on the part of the mendicant friars, was nothing strange; but it gave no small offence for Wiclif's "poor priests" to act in the same manner. But they were acting in obedience to the word of God, and they accounted it to be their duty to preach to the people, even though the prelates gave them no licenses. They were, in fact, acting upon the same principle as those of whom we read, who were dispersed in consequence of the persecution at Jerusalem, "They that were scattered abroad, went every where, preaching the word."

Many continued to hold the doctrines which Wiclif had taught. Many martyrs and confessors.

W. Thorp is, as it were, a link between Wiclif and Tyndale. Fox, i. 600, et seqq.

Itinerant preaching in England. Wiclif's "poor priests."

Acts viii. 4.

THE ENGLISH VERSION EXECUTED BY WICLIF'S FOLLOWERS.

BEFORE giving an account of the proceedings which were instituted soon after the death of Wiclif, for the suppression of the English Scriptures, it is needful to notice the other versions, real or supposed, which were executed about the same time or a little after.

It is a certain fact that another translation beside that of Wiclif was made about the same time; some Manuscripts of a version exist, which when compared with that of Wiclif appear in many parts to have been formed very much on the model of his translation; the terms employed and the collocation of words often seem to shew, that the translator of the one had the other version before him, and that he used it in the composition of that which he executed.

The book entitled "Elucidarium Bibliorum" has been already referred to; this prologue to the Bible contains an intimation that a version existed which had been made a little before that which was executed by the author of that tract and certain coadjutors. The question naturally occurs, When was this prologue written? Is there any evidence to determine the author? Can the version be ascertained to which this prologue properly belongs? To these questions answers can, I believe, be returned more or less satisfactory, principally from the statements of the prologue itself.

1st. The date;—this is intimated by certain references made to the proceedings of the "*last Parliament*," at which some of the grievous vices of the clergy had been brought into notice. This can refer to nothing but the sad and disgusting exposure which took place in the Parliament in the year 1395, so that we may assign this prologue to that year or the beginning of the next; the translation was apparently completed just before the prologue was written. Reference is made to the contentions of the scholars at Oxford and the consequent bloodshed; these events took place in the years 1388 and 1389. A statute of the university of Oxford (enacted in 1251) was revived in 1387, which the author of this prologue thus recites:—"That no man schal lerne dyuynite neither hooly writ, no but he that hath doon his fourme in art, that is that hath comensid in art and hath been regent tweyne yeer after, this wolde be ix year either x before that he lerne hooly writ." The first reference gives a date to this work, which the other particulars stated, amply confirm.* A further proof that this prologue was written after the time of Wiclif, is to be found in the reference made to the writings of John Gerson, the celebrated chancellor of the University of Paris; he is cited by the name of "Parisience," which is given more explicitly in the printed edition, "Johan Gerson Parisiensis." He was not known as an author till after Wiclif's death.

2nd. The next point to be inquired into is, Who was the author of this prologue, and consequently of the version to which it belonged? It is very evident that the writer was one whose views and doctrines were similar to those of Wiclif himself; and this makes it *primâ facie* probable that the translator was one whose "Lollardism" would be so notorious, that his name would be transmitted to us amongst the learned followers of Wiclif. Of these, one of the most remarkable was John Purvy, or Purnay, who, during the life of Wiclif, appears to have lived with him, and is supposed to have acted as his curate at Lutterworth. Copies of a version of the Bible into English have the name of this person written in them, and also the prologue annexed; and hence the supposition has been very reasonably entertained that he was the translator of the version which varies from that of Wiclif. This answers also the third of the questions which have been put. This version and prologue have thus been ascribed to Purnay; and as it seems as if there could have been no reason to ascribe it to him if he had not been the author, it may be regarded as his work.†

Purnay appears, from what has been said of him by various writers, to have been very competent to the task of the translation. Walden calls him "The Library of the Lollards, and Wiclif's glosser, an eloquent divine, and famous for his skill in the Law." The manner in which the version was executed is very

* The circumstances just mentioned prove that this was not the work of Wiclif, as was formerly supposed. The edition printed in 1550, under the title of "A Pathway to Perfect Knowledge," is stated on the title-page as being apparently by him. If it had been, it would be clear that a previous version to his existed, for the writer expressly speaks of the English translation lately made; but the date which is above assigned (after Lewis and Baber) proves that this prologue presents no impediment to the full reception of the testimony

of Knighton; according to which it is clear that no English translation of the Scripture was known and circulated at large prior to that of Wiclif.

† If it be objected that the evidence is not absolutely conclusive as to Purnay having been the author of this prologue and translation, let it be observed that this does not in the slightest degree affect the account of the version itself; other things remain the same, even though we look on it as anonymous.

One other version at least cotemporary with that of Wiclif.

Elucidarium Bibliorum.

A previous version referred to.

Date of the prologue, 1395.

Events of previous version referred to.

John Purnay almost certainly the author of this prologue. Wiclif's curate at Lutterworth.

Purnay's competency as a translator.

interesting. The following account is given at the end of the prologue of the process pursued by Purnay and his assistants in preparing for, and producing their version.*

"Fyrste thys symple creature had mych trauaile wyth diuers felowis & helpars to gather mani eld bibles and other doctouris & comune glosis, & to make oo latine bible some dell trwe, and than to studie it of the newe, the text with the glose, & other doctours as he might get, and specially Lire on the elde testamente, that helpyd full miche in hys werke. The thyrde tyme to counsell wyth elde gramariens and elde diuinis, of harde wordis and harde sentensis, how they myght beste be vnderstanden & translated. The fourth tyme, to translate as cleerly as he could to y^e sentence, and to haue many good fellowis and kunnyng, at the correctinge of the translation. First it is to know that y^e beste translatyng out of Latyne into English is to translate after the sentence, and not only after the wordis.

The translator's account of the version. Old-Latin Bibles collated.

Nicolaus Lyranus.

"So that the sentence be as opyn (either opener) in Englyshe as in latyne, and go not farre fro the letter. And if the letter may not be suid in y^e translatyng, let the sentence euer be whole and open. For the wordis owen to serue to y^e entente and sentence: and elles the wordis bene superfluouse either false. In translatyng into English, many resolucons moune make the sentence open, as an ablatyfe case absolute maye be resolued into these three words w^t couenable verb the while, for, if, as gramariens seine. As thus, The master reding, I stode, maye be resolued thus, while y^e master readith, I stonde. Either if the master read, ether for the master, &c. And sometime it wold accord well w^t the sentence to be resolued into whan, either into afterward, thus, whan the master red, I stode. Either after the master read I stode. And sometime it may well be resolued into a verbe of the same tyme, as other ben in the same reason, and this worde et, that is, and, in English, as thus. *Arescentibus hominibus pre timore*, that is, And men shulen were drie for dread. Als a participle of a presente tens, either preter tens of actyfe voicis, either passife: may be resolued into a verb of the same tens, and a coniunction copulatyfe, as thus. *Dicens*. that is seyng may be resolued thus, and seythe, eyther that seythe

The version not literal.

"Also whan ryghtful constructions is lettyd by relation I resolue openly thus. Where this reason, *Dum formidabunt aduersarii, eius* shuld be englyshid thus bi the letter. The lorde hys aduersaries sholden dred: I english it thus by resolueyon, the aduersaries of the lorde shulen dread hym. And so of other reasons that bene like. At the bygyunyng I purposyde wyth Goddys helpe: to make the sentence as true and open in englyshe as it is in latine, either more trwe and moore open than it is in latyne. And I praye for charitie and commune profyte of chrysten soulys, that if any wyse man fynd any default of the trueth of translation, let hym set in the true sentence and open the holy wryte. But loke y^t he examyne trulye hys latyn byble: for no doubt he shall fynde many byblis in latyne ful false, if he loke mani. And namely newe, and the comune latyne bybles haue more nede to be correctyd (as many as I haue sene in my life) than hath the english bible late translated. And where the Hebru, by witnes of Jerom of Lire and other expositours dyscordith fro our Latyne biblis: I haue set in y^e margent bi manner of a glose what y^e Hebreu hath and howe it is vnderstonden in some place. And I did this most in the psalter, y^t of al our bokis dyscordith most fro Hebru. For the chirch readeth not the psalter by the laste translation out of Hebru into Latine: but an other translacon of other men y^t hadden mich lasse kunnyng, and holiness than Jerome had."

A previous English translation referred to.

This prologue shews that the translation to which it belongs must vary considerably in its plan from that of Wiclif; this latter keeping especially close to the literal sense of the Latin, while Purnay sought to preserve the English idiom; how far this object was attained in the execution of the version, and what are its comparative merits as compared with Wiclif's, are questions which may admit of varying judgments; the more closely a version adheres to literal renderings of the text, the more, in my judgment, would it accurately represent the meaning: of course I do not mean that a departure from the vernacular idiom should be resorted to for the sake of precision; but that a literal adherence to the text is commonly the best mode of expressing the sense.

The plan of the version differs from that of Wiclif.

It is not perhaps easy to give an exact account of the Manuscripts, now extant, containing the version of Purnay. Lewis says, that his name is written on a copy of a translation of the New Testament, differing from Wiclif's, in Trinity College, Dublin; and, farther on, he gives a quotation from the Manuscript itself. He says, "the Prologue before-mentioned is bound up with it at the end of the Apocalypse, and written in the same hand as the New Testament."

The MSS. of Purnay's version.

His name in a MS. at Dublin; Lewis, p. 34.

Lewis gives, as an extract from this Manuscript, the first verses of St. Matthew's Gospel; I give them from him, together with the same portions of Wiclif's translation.

The more literal a version the better.

* The extract given from the prologue is taken from the printed edition of 1550; the British Museum copy of the Manuscript being defective at the end.

WICLIF 1380.

Extracts from
Wiclif and
Purnay,
Matt. i.

The book of the generacioun of ihesus crist : the sone of dauth, the sone of abraham. abraham bigat Isaac. Isaac bigat Iacob, Iacob bigat Iudas and hise britheren.

Bishop Butler's
MS. note
(Feb. 1841)
pines Messrs.
Payne & Foss,
Pall Mall.

This version, attributed to Purnay, and belonging evidently to the author of the prologue, agrees *verbatim* with a manuscript in the possession of the late Bishop Butler, of Lichfield and Coventry; this last-mentioned Manuscript differs in the Gospels in many respects from Wiclif's translation, and is clearly another version. I therefore give a few more specimens of it, comparing them with Wiclif.

WICLIF.

Luke i. 1-5.

[The four first verses of this gospel do not appear to belong to Wiclif's translation as actually executed; if found in any manuscript apparently of Wiclif's translation, they are probably taken from that which was executed afterwards.]

In the daies of eroude kyng of iudee, there was a preest zacarie bi name of the sorte of abia, and his wiif was of the doutris of aaron: and hir name was elizabeth.

The following passage will serve to shew how far this later translation coincides with that of Wiclif in the use of terms and phrases.

WICLIF.

Luke x. 23-30.

blessid ben the iȝen : that seen tho thingis that ȝe seen, for I seie to ȝou that many profetis and kyngis wolden haue seen tho thingis that ȝe seen : and thei saien not, and heren tho thingis that ȝe beren : and thei herden not, and lo a wise man of the lawe roos up, temptynge hym and seyinge, maistr what thing schal I do to haue euerlastyng liif, and he seide to hym, what is writun in the lawe? hou redist thou, he answerid and seid, thou schalt loue thi lord god of al thin herte : and of al thi soule, and of al thi stryngthis and of al thi mynde and thi neȝbore as thi silf. ⁊ ihesus seide to hym, thou hast answerid riȝtli, do this thing, and thou schalt lyue but he willynge to iustifie hym silf; seid to ihesus, and who is my neȝbore? and ihesus bi helde and seide, A man cam down from ierusalem in to ierico, and filde among theues, and thei robbiden hym, and woundiden hym, and wenten aweic : and leften the man half alyue.

If it be thought that in anything this version seems less clear and modern in phraseology than that of Wiclif, it must be borne in mind that many of the explanatory terms with which Manuscripts are sometimes glossed, are now less intelligible than the word which they are given to explain.

This version appears to be identical with one which has been *alleged* to be more ancient than Wiclif's, Bishop Butler's Manuscript appears to coincide with that at Dublin, which has Purnay's name, and also with a specimen lately published as part of an older version.

It is, however, also to be observed, that Bishop Butler's Manuscript appears to agree in the Epistles with Wiclif's version; hence it may be supposed to have been transcribed from two different copies and versions.

A Manuscript in the British Museum (Bibl. Reg. I B. VI.) contains throughout a version varying from

PURNAY 1395. (MS. TRIN. COL. DUBL. 237. 97.)

The booke of generacioun of ihesus crist the sone of davyth, the sone of abraham. abraham generide or bigaat ysaae, ysaae forsothe bigate iacob, iacob forsothe bigate iudas and his brethern.

LUKE I.

PURNAY (BP. BUTLER'S MS.)

Forsothe for manye men enforceden to ordeyne the tellyng of thingis whiche ben filled in vs. as thei that seyn atte the bigynnyng & weren ministris of the word bitaken : it is seen also to me hauyng fro the bigynnyng alle thingis diligently bi ordre to write to thee thou beest theofile that thou knowe the truthe of tho wordis of whiche thou art lerned.

There was sum preest zacharie by name in the daies of heroude Kyng of Iudee of the sort of Abia and his wyf of the doutris of aaron : & hir name Elizabeth.

LUKE X. 23-30.

PURNAY (BP. BUTLER'S MS.)

blessid ben the iȝen : whiche seen tho thingis that ȝe seen, sotheli I seie to ȝou for many pfetes & kyngis wolden see tho thingis whiche ȝe seen & sawen not and heere tho thingis that ȝe heeren & thei herden not, and lo a wise man of law roos temptynge him & seyinge; maystir what thing doyng schal I welde eulastyng lyf; and he seyde to him; what is writen in the lawe? how redist thou? he answeryng seide, thou schalt loue the lorde thi god of al thin herte & of al thi soule *eiȝer liȝf* & of al thi mytes & of al thi mynde; and thi neȝbor as thi silf. and iesu seyde to him thou has answeride riȝtly do thou this thing & thou schalt lyue. forsothe he willynge for to iustifie himself seyde to iesu, and who is my neȝbore? sothely iesu biholdyng seyde, sum man cam doune fro ierlm in to iericho. & felde among theeues whiche also robbiden him and woundes putte inne wenten awaye the man lefte halfe quyke.

Wiclif's; this appears in the Gospels to be identical with the version contained in Bishop Butler's Manuscript, and in the Epistles to be the rest of the same translation.

The first four verses of St. Luke's Gospel are, however, omitted in this copy, as well as in those of Wiclif's version. In the passage already cited from Bishop Butler's Manuscript from Luke x, there are only a few slight variations.

The following are specimens as compared with Wiclif:—

WICLIF.

1 COR. VIII.

MS. BRIT. MUS. BIB. REG. 1 B. VI.

But of these thingis that ben sacrificed to idolis we witen for alle we han kunnyng, but kunnyng blowith, charite edifieth, but if ony man gessith that he kan ony thing, he hath not jit knowe hou it bihoueth hym to kunne.

Forsothe of thes thingis that ben offrid to ydolis *that* 1 Cor. viii. 1, 2. *ben symulacris maid to manns lyknesses.* we witen for alle we han kunnyng. sotheli science *or kunnyng* in bloweth with pride. charite edifieth forsothe if ony man gesse *or deme* him forto wite ony thing he hath not jit knowun hou it bihoueth him for to kunne.

WICLIF.

HEB. IV.

MS. BIB. REG. 1 B. VI.

Therfor drede we leest paraunture, while the biheest of entrynge in to his reste is tolde, that if ony of us be gessid to be awei, for it is tole also to us: as to hem, and the word that was herd, profitid not to hem, not meynde to feith, of tho thingis that thei herden, for we that han bileued, schulen entre in to reste, as he seide, as I swoor in my wraththe: thei schulen not entre in to my reste.

Drede we thfore brithren leste paruenre the biheest Heb. iv. 1—3. of entring into "reste" his *[sic]* left or forsaken *or* denyd forto be ony of us be gessid aweye. forsothe it is tolde to us as & to hem and the worde herde pited not to hem not mengid to feith of thes thingis that thei herden forsothe we that han bileued schulen entre in to reste as he seide as I swoor in my wrath if thei schulen entre into my reste.

Another Manuscript, in the British Museum, (Arundel 254), contains an English harmony of the Gospels, on the plan of that drawn up by Clement, of Lanthony, together with the Catholic Epistles, all of which are of the translation differing from Wiclif's.

Bishop Butler's Manuscript contains some peculiarities; for instance, in Matt. ii. "Kinges" is the word in the text for "wise men", and "astronomers" is placed in the margin. The word "kinges" is of course derived from the Romish legend of Gaspar, Melchior, and Balthasar. This could not have proceeded from the translator, it must have been the alteration of a copyist.

Mr. Baber gives Luke ix. 1, &c., and 1 Cor. viii. 1, &c. as specimens of a version contained in a Manuscript then in the possession of Mr. Douce: from these citations, the Manuscript in question appears to contain the version here attributed to Purnay.*

Mr. Douce's MS., cited by Baber.

There is a MS. in the Bodleian Library, which has this notice written at the end, "y^e cer of y^e lord m cccc x viii. yis book wa endid." The fourth c in the date has been erased, so as to make the book appear older; but there can hardly be a question that the date really is 1408, the very year when Archbishop Arundel's Oxford Constitutions were enacted. This MS. is worthy of notice, because, from the alteration of date, it has been supposed to be far earlier than the days of Wiclif, and also because it has been stated by Lewis to be of a different version.

MS. in the Bodleian, Fairfax, 2. Date.

Bishop Bonner mentioned, in 1555, an old Bible which he possessed, written about eight score years previous, from which he gives some extracts; the following is a comparison of these passages (as found in Lewis), with Wiclif's version.

Bp. Bonner's MS. Lewis, p. 25, 27.

WICLIF.

EXOD. XX.

BONNER'S MS.

And the lord spak alle these wordis. I am the lord God that ladde thee out of the lond of egypt fro the hous of seruage. thou schalt not haue alien goddis bifore me. thou schalt not make to thee a grauin ymage, nethir ony licnesse of thing which is in heuene aboue, and which is in erthe binethe, neythir of the thingis that ben in watris undir erthe, thou shalt not herie tho nether thou schalt worshippe.

And the lord speek alle thes wordes I am the lord thi god that hath lad the out of the lond of Egypte from the house of thraldome: thou schalt not have alyen goddys before me, thou schalt not make to the graven thing, ne eny lycknesse that is in heven aboun and that is in erthe benethe, ne of hem that ben in waters under erthe, thou schalt not anoure hem ne berye hem.

Exod. xx. 1—5.

* The same version appears to be contained in a Manuscript in the Advocates' Library, Edinburgh; of which various specimens have been kindly furnished for comparison, by

J. Thomson, Esq. This Manuscript does not contain the introductory verses to the Gospel of St. Luke.

LEVIT. XXVI.

Lev. xxvi. Ye schulen not make to you an ydol and a grauen ymage, nether ye schulen reyse tytlis, nether ȝe schulen sette a noble stoon in your lond that ȝe worschipe it.

Ghe schuln not make to ghou a mawmett and graven thing, ne tytles ghe schuln rere, ne huge stonc ghe schuln patten in ghor erthe that ghe honour it.

Glosses introduced.

In this passage, some Manuscripts of Wiclif's translation add, after the word "tytlis," "*yt is auteris for ydolatrie*," underscored, so as to distinguish it from the text itself. This may serve as a specimen of the kind of glosses which were early added to Wiclif's translation; they were probably appended, in many copies, almost as soon as the version itself was executed; and, indeed, it is not improbable that the copy of the New Testament in English, with glosses, which was used by Anne of Bohemia, queen consort of Richard II., was one of this description.

WICLIF.

DEUT. V.

BONNER'S MS.

Deut. v. 7—9. Thou schalt not have alien goddis in my sight, Thou schalt not make to thee a grauen ymage neyer a linesses of all thingis that been in heuene above & that ben in erthe binethe & that ben in watris under erthe, thou schalt not herie tho & thou schalt not worshipspe tho.

Thou schalte not haue alyen goddys in my syght, thou schalt not make to thee graven thinge, ne lykenesse of alle thinges that in heuene ben above and in erthe benethe, and that dwellen in waters under erthe, thou schalt not honoure hem ne herye hem.

Bodleian MS., Fairfax 2, is Wiclif's.

Lewis says, that the Manuscript cited by Bonner, appears to be the same that is now in the Bodleian, marked Fairfax, No. 2; which is the Manuscript of which the date has been falsified, to make it appear a century older. In this he is clearly mistaken, for a comparison of these very passages with that MS., proves that it contains the version of Wiclif; the same is true of a passage which has been copied from the New Testament of that MS. Another Bodleian Manuscript, which Lewis speaks of as containing the same version, is also simply one of Wiclif's.* It yet remains to be shown, what Manuscripts contain the version which Bishop Bonner cites.

Purnay's version never widely spread.

Thus much, then, appears certain, that in the latter part of the fourteenth century, *two* English versions of the Scriptures were made, both of which are extant; the one, John Wiclif's, a translation made very literally from the Latin; the other, executed by Purnay and others, in which an attempt was made to express the *sense* in English more than the exact words. This latter version appears never to have been so much circulated as the former, which may be attributed to three causes. 1st. That Wiclif's was so diligently copied at once, that it had acquired a sort of standing in the affections of readers; 2nd. That the troubles of Purnay commenced so very soon after the completion of his work, that *he* was not able himself to superintend the multiplication of copies; and, 3rd. That the prohibitory constitution of Archbishop Arundel was enacted only *thirteen* years subsequent to the completion of the version, whereas it was twenty-eight years posterior to the translation of Wiclif.

Glosses found in various MSS., Lewis, p. 29.

Glosses of various kinds to explain passages, or, more commonly, single words, are of frequent occurrence in some Manuscripts of Wiclif's and the other early version; but especially in those of the latter: the following are a few specimens of verbal glosses:—"Incorruptible, *that may not dye ne ben preyed*;"—"Creatore, *that is, maker of noughte*;"—"Yvel fame, *or, schewdeschepe*;"—"Maales, *or men*;"—"Acorden not, *or bysenen not*;"—"Bakbyters, *or sowers of discord*;"—"Detractours, *or open bakbyteres*;"—"Proude, *high over measure*;"—"Affection, *or love*;"—"Benignite, *or good-will*;"—"Acception of persones, *that is put on bfore another that is withouten deserte*;"—"Sacriligie, *that is theft of holy thynges*;"—"Prepuce, *or custome of heathen men*;"—"Iustified, *or founnden tree*;"—"Prevarication, *or trespassing*;"—"Allogorie, *or gospels undirstonding*;"—"A libel, *that is a lyke booke*;"—"A byliber of wheat, *that is, a weighte of twyce pound*;"—"With wonder and extasi, *that is, lesyng of mynde and resoun and lettyng of tonge*;"—"Oolde botellis, *or wyne vessels*."

The object of the greater part of these glosses is very evident; in some of them, however, the explanatory term is *now* become less simple than the word to be explained. Some of the elucidations are not a little singular, while others appear to be inserted for the purpose of giving a synonyme of Saxon origin as an equivalent for some term derived from the Latin. This one thing is very clear that all the

* I am much indebted to the kindness of Dr. Bandinell, the Keeper of the Bodleian Library, for extracts from various

MSS.; and also to Mr. Henry Gough, for information relative to these and others.

labour bestowed upon the making of versions, and upon elucidating them when made, was directed to the diffusion of the knowledge of the word of God amongst the English, not merely the high and learned, but likewise the poor and comparatively illiterate.

It is possible that a careful examination of existing manuscripts would shew that there are more than one old translation extant besides that of Wiclif. It has been positively asserted, that John de Trevisa, a native of Cornwall, who was vicar of Berkley, translated both the Old and New Testaments into English. He was cotemporary with Wiclif, though born some years before him, and also his survivor by some years; it has been supposed that he died in 1399 or the preceding year: Tanner says, in 1412. John de Trevisa was no friend to the then existing state of things in the Church, since he is reported to have said, "Our Saviour sent apostles and priests into the world, but never any monks or begging friars." Whether these were his words or not, they may at least be taken as the expression of his judgment. It is possible that his objection to the friars may have led to a translation of the Scriptures having been attributed to him. John de Trevisa said to have translated the Scriptures.
His dislike to the friars.

If John de Trevisa did really translate the Old and New Testaments, it is probable that his work was either almost exactly cotemporary or else a little posterior to that of Wiclif; I suppose this from the fact of other works translated by him having been executed about that time: the Polychronicon of Ranulph of Chester was translated by him (to which he himself added a supplement of the events of fifty-five years), and it was finished in April, 1387.

Bale attributes a version of the Scriptures to Trevisa, as also Caxton seems to do; whether they had any data for their assertion is not easy to determine. Bale and Caxton's testimony.

If Trevisa did translate the Scriptures, his work must have fallen with Wiclif's under the sweeping condemnation of Archbishop Arundel's Oxford Constitutions, and thus unless it were disseminated (like Wiclif's had been previously) by some strenuous efforts, copies of it would necessarily become almost extinct. As the name of John de Trevisa has thus been connected with the English translations of the Scriptures, it will not be amiss to give a few passages of Scripture extracted by Dr. Waterland out of his writings, and published by Lewis:—

Matt. 18: 32. "I forgave the al thy det bycause thou praydest me, wicked servant."

— 22: 18. "The slowe servant hidde his lorde's talent in the erthe."

— 26: 19. "Moche have I suffred by syghte bycause of him."

Luke 11: 45. "my lord taryeth to come" . . . "If a servant begynneth to drink and is drunken, and smiteth and beateth the meyny his lord shall come . . ."

— 19: 13. "The nobleman called his servauntes and bytoke hem ten mnas, and he saide to these servauntes marchaundise with it tyll I come."

— — 16. "Lo, lord, thy mna hath made ten mnas, and his lorde sayde to him, and be thou hauynge power over ten cities."

Fragments of Scripture in the writings of Trevisa.

I know of nothing farther which can be accurately ascertained respecting the claims of John de Trevisa to be regarded as a translator of the Scriptures.

VI.

OPPOSITION TO THE CIRCULATION OF THE SCRIPTURES, AND OTHER CIRCUMSTANCES PREVIOUS TO THE REIGN OF HENRY VIII.

I HAVE yet to speak of the opposition which, after the death of Wiclif, was raised against the spread of the Scriptures in English. I have already adverted to the mention which he himself makes of the enmity which this translation was even in his lifetime exciting. After his death this was carried still farther, for in the year 1390, a bill was brought into the House of Lords in order to suppress this English translation of the Scriptures. John of Gaunt, although he forsook Wiclif when he boldly combated the doctrine of transubstantiation, seems to have always respected both his principles and conduct, and now firmly opposed the enacting of such a law. He spoke thus, "We will not be the dregs of all; seeing other nations have the law of God, which is the law of our faith, written in their own language." He declared that he would support the circulation of the Scriptures in English against those who brought in the bill, whoever they

Opposition raised after Wiclif's death. A bill brought into the House of Lords, 1390. This bill opposed by John of Gaunt.

might be. In support of this opposition, it was said, that "if the Gospel by its being translated into English, was the occasion of men's running into error, they might know that more hereticks are to be found among the Latins than among the people of any other language. For that the Decretals reckoned no fewer than sixty-six Latin hereticks, and so the Gospel must not be read in Latin, which yet the opposers of the English translation allowed." The consequence of this opposition appears to have been that there was no legislative prohibition of the Bible in English.

We have a testimony from one who would perhaps be thought the least likely to give it, of the reception which the English Scriptures received even amongst those in the highest station. Anne of Bohemia, the queen-consort of Richard II., died in 1394, on the 7th of June; her funeral sermon was preached at Westminster by Thomas Arundel, then archbishop of York, and afterwards of Canterbury; in his commendation of "good Queen Anne" he says, that "although she was a stranger, yet she constantly studied the four Gospels in English, and explained by the exposition of the doctors; and in the study of these, and reading of godly books, she was more diligent than even the prelates themselves, though their office and business require this of them." From this it would appear that she had followed the example of her mother-in-law, the princess of Wales and Aquitaine, whose interference on Wiclif's behalf has been already mentioned.

The attendants of this queen, who had accompanied her to England, returned on her decease to Bohemia, conveying with them the writings of Wiclif; whence it was that the light of truth shone forth from Prague, a light which the council of Constance in vain endeavoured to extinguish. We have, I think, in the circumstance of the writings of Wiclif having been thus conveyed into Bohemia, a presumptive evidence that the English Gospels with the exposition of the doctors, was either of his translation, or else one of those which his followers had put forth. There appears to be some connection between the copy of the Scriptures in English used by this princess, and the subsequent dissemination of the works and doctrines of Wiclif by her attendants in Bohemia; for it cannot be questioned that some at least of her household had embraced the doctrines of this reformer. It appears very probable, that Anne of Bohemia herself had received some of his instructions. Wiclif knew something of her, although she came to this country but little more than two years before his death; for he speaks of her as possessing the Gospel written in three languages, Bohemian, German, and Latin; he asks whether to "hereticate her on that account would not be Luciferan folly?" It is possible that she was under some suspicion of holding or favouring the doctrines of Wiclif, and that, for this reason, he inquires respecting her being *hereticated*.

When "Lollardie," as it was termed, was introduced even into the abodes of royalty, it is not surprising that many of every class were also amongst the number of those who had received the doctrine of Scripture. Wiclif rejoiced that "many knights favoured the Gospel, and had a mind to read it in English;" among others the following are mentioned as adhering to the doctrines of Wiclif: Sir Lewis Clifford, Sir John Montacute, Sir Reginald Hilton, Sir William Neville, Sir John Peeche, Sir John Clenboun, Sir John Trussel, Sir Richard Sturry, Sir Thomas Latimer, and that faithful martyr of Christ, Sir John Oldecastle, Lord Cobham. Knyghton, as might have been expected, bewailed the *infatuation* of those knights, who preferred the reproach of Christ to the honours of this world.

It is no wonder that the adherents of the Romish doctrine should have been at length thoroughly alarmed, and induced to institute severe proceedings for the suppression of the supposed evil.

Six years subsequent to his sermon on the death of Queen Anne, namely in the year 1400, Archbishop Arundel, who had before this succeeded Courtney in the see of Canterbury, became the uncompromising persecutor of all who were suspected of "Lollardie." In this year it was that William Sauntrè became the first, in England, to yield his life for the truth of God. The archbishop's continued opposition brought other victims into his hands to be either burned or, like Thorp, imprisoned. In the year 1408, we find him taking more determinate measures for hindering the propagation of what he called heresy: the circulation of the Scriptures in English (those Scriptures the reading of which he *once* had commended) was now to be prohibited by any means. A convocation of the province of Canterbury was held at Oxford, and thirteen Constitutions were enacted. The first two of these defined *who* might preach; the third and fourth determined *what* might be preached; the fifth related to what masters might teach their scholars; the sixth was directed against the writings of John Wiclif, by name; while the seventh was nothing short of a prohibition of the Scriptures in English:—"It is a dangerous thing, as St. Jerome assures us, to translate the holy Scripture, it being very difficult in a version to keep close to the sense of the inspired writers: for by the confession of the same father he had mistaken the meaning of several texts. We therefore decree and ordain, that from henceforward no unauthorised person shall translate any part of

It does not pass.

Ahp. Arundel's testimony respecting Queen Anne, 1394.

The writings of Wiclif carried to Bohemia.

Wiclif's commendation of Queen Anne.

The spread of Lollardie.

Arundel becomes a severe persecutor, 1400.

1408. A convocation at Oxford.

Constitutions Fox, i. 397, Collier, iii. p. 250.

Wiclif's writings condemned.

The Scriptures in English prohibited.

the holy Scripture into English or any other language, under any form of book or treatise: neither shall any such book, treatise, or version, made either in Wiclif's time or since, be read, either in whole or in part, publicly or privately, under the penalty of the greater excommunication, till the said translation shall be approved either by the bishop of the diocese, or a provincial council as occasion shall require." The six other constitutions relate to the modes of expression in speaking of God; to disputations on points of Romish belief; to the letters dimissory of priests; to the exclusion of "Lollardie" from Oxford; to the deprivation of offenders; and to the process to be employed in dealing with heretics.

The seventh of these Constitutions, which I have quoted at length, is of great importance, as shewing both the danger which the archbishop supposed would arise from the spread of the Scriptures in English, and also how these things were connected in his mind with *John Wiclif*. Whatever previous versions of particular portions had existed, they had excited no enmity, for they had never been disseminated by the hands of such as Wiclif's "poor priests." So resolute was this prelate in his condemnation, that he perverts and misquotes Jerome to serve his purpose. It is probable that during the thirty years (or thereabouts) which had elapsed between the completion of Wiclif's version and this Oxford convocation, *very many* copies of the English Scriptures had been made, probably the greater part of those of this translation which have come down to us; and it appears likewise that some of the followers of Wiclif had put forth copies in which the translation was either re-wrought or varied, according to what they judged to be simpler English, or less literal in the renderings;—but however much may have been done in this way by others, Wiclif's was still the version which had unlocked the treasures of God's word to the English nation.

Importance of this seventh Constitution.

Copies of Wiclif's version multiplied.

Had not the circulation of Wiclif's translation been very wide prior to the enactment of Archbishop Arundel's Constitutions, it is not likely that so many copies would have come down to us; for it was after that time a dangerous thing to possess, or to transcribe them. And yet, in spite of the danger, this was done;—there were those who were willing to face the penalties for heresy, rather than that the word of God should not be circulated: but still we have no reason to suppose that this was done except in comparatively rare instances. The Conventual and Collegiate libraries, too, which were the means of preserving so many of the literary productions of the middle ages, were closed against the writings and translations of Wiclif, unless, indeed, they happened to be buried in unknown obscurity; so that the possession of individuals must have been the means of transmitting them. Perhaps in this way they were more read and prized, while held as dangerous possessions, than they would have been if honoured with a known place in public libraries; and thus they were, I doubt not, the means of secretly instructing many who "sighed and who cried" over the evils which were wrought by those who professed to act in the name of Christ and of his apostles.

The circulation of Wiclif's version.

Copies of Wiclif's version transmitted through individuals.

Such were the attempts made to hinder the circulation of the Scriptures, as well as the original writings of Wiclif, by the archbishop, and very ably were his purposes carried into execution. But the exercise of church authority was not yet fully carried out against Wiclif. In 1406, some of his friends at Oxford appear to have published an instrument, under the University seal, certifying his learning, probity, and godliness; they state that "in his answering, reading, preaching, and determining, he behaved himself laudably, and as a stout and valiant champion of the faith; vanquishing, *by the force of the Scriptures*, all such who by their wilful beggary [the mendicant friars] blasphemed and slandered Christ's religion. Neither was this doctor convicted of any heresy, either burned of our prelates after his burial. God forbid that our prelates should have condemned a man of such honesty for a heretic." This instrument is dated, "At Oxford, in our congregation-house, the 1st day of October, in the year of our Lord, 1406."

1406.
The Oxford testimonial in Wiclif's favour Fox, i. 511.

This testimonial appears to have drawn forth not a little opposition and anger on the part of the enemies of Wiclif and his doctrines; they tried to represent the document as being false or forged, although they could not deny that the University seal had been affixed thereto. Two years afterwards, as has been stated, Archbishop Arundel's Constitutions, condemning Wiclif and his works, were framed at Oxford. In 1410, the doctrines of Wiclif were condemned in a full congregation at Oxford; a vast number of propositions, as having been taken out of Wiclif's writings, were censured, and the books themselves were publicly burned. Any who maintained the doctrines which were thus censured were to lose their respective degrees. "But, as it happened, these opinions of Wiclif, instead of being stifled, gained ground by this opposition; and his books were more valued than before." Amongst these books, Wiclif's translation of the Scriptures, prohibited two years previously, is apparently to be included. The University of Oxford especially, as well as other parts of that which then was the diocese of Lincoln, was regarded as being "infected" with the

1410.
The University of Oxford censures Wiclif's doctrines, and burns his books.
Collier, iii. 287.

The doctrines of Wiclif still

prevail at
Oxford.

Abp. Arundel
applies to the
Pope to burn
Wiclif's bones,
1411.

Council of
Constance,
1415.

Wiclif's bones
ordered to be
dug up.
His remains
burned, 1428.

Register of
Alnwick,
Bishop of
Norwich.
Lollards
troubled, 1429.
J. Fletcher.
Fox, i. 755.
Charged with
possessing the
New Testament
in English.

Nichs. Belward
charged with
buying a New
Testament.

Possession of
the English
New Test. a
sufficient
ground for a
charge of
heresy.

Fox, i. 804.

Price of New
Testaments in
English.

heresies of Wiclif. This occasioned stringent measures on the part of Archbishop Arundel, in which he was supported by King Henry IV.*

Amongst other means of dishonouring the memory of Wiclif, Archbishop Arundel wished for papal authority to burn his remains; he solicited the Pope to grant him a Bull, condemning the censured conclusions, and also authorizing this brutal act. It is probable that Arundel could hardly, after the lapse of so many years, proceed to disinter the remains of this servant of Christ unless he were supported by this authority. The Pope, however, condemned the "Conclusions" without sanctioning the burning of his bones.

In 1415, however, the council of Constance granted the needful authority for the execution of this indignity: they solemnly condemned him as a heretic, and ordered the removal of his bones far from the burial of any church. Had Archbishop Arundel been alive at this time, the sentence would doubtless have been carried into immediate execution; but his successor, Chicheley, was otherwise occupied than in disturbing the repose of the dead. In 1428, Richard Fleming, bishop of Lincoln, who has been already mentioned as having for a time professed the doctrines of Wiclif, was commanded by Pope Martin V. to execute the decree, which he accordingly did. The bones of Wiclif were dug up and burned, and his ashes were cast into a stream which flows by Lutterworth:—it may seem to be an honour to his memory, that those who were so deeply busied in hindering the spread of the truth of God, and in persecuting those who held it, should have thus treated with indignity the unconscious remains of Wiclif. But strange indeed was it, if those who did it thought they were injuring one whose spirit was at rest in Christ, and whose body (whether mouldered into dust, or destroyed by the folly of man) will be changed and made like the body of Christ himself when he appears in glory.

Throughout the remainder of this century, from time to time, scattered notices are to be found of those who, in spite of the danger, read and circulated the English Scriptures. From the extracts given by Fox, from the register of William Alnwick, bishop of Norwich, a few particulars may be learned relative both to the circulation of the word of God in English, and the danger of so doing. In the year 1429, a charge was made against Richard Fletcher, of Beccles, that he "is a most perfect doctor in that sect [namely, that of the Lollards], and can very well and perfectly expound the Holy Scriptures, and hath a *book of the New Law in English*, which was Sir Hugh Pie's first." This charge shews how completely the possession of the Scriptures in English was one ground on which to accuse a man of heresy.

The next charge which is mentioned is the following:—"That Nicholas Belward, son of John Belward, dwelling in the parish of Southelam, is one of the same sect, and hath a New Testament, which he bought at London, for four marks and forty pence [i.e., £2. 16s. 8d.], and taught the said William Wright, and Margery his wife, and wrought with them continually by the space of one year, and studied diligently upon the said New Testament."

It was not uncommon to make a part of the charge against certain who were converted before the bishop that they could read English, making it at least probable that few of the common people, unless it was from the desire of reading the Scriptures for themselves, were able to do this. Some, who were accused of "Lollardie," had the fact of their possessing, or reading, the word of God in English, alleged in confirmation or aggravation; but some were charged with heresy simply upon this ground alone. For instance, the following is one of the charges:—"Sir Hugh Pie [a priest, who had intercourse with the Lollards] bequeathed to Alice, servant to William White, a New Testament, which they then called the Book of the New Law, and was in the custody of Oswald Godfrey, of Colchester."

The charge mentioned above against Nicholas Belward, shews us the sum for which a copy of the New Testament in English was at this time sold; Fox, in another part, when speaking of the invention of printing, refers to this circumstance, saying: "Now the same price will serve forty persons with so many books." It is a very moderate computation to suppose that now four hundred bound copies of the New Testament can (from the altered value of money and increased facility of production) be purchased for this sum. It is probable that so much was demanded on account of the peculiar danger which at this time attended the circulation of any portion of Scripture in English. In order to form some estimate of the value of four marks and forty pence at that time, it may be stated that this was then a sufficient yearly stipend for a curate.

* A respect for the memory of Wiclif seemed to linger long, or rather, perhaps, to revive, at Oxford; for, in 1564, that University annulled all its statutes against him.—Collier, iii. 338.

But although the danger in which any were placed who meddled with the English Scriptures did in part increase the price of copies of the word of God, yet it is to be remembered that the *invention of printing* was the great means of causing books to be produced at a moderate price. Few inventions can be so directly ascribed to the providential guidance of God as this may be; would that it had never been used for any end which should militate against his glory! But this, like every other gift of God, has been perverted to evil uses by the blindness of the heart of man.

Fox, after speaking of this invention, under the year 1450, and discussing by whom, and how, it was discovered, speaks thus concerning the invention itself: "Notwithstanding, what man soever was the instrument, without all doubt God Himself was the ordainer and dispenser thereof, no otherwise than He was of the gift of tongues, and that for a singular purpose. And well may this gift of printing be resembled to the gift of tongues: for like as God then spake with many tongues, and yet, all that would not turn the Jews; so now when the Holy Ghost speaketh to the adversaries, in innumerable sorts of books, yet they will not be converted, nor turn to the Gospel." Fox's meaning clearly is, that innumerable sorts of books set forth the doctrine which the Holy Ghost wrote in the Scriptures.

"Now, to consider to what end and purpose the Lord hath given this gift of printing to the earth, and to what great utility and necessity it serveth, it is not hard to judge whoso wisely perpendeth both the time of the sending, and the sequel which thereof ensueth."

After speaking of Papal efforts to suppress the truth, he says, "Although, through might, he stopped the mouth of John Hus before, and Jerome, that they might not preach, thinking to make his kingdom sure; yet instead of John Hus, and others, God hath opened the press to preach, whose voice the Pope is never able to stop, with all the puissance of his triple crown. By this printing, as by the gift of tongues, and as by the singular organ of the Holy Ghost, the doctrine of the Gospel soundeth to all nations and countries under heaven, and what God revealeth to one man, is dispersed to many, and what is known in one nation, is opened to all."

The results of Printing, as connected with the diffusion of the English Scriptures, belong, however, to a period subsequent to that in which they were known through the version of John Wiclif. There were many however who, in spite of the imminent peril, did both read the version of Wiclif themselves, and also taught it to others; and these efforts, amongst the poor of this world, continued, especially in the diocese of Lincoln, up to the era usually termed the Reformation. Not a few there were who suffered death on this very account: efforts still went on; and surely it was by the leading Spirit of God, that the word was thus read and prized in secret.

The first attempt at giving forth any portion of the Scripture in print in English, is to be found in the Exposition of the Seven Penitential Psalms, by John Fisher, bishop of Rochester, which was published in the year 1505. Reprints of it were made in succeeding years; and from this we may learn that it was both read and circulated. It differs, however, widely from a mere translation; for the exposition is the part to which prominence is principally given; this, being by a Romish prelate, could not, of course, be suspected of any taint of heresy; the episcopacy of the author and translator, would in itself free it from the censure of Archbishop Arundel's constitution.

Invention of printing.

Fox, i. 803.

Continued effect of the labours of Wiclif. Martyrs for the word of God.

Bishop Fisher's seven penitential Psalms, 1505.

PART II.

THE FORMER PART OF THE REIGN OF HENRY VIII.

I.

PERSECUTIONS ON ACCOUNT OF THE WORD OF GOD, 1519—21.

A NEW era in the history of the English translations of the Scriptures commences with the Reformation of the sixteenth century. The light which had been struck by Wiclif had not ceased to shine, when the Scriptures were by the labours of others even more purely set forth for the illumination of those who were involved in the papal darkness. In several respects, the circumstances were changed; the Providence of God had brought to light the art of PRINTING, an art which has been an instrument of incalculable blessing in the diffusion of the word of God; books had not now to be multiplied by the slow labours of copyists; there was a new stimulus given to any effort to set forth the Bible in English.

The testimony borne by the remnant of the Lollards has, in several respects, to be distinguished from that which principally commenced with William Tyndale, Thomas Bilney, and George Stafford.

It may be well just to notice the troubles of some who were persecuted but a little while before the time of the printing of the New Testament in English, on account of possessing a portion of the Scripture in their own tongue. This will shew how unchanged was the feeling of opposition which had led to the decree of Archbishop Arundel in 1408.

The Register of the diocese of Lincoln gives many instances of the sufferings of the servants of Christ; they seem to have been either more numerous or else more active in the counties of Oxford and Buckingham (then both in the diocese of Lincoln,) than in other parts of the kingdom. Fox speaks of "great multitudes which tasted and followed the sweetness of God's holy Word, almost in as ample manner for the number of well-disposed hearts as now [i. e. 1563] . . . The secret multitude of true professors was not much unequal: certes the fervent zeal of those Christian dayes seemed much superior to these our days and times, as manifestly may appear by their sitting up all night in reading and hearing; also by their expences and charges in buying of books in English, of whom some gave five Marks [$\pounds 3, 6s. 8d.$] some more, some less, for a Book: some gave a load of hay for a few Chapters of St. James, or of St. Paul in English. In which rarity of Books and want of Teachers, this one thing I greatly marvel and muse at: to note in the Registers [of the bishops] and to consider how the word of Truth notwithstanding did multiply so exceedingly as it did amongst them. Wherein is to be seen no doubt the marvellous working of God's mighty Power: for so I find and observe in considering the Registers, how one neighbour resorting and conferring with another, evenings with a few words of their first or second talk, did win and turn their minds to that wherein they desired to persuade them, touching the truth of God's word and his Sacraments. To see their travels, their earnest seeking, their burning zeals, their readings, their watchings, their sweet assemblies, their love and concord, their godly living, their faithful marrying with the faithful, may make us now in these our days of free profession, to blush for shame."

To understand aright the reason why Fox thus mused and marvelled, it must be remembered how severe the penalties were against any who read or possessed the Scriptures in English.

One of the first who was brought into trouble on this account was Dr. John Colet, dean of St. Paul's (the celebrated founder of St. Paul's school), who died in the year 1519. He was in many respects much

Changed circumstances at the period of the Reformation.

Persecutions on account of the word of God in English.

1521. Diocese of Lincoln. Lollards in Oxfordshire and Buckinghamshire. Fox, ii. p. 23. Number and zeal of true professors.

High prices paid for portions of Scripture.

Manner in which truth was communicated.

Dr. John Colet Dean of St. Paul's.

in advance of the Romanists of the day in which he lived; and, although it is probable that the thought never crossed his mind of separating from the Romish Communion, yet the measure of truth which he held and preached was such, as both to excite the enmity of zealous Papists, and to attract to his ministry those who saw something of the light of God's truth; so much so, that it was made the ground of a suspicion of heresy that a person had been to hear him.

Bishop Fitzjames, of London, who was a determined enemy of all that was deemed heresy, was, a few years before his death, on the point of proceeding against Dr. Colet, alleging certain reasons for charging him with heretical opinions. This is no wonder, for at Oxford, before he was promoted to the deanery of St. Paul's, he had lectured publicly on the Epistles of St. Paul; and afterwards he was still accustomed to preach and teach Scripture, and not the opinions or writings of the Doctors. But although two bishops joined with Fitzjames in his accusation, the Archbishop of Canterbury, Warham, befriended him, and thus they were unable to injure him. One of the grounds on which they wished to make him appear a heretic, was his having translated the Lord's Prayer into English. This was in itself quite enough to cause a man to be regarded as a *fautor* of heresy, and therefore "violently suspected," so that such an one might be compelled to abjure all heresies, even if no specific crime were to be alleged as to doctrine.

That the Romanists would, at that day, judge a person to be a heretic, and burn him as such, merely on account of his possessing the Scriptures, or any portion thereof, in English, is proved by the fact of seven having been burned at Coventry in the year 1519, on this very account. The charge on which they were taken up by the bishop's officer, was their having taught their children and families the Lord's Prayer and the Ten Commandments in English, and their terrified children were examined to obtain evidence against them. One of them, a widow, was however dismissed by the bishop (probably for want of evidence); and as it was evening, Simon Mourtou, the bishop's summoner, offered to go home with her. "Now as he was leading her by the arm, and heard the rattling of a scroll within her sleeve: 'Yea,' saith he, 'what have ye here?' and so took it from her, and espied that it was the Lord's Prayer, the Articles of the Faith, and the Ten Commandments, in English." Mourtou, on discovering this evidence against her, said to her, "Ah Sirrah, come, as good now as another time!" and then led her back immediately to the bishop, who at once condemned her to be burned with the six men, who had previously been sentenced. They all suffered together on the fourth of April, 1519, in a place called the Little Park.

There was another person who fled when the others were taken up, or else he would have been treated as they were. He was afterwards taken and burned.

The death of these martyrs appears to have occasioned a considerable excitement at Coventry: it was felt to be at least a strange thing, that they should suffer simply on account of teaching their children some portion of the word of God in English; in consequence of this, the Bishop and his officers industriously spread a report, that the cause of their condemnation to be burned, was not that they had the Lord's Prayer and the Ten Commandments in English, but that they had eaten flesh on Fridays and other fast days. This, however, does not appear to have been objected against them when they were alive.*

The grounds of persecution in the diocese of Lincoln, were very similar to those which have just been mentioned as bringing several to the stake at Coventry.

In the year 1521, John Longland, bishop of Lincoln, carried on an active persecution against many of the poor in his diocese, who were suspected of being "*known men*." The manner in which evidence was obtained was this:—a suspected person who was converted before the bishop, was sworn to answer any interrogatories which might be put to him, he was then closely examined as to whom he was acquainted with, who were "*known men*," together with the circumstances which could be made definite matters of charge against such. Thus it was that relations were compelled, against their wills, to accuse one another. husbands and wives, parents and children, brothers, friends, and every other tie, was cruelly used for the purpose of obtaining ground of accusation against suspected persons. The cruelty of such a proceeding was very great, as great with regard to the unwilling accusers as with regard to the accused, it made them in many cases instrumental in bringing to punishment those who were dearest to them.

The results of the persecution of Bishop Longland, in 1521, were set forth in numerous articles

* The execution of these persons has been denied to be a fact, by a writer who offers not a tittle of evidence to disprove this, the direct statement of Fox.—(See Collier, vol. iv. p. 27).

A Troubled by
Bishop Fitz
james.

Abp. Warham
befriends him
His having
translated the
Lord's prayer
a ground of
accusation.

Seven martyrs
of Coventry,
1519.

They all suf-
fer, April 4th,
1519.

False reports
spread about
them after their
death.

1521.
Bishop Long-
land's persecu-
tion of "*known*
men."
Manner of
his
extreme

concerning doctrine or practice charged against a great many individuals. In Fox's extract from the Register of Lincoln, many particulars of persons and charges, referring distinctly to the circulation of the word of God in English, may be found. See Fox, vol. ii. pp. 23—40.

II.

INTRODUCTORY ACCOUNT OF WILLIAM TYNDALE—HE TRANSLATES THE NEW TESTAMENT.

Wm. Tyndale the first English translator from the Greek.

WE now come to the labours of those who used the providential advantages of the art of printing, and the spread of the knowledge of Greek and Hebrew, for setting forth the Scriptures in the vernacular tongue. The instrument in the hand of God for translating the New Testament into English, for the first time out of the original language, was WILLIAM TYNDALE, whose memory is on this account to be held in veneration by all who prize the word of God. If the labour of Wiclif was a means of blessing, in giving an English translation from the Latin Vulgate, how much more was that of Tyndale in rendering it *from the original*, and giving it forth *in print*. Wiclif could only draw the water of truth from a stream which was flowing from the fountain: Tyndale could go to the well-spring itself, and give forth the water not sparingly, but with a liberal hand. Had circumstances been reversed, Wiclif would undoubtedly have anticipated the work of Tyndale: but as it is, each occupies his fitting place in the diffusion of the English Scriptures; Wiclif, the first to publish the whole in our tongue, translated from the Latin; Tyndale, the first to publish *in print* the New Testament and a portion of the Old, translated from the original; while MYLES COVERDALE follows in their steps, as the first to complete and publish in print the *whole Scripture*, translated into English from the original tongues.

Coverdale Tyndale's successor.

Tyndale's early life.

We know comparatively little respecting the early life of William Tyndale, scarcely indeed more than we do of that of Wiclif; nor can we learn how his mind became first dissatisfied with the state of things then existing in the church:—we know to what this dissatisfaction led in result, but we know not *how* it was that his mind was wrought upon by God.

Born about 1477, in Gloucestershire. Fox, ii. 301. Educated at Oxford.

At Magdalen. Read lectures. His character.

The known circumstances of the life of Tyndale previous to his becoming a translator of the Scriptures may be told very briefly. He was born in Gloucestershire about the year 1477: he was "brought up from a child in the University of Oxford, where he, by long continuance, grew up and increased, as well in the knowledge of tongues, and other liberal arts, as especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted; inasmuch that he, lying then in Magdalen Hall, read privily to certain students and fellows of Magdalen College some parcel of divinity; instructing them in the knowledge and truth of the Scriptures. Whose manners also and conversation being correspondent to the same, were such that all they that knew him, reputed and esteemed him to be a man of most virtuous disposition and of life unspotted."

The state of learning at Oxford at the time.

At Oxford, Tyndale had peculiar facilities for the acquirement of those branches of knowledge which he afterwards turned to so good account in the service of God. The introduction of Greek learning by Linacre, had given a new stimulus to study; and it is evident, from the results, that Tyndale profited well by the opportunities thus afforded him. Fox mentions, that after "proceeding in degrees of the schools," he removed to Cambridge: but, as he gives no date, we need not, as I judge, infer that he means that he immediately went to Cambridge after taking his degree at Oxford. Other circumstances, and a lapse of several years, I believe, intervened.

Tyndale proceeds to Cambridge at a later period.

Tyndale's ordination. Olier's memoir, pp. 7, 8. March 11, 1502.

The next circumstance of Tyndale's life of which we have any account, is his ordination as a priest of the Romish church, which "took place at the conventual church of the priory of St. Bartholomew in Smithfield, on the eleventh day of March, 1502, by Thomas, suffragan bishop of Pavaden, by authority of William Warham, bishop of London, and was ordained priest to the nunnery of Lambley, in the diocese of Carlisle."* He could not have continued in the north of England for many years, since we find him ceasing to be a

* "Will. Tyndale Carlol. dioc. ad tit. domus monialium de Lambley, ordinatur presbiter per D. Thomam Paraden Ep'um, auctoritate Lond. Ep'i. i. xi. Martij 1502, Reg. Warham, Lond. KENNETT." (Bliss's Wood's Athenæ.) I do not know

from what place the suffragan styled *Episcopus Paradenus* (or *Pavadenus*) took his title. Qu. may he not have been an Italian, Ep. *Pavacensis*, and not an English bishop at all?

secular priest, and becoming a regular in 1508. The convent which he joined was that of the Observant Friars, at Greenwich.*

The fact of Tyndale having been a monk, was known from the following memorandum, which was found by the Rev. R. H. Barham, canon of St. Paul's, in a book in the cathedral library; "Charitative orate pro aia Johis tyndall qui dedit hūc librū cōuentui de grenwyth frum minorū de observancia die pessionis sui filii frts Willmi. Anno 1508."†

He becomes a monk at Greenwich, 1508.

What his motives were in becoming a monk it may not be easy precisely to say; but *perhaps* it was with him as with so many before him; his conscience was aroused, he wished to have peace with God, and he sought, in the observance of a conventual discipline, to attain to the holiness for which he was longing. It may have been so: without direct evidence, it is not possible to penetrate the motives by which Tyndale was actuated; but if it were so, it follows that as yet he was in ignorance of the *finished* work of the Lord Jesus Christ, and the assured salvation through His precious blood to every one that believeth. The seclusion of a cloister, with its routine of observances, might suit one who was going about to establish his own righteousness, but not the soul which really felt the polluting stain of sin, and was conscious of the need of something to put it truly away.

Why did he become a monk?

For several years we know hardly anything of Tyndale: it is probable that he was in his seclusion at Greenwich; all those gifts which he was afterwards to use in God's service being buried for a time in a cloister. And yet so far as he was concerned, this period may have been anything but lost time; he was afterwards to "endure hardness, as a good soldier of Christ," and the process of learning the impotence of all the resources of nature may have been the very means ordered of God, for causing him to rest fully and firmly upon Christ, not only for salvation, but likewise for daily support.

Nothing known of Tyndale for some years.

I have before intimated his having spent some time at Cambridge; and I do not doubt but that this must have been subsequent to the time of his becoming a monk by several years. The following are the reasons which lead to this conclusion:—those who have supposed that Tyndale migrated to Cambridge immediately, or at least soon after his taking his degree at Oxford, seem to think that his going thither was connected with a peculiar desire after learning, which was unsatisfied by anything which he could acquire at Oxford; but if this had been his motive, Cambridge, as it then was, would have been the last place to which he would have directed his steps. Indeed, the state of ignorance and even detestation of all real learning which then prevailed at Cambridge, is such as can scarcely now be imagined. Erasmus speaks of one college in Cambridge which, when he published the New Testament in Greek (first edition, 1516) absolutely forbade the use of it.

Sojourn at Cambridge about 1517—21. Cambridge then not a place for improvement in learning.

The testimony of Erasmus.

Thus learning could not have led Tyndale to Cambridge before the time of his becoming first a priest and then a monk; and, just so, there does not appear to have been any interval for him to have made any considerable stay there in the early part of his life. His avocation as a priest took him to the north of England; his noviciate at Greenwich, previous to his profession, occupied some time; and thus he can scarcely be supposed to have passed his recorded residence at that university until a later period of his life; his object, too, appears to have been a far higher one than that of study.

Tyndale's object in going to Cambridge.

It was at Cambridge that his intimacy commenced with JOHN FRITH, subsequently his fellow-labourer, and at length his predecessor in becoming a martyr for Christ. Frith was at that time a student at Cambridge, and it would appear, from his acquirements in learning, that he was one who profited by the improvements at the time when that university was beginning, through the efforts of Dr. Barnes and others, to be a place where real learning could be found. Frith was converted by the testimony of Tyndale, "through whose instructions he first received into his heart the seed of the Gospel and sincere godliness." Thus it is evident that Tyndale both knew and preached the Gospel himself before, or at least during, his

John Frith converted by Tyndale.

Dr. Barnes's efforts to restore learning. Fox, vol. ii. p. 250.

* This house was the first which, after Henry's rupture with the Pope, fell under his displeasure. Its inmates were warm opponents of his divorce. This monastery was one of the few which were refounded by Mary.

† Previous to this time, he appears to have had his mind directed to the work of translating the Scriptures, or at least some portions of them, into English. A Manuscript of some passages of the New Testament thus rendered is in the possession of Mr. Offor. In some places, the initials "W. T." are written, together with the date 1502. If this "W. T." be not William Tyndale, it is difficult to imagine who it could be. It is probable that his mind was in some sort aroused to the value and authority of the word of God when at Oxford; and

that, in becoming a priest, the object proposed by him was to preach to others some of that truth which he but partially knew himself. The fact of his making any translations from the Scripture shews him to be very different from the generality of those around him. This translation appears to have been from the Greek, which at this time most of course have been in manuscript. In John iii. 3, the Vulgate reads, "nisi quis renatus fuerit denuo;" this passage is translated, "born from above," which may be a translation of *ἀνωθεν*, but cannot be one of *denuo*.—For the examination of this MS., together with many books relative to Tyndale, &c. I am indebted to the kindness of Mr. Offor.

abode at Cambridge. The circumstance of Frith being there as a student during Tyndale's residence, supplies us with some farther proof of the lateness of the period at which he went thither.

It appears, from the testimony of Bale, that at the time of Frith's martyrdom, 1533, he was only twenty-six years old; consequently he must have been born in 1507, or the preceding year: he was thus Tyndale's junior by thirty years, and he must have been quite young at Cambridge in 1519 and 1520. Tyndale's residence there could hardly have continued later than this last mentioned year, having probably commenced about 1516 or 1517.

Fox states that Tyndale became, at Cambridge, "farther ripened in the knowledge of God's word;" and this was not merely to the profit of his own soul, but likewise to that of others. The conversion of Frith through his means has been already mentioned; but there can be but little question that he was also in a great measure the instrument of at least a part of the diffusion of the light of the truth of God which took place at Cambridge at that time. The three persons to whom that university appears to have been especially indebted for instruction in the light of the Gospel were—THOMAS BILNEY, a faithful preacher, who suffered martyrdom at Norwich in 1531; GEORGE STAFFORD, or STAFFORD, who commenced lectures on Scripture, and afterwards died of the plague, taken when he was paying a visit of mercy; and WILLIAM TYNDALE. These were the instruments in the enlightening of Cambridge: from Cambridge the Gospel shone into Oxford, as well as into many other places in England.

The commencement of the Reformation at Cambridge appears to have been in the year 1516, or else the following, which was the very year when Luther published his Theses against indulgences. It was through the reading of Erasmus's Testament when first published (1516) that Bilney learned the Gospel. The passage on which his soul rested was 1 Tim. i. 15; this taught him what peace with God is, and on what it rests. He had, like Luther, sought it in many ways for years. This he began soon to preach to the conversion of many;—it seems to have been about the same time that Tyndale became acquainted with him, and from them others were taught. If their acquaintance commenced then, it is evident that Tyndale's residence at Cambridge began about that time.

It is not of much importance to prove that the labours of Tyndale, Bilney, and Stafford at Cambridge were contemporaneous with those of Luther at Wittenberg; but the fact is very evident. It shews this, however, that the testimony in England was not the consequence of any thing heard or known of a similar movement in Germany. Stafford commenced his lectures on the Scripture at Cambridge about the time when Dr. Colet was troubled for religion. It is absolutely impossible to place this commencement later than the year 1517; probably it was rather earlier. Bilney was the professor of civil law, and he, like Stafford, seems to have been a remarkable exception to the generality of those at Cambridge.

We must carefully bear in mind the distinction between the testimony of the remnant of the Lollards, and that which now commenced in England. The one had been the exposure of various Romish errors, the other brought forward the vital question, "How is a sinner forgiven?" While there was much of godliness in the one, and of the working of the Spirit, there was in the other a life-giving energy which made itself felt. It was indeed the distinctive manner in which the Holy Ghost was testifying to the Lord Jesus Christ.

From Cambridge it appears that Tyndale went into Gloucestershire, his native county, to be tutor in the family of a knight named Sir John Welch, at Little Sodbury, twelve or fourteen miles from Bristol. He continued there until about the end of 1522: during which period it is evident that his mind became more opened to the evils existing in the Church, and also to the controversies then pending respecting the Pope and Luther. It is clear that up to this time no public suspicion had attached to his name amongst the persecutors of those who were called heretics: for had this been the case, the diligent inquisitions of Bishop Longland, in his diocese of Lincoln, in 1521, would have been pretty sure to have elicited something against him, seeing that suspected persons were forced to accuse all whom they knew. Still this does not prove but that Tyndale knew something of these "known men" and their tenets. The society into which Tyndale was now thrown is thus described by Fox—"This gentleman, as he kept a good ordinary commonly at his table, there resorted to him many times sundry abbots, deans, archdeacons, with divers other doctors and great benefited men, who there, together with Master Tindal, sitting at the same table, did use many times to enter communication, and talk of learned men, as of Luther and of Erasmus; also of divers other controversies and questions upon the Scriptures." This gave Tyndale an opportunity of entering into the subjects discussed, and pressing the testimony of the word of God upon those with whom he was thus thrown in contact; a discipline which, no doubt, led him into more close and precise acquaintance

Fox, ii. 301.

Bilney, Stafford and Tyndale.

Commencement of the Reformation at Cambridge, 1516-1517.

Fox, ii. 219.

Strype, Mem. Ecc. i. 323.

Reformation at Cambridge, contemporaneous with the testimony of Luther.

Tyndale lives in Gloucestershire until 1522. Bliss's Wood's Ath. Oxon.

Tyndale's association in Gloucestershire with dignitaries.

with the truth; while at the same time the arguments of Tyndale occasioned the others to bear a grudge against him.

Not long after this, "certain of these great doctors" had an opportunity of freely uttering their sentiments to the knight and lady with whom Tyndale lived, without his being present to reply to the propositions which they advanced; thus "uttering their blindness and ignorance without any resistance or gainsaying." The knight and his lady reported these things to Tyndale, and he replied from the Scriptures to the errors which had been brought forward; this led to his being charged with presumption by the lady, for setting *his* opinion above that of so many learned doctors. But it is humility rather than presumption to adhere to the written testimony of God, and to assert its paramount authority in opposition to all the wise arguments by which men may resist it.

The Doctors express their opinions in Tyndale's absence. Fox. Tyndale replies from Scripture.

Tyndale was engaged at this time in translating, from the Latin of Erasmus, "*Enchiridion Militis Christiani*;" which he afterwards gave to Sir John Welch and his lady, who found in it that many of the things stated by Tyndale, were upheld by the testimony of Erasmus. This seems to have decided them that "the doctory prelates" were wrong, and their own unbeficed tutor in the right. This incident shews very remarkably, how much more ready the human mind is to bow to the judgment of one who is deemed learned and wise, than to submit to the authority of the word of God.

Tyndale translates "Manual of a Christian Soldier."

This rejection of their teaching rendered the clergy around yet more opposed to Tyndale; so that they were ready to seek any occasion which they could against him: at length they accused him of heresy, and laid their complaint before the Bishop's chancellor. Soon after this, Tyndale, and other priests, were summoned before the chancellor: it does not appear that he was formally cited to answer any given charge, but simply, in common with others, he had notice to attend. But, knowing the temper of the priests whom he would meet there, he expected that they would lay some accusations against him; and thus (as he said himself), "he by the way in going thitherwards, cried in his mind heartily to God, to give him strength fast to stand in the truth of *His word*." It is important to observe, that the *word of God* and its authority, as coming from God himself, was continually the ground of Tyndale's testimony, and by it he was guided.

He is accused of heresy, and summoned.

At his appearance before the chancellor, it was evident that his adversaries had already prejudiced him against Tyndale; for although no one brought any public complaint against him, yet the chancellor threatened him, and made heavy charges, without however any *ostensible* ground. On this occasion, hard words were the worst that Tyndale received; a very different treatment than what he would have experienced from the bishops of Lincoln and Norwich, Longland and Nix.* After this, Tyndale conferred with an acquaintance of his, an old doctor who had been chancellor to a bishop, from whom he received a private statement of the opinion which he held: that the Pope is Antichrist mentioned in Scripture; but that it was a perilous thing to mention it, seeing that it would endanger any one's life; adding, "I have been an officer of his, but I have given it up, and defie him and all his works." It is most probable that these anti-papal sentiments were much in accordance with those which Tyndale had previously held in his heart. Tyndale, soon after this, was in company with a certain learned theologian; and in an argument this learned doctor, being hard pressed, exclaimed, "We were better to be without God's laws [*i.e.* the Holy Scriptures], than the Pope's [*i.e.* the Decretals]." Tyndale hearing this, burst through what many might deem prudent restraint, exclaiming, "I defy the Pope and all his laws! If God spare me life, ere many years, *I will cause the boy that driveth the plough, to know more of the Scriptures than you do*." A bold pledge, but nobly redeemed! From this moment we find Tyndale prosecuting the object which was upon his mind twenty years before—the translation and publication of the Scriptures in English.

Tyndale threatened by the Bishop's chancellor.

He confers with an old doctor.

Tyndale defies the Pope, and pledges himself to translate the Scriptures.

Tyndale was evidently at this time a reader of the writings of Erasmus, which (be their deficiencies what they may) contained at least a portion of truth then rarely to be met with. They may probably have known each other at Oxford, for Erasmus was at Magdalen College at the time when Tyndale was at Magdalen Hall. The sentiments of Erasmus may, perhaps, have helped to fix the thoughts of Tyndale on the making of an English version of the New Testament: Erasmus says, "I differ exceedingly from those, who are unwilling that the Divine writings should be translated into the language of the common people, and read by private persons; as if either Christ had taught things so obscure, that they could hardly be understood by a very few theologians; or as if the fortress of the Christian religion be set in this, that it be not known. Perhaps it is more wise to conceal the mysteries of kings, but Christ desires to publish His mysteries as much as possible. I would that all private

Erasmus an advocate for vernacular versions of the Scriptures.

Erasmus, prefixed to his New Testament, 1519.

* It is not unlikely that Tyndale's freedom from persecution was owing, in part, to the fact that Jerome de Ghinnee, an Italian, residing in Italy, was at this time been bishop of Worcester, in which diocese Gloucestershire then was.

women should read the Gospel and Paul's Epistles. And I wish that they were translated into all languages, that they may be read and known, not only by the Scotch and Irish, but also by the Turks and Saracens. *To know in what manner soever is certainly the first step.* Let it be that many would smile, yet some would receive it. *I would that the husbandman at the plough, should sing something from hence; that the weaver at his loom should sing something from hence; that the traveller might beguile the weariness of his journey by narrations of this kind.* Let all the intercourse of all Christians be of these things; for our daily conversations will be such as we mostly are." It is scarcely possible to doubt that this sentence from Erasmus was in the mind of Tyndale in giving his bold reply; he almost cites it.

The opposition of the clergy increases.

Tyndale leaves Sir John Welch.

The opposition of the clergy around him now increased; heresy of every kind was laid to his charge; while he expressed the moderation of his desires, being willing to live any where on ten pounds a year, if he had but the liberty to teach children and to preach. In preaching, he appears to have been previously very diligent. St. Augustine's Green, Bristol, is mentioned as one of the places which he frequented for this purpose; this was at the time, I suppose, of his residence in Gloucestershire, in the family of Sir John Welch. He now left the situation which he then held, as chaplain and tutor; for it was evident, both to this worthy knight and to himself, that the molestation which he had already received, would be but the prelude to harsher measures.

He comes to London about the end of 1522.

Tonstall appointed bishop of London, Oct. 22, 1522.

He came from Gloucestershire to London about the time that Dr. Cuthbert Tonstall had been appointed bishop of this see. It is probable that this circumstance in part induced him to come to London rather than try to find occupation in the country. It was on October 22, 1522, that Tonstall was appointed bishop of London; and thus it is likely to have been at the end of that year or the beginning of the next that Tyndale came to the metropolis. He had heard of Tonstall by report, and especially through the mention of him by Erasmus, and hence he seemed to expect to find in him a liberal-minded patron of learning and religion. This was to a certain extent the character of Tonstall. Through Sir Henry Guildford, who was a friend both of Erasmus and of Sir John Welch, Tyndale sent to Bishop Tonstall an oration of Isocrates, translated into English, as a proof of his scholarship; the bishop, however, only returned him a civil answer, that his house was sufficiently filled with chaplains, and that he might probably, without difficulty, find occupation in London. Had the bishop known that Tyndale was only seeking a quiet resting-place, in order to translate the New Testament from Greek into English, it is likely that he would not have let him escape his hands so easily; and had Tyndale been other than a singularly guileless person, he would never have thought that the house of the bishop would be open to one who sought to translate the Scriptures into English.

Ep. Tonstall declines receiving Tyndale.

Humphrey Monmouth meets with Tyndale. Monmouth's account of Tyndale. Strype, Mem. Ecc. v. 116.

Some little time had probably elapsed between the arrival of Tyndale in London and his interview with the Bishop; for we find from the examination of a citizen of London named Humphrey Monmouth (in 1528), some particulars of this part of the life of Tyndale. The following is the account given by Monmouth in his petition addressed to Cardinal Wolsey, May 19, the twentieth year of the reign of King Henry VIII. (1528). He was charged with having furnished with money persons suspected of heresy, and with keeping heretical books. To the first of these charges he states in his petition that he had replied:—"I told them that iiij yeres past I did give unto a prieste called Sir William Tyndal, otherwise called Hotchens. . . . Upon iiij yeres & a half past and more, I herde the foresaid Sir William preach ij or iij sermons at St. Dunstones in the West in London; & after that I chanced to meet with him, & with communication I exannymed what lying he had. He said he had none at all, but he trusted to be with my Lord of London in his service. And therefore I had the better fantasy to him. And afterward he went to my lord & spake to him, as he told me, and my L. of London answered him, that he had chaplaines enough, & he said to him that he would have no more at that tyme. And so the priest came to me again & besought me to help him, & so I took him into my house half a yere, & there he lived like a good priest as methought. He studied most part of the day, & of the night at his book; and he would eat but soddren meat by his good wil, nor drink but small single beer. I never saw him weare linnen about him in the space he was with me. I did promys him x l. sterling, to prairie for my father & mother there sowles, and al christen sowles." This last statement shews how much superstition still clung to one who had already learned "the just shall live by faith." Habit and education often cause things to be practised without any consciousness of their inconsistency with the truths which the soul really treasures. The mind of Monmouth seems to have been deeply entangled in Romish errors; before his death, however, he had learned to rejoice in the light of the Gospel; his will gives abundant evidence of this.

Tyndale finds that he cannot translate the

During the time that Tyndale remained in the house of this Humphrey Monmouth, he had sufficient opportunity to make his observations on the state of things in England, and it appears from the account given

by Fox that he learned that he could not with safety carry out his intention of translating the Scriptures in any part of this country. On this account, he resolved to leave England, being assisted so to do by some of his friends in London, and he turned his face towards Germany, where now the light of the Gospel which was in England dawning, had begun to shine brightly.

It must have been about May 1524, that Tyndale left the abode of Humphrey Monmouth; and it appears, from the petition already referred to, that he went almost immediately to Hamburg. His poverty at this time has been already shewn; but it ought to be mentioned that he stood high in estimation as a scholar; in so much that if the object which was so near his heart had not led him to a foreign land in order to give his own countrymen the Scriptures in their vernacular tongue, he might have obtained a competency in England. The foundation of the College of St. Frideswide at Oxford, by Cardinal Wolsey, has been already mentioned; among others who were intended by Wolsey to be placed there, we find William Tyndale was one. Had this been carried into effect, it would have been an addition of one more to the many Reformers whom Wolsey ignorantly collected and congregated at Oxford.

Sir Thomas More at a later period thus wrote of the character which Tyndale bore by common report before he left England. "Wyllyam Huchyn,* otherwise called Mayster Tyndale, . . . was (as men say) well known or he wente ouer the see, for a man of ryght good lyuyng, studyous and well lerned in scrip-ture, and in dyuers places in England was very well lyked, and dyd gret good with prechyng."

Tyndale sailed from England to Hamburg, but does not appear to have remained there long; for, having received money from Monmouth, he went into Saxony, where, amongst others, he met with him whose name stands amongst reformers as one of the highest—Martin Luther. There can be no doubt but that the time which Tyndale spent at Wittenberg, and amongst the German reformers in other places, was of no little use to him in opening his mind to many of the portions of popery—such as purgatory—prayers for the dead, and the like, which still adhered to him when he quitted England.

But the great object for which Tyndale had become an exile from England, was that which especially engaged his attention. It must have been about the middle of 1524, that he reached Germany; and in less than two years the first edition of his version of the New Testament was printed. Fox mentions that Tyndale had conferred with his friend John Frith, about the value and importance of such a version, and the impossibility which there was of any thing material being accomplished for the dispelling of the ignorance which prevailed so widely in this country, unless this were done; and from this apparently the mistake has arisen that Frith was with Tyndale in Germany, and there assisting in the making of this version. Lewis states this, and others who assert the same have probably only copied from him. Now, the fact simply is, that Frith was, at the time of Tyndale's abode at Wittenberg, first of all at Cambridge, and then removed by Cardinal Wolsey to the new College which he had founded at Oxford, in which University he was incorporated in December 1525; at which place we shall find him getting into trouble on account, not of translating, but of circulating this version, and holding anti-papish principles.

It does not appear certain in what place the first edition of Tyndale's Testament was printed, but it may have been completed before he left Wittenberg; the number of copies struck off is variously stated, so much so as to make it altogether uncertain how large the impression was. This first edition is a small octavo volume, which appears to have contained merely the text of the New Testament, with a few pages "to the Reader" at the end.† Very shortly after the publication of this octavo edition, another in quarto with marginal glosses was published, and this certainly was one of Tyndale's own, and not one of the editions surreptitiously published by the Dutch printers. From an account given by Cochlaus, (a determined enemy to the Reformation,) we find that this second edition was commenced at Cologne, and, upon the conductors of it being driven from Cologne, it was completed at Worms; we further learn from him that it consisted of three thousand copies. He mentions 'two English heretics' who were engaged in getting out this edition; these, doubtless, were Tyndale himself and William Roy who is said also to have been his assistant in making the translation. This Roy was, like Tyndale, one of the Observant Friars of Greenwich, and he either accompanied him in his flight to Wittenberg, or else joined him there. Roy, at length, suffered martyrdom in Portugal in 1531.‡ It was in 1526 that this second edition of Tyndale's Testament was commenced at

Scriptures safely in England.

May 1524, Tyndale leaves England.

Sails to Hamburg.

Is in high estimation in England at this time.

Cardinal Wolsey wishes to place him at St. Frideswide's College.

Fox, ii. 209. Sir Thomas More's testimony respecting him.

Tyndale goes to Wittenberg and meets with Luther. He learns more truth.

His conference with Frith before leaving England.

Frith not with Tyndale at this time.

Frith at Oxford Dec. 1525. Wood's Fasti.

1526. Tyndale's Testament, where printed.

The first edition, 8vo.

A second edition 4to. with glosses.

William Roy assists Tyndale.

Anno 1531. Fox, ii. 245.

* Tyndale is frequently mentioned under this name: an ancestor of his is said to have assumed it as a disguise during the wars of York and Lancaster. Tyndale himself sometimes used it with connection with his own name; "William Tyndale alias William Hitchens."

† This is the edition which was reprinted in 1836.

‡ Roy was a strange character. Tyndale speaks of him as winning friends with wonderful facility, and also as making

more enemies than almost any man. Some of the instruments used by Roy against the Romanists were such as cannot be approved of. Satire and ridicule may appeal to the flesh, but can the truth of God be thus advocated? Wolsey received much provocation from some of Roy's verses; and Tyndale was at length obliged to warn others against falling into the same error as Roy had done. What led him to Portugal does not appear.

Differences between the first and second edition.

Sir T. More and Bp. Tonstall mention both editions.

Cologne, so that we may judge that the first edition had before this been almost entirely sent to England. The two editions differed not only in form and appearance, but likewise in the latter having a prologue and glosses in the margin; it had also probably the Epistles taken from the Old Testament according to the use of Sarum. This I judge because surreptitious Dutch editions have these epistles at the end, and the publishers had no Englishman to correct the press, much less to add any thing else in English. The existence of this second edition seems to have been overlooked by almost every modern writer previous to Mr. Anderson and Mr. Ofor, although the mention made of Tyndale's editions by Sir Thomas More and other circumstances might have shown the certainty of its having been printed: its existence is also proved by the fact of the New Testament, both with and without glosses, having been prohibited by Tonstall in this year.

III.

THE ENGLISH NEW TESTAMENT CIRCULATED IN PRINT,—ITS SUPPRESSION ATTEMPTED.

We have now arrived at an important period in the history of the circulation of the English Scriptures: the first translation of the New Testament from the original language had been made; and it was now actually printed and sent into England. That it was made from the Greek, no one can question who has examined it with care: it will be found continually to leave the readings of the Latin Vulgate, and adhere to the third edition of Erasmus's Greek Testament. Sometimes, indeed, great deference is paid to the critical observations of Erasmus; but still, the translation is made from the Greek and not from his Latin version. When Erasmus departed from the Greek (as he does in several places, apparently through inadvertence), Tyndale does not follow him, but adheres closely to the original. It is true, that Tyndale's first edition bears very evident marks of haste, but still the formation and publication in print of even a hastily executed version was a most important advance.

How was the New Testament received in England? It was almost at once diligently circulated in various parts; we find that not a few of the friends of Tyndale in England earnestly seconded his labours by disposing of these books even at their imminent peril. Some of the copies (probably of the first of the two editions,) reached England early in the year 1526; and it must have been in great secrecy that the circulation commenced, for it was not until October 23rd in that year, that Bishop Tonstall issued his formidable prohibition. This, according to Strype, was done at the suggestion of Cardinal Wolsey. The prohibition expressly mentions that the English Testaments which were imported were "some with glosses and some without," thus proving that by this time the Cologne quarto edition had reached England. This makes it very probable that the first edition had been almost wholly dispersed in a very short time. All persons were required, within thirty days after the publication of this injunction, to deliver to the Bishop's Vicar General, under pain of excommunication, any copies of this New Testament which they might possess. The prohibition charged Tyndale with having craftily translated the New Testament into English, intermeddling therewith many heretical articles and erroneous opinions, pernicious and offensive, seducing the simple people. This "pestiferous and most pernicious poison" would, (the bishop said,) unless it were speedily foreseen, without doubt contaminate the flock committed to his charge with most deadly poison and heresy. If Tonstall could thus speak of Tyndale's version, the inference almost inevitably follows, that he charges the *Scripture itself* with being heretical. A system which avoids the light of God's truth stands condemned by the word of Christ Himself, John iii. 20.

In the two subsequent years we find many persons convented before their ecclesiastical superiors on charges connected with the possession or circulation of these books; but still, in these proceedings, blind as Bishop Tonstall was in prohibiting the word of God, it must be allowed that he shewed far more mercy to those who were on this account accused of heresy than did many of his cotemporaries.

Bishop Tonstall not only published his official condemnation of the translation, but he likewise preached against it at Paul's Cross, setting forth to the people that it was a perverted translation, stating that there were in it no fewer than *two thousand* texts falsely translated. But although this assertion was made in order to depreciate the work in the minds of the people, yet it does not appear either to have had that effect, or to have diminished the demand for copies. The following is the account given by John Lambert

Tyndale's version made from the Greek. Ed. 3 Erasmii. 1522.

Reception in England of the New Testament.

Its circulation. Bishop Tonstall's prohibition, Oct. 23, 1526.

Fox, ii. 233. Strype, Ecc. Mem. i. 261.

Copies to be given up within thirty days.

Tonstall more merciful than many others.

Lewis, p. 66.

of the impression which the preaching of Bishop Tonsall against the English New Testament made on Fox, ii. 34^s. him :—"Moreover I was at Paul's Cross, when the New Testament imprinted of late beyond the sea, was first forefended; and truly my heart lamented greatly, to hear a great man preaching against it, which shewed forth certain things that he noted for hideous errors to be in it, that I, yea, and not I, but likewise did many other think to be none. But (alack for pity!) malice cannot say well. God help us all and amend it."

We learn some particulars relative to the circulation of this version after its prohibition, from the details of various persecutions for heresy about this time and a little later: by these we see that Oxford, London, and the diocese of Norwich were the parts in which these books were particularly circulated.

IV.

PERSECUTIONS FOR THE NEW TESTAMENT.

DURING the period which had elapsed between Tyndale's leaving England and the importation of his New Testament, Cardinal Wolsey's college had been set up at Oxford, and many from both universities were removed thither; thus were the doctrines of the Reformation planted in Oxford through that which Fox, ii. was done by one, who, of all others, would have peculiarly dreaded such a result. It was thus that the labour bestowed by Tyndale, Stafford, and Bilney, at Cambridge, were transplanted to another soil where again they took root.

The College of St. Frideswide founded.

Scholars from Cambridge removed thither, Dec. 1525.

Amongst others who circulated the New Testament in English was Thomas Garrett (or Gerard) curate of All Saints, Honey-lane, London, who took many copies with him to Oxford, where he dispersed them amongst the students, but especially amongst Tyndale's Cambridge friends who were now removed to St. Frideswide's. Rumours of these things reached Cardinal Wolsey, and in consequence a search was made to apprehend Garrett; this was in February 1527. Before this time he appears to have circulated a great number of copies not only in Oxford but also in other places. Garrett was at length apprehended and compelled to do penance, by which, however, he did but little satisfy his persecutors, and if he had not escaped he would have got into farther trouble. He was at length burned in 1540.

Thos. Garrett a circulator of the New Testament. Latter part of 1526.

A search made to find Garrett. Feb. 1527. He is apprehended and does penance.

In St. Frideswide's college, copies of this prohibited volume were found in the possession of many of Tyndale's former Cambridge friends, who were imprisoned in consequence from February until August, "within a deep cave under the ground of the same college, where their salt fish was laid." John Frith was one of those who were thus confined, another was Cox, who was bishop of Ely in the reign of Queen Elizabeth. Three of these prisoners—Clerk, Sumner, and Bailey, became ill in consequence of having eaten nothing but salt fish from February till the middle of August, and then they all three died in the space of one week; Goodman, another of this company, was so ill when he was liberated that he died shortly after. These were four martyrs for the word of God and his truth; for though they suffered not at the stake, yet did they not love their lives unto the death for the sake of Christ their Lord. After the death of the three in prison, Cardinal Wolsey directed that Frith and the rest who survived should be set at liberty, they were, however, for some time restrained to the distance of ten miles from Oxford: subsequently, Frith left England and joined Tyndale.

Frith, &c. imprisoned, Feb. to Aug. 1527.

Cox, &c.

Frith & others liberated. Frith leaves England.

A little after this Bishop Tonsall had no small trouble in his own diocese on account of the circulation of the word of God in English, together with other indications of what was then deemed heresy. How far Tonsall acted, according to his own judgment, in these proceedings, may, perhaps be questioned; he was at this time Cardinal Wolsey's commissary, and he had to act as such. In the autumn of 1527, Bilney was taken up on a charge of heresy; and his recantation seems to have made others more willing to take the same course in order to escape from present suffering. The preaching of Bilney and the New Testament put forth by Tyndale, had, however, done very much for the introduction of the truth of God into London and Essex, as well as other parts. There was, in consequence, a Visitation of the whole of the dioceses of London, for the purpose of purging it of anti-popish books and doctrines. From the account of this visitation given by Strype, it is to be seen that the dispersers of the *printed* New Testament were, many of them, those who had previously been known as Lollards, who circulated manuscript copies of portions of the Scripture. Amongst others who were charged with keeping these forbidden books was Sebastian Heris, curate of Kensington; he had "the New Testament in the vulgar tongue, translated by William Hochyn [Tyndale], priest, and Friar Roy." He was obliged to give up the books, to receive no

Bp. Tonsall's proceedings.

He visits his diocese.

Strype, Mem. Ecc. i. 114-137.

The Lollards circulate the New Test.

Seb. Heris accused, Feb. 24, 1528.

London, a dangerous place for heresy.

March 2, 1528.
John Pykes.

Price of a New Testament.

This Testament
Tyndale's.

R. Forman
convented,
Mar. 19, 1528.

Robt. Necton
convented,
Styrie Mem.
Ecc. v., 377.

Places where
the New Testa-
ment was
sold.

Bayfield buys
one for 3s. 4d.

A Dutchman,
in the Fleet,
offers New
Testaments for
sale.

more of them, and leave London for two years, under pain of excommunication; this last-mentioned injunction is stated to be because of London "being so dangerous a place to be infected with heresy." Several persons in Essex, especially at Colchester, were summoned on charges connected with the possession, of the New Testament in English. Some of these had written copies, some of them Tyndale's printed version. One of these, named John Pykas, was summoned before the Bishop, March 2, 1527 [1528, according to the present computation, making the year commence Jan. 1, instead of March 25]; he had had certain books of Scripture in English, "one book of Powle's Epistles" was one of them. "Also, about a two years last past, he bowght in Colchestre, of a Lumbard merchant of London, a New Testament in English, and payd for it foure shillings. Which New Testament he kept, and read it thoroughly many tymes. And afterward, when he herd that the said N. Testaments were forbaden that no man should keep them, he delyvered it and the book of Powle's Epistles to his mother agen." In this statement, Pykas speaks of the Testament which he had, as being the one that was *afterwards* prohibited; this marks it as being Tyndale's, although he does not mention that it was printed; and the time at which he received it having been so early, proves that the New Testament must have been circulated in England as soon almost as it was printed. It is probable that the rapid circulation of the first octavo edition, occasioned it to be so speedily followed by the quarto impression, with glosses and prologues.

Another who was convented before the bishop during this examination, was Robert Forman, S.T.P., rector of the parish of All Saints, Honey Lane: the principal charge against him was the possession of the books of Luther. It is probable that his sentiments were the same as those of Thomas Garrett, his curate, whose labours in circulating the English Testament at Oxford have been already mentioned.

But of those who were apprehended at this time no one appears to have been so extensive a circulator of these books as Robert Necton; the following is a part of his confession:—"He bowght at sondry tymes of Mr. Fyshe,* dwellynge by the Whight Feares, in London, many of the New Testaments in English; that is to say, now v. & now x.; and sometyne mo & sometyne less, to the nombre of xx. or xxx. in the gret volume. The which New Testaments the said Mr. Fyshe had of one Harmond, an English man, beyng beyond see. But how many he had this respondent cannot tell. And this respondent saith, that about a yere & half agon, he fell in acquaintance with Vicar Constantyne, here in London; which shewed this respondent first that the said Mr. Fyshe had New Testaments to sell; & caused this respondent to by some of the said New Testaments of Mr. Fyshe." He afterwards gives an account of some of those to whom he had sold copies. By this confession, we learn more particulars than we otherwise could respecting the manner in which the copies were introduced to England. Fyshe received them from Harmond, or Herman, an English merchant at Antwerp; and then through this Necton, Vicar Constantine, and probably Garrett, as well as others, they were sold in many directions. Necton himself was an itinerant circulator of the word of God; he mentions many places in which he had disposed of copies.... "this respondent saith that about the same tyme he sold fyve of the said New Testaments to Sir William Furboshore, synging-man, in Stowmarket, in Suffolk, for vii. or viii. grotes apeece. Also, two of the same New Testaments in Bury St. Edmunds.".... "Also he saith, that about Cristmas last, he solde one New Testament to a priste, whose name he cannot tell, dwellyng at Pycknam Wade, in Northfolke.".... "Also, one New Testament to William Gibson, merchaunt-man, of the parish of S. Margaret Patens." After mentioning various dealings with Vicar Constantine, he stated, "Also, he sold Sir Richard Bayfield [Bayfield] two New Testaments unbound, about Cristmas last, for the which he payd iij. s. iiij. d." He stated that since the preceding Easter he had bought of Geoffrey Usher, the servant of Mr. Forman, of Honey Lane (already mentioned), eighteen New Testaments, of the smaller volume; "of which New Testaments, since Easter this respondent caryed xv. of them to Lynne to sell." These he had left at Lynn, finding a difficulty in selling them, because of the prohibition. "And two of the said New Testaments he hath in his own custodie, with another of the great volume."

At the preceding Christmas, a Dutchman, who was now in the Fleet, offered Necton two or three hundred copies of the English New Testament for sale; he did not buy them, but sent the man to Fyshe, offering to purchase if Fyshe would do the same; "for the which iij. hundreth he shold have paid *xvii. vs.*, after *ix. d. a peece*." [In the price there is some mistake; it should be either "*xvii. vs.*, after *xiij. d. a peece*," or else, "*xi. l. v. s.*, after *ix. d. a peece*:" the latter, I judge, to be the more probable; but either of these sums would prove that the profits were considerable.]

It is probable that the Dutchman who offered these copies of the New Testament to Necton for sale was

* Probably this was Simon Fyshe, the author of a remarkable paper entitled, the "Supplication of Beggars;" to which Sir Thomas More replied in his "Supplication of Souls."

John Raymond, who was this year abjured for having caused fifteen hundred copies of Tyndale's New Testament to be printed at Antwerp, of which edition he had brought to England five hundred.

The Dutchman probably John Raymond, Fox, ii. 260.

Many copies of the New Testament collected, and burned, 1528.

A considerable number of copies of the New Testament must have been collected in consequence of the prohibition, and the ulterior proceedings connected with the visitation; these seem to have been publicly burned at Paul's Cross, sometime in the year 1528. This burning is alluded to by Sir Thomas More (who defends it as a good deed), as well as by Tyndale himself. Other burnings of these books took place at subsequent periods, which have often been erroneously confounded with what was done in this year.

This burning of the word of God did not, however, cause the version to be disregarded; it rather led to a suspicion that there was some sinister purpose in thus keeping the Scriptures from the eyes of the people. Tonstall, however, shortly after carried on his zeal in destroying the Scriptures on a larger scale than he had done before.

Another means adopted by Tonstall to crush Tyndale and his translation was by employing the pen of Sir Thomas More to oppose the exiled monk. For this purpose he gave him, on the 7th of March, 1527-8, a licence to read these prohibited books—the New Testament, and some original writings of Tyndale, which had been proscribed by the same injunction. Sir Thomas attacked Tyndale with hearty goodwill in the cause of “holy Church,” but in his attacks on the translation he utterly failed; he stated indeed that he found one thousand texts by tale falsely rendered (that is, *one half* the number named by Bishop Tonstall) but in his specification of faults he had but little to say. He had before him two editions, the octavo and the quarto with glosses; the marginal notes of the latter come in for their share of censure. The *distinct charges* against the translation are that “*Priests*,” “*Church*,” and “*Charity*,” are translated “*seniours*,” “*congregacyon*,” and “*love*,” and also that *grace* was sometimes rendered by *favour*, *penance* by *repentance*, and a *contrite heart* by a *troubled heart*. Such were the trifling reasons assigned for the prohibition and burning of the New Testament. The true one clearly was this, that the same feeling which prompted the constitution of Archbishop Arundel, in 1408, led to similar actions on the part of the popish authorities in the days of Tyndale.

Tonstall engages Sir T. More to write against Tyndale, Mar. 7, 1528.

More's Dialogue, book iii. ch. 8.

The alleged ground of prohibition, namely, the perversion of meaning in the English translation, had been thus expressed by Bishop Tonstall in his original prohibition in 1526. He stated that certain “*blinded through extreme wickedness, wandering from the way of truth, and the catholic faith, craftily have translated the New Testament into our English tongue, intermeddling therewith many heretical articles and erroneous opinions*,” &c.; now unless it were shewn *what* these offending opinions were, it could not be said whether they were or were not maintained by Tyndale's translation. At all events, before the translation was thus prohibited and the books destroyed as being faulty, the errors or wilful perversions in translating should have been stated. It is no doubt quite true that the version upholds what Tonstall and More called heresy; but this simply results from its *not* being a perversion of the original.

The ground of prohibition.

Meanwhile the Dutch printers were multiplying the copies of the English New Testament; in this they seem to have been simply actuated by the love of *gain*, a clear proof that in spite of strict prohibitions, and the fear of the spiritual authorities, the word of God was making its way among the people. The penalties of heresy (death by burning in case of relapse), would not have been lightly risked had there not been a deep and earnest desire for the possession of the pure word of God in a tongue known by the people.

The Dutch printers multiply copies of this New Testament.

The first of these Dutch editions appears, from the account given by George Joye, to have been published in 1527, and a second in 1528 or 9. This second must have been taken from Tyndale's quarto edition, because as the Dutch printers had no Englishman to correct the press for them, they could not have added any of the marginal glosses. The following account is given by George Joye of the two surreptitious editions—“*Anon aftr the dwchemen gote a cople, & printed it agen in a small volume adding the kalendare in the beginning, concordances in the margent, & the table in thende. But yet, for that they had no englishe man to correcte the setting, thei themselves, hauyng not the knowledge of our tongue, were compelled to make many mo fautes then were in the cople, and so corrupted the boke, that the simple reder might ofte tymes be taryed and steek. After this thei printed it agen also without a correctour in a greater letter & volume, with the figures in thapocalipse, which were therefore miche falsar then their firste.*” It is most probable that the three hundred copies offered for sale to Robert Necton by a Dutchman were of the former of these two editions. The object of the Dutch printers having merely been profit (so entirely so that they did not even employ an English press corrector),

Two Dutch editions, 1527, and 1528.

Joye's account of these editions.

* I have to thank Mr. Ofor for the use of a transcript made *verbatim et literatim* by himself of that very scarce tract “Joye's Apology.”

of course *accuracy* was little cared for; the demand for the copies appears to have been such as to make them saleable however carelessly executed. Tyndale meanwhile was busily engaged in publishing other works, urging on the same object which had led him to translate the New Testament. In those which were subsequently written he refers in a very interesting and affecting manner to the treatment with which his translation had been received in England; he says in one place, "Some man wil aske parauntere why I take the labour to make this worke, in so moch as they will brunne it, seinge they brunt the gospel. I answere in brunninge the Newe Testamente they did none other thinge then I loked for, no more shal they doo if the brunne me also, if it be Gods will it shall be so." Thus was he willing to toil laboriously even if it were in the hope of getting but a few copies of the word of God into circulation in England.

The allusions to the burning of the New Testament, which are made by both Sir Thomas More and Tyndale, seem as though they referred to something more definite than the mere burning of the copies which were collected, which could hardly have attracted such peculiar attention. It is most probable that Tostall succeeded in seizing some of the proscribed books in considerable quantities, and then publicly burned them at Paul's Cross. To this Tyndale seems to refer in the passage just cited, looking forward to his own probable fate; and just so Sir T. More says, "Yt is enough for good cristen men that knowe those things for heresydes, to abhorre and burne vppe his bokes and the lykers of them with them."

Antwerp was the place from which the New Testaments of these four editions were principally exported to England; and therefore any attempt to suppress them in this country must have proved abortive, so long as they continued to be supplied from the Netherlands. Bishop Tostall had, however, soon an opportunity of doing what he could to prevent their exportation from Antwerp; in 1529 he went thither, probably in company with Sir T. More, on his return from the embassy at the treaty of Cambray; and then he purchased, through one Packington, all the copies of the New Testament which were there for sale; these are mentioned by Halle as having been *all* burned with many other books in St. Paul's Church-yard, in May, 1530. Lord Herbert dates the burning, May 4, 1530. It has been alleged that Tyndale was himself implicated in the sale of these books to the Bishop, but the fact is that he was at Hamburg at this very time. It is possible that he went thither to avoid the bishop, but at all events his being there proves that he had nothing to do with this sale at Antwerp.*

So carefully were the distributed copies of the four first editions of Tyndale's Testament collected and destroyed, and so thoroughly did Tostall procure all that were to be had in Antwerp, that these editions are almost totally extinct. Of the first edition but one perfect copy is in existence (the one from which the reprint of 1836 was executed); of the second (the quarto with glosses) only a fragment appears to be known: while the two Dutch editions have fared scarcely any better. Another edition was published by the Dutch in 1530.

Tyndale did not now confine himself to writing original works: he continued his labours of translation, commencing the Old Testament. Scarcely any thing seems to be known about where he lived, from the time of the publication of his Testament until the year 1529, except that in May, 1528, he was at Malborow (Marburg) in Hessa, where he published some books. In the early part of this year Fox mentions his having sailed from Antwerp with the intention of going to Hamburg; he was, however, shipwrecked on the coast of Holland: this makes it not unlikely that he had been mostly at Antwerp, or in the neighbourhood, during the interval, and there had carried on his labours. He continued his voyage, and reached Hamburg in safety, where he found Myles Coverdale, now an exile from England waiting to receive him. It is probable that Coverdale had been known to Tyndale during the abode of the latter at Cambridge.

Fox says, that "at his appointment Master Coverdale tarried for him, and helped him in the translating of the whole five books of Moses, from Easter till December, in the house of a worshipfull widow, Mistress Margaret Van Emmerson, Anno 1529, a great sweating sickness being the same time in the town."†

* The story, as told by Halle, implies that Tyndale was the seller of the books to Packington; this would hardly have been likely even if Tyndale had been at Antwerp, for it was the Dutch printers who had got out the two latest editions for supplying England. As to the disclosures made by George Constantine, I place little reliance on them: his whole life was such a tissue of duplicity, that it is most probable that, when questioned by Sir Thomas More, he stated whatever he thought most fit at the time. Let it be remembered that Constantine was, in the reign of Edward VI., registrar to Bishop Farrar, of St. David's, he seems to have instigated the vexatious proceedings instituted in that reign against the bishop; and

in the days of Mary he acted as registrar when Farrar was degraded and given up to be burned.

† The accuracy of this statement as to date, &c., appears from enquiries made at Hamburg in the autumn of 1840 by Mr. Ofor, which he has kindly communicated to me. There was at this time at Hamburg the widow of a senator, named Van Emmerson, whose proper style would be *worshipfull widow* (*ehrwürdige Wittue*), and it was also in this very year, 1529, that the sweating sickness was raging there. The exactness of the date is important, as proving Tyndale's absence from Antwerp.

Tyndale's reference to the burning of his books.

Tostall at Antwerp, on his return from Cambray, 1529; buys Testaments.

Burning of the New Testament, May 4, 1530. Tyndale's absence from Antwerp.

1529. Tyndale goes to Hamburg. Shipwrecked.

He meets Coverdale.

It was not long after this time that part of the Pentateuch of Tyndale's translation was published. "The chapters of the book of Moses called Genesis," and "The Chapters of the Book of Deuteronomy," are marked by the Bishops as falling under the class of books prohibited by the king's proclamation in 1529. These of course are of Tyndale's translation, and the specification of these two portions of the Pentateuch seems to shew that the other three books were not circulated in England until afterwards. The different books of the Pentateuch, as published by Tyndale, were printed at various places and in various types: Genesis was printed "at Malborow in the land of Hesse . . . in the yere of our Lord mccccxxx the xvn daye of January." Thus after he left Hamburg we find him, in the beginning of the next year, "at Malborow in the land of Hesse," whence probably before long he went to Antwerp.

Part of the Pentateuch published. Strype, Ecc. Mem. i. 262.

Genesis printed Jan. 1530. At Marpurg, Jan. 1530.

The prohibitory proclamation just referred to, issued in 1529, gives very extended authority to the prelates in proceeding against persons suspected of heresy. A long list of books falling under the description of those forbidden, is subjoined in the bishop's register, the greater part in Latin, but some in English; in this list of condemned publications we find, besides Tyndale's Genesis and Deuteronomy, "David's Psalter in English," and "Seven Psalms;" the former of these must be the English Psalter printed by Francis Foxe at Argentine (Strasbourg), Jan. 16, 1530. Some account of this Psalter will be given at the close of the memorials relative to Tyndale's version and revision. As to the "seven Psalms," it appears as though the seven penitential Psalms translated into English by Bishop Fisher were meant: if so, it shews a determined attempt to suppress the English Scriptures; not only to condemn versions made by one who was deemed a heretic, but likewise that which had been executed by a bishop whose adherence to the doctrines and discipline of Rome was not to be questioned. It is evident that the people were not to be allowed to have the smallest portion of the word of God in their own tongue without incurring danger.

Proclamation, 1529.

Books prohibited, Genesis, Deuteronomy, and the Psalter.

Seven Penitential Psalms.

This brings another important era in the history of English translations of the Scriptures before us. The Pentateuch of Tyndale was the first portion of the Old Testament which was translated into English out of the Hebrew; and thus the books of this translation, published at separate times, and in different places, claim an honourable precedence as respects the Old Testament, just as Tyndale's octavo edition of 1526 claims with respect to the New. The manner in which the singular volume, Tyndale's Pentateuch, is executed, shews that his must have been a very itinerant life: probably he was often straitened for means; and thus it was only from time to time that he could publish one after another of the books of the Old Testament.

Tyndale's Pentateuch, first portion of the Old Testament made from the original, and printed in English.

It is not unlikely that John Frith was Tyndale's assistant in translating this part of the Scripture, since after his escape from England he was with him, and he was apparently at Hamburg at the same time; and this has probably led to the supposition of his having aided Tyndale in the translation of the New Testament, which was published a year and a half, at least, before Frith had quitted Oxford.

Frith with Tyndale.

The enmity of the authorities in England against the person of Tyndale and his writings, but especially his translations, still continued unabated; while he, a forlorn exile, seems to have gone on in dependance upon God, and in full resignation to His will. One thing is important, his full recognition of the authority due to his Sovereign as being the ordinance of God: if any thing could have loosed him from this bond it might be thought that persecution for Christ's sake would have done so. In one of his proscribed works, "The Obedience of a Christian Man," he largely states the duty which ought to be cheerfully paid by a Christian to his prince as being the ordinance of God to him for good; thus shewing that he was actuated in making his translation of the Scriptures, not by a feeling of insubordination, but with the spirit of those who, when forbidden to teach or preach in the name of Jesus, replied, "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we have seen and heard."

Continued enmity in England against Tyndale. His subordination to authority.

"Obedience of a Christian Man."

Only limit of obedience, Acts iv. 20.

The doctrines and the testimony of Tyndale, gave, perhaps, even more offence than they would have given, had he simply raised his voice against Romish corruptions, because the exposure of evil was the more marked, from the contrast in which it stood to the *truth* which he at the same time presented. The deepest ground of the enmity was clearly his having printed and published, for the first time, the word of God in English.

Effect of the testimony of Tyndale.

FURTHER PERSECUTIONS AND EFFORTS FOR THE SUPPRESSION OF THE SCRIPTURES.

Renewed opposition, 1530.

THE continued labours of Tyndale to impart the light of Scripture to his countrymen, were not unnoticed in England. The year after Bishop Tostall had purchased all the copies he could procure of the Testament at Antwerp, measures yet more stringent were resorted to, in order to prevent the spread of the Scriptures. This argues equally the fear which existed lest the light of God's word should make manifest the surrounding darkness, and the extreme difficulty there was in keeping the people from reading these proscribed books. It may be, that this restraint produced the desire of knowing *what* the prohibited books really contained, and that curiosity led to the procuring and retaining of that forbidden volume; while it is also yet more probable, that comparatively few were bold enough to dare the denounced penalties, unless their hearts had been wrought upon by the Spirit of God, to know and believe the love which God hath to us, and thus to desire to know what is His revealed will.

Restraint excites curiosity.

Bishop Tostall took, as has been already shewn, the leading part in destroying the copies of the New Testament in English, which either were detected in England, or which were procured elsewhere; but while this temerity, on his part, is mentioned with due reprehension, it is but right to state, that he was far more merciful to the individuals who were brought before him, charged with the crime of possessing the Scriptures, or other grounds of "heresy," than others of the prelates were. Longland, the bishop of Lincoln, was in the habit of sending men to the stake for reading the Scriptures in English, and in this way there was, in his diocese, more of the sufferings of individuals on account of the word of God than in other parts. The burning of the books of the New Testament (apparently those purchased at Antwerp, in 1529) in public, at St. Paul's Church Yard, having taken place May 4, 1530, there was an assembly held in the same month, which seemed to set all the weight of human *authority*, both civil and ecclesiastical, against Tyndale and his translation. A few days after this great burning of the New Testament took place, several of the clergy, Richard Nix, bishop of Norwich, amongst the rest, had made such complaints as should reach the king's ears, concerning the prevalence of the diffusion of Tyndale's Testament; these complaints appear to have led to the publication of a prohibition, on the king's part, of all such books in English.

Public burning of the New Testament, May 4, 1530.

Bishop Nix complains of Tyndale's Testament. May 14, 1530. Cott. MSS. Cleop. E. v. p. 360.

Assembly for condemning the English Scriptures, &c. May 24, 1530. Collier iv. 140.

On May 24, 1530, there was an assembly convened by Archbishop Warham, the especial object of which was to examine, and formally to condemn, the books published and circulated by those who were disaffected to the church of Rome. The persons who met on this occasion were, the Lord Chancellor Sir Thomas More, Archbishop Warham, Bishop Tostall, Stephen Gardiner, (afterwards bishop of Winchester), and several others, apparently delegates from the Universities. The documents drawn up on the occasion are probably from Gardiner's pen, who was the secretary, and one who very fully concurred both with the object of the convention and the measures to be adopted. By the instrument published on the occasion, it appears that the archbishop convened the assembly by direction of the king, who, "hearing that many books in the English tonge, containing many detestable errors and dampnable opinions, prynted in parties beyonde the see, to be brought into diuerse townes and sondrie parties of this his realm in Englande and sawen abroad in the same, to the great decaye of our faith, and the perylous corrupcion of his people, vules spedye remedye be brieuele provided," his highness, considering also that he, being defender of the faith, would be "full lothe to suffre suche euill sede sowne amongst his people, soo to take roote that it myght ouergrowe the corne of the Catholic fayth," before sprung in the souls of his subjects. After this there followed a vast number of propositions, said to be drawn from the condemned books, each of the propositions is declared to be a heresy, while it is also said that those selected are but samples of the books themselves. But the great object was the proscription of the Scriptures in English; it was not enough to declare Scripture doctrines, such as justification through faith, to be a heresy, the books in which this teaching is found must be restrained if possible; for this reason, the instrument itself concludes thus:—"All whyche great errours and pestylent heresyces beyng contagyows and dampnable, wyth all the bookes contenyng the same, *whith the translayon also of Scripture corrupted by Wyllyam Tyndall as well in the Olde Testament as yn the New*, and all other bookys yn Inglissh contenyng suche errours; the Kyngs hyghnes present yn pson, by oone hole advyse and assent of the prelattys and clerks, as well of the unuyersytes as all other, assembled together, determyned vterly to be expelled reiectet and putt away owt of the handys of hys

The original at Lambeth.

Consequences said to result from the books of the reformers.

Tyndale's versions both of the New Testament and the Old condemned.

people, and not to be suffered to go abroad among his subjects." After a few more similar remarks, there follows a bill in English, which was to be publicly read by certain preachers; the object of this proceeding being to give due information to all, of the solemn condemnation of the books in question.

A bill to be read by preachers.

This bill deserves a very particular notice: it appears to be drawn up with peculiar care; and in its statements it is to a great degree guarded; the whole, however, turning upon entirely false premises. It sets forth that in the assembly for the purpose of examining the suspected books, "free libertye and lycence were graunted vnto euery man to say as hys consyence and lernyng serued hym; wythout any reprove or blame to be ymputed or arrected for any thyng to be spoken then, whose pson soever yt touched; or any necessitye to agree to the more parte; but only to say that hys owne lernyng and consence coulde maynetayne and justyfy after mature delyberacyon and consultancyon had, it was thereby a holl consent, no man repugnyng or azen sayng, determyned and agreed, that the bookys now beyng abroad yn thenglysshe tonge, conteynyng false tradycyons and corrupte doctryne farr dyscrepant from the trewe sense of the Gospell and Catholike vnderstandyng of the Scripture; only perswadyng pernycyous heresyys to the destruccyon of the sowles of good chrysten men: and that the certentie herof I can reporte to yowe of my owne knowlege beyng oon of the sayd assemble, and hearyng and seyng the sayd opynyons redd declared and examyned, and by the trewe sense and meanyng of goddys lernyng reproued and reiected." Then follows an earnest admonition against both the books and doctrines; after which the bill continues:—

The judgment said to have been unanimous.

"Wherefore yow that haue the bookys, called the obedyence of a chrysten mañ, The sune of Scripture, The Reuelacyon of Antichryst, The supplicacyon of Beggars, Māmona iniquitatis, The matrimony of Tyndall, The New Testamente in Inglysshe of the translatycon whiche ys nowe prynted, and suche other bookys yn Englysshe; the auctours wherof other darr not or do not put to ther names, be [they unknowen vnto yow, or els be they suche as haue set forth their]† pnyceouse books, detest them, abhorre them, kepe them not in your handys, delyuer them to the superiours suche as call for them: and yf by redyng of them heretofore, anythyng remayneth yn yor brestys of that techyng; ether *forgett* yt, or by ynformacyon of the trowthe, expell it and purge it, to tinent that ye so purifyed and clensid of that contagyous doctryne, and pestyferous tradycyons may be fyt and apt to receve and reteyne the trewe doctryne and vnderstandyng of christs lawes, to the comfort and edifycacyon of owr soules: thus I move and exhorte yowe in god to doo, thys ys yowr dewtie to doo thys ye owght to doo, and beyng obstynat or denyng and refusing this to doo, the *prelats of the church hauyng the cure and charge of your soules oughte to compel yowe, and your prynce to ponysshe and correct yowe not doynge of the same*: unto whom saynet Paule saythe the sworde ys gyuen by goddys ordynce for that purpose."

Titles of prohibited books.

The New Testament. Books to be given up.

Assertion that the kingly power was given to repress heresy.

The document goes on to speak of an opinion engendered "in dyuerse of hys subiectys, that yt ys hys gracy dewtie to cawse the Scripture of God to be translated yn to thenglysshe tonge to be commynycat unto the people; and that the prelats, and also his highnes do wrong in denyng or letting of the same." The citation of this as a common opinion, and its insertion in a document which was to be publicly read by preachers, shews that questionings of this kind were widely prevalent in England; if it had not been so, such doubts would certainly never have been thus promulgated by those in authority; for this would be the readiest way to suggest such questions. The bill continues to speak of the free leave which was given in the assembly to discuss this subject, and how the king promised to conform himself to that which might be approved and confirmed by Scripture and holy doctrine; on this matter there appears to have been much said on both sides;—the question, indeed, was so stated as to lay it open to a great variety of opinions, and this conclusion was arrived at:—"It appered that the having the holl scripture yn Englysshe ys not necessary to chrystian men; but that wythout hauyng any suche scription, endeuouring themselves to doo well, and to applye theire myndys to take and followe suche lessons as the precher techyth them, and so lerne by hys mowth, may aswell edify spyrtyually yn ther soules as yf they had the same Scription yn Englysshe." After this, it is stated that it has sometimes seemed proper for the word of God to be circulated, while at other times it has been deemed needful for this to be restrained, and that the king taking into consideration all circumstances, "thynkyth yn hys consyence that the dyuulgyng of the Scripture att thys tyme yn the Englysshetonge to be comytted to the people shulde rather be to ther farther confusyon and destruccyon then the edifycacyon of ther soules;" also it was said that *all* in the assembly thought that the king and the prelats did well in not suffering the Scriptures in English to be diffused "at this time;" also setting forth that the king promised to have the New Testament faithfully and purely translated into the

Prevalent opinion that the king was bound to provide the Scriptures in English.

The king's judgment that the present was an unfit time for the Scriptures to be circulated in English.

The New Testament to be

* These prohibited works are mostly those of Tyndale.

† These words within brackets are written in the margin of the document at Lambeth.

given to the people when they should deserve it.

English tongue by learned men, so that he might have it in his hands ready to give to the people when they should deserve it. The people were there exhorted, "That you wyll so detest thes pnyceous bookys, so abhorre thies heresyas and newe opynyous [i. e. the doctrines of the Gospel of the grace of God] so declayne from arrogancy of knowlege and understanding of scrpyture after your fantasies; and shewe yourself yn commynnyng and reasonyng so sober, quyet, mecke and temperate as all feare of mysusing the gyft of Scrpyture taken away, ye may appere mete yn your prynces eyes, and eyes of your prelattys, as they shall have no just cause to fear any suche daunger: persuadyng vnto yowr self yn the mean tyme wout grudgyng or murmuryng the veryrowth, whych ys thys; *that we canot requyre or demand Scrpyture to be dysjudged yn the English tonge otherwyse then uppon the discredytous of the superiours*, so as whensoever they thynke yn ther conseyence yt may doo yowe goode, they may & doo well to geve it vnto yowe. *And when so eueryt shalbe seen otherwyse vnto they doo amys yn suffering yow to haue yt.*"

I have been the more particular to give an ample account of this prohibition, because it is of especial importance in connection with the restraints laid in England upon the circulation of the Scriptures; it is likewise important, as being a record that it was a discussed question whether the king ought to give the people the Scriptures in English; the question would, however, have come home more closely, if it had been—Ought the king to restrain the people from possessing and using the Scriptures, which they already have in their hands? The last cited paragraph runs very counter to the paramount authority of God; for the statement is equivalent to this—God has no right to speak to men in His word, except when and how "the superiors" see fit. The question however is not Has man a right to read the word of God? but Has God paramount right for His word to be heard? The document in question answers this in the negative. At the end of it are given the names of the persons who were present at the assembly.

It is stated in the document that the condemnation of the prohibited books, and the withholding of the Scriptures were agreed to with the unanimous consent of those who were present; we shall, however, find shortly, a good cause to question the accuracy of this statement with regard to one individual at least—Hugh Latimer.

Hugh Latimer a dissentient.

Proclamation, May 9, 1530.

The king followed up these proceedings by a proclamation issued in the ensuing month, in which he calls upon his subjects to banish Tyndale's translation of the Scriptures, as well as "all other bokes of heresie," promising to cause the Scriptures to be translated for the use of the people, when it should seem convenient. The proclamation farther holds out the severest threatenings against any one who might read any portion of the Scripture, either in writing or in print, in English, French, or Dutch.

These severe measures were not without their results; persons were apprehended for possessing books of Scripture, and in consequence of these circumstances, on the 1st of December, Hugh Latimer, afterwards bishop of Worcester, whose name appears at the end of the prohibition of May 24th preceding, wrote to the king, freely expostulating with him respecting the prohibitions which were laid upon the circulation of the Scriptures. This alone proves that the document in question did not really express the sentiments of all who were present in the assembly. Latimer intimates that those who disobeyed the mandate took it more as proceeding from the prelates than from the king. He even indirectly defends the New Testament as translated by Tyndale, speaking of its having been "meekly offered to every man that could and would, to amend it if there were any fault."

And not only does it appear that some of those in the assembly of the 24th of May, 1530, were dissentients *in heart*, but it is evident that their judgments likewise were *expressed*; for Latimer plainly tells the king—"But as concerning this matter, *other men have shewed your grace their minds, how necessary it is to have the Scriptures in English.*" The which thing also your grace hath promised by your last proclamation; the which promise I pray God your gracious highness may shortly perform, even to-day before to-morrow." Farther on in the letter, Latimer says—"And so as concerning your last proclamation prohibiting such books, the very true cause of it and chief counsellors (as men say, and of likelihood it should be) were they whose evil living and cloaked hypocrisy, those books uttered and disclosed. And *howbeit there were three or four, that would have had the Scripture go forth in English*, yet it happened there [i. e. in the assembly of May 24], as it is evermore seen, that the most part overcometh the better; and so it might be that these men [i. e. those who had been taken into custody for retaining the Scriptures] did not take the proclamation as yours, but as theirs set forth in your name."

Number of the dissentients three or four.

The proclamation not taken as the king's.

Latimer fully exculpated from the charge of opposing the Scriptures.

These extracts, from this interesting letter of Latimer, suffice to prove that *he* cannot be charged with having joined in the attempts which were made at this time to crush Tyndale, and hinder the light of God's truth. The charge would never have been brought against him, had it not been that the document before referred to, having his name amongst others, as present at its issue, was contemplated alone, without

Ought the king to restrain the people from having the Scriptures?

Reading the Scriptures in English, French, and Dutch, prohibited.

Latimer writes to the king, Dec. 1, 1530.

He defends the version of Tyndale.

He refers to the differing judgments in the assembly of May 24.

the letter to the king having been taken into consideration at the same time. It was Latimer's misfortune that a document, containing direct falsehood, was approved by a large majority, and the few dissentients had sentiments thus put forth in their names which they both abhorred in their hearts, and against which they had borne their testimony.

The alleged unanimity, a direct falsehood against Latimer.

The following is the conclusion of Latimer's letter to Henry VIII.:—"Take heed of their worldly wisdom, which is foolishness before God, that you may do that God commandeth, and not that seemeth good in your own sight without the word of God; that your grace may be found acceptable in his sight, and one of the members of his church, and according unto the office which he hath called your grace unto, you may be found a faithful minister of his gifts, and not a defender of his faith, for he will not have it defended by man or man's power, but by *his word* only; by the which he hath evermore defended it, and that by a way far above man's power or reason, as all the stories of the Bible make mention.

Latimer's faithful exhortation to the king.

"Wherefore, gracious King, pity yourself, have mercy upon your soul, and think that the day is even at hand when you shall give account of your office and of the blood that hath been shed with your sword. In the which day, that your grace may stand stedfastly, and not be ashamed, but be clear and ready in your reckoning, and to have (as they say) your *Quietus est*, sealed with the blood of our Saviour Christ, which only serveth at that day, is my daily prayer to him that suffered death for our sins, which also prayeth to his Father for grace for us continually. The Spirit of God preserve your grace. *Anno Domini, 1530. 1 die Decembris.*"

Latimer refers to those who suffered martyrdom.

If it be asked *who* were the principal movers in these solemn proceedings for the suppression of the Scriptures, I believe that there can be very little doubt or question that it was the same who had previously done what they could to prevent their circulation in English, and to crush the translator; the previous efforts of Bishop Toustall and Sir Thomas More having been so thoroughly unavailing to these ends, they seem now to have tried something yet more formidable, by adding the weight of the king's authority to their endeavours. It is pleasant to find that there was with them such a faithful witness for God and his word as Hugh Latimer.

Sir, T. More and Toustall, the principal actors in the convention.

VI.

TYNDALE'S LIFE IN EXILE.—ATTEMPTS TO ALLURE HIM TO ENGLAND.

THUS while in England the whole weight of authority was opposed to Tyndale and his godly labour of translating the Scriptures, he was himself in Antwerp or the vicinity, having just (as has been already said) completed the Pentateuch, a work the printing of which was evidently accomplished in the midst of many wanderings. It is not unlikely that even before this time attempts had been made to seize Tyndale's person, and that the changes in his place of abode were in part consequent upon this. But still it is deeply interesting to mark the steadiness of purpose with which he was prosecuting his godly design; and to this end the little separate pamphlets, in which he printed and began to reprint the Pentateuch, have great value. Wiclif was enabled, by the orderings of God's providence, to continue his labours with comparative tranquillity, there were even some of the great in this world who had befriended him, while with Tyndale it was altogether different. He lived a most precarious life, and was in continual danger of being arrested to receive the punishment which was then so commonly awarded to the faithful servants of Christ.

During a part of the time of his sojournings in various places he had the company of his friend John Frith, from whose testimony we learn a little of the life which Tyndale led. He says, in his answer to Sir Thomas More in 1533:—

"And Tyndale I trust lyueth well contente with such pore Apostles lyfe as God gave hys Sonne Christ, and hys faithfull mynysters in thys worlde, whych is not sure of so many mytes as you be yearly of many poundes; altho' I am sure that for hys learnynge and iudgement in the Scripture, he were more worthy to be promoted then all the Bishoppes in Englande. I receyved a letter from hym whych was wrytten sens Christmas, wherin amonge other matters he wryteth thus:—'I call God to recorde agaynst the daye we shall appeare before oure Lorde Jesus to geue reckonyng of our doinges that I neuer altered one syllable of Godes worde agaynst my conseyence, nor wolde do thys daye, yf all that is in Earth, whether it be honour, pleasure, or ryches might be geuen me.

Tyndale's motives in translating the Scriptures.

" ' Moreouer, I take God Almyghty to recorde to my conscience that I desyre of God to my selfe in thys worlde no more then that without which I cannot keep his Lawes,'" &c. " Judge, good Christen reader, whether these wordes be not spoken of a faythfull, clene, and innocent herte. And as for hys behayoure is suche that I am sure no man can reprove him of any synue, howbeit no man is innocent before God whych beholdeth the herte."

This testimony of Frith concerning his friend and brother in Christ, William Tyndale, was given not long before he himself was called to lay down his life for Christ's sake, which took place on the fourth of July, 1533. It is introduced in this place, because the manner of Tyndale's life of hardship had continued much the same for some years, and it was to the period from 1528 to 1531 that Frith referred, as concerning which he had had personal experience; he having for that time been often the companion of Tyndale.

The circulation of the Scriptures hindered.

No edition of the New Testament in English from 1530 till 1534.

Why no farther portion of the Old Testament was published in English, except Jonah.

It is probable that the severities resorted to had in a great degree hindered the importation of copies of the New Testament into England, especially after the burning of Bayfield, for there does not appear to have been any edition printed from the year 1530 until 1534, whereas there had been from 1526 to 1530 no less than five editions, two of Tyndale's own, the one without glosses—the other with them, and three published by the Dutch printers. The difference in the issues of these New Testaments is at least remarkable, and can scarcely be attributed to any other cause than the severe proscription by the English authorities.

It is not only, however, the translation of the New Testament by Tyndale which was prohibited by the king's proclamation, the portions of the Old which were already executed fell under the same sweeping condemnation; this may account for the fact that no portion of the Old Testament was published by Tyndale beyond the Pentateuch, excepting the book of Jonah; the Pentateuch itself, however, does not, in Tyndale's life-time, appear to have been reprinted farther than the book of Genesis.

The prophecy of Jonah was the last portion of the Old Testament which Tyndale lived to publish; he was, however, engaged in the succeeding years of his life in translating the historical books as far as the end of the second of Chronicles, which translation appears to have remained in the hands of some of his friends—very probably in the possession of JOHN ROGERS, afterwards himself in part a translator or reviser of the Scriptures, and ultimately a martyr for Christ;—and thus at length, in the year 1537, the whole of the portions of Scripture which had been translated by the labour of Tyndale, were published together in the Bible which bears the name of Thomas Matthew: in this Bible, those books which had not been translated by Tyndale were supplied out of the version of Myles Coverdale.

The whole of Tyndale's translations published in 1537, in Matthew's Bible.

Efforts of Tyndale's enemies to entice him to England, 1530.

Stephen Vaughan the king's agent. His letter concerning Tyndale, Jan. 26, 1530, Cott. MSS. Galba, B. x. p. 42.

The inducements held out to Tyndale.

The enemies of the truth in England were not content with proscribing equally the translations and the writings of Tyndale, for they sought to have his person also in their power. How soon these attempts commenced we have no evidence, but it is certain that early in the year 1530, efforts were made to induce him to return to England. Part of a letter from Stephen Vaughan, the agent of Henry VIII. in the Netherlands, is among the Cotton MSS. This letter is dated from Barrough, near Antwerp, Jan. 26, 1530, and is addressed to the king himself. He says, " I have written three sondry letters vnto Wylliam Tyndale, and the same sent for the more suretie to iij several places, to Frankforde, Hamborough, and Marleborough." This proves that Vaughan had some information respecting the places in which Tyndale had been sojourning about that time; for he had spent a considerable part of the preceding year at Hamburgh, and was a few days before the date of this letter (namely, on the 17th of January 1530) at Malborow, where and when he printed his translation of Genesis. Vaughan goes on to speak of the inducements which he had held out to Tyndale, to persuade him to return to England. One thing this letter proves indubitably—the importance which in the eyes of Henry was attached to getting Tyndale in his own power; for not only does Vaughan speak of his own exertions, but also of " some other person whom your magestie commanded to persuade by like meanys;" he enclosed to the king the letters which he had received from Tyndale, as well as his reply to this other emissary. The exact object which was sought in getting Tyndale to England does not transpire; it may be that ultimate proceedings in the matter were not arranged even in the mind of Henry himself.

Vaughan's letter to Cromwell.

Vaughan wrote a letter to Cromwell accompanying the one to the king: in this he says, " It is vnlikely to get Tyndale into England when he dayly hereth so many thinges from thense whiche feareth hym. After his booke answering my Lord Chancellor's book be put fourth, I think he wyll wryte no more. The man is of a gretter knowlege then the Kyngs Highnes doth take him for, which well appereth by his workes. Wolde God he were in England."

Tyndale goes

It is not unlikely that the letters of Vaughan were in part the means of leading his steps from Marl-

borow to Antwerp or the neighbourhood; and we may judge from the letters of Vaughan which are extant, how much he urged his return to England—a step which, if taken, would have been of fatal consequences to him. A part of a letter from one of the king's agents is extant, which must have been written not long after that to which I have just referred; it shews that Tyndale had now come to Antwerp. This letter gives an interesting account of an interview which the writer of it had with Tyndale on the day preceding, close to the city of Antwerp.* He says,—

“The day before the date hereof, I spake with Tyndall without the town of Andwerp, and by this meanes. He sent a certeyne person to seke me, whom he had advysed to say that a certeyne frend of myne vnkownen to the messenger, was very desirous to speke with me; praying me to take paynes to go vnto him to suche place as he should bryng me. Then I to the messenger, what is your fryend and where is he? His name I know not, said he, but if it be your pleasure to go where he is, I wilbe glad thider to bryng you: thus dobtfull what this matter ment, I concluded to go with hym, and folowed hym till he brought me without the gate of Andwerp into a feld lying nyghe unto the streme, where was abiding me this said Tyndall. At our metyng, do you not knowe me? said this Tyndale. I do not well remember you, said I to hym; my name, said he, is Tyndall. But Tyndall, said I, fortunate be our metyng. Then Tyndall: Sir, I have bene exceeding desirous to speke with you. And I with you; what is your mynd. Sir, said he, I am informed that the Kynges grace taketh great displeure with me for puttyng furthe of certayne bokes which I lately maid in these partes, but specially for the boke namyd the Practise of Prelates, whereof I have no littell marvail considering that, in it I did but warne his grace of the subtile demeanor of the Clargy of his Realme towards his person & of the shameful abusions by them practised, not a littell threatnyng the displeasure of his grace and weale of his Realme. In which doyng, I shewed and declared the harte of a trew subject which sowght the saluegard of his Riall person and weale of his commons, to thetent that his grace thereoff warnyd mygh in dewe tyme prepare his remedies against the subtile dreames. Yf for my paynes theirin takyn. Yf for my pouertye. Yf for myn exille out of myn naturall contrey, and beyng absent from my fryndes. Yf for my hongar—my thirst—my cold—the great danger where-with I am every where compasyd—and fynally yf for innumerable other hard and sharp sicknesses whiche I indure, not yet feellyng theyre asperitie he reson I hopyd with my labors to doo honor to God—trew service to my pryncce, and plesure to his commons, how ys yt that his grace this consyderyng may ether by hymself thyneke or by the perswasions of wother, he brought to thyneke, that in this doyng I schold not sehew a pure mynd, a trew and incorrupt zeale, and effeccyon to his grace. Was there in me any suche mynde when I warned hys grace to beware of his cardinall, whose iniquyte he schortly after approvyd accordyng to my writyng? Doth this deserve hatered? Agyene, may his grace, beyng a crysten pryncce be so vnknyd to God, whiche hathe commaundyd his word to be spredde thorough owght the world; to geve more faythe to the wykkyd perswasions of men, whiche presumyng above Goddes wysdom and contrary to that which Cryst expressly comandeth in his testament dare saye, that yt is not leffull for the pepoll to have the same in a tonge that they understand, because the puritie thereof schold opyn mens ies to se ther wyckydnes!! Is there more danger in the kinges subjects then in the subjectes of all other princes, which in every of their tongges have the same under pryvelege of their sufferaynse, as I now am very deth ware more pleasauit to me then lyfe consyderyng mans nature to be suche as can bare no trowethe. This, after a long communycation had between us.”

The remainder of this letter speaks of the objections made by Tyndale as to his coming into England; he not feeling at all secure, whatever promises might be made him by the king, knowing the power which spiritual censures exerted against any one accused or suspected of heresy. The writer also makes a kind of apology for not having pursued Tyndale; this proves that the agents of the king had orders to arrest Tyndale, if they had the opportunity, and likewise that they had at least permission so to do from the authorities at Antwerp; well might Frith then call the life which Tyndale led “a poor apostle's life,” for he had to suffer, not only from extreme poverty and privation, but also from the continual danger of his liberty and life. If we value the labour which he bestowed upon the version of the Scriptures which he sought to give his countrymen, our estimate of the pains which he took will greatly increase, when we consider his circumstances at the time.

This letter, from which the citation has just been made, shews how intensely the mind of Tyndale was directed to the free introduction of the Scriptures into England; it seems to have been in order to urge that point that Tyndale sought this remarkable interview. For the right understanding of the reference which Tyndale made to his book, “The Practise of Prelates,” it may be needful to state that in it he had freely spoken against the divorce of Henry, tracing up the religious scruples which it was said that the king was acting, to insinuations which had been brought into his mind to serve certain ambitious ends.

* This letter is imperfect, and has neither date nor writer's name, but it may be constructively shewn to have been also written by Sir Stephen Vaughan (though the defective copy

in existence is a transcript by another hand), and the date to be April 18, 1531.

from Marleborough to Antwerp.

Tyndale reached Antwerp before April 18, 1531.

Vaughan's interview with Tyndale, April 17, 1531. Cott. MSS. Titus, B.1. p.67.

Their conversation.

Tyndale's fidelity to the king.

Tyndale's privations.

His previous warnings to the king.

The Scriptures prohibited.

Tyndale's objections to come to England.

Vaughan apologizes for not having pursued Tyndale.

Dangers of Tyndale's life.

Tyndale's "Practise of prelates." His opposition to Henry's divorce.

Tyndale spoke what he believed to be the truth of God in the matter, not dreading the displeasure of his sovereign, referring in justification of his conduct to the rebuke which John the Baptist had given to Herod. Nothing could have shewn less guile than the conduct of Tyndale in thus giving to the king advice so unpalatable.

S. Vaughan writes to the king, May 20, 1531. Cott. MSS. Galba B. x. p. 5.

An interview with Tyndale mentioned.

Another letter from the agent of the king, mention is made of Tyndale, as well as of his friend Frith, who was yet absent from England. Sir Stephen Vaughan wrote to the king on May 20, 1531; the latter part of his letter related principally to these two exiles. Vaughan speaks in terms of high commendation of Frith, whilst mentioning, at the same time, his poverty, which he is disposed to regard as having partly induced him to marry; this he thinks may hinder his endeavours to induce him to come to England. As to Tyndale, he speaks of an interview which he had had with him, and the effect which the reading of a clause in a letter of Cromwell's, which spoke of the king's kindness and compassion to those who would be converted and amend.

Tyndale much moved by part of a letter from Cromwell. His willingness to suffer that the Scriptures might be circulated in English.

"And as I thought so it cam to passe. For after sight therof, I perceyued the man to be exceedinge altered, and to take the same very nere vnto his hearte, in suche wise that water stode in his yeas. And answered what gracios words are these. I assure youe, sayed he, *If it wolde stande withe the kinge most gracios plaisir to graunte only a bare text of the scripture to be put forthe emonge his people*, like as is put forthe emonge the subgettes of the emperour in these parties, and of other cristen princes, *be it of the translation of what person soever shall please his magestie*, I shall ymedyatylye make faithfull promyse neuer to write more, ne abide two dayes in these parties after the same: but ymedyatylye to repayre into his realme, and there most humbly submytt myselfe at the fete of his roiall magestie, *offerynge my hodge to suffer what payne or tortures, ye what dethe his grace will*, so that this be obteyned. And tyll that tyme, I will abide th aspect of all chaunces what so euer shall come, and indure my lyfe in as many paynes, as it is able to bere and suffer. And as concernyng my reconciliacion his grace may be assured that what soeuer I haue sayed or written in all my life ageynst thonour of Goddes worde, and so proved: the same shall I before his magestie and all the worlde, vterly renounce and forsake. And with most humble and meke mynde imbrace the truth, abhorringe all errorr soner at the most gracios and benygne request of his royall magestie, of whose wisdom, prudence and lernyng I hear so greate prayse and commendation, then of any other creature luyng. *But if those things whiche I haue written be true, and stand with Goddes worde, why shulde his magestie haunge so excellent a guyft of knowlege in the scriptures, shoulde me to do any thinge agensnt my conscience.*"

Vaughan goes on to tell the king, that if he had a distinct promise from him to Tyndale, that he would be much more likely to succeed in inducing him to return to England.

Value of the testimony of this letter.

This letter is valuable, as shewing how thoroughly the mind of Tyndale was bent upon his work of service to God—namely, the giving of the Scriptures to his countrymen in their own tongue. It was now nearly thirty years since his mind had been turned to this subject (some of the manuscript translations which appear to be his are dated 1502), and now in poverty, exile, sickness, and danger; this was to him the object for which he sought to live. It was not for name or credit that he toiled,—let the Scriptures be given forth in English, be the translation whose it might, so long as it was the true word of God, he was willing to write no more, and even to obey the orders of the king, by giving himself up, even knowing the certain consequence to be death by burning.

Cromwell's letter to Vaughan in reply to his of April 18, 1531. Cott. MSS. Galba B. x. p. 338.

The king himself corrects this draught.

Fear expressed lest Vaughan should be influenced by Tyndale.

The king's animosity against Tyndale increases.

Vaughan's commendation of Tyndale reproved.

There is extant the draught of a letter from Cromwell to Vaughan, to which no date appears: but it would seem, from the contents, to have been written about the same time as the letter from Vaughan, an extract from which has just been given. This draught of a reply, must have been written before the king received the letter of Vaughan, dated May 20, 1531; while, at the same time, it is pretty evident that Vaughan had not received this letter when he wrote on that date. The draught of the reply to Vaughan's letter was corrected and interlined by the king himself, and the kind of alterations which are made, proves how the mind of Henry was bent upon opposing or destroying Tyndale. The diligence of Vaughan in procuring the book in reply to More is commended, yet very great apprehension is expressed lest Vaughan himself had not become too friendly with Tyndale, his letters being judged to shew much affection towards him.

The king clearly dreaded the influence which Tyndale might have over Vaughan, and was also much offended by the reply to Sir Thomas More. The letter running in Cromwell's name, but corrected by the king, contains this sentence: ". . . I myght well perceyue that he thought that ye have moche affection towards the saide Tyndale, whom in his maners, & knowledge in wordly thinges, ye vndoubtedlie in your letters do moche allowe and commend, who's workes being replete with abhominable sleanders and lyes, imagened and onely fayned to enfeeble the peopull, declareth him to lake grace,

native lerning, godly discrecyon, and all other good qualities, nothing else pretending in all his workes but evedente dyssaite, that ye in such wise, by your letters prayse, set forth, and avauce hym, which nothing else pretendyth but disquiet and sowe sedytyon among the peopull of this realme. His highnes, therefore, hath commaunded me to aduertise you that his pleasure is to wryte that ye shoulde desyste, and leve eny further to persuaude or attempte the sayde Tyndale to cum into this realme. Alledging that he perceyving the malycyous, perverse, vcharitable mynde and judgment of the said Tyndale, is in maner without hope of reconcylyacyon in hym, and is veray joious to haue his realme destitute of such a person." The letter goes on to speak of the danger which might arise from the presence of Tyndale if he were to return to England; and how he might *corrupt* the whole realm to its great injury. What then was Tyndale's offence? He had put forth the New Testament in English,* and had defended his having done so against the foolish and frivolous charges brought against it by More. This was the true ground of the efforts of Henry and his emissaries; and so soon as it was manifest that the honest simplicity of Tyndale touched the heart of Henry's agent, the object which had been sought was abandoned, and Tyndale was to be no more solicited to return.

Fear expressed lest Tyndale if in England might corrupt the whole realm.

If Vaughan's former letter had given offence, that of May 20th must have greatly increased it, so that it is not to be wondered at, that we find but little further mention of Tyndale in any of the proceedings in England.

Offence occasioned by Vaughan's letters.

The latter part of the letter to Vaughan mentions Frith, whom he was still to seek to allure to England; the king not having any such direct grounds of displeasure against him as he had against Tyndale, Frith did return to England, probably about the time of Lambert's arrest, fully expecting, it would seem, that the promises made to him would be kept, and that he would be unmolested for the faith of Christ; the result has been already told, he was taken up, committed to the tower, and after a long imprisonment and repeated examinations, was condemned by Bishop Stokesly, and suffered death in Smithfield, July 4, 1533. He had married while abroad: his wife had remained in the Netherlands; but she appears, from one of the letters of Tyndale to Frith, to have been able to give up her husband to suffer for the Lord's sake without repining, being able to look onward to the glory which is reserved for those who have washed their robes, and made them white in the blood of the Lamb. Fox, in the very interesting account which he gives of the sufferings of this faithful martyr of the Lord Jesus, speaks of the narrative as being the most affecting of any of those relating to the martyrs who laid down their lives in the days of Henry VIII.

Frith, still solicited to return to England, complies.

Committed to the tower. Condemned by Bp. Stokesly. Put to death July 4, 1533.

The letters of Tyndale to Frith while he was in the Tower, are very interesting, for they shew how his heart was stayed upon the Lord, and how earnestly he desired that Frith might in all things witness a good confession. He earnestly cautions him against saving his life by an abjuration, warning him how Bilney did this by the advice of false friends, and then had no ease in his conscience until he again gave himself up to suffer death, urging upon him the exceeding importance of consistent and faithful testimony.

Tyndale's letters to Frith.

"Dearly beloved, be of good courage, and comfort your soul with the hope of this high reward, and bear the image of Christ in your mortal body, that it may at his coming be made like to his immortal, and follow the example of all your other dear brethren, which choose to suffer in hope of a better resurrection. Keep your conscience pure and undefiled, and say against that nothing. Stick at necessary things, and remember the blasphemies of the enemies of Christ, saying, they find none but will abjure rather than suffer the extremity. Moreover, the death of them that come again after they have once denied, though it be accepted with God and all that believe, yet it is not glorious; for the hypocrites say, he must needs die, denying helpeth not. But might it have holpen they would have denied five hundred times, but seeing it would not help them, therefore, of pure pride and mere malice together, they speak with their mouths that their conscience knoweth to be false. If you give your self, cast your self, yield your self, commit your self wholly and only to your loving Father, then shall his power be in you and make you strong, and that so strong, that you shall feel no pain, which should be to another present death; and His Spirit shall speak in you and teach you what to answer according to His promise."

The hope of the Christian. The resurrection.

In another letter Tyndale tells Frith, "Your wife is well content with the will of God, and would not for her sake have the glory of God hindered." These letters appear, from their contents, to have been written

Frith's wife mentioned by Tyndale.

* It is singular, that in a very short time after this, Cromwell became one of the most earnest promoters of the circulation of the Scriptures in English. It is probable that, even

at this time, he was acting as the instrument of Henry, as unhappily he often did afterwards. He was probably very willing that attempts to take Tyndale were to cease.

shortly before Frith was burned; and from them we may learn with what steadiness of purpose Tyndale looked on to the expected close of his own earthly pilgrimage. In another of his letters to Frith, written apparently some time previously to those from which the above extracts are taken, he exhorts him, if he has opportunity, to "thrust in that the Scripture may be in the mother tongue;" this great object being never kept out of sight by Tyndale.

Frith to use his influence for the Scriptures in English.

VII.

TYNDALE REVISES HIS NEW TESTAMENT—HIS IMPRISONMENT AND MARTYRDOM—COTEMPORARY VERSIONS.

TYNDALE'S "poor Apostle's life" was now drawing to a close; his occupation had been for some time continuing to translate the books of the Old Testament, which he accomplished up to the end of the Second of Chronicles. When his circumstances are considered, it is really wonderful that he could have done so much. In the early part of 1534, he appears to have had a little comparative repose, becoming an inmate in the family of Thomas Pointz, an English merchant, at Antwerp.* This period seems to have been employed in revising his translation of the New Testament—of this book he had not himself published an edition since the two of 1526, and it was now four years since the Dutch printers had published their third edition. In his labour of revision, Tyndale bestowed great pains: a comparison of the original with the revised edition proves this; not many verses can be found together in which he had not made some alterations (often but slight), in order more accurately to express the sense of the Greek. The Dutch printers seem to have tried to forestall Tyndale, by getting out another edition before his was ready; they procured the aid of an English refugee, named George Joye, who had previously published, in 1531, a translation of Isaiah from the Latin, and was at this very time engaged in publishing and translating Jeremiah and the Psalter. It was this circumstance probably that gave rise to the proposal on the part of the Dutch publishers, that Joye would aid them in their attempt to publish an English New Testament: he seems to have been a man of a very unsober mind, very earnest against the Church of Rome, but not particularly sound in Christian doctrine. The copy used by the Dutch printers, owing to its having been three times printed without the aid of an English press-corrector, had become so inaccurate that (by Joye's account) it was in not a few places unintelligible, so that his toil in correcting the press was considerable. Sometimes, also, he says, the text was in such a state that he was obliged to take his Latin Bible and re-render the passage, so as to give some meaning to the words which had become corrupted. But this was not all, for he made, in one respect at least, a strange alteration, expunging the word "resurrection," and substituting "the life after this;" a translation which, if it meant anything, was a cloke for some unsoundness in doctrine; and for this end it was intended by Joye, as we shall see from the manner in which the subject is alluded to by Tyndale. This corrupted edition of Tyndale's New Testament was published in August, 1534.

In the following November, Tyndale published his own revised, or third, edition (the seventh in all); in this, besides amending the version, he also did much to remodel the language, so as to give the whole in more idiomatic English; for although this had been done with a considerable degree of success eight years before, yet Tyndale had then no opportunity to examine the whole so as to make it what he could wish. He took advantage, in his revision, of the faults which had been found with his version as first published, and thus made such changes as substituting "elder" for "senior," which he had previously given as the rendering of *πρεσβύτερος*; this, it may be remembered, was one of the great faults found by Sir T. More in the previous editions. In speaking of the editions of Tyndale's version, this his revision stands in the first place as exhibiting him as a translator. The two editions, octavo and quarto, of 1526, are precious as samples of the earliest endeavours of this holy servant of Christ to give the word of God to his countrymen. But the edition of 1534 is the one which should be taken into account when his accuracy as a translator is examined.

Early part of 1534, Tyndale has a little repose, in the house of Pointz, at Antwerp.

George Joye aids the Dutch printers.

Joye's alteration of the word "resurrection."

This corrupted edition published Aug. 1534.

Tyndale's corrected edition, Nov. 1534.

Πρεσβύτερος newly rendered.

Tyndale's revision.

* Fox mentions (ed. 1, p. 513), that Sir John Welch married a daughter of Sir Robert Pointz; this Thomas Pointz may have been one of the same family, and this may have connected him with Tyndale.

The Re-
vised Testament, dyl-
igently corrected and
compared with the
Greke by William
Tyndale: and synes-
hed in the yere of ou
re Horde God.

A. M. D. & xxxiii.
in the moneth of
November.

Tyndale combats, shewing that the fulfilment of the will of God is attendant on that faith which truly justifies.

The title of this edition, copied in the margin, expresses that care had been bestowed in the revision. After this follows, "W. T. vnto the Reader. Here thou hast (moost deare reader) the New Testament or covenant made wyth us of God in Christes bloude. Which I have looked over agayne (now at the last) with all dyligence, and compared it vnto the Greke, and have wedded oute of it many fautes, which lacke of helpe at the begynninge and oversyght dyd sowe therin."

The principal part of this prologue is occupied with a statement of the right use of Scripture, and a description of the obedience which accompanies true faith in Christ; part of this might be misunderstood, were we not to bear in mind that the Romanists perverted every thing which was said about justification by faith, as though faith meant a mere assent to the narrative of the four gospels. This

The title of the revised edition, The prologue.

The revision of the version.

The right use of Scripture.

After this, a few lines are occupied with an explanation of the term "Elders," which in this edition was used as the more correct expression of what had been at first termed by Tyndale "Seniours."

Then follows, "A prologue into the iiii. Euangelystes;" this is succeeded by a notice of an erratum, namely, in the twenty-third of Matthew. By mistake there had been printed, "Clense first the *outside* of the cup and platter;" for this he tells the reader to substitute "synneside."

Tyndale had heard of Joye's edition of the New Testament in English; but although he was surprised at his attempt to supplant him, he took no particular notice, though it was in itself particularly ungenerous to publish an edition in Tyndale's name at the very time when his genuine edition corrected was expected to appear; but when the printing of this edition was almost finished, a copy was brought to him of Joye's edition, and many places were pointed out in which strange alterations had been made. In consequence of this, Tyndale prefixed another prologue* to this edition, stating that the changes which had been published under his name were not really his; for that instead of a copy which was so treated deserving the name of being diligently corrected, it was really grievously corrupted. Tyndale says, "thorow oute Mat. Mark & Luke perpetually: and ofte in the Actes, & sometyne in John, and also in the Hebrues, where he fyndeth this worde Ressurrection, he chaungeth it into the lyfe after this lyfe, or verie lyfe, and soche lyke, as one that abhorred the name of the resurrection." He goes on to say, that if this change be "a dyligent correccion then must my translacion be fautie in those places, and saynt Jeromes, and all the translators that euer I heard of in what tonge so euer it be." Tyndale might well express his surprise at such a rendering having been adopted,—a rendering which seems as though it were only meant to take away the true hope of Christians, that as Christ arose, so shall they arise—they having in His resurrection the earnest and the exemplification of theirs. But it pained Tyndale that Joye had so acted as to make him seem responsible for this heretical perversion.

Elders defined.

Tyndale remarks on Joye's edition.

The corruption as to the word "resurrection" noticed.

This New Testament altered by Joye, on which Tyndale animadverted, was the first attempt in English to pervert the word of God, for the purpose of upholding false doctrine; happily, this has been done but rarely, and those versions in which this dishonest mode of procedure has been adopted have never obtained much acceptance, or come into general use. Tyndale expressed much indignation at this conduct of Joye; but the offence was great:—1st. He had daringly corrupted the word of God. 2nd. He had done this in order to introduce and disseminate his own heretical doctrine. 3rd. He had done this in such a way as to cause his errors to be ascribed to Tyndale, as though Tyndale had been guilty of this gross dishonesty in translating, and as if he held these erroneous doctrines.

Joye's first attempt in English to pervert the word of God.

A short extract from the prologue, too interesting to be omitted, shews us what were Tyndale's feelings in giving out his own translation. He says, "As concerning all I have translated or other wise written, I beseeche all men to reade it, for that purpose I wrote it: even to bringe them to the knowledge of the scripture. And as farre as the scripture approveth it, so farre to allowe it, & if in anye place the worde of God dysalow it, there to refuse it, as I do before oure sayour Christ & his congregacion. And where they fynde fautes, let them shew it me, if they be nye, or wryte to me if they be farre of: or wryte openly agaynst it & improve it, & I promyse them, if I shall perceave that there reasons conclude I will confesse myne ignorance openly."

A few months (Feb. 27 1535) after Tyndale had thus disclaimed all participation in the heretical

Joye's Apology published.

* From Joye's Apology, it would seem that this prologue had been circulated previous to the completion of the New Testament, to which it was afterwards prefixed.

perversions made by George Joye, the latter published an Apology for the New Testament with which he had been connected; in this Apology he represents his whole connection with regard to the surreptitious edition, as though it were one merely of a pecuniary nature on his part in undertaking the correction of the press of the New Testament in English; but he makes no real defence of himself with regard to the alteration of the word *resurrection*, and allowing this change to be attributed to Tyndale himself. He also, by implication, charges Tyndale with indolence in not having edited an impression of his New Testament for so many years, and with covetousness because of the sum said to have been given him by the printer for the copyright of his corrected version. Joye might have known that Tyndale instead of being indolent had been laboriously engaged in many works in the midst of danger, privation, and sickness; and as to the charge of covetousness, it applies very badly to one who was willing to live upon ten pounds a year, so that he might teach children and preach the gospel.

He charges Tyndale with indolence.

Joye's statements respecting resurrection.

His charge of false doctrine against Tyndale.

The Dutch imitation of Tyndale's revision.

Tyndale's apprehension.

Joye asserts that Tyndale had not spoken correctly in charging him with holding heretical doctrine relative to the resurrection; he allows that in some places it really does signify the rising again of the body; but he maintains (whether from ignorance or perverseness) that in others it means simply the state of the separate spirit in happiness with the Lord. It is not easy to gather what his doctrine really was on this point, for he seems to contradict himself; alleging that "they that are in their graves" in John v. does not mean the body but the soul; if so what could the resurrection be?

He charges Tyndale with maintaining that the spirit is in a state of sleep from the time of its departure from the body until the resurrection; an assertion which appears from Tyndale's own previous statements to be utterly groundless. The Apology of Joye proves his scholarship to have been but limited, and also that he could but little appreciate Tyndale's learning.

The Dutch printers probably found that the sale of the edition edited by Joye was hindered by the publication of Tyndale's revision three months after; and thus they published an edition which is an evident imitation of Tyndale's revised edition; indeed there can hardly be a doubt but that it was intended to pass for the genuine edition, for it is even dated as being finished in 1534, *in November*, just like the genuine book, which of course cannot be the true date.

The completion of the revision and printing of Tyndale's third edition brings us to the time of his apprehension and imprisonment.

The account of the betrayal and martyrdom of Tyndale was communicated to Fox by Thomas Pointz, who had been his host for the previous nine months, it appears that one Henry Philips made acquaintance with Tyndale, so that he at length became an inmate in Pointz's house. After some time Philips went to Brussels, where he appears to have charged Tyndale with heresy, so that some of the officers of the emperor were sent to Antwerp to apprehend him. Shortly after this, Pointz had occasion to be absent for a few days from Antwerp, and Philips took the opportunity to put Tyndale into the hands of those who were sent to apprehend him. He was taken to the castle of Vilvoord or Filford, near Brussels; at which place he remained until his martyrdom, nearly two years afterwards. Great efforts were made by Pointz and others to procure his discharge, but all was ineffectual. Pointz procured letters from England in favour of Tyndale, and it appears probable that he would have obtained Tyndale's liberty, had not Philips, being resolved not to be baffled, charged Pointz likewise with heresy. On this account he also was arrested, and was subjected to a severe examination, as well as imprisonment for a considerable time. At length, having an opportunity he escaped, and again renewed his efforts to liberate Tyndale; the testimony which Pointz gives, concerning the character and conduct of Tyndale, in a letter addressed to his brother (dated Aug. 25, 1535), is highly interesting and valuable; he speaks of him in the highest terms.

Henry Philips accuses Tyndale at Brussels.

He betrays him. Tyndale taken to Vilvoord Castle. Nov. 1534.

Pointz arrested.

COLL. MSS. Galba B. A. p. 63.

It is difficult even to surmise who were the instigators of Philips in this matter. Henry had little or no influence in the Netherlands at this time, for his having divorced the aunt of the Emperor, Catherine of Arragon, was the occasion of almost an open rupture. Philips apparently belonged to that party amongst the English, who wished still to uphold the authority of the Pope, and who, therefore, condemned the divorce, else he would have been little likely to have gained any favour with the authorities at Brussels; but, however this may be, it was rather a strange proceeding to condemn Tyndale at such a time in the Emperor's dominions, he being known to be an opposer of the divorce, holding that the marriage having been made ought to be kept.

Of one thing we may be very certain, that Henry had no desire to procure Tyndale's liberation; it has been already shewn that Henry had a strong personal dislike to him, as well as to his proceedings; and although his rupture with the Pope might make him look with a more favourable eye upon some of the "Gospellers," yet Tyndale had no reason to expect any kindness from the king, seeing that to express a

The king of England not desirous of Tyndale's liberation.

judgment in opposition to his divorce from Catherine had become the surest way to excite his displeasure. It was on this account that Fisher, the aged Bishop of Rochester, and Tyndale's antagonist, Sir Thomas More, were beheaded in 1535. Hopes were entertained by many that his imprisonment might terminate, not by his martyrdom, but by his liberation: they made strenuous efforts to this end; and in the Prologue of Coverdale to his Bible, he also exhorts the reader to pray that this might be brought about.

In 1536, when Tyndale suffered, Henry VIII. and the Emperor were again on good terms; which may have been the reason of his being put to death, even though Henry had nothing to do with his apprehension. If Henry had chosen, he might now have interfered to save him.

During the latter years of Tyndale's life, subsequent to his having taken up his abode in the neighbourhood of Antwerp, great changes were going on in England: the authority of the Pope had been denied; many things connected with popery were abolished; and these events, humanly speaking, had led to the attainment of that which Tyndale so ardently desired, namely, the circulation of the word of God in English. We have no means of knowing whether he had heard before his death that the Scriptures of Coverdale's translation were printed. If Tyndale did know this, it must have been no small consolation to him; for all his sufferings were for the sake of the diffusion of the word of God. But whether Tyndale was or was not aware of it, it shews how graciously the Lord was favouring that work which his imprisoned servant had begun, carrying it on in His own way almost beyond the utmost expectations which Tyndale himself could have entertained. In the years 1535 and 1536 there were at least four editions of Tyndale's New Testament printed, that is, twelve editions altogether; this proves an increased demand for them, which, if known to the imprisoned translator, must have greatly encouraged him. It was proof that his labours had not been bestowed in vain.

Changes in England in the latter part of Tyndale's life.

Coverdale's translation.

Four editions of Tyndale's New Testament, 1535 and 1536, Lewis, p. 85. Offor, p. 81. Tyndale's correspondence with the divines of Louvain.

His imprisonment appears to have been occupied with keeping up a continual correspondence with the ecclesiastical authorities at Louvain, who plyed him with interrogatories to which he was compelled to reply; his English writings being ransacked, and passages translated which could be made the groundwork of charges against him.

It was in September 1536, that the martyrdom of Tyndale took place. We know far fewer particulars of him at that time than we do concerning many of the servants of the Lord Jesus who suffered in this country; but the letters which he had written a few years previously to Frith shew on what his mind was stayed in the anticipation of such an event: the topics which he had suggested to his friend were, doubtless, those by which his own soul was now upheld. These letters may be taken as supplying to us the thoughts, feelings, and confidence of Tyndale himself under similar circumstances: he was willing to give his body to suffer for Christ's sake, knowing that at his coming it would be made like unto His glorious body, he was willing to suffer in hope of the promised resurrection. He was first strangled and then burned, meeting in this respect with more mercy in the *manner* of his death than he would have met with in England. His dying prayer was, "Lord, ope the king of England's eyes!"

Tyndale's martyrdom, Sept. 1536.

His dying prayer.

Thus died, about the sixtieth year of his age, this faithful servant of God and martyr of Christ, whose labours for his Lord had led him into paths of suffering here; but who will, according to the promise on which his soul was stayed, appear with Christ at His coming, bearing His image. Vainly did his enemies shew their hatred in burning his lifeless body, it was but a testimony that his service to Christ had drawn forth the enmity of Satan; and though his scattered ashes had no place of burial, yet He who has promised to change our vile body to make it like unto His own glorious body—can as well guard unto that day the scattered ashes of his martyred servants, as he can the mouldering bodies of those who lie in their graves until He shall come, when they "shall have their perfect consummation and bliss in His eternal and everlasting kingdom."

The life of Tyndale is in all its circumstances the history of the introduction of the Scriptures in English into England; without knowing who and what Tyndale was, we never could understand by what instrumentality God was pleased to work in bringing this blessing to pass. A poor exiled monk, wandering from country to country, was thus made by God the means of incalculable blessing to his ignorant countrymen: in vain did the authority of all England, civil and ecclesiastical and moral, strive to crush him; he went on stedfast in his purpose, not in any strength of his own, but in the power of the Spirit of God. And when, at length, his weary wanderings ended in imprisonment he had this joy, that he had been labouring in the service of a master who both could and would reward his every toil. Death was not that which could affright him, for he knew what the apostle meant when he said, "We had the sentence of 2 Cor. i. 9. death in ourselves, that we should not trust in ourselves *but in God that raiseth the dead.*" He knew that when his enemies had done their worst, they could but take his mortal life, and then his spirit would

Tyndale's life the introduction of the English Scriptures in print.

Phil. i. 23.

“depart and be with Christ which is far better,” while the *resurrection* was the joyful point of expectation, which placed him both in body and in spirit beyond the power of death. The account of the labours of Tyndale closes the period in which the Scriptures in English were a proscribed book: from this time and onward more or less liberty was given for their possession and use:—all this must be looked on as a blessed result which the Lord was pleased to vouchsafe to the service and the prayers of Tyndale. Martyrs have suffered in various causes; Christian martyrs have laid down their lives for very many precious portions of God’s truth, but William Tyndale was emphatically A MARTYR FOR THE WORD OF GOD.

Besides the translations from the original tongues of the New Testament and part of the Old published by Tyndale, there were likewise versions of a few books of the Old Testament executed from the Latin, and printed between the years 1530 and 1534.

The Argentine
English Psal-
ter, 1529-30.

The first of these translations is the Argentine English Psalter (to which allusion has already been made), the translator of which calls himself by the designation of *Johan Aleph*;* this Psalter was published in 1530, and it bears the following title:—“The Psalter of David in English, purely and faithfully translated after the text of Feline, every Psalm havynge his argument before declarynge brefly thentente and substance of the wholl Psalme.”

From the “text
of Feline.”

This translation has been already mentioned as having been prohibited soon after its publication: little, however, seems to be known respecting its reception and circulation in England. The date at the end is January 16, 1530; it was thus the first whole book of the Old Testament which was printed in English, the completion of Tyndale’s Genesis having been *one day* subsequent.

Joye’s transla-
tion of Isaiah,
1531.
Joye accused
of heresy, 1527.
He escapes.

In the year 1531, there was published a translation of the prophet Isaiah by George Joye, the same who has already been mentioned as having superintended an edition of Tyndale’s New Testament with strange alterations. Joye had been a fellow of Peterhouse College at Cambridge, but being accused of heresy in 1527, and finding himself in danger he escaped to the continent—the common place of refuge for those who fled from persecution in England. Joye’s learning does not seem to have been great; he indirectly shews that he knew little or nothing of Greek or Hebrew, for he made his translations of portions of the Old Testament from the Latin; and as to the New he himself says, that in correcting the press of the edition of Tyndale’s Testament which he altered—“where I founde a worde falsely printed I mended it; and when I came to some derke sentences that no reason coude be gathered of them, whether it was by the ignorance of the first translatour or of the prynter, I had the *lutyne text* by me, and made it playne: and where any sentence was imperfite or elene left oute, I restored it agene, and gave many wordis their pure and native signification in their places which they had not before.” It can scarcely be imagined that Joye would have taken the Latin text as his standard, if it were not that he was ignorant of the Greek.

His transla-
tions made
from the Latin.

Shortly after this George Joye appears to have contemplated the publication of the whole Bible in English. This is to be gathered from what Tyndale says in another of his letters to Frith, written towards the middle of 1533.

Joye contem-
plates the pub-
lication of an
English Bible.

In May, 1534, Joye published an English translation of the prophet Jeremiah; “The song of Moses is added in the ende to magnifie our Lorde for the fall of Pharaow, the Bisshop of Rome.” The fall of the bishop of Rome here spoken of in this title meant, I suppose, the extinction of his supremacy in England by the authority of Henry and his parliament; however, the application of Exod. xv. to this event is using Scripture without much regard to analogy.

Joye’s transla-
tion of Jere-
miah, May,
1534.

A translation of the book of Psalms was published by Joye in the month of August in the same year, 1534; this was in the title professed to be “diligently and faithfully translated;” the Latin text which he used is stated by Lewis to be that of Friar Felix;—a revised edition, I suppose, of one of the five Latin Psalters then commonly received and used in the Church services.† Joye’s English Psalter was published in the same month that his unwarrantable edition of Tyndale’s Testament was completed.

Joye’s transla-
tion of the
Psalms, Aug.
1534.

* And yet it is possible that this was the real name of a London not many years subsequent to this period, and this translator; a Sir John Aleph was one of the sheriffs of may have been edited by one of the same family.

† See Stephens’s *Psalterium Quincuplex*.

PART III.

THE LATTER PORTION OF THE REIGN OF HENRY VIII.

I.

MYLES COVERDALE PREVIOUS TO HIS TRANSLATING THE BIBLE.—PROCEEDINGS IN ENGLAND RELATIVE TO THE SCRIPTURES.

THE history of the translation and publication of the New Testament and of a portion of the Old by William Tyndale has been that of a kind of struggle between light and darkness; *authority* of every kind being used to repress the knowledge of the word of God. But during the imprisonment of Tyndale, times and circumstances were strangely changing, and thus, although it was not even tacitly permitted that his translation should be possessed or used, yet that of another was actually completed, and about to be circulated by the king's permission. Thus before Tyndale had laid down his life for the sake of Christ, the desire of his heart was on the point of being granted, though it is probable without his knowing it. The Scriptures in English were soon about to be placed in the hands of every one. How earnestly Tyndale had desired this is manifested by his own words,—“If it wolde stande withe the kinge most gracious plaisir to graunte only a bare text of the Scripture to be put forth enomge his people . . . *be it of the translation of what person soever shall please his magestie*, I shall . . . most humbly submytt myselie at the fete of his roiall magestie, offerynge my bodye to suffer what payne or tortures, ye what dethe his grace will, *so that this be obteyned*.” If such were Tyndale's expressions when at liberty, what may we not judge were his feelings when he was a prisoner for the word of God? I doubt not that, during his confinement, his PRAYERS were earnest in this matter to Him who hath all hearts under his control, even, as we know, His prayers. that he prayed for this at the time of his execution, and that the unlooked for permission that the Scriptures should be freely circulated in English, was, in part, the answer of the Lord to the petition of His servant.

The translator, whose labours were thus permitted to be possessed and read, was MYLES COVERDALE, the first who translated the whole Bible into English from the original languages. The history of Coverdale is, as we shall find, intimately connected with translations of the Scriptures into English for a space of nearly thirty years.

The period passed at Hamburgh by Coverdale, in company with Tyndale, his predecessor in biblical translation, has been already noticed. This is an interesting point in his history; it is one in fact which seems to have had a continued influence upon his future course. But before speaking of the labours of Coverdale, in connection with the translation of the Scriptures, it will be well to notice the few facts that are known of his previous life and conduct, and the circumstances which made him an exile for the faith of Christ his Lord.

Myles Coverdale * was born in the year 1488 about eleven years after the birth of Tyndale. He was

* In many of the circumstances relative to Myles Coverdale, the “*Memorials of Coverdale*,” Svo. 1838, have furnished much with regard to authorities and investigated facts, for which otherwise it would have been necessary to search: and my labour in comparing authorities has thus been much lessened. It is true that some facts have been ascertained which

the author of the “*Memorials*” has not noticed, but I owe much to his work. *Inferences* I have of course drawn for myself, for which the author of the “*Memorials*” must not be supposed to be responsible. He has my hearty thanks for the aid afforded by his careful researches.

Birth, 1488, in
Yorkshire.

Brought up at
Cambridge,
Mem. Cov.
P. 3.

Becomes a
monk.

Coverdale re-
ceives priest's
orders.
Tanner.

He becomes a
diligent stu-
dent of Scrip-
ture.

His letter to
Cromwell.
Mem. Cov. p.
193. Chap. Ho.
West. Bind. C.

Soliciting
books.

Dr. Barnes the
prior of the
Augustines.
Fox ii. p. 433.

He encourages
learning at
Cambridge.

The Gospel
preached at
Cambridge.

Barnes
converted.

Tyndale at
Cambridge.

probably a native of the district of Coverdale in Yorkshire, from which it is most likely that he received his name: Coverdale is more likely to have been a personal than a family surname. He was brought up at Cambridge in the Augustine monastery, of which he afterwards became a monk. I have already, in speaking of Tyndale's visit to Cambridge, adverted to the state of that University during the greater part of the first quarter of the sixteenth century.

It was in the days in which Cambridge was yet enwrapped in ignorance, both spiritual and mental, that Coverdale studied there: and it was when some beginnings were made in the acquisition of knowledge, that he was one of the first to take some means of obtaining more learning than he had obtained from his hitherto limited education.

He received priest's orders at Norwich, from John, bishop of Chalcedon. This may have been some years before the time at which he gave himself diligently to the study of the Scriptures; and it is almost the only definite fact relating to the early part of the life of Coverdale, except his becoming a monk, of which we have any particular account.*

At some period between this and the open avowal of the doctrines of the Reformation made by Barnes and others at Cambridge, we find Coverdale diligently addicting himself to the study of the Scriptures; this is manifested by an interesting letter addressed to Thomas Cromwell, afterwards Earl of Essex, who seems, from what Coverdale says, to have made him some promise, or held out to him some hope of assistance in obtaining books for his studies. He says,—"I am the booldyr of your goodnesse in thys my rude style, yf yt lyke your favour, to revocate to your memory the godly communication which, your Mastyr-schyppe had with me, your oratour, in Mastyr Moorys howse, upon Easter Eve," He then asks Cromwell's help, informing him, "Now I begyne to taste of Holy Schryptures; now (honour be to God) I am sett to the most swete smell of holy lettyres, with the godly savour of holy and awneyent Doctoures, unto whose knowlege I can not attayne, without dyversyte of bookys, as is not unknowne to your most excellent wysdome. Nothing in the world I desyre, but bookys, as concernyng my lernyng; they onse had, I do not dowte, but Almyghty God schall perfourme that in me, whych He, of Hys most plentyfull favour and grace, haith begone." This letter is subscribed, "Your chyld and beedman in Jesu Chryst, Frere Myles Cov'dale."†

The prior of the Augustines, the house to which Coverdale belonged, was Dr. Robert Barnes, who had studied at Louvain, and whose attainments were far greater than those of most others at Cambridge. It was probably through Barnes, that Coverdale began, as he says, to taste of Holy Scripture. It does not seem at all certain what the period was at which Barnes commenced his labours for the encouragement of learning at Cambridge; but it could hardly have been previous to the year 1517, and perhaps even later by a few years. About the time of this revival of learning at Cambridge, the Gospel began to be preached there by Thomas Bilney, who afterwards was burned at Norwich. Among others who were converted by this means was Barnes himself, who, though he had been diligent in studying the word of God, and in instructing others, as well as in preaching against hypocrisy of every kind, had hitherto never fully known what the Gospel of the grace of God meant.

The conversion of Barnes was an event of some importance in its results, as connected with the reformation. He stood at this time unrivalled in literary eminence at Cambridge, and yet had to learn the lesson so humbling to the pride of man, that "no flesh shall glory" in the presence of God. The energy and influence of Barnes received a direction which was felt by others; and thus his instructions became important auxiliaries of the efforts of those who were already labouring in setting forth from Scripture the Gospel of the grace of God. At a later period we find Barnes amongst those who laboured in other places, and who also aided in the distribution of the Scriptures.

About the same time, William Tyndale, being at Cambridge, was the means of the conversion of *John Frith*, afterwards his friend and fellow-labourer. About the same period, or perhaps earlier, likewise

* The author of the "Memorials of Coverdale" assigns the date of this circumstance to the year 1514. In his note he cites Tanner as his authority, saying, "He gives the date MDXCIV. but the C is evidently an error of the printer." That there is a mistake in the passage is evident, but whether the "C" ought to be wholly expunged, as the author of "Memorials of Coverdale" has done, or whether it ought to be changed into an "X," it would be difficult to determine; nor do I see at all whether it is the more probable to suppose that Coverdale became a priest in 1514 or in 1524.

† It is, perhaps, impossible to assign a date to this letter:

the author of "Memorials of Coverdale" thinks that it was written before the year 1514. This, I believe, is much too early; for it would make Coverdale exceedingly in advance of his fellows at Cambridge in having a "taste of Holy Schryptures." It was after 1516 (when the New Testament of Erasmus was first published) that the mind of Bilney was enlightened; and it was not till some time after this that Barnes was converted to Christ by Bilney. Whether Coverdale had a taste or desire for the truth of God at any previous period may be questioned.

GEORGE STAFFORD (or Stavert) of Pembroke Hall, first gave lectures in divinity at Cambridge; this appears to have been one of the means through which the light of God's truth became known there.

It is interesting in the midst of all that was going on at Cambridge, to find that the mind of Coverdale especially rested upon the study of Holy Scripture. It seems as though even then God had been fitting him for that work which in subsequent years he was to accomplish—the completion of the first English translation of the Scriptures from the original languages.

The preaching of the Gospel had continued some time both at Cambridge and in the neighbouring counties, but without any direct attack being made upon the authority or the doctrines of Rome. The Gospel was the means in England, as well as in other countries, of bringing to some souls the knowledge of peace with God; and this often went on for a considerable time without causing any decided collision with the ecclesiastical powers: but those who see what the finished work of Christ means, learn at length how it is denied by the doctrines of Rome; and thus, not only truth is held, but error is decidedly opposed and renounced. On the other hand, although the Romish authorities may not at first shew their displeasure, so long as they are not directly opposed, yet they soon feel the contradiction which exists between the doctrine of the free grace of God and the whole of the system of Rome. It was thus in England: Bilney and his companion Arthur at length attracted the attention of Cardinal Wolsey, and were brought into trouble in the year 1527. This was the signal for others, either to shrink back from the open profession of the Gospel, or to go forward at all hazards. Barnes and others at Cambridge chose the latter alternative. On the Sunday before Christmas-day, in the year 1527,* Dr. Barnes preached at St. Edward's Church, belonging to Trinity Hall: he took for his subject the Epistle for the day (the third Sunday in Advent), Phil. iv. 4—7, and *postilled*† it so as to form a resolute attack upon the Romish authorities, making Cardinal Wolsey the direct object of part of his assault; in this he may, perhaps have gone whither his zeal, rather than the spirit of a sound mind, led him. Barnes's sermon excited, as it might be expected, considerable attention; "he was immediately accused of heresy by two fellows of the King's Hall." From the subsequent examination of Barnes before Cardinal Wolsey, we learn how he had treated a part of his subject; it was probably from the words, "Let your moderation be known unto all men, the Lord is at hand,"—that he spoke of the grandeur of churchmen as forming a contrast to that which ought to characterise the disciples of Christ. The giving of alms, according to the command of the Lord, was set in contrast with all this worldly glory, and one point urged was, how much better it would be for all the superfluity of worldly glory to be sold, in order that the poor might be aided. It is no wonder that a discourse like this should have excited considerable attention, as well as the resolute opposition of those who upheld the pomp and authority of Rome's priests.

The proceedings at Cambridge lasted for some weeks, from Christmas, 1527, until "within six days of Shrovetide; in the following year;" so that the upholders of Barnes must have almost wondered at the non-interference of the ecclesiastical authorities. They were not, however, unmindful of these proceedings,

* There can, I think, be no doubt that these occurrences at Cambridge took place almost immediately after the lamentable abjuration of Bilney (Dec. 7, 1527). The author of "Memorials of Coverdale," places it earlier: he says, "Fox does not mention the date of this circumstance, but he intimates, in his History of Wolsey, that it was about the year 1526." At first sight it would seem from the manner in which the circumstances are stated by Fox (ii. p. 206), that the submission of Bilney had been subsequent to that of Barnes: but there are many reasons for holding a contrary opinion; for instance, Bayfield was charged amongst other things, with having (Sep. 13, 1527) spoken well of Bilney and Arthur, then imprisoned by Cardinal Wolsey (Fox, ii. 269), and yet, after Bayfield had been imprisoned, Barnes was still at liberty, and exerting himself to procure his liberation: this alone is decisive as to the order of the events. But farther, although Fox does intimate loosely that it was about 1526 that Barnes was troubled, yet he mentions synchronous events which prove that it must have been in February, 1528. When Fox states a date, he often does it very loosely, or else his printer has made very numerous errors, but he frequently gives *notes of time* which serve to correct the erroneous date. He states expressly, that it was "as the ambassadors were thus travelling to Rome to promote the cardinal to be Pope, although the Pope was not yet dead, in the mean time the cardinal played the popish persecutor here in England," &c. These words, "in the mean time," give a synchronism which makes the time of the occurrence clear. When were these intrigues

for the Popedom going on at Rome? The date of his letter to Sir Gregory Cassaley on the subject is February 6, 1528, and it was only a little while before, that Pope Clement had become ill, and not very long after that he recovered. This agrees exactly with the dates which Fox gives in another place; so that the end of 1527 may be confidently recorded as the period of the preaching of Barnes against the pomp of the cardinal.

† To *postill* or to *postillate*, is to take a portion of Scripture, and, after reading it through, to expound in order the topics mentioned. This was done without excluding a large exposition of some one or more parts; the term is derived from *post illa*; that is, after a certain portion of text, a comment or exposition introduced. Nicolaus Lyranus formed his commentary in this manner, and several, Wiclif for one, followed the same plan in their preaching.

Another mode of preaching or teaching was called "declaring;" this was going through the Scriptures which spoke of a particular subject, and giving a combined view of their testimony when seen in connection. The modern plan of taking a few words and forming a discourse upon them, stands in marked contrast to both these modes of teaching, while it altogether loses the distinctive value of each. *Postillation* taught the import of the text with the context, thus leading to an exact knowledge of the Scriptures; while *declaring* led on to a comprehensive view of the range of truth revealed by God.

George Stafford lectures on divinity.

Scripture especially the object of Coverdale's study.

Progress of the Gospel at Cambridge. Fox ii. 434.

Bilney and Arthur arrested, 1527.

Bold stand of the "Gospelers" at Cambridge. Barnes's sermon, 1527. Phil. iv. 4—7.

His attack on Wolsey.

Barnes accused of heresy.

Proceedings from Christmas, 1527, to Lent, 1528.

Barnes arrested publicly.

Books searched for.

Barnes taken to London. Coverdale accompanies him. Barnes adjudged a heretic. He is resolved to suffer, but is persuaded by his friends to recant.

Coverdale's zeal in preaching.

Coverdale preaches at Bumstead on the fourth Sunday in Lent, 1528. Fox, ii. 267. Thomas Topley's confession. He recants.

Coverdale opposes image worship and auricular confession.

Coverdale at Hamburgh, Easter to Christmas, 1529.

Coverdale and Tyndale together at Hamburgh, Easter to December, 1529.

for on the day above-mentioned, Dr. Barnes was arrested by a sergeant-at-arms, who had come down from London; this was done "openly in the convocation house, to make all others afraid." Nor was this all, for a search was likewise made, about the same time, for prohibited books, in the rooms of about thirty suspected individuals. The search at this time was occasioned by the fact of prohibited books in Latin and English having become very numerous since the latter part of the year 1526. However, not a single prohibited book was seized; for Dr. Farman, of Queen's College, heard that this search was likely to take place, and thus had time to warn the others, to conceal or carry away those that they possessed.

Dr. Barnes was taken as a prisoner to London. Coverdale accompanied him, and lent him his aid in writing for him, and giving him what assistance he could in replying to the articles objected to him. After various examinations Barnes was adjudged a heretic, and thus the only alternative left for him was to suffer death by burning, or recant. His own resolve was to lay down his life for the testimony of the truth; but, alas! he was overpersuaded by the suggestions of some of his friends, of whom, however, it is clear that Coverdale was not one, who used the argument which so often prevails in emboldening individuals to tamper with conscience; "they persuaded him rather to abjure than to burn, because (they said) he should do more good in time to come, and divers other persuasions which were mighty in the sight of reason and foolish flesh." How many have, since Barnes, done those things which they knew to be evil before the Lord, from the *desire of usefulness*; as though any supposed or hoped-for future good could justify the commission of present evil, however slight.

When Barnes consented to abjure, Coverdale probably left him; if he returned to Cambridge, he could have continued there but a short time, for almost immediately we find him preaching the Gospel in Essex. He is mentioned by Bishop Bale, as having been particularly active in this labour; he says of Coverdale, that while "others dedicated themselves in part only, he gave himself wholly up to propagating the truth of the gospel." This was a course which required a heart fully resting upon the knowledge of that heavenly inheritance which through the blood of Christ belongs to those who believe; he had seen in Barnes the consequences of testimony against Romish corruption of doctrine, but still he went on steadily in his course. So long as Barnes was at Cambridge as his prior, he had been comparatively safe; and now, that he was deprived of his encouragement, and Cambridge was a peculiarly dangerous place for those who favoured the reformed doctrines, he laid aside his monk's habit, and either left or did not return to his convent, and became an itinerant preacher, having assumed the habit of a secular priest.

About four weeks after Coverdale had been in London with Dr. Barnes, he was at Bumstead (or Steeple Bumstead) in Essex, a parish of which Richard Fox, a favourite of the Reformation, was the curate. We learn this from the confession of Thomas Topley, an Augustine friar of Stoke Clare, who was induced, partly by reading certain books, partly by the instructions which he received from Coverdale and Richard Fox, to renounce both his order and his habit, and, like Coverdale, to appear simply as a secular priest. Topley was brought before Bishop Tonstall on this account, when, like others, he recanted the doctrines which he had received. We learn from his confession, that on the fourth Sunday in Lent, Coverdale had preached that images were not to be worshipped, that auricular confession to a priest was not necessary to the forgiveness of sins, and that transubstantiation was contrary to the word of God. In this last mentioned point he was probably in advance of Barnes.

The next place in which we find Coverdale is at Hamburgh, about a year subsequent to this sermon which he had preached at Bumstead. Where he had been in the interim, or how he had escaped to the Continent, are circumstances concerning which we have no information. It is, however, scarcely to be doubted, that after the information received from Topley, it was altogether unsafe for him to remain in England. The search for heretics which was then made in the diocese of London was very strict, as it was also in that of Lincoln (then much more extensive than it is at present), and Cambridge also could be no safe abode for him. He must have remained concealed if in England; and in escaping, it must have been with considerable difficulty and danger.

Fox, in his account of Tyndale, says that he, having finished the translation of the book of Deuteronomy, wished to print it at Hamburgh, and that in his voyage thither he was shipwrecked, and then "he came in another ship to Hamborough, where at his appointment Master Coverdale tarried for him, and helped him in the translating of the whole five books of Moses, from Easter till December, in the house of a worshipful widow, Mistress Margaret Van Emmerson, Anno 1529, a great sweating sickness being the same time in the town."

It is *probable*, from this account, that Hamburgh was the place to which Coverdale had escaped from

England, and that previous to his departure from this country he had some intercourse with Tyndale, so as for them to appoint to meet one another at Hamburgh.

It is interesting to find these two laborious exiles thus brought together in a foreign land; the one having been obliged to quit England on account of his desire that the word of God should be circulated in English, the other on account of the opposition existing between the Gospel and the doctrines of Rome. It has been questioned how Tyndale became acquainted with Coverdale;* but when it is remembered that Tyndale had been for some time at Cambridge but a few years previous, that his being there was intimately connected with the introduction of the Gospel amongst those who lived there, and that Coverdale was one of those who very early upheld the truth at Cambridge, there can, I think, be but little doubt that the friendship of Tyndale for Coverdale as well as for Frith commenced at Cambridge.

With respect to *what portion* of the Pentateuch was translated conjointly by these two exiles, it has been doubted whether it was merely a retranslation of the book of Deuteronomy, or whether they retranslated together the whole of the five books: but whichever it be, we find Coverdale now using the "taste of Holy Schrypture" which he had received, and the Scriptural learning which he had acquired, to make known to his countrymen the word of God in their own tongue.

The work of Tyndale and Coverdale together.

We find Coverdale at Hamburgh from Easter till December, 1529, subsequently at Antwerp, previous to the end of 1534, and at some time during his exile in Denmark. Where he was at the time of the betrayal and imprisonment of Tyndale we do not know; but it is not unlikely that the same habits of itinerant preaching which had previously, as well as subsequently characterized him, led him at this period to various places. As yet, he had not begun to be a Bible translator independently of Tyndale; nor did he commence his labours until after the imprisonment of his predecessor. Had Tyndale lived, he would doubtless have continued his work, so as to have translated the whole of the Scriptures. To this point he was striving: if it had been so, Coverdale would not have laid aside for a time his itinerant life, in order to become a translator; but it is probable that the work on which he was engaged with Tyndale at Hamburgh, suggested to him the first thought of carrying on the complete labour of translating the Scriptures.

Coverdale an itinerant preacher.

Two leaves of Genesis were printed by George Joye, in February 1533: this circumstance, as we learn from Tyndale's letter to Frith, occasioned a rumour respecting a new Bible: "Out of this is sprung the noise of the new Bible; and out of this is the great seeking for English books at all printers and bookbinders, in Antwerp, and for an English priest that should print." The rumour that such a Bible was to be published seems, from Tyndale's account, to have spread pretty widely. It is clear that such a work was wished for, and this desire may have led to the report being credited. Lewis says, "On the 17th of March, 1533, the convocation of the province of Canterbury met. Among other things done by it, it was decreed, that the Holy Scriptures should be translated into the vulgar tongue, and the laity prohibited contending about articles of the faith and the Holy Scripture; but I do not find, that the former part of this decree was executed at this time." It is questioned whether this be not altogether a mistake of Lewis's; and it is doubtful whence he took the statement. It is most certain that the convocation met as he describes, but that it decreed a translation of the Scriptures to be made, seems quite unfounded. Now it is clear, from what Tyndale wrote to Frith, that in this very year, and in the same part of it, there was "a noise about a new Bible," it is probable that some account connected with this rumour was the basis of Lewis's statement,—a statement which anticipated the proceedings of the convocation which met at the close of the following year.

George Joye publishes two leaves of Genesis.

The rumour of a new English Bible.

Meeting of the convocation. Lewis, p. 78.

A translation of the Scripture decreed.

It will be well for a while to leave Coverdale, and the circumstances in which he was, to look at the events which had passed in England during the time of his absence on the Continent,—events which led on to the most important results, as it regards this country.

During the time in which proceedings had been carried on for the entire suppression and extinction of the Scriptures in English, a change gradually took place in the relations in which Henry VIII. stood towards the Pope. This change, although it was brought about simply for worldly and selfish ends, was at length instrumental in giving free permission in England to possess and use the Scriptures.

Henry's rupture with the Pope.

No monarch of Europe possessed so absolute a sway as Henry: he governed, through Wolsey, the clergy of England as entirely as he did the laity; and when Clement VIII., during his imprisonment,

The power and authority of Henry.

* The author of "Memorials of Coverdale" suggests, that "through the means of Barnes, or his own reputation for learning and letters, he was favourably esteemed by Tyndal;"—as to Barnes having recommended Coverdale to the notice

of Tyndale, it is disproved by the fact that Barnes was yet in prison, so that Coverdale must have found his way to the continent the first of the two.

appointed Wolsey his vicar-general for England, Henry virtually held in his own hands an authority which none of his predecessors had wielded. He possessed even then, virtually, that ecclesiastical supremacy which he afterwards claimed formally. On the downfall of Wolsey, Henry's passions seem to have been directed against the clergy; and thus they were compelled, as an atonement for having acknowledged Wolsey's legative authority, to assent to the title of the king as being supreme head of the Church of England, so far as is permitted by the law of Christ. This, it is to be observed, was not intended as a direct renunciation of the papal authority, neither did it have that effect: other circumstances, which were in course of occurrence at the same time, led to this.

Henry's case
of divorce.
The question
at issue.

Lev. xx.
Deut. xxiv.

These circumstances were connected with the divorce of Henry from his first wife, Catherine of Arragon, the widow of his elder brother Arthur. The question of the lawfulness of the king's marriage was one on which the minds of Papists and Protestants were alike divided. The matter was argued (so far as it was referred to Scripture) upon the injunctions of the law of Moses, the principal question being this: Does the prohibition of Lev. xx. 21, extend universally? or, Is it limited by the directions of Deut. xxiv. respecting the marrying of a brother's widow? Some held that the directions of Deut. xxiv. were limited to the Israelites, while those in Lev. xx. were binding upon all men. Then, amongst Romanists, there was this farther question,—If the marriage be forbidden by the law of God, can the Pope's sanction render it valid? So that *if it were assumed* that the marriage were essentially prohibited, the question would be—Can the Pope set aside the commands of God? Both these questions were long debated, so that it was not until the divorce of Henry had been pending six years that it was concluded; and then (1533) it was done by virtue of his own absolute authority.

Henry at
length di-
vorced, 1533.
Tyndale and
Coverdale of
opposite
opinions on
the question.

To shew how very divided the minds even of the friends of the Reformation were on this subject, it will suffice to state that Tyndale condemned the divorce, while Coverdale approved it. It is thus a great mistake to suppose that this was made at the time in any sense a party question by the Reformers, and that they had unanimously favoured that step which led to such remarkable and (in the end) beneficial effects in England. This step of Henry brought about fully that rupture with the Pope and the discrediting of his authority, which introduced the free circulation of the Scriptures in our native tongue. Truly, it is wonderful to mark the means by which God accomplishes His own gracious purposes!

Cranmer con-
secrated arch-
bishop of Can-
terbury,
March 30,
1533.

The king's
marriage with
Anne Boleyn,
Nov. 14, 1532.
Sentence of
divorce from
Catherine,
May 22, 1533.

Dr. Thomas Cranmer was consecrated archbishop of Canterbury, March 30, 1533: he was nominated to the archbishopric by Henry; and the appointment was confirmed by the Pope, who sent the necessary bulls. It is probable that the Pope was not unacquainted with the character and sentiments of Cranmer; but it was not the time for him to question the appointment which Henry had made, unless indeed he wished to hasten the open rupture which was already threatening. In this appointment of Cranmer, the king found one who was fully prepared to help him through his difficulty in the affair of the divorce, as well as to confirm his marriage with Anne Boleyn, which had taken place Nov. 14, 1532. The sentence of nullity concerning Henry's previous marriage was not given by Cranmer until May 23, 1533, more than half a year after.

There were now three persons who were so connected with Henry as to have a peculiar influence over him; and all of them were in a certain measure favourable to the Reformation: so far, at least, as to uphold the publishing of the Scriptures in English: these persons were Anne, the new queen, Cranmer, and Cromwell, Henry's minister.

It is probable that it was his having some knowledge of this combination of circumstances, that induced George Joye to send to the king and queen the two leaves which he had printed of Genesis; but Henry was not yet prepared to sanction such an undertaking. However, one great hindrance was now removed; for the king had no longer any occasion to seek to stand well with the Pope. So long as he had been a suitor in the Papal Court, he had sought to do this; but his entire rupture with Rome left him wholly unshackled in that quarter.

Henry freed
from obliga-
tion to the
Pope.

Through the latter part of the year 1533, and the whole of 1534, the publication of the Scriptures in English seems to have been freely spoken of—especially among the clergy. This may be attributed to two causes,—1st. the desire on the part of Cranmer, Latimer, and others, that the Scriptures should be permitted in English; and 2nd. the difficulty which was found by the clergy to suppress the prohibited version of Tyndale, which could hardly be accomplished; and therefore it might be judged best to give the people an approved translation in the hope of thereby suppressing that which was forbidden. Thus when the convocation of the clergy of the province of Canterbury met in the close of 1534, there were certain resolutions agreed to unanimously; their purport being, that the archbishop of Canterbury should make instance to the king, in the name of the convocation—1. That he would please to decree and command that

Decree for the
Scriptures in
English.

Meeting of the
convocation,
Dec. 19, 1534.
Certain reso-
lutions agreed

all who had any prohibited books in their possession, whether printed in England or abroad, should, within three months, deliver them up to such persons as the king might name, upon such penalties in case of non-compliance as the king might see fit to declare. 2. That the king would vouchsafe to decree *that a translation of the Scriptures into English should be made by certain honest and learned men whom the king should nominate; and that the Scriptures so translated should be delivered to the people according to their learning.* 3. That the king would prohibit, on certain penalties, that any laymen should contend publicly concerning the Catholic faith, or articles of faith, or the sacred Scripture, or its meaning.

to respecting the Scriptures Strype's Cran. p. 34.

These resolutions appear to be a kind of compromise; the people might have the Scriptures if they could be prevented from disputes about doctrines to be believed, and if they would hold in their possession none except a permitted translation. These resolutions were a kind of compromise.

It may require some explanation why such matters should have been referred to the king. Now it occurred in the month preceding these resolutions of the convocation (namely, in Nov. 1534), that an act of parliament raised the claim of the king's supremacy so high, as to make him not merely the supreme ruler of all estates ecclesiastical as well as civil, but actually to put all church discipline into his hands. He was declared to have full authority to visit, order and reform all heresies, abuses, &c. which by any manner of spiritual authority or jurisdiction, may lawfully be ordered or reformed. This threw all ecclesiastical discipline completely into the hands of the king and those commissioned by him, making the convocation itself to be almost powerless. Previous to the passing of this act, there was no need for them to have petitioned the king respecting a version; for, by the constitution of Archbishop Arundel, in 1408 (to which an appeal had been made by More but about five years previously), the convocation possessed full power to authorise a translation of the Scriptures, or even a single bishop might have done this within his own diocese. An act of parliament sets the king's supremacy very high, Nov. 1534. Collier, iv. 251.

The convocation almost powerless.

The convocation, in agreeing upon this petition to the king, seem to have so framed their requests, that nothing should be gained except in appearance, by those who favoured the Reformation. To let the people have the Scriptures, and to hinder them from knowing what the Scriptures taught, was certainly a rather ingenious device. It is probable also that, if the king were to have nominated several of the superior clergy to this task of translating the Scriptures, care would be taken by them, that the version, when complete, should not even seem to uphold the doctrines which Tyndale and Frith taught. Nothing as yet gained save an appearance by the friends of the Reformation.

There does not appear to be any thing known respecting the manner in which Henry received this petition. This much is certain, that Cramer, Cromwell, and the queen, would by no means uphold the whole of what was solicited; and, at the same time, it is plain from the conditional promise made by the king in 1530, that he was not altogether averse to a translation of the Scriptures into English: *he*, however, was inclined to clog the concession much in the same way as it had been done by the convocation.

That some results followed immediately from the petition is, I think, most probable, although the connection cannot be directly traced: certain facts, however, relating to identity of *time*, &c. make it almost certain that the first complete English Bible translated from the original languages, is owing indirectly in some measure to the proceedings of this convocation. It is probable that the report of this petition to the king spread widely; and to those who longed for the Scriptures in English, it must have been no small encouragement thus to see even the prelates willing upon certain conditions to circulate them. The indirect cause of Coverdale's translation.

To return to Myles Coverdale: the place of his sojourn at this period—the close of 1534—is not certainly known. He had been at Antwerp, but he had probably gone elsewhere before this time, indeed, the arrest of Tyndale in the preceding month, would in itself shew him the insecurity of that city for an English exile; and thus he would probably have then gone elsewhere, even if he had remained there with Tyndale and Rogers up to this time. Coverdale at the close of 1534.

II.

COVERDALE'S TRANSLATION—ITS RECEPTION IN ENGLAND.

WE now come to regard Myles Coverdale as a *Bible translator*, a capacity in which he had been previously engaged, when he had at Hamburgh aided Tyndale in the translation of part of the Pentateuch. It is from the dedication to King Henry VIII., and from the prologue to the reader, which Coverdale prefixed to his version of the Scriptures, that we learn some particulars as to the motives which induced him to take Coverdale as a Bible translator.

Reference to Tyndale's imprisonment.

the work in hand, together with other circumstances in connection with its history. It is evident that when Coverdale speaks, in this prologue, of the adversity of those who had commenced the work of translating the Scriptures, he refers to the imprisonment of Tyndale, his former fellow-labourer. Up to the very time of his apprehension, Tyndale had laboured in this field—the last work in which he had been engaged having been the careful revision of his version of the New Testament.

Date of Coverdale's commencement of his version, close of 1534. The cost undertaken by others. Mem. Cov., p. 49. Barnes again in London.

From this we learn *when* it was that Coverdale first undertook this work of translation, namely, at some period subsequent to the imprisonment of Tyndale, in Nov. 1534.

In his dedication, he says that "as the holy goost moued other men to do the cost herof, so was I boldened in god to labour in the same." The author of "Memorials of Coverdale" conjectures that it was Cromwell who, principally, if not wholly, bore the cost of the printing. This is not impossible; especially when we remember that Cromwell had, some years previously, patronised Coverdale, when he "began to taste of Holy Schrypture." Dr. Robert Barnes was also again in London, the patronage of Queen Anne making him safe for the time; and it is very likely that he was not at this period unmindful of his friend, who had at his own peril given him his support; he may indeed have urged Cromwell to move in the matter. It will be observed how remarkably the date which Coverdale incidentally states as that at which he commenced his translation, agrees with that of the address of the convocation to Henry VIII., respecting a new translation of the Scriptures. Tyndale was imprisoned in Nov. 1534; the address of the Convocation was in the very next month. Coverdale gives a further proof of the date of his beginning to translate: he speaks of his having been aided by five sundry interpreters in the Dutch [German] and Latin languages. Now what can these five have been? In the Old Testament he may have had, 1st. the Vulgate; 2nd. Pagninus' version; 3rd. Luther's German translation; 4th. Leo Juda's German-Swiss version; but, as for a fifth, until the year 1534, there was no other, unless, indeed, versions taken from the Vulgate were meant: but this could not be the case, because he never could have considered the Vulgate, and a version made from it, as distinct aids.* Thus, at no period previous to the year 1534, could he have these aids. In this year, the first volume of Sebastian Munster's folio Hebrew Bible was published *with a Latin version*, and this must have been Coverdale's *fifth* subsidiary translation. In the prologue to the edition of Coverdale's version which was printed in 1550, he speaks expressly of the time when he was first moved to take this work in hand: he says—"For the which cause (accordinge as I was desyred Anno 1534.) I toke the more upon me, to set forth this Speeyall translation, not as a checker, not as a reprinter or despiser of other mens translations," &c.; so thus we have the most conclusive evidence as to the year in which the work was begun, and also what part of the year in which it must have been.

Proofs of the date when Coverdale commenced his version.

The translations by which he was aided.

Coverdale's prologue, 1539.

Motives which led to the making of this version.

The resolutions of the convocation neglected.

This version could not have been undertaken in direct compliance with the resolution of the convocation. Coverdale clearly was not appointed to the work by the king: had he been so, some intimation would certainly have been found in his dedication; and besides no steps were taken by Henry to comply with the other things requested in the resolutions. The truth was this, I should judge;—it was seen by some of those about the king that such a translation, if completed, would not be disagreeable to him; and thus they proposed it to Coverdale, offering pecuniary aid for the printing. Coverdale was unwilling to undertake it, questioning his own competency, and not wishing even to seem to interfere with the labours of Tyndale; but from the fact of the latter being imprisoned, all hopes being at an end that he would at present complete the version which he had commenced, Coverdale was willing to do his best to supply the immediate need by making a new version, which might serve as a temporary expedient, until Tyndale himself, if liberated, or else others more skilful than himself, might complete a translation of the Scriptures. Such appear to me to have been the motives and encouragements of Coverdale in commencing his work.

Coverdale's opinion of the benefit of various translations. Prologue.

Coverdale thought that many and diverse translations were rather helpful than otherwise; because thus a reader who could not consult the original texts might have a better opportunity of obtaining a knowledge of the true meaning of the Scriptures; and thus his "speeyall translaycon" would at least be helpful to this end. He says, "Now, where as the most famous interpreters of all geue sondrye iudgments of the texte (so farre as it is done by y^e sprete of knowlege in the holy goost) me thyinke noman shulde be offended there at, for they referre theyr doinges in mekenes to the sprete of trueth in the congregacyon of God: & sure I am, that *there cometh more knowlege and vnderstandinge of the scripture by theyr sondrie translaycons, than by all the*

* Whitaker, in his "Enquiry into the Interpretation of the Hebrew Scriptures," supposes that Coverdale did this; had he, however, paid a more deliberate attention to the statements made by Coverdale himself, and the whole bearing of the connected facts and dates, he would, I think, have come

to a different conclusion. Whitaker overlooks the possibility of Coverdale having used Sebastian Munster's Latin translation, and he seems to have forgotten Leo Juda's Swiss version.

gloses of our sophisticall doctours." It is probable that most who have considered the subject would agree with the judgment which Coverdale thus expressed.

The period of the completion of Coverdale's version is marked by a subscription at the close of the volume, "Prynted in the yeare of our LORDE, MDXXXV., and fynished the fourth daye of October." I have already shewd that the translation could not have been commenced before November, 1534, and probably it was not until the following month; thus, the longest time that Coverdale could have had for the completion both of the translation and of the printing, was *eleven months*; and if his work did in any way result from the resolutions of the convocation (Dec. 19, 1534), then the whole was executed in the short space of *nine months and a half*. The time when he began was certainly not previous to Nov. 1534, the date of the completion is found in the book itself; so that, however difficult it is to believe that it was actually accomplished in the limited time stated, the fact cannot be reasonably called in question.

Coverdale's intense earnestness in giving the Scriptures to the people in English, as well as his unwearied diligence and assiduity are thus fully proved; without these, together with the blessing of God upon his labours, Coverdale's Bible would never have been the translation that it is: when the circumstances are taken into consideration, it certainly is one of the most astonishing performances ever executed.*

It might be thought that as time pressed so much when this translation was commenced, the simple course for Coverdale would have been to have taken Tyndale's Pentateuch and New Testament, just as they were, to have procured likewise those books (Joshua to Chronicles inclusive) which he had translated, but which remained unpublished, and then to have merely supplied the books which still remained untranslated: this would at least have diminished his labour not a little. Three reasons appear, however, to have hindered him from taking such a course:—1st. By so doing, he might in some measure interfere with Tyndale's own labours, and seem as though he intended to supplant him;—2nd. It was the firm conviction of Coverdale that many translations in a vernacular tongue are a help to the understanding of Scripture;—and 3rd. He had to bear in mind that Tyndale's translations, both in the Old Testament and in the New, were already prohibited in England; so that he would have made his book condemned before it was published, had he adopted the versions of Tyndale as a commencement. I have already adverted to the probability that there is of Coverdale's having good reason to believe, even when he commenced his version, that such a translation would not be altogether unacceptable to the king. Now it is clear, that the version itself should be such as the king would not be displeased with, which would most probably have been the case, if the offensive translation of Tyndale had been presented as a considerable part of this new Bible.

The Old Testament and the Apocrypha are thus a new translation; the Pentateuch bearing in some parts a strong resemblance to Tyndale's, but still it is a new translation. The New Testament appears to be in part a revision of Tyndale's, in which Coverdale took much care, and availed himself both of the original edition (1526) and the amended one (1534). He sometimes accords with one of these, sometimes with the other, but not unfrequently makes an entirely new version of a whole passage. If it be asked, why in the New Testament Tyndale was followed so much more than in the Old, I think it might thus be accounted for:—it is evident from the dedication to the king, that Coverdale knew before it was completed that it would probably receive the royal permission for its circulation, and that there had been some communication about the matter between Coverdale or some of his friends in England (such as Cromwell or Barnes) with the king. He may have thus learned, that even if a considerable part of the New Testament did follow Tyndale's version, it would not be made a ground of objection, provided it were revised throughout. Such a consideration as this, may account for the circumstance in question. It is not, however, to be understood, that Coverdale, even in the New Testament, is a servile follower of his predecessor,—far from it, but he uses Tyndale as his *basis*, just as King James's translators took the Elizabethan Version, or Bishop's Bible, for theirs.

The dedication to King Henry VIII. which is prefixed to Coverdale's Bible, shews that it was at length a privilege permitted by Henry to his subjects to have the Scriptures in their own language. This change in Henry's conduct is stated by Coverdale in express terms. He commences his dedication with a comparison of the high priest Caiaphas and the Pope, in that each had declared that of which he himself knew not the true meaning; Caiaphas, in prophesying that one man should die for the people; the Pope, in

* In the year 1837, the parishioners of St. Magnus the Martyr, erected a monument to the memory of Coverdale. In the inscription, it is stated that he "spent many years in preparing a translation of the Scriptures. This statement, however, is not quite correct; for though it is true that Cover-

dale spent many years in labours connected with the translation of the Scriptures, yet the period occupied by the work under notice was really less than one year. What deserves to be known, is the *shortness* of the period in which his intense assiduity completed his labour.

The completion of the work, Oct. 4, 1535.

Time occupied by the translation.

Coverdale's extraordinary zeal and diligence.

Reasons why he did not simply adopt the versions already executed by Tyndale.

Coverdale's Old Test. and Apoc. a new translation.

The New Test. partly a revision of Tyndale's.

Coverdale's dedication.

Coverdale's comparison of Caiaphas and the Pope.

The title, "Defender of the Faith," given to Henry.

conferring the title of "Defender of the Faith" upon Henry. After speaking of Caiaphas, he says, "Even after the same maner y^e blynde bysshoppe of Rome (that blynde Baalam I say), not vnderstandynge what he dyd, gaue vnto your grace this tittle : *defendour of the fayth*, onely by cause your hyghnes suffred your bysshoppes to burne God's worde the rote of fayth, and to persecute the louers and mynisters of y^e same, where in very dede the blynde bysshoppe (though he knewe not what he dyd) prophecied, that by the ryghteous admystracyon and continuall diligence of your grace, the fayth shulde so be defended, *that God's worde the mother of Fayth with the frutes therof, shulde have his fre course thorowe out all Christendome, but specially in your realme.*" This is a very expresse testimony. Coverdale recites, with strong reprehension, the king's former conduct in keeping the Scriptures from the people, and punishing those who circulated them; and speaks in commendation of the altered course which the king had now commenced.

Coverdale's estimate of the king's conduct.

To the same purport, he says, a little farther on :—"And the trueth of Baalam's prophecie is, y^t your grace in very dede shulde defende the Fayth, yee euen the true fayth of Christ, no dreaumes, no fables, no heresie, no papisticall inuencions, but the vncorrupte fayth of God's most holy worde, which to set forth (preysed be the goodness of God, and increase youre gracyous purpose) your hyghnes with youre most honorable counceill, applyeth all his studye and endeouore." We learn, I think, from this dedication, the circumstances in which Coverdale completed his version, just as we learn from the prologue the events which led to its commencement. At first he had been urged to undertake the work, the king being apparently not directly hostile; but before it was completed the king was become actually friendly.

Circumstances in which Coverdale's version was completed.

Coverdale does not put the king's authority as being paramount in spiritual things; God, *and His word*, he speaks of as being superior; and, by his plain statements respecting Henry's previous conduct, he shews that he would not flatter the king, in order to procure his sanction for the circulation of his version of the Bible.

Josiah used as a comparison.

Farther on, in the dedication, he speaks of Josiah, and his pious care in restoring the law of God; and then he compares the altered conduct of Henry with the reformations of that Jewish king. This may now seem a strange comparison; but Coverdale could then only judge of the king's *actions*, and from them he deemed that the grace of God was truly in the heart of Henry; and that this had led him to consent that the Scriptures might be circulated in English.

Intention of Henry to suffer the Scriptures in English.

Coverdale rests upon this intention of Henry, to let his subjects have the Scriptures in English, as being *a knowne fact*; and thus, towards the conclusion of the dedication, he commits his translation to the king's hands, "to correcte it, to amende it, to improve it, yee & cleane to reiecte it, yf youre godly wysdome shall thynke necessary. And as I do with all humbles submitte myne vnderstandynge and my poore translaeyon vnto the spirite of trueth in your grace [it has been before shown that Coverdale clearly regarded that Henry had now been converted to Christ, and thus he speaks on this supposition;], so I make this protestacyon (hauyng God to recorde in my conscience) that I haue nether wrested nor altered so moch as one worde for the mayntenance of any maner of secte: but haue with a cleare conscience purely & faythfully translated this out of fyne sundry interpreters [it has before been shown what these five were, and how they were used], hauyng onely the manyfest trueth of the scripture before myne eyes."

Coverdale's faithful purpose in translating.

Coverdale's willingness that his translation should be suppressed if the king saw fit, and that some other might supply its place, resembles the expression of Tyndale's desire: "If it wolde stande with the kinge most gracious plaisir to graunte only a bare text of the Scripture to be put forthe emonge his people *be it if the translation of what person soever shall please his magestie,*" &c. Both of these translators sought to meet the need of their countrymen; and so long as they might freely have the Scriptures, they were satisfied, their object being very different from that of those who sought to establish their own credit as translators. Tyndale and Coverdale both sought the glory that cometh of God.

Coverdale's disinterestedness resembles that of Tyndale.

The notices which this prologue and dedication afford us, are of considerable interest: they let us know how some of the links of the chain of English Scripture translations were wrought.

Zurich, Frankfort, and Cologne all mentioned as probable places for the printing of this Bible. Mem. of Tyndale, p. 77, see note.

It would appear from the difference of the type, &c., in which this Bible itself was printed, from that of the introductory pieces, as though these latter had been printed in England, and then prefixed: the book having probably been transmitted in sheets from the place in which it was printed: *where* this may have been is much disputed. The places to which it has been attributed are Zurich, Frankfort, and Cologne. The first of these was supposed by Mr. Wanley, from the resemblance of the type to that used by Christopher Forchover. Frankfort has been named from the *wood cuts* resembling some used there, while Mr. Offor ascribes it to Cologne.* Other cities have also been named as the place at which this was printed. If this

* There is this difficulty, however:—Would the printing of heretical books have been allowed there at this time?

could be ascertained, it would tell us where Coverdale himself was from the end of 1534 until the latter part of 1535.

This Bible, after it had been printed and sent to England, remained for several months before it was circulated. This has occasioned two alterations to be made in some of the copies—the one is a change in the introductory part of the dedication, which had at first mentioned “Queen Anne” as being the consort of Henry; this was changed into “Queen Jane,” subsequent, of course, to May 20, 1536, the day of Henry’s marriage with Jane Seymour:—the other alteration was the reprinting of the title-page, with the date of 1535 changed into 1536.

The cause of the delay respecting this Bible was stated by Coverdale himself, in a sermon preached at Paul’s Cross. This sermon is thus alluded to by Fulke, in his reply to Gregory Martin.

“Now if some of our Translators or they all have not attained to the best and most proper expressing of the nature of all words and phrases of the Hebrew and Greeke tongues in English, it is not the matter that I will stand to defend, nor the translators them selues, I am well assured, if they were all liuing. But that the Scriptures are not impudently falsified, or wilfully corrupted by them, to maintaine any hereticall opinion, as the aduersarie chargeth us, that is the thing that I will (by God’s grace) stand to defend against all the Papists in the world. I myself, and so did many hundreds beside mee, heare that reuerend Father M. Doctor Couerdale of holy and learned memorie in a sermon at Pauls Crosse, vpon occasion of some slanderous reports that then were raised against his translation, declare his faithfull purpose in doing the same, which, after it was finished, and presented to king Henry the eight, of famous memorie, and by him committed to diuers Bishops of that time, to peruse, of which (as I remember) Steuen Gardiner was one: after they had kept it long in their hands, and the king was diuers times sued vnto for the publication thereof, at the last being called for by the King himselfe, they redelivered the booke: and being demanded by the King, what was their iudgement of the translation, they answered that there were many faults therein. Well (said the King) but are there any heresies maintained thereby? They answered, that there were no heresies that they could finde maintained thereby. If there be no heresies (said the King) then in God’s name let it goe abroad among our people. According to this iudgement of the King and of the Bishops, M. Couerdale defended his translation, confessing that he did now himselfe espie some faults, which if he might reuiue it once ouer againe, as hee had done twice before, hee doubted not but to amend: but for anie heresie, hee was sure there was none maintained by his translation. After the same manner I doubt not (by God’s helpe) so to defend all our translations. that not one shall be found of purpose to maintain any hereticall opinion, and not many errors committed through negligence ignorance or humane frailtie.

Fulke does not say when it was that Coverdale preached the sermon in question at Paul’s Cross; but there can be very little doubt, I should think, that it must have been during some part of the reign of Edward VI., after his translation had been reprinted, in 1550.

It has been supposed that Queen Anne Boleyn’s influence led to Henry’s permission that the Bible should be read in English. This is probable, and seems confirmed by what that Queen herself wrote—a MS. manual of Devotions (quoted by Lewis), in which God is thanked for having put it into the king’s heart to let his people have the Scriptures; but although this permission appears to have been obtained through Anne’s request, or, at all events, in her life, yet the Bible clearly was not circulated in English until after she was beheaded (May 19, 1536). The reason of this appears to be that the bishops to whom Coverdale’s translation was delivered, had not returned it to the king.

A few days after the execution of Queen Anne, June 9, the convocation agreed upon a form of petition to be presented to the king, that he would graciously indulge unto his subjects of the laity the reading of the Bible in the English tongue, and that a new translation might be made for that end and purpose. This petition proves that Coverdale’s translation was not yet circulated, and that it did not altogether please those to whom it was given in order to be overlooked. Perhaps this objection may have partly arisen from its not having been executed in precise accordance with their petition, in Dec. 1534, when they requested that the king would name certain honest and learned men for the purpose of making a translation.

However, it was very clear that the king was resolved that the people should have the Scriptures in English: and we find this shewn in a copy of certain injunctions issued by Cromwell, in the year 1536, as they stand in Fox. The seventh of these runs thus:—“*Item.* That every parson, or proprietary of any parish church within this realm, shall on this side the feast of St. Peter, ad vincula [i.e. Aug. 1], next coming, provide a book of the whole Bible in Latin, and also in English, and lay the same in the quire for every man that will to look and read thereon, and shall discourage no man from the reading of any part of the Bible, either in Latin or English, but rather comfort, exhort and admonish every man to read the same, as the very word of God, and the spiritual food of man’s soul, whereby they may the better know their duties to God, to their Sovereign Lord the King, and their neighbour; ever gently and charitably exhorting

This Bible not circulated for many months. Anne Boleyn beheaded, May 19. Jane Seymour mar. to Henry, May 20, 1536.

Anne Boleyn’s influence.

Her prayer. Lewis, p. 97.

The English Bible not circulated in her life.

June 9, 1536. The convocation petition for a new translation. Heylin, quoted by Lewis, p. 102. Coverdale’s translation not yet circulated.

The king resolved that the people should have the Scriptures. Cromwell’s injunctions, 1536. Fox, ii. p. 324.

them, that using a sober and modest behaviour in the reading and inquisition of the true sense of the same, they do in no wise stiffly or eagerly contend or strive one with another about the same, but refer the declaration of those places that be in controversie to the judgment of them that be better learned."

That this injunction, as it stands in Fox, must relate to Coverdale's Bible is clear, because there was then no other complete version printed; so that we see what the intention of Henry was in the matter; I say *intention*, because this never seems to have been carried into execution; and, in the copy of these injunctions, in Cranmer's register, this clause is altogether omitted. How is this discrepancy to be accounted for? It is owing, I suppose, to one of three causes,—either to the death and disgrace of Queen Anne causing the king for a time to change his mind; or else, because the convocation requested a new translation, and Cromwell was unwilling to issue injunctions directly opposed, in this respect, to the wishes of the prelates and clergy; or else, the copies put into the hands of the bishops by the king, were not yet returned; and thus it would be contradictory to command a copy to be in every parish church by a certain day, when, in fact, no copies could be obtained for carrying into effect the injunction. It is clear, from the copy in Cranmer's register, that when these injunctions of Cromwell were actually published, the clause in question was omitted.

But although this first printed English Bible was not set in every parish church, as had been at first intended; yet, before the close of the year 1536, it had found its way into circulation, rather as a version *permitted* by royal authority than enjoined. The specific proof that it was, at least, at the close of the year 1536, that the English Bible, translated by Coverdale, was allowed to be circulated, is to be found in the fact of two reprints having been executed in the very next year. This would certainly not have been done, had not the copies been previously exhausted.

In proof that this version was permitted by the king, and did not merely get into circulation without any such permission, we have—1st, the statement of Coverdale, in his sermon at Paul's Cross; and, 2nd, the thanks which he gives the king, in the dedication of the Latin and English Testament, published by Nicholson, in 1538, for his kindness and favour respecting the Bible which he had dedicated to the king.

It is also to be borne in mind, that in this same year, in which Coverdale's Bible was permitted to be read without peril, there were, at least, three or four editions of Tyndale's New Testament printed: this shews that they must have had an increasing sale in this country; for in no preceding year had there been, apparently, such a number of editions. It is true, that in 1534, there were three impressions; but one of these was Joye's corrupted text, and one of the others a surreptitious edition of Tyndale's own revision of his version. Thus we may conclude, that though the prohibition was not formally abrogated which made it penal to possess Tyndale's Testament, yet that virtually this was tacitly permitted, at least, during this year.

In all this time it does not seem to be certainly known where Coverdale was: we have not been able to trace his movements from the time that he was at Antwerp with Tyndale and Rogers. However, it appears on several grounds most probable, that he had come to England before the close of the year 1536. It is beyond a question that Coverdale was in England at the early part of the year 1538; at which time he addressed certain letters from Newbury to Cromwell: these letters prove that he was not in this country as a person in danger, but standing in Cromwell's favour. He was probably in England pretty soon after the arrival of the copies; and the alteration made in the title page (the date being changed, and the words "out of Douche and Latyn" omitted) were probably done by himself. We find, from one of his letters to Cromwell (without date), that he was in some way connected with Nicholson the printer; and this, as well as other circumstances, makes it probable that the Southwark reprints were executed under his own eye, and that the editions of 1537 formed one of the recensions of his translation to which he referred in his sermon at Paul's Cross.

And now I must leave Coverdale for a while, in order to advert to the publication of all the translations of William Tyndale, which were in this same year (1537) collected and printed.

This injunction must relate to Coverdale's Bible.

The intention of Henry thus shewn.

This clause omitted in Cranmer's register.

Inquiry into the cause of this discrepancy.

Coverdale's version gets into circulation.

More editions of Tyndale's Testament.

Tyndale's Testament probably now tacitly permitted.

I uncertain where Coverdale was. Probable that he returned to England before the close of 1536.

Bibl. Suss. vol. ii.

III.

“MATTHEW’S BIBLE” PUBLISHED AND CIRCULATED.

It has already been shewn, how the intention of Tyndale to complete a translation of the Bible was frustrated, by his imprisonment and subsequent martyrdom. It is probable, that his revised New Testament was intended as a portion of such a complete version. The books of the Old Testament from the Chronicles and onwards, were (with the exception of *Jonah*) left untranslated at the time of his imprisonment; and even after that period, it was the hope of Coverdale, and others of his friends, that he would be set at liberty, and thus be able to complete his undertaking. He left, in manuscript, a translation of the books from Joshua to Chronicles, inclusive, which either remained with his friends at Antwerp, at the time of his arrest, or else was transmitted by him to some of them from Vilvoord. On the morning of his martyrdom, he is stated by Fox to have sent to his friend Pointz a packet of papers: it is not improbable that it contained part of this version. But however obtained, the translation was, after his death, in the hands of some of his friends; and now that the circulation of the Scriptures in English was tolerated, they were not long before all that had been executed by Tyndale came forth in print.

Tyndale's intentions frustrated.

The books from Joshua to Chronicles left in MS.

His friends publish his version.

In 1537, the year of the two reprints in England of Coverdale's Bible, the translations of Tyndale were published in a collected form, the portion of the Scriptures and the Apocryphal books which had not been translated by Tyndale being supplied out of the version of Coverdale. This Bible bears the name of MATTHEW'S BIBLE, from the name of Thomas Matthew being given on the title page and at the end of the dedication, as though he had been the translator or editor, or else publisher.

1537. Matthew's Bible.

It appears to have been commonly assumed, that Thomas Matthew was a name wholly fictitious, and that no such person was concerned in any way in connection with the publication of the Bible. It *may* be so; but it has, I think, been too hastily taken for granted. It is certain that there was at this time a person named Thomas Matthew, of Colchester, one of those who were convented on March 2, 1527, before Bishop Tonstall, on charges of heresy. This, at least, shews that there was one of the name amongst the favourers of the Reformation; and I judge it to be far more probable that he was in some way connected with this Bible, than that it was attributed to a wholly fictitious person of the same name. The Essex *Lollards* appear to have been well and closely acquainted with each other. Now Coverdale had, it is clear, laboured much amongst some of them: indeed, his notoriety in that county appears to have led to his becoming a voluntary exile; and thus, it is not improbable, that some of those who had been troubled on account of religion in that part, might, like him, have sought a refuge on the Continent. It is to be borne in mind, that Colchester, the abode of this Thomas Matthew, was one of the places to which Tyndale's Testaments were brought from the continent: Bayfield, who suffered martyrdom, had imported them thither. It is not impossible, from the connection of Bayfield with Tyndale, that the latter might continue to have some intercourse with the favourers of the word of God in that place: this *may* have led in some manner to this Thomas Matthew having in his possession the MS. of Tyndale, from which the Bible in question was subsequently printed. I would merely suggest the connection of Tyndale with Colchester, as having possibly something to do with the name affixed to this Bible; for, after all, it is to be remembered, that we have no record of the transactions which led to the publication of this Bible.

Thomas Matthew, perhaps a fictitious name.

Thos. Matthew of Colchester.

Doubtless there were, at this time, others of the name of Thomas Matthew. One of this name seems to have been a few years later a person of some consideration amongst the favourers of the Reformation; for, in the reign of Mary, he was one of the members of the House of Commons who withdrew (Jan. 12, 1555), after certain proceedings for the setting up of Popery were sanctioned.

Another Thos. Matthew. Strype Mem. Ecc. iv. p. 272.

If any real person of the name of Thomas Matthew were connected with this Bible, it is clear that he was not the translator (the dedicatory does not speak of himself as such), since it is taken out of Tyndale and Coverdale; nor yet does he seem to have been the editor, for this office is stated to have been occupied by JOHN ROGERS, an individual intimately connected with the publication and revision of the Bible in English. To this edition was prefixed, An Exhortation to the Study of Holy Scriptures, beneath which stand J. R. the initials of his name. This may, I think, be regarded as a proof that Thomas Matthew was not merely a fictitious name assumed by John Rogers; for had this been the case, the Exhortation would probably have been signed T. M. instead of J. R.

Thos. Matthew not the translator.

John Rogers the editor of this Bible.

This Bible appears to have been printed at the expense of Richard Grafton and Edward Whitechurch, who, at a subsequent period, became printers themselves; and through whose means, in this manner, many

editions of the English Scriptures were published. Their initials appear at the beginning of the Prophets; perhaps the part of the expense which they defrayed commenced there. Thomas Matthew may actually have been the person at whose cost the preceding part was printed. Whether or not Archbishop Cranmer had any thing to do with the actual publishing of this Bible, does not appear to be clearly known, he did, however, patronize it warmly when it actually was published.*

It has been questioned, as in the case of Coverdale's Bible, *where* this was printed. In the absence of any certain proof, there appears no sufficient reason for discrediting the statement of Fox, who mentions Hamburg as the place; although it may be remarked, he knew so little about this edition, that his account is in some respects wholly inaccurate: events and records were the things with which he had to do, and not the history of books. Mr. Oför thinks it was at Lübeck.

JOHN ROGERS, the editor of this Bible, was brought to a knowledge of the truth at Antwerp by Tyndale and Coverdale. He had been educated at Cambridge. Subsequently he became the chaplain to the English company of merchant adventurers at Antwerp. After he saw the errors of popery, he is mentioned as having been for some time at Wittenberg. He may have gone thither at some period between 1531 and 1535; but when it was, or for what length of time, there does not appear to be evidence. He must afterwards have returned to England, as he is said to have again gone to the Continent about the time of the commencement of the printing of Matthew's Bible. Collier says, "When Tindal was executed for religion, Rogers being apprehensive of hard usage in England, under King Henry VIII., retired to Wittenberg in Germany, where, learning the language of the country, he had the charge of a parish." It seems, however, like an anticipation for a parochial charge to be spoken of as being given to Rogers thus early: it is pretty evident that *this* visit to Wittenberg must have been subsequent to the year 1540.

However, it is clear that he was on the Continent about, or a little after, the time of the martyrdom of Tyndale; but it is more probable, I should judge, that he went to superintend the publication of the translation which had been executed by that faithful martyr of Christ. This Bible has the character of *Tyndale's* labours so stamped upon it as clearly to shew that the undertakers of it were not ashamed of its being marked, as being (at least, in a considerable part) his version; some of his prologues and notes are retained: at the end, likewise, of the Old Testament, the letters W. T. are printed in *very* large text capitals curiously flourished. Thus, if the name of Thomas Matthew were a device to conceal the real translator, it was indeed a very transparent veil, and one but little fitted to serve the object proposed, while the book itself contained so many proofs of its true origin.

This Bible was completed and had reached England by August, 1537, for, on the 4th of that month, Cranmer wrote to Cromwell about it, requesting him to exhibit it to the king, to whom it had been dedicated, and, if possible, to procure the king's license for its being read and sold by all without any danger from any acts, ordinances, or proclamations. to the contrary: this refers, I suppose, to the prohibition, on May 28, 1530, of every portion of Scripture which had been published by Tyndale, to the penalties of which many might have thought themselves exposed, if they were to circulate copies without such a license being given by the king. The archbishop gave his judgment of the version that it was very well done. The license was requested as one that should be in force until the bishops should put forth a translation, which Cranmer thought would not be "till a day after Domesday;" this shews how the prelates opposed the Scriptures being freely circulated among the people. Those among them who desired this, such as Cranmer, Latimer, and Fox, must have found their path a very difficult one.

On the 13th of the same month (August) Cranmer wrote again to Cromwell: he speaks of his having heard that the Bible had been exhibited to the King, and also that the King had licensed it. He expresses his hearty thanks for this service, not questioning that God would reward him for his diligent care in thus exerting himself towards the setting forth of the word of God in English; and that for this, his name would be handed down to posterity. A few days afterwards (the 28th) in writing to Cromwell, he again adverts to the same thing.

It is rather remarkable that the first edition of the Scriptures in English, which received an express sanction from the king, was this, of which the New Testament and the Pentateuch had been but seven

* Streye says (Mem. Cran.) that after Cranmer had put the Bible into the hands of several to correct portions of it, and had obtained the king's leave for its publication, "he could not see his desire effected by these men, till it was happily done by other hands": referring to the publication of Matthew's Bible. This might seem to decide the matter, that

Cranmer was not a curator of the edition which bears the name of Matthew; but it may be, that Cranmer, as he could not get his own design complied with, aided by his support the publication of this Bible, as well as giving it his patronage when actually printed.

Questioned where this Bible was printed. Fox says it was at Hamburg, ii. p. 434.

Fox, iii. Lewis p. 223. [E. Coll. T. Baker, N. T. B.] Rogers educated at Cambridge. At Antwerp. Goes to Wittenberg. Returns to England. Goes again to the continent. Collier, p. 103.

Superintends Tyndale's version.

Matthew's Bible reaches England before Aug. 1537. Cranmer writes to Cromwell, Aug. 4. State Papers vol. i. p. 2, no. xiv.

The Abp.'s judgment that the version was very well done.

Cranmer writes to Cromwell, again Aug. 13. Cotton MSS. Cl. 9. Ev. 1. 320b. Streye's Cran. 82. Ott. MSS. Comp. Ev. p. 202.

First expressly mentioned.

years before so strictly prohibited. The version had been condemned as faulty: it was said to be filled with heresy; to be corrupted in order to maintain heretical doctrines and the like; and yet this very version of Tyndale was thus set forth at length with all the sanction which the king's license could give it. This seems indeed like an answer to the dying prayer of Tyndale. Here was the version, about which he had laboured so long and so laboriously—to execute which he had become an exile from England—the version which, when first sent to England, had been condemned and burned, and in consequence of which some who read it were burned likewise—the version which all men were prohibited to read, possess, or circulate—now, in less than a year after the translator's martyrdom, “set forth by the king's most gracious license.”

English edition contains parts previously prohibited.

An apparent answer to Tyndale's dying prayer.

Much is due to Rogers as the editor of this edition, of which a great part was only in manuscript when it passed into his hands; he seems to have acted both as desiring to give his countrymen a Bible as correct as possible, and likewise to perpetuate the labours of his friend and instructor in the truth of the gospel. Rogers clearly had nothing to do with the pecuniary concerns connected with this Bible; probably, in making any arrangement with Grafton and others, he only sought to get the book printed as well as he could, while *his* business was to care for the accuracy of the impression. Fox gives the following account of the effect which this edition of the Bible produced,—“The setting forth of this book did not a little offend the clergy, namely, the bishops aforesaid, both for the prologues, and especially because in the same book there was one special table collected of the common places in the Bible, and the Scriptures, for the approbation of the same, and chiefly about the Supper of the Lord, and Marriage of Priests, and the Mass which there was said not to be found in the Scripture.” It is no wonder that such topics as these should give offence; it is also probable that the doctrinal statements of the New Testament, and those contained in the prologues of Tyndale were little calculated to make this translation acceptable with the greater part of the church authorities.

Editorial care of Rogers.

He had nothing to do with the pecuniary concerns of this edition. Fox, vol. ii. p. 453. The bishops offended with Matthew's Bible.

But this was quite the *popular* translation: the New Testament of Tyndale had been circulated for eleven years, and had quite a hold on the affections of the people. *This* was sufficient to make Matthew's Bible more acceptable than Coverdale's: indeed, this Bible, in various editions, was one which continued to be much used for many years, while that of Coverdale (highly valuable as being the first complete printed version of the Scriptures) had but one edition, after the appearance of Matthew's Bible, until its modern republication in 1838; and this one reprint was not until the year 1550. Coverdale's *New Testament* was, however, reprinted many times in the reigns of Henry VIII. and Edward VI. Coverdale does not seem to have wished in any way to rival Tyndale as a translator; and thus, although he made Tyndale's version of the New Testament in a great measure the basis of his own, yet it is clear, from his prologue, that nothing was farther from his thoughts than the idea of superseding it.

The popularity of this translation.

It should be added that the edition of Tyndale's Testament, from which that part of Matthew's Bible was taken, was that of the year 1534, which had been carefully revised with the Greek, completing it just before his apprehension and imprisonment. The version being one that had thus been revised *may* have been one reason why the king did not refuse to license this Bible, for it might be said, that the heresy was expunged in the revision; although it would be hard for any one who objected to the edition of the year 1526, to find any improvement in that respect in the one published eight years later.

New Test. of Matthew's Bible taken from Tyndale's revised Testament, 1534.

IV.

PREPARATIONS FOR THE “GREAT BIBLE”—COVERDALE TRANSLATES THE NEW TESTAMENT FROM THE LATIN.

THE measures which had been taken in England before the end of the year 1537, for the licensing of the Bible in English were, as has been shewn, very pleasing to Cranmer. He appears to have exerted himself, previously as well as subsequently, for some years to this end, both amongst the prelates in the convocation, and in the use which he made of the influence which he possessed over the king. At length he obtained, by the aid of Cromwell, permission from the king that the Bible might be translated into English and printed. “The care of the translation lay wholly upon him; assigning little portions of this holy book to

Cranmer's efforts for the Bible in English.

Sirype, Cran. p. 81.

Part of the N.

Test, distributed for revision.

divers bishops and learned men to do; and being dispatched, to be sent back to him." When this occurred does not precisely appear; but it is evident that the endeavours of Cranmer to procure a new translation were made between the middle of 1535, and the middle of 1537. It is thus, very likely, that the proceedings of Cranmer for the making of this translation were in reference to the resolution either of the convocation, Dec. 19, 1534; or else, which seems more probable, that of the convocation of June 9, 1536. The proof that these measures of Cranmer belong to the interval which I have thus assigned to them is this:—Strype speaks of their being "not long after" Cranmer's visitation of the diocese of London, in 1535; and he says expressly that these endeavours had been made previous to the publication of Matthew's Bible, by which they were at least for a time superseded.

Strype, Cran. p. 48, 81.

The manner in which Cranmer proceeded to obtain a revision of the Bible in English, is narrated in Fox's Manuscript preserved by Strype:—

"—The archbishop whose mind ran very much upon bringing in the free use of the holy scripture in English among the people, put on vigorously a translation of it. And, that it might not come to be prohibited, as it had been, upon pretence of the ignorance or unfaithfulness of the translators, he proceeded in this method.—First; he began with the translation of the New Testament; taking an old English translation thereof, which he divided into nine or ten parts, causing each part to be written at large in a paper book, and then to be sent to the best learned Bishops, and others, to the intent they should make a perfect correction thereof. And when they had done, he required them to send back their parts, so corrected, unto him at Lambeth, by a day limited for that purpose: and the same course no question he took with the Old Testament. It chanced that the Acts of the Apostles was sent to Bishop Stokesly to oversee and correct. When the day came, every man had sent to Lambeth their parts corrected, only Stokesly's portion was wanting. My Lord of Canterbury wrote to the Bishop a letter for his part, requiring him to deliver them unto the bringer, his secretary. He received the Archbishop's letter at Fulham: unto which he made this answer; 'I marvel what my Lord of Canterbury meaneth, that thus abuseth the people, in giving them liberty to read the Scriptures: which doth nothing else but infect them with heresy. I have bestowed never an hour upon my portion, nor never will. And therefore my Lord shall have this book again, for I will never be guilty of leading the simple people into error.' My Lord of Canterbury's servant took the book, and brought the same to Lambeth unto my Lord, declaring my Lord of London's answer. When the Archbishop had perceived that the Bishop had done nothing therein, 'I marvel,' said he, 'that my Lord of London is so froward that he will not do as other men do.' One Mr. Thomas Lawney stood by; and hearing my Lord speak so much of the Bishop's untowardness, said, 'I can tell your Grace why my Lord of London will not bestow any labour or pains this way. Your Grace knoweth well, that his portion is a piece of New Testament. But he being persuaded that Christ had bequeathed him nothing in his Testament, thought it mere madness to bestow any labour or pain, where no gain was to be gotten. And besides this, it is the Acts of the Apostles; which were simple poor fellows, and therefore my Lord of London disdained to have to do with any of them.' Whereat my Lord of Canterbury and others that stood by could not forbear from laughter."

The book of Acts sent to Bp. Stokesly.

His refusal to translate.

Lawney's remarks on him.

It is to be remembered that Bishop Stokesly was particularly marked as an enemy of the Gospel: he had been the persecutor of Frith and many others who suffered for the alleged crime of heresy. Lawney, who made such free remarks upon him and his conduct, had been a companion of Frith at the college of St. Frideswide, where he likewise was one of the sharers of his imprisonment, on account of suspected books and doctrines.

Bp. Stokesly a great enemy to the Gospel.

Lewis, p. 90, Mem. Cov. p. 47.

The date of these events.

This account of Strype (or rather perhaps of Fox), requires a few observations. Lewis, and the author of "Memorials of Coverdale," speak of this narration, as though there were no clue to the period to which it belongs. Accordingly they place it rather before the time to which, according to the very words of Strype, it must be referred: they speak of it as though it might have taken place in 1534, although Strype says it was "not long after" the middle of 1535. The latter writer suggests in a note that this translation might have taken place some years later in connection with the Great Bible, which was published in 1539. If he means that these things might have happened, then he brings them to a period too late, for this must have been (as has been already shewn) prior to July or August, 1537. I should not have thought it so needful to clear up the point as to the date of these events, had not a degree of needless uncertainty been thrown over them, which would have been altogether avoided, had the account given by Strype been observed in all its particulars.

Tyndale's translation used by Cranmer as a basis.

The "old translation" taken by Cranmer was, I suppose, a copy of Tyndale's: this might be called "old," in the sense of having been one previously made, not as having existed for many years. The transcription of it into paper books was probably done that the revisers might have space for their corrections to be fairly written, and also lest any should object to bestow their labour upon a book which had been already condemned.

Although it be said, in the above account, that "the same course, no question, he took with the Old Testament," yet I think that this is very doubtful. It seems merely to be a surmise either of Strype or of Fox, drawn from the fact of the New Testament having been thus revised. If he did proceed in this manner with the Old Testament, what translation should he take? Tyndale had only published the Pentateuch and Jonah; and the version of Coverdale, though printed in October, 1535, was not published for some time: indeed, it might at this very period be yet in the hands of the bishops appointed by the king to examine it. I believe that there is no sufficient ground for supposing that more was accomplished in this revision than the New Testament by nine or ten bishops and others. It must have been in reference to this undertaking, that Gardiner wrote to Cromwell: "Nevertheless, I have as gret cause as any man, to desire rest and quiet, for the helth of my body: wherunto I thought to have entended, and to absteyne from bookes and wrytyng, having finished the translation of Saynt Luke and Saynt John, wherin I have spent a gret labour." This letter, of which the exact date is uncertain, shews that in some respects Cranmer had authority to require the prelates, who so greatly opposed the reformed doctrines, to aid in this work, and thus Stokesly was a singular instance of opposition.

Bp. Gardiner's
letter to
Cromwell.
MS. chap.
Copy Westm.
Bundl. C.
Mem. Cov.,
p. 48.

It is probable, that the offence which was taken at the notes and prologues of the Bible which bears the name of Thomas Matthew, led the projectors of it, as well as the friends of the circulation of the word of God, to think of publishing a less obnoxious edition; an edition which should contain the text, but no annotations which might give needless offence. This appears to have been represented to the king, who committed the care of the matter to Cromwell. The parties employed by Cromwell for carrying this into execution were Richard Grafton and Edward Whitechurch, the same who had borne the expense of Matthew's Bible. It may be that this was done as an act of justice, as a compensation for the superseding of their Bible by the new one, which was about to be printed.

Grafton and
Whitechurch
employed.

With these, as corrector of the press and editor, Myles Coverdale was joined, who was at this time in England, and had been employed by Cromwell in various services. I have already noticed the fact which has been so commonly overlooked, that Coverdale returned from the continent about the year 1536: this in itself shews the reason he was now employed on this service by Cromwell. In the early part of the year 1538, Coverdale was at Newbury, in Berkshire, employed in searching out popish books, and carrying out the commands of the king, that Thomas Becket should be no longer honoured as a saint. He was there on the 7th of February; on which day, as well as the following, he wrote to Cromwell, and he continued there at least till the 5th of March, when he again wrote to him. How long before this he went to Newbury does not appear.*

Coverdale at
Newbury, 1538.

He writes to
Cromwell, Feb.
7, and Feb. 8,
1538.

In his letter of February 7, Coverdale tells Cromwell that for want of diligent care many books were circulated which upheld the papal power, or were "against the king's lawful object concerning Thomas Becket." He had required the curate of Newbury to call for such; in consequence of which, in two or three days a great number were brought to him. He seeks for Cromwell's authority for this, and that he may collect such books wherever he may find them. This letter was sent to Cromwell by Coverdale's servant. It would seem that Coverdale had been but a few days at Newbury when he wrote this letter; for, in another written the very next day, he mentions as a thing which he had just discovered, that the matin books in the church at Newbury set forth the Pope's authority, just the same as had been before the papal authority had been abolished in England. This appears to have troubled Coverdale greatly, supposing that the same might exist similarly elsewhere; and that thus many of the priests were under the penalty of a *præsumptio*: this fear he mentioned to Cromwell only, not letting even the bearer of the letter, "good Mr. Wynchcombe," know what he had written.

The third letter from Newbury, dated March 5, complains of certain things at Henley-upon-Thames, such as Thomas Becket's martyrdom in a window, and persons excluding from their houses those who favoured the Gospel. These things he attributed to the bishop of Lincoln (of whose diocese Henley was a part): and

He writes
again, March 5.

* These letters published by Mr. Pettigrew (Bibliotheca Susexiana), prove incontestably, the return of Coverdale to England. I had formed my own judgment that he did so return, before I knew any thing of the contents of the letters in question, on the following grounds:—

1st. The statement of Bishop Bale as to the length of Coverdale's exile, shewing him to have been in England about 1539 or 40.

2nd. The reprints of Coverdale's Bible at Southwark, in 1537, which must have been supervised by himself.

3rd. The fact that the books which Coverdale wrote about this time were printed in England; which would probably not have been the case, had not Coverdale himself returned.

The letters of Coverdale published by Mr. Pettigrew, are without any date, as to the year in which they were written; but, from the mention of Prince Edward in them, it is evident that they belong to the early part of 1538, and not to the previous years.

when it is remembered that this bishop was Longland, the persecutor of the Lollards in 1521, we need not wonder at Coverdale's surmise.

Coverdale's occupations, while in England, may be properly adverted to before his steps are traced to Paris. Besides the employment at Newbury, and perhaps elsewhere, on which he seems to have been sent by Cromwell, he made about this time another version of the New Testament, using as his basis the Latin Vulgate. His judgment was decidedly in favour of many translations being used, in order that the English reader might have the opportunity of examining into the meaning of the Scripture, without being limited to the translation of any one man, or one body of translators. It may be asked, Why should he take the trouble to re-translate the New Testament himself? It may be, that, in his editions of the Bible, he had more closely followed the version of Tyndale than he had wished, and that pressure for time had induced him to make the New Testament much less of a new translation than those portions of the Old had been, which Tyndale also had rendered into English. It may be, that he wished, now that he had comparative leisure to re-translate the New Testament, to add one more version to the apparatus with which the vernacular reader was furnished for the understanding of the Scriptures. But whatever his motives may have been, he made at this time a new version of the New Testament, differing more from the translation contained in his Bible than that had done from Tyndale's.

This translation seems to have been printed in the beginning of 1538; and it became the basis of subsequent impressions of Coverdale's New Testament.* In the Lent of 1538, there was printed in Southwark, by James Nicholson, a New Testament of this version, together with the Latin text. Coverdale was not the corrector of it; and the only part for which he was responsible was the dedication to the king. Some one else appears to have prefixed a Preface to the Reader; and the execution of the whole book was clearly done with great carelessness, not at all answering the hopes of Coverdale respecting Nicholson's attention. He seems to have given him free leave to print it, having arranged the plan of the work, and written the dedication, and then personally to have ended his connection with this edition. With regard to what time in Lent it was published, it is evident that Coverdale was at Newbury during a good portion, at least, of that time, and then appears to have gone to Paris, while the book was yet in the press; so that the publication could have been but a little before Easter. This, in itself, explains what might now, after a lapse of more than three hundred years, have seemed difficult to account for; namely, why Coverdale should have written the dedication to the king, and then have left the book without bestowing any further trouble upon it: for the needful care in printing, he seems wholly to have relied upon the printer Nicholson. From the dedication to the king which was prefixed, we learn what the motives were which induced Coverdale to plan a New Testament in English and Latin on the same page. He commences his dedication thus:—"Consyderynge (moost gracious Soueraigne) how loungly, how fauourably, and how tenderly your hyghnesse hath taken myne infancy & rudenesse in dedicatynge the whole bible in English to your moost noble grace. And hanyng sure experience also how benyngne and gracious a mynde your hyghnes doth euer beare to all them that in theyr calling are wyllynge to do theyr beste: It doth euen animate & encourage me now lykewyse to vse the same audacite toward your grace." After this, he speaks of the reproach and ill-will which the enemies of the word of God manifested toward those who sought to circulate the Scriptures in English. He says that they "seke out new occasions, how they may deprauē & synistrally interpret our wel doynge. And where as wth all faythfulness we go about to make our brethren (yours graces lounge subiectes) participante of the frutes of one good wylles, they yet not regardynge what profite we wolde be glad to do them, reporte euell of vs, sklaunder vs; and saye the worste of vs: *Ye they are not ashamed to affirme, that we intende to peruerite the Scripture, and to condemne the commune translation in Lutyns, which costunably is red in the church:* where as we purpose the cleane contrary."

This made it very desirable that the English text should be printed by the side of the Latin, so as to exhibit to all who were capable of forming a judgment, that there was no purpose in the minds of the translators, either to contemn the Latin version which had been used in the West for a thousand years, or to corrupt the Scripture. Coverdale had likewise other objects in procuring this Duoglott Testament to be

* I conclude that the 16mo. Testament mentioned in Memorials of Coverdale, p. 225 (out of Herbert), as published by Coverdale, was of this version. The following are my reasons:—The New Testament, English and Latin, printed in Lent of this year, by Nicholson, in Southwark, follows Coverdale's second translation, although carelessly printed so as to abound with errors. Of this edition by Nicholson, Coverdale said, that it was disagreeable to his former translation in English: by which he appears to have meant, that his translation

was not accurately given: however, he himself, in printing an edition at Paris (to supersede the inaccurate edition printed at Southwark), adopts the same translation which had been in the Southwark edition, correcting the typographical and other errors. This shews that he did not complain of the translation itself, for it must have been his own; and the "former translation" referred to, cannot be that of his Bible, but his new translation, which had, before this time, been printed. If it had not, Nicholson could not have printed a negligent impression of it.

Coverdale translates the New Test. from the Latin.

This translation printed beginning of 1538.

Mem. Cov., p. 93.

Eng. and Latin Testament, Lent, 1538.

Dedication written by Coverdale.

Coverdale's motive in his Duoglott Test.

set forth: he says, that it was done, "not so much for the clamorous importunty of euell speakers, as to satisfye the iust request of certayne your graces faythfull subiectes. And specially to induce and instruct such as can but Englishe, & are not learned in the Latin, that in comparynge these two textes together, they maye the better vnderstonde the one by y^e other. And I doute not but such ignoraunte bodies as (hauynge cure and charge of soules) are very vnlearned in the Latyn tunge, shall trough thys smal labour be occasioned to atteyn vnto more knowlege, and at the leest be constrained to say wyl of the thyng, whyche here tofore they haue blasphemed." This second translation of the New Testament made by Coverdale, appears to have been in a great measure *adapted* to the Vulgate Latin, so as to shew that he did not at all despise that translation, and likewise, in order to help the English reader the more effectually to the understanding of the Latin text by the side. This accounts for many of the variations between the version in his Bible, and this which was published separately.

Farther on Coverdale says, "For as much as in our other traslaciōs, we do not followe thys olde Latyn texte word for word, they cry out vpon vs: As though al were not as nye the truth to translate the scripture out of other languages, as to turne it out of the Latyn. Or as though the holy goost were not the authoure of his scripture as well in the Hebrue, Greke, French, Dutche, and in Englysh, as in Latyn. The Scripture & worde of God is truly to euery Christen man of lyke worthynesse and authoritie, in what language so euer the holy goost speaketh it. And therefore am I, and wyl be whyle I lyue (vnder youre moost graciouse fauoure and correction) alwaye wyllynge and ready to do my best aswel in one translation, as in another."

Difference between this and Coverdale's previous version.

He makes some observations (as he very well might) on the inaccuracy of the Latin copies which were at that time commonly circulated; an inaccuracy which was before long acknowledged as freely by Romanists as by the advocates of the Reformation. Coverdale tells us, in the dedication to Cromwell, prefixed to the corrected Paris edition of the same year, that this dedication to the king had been written in the preceding Lent. I now for a while leave this edition, to which Coverdale's attention was again called, after he was at Paris engaged in the correcting of the Great Bible.

The incorrectness of the common Latin copies noticed.

During Coverdale's stay in England, in 1537 or 1538, he appears to have published certain Psalms and other portions of Scripture turned into English metre, which seems to be the first attempt of the kind in the English language: and however quaint and rugged it may seem to modern ears, it may be regarded as being as much the precursor of the Hymns in which Christians join in "giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light," just as Coverdale's Bible has ushered in the version, in which we now read the record of the Holy Ghost concerning the love of the Father in the gift of the Son. The proof that this book of Psalms was published before the latter part of 1538, is found in the fact, that it was prohibited amongst other books at that time, and also it was printed in England, which shews that Coverdale had probably not as yet left for Paris.

Coverdale translates some of the Psalms into metre.

Col. i. 12.

We do not know where Coverdale was during any part of his stay in England, except at Newbury; but he mentions in his dedication to Cromwell (prefixed to the Latin and English Testament, printed at Paris in the latter part of this year), that he had "not long ago" been thirty miles from the place at which "a right famous man's sermon" was printed, which was falsely said to have been "depraved" by him, although he had never set pen thereto, although he had been desired to do so. This refers, I suppose, to the sermon of Oslander, "How and whither a Christen man ought to flye the horrible plague of the Pestilence," which bears the name of Myles Coverdale on the title-page; but as I suppose, from what he himself says, he was not really the translator, but was thirty miles away at the time when it was done. This was in 1537; so that Coverdale must have been at some place thirty miles from London (where the book was printed) before he was sent by Cromwell to Newbury. It is not at all improbable, that he was employed on similar business at various places in England; and letters may be discovered throwing some farther light upon the circumstances of Coverdale's stay in England.

Coverdale's movements when in England unknown.

Works attributed to him.

To return to the edition of the Bible which Cromwell was about to cause to be published. It has been already said that this was to be an edition without notes or prologues, such as had given offence in Matthew's Bible. What translation was ordered to be used does not appear; and with regard to the New Testament, it is, I think, most probable, that the recension which Crammer had caused to be made a little while before, was now used: if not, it would seem strange for Crammer to have obtained leave to procure a translation to be made, and to have it printed; and yet for no use to be actually made of the permission so obtained. If this were not the work which Crammer had thus laboured to procure, we neither know what became of that recension, nor yet by whom or how the text of this Bible was formed. It may

The Bible to be published without notes or prologues.

Crammer's recension of the New Testament probably used.

Tyndale's New Testament the basis.

John x. 16.
αὐτὸς ὁ ποιμὴν

Gardiner the reviser of this part.

Matthew's Bible the basis of the "Great Bible."

Psalms newly translated.

Rogers returns to England.

Rogers's claim stated.

The Great Bible prepared for the press in England.

further be remarked, that this New Testament agrees very accurately with the account which is given of the recension directed by Crammer: it is the text of the translation of Tyndale, revised throughout, more or less. Some, also, of the alterations are such as have crept in, from the revisers having the Vulgate in their minds. To take an instance: in John x. 16, Tyndale had rendered the Greek thus:—"and other shepe I have, which are not of this *folde*. Them also must I bringe, that they maye heare my voyce, and that ther maye be one *flocke* and one shepheard." In this translation the distinction between *αὐτὸς* and *ποιμὴν* is rightly observed; but in the "Great Bible," of which I am now speaking, the verse is rendered, "and other shepe I haue, which are not of this *fold*. Them also must I bring, and they shall heare my voyce, and ther shall be one *folde* and one shepherde." In this version, no distinction is made between the two words, the Latin being followed (in sense, at least), in which they are alike translated "*ovile*." Coverdale was right, like Tyndale, but the reviser (Gardiner appears to have had this portion sent to him) has introduced an inaccurate rendering, which has continued through various versions, and is retained to this day. The great difference in the sense of the passage, which is occasioned by this variation, I need hardly point out: in fact, the whole interpretation of this part of the chapter would be influenced by the rendering of this verse.

Bishop Stokesly's portion, the Acts of the Apostles, was probably revised, in some measure, by some one else for this edition; but it does not appear much changed from the translation of Tyndale.

With regard to the Old Testament in this edition, but little seems to be known. Many writers seem to have regarded this as but a reprint of Matthew's Bible; and thus many of the things which they have said regarding that edition, may really belong to this. There can be no question that Matthew's Bible (i. e. Tyndale's translation, in part, and Coverdale's, in part) was the basis of the Old Testament in this edition; but by whom the revision was made, and who translated the book of Psalms, and other parts which are actually re-wrought, does not appear to be stated. The title-page simply informs us, that it was "truly translated after the veryte of the Hebrue and Greke textes by the dylygent studye of dyuerse excellent learned men, expert in the forsayde tongues." Now there is an individual, whose name has not, as far as I can see, been connected with this edition, who seems to me to have strong claims to be considered one of the "dyuerse excellent learned men" who were engaged in this version or recension; this individual is JOHN ROGERS, the editor of Matthew's Bible, who has often been regarded as though he were, at least in part, the translator of that book; of which, however, he could not be, as it consists wholly of the version of Tyndale, with the parts which he did not execute, supplied out of Coverdale's translation.

Bale attributes to Rogers the translating of the whole of the Scriptures, from Genesis to Revelation, and that in this he had recourse to copies in Hebrew, Greek, Latin, German, and English. This work he connects with the publication of Matthew's Bible. In this he is plainly in error; but still, there is no reason why the whole statement should be incorrect; it may refer to this edition, although it could not do that. Rogers returned to England between the publication of Matthew's Bible and the year 1540; which is proved by his then escaping on account of the penalties imposed by the act of the Six Articles, to which he, having married abroad about the year 1537, was exposed. It is likely that he was in England at this time; and being already connected with Grafton in the publication of the Bible, this may have led to his introduction to Crammer's notice, as a fit person to be engaged on the literary labour of the New Bible. Of course, in a case like this, probabilities alone can be brought forward: but the case is simply this;—there is a recension of the Old Testament, to which no author is assigned: Rogers is asserted to have made a translation of the Bible, which does not appear, unless this be it; so that I think the conclusion to be strongly probable that the Old Testament of this Bible (at least, in a great part) was really the work of Rogers. This portion, although in many places it is verbatim the same as Matthew's Bible, is in others so entirely different as to be a new version: the Psalms, especially, in the "Great Bible" are far superior to Coverdale's translation, which had been adopted in Matthew's.

The Bible which was to be printed, appears to have been prepared in England for the press; and then the care of the impression was confided by Cronwell to Grafton and Whitchurch, while the work of correcting the press was given to Myles Coverdale: this was done probably on account of his known competency and learning. Coverdale does not appear to have been in any way employed in the translation itself. This he probably would have been, had the preparation of the work been Cronwell's province, instead of Crammer's. It does not clearly appear at whose suggestion it was, that this Bible was determined to be printed at Paris; whether it was the device of Cronwell for the procuring of better workmanship, or whether (as Strype suggests) it was the idea of Grafton himself.

The only intimation that I can find of the exact time at which Grafton and Coverdale went to Paris, in

order to superintend the printing of this Bible, is drawn from what Coverdale says in the dedication of his Latin and English Testament, in this year, to Cromwell: he mentions there the edition already spoken of, the dedication of which he had written "this last lent;" then, after speaking of his not having superintended the edition himself, he says, "trustinge, that *though I were absent & out of the laude*, yet all shulde be well." This implies that Coverdale left England in Lent, 1538; that is to say, soon after his letter of March 5th, to Cromwell. The first intimation of their being actually at Paris, is found in a letter which they wrote jointly to Cromwell, on the 23rd of June; by which time they were already engaged in their work. It is probable that they had been for some time in Paris; for the manner in which they had settled to their work, implies that they had arranged all their plans of proceeding; while, at the same time, by their informing Cromwell what their plans were, it shews that they had not been devised in England. They say:—

Coverdale goes to Paris, Lent, 1538.

Coverdale and Grafton write to Cromwell from Paris. Chap. Ho. West. Bundle C. State Papers, i. 575.

"After moost humble and hartie commendacions to your good Lordship. Pleaseth the same to understand, that we be entred into your worke of the Byble, wherof (accordynge to our moost bounden dutie) we have here sent unto your Lordship 2 ensamples; one, in parchement, wherein we entende to prynt one for the Kynges Grace, and another for your Lordship; and the second, in paper, wherof all the rest shalbe made; trustynge, that it shalbe not only to the glorye of God, but a synguler pleasure, also, to your good Lordship the causer therof, and a generall edefyenge of the Kinges subjectes, accordynge to your Lordshippes moost godlye request. For we folowe not only a standinge texte of the Hebrue, with the interpretation of the Caldee, and the Greke, but we set, also, in a pryvate table, the dyversite of redinges of all textes, with such annotacions, in another table, as shall doubtles delucidate and clear the same; as well without any singularyte of opinions as all checkinges and reprofes."

Critical care.

By this account of the editorial care which this edition received in going through the press, it appears that Coverdale (for this was his department) compared the revised version with the Greek and Latin texts, marking and making a list of the variations. These passages when they contained any word or sentence in the Latin or Greek which was not in the Hebrew, we shall find that they afterwards inserted in the text itself, in a smaller type and within marks of parenthesis. The "standing text of the Hebrew with the Chaldee and Greek interpretation" can only indicate, I should imagine, the Complutensian Polyglott, which Coverdale, in his editorial care, may have used: certainly no other edition of the Scriptures which had at this time been printed suits the description.

Passages inserted from the Vulgate.

They afterwards speak of the mechanical execution, materials, and expense:—"The prynt, no doubt, shall please your good Lordship. The paper is of the beste sorte in France. The charge certainly is great." In the latter part of the letter they speak of their danger on account of the work in which they were engaged. They say that they hope "to be defended from the Papistes by your Lordshippes favourable letters; which we most humbly desyer to have (by this berer Wylliam Graye), ether to the Bysshop of Wynchester [Gardiner], or to some other, whom your Lordship shall thinke moost expedient. We be dayly threatened, and looke ever to be spoken withall, as this berer can farther enforme your Lordship; but how they will use us, as yet we knowe not."

The print and paper.

Danger threatens.

It is evident, from this letter, that they had not as yet obtained any permission to proceed with their work in France, and that they found the opposition to be much greater than they had expected. The bishop of Winchester, Gardiner, to whom they requested that letters might be sent in their behalf, was at this time the English ambassador at the Court of France. A little while after this he was recalled; and Edmund Bonner, archdeacon of Leicester, who had previously been employed as ambassador to the Emperor Charles V., was sent to Paris in his room. In consequence of the application of Grafton and Coverdale to Cromwell, Henry VIII. wrote to Francis to request him "to permit and license a subject of his to imprint the Bible in English within the University of Paris, because Paper was there more meet and apt to be had for the doing thereof, than in the Realm of England, and also that there were more store of good workmen for the ready dispatch of the same."

Bonner succeeds Gardiner as ambassador.

Fox, ii. 434.

Henry's application to Francis.

Bonner was directed likewise to give all the assistance that he could to those who were engaged in the printing of the Bible, so that they might be unmolested in the prosecution of their work; and that the needful license might be obtained for them to go on with safety. In this Bonner acted with promptitude, which indeed was ever one of his characteristics; and the needful permission from King Francis was obtained. This must have been procured after Coverdale had seen the faulty Southwark edition of his Latin and English Testament (which was some time in July), for the printing of this again at Paris was certainly contemplated in the permission which was obtained from Francis. This permission was addressed to Richard Grafton and Edward Whitechurch. It set forth that Francis had heard, on sufficient authority, that Henry had given them permission "to print and cause to be printed, and to be brought and transferred

Francis gives permission.

Cott. MSS. Cleop. E. v. 326 b.

into his kingdom, the Holy Bible both in Latin and in British or English;" and that as they "both for the sake of paper and other honest considerations" wished to perform their work at Paris, he gave them free leave so to do without any molestation or hindrance, whether to the printing or to the conveying of the books to England when printed. There was, however, this proviso, that the books should be printed sincerely and purely, so far as in them lay, without any private or unlawful opinions.

This license having been obtained through the exertions of Bonner, the work appears to have gone on for some time without any hindrance. They continued to print the Great Bible, and also another edition of Coverdale's Latin and English Testament: which is said to have been done, partly at least, at the instance of Bonner, who shewed great zeal for the publication of the Scriptures in English.

V.

THE PRINTING OF COVERDALE'S LATIN AND ENGLISH TESTAMENT AT PARIS.—THE COMPLETION OF THE "GREAT BIBLE."

Coverdale's
Eng. & Lat.
Test.

It will be well here to give a brief account of the second edition of Coverdale's English and Latin Testament, seeing that it was printed during the time that the "Great Bible" was in hand, and was completed before that was finished. It is probable that Bonner procured the insertion of the Scriptures in *Latin* as well as in *English*, in the license of Francis, in order that he might attain his desire of getting this book printed. This Paris edition does not appear to have had any very great attention paid to its execution, Coverdale's time and mind were pretty well occupied with the work connected with the "Great Bible."

Fox, ii. 434.

Cotton MSS.
32p. E. v.
328.

Grafton's
letter to Crom-
well, Dec. 1,
1538.

However, it pleased Bonner, who was very anxious that it should be printed, and who "himself took a great many of them, and payed for them, and gave them to his friends." This New Testament was completed by the beginning of December, at which time Grafton mentions it in a letter to Cromwell. He complains greatly of the Southwark edition, and speaks of it as though Coverdale had himself had nothing whatever to do with it, whereas, in fact, he had permitted Nicholson to print it, and had written the dedication to the king. By his account, it seems to have been reprinted at Paris, in order to supersede the former inaccurate impression; although the other work, which they had upon their hands, was such that they had "enough to do besides."

Coverdale dedicated this edition to Cromwell; and, in so doing, he enters into the history of the preceding impression, thus supplying many of those particulars which are known respecting it. He commences his dedication thus:—

"I was neuer so wyllinge to laboure and trauayll for the edifyeng of my brethren (right honorable and my singular good lorde) but I am and purpose to be while I lyue, by gods grace, euen as readye to amende and redresse anye maner of thyng, that I can espye to be ether synistrally prynced, or negligently correcte. And no lesse do I esteeme it my dewtye to amende other mens fautes, then yf they were myne awne. Truth it is, that this last lent I dyd with all humblesse directe an Epistle vnto the kynges most noble grace: trustinge, that the boke (wher vnto it was prefixed) shulde afterwarde haue been aswell correcte, as other bokes be. And because I could not be present my selfe by the reason of sondrye notable impedimentes) therfore in asmoche as the new testament, which I had set forth in English before, doth so agree with the latyn, I was hartely well content that the latyn it shulde be set together. Prouyded allwaye, that the correctour shulde followe the true copye of the latyn in anye wyse, and to kepe the true and right Englishe of the same. And so doyng I was content to set my name to it. And euen so I dyd: trustinge, that though I were absent and out of the lunde, yet all shulde be well: And (as God is my recorde) I knew none other, till this last Iulye, that it was my chaunce here in these parties at a straungers hande, to come by a copye of the sayde pryncyte. Which when I had perused I founde, that as it was disagreeable to my former translacon in English, so was not the true copye of the latyn texte obserued, nether the english so correspondent to the same, as it ought to be: but in many places both base, insensyble, and cleane contrary, not onely to the phrase of oure language, but also from the vnderstandyng of the texte in latyn."

This edition
first seen by
Coverdale on
July 1538.

He mentions
Nicholson's
edition

The translation mentioned in the above extract, which he had set forth in English, agreeing with the Latin, must, I suppose, mean (as has been already intimated) the New Testament, which had been published this same year, with the words, "Search the Scriptures," at the top of the title.

In an address to the reader, he states that this book "hath not bene set forth vnto the heretofore so

exactly, and in all poyntes so perfectly as myght haue bene, I praye thee conster all to the best, and blame neyther the prynter ner me, considering that we beare no worse mynde vnto the then thou doest to thy selfe." He exhorts the reader that he will so use the scripture, "that . . . thou wylt so embrace it, folowe it, and practyse it in thy daylie luyunge, that thou euen marye thy selfe to the frutes of the holy goost therin: And so vse it, that thou be soher in the knowlege therof, not onely avoyding all contencion and strife; But also wyth all humblenesse, & under correction to requyre of them (that be lerned in scripture) the true sense and vnderstanding of soch places, as vnto the be yet darke and obscure."

Coverdale makes some remarks upon the state of the Latin text: "There be in it many & sondrye sentences, wherof, some be more then the Greke, some lesse then the Greke, some in maner repugnaunt to the Greke, some contrary to the rules of the latyn tonge and to the right order therof, (as thou mayest easely perceaue, yf thou compare the diuersyte of the interpreters together)." Yet he did not think that it was his place as a private individual to revise the Latin text, except, however, in one place, namely, in the Lord's Prayer in Luke xi., he inserted all the petitions in the Latin, although the common copies of the Vulgate omit two of them. This edition was, in the title, stated to be printed "in Paris, by Fraunces Regnault, M. cccce. xxxviii. in Nouembre. Prynted for Richard Grafton and Edward Whitechurch, cytezens of London."

State of the
Latin text.

The Southwark edition having been thus condemned for its inaccuracy, Nicholson the printer got out another edition, which was stated in the title to be "Faythfully translated by Johan Hollybush." It has often been said, that Coverdale published it under the assumed name of John Hollybush; but not only does there appear to have been no reason why he should assume the disguise of so grotesque a name, but it is farther evident that it was simply a device of Nicholson's. His edition of *Coverdale's* Latin and English New Testament was known to be grievously inaccurate, he wished in some way to cover the loss he had incurred; and to this end he printed another edition, which he chose to ascribe to a fictitious person, John Hollybush, to distinguish it from his previous edition, so that its sale might not be hindered by the appearance of Coverdale's name.

Nicholson's
other edition.



It is probable that Nicholson, hearing that Coverdale's Latin and English Testament was either about to be reprinted, or else was in course of reprinting at Paris, with more attention to accuracy, printed the one bearing the name of Hollybush without delay, in order to anticipate the Paris edition. I conclude that it was printed before the Paris edition was completed; otherwise it would probably have followed its text, which it does not. In the places in which it varies from the former inaccurate edition, it often differs equally from that printed at Paris: when it varies from the Paris edition, it appears commonly to agree with that which Nicholson had previously printed.

The publication of these various editions manifests the continued circulation of the word of God in England. A few years previously, all the weight of authority was opposed to the diffusion of the Scriptures; but now, through the good providence of God, the ruling powers in England were bending their efforts to this very end. It may be, that the motives of some of those who sought this were very low and selfish; but still God was pleased to overrule the whole;—while others, such as *Cranmer* and *Cromwell* were unquestionably influenced in this matter by far higher motives. Coverdale must, indeed, have rejoiced at the occupation in which he was engaged: he had laboured to give his countrymen the word of God in their own tongue, with an intensity of earnestness which has rarely been equalled, and (I may confidently affirm) never has been exceeded. And now he was sent by the king's vice-gerent to care for the publication and correction of an edition which was to be freely read and circulated, with all the sanction that the king's authority could confer. Previously editions had been printed abroad; and all the difficulty and danger had been connected with their introduction into England; but now things were so entirely changed, that the only danger was connected with the printing of the books in a foreign land.

Continued cir-
culation of the
Scriptures in
England.


The printing of Coverdale's Duoglott Testament did not prevent the "Great Bible" from continuing at press; on the 9th of August, 1538, Coverdale, Grafton, and Gray wrote to Cromwell, giving some account of their proceedings with the Bible. They say:—

Motives of
Cranmer and
Cromwell.

"After moost humble and due salutation to your good Lordship. Pleaseth the same to understand, that your worke going forward, we thought it oure moost bounden dutie to sende unto your Lordship certayne leaves therof, specially seynge we had so good occasion, by the returnynge of your beloved servaunt, Sebastian. And as they are done so will we sende your Lordship the residue, from tyme to tyme. As touchynge the maner and order that we kepe in the same worke pleaseth your good Lordship to be advertised that the merke  in the text signifieth, that upon the same (in the later ende of the booke) there is some notable annotacion This marke  betokeneth, that upon the same texte there is diversitie of redynge, amonge the Hebrues, Caldees, and Grekes, and Latenyestes; as in a table, at the

Coverdale,
Grafton, and
Gray write to
Cromwell,
Aug. 9, 1538.
Chap. Ho.
West.
Bundle C.
State papers,
i. 578.

Stenographic
marks used in
the Great
Bible.

ende of the booke, shalbe declared. This marke  sheweth that the sentence written in small letters, is not in the Hebrue, or Caldee, but in the Latyn, and seldome in the Greke; and that we, neverthesse, wolde not have it extint, but higlye accept yt, for the more explanacion of the text. This token †, in the Olde Testament, geueth to understand, that the same text, which foloweth it, is also alledged of Christ, or of some Apostle in the New Testament."


At the time when they wrote this letter they do not appear to have been in any apprehension of being disturbed or hindered in their labour, for they make no allusion to any thing of the kind. They probably judged that the license of the king made them fully secure.

During the time that the printing was going on, Edward Fox, bishop of Hereford died. Bonner was appointed his successor, but still continued at Paris as ambassador, and shewed his friendship in every way, apparently, to all who were concerned in the printing of the Bible. Fox says of him, "The which Bonner outwardly shewed great friendship unto the merchants that were the imprinters of the same, and moreover did divers and sundry times call and command the said persons to be in manner daily at his table both dinner & supper, and so much rejoiced in the workmanship of the said Bibles, that he himself would visit the Imprinter's house, where the same Bibles were printed, and also would take part of such dinners as the Englishmen there had, and that to his cost, which as it seemed he little weighed." There can be very little doubt but that all this conduct on the part of Bishop Bonner was affected in order that he might stand well with Cromwell; it has been even supposed that his assiduity in aiding the work of the "Great Bible" was one reason, both of his being made bishop of Hereford, and likewise in the following year, on the death of Stokesley, of his subsequent translation to the see of London.

There is another letter extant in the handwriting of Coverdale, sent jointly by himself and Grafton to Cromwell, in favour of the printer of the Bible, whom they here call Fraunces Reynold. This letter states that he had been long a printer of English books, and that he had then by him a large number of primers and others, which he was hindered from selling by the Company of Booksellers [Stationers]. The request made is that he may, under certain provisos, be allowed to sell those which he had in stock already printed; if this were granted, he engaged in future to have an Englishman as press-corrector. They conclude the letter, adverting thus to the printing of the Bible:—"Thus are we bolde to wryte unto your Lordshippe, in his cause, (as doth also my Lord Elect of Herford) beseeching your Lordshippe to pardon our boldnesse, and to be good lord to this honest man, whose servant shall geve attendance upon your Lordshippes most favorable answer. Yf your Lordshippe shew him this benefyte, we schall not fare the worse in the readynesse and due expedition of this your Lordshippes work of the Bible, which goeth well forward, and, within few monethes, will drawe to an ende by the grace of Allmightie God."

The work thus progressed without the conductors having any present apprehensions of danger. In a letter of Coverdale's to Cromwell, dated October 30th, he does not even mention it; his object in writing being to endeavour to nullify certain injurious reports which had been spread respecting a Mr. Beckynall, an Englishman studying at Paris, who had been reported to have continued to uphold the authority of the Pope. This Mr. Beckynall appears from this letter to have lodged with the Englishmen who were superintending the work of printing the "Great Bible."

In the following month (November), Coverdale's Duoglott New Testament was completed at press, and at once was put into circulation through the assiduity of Bonner. This may probably have led on to the catastrophe which soon after occurred. It appears likely that the Inquisition took the alarm at the publication of this book; and they feared to what the doings of the English superintendents of the press might lead.

By the 13th of December they had just reached the end of the printing of the "Great Bible." Fox says that "the Printer went forward, and printed forth the book even to the last part, and then was the quarrel picked with the Printer." Coverdale's letter to Cromwell, dated Dec. 13 [1538], speaks of the seizure of which they were apprehensive, and very plainly shews that the printing of the Bible itself was just completed. Coverdale commences his letter with inquiries respecting the annotations to the Bible expository of the passages marked with a hand : from this it seems clear that the only question now was, whether those additions should be appended to this edition or not; and by this it is intimated that the book itself had been completed. The supplementary tables of the Epistles, Gospels, &c., at the end of which is given the date, April, 1539, begin on the same page as the Revelation concludes. The book is printed in *gatherings* or *quires* of eight leaves, the folio pages being so printed that they lie inside one another, like those of an octavo volume. The *signatures* also run like those of an octavo: thus the last part of the New Testament could not be actually printed off, until it were known what was to come at the end, whether it should be

Bonner appointed Bp. of Hereford.

Fox, ii. 434.

Bonner seeks Cromwell's favour.

Coverdale and Grafton write to Cromwell, Sept. 12, 1538. Chap. Ho. West. Bandle C. State papers, i. 588.


Coverdale's letter to Cromwell, Oct. 30, 1538. Bibl. Russ.

Coverdale's Duoglott New Test. completed, Nov. 1538.

Fox, ii. 434.

Coverdale's letter to Cromwell, Dec. 13, 1538. Harl. MSS. Cod. 604. p. 98.

the proposed annotations, or whether the volume should simply conclude with a table. To ascertain this appears to be one of the objects of Coverdale's letter. He says:—

"Right honorable and my singlar good lorde (after all dew salutations) I humbly beseche youre lordshippe, y^e by my lorde electe of herdforde, I maye knowe youre pleasure, concernyng the Annotations of this byble, whether I shall procede therein or no.—Pitie it were, y^e the darck places of y^e text (vpon y^e which I haue allwaye set a hande ) shulde so passe vndeclared. As for anye pryuate opynion or contencious words, as I wyll utterly avoyde all soche, so wyll I offre y^e annotations first to my sayde lord of herdforde; to ye intent y^e he shall so examen y^e same, afore they be put in prynte, yf it be y^e lordshippes good pleasure y^e I shall so do."

This may *now* seem to have been a strange work for Bonner to be employed about at this time. He was shewing as much zeal and earnestness for the setting forth of the Bible, as either Cromwell or Coverdale: it was therefore but natural that Coverdale should wish to submit the annotations which he might make to the approval of Bonner, as being a person with whom he might consult about their propriety.

Coverdale next adverts to his Duoglott New Testament, which had been dedicated to Cromwell:—"As concerning y^e new Testaments in english & latyn, wherof yo^r good lordshippe receaued lately a boke by yo^r seruaut Sebastian y^e cooke, I besech yo^r l. to consydere y^e gresseth therof (for lack of tyme) can not as yet be so apte to be bounde, as it shulde be." From the manner in which he then mentions the work of the Bible, it appears that not only had they, from time to time, sent "certayne leaves therof" (as they mention in their letter, Aug. 9), but that now they sent some considerable quantity of sheets: they were apprehensive of a seizure, and thus they employed the same means which conveyed this letter for transmitting to Cromwell's keeping and care a certain portion of the impression; as much, it is probable, as could be sent by the opportunity whatever that might be. Coverdale says:—"And whereas my sayde lord of hardford is so good vnto us as to conuaye this moch of y^e Bible to yo^r good lordshippe, I humbly beseche y^e same, to be y^e defender & keper therof: To y^e intent y^e yf these men procede in their cruelties agaynst us & confiscate the rest, yet this at y^e leest may be safe by y^e meanes of youre lordshippe." This desire that what was sent might be in safety, plainly shews that it was not merely a copy, or even a few copies, that was transmitted to Cromwell, but a part of the impression, which was despatched for further safety.

Sheets of the
"Great Bib^{le}"
sent to
Cromwell.

It is clear that before this letter was written they had had some intimations of what the proceedings of the Inquisition were likely to be, and thus they must have found that the royal permission given by Francis would avail them very little. It can hardly be thought that the Inquisitors would have proceeded in direct defiance of the license of the king, unless there was either some technical objection which they could raise against the instrument itself, or else something done by those so licensed which rendered void the permission which they had received: *both* of these grounds of objection might, I believe, have been raised: the latter, in that the Latin and English New Testaments had been circulated by Bonner at Paris, instead of being at once conveyed to England, according to the terms of the license. Many things, likewise, in the dedication and preface might be made grounds of accusation, so that the license might be judged to be forfeited, in consequence of "private and unlawful opinions" being maintained in the books printed. And then, as to the Instrument, it appears to have been regarded as in itself void, as having been granted for a purpose which only tended to the furtherance of heretical pravity.

The proceed-
ings of the
Inquisition.

Four days after Coverdale had warily transmitted to Cromwell, by the aid of Bonner, a portion of the impression: the dreaded interference of the ecclesiastical authorities actually took place. On the 17th of December, Henry Garvais, S.T.D., "Prior of the Convent of the Preaching Friars at Paris, & Vicar-general of the Venerable father Friar Matthew Ory, of the same order & D.D. Inquisitor-general of heretical pravity in the whole kingdom of France, by apostolical & regal authority especially deputed," issued an instrument setting forth, "That since from the translation of the Sacred Scriptures, as well of the Old Testament as New, into the mother tongue, which cometh to the hands of the simple, it is found in these last days that some have taken occasion of error in the faith; and that it is provided by edicts of the supreme court of parliament, that none should print the Old & New Testament in his mother tongue or sell it being printed." After thus stating the grounds of the proceedings, it is stated that one Francis Regnault printed the Bible "in the vulgar Brittanie or English language, by reason of which scandalls & errors might arise in the Church;" in consequence of this, all priests, vicars, and curates are called upon to summon the said F. Regnault, "and all other whom it might concern," to answer to the charges. They were also prohibited, under canonical pains, to print the said Bible, or to remove or conceal the sheets already printed, without

The instru-
ment of the
Inquisition,
Dec. 17, 1535.
Cotton MSS.
Cieop.E.v. 920.

The printer
summoned or
a charge of
heresy.

their being seen by the Inquisitor's vicar-general. It will be observed, that Grafton and Coverdale were only mentioned by implication in this document; this may have been done to prevent any direct collision with the secular powers.

The subsequent transactions are thus narrated by Fox:—

Fox, ii. 434.
Coverdale and
Grafton leave
Paris.

The Bibles
seized,
and burned.
Four dry-fats
of them sold.

"Then were sent for the English men that were at the cost and charge thereof, and also such as had the correction of the same, which was Miles Coverdale: but having some warning what would follow, the said English men posted away as fast as they could to save themselves, leaving behind them all their Bibles, which were to the number of two thousand five hundred, called the Bibles of the great volume, and never recovered any of them, saving that the Lieutenant Criminal having them delivered unto him to burn in a place of Paris (like Smithfield) called Malbert place, was somewhat moved with covetousness, and sold four great dry-fats of them to a Haberdasher to lap Caps in, and those were bought again, but the rest were burned to the great and importunate loss of those that bare the charge of them."


The copies which were "bought again," must, from what Fox says a little farther on, have continued for a considerable time in the hands of those who bought them of the "Lieutenant Criminal;" it was not until about a year, at least, subsequently, that Grafton recovered them.

This was the conclusion of the attempt to print at Paris an English Bible, which, for accuracy and execution, should surpass those which had preceded it. The history continues:—

The English-
men get the
printing
presses, &c.
The Bible
completed in
London.

"But notwithstanding the said loss, after they had recovered some part of the foresaid books, and were comforted and encouraged by the Lord Cromwell, the said English men went again to Paris & there got the Presses, letters & servants of the foresaid printer, and brought them to London, and there they became Printers themselves (which before they never intended) and printed out the said Bible in London, and after that printed out sundry impressions of them; but yet not without great trouble & loss, for the hatred of the Bishops, namely St. Gardiner & his fellows, who mightily did stomach and malign the printing thereof."

Part of this
edition pub-
lished April,
1539.

The transactions connected with the procuring of the presses, types, &c. must have occupied some time; for it was not until April, 1539, that this edition of the Bible (or, at least, that portion of it which Coverdale had sent to Cromwell) was published. Fox says, in the above extract, that they printed it out in London, although he had said before, that the printing of the Bible was complete, even to the last part of it, before the Inquisition interfered. By this we may understand, that the table to find the Epistles and Gospels, and the table of the Epistles and Gospels for various saints' days, were, with the conclusion of the book, printed at the date, which is afterwards given, "The end of the new Testament and of the whole Byble, Fynished in Apryll, Anno m. cccc. xxxix. A dño factū est istud." It is thus evident that these supplementary pieces were printed several months later than the greater part of the Bible itself; and it is probable that the printers had not made any formal conclusion of their book, because they did not as yet know whether the proposed annotations by Coverdale, upon the passages marked with a hand, , would be allowed to be appended, and these would then have commenced upon the page on which the Revelation ends.

"Cranmer's
Bible."
Cranmer's pro-
logue, 1540.

This Bible is very commonly called "Cranmer's Bible." It is doubtful whence the name has arisen, whether from some of the copies having Cranmer's Prologue in them, or from some other cause. This Prologue is supposed, on good grounds, to belong really to the folio Bible of the year 1540, and to be inserted in some of the copies of this edition. How this came to pass may, I think, be easily explained. The name of "Cranmer's Bible" may belong to it, on account of the New Testament having been the recension which the archbishop had caused to be executed a few years before.

Close of 1539.

It could not be till the close of this year, 1539, that Grafton and his colleagues obtained the "four dry-fats full" of Bibles which had been preserved from the fire. Fox says, "After the Imprinters had lost their Bibles, they continued suitors to Bonner, as is aforesaid, to be a mean to obtain of the French King their Books again; but so long they continued suitors, and Bonner ever fed them with fair words, promising them much, but did nothing for them, till at the last Bonner was discharged from his Embassy, and returned home." Bonner is not to be blamed for his want of success in obtaining the interference of Francis for the recovery of the unburned copies. He had, before this, offended Francis, by his bluntness with regard to some diplomatic negociations, about which he was employed. On his being translated from the see of Hereford, of which he was bishop elect, to that of London, vacant by the death of Stokesley, he sent for Grafton, who was then in Paris (this must have been when he went to try to procure his Bibles, for the date does not accord with the time of the printing). When Grafton came to him, Bonner said to him:—

Bonner re-
called.

Translated to
London.

His speech to
Grafton.

"Master Grafton, so it is that the King's most excellent majesty hath by his gracious gift presented me to the Bishoprick of London, for the which I am sorry, for if it would have pleased his Grace, I could have been well content to have kept mine old Bishoprick of Hereford." Then, said Grafton, "I am right glad to hear of it, & so I am sure

will be a great number of the city of London; for though they yet know you not, yet they have heard so much goodness of you from hence, as no doubt they will be glad of your placing." Then said Bonner, "I pray God I may do that may content them." After this, he said, adverting to his predecessor, "The greatest fault that ever I found in Stokesly was, for vexing and troubling of poor men, as Lobley the book-binder and other, for having the Scripture in English: and, God willing, he did not so much hinder it, but I will as much further it, and I will have of your Bibles set up in the Church of Pauls, at least in sundry places, six of them, and I will pay you honestly for them, and give hearty thanks."

He blames Stokesly.

How little did it then seem that Bonner would himself so far outdo Stokesly as a persecutor of the saints of God, that his predecessor's name is scarcely known for cruelty in comparison with his own. But to be earnest for the circulation of the word of God in English, was the pathway to favour, so long as Cromwell continued at the head of affairs in England; and this had doubtless much to do with Bonner's zeal, though he may, indeed, have thought himself sincere; so little does the heart often know the motives by which it is actually influenced.


The contrast of Bonner's subsequent conduct.

Grafton appears to have been more successful, after the recall of Bonner, in procuring the portion of the books which the haberdasher had bought, than he had been before; for Fox says, expressly, that Grafton bought them, and that while Bonner continued ambassador at Paris, he did not succeed in so doing. These copies, obtained about the latter part of the year 1539, were, I expect, completed with the same additional pieces as those which had been issued in the preceding April, and their apparent date would be the same; these rescued copies are, I suspect, those to which Crammer's preface is prefixed.* This preface appears to have been written in the latter part of 1539; for on the 14th of November (in this year it is almost certain) Crammer wrote to Cromwell, asking if the king had seen and allowed the preface which he had written to the Bible, that it might be given to the printer to print. Now, at this time, this preface could not be wanted in haste for any Bible which was to be published in the following year; and I think it is most probable that this preface was first printed at this time, to be prefixed to the second issue of the Paris printed Bible. If, therefore, the name of Crammer's Bible be supposed to belong rightly to the edition of 1540, on account of its having his prologue, the re-issue of this prior impression appears to deserve it on precisely similar grounds. Enough copies may have been printed off to serve both for this issue and for the forthcoming impression.

The copies bought and completed.

Crammer's preface written, end of 1539. Chap. Ho. West. Bund. C. Mem. 109. p. 92.

The publishers of this edition, in a short preface which they have prefixed, inform the reader what was intended by the marks which are placed in various parts of the book.

"First, where as often tyme ye shall fynde a small letter in the texte, it sygnifyeth that so moche as is in the small letter doth abounde and is more in the common translacyon in Latyn, then is founde ether in the Hebrue or in the Greke, whych wordes and sentences we have added, not only to manifest the same vnto you, but also to satisfye and content those, that here before tyme, hath myssed soche sentences in the Bybles and new testaments before set forth. Moreover whereas ye find this sign , it betokeneth a dyuersyte and difference of readyng betweene the Hebrues and the Chaldees in the same place, which diuersytes of readings we were purposed to haue set forth peticulerly vnto you: But for so moche as they are very longe and tedyeous, and this volume is very greate and houghe alreadye, we haue therfore at tyme left them oute, trustyng hereafter to set them forth in some lytle volume by them selues. We haue also (as ye maye se) added many handes both in the mergent of this volume and also in the texte, vpon the which, we purposed to haue made in the ende of the Byble (in a table by them selues) certen godly annotations: but for so moche as yet there hath not bene sufficient tyme minystr'd to the Kynges moost honorable counsell, for the ouersyght and correccion of the sayde annotations, we will therefore omitt them, tyll their more conuenient leysour."

The variations omitted.

The title-page of this Bible is very remarkable for the engraving with which it is surrounded. In the upper part of the page above the title, Henry VIII. appears seated on his throne, with bishops and other ecclesiastics on his right hand, the Lord Cromwell and other lords on his left; he is delivering the Bible on each side, and from his mouth proceed labels containing portions of Scripture. Above this, in the

Title-page described.

* Various copies, which all appear as if they belonged to this Paris printed edition, have in them minor variations: they contain the same matter, folio for folio, but in the initial letters, &c. there are many variations. This singular fact may be in part accounted for, by supposing that the copies sent by Coverdale to Cromwell, as well as the recovered copies, were in some, or many of the sheets, partially defective, and that thus the printers re-composed some of the sheets, working the impressions which were needed to complete the sets.

Lewis speaks of the tome containing the Apocrypha in this Bible, as concluding on folio lxi. Now it is the fact, with regard to certain of the copies (the splendid one, for instance, which

belongs to the Baptist College at Bristol, from which the version contained in the present work is printed), but the lxi is an erratum for lxxx; the preceding folio is numbered quite right. Other copies which have the same concluding date, have the true numbering of this folio; so that it is clear that that leaf was either reprinted, or else corrected while in course of printing; this is the greatest discrepancy which has been alleged with regard to the several copies. Some of the editions of 1540 are said to be those of the year 1539, continued in the same way, namely, by fresh sheets being printed to make up for deficiencies. All these issues of the Bible being alike, folio answering to folio, the pages of them have become much intermixed.

back ground, Christ appears in the clouds, and the king is kneeling on one side, with his crown placed on the ground. In the parts of the page on each side of the title, are two representations: on the one side, Cranmer appears mitred, delivering the Bible to the clergy, with an admonition to the exercise of their functions; and, on the other side, Cromwell gives it to the laity. At the feet of the two figures of Cranmer and Cromwell, their arms are exhibited within a circle. The lower part of the page is occupied by a preacher and a congregation. Out of the preacher's mouth proceeds a label, on which is inscribed 1 Tim. ii. 1, &c.; and the congregation respond to the exhortation to pray for kings and all that are in authority with the cry of "Vivat Rex," which proceeds from their mouths: some have "God save the King," but it is the general arrangement of the composition that the labels should be in Latin. In one corner of the representation of the preacher and the congregation there is a prison, at the bars of which some prisoners are to be seen, and they alone do not join in the acclamation: this was, I suppose, intended to intimate that this punishment awaited all undutiful subjects.

¶ The Byble in

Englishe, that is to saye the content of all the holy scripture bothe of y^e olde and newe testament, truly translated after the bevyte of the Hebreue and Greke textes, by y^e dygynent studie of dyuerse excellent learned men, expert in the forsaide tonges.

¶ Printed by Richard Grafton & Edward Whitchurch.

Cum privilegio ad imprimendum solum.
1539.

The title itself is copied in the margin. The table of "subjects contained in the Bible" which had been published in Matthew's Bible, was omitted in this edition; but the "exhortation to the study of the Bible," and "The summe and content of all the holy Scripture" were retained. This continued, with slight alterations, to be the authorised English version of the Bible (except, of course, during the revival of popery in Mary's reign) until, in 1568, it was superseded by the version which bears the name of "the Bishop's Bible:" it has, therefore, an importance, so far as permanence is concerned, to which no previous version is in any way entitled. The Psalms of this translation are still well known, from their having been retained as the version used in the Liturgy of the Established Church. The translation of this book, I suppose (as I have already intimated) to be the work of John Rogers.

The copies of this edition in circulation could not have been very

numerous, so that this recension could not have come into general use until the re-impression in the year 1540. The prologue of Cranmer contained an exhortation to the reading of the Scripture, together with a setting forth of the uses for which it is profitable: the writing of this prologue was apparently connected with the setting up of the Bible in all churches, which was at this time directed, in order that the people might resort thither and read, and thus have the opportunity of knowing for themselves what was revealed in the Scriptures.

This prologue contains also an interesting allusion to the fact that although many in England at that time regarded the unfolding of the word of God to the people in their vernacular tongue as a strange innovation, yet that in truth the innovation had consisted in the withholding of the Scriptures.

"And yet if the matter should bee tryed by custome, wee might also too alledge custome for the reading of the Scripture in the vulgar tongue, and prescribe the more auncient custome. For it is not much above one hundred years agoe, since Scripture hath not been accustomed to bee read in the vulgar tongue within this realm: and many hundred years before that it was translated and read in the Saxons tongue, which at that time was our mother tongue: whereof there remain yet divers copies, found lately in old abbies, of such antique maner of writing and speaking, that few men now been able to read and understand them. And when this language waned old, and out of common usage, because folk should not lack the fruit of reading, it was again translated into the newer language, whereof many copies remain, & bee daily found."

After thus discussing the question of innovation, he takes up the subject on the ground of its own merits,—"Let us here discuss, what it availeth, Scripture to bee had and read of the lay & vulgar people." On this matter Cranmer contents himself with quoting from Chrysostom, in a condensed form, certain earnest exhortations addressed to his hearers, that they would at home consider and read in the Scriptures those things concerning which they heard sermons. In these quotations, the various objections which different persons might raise against the reading of Scripture being necessary for them, are briefly answered. After the citations from Chrysostom, Cranmer speaks of the uses of Scripture, and then in the latter part of the prologue treats of the misuse which unholly men might make of the liberty of reading the word of God; against which abuse he earnestly cautions the readers.

This appeared to be the fittest place for noticing the prologue of Cranmer, since copies of it are sometimes found prefixed to the "Great Bible" of 1539, and since it appears it was for the second issue of that impression that it was printed at first.

The Psalms still retained in the Prayer-book.

Cranmer's Prologue.

The withholding the Scriptures an innovation.

MEASURES TAKEN FOR THE CIRCULATION OF THE SCRIPTURES — TAVERNER'S BIBLE PUBLISHED.

THE care of Cromwell was not confined to the printing and publishing of the Bible in English, he also took measures for causing it to be circulated and read. The position of vicar-general and vice-gerent of Henry, which he occupied in his newly acquired ecclesiastical supremacy, was certainly a strange and anomalous one. It is not improbable that the idea of such an office had been suggested to the mind of the king from the circumstance of Pope Clement having, during his captivity, appointed Wolsey to the office of vicar-general under him for the kingdom of England. But although the office of Cromwell was strange and anomalous, yet it must be conceded that in one respect it was used for good. No one seems to have exceeded him in zeal and earnestness for the diffusion of the Scriptures: in this he was used as a providential instrument in the hands of God for bringing about great blessing. How little could this conduct have been looked for from Cromwell, when it is remembered that a very few years before he had joined in the fruitless attempts that were made by Henry to entrap Tyndale on account of the publication of the English Scriptures.

The measures which Cromwell adopted are to be found in the injunctions to the clergy which he published in September, 1533, while the "Great Bible" was in the press at Paris. The second and third of these injunctions ran thus:—

"Item, that ye shall provide on this side the feast of — next comyng, one boke of the whole Bible of the largest volume in Englyshe, and the same sett up in summe convenient place within the said churche that ye have the cure of, whereat your parishners may most commodiously resort to the same and rede yt; the charges of whiche boke shal be ratable born between you the parson, and the parishners aforesaid, that ys to say, the one half by yowe, and th'other half by them.

"Item, that ye shall discourage no man pryvely or apertly from the readinge or hearinge of the same Bible, but shall expresslye provoke, sterve, and exhorte every parson to rede the same, as that whyche ys the verye lively worde of God, that every christen man ys bounde to embrace, beleve, and folowe, yf he loke to be saved; admonyslinge them neverthesles, to avoid all contention and alteration therein, and to use an honest sobrette in the inquisition of the true sense of the same, and referre th'explication of obscure places to men of higher judgement in Scripture."

It is to be remembered, that in the year 1536 an injunction, somewhat similar to the former of these, had been intended to be issued, although (as is shewn by Crammer's register) it was afterwards withdrawn. It is probable that the objections which were made to the notes and prologues of Matthew's Bible prevented the intended injunction from being revived until this time, when a new edition was about to appear, which was regarded as clear of all such objectionable matter.*

The remainder of the injunctions issued by Cromwell at this time, refer to the teaching of the people the Lord's Prayer, &c., in English, the abolition of certain parts of popish idolatry which had been accustomed, the abrogation of Thomas Becket's day, and other similar subjects. Probably the abolition of many of these things gave less offence to the priests who received the injunctions, than did the setting forth the Bible in English.

The king also published a declaration to be read by all curates upon the publication of the Bible, the date of which is supposed to be about this time, probably a little later than the actual distribution of the copies of the Bible in various parishes: this distribution must have taken some considerable time, for as the number of copies of the "Great Bible" which were preserved was comparatively small, it was impossible for by far the larger number of parishes to be supplied with copies, unless indeed they were permitted to use, by way of a temporary provision, the translations which had been previously published. In the "declaration" which was thus to be read, the people were informed that the king "for a declarayon of the

* It has been said (Mem. Cov. p. 107), that it "cannot be ascertained whether these injunctions referred to Matthew's Bible, or to the one which was then printing at Paris;" now I believe, that it is very certain and clear that the injunction was purposely so worded as to exclude Matthew's Bible; "the whole Bible of the largest volume," seems expressly intended to apply to the forthcoming edition, to the exclusion of all that had preceded. The day not being named need not

lead to any uncertainty about which Bible it was, because, if the book had been already printed and in England, why should any such blank have been left at all? In the injunctions which were framed after the printing of Coverdale's Bible, the day is mentioned against which the book was to be provided; and so surely would it have been in this case, if the book itself had been completed.

Injunctions,
Sept. 1533.

Fox, ii. 525.
Mem. Cov.
p. 107.

The Bible as
be set up in
every parish
church.

To be freely
read.

A similar
injunction
intended in
1536.

A declaration
to be read:
Cott. MS.
Cicop. EA. 327

The king's
sanction ex-
pressly stated.

greate zeale he bereth to the setting furth of Gods woorde," had permitted and commanded that the Bible, being translated into English, should be sincerely taught by the curates, and laid in every parish church, that all by reading and hearing might learn their duty to God, &c. This preamble was probably intended to meet the gainsaying of those who would not believe that the king had permitted the Scriptures to be thus read and taught. The declaration continues:—

The authority
of Scripture
set forth.

"His Majestie hath willed and commanded this to be declared unto youe, that his Graces pleasure and liegh commandment is, that in the reading and hering thereof, first most humbly and reverently using and addressing your selves unto it, you shall have alwayes in your remembrance and memoryes, that all things conteyned in this booke is the undoubted Wyll, Lawe, and Comaundement of Almighty God, thonly and streit meane to knowe the goodnes and benefyt of God towards us, and the true duty of every christen man to serve him accordingly. And that therefore reading this book with such mind and firm feyth, as is aforesaid, you shall first endeavour yourselves to conforme your owne lyvings and conversation to the contents of the same : and so by your good and vertuose example to encourage your wives children, and servants, to live-wel and christienly according to the rule therof."

Alchouses not
to be used for
disputing on
Scripture.

The latter part of this declaration is very singular: it principally relates to what should be done by those in whose minds any diversity of opinion should arise in the reading of Scripture. They are directed not to have open reasoning on the subject in taverns or alehouses; but to have recourse to learned men, to whose judgments they were quietly to submit themselves. It is most certain, that taverns and alehouses are very unfit places for the discussion of questions as to what the word of God teaches; but the proposed remedy savours much of human policy. It might be well for those who were in doubt to confer with others who might be able the better to instruct them; but for them to be allowed to read the Scriptures, and yet to be bound to receive the interpretation which men, however wise or learned, might choose to impose thereon, was causing them, at least, in some measure, to receive the truth of God as though it had been the tradition of man. If any interpretation of Scripture be *authoritatively* imposed, it makes the judgment of man to be received as being of equal weight with the word of God.

It is not that every man has a *right* to judge for himself as to what the truth of God is, but that every man is *responsible* to God for hearing and taking heed to whatever God is pleased to declare. It is thus the Scriptures are presented to us; and no one can transfer his own responsibility to another.

How little the curates, to whom the injunctions of the vicar-general and the direction of the king were sent, liked them, or cared to comply with them, we shall soon have cause to see.

Fox, ii. 369.
Mem. Gov.
p. 111.
Cott. MS.
Cleop. E. v.
fol. 340, b.

The king also issued certain regulations respecting the importation and printing of the Scriptures in English. Certain injunctions, the date of which appears to be November, 1538, contain, amongst other things, a prohibition of the importation of English books printed abroad; also a prohibition of the printing of any book in English, unless it were first allowed by some of the king's privy council, and others whom he might appoint, and then the words "*Cum privilegio Regali*," were to be put with the addition of "*ad imprimendum solum*." No English books of Scripture were to be printed, or imported from abroad, with any annotations in the margin, or any prologue or additions in the calendar or table, unless such annotations or additions were first examined and allowed by the king, or by those whom he might appoint. Every book of Scripture that was printed, was to have the plain name of the translator affixed to it. No person within the realm was to print any book of Scripture, unless it had been examined by the king, or by one of the privy council, or by a bishop, whose name was to be expressed. These various particulars are enjoined under heavy penalties. The other parts of the injunctions show, even more plainly than the above, that they were framed with a spirit very hostile to the Reformation. They were probably the suggestions of Gardiner; and they seem to have been intended to hamper the circulation even of the "Great Bible," which was then at press in Paris.

On the 14th of November, 1539, the king issued his letters patent, prohibiting any one from printing any English Bible for the space of five years, unless he were licensed by Cromwell. This was done to avoid the inconveniences which might proceed from the use of a variety of translations.

Taverner's re-
vision, 1539.

In the year 1539, besides the "Great Bible," there was a recension of Matthew's Bible, executed by Richard Taverner. This edition is a sort of revision; the text being, for the most part, the same, except in minor particulars. It seems as though the object of Taverner had been to correct the translation in every place where he had observed any error, or what seemed to him to be such.

Richard Taverner, the editor of this Bible, was born in the year 1505, in the county of Norfolk. He was educated at Ben'et College Cambridge; afterwards, he removed to Oxford, where, at the College of St. Frideswide's, he was admitted a junior canon; and, in the year 1527, he took his degree of bachelor of arts.

After this, he returned to Cambridge, where he took his master's degree; and, coming to London, began to study law; first, at Staire Inn, otherwise called Strond Inn (which stood upon part of the site now occupied by Somerset House): from thence he removed to the Inner Temple, where he accustomed himself to make rather a singular and pedantic use of his knowledge of Greek, by quoting the law in that tongue whenever he had occasion. Studies law.

In 1534, Taverner was taken into the employ of Cromwell; through whose interest, three years afterwards, he was made one of the clerks of the signet in ordinary; a situation which he retained till the accession of Queen Mary, in 1553. It was while thus standing in the favour both of the king and of Cromwell, that he published his "Recognition" of the Bible. He also published some other works about this time. After the fall of Cromwell, in 1540, Taverner was for some time committed prisoner to the Tower: this has been variously represented, some supposing that it was on account of the Bible which he had edited, while others have attributed it to his having slandered Anne of Cleves, Henry's fourth wife. Be that as it may, he was soon liberated, and continued in favour with the king. Taken into Cromwell's employ, 1534.
Sent to the Tower, 1540.

In the reign of Edward VI., in consequence of the great scarcity of godly preachers to set forth the Gospel, Taverner, although a layman, received from the king a license to preach throughout the kingdom. However strange the mention of this may now appear, it was not without some kind of precedent at that time. Sir Thomas More, after he was called to the bar, read a public lecture in the church of St. Laurence, Old Jewry; these lectures were attended by the more learned of the city of London. They were not, it is true, upon the Scripture, but upon St. Augustin *De Civitate Dei*; but still the thing itself bore a strong resemblance in kind to Taverner's license. Licenced to preach, 1552.
Sir T. More a lecturer in St. Laurence's church.

The license granted to Taverner runs thus:—

"Whereas y^e people are ignorant through the slackness of pastors, to y^e intent y^e people may learne how to use themselves toward God & us. Having knowledge of y^e learning & honest conversation of our servant Rich. Taverner sometimes student in Oxenford & Cambridge, & M^r. of arts, wee have authorized him to preach in all places of our dominions, commanding all Bps. & officers of y^e clergy & laity to permitt him freely to preach & to apprehend all y^e shall interrupt him, &c.

"Gevven under our hand and seale the 13 May in y^e year of our raigne."

The year of this instrument (although omitted in the date) was 1552. Accordingly, he preached both at court before the king as well as in other places. His habit appears to have been studiously unclerical; for he was thus attired in a velvet bonnet, a damask gown, and with a gold chain about his neck; he often preached thus attired in the beginning, at St. Mary's, Oxford, in the reign of Elizabeth. The license to Taverner.
He preaches before the king and in other places.

During the reign of Mary, Taverner retired to his house, Norbiton Hall, in the county of Surrey, where he mostly continued during the whole of her reign. On the accession of Elizabeth he presented her with a congratulatory epistle, upon which she offered him the honour of knighthood, which he declined, probably, in part, on account of his income being too limited for him to support this dignity. He was, a little after this, unable to lend 100*l*. to the queen, who had required from him this sum. At Norbiton Hall in the reign of Mary. Elizabeth offers to knight him.

He continued to preach for several years, and was also put into the commission of the peace for the county of Oxford, of which he served the office of High Sheriff in the year 1569. In this year he preached before the University, but in a style which, however it might have been pleasing to pedantic scholars, did not much savour of Christian simplicity; it is not unlikely, however, that he accommodated himself in some measure to his audience. On this occasion, in addition to his other habiliments, he wore a sword at his side. High Sheriff of Oxfordshire, 1569.

He died in the year 1575, 14th July, at his house, Wood-Eaton, near Oxford, aged seventy years. His death. 1575.

Although Taverner holds a far from conspicuous place amongst the English Reformers of the sixteenth century, yet his zeal and care in seeking more purely and accurately to give forth the word of God in English, was a work which, doubtless, helped on the knowledge of the Gospel. The numerous editions through which it almost immediately went, prove that its circulation was considerable; and this too was without its being set forth by any authority as a translation which was to be set in the parish churches: the translation with which this had to compete in circulation was the "Great Bible," and it is very probable that many, who could not afford so large a volume, found Taverner's edition a book which more suited their means. It is to be observed, that they were private readers alone who used this book in its various editions, as it was never, even for a time, publicly made an "authorized" version. The circulation of Taverner's Bible considerable.

The New Testament of Taverner's "Recognition of the Bible," is not to be confounded with that which he also published separately: this last mentioned has almost to be regarded as a distinct work. It was also published in 1539. Taverner's New Test.

State of the English Reformation.

A brief glance at the state in which things were in England, as regards the Reformation, at the time of the first publication of the "Great Bible" (namely, in April, 1539), together with a retrospective view of some events, will be fitting at this point.

Little opposition made in England to the casting off of papal supremacy.

The hopes of reformers.

Mistaken.

The fabric of Romish doctrine had received a severe shock in England, in the separation of this country from the communion of the see of Rome. This measure, if regarded in itself, was evidently popular in England. There was amongst the far greater part of the people, an earnest clinging to every jot of ceremonial superstition delivered to them by tradition; but their attachment to the see of Rome was far from strong. Thus it was, that the transfer of the ecclesiastical supremacy from the Pope to the crown, took place with scarcely a struggle. The consequences of this step were, however, momentous; and in the issue (through the overruling providence of God), productive of results replete with blessing. Those who had for years secretly longed for the free circulation of the Scriptures, and the unhindered preaching of the Gospel, were encouraged by the hope that the separation from Rome would become so wide, that nothing might hinder the introduction of better things; many sanguinely expecting the immediate result to be the full shining of the light of the Reformation.

In this hope they were greatly mistaken: they seem little to have borne in mind how multifarious error is, and that, although the authority of Rome was cast off, yet that that negative step was no pledge of would next be done.

Apprehensions of the upholders of Romish doctrine.

On the other hand, those who wished doctrines, ceremonies, &c., to remain just where they had been, were filled with apprehensions lest the casting off of the papal authority might lead to farther departures from the doctrines and practices hitherto received. Thus, Henry with his title of "Supreme Head of the Church and Congregation of England," was placed between two widely opposing parties, the one urging on, the other retarding, the Reformation. But, besides these external influences, there were other motives which impelled him in contrary directions: his *inclination*, all other considerations aside, was decidedly and strongly in favour of popish doctrine and ceremonial, while, on the contrary, his interest led him into a course of opposition. Again, his desire of appropriating to himself the Abbies, and other foundations of a similar kind, led him to make deep inroads upon the received doctrines. Purgatory, as then held, was not to be an obstacle to the grasp of the royal prerogative: and besides this, after his rupture with the Pope, he had taken a position in which it was necessary to entrench himself, if he would keep his people clear of papal influence.

Henry's inclinations and interests.

To the operation of these conflicting elements in the mind of the king, as well as around him, we may attribute much of his otherwise extraordinary conduct. He went a certain distance according to the counsel of Cromwell, Crammer, and others; but, after a while, his end was answered, and the fear of too great innovation, together with the counsels of Gardiner, and of the great majority of others who were thoroughly papists in every thing except that of the supremacy, prevailed, and this caused him to take gradually retrograding measures.

The overruling providence of God with regard to the Scriptures.

But one great event, which was brought to pass by the sovereign and overruling hand of God, was the giving forth of the Scriptures in English: true it is, that they were afterwards restrained, but a deed was done which could not be undone; the truth of God was brought to bear upon the consciences of men—the light had shone forth, which Satan and his emissaries might strive in vain to extinguish.

The "Gospellers" could appeal to the Bible in the names of the people.

And now that the Bible was in the hands of the people, there was that to which the "Gospellers" might appeal in support of the message which they bore; while, at the same time, the placing of one copy of the Bible in every parish church, for the free perusal of the people, led to this,—that even when there was no preacher to bear the glad tidings of God's grace, the book of God contained the message within itself. Thus the consciences of some were aroused by the reading of the word. The poorest and the most illiterate might hear it read; and those who could read, and possessed the means, might have the word of God in their own houses for their free use. The preaching of Latimer, Barnes, and others, may have done much; but the Spirit of God, working in the hearts of those who read and heard the word of God, did far more.

More results from the reading of the word than from preaching.

The form and appearance of the Scriptures as now printed, indicates the change which had taken place. When Tyndale first published the English New Testament in print, he did it, as he himself says, with the full expectation of its being burned by those of the ecclesiastical authorities into whose hands it might come. It was printed in a small volume, as were almost all the other impressions for several years. The portion of the Old Testament which Tyndale published in English, was likewise very small in size. The reason of this is obvious; it was a perilous thing for any one to possess any such books, and they were therefore made such as should attract very little observation. Thus, those whose hearts knew something of the preciousness of the word of God, retained their volumes of Scripture without the same probability of

detection. But now it seemed as though it were sought to make the Scriptures as conspicuous as might be; the size both of the volume and the type being amply enlarged. The latter of these changes was one which must have greatly increased the facility of reading the Scriptures, to those who had but little learning.

There is one class of persons who must have regarded the change concerning the free use of the Scriptures in English with peculiar joy; those who had been so severely persecuted a few years before by Bishop Longland, on account either of possessing, knowing, or teaching, some portion of Scripture, however small it might be. Well might the "Great Bible" close with the citation from Psalm cxviii. "This is the Lord's doing;" and indeed it might have been added, "and it is marvellous in our eyes." Joy of those who had been persecuted, at now possessing the Scriptures freely.

But although in the free circulation of the Scriptures much was done, yet still the fabric of Romanism in a great measure remained; and there was still an abundant opportunity for the enemies of the truth to oppose themselves, in such a way, as to cause the destruction of some of those who held and prized it. This was soon done, and the advantage was not relinquished until the word of God was again attacked, and the effort made to consign it to oblivion. In fact, unless the word of God were again to have been taken away, the opposers of the truth could never have been sure of their victory, because in the Scripture was found that revelation of God, by which the Spirit of truth dispels every array of false doctrine which man may have set up. Efforts of the enemies.

It is, indeed, wonderful to see how God used the most unlikely means (as man might judge) for the introduction of His word and truth, and how He graciously wrought for the maintenance of what He had thus brought in.

VI.

EFFORTS OF THE OPPOSERS OF THE REFORMATION.—EXECUTION OF CROMWELL AND OTHERS.

THE visible progress of the Reformation in England had, in the early part of the year 1539, advanced farther than at any previous time. The efforts which had been made for so many years, seemed now to be crowned with success; and that which had now to be looked for, was the renunciation of the many portions of Romanism which still practically acted as so many denials of the Gospel of the grace of God. There were two means in operation for the accomplishment of this end: the one, the preaching of the Gospel, the other, the reading of the Scriptures. The latter was the instrument by far the most widely diffused of the two; for although there were several holy and faithful men, who set forth the Gospel of Christ in its simplicity, they were few indeed when compared with the length and breadth of England, and fewer still when compared with the numbers of those who were strenuously upholding the very things which the advocates of the Gospel sought to bring down. Visible progress of the Reformation at the beginning of 1539.

But earnest as the friends of the reformed doctrine were, the opposers of the truth in England, with Gardiner, bishop of Winchester at their head, were not idle: the point to which they directed their efforts being the maintenance of such anti-scriptural tenets or doctrines, to be held under pain of suffering death, as should make the farther progress of Reformation a thing almost hopeless to its advocates. Opposition to the truth by Gardiner and others.

In all these proceedings, the power and grace of God is wonderfully shewn out, while the counter workings of Satan are also very plainly to be traced. The one had been shewn by the manner in which the Scripture had, at length, in spite of all opposition, become circulated through England: the other was now to be displayed in the subsequent hindrances which were introduced.

The Act of the Six Articles, which was passed in this year, was a decided step for setting a limit to the Reformation; a limit which should make the casting off of the papal authority the only difference between England and any Roman Catholic country. The Act of the Six Articles.

A little before, it appears that Cranmer had laid before the king certain considerations tending to a farther reformation: these considerations set up the authority of Scripture, and the impropriety of any thing being decreed in matters of religion except according to its warrant. Various doctrines, such as purgatory, invocation of saints, and "unwritten verities," in general are taken up, and the point is urged whether they ought to be required to be held or not. One thing to which these considerations particularly refer is, the marriage of priests, a matter which had been forbidden by the king's injunctions of November, 1538 (probably through the instigation of Gardiner); and Cranmer, being himself married, felt it exceedingly. He requests the king not to pronounce the marriage of priests to be against Scripture; but if it Cranmer addresses the king for farther reformation. Collier, v. 33. Cott. MSS. Cleop. E. v. 50. Marriage of priests referred to.

cannot be expressly permitted, to forbid either party to discuss the question under a penalty. If this could not be granted, he requests that the subject may, under certain regulations, be disputed in both Universities, offering that if the asserters of the lawfulness of the marriage of priests should fail in the argument they should be put to death: on the other hand, if they proved their point thus, that such marriages should be allowed.

Date of address.

Proceedings in the House of Lords, May 5, 1539.

A committee for articles of religion.

The Duke of Norfolk proposes Six Articles.

Many circumstances shew that this document must be referred to about this time; and advantage appears to have been taken of it by the opponents of the Reformation to bring about the Act of the Six Articles. In the House of Lords, on the 5th of May in this year, Lord Audley, the chancellor, informed the House that the king had commanded him to move that a committee be appointed for the drawing up of articles for agreement in religion, which they were to report to the House. Accordingly a committee was appointed consisting of Cromwell, Cranmer, and the bishops of Worcester and Ely, together with five other prelates of entirely opposite sentiments. The consequence was that such a committee, after debating for eleven days, came to no conclusion. Upon this the duke of Norfolk informed the House that no progress had been made, and he himself proposed Six Articles for the consideration of the Lords, which, when concluded on, might be made the basis of a law. It is probable that Gardiner suggested this measure.

The first of these articles was, Whether there be the real presence in the Lord's supper, with or without transubstantiation; the second, Whether the laity ought to receive the Lord's supper in both kinds; the third, Whether, by the law of God, priests might marry; the fourth, Whether vows of chastity (i.e. monastic vows) ought to be observed; the fifth, Whether private masses ought to be celebrated; the sixth, Whether auricular confession ought to be continued.

The king interferes.

Cranmer argued for three days together against these articles: but by the direct interposition of the king's authority, they were all determined according to the popish doctrines. Strange indeed for human authority to undertake to determine that such or such a thing is or is not according to the word of God; and yet so it is, the authority of God is pleaded, even when the revelation of the Holy Ghost is the most disregarded.

The Act of the Six Articles passed.

An act was at once passed, imposing the penalty of death for offences against the determination with regard to the articles. To oppose the first, namely, transubstantiation, was declared to be heresy; and this additional provision was made, that there was no liberty allowed of abjuration. The other five articles were established under the penalties of felony. One reason which probably influenced the king in causing this law to be made was, in order that the suppression of the monasteries might be more palatable to the popishly-affected part of the people. In these articles a limit was declared, beyond which the king would not go. Cromwell did not venture publicly to oppose the king's will with regard to this act, although he did afterwards what in him lay to hinder the penalties imposed from being enforced. Latimer resigned his bishopric of Worcester, and was imprisoned, as was also Shaxton, who resigned the bishopric of Salisbury: the latter, however, afterwards conformed, and was liberated.

Cromwell's dislike to the act. Latimer and Shaxton resign their bishoprics. The Bible not placed in many parish churches. Strype, Cran. p. 99.

Thus there were these two things tending in different directions: the spread of the Scriptures, and new laws of persecution. It is not surprising, that under such circumstances, the injunctions with regard to setting copies of the Bible in the parish churches, were not much regarded in many places.

"The parsons, vicars, and curates did read confusedly the word of God and the king's injunctions, lately set forth, and commanded by them to be read: humming and hawking therat, that almost no man could understand the meaning of the injunction. And they secretly suborned certain spreaders of rumours and false tales in corners, who interpreted the injunctions to a false sense.....And they bade their parishioners, notwithstanding what they read, being compelled so to do, that they should do as they did in times past, to live as their fathers; and that the old fashion is the best: and other crafty and seditious parables they gave out among them."

But although the priests made this opposition, and in many places kept the people in ignorance of the fact that they had free leave to read the word of God in English, yet we find that in many places there was much joy manifested by those who, for the first time, received the Scripture in their own tongue.

"It was wonderful to see with what joy this book of God was received, not only among the learned sort and those that were noted for lovers of the Reformation, but generally all England over by the vulgar and common people; and with what greediness God's word was read, and what resort to places where the reading of it was. Every body that could, bought the book, or busily read it; or got others to read it to them, if they could not themselves; and divers more elderly people learned to read on purpose. And even little boys flocked among the rest to hear portions of the holy Scriptures read."

The Bible read aloud.

It is to be remembered that the Bible, chained in the parish church, might there be perused by the parishioners, when and as was convenient to them; this reading was (often, at least) aloud, so those who

could not read themselves had often the advantage of hearing what was in the word of God. The description just given applies, of course, to those places where the king's injunctions were read, and where, in compliance with them, the Bible had been obtained.

But although the word of God was by the law of the land now permitted to be read, yet there were obstacles still existing, arising from the strong predilection in the hearts of many for all things which had been a part of their old superstition. Thus, although persecution on this account had ceased for a while, yet *household persecution* was still an instrument by which those who loved the truth could be troubled: the word of our Lord has in this respect ever been found to be true, "a man's foes shall be they of his own household." One of those who, at this time, had to "endure grief, suffering wrongfully" at the hands of his own kindred, was a lad about fifteen years old, named William Maldon, of Chelmsford. Immediately that the king had permitted the Bible to be set in all the churches to be read by the people, several poor men of that town bought the New Testament, and used on Sundays to sit reading it together in the lower end of the church. This attracted others to listen to what was read, and amongst them this William Maldon, who came every Sunday to listen to the message of the Gospel.

Papery in the hearts of many.

Wm. Maldon persecuted by his relatives. Strype Cran. p. 91.

He hears the Bible read.

His father, who was deeply attached to the belief and worship of Rome, having observed it, fetched him away, that he might say the Latin Matins with him: this grieved him; and when he went at other times to hear the Scriptures read, his father still persisted in taking him away. At length, he resolved to learn to read English so that he might peruse the Scriptures without being dependent on the aid of some one else who might be reading aloud; and when he had acquired this knowledge, he and his father's apprentice succeeded in purchasing together a copy of the New Testament. To conceal it, they hid it under their bed-straw, and when they had opportunity they perused it. One night after his father was asleep, he and his mother began to converse concerning the crucifix, and kneeling down to it; the knocking on the breast which was then used; the holding up of the hands to it when it was carried by in a procession: all this he told his mother was contrary to the commandment of Him who had said, "Thou shalt not make any graven images, nor bow down to it, nor worship it." This enraged his mother, who said to him, "Wilt thou not worship the cross, which was about thee when thou wert christened, and must be laid upon thee when thou art dead?" Upon this both the son and the mother went to their beds. The latter soon told her husband what had passed; whereupon, in great fury against his son for denying that the cross should be worshipped, he went to the room where he slept, and "taking him hold by the hair with both hands," he pulled him out of bed and whipped him unmercifully. This severe beating was borne by the lad with cheerfulness, inasmuch as he could truly regard it as being for Christ's sake. His constancy in enduring this treatment without even shedding a tear enraged his father the more; so that he ran and fetched a halter and put it about his neck, saying, that he would hang him. At last, after much intreaty from the mother and the brother of the sufferer, he left him almost dead. Such was the enmity which was manifested against those who held the truth of the Gospel,—an enmity, in fact, which ever exists in the unregenerate heart, although at times it may be so concealed as to seem as though it were not there. Doubtless, the case of William Maldon was far from being solitary, and many who were sheltered from the legal penalties which they would have suffered seven years previously, found enough to endure from those with whom they were most closely connected.

His father's opposition.

He learns to read and procures a New Testament.

The 2nd commandment.

Maldon's father ill-treats him.

But the energies of the opposers of the Reformation were not directed simply to hinder persons from reading the Scriptures, or to make them suffer for what they learned from thence; but, just as they had in the year 1539 procured the passing of the Act of the Six Articles, so, in the following year, they succeeded in working the downfall both of Cromwell, who had protected to the utmost of his power those who were liable to the penalties of that act, and of Barnes and others who were the most prominent as preachers of the Gospel. The dissolution of the abbeys had rendered Cromwell unpopular: many of his acts had been harsh and oppressive; and those who opposed the Reformation had deep cause of hatred against him, on the ground of his having been the chief mover in procuring the free circulation of the Bible: what the particular ground of offence was, which the king had against him, is not so easy to discover. It may be that, as he had listened to the suggestions of those who adhered to "the old learning" with regard to the Six Articles, so he did with regard to the destruction of Cromwell. It has been supposed that Cromwell's connection with Barnes was in part, at least, the cause of the king's altered feelings towards him; this is made the more probable, from the circumstance that Barnes and two others, Hierome and Garret, (the same who had in 1527 been troubled for circulating the Scriptures) were put to death almost immediately after the fall of Cromwell.

Cromwell's downfall.

The ground of Henry's offence.

His connection with Barnes.

Cromwell had but just reached the highest pitch of earthly greatness to which he ever attained. On the

Cromwell created Earl of Essex, Ap. 18, 1540.
His arrest, June 9.
Attainted in parliament.

18th of April he was created Earl of Essex, and he was also appointed Lord Chamberlain. Nothing from this time till the 9th of June, seemed to intimate the change which awaited him. On that day, after having attended in his place in the House of Lords, he was arrested at the council board on a charge of high treason; and, a few days afterwards, a bill of attainder was read against him. He was allowed no opportunity of making any defence, or of meeting the charges which were laid against him: these charges were of heresy and treason, the former on account of his having favoured those who were now deemed heretical preachers, the latter on account of various acts done by him as vicar-general. The bill was read a second and third time in the House of Lords on the 19th of June, and on the 29th it came back from the Commons, having passed that house.

Beheaded, July 28.

Crammer intercedes for him.

On the 28th of July, Cromwell was beheaded on Tower-hill, in pursuance of the act of attainder passed against him. He had, during his imprisonment in the Tower, sought to move the king to compassion, but in vain: he was doomed to die without knowing who were his accusers, or what were the definite grounds of his condemnation. Crammer, too, sought to procure for him the mercy and favour of the king; but his interposition was altogether fruitless.

I shall not pretend even to sketch Cromwell's career: he holds a place in this account as having been the great instrument, in the hands of God, to cause that the Scriptures should be unrestrainedly read and known in this land. His actions, which cannot be spoken of with commendation, have often been set forth against his memory; and yet it is, I think, impossible for any one, who himself knows the mercy of God in the blood of Jesus Christ, to read the account of his death, without believing him to have been a sinner saved through grace.

His conduct on the scaffold.

When he was brought upon the scaffold, in addressing the spectators, he told them that he was not come thither to clear or exculpate himself, as some had thought that he would. He confessed himself to have been a great sinner, for which he asked the forgiveness of God; he called all present to witness that he died not doubting any article of the faith; he exhorted all to pray for the king and Prince Edward, and for himself that, while life remained, he might not waver in his faith. Then kneeling down, he commended himself to the Lord Jesus, the Almighty Saviour of sinners:—

His prayer, Fox. ii. 453.

“O Lord Jesus, which art the only health of all men living, and the everlasting life of them which die in thee; I wretched sinner do submit myself wholly unto thy most blessed will, and being sure that the thing cannot perish, which is committed unto thy mercy, willingly now I leave this frail and wicked flesh, in sure hope that thou wilt in better wise restore it to me again at the last day in the resurrection of the just. I beseech thee, most merciful Lord Jesus Christ, that thou wilt by thy grace make strong my soul against all temptations, and defend me with the buckler of thy mercy against all the assaults of the devil. I see and knowledge that there is in myself no hope of salvation, but all my confidence, hope, and trust, is in thy most merciful goodness. I have no merits or good works which I may alledge before thee. Of sins and evil works (alas!) I see a great heap; but yet through thy mercy I trust to be in the number of them to whom thou wilt not impute their sins; but wilt take and accept me for righteous and just, and to be the inheritor of everlasting life. Thou, merciful Lord, wert born for my sake, thou didst suffer both hunger and thirst for my sake; thou didst teach, pray, and fast, for my sake; all thy holy works and actions thou wroughtest for my sake, thou suffrest most grievous pains and torments for my sake; finally thou gavest thy most precious body, and thy blood to be shed on the cross for my sake. Now, most merciful Saviour, let all these things profit me, which hast given thyself also for me. Let thy blood cleanse away the spots and foulness of my sins. Let thy righteousness hide and cover my unrighteousness. Let the merits of thy passion and bloodshedding be satisfaction for my sins. Give me, Lord, thy grace that the faith of my salvation in thy blood waver not in me, but may ever be firm and constant. That the hope of thy mercy and life everlasting in thy blood never decay in me, that love wax not cold in me. Finally, that the weakness of my flesh be not overcome with the fear of death. Grant me, merciful Saviour, that when death hath shut up the eyes of my body, yet the eyes of my soul may still behold and look upon thee; and when death hath taken away the use of my tongue, yet my heart may cry and say unto thee, Lord, into thy hands I commend my soul, Lord Jesus receive my spirit. Amen.”

His execution

He then gave himself into the hands of the executioner, and “patiently suffered the stroke of the axe.”

Had Cromwell held a more humble station, had he not sought the power, wealth, and honours of this world, he might have adorned the doctrine of God in his life. His zeal for the Reformation might have led to his suffering death for the confession of the doctrine of Christ; but this would have been a very different thing to his being compelled to lay down his life on questionable charges.

Want of learning has been frequently objected against Cromwell. Amongst other things, it has been said, that his acquirements consisted only in knowing the New Testament in Latin by heart: if this be true, it shews at least some knowledge of that learning which is of value in the sight of God—of the holy Scriptures, which are able to make wise unto salvation through faith, which is in Christ Jesus.

Two days after the execution of Cromwell, Dr. Robert Barnes, Thomas Garrett, and William Hierome, were burned in Smithfield. Barnes, after his escape from Northampton to Antwerp, had gone to Wittemberg; and, remaining there for some time, he became established in the grace and knowledge of Christ. Soon after, he was sent to England on a mission by the king of Denmark, when Sir Thomas More would have entrapped him, had not the king prevented him. In 1533, he returned again to England unmolested, and was employed by the king in several affairs. He now became one of the most diligent and zealous preachers of the Gospel in London; and this at length, through the contriving of Gardiner, led to his martyrdom.

Barnes, Garrett, and Hierome burned, July 30. Barnes's escape. His return, 1533.

Garrett, who had been troubled on account of circulating Tyndale's New Testament at Oxford, was now become also one of the preachers of the Gospel in the city, as also was William Hierome, vicar of Stepney. It was in consequence of their preaching the Gospel fully, and that the flesh is altogether evil, so that "whatsoever is not of faith is sin," that Gardiner opposed them. One of the articles maintained by Gardiner against Barnes was, "I may do well by the gift of God, before I am justified towards the attainment of justification." Another was, "A man being in deadly sin, may have grace to do the works of penance, whereby he may attain to his justification." Barnes, Hierome, and Garrett, were required at the Easter sermon at St. Mary Spital, to recant what they had taught at Paul's Cross concerning justification by faith: accordingly, Barnes read what might seem a recantation, and then preached precisely the same doctrine as before. Hierome and Garrett did exactly the same. For this they were all three sent to the Tower, where they remained until the 30th of July following, when, without having ever been called to an answer, they were taken to Smithfield and burned as heretics.

Garrett, Wm. Hierome, vicar of Stepney.

Gardiner opposes them.

They are called on to recant.

Sent to the Tower. Burned July 30, without being called in to answer.

These three men were most truly martyrs for the Gospel of Christ. It was no collateral question that was made the ground of their death, but simply their having set forth that Gospel which Paul preached.

They were proceeded against by a bill of attainder, and condemned to be burned or to suffer whatever death the king might see fit they should suffer. They were brought to Smithfield, together with three papists, who were condemned to suffer the penalties of treason for denying the king's supremacy; so that here was a most extraordinary spectacle, persons of the most opposite doctrines put to death in different manners, according to the matter in which their belief was discrepant from that of the king.

A bill of attainder against them.

In Smithfield, Barnes made a protestation to the persons who were present, concerning the doctrine which he had taught.

The protestation of Barnes.

Hierome earnestly exhorted the spectators who were there present; and Garrett made a profession of the Christian doctrine which he had preached.

Two of these, Barnes and Garrett, had been persons very conspicuous, the one at Cambridge and the other at Oxford, in the early setting forth of the Reformed doctrines: both of them had previously shrunk back from resisting unto blood, so that now they might indeed regard it as being of the grace of that Lord in whom they had believed they were honoured thus, in the manner of their death, with bearing testimony to the doctrines which they had preached and the Scriptures which they had circulated.

VII.

PROCEEDINGS RELATIVE TO THE SCRIPTURES.—A NEW VERSION PROPOSED.

THE state of things, as regards religion in England, was now increasingly anomalous. The Gospel was not to be preached under the pain of suffering as heretics. Many doctrines were enjoined, on pain of death, to be received as being in Scripture; and yet the Bible, in which not a word was said about some of these very doctrines, was not only allowed to be circulated, but the injunctions which had been before made with regard to its being placed in every parish church, were repeated and enforced. This new proclamation was dated May 6, 1541: it recited, that the king had set forth certain injunctions requiring the Bible to be placed in every parish church, to the intent that all his subjects might read it: and, in order that the right end might be answered by this, the proclamation enjoined that none should read the Bibles with

Anomalous state of things in England.

The king's injunctions, May 6, 1541. Cott. MSS. Cleop. E. v. 37.

a loud voice during the time of mass, or other divine service; that no layman reading it should dispute or argue, but only reverently peruse it for his own edification.

By this it seems as though the Bibles had, in some places, been actually read aloud, while the Latin service was going on. The injunction seems to contemplate its still being read at such times, but only restrains the manner in which this should be done.

As to laymen being forbidden to dispute about Scripture, the Act of the Six Articles seems to have been already sufficiently stringent upon that point; for the things there defined were enough to make not laymen only but all others fear to hold lightly any disputation as to what the Bible actually contained.

This proclamation farther sets forth that the king had heard that, in spite of his former injunctions, there were many parishes destitute of Bibles; at which he marvelled not a little, enjoining that a Bible should be speedily procured for every parish church: the time limited for this was the next All Saints' day, (Nov. 1, 1541,) after which a penalty of 40s. a month was to be imposed where one was not obtained. The price likewise of the Bibles of the largest volume was fixed at 12s. well bound and clasped, and 10s. unbound.

It is not improbable that the knowledge of the king's intention to fix the price of copies so low may have led to the inferiority, both as it regards paper and press-work of the Bibles printed this year, to those which had been executed at Paris, and completed and perfected in London. The Bible published in the year 1541 has the title as copied in our margin: other copies have the name of Richard Grafton as the printer.

**The Byble in
Englyshe of the largest and grea-
test volume, autortysed and apoynted
by the commaundement of our moost
redoubted Prynce, and soueraigne Lord
Kynge Henry the .viij. supreme heade
of this his church and Realme of
Englande: to be frequented and
used in every church wthin this his
sayd realme, accordynge to the
tenour of his former En-
iunctions geuen in
that behalfe.**

**Overseene and perused at the co-
maundemet of the hyghes hyghnes,
by the ryghte reuerende fathers in God
Cuthbert bysshop of Duresme, and Ni-
colas bishop of Rochester.**

Printed by Edwarde Whitchurch.
Cum privilegio ad imprimendum solum.
1541

had condemned as being full of heresy. Tostall was deprived of his bishopric towards the end of the reign of Edward VI., but restored at the accession of Mary; during whose reign, although he was always very popish in doctrine, yet he avoided the work of persecution: in particular, he protected his relative, Bernard Gilpin, who, although he conformed to all the ceremonies and ritual of Popery, continued by a strange inconsistency to preach the Gospel of Christ; and for this he became obnoxious to the ruling powers.

On the accession of Elizabeth, Tostall was again deprived for refusing to admit her supremacy; a very few months after which he died, in the year 1559, aged eighty-six.

The other of these two prelates was Nicholas Heath, then bishop of Rochester; who had, in the latter part of the year 1535, accompanied Edward Fox, bishop of Hereford, and Dr. Barnes, to Sualcald, for the concluding of a league between Henry and certain of the Protestant princes of Germany. He was then archdeacon of Stafford; and, as "Heath, the archdeacon," he was spoken of highly by Melancthon. In 1540, he was made bishop of Rochester; and was supposed, at the time, to be in some measure a

Many parishes
yet destitute
of Bibles.

Penalty.

Price of
Bibles.

Bibles printed,
1541.

Bps. Tostall
and Heath
oversee this
edition.

Some account
of Bp. Ton-
stall.

Deprived and
restored.

His death, 1559,
aged 86.

Some account
of Bp. Heath.


Bp. of Roches-
ter, 1540.

This was probably stated to be overseen by two bishops, in consequence of the king's injunctions in November, 1538, which required that all books of Scripture should be examined and allowed by the king, or by a privy councillor, or by some one bishop whose name was to be expressed. It is not unlikely that these were specially appointed by the king for this service, because it was by some said that the Bible had only been of Cromwell's setting forth: and they, therefore, did not allow that the king wished it; for it would only be carrying out the actions of one who had been declared a traitor. This was met by the statement of the title, that these two bishops had overseen and perused it at the king's command. The wood engraving which had been before used was still retained, only that the Arms of Cromwell which had been under his feet in the original engraving, were now removed. This was done with respect to all the Bibles of the previous year which had been issued subsequent to his attainer.

The two bishops by whom this edition was overseen and perused were persons of no small celebrity and learning. Cuthbert, bishop of Durham, was the same Bishop Tostall, who, when diocesan of London, had shewn so much zeal for the destruction of Tynedale's New Testaments. It is rather remarkable that the version of the Great Bible, thus perused and overseen by him, is in its ground-work the very version which he fifteen years before

favourer of the Reformation, standing high in Cranmer's favour. However, he subsequently shewed strongly his attachment to "the old learning." He was translated from the see of Rochester to that of Worcester; of which, however, he was deprived in the reign of Edward VI. After the accession of Mary, he became archbishop of York; and, subsequently, Lord Chancellor. During this reign he was one who was leniently disposed towards Protestants. However, it may be questioned whether, if he had chosen, he might not have exerted himself in their behalf, considering the situations which he held. After the death of Mary, he was deprived both of his situation of Lord Chancellor, and of his archbishopric, and continued the rest of his life in a private station.

It is not to be supposed, that two men of learning, such as these were, would have authorised an edition of a version which was corrupt, or palpably inaccurate: they were both of them competent scholars of the original languages of Scripture; and thus their public testimony is of some value.

Lewis says, "In this edition are omitted the hands pointing, and the mark ; but there is no difference in the text." The first of these remarks is correct, for the "hands" are omitted; the second is altogether inaccurate, for the mark is retained throughout the book; and the third is not quite correct, for there are some variations (although very few) in the text itself. For instance, in Isaiah lvii. 5, the "Great Bible" of 1539 had followed Coverdale, reading the verse, "Ye take your pleasure vnder the okes, and vnder all grene trees, the chyldre beyng slayne in the valleys, and dennes of stone." This was now altered into, "Ye make your fyre vnder the okes, and vnder all grene trees, and ye offre children in the valleies and dennes of stone." This proves that some persons had had discretionary power of altering the version, if they had seen fit to use it: perhaps they showed their judgment in allowing the text to remain almost unaltered. The orthography of this Bible resembles modern spelling much less than that of 1539; this may perhaps be accounted for by the fact, that Bishop Heath was remarkable for the little attention that he paid to orthography. It was even a subject of surprise when he was in Germany, in 1535. It is probable that the actual editorship devolved principally on him, as being so much younger than his coadjutor Toustall.

Some of the Bibles which appear to be of this impression are dated at the end, May, 1541, while others have November, 1540: the latest of these two dates is probably that at which the greater part of them were issued. It is probable that Bonner had long before complied with the king's injunctions by setting up a copy of the Bible in St. Paul's; however, this year he fulfilled the promise which he had made to Grafton, on his being appointed bishop of London, by setting six copies of the Bible of this edition in St. Paul's, that the people might resort thither and read them. It appears that at this time Bonner's chief aim was to ingratiate himself with the king, by obeying his commands most thoroughly. It can hardly be supposed that he had any real desire to promote the Reformation; and yet this seemed to be the case until the attainder of Cromwell. He had shewn it by appointing, in 1540, Barnes, Hierome, and Garrett, as three Lent preachers at Paul's Cross; and it was this very appointment that caused their collision with Gardiner, in consequence of which they were burned. But still as long as the king upheld the circulation of the Bible, so long Bonner went along with him in it.

The six copies placed in St. Paul's were chained to six pillars, to each of which an admonition was fastened. In this Bonner reminds them of the dispositions which they ought to bring with them when coming to read the word of God; directing them that they were not to make any expositions on the text, but simply what is declared in the book itself; they were "not to read aloud nor in time of divine service or sermon" [this means, I suppose, that according to the king's injunction, they were not to read aloud at the time of divine service or sermon, so as to disturb]. They were not to meet together in great numbers, so as to make a multitude; nor were they to fall into disputes, or clashing one with another; they were warned, that if they continued their *former misbehaviour*, and did not comply with these instructions, he would be forced, against his will, to remove the occasion, by taking the Bibles out of the church.

From the mention of "former misbehaviour" in these injunctions, it appears that they had previously assembled in great numbers, and had likewise created disturbance by disputations while they read. It is not unlikely that six copies were placed in different parts of the Cathedral, in order to remedy this inconvenience, so that many might read without too great a concourse being in any one place. The threat at the end of Bonner's admonition was but too indicative of the measures which were likely to be adopted.

It is to be remembered, that persecution on account of the Act of the Six Articles was at this time going on with much violence. This had been the case ever since the attainder of Cromwell: so that for the people to have the Scriptures in their possession at all seemed wonderful, considering how they were the

Bp. of Worcester.
Deprived
Abp. of York.
Lord Chancellor.
Deprived.

Both these bishops competent scholars.
Lewis's remarks on this edition, p. 141.

Variations in the text.

Defects of this Bible in orthography.

Bonner sets six copies in St. Paul's.
Collier, v. 84.
Strype Chron. 120.

Bonner's admonition to those who read the Bible.

Collier, v. p. 84.

Persecution for the Six Articles.

The last public act in favour of the circulation of the Scriptures in Henry's reign.

means, through the grace of God, of enlightening them in matters of religion. But although the king had set forth his proclamation on the 6th of May, 1541, for the effectual observance of his previous injunctions, with regard to the placing of the Scriptures in the churches, and although a penalty was declared against those who dared to disobey, yet this was the last public act of this reign which seemed favourable to the circulation of the Scriptures. Six years (from 1535 to 1541), is the utmost limit of the time during which the king's mind was favourable to the unhindered diffusion of the Scriptures. Throughout the remainder of this reign, we shall find restriction after restriction imposed both upon the reading and also upon the printing of them.

Charges relative to Scripture. Fox, ii. 452.

Bonner a persecutor.

During the time that persecution was going on, in consequence of the Act of the Six Articles, many also had charges laid against them on account of the word of God. Some were charged with reading it in service time, so as to make a "brabbling"; others, with collecting a crowd by reading; others, with disputing about it, or giving an exposition. In these proceedings Bonner was very active, completely frustrating the hopes which had been formed of him. A very large number of persons were taken into custody by him and others in London, on account of offences against the Six Articles, or for reading the Scriptures; so many that there was no room in the prisons for them to be lodged. Bonner was for resorting to severe measures, which probably would have been adopted, had not Lord Audley, the lord chancellor, boldly and generously interfered. Permission was obtained from the king, that the prisoners might become sureties one for another; and thus they were all discharged from custody: they were bound to appear in the Star Chamber on the morrow of the feast of All Souls, then next ensuing, to answer, if they were called on: and with this all further proceedings against them were dropped.

Lord Audley interferes.

John Porter persecuted. Fox, ii. 452.

A little after these circumstances, a young man, named John Porter, began to read the Bible aloud in St. Paul's, and many used to resort to hear him; for he could read well, and had a loud voice. Bonner at length took offence at this; and, sending for Porter, he rebuked him very sharply for his reading. Porter defended his conduct, as being according to law, and therefore what he might do without giving offence. Bonner then charged him with making expositions on the text, and gathering great multitudes about him: to this he replied that he trusted that he should not be proved to be guilty of a disturbance. At length, Bonner sent him to Newgate, where he was treated with extreme cruelty. His friends having afterwards paid the gaoler to let him be placed with the other prisoners, he took the opportunity of reproving their wickedness and blasphemy, and gave them such instructions as he had learned out of the Scriptures. Such offence was taken at this, that he was placed in the lowest dungeon of the gaol, and there so loaded with irons, and treated, in other respects, so severely, that he died in about a week.

His death.

The translation censured before the king.

The influence under which Henry was in this part of his reign, being almost entirely opposed to the work of the Reformation (and thus, doctrinally in accordance with his own natural inclinations), it is not to be wondered at, that he should have given heed to accusations which were made against the translation of the Scriptures which was now in use. Gardiner, who was at the head of this party, appears to have loaded it with all the accusations that he could, although it is probable that St. Luke and St. John were revised by himself. In this he was seconded by others; and thus both the version itself was depreciated, and the consequences resulting from the reading of it were represented as being very grievous.

Attempts to suppress the version in use.

The object which was sought to be effected was the suppression of the version already circulated, it being supposed that not only some considerable time must elapse before a new one could be executed, but, it might not be impossible so to hamper the business, as altogether to prevent its being finally accomplished.

A new version proposed. The convocation, Feb. 16, 1542. Fuller, b. 5, p. 237.

It is probable that the king's mind had been directed to the preparation of a new version, one which might be framed with the greatest care and circumspection; for he directed Crammer to require the bishops and clergy, who met in convocation, February 16, 1542, to revise the translation of the New Testament. The intention probably was that the Old should be undertaken in the same manner, after the New had been completed.

Parts of the New Test. distributed to bishops.

In the third session of the convocation, a plan was arranged for the execution of the revision: a distinct portion being allotted to each bishop. The arrangements were thus proposed:—St. Matthew's Gospel, to Thomas Crammer, archbishop of Canterbury; St. Mark's Gospel, to John Longland, bishop of Lincoln; St. Luke's Gospel, to Stephen Gardiner, bishop of Winchester; St. John's Gospel, to Thomas Goodrick, bishop of Ely; the Acts of the Apostles, to Nicholas Heath, bishop of Rochester; the Epistle to the Romans, to Richard Sampson, bishop of Chichester; I. and II. Corinthians, to John Capon, bishop of Salisbury; Galatians, Ephesians, Philippians, and Colossians, to William Barlow, bishop of St. David's; I. and II. Thessalonians, to John Bell, bishop of Worcester; I. and II. Timothy, Titus, and Philemon,

to Robert Parfew, bishop of St. Asaph; I. and II. Peter, to Robert Holgate, bishop of Llandaff; Hebrews, to John Skip, bishop of Hereford; James, John I., II. and III. and Jude, to Thomas Thirlby, bishop of Westminster; Revelations, to John Wakeman, bishop of Gloucester, and John Chambers, bishop of Peterborough.

It is rather remarkable that a prelate ranking so high as Bonner did at this time, was altogether omitted in the distribution of the parts of the New Testament.

The greater part of those who were thus appointed were thoroughly opposed to the circulation of the Scriptures; and to this end they sought to delay the matter as much as possible, by debating trifling questions connected with the work; such for instance as whether the expression *The Lord* or *Our Lord* should be constantly used; as if this had not depended upon what the original might be in each distinct case. They debated whether *Ecclesia* should be rendered *Congregation* or *Church*; and here, indeed, they had much greater reason for coming to a definite understanding with one another: the versions made from the Greek having adopted the word *Congregation*, which had indeed been made a charge against Tyndale. Another word which was made a matter of debate was *Charitas*, about which it was questioned whether it should always be translated *Charity* or *Love*; Tyndale had given offence by the latter rendering, which, however, is much more accurate than the other. It would have been convenient if in every version one or the other had been uniformly adopted, as the equivalent of the Greek term.

Another proposition made by Gardiner and his adherents, was marked with peculiar boldness: it was suggested, that in the Second Commandment, after the words "Thou shalt not make to thyself any graven image," there should be added, "*with a design to perform divine worship to it.*" How hopeless must have been the thought of obtaining a new translation at the hands of those who were so bent on blasphemous perversion. What could Gardiner and his party have thought of the Scripture, and of the Holy Ghost, who is the author of Scripture? Did they suppose themselves to be competent to mend the revelation of God?

From the Second Commandment having been thus mentioned, as needing, in Gardiner's mind, an emendation, it is clear, that if the revision of the New Testament had been completed, the Old was likewise to pass through the hands of the Convocation. It also appears, that they did not think of taking the Greek Text for their basis, but the Latin Vulgate; this is shewn by the words of which the manner of translation was debated, having been cited from that version. This is yet more clearly shewn by the fact that, in their sixth session, Gardiner read a catalogue of *ninety-nine* Latin words and phrases, which he proposed should be left untranslated, or else Englished with as little alteration as possible. This was proposed, on account, it was said, of their genuine and native meaning, and the majesty of the matter signified by them. It is, however, evident enough, that his design was so to hamper the matter, as to make the version, if ever it should be completed, not very intelligible to the poor and illiterate.*

It thus became very clear that no aid could be expected in this work from the bishops of "the old learning:" they were willing enough to find fault with the versions hitherto made; but they were for throwing every hindrance in their power in the way of making a new one. Upon this, Cranmer seems to have proposed to the king, that the matter should be taken out of the hands of the Convocation, and be given to the two Universities. This the king directed should be done; and Cranmer acquainted the upper House of Convocation with this determination of the king. They were much surprised; and all, except the

* It will be well to give Gardiner's list of *majestic* words, which he would have had left untranslated: the reader will at once see that a great part of them are very simple terms, and others have an English equivalent formed from, and nearly resembling, the Latin.

Ecclesia.	Sandalium.	Panis propositionis.
Penitentia.	Simplex.	Communio.
Pontifex.	Tetrarcha.	Perseverare.
Ancilla.	Sacramentum.	Dilectus.
Contritus.	Simulachrum.	Sapientia.
Holocausta.	Gloria.	Pietas.
Justitia.	Conflictationes.	Presbyter.
Justificare.	Ceremonia.	Lites.
Idiota.	Mysterium.	Servus.
Elementa.	Religio.	Opéra.
Baptizare.	Spiritus Sanctus.	Sacrificium.
Martyr.	Spiritus.	Benedictus.
Adorare.	Mercies.	Humilis.
Dignus.	Confiteor tibi Pater.	Humilitas.

Scientia.
Gentilis.
Synagoga.
Ejicere.
Misericordia.
Complacui.
Increpare.
Distribueretur Or-
incolpat. [bis.
Senior.
Apocalypsis.
Satisfactio.
Contentio.
Conscientia.
Peccatum.
Peccator.
Idolum.
Prudentia.
Prudenter.

Parabola.
Magnifico.
Oriens.
Subditus.
Didrachma.
Hospitalitas.
Episcopus.
Gratia.
Charitas.
Tyrannus.
Concupiscentia.
Sicera.
Apostolus.
Apostolatus.
Egenus.
Siatér.
Societas.
Zizania.
Christus.

Conversari.
Profitcor.
Impositio manuum.
Idololatria.
Dominus.
Sanctus.
Confessio.
Imitator.
Pascha.
Innumerabilis.
Inenarrabilis.
Infidelis.
Paganus.
Commilito.
Virtutes.
Dominationes.
Throni.
Potestates.
Hostia.

Bonner omitted.

These revisers delay the business. Points in the translation debated:—*Our Lord* or *The Lord*, *Church* or *Congregation*; *Charity* or *Love*.

Gardiner proposes to add to the second Commandment.

The Old Testament to have been revised as well as the New.

The Latin taken as a basis.

Ninety-nine terms proposed to be left untranslated.

Cranmer proposes that the work should be confided to the Universities. The king assents.

bishops of St. David's and Ely (Barlow and Goodrick), protested against such a measure. They spoke of both the Universities as being in a very degenerate condition, and that the chief learning in the land was to be found in the Convocation. The archbishop, however, adhered to the determination of the king, that the existing translation of the Old and New Testaments should be examined by the universities. Thus ended the proceedings of the Convocation relative to a translation of the Scriptures; but the councillors by whose advice Henry was now principally guided, took good care that nothing should be done towards the proposed revision by the universities.

Other measures were now set on foot to hinder the printing and publishing of the Bible. Grafton was summoned before the council, and first charged with the printing of Matthew's Bible, against which objections had been made on account of the introductory pieces and the marginal notes. Grafton, in fear, made excuses for himself in all things. He was afterwards examined relative to the "Great Bible," as to what notes had been intended to be affixed to it, to which the (hands) ~~of~~ in the text and margin referred: to this he said, that he knew of none; but that his intention had been to have employed learned men to have made the notes; but when he saw the king and the clergy not willing to have any, he proceeded no farther. Grafton's excuses and answers were not deemed satisfactory; and he was sent for six weeks to the Fleet, and was not liberated until he had given security in the sum of three hundred pounds, that he would neither sell, print, nor cause to be printed, any more Bibles, until the king and the clergy could agree on a translation.

On the 12th of March in this year, the king granted an exclusive privilege to Anthony Marlar, of London, haberdasher, to print the Bible for the ensuing four years. He does not appear, however, to have acted on this patent right himself, or to have employed others to do so for him, the only object in giving him the exclusive privilege was probably to prevent the Bible being printed. This Anthony Marlar had presented the king with a splendid copy on vellum of the Bible published 1540.

VIII.

THE ENGLISH SCRIPTURES PROHIBITED.

THE opposition to the diffusion of the Scriptures increased amongst those in authority; and thus, when parliament met on the 22nd of January, 1543, complaints were made of the injury which had been done by the circulation of the Scriptures through the false glosses and interpretations which had been put upon them: accordingly there were certain proceedings, both in parliament and in the Convocation, for remedying these disorders. What the evils were, which had arisen from the reading of Scripture, is not distinctly specified; but one thing is clear, that darkness ever deems light an evil thing and shuns its approach.

The proceedings in parliament were directed to the hindering of certain translations from being circulated, and to the limiting of the perusal of Scripture to persons of particular ranks. The proceedings in the Convocation seem to have been intended as a kind of substitute for the liberty thus taken away. Did we regard exclusively the proceedings of the Convocation, it would have seemed as though the nature of that body had been changed in the past year; but the whole looks like a compromise. The parliament passed an act in consequence of the representations that were made to it, in which, after reciting that a great diversity of opinion had sprung up in consequence of the reading of Scripture, &c., it enacted, that all manner of books of the Old and New Testament, being of the crafty, false, and untrue translation of Tyndale, and all books which should contain doctrines contrary to those set forth, or to be set forth by the king, should be abolished, extinguished, and forbidden to be kept and used in this realm, or any where else in the king's dominions. The penalty for disobedience was a fine of ten pounds for the first offence for every book, together with three months' imprisonment; while an offender was liable for a second offence to forfeit all his goods, and be imprisoned perpetually.

All Bibles or New Testaments, however, which were not of Tyndale's translation were to remain in use; but if any preambles or annotations were found in any of them, then the owners should cut or blot them out, so as to make them illegible: this was under a penalty of 40s. for every Bible. Summaries of chapters, however, were to be allowed to remain. The act set forth, that although the higher

Grafton summoned before the council.

Sent to the Fleet.

Privilege to print the Bible for four years granted to Marlar, March 12, 1542.

Parliament meets, Jan. 22, 1543.

The Scriptures complained of.

Proceedings of the Parliament and the Convocation.

Tyndale's translations prohibited.

Other Bibles still allowed.

classes had made a good use of the king's permission to read the Bible, yet the lower classes had, on the contrary, abused the privilege. It was, therefore, enacted, that, after the following 1st of October, no one should read the Bible aloud publicly, in a church or elsewhere, unless he were appointed so to do by the Ordinary of the place (certain exceptions are then made to this clause); the penalty for an offence was to be a month's imprisonment. It was farther enacted (and this was the severest part of the whole), that no women, artificers, apprentices, journeymen, servingmen (of the degree of yeomen or under), husbandmen or labourers, should read to themselves or any other the Bible or New Testament in English. Permission was then expressly given for all who did not belong to the classes already named, and also for every noblewoman and gentlewoman, to read the Bible in private. These exceptions are said to have been obtained by Cranmer, and that not without strenuous exertions.

Many prohibited from reading the Bible.

The effect of this, it is to be observed, was that all who had the ability of reading the Scriptures in Latin might do so also in English; that is, the Scripture in English was allowed to those who could not be prevented from using it in another tongue, while those who were unlearned might remain without the liberty of reading God's word in any language at all.

The proceedings in the Convocation, to which reference was made, were these. On February the 21st, 1543, it was ordered, that on every Sunday and holiday throughout the year, the curate of the parish should, after the Te Deum and the Magnificat, read to the people, one chapter in the New Testament in English, without exposition; and when the New Testament had thus been read through, they should then begin the Old. What a poor substitute this must have been for the free permission of reading for themselves which the people had previously possessed! No doubt, it seemed like an important grant that the priest should himself read the Scripture to the people in English: but at the rate at which this was to be done, it would be a work of many years to go through the whole Bible; if any one heard something read, and wished to recall what it was, he would have had to wait for *seventeen years* or thereabout before it could again be read in course. Happily the state of things changed before there was even the opportunity of once reading through the Bible at the rate proposed; and before one seventeen years had passed, that liberty of reading the word of God for ourselves without hindrance, was so granted by the gracious providence of God, that no effort of Satan or his servants has as yet prevailed in taking from the inhabitants of this land the important privilege. Do we sufficiently remember our responsibility in this matter?

One chapter to be read in church every Sunday. Feb. 21, 1543.

Not long after these proceedings in Parliament and in the Convocation, the book which the king had employed several to compile during the preceding three years, was published under the title of "A Necessary Doctrine and Erudition for any Cristen Man;" in the preface the king speaks in defence of the limitations and restraints which were now imposed upon the reading of God's word. He thus addresses his subjects:—

The Necessary Erudition published.

"We, by the helpe of God and his worde, haue traauyld to purge and cense our realme from the apparent enormities of superstition wherein by openyng of goddes trueth, with setting furth and publishyng of the scriptures, our labours (thanks be to god) haue not ben void and frustrate."

The king then speaks of there being two classes of persons, those who teach and those who are taught; for the former of these,

"the hauing, reading, and studyng of holy scripture, is not only conuenient but also necessary; But for the other part of the church ordeined to be taught, it ought to be demed certainly that the reading of the olde and new testament is not so necessary for al those folkes, that of duty they ought and be bound to read it, but as the prince and the policy of the realme shal thinke conuenient, so to be tollerated or taken from it."

Restraints on the Scripture defended.

Let us consider this dogma of the king for a moment before continuing the quotation:—the Scripture is only to be read by the people at large, as the prince and policy of the realm think convenient. Suppose that at the time when the Apostle Paul wrote to the Thessalonians the governing powers had thought fit that that church should not read what he sent them, how would this have consisted with the apostle's inspired injunction, "I charge you by the Lord that this epistle be read unto *all* the holy brethren." In 1 Thess. v. short, the argument of the king rests upon a false foundation; if the authority of God be not greater than that of Kings who are ordained of Him, then the ground which Henry takes is defensible, *but not else*.

The king's dogma considered.

In 1 Thess. v.

The king goes on to say:—

"Consonant whervnto the politike law of our realme hath now restrained it [sc. the reading of the Scriptures] from a great meyny, esteming it sufficient for those so restrained, to here & truly bere away the doctrine of scripture taught by the preachers, and so imprint the lessons of the same, that they may obserue and kepe them inwardly in their hart, and as occasion serueth, expresse them in their dedes outwardly."

Tyndale's the only version forbidden by name.

The only translation which was forbidden by name was Tyndale's; and it seems strange why that should be singled out for prohibition, and all others allowed still to be used. It is not known how this specification was construed, because it might seem to comprehend every version of the New Testament hitherto printed, except that one which Coverdale had made in conformity with the Latin Vulgate. The New Testament in Matthew's Bible, is simply Tyndale's reprinted. A great part of the New Testament in Coverdale's Bible, is simply a recension of Tyndale's; while in the "Great Bible" the same thing is evidently and emphatically true. Were all these then to be deemed the false crafty and untrue translation of Tyndale, or were they any thing better? It would indeed be difficult to draw a distinction, and call the New Testament of the "Great Bible" a sincere and genuine version, and yet condemn that of Tyndale. In proscribing this one version, it seemed as though every printed copy of the Scriptures was placed at the mercy of those who would have to administer the enactment.

No more editions of the Bible in Henry's reign.

It is not to be wondered at that there should have been no more editions of the Bible during the reign of Henry. The copies which were in circulation may have afforded a supply which sufficed for those who were willing to retain the Scriptures at all hazards, like the "known men," or Lollards, who had been troubled on that very account in the earlier part of this reign. The only impressions of any portions of the word of God which were subsequently printed, appear to have been the Pentateuch, in 1544, and an edition of the Epistles and Gospels for the Sundays, which was printed afterwards; together with one of the New Testaments according to the text of the "Great Bible." To these, Joye's Book of Daniel (1545) should be added.

The copies in circulation.

The number of copies in circulation at this time must, however, have been very considerable. Besides the editions of Crammer's (or the "Great Bible"), which were intended for the parish churches, and were probably mostly appropriated to them; and besides Matthew's Bible, which may be supposed to have been particularly prohibited by the act of Parliament,—there were three editions of Coverdale's Bible, and the same number of Taverner's. If we suppose that these editions were in number, an average between that of Matthew's Bible and the "Great Bible," as printed at Paris, they must altogether have consisted of about twelve thousand copies; while the various versions and recensions of the New Testament which were in circulation, must, at the same rate, have amounted to about fourteen thousand copies. Thus, exclusive of the supply for the parish churches, there were about twenty-six thousand copies of a considerable portion of the Scriptures still in the hands of the people; a large part of which, especially of the editions of the New Testament, was most probably in the hands of the classes who were now prohibited to use them.*

The copies proscribed.

The number of Bibles which were distinctly proscribed by this act (the two editions of Matthew's) may have been about three thousand. The number of copies of the New Testament must have been much more considerable; because, besides the twelve separate editions which had been printed since Tyndale's revision of his version in 1534, there might probably be many even of the earlier Dutch editions in the hands of some: these copies probably amounted in number to fourteen thousand. If we suppose all the parish churches supplied with Bibles, or even enough copies of the "Great Bible" printed for a supply, this would make about twelve thousand copies more; so that the total number of printed Bibles in use may be estimated to have been about twenty-seven thousand, and the copies of the New Testament about twenty-eight thousand, besides various editions of portions of the Scriptures.

The Scriptures retained in spite of the penalties.

It is probable (or rather almost certain) that those who possessed copies which were of a proscribed translation, did not very easily or willingly part with them: and also it is not to be supposed that those who knew the value of the word of God in their own tongue, would be more ready to refrain from reading it for themselves, than had been the case when only written copies were obtainable, or when Tyndale's New Testament had first been printed. Such an act of parliament might hinder printers, such as Grafton, from endangering themselves by printing Bibles or New Testaments, but it could not be much regarded by those who indeed knew the Scriptures to be the word of God.

In some instances great severities were resorted to, in consequence of the word of God being found in the possession of those who had, by the act of parliament, been prohibited to read it. Some who were very zealous for the "old learning," went beyond the law altogether in their persecutions. It is not to be supposed that John Longland, bishop of Lincoln, would be the last in any thing of this kind. About this time he caused two men to be burned on the same day: the one named Thomas Bernard, for teaching the

Rev. Longland causes T. Bernard and J. Morton to be burned.

* In the above estimate I merely take *undoubted* editions; I should not be surprised if the actual number of copies were nearly double what is stated above. Editions which are page

for page the same, are often found, when closely examined, to be of different impressions.

Lord's prayer in English (which was expressly permitted by the law); and the other named James Morton, Fox, ii. 453. for keeping the Epistle of St. James in English in his possession. This was completely in character with the persecution which Longland had carried on in 1522; and it shews how unchanged was his enmity against the word and truth of God.

The measures which the king had taken to hinder the Scriptures from being so read as to lead persons to discuss its doctrines, appear to have been so thoroughly ineffectual that some new measures were resorted to, in order if possible to keep the consciences of the people in subjection, not to God and his word, but to the imperious will of the king. In 1542, the attempt to keep the people from freely reading the Bible had commenced; and by the beginning of 1543, this had been so far carried into effect, as could be done by an act of parliament. Nearly three years after, however, the same things were complained of by the king as before. In proroguing the Parliament, on the 24th of December, 1545, the king took occasion to address them on this subject:—

“And although you be permitted to reade holy scripture, and to haue the worde of God in your mother toungue, The king's address to the Parliament, Dec. 25, 1545. you must vnderstande that it is licensed you so to doo, onely to informe your awne conscience, and to instruct your children and famely, & not to dispute and make scripture a railyng and a taunting stocke against Priests and Preachers (as many light persones do). I am very sory to knowe and here, how unrecuerently that most precious iuell the worde of God is disputed, rimed, sung, and iangeled in euery Alehouse and Tauerne, contrary to the true meanyng and doctryne of the same. And yet I am euen asmuche sory, that the readers of the same, folow it in dooyng so faintly and coldly. For of this I am sure that charitie was neuer so faint amongst you, and virtuous and godly huyng was neuer less used, nor was God himself amongst Christians euer less reuerenced, honoured, or serued.”

This last sentence appears like a reflection upon the Lords and Commons whom the king was addressing, for they belonged to the classes who were allowed to read all versions, except that which had been prohibited: those who were said to have disputed about Scripture, may be supposed to have belonged to the classes who were now forbidden to read for themselves.

In the following year, the king published a more stringent prohibition of books of Scripture, and others which contained matter that might be deemed offensive or heretical. This proclamation, which is dated July 6th, 1546, sets forth—

Another prohibition of the Scriptures, July 6, 1546.

“The king's most excellent majesty understanding how, under the pretence of expounding and declaring the truth of God's Scripture, diuers leyd and evil disposed persons have taken upon them to utter and sow abroad, by Books imprinted in the English tongue, sundry pernicious and detestable errors & heresies, not only contrary to the laws of this realm, but also repugnant to the true sense of God's law & his word, by reason whereof certain men of late, to the destruction of their own bodies and souls, and to the evil example of others, have attempted, arrogantly and maliciously to impugn the truth, and therewith trouble the sober, quiet, and godly religion, united and established under the King's majesty in this his realm; his Highness minding to foresee the dangers that might ensue of the said books, is enforced to use his general Prohibition, Commandment, and Proclamation, as followeth.”

The first thing enjoined is,

“That from henceforth no man, woman, or person, of what estate, condition, or degree soever he or they be, shall Tyndale and Coverdale's versions forbidden. after the last day of August next ensuing, receive, have, take or keep in his or their possession, the Text of the New Testament of Tyndale or Coverdale's translation into English, nor any other than is permitted by the Act of Parliament made in the Session of the Parliament holden at Westminster, in the four and thirtieth and five and thirtieth year of his Majesty's most noble reign.”

The act here referred to, is that which has been already mentioned as having passed in 1543, by which Tyndale's translation was prohibited. It does not expressly permit any particular version, but leaves all except Tyndale's in the same condition that they were in before: this proclamation appears to extend the prohibition to Coverdale's New Testament, leaving whatever was not Tyndale's or Coverdale's without any condemnation.

The proclamation goes on to prohibit the receiving or possessing of any books printed, or which might afterwards be printed, in English, in the names of Frith, Tyndale, Wiclif, Joye, Roy, Basil, Bale, Barnes, Coverdale, Turner, Traey, or any of them; together with all books which might contain anything contrary to the act of parliament before referred to. All such books were to be delivered up to persons appointed for the purpose, before the last day of August, in order that they might be burned. The king published his forgiveness of those who still retained prohibited books, on this condition; namely, that they should now be given up in the manner provided; and those who were appointed to receive the books were forbidden to be curious in examining who the persons might be who brought them; all that they had to do was to receive them and burn them.

Books of certain authors prohibited.

Forgiveness for past offences if prohibited books were given up.

Penalties.

The penalty for disobedience of this proclamation was imprisonment at the king's pleasure, and also "such fine and ransom" as the king or four of his council might impose upon the offender. The same penalty, together with the king's extreme indignation, was denounced against all who should import from abroad any books concerning the Christian religion, without having first obtained the king's licence.

The "Great Bible" still unprohibited.

The prohibition of Coverdale's Testament, as well as that of Tyndale, was an extremely sweeping censure: it left comparatively few copies of any sort which were allowed to be read even by the privileged classes. It is clear, I think, that this proclamation intended some version or recension to remain as an allowed book; this must have been that of Cranmer (or the "Great Bible,") which was distinctly regarded as not being Coverdale's, although he had the charge of it while it was passing through the press. The fact of this being the one permitted version of the New Testament was probably the occasion of an edition of it being printed this year. There probably would be some considerable demand for it if those of Coverdale's translation were destroyed in any considerable numbers.

A shepherd's memorandum.

It is probable that the prohibitory act of parliament had been in many places but little attended to, until this proclamation was issued. The following memorandum was written in this year by a shepherd on Sunbury Hill in Middlesex: it stands on a spare leaf of Polydore Vergil's *Invention of Arts* abridged in English:—"On the invention of things, at Oxford, the yere 1546 browt down to Seynbury by John Darbye, price 14d. When I kepe Mr. Letymers shype I bout thys boke when the Testament was aberagatyn, that sheperdys might not red hit: I prey God amende that bylndnes. Wryt by Robert Wylyams, keppynge shepe vpon Seynbury Hill." This shepherd must have retained his Testament until this year; and it would seem, from this memorandum, that it was then that he dated the prohibition for those in the lower classes to read the Scriptures. It is not too much to suppose that in other places the state of things in this respect was similar.

Destruction of English Bibles.

The destruction of the copies of the Scriptures must have been carried on with great diligence; and it is probably owing to the care with which this was done, that so few copies of the three editions of Coverdale's Bible have come down to us. Only about four copies appear to be known of the two editions (taken together) of the year 1537. The destruction must have been almost as complete as that of the two first editions of Tyndale's New Testament.

But although the king carried on his arbitrary proceedings, and shewed the bent of his inclination in thus suppressing the Scriptures, there was not wanting a faithful monitor to testify to him, even as Latimer done in 1530.

Supplication of the Poor Commons. Strype, Mem. Ecc. i. 653.

In this year, a few months apparently after the proclamation had been published, a book appeared addressed to the king, entitled, "A Supplication of the Poor Commons." It set out with a complaint concerning the state in which England was, through the conduct of the priests, &c. Speaking of their teaching, it is said:—

Priests complained of. Their teaching.

"They tell us, that vice, uncharitableness, lack of mercy, diversity of opinions, and other like enormities, have reigned in England ever since men had the Scriptures in English. . . . They say, it sufficeth a layman to believe as they teach, and not to meddle with the interpretation of Scripture. . . . They cannot abide this name, the *Word of God*; but they would have the Scriptures called, the *Commandments of God*. They have procured a law that none shall be so hardy as to have the Scriptures in his house unless he may spend 10*l.* by year. And what meaneth this, but that they would fannish the souls of the residue, withholding their food from them? We appeal to your highness's judgment in this behalf, whether this would be indifferent or no; if none should be allowed meat in your highness's house, but such as were clothed in velvet, with chains of gold about their necks? What servants would your majesty have shortly? What starvelings would your servants be of all other? For no man within your realm may refuse to do you service. Hath God put immortal souls in none other, but such as be possessioners of this world? Did not Christ send word to John the Baptist, that the poor received the Gospel? . . . Why do these men disable them from reading the Scriptures, that are not endued with possessions of this world? . . . Because they are the very same that shut up the kingdom of heaven before men. They enter not in themselves, nor suffer they them to enter that would."

The prohibition on reading the Bible.

The writer then speaks of the argument which might be used, that, as it was Parliament which had made the law, so it was in effect the act of the whole people:—

"Whereunto we answer, that if we have given it over from us to the possessioners of this world, we may well be likened to the Gadarenes (Mark v.), which desired Christ to depart from their country. . . . If we have rejected this merciful proffer of our most merciful Father (to have the Scriptures the declaration of God's will), when He used your highness as His instrument to publish and set forth His most lively word; let us fall down prostrate with repentance of this contempt of His most merciful gift: most humbly beseeching Him to behold the dolours of our hearts, and to forget our obstinacy therein, giving your highness such desire of our salvation, that you will as favourably restore

unto us the Scripture in our English tongue, as you did at the first translation thereof set it abroad. Let not the adversary take occasion to say, the Bible was of a traitor's setting forth, and not of your highness own doing. For so they report that Thomas Cromwell, late Earl of Essex, was the chief doer, and not your highness, but as led by him.

The writer, after this, speaks of the manner in which the king's former injunction had been abused by the bishops and clergy:—

"When your highness gave commandment that they should see that there was in every parish church, one Bible at the least, set at liberty: so that every man might freely come to it, and read therein such things as should be for his consolation; many of this wicked generation, as well priests as others their faithful adherents, would pluck it other into the quire, other else into some pew, where poor men durst not presume to come; yea, there is no small number of churches that hath no Bible at all. And yet not sufficed with the withholding it from the poor of their own parishes, they never rested till they had a commandment from your highness, that no man of what degree soever he were, should read the Bible in the time of God's service as they call it. As though the hearing of their Latin lies, and conjuring of water & salt, were rather the service of God, than the study of His most holy word, This was their diligence in setting forth the Bible at your highness commandment."

The Bishops, &c. oppose the Scriptures.

The zeal with which the late proclamation against Tyndale's and Coverdale's versions had been carried out is next adverted to, shewing how the letter of the king's orders had been even overstepped:—"But when your highness had devised a proclamation, for the burning of certain translations of the New Testament, they were so bold to burn *the whole Bible*, because they were of those men's translation."

After this, the proceedings relative to the making of a new translation are thus spoken of:—

"We heard say that they proffered your highness that if you would please to call in the Bible again, forasmuch as it was not faithfully translated in all parts, they would oversee it: and within seven years set it forth again. . . . Your bishops . . . if they might have gotten in the Bible for seven years, they would have trusted, that by that time, either your highness should have been dead, or the Bible forgotten; or else they themselves out of your highness' reach; so that you should not have had like power over them, as you have now."

Their unwillingness to set forth a version.

The writer next speaks of the Bible which had been overseen and perused at the king's command, by Bishops Tonstall and Heath:—"When your Majesty appointed two of them to overlook the translation of the Bible, they said, they had done your highness' commandment therein: yea they set their names thereunto. But when they saw the world somewhat like to wring on the other side; they denied it and said, they never meddled therewith: causing the printer to take out their names which were erst set before the Bible, to certify to all men that they had diligently perused it according as your highness had commanded."

These notices of events then recent, relative to the circulation of the Scriptures, are highly interesting. It is to be observed, that in this "supplication," facts are arranged without any regard to the actual order of time. The writer speaks at considerable length of the sufferings of the poor, through the conduct of the priests; and he earnestly entreats the aid of the king. He thus presses upon him the responsibility under which he was:—

"If you suffer Christ's poor members to be thus oppress, look for none other than the rightful judgment of God, for your negligence in your office and ministry. For the blood of all them that by your negligence shall perish, shall be required at your hands. Be merciful therefore unto yourself, and unto us your most obessant subjects. . . . Remember that your hour hairs are a token that nature maketh haste to absolve the course of your life."

The king's responsibility.

The king's end was probably much nearer than the writer of this supplication thought. He did not survive his proclamation for widely suppressing the Scriptures more than a few months; he died on the 28th of January, 1547, in the fifty-sixth year of his age, and the thirty-eighth of his reign. Thus the effects of that proclamation passed away in a very short time.

The death of Henry, Jan. 28, 1547.

It was now about one and twenty years since the first copies of the English New Testament in print had been circulated; the consequences of this had been momentous: the earnest desire after the knowledge of the revelation of God had been excited; and it would have been impossible to have thwarted it. Many would probably have suffered, for they had learned the value of the revelation of God, and that it is worth retaining at all hazards. Every effort had at first been made to crush the Scriptures in English; but, through the blessing of God, those efforts failed; the opposers afterwards lent a helping hand, and became, for a time, the instruments of their diffusion. At length, they again hindered the spread of God's word; but just when these hindrances were endeavoured to be greatly increased, the whole scene changed, and the restrictions vanished away. In tracing out these events, how much there is to manifest the overruling

power and grace of God in bringing such mighty results to pass, through the labours of two of His servants, WILLIAM TYNDALE and MYLES COVERDALE.

It is very evident, in reviewing the events of the preceding twenty years, that just as the Scriptures spread in England, so did the knowledge of that Gospel which had been so long obscured; namely, that God accounts sinners righteous for the sake of that work which Christ has finished; and that, through His blood, all who believe have forgiveness of sins as their present and continuing blessing.

IX.

REIGN OF EDWARD VI.—SCRIPTURES AGAIN CIRCULATED.

UNFAVOURABLE as the close of Henry's reign had appeared to the circulation of the Scriptures, it was the prelude to better things. The restraint which had been laid upon the Scriptures in English, by the suppression of Tyndale's and Coverdale's translations, must have been very effectual in withdrawing from ostensible circulation the greater part of the copies of the whole Bible which had been printed, and all those of the New Testament, as a separate volume; until, in the same year in which this restraint was imposed, Grafton printed an edition of the New Testament, according to the "Great Bible," to meet the demand for the word of God which might yet exist amongst the privileged classes.

Thus, at the commencement of the reign of Edward VI., the Scriptures were almost entirely withdrawn from circulation; the mass of the people were forbidden to read them; and one chapter, read by the priest every week, was the only permitted manner for the people at large to obtain any knowledge of the revelation of God.

It is to be observed, that whatever liberty had been granted at times, in the reign of Henry, to the preaching of the Gospel, no steps of any importance had been taken to get clear of the ritual of Rome. Even those who held any post in the established church (such as it then was), were thorough conformists, in action, to the services of the Roman Missal; every thing relating to the Pope's jurisdiction had been weeded out, but the book was essentially the same. Some practices, which were full of idolatry and superstition, had been abrogated; and a few attempts had been made towards the introduction of English prayers, in the stead of those in Latin. In fact, the state of things, at the close of Henry's reign, was such, that a retrogradation to the owning of the Pope's authority *seemed* much more probable, than a steady advance in the doctrine of the Reformation.

But still, much had been done. The silent testimony of the word of God had gone forth; and, although that word had again become a volume withheld from the many, yet the seed sown in their hearts could not be so easily uprooted. Results, in the following reign, manifested that the seed which had been thus already sown, had not been wasted.

It is to be observed, that frequently, educational habit leads men into inconsistencies of conduct which seem almost inexplicable. This is found to be the case even with those who make the profession of the name and the Gospel of Christ; and thus it is that the routine of a false system is adhered to, long after the system itself has been seen to be evil. This in part explains how, in the reign of Henry VIII., even those who wished to further the Gospel of Christ, continued the usage of ceremonies which, when analysed, are found to be utterly subversive of the true doctrine of the grace of God. Thus, in England, it was long before the use of a false service was really felt to be an evil thing. The questions which occupied the minds of those who thought about righteousness and peace with God, were those which related to individual salvation, far more than those which had to do with the rectitude, or the reverse, of any particular prayer, system, or ceremony. Let this be borne in mind; and we shall understand how gradually, even after the death of Henry, the external framework of Romanism was thrown aside.

At the accession of King Edward, the actual weight of government fell at the first upon his uncle, who was now created Duke of Somerset, and made Lord Protector. Somerset was an instrument in the hand of God, for carrying on the Reformation in England, very much in the same way in which Cromwell had been ten years before. Among the early acts of this reign, was the reversing of the restrictions which had been laid on the circulation and the reading of the Scriptures.

The knowledge of the Gospel accompanies the spread of the Scriptures.

State of things at the commencement of the reign of Edward VI.

Roman ritual combined with the Gospel.

Somerset, the Protector, a helper of the Reformation.

The Scriptures again permitted.

In May, 1547, there were certain injunctions drawn up; which, in the following September, were published, and circulated by the king's visitors, who were appointed to visit and to preach in every diocese of the kingdom. Amongst other things required by these injunctions, were the following:—

Injunctions
circulated,
of Sept., 1547.
Collier, v. 199.
Fox, b. 9, p. 5.

"Within three months after this visitation, the Bible of the larger volume in English, and within twelve months Erasmus, his Paraphrase on the Gospel was to be provided, and conveniently placed in the church for the use of the people," that they "might reverently, without any argument or contention, read and hear the same at such times as they listed, and not be inhibited therefrom by the parson and curate, but rather to be the more encouraged and provoked thereto."

"And that every ecclesiastical person under the degree of a bachelor of divinity, shall provide for himself the New Testament, in Latin and English, with Erasmus's Paraphrase. And that the bishops and their officers shall examine the parochial clergy in the study of Holy Scriptures."

The clergy were to "examine such as come to confession in Lent, whether they can repeat the Creed, the Lord's Prayer, and Ten Commandments, in English. And that unless they are thus far acquainted with the fundamentals of religion, they ought not to be admitted to the blessed sacrament of the altar."

"And that in the time of high mass, he that says or sings the same, shall read the Epistle and Gospel in English, and one chapter at matins, immediately after the lessons; and at even song, after Magnificat, one chapter of the Old Testament. And that when nine lessons are to be read in the church [sc. Latin lessons], three of them shall be omitted, with the responds; and at even song the responds, with all the memories [i. e. commemorations of persons deceased], shall be likewise omitted."

A form of "bidding" prayer was at the same time set forth, and prescribed to be used, the conclusion of it ran thus:—

"You shall pray for all them that be departed out of this world, in the faith of Christ, that they with us, and we with them, at the day of judgment, may rest both body and soul with Abraham, Isaac, and Jacob, in the kingdom of heaven."

These extracts from the instructions contain what was now ordered with regard to the word of God in English: they likewise shew how little had been done to innovate upon the service of Rome; in fact, the things which but a little while after were so strenuously and rightly condemned by the Homilies, were still in the most part remaining, only the light of the word of God was introduced amongst them: and this light soon began to manifest the darkness around.

Means taken
that the word
of God in Eng-
lish should be
known.

It seems probable from these injunctions that in the latter part of the preceding reign, the Bibles had been removed from some of the churches: and indeed, when they might no longer be freely read by the people, no good reason seems to have remained for their continuing where they had been so set; since their being placed there was for that object and no other. These injunctions put matters relative to the circulation of the Scriptures in precisely the same position as they had been in the year 1541; this, however, was added,—the reading of some portions of them in public, which had commenced when they were prohibited to be read by the people in general. In other respects also the greater part of the observances were retained which had been upheld in the preceding reign. It is true that in some places there were those who had a zeal for the truth of God which led them without any warrant from the government to destroy various emblems of idolatry. The cessation of persecution upon the Act of the Six Articles, may have emboldened them in these proceedings. Strype says, "From the beginning of King Edward's reign, hitherto, the old way of worship, and the rites and ceremonies continued as they had done in the former reign, without, or but small, variation:" the reason of this, he states to have been that the meeting of a Parliament was waited for before any such innovations should be made.

Boldness of
some re-
formers.

Strype, Mem.
Ecc. ii. 56.

It is probable that the copies of the "Great Bible," which had been printed between the years 1538 and 1541, were still undestroyed and preserved; for if this had not been the case, the injunctions could not have been complied with. No edition of the Bible was published in this reign previous to the year 1549, although in the year in which the injunctions were issued, an edition of the New Testament, English and Latin, was published; and in the following year several editions in English.

Copies of the
Bible yet in
existence.
Cotton's list.

The Paraphrase
of Erasmus on
the Gospels
completed Jan.
1548.
Queen Cath-
arine Parr
causes the
translation to
be made.

The Paraphrase of Erasmus upon the Gospels, which was enjoined to be procured within twelve months after the issuing of the injunctions, was not yet printed. It was, however, completed in the ensuing January. The translation of this paraphrase from the Latin had been in a great part executed before the death of Henry VIII., through the instrumentality of the queen, Catherine Parr, his last wife.

Myles Coverdale had been on the continent during the latter years of the reign of Henry: he appears

Coverdale

during the latter part of Henry's reign. His second exile, 1540.

His wanderings.

At Tübingen made D.D. His means of subsistence.

At Augsburg, May, 1545, Nuremberg, Oct. 1545.

Appointed minister at Bergzabern.

His marriage.

Strype, Mem. Ecc. iii. 346.

Hoker, Mem. Cov. p. 139.

Coverdale's return to England.

Appointed almoner to the Q. Dowager.

The queen's death, Sept. 1548.

Her funeral sermon preached by Coverdale. MS. Coll. of Arms. Mem. Cov. p. 141.

Parliament, Nov. 1547.

Act of the Six Articles repealed.

Other changes.

Circulation of the Scriptures.

to have returned to England after the seizure of the Bibles at Paris, and to have left it again either on the passing of the Act of the Six Articles, or else soon after; probably before the trouble of Barnes and his companions. Bale says that his return, on the accession of King Edward, was after an exile of seven years. The places of his abode during the time when he had thus become, for the second time, a voluntary exile from his native land, cannot be traced with any exactness; some of them are, however, known; and these shew that his was a very wandering life. It must indeed, in many respects, have resembled "the poor Apostle's life" of Tyndale, of which Frith made mention. One of the places at which he sojourned for some time was the University of Tübingen, where the degree of Doctor of Divinity was conferred upon him. He earned his livelihood during the time partly by teaching young children. It is not unlikely that some of his pupils were persons of more advanced age.

From the dates and places at which certain of his books were printed, while he was abroad, we may, I think, gather, that, in May, 1545, he was at Augsburg; and that, at the end of the following October, he was at Nuremberg. Where he had been, besides Tübingen, during the time preceding, does not appear.

His long residence in Germany had made him a complete master of the language; and thus, although no longer able to continue to preach to his own countrymen, he was not hindered from labouring as an evangelist abroad. He must have been occupied in this manner during some of his wanderings, for the Duke of Deux-Ponts presented him, in consequence, with the benefice of Bergzabern, in his duchy, three leagues south-west of Landau. This must have occurred during the latter part of his exile; for he is said to have retained it until the accession of Edward VI., when the persecution on account of the Six Articles having been stayed, he was able to return to England in safety.

He was now a married man. When he became so is uncertain—whether during his previous exile, or during this period of banishment: if the former, then most probably that circumstance alone sufficed to hinder him from being in England after the Act of the Six Articles was passed. His wife was born, it is said, "either in Germany or Denmark;" the latter, perhaps, is the country intended;* her name was Elizabeth. She was one of two sisters, of whom Johannes Macchabæus Alpinus, a Scotchman, holding a high situation in the employ of the King of Denmark, married the other. This makes it probable that Coverdale was himself married while in Denmark, which must have been, I believe, between the years 1531 and 1534. Very little is known of his wife, except that she was "a most sober, chaste, and godlike matrone," and that she was still alive while Coverdale was bishop of Exeter.

Coverdale must have returned to England very soon after the accession of King Edward. He returned, says Bale, "poor in this world, but rich in the grace of Christ." Soon after this, Catherine Parr, the Queen Dowager, who had married the king's uncle, Thomas, Lord Seymour of Sudely, appointed him her almoner. This it was, probably, that caused him to be connected with the translation of part of the second volume of the Paraphrase of Erasmus. The first volume of this was published in January, 1548. In the following September, the queen, who had patronized the work, died at the seat of her husband, Sudely Castle, in Gloucestershire. She was buried in the chapel belonging to Sudely Castle; and Coverdale preached her funeral sermon, warning the persons who were present, that none of the funeral ceremonies were performed with the view of benefiting the deceased queen; in order that in so doing, he might clearly avoid the Popish abuses which had universally prevailed. It is to be observed, that, as yet, the dead were prayed for in the services of the church; so that Coverdale, in boldly stating the truth on this subject, was going beyond what might be styled the existing state of the English Reformation.

In November, 1547, the Parliament and the Convocation both met, the latter on the 5th, the former on the preceding day. This Parliament enacted legally many of those things which the Protector had previously done by proclamation; for instance, the Act of the Six Articles was wholly repealed; all statutes for the punishment of Lollards were likewise repealed; as also was the act which had been passed in the preceding reign, by which the reading of the Scriptures was restricted. Thus there was now, not only legal permission for all to read the word of God without any hindrance, but likewise there was a repeal of those laws by which any might have been punished on account of the truth which they might learn. To the end of this reign, no restriction was imposed upon the use and diffusion of the Scriptures: editions multiplied; and the many things in which the rites of popery were thrown off, prove that the fruit of the circulation of the Scriptures was (through the blessing of God) abundantly ample. The instrument to whom the people of England were indebted for this blessing, was the king's uncle, the Protector Somerset.

* Strype says, "He lived long in Germany and Denmark; where he had a benefice, and married a sober woman, named Elizabeth, born in those parts." This is not very definite.

It was declared that the Lord's supper ought to be received according to the institution of Christ under both kinds, bread and wine, and likewise, that the priest ought not to receive alone, without the people.

The Convocation likewise, at the same time, agreed that the Lord's supper ought to be received under both kinds, and that priests might marry; the ground on which both these decisions rested was, the testimony of God in His word. The successive steps which were taken in the succeeding convocations by Cramer, Ridley, and others, in opposition to transubstantiation, the Latin service, and other ceremonies and doctrines of Rome, cannot be recounted here.

X.

OCCURRENCES CONNECTED WITH COVERDALE AND OTHERS, IN THE REIGN OF EDWARD VI.

OTHER matters of interest relative to Coverdale remain to be mentioned, as occurring in the reign of Edward VI. Many made an evil use of the liberty which was accorded them, of freely reading the word of God: this led to harsh measures towards certain of them. Those who received the reformed doctrines had yet to learn, both that the excision of heretics was not their province, and that varying judgments as to many points need not hinder the exercise of Christian love. Many are spoken of at this period as having given trouble from their holding, some Anabaptist,* and some Arian doctrines. Certain of the former were tried on the 27th of April, 1549, before Archbishop Cranmer, and others at St. Paul's; and on the Sunday after their next meeting, one of the said Anabaptists, named John Champneys, of Stratford-le-Bow, did penance at Paul's Cross, on which occasion Coverdale preached. This is the first intimation as to where he was after he had left Sudely Castle upon the death of Queen Catherine Parr.

The proceedings which were carried on in this reign, for reformation in religion, were, of course, unpopular with those who clung to "the old learning;" while, at the same time, such a thing as toleration appears never to have entered the minds of those who were in authority. These circumstances occasioned a great deal of commotion in England in the summer of 1549: insurrections broke out in various parts of the country, of which the most considerable was in Devonshire and Cornwall. This commenced in the month of June; soon after which, they sent their demands to the king, embodied in seven articles. To these a reply was sent in the king's name, which had, however, no effect in causing them to disperse, and they in return sent a supplication to the king. But although they took the place of suppliants, they were very far from thinking themselves to be merely such; for their articles are couched in a peculiarly dictatorial strain, and nothing would suffice them but a punctual compliance. The Lord Privy Seal, Lord Russell (afterwards Earl of Bedford), was sent against them; and he offering to receive their complaints, they gave him their demands, which were now increased to fifteen articles. They referred principally as before, to the re-establishment of popery, only now their demands were greater and more definite; they required that all ancient councils should be observed, that the law of the Six Articles should be re-enacted, that the Latin Mass should be restored, that all who would not worship the Sacrament should die as heretics, and other matters of a similar kind. Their tenth article is remarkable:—"We wil haue the Bible, and al books of Scripture in English, to be called in again. For we be informed that otherwise the clergy shal not of long time confound the heretics." This was an ingenuous confession, it shewed how ill all that which was of man's devising, and to which his heart so fondly clung, could bear the introduction of the light of God's pure word.

* It is right to state most explicitly, that those who are called by writers of this period "Anabaptists," are not to be confounded as regards either doctrine or practice with those Christians who now reject the doctrine of infant baptism.

If any ask, "What did the Anabaptists of this period hold?" It may suffice to refer such to the examination of the Anabaptists above mentioned. They held that "the elect sinned not, and could not sin; that they that be regenerate never fall away from godly love [this was a different doctrine from that

of the salvation of every justified person]; and that the elect have a right to take so much of the things of the world as may supply their necessities." That these were not misrepresentations, was proved by the confession and abjuration of John Champneys, above mentioned.

However, let the errors be grievous as they may, we no where in the New Testament find the church authorised to punish those who err, except in excluding them from the communion of God's people.

The Convocation.

The word of God misused.

Anabaptists and Arians. Anabaptists tried, April 27, 1549.

John Champneys does penance.

Coverdale preaches. Mem. Cov. p. 142.

Strype, Cran. p. 294.

Commotions in England. Summer 1549.

Devon and Cornwall. The demands of the rebels.

Lord Russell sent against them.

Farther demands of the rebels.

Their opposition to the Scripture.

Preachers sent to the West. Coverdale goes thither. Siege of Exeter. Rebels routed, Aug. 5, 1549.

Other measures were taken besides the Lords Russell and Gray having been sent against the rebels; various preachers were sent into the West on this occasion, but none seem to have shewn much willingness to undertake so dangerous a work, except Myles Coverdale. This was spoken of several years afterwards, as being greatly to his commendation.

The rebels, headed by Humphrey Arundel and Henry Bray, mayor of Bodmin, had laid siege to Exeter; and, after all attempts at a negotiation had failed, Lord Russell attacked and routed part of their men. This was in the latter part of July: the siege of Exeter had continued several weeks, and the inhabitants were nearly starved into a surrender. In spite of a partial repulse, the rebels continued their siege, which was ended by their being totally routed on the 5th of August, by a second attack of Lord Russell. Four thousand men were killed or taken prisoners: they had at this time maintained the siege for six weeks.

Coverdale having been sent into the West on this occasion, preached in various places; this was as much needed there as in any part of England, or perhaps more so. He preached a thanksgiving sermon after the victory at Exeter. The council had guaranteed to requite the preachers who undertook the service on which they were employed in this matter; accordingly, we find in the following year (July 20), a reward of forty pounds given to him from the king.

Where Coverdale was during the period which had elapsed after the victory at Exeter until the following July (almost a year) does not appear. He may have continued in the West for some considerable time, which is rendered probable from the date of the king's donation to him; or he may have gone abroad; which is rendered not improbable, from the fact of an edition of his Bible having been published this year (1550) which is said to have been printed at Zurich. If he were present himself at the place at which it was printed, he could not have remained until it was completed, which was not until the 16th of August, 1550. This edition of his Bible is clearly one of the two revisions which he mentioned in his sermon at Paul's Cross, in which he defended his version; and this circumstance makes it seem likely that he was himself present at the place where the printing was executed.*

An edition of Coverdale's Bible printed, 1550.

Coverdale a commissioner for examining heretics, Jan. 18, 1551. Van Paris condemned.

On the 18th of January, 1551, Coverdale is mentioned as one who was appointed a commissioner, with Cramer and others, for the searching out and examining of Anabaptists and other heretics. The powers given to these commissioners was very great. Under this commission, (the second of the kind which there had been in this reign,) an Arian, named George Van Paris, was condemned as an obstinate heretic: the warrant for his execution by burning was made out by the lord chancellor in April this year. It is needful to mention this circumstance, because Coverdale belonged to this commission; although it does not appear that he was concerned in the affair, and whether he acted at all as a commissioner cannot be ascertained. Arianism is a most awful and blasphemous heresy, nearly approaching to that of Socinianism (that resort of those who are too cowardly to avow themselves infidels); but that is no ground for the putting of such to death; and the deed is to be reprehended by whomsoever it be sanctioned.

Coverdale proposed as Bishop of Exeter. P. Martyr's commendation of Coverdale.

Coverdale was in favour at this time with the ruling powers.† He had been for some time spoken of as likely to succeed to the bishopric of Exeter: such a supposition was mentioned in June, 1550, by Peter Martyr, who highly commended Coverdale, expressing his opinion that nothing could tend more to the restoring of true religion in England, than for men such as Coverdale to be generally entrusted with the administration of the Church.

Hip. Vesyey matured to resign.

Vesyey, the bishop of Exeter at this time, was an old man who was commonly absent from his diocese, and who was altogether opposed to the Reformation. It was therefore looked on as sound policy to endeavour to induce him to resign. This was negotiated in some manner which does not seem very clear; the ground assigned in his resignation is that of old age and infirmities. Such measures as these gave an opportunity, throughout the reign of Edward VI., for rapacious courtiers to enrich themselves, by getting possession of the estates which had previously belonged to the various bishoprics. It was so in this case: for one of the arrangements of Vesyey's resignation was, that the alienation on his part of the property of the see would be connived at. The property of the see was pretty well reduced by these alienations; for whereas, in 1534, the estimated annual value of this bishopric was more than fifteen hundred pounds, it was now reduced to one-third part of that sum.

* A re-issue of this edition in 1553 had a new title page printed for it.

† The following notice of him occurs about this time:—
“On the 7th of March, 1551, Lord Wentworth, who had been

Lord Chamberlain to the king, was buried at Westminster in an honourable manner, and Coverdale preached the funeral sermon.”—Mem. Cov. p. 145.

Coverdale was nominated to the vacant see, August 14th, 1551. The next day the royal letters were directed to Archbishop Cranmer, informing him of the appointment, and desiring him to consecrate him. A delay, however, occurred: Coverdale was too poor to pay his "first fruits" to the king; he therefore had to wait at court in order to get himself excused this payment, and also to do homage on his appointment. He found, however, nothing but delays; and this apparently from secret hinderers of the Gospel, so that he was obliged at last to obtain the interference of Cranmer to help on the business. Cranmer accordingly wrote to Cecil, the secretary, for Coverdale, entreating that no delays might be made, and stating the need that there was of him in his diocese.

Coverdale's nomination, Aug. 14, 1551.

This apparently brought matters to a point, and he was consecrated on the 30th of August, by Archbishop Cranmer, assisted by Nicholas Ridley, bishop of London, and John Hodgkin, suffragan of Bedford. Scory was consecrated bishop of Rochester at the same time.

His consecration, Aug. 30, 1551.

A few days after, he received his license to preach, which was, in those days, needed even by Bishops; such a fear was there of popish doctrine being preached. On the 10th of September he also had a license for himself and Elizabeth his wife, with any five or six guests who might be with them, to eat flesh upon the days which had been appropriated to fasting or abstinence.

Coverdale's name occurs about this time in the king's commission, for revising and compiling the Ecclesiastical Laws. This commission is dated October 6, 1551: it is probable, however, that Coverdale was in his diocese, and so did not act upon the commission.

Coverdale appointed a Commissioner for revising Ecc. Laws. Coverdale's diligence.

As Bishop of Exeter, Coverdale's diligence has been highly commended; he was especially remarked for what was then so much needed,—frequent preaching. This he attended to upon every holyday, as well as lecturing, at some one of the many churches in Exeter, twice every week. His godliness and uprightness of life seem to have procured for him general respect; and farther, they may have commended the Gospel to the consciences of some of those who thus saw its fruits. His care over his own house was likewise highly commended; which indeed is a thing most needful in any one who has the care of the Church of God: "If a man know not how to rule his own house, *how shall he* take care of the church of God?" 1 Tim. iii. 5.

1 Tim. iii. 5.

He does not appear to have been skilful in civil or canon law; and thus, he was glad to procure the services of Dr. Robert Weston, to whom he committed the charge of his ecclesiastical jurisdiction.

Dr. Robt. Weston, his chancellor.

Coverdale, however, had enemies: and surely it must be so, according to the teaching of the Apostle: "Yea, all that will live godly in Christ Jesus shall suffer persecution." The grounds of objection to him were these: that he was a preacher of the Gospel, an enemy of papistry, and a married man. Many attempts were made by his enemies to bring him into some snare, but in vain: other attempts were likewise made to kill him by poison; but, through the merciful care of his God and Father, this was frustrated. The Lord had service for him yet; and he whom *He* preserves is safe, let Satan rage as he will. It is probable, that Coverdale continued mostly in his diocese, during the two years that he retained his episcopal function. The only thing which is known to have called him away, was his attendance in parliament: in this, as in other things, punctuality and diligence were his characteristics. The first assembling of parliament after he was made bishop of Exeter, was on January 23, 1552: this session continued until the dissolution on the 5th of April following. During this session, there were but two days on which he was absent. Another parliament met in March, 1553: it assembled on the first day of the month, and was prorogued on the last; from this Coverdale was absent but one day.

Coverdale's enemies. 2 Tim. iii. 12. Efforts of his enemies.

His attendance in Parliament.

This brings the narrative of the known events relative to Coverdale, down to the close of the reign of Edward VI.; a period at which (as we shall see), not only his circumstances were changed, but his liberty and life endangered.

To return to the circumstances relative to the circulation and translation of the Scriptures. It is not to be expected that, in a reign like that of Edward VI., many incidents would occur relative to this subject. The circulation of the Scriptures now went on smoothly and quietly, without being subject to those various fluctuations which had taken place in the preceding reign. The even course of the current caused its progress to be less marked, than had been the case when its surface was continually rippled.

Free circulation of the Scriptures in the reign of Edward.

Many editions of the Bible and New Testament were printed; some being reprints of Matthew's Bible, some of Cranmer's, or the "Great Bible," and some of Taverner's revision. Those who were in power were avowed favourers of the Gospel; and thus, of course, no attempts were made to abridge the free permission with regard to the Scriptures, which had been granted in the beginning of this reign. In this

Many editions.

Labours of
Gospellers.

time of quiet, there was much likewise done, through the labours of diligent Gospellers: and by the twofold testimony—the word of God in the hands of the people, and the preaching of the true Gospel—many souls were converted.

Some mention
of the duke of
Somerset.

The duke of Somerset has been already mentioned as having been, in the early part of the reign of his nephew, the principal instrument in altering the whole of that course of proceeding which had been adopted in the latter part of the reign of Henry VIII.

His actions in his high and perilous station of Lord Protector, do not belong to this place: it may suffice to say, that he shewed himself to be a favourer both of the Gospel and of those who preached it; and it was his endeavour, so far as he could, to appoint such men to be bishops as might be helpers forward of the truth.

His power of
short duration.

His power and authority were, however, but of short duration. He was much beloved by the people at large; but amongst the nobility there were many who envied his authority. In consequence of this, they took occasion a little after the various insurrections, in the year 1549, to accuse him of many things connected with the administration of affairs, and thus they succeeded in depriving him of his offices, and of a considerable portion of his property. The king was now almost entirely in the hands of Dudley, earl of Warwick (afterwards duke of Northumberland), who had principally exerted himself for the deprivation of Somerset. After this, the enemies of the Reformation seem to have taken courage, hoping that the deeds of Somerset would be as transient as his power had been short-lived. They likewise hoped that the earl of Warwick would exert himself to undo what the Protector had done.

The earl of
Warwick,

Collier, v. 373.

“Those who were averse to the Reformation made their court to the earl of Warwick, expecting his inclination lay for their purpose; but this nobleman, being more concerned for his own greatness than for any systems of religion, disappointed their hopes. He found the abetting the Reformation was the most effectual way to recommend him to the king. Thus he appeared in a new disguise, and appeared strongly in his master's sentiment.”

The Reforma-
tion continues.

Thus, although Somerset was no longer able to use his power and influence, the work of Reformation went on. It is true, that the chief power was in the hands of a wicked man, but still policy made him act as the king desired; and farther, the wholesale appropriations which the courtiers made of lands which had belonged to abbies or bishoprics, could only be kept up by an apparent zeal for the farther progress of Reformation.

Somerset a
prisoner.

After the duke of Somerset had been deprived by his enemies, who conspired against him, of his office of Protector, he was kept for a little while a prisoner in the Tower: his enemies, however, were unable to compass his death at this time; and, accordingly, he was set at liberty again. Two years afterwards, they appear to have been apprehensive lest he should recover his former station of Protector; and for that reason they concerted measures for his destruction. He was committed to the Tower, October the 16th, 1551, and on the first of the following December, he was tried in Westminster Hall. He was charged on several counts with high treason and felony. No evidence was brought against him except *written depositions*: the lords, who took the most prominent part in his trial, were his principal enemies; and yet so notoriously were the charges devoid of proof, that they could do no other than acquit him of the heavier charges of treason, although they convicted him of felony; this, however, was done without evidence which could warrant such a verdict. The people heard of his acquittal; and, without being aware that he was convicted on another charge, were loud in their acclamations: when, however, they knew the real state of the case, they gave full proof of their vexation.

Soon liberated.

He committed
to the Tower,
Oct. 16, 1551.

Tried, Dec. 1.

Convicted of
felony.

Beheaded, Jan.
22, 1552.

He remained a prisoner in the Tower until the 22nd of January, 1552, on which day he was beheaded upon Tower Hill. After having prayed, he addressed the people who were there assembled, reminding them of obedience to the laws, and speaking of his willingness to die. He afterwards spoke of the progress of the Reformation:—

Fox, book ix.

“Moreover, dearly beloved friends, there is yet somewhat that I must put you in mind of, as touching Christian Religion, which, so long as I was in authority, I always diligently set forth and furthered to my power. Neither do I repent me of my doings, but rejoice therein, sith that now the state of Christian Religion cometh most near unto the form and order of the Primitive Church. Which thing I esteem as a great benefit given of God, both unto you and me. Most heartily exhorting you all, that this which is most purely set forth among you, you will with like thankfulness accept and embrace, and set out the same in your living. Which thing, if you do not, without doubt greater mischief and calamity will follow.”

When he had proceeded thus far in his speech, there was a considerable disturbance among the people; and it was said that a messenger was bringing the king's pardon for the duke: this made them loud in

their vociferation and acclamations; but the duke, well knowing how fully his enemies had planned his destruction, beckoned to the people to be quiet, and then continued to speak to them. He informed them that they were mistaken in the thought of a pardon being sent him, and asked them to join with him in prayer for the king, to whom he said he had ever shewn himself to be a faithful and true subject, diligent in his affairs, and in seeking the common profit of the kingdom. To this the people heartily responded, exclaiming that this was most true. He then prayed for the king, and exhorted the people to obedience; after which he thus concluded his speech:—

“Moreover, forso much as heretofore I have had oftentimes affairs with divers men, & hard it is to please every man, therefore if there be any that hath been offended and injured by me, I most humbly require and ask him forgiveness, but especially Almighty God, whom throughout all my life I have most grievously offended; and all other whatsoever they be that have offended me, I do with my whole heart forgive them. Now I once again require you, dearly beloved in the Lord, that you will keep yourselves quiet and still, lest through your tumult you might trouble me. For albeit the spirit be willing and ready, the flesh is frail and wavering, and through your quietness I shall be much more quieter. Moreover, I desire you all to bear me witness that I die here in the faith of Jesus Christ; desiring you to help me with your prayers, that I may persevere constant in the same unto my life’s end.”

His dying profession.

After he had again prayed, he prepared himself with very great composure for execution; binding a handkerchief over his own face, and laying himself upon the block.

“Thus this most meek and gentle duke lying along and looking for the stroke, because his doublet covered his neck he was commanded to rise up and put it off; and then laying himself down again upon the block, and calling thrice upon the name of Jesus, saying, *Lord Jesus, save me!* as he was the third time repeating the same, even as the name of Jesus was in uttering, in a moment he was bereft both of head and life, and slept in the Lord Jesus, being taken away from all dangers & evils of this life, and resting now in the peace of God; in the preferment of whose truth and gospel he always shewed himself an excellent instrument and member, and therefore hath received the reward of his labours.”

Fox, book ix.

“Whatsoever his other vices and virtues were, this is certain, that his end (the Lord so working with him) was constant in Christ’s truth, as his life was before a great maintainer of the same.”

It is not a little remarkable that the two great instruments in setting forth the Scriptures to be read without danger, Cromwell and Somerset, should both have similarly suffered. The latter was by far the most unblemished as to his public administration of affairs, but Cromwell was placed in a yet more difficult position than that which Somerset afterwards held. Each, doubtless, was injured by ambition, and thus their devotedness to Christ and his glory was greatly hindered. Somerset had far greater opportunities than Cromwell for carrying on the work of Reformation, and it must be granted that he used them: if the means to which he resorted were not always such as can now be approved, it must ever be borne in mind that, although in some it is more discernible than in others, the work and service of every saint on earth is hindered and marred by imperfections. The only ground which either Somerset or Cromwell could take before God is that upon which alone any will join that innumerable multitude out of every tongue, who shall be gathered before the throne, namely, *the blood of the Lamb*, the unfailing resource provided by God for sinners.

Cromwell and Somerset.

Although there was, in this reign, perfect liberty as regards the use and circulation of the Scriptures, yet it is not a little remarkable, that no new translation or recension was published.* This shews, I think, that the proceedings in 1542 in the convocation, however much helped on by Cranmer, in the hope that a translation might be produced to which objections could not well be made by those who were popishly inclined, did in no way prove that he much objected to the version or revision then in use, which commonly bears his name. Throughout the reign of Edward, this was the version publicly used in the parish churches; and, indeed, the Psalms taken from it are, even at the present day, read in the services of the Established Church.

No new version made in the reign of Edward.

There appears, however, to have been a project for a new translation of the Bible into English, in which it is said that Martin Bucer was principally to have aided. Bucer and Paulus Fagius had been invited into England by the Protector Somerset, and Cranmer; after their arrival, they were appointed to be professors at Cambridge, the former of divinity, the latter of Hebrew. They had arrived in England in April, 1549, and for about three months had been Cranmer’s guests. It was apparently during this interval

Project for a new translation.

Bucer and Fagius arrive in England, April, 1549.

* The Bible published by Beck, can scarcely be called a new recension, for it is almost the same as Matthew’s Bible.

that the idea struck Crammer that these two learned foreigners might be fitly employed in making a revision of the English Bible.

Strype's *Cran.*
281.
Intended to be
employed as
translators.

"As it had been a great while his pious and most earnest desire, that the holy Bible should come abroad in the greatest exactness and true agreement with the original text, so he laid this work upon these two learned men. First, that they should give a clear, plain, and succinct interpretation of the Scripture, according to the propriety of the language. And, secondly, illustrate difficult and obscure places, and reconcile those that seemed repugnant to one another. And it was his will and advice, that to this end and purpose their public readings should tend. This pious and good work, by the Archbishop assigned to them, they most gladly and readily undertook. For their more regular carrying on this business, they allotted to each other, by consent, their distinct tasks. Fagius, because his talent lay in the Hebrew learning, was to undertake the Old Testament; and Bucer the New."

Both taken ill.

This proposed arrangement was presently frustrated by the illness with which both Fagius and Bucer were seized. The former wished, if possible, to get to Cambridge, to commence, if he could, his appointed lectures; he hoped, likewise, that the change thither might benefit his health. He left Bucer behind him, still sick, and unable to travel; Fagius, continuing ill, earnestly wished to be joined at Cambridge by Bucer, who arrived on the 5th November, 1549. Ten days after this, Fagius fell asleep in Christ, aged forty-five years: this event caused great sorrow to "all pious men that wished well to religion."

Fagius dies,
Nov. 15, 1549.

Tremellius
succeeds him.

Upon the death of Fagius, he was succeeded as Hebrew professor by Immanuel Tremellius, who probably would have had that portion of the work which had been appointed to his predecessor, if the scheme of this translation had gone forward.

Bucer's death,
Feb. 1551.

This, however, was prevented by the death of Bucer, which took place in the end of February, 1551; his loss was much felt by the Reformed in England, to whom he had been of great service, as regarded the defence and confirmation of the Gospel of Christ.*

We do not know, very exactly, the particulars of the plan, according to which the proposed translation or revision was to have been executed; it is probable, however, that Bucer and Fagius would have had much aid from English scholars, as to the more accurate manner of expressing the originals according to the idiom of our language; otherwise, it is probable, that however learned their version might have been, it would be one but little fitted for the use of mere English readers.

Before concluding all mention of Bucer, it is to be observed, that England had, for several years before, been immediately benefited by his services. The Argentine English Psalter, published in 1530, was a translation from his Latin Version; it is not impossible that this fact may have suggested the idea of a revision of the whole of the English translation in which he was to be engaged.

Sir J. Cheek
translates part
of the New
Testament.

During some part of this reign, Sir John Cheek (the king's Greek preceptor) executed a version of a part, at least, of the New Testament. This, if completed, would probably have been published; but it is not unlikely that it may have been begun towards the end of the reign, and thus discontinued in consequence of the change of events relative to religion and the Reformation. The following verse is given by Lewis, as a specimen of Sir John Cheek's manuscript version:—"When Jesus was boorn in Bethlem a citi of Juri in King Herood's daies, lo then the Wisards cam fro these parties." Lewis says, "He has many other such peculiarities, as *toller*, for *publicane*, &c." Perhaps this version was never intended for publication, but merely executed for private use.

Matt. ii. 1.

Copies in
circulation.

Having thus concluded an account of the events of this reign, relative either to the translation or the diffusion of the Scriptures in English, together with briefly noticing the instruments by whom these objects were principally effected; it will be well to give a general estimate of the probable number of copies of the Scriptures, which were in circulation at the close of this reign.†

Twenty-five
editions of the
New Test.
700,000 copies.

The New Testament was printed in the very first year, and very frequently in those which succeeded; some of these editions were of the translation of Tyndale, some according to the "Great Bible," some few Coverdale's version. The number of these editions amounts together to at least *twenty-five*; so that, perhaps, it would not be too high an estimate, if we regard them to have together comprised *seventy-five thousand copies*. The editions of the Bible varied as to the text, just in the same manner as did

* The friends of the Reformation showed what honour was in their power to both Fagius and Bucer in their burial; a few years afterwards, however, they were disinterred, and their bodies burned, as being those of heretics. It was but a weak and foolish triumph of the restorers of popery, in the days of Mary, thus to attack the bodies of the dead; yet it was a very honourable testimony to those whose remains were thus treated.

† In the estimate given, nothing has been mentioned except what has been and is commonly acknowledged to have been published: how far the editions have been understated as to number and variety, by Dr. Cotton, &c. it is not easy to say, but probably *many* editions have not been, notwithstanding the diligence and ability of Dr. Cotton in this pursuit, properly noticed.

those of the New Testament; the first of these was printed in the year 1549, in which year there were also several other editions. The total number of impressions in the reign of Edward was at least *thirteen*, containing probably together more than *thirty thousand* copies: besides these, there were various editions of separate books of Scripture; and likewise it is to be remembered that at least twelve thousand copies of the "Great Bible" were in existence, and probably in use. At the close of the reign of Edward (July 6th, 1553), there were in circulation and use in England, at least *one hundred and seventeen thousand copies* of the whole Bible or the New Testament in English; including those used in the parish churches.

Thirteen editions of the Bible, 30,000 copies.

117,000 copies at the close of Edward's reign, July 6, 1553.

Little need be said here of the effects which resulted from this diffusion of truth; when the copies of the Scriptures were few and forbidden, results might be marked with comparative ease; not so when the word of God was so widely diffused, and the working of the Spirit of God was bringing it to so many hearts with quickening power. The occurrences of the reign of Mary give ample proof of the working of the truth of God during the time of quiet which had preceded.

XL.

THE REIGN OF MARY.—RESTORATION OF ROMANISM.—SUFFERINGS OF REFORMERS.—PARTICULARS RELATIVE TO ROGERS AND COVERDALE.

THE death of Edward VI., on the 6th of July, 1553, immediately changed the whole scene. The liberty of the circulation of the word of God, and that of the preaching of the Gospel, were no longer continued. It is probable that the attempts which were made by ambitious and designing men to hinder the accession of Queen Mary, had no inconsiderable sway in prejudicing her mind yet more than it had been before against those who held the Reformed doctrines. Mary very soon declared her dislike of all the changes, with regard to religion, which had taken place. One of the first overt acts against the spread of Reformed doctrine was the prohibition of any to preach unless they were particularly licensed by the queen so to do; at the same time the Scriptures were forbidden to be read in the churches.

Edward's death, July 6, 1553. Its consequences. Mary's accession and conduct.

Prohibition to preach.

A circumstance had occurred, just at this time, which led to the publication of this restriction. Gilbert Bourne, one of the canons of St. Paul's (afterwards bishop of Bath and Wells), who was strongly attached to the Popish doctrines, and to those who upheld them, was appointed (probably by those now in power) to preach at Paul's Cross. In his sermon, he largely justified Bonner, who was present; and he spoke of the harsh usage which he had really received in the preceding reign. The auditors, offended at the praise which they heard so bestowed upon Bonner, interrupted the preacher, telling him that the doctrine preached by Bonner was most abominable. The tumult increased, until at length some zealots sought to pull the preacher down from the pulpit: at this crisis, John Bradford, a prebendary of St. Paul's, and a faithful preacher of Christ, was requested by Bourne's brother to appease the people if possible. This he sought to do, by setting before them the duty of obedience to "the powers that be," as the ordinance of God: and this was effectual in causing the greater part of the multitude to disperse. Bourne, however, continued in fear (a dagger having been thrown at him in some part of the tumult); he therefore requested Bradford not to leave him until he should be in safety. Accordingly, Bradford and John Rogers (whose name has been already mentioned in this account as the editor of Matthew's Bible) guarded him until he was safely sheltered. The same afternoon Bradford preached in Bow Church, where he again reproved the people for the insubordination and sedition which they had just manifested.

Aug. 13, 1553. Bourne's sermon at Paul's Cross. Fox, iii, 14, 233.

A disturbance. Bradford interferes.

The date assigned to these occurrences at Paul's Cross is the thirteenth of August, 1553; and, on the next day, the restrictions which have just been mentioned, were commanded to be published. The Lord Mayor and the Recorder of London were directed to state to the Common Council that the queen had informed them, on the twelfth of the month, of the substance of the restrictions, both with regard to preaching, and to the diffusion of the Scriptures. The calling of the Common Council, to which this statement was to be made, was avowedly in consequence of the tumult at Paul's Cross. The ante-dating of the restriction, so as to make it seem to have been issued previous to this affair, was either done to make it appear that the queen was not desirous of paying too much attention to what had passed, and that she was not acting upon that provocation;—or else, the date may have been the true one: only an opportunity had to be waited for, which might seem a fit occasion for making it public.

Publication of the restrictions in preaching Aug. 14, 1553.

To prove that this proclamation against preaching and publicly reading the Scriptures was illegal, and so

This restriction wholly illegal.

far invalid, would be sufficiently easy: however, it was acted upon, and thus it comes under notice here. Rogers and Bradford found but little favour with the queen: it may be, she was offended that their preaching should be so much more influential over the minds and conduct of the people, than was that of the preacher of whom she approved. On the sixteenth of August (only three days after the tumult) Bradford was committed to the Tower, and Rogers commanded to restrain himself to his own house, "without having any conference with any other than those of his own household."

Thus the queen was resolved that if no attention were given to her preachers, no others should be listened to. By far the greater part of the clergy obeyed this order, while those who had been much marked as friends of the Reformation, were either committed to prison, or else restrained to their own houses. Those who had been in any way concerned in the setting up of the Lady Jane as queen, were sufficiently obnoxious on that account; while those who were not involved in that affair, were troubled upon real or pretended grounds. Those who were Romishly affected (however they might have previously complied with the steps which had been taken for the carrying on of the Reformation) now shewed themselves ready even to anticipate the queen's will; they set up the altars which had been removed, and again officiated in the Latin service of the Mass.

Cranmer, Ridley, Hooper, and others of the bishops, were committed to prison: others were deprived of their bishoprics on various grounds, while their places were supplied by those who might, from their attachment to Romanism, be regarded as sure to comply with the queen's will. Gardiner was again placed in the see of Winchester, of which he had been deprived; and Bonner was a second time similarly put in possession of the bishopric of London. The common grounds on which the prelates who favoured the Reformation were ejected, were either—of their being married men, or else their being in possession of bishoprics of which some Romish prelates had been deprived during the previous reign. Many finding that there was no liberty in England for the profession of the Gospel, sought a refuge on the continent; while some few, at the peril of their lives (as the events proved), continued to preach to the people in various parts of England, as they might find opportunity. One of those who so remained in England was John Harley, who had been made bishop of Hereford but a little while before the death of King Edward; and having been deprived of his bishopric on the ground of his being married, he continued in England preaching when and where he could, being frequently concealed in woods and similar places, and died at length "like a banished man in his own country." This conclusion of his labours was not until the last year of the reign of Mary, when he had seen enough to shew him the resolute opposition of the Romanists to all who favoured the Reformation.

The latter half of the year 1553, and the whole of the following year, were spent by those in power in doing what they could diligently to eradicate all that had been sown of the seed of the Reformation. The prisons were crowded with those who had been active in the setting forth of the Gospel, and who had thus opposed the whole system of Rome. It does not appear that any particular measures were taken to suppress the Scriptures; indeed, *that* might be deemed a hopeless task, the copies in circulation were now so numerous. The attempts which were made, were rather directed to the expulsion from England of all those doctrines concerning the Gospel which had been learned from the Scriptures.

Amongst the sufferers and exiles in this reign, we find two who had been peculiarly prominent in publishing and translating the Scriptures into English; namely, John Rogers and Myles Coverdale.

Rogers, about the time of the publication of Matthew's Bible, took a wife; which was, no doubt in a great measure, the reason of his quitting England when the Act of the Six Articles was passed. Upon this he went to Wittenberg, where he was appointed to the charge of a congregation: for this he was well qualified, as having not only the needful gifts from God to fit him spiritually for the work, but likewise being so well acquainted with the German language, that his being an Englishman was no impediment to his preaching. There he remained, until the death of King Henry VIII. emboldened the exiles to return; which they did with the more confidence, seeing how fully the duke of Somerset was bent upon providing, so far as in him lay, that the word of God and the Gospel should be unhindered. Hereupon Rogers returned to England, leaving behind him the competent maintenance which he had in Saxony, in order that he might preach the Gospel of Christ in his own country, without any certainty concerning temporal things. He thus laboured diligently for some years: at length Ridley, when he was bishop of London, gave him a prebend in St. Paul's, and the Doan and Chapter chose him to lecture on divinity in the cathedral. His parochial charge was at this time the vicarage of the parish of St. Sepulchre.

There he continued until the accession of Queen Mary; when he, preaching at Paul's Cross, earnestly

Bradford committed to the Tower. Rogers restrained to his own house, Aug. 16.

The Mass, &c. restored.

Several Bishops imprisoned and deprived.

Romish bishops restored.

Many leave England.

Some preachers remain.

Bp. Harley.

Efforts to restore Romanism.

No attempt apparently to destroy the Scriptures.

Some account of Rogers. His marriage, 1557.

Quits England, 1539.

At Wittenberg till the death of Henry, 1547.

His return to England.

He preaches.

Made prebend of St. Paul's, Divinity lecturer. Vicar of St. Sepulchre's.

exhorted his auditors to continue in the profession of the faith of Christ's Gospel. This sermon gave offence to the court, and he was summoned on account of it before the privy council. For the time he was discharged, until a little while after, when the queen had prohibited preaching, and the tumult had arisen about Bourne's sermon, he was again summoned before the council (August 16th, 1553); and then (as has been related) he was required to remain as a prisoner in his own house. He had now the opportunity of escaping if he would, but the obligation under which he was placed, as having been commanded by the council, as well as other causes, restrained him. He remained thus as a prisoner in his own house for several months, and then was sent by Bishop Bonner to Newgate.

Preaches at Paul's Cross after Mary's accession.

Imprisoned in his own house, Aug. 16, 1553. Sent to Newgate.

In order that the bishops and other prominent persons, who were friends to the Reformation, might be under the power of the council, they were, summoned soon after the accession of Mary. Thus, on the 22nd of August, 1553, Coverdale and Hooper, bishop of Gloucester, were both of them ordered to repair to court without delay, where they were to attend the pleasure of the council. Accordingly, on the 26th Hooper appeared, and on the 31st Coverdale did the same. It is probable that the longer period between the summons and the appearance of Coverdale, than there was in the case of Hooper, was owing to his being absent in his diocese.

Bishops Coverdale and Hooper summoned before the council, Aug. 22, 1553.

On the 1st of September, Hooper and Coverdale again appeared before the council; the former was committed a prisoner to the Fleet, and the latter was commanded to attend the pleasure of the Lords of the council. It is probable that he gave security for his appearance when summoned, and that this was deemed sufficient. It is to be observed that the systematic persecution of this reign did not commence for a considerable time; indeed as yet there were no laws enacted, which would authorise such a mode of procedure. Any of the bishops who were possessed of sees from which others had been ejected, were now in their turn deprived. Coverdale had his bishopric taken away from him on this ground; for although his predecessor had resigned, yet it was said that he had done this from intimidation.

Hooper sent to the Fleet, Sept. 1, 1553.

Coverdale deprived of his bishopric.

Meeting of Parliament and the Convocation, Oct. 1553.

The "real presence" discussed.

In October, the Parliament and the Convocation met. In the former of these, measures were taken for the restoration of every thing connected with the worship permitted by law, to much the same state in which it had been in the latter part of the reign of Henry VIII. In the Convocation, a proposition was made that the whole of the lower house should subscribe certain articles, of which one asserted the Romish doctrine of the "real presence" in the Lord's Supper. This doctrine had gradually been relinquished during the reign of Edward VI.; Ridley was convinced that it was not supported by the testimony of God in His word; and after he had suggested his doubts, Cranmer was induced to examine the subject, and he too, arrived at a negative conclusion. Latimer soon after accorded with them in judgment. The opposition to the Romish doctrine continued to spread just in proportion as the Gospel was known; so that at the accession of Mary the number was considerable of those who had on this subject renounced the Romish dogma.

Weston, the prolocutor of the Convocation, in proposing the recognition of the Romish doctrine on this subject, made a deliberate attack upon the Reformation. The whole of the lower house of Convocation were fully disposed (with the exception of six persons) to subscribe the article proposed. John Philpot, archdeacon of Winchester, one of the six who maintained on this point the reformed doctrine, requested the prolocutor that the matter might be considered and debated, instead of the whole house subscribing without consideration. He desired farther, that if a disputation were held on the subject, Bishop Ridley and John Rogers, together with a few others on the same side, might be allowed to take a part in it, as well as the six dissentients of that house.

The Reformation attacked.

All but Six subscribers.

Archdeacon Philpot opposes.

The former part of this request, namely, that there might be a disputation, was acceded to, the other was not allowed. The disputation lasted, accordingly, several days, but as might be expected, no benefit really resulted from it; to overcome in argument is a very different thing from conviction being brought to the conscience by the power of the Holy Ghost. One thing, however, was fully proved, namely, how earnestly the doctrines of Rome were held and pressed by many who had pretended to conform to all the changes adopted in the days of King Edward. Philpot and his coadjutors, although the truth was on their side, argued in vain; their adversaries were resolved to crush them by some means or other. In consequence of what passed in the Convocation house, Philpot was committed to the King's Bench prison; there he remained (after having been once examined before Gardiner, his diocesan) for a considerable time after that of which I am speaking, until the second of October, 1555, when he was examined before the queen's commissioners, who sent him to Bonner's coal-house, where other prisoners were confined. He was repeatedly examined before Bonner and others; and in these examinations Christ fulfilled unto him His gracious promise, "I will give you a mouth and wisdom which none of your adversaries shall be able to

A disputation

Philpot sent to the King's Bench.

Examined before the Commissioners, Oct. 2, 1555. Before Bonner. Luke xxi. 15.

Quod Spiritus
est Vicarius
Christi in
terra."
Philpot
burned, Dec.
18, 1555.

The Lady Jane,
Lord Guild-
ford Dudley,
and Cranmer
tried, Nov.
1553.

Disputation on
the Lord's
Supper at
Oxford,
April 14, 1554.
Cranmer,
Ridley, and
Latimer sent
thither.

Articles dis-
puted.
Fox, iii. 36.

Cranmer and
Ridley dispute.
Latimer's
written state-
ment.

All three con-
demned as
heretics.
April 20, 1554.

Their replies to
the sentence.

gainsay nor resist." In consequence of his confession of Christ, he was condemned as a heretic: one of the grounds of accusation against him was very remarkable; a sentence of Bernard's was found written in his Bible, importing that *the Spirit is the vicar of Christ upon earth*. This was deemed an heretical statement, and thus Bernard (and constructively our Lord himself—see John xiv.—xvi.) was condemned with Philpot. He was burned, December 18th, 1555.

In November, 1553, the Lady Jane and her husband were tried for high treason: as was also Archbishop Cranmer. This was not a little harsh; for although he had acknowledged Jane as queen, yet he was far less implicated in the matter than were many others who were freely pardoned by Mary: it is not to be doubted that reasons connected with religion led to his being selected for trial.

In the spring of the following year it was determined, for the better establishing of the Romish doctrine of the Lord's Supper, that a solemn disputation should be held on the subject at Oxford; not, let it be observed, for the inquiring what the true doctrine in the matter is, but in order to triumph over those who were already in the power of their adversaries. Cranmer, although attainted of treason, was to be sent to Oxford to dispute, and with him Ridley and Latimer. A deputation was sent from Cambridge to take a part in the contest; so that the conclusion might appear to be the determination of both Universities.

The disputation commenced on the 14th of April, 1554, the points were three:—

"I. Whether the natural body of Christ be present in the Sacrament, after the words spoken by the priest, or no?

"II. Whether in the Sacrament, after the words of consecration, any other substance do remain than the substance of the body and blood of Christ?

"III. Whether the Mass be a sacrifice propitiatory for the sins of the quick and the dead?"

The two former of these articles were questions in which much of the important truth of God was concerned; but as to the third, the very substance and essence of the Gospel was at stake; the finished work of Christ to which the Holy Ghost bears witness was set at nought, and the sacrifice of Christ was made like unto the oft-repeated offerings of the Mosaic law.

Against the first and second of these especially, Cranmer and Ridley held much and long contention; Latimer, because of his age and infirmities, refused to dispute: he gave in a written statement in answer to the articles, in which he briefly and solidly refuted them from Scripture. He was, however, led into some discussion, in the course of which his adversaries actually tried to confound him by appealing from the Latin version to the Greek original (of which Latimer was ignorant), and in doing so *falsely* affirmed that passages were other than they really are. Truly this was handling the word of God deceitfully!*

Of course the three advocates for the truth were condemned as heretics; this was on the 20th of April, 1554. The Romish party by dint of numbers and authority claimed a triumphant victory over the three prisoners (one of them being already under sentence of death), against whom they had contended in the disputation.

After Dr. Weston had, in St. Mary's church, solemnly condemned them, their fautors, and patrons, they each gave a brief reply:—

Cranmer.—"From this your judgment and sentence, I appeal to the just judgment of God Almighty, trusting to be present with Him in heaven, for whose presence in the altar I am thus condemned."

* The sufficiency of the word of God, as applied by the Spirit, to meet the exigencies of Christians has been so often opposed that it will be fitting to give a small portion of Latimer's disputation: it shows how the opposers of the scripture seek to pervert it to their own ends. Latimer, when asked the meaning of *ἀγάπη*, replied, "I understand no Greek; yet I think it meaneth charity." Upon this his opponents seem to have thought that they might practise as they pleased upon Latimer's ignorance; Dr. Weston asked presently after,— "Will you have all things done that Christ did then [in the institution of the Lord's Supper]. . . And where find you, I pray you, that a woman should receive the sacrament?" To this Latimer replied—"Will you give me leave to turn my book? I find it in the 11th chap. to the Corinthians. I trow these be his words—*Probet autem seipsum homo*, &c. I pray you, good master, which gender is *homo*?" Weston thus pressed, replied truly enough—"Marry, the common gender." This seemed to be a concession of point at issue,

but Cole interposed, saying—"It is in the Greek *ὁ ἄνθρωπος*." His object in saying this is not very apparent; it may be that he ignorantly thought the masculine article, which he quoted (which is not really in the Greek), proved the point against Latimer. Harpsfield now interposed, making a false allegation, which was much more to the purpose; he boldly uttered this deliberate untruth, "It is *ἀνὴρ*, that is *vir*." To this impudent falsehood Latimer simply and sufficiently replied, "It is in my book of Erasmus's translation, *Probet seipsum nemo*." They dared not allege that Erasmus had erred in his version, they only quibbled about the word *seipsum* being of the masculine gender.

The self-same argument, that the Scripture does not speak of women receiving the Lord's Supper, has often been brought forward by ignorant cavillers in more recent times; but it is probable that it has rarely been supported in so unprincipled a manner.

Ridley.—"Although I be not of your company, yet doubt I not but my name is written in another place, whither this sentence will send us sooner, than we should, by the course of nature, have come."

Latimer.—"I thank God most heartily, that He hath prolonged my life to this end, that I may in this case glorify God by that kind of death."

The Protestants had regarded the Oxford disputation with great interest, judging that it might serve as an indication of the treatment which they might expect: they looked upon the three advocates for the truth as being the representatives of all the Gospellers; and when they heard of the unfairness with which the dispute was conducted, and the consequent condemnation of the prisoners, they read the history of their own treatment.

In the following month (May) it was reported that a similar discussion was to take place at Cambridge, in which John Bradford, John Rogers, Laurence Saunders, and others of the Protestant prisoners were to be opposed and condemned, as their brethren had been at Oxford. In consequence of this, a declaration was drawn up by Bradford and Saunders, and signed by them and several other prisoners. They state that they do not refuse to dispute, but they would only do it in writing; for this, their determination, they give various reasons. They speak of their readiness to maintain the truth by any death which might be adjudged to them; at the same time earnestly disclaiming every thing which might seem like rebellion against the Queen or her authority. Then they set forth a statement of the Christian doctrine which they had received and taught; they declare their belief in the paramount authority of Scripture; that none can be the true church which does not listen to Scripture; they acknowledge various creeds and confessions as containing sound doctrine; and, in the fourth place, they declare very fully what they believed respecting the vital point of justification:—

A similar discussion proposed at Cambridge.

A statement signed by certain of the prisoners, May 8, 1554.

The doctrine they held.

"We believe and confess, concerning justification, that as it comes only from God's mercy, through Christ, so it is perceived and had of none which be of years of discretion, otherwise than by faith only: which faith is not an opinion, but a certain persuasion wrought by the Holy Ghost in the mind and heart of man; wherethrough, as the mind is illuminated, so the heart is supplied to submit itself to the will of God unfeignedly, and so sheweth forth an inherent righteousness; which is to be discerned in the article of justification, from the righteousness with which God endueth us withal, justifying us, although inseparably they go together. And thus we do not for curiosity or contention sake, but for conscience' sake, that it might be quiet, which it never can be, if we confound without distinction *forgiveness of sins* and *Christ's justice imputed to us*, with *regeneration* and *INHERENT righteousness*. By this we disallow Papistical doctrine of free-will, of works of supererogation, of merits, of the necessity of auricular confession, and satisfaction to Godwards."

Justification by faith only.

It is evident that by "*inherent righteousness*" is here meant what might be now more simply understood by the term "*infused righteousness*;" the distinction between our being justified and our being regenerate (although they ever go together) is, as they state, most important as regards the *conscience*.

After this they speak of other points of doctrine, including the articles of the Oxford disputation; they conclude with praying for the Queen, and promising submission and obedience, to which they exhort all; and "where they cannot obey, but [i. e. unless] they must disobey God, there to submit themselves with all patience and humility, to suffer as the will and pleasure of the higher powers shall adjudge." This declaration was dated the 8th of May, 1554. It was signed by several of the most prominent upholders of the Reformation, namely:—"Robert Menaven, *alias* Robert Ferrar; Rowland Taylor; John Philpot; John Bradford; John Wigorn; & Glou. Episcopus, *alias* John Hooper; Edward Crome; John Rogers; Laurence Saunders; Edmund Lawrence; F. P., T. M." Besides these, who were prisoners in the King's Bench, the Fleet, the Marshalsea, and Newgate, there was the following subscription:—"To these things abovesaid, do I, Myles Coverdale, late of Exon, consent and agree, with these mine afflicted brethren being prisoners, mine own hand." It does not appear that Coverdale had been actually put in prison; and it is very probable that he it was who conveyed this declaration from one to another amongst those by whom it was signed.

Obedience to "the powers that be."

Signatures.

Coverdale's subscription.

In the course of this year, the queen was married to Philip of Spain (July 25th). Cardinal Pole came as legate from the Pope into England, and the realm was "reconciled" to the see of Rome (Nov. 30); and thus the whole of the system of Romanism was formally re-established.

The queen's marriage, July 25, 1553. Pole "reconciles" the realm, Nov. 30.

Early in the ensuing year (1553), measures were taken for punishing some of those who were already in prison as heretics. This probably was intended to be done by way of example; and, therefore, a few of those whose opposition to the Romish rule and doctrine had been most marked were selected as victims.

It is unlikely that any of the persecutors thought that the constancy of the Gospellers would furnish so vast a number of sufferers.

John Rogers,
the first martyr
in Mary's
reign.

Brought before
Gardiner,
Jan. 22.
Fox, iii. 98.
Examined.

Condemned,
Jan. 29.

The first of that band who sealed their testimony for the doctrine of Christ by their death, was John Rogers, of whom previous mention has often been made. He remained a prisoner, at first in his own house, and afterwards at Newgate, from the 16th of August, 1553, until the 22nd of January, 1555; when he was brought, together with other preachers, before Gardiner, bishop of Winchester, the lord chancellor, in the church of St. Mary Overy, Southwark. Here he was examined upon numerous points of doctrine, and many endeavours were made to induce him to submit himself to the authority of the papal church. One of the charges against him was his being married, which he had been for eighteen years. He was again and again called on to answer to the interrogatories of the bishop on the following days: one of the things principally insisted on was, of course, the "real presence" in the Lord's supper. On these same days, Bishop Hooper and others were likewise examined. On the 29th of January, Rogers and Hooper were condemned by Gardiner as obstinate heretics, and delivered over to the secular power to be punished, "to the extirpation, terror, and confusion of the heretics;" and yet (according to the form) the rigour was directed not to be too extreme—as if burning men alive was not proceeding to extremities.

After Rogers and Hooper were thus condemned, Gardiner declared them to be under the sentence of the greater curse, denouncing the same against all who should eat, drink, aid, or have any communication with them. To this Rogers replied:

His reply to
his sentence.

"Well, my lord, here I stand before God and you, and all this honourable audience, and take Him to witness, that I never wittingly or willingly taught any false doctrine; and therefore have I a good Conscience before God and all good men. I am sure that you and I shall come before a Judge that is righteous, before whom I shall be as good a man as you: as I nothing doubt but that I shall be found there a true member of the true Catholic Church of Christ, and everlastingly saved. And as for your false Church, ye need not to excommunicate me forth of it. I have not been in it these twenty years, the Lord be thanked therefore.

"But now ye have done what ye can, my lord, I pray you yet grant me one thing.

"Gardiner—What is that?

His wife for-
bidden to come
to him.

"Rogers—That my wife, being a stranger, may come and speak with me so long as I live. For she hath ten children which are hers and mine, and somewhat I would counsel her, what were best for her to do.

"Gardiner—No. She is not thy wife.

"Rogers—Yes, my lord, and hath been these eighteen years.

"Gardiner—Should I grant her to be thy wife?

"Rogers—Choose you, whether ye will or not; she shall be so nevertheless.

"Gardiner—She shall not come to thee.

"Rogers—Then I have tried out all your charity!"

After this, Rogers and Hooper were taken until night to the Clink, and then conveyed to Newgate. There they both remained until the martyrdom of Rogers, and then, on the following day, Hooper was sent to suffer at Gloucester.

While in prison, at this time, Rogers spake thus (amongst other things) to John Day, the printer, then in Newgate on account of religion:—"Thou shalt live to see the alteration of this religion, and the Gospel to be freely preached again. And therefore have me commended to my brethren, as well in exile as others, and bid them be circumspect in displacing the Papists, and putting good ministers into churches, or else their end will be worse than ours."

On the morning of Monday the 4th of February, Rogers was awaked very early by the wife of the keeper of Newgate, and was thus suddenly warned that he was then to be burned. He was sleeping so soundly that he could with difficulty be awaked. When he was aroused, and understood what they wanted, he said, "Then I need not tie my points."* He was then taken with Hooper to Bonner to be degraded in the chapel of Newgate; after which he petitioned him, as he had Gardiner, to be allowed to speak a few words to his wife: this was again refused him. He was then delivered to the sheriffs, Chester and Woodroffe, to be burned. On his way to Smithfield, his request, which the two bishops had refused, was granted by the gracious providence of God. "His wife and children, being eleven in number, and ten able to go, and one sucking on her breast, met him by the way as he went towards Smithfield: this sorrowful sight of his own flesh and blood could nothing move him, but that he constantly and cheerfully took his death with wonderful patience in the defence and quarrel of Christ's Gospel."

Degraded by
Bonner.

* Alluding to a part of the dress then worn; if his points had been tied, his undressing, in order to be burned, would have taken the longer.

Woodroffe, one of the sheriffs, asked him, whether he would not revoke what he called "his abominable doctrine, and his evil opinion of the sacrament of the altar," Rogers replied, "That which I have preached, I will seal with my blood." "Then," replied Woodroffe, "thou art an heretic." Rogers answered, "That shall be known at the day of judgment." "Well," replied Woodroffe, "I will never pray for thee." "But I," said Rogers, "will pray for you!" Thus did he act on the command of the apostle, "Overcome evil with good."

On his way towards Smithfield, he repeated the fifty-first Psalm; "all the people wonderfully rejoicing at his constancy, with great praises and thanks to God for the same." The distance from Newgate to Smithfield is very little; but in that little space, he had to pass his own parish church of St. Sepulchre's; the people, probably, were many of them his own parishioners, to whom, close to the very street through which he went (Giltspur Street), he had often preached the Gospel of Christ.*

He goes to Smithfield.

After he reached Smithfield, his pardon was brought, to be given him in case he would have recanted; but this he utterly refused.

Pardon offered him.
He refuses to revoke.

"He shewed most constant patience, not using many words, for he could not be permitted, but only exhorting the people constantly to remain in that faith and true doctrine which he before had taught, and they had learned; and for the confirmation whereof he was not only content patiently to suffer and bear all such bitterness and cruelty as had been shewn him, but also most gladly to resign up his life, and to give his flesh to the consuming fire, for the testimony of the same."

Thus died the faithful servant and martyr of Christ, John Rogers, who was honoured by his Master, not only to be a preacher of His Gospel for twenty years, and a setter forth of His holy word, but likewise thus to yield his body to be burned, as the first of that blessed company of saints who were at this time called to suffer for their Lord. What, though their bodies endured bitter torture, and their ashes were scattered far and wide—they were the Lord's; and even as He ransomed them by His own precious blood, so did He care for and strengthen them in the hour of their need; and so will He, when He comes in glory, gather these His saints unto Him, making their once destroyed bodies glorious and incorruptible like unto His own.

His death.

A few days after the burning of Rogers, that faithful servant of Christ, John Bradford, addressed a letter to Cranmer, Ridley, and Latimer, at Oxford. He thus adverted to the condemnation of certain of the prisoners in London:—

Bradford's mention of Rogers, Feb. 8.

"I had thought that every one of your staves had stood next the door, but now it is otherwise perceived. *Our dear brother Rogers hath broken the ice valiantly*: as this day (I think) or to-morrow at the uttermost, hearty Hooper, sincere Saunders, and trusty Taylor, take their course and receive their crown. The next am I, which hourly look for the Porter to open me the gates after them, to enter into the desired rest. God forgive me mine unthankfulness for this exceeding great mercy to choose me to be one in whom He will suffer."

This letter is dated the 8th of February.

Gardiner appears to have hoped that a few suffering as a terrible example would so intimidate all others, that the compliance with Romanism would be universal. However, he was disappointed; for, on the 8th of February, before all those who had been condemned were put to death, six others were examined on similar charges. But Gardiner would not meddle with their examination and condemnation, and left the whole matter in the hands of Bonner, who seemed to have found in this bloody persecution a work for which he was well suited; these six were all of them condemned the next day, although their death for the present was delayed; this was supposed to have been partly caused by a sermon which Alphonso, the confessor of King Philip, preached on the 10th of February against burning men for religion. But after a few weeks the flames were again kindled; and in less than four years, *two hundred and seventy seven* persons laid down their lives for the testimony of Christ. Ridley and Latimer suffered together on the 16th of October in this year; and on the following March 21st, Cranmer similarly suffered, after having been induced to recant, and then, by the merciful kindness of God, being enabled to see and condemn his weakness in having so acted.

Gardiner leaves persecution to Bonner.

Alphonso preaches against burning—277 persons burned in 4 years.

It has been already noticed that many escaped to the continent in the early part of this reign, and were thus preserved from the bitter persecution which afterwards commenced. Some of the deprived bishops were among the number of these exiles: for instance, Poinet, bishop of Winchester; and also Barlow and

Many escape to the continent.

* One who had been converted by the ministry of Rogers, | burned for the confession of the truth, together with John
was a youth named John Leaf, who, in the following July, was | Bradford.—Fox, iii. 254.

Scory: the two latter, however, had been taken before they could effect their escape, and only obtained their liberation by submitting to the doctrines of Rome. This submission was, it is true, only nominal: neither of them did really in their hearts renounce the doctrines which they had previously held; they did, however, by their submission, most effectually mar their testimony for Christ, and thus lost the honour which so many had, of being witnesses for Him in patient endurance.

Amongst others who at length found a refuge in a foreign country was Coverdale. Although he had not been in prison, yet the "security" under which he was to appear before the council when called upon, bound him in conscience not to leave England: so that he was as one kept waiting the will of the persecutors. The Lord, however, in whose hands his cause was, had other things in store for him. His connection with Dr. Johannes Macchabæus Alpinus (they having married two sisters) has been already noticed; in consequence of the circumstances of danger in which Coverdale was placed in England, Macchabæus had besought the king of Denmark to intercede for him with Queen Mary. The king had, accordingly, written to her on the 25th of April, 1554. He speaks of having heard that Coverdale was in prison, and in danger of his life, on account of some charge connected with the political changes which had taken place in England, notwithstanding he was assured that he was entirely innocent. He therefore besought Mary to pardon him freely; and if, on any account, he could not be allowed to remain in England, he requested that he might be sent in safety to Denmark. In return, King Christiern promised to do what he could to oblige her.

It has been questioned how Christiern could suppose that Coverdale was in trouble on account of any thing which had taken place "in hac recenti perturbatione ac motu regni Angliæ;" when Wyatt and the duke of Suffolk's insurrection did not take place until some time after his summons before the council. It is probable, however, that Christiern looked at the setting up of the Lady Jane as queen, and the subsequent revolt, as belonging to one affair; and thus he may, very probably, have thought that Coverdale was called in question about something connected with the first attempt for making Jane queen.

Mary replied to the application of the king of Denmark, that Coverdale was not under restraint on the ground of religion, as he might have supposed, but for certain debts which were due from him.* She seemed, however, to intimate that Coverdale should feel the good effects of the king's interest for him. Nothing, however, was done towards his liberation; and, consequently, the king wrote again, on the 24th of September. In this letter, he expresses his satisfaction that there was nothing more serious laid to Coverdale's charge than a matter of debt; but as he understood that this must have arisen from something connected with his bishopric, of which he had been deprived, and from which he had received very little emolument; he hoped that even if his accounts should be involved, that the queen would shew him favour. He wrote as if not questioning at all that the queen would pardon Coverdale, and only apparently was glad that it was for nothing more serious than an alleged debt.

Some months passed, however, and no notice was taken of this letter. At length, however, even after the first selected band of witnesses had been condemned, and the fires of persecution were again kindled, the queen gave permission to Coverdale to leave England. She wrote to King Christiern, on February the 18th, 1555, stating that she complied with his request in consideration of the desire which he had expressed that Coverdale should be sent to him, although he was her subject, and had not paid certain sums of money which he owed to her treasury. What this complaint respecting debt might mean, is not very clear. It would hardly refer to any demand concerning his bishopric, for he had been excused his first-fruits in Edward's reign: it may, after all, have been nothing but the sum in which he was bound, together with his sureties, to appear when called upon. It may be questioned why Mary deferred so long to liberate Coverdale, and then complied just at this juncture. It is to be observed, that she had distinctly stated to King Christiern, that he was not in trouble for any matter of religion, but solely on a ground of debt; this might have been felt to be a pledge that he should not be molested on account of his non-compliance with the restoration of Romanism; and thus Mary would have been bound not to have allowed him to suffer with his brethren. It may be, indeed, that the wholesale slaughter of Protestants had not then been determined on. At a later period of this reign, so firm an adherent of the Gospel would not have been allowed to escape the flames.

Coverdale had his passport granted him for himself and two servants, February 19th, 1555. It is probable that his wife had left England, and was with her sister in Denmark. Coverdale, on his arrival thither, was

* This had been also made the pretext for the imprisonment of Hooper:—"He was commanded to ward, if being declared unat his departure that the cause of his im-

prisonment was only for certain sums of money, for which he was indebted to the queen, and not for religion" (Fox, iii. 122).

Coverdale at length escapes.

Christiern of Denmark intercedes for him, April 25, 1554. Fox, iii. 149.

The queen's reply.

The king writes again, Sep. 24.

Mary writes to king Christiern, Feb. 18, 1555.

Debt alleged as the ground of Coverdale's detention.

Coverdale receives his passport, Feb. 19, 1555.

received joyfully by Macchabreus and his other friends, who, from the recent occurrences in England, had little reason to expect to see him amongst them. It was like Peter coming to the house of Mary where the saints were met in prayer for his liberation.

He reaches Denmark.

The English exiles scattered on the continent were mostly at Frankfort, Strasburgh, Wesel in Friesland, Bale, Geneva, and a few of eminence at Zurich. After having remained for a little while in Denmark, Coverdale went away from that country, in order to be where he might have the opportunity of preaching the Lord Jesus Christ. The king of Denmark would gladly have retained this honoured confessor of Christ in his country, but he could not speak Danish, which hindered him from preaching there, and made some part of Germany a more eligible station for him; besides, in Denmark he had no opportunity of building up his own exiled countrymen in the doctrine of Christ.

Places of the abode of English exiles.

After leaving Denmark he went to Wesel, and preached for some time to the English exiles there. It was at this place that Bishop Scory remained, and regularly ministered to the exiles. He appears to have bewailed bitterly his weakness and sinful compliance in his submission, before his escape from England. Coverdale had not been long at Wesel, before Wolfgang, duke of Deux Ponts, offered him the benefice of Bergzabern, which he formerly had during his second exile in the days of Henry. It must have been to him deeply interesting again to labour, in the service of the Lord, amongst those to whom he had ministered the truth of God eight years before. At this place he probably remained for several months.

Coverdale goes to Wesel.

He goes to Bergzabern.

Now leaving for a while the exiles on the continent, let us take a brief glance at some of the occurrences in England. It is not to be supposed that the edicts of man could frustrate the power of the Spirit of God: there were not a few who, at the peril of their lives, continued to teach and preach the Lord Jesus Christ. This was now done, it is true, without courting publicity, but at the same time without shrinking from the confession of Christ. This continued during the whole of the reign of Mary, in such sort that it seemed like a revival of the days of the Lollards, when for one hundred years and more, there were not lacking such men as William Thorp and Thomas Mann, to testify and instruct, according to the gift which they had received of God.

Occurrences in England.

One of the most laborious of these evangelists, in the days of Mary, was George Eagles; who was commonly known, from his itinerant labours, by the name of *Trudge-over-the-world*. He would gather little companies together, and preach to them; and then secrete himself in the woods to avoid capture. At length the council offered a reward for his apprehension; and a diligent search was made, so that he was arrested. He was tried on a charge of high treason, which was endeavoured to be supported by the allegation that the small congregations to whom he preached, were traitorous assemblies: he was likewise charged with having prayed that the Lord would change the queen's heart, *or else take her away*: this latter charge being a mere false accusation. He was condemned, and suffered the penalties of treason at Chelmsford. This was in the middle of 1557.

George Eagles a diligent labourer. Fox, iii. 700.

Arrested and tried for treason.

Executed, 1557.

In London there was throughout this reign a congregation of Gospellers, who used to assemble, sometimes all together, sometimes in separate companies, to worship God, and to shew the death of Christ in the Lord's supper. Several of them were taken and put to death from time to time, but still they the rather increased: several, at different times, were wont to minister among them. Two of the most prominent of these, were Cuthbert Symson, the deacon, and Augustine Bernher, a devoted Christian who had been Latimer's servant. Amongst the exiles at Wesel was one named John Rough, a Scotchman, who had laboured much in England, as a preacher, in the days of King Edward. During his exile he supported himself by knitting; to purchase yarn he came to London, on the 10th of November, 1557, and during his stay he associated with and ministered amongst the congregation of Gospellers. On the following 12th of December, they held a meeting (at which they were going to have received the Lord's supper), at the Saracen's Head, in Islington. At this meeting, through the treachery of a false brother, they were surprised, and many of them were taken; amongst others, John Rough and Cuthbert Symson. John Rough was burned in Smithfield, on the 22nd of December; and with him suffered Margaret Mearings, who belonged to the London congregation of Gospellers. She had been a little before excluded from their communion by an act of discipline, in which John Rough had taken a principal part: but so graciously did the Lord manifest the power of his restoring grace, that she sought repentantly to minister to the necessities of Rough while in prison, and thus being taken and condemned, they suffered martyrdom together.

The London congregation of Gospellers. Their sufferings.

Labourers. Cuthbert Symson, Aug. Bernher.

John Rough comes to London, Nov. 10, 1557. A meeting in Islington, Dec. 12, 1557. Many arrested, Rough, Symson, and others. Rough burned, Dec. 22.

Margaret Mearings burned with him. Cuthbert Symson burned, Mar. 28, 1558.

Cuthbert Symson was not put to death until the 28th of March, 1558. He was cruelly tortured, in order to force him to disclose the names and abodes of those who belonged to this congregation.

T. Bentham
returns to
England.

In 1558, Thomas Bentham, one of the exiles, returned into England for the express purpose of ministering amongst those who were "counted as sheep for the slaughter." He appears to have been greatly strengthened by the Lord, and to have been a great blessing to those to whom he had thus gone. He thus wrote to Lever in Switzerland:—

His letter to
Lever,
Strype, Mem.
Ecc. v. 273.

"Whiles I was in Germany at liberty of body, havynge sufficient for it for the time, I was yet many tymes in great greyf of mynd, and terrible torments of hell; and now here beyng every moment of an hour in danger of takynge, and fear of bodily death, I am in mynd, the Lord be praysed, most quiet and joyful, seying the fervent zeal of so many, and such increase of our congregation in the myddest of thys cruel and violeut persecution. What shold I say but, *A Domino, factum est?*"

A meeting at
Islington,
April, 1558.

Seven burned
in Smithfield,
June 27.

All forbidden
to pray for
them.
Bentham's
conduct.

In April, 1558, about forty Gospellers met in a field at Islington; and several of them were taken and imprisoned: seven of these were examined before Bonner on the 14th of June, and on the 27th were burned in Smithfield. At the burning of these martyrs, there was a proclamation made in the name of the king and queen, that no man under pain of death should approach them, touch them, speak to them, comfort them, PRAY FOR THEM, or once say, "God help them!" Such a proclamation needs no comment. Thomas Bentham, however, as well as others of the congregation who were present, in spite of the threatening proclamation, comforted, exhorted, and strengthened the souls of the sufferers.

Six burned at
Brentford.

When the fire was set to them, he turned to the people who were assembled, and said to them:—"We know that they are the people of God, and, therefore, we cannot choose but wish well to them, and say, *God strengthen them!*" He then prayed, "Almighty God, for Christ's sake, strengthen them!" Upon this the whole assembled multitude responded, "Amen! Amen!" So many were there that joined in the cry, that the officers, amazed, knew neither whom to take or whom to accuse. After this Bonner, fearing lest such scenes might be repeated, sent six of the prisoners to Brentford, and had them burned there.

It was thus that the Lord wrought by His Holy Spirit in providing witnesses for Himself, and preserving them (almost as the three in the fiery furnace) throughout the bitter days of this persecution.

XII.

A TRANSLATION OF THE SCRIPTURES MADE BY THE EXILES AT GENEVA. THE NEW TESTAMENT PUBLISHED.

A translation
of the Scrip-
tures by the
exiles at
Geneva.

New Testament
published,
1557.

English con-
gregation
formed at
Geneva.

It has been already stated, that the accession of Mary had hindered the printing and circulation of the Scriptures in English; but notwithstanding the hindrances constantly thrown in their way, those who longed to see the word of God in the hands of their countrymen, continued their efforts to this end. Certain of the exiles from England, during this reign, made a new translation of the New Testament, and also advanced considerably in a version of the Old. It was at Geneva that this work was accomplished, and on that account the version is commonly called the Genevan translation. The New Testament was published in 1557, the printing being finished (according to a statement at the end of the volume) on the tenth of June. It is not known how long before this time the work was commenced: several of the parties concerned in it had taken up their abode at Geneva, in the spring of 1555; and they seem to have used the rest which was thus afforded them, in preparing this version. The greater part of those engaged in this work had taken a part in the grievous contentions which were carried on by the refugees about the service-book and the habits. It is not my place to discuss these questions which so divided at this time those who were one in Christ, I have only to speak of the results to which they led. Many of those who left Frankfort in consequence of their objections to these things, went to Geneva and formed an English congregation there; upon this, others who held similar sentiments joined them from Strasburgh and other places, some of whom undertook the work referred to.

They probably had motives which sufficiently influenced them in executing a new translation, instead of giving a mere reprint or revision of any which had preceded. The intention of such a work had been entertained in the reign of Edward VI.; and it is probable that in this projected revision, from the manner in which the name of Bucer was connected with it, there would have been embodied whatever might be learned from the Biblical knowledge possessed by reformers on the continent. The exiles at Geneva

possessed ample opportunity of profiting by such aid; and this may have been a leading motive with them for making the work entirely new, or at least entirely remodelled. Another reason which the translators themselves assign for making a new version, was, that the knowledge of Greek and Hebrew had greatly increased since the earlier English translations were made, and thus it was possible to translate with far more accuracy than could have been done some years before.

Reasons for a new version.

The last place at which it was noticed that Coverdale had arrived, was his old parish of Bergzabern, in the duchy of Deux Ponts; we next find him at Geneva, engaged in the execution of this translation. Whether he was invited to join the others who undertook the version, or whether he himself, hearing of what they had in hand, bent his steps to Geneva in order to aid them, does not appear. However, we find him as one of those who took the work in hand; and, therefore, we may regard the version, which was the result of much united labour, as containing Coverdale's last review of a version of the New Testament. It is very probable, however, that the principal part of the toil was borne by those who were his associates in this work. These are said to have been the following persons.

Coverdale goes to Geneva.

Thomas Sampson, who had been educated at Oxford, and who afterwards studied at one of the inns of court, being convinced of the erroneousness of the doctrines of Popery, and desiring to preach the truth which his own soul had received, was ordained by Bishop Ridley, and almost immediately afterwards became known as a preacher. Archbishop Cranmer collated him, in 1551, to the rectory of Allhallows, Bread Street. On the accession of Mary, in 1553, when so many of the Gospellers were compelled to leave England, or else were doomed to suffer imprisonment, he went to the continent, and remained for some time at Strasburgh, at which place he became very intimate with Immanuel Tremellius, who had, in the reign of Edward, succeeded Paulus Fagius at Cambridge. At the time when the unhappy contentions troubled the English exiles, he was one of those who opposed the introduction of the service book and the habits; and, in consequence of this, it is probable that he retired to Geneva.

Thos. Sampson one of the translators.

He returned to England after the accession of Queen Elizabeth, and, in 1561, received from her the deanery of Christ Church, Oxford. In 1564, he and Laurence Humphreys, president of Magdalen College, were cited before the ecclesiastical commissioners on a charge of not wearing the appointed habits; the result of which was that Sampson was deprived of his deanery. He appears to have been regarded, in the reign of Elizabeth, as one of the principal non-conformists.

Dean of Christ Church, 1561.

Deprived, 1564.

William Whittingham was another of the translators; he was born in the city of Chester, and was educated at Oxford, at Brazen-nose College, having been admitted about the year 1540, where he became eminent as a scholar. He was elected, in 1545, fellow of All Souls; and, in 1547, was made one of the senior students of Christ Church. He was one of those who, during the exile of the Reformers, went to Frankfort, and took the part of those who opposed the introduction of the English Liturgy, &c.: on this account he went to Geneva.

Wm. Whittingham.

Having returned to England, after the accession of Queen Elizabeth, he was made dean of Durham, July 19th, 1563. He was the translator of certain of the metrical Psalms in the version commonly called Sternhold and Hopkins's, to which the initials "W. W." are prefixed.

Dean of Durham, 1563.

Another of these translators was Christopher Goodman; who was, like Whittingham, a native of Cheshire, and, like him too, educated at Brazen-nose College, Oxford. He also became one of the senior students of Christ Church in 1547, and was appointed Margaret Professor of Divinity.

Chr. Goodman.

On the accession of Mary, he fled to Strasburgh, where he joined with others in writing to the English at Frankfort, endeavouring to induce them to adhere to what had been instituted in England, respecting religious worship, in the days of King Edward. The ground on which they based this argument was, the scandal which variations from it might occasion amongst the Papists. After this, however, Goodman joined the refugees of Geneva: and he seems to have fully acquiesced in the Geneva model. During his exile, he wrote against Queen Mary and her government, in a manner which must be regarded as very reprehensible by those who have learned to reverence "the powers that be" (be their character or conduct what it may), as "the ordinance of God." Whittingham, and others of the exiles, approved both of his sentiments and their expression; they yielded to that provocation to which the flesh is prone, and which, at a later period, led to the lamentable resistance of the constituted powers by the Covenanters in Scotland.

A violent writer against Queen Mary.

Goodman, however, it is only right to say, retracted the statements which he had published. The warmth of his feelings sometimes carried him away; but Christian grace led him afterwards to acknowledge his error.

Anthony Gilby was another of these translators: he appears to have pretty nearly accorded in sentiment with Goodman.

Anthony Gilby.

Thomas Cole.

Another, was Thomas Cole. The place of his exile, after the accession of Mary, was Frankfort; from whence, in consequence of the dissension, he went to Geneva.

In the reign of Elizabeth, Edmund Grindall, who had been his fellow exile, and was now become bishop of London, collated him to the archdeaconry of Essex, January 3rd, 1559; he likewise was appointed rector of High Ongar.

Besides these, it has been said that the well known Scottish Reformer, John Knox, as well as John Bodleigh and John Pullain, took some part in the execution of this version. It does not seem very probable that the former took any active part in the translation: but there can, I think, be hardly any question that John Bodleigh was connected with this version: this may be inferred from the proprietorship of it seeming to be in his hands in the reign of Elizabeth. It does not, however, prove him to have been one of the translators.

Characteristics of this version.

This translation differed from all that had preceded it, not only in its plan, but also in its execution. The other versions had been generally the work or the revision of an individual; or at most, a revision in which certain individuals executed certain particular parts: in this translation we find, on the contrary, many acting unitedly in the formation of a version, and thus, in the plan of operation, there was a principle of completeness which had not been acted on previously.

Italian style of the version.

The execution of the work also is very different from that of preceding translations. This will be evident to any one who compares a portion of it with the translation of Tyndale, or its revision in Cranmer's Bible; the Geneva translators, by the use of *italic supplements*, often aided the sense without seeming to insert what was not found in the original. Perhaps, in some cases, they may have carried this liberty too far; but on the whole, it enabled them to give more exactly the force of the original.

The N. Test. of this version.

The New Testament rendered by these translators, was published (as has been already stated) in 1557, before the entire Bible. This was a small square volume printed in Roman letters, divided into verses, and with a good many notes in the margin. With regard to the division into verses, it is to be observed, that *this* was the first time the Scriptures had been printed thus broken into these sections. In Robert Stephens's fourth edition of the Greek Testament (1551), the notation of the verses had been for the first time appended: and in this edition, the numbers were put in the margin, while the text went on continuously. These numbers were found so convenient for purposes of reference, that they soon became universally adopted; the Geneva translators being the first to break the text into little paragraphs. It is probable, that they used Stephens's fourth edition when engaged in this work, while at the same time, in the manner of rendering not a few passages, they followed the judgment which Beza had expressed. In some places they paid a decided deference to his criticisms; with regard even to what he had considered (without adequate evidence) to be errors in the Greek text.

Deference paid to Beza.

The following was the title of this New Testament:—

THE
NEVE TESTA-
MENT OF OVR LORD IE-
fus Christ.

Conferred diligently with the Greke, and best ap-
proved translations.

*With the arguments, as wel before the chapters, as for every Boke
& Epistle, also diversities of readings, and myfte profitable
annotations of all hard places: wherunto is added a copious
Table.*

AT GENEVA
Printed By Conrad Badius.
M. D. LVII

of the wordes, and perspicuities of the phrase. Furthermore that the Reader might be by all meanes profitied, I have devided the text into verses and sections, according to the best editions in other languages, and also as to this day the ancient Greke copies mention it was wont to be used. And because the Hebrew and Greke phrases, which are strange to rendre in other tongues, and also short, shulde not be to harde, I have sometyne interpreted them without any whit

In an address headed, "To the Reader Mercie and Peace through Christ our Sauour," some account is given of the plan pursued by the translators. This address runs in the singular number, as though some particular person had been the principal conductor of the work.* He says,

"To these therefore which are of the flocke of Christ which knowe their Fathers wil, and are affectioned to the truth, I rendre a reason of my doing in fewe lines. First, as touching the perusing of the text, it was diligently reuised by the moste approued Greke examples, and conference of translations in other tonges, as the learned may easely iudge, both by the faithful rendering of the sentence, and also by the propertie

* This edition of the New Testament, with its copious marginal annotations, has been carefully reprinted, somewhat in its original form, page for page, and line for line, with fac- simile initial wood cuts, &c. &c. The prefaces and the index at the end of the volume, are also exactly reprinted. 1 vol. fcap. 8vo.; large paper copies 4to.

diminishing the grace of the sense, as our langage doth vse them, and sometyne haue put to that worde which lacking made the sentence obscure, but haue set it in such letters as may easely be discerned from the commun text."

The anonymous writer of this preface then goes on to speak of the annotations which constitute so prominent a part of the editions of this version.

The Annotations noticed.

"As concerning the Annotations, wherunto these letters a. b. c. &c. leade vs, I haue endeouored so to profit altherly, that both the learned & others might be holpen: for to my kuollage I haue omitted nothing vnexpounded, wherby he that is any thing exercised in the Scriptures of God, might iustely complayn of hardenes: and also in respect of them that haue more profitted in the same, I haue explicat all suche places by the best learned interpreters as ether were falsely expounded of some or els absurdely applied by others: so that by this meanes both they which haue not abilitie to by the Commentaries vpon the New testament, and they also which haue not opportunitie & leasure to reade them because of their prolixitie may vse this booke in stede therof."

In the conclusion of this address, the preservation of the New Testament by the nominal church throughout the long period of Romish apostasy is alluded to. He says:—

Preservation of Scripture.

"So may we glorifie him [God] more and more rendring to him eternal thanks and praises for his heauenly and inestimable giftes bestowed vpon his church, that all thogh Satan, Antichrist, and all his enemies rage and burst, yet are they not able to suppress them, nether wil he diminishe them: for seing he doth not only brydel his enemies furie, but causeth them to defende and preserue his giftes for the vse of his Church (as we se the Iewes Christs professed enemies preserue the olde testament in moste integritie) what shulde we doute of his bountiful liberalitie towards vs? or why do we not rather with all humilitie and submission of mynde obey him, loue & feare him which is God blessed for euer?"

The margins of this New Testament (as well as those of the entire Bible when published) were plentifully filled with notes on the text. These were much in request amongst those who loved the word of God; so much so that several editions of King James's version were published with these notes appended to them. They appear, generally speaking, to be well written, and in them the doctrines of the Gospel are very prominently set forth. It is not unlikely that their character was partly influenced by the circumstances in which they were written; namely, by exiles, who were toiling for the benefit of their country, where Popery was again taking its stand.

XIII.

ACCESSION OF ELIZABETH. — RETURN OF THE EXILES.

GENEVA BIBLE PUBLISHED.

THE time of severe trial and persecution to the professors of the Gospel, during the reign of Mary, closed at her death, November 17th, 1558. The accession of Queen Elizabeth was one of those circumstances which, through the merciful ordering of God, led to the restored circulation both of the Scriptures and of the testimony of the Gospel in England; the *former* of these having never since that time been withdrawn. The transfer of the crown from Mary to her sister was an event which occasioned much joy and thankfulness. The persecutions in the preceding reign had failed to commend the religion of Rome to the people at large; and it is most likely that very many besides the two hundred and seventy-seven, who gave their lives in the defence and quarrel of Christ and His Gospel, and the several hundreds who were exiles on the continent, knew and prized the Gospel of the grace of God. The previous circulation of the Scriptures had been as the sowing of the seed of truth; and the harvest was springing up, even though external circumstances caused its progress to be seen but dimly.

Accession of Queen Eliz. Nov. 17, 1558.

End of the persecution. Rejoicings

It is evident that the number of Christians in England, who were not ashamed of the profession of Christ, was considerable. Of course, the word of the Lord was then true even as it is now, that, "Wide is the gate and broad is the way that leadeth unto destruction, and *many* there are go in therat:" the word of Christ in this, as in all things else, must stand steadfast, even though heaven and earth pass away; and never can we (if Scripture be our guide) expect to find the *few* and the *many* belong to different classes until that coming of the Son of man, when every eye shall see Him, and all kindreds of the earth shall wail because of Him.

Many in England not ashamed to confess Christ.

The preservation of the London congregation of Gospelers.

See above, p. 129.

Additional notices respecting their collections.

Attempts to ensnare them.

At Stoke in Suffolk, and other places.

The exiles on the continent.

Importation of their books prohibited. June 13, 1555.

Fox's sermon at Basil. Strype, Mem. Ecc. V. p. 304. Ep. Elmer present.

The Geneva version of the whole Bible published 1560.

Editions of it after the publication of King James's.

Amongst those in England who were faithful to the profession of the Gospel, those Christians in London have, in the first place, to be mentioned, who continued to meet together throughout all this bitter time of trial. Their preservation was in itself a very gracious proof of the overruling care of God. It was just as the Lollards had been a continuous chain of witnesses, in the midst of almost uninterrupted persecution, connecting Wiclif and Tyndale; so these, set in the very fire, as it were, in the midst of persecution such as had never been equalled in England, were witnesses for the truth against those who slew the holy servants of the Lord. Some of the circumstances relative both to the sufferings of some of these saints in London, and to the preservation of others, have been already stated; in addition to which, it may be well here to notice, that they had collections in their meetings for the prisoners of the Lord, which sometimes, at a single meeting, amounted to ten pounds.

Many were the devices used for ensnaring them,—sometimes through treachery, sometimes through force. On one occasion, a person who had gone amongst them in order to take an opportunity of betraying them, was arrested by the grace of God: so that, instead of opposing, he cast in his lot with this company, so seemingly devoted to destruction.

In other places, likewise, there were many who were, humanly speaking, by the accession of Elizabeth snatched from impending destruction. There was a company of such at Stoke in Suffolk; while in the North of England, where, through the lenity of Archbishop Heath and Bishop Tonsall, the persecution was comparatively little felt, there was much of testimony for the Gospel of Christ.

None, however, hailed the change more than did the scattered exiles who had taken refuge on the continent. Most truly might it be said of them, that their hearts yearned for their native country, which they sorrowed to see ruled over by superstition and persecution. As to themselves, they were indeed mourners and pilgrims during their exile: their subsistence was very precarious, depending mostly upon the pecuniary aid which was furnished them either from England, or else from the reformed in the countries in which they had found an asylum. Their books likewise are supposed to have aided them by their sale, but I think it may well be doubted whether they did as much as pay their own expenses. The importation of the books which the exiles might publish (amongst others those of Coverdale by name), were prohibited by a proclamation dated June the 13th, 1555; at the same time search was made for those who either had any correspondence with the exiles, or transmitted any money to them.

The minds of the exiles were much turned to the hope of again being permitted to dwell in their native land: and not only had they this as a matter of hope, but their speedy return was spoken of with confidence, even before the occurrence of that event which brought it to pass.

“Those at Basil had the news of their speedy return told them the day before the Queen's death. It was strange, but true; for Elmer (bishop of London afterwards) was present when John Fox preached there, when, among other arguments which he used for the consolation of the poor English, he bad them to be of good comfort, for the time drew near that they should be restored to their own country; and said that this he told them *Dei monitu*, being warned of God so to do. He was reproved by the elder sort for thus preaching, but the issue of things excused him. And by comparing the times, it appeared that he preached this sermon but the day before the Queen's death.”

After the tidings of the accession of Elizabeth reached Strasburgh, messengers were sent to Zurich, through whom the English there learned the happy intelligence on the last day of November, 1558. On the following day, Peter Martyr, who had been professor of divinity at Oxford in the reign of Edward, and who at this time was professor at Zurich, wrote to Calvin; and thus the English at Geneva learned that they might return to their native land. The work of the translation of the Bible, in which Coverdale and some others of these were engaged, has been already noticed. The New Testament had now been printed nearly a year and a half, and thus it is probable that the version of the Old was by this time pretty far advanced: its actual publication did not take place until the year 1560, after many of the exiles had returned home. In this completed Bible it is to be observed, that the translation of the New Testament differs in several respects from that which had been separately printed in 1557. This Bible, which was stored with marginal notes, continued for many years to be the popular version in England, having been displaced only by King James's translation, which appeared fifty-one years afterwards. Even then the new version did but gradually supersede the Geneva translation, for from the year 1611 to 1621 inclusive, there were at least six editions printed of this latter version, besides the vast number of copies which were still in the hands of private possessors on every side. In some families it continued to be used for very many years after this,

and I have *occasionally* met with copies of it which have been from the days of Queen Elizabeth, and *are still* in common use. Copies still in use.

The Geneva Bible of 1560 was the first edition printed in the reign of Elizabeth: hence it is probable that the copies of previous translations, which had been in use in the reign of Edward VI., were yet in existence; and were now doubtless once more freely circulated and openly used. Thus there was again the same liberty which had been enjoyed for a little season during the reign of Henry, and fully during that of Edward. The labours of the Geneva translators had been like those of Tyndale, in 1526—an endeavour to shed the light of God's word upon England from a foreign land: and if we do not find these labours as reiterated as those had been, it evidently was only because the change of events rendered such efforts needless. Previous editions in circulation, 1560.

And now having brought down the narrative of the connection between the circulation of the Scriptures and the progress of the Reformation, as far as the point at which the *uninterrupted* use of the Bible in English commenced; it is needless farther to trace the history of editions, and of circumstances relative to them. There are, however, various separate matters, such as the conclusion of the life of that veteran translator, Myles Coverdale, as well as the history of the translations called the Bishop's Bible, the Rheish and Douay version, and King James's, which remain to be briefly noticed. No interruption to the circulation of the Scriptures, from the accession of Elizabeth to this day. Laus Deo.

XIV.

THE LATTER PART OF COVERDALE'S LIFE.

MYLES COVERDALE was at Geneva at the time of the accession of Queen Elizabeth; for he, with others at that place, wrote (December 15th, 1558) on the occasion a letter to the congregation at Frankfort, in which they congratulate them on the event, and desire that all their private dissension might cease, concerning ceremonies, &c. It is indeed pleasant to find that such gracious sentiments had a place in the hearts of the Geneva exiles towards their brethren: for it appears to be commonly supposed, that those who retired to Geneva had been by no means well treated by their brethren who remained at Frankfort. Indeed, it would have been well if both parties had ever been free from the charge of forcing things confessedly non-scriptural upon the consciences of their brethren. Coverdale at Geneva at the accession of Elizabeth. Letter of the Geneva exiles to those at Frankfort, Dec. 15, 1558. Hallam.

The first intimation of Coverdale's having actually reached England is this:—That on the 12th of November, 1559, he took his turn as preacher at Paul's Cross. He may probably have been already some months in England. Coverdale now occupied a remarkable position: he was the only patriarch of the English Reformation that was left; the only one of those whose testimony had commenced forty years before, at Cambridge; and who, by preaching the Gospel, or diffusing the Scriptures in English, had introduced the bright shining of the lamp of God's truth. Coverdale had done this in both ways. Coverdale returns to England. Preaches at Paul's Cross, 1559.

Coverdale was likewise the only one of the English bishops who had aided the Reformation in the days of Edward, and who still lived without having made any compromise of conscience. Barlow and Scory, who had been bishops, the one of Bath and Wells, the other of Chichester, still survived; but they had made compliances, in the reign of Mary, to preserve their liberty. Thus, in many respects, Coverdale stood alone in a place of pre-eminence, and thus we find him honoured by those who most valued the truth and word of God. The only English bishop who had not conformed to popery.

On the 17th of December, 1559, Coverdale was one of those who took a part in the consecration of Matthew Parker, archbishop of Canterbury. On this occasion he shewed how deeply rooted was his objection to the use of the "habits," for he chose only to appear in a plain black gown. It is not unlikely that it was his non-conformity in this matter that hindered his being again appointed to a bishopric. However, at the time of Archbishop Parker's consecration, the see of Exeter had not become vacant, for Turberville, who had been appointed bishop of that diocese in the reign of Mary, was not deprived until the commencement of January, 1560; so that Coverdale could not, as yet, have had his former bishopric. Coverdale at the consecration of Abp. Parker, Dec. 17, 1559. His opposition to the "habits." Bp. Turberville deprived, Jan. 1560.

Wm. Alley
made bishop of
Exeter, June
9, 1560.

Bp. Grindall
befriends
Coverdale.

Proposes him
for the see of
Llandaff.

offered to him. It seems probable that he was not offered any of the vacant sees, and that the cause of this was his non-conformity in the matter of the "habits," &c. William Alley was made bishop of Exeter on the 9th of June, 1560.

Coverdale, although poor and destitute of any preferment, was befriended by Edmund Grindall, bishop of London, who, on the vacancy of the see of Llandaff, wrote to the secretary of Queen Elizabeth, strongly recommending Coverdale as the bishop of that diocese. This makes it highly improbable that Coverdale had previously refused a bishopric. Grindall, however, expressed his doubts whether the see of Llandaff, despoiled as it was of its revenue, would yield sufficient for Coverdale to live on. He speaks in high commendation of Coverdale, "who was in Christ before us all," lamenting that thus in his old age he should be without means of subsistence. It is not known whether any attention was paid to Grindall's recommendation; this only is certain, that Coverdale did not receive the bishopric of Llandaff. Grindall made various attempts to befriend Coverdale, and complained that he did not receive the attention which was his due. "I cannot," he said, "excuse us bishops," although, as to himself, he stated that he had offered him many things, of which he had not thought fit to accept.

Gives him the
parish of St.
Magnus, London
Bridge, 1563.

His poverty at
this time.

He petitions to
be excused his
"first fruits."

Coverdale was, however, for a short period, appointed to the rectorship of a parish; his friend, bishop Grindall having, in the beginning of 1563, presented him with the living of St. Magnus, near London Bridge. Some delay occurred in consequence of his being too poor to pay the queen her "first fruits," which amounted to 6*l.* 1*6s.* 10*d.*, and thus he had to wait until he could get Elizabeth to excuse him the payment. He wrote to Archbishop Parker, as well as to others, requesting them to represent to the queen how utterly unable he was to meet this demand. He besought the archbishop to join with Grindall in soliciting her to forgive him the "first fruits." He represented how his bishopric had been taken from him ten years before, and how he had since remained in poverty. He likewise represented, that at his age it was not likely that he could enjoy the benefice, "going (he said) upon my grave as they say, and not like to live a year." If the queen would grant him this favour, he said to the archbishop, "so am I fully persuaded, God willing, to shew myself again as thankful, and in my vocation, during my short time, as fruitful and as quiet as I can." This letter to Archbishop Parker was dated, "29 Jan., New Year," and signed, "Myles Coverdale, quondam Exon."

The Queen
grants his re-
quest.

Coverdale
collated to the
rectory of St.
Magnus,
March 3, 1563.
Strict con-
formity not
yet pressed.

Coverdale
taken with the
plague, Strype.

A few days after, he wrote to Cecil on the same subject; thanking him for former help which he had received, and telling him, that if it would please him to obtain this for him, he should think this enough "to be as good as a feast." This was on the 6th of February. A few weeks afterwards, Coverdale wrote again to Archbishop Parker, stating that he had received a message from Lord Robert Dudley, (better known as the earl of Leicester), to let him know that the queen had granted his request concerning the first fruits.

Coverdale was collated to this rectory of St. Magnus the Martyr, March 3rd, 1563. He was allowed at the time to remain a nonconformist, as regards the "habits" and other matters which troubled his conscience, so that there was no compromise in his having accepted the rectory. The strict compulsion to conformity which subsequently took place, had not as yet begun; and thus, under the protection of Grindall, he enjoyed much liberty. The Act of Uniformity, which had been passed at the commencement of the reign of Elizabeth, was not, as yet, brought into any thing like full practical operation.

In this year he was taken with the plague, and, old as he was (seventy-five), recovered again, "as though God had some more work for him to do in the church before his death." What his subsequent labours may have proved as to *result* is not known; but he continued to preach the Gospel of Christ. It is the day of account which must shew the fruit of his subsequent, as well as of his prior testimony.

Made D.D. by
the university
of Cambridge.

Appointed to
administer Bp-
Grindall,
Apr. 13, 1564.

Conformity
pressed, 1564
and the follow-
ing years.

In the same year, 1563, Coverdale received the degree of Doctor of Divinity from the University of Cambridge, *per gratiam*; he had received this degree from that of Tübingen several years before. Barkley, bishop of Bath and Wells, took this degree at the same time as Coverdale. In the following year, Bishop Grindall desired to take his degree of Doctor of Divinity; and accordingly he wrote to the vice-chancellor of the University of Cambridge, requesting that he would either admit him himself, or else authorize some other person to do so. Upon this, the vice-chancellor transmitted the authority for this purpose (bearing date, April 10, 1564) to Coverdale, who admitted Grindall to his degree at the bishop's palace in London, on the 15th of the same month. This, at least, shews that both by the vice-chancellor and the bishop, this poor and aged servant of Christ was held in high respect.

Coverdale continued to hold the rectory of St. Magnus until the year 1566; when he, and many others, were compelled either to conform or to resign whatever benefices they held. In 1564, the Act of Uniformity was pressed in several cases: and in the two following years, it was brought into full operation.

It has been questioned, but I think needlessly, whether it was on account of age and infirmity that Coverdale resigned, or whether it was on account of the uniformity required. That it was the latter is evident from the fact, that he was a nonconformist, and it was needful for him to conform, unless he preferred resigning; and he did not cease preaching until after this time.

Coverdale in consequence resigns his rectory, 1561.

Other ministers in London (about forty-six in all), were deprived at the same time, on the same ground. Strype thus speaks of them:—

Forty-six ministers deprived, Mar. 26, 1566. Collier, vi. 429.

“After the deprivation of the London ministers for seven or eight weeks, their hearers either came to the churches and heard the conformable preachers, or went no whither. Many of them ran after father Coverdale, who took that occasion to preach the more constantly; but yet with much fear, so that he would not be known where he preached, though many came to his house to ask where he would preach the next Lord’s day. This it is likely he did, because he did not care for tumultuous meetings, lest he might give offence to the government.”

He was now more than seventy-eight years old; and yet we find him still continuing to preach thus diligently: this, indeed, was what had peculiarly marked him forty years before amongst his cotemporaries, when the profession of the Gospel began at Cambridge.

Coverdale a zealous preacher.

His long and laborious life was now near its close: of its conclusion we know no particulars beyond what is learned from his having continued to preach until, at the farthest, a few months of his death. This took place in the beginning of the year 1569; and, on the 19th of February, he was buried in the chancel of St. Bartholomew’s Church, behind the Royal Exchange. His funeral was attended by vast crowds of persons, by whom he had been admired and loved.

Coverdale’s death, 1569. His funeral, Feb. 19.

His tomb was marked by “a fair plated stone,” with an inscription stating his age—*eighty-one years*; but this stone, together with much of the building, was destroyed by the fire of London. In the year 1840, this church was pulled down, to make way for certain improvements; on which occasion much care was taken in the removal of the remains of those who had been interred within its walls. A particular search was made for the bones of Coverdale; and the remains which were supposed to be his were carefully raised and removed to the church of St. Magnus, of which, till forced to resign, he had been rector. In this place the supposed remains of Coverdale were re-interred. The parishioners of St. Magnus had erected a monument to his memory in the year 1837; so that now his mouldering ashes are located in the place in which he has been more honoured in death than he was in life.

The disinterment of his remains, 1840. Re-interred at St. Magnus, London Bridge.

The long and weary life of service, exile, and suffering which Coverdale led, was but the result of the knowledge of grace received; proving blessedly that he who is freely forgiven, instead of being careless about the bringing forth of fruit, is the most diligent and devoted in so doing.

Coverdale seems in himself to connect together the two distinct periods of the history of the circulation of the English Scriptures—the time of restriction and that of liberty. He had been the associate of Tyndale, the martyr for the word of God; he was, in part, the means of the conversion of Rogers, another honoured instrument; and now, surviving his former fellow-workers, both his predecessors and successors in labour, he lived to see that liberty of circulation of the word of God restored in England which still exists, and has continued without interruption. There are but two names which occupy as high a place with regard to the diffusion of the word of God in English, and these are Wiclif and Tyndale; each of these three had his distinct work, and each was honoured by the blessing of God.

Long period of Coverdale’s connection with the history of the English Scriptures.

It is impossible to take leave of Coverdale without regarding him as one of the most devoted and honoured amongst the many instruments of the Reformation raised up by God in the sixteenth century. He appears as the successor of Tyndale,—toiling to the same end, aided by the same grace, and, after a longer pilgrimage, entering into the same rest, and waiting for the full fruition of glory when Christ comes again, and raises all his sleeping saints in bodies of glory like unto His own.

XV.

THE “BISHOPS’ BIBLE” PREPARED AND PUBLISHED.

AFTER the Scriptures were again permitted, in the reign of Elizabeth, to be freely read and used, one of the first steps for bringing them publicly into notice was their being again set up in the parish churches, where they were publicly read every Lord’s day. The version which was thus “authorized” was of course

The Bibles again placed in the parish churches.

the "Great Bible," which had been adopted for this purpose in the reigns of Henry and of Edward: indeed no other Bibles would be so placed, unless, perhaps, enough copies of the Bible which bears the name of Thomas Matthew could have been gathered together for the purpose. The new version, by the Geneva exiles, was not yet published. It would therefore have been a needless delay, to have waited till that were obtainable: and even if it had been already completed, it is not very likely that those who now held ecclesiastical authority in England would have regarded, without suspicion, the version which had been executed by those who had separated from the other English exiles, on account of their dislike to the English service-book, "habits," &c.

In the early part of the reign of Elizabeth, Cranmer's Bible was thus restored to the place which it had previously occupied. It was not, however, long before many complaints were made against this translation; various statements were alleged as reasons for condemning the version altogether. It is probable that many now set to work to examine the English Bible more critically than had been done before, and thus many real or supposed corrections were suggested. The advocates of the Geneva version are mentioned as having depreciated Cranmer's. It is probable that the charges of *corruption* which they made might have had some reference to the insertion in it (in smaller type) of passages from the Latin Vulgate, which do not exist in the Hebrew or Greek originals. The Romanists of course objected to this version; but they had done the same with regard to every previous translation; and they have now done so with regard to all since, except indeed their own.

One of the Protestant objectors was Edwin Sandys, at this time bishop of Worcester, and, subsequently, archbishop of York. In writing to Archbishop Parker, Feb. 6, 1564-5, he charged the setters forth of Cranmer's Bible with having "followed Munster too much, who doubtless was a very negligent man in his doings, and often swerved very much from the Hebrew." This was after the preparation for a new Bible had commenced, for with this letter he returned a certain portion of the Bible, which the archbishop had sent to him for revision. Now let us see, first, how far Cranmer's Bible followed the Latin interpretation of Munster; and, secondly, how far the character which Archbishop Sandys thus gave to Munster is correct.

First, then, the basis of the Old Testament, in Cranmer's Bible, is in part the translation of Tyndale, and in part that of Coverdale. Now Tyndale published his version of the Pentateuch four years before Munster put forth his Hebrew and Latin Bible, so that in that part Tyndale could not possibly have followed Munster. Again, the other portion of Tyndale's labour, namely, from Joshua to the Chronicles inclusive, was in all probability executed before his imprisonment, which took place in the year when the first volume of Munster's Bible appeared. Tyndale could have made no use of it: for his occupation, during several months previous to his imprisonment, was not the translation of the Old Testament, but the revision of his version of the New. The basis of the rest of the Old Testament was Coverdale's version; one of his "subsidia" was certainly Munster's Latin version; but it cannot be proved that he followed it servilely: nay, it is most easy to shew, that while he used it as an aid, he did not take it as his basis. It would be difficult to prove, that the revisors of the joint labour of Tyndale and Coverdale, made too great a use of Munster.

Secondly, it has to be inquired whether Munster really "executed his version negligently, often swerving from the Hebrew." I do not think that this charge can be proved: for it appears to me that Munster adheres very closely to the original, always preferring literal exactness to elegance of phraseology. It is not to be denied that he has committed oversights (Who has not?); but the character here given to him was one by no means deserved. If particular examples had been brought forward, the question could have been fairly examined; but as it now stands, the general charge made by Archbishop Sandys can only receive a general answer. It seems to me that the existing version, which was publicly read, was made an object of attack; and those who disliked it, without having any particular objection which they could define, stated reasons which they supposed were sound. All such charges ought, however, to be examined, if we would form a true judgment.

Another objector was a person named Laurence, who is described as being "a noted Grecian at this time." He stated to Archbishop Parker, that various passages in the New Testament of the existing versions were inadequately rendered. He gave a list of particular texts, in which he noticed something to be amended; referring apparently, in his criticisms, to any of the existing translations indiscriminately. Several of his remarks apply apparently to some particular edition of these various versions; so that they refer not merely to errors of translation, but to those of editing and printing likewise. Although Laurence may be classed amongst the objectors to the "Great Bible;" yet his suggestions, if acted on, would not have amounted to any thing more than a revision.

Complaints made of Cranmer's Bible.

Bishop Sandys writes to Abp. Parker, Feb. 6, 1564-5, Strype's Par. i. 415.

The criticisms of Bp. Sandys considered. How far does the "Great Bible" follow Munster?

Was Munster a careful translator?

Laurence's objections to Cranmer's Bible.

Another reason, which had probably a good deal of weight in causing a new translation to be undertaken, was the fact of the Geneva version having become the one in daily use, in private families: this at least was the case very soon; and it is probable that it had begun to be preferred, before the Bishop's Bible was undertaken. It is likely that a version was thus desired by Archbishop Parker, which should be free from the objections urged by Bishop Sandys, Laurence, and others; and which should not only be authorised and appointed for public use, but also be calculated to compete with the Geneva translation for private reading. This last mentioned version had been, like all that had originally preceded it, the undertaking of private individuals. What Archbishop Parker wished for was, a version executed by those whose position and station might give the translation a kind of weight. In this Parker acted very differently from Crammer, Crammer had taken the best version that he could find which was then in existence, and used it with comparatively little revision: Parker, on the contrary, would have the work to be thoroughly remodelled, and made, not the adoption of the previous labours of others, but a version of a different character; in this respect resembling more the Geneva translation, than any of those of an earlier date.

Bishop Sandys, in another letter, urged on the archbishop to complete and carry out his design of publishing a new version of the Bible. He says, "Those which we have be not only false printed, but also give great offence to many, by reason of the depravity in reading."

The Book of Psalms had been sent to Guest, bishop of Rochester, for revision. He sent it back "with his notes and advertisements." In writing to Parker, he said—

That he "had not altered the translation but where it gave occasion of an error. As at the first Psalm, at the beginning, I turn the preterperfect tense into the present tense; because the sense is too harsh in the preterperfect tense. Where in the New Testament one piece of a Psalm is reported, I translate it in the Psalms according to the translation thereof in the New Testament, for the avoiding of the offence that may rise to the people upon divers translations. Where two great letters be joined together or one great letter is twice put, it signifieth that both the sentences or the words be expounded together."

This latter sentence evidently refers to some of the marks of reference which Guest had made use of, in his manuscript.

Another portion was sent to Parkhurst, bishop of Norwich, who wrote in reply to Archbishop Parker, that he would labour in it to the best of his ability.

Davies, bishop of St. David's, had another part. He was at this time employed in aiding William Salesbury, in translating the New Testament into Welsh; he was thus taken away from his previous work, and the whole Bible in Welsh (which apparently they would have undertaken) was not executed for twenty years.

In the year 1566, Bishop Cox, of Ely, wrote to Archbishop Parker (May 3), in which he thus refers to the progress of the translation:—

"I trust your grace is well forward with the Bible by this time. I perceive the greatest burden will lie upon your neck, touching care and travail. I would wish that such usual words as we English people be acquainted with, might still remain in their form & sound, so far forth as the Hebrew will well bear; ink-horn terms to be avoided."

The version of the Bible which Archbishop Parker thus superintended was published in the year 1568, with simply the following title:—

The holie Bible.

This is in the upper compartment of an engraved plate, the centre of which is occupied with a portrait of the queen, having the arms of England and France quarterly in a shield over her head, with those of Ireland in a shield to the right of it, and those of Wales in a shield to the left. Beneath the portrait of the queen is the following text:—

Non me pudet Euangelii Christi.
Virtus enim Dei est ad salutem
Omni credenti. Rom. i.

At the end of various portions of this Bible there are initial letters, which are supposed to intimate the respective individuals by whom they were executed. However, it is doubtful, in some instances, who were the persons intimated.

At the end of the Pentateuch are the letters, W. E., standing, as is supposed, for William Exoniensis; that is, William Alley, bishop of Exeter. This translator was born at Great Wycombe, in Buckinghamshire; he was educated at Eton, and afterwards, in 1528, was admitted at King's College, Cambridge; he

Spread of the Geneva translation.

The "Bishops Bible" intended to supersede it.

Bp. Sandys again writes to Abp. Parker. Strype's Par. i. 416. The Psalms revised by Bp. Guest.

A portion revised by Bp. Parkhurst. Another by Bp. Davies.

Bp. Cox writes to Abp. Parker, May 3, 1566.

The "Bishops' Bible" published 1568.

Initials at the ends of various portions.

End of Pentateuch, W. E.

Wm. Alley, bishop of Exeter.

Notice of him.
Bliss's Wood's
Athenae Oxon.

took his degree of Bachelor of Arts and then removed to Oxford, where he continued for some time. He became a zealous reformer, and like many others married (this was, I suppose, in the reign of Edward VI.). He had a benefice, which he left on the accession of Queen Mary, being probably deprived on the ground of matrimony. He spent his time during the reign of Mary in wandering "from place to place in the north parts of England where he was not known; and by his sometimes practising of physic and teaching of youths he obtained a comfortable subsistence for himself and his wife." Several of the professors of the Gospel appear to have found at the same time a shelter in the northern counties of England, where they were comparatively safe in the dioceses of the non-persecuting prelates, Heath, Tonstall, and Oglethorp. Thus there were many thrown together who were the means of strengthening one another's hands.

On the accession of Elizabeth, Alley was appointed Divinity Lecturer at St. Paul's, the situation which had six years before been filled by John Rogers. Some of his lectures thus delivered on the first epistle of St. Peter, were published under the title of "The Poor Man's Library."

In 1560 he was appointed bishop of Exeter, and consecrated in July of that year. He died April 15, 1570.

It is probable that he was one of the best Hebraists at this time in England: he wrote a Hebrew grammar, which he appears to have left behind in manuscript. In his epitaph he is described as being, "acerrimus Evangelicæ veritatis propugnator," no mean commendation, when it is remembered that earnestly contending for the faith once delivered to the saints would, in a part of his days, have put a man in peril of his life.

End of 2 Sam.
R. M.
Ed. Davies,
bishop of St.
David's.
A notice of
him.
Bliss's Wood's
Athenae Oxon.

The next portion appears to conclude at the end of the second book of Samuel, where the initials R. M. are placed. These are regarded as standing for "Richard Menevensis." Richard Davies, bishop of St. David's, has been already mentioned as having been previously engaged about a version in his native language—the Welsh. He was born probably in Denbighshire, about the year 1509, and educated at New Inn, Oxford. He was one of the exiles in the reign of Mary; but, returning on the accession of Elizabeth, he was made bishop of St. Asaph, from which see he was in the following year translated to that of St. David's. He died in October, 1581. He published some small works in his native language, especially designed to set before them the Gospel which had been so long obscured and kept out of sight. In the Welsh New Testament, already referred to, he translated certain of the epistles.

End of 2 Chr.
E. W.
Edwin Sandys,
bishop of
Worcester.
Some notice
of him.

The third portion concludes at the end of the second book of Chronicles, where the letters E. W. appear, standing for "Edwin Wigornensis." This was Edwin Sandys, who has already been mentioned as one of the great promoters of this version. He was born near Hawkshead, in Lancashire, in the year 1519. He went to St. John's College, Cambridge, in the year 1532, or the following year. This college was, at that time, and for many years afterwards, the most remarkable place for the number of persons it contained who were professors of the Gospel; and it is probable that whilst there Sandys was converted. In 1547, Sandys was elected master of Catherine Hall. During the reign of Edward he received various benefices, but continued to reside at Cambridge. In 1552 he married a lady who appears from her surname to have been a relative of his own.

Vice-chancellor of Cambridge, 1553.
His troubles.

In the following year, when he was vice-chancellor of the University, Edward VI. died, and the Lady Jane having been proclaimed queen, he preached in support of her title. In consequence of this, he was, after the close of her brief reign, deprived of his vice-chancellorship, and committed to the Tower. Here he was deprived of everything, except a Bible, which his faithful servant, Quintin Swainton, brought to him. After having been kept in a vile prison for three weeks, he was removed to the same apartment with John Bradford, who was his companion for more than half a year. By the joint labour of Bradford and Sandys, their gaoler was converted, not only from Romanism, but to Christ: he used, from time to time, to bring them bread and wine, and thus these three united in happily receiving the Lord's supper.

His liberation
and escape to
the continent.

He was subsequently removed to the Marshalsea; whence, after nine weeks, he was liberated by the intercession of Sir Thomas Holcroft, knight-marshal. Upon this he escaped from England, although with great difficulty, the lord chancellor, bishop Gardiner, being very earnest to retake him. On the 6th May, 1554, he embarked for Flanders; two emissaries, sent to apprehend him, arriving at the shore while the vessel was yet in sight. His last act, before leaving England, had been preaching on the beach, to a congregation of sailors.

When he reached Antwerp, he found that even there orders had been already given for his apprehension. However, by the good hand of his God upon him, he escaped; and, at length, reached Strasburgh. His life at this place was saddened in very many ways; he was one who took some part in the grievous dissension, which divided the English exiles; but not, of course, to the same extent as was done by those at Frankfort.

At the time of the accession of queen Elizabeth, he was at Zurich, with Peter Martyr: but he forthwith set out for England; and after preaching at Strasburgh, he returned with Grindall, and reached England on the day of the coronation of Queen Elizabeth. He was very soon after this appointed bishop of Worcester, and was consecrated by Archbishop Parker, December 21st, 1559. In 1570, when Grindall, bishop of London, was translated to the arch-diocese of York, Sandys succeeded him; and six years afterwards, when Grindall was translated to Canterbury, Sandys succeeded him at York. He died July 10th, 1588. His life, after his return to England, was disquieted by the schemes and projects of various enemies; so that few have experienced more continued turmoil. His judgment respecting the earlier English translations, and respecting Sebastian Munster, are, I think, very erroneous; but, in spite of his errors in judgment, he is to be regarded as a man deeply attached to the principles of the Reformation, and willing, if called upon, to suffer for their defence.

His return to England.
Bp. of Worcester, 1559.
Of London, 1570.
Bp. of York, 1576.
Died, 1588.

The fourth portion of Archbishop Parker's Bible concludes with the book of Job, where the letters A. P. *℥*. appear; these are supposed to indicate Andreas Peerson, Cantuariensis; Andrew Peerson, prebend of Canterbury, being at this time one of Archbishop Parker's chaplains. He had been fellow of Bene't College, Cambridge; he was the reader of the service at the consecration of Archbishop Parker. Throughout the archbishop's life, he appears to have been highly esteemed by him.

End of Job, A. P. *℥*.
Andrew Peerson, prebend of Canterbury.

The fifth portion consists of the book of Psalms; after which occur the letters T. B. It is very uncertain who was indicated by these letters: some have thought that they stand for Thomas Bentham; but as Bentham was at this time bishop of Lichfield and Coventry, it seems very unlikely that the initial of his surname would be used; especially, considering that the other bishops used the initial indicating their respective sees. It is, I think, much more probable, that Thomas Becon was the translator of this portion. It may be that he gave it a final revision, since it is certain that Edmund Guest, bishop of Rochester, had sent Archbishop Parker his "notes and advertisements" for this book.

End of Psalms, T. B.
Probably Thos. Becon.

Thomas Becon was distinguished amongst the Reformers by his writings. He was born in 1512, and was educated at Cambridge, where he took his bachelor's degree, in 1530; this was at the time when the Reformed doctrines had made considerable progress in that University. He was for some time one of Cranmer's chaplains; and, on May 24th, 1547, he was presented to the rectory of St. Stephen, Walbrook. In the reign of Mary, after having been twice imprisoned, he escaped to the continent, where he continued, by writing, to do what he could for the upholding of the doctrines of the Gospel amongst his countrymen. Becon died about the year 1570.

Notice of him.

At the close of the Proverbs, the letters A. P. *℥*. again occur; making this book a sixth portion. It has been supposed that the person indicated, was not the same as the previous A. P. *℥*.; but for this I see no sufficient ground. The reason assigned for this opinion has been, that the *C.* stands at a greater distance from the A. P. in the latter case, than in the former. It is true that the space is a *minute particle* greater (not more than a *thin space*, in printing); but in each case the *C.* is purposely separated. I believe the indication to be simply that of the same individual, namely, Andrew Peerson.

End of Proverbs, A. P. *℥*.

The seventh portion consists only of Ecclesiastes and the Canticles. At the end is A. P. *℥*, denoting, it is said, Andreas Pern Eliensis, Andrew Perne being at this time prebendary of Ely.

End of Canticles, A. P. *℥*. Andrew Perne, Prebend of Ely.
Robert Horne, Bp. of Winchester.

The eighth portion concludes with the Lamentations, at the end of which the letters R. W. occur, indicating, as is supposed, Robert Wintonensis. Robert Horne, bishop of Winchester, was a person of considerable eminence amongst the reformers. He had been an exile at Frankfort during the reign of Queen Mary, and afterwards at Zurich. On his return to England at the accession of Queen Elizabeth, he was employed in various steps which were taken for the re-establishment of the Protestant doctrines as the professed religion. When he was made bishop of Winchester, he was regarded as one of those who were very friendly to the nonconformists with respect to the "habits," &c.

At the end of the ninth allotment, which contains the two books, Ezekiel and Daniel, the initials are T. C. L. Strype asks, "Might it not be Thomas Cole of Lincolnshire?" Lewis assents to this without hesitation; but it would have been expected, if this had been the case, that the *L.* would have been (as in the similar instances) at a distance from the other two letters, and in a different character, whereas the

End of Daniel, T. C. L.
Probably Thos. Cole, of Lichfield and Coventry.

interval is between the T and the two other letters, all being in the same character. This shews, I think, that it must have been Thomas Bentham, bishop of Lichfield and Coventry (who in his signature used to place Coventry the first), who had this portion assigned him. Thomas Bentham was born about the year 1513, in Yorkshire. He was admitted a fellow of Magdalen College, November 16, 1546, and became one of the most eminently learned in Hebrew of any of his cotemporaries at Oxford. In the reign of Mary he was deprived of his fellowship, because of the zeal which he shewed for the reformed doctrines; and in consequence of the proceedings against the reformers, he fled to the continent. His return to preach to the London congregation of Gospellers, and his merciful preservation through the close of the reign of Mary, have been already narrated.

On the accession of Elizabeth, when the popish bishops were deprived, he was appointed to the see of Lichfield and Coventry, to which he was consecrated March 24, 1560. He was one of the most learned in the original languages of Scripture of all who were occupied in the preparation of the Bishops' Bible. He died February 21, 1579.

The minor prophets form the tenth of the allotted portions. At the end of them are the letters E. L., for Edmund Londinensis, as is supposed. Edmund Grindall, who was at this time bishop of London, was born in Cumberland in 1519. He was educated at Cambridge, belonging first to Magdalen College, then to Christ's, and afterwards to Pembroke Hall, of which in 1538 he was chosen fellow. In 1549 he became president (vice-master) of his college, and being now a bachelor of divinity, he was chosen Lady Margaret preacher.

In 1550, Bishop Ridley appointed him his chaplain, and in 1551 he was made precentor of St. Paul's, and also chaplain to the king. Not long after, when it was intended to divide the bishopric of Durham into two, Grindall was nominated to be one of the bishops. Ridley himself was to have been translated to the other portion.

At the accession of Mary, when so many fled for safety wherever they could find shelter, Grindall took up his abode at Strasburgh, where he studied German, in order to be able to preach in the churches in that city. He took some part, but not a prominent one, in the unhappy disputes by which the English exiles were divided.

On the accession of Elizabeth he returned, arriving with Sandys on the day of her coronation. On the deprivation of Bonner, he was appointed to the bishopric of London, after having been chosen Master of Pembroke Hall, Cambridge. As bishop of London, he has been already noticed for the care and consideration with which he treated Myles Coverdale; indeed, he appears to have done what he could to hinder the deprivation of the non-conformist ministers. In several things he had to act with Archbishop Parker, to whom his unwillingness to molest those who scrupled about the "habits," &c., soon became very apparent. He was translated to the see of York in 1570; Parker is said to have procured this promotion, in order that there might be a bishop of London more decided in his promotion of uniformity.

On the death of Archbishop Parker, he was appointed his successor, in 1576; but in that very year he fell under the displeasure of the queen, because of the favour which he shewed to what were termed "prophesyings." These "prophesyings" were expositions or exhortations, mutually delivered by various ministers, others also being present as auditors. Grindall also encouraged the preaching of the Gospel; while, on the other hand, Elizabeth thought that it was good for the church that the preachers should be few, and that three or four in a county were amply sufficient. The queen, on these grounds, required Grindall to lessen the number of preachers, and to put down the "prophesyings." In consequence of his refusal to comply, the queen sequestered him from his office, and for some time confined him to his own house. His sequestration continued almost up to the time of his death, which occurred July 6th, 1583. It may be interesting to mention that he aided Fox in the compilation of his "Acts and Monuments."

At the end of the Apocrypha, which forms the eleventh portion, are the letters *A. N.*, indicating, as is supposed, Johannes Norwicensis. John Parkhurst, bishop of Norwich, had been educated at Oxford, at Merton College, of which he was elected a probationer-fellow in 1529. In the reign of Edward VI. he was appointed rector of Cleve, in Gloucestershire; but, on the accession of Mary, he became one of the Protestant exiles.

After his return, on the accession of Elizabeth, he was appointed bishop of Norwich. In this situation he was regarded as being more favourable to those who did not conform to the "habits" than any of the other prelates; this often brought him into collision with Archbishop Parker. He died in 1574.

The Four Gospels and the Acts formed the twelfth portion: the letters at the end are R. E. for, as is supposed, Richardus Eliensis. This was Richard Cox, who forty years before had been brought into

End of Malachi. E. L., Edmund Grindall, Bp. of London. Notice of him.

Bp. of London on Bonner's deprivation.

Abp. of York, 1570.

Abp. of Canterbury, 1576.

His sequestration. His death, 1583.

End of Apocrypha. J. N. J. Parkhurst, bishop of Norwich.

End of Gospels and Acts, R. E. Richard Cox.

trouble when the Scriptures were first printed in English. He had been elected from Eton as a scholar to King's College, Cambridge, whence, in December, 1525, he was removed to the New College of St. Frideswide at Oxford, which Cardinal Wolsey had founded. Here he, together with Frith and others, as has been already narrated, were persecuted and imprisoned on account of charges of heresy connected with the diffusion of Tyndale's New Testament.

At a subsequent period, we find him (1540) made archdeacon of Ely, and afterwards dean, first of Osney, and afterwards of Christ Church. In 1547, he was made chancellor of the University of Oxford, where he carried on the work of Reformation in a manner which has been bitterly censured. The search for superstitious books, which he instituted, is said to have led to the destruction of most valuable documents.

During the reign of Mary, he, like others, left England, when he fixed his abode at Frankfort, where he took a very prominent part in the unhappy contentions by which the English there were divided. So forward was he in pressing the introduction of the English service-book, &c., that the party who urged these things were denominated, from him, "the Coxians."

After his return to England, on the accession of Elizabeth, he was appointed bishop of Ely. He died in 1581.

At the end of the Epistle to the Romans, the letters R. E. are again placed: this is supposed to be by mistake for E. R., Edmund Roffensis. Edmund Guest, bishop of Rochester, has been already mentioned as one who took a part in this translation, having in some measure revised the book of Psalms. This makes it not improbable that the Romans was really his portion as a final revision, and that the letters, which as they stand, seem to intimate Bishop Cox of Ely, are really transposed.

End of Romans, R. E.
Doubtful who is meant.

At the end of the First Epistle to the Corinthians are the letters G. G., which are supposed to be for Gabriel Goodman, Dean of Westminster. No initials are subjoined to the remainder of the New Testament.

End of 1 Cor.
G. B.
Gabriel Goodman.

To this Bible was prefixed, amongst other things, *the sum of Scripture*, setting forth the Scripture doctrines, tables of genealogy, &c., and a preface written by Archbishop Parker.

The providential care of God in preserving the Scriptures is noticed, and also the endeavours which had been made to decree the translating of Scripture to be so perilous a thing that it can scarcely be hoped that it may be well performed.

This Bible was known by the name of "The Bishop's Bible," either from the greater part of those who were engaged in its preparation being bishops, or else from its having been executed under their direction. The name of "Matthew Parker's Bible" has sometimes been given to it, from the archbishop who first set it on foot. It continued to be the version authorised to be read in the parish churches for forty-three years; but in private use it never displaced the Geneva version. As a whole, it was not nearly so good a translation as that of the Geneva exiles, and *now* one of the things which especially gives it importance, is the fact of its having been the basis in the reign of James I. of the translation which we still use. But although the avowed basis of our authorised version, this latter was executed upon wholly different principles, and is very different in its general character from that which is now under consideration.

Character of the Bishops' Bible.

XVI.

THE ANGLO-RHEMISH VERSION.

THE circumstances which led to the execution and publication of this version, are to be found in the history of the expulsion of Romanism during the reign of Elizabeth. The versions of the New Testament previously executed, from that of Tyndale to the Bishops' Bible inclusively (the English text of Coverdale's Duoglott New Testament excepted), had been made from the original Greek; but the Rhemish translators took for their basis the Vulgate Latin.

Circumstances leading to the making of the Rhemish version.

The authority of the Latin Vulgate was a point of dissension between Papists and Protestants: the latter were disposed to depreciate it very much, the former to extol it, as though it surpassed in authority even the original texts themselves. Its *authenticity* (whatever that may mean) had been declared by the Council of Trent, so that it could not be expected that zealous Romanists, in translating the Scriptures into English, would use any other basis than that version. One of the principal objects which the Rhemish translators had in view, was evidently to circulate their doctrinal and controversial notes, together with the Scripture translated by them. This had been done by the Geneva translators with regard to their version, and from this probably the idea was taken by the Rhemish translators.

Cardinal Allen, the chief director of the Rhemish version. Some account of him.

He leaves England on the accession of Elizabeth.

English seminary of Douay founded, 1568. English seminary at Rheims.

The Rhemish version an effort to oppose the Reformation.

Translator's preface.

Account of the version.

Reasons why it was made.

The chief agent in causing the Rhemish version to be made, was WILLIAM ALLEN (or Alleen), more commonly known as Cardinal Allen. He was born about the year 1532, at Rossal, in Lancashire; and in 1547, entered at Oriel College, Oxford, where he became very distinguished for his learning and abilities: in 1550, he was chosen fellow of his college. He became principal of St. Mary's Hall in 1556, and in 1558 he was appointed canon of York.

On the accession of Elizabeth, Allen quitted his country, and gave up his church preferment. About the year 1560, he went to Louvain, where many of the more zealous English Romanists had taken up their abode. After this he returned to England for his health.

He subsequently removed to Douay, where an academy had been set up about the year 1562; at this place he took the degree of Doctor of Divinity. Soon after he was made canon of Cambrai; and about the year 1568, by his endeavours, the English seminary at Douay was established, to receive such of the English Romanists as fled from their country on account of their religion.

Upon the appointment of Dr. Allen to be canon of Rheims, he exerted himself to establish an English seminary at this latter place; the state of the Netherlands having become so unsettled, that the English scholars were driven from Douay. Allen's efforts did not stop here; he procured the establishment of a similar institution at Rome, and two others in Spain, for the express object of furnishing England with missionaries for the dissemination of Romanism.

Allen was a strenuous opposer of Queen Elizabeth's interest in every way: he was one who fully carried out the principles enjoined by the excommunicating bull of Pope Pius against her. Amongst his other efforts against Protestantism, the execution of the Rhemish and Douay version must be regarded as one. It is to be questioned whether he was personally concerned in its execution; but at all events, his counsels and directions led to its being undertaken. In 1589, Pope Sixtus V. created him a cardinal, and two years afterwards he was made archbishop of Mechlin.

His principal coadjutors in this translation were Gregory Martin, Richard Bristow, and Thomas Worthington: of these, it is probable that the first was the one chiefly concerned in the translation.

The New Testament prepared by these translators was published under the following title:—

THE
NEW TESTAMENT
OF IESVS CHRIST, TRANSLATED FAITHFULLY INTO ENGLISH.

out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in diuers languages: Vvith ARGVMENTS of bookes and chapters, ANNOTATIONS, and other necessarie helps, for the better vnderstanding of the text, and specially for the discouerie of the CORRUPTIONS of diuers late translations, and for clearing the CONTROVERSIES in religion of these daies:

IN THE ENGLISH COLLEGE OF RHEMES.

Psal. 118.

Da mihi intellectum, & seruator legem tuam, & custodiam illum in toto corde meo.

That is,

Give me vnderstanding, and I will searche thy law, and will keepe it with my whole hart.

S. Aug. tract. 2. in Epist. Ioan.

Omnia quæ leguntur in scripturis sanctis, ad instructionem & salutem nostram intent, oportet audire: maxime tamen memorie commendanda sunt, quæ aduersus Hæreticos valent plurimum: quorum iustitia, infirmitates quoque & negligentiores circumuenire non cessant.

That is,

All things that are readde in holy Scriptures, we must heare vvith great attention, to our instruction and saluation: but those things specially must be commended to memorie, which nake most against Heretikes: whose deceitis cease not to circumuent and beguile al the vvaker sort and the more negligent persons.

PRINTED AT RHEMES.
by Iohn Fogny.

1582.
CVM PRIVILEGIO.

In a preface to the Reader of some length, they state their reasons for having translated out of the Latin instead of from the Greeke; together with noticing various other matters connected with translations of the Scripture in general, and this version in particular. They say that they had their translation of the whole Bible lying by them for some time; and that at length having means of publishing the New Testament, they have this printed first.

“which translation vve doe not for all that publish, vpon erroneous opinion of necessitie, that the holy Scriptures should alwaies be in our mother tonge, or that they ought or vvere ordained by God, to be read indifferently of all, or could be easily vnderstood of euery one that readeth or heareth them in a knovven language: or that they vvere not often, through mans malice or infirmite, pernicious and much hurtful to many: or that vve generally and absolutely decreed it more conuenient in itself, & more agreeable to Gods word and honour, or edification of the faithful, to haue them turned into vulgar tonges, then to be kept & studied only in the Ecclesiastical learned languages. Not for these nor any such like

causes doe vve translate this sacred booke, but vpon special consideration of the present time, state, and condition of our cuntry, vnto vvhich, diuers things are either necessarie, or profitable and medicinable novv, that otherwise in the peace of the Church vvere neither much requisite, nor perchance vvholy tolerable."

Thus cautiously do they guard against the supposition that the publication of this version was to be deemed an acknowledgment that the former opposition which had been made to the circulation of the English Scriptures, had been an error on the part of the Church of Rome.

They speak of the wisdom of the church in making regulations, both as to what translations of the Scriptures might be published, and also by whom they might be read. On the latter point they recite that it had been lately decreed by the Council of Trent, "that the holy Scriptures, though truely and Catholically translated into vulgar tonges, yet may not be indifferently readde of all men, nor of any other then such as haue expresse licence therevnto of their lawful ordinaries, with good testimonie from their Curates or Confessors, that they be humble, discrete, and deuout persons, and like to take much good, and no harme thereby."

Wisdom of the church in regulating translatiuns commended.

They enlarge on the subjection with which Scripture is to be read; not, however, subjection to what God has seen fit there to reveal, but subjection with regard to Scripture to the authorities in the church: as if any authority could be in any way so constituted of God as to make void the requirements of His holy word.

The Rhemish Translators find great fault with all the Protestant versions which had been made; they speak of the liberties taken with the text as having been most unwarranted: the translations of words deemed "ecclesiastical," and the manner in which proper names were expressed, being part of the ground of this charge. In consideration of the alleged state of the English translations of the Bible, they say:—

Protestant versions blamed.

"Vve therefore hauing compassion to see our beloued cuntry men, vvith extreme danger of their soules, to vse onely such prophane translations, and erroneus mens mere phantasies, for the pure and blessed vvord of truth, much also moued therevnto by the desires of many deuout persons: haue set forth, for you (benigne readers) the nev Testamēt to begin vvithal, trusting that it may giue occasion to you, after diligent perusing thereof, to lay avay at lest such their impure versions as hitherto you haue ben forced to occupie."

The Rhemish version intended to supersede them.

They state that the annotations appended were for the purpose of proving that the Romish Church was conformable to the Scripture. If this had been the case, why should she have taken such pains to keep them back, until they could no longer be withheld. In fact, the real truth was most unconsciously acknowledged in the demands of the Popish insurgents in the West, in the reign of Edward VI., who required that the English Scriptures might be suppressed; because they said that "they had heard that until this were done their priests could not refute the 'heretics.'"

Alleged object of the annotations.

The translators, in their preface, give ten reasons why they adopted the Latin Vulgate as their basis. They speak of its antiquity, gravity, sincerity, impartiality, and the like; but what were all these worth when assigned as reasons for preferring the Latin version to the Greek original? The fifth of their reasons for this preference was clearly that which decided the point in their minds, namely, that the Latin Vulgate had been declared, by the Council of Trent, to be authentic, and to be refused of none.

Reasons for translating from the Latin.

The ninth reason which they assign is this, "It is not onely better then al other Latin translations, but then the Greeke text it selfe, in those places where they disagree." This is a bold assertion, and one which at the time when it was made no one was competent to advance. It is quite true that the Vulgate Latin is valuable as an aid for judging amongst discrepant readings of Greek manuscripts; but to praise the version more than the original was, to say the least, a mere gratuitous assertion.

The Latin asserted to be better than the Greek.

They strengthen their arguments in favour of the Vulgate by alleging that various interpreters had, in some places, at least preferred its readings to those of the Greek copies then in use. This argument, however, amounts to very little worth for their purpose; the alleged passages in which the Greek was said to be deserted, and the Latin followed being in fact such as contained some supplied word or words to make the rendering clear.

The Rhemish translators likewise object to the authority of the Greek text, that in some places Erasmus and other critics had regarded it as preserving the genuine reading, when the Greek text, as then commonly read, had some variation; this argument has considerable weight when applied solely to the individual passages in question. In fact, the Rhemish translators incline to speak of the Latin Vulgate very much in the same strain as did the Complutensian editors: these latter actually compared the Latin text in the Old Testament of their Bible, standing between the Hebrew and the Septuagint, to Christ crucified between two thieves!

Critical reasons advanced for deserting the Greek text.

"Posuimus, tanquam duos hinc et inde latrones, medium autem Jesum."

The Latin Vulgate defended.

The Rhemish translators afterwards defend the Vulgate on critical grounds; and in this they speak with much more propriety. They defend it thus: first, that it commonly agrees with the Greek text; secondly, that when it differs from the common Greek text, it frequently accords with some of the various readings of Stephens's third edition; thirdly, they say that even Protestants do not unfrequently prefer the marginal reading to that in the text; fourthly, that in the passages in which the printed Greek authority does not agree with the Latin, there is sometimes to be found a manuscript Greek copy which does accord with the Latin; fifthly, they allege that where no Greek copy accords with the Latin text, not unfrequently the citation of some ancient Greek "father" supplies a confirmation; sixthly, they suppose in passages where some variation is found which cannot otherwise be accounted for, that the Latin interpreter followed some other Greek copy; seventhly, they bring forward the Latin "fathers" as witnesses of what the reading of the text was in their days; lastly, they account for variations in the citations made by the Latin "fathers" by the fact that the Latin versions were in the early days very numerous, and thus when their quotations vary from the Vulgate, they suppose that they may have cited some other of these versions. This last reason is merely apologetic; the rest contain, on the whole, a great deal of truth. One thing, however, they ought to have stated, namely, that the Vulgate contains not a few passages which are clearly the corruptions of copyists. Candour on the part of the Rhemish translators would have acknowledged this; but as that version had been declared "authentic" they were willing fully to carry out this Tridentine decree.

It is quite true that they do acknowledge some faults to have crept in, but merely such as would, in a printed book, be regarded as typographical errata; those to which I have just referred, are such as have a more serious character.

The Greek text asserted to favour Romanism more than the Latin.

They strenuously deny that they prefer the Latin to the Greek text, because of its being more favourable to their views and opinions; alleging that the Greek text makes for them more than the Latin. This they endeavour to prove by examples which they bring forward; and I think that it must be admitted, by any one who dispassionately considers the subject, that very few of the variations of the Latin from the Greek text bear the mark of having been made to serve a purpose. They almost all must have crept in just like various readings in Greek copies, through the negligence or oversight of transcribers.

The Rhemish translators give the following account of their version:—

The Rhemists' account of their version.

"In this our translation, because we wish it to be most sincere, as becometh a Catholike translation, and have endeouored so to make it: we are very precise & religious in following our copie, the old vulgar approved Latin: not onely in sense, which we hope we alwaies do, but sometime in the very wordes also and phrases, which may seeme to the vulgar Reader & to common English eares, not yet acquainted therewith, rudenesse or ignorance: but to the discrete Reader that deeply weigheth and considereth the importance of sacred wordes and speeches, and how easily the voluntarie Translatour may misse the true sense of the Holy Ghost, we doubt not but our consideration and doing therein, shal seem reasonable and necessarie: yea and that al sortes of Catholike Readers wil in short time thinke that familiar which at the first may seeme strange, & wil esteeme it more when they shal otherwise be taught to vnderstand it, then if it were the common known English."

By "otherwise," they mean by a table of explanations given at the end of the book.

Examples of unusual words.

They give several examples of unusual words which they introduced. They do not, however, give any good reason for not translating them; and, what is more, the meaning given in their glossary would, generally speaking, be far better if introduced into the text, than the comparatively unused word which they have adopted. The following are a few of the strange words thus introduced: *Parasceue*, *Pasche*, *Azymes*, *Depositum*, and such like.

Some of the words which they thus use, and speak of as newly introduced, are, however good and intelligible, such, for instance, as *Evangelize*, which alone fittingly and fully expresses *εὐαγγελίζω*; and, in such cases, this novelty of the Rhemish translators is not to be reprehended.

"Our Lord substituted for 'The Lord.'"

One of their peculiarities is, the use of the expression, "Our Lord," in cases where the Scripture has simply "The Lord." For an explanation of this, they refer from their preface to their notes on the 6th of Timothy. In the note they give no better reason for thus altering the text than this;—that the heretics (i. e. the Reformed) used the simple phrase; a strange reason, truly.

They farther thus expound their manner of translating:—

Their manner of translating.

"Morcouer, we presume not in hard places to mollifie the speeches or phrases, but religiously keepe them vvord for vvord, and point for point, for feare of missing, or restraining the sense of the holy Ghost to our phantasie: as Eph. 6. *Against the spiritualls of wickedness in the celestials. And what to me and thee, woman.*"

They then give other instances, in some of which they not only add no new sense of their own, but absolutely exclude all meaning from the passages.

This account of portions of the preface will serve to give some idea of the plan pursued by these translators. They had their minds fully bent upon preserving, untouched, the whole of what they deemed "Catholic verity;" and their minds recoiled from whatever seemed to oppose this. In a previous part of their preface, they had spoken thus of their version:—

"Hovv vcell vve haue done it, vve must not be iudges, but referre all to Gods Church and our superiors in the same. to them vve submit our selues, and this, and all other our labours, to be in part or in the vvhole, reformed, corrected, altered, or quite abolished: most humbly desiring pardon, if through our ignorance, temeritie, or other humane infirmities, vve haue any vvhere mistaken the sense of the holy Ghost, further promising, that if hereafter vve espie any of our ovvne errors, or if any other, either frende of good vvill, or aduersarie for desire of reprehension, shall open vnto vs the same: vve vvill not (as Protestants doe) for defense of our estimation, or of pride and contention, by vvragling vvordes vvillfully persist in them, but be most glad to heare of them, and in the next edition or otherwise to correct them: for it is truth that vve seek for, and Gods honour: which being had, either by good intention or by occasion, al is vvell. This vve professe onely, that vve haue done our endeouour vvith praier, much feare and trembling, lest vve should dangerously erre in so sacred, high, and diuine a vvorke: that vve haue done it vvith all faith, diligence, and sinceritie: that vve haue used no partialitie for the disadvantage of our aduersaries, nor no more licence then is sufferable in translating of holy Scriptures: continually keeping our selues as neere as is possible, to our text & to the very vvordes and phrases vvich by long vse are made venerable, though to some prophane or delicate eares they may seeme more hard or barbarous, as the whole style of Scripture doth lightly to such at the beginning: acknowledging with S. Hierom, that in other writings it is ynough to giue in translation, sense for sense, but that in Scriptures, lest vve misse the sense vve must keep the very vvordes."

The professions of the translators.

They thus invite criticism as to their labours, and the invitation has been very fully responded to. They attacked all previous versions, and in their turn were attacked, both as it regards their text and their notes.* It may, I believe, be said, as an impartial judgment on this version, that the translators were fully competent to execute the task before them, so far as learning and ability could go; but their minds were so imbued with the same feelings which had led but fifty years before, to persecution in England for the word of God, that they desired any thing rather than to give the rendering of the text simply and fairly. Very few passages, however, shew in their rendering a really dishonest perversion; but very many exhibit a desire of expressing the sense obscurely, or at least, in such a way that a common reader may find not a little difficulty in gathering from the words a definite meaning. If we take the whole version, we shall, however, find a very large portion well translated, and truly exhibiting the sense of the Latin Vulgate such as they had it. I say, such as they had it; for although the council of Trent had defined the Latin Vulgate to be the "authentic" version, it remained a considerable question what copy was to be regarded as such.

Criticism invited.

Learning of the translators.

Intentional obscurity.

At the time when the Rhemish version was printed, there had been no decision as to what this "authentic" Latin Vulgate might be. In 1589, Pope Sixtus V. published an edition, which by his bull prefixed, was declared to be what the Tridentine Council sought to establish. This edition was presently suppressed. Romish writers say, that it was in consequence of Pope Sixtus perceiving that it contained errors. But be that as it may, Pope Clement VIII. published his edition of the Vulgate in 1592, which he declared by his prefixed bull to be the only authentic edition of the Latin Vulgate. This has fared better, for this continues to be the standard text adopted and used by the Church of Rome.

The "authentic" Latin Vulgate. Edition of Pope Sixtus V. 1589.

Edition of Pope Clement VIII. 1592.

The Rhemish translators, as may be supposed, do not exactly agree with either the Clementine or the Sixtine edition. Sometimes they have the reading adopted afterwards by the one, sometimes that which is found in the other. This may be said to be a matter of comparatively small importance, so long as they used the best readings which were within their reach: it is, however, thus far of importance, that they give as a conclusive reason for translating from the Latin rather than the Greek, that the Council of Trent had decreed the authenticity of the Latin Vulgate. Now of what avail was this decree, if it could not be definitely said what this authentic copy was?

In the same year (1582) in which this New Testament appeared, Gregory Martin, one of the translators, published an attack upon the hitherto printed English Bibles and Testaments. This was evidently done to make way for this version. Dr. William Fulke, master of Pembroke Hall, Cambridge, published in the following year an ample refutation of the most part of the objections made, shewing very conclusively that the true ground of objection in the mind of Martin was the opposition which the circulation of the Scriptures gave to Romish doctrine.

Gregory Martin's attack on the English versions. 1582.

Answered by Fulke, 1583.

* A complete confutation of these arguments, glosses, and annotations, was published in 1617, by Fulke: and a second, in 1618, by Cartwright.

Rom. Cath.
version of Old
Test. published,
1609-10.

The Roman Catholic translation of the Old Testament, which appears to have been executed on the same principles as that of the New, was not published till the years 1609 and 1610, when it was printed at Douay, in two volumes. The editors of this part of the version, speak of it as having been executed many years before, but that the poor estate of the English Romanists, in their banishment, hindered its publication. They say, that they have revised the version according to the Clementine edition of the Vulgate, that thus it might be fully in accordance with "the authentical Latin."

The Rhemish translation has a considerable value to a Protestant reader; for if he would see what can be done, in order to evade the force of those passages which set forth *the Gospel*, the great weapon against Rome, it may, of course, be expected here. While the general and substantial accordance of this version with Protestant translations, is a cause for great thankfulness to the overruling providence of God.

Modern
editions of this
version.

In the modern editions of the Douay Bible and the Rhemish Testament but few changes have been introduced: these are, however, some of them, not improvements.

XVII.

KING JAMES'S TRANSLATION.

THERE were, at the commencement of the reign of James I., two translations of the Bible in common use—that of Geneva and the Bishops'; the latter being what might be termed the then "authorised" version, while the former was the one in daily use among the people. It is not, therefore, surprising that another version, or revision, should have been projected. The following were the actual circumstances which led to the undertaking of a new version,—which has succeeded in supplanting both the one and the other of those which were at that time in use.

Accession of
James I.
Mar. 24, 1603.

At the time of the accession of James I. to the throne, March 24, 1603, many of those whose conformity to the Church of England by law established was of an uneasy character, hoped that the accession of a monarch who had been educated like James in Presbyterianism, might lead either to a change in the system of the Anglican Establishment, or else to a permission of non-conformity. Accordingly, a petition running in the name of more than a thousand ministers was presented to the king, in which the "redress of divers abuses in the Church" was earnestly solicited. From the number of ministers in whose names it ran, it was called the "Millenary Petition," although the names actually subscribed are said to have been very far short of a thousand. Their complaints were ranged under four heads; 1st. Things connected with the Church service; 2nd. Church ministers; 3rd. Church living and maintenance; and 4th. Church discipline.

The "Millen-
ary" petition.

The Oxford
answer.

The University of Oxford drew up an answer to this petition, for which a letter of thanks was sent them by that of Cambridge. The king, however, chose to interfere in the matter, and bring it to a public conference. To this end certain delegates of each party received a summons to be at the palace of Hampton Court on the ensuing 12th of January. On the part of the Anglican establishment there were, the archbishop of Canterbury, Whitgift; the bishop of London, Bancroft, and several other prelates and dignitaries. The delegates on the part of the petitioners were, Dr. John Reynolds, and Dr. Thomas Sparke of Oxford, and Mr. Chadderton and Mr. Knewstubs from Cambridge.

Hampton
Court con-
ference, Jan.
12, 1604.
Collier.

Dr. Reynolds
requests that a
new version of
the Bible
should be
made.

This conference led incidentally to the execution of the translation of the Scriptures which is still in use. Dr. Reynolds, who took the lead on the part of the petitioners, made a request to the king on the second day of the conference "for a New Translation of the Bible." The ground upon which this request was made was, that the versions which were extant, did not in all places come up to the force and meaning of the original text. In proof of this, Dr. Reynolds brought forward a few instances; first, that in Gal. iv. 25, the word *συστοχῇ* is rendered in the Bishops' Bible by "bordreth," which is very wide of the mark; next in Psalm cv. 28, the translation says, "they were not obedient," whereas it ought to have been just the contrary; and thirdly, in Psalm cvi. 30, the translation said, "then stood up Phineas and prayed," whereas the last of these words should have been rendered "executed judgment."* It is probable that Dr. Reynolds, in specifying these three instances of mistranslation, did it in order to shew that a

Faults in
previous ver-
sions.

* The last two of these objections applied to the version of the Psalms in Cranmer's Bible, which is still retained in the Liturgy.

revision of the existing versions was desirable, if the full meaning of the original text were wished to be transfused into the English version.

Little notice appears to have been taken of these specific objections themselves: they had, it was said, been often brought before, and were already answered in print; what the *answering* of these objections may mean I do not know; for if they be mistranslations they ought to be acknowledged as such; if they had not been such, then they ought to have been preserved when a new version was made.

During the whole of this conference, Bancroft, the bishop of London, (who soon after succeeded Whitgift as archbishop of Canterbury,) was indeed foremost in the opposition to everything which was proposed by Dr. Reynolds and his fellow-delegates. On this ground he seems to have offered a kind of opposition to the proposal for a new version or recension of the Bible in English: he said, that there would be no end of translating if this were to be done to please every man's humour; the king, however, liked Dr. Reynolds's proposition, and said that he had never seen a good English version of the Bible as yet, though he thought that of all hitherto executed, the Geneva Bible was the worst. He wished the work of translation to be taken up, and that some special pains might be taken for there to be one uniform translation. The method proposed by the king was this;—that the version should be made by some of the most learned men in both the Universities, that it should then be reviewed by the bishops and other of the most learned ecclesiastics, that it should then be laid before the Privy Council, and last of all be ratified by Royal authority, so that in the whole Anglican establishment this translation so made should be used, and no other. Bancroft hinted the undesirableness of any marginal notes being allowed to be appended, to which the king assented, on the ground of his having found in those annexed to the Geneva Bible some that were very partial, untrue, seditious, and savouring too much of dangerous and traitorous conceits.

This assent of the king to the proposal of Dr. Reynolds requires a little explanation: perhaps the judgment of the king, relative to the previously existing English versions, may be regarded by all as very unjust and severe: granted that they were all of them capable of a good deal of emendation in many places, but still to say that none of them was a good translation, was going a great deal too far. In this point, the judgment of the translators employed by the king, differed greatly from that which the king himself had expressed. They say, in their preface, that their object was to make a *good* version better;—that it was *good* before, but they sought to improve it, and the like, and in this they clearly spoke the truth. It is to be observed, that the translation of the Bible had become a kind of party question between the thorough conformists and the partial conformists: the latter were considered to prefer and uphold the Geneva version, which was by far the most read in private, while the former were considered to uphold the Bishops' Bible, as being the one authoritatively set forth as being appointed to be read in public service. Thus the proposition of Dr. Reynolds for a new version might be regarded as savouring strongly of his party, while the whole of the king's reply was so directed as to express a very severe though not a deserved censure on the Geneva Bible. The proposal of Dr. Reynolds would, if acceded to, have the effect of rendering the Bishops' Bible obsolete; the king, however, so turns the matter, as to make it appear as though it were the Geneva version of which the suppression was desired, a result which, it is probable, was but little desired by Dr. Reynolds.

The exclusion of marginal notes was, doubtless, a good suggestion: but the remarks made by King James with respect to those annexed to the Geneva version, were very far from just. The notes to which the king is said to have referred were the following:—On Exodus i. 19, where the non-compliance of the Hebrew midwives with the orders of Pharaoh is spoken of, they say, "Their disobedience herein was lawfull, but their dissembling euill." Now, I do not see what objection can be made to this note, the very next verse speaks of the blessing of God being bestowed upon these women, on the very ground of their non-compliance with the king's murderous commands, and the object of the note seems to be to shew, that although they acted rightly, yet they excused themselves to the king in a manner in which they ought not to have done. But if the non-compliance of the midwives was wrong, what would follow? That a king is to be obeyed, even if he command *murder* to be committed: and further, that this is to be done even when it is the murder of an indefinite number of helpless infants; and yet further, that it is to be done even when it is nothing short of a deliberate attempt to frustrate the declared purpose and counsel of God. I think that even King James would have acknowledged that *some* non-compliance with the orders of a king were more admissible than all this train of necessary consequences.

The other note to which the king objected, was that on 2 Chron. xv. 16, where the account is given of Asa deposing Maachah, his mother, or grandmother, from being queen, on account of her idolatry. They say, "Herein he shewed that he lacked zeale, for she ought to have died, both by the couenant, as verse

Bancroft opposes the making of a new version.

King James wishes a new version. The plan proposed.

Marginal notes objected to.

The king's censures on previous versions.

The Geneva Bible depreciated for party reasons.

The king's objections to the Geneva notes. Ex. i. 19.

2 Chr. xv. 16.

13, & by the Law of God: but he gave place to foolish pity, and would also seeme after a sort to satisfie the Lawe." Would king James or any other objector say, that the law of Moses did not command the punishing of idolatry with *death*; death without pity, and without respect of persons? Or, can it be said that the covenant into which Asa and the people had just entered, did not pledge them to the self-same thing? I really believe, that such objections, however they arose, must have rested upon a basis of prejudice, and not of dispassionate judgment.

It seems, however, that King James thought the Geneva notes to be opposed to that obedience which is due from subjects to their sovereigns: if they had been, they would have been highly reprehensible; but before judgment is given let the facts be proved. "The powers that be are ordained of *God*, he therefore that resisteth the power resisteth the ordinance of *God*; and they that resist shall receive to themselves damnation," is the recorded sentence of the Holy Ghost against all who, under what lying pretext soever it be, dare to act in insubordination: but if we would see where the limit of obedience is to be found, we have only to look at the history of the three servants of God whom He preserved in the midst of the fiery furnace (Dan. iii.).

Thus it is very plain, that King James acquiesced in the proposal of Dr. Reynolds upon grounds wholly different from those upon which it was originally suggested; but whatever were the circumstances which led to the execution of the translation which was in consequence made, it cannot be controverted that the plan which was suggested by the king (and with some modifications at length adopted) was admirably devised for the procuring of a version well considered in all its parts. There was, as might have been expected, some little delay before the preliminary arrangements could be brought to bear. Some time probably was needed for the consideration of the fittest scholars to be employed upon the work, and also in the arrangement of the different companies of translators who should work together, and in the allotment of their respective portions of the Bible.

Some progress had been made in the outline of the proceedings before the lapse of many months; for on the 22d of July, 1604, the king wrote to the archbishop of Canterbury (Bancroft*) concerning some provision to be made for those who were to be employed in the proposed work. He states that he had appointed certain learned men, to the number of *fifty-four*, for the translation of the Bible into English. Of those who were so appointed, some had very little church preferment, some none, and for this cause he directs the archbishop to write to the archbishop of York, and also to the other bishops, commanding them in the king's name, that when any benefice valued in the king's books at twenty pounds or upwards should become void, that instead of presenting any one to supply the vacancy, the king should be informed, in order that some of the learned persons whom he had appointed might be presented. This was to be done by the bishop whether the benefice were in his own gift or in any other patronage. The latter part of the letter chiefly relates to the obtaining of aid from other learned men, besides those who had been named as the four and fifty appointed by the king.

He says:—"Furthermore, we require you to move all our bishops to inform themselves of such learned men within their several dioceses, as having especial skill in the Hebrew and Greek tongues, have taken pains in their private studies of the Scriptures, for the clearing of any obscurities, either in the Hebrew or in the Greek, or touching any difficulties or mistakings in the former English translation, which we have now commanded to be thoroughly viewed and amended; and thereupon to write unto them, earnestly charging them, and signifying our pleasure therein, that they send such their observations, either to Mr. Livclie, our Hebrew reader in Cambridge, or to Dr. Harding, our Hebrew reader in Oxford, or to Dr. Andrewes, dean of Westminster, to be imparted to the rest of their several companies, that so our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom."

It is not known what arrangements were made relative to the selection and appointment of the translators; but it would seem that some part of them were chosen by the University of Cambridge, and approved by the king: it is probable also, that the University of Oxford made a similar nomination. This selection at Cambridge must have taken place previous to the day on which the king wrote the letter already referred to, and in part quoted, namely, July 22, 1604, for on the same day the chancellor of the University of Cambridge, Robert Cecil, earl of Salisbury, wrote to the vice chancellor and heads, mentioning that such an appointment had been made by the king. The order for the translation was stated to be placed in the hands of Livclie, the Hebrew lecturer. The king's commandment was, that if they could remember any

* In some of the proceedings at this time, Bancroft is spoken of as archbishop of Canterbury, in some as bishop of London. The proceedings relative to his translation to the

archiepiscopal see were not complete, although he was Archbishop elect.

King James's judgment that the Geneva notes encourage insubordination.

The king's plan for a version excellent.

The king writes to Bancroft, July 22, 1604. Fifty-four translators appointed.

Lewis.

Inquiry to be made for learned men.

Translators nominated by the University.

fit men to join with those already appointed, they should, in the king's name, add such to those who had been previously selected for the work. The king likewise required that the University should give to those employed all the aid that could be afforded:—

“That such as are to be called out of the country may be intertained in such colleges as they shall make choice of, without any charge unto them either for their entrance, their chamber, or their commons, except it happen that any doe make choice to remayne in any of the poorer colleges, that are not well able to heare that charge; and then such order will be taken by the Lord Bishop of London, as that the same shall be defrayed.”

Cecil's letter to the Vice-Chancellor of Cambridge.

On the last day of the same month (July, 1604), Bancroft sent a copy of the king's letter in favour of the translators, to all of those at Cambridge, whose names appear in the list. From this it would appear, that that University had not made any addition to the number originally appointed. The bishop, in his letter, told them, that the king (as Mr. Livellie could inform them), very much approved of the choice. And because the king was very desirous that the work should proceed with as little delay as possible, his pleasure was, that they should, with all possible speed, meet together in the University, and begin the same. They were directed to write to the bishop so soon as they were actually assembled, and had prepared themselves for the work.

Bancroft's letter, July 31, 1604.

The work urged on.

On the same day, the bishop wrote to the vice-chancellor and the heads of the University of Cambridge, earnestly urging them to expedite the work which had been assigned to the translators. They were particularly desired to write to any who might be absent from Cambridge, in order that they might, without any delay, repair thither, and commence their work.

It is probable, that similar letters were sent also to the University of Oxford at the same time; and that, just as the copy of the rules to be observed in the translation, were sent to Cambridge, to Livellie, the king's Hebrew reader, so were they, probably, to Dr. Harding, who held the similar station at Oxford.

Similar letters probably sent to Oxford.

The list of persons actually employed in the work (which will be given after the preliminary proceedings have been detailed), contains only *forty-seven* names, whereas, the king's letter to the archbishop mentions *fifty-four* as having been appointed. Some have supposed, that the deficiency was occasioned by the decease of certain who had been named for the work: but this is improbable; because, the number of those who actually met at Cambridge, was exactly the same, and the individuals were the same, as those who were at first proposed; whereas, if there had been any deficiencies through the decease of those appointed, it is very unlikely that the Oxford and Cambridge numbers would have been precisely the same. Others have supposed, that some who were appointed at first, were afterwards withdrawn; and that thus the numbers were reduced to forty-seven. But this, likewise, is improbable; for the learned Hugh Broughton, who has been *supposed* to have been thus excluded from having a part in the execution of this version, was clearly *not* one of the persons named; for on the 30th of August, 1604, the bishop of London sent to Cambridge, for the perusal of Livellie, and the rest of the translators there, “a certain learned epistle of Mr. Broughton's:” this, it can hardly be supposed, he would have done, had Broughton himself been proposed as a translator. Lewis suggests another way of accounting for the discrepancy, which, however, is equally open to objection. A kind of supplementary rule directed, that three or four of the most learned and grave divines of each University, should be assigned as having an oversight of the version; especially to see that the rules prescribed were attended to. He supposes, that these three or four may make up the deficiency; but, however, it is to be observed, that this rule was not communicated until August 30, 1604; whereas, the number of translators is spoken of by the king, as having been completed on the 22nd of July: and, farther, the fifty-four persons are distinctly said to be appointed for the purpose of executing the translation; whereas, the three or four of each University are distinctly excluded from that work.

Forty-seven names in the list of those actually engaged; *Fifty-four* mentioned in the king's letter.

Hugh Broughton not named.

Who then were the seven whose names do not appear in the list? It is to be remembered, that at the Hampton Court conference the method of translating proposed by the king was, that the version should be made by the most learned of the Universities, and then pass the examination of certain of the *Bishops*. Now, in the list of persons appointed, although several of them were made bishops before the work was completed, yet none of them were so at the time of their appointment; and thus the plan would have been incomplete (according to the king's original draught), had not certain prelates been named as having the work in some manner under their control. I do not doubt but that the number needed to make up the deficiency is to be found in the fact of certain bishops having been especially named to this work; *who* these were, it may be more difficult to say: but Dr. Bancroft, the archbishop of Canterbury, has been said to have made some alterations in the version. This (if true) he would hardly have done, had he not been in some manner appointed to an oversight of it; and (if incorrect) it would hardly have been said, if he

Who were the seven not in the list?

Certain bishops appointed to superintend the work.

Abp. Bancroft connected with the version.

had not been connected with the work. It is evident, from the letters which were written by him (as bishop of London), that he had some important share in the conducting of the preliminary arrangements for the commencement of the work; so that I think it is not too much to conclude that he was one of the prelates so appointed. Bilson, bishop of Winchester, was one of those who gave the work its final revision; so that it may be deemed probable that *he* too was one appointed to the work.

The translators were, as has been said, some of them appointed by the University of Cambridge, some, in all probability, by that of Oxford, in a similar manner; while, besides these, there were several who were to meet at Westminster: these may have been appointed directly by the king. The translators meeting at each of these three places, were severally divided into two companies, so that there were in all six companies of translators. The instructions for their proceedings were conveyed for their information to the several places at which they were to meet, about the month of July, 1604. I give the instructions themselves, together with any elucidatory remarks which may appear needful.

“(1.) The Bible ordinarily read in the church, commonly called the ‘Bishops’ Bible,’ to receive as few alterations as may be. And to pass throughout, unless the originals plainly call for an amendment.” It was a good plan to take a previously existing version, and make it, as much as might be, the material of the new recension. The Bishops’ Bible was apparently specified as the one which was to be used for this purpose, because else, some of the translators might have been disposed to have taken the more popular Geneva translation as their basis.

“(2.) The names of the prophets and the holy writers, with the other names in the text, to be kept as near as may be, according as they are vulgarly used.” There was good sense in this rule; for it makes extremely little difference what the precise form may be in which any Hebrew or Greek *name* is transposed into English; and, indeed, we have good authority for acting on such a rule as this, from the manner in which Old Testament names are found written in the New. We read those names which were known and familiar in their accustomed forms, while those which were altogether still unnaturalized, are taken in the forms in which they had been written in Greek letters by the Septuagint translators. We do not find the inspired writers busying themselves about writing Hebrew proper names in precisely equivalent Greek characters. Thus, in English, *Hezekiah* serves for all practical purposes, as well as “*Yekhezkiyahû*,” and so on of the rest. However, it would have been well if the translators had been admonished to give the same person the same name, whether found in Hebrew or in Greek; for instance, to have used the name *Hosea* in the New Testament, instead of *Osee*; and likewise to translate the same proper name uniformly in the same manner; for instance, not to call the same person sometimes Luke, and sometimes Lucas.

“(3.) The old ecclesiastical words to be kept, as the word *Church* not to be rendered *Congregation*.” It would have been desirable if some more explicit statement had been made as to *what* words are to be regarded as “ecclesiastical.” For instance, ἐπίσκοπος is rendered in Acts xx. by “overseer” (though the vulgate Latin takes it literally), and in other places by “bishops.” Probably the want of sufficient definitiveness prevented the full observance of this rule.

“(4.) When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place, and the analogy of faith.” This may perhaps be regarded, as well as the preceding, as a check against the introduction of what might be deemed *Puritanism*: but, however intended, I suppose that no right-minded Christian (whether called Episcopalian or Puritan), could object to words being used in the same sense in which they are taken by the writers called “*Fathers*,” with the defined limitation above expressed.

“(5.) The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.”

“(6.) No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.” This regulation is one of great importance; because its tendency was to cause the translators to do what they could to give, in the text, the precise meaning of the original. A loose translation may be aided by an expository note; but if the original is to be transfused into another tongue, without any such appendage, it can only be achieved by a version as close as may be made. One great evil of notes, in a commonly circulated version of the Scriptures, is this, that they lead the thoughts of a reader away from the text which the Spirit of God has given forth, to the thoughts and judgments of men (often perhaps very true, but still not authoritative) about that very text.

“(7.) Such quotations of places to be marginally set down, as shall serve for the fit reference of one Scripture to another.”

Bp. Bilson a reviser.

Some of the translators at Westminster.
Six companies in all.

Instructions.
Bishops' Bible to be the basis.

Proper names to be unchanged.

Ecclesiastical words to be retained.

Doubtful words according to the “Fathers.”

Division of chapters.

No marginal notes.

Marginal references.

The preceding seven rules are the general directions for proceeding in the work; the rest contain the precise directions for its execution.

"(8) Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand." Thus in each company there would be as many separate revisions made, as there were individuals in the company (that is, from seven to ten); these various revisions would then be compared together, and from the whole they would digest one revised or re-translated copy of the particular portion.

Manner of proceeding with the execution of the translation.

"(9) As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his Majesty is very careful in this point.

"(10) If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons; to which, if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work."

These rules would have to be carried into execution thus:—Each company, when they had made their version of a book, would have to send a transcript of it to each of the other five companies, for their judgments and criticism; so that every portion of the Bible would pass through the hands of the whole body of translators. Every part of the Bible would thus have been considered: first, by each of the translators in the company to which it was assigned, *separately*; secondly, by the whole of that company unitedly; thirdly, by the other five companies separately; and fourthly, by the committee of revision, who are hinted at in the close of the tenth rule. As the number of companies was six, and the numbers in each company varied from seven to ten, it follows that every several part would be examined at the least *fourteen* times distinctly; many parts *fifteen* times, and some *seventeen*. These rules were framed, in this part, with remarkable judgment and sagacity.

All the companies to revise each part.

Every part examined fourteen times at least.

"(11) When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgment in such a place.

"(12) Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as being skilful in the tongues have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the archbishop." This regulation explains why Bancroft communicated the king's letter to all of those who had been appointed at Cambridge as translators, the letter itself containing some things which related to the ordering of the version itself.

Inquiry to be made for learned men.

"(13) The directors in each company to be the deans of Westminster and Chester for the Westminster company, and the king's professors in Hebrew and Greek in the two Universities.

The directors in the companies.

"(14) These translations to be used, when they agree better with the text than the Bishops' Bible, viz. Tyndale's, Coverdale's, Matthew's, Whitchurch's, Geneva." In this list "Matthew's Bible" might quite as well have been omitted, as containing simply, in part the translation of Tyndale, in part that of Coverdale. "Whitchurch's Bible" evidently means the Bible commonly known as Crammer's, or the Great Bible, of which Whitchurch was, in conjunction with Grafton, the printer. This regulation was a good one for making the newly revised translation as little as possible with the character of novelty stamped upon it. It is likely that in many cases, when they deserted the version of the Bishops' Bible, they might find some one or other of the four above-named versions expressing the sense which they wanted to give.

Early English versions to be used.

These fourteen were the whole of the original rules as sent to Liveline, at Cambridge; similar ones being, of course, also transmitted to Oxford and Westminster. Questions, however, seem to have arisen at Cambridge on two points connected with the third and fourth of the above regulations. *What* words are to be deemed old "ecclesiastical," and as such to be retained? How should it be determined in what sense words were used by the most eminent fathers, and when should such a sense be regarded as agreeable to the propriety of the place and the analogy of faith? It is evident that queries of this kind did actually arise, for Bancroft wrote a letter on the 30th of August, 1604, to Dr. Cowell, vice-chancellor of the University of Cambridge, in which he answers the difficulty. He states that it was the king's pleasure, that besides the learned persons employed for the Hebrew and Greek, there should be three or four of the most eminent and grave divines of the University assigned by the vice-chancellor upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observing of the rules appointed by the king; and especially concerning the *third* and *fourth* rule. The bishop further directed the vice-chancellor to inform him who the persons appointed for this part of the work were, when they

Questions with regard to the third and fourth rules.

Bancroft's letter to the Vice-Chancellor of Cambridge, Aug. 30, 1604.

Overseers of the translation to be appointed.

should have been agreed on. It does not appear whether any such appointments were actually made, or how the difficulties which the third and fourth rules might occasion were actually met.

The bishop mentioned a letter of Hugh Broughton's, which was, he says, brought to him at that very time: he sends a copy of it to Cambridge, in order that Livelie and the rest of the translators there might have the perusal of it, if they had not seen it before. This letter was doubtless one of those which this learned but untoward man had written relative to the manner in which a translation of the Bible should be undertaken and executed.

On the 31st of July, Bancroft had written to the other bishops, in pursuance of the king's command, with regard to a provision being made for those of the translators who possessed but little, or else no church preferment: he explains the king's meaning to be, that in each diocese two livings should be reserved, one in the presentation of the bishop himself, and another belonging to a lay-patron.

It was, however, necessary to raise money for the current expenses of the work. The king spoke in his letter about another point to be by the bishops imparted to the deans: this Bancroft also communicated to the bishops. On the same day as his letter just mentioned, he wrote to them a distinct letter on this point, which was, he said, reserved for his relation: it was simply this, that in order to meet the expenses, the king requested that the bishops and the deans and chapters would raise a contribution. Bancroft suggested that a thousand marks would be a sufficient sum to meet the whole charges, and thus he left it to the several bishops and deans to judge what their respective proportions ought to be. Bancroft's letters contained the following clause:—"I must requier yow, in his Majesty's name, accordinge to his good pleasure in that behalfe, that, as soon as possibly yow can, yow send me word what shall be expected from yow and your said Deane and Chapter. For I am to acquainte his Majestie with every man's liberality towards this most godly worke."

And now, after all things were so far arranged, a considerable delay took place before the work was actually commenced. No sufficient or satisfactory reason for this detention has, I think, been assigned. The death of Livelie, which took place in the year subsequent to the above proceedings, has been supposed to have been one reason; this may be quite true as it regards Cambridge, but how need this have affected the other companies of translators? Besides, if this had been the cause of detention, how was it that they had not begun their labour during the several months which elapsed after the appointment was made before Livelie's death took place? To me, it seems not improbable, that the delay was in some measure connected with the difficulty which the king found in raising the sum needed for the purpose, and thus, until something else could be devised, the matter was obliged to rest.

It might also be a difficult thing to get together the various translators, whose abodes were in such different parts; and this would be especially difficult, if the needful aid were not provided, in order to defray their expenses. At length, however, the work commenced in the early part of the year 1607. The companies who met at Oxford and Cambridge being provided for in several of the colleges, but receiving no farther compensation for their labours. Those who met at Westminster, probably provided for themselves, which the most part of them were well able to do.

In giving the list of the translators (as preserved by Fuller), together with the respective portions of the Bible which were appropriated to the several companies, it will be well briefly to state who and what they respectively were. It is a matter of peculiar interest to trace out by what means the Lord was pleased to work, in first causing the printed Scriptures to be published in English, and just so it ought to be of no small interest to know to whose labours we are indebted for the translation which has now continued as that daily used for two hundred and thirty years wherever the English language is spoken.

The First Company of Translators met at WESTMINSTER: they were ten in number; and the portion which was assigned them was the *Pentateuch*, and the *historical books to the Kings*, inclusive.

They consisted of the following persons:—

1st. DR. LAUNCELOT ANDREWS, who presided in this company, and who was, at the time of his having been appointed to the work of translation, dean of Westminster.

He was born in the year 1565, in London; he went to Pembroke Hall, Cambridge, having received one of the then newly founded Greek fellowships at that house. After the erection of Jesus College, he became one of the first fellows upon that foundation; subsequently he became one of the fellows of Pembroke Hall, of which, on the death of Dr. Fulke, he was afterwards master. Previously to this, however, his lectures at his college had attracted considerable attention. He became subsequently particularly known as a preacher. After having received preferment in various ways, he became a prebendary of Westminster, when Bancroft was made bishop of London. He afterwards succeeded Dr. Gabriel Goodman (one of the translators of the "Bishops' Bible") as dean of Westminster. This was his position

A copy of
H. Broughton's
letter sent to
Cambridge.

Bancroft writes
to the bishops,
July 31, 1604.

Money to be
raised for the
expenses of the
work.

1000 marks
supposed to be
sufficient.

A considerable
delay.

Livelie's death,
1605.

The translators
not easily
brought to-
gether.
Commence-
ment of the
work, 1607.

List of the
translators.

The First Com-
pany ten, at
Westminster.
Genesis to
Kings, inclu-
sive.
Bp. Andrews,

Dean of
Westminster.

when appointed president of the first company of translators. Before, however, the work itself commenced, he was made bishop of Chichester (consecrated Nov. 3, 1605). From this see he was translated to that of Ely, Sep. 22, 1609; this was before the translation was completed. He was made bishop of Winchester, February 18, 1618. He died, September 25, 1626, in the seventy-first year of his age, leaving behind a high reputation for learning, no less than for godliness. His labour as presiding over the translation of so large a portion of the Old Testament, must have been considerable.

Bp. of Chichester,
Of Ely.
Of Winchester.

2nd. DR. JOHN OVERALL. He was born in 1559; became a fellow of Trinity College, Cambridge; and in 1596 he was appointed Regius professor of Divinity in that university. In 1601, he succeeded Dr. Alexander Nowell, as dean of St. Paul's. This was the station which he held when appointed one of the translators. In April, 1614, he was made bishop of Lichfield and Coventry; and in 1618, he was translated to the see of Norwich. He died May 12, 1619.

Bp. Overall
dean of St.
Paul's, Bp. of

Lichfield,
Coventry, and
of Norwich.

3rd. DR. ADRIAN DE SARAVIA. This translator was a learned foreigner, of Spanish extraction, but born at Artois, in the year 1531. In 1582, he was invited to become professor of divinity at Leyden; where he was also preacher in the French church. He continued there about five years, and then removed to Jersey; where he kept a school, and preached in French. He subsequently removed to Southampton, where he also became a schoolmaster. He was treated with much favour by Archbishop Whitgift; and was successively appointed a prebendary of Gloucester, Canterbury, and Westminster. He was reinvented to Leyden after he had settled in England, with which request he did not incline to comply. He died, aged eighty-two, in 1613; two years after the publication of King James's translation of the Bible. It is probable that he was appointed to this work, rather on account of his great abilities as a linguist, than as being peculiarly qualified to translate critically into the English language.

Dr. Saravia.

Prebendary of
Gloucester, &c.

4th. DR. RICHARD CLARKE, vicar of Mynstre and Monkton, in Thanet, and one of the six preachers, Canterbury.

Dr. Clarke.

5th. DR. JOHN LAIFIELD, rector of St. Clement Danes, fellow of Trinity College, Cambridge. "Being skilled in architecture, his judgment was much relied on for the fabric of the tabernacle and temple."

Dr. Laifield.

6th. DR. LEIGH, archdeacon of Middlesex, parson of Allhallows, Barking.

Dr. Leigh.

7th. MASTER BURGLEY. [Lewis adds "Stretford."]

Burgley.

8th. MR. KING. [Lewis adds "Sussex."]

King.

9th. MR. THOMSON. [Lewis adds "Clare."]

Thomson.

10th. WILHELM BEDWELL, of St. John's College, Cambridge. He was appointed vicar of Tottenham 1607, where he died, May 5, 1632. He appears to have been an eminent oriental scholar.

Bedwell.

The Second Company of Translators assembled at CAMBRIDGE, having for their portion of the translation, from the commencement of the *Chronicles* to the end of the *Canticles*, inclusive.

Second company
of eight at
Cambridge.
Chron. to Cant.
inclusive.

Those who belonged to this company were the following persons:—

1st. EDWARD LIVELIE; who has been already mentioned as the Regius professor of Hebrew, as such, he was nominated the president of this company; but he died before the work was actually commenced. This is supposed to have occasioned a considerable delay.

Livelie.

2nd. DR. JOHN RICHARDSON, fellow of Emanuel College, then master of Peterhouse, and, lastly, master of Trinity College.

Dr. Richardson.

3rd. DR. LAURENCE CHADERTON. He was one of the Cambridge delegates at the conference at Hampton Court; and, as such, has been already mentioned, together with Dr. Reynolds. In his early life, he suffered much from the unkind treatment of his parents, in consequence of his embracing the reformed doctrines. He studied at Cambridge; where he became a fellow of Christ's College, in 1567. When Emanuel College was re-founded, in 1584, he was appointed the first master. In the latter part of his life, when Arminianism was spreading in England, he so much feared, lest he might have a successor who did not hold the doctrines of grace, that he resigned in favour of one who held the same doctrine as himself. However, he not only survived this successor, but lived to see two other masters of the college. He died in November, 1640, aged ninety-four.

Dr. Chaderton.

4th. FRANCIS DILLINGHAM, "fellow of Christ-College, beneficed at —, in Bedfordshire, where he died."

Dillingham.

5th. MR. ANDREWS, afterwards D.D., brother to the bishop of Winchester, and master of Jesus-College.

Dr. Andrews.

6th. THOMAS HARRISON, vice-master of Trinity College.

Harrison.

7th. ROBERT SPALDING, fellow of St. John's. He succeeded Livelie, as Regius professor of Hebrew.

Spalding.

8th. ANDREW BING, fellow of Peterhouse. He succeeded Spalding in his professorship.

Bing.

The Third Company of Translators met at OXFORD, their portion being the remainder of the Old Testament, namely, from *Isaiah* to *Malachi*, inclusive. This company consisted of the following individuals:—

The Third Company
of Seven
at Oxford.
Isaiah to Malachi
inclusive.

1st. DR. JOHN HARDING, president of Magdalen College, the Regius professor of Hebrew. He presided in this company.

Dr. Harding.

- Dr. Reynolds. 2nd. Dr. JOHN REYNOLDS, who has been already mentioned as one of the delegates at the Hampton Court Conference; at whose suggestion, indeed, this translation itself (as has been already said) was undertaken. This eminent scholar was born at Pinhoe, near Exeter, about the year 1549; he studied at Corpus Christi College, Oxford, of which, in 1598, he became president. In the reign of Queen Elizabeth, he refused to be promoted to a bishopric; probably objecting then to many of those things which were afterwards discussed in the conference at Hampton Court. He did not live long after the work of translation was commenced, dying on the 21st of May, 1607. Had he lived to continue the work, it is probable, that from his extraordinary learning, his aid would have been peculiarly valuable to his coadjutors.
- Dr. Holland. 3rd. Dr. THOMAS HOLLAND, who was for many years rector of Exeter College, and stood high as a scholar. He is particularly mentioned for the part which he took in the labour of this translation; for which he was qualified, not merely by his extensive learning, but also by his knowledge of Scripture. He died, March 17th, 1612, a few months after the completion and publication of the version itself.
- Dr. Kilbye. 4th. Dr. RICHARD KILBYE, rector of Lincoln College; he was eminent as a Hebrew Scholar, and became Regius professor in the University of Oxford. He died in 1620, aged about sixty years.
- Bp. Smith. 5th. Dr. MILES SMITH. He was, on the whole, regarded as the person who had the chief hand in the execution of this version; he was very learned, both as a classical and as an oriental scholar. He was made, in 1612 (Sept. 20th),
- Bp. of Gloucester. bishop of Gloucester. This see was conferred upon him for the indefatigable pains which he had taken in the execution and final revision of the translation, to which he wrote the preface. He died in November, 1624. In doctrine he strenuously opposed Laud, during the time when the latter was dean of Gloucester.
- Dr. Brett. 6th. RICHARD BRETT, B.D. This translator was for some time fellow of Lincoln College. He became rector of Quainton, near Aylesbury, in or about the year 1595. He died, April 15th, 1637, aged seventy.
- Faireclowe. 7th. "Mr. FAIRECLOWE." This must, I think, have been Daniel Fairclough (otherwise called Featley), who was afterwards rector of Northill, in Cornwall. He died in 1645, aged sixty-three. He was the author of many works.
- Fourth Company of Eight at Oxford. A Fourth Company who met at OXFORD, had assigned to them, for their portion, *the four Gospels, the Acts of the Apostles, and the Revelations.*
- Gospels, Acts, Rev. This company consisted of eight persons:—
- Bp. Ravis. 1st. Dr. THOMAS RAVIS, the president of this company. He was, at the time of his appointment as a translator, dean of Christ Church. On March 19th, 1605, he was made bishop of Gloucester; from whence he was translated to London, June 2nd, 1607, but a little while after the labour of this translation of the Bible had commenced. He died, December 14th, 1609, before the work was completed.
- Of Gloucester. 2nd. Dr. GEORGE ABBOT. He was, at the time of his appointment, dean of Winchester, and master of University
- Of London. College. He was made bishop of Lichfield and Coventry in 1609 (December 3). In February, 1610, he was translated to the see of London, vacant by the death of Dr. Ravis; and, in the following year (April 9), he was made archbishop of Canterbury. He died in 1633, aged 71. In doctrine, he was a striking contrast to his successor, Archbishop Laud.
- Ahp. Abbott. 3rd. Dr. RICHARD EEDS. He was at this time dean of Worcester; but although appointed to this part of the translation he did not live until it was actually commenced. He died, November 19, 1604.
- Bp. of Lichfield. 4th. Dr. GILES TOMSON, dean of Windsor; bishop of Gloucester, June 9, 1611; died June 14, 1612, aged fifty-nine.
- Of London. 5th. "Mr. SAVILE;" this may perhaps be Sir Henry Savile, knighted in the latter part of 1604. If not, I do not know who it can have been.
- Ahp. of Canterbury. 6th. "Dr. PERYN." This was, I conceive, Dr. John Perin, Regius Greek Professor: he was of St. John's College. He died May 9, 1615.
- Dr. Eedes. 7th. "Dr. RAVENS." This must have been Ralph Ravens, D.D., Jan. 20, 1596; afterwards rector of Eyston Magna. He died in 1616.
- Dr. Peryn. 8th. Dr. JOHN HARMER; he was some time Regius Greek professor, chief master of Winchester School for nine years, and warden of the college there for seventeen years. He died October 11, 1613.
- Dr. Ravens. 9th. "Mr. HARMER;" he was some time Regius Greek professor, chief master of Winchester School for nine years, and warden of the college there for seventeen years. He died October 11, 1613.
- Dr. Harmer. 10th. "Mr. HARMER;" he was some time Regius Greek professor, chief master of Winchester School for nine years, and warden of the college there for seventeen years. He died October 11, 1613.
- Fifth Company of Seven at Westminster. A Fifth Company of Translators met at WESTMINSTER, whose portion of the work was the whole of *the Epistles of the New Testament.*
- The Epistles. This company consisted of the following persons:—
- Bp. Barlowe, of Rochester, of Lincoln. 1st. Dr. WILLIAM BARLOWE, then dean of Chester; before the translation was commenced, he was made bishop of Rochester, 1605; he subsequently became bishop of Lincoln.
- 2nd. "Dr. HUTCHINSON." 4th. "Mr. FENTON." 6th. "Mr. SANDERSON."
- 3rd. "Dr. SPENCER." 5th. "Mr. RABBET." 7th. "Mr. DAKINS."

The Sixth Company of Translators met at CAMBRIDGE. They had the *Apocrypha* for their portion; the whole of the Canonical Scripture having been distributed to the other companies. This body of translators, however, had as much to do as any of the others, in revising those portions which when completed by any one company, were sent to the rest for revision.

Sixth company
of seven at
Cambridge.
The Apocry-
pha.

In this company of translators there were the following individuals:—

1st. DR. JOHN DUPORE, master of Jesus College, and prebendary of Ely.

Dr. Dupore.

2nd. DR. BRAINTHWAIT, fellow of Emanuel, then master of Gonvil and Caius College."

Dr. Brain-
thwaite.

3rd. DR. JEREMIAH RATCLIFFE, one of the senior fellows of Trinity College.

Dr. Ratcliffe.

4th. DR. SAMUEL WARD, then of Emanuel College. He afterwards became master of Sidney College, and Lady Margaret professor of divinity. In 1618, he was one of the English delegates to the Synod of Dort.

Dr. Ward.

5th. ANDREW DOWNES, fellow of St. John's College, and Regius Greek professor.

Downes.

6th. JOHN BOYS, fellow of St. John's College, prebendary of Ely, rector of Boxworth, near Cambridge. This was one of the most learned and laborious of all the body of translators. It is difficult to say whether he was more distinguished for his knowledge of Greek or of Hebrew. After the portion which was assigned to him was completed, he acceded to the earnest request that was made to him to undertake another; this must have been the portion from the Chronicles to Canticles inclusive, which had been assigned to the other company who met at Cambridge. It is probable that the loss of Livelie's assistance was much felt; and they were glad to call in the aid of so distinguished a scholar as Boys. He appears to have been regarded as the principal Hebraist in that company whom he thus joined; although the then Hebrew professor, as well as his successor, belonged to it. This may be inferred from the fact, that he and Andrew Downes, the Regius professor of Greek, were the two who were delegated from Cambridge to the kind of committee of revision, which met in London.

Boys.

7th. DR. WARD, of King's College, prebendary of Chichester, rector of Bishop-Waltham, in Hampshire.

Dr. Ward.

These are the forty-seven men to whose hands the task was assigned of preparing a new translation of the Bible. It will be seen that this list contains the names of many, who were eminent no less as scholars than as Christians; while it is also probable that those of whom but little is known, were men of very competent learning. Two persons are omitted in this list, who, although of singular eminence as Hebrew scholars, were not appointed to this service, Hugh Broughton, and William Bedell. The former was probably omitted on account of his overbearing spirit and temper: the latter was scarcely known in England till about the year 1613, although in other countries he was famed as an Oriental scholar: he subsequently became bishop of Kilmore.

Broughton and
Bedell not
employed.

The manner in which the translators proceeded has been already described: according to this system of management, each company formed a copy of the whole Bible, with the version revised. For convenience' sake, as it would seem, the translators at each of the three places met respectively together, and digested their corrections: this reduced the number of copies to *three*, and then it remained for *one* corrected Bible to be framed out of them. It must have been about the beginning of the year 1610, that they had proceeded thus far in their labour.

Three revised
copies of the
Bible.

For the completion of the work, two persons were dispatched from each place. The delegates from Cambridge, were John Boys and Andrew Downes, who went to London; where they were joined by the two delegates from Westminster, and the two from Oxford. These met daily at Stationers' Hall, for about three quarters of a year; during this part of their work they received, each of them, from the Stationers' Company, thirty pounds a week, although before they had received nothing.

Six delegates
form a Com-
mittee of Re-
vision.

Selden says that the translators, in one part of their work, met together and read what had been done; each one of them having a Bible in some language in his hand: if any thing struck any of them as requiring alteration, he spoke, otherwise they read on. It is probable that this was when one company received some book of the Scripture from another, that this was done: it seems to have been a very good method of observing variations in rendering. This *may* perhaps have belonged to some other stage of the proceedings; I therefore mention it in this place.

Selden's ac-
count of the
revision.

At the Synod of Dort in 1618, when a new Dutch translation of the Scriptures was proposed (November 20) the English delegates who were present gave an account of the manner in which the authorized English version had been made. Their account states that, out of the whole number to whom the work was committed, *twelve* select men met together to review the version which had been prepared. This is not to be questioned; for, to say nothing of the notoriety of events which had occurred but seven years before, one of the English delegates, namely, Dr. Samuel Ward, was one of those who had been engaged

Account of the
version given
at the Synod of
Dort.

Six revisers besides the delegates.

in the work. Thus, in the committee of revision, there were six persons besides the six delegates; *who* those were cannot be positively stated; but it appears probable that they were six bishops to whom the task was assigned by the King. This accords with what has been before said relative to the number of the translators.

Bp. Bilson one of them. He and Bp. Smith finally revise the version.

One of these six bishops was, I suppose, Dr. Bilson, of Winchester, who, with one of the Oxford translators, Dr. Miles Smith (soon afterwards bishop of Gloucester), gave the version a final revision. In doing this they prefixed the summaries of contents to the several chapters, and then Dr. Smith wrote the preface which was appended to this Bible when first printed, and which is in some editions still retained.

The Bible published 1611.

This Bible was published in London in 1611, in a large black letter folio, with the following title:—

The dedication to King James.

THE H O L Y B I B L E

Conteyning the Old Testament, and the New:

¶ Newly translated out of the Originall Tongues: and with the former Translations diligently compared and reuised by his Maiesties speciall Commandment.

¶ Appointed to be read in Churches.

¶ IMPRINTED
at London by *Robert Barker*, Printer to the Kings most excellent Maiestie.

ANNO DOM. 1611.

The translator's preface.

The Scripture to be circulated in vernacular tongues.

The dedication of the translators to King James the First is still prefixed to almost all the editions of this version, so that any reference to it would be almost superfluous. It is couched in a strain sufficiently adulatory for a court like that of King James; while, at the same time, the recognition of the hand of God, and the blessings coming from Him, are equally unlike what is found in modern times. Mere foolish adulation may be well dispensed with; but how rarely in later times have those who have addressed monarchs, rejoiced in the "preaching of God's sacred word," as being "that inestimable treasure which excelleth all the riches of the earth!"

The preface of the translators to the reader, which is of some length, is not often now printed with the Bible. In it Dr. Miles Smith, in the name of his colleagues, brings before the reader a great variety of topics connected with the translations of the Scripture which had been made in former times, demonstrating that it is not a new fancy of any that the Scriptures ought to be diffused in the vernacular tongues. One argument used on this point is good and simple; amongst the Jews, when God gave a revelation of his will, He gave it in Hebrew, the language of the

people; had the Scripture been intended by Him *not* to be circulated amongst men at large, surely He would at first have veiled it in a language not commonly known by the nation to whom it was given.

They speak of various versions which had been made both in early and in then recent times; after which they defend what had been by some opposed, namely, that a new version or revision was a desirable work. These objectors appear to have been chiefly Romanists, who were only too glad to find something against which to cavil with regard to the translation of the Scriptures. The objections are stated thus:—"Was their translation good before? Why do they now mend it? Was it not good? Why then was it obtruded upon the people?" The reply made to such objections is this:—"We do not deny; nay, we affirm and avow, that the very meaneast translation of the Bible in English, set forth by men of our profession . . . containeth the word of God, nay, is the word of God." They then speak of the substantial correctness of any version not being any reason for abstaining from seeking to make it exact in every respect.

Another class of objectors to whom they reply, consisted of "certain brethren" who were, it seems, scandalized by a new version having been long in hand, asking why such a thing should be necessary? and whether the church had been deceived through all the time of the Reformation as to what the Scripture is? To these they reply, by speaking in terms of high commendation of all who had preceded them in their work, in the reign of Henry VIII. or since; while they speak of their own work as having consisted in the perusal of translations already made. In this reply, they refer to the objections of the Puritans and the Hampton Court conference, in consequence of which this version had been made.

After discoursing at some length upon these topics, they at last speak of their own labours:—

"We never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one, . . . but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark. To that purpose there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise. . . . And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of

A new version desirable.

Objectors answered.

Other objections answered.

The labours of the translators.

judgment, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that S. Augustine did; O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them. In this confidence, and with this devotion did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New. . . . These tongues therefore the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles. Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in seventy-two days; neither were we barred or hindered from going over it again, having once done it, . . . neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps. . . . None of these things: the work hath not been huddled up in seventy-two days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy-two days and more: . . . Neither did we think much to consult the Translators or Commentators, Chaldee, Hebrew, Syrian, Greek, or Latin; no, nor the Spanish, French, Italian, or Dutch; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see."

The length of time which is thus intimated as having been occupied in this version, is about *three years*; The work three years in hand. it refers, probably, to all that was done previous to the three copies of the Bible being put into the hands of the committee for revision at Stationer's Hall. This revision lasted three quarters of a year more.

After this, they speak of the reasons which induced them to put sometimes another version in the margin than that which they let stand in the text. They assign as the reason, that they thought it not well to dogmatize with regard to passages of which the rendering, whether from the words occurring but rarely, or from the construction being peculiar, were in some measure doubtful. The marginal renderings explained.

They next speak of the variety of phraseology which they have used in translating, not having tied themselves down to rendering any one Greek or Hebrew word constantly by the same English term, even when the sense is identical. They seem, in fact, to have been fond of using synonyms: indeed they could hardly avoid it; for how could the three different companies to whom the Old Testament was assigned, without some previous concert, know what particular word to take to represent the same in Hebrew? Some of the variations are evidently to be accounted for in this manner, while others seem simply to have arisen from a love of synonyms. This was, I think, a mistake in judgment: it was one, however, which Coverdale had made before them; but a mistake it was, for how could an unlearned person be supposed to apprehend that one and the same thing is meant when the word varies? Would not such a one rather suppose, that if the word is varied there is at least some shade of variation in the meaning also? It is not with unkindly feelings that I mention this as being a flaw in our version. It was not occasioned by the incompetency of the translators, nor by their negligence, but simply from the judgment which they formed with regard to minor points in translating, and from the separation of the companies. Variations in phraseology. Synonyms to be avoided.

Before concluding the preface, they state how they have sought to steer clear between Puritanism and Popery. The former would have sought to change what were then termed *ecclesiastical* words, such (they say) as *Baptism* into *Washing*, *Church* into *Congregation*; the latter sought (they say) by an affected obscurity to hinder the true meaning of the Scripture from appearing. Perhaps the former of these would have seemed too much like innovation for the mere sake of it; but still it is to be observed, that the early English printed versions used *Congregation* as the representative of *ἐκκλησία*, and thus the introduction of the word *Church* into printed Bibles and New Testament, had been an innovation. The great thing, after all is, that all such words should be so rendered as to give the most intelligible meaning in the language of the version. Popery and Puritanism avoided.

In concluding, they thus address the "gentle reader":—

"It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his word, enlarging our hearts, yea correcting our affections, that we may love it above gold and silver, yea that we may love it to the end. . . . It is a fearful thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth His word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I; here we are to do thy will, O God, The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the holy Ghost, be all praise and thanksgiving. Amen."

As to the execution of this translation, it combined the advantages both of the Geneva version and the Advantages of

The Geneva
and Bishops'
Bible com-
bined.

Bishops' Bible. In the latter of these, different portions were distributed to various persons; so here a similar distribution was made to companies of translators. In the former, many acted in concert with regard to the version: so here, the translations made separately by each individual in a company were compared together, and the compared translations were, as has been already said, repeatedly revised.

How was this version received? The Bishops' Bible had been the translation read in churches previously, and this became wholly superseded by the new version: the Geneva Bible, which was the *household* version, maintained its ground for some time, but *gradually* gave way; so that this translation soon became the only one in general use. Perhaps it has too entirely superseded all those which were formerly in use: at least, the advantage which was enjoyed during the reign of Elizabeth has been let go, namely, that of comparing the various renderings of the same passage as a help to the true understanding of what the Scripture teaches.

The ground
maintained by
this version.

If a testimony were needed to the general excellence of this version, an appeal need only be made to the fact, that it has maintained its ground for two hundred and thirty years. It has been as highly esteemed by the learned as by the unlearned; and although many minor particulars might (as has often been shewn,) be corrected to advantage, yet the version taken as a whole is admirable. It is impossible to form any estimate of the blessing in result which has flowed from this version: the translators acted in their labour as being the servants of Christ; they knew that it was vain to trust in themselves, and thus, like Tyndale and Coverdale before them, they laid their work before the Lord in prayer, and found, in so doing, that He to whom they trusted was indeed faithful.

PLAN OF THE ENGLISH HEXAPLA.

THE nature of the present work needs very little explanation, beyond what a simple inspection of its contents will at once convey. The name "Hexapla," signifies *six-fold*, or *six-columned*, and appropriately describes the arrangement of the Six English Versions.*

I. THE TRANSLATION BY WICLIF has been printed with the most scrupulous care, from a valuable manuscript in the library of His Royal Highness the Duke of Sussex, who has graciously permitted its use. The text of Wiclif's version, as here presented, is, in many respects, much more accurate and complete than the editions of Lewis and Baber. The present edition of this version has been minutely collated with the previously printed text, and every variation from it has been compared with the readings of twenty-one other MSS., so that not only have numerous transcriptional and typographical errors received correction, but it is believed that the genuine version of Wiclif is far more faithfully exhibited than by either of the two previous editions.

The introductory verses to the Gospel by St. Luke, which appear to be omitted in every known Wiclif MS., are supplied from a MS. in the library of Queen's College, Oxford, communicated by the kindness of Mr. Eastwick.

II. THE VERSION OF WILLIAM TYNDALE is reprinted from a copy of the edition which was revised by himself, and published in 1534; for the use of which the Publishers are indebted to the Trustees of the Baptist College, Bristol, where it forms part of the valuable collection of English Bibles and Testaments bequeathed by Dr. Gifford. Tyndale's "revision" has been adopted in preference to his first translation, because it far better exhibits him as a translator, and manifests the care which he took in revising what he had previously executed. The first edition, of 1526, has already been reprinted by the Publishers in 1836.

III. CRANMER'S, or "THE GREAT BIBLE" version, has been reprinted from a very fine copy of the first edition, 1539; also furnished by the kindness of the Trustees of the Baptist College, Bristol.

IV. THE GENEVA NEW TESTAMENT, is from a copy of the first edition, 1557.

An exact reprint of this edition has also been prepared in a separate form, in which the text is printed line for line and word for word, with the whole of the interesting marginal doctrinal notes, the prefaces and indexes, with fac-simile initial letters and other ornaments.

V. THE ANGLO-RHEMISH TRANSLATION has been reprinted from the original edition, 1582.

VI. KING JAMES'S, or THE AUTHORISED VERSION, is printed from a large black letter copy, of the year 1611. The Rev. John Henry Montagu Luxmoore has obligingly allowed the use of a copy from his Library.

It will be found to differ in several minor respects, as to the punctuation and the use of italics, from the modern copies in general use; and it may therefore be necessary to state, that great care has been taken to follow the original copy very exactly.

The notation of the verses has been inserted in all the translations, for convenience of reference from one to another; which is difficult when these modern divisions are wholly omitted.

* The term "Hexapla" Ἑξαπλά, was originally applied to the work executed by Origen in the 3rd century; in which the first column contained the Hebrew Text of the Old Testament; the second, the Hebrew text in Greek letters; the third,

Aquila's Greek version; the fourth, the translation of Symmachus; the fifth, the LXX version; the sixth, Theodotion's version.

In illustration of the utility of the comparison of the various translations, much that is interesting might be advanced, but which the use of the volume will at once afford. The varied, although ordinarily equivalent manner in which the different translators render the same phrase, often throws much light upon the *exact* meaning; and when the versions vary in sense, the enquiry suggested with reference to the *Original* cannot fail to afford profit while it interests.

THE GREEK TEXT.

THE Greek text has been placed in the upper part of each page, for the purpose of facilitating the comparison of the versions with the *Original*, so desirable when they vary in rendering any passage.

An instance or two may suffice to exhibit this:—

καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς ἀλλῆς ταύτης· καὶ κείνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία ποίμνη, εἰς ποιμήν.—JOHN x. 16.

WICLIF.	TYNDALE.	CRANMER.	GENEVA.	RHEIMS.	AUTHORISED.
I haue other sheep that ben not of this fold, and it bihoueth me to bryng hem to gidre, and thei schulen here my vois, and it schal be made o foold: & o schepeherd.	and other shepe I haue, which are not of this folde. Them also must I bryng, that they maye heare my voyce, and that ther maye be one flocke and one shepeherde.	and other shepe I haue, which are not of this fold. Them also must I bryng, and they shall heare my voyce, and ther shall be one folde and one shepeherde.	Othershepe I haue also which are not of this folde: them also must I bryng, and they shal heare my voyce: and ther shal be one shepefolde, and one shepeherde.	And other sheepe I haue that are not of this folde: them also I must bryng, and they shal heare my voyce, and there shal be made one folde and one Pastor.	And other sheepe I haue, which are not of this fold: them also I must bryng, and they shall heare my voyce; and there shall be one fold, and one shepheard.

It will be observed, that in this verse, Tyndale's version differs from the other five, in having "folde" in the early part of the verse, and "flocke" in the latter; the Geneva version also makes some variation, but still calls each a *fold*. The bare inspection of the Greek shews that *two different words* are used, namely, *ἀλλῇ* and *ποιμνῇ*; the solitary testimony of Tyndale is thus confirmed. Wiclif and the Rhemish translators have correctly followed their Latin basis, which has *ovile* in each case.

κατέχουμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλήνῃ—HEB. x. 23.

WICLIF	TYNDALE.	CRANMER.	GENEVA.	RHEIMS.	AUTHORISED.
and holde we the confession of our hope bowinge to no side,	and let us kepe the profession of our hope, with oute waveringe	let vs kepe the profession of our hope without wauerynge	let vs kepe the profession of our hope, without waueryng	let vs hold the confession of our hope vndeclining.	Let vs hold fast the profession of our faith without wauering

In this passage our authorised version has *faith* where the other five translations have *hope*: the original shews at once that *hope* is the right word. It is quite inexplicable how the word *faith* was introduced into this passage: it changes the whole meaning of the exhortation.

THE GREEK TEXT OF DR. M. A. SCHOLZ having been adopted in the present work, it will be needful to offer some remarks upon it, and to state briefly in what it differs from the ordinary text.

The commonly printed copies of the Greek New Testament are taken from the third edition of Robert Stephens (Paris, 1550); or else from the Elzevir edition of 1624 (styled in the preface of the reprinted edition of 1633, "Textus ab omnibus receptus"), which but rarely varies from the text of Stephens.

The early editions of Erasmus and Cardinal Ximenes, which form the basis of Stephens' text, were printed from but few manuscripts, and these were neither very ancient nor accurate. Although in more modern times the collation of many other manuscripts had been accomplished, and several attempts made to revise the Greek text, yet but little was really done, prior to the publication of the first edition of Griesbach (1775-1777). In his second and larger edition (1796-1806), he states the grounds upon which he founded his matured judgment: and in his "manual edition" (1805), he exhibits the results of his labours in a condensed form.

Griesbach collated very few manuscripts himself; but he used and arranged the previous labours of Mill, Wetstein, Birch, Matthæi, and Alter. He distributed Greek MSS. into three *families*: the *Alexandrine*,

to which the most ancient manuscripts belong; the *Western*, mostly agreeing with the Latin versions; and the *Byzantine* or *Constantinopolitan*, which comprises by far the larger number of manuscripts. Griesbach highly valued those readings which were supported by the two former of the above mentioned classes.

Dr. Scholz spent several years in the examination of Greek manuscripts of the New Testament; and his collations are formed from many MSS. which had never before been cited. They do not, however, present much that is new; their chief value consists in their shewing the general agreement of the more modern Greek manuscripts. His system of arrangement is that of dividing all manuscripts into two families, ALEXANDRINE and CONSTANTINOPOLITAN: the former including the Alexandrine, and Western of Griesbach, the latter the great mass of more modern manuscripts. To the latter Dr. Scholz, in almost every instance, gives the preference; so that the text of his Greek Testament (1830-1836) generally represents that of the Constantinopolitan MSS. Beneath his text, Dr. Scholz gives those readings of the common, or "received" text, which he rejects; and also those which he considers peculiarly Constantinopolitan, or Alexandrine. The latter denomination, however, includes many readings which, according to Griesbach's classification, would be considered exclusively *Western*. This is peculiarly the case in the Epistles. He also gives some few readings without any designation.

These various readings of Scholz's edition, are placed under the Greek text of the present work; and the same distinguishing signs have been retained: + denoting an addition, and = an omission.

As it was known that the text of Scholz's edition was in several places incorrectly printed, the whole has been carefully revised, and the several corrections made. The punctuation throughout has been amended, and in general adapted to that of Bishop Lloyd's Oxford Greek Testament.

LIST OF CORRECTIONS IN SCHOLZ.

The following is a List of the places, in which the text of Scholz has been corrected to that which it appears he intended to have given:—

SCHOLZ PRINTED.	CORRECTED.	SCHOLZ PRINTED.	CORRECTED.
Matt. 4:18. βάλλοντες	βάλλοντες.	1Thes. 1: 7. τῇ Ἀχαΐᾳ.....	ἐν τῇ Ἀχαΐᾳ.
A manifest error, which is noticed simply because another word is formed.		1Tim. 2:15. omitted	καὶ ἀγάπη.
12:13. ἀποκατεστάνῃ	ἀπεκατεστάθῃ.	2Tim. 3: 8. οὕτω	οὕτως.
It is evident from Scholz's note that he intended to remove the "received" reading from his Text.		Philem. 1. συνεργῶν	συνεργῶ ἡμῶν.
19: 5. προσκολληθήσεται	κολληθήσεται.	11. καὶ	καὶ ἐμοί.
21:41. ἐκδύσεται	ἐκδύσεται.	Heb. 6:11. ἡμῶν	ἐμῶν.
As Scholz does not intimate any intention of departing from the Elzevir reading, it has been restored.		7:14. Μωσῆς	Μωσῆς.
		8: 5. "	"
Mark 14:35. προσελθὼν	προελθὼν.	Scholz, when he varies in this proper name from the received text, generally notices it; the variations have therefore been treated as errata when this has not been done.	
Luke 6:47. ὁ πρὸς	πρὸς.	9: 2. ἐν ᾧ τε	ἐν ᾧ ἢ τε.
19: 4. συκομοριαν	συκομοραιαν.	28. οὕτω	οὕτως.
John 8:54. θεὸς ἡμῶν	θεὸς ἡμῶν.	10:28. Μωσῆς	Μωσῆς.
The words in the text and in the margin are reversed.		31. ἱμῖν	ἱμῖν.
10:37. πιστεύετε μοι	πιστεύετε μοι.	11:23. Μωσῆς	Μωσῆς.
11:23. ἀδελφός	ἀδελφός σου.	24. "	"
32. αὐτοῖς εἰς τοὺς πόδας	εἰς τοὺς πόδας αὐτοῦ.	12: 4. ἀντικατήστη	ἀντικατήστης.
20:19. τῇ ἐκείνῃ μὴ	ἐκείνῃ τῇ μὴ.	21. Μωσῆς	Μωσῆς.
Rom. 4:19. πιστεῖ	τῇ πιστεῖ.	James 4: 3. ἡμῶν	ἐμῶν.
5: 8. ἡμᾶς	εἰς ἡμᾶς.	4. φιλία	ἢ φιλία.
1Cor. 11:14. ἡ αὐτῇ	αὐτῇ ἡ.	2 Pet. 1:15. ἐκάστοτε	καὶ ἐκάστοτε.
2Cor. 2:13. ἐρεῖν	ἐρεῖν με.	Rev. 3:20. omitted	καὶ αὐτὸς μετ' ἐμοῦ.
8:20. ταύτῃ	ταύτῃ τῇ.	13:17. ἔχων	ὁ ἔχων.
Eph. 6: 1. ἡμῶν	ἡμῶν.	15: 2. ἔχοντες	ἔχοντες.
Col. 2:19. αἰῶν	αἰῶνι.	16:11. ἐκ τῶν ἱλκῶν	καὶ ἐκ τῶν ἱλκῶν.
		17: 1. ἱλκῶν	τῶν.
		21: 2. κκοομῖνῃν	κκοομῖνῃν.

Besides these places in which the Text has been corrected, the Readings in his inner margin have required considerable attention, as they also were very inaccurately printed. In the Acts of the Apostles, especially, it was often difficult to make the correction, because it was by no means easy to ascertain what Scholz meant to convey. Misprints, as to letters, &c., when new words were not formed, are not of course noticed in the preceding list.

COLLATION OF THE GREEK TEXT OF SCHOLZ WITH THAT OF GRIESBACH'S MANUAL EDITION.

(LEIPSIK, 1805.)

THE following "Collation of the corrected text of Scholz with that of Griesbach's manual edition of 1805," exhibits at a view the variations of the two texts as compared with one another, and also with the "Received text." The readings both of Griesbach and Scholz being given, "Rec. ib." implies that the "Received text" agrees with the reading to which it is affixed.

In this collation, the "Received text" is not restricted, as is commonly done, to that of the Elzevir editions, but is used to mark the coincidence of Stephens' third edition and the Elzevir text of 1633, which commonly agree. When these vary, the abbreviations "St. 3." and "Elz." are used. Mere variations in the manner in which words are written, such as *δια τῶ*, *διατῶ*, have not been noticed in this collation. *

Griesbach's *probable* and *not improbable* readings have also been inserted when they accord with Scholz's text.

The following are Griesbach's marks with his explanation of them:—

- ∞ signifies a reading almost or quite equal, or perhaps to be preferred to the reading which he retains or inserts in his text.
- ~ signifies a reading not to be despised, and worthy of further examination, but which seems inferior to the reading in his text.
- ± signify a probable omission.
- + signifies a less probable omission.

When the variation in this Collation arises from a correction of Scholz's text, the reading is marked *.

SCHOLZ.	GRIESBACH.	SCHOLZ.	GRIESBACH.
Mat. 1:18. <i>γέννησας</i> [Rec. ib. & Gb. ~]	<i>γένεας.</i>	Matt. 18:29. <i>ἀπολύσω</i> [Gb. + πάντα]	<i>πάντα ἀπολύσω</i> [Rec. ib.]
5:28. <i>αὐτῶν</i> [Gb. ∞]	<i>αὐτῆς</i> [Rec. ib.]	35. <i>τὰ παραπτώματα αὐτῶν</i> [Rec. ib.]	omitted.
47. <i>τῶναι</i> [Rec. ib. & Gb. ~]	<i>ἐθνικοί.</i>	* 19: 5. <i>κολληθήσεται</i> [Gb. ∞]	<i>προσκολληθήσεται</i> [Rec. ib.]
6: 1. <i>ἐλεημοσύνην</i> [Rec. ib.]	<i>ἐκκαυστήνην.</i>	9. <i>εἰ μὴ</i> [Rec. ib.]	<i>μή.</i>
8:15. <i>αὐτῶ</i> [Gb. ~]	<i>αὐτοῖς</i> [Rec. ib.]	17. <i>Τί με λίγους ἀγαθόν; οὐδεὶς ἀγαθός</i> [Rec. ib. & Gb. ~]	<i>Τί με ἱρωτῆς περὶ τοῦ ἀγαθοῦ; εἰς ἑστὼν ὁ ἀγαθός.</i>
28. <i>Γαδάρηων</i> [Gb. ~]	<i>Γερουσηῶν</i> [Rec. ib.]	20: 6. <i>ἀργούς</i> [Rec. ib.]	omitted.
29. <i>Ἰησοῦ</i> [Rec. ib.]	omitted.	22. <i>ἡ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;</i> [Rec. καὶ τὸ βάπτ. κ. τ. λ.]	omitted.
31. <i>ἐπιτρέπον ἡμῖν ἀπειθεῖν</i> [Rec. ib. & Gb. ~]	<i>ἀποστειλον ἡμᾶς</i>	23. <i>ἡ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆσθε</i> [Rec. καὶ τὸ βάπτ. κ. τ. λ.]	omitted.
32. <i>τὴν ἀγίαν τῶν χοίρων</i> [Rec. ib.]	<i>τῶν χοίρων.</i>	22: 7. <i>καὶ ἀκούσας ὁ βασιλεὺς ἐκείνος</i>	<i>ἀκούσας δὲ ὁ βασιλεὺς</i> [Rec. ib.]
— <i>τῶν χοίρων</i> (2nd) [Rec. ib.]	omitted.	23: 8. <i>ὁ Χριστὸς</i> [Rec. ib.]	omitted.
9: 5. <i>ἐγίγρε</i> [Gb. ∞]	<i>ἐγίγατο</i> [Rec. ib.]	23: ταῦτα ἔτι [Rec. ib.]	<i>ταῦτα ἐξ ἔτι.</i>
13. <i>εἰς μετάνοιαν</i> [Rec. ib.]	omitted.	24:27. <i>ἔσται</i> [Gb. ± καὶ]	<i>ἔσται καὶ</i> [Rec. ib.]
10: 8. <i>λεπροὺς καθαρίζειτε</i> [Rec. λεπρ. καθ. νεκρ. ἐγείρ.]	<i>νεκροὺς ἐγείρετε</i> [Rec. καθ. Gb. + νεκρ. ἐγείρ.]	35. <i>παρελίσσονται</i> [Rec. ib.]	<i>παρελίσσεται.</i>
10. <i>ῥάβδους</i> [Gb. ∞]	<i>ῥάβδον</i> [Rec. ib.]	36. <i>πατήρ μου</i> [Rec. ib.]	omit <i>μον.</i>
23. <i>εἰς τὴν ἄλλην</i> [Rec. ib.]	<i>εἰς τὴν ἑτέραν καὶ ἐκ ταύτης ἐώκωσαν ἡμᾶς, οὐλγεται εἰς τὴν ἄλλην</i> [The added words +].	49. <i>ἐξιδόναι</i> [Rec. ib. & Gb. ~]	<i>δοῦναι.</i>
11: 8. <i>βασιλείων</i> [Gb. ~]	<i>βασιλείων</i> [Rec. ib.]	omitted αὐτοῦ [Rec. ib.]	omitted αὐτοῦ [Rec. ib.]
12: 6. <i>μεῖζον</i> [Gb. ~]	<i>μεῖζον</i> [Rec. ib.]	25: 2. <i>αἱ πάντα</i> [St. 3, ib. Gb. ~]	omit αἱ [Elz. ib.]
* 13. <i>ἀντικαταστήθῃ</i>	<i>ἀποκαταστήθῃ</i> [Rec. ib.]	9. <i>οὐ μὴ</i> [Gb. ∞]	<i>οὐκ</i> [Rec. ib.]
32. <i>ἐν τῷ νῦν αἰῶνι</i> [Gb. ~]	<i>ἐν τοῦτῳ τῷ αἰῶνι</i> [Rec. ib.]	31. <i>ἄγιοι ἄγγελοι</i> [Rec. ib.]	omit <i>ἄγιοι.</i>
35. <i>ἀγαθὰ</i> [Gb. + ταῖ]	<i>τὰ ἀγαθὰ</i> [Rec. ib.]	26: 9. <i>τοῖς πτωχοῖς</i> [Gb. ∞]	omit <i>τοῖς</i> [Rec. ib.]
13:15. <i>συνάων</i> [Gb. ~]	<i>συνῶν</i> [Rec. ib.]	26. <i>ἐιλογησάς</i> [Gb. ∞]	<i>εὐλογησας</i> [Rec. ib.]
12: <i>εἰς τὴν βασιλείαν</i> [Rec. ib.]	<i>τῇ βασιλείᾳ.</i>	35. <i>ὁμοῦς ἐὶ</i>	omit <i>ἐὶ</i> [Rec. ib.]
10: 8. <i>Ἐγγίξαι μοι</i> [Rec. ib.]	omitted.	36. <i>Γεθσημανί</i> [Gb. ∞]	<i>Γεθσημαν-ῆ</i> [Rec. ib.]
— <i>τῷ πόματι αὐτῶν καὶ</i> [Rec. ib.]	omitted.	38. <i>ὁ Ἰησοῦς</i>	omitted [Rec. ib.]
39. <i>ἐν-βῆ</i> [Rec. ib.]	<i>ἐν-βῆ.</i>	39. <i>προελθὼν</i> [Gb. ~]	<i>προελθών</i> [Rec. ib.]
16:11. <i>ἄστον</i> [Gb. ~]	<i>ἄρπον</i> [Rec. ib.]	59. <i>θανατώσαντες αὐτὸν</i>	<i>αὐτὸν θανατώσαντες</i> [Rec. ib.]
24. <i>ὡς ἐστῶτες</i> [Rec. τῶν ὡς ἐστῶτων]	<i>τῶν ὡς ἐστῶτων.</i>	60. <i>καὶ πολλ. ψευδομαρ. προσελθ. οὐχ</i> <i>εἶπον</i> [Rec. ib.]	omit <i>καὶ</i> <i>οὐχ</i> <i>εἶπον.</i>
17. 5. <i>φωτιστὴν</i> [Rec. ib. & Gb. ∞]	<i>φωτός.</i>	71. <i>αὐτοῖς ἐκὶ</i> [Gb. ~]	<i>τοῖς ἐκὶ</i> [Rec. ib.]
18: 4. <i>ταπεινώσει</i> [Gb. ∞]	<i>ταπεινώσῃ</i> [Rec. ib.]	27: 4. <i>ὁὐν</i>	<i>ὁὐαι</i> [Rec. ib.]
6. <i>εἰς τὴν τράχ.</i> [Gb. ∞]	<i>ἐπὶ τῶν τράχ</i> [Rec. ib.]		
15. <i>καὶ ἐλεγξὼν</i> [Rec. ib.]	omit <i>καὶ.</i>		
29. <i>εἰς τοὺς πόδας αὐτοῦ</i> [Rec. ib.]	omitted.		

SCHOLZ.	GRIESBACH.	SCHOLZ.	GRIESBACH.
Mat. 27:42. <i>ἢ αὐτῷ</i> [Gb. ~]	omit <i>ἢ</i> [Rec. ib.]	Luke 2:44. <i>καὶ ἐν</i> [Rec. ib.]	omit <i>ἐν</i> .
28:20. <i>ἀμήν</i> [Rec. ib.]	omit.	45. <i>εἰρόνεος αὐτὸν</i> [Rec. ib.]	omit <i>αὐτὸν</i> .
Mark 1: 5. <i>καὶ ἰβαντίζοντο πάντες</i> [Rec. ib.]	<i>πάντες, καὶ ἰβαντίζοντο.</i>	3:10. <i>ποιήσωμεν</i> [Gb. ~]	<i>ποιήσωμεν</i> [Rec. ib.]
13. <i>ἢν ἑκά</i> [Rec. ib.]	omit <i>ἑκά</i> .	4: 8. <i>ὑπάγει ὅπως μου, Σαρανὰ</i> [Rec. ib.]	omit.
16. <i>αὐτοῦ τοῦ Σίμωνος</i>	{ omit <i>τοῦ Σίμωνος</i> [Rec. ib.] }	18. <i>ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν</i> [Rec. ib.]	omit.
37. <i>σε ζητοῦσι</i>	<i>ζητοῦσι σε</i> [Rec. ib.]	22. <i>ἐν τῇ</i> [Rec. ib. & Gb. ~]	<i>ἐν.</i>
39. <i>ἐν ταῖς συναγωγαῖς</i> [Rec. ib.]	<i>εἰς τὰς συναγωγὰς.</i>	29. <i>εἰς τὸ</i> [Rec. ib.]	<i>ὥστε.</i>
45. <i>πάντοθεν</i> [Gb. ~]	<i>πανταθόθεν</i> [Rec. ib.]	35. <i>τὸ μέσον</i> [Rec. ib.]	omit <i>τὸ</i> .
2: 1. <i>εἰσῆλθε πάλιν</i>	<i>πάλιν εἰσῆλθεν</i> [Rec. ib.]	41. <i>ὁ Χριστὸς</i> [Rec. ib.]	omit <i>τὸ</i> .
5. <i>σοὶ αἱ ἀμαρτίαι σου</i> [Rec. ib. & Gb. ~]	<i>σοὶ αἱ ἀμαρτίαι.</i>	5:20. <i>εἶπεν αὐτῷ</i> [Rec. ib.]	omit <i>αὐτῷ</i> .
3: 7. <i>ἀνεχώρησεν μετὰ τῶν μαθητῶν</i>	<i>μετὰ τῶν μαθητῶν αὐτοῦ</i>	6: 7. <i>παρετήρουν ἐν</i> [Gb. ~]	{ <i>παρητήρουν ἐν αὐτῶν</i> [Rec. ib.] }
αὐτοῦ [Rec. ib.]	<i>ἀνεχώρησεν.</i>	8. <i>ἐγίραι</i> [Rec. ib.]	<i>ἐγίρει.</i>
— <i>πρὸς</i> [Rec. ib. & Gb. ~]	<i>εἰς.</i>	10. <i>ἰποῖσιν οὕτω</i> [Rec. ib.]	omit <i>οὕτω</i> .
28. <i>τὰ ἀμαρτήματα τοῖς υἱοῖς τῶν ἀν.</i>	<i>τοῖς υἱοῖς τῶν ἀνθρώπων</i>	— <i>ἀποκατεστάθη</i> [Rec. ib.]	<i>ἀπεκ.</i>
θροσίων [Rec. ib.]	<i>τὰ ἀμαρτήματα.</i>	7:46. <i>μου τοὺς πόδας</i> [Rec. ib.]	<i>τοὺς πόδας μου. [& +]</i>
32. <i>καὶ αἱ ἀδελφαί σου</i>	omit [Rec. ib.]	8: 3. <i>αὐτοῖς</i> [Gb. ~]	<i>αὐτῷ</i> [Rec. ib.]
4: 7. <i>εἰς τὰς ἀκάνθας</i> [Rec. ib.]	omit <i>τὰς.</i>	21. <i>αὐτόν</i> [Rec. ib.]	omit.
18. <i>οὗτοί</i> [Rec. ib.]	<i>ἄλλοι.</i>	33. <i>εἰσῆλθον</i> [Gb. ~]	<i>εἰσῆλθεν</i> [Rec. ib.]
19. <i>τούτων</i> [Rec. ib.]	omit.	45. <i>μετ' αὐτοῦ</i> [Rec. ib.]	<i>σὺν αὐτῷ</i>
24. <i>καὶ προστεθῆσεται ὑμῖν τοῖς ἀκούουσιν</i> [Rec. ib.]	omit.	9: 1. <i>μαθητὰς αὐτοῦ</i> [Rec. ib.]	<i>σὺν αὐτῷ</i>
36. <i>πλούρια</i> [Rec. ib.]	<i>πολὺ.</i>	12. <i>πρόβντες</i> [Rec. ib. & Gb. ~]	<i>πορευθέντες.</i>
38. <i>ἐπὶ</i> (1st) [Rec. ib. & Gb. ~]	<i>ἐν.</i>	21. <i>ἑστῖν</i> [Rec. ib. & Gb. ~]	<i>ἵκνυν.</i>
5:40. <i>ἀνακείμενον</i> [Rec. ib.]	omit.	23. <i>ἰθὺς, ἀπαρηπάσθω</i> [Rec. ib.]	<i>ἵσχυσθαι, ἀρηπάσθω.</i>
6:11. <i>Ἀμήν λίγω ὑμῖν, ἀνεκτότερον ἔσται</i>	omit.	— omit [Gb. ~]	<i>καθ' ἡμέραν</i> [Rec. ib.]
<i>Σοφίους ἢ Γουάρους ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἱκίνῃ</i> [Rec. ib.]	omit.	43. <i>ἰποῖσιν</i> [Rec. ib.]	<i>ἵπτοι.</i>
15. <i>ἄλλοι ἐπὶ</i> (1st)	omit <i>ἐπὶ</i> [Rec. ib.]	49. <i>ἐαυμόνα</i> [Gb. ~ τὰ]	<i>τὰ ἐαυμόνα</i> [Rec. ib.]
32. <i>αὐτόν</i> (1st) [Rec. ib.]	omit.	10:11. <i>ἐφ' ἡμέρας</i> [Rec. ib.]	omit.
— <i>καὶ προσήλθον αὐτοῖς, καὶ συνήλθον</i>	omit.	22. <i>καὶ σφραγίσας τοὺς μαθητὰς,</i>	omit [Elz. ib.]
<i>πρὸς αὐτόν</i> [Rec. ib.]	omit.	37. <i>οὐν</i> [Rec. ib.]	<i>ἐν.</i>
34. <i>ὁ ἡγεῖς</i> [Rec. ib.]	omit.	11: 2. <i>ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς</i> [Rec. ib.]	omit.
52. <i>αὐτῶν ἡ καρδία</i>	<i>ἡ καρδία αὐτῶν</i> [Rec. ib.]	— <i>ἡ βασιλεία σου</i> [Rec. ib.]	<i>σου ἡ βασιλεία.</i>
7: 5. <i>ἀνέπεισε</i> [Rec. ib. & Gb. ~]	<i>κοιναῖς.</i>	— <i>γεννηθῆναι τὸ θελήμα σου, ὡς ἐν</i>	omit.
24. <i>οἰκίαν</i> [Gb. ~ τὴν]	<i>τὴν οἰκίαν</i> [Rec. ib.]	<i>ὁλοκαῖ, καὶ ἰπὶ τῆς γῆς</i> [Rec. ib.]	omit.
26. <i>Συνοφορῖσισσα</i>	<i>Συμφωρῖσισσα.</i>	11. <i>ἔξ ὑμῶν</i> [Gb. ~]	omit <i>ἔξ</i> [Rec. ib.]
[Rec. Συνοφορῖσισσα]		28. <i>αὐτόν</i> [Rec. ib.]	omit.
31. <i>πρὸς τὴν θαλ.</i> [Rec. ib.]	<i>εἰς τὴν θαλ.</i>	29. <i>τοῦ προφήτου</i> [Rec. ib.]	omit.
8:25. <i>ἅπαντα</i> [Gb. ~]	<i>ἅπαντας</i> [Rec. ib.]	32. <i>Νυνεῖται</i> [Gb. ~]	<i>Νυνεὶ</i> [Rec. ib.]
9:16. <i>τοὺς γραμματεῖς</i> [Rec. ib. & Gb. ~]	<i>ἀναούς.</i>	34. <i>ὀφθαλμοῖς σου</i> [1st] [Gb. ~]	omit <i>σου</i> [Rec. ib.]
22. <i>τὸ πῦρ</i>	omit <i>τὸ</i> [Rec. ib.]	44. <i>γραμματεῖς καὶ φαρισαῖοι, ὑποκριταί</i>	omit.
26. <i>κράζαν</i> [Rec. ib.]	<i>κράζες.</i>	[Rec. ib.]	
— <i>σπαράξαν αὐτόν</i> [Rec. ib.]	<i>σπαράξας.</i>	52. <i>εἰσῆλθετε</i> [Rec. ib.]	<i>εἰσῆλθατε.</i>
38. <i>ὅς οἱ ἀκολούθει ὑμῖν</i> [Rec. ib.]	omit.	13:15. <i>Ὑποκριταί</i> [Gb. ~]	<i>Ὑποκριτὰ</i> [Rec. ib.]
45. <i>ἰστί σε</i>	<i>ἰστί σοι</i> [Rec. ib.]	20. <i>ομιλοῦνται</i> [Gb. ~]	<i>καὶ</i> [Rec. ib.]
10:16. <i>ἐλόγησεν</i>	<i>ἠλόγησεν</i> [Rec. ib.]	24. <i>πῶλιν</i> [Rec. ib. & Gb. ~]	<i>θύρας.</i>
29. <i>καὶ ἀποκριθεὶς</i>	<i>ἀποκριθεὶς.</i>	14: 5. <i>υἱὸς</i> [Gb. ~]	<i>ὄνως</i> [Rec. ib.]
[Rec. ἀποκριθεὶς ἐπὶ]		10. <i>ἀνάπεισε</i>	<i>ἀνάπεισαι.</i>
31. <i>οἱ ἔσχατοι</i> [Rec. ib.]	omit <i>οἱ</i> .	[Rec. ἀνάπεισον]	
49. <i>ἐγίραι</i> [Rec. ib.]	<i>ἐγίρει.</i>	16: 9. <i>ἐκλήπῃ</i> [Gb. ~]	<i>ἐκλήπῃ</i> [Rec. ib.]
52. <i>τῷ Ἰησοῦ</i> [Rec. ib.]	<i>αὐτῷ.</i>	25. <i>ὤτε</i> [Gb. ~]	<i>ὥτε</i> [Rec. ib.]
11: 7. <i>ἐπιβαλὼν</i> [Rec. ib.]	<i>ἐπιβάλλουσιν.</i>	17:36. <i>ἐνὸς ἵστανται ἐν τῷ ἀγρῷ, ὁ εἰς παρα- λήθυσται, καὶ ὁ ἕτερος ἀφ' ἑθ' ἑστί</i> [Elz. ib.]	omit [St. 3, ib.]
13. <i>ἀπὸ μακρόθεν</i> [Gb. ~]	omit <i>ἀπὸ</i> [Rec. ib.]	*19: 4. <i>σκομοραῖαν</i> [Rec. ib. & Gb. ~]	<i>σκομορέαν.</i>
15. <i>ὁ Ἰησοῦς</i> [Rec. ib.]	omit.	21:15. <i>οὐδὲ</i> [Rec. ib.]	<i>ἦ.</i>
32. <i>ἄλλ'</i> [Gb. ~]	<i>ἄλλ' ἰάν</i> [Rec. ib.]	25. <i>ἡκούσης</i> [Rec. ib. & Gb. ~]	<i>ἡκούς.</i>
12: 5. <i>πάλιν</i> [Rec. ib.]	omit.	22:30. <i>καθίστησι</i> [Rec. ib.]	<i>καθίστασι.</i>
— <i>ἀποκρίνοντες</i> [Rec. ib.]	<i>ἀποκρίνοντες.</i>	62. <i>ὁ Πίττρος</i> [Rec. ib.]	<i>ἱαντῶν</i> [Rec. ib.]
29. <i>τῶν ἱεροδῶν</i> [Rec. ib.]	<i>ἱεροδῶν.</i>	66. <i>αὐτῶν</i> [Gb. ~]	<i>ἡσαν ἐπὶ</i> [Rec. ib.]
43. <i>λέγει</i> [Rec. ib. & Gb. ~]	<i>ἀπὲν.</i>	24:10. <i>ἦν ἐπὶ</i>	omit.
13: 9. <i>ἀράχῃ</i> [Gb. ~]	<i>εἰρχαί</i> [Rec. ib.]	36. <i>ὁ Ἰησοῦς</i> [Rec. ib.]	omit.
14. <i>τὸ ῥῆθιν ἐπὶ Δαυιδ τοῦ προφήτου</i>	omit.	24:49. <i>Ἰερουσαλὴμ</i> [Rec. ib.]	omit.
[Rec. ib.]		John 1:16. <i>καὶ</i> [Rec. ib.]	<i>ἔστι.</i>
14:51. <i>ἡκολούθησεν</i> [Gb. ~]	<i>ἡκολούθει</i> [Rec. ib.]	27. <i>αὐτὸς ἔστιν</i> [Rec. ib.]	omit.
71. <i>ὁμνῶντες</i> [Rec. ib. & Gb. ~]	<i>ὁμνῶνται.</i>	— <i>ὅς ἐμπροσθέν μου γίγονιν</i> [Rec. ib.]	omit.
Mar. 14:72. <i>καὶ εἰθώς</i>	omit <i>εἰθώς</i> [Rec. ib.]	44. <i>ὁ Ἰησοῦς</i> [Rec. transposed]	omit.
— <i>τὸ ῥῆμα, ὃ</i> [Gb. ~]	{ <i>τοῦ ῥήματος, οὗ</i> [Rec. ib.] }	3: 5. <i>ὁ Ἰησοῦς</i> [Rec. ib.]	omit <i>ὃ</i> .
Luke 1:15. <i>τοῦ Κυρίου</i> [Rec. ib.]	omit <i>τοῦ</i> .	4:36. <i>καὶ ὁ θριάζων</i> [Rec. ib.]	omit <i>καὶ</i> .
29. <i>ἡ δὲ ἰδοὺσα ἐσταράχθη ἐπὶ τῷ λόγῳ</i>	<i>ἡ δὲ ἐπὶ τῷ λόγῳ ἔστα- ράχθη.</i>	46. <i>ὁ Ἰησοῦς</i> [Rec. trans.]	omit.
2:33. <i>Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ</i> [Rec. ib.]	<i>ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ.</i>	50. <i>ὁ Ἰησοῦς</i> [2nd] [Gb. ~]	omit <i>ὃ</i> [Rec. ib.]

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John 5: 8. ἔγρειναι	ἔγρειναι [Rec. ib.]
16. καὶ ἐξήκοντον αὐτὸν ἀποκτείνειν	omitted.
[Rec. ib.]	
6: 5. ἀγοράσωμεν	ἀγοράσωμεν [Rec. ib.]
12. ἰκίνο, εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ	omitted.
— πλοῦσιον [2nd] [Rec. ib.]	πλοῦσιον.
39. παρὸς [Rec. ib.]	omitted.
45. ἀκούσιν [Gb. ~]	ἀκούσας [Rec. ib.]
54. ἐν	omitted [Rec. ib.]
58. τὸ μέγαλον	omitted.
63. λαλῶμεθα [Gb. ~]	λαλῶ [Rec. ib.]
69. Χριστὸς ὁ υἱὸς [Rec. & Gb. ~]	ἄγιος.
7: 1. μετὰ ταῦτα περιπατεῖ ὁ Ἰησοῦς	περιπατεῖ ὁ Ἰησοῦς μετὰ ταῦτα [Rec. ib.]
16. οὖν [Gb. ~]	omitted [Rec. ib.]
8: 3. omitted	πρὸς αὐτὸν [Rec. ib.]
— ἐπὶ μοχείῃ	ἐν μοχείῃ [Rec. ib.]
5. λαθῶσιν	λαθώσασθαι [Rec. ib.]
— περὶ αὐτῆς	omitted [Rec. ib.]
6. κατηγοροῖται κατ'	κατηγορεῖν [Rec. ib.]
9. οὐσα	ἰστώσα [Rec. ib.]
10. ἴσται	ἡ γυνὴ [Rec. ib.]
39. ἦτε [Rec. ib.]	ἴστε.
*64. ἡμῶν [Gb. ~]	ἐν ἡμῶν [Rec. ib.]
59. ἐκλήθησαν εἰς μίσην αὐτῶν, καὶ παροῦσιν οὕτως	omitted.
9: 11. τὴν κολυμβήθραν τοῦ Σιλωῦ	τὸν Σιλωάμ.
[Rec. ib.]	
10: 8. πρὸ ἡμῶν ἦλθεν [Rec. ib.]	ἦλθεν πρὸ ἡμῶν.
11: 21. ἡ Μάρθα [Rec. ib.]	omitted ἡ.
*32. εἰς τοὺς πόδας αὐτοῦ [Rec. ib.]	αὐτὸν εἰς τοὺς πόδας.
44. καὶ ἔξηλθεν [Rec. ib.]	omitted καὶ.
51. ὁ Ἰησοῦς [Rec. ib.]	omitted ὁ.
12: 12. ὁ Ἰησοῦς [Rec. ib.]	omitted ὁ.
13: 33. ἐπάγω ἐγὼ [Rec. ib.]	ἐγὼ ἐπάγω.
16: 5. τὸ πῦρ [Gb. ~]	omitted τὸ [Rec. ib.]
16: 7. ἐγὼ [3rd] [Gb. ~]	omitted [Rec. ib.]
19. ἐγὼ οὖν [Rec. ib.]	omitted οὖν.
18: 8. ὁ Ἰησοῦς [Rec. ib.]	omitted ὁ.
20. πάντες [2nd] [St. 3, ib. Gb. ~]	πάντες.
[πάντες ἐν Elz.]	
28. προῖα [Rec. ib.]	προῖα.
36. ὁ Ἰησοῦς [Rec. ib.]	omitted ὁ.
19: 4. οὖν [Rec. ib.]	omitted.
11. ὁ Ἰησοῦς [Rec. ib.]	omitted ὁ.
26. ἴδοι [Rec. ib. & Gb. ~]	ἴδε.
40. ἐν ὁσίοις [Gb. ~]	omitted ἐν [Rec. ib.]
20: 11. τὸ μνημεῖον [1st] [Rec. ib.]	τὸ μνημεῖον.
14. ὁ Ἰησοῦς [Rec. ib.]	omitted ὁ.
16. Ἐξήλθιστι [Gb. ~]	omitted [Rec. ib.]
28. καὶ ἀνέστη [Rec. ib.]	omitted καὶ.
21: 13. οὖν [Rec. ib.]	omitted.
Acts 1: 14. καὶ τῇ ὥρῃ [Rec. ib.]	omitted.
2: 7. omit πάντες [Gb. +]	πάντες καὶ [Rec. ib.]
30. τὸ κατὰ πόσιν ἀναστήσαν τὴν Χριστὸν [Rec. ib.]	omitted.
31. ἡ ἐκκλησία [Rec. ib.]	omitted.
33. νῦν [Rec. ib.]	omitted.
3: 22. Μωσῆς [Rec. ib.]	Μωσῆς.
5: 39. αὐτὸ [Rec. ib. & Gb. ~]	αὐτοῦς.
6: 3. ἄγιον [Rec. ib.]	omitted.
7: 10. ἔκλειστο [Rec. ib.]	ἐκλείσθη.
21. ἀνέστη [Rec. ib.]	ἀνέστα.
8: 21. ἐνώπιον [Rec. ib.]	ἐνώπιον.
9: 18. παρακλήματα [Rec. ib.]	omitted.
10: 1. τὰς ἡμέρας [Rec. ib. & Gb. ~]	omitted ἡμέρας.
20. οὕτως [Rec. ib. & Gb. ~]	οὕτως.
31. αἰνέσας τὴν [Gb. ~]	omitted τὴν [Rec. ib.]
53. τῇ Σαλμῇ τῇ δευτέρῃ [Rec. ib. & Gb. ~]	τῇ πρώτῃ Σαλμῇ.
29. Μωσῆς [Rec. ib.]	Μωσῆς.
41. ὁ [Gb. ~]	ὁ [Rec. ib.]

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Acts 13: 43. omitted [Gb. +]	αὐτοῖς [Rec. ib.]
15: 21. Μωσῆς [Rec. ib.]	Μωσῆς.
16: 16. τὴν προσηκῶν [Gb. ~]	omitted τὴν [Rec. ib.]
32. καὶ πάντες [Rec. ib.]	ἐν παντί.
17: 5. οἱ ἀπαυθύνοντες [Rec. ib.]	omitted.
18. τινὲς δὲ καὶ [Gb. ~]	omitted καὶ [Rec. ib.]
19: 4. μὲν [Rec. ib.]	omitted.
— Χριστὸν [Rec. ib.]	omitted.
20: 16. ἔκρινε [Rec. ib. & Gb. ~]	ἐκρίκει.
22. ἐγὼ ἐξείμηνον [Rec. ib.]	ἐξείμηνον ἐγὼ.
28. Θεοῦ [Rec. ib. & Gb. ~]	Κερίου.
21: 20. Κύριον [Rec. ib.]	Θεόν.
21. Μωσῆς [Rec. ib.]	Μωσῆς.
27. τὰς χεῖρας ἐπ' αὐτὸν [Rec. ib.]	ἐπ' αὐτὸν τὰς χεῖρας.
22: 24. αὐτὸν ὁ χιλιάρχος εισάγεισθαι	{ ὁ χιλιάρχος εισάγεισθαι αὐτόν.
[Rec. αὐτ. ὁ χιλ. ἀγέσθαι]	
23: 15. ἀφ' ὧν [Rec. ib.]	omitted.
16. τὸ ἐνέειραν [St. 3, ib. Gb. ~]	τὴν ἐνέειραν [Elz. ib.]
24: 18. αἰς [Gb. ~]	εἰς [Rec. ib.]
24. Ἰησοῦν.	omitted [Rec. ib.]
26. omitted [Gb. ~]	{ ὁ Ἰησοῦς λέσθαι αὐτόν [Rec. ib.]
25: 5. δυνατόι ἐν ἱμῖν, φησὶ [Rec. ib.]	ἐν ἱμῖν, φησὶ, δυνατόι.
— τοῦτο [Rec. ib.]	omitted.
16. εἰς ἀπώλειαν [Rec. ib.]	omitted.
26: 6. παρὰς ἡμῶν [Gb. ~]	omitted ἡμῶν [Rec. ib.]
17. νῦν [Rec. ib. & Gb. ~]	ἐγὼ.
27: 12. ἐκείθεν	ἐκείθεν [Rec. ib.]
14. Εὐρυκλείων [Rec. ib.]	Εὐρυκλείων.
19. ἱερήφων [Rec. ib. & Gb. ~]	ἐρρήφων.
28: 3. ἐξελεθώσῃ [Gb. ~]	ἐξελεθώσα [Rec. ib.]
5. ἀπουναθέμενος	ἀπουναθέας [Rec. ib.]
Rom. 1: 29. πορνεία [Rec. ib.]	omitted.
2: 8. θυμὸς καὶ ὀργή [Rec. ib.]	ὀργὴ καὶ θυμός.
4: 12. τῆς πίστεως τῆς ἐν τῷ ἀκροβυστίῳ	{ τῆς ἐν ἀκροβυστίῳ πίστεως.
[Rec. τῆς ἐν τῷ ἀκροβ. πίστ.]	
5: 1. ἔχοντες	ἐχοντες [Rec. ib.]
6. ἀσθενῶν [Rec. ib.]	ἀσθενῶν ἐν.
6: 1. ἐπιμνησκόμεν [Rec. ib. & Gb. ~]	ἐπιμνησκόμεν.
12. ἰσχυροὶν ἀντὶ [Rec. ib.]	omitted ἀντὶ.
10: 3. ἐκαστὸν [2nd] [Rec. ib.]	omitted.
11: 9. Δαβὶδ [Rec. ib.]	Δαβὶδ.
30. καὶ ἡμεῖς [Rec. ib.]	omitted καὶ.
12: 11. Κουρίν [Elz. ib. Gb. ~]	καρὸν [St. 3, ib.]
14: 18. τονοῖς [Rec. ib. & Gb. ~]	τοῦτο.
chap. 16, vs. 25—27, inserted at the end of chap. 14.	
15: 4. καὶ ἐὰν τῆς [Gb. ~]	καὶ τῆς [Rec. ib.]
16. verses 25—27	transposed.
1 Cor. 1: 28. τὰ μὴ [Gb. ~ καὶ]	καὶ τὰ μὴ [Rec. ib.]
3: 1. σαρκικῶς [Rec. ib.]	σαρκινῶς.
5: 13. ἐξαρτέτε [Rec. ib. & Gb. ~]	ἐξάρτετε.
7: 29. ἵστω ὁ λαὸς	τὸ λαὸς ἵστω [Rec. ib.]
34. μεμύρηται [Rec. ib.]	omitted καὶ [Rec. ib.]
9: 2. Μωσῆς [Rec. ib.]	Μωσῆς.
11: 17. ἔξοισα [Gb. ~ αὐτῇ]	ἐξοισα ἀντὶ [Rec. ib.]
26. omitted [Gb. ~]	τοῦτο.
12: 2. ὅτε [Gb. ~]	ὅτε [Rec. ib.]
12. omitted [Gb. ~]	τοῖς ὅτε [Rec. ib.]
15: 14. ἄρα καὶ [Gb. ~]	omitted καὶ [Rec. ib.]
2 Cor. 1: 6, 7. τῆς ἐντροπίας ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ἡμῶν εἴτε παρακαλούμεθα ὑπὲρ τῆς ἐμῆς παρακαλῆσεως καὶ σωτῆρας [Rec. τῆς ἐντροπίας ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ἡμῶν.	

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μῆθα, ἐπὶ τῆς ἡμῶν παρακλησιῆς
καὶ σωτηρίας, καὶ ἡ ἑλπίς ἡμῶν
βελίαία ἐπὶ ἡμῶν.]

- 2 Cor. 1: 17. σπουδαίους [Gb. ~] βουλευόμενοι [Rec. ib.]
18. ἴσσι [Gb. ~] ἰγίνετο [Rec. ib.]
3: 14. σήμερον ἡμέρας [Gb. ~] omit ἡμέρας [Rec. ib.]
— ὅ τε [Rec. ib.] ἴσσι.
8: 16. δόντι [Gb. ~] εὐδύατι [Rec. ib.]
21. προνοούμεν [Gb. ~] προνοομένοι [Rec. ib.]
12: 1. δῶ δὴ [Rec. ib.]
21. μὶ ὁ θὸς omit μὶ [Rec. ib.]
Gal. 1: 18. Κηρᾶν [Gb. ~] Πίτρον [Rec. ib.]
2: 4. καταδουλοῦσιν { καταδουλοῦσιν [Rec. ib.]
11. Κηρᾶ [Gb. ~] Πίτρος [Rec. ib.]
14. Κηρᾶ [Gb. ~] Πιερῶ [Rec. ib.]
3: 23. συνεκκλημένοι συνεκκλησμένοι [Rec. ib.]
4: 8. μὴ φέει [Rec. ib. & Gb. ~] φέει μὴ.
15. omitted [Gb. ~] ἦν [Rec. ib.]
5: 1. Χριστὸς ἡμᾶς [Rec. ib.] ἡμᾶς Χριστός.
— στήκει οὖν omit οὖν.
[Rec. trans. οὖν.]
6: 13. περιεργημένοι [Gb. ~] περιεργημένοι [Rec. ib.]
Eph. 1: 12. εἰς [Gb. ~] τῆς εἰσῆς [Rec. ib.]
3: 7. τὴν εὐδοσίαν [Rec. ib. & Gb. ~] τῆς εὐδοσίας.
4: 27. μηδὲ μήτε [Rec. ib.]
Phil. 1: 7. καὶ ἐν τῇ [Gb. ~] omit ἐν [Rec. ib.]
30. εἰσὶν [Gb. ~] εἰσὶν [Rec. ib.]
2: 4. ἱερῶν ἑκάστος [Rec. ib.] ἱερῶν ἑκάστοι.
3: 3. θεοῦ [Gb. ~] ἐν [Rec. ib.]
11. τὴν ἐκ κερῶν τῶν κερῶν [Rec. ib.]
16. κανὼν, τὸ αὐτὸ φρονεῖν [Rec. ib.] omitted.
4: 23. omitted [Gb. ~] ἡμῶν [Rec. ib.]
Col. 1: 7. καθὼς [Gb. ~] καθὼς καὶ [Rec. ib.]
2: 13. συνεζωοποιῶν ἡμᾶς [Gb. ~] συνεζωοποιεῖ [Rec. ib.]
3: 16. ψαλμοὶ καὶ ψαλμοὶ καὶ [Rec. ib.]
21. παροργίζετε [Gb. ~] ἐνδοξάζετε [Rec. ib.]
22. ὀφθαλμοδουλείᾳ [Gb. ~] { ὀφθαλμοδουλείας [Rec. ib.]
23. ὁ εἶν καὶ πᾶν τὸ εἶν [Rec. ib.]
4: 8. γινώτε τὰ περὶ ἡμῶν [Gb. ~] γινώτῃ περὶ ἡμῶν [Rec. ib.]
1 The. 1: 7. *ἐν τῇ Ἀχαΐᾳ [Gb. ~] omit ἐν [Rec. ib.]
8. ἐν τῇ Ἀχαΐᾳ [Gb. ~] omit ἐν τῇ.
— εἶχεν ἡμᾶς ἡμᾶς εἶχεν [Rec. ib.]
2: 8. ἐγενήθητε [Gb. ~] ἐγενήθητε [Rec. ib.]
2. περιπατεῖν περιπατήσῃ [Rec. ib.]
3: 2. καὶ ἑκόντων τοῦ Θεοῦ καὶ σενιργόν τοῦ Θεοῦ.
[Rec. καὶ ἑκόντων τοῦ Θεοῦ καὶ
σενιργόν ἡμῶν.]
— ἡμᾶς περὶ [Rec. ib. & Gb. ~] ἡμᾶς ἐπὶ.
7. ἀνάγκη καὶ θλίψις { θλίψις καὶ ἀνάγκη [Rec. ib.]
4: 8. ἡμᾶς [Gb. ~] ἡμᾶς [Rec. ib.]
5: 15. ἐνώστε [Gb. ~] ζώσκετε καὶ [Rec. ib.]
2 The. 1: 8. φλογὶ πυρός [Gb. ~] πυρὶ φλογός [Rec. ib.]
2: 10. τοῖς ἀπολλυμένοις [Gb. + ἐν] ἐν τοῖς ἀπολλυμένοις
[Rec. ib.]
16. τὸ ὄνομα [Gb. ~] πέρφει [Rec. ib.]
13. εἰλατο [Rec. ib. & Gb. ~] εἰλατο.
17. omitted [Gb. ~] ἡμᾶς.
— ἐργῇ καὶ λόγῳ [Gb. ~] λόγῳ καὶ ἐργῇ [Rec. ib.]
3: 6. παρέλαβον παρέλαβον.
[Rec. παρέλαβε.]
1 Tim. 3: 16. ὁτις [Rec. ib.] ὅς.
5: 21. omitted [Gb. ~] Κυρίου [Rec. ib.]
— Χριστοῦ Ἰησοῦ Ἰησοῦ Χριστοῦ [Rec. ib.]
6: 11. πραιπῆτιαν [Gb. ~] πρῶτην [Rec. ib.]
2 Tim. 2: 3. Χριστοῦ Ἰησοῦ Ἰησοῦ Χριστοῦ [Rec. ib.]
7. εὐδοκίᾳ [Gb. ~] εὐφῇ [Rec. ib.]
8. Δαβὶδ [Rec. ib.] Δαβὶδ.
— ἀρνῆσθαι γὰρ [Gb. ~] omit γὰρ [Rec. ib.]
4: 1. κατὰ [Rec. & Gb. ~] καί.
14. ἀποώσκει [Gb. ~] ἀποώσῃ [Rec. ib.]

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- Tit. 1: 4. χάρις καὶ εἰρήνη [Gb. ~] { χάρις εἰλες εἰρήνη [Rec. ib.]
5. ἐπιτορθώσας ἐπιτορθώσῃ [Rec. ib.]
2: 10. ἐκασκαλίαν τὴν [Gb. ~] omit τὴν [Rec. ib.]
Heb. 3: 2. Μωσῆς [Rec. ib.] Μωσῆς.
3. Μωσῆς [Rec. ib.] Μωσῆς.
5. Μωσῆς [Rec. ib.] Μωσῆς.
4: 7. Δαβὶδ [Rec. ib.] Δαβὶδ.
*7: 14. Μωσῆς [Rec. ib.] Μωσῆς.
16. σαρκεῖς [Rec. & Gb. ~] σαρκεῖς.
26. ἡμῖν καὶ [Gb. ~] omit καὶ [Rec. ib.]
8: 4. εἰ μὴ οὖν εἰ μὴ γὰρ [Rec. ib.]
*5. Μωσῆς [Rec. ib.] Μωσῆς.
9: 5. τῆς εἰσεῖς omit τῆς [Rec. ib.]
9. ἦν [Gb. ~] ὦν [Rec. ib.]
10. εὐκαίματα [Gb. ~] εὐκαίματα [Rec. ib.]
10: 12. οὗτος [Gb. ~] αὐτός [Rec. ib.]
*12: 21. Μωσῆς [Rec. ib.] Μωσῆς.
26. σῶμα [Gb. ~] σῶμα [Rec. ib.]
Jas. 3: 12. οὐδὲμία πηγὴ ἀλκυῶν καὶ [Rec. ib.] οὐδὲ ἀλκυῶν.
4: 1. καὶ πᾶν [Gb. ~] omit πᾶν [Rec. ib.]
15. ποιῶμεν [Elz. ib.] ποιῶμεν [St. 3, ib.]
1 Pet. 2: 21. ἱερὴ ἡμῶν [St. 3, ib. & Gb. ~] ἱερὴ ἡμῶν [Rec. ib.]
3: 12. ὀφθαλμοὶ ὁ ὀφθαλμὸς [Elz. ib.]
4: 14. καὶ ἐνάμας omitted [Rec. ib.]
2 Pet. 2: 12. γεγεννημένα γεγεννημένα [Rec. ib.]
1 John. 8. ἐν ἡμῖν οὐκ ἔστιν { οὐκ ἔστιν ἐν ἡμῖν [Rec. ib.]
4: 3. ἐν σαρκὶ ἠληθῆτα [Rec. ib.] omitted.
Jude 25. πρὸ παντὸς τοῦ αἰῶνος [Gb. ~] omitted [Rec. ib.]
Rev. 1: 12. ἰδού [Gb. ~] ἰδού [Rec. ib.]
2: 10. βάλειν βάλειν [Rec. ib.]
15. Νικολαῖτον τῶν Νικολαῖτων [Rec. ib.]
20. καὶ εἰσελίσσονται [Gb. ~] Δαβὶδ.
omit καὶ [Rec. ib.]
omit αὐτοῦ [Rec. ib.]
5: 1. ἑσθλὸν [Gb. ~] ὁπσιν [Rec. ib.]
3. ἄνω [Gb. ~] omitted [Rec. ib.]
5. Δαβὶδ [Rec. ib.] Δαβὶδ.
6: 7. σουτῶν [Rec. ib.] omitted.
7: 1. τοῦτο [Gb. ~] ταῦτα [Rec. ib.]
9: 10. καὶ ἐν ταῖς ἦν ἐν ταῖς [Rec. ib.]
— ἡ ἑξουσία αὐτῶν τοῦ { καὶ ἡ ἑξουσία αὐτῶν [Rec. ib.]
11. ἐχουσαι [Gb. ~] ἔχουσιν [Rec. ib.]
12: 2. ἐκράζον [Gb. ~] κρούει [Rec. ib.]
13: 13. καταβαίνειν καταβῇ.
[Rec. ποιῇ καταβαίνειν.]
16: 1. μεγάλης φωνῆς φωνῆς μεγάλῃ [Rec. ib.]
2. εἰς τὴν γῆν [Gb. ~] εἰς τὴν γῆν [Rec. ib.]
— ἐπὶ τοὺς ἀνθρ. [Gb. ~] εἰς τοὺς ἀνθρ [Rec. ib.]
3. omitted [Gb. +] ζώσῃ.
[Rec. ζῶμα.]
9. οἱ ἄνθρωποι τὸ ὄνομα [Gb. ~] { omit οἱ ἄνθρωποι [Rec. ib.]
[Rec. ζῶμα.]
[Rec. ζῶμα.]
17: 4. ποτήριον χρυσοῦν { χρυσὸν ποτήριον [Rec. ib.]
8. τὸ ὄνομα τὰ ὀνόματα [Rec. ib.]
18: 9. κλαίοντες [Gb. ~] κλαίοντες [Rec. ib.]
16. λέγοντες [Gb. ~] καὶ λέγοντες [Rec. ib.]
19. τὰ πλοῦτα [Gb. ~] omit τὰ [Rec. ib.]
15. ἐισπορεύσιν [Gb. ~] omitted [Rec. ib.]
16. τὸ ὄνομα [Rec. ib.] omit τὸ.
18. μικρὸν τε [Gb. ~] omit τε [Rec. ib.]
19. τὸν πόλεμον [Gb. ~] omit τὸν [Rec. ib.]
20: 8. τὸν πόλεμον [Gb. ~] omit τὸν [Rec. ib.]
14. ἡ λήγειν τοῦ πυρός [Gb. ~] omitted [Rec. ib.]
21: 6. αὐτῷ [Gb. ~] omitted [Rec. ib.]
8. καὶ ἀμαρτωλοῖς [Gb. ~] omit [Rec. ib.]
9. ἐκ τῶν [Gb. ~] omit ἐκ [Rec. ib.]
13. καὶ δπό [Gb. ~] omit καὶ [Rec. ib.]
[Three times.]
22: 16. Δαβὶδ [Rec. ib.] Δαβὶδ.

THE

ENGLISH

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ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO MATTHEW.

CHAPTER I.

ΒΙΒΛΙΟΣ γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ ᾧ Δαυὶδ ὁ υἱὸς Ἀβραάμ. ² Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ· ³ Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ· Φαρὲς δὲ ἐγέννησε τὸν Ἑσρώμ· Ἑσρώμ δὲ ἐγέννησε τὸν Ἀράμ· ⁴ Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσών δὲ ἐγέννησε τὸν Σαλμών· ⁵ Σαλμών δὲ ἐγέννησε τὸν Βοὺζ ἐκ τῆς Ραχάβ· Βοὺζ δὲ ἐγέννησε τὸν Ὠβηδ ἐκ τῆς Ρούθ· Ὠβηδ δὲ ἐγέννησε τὸν Ἰεσσαί· ⁶ Ἰεσσαὶ δὲ

^a Rec. $\Delta\alpha\beta i\delta$. [et sic passim.]

WICLIF — 1380.	TYNDALE — 1534.	CRANMER — 1539.
THE booke of the generacioun of ihesus crist: the sonne of dauith/ the sonne of abraham/	THIS is the boke of the generacion of Iesus Christ the sonne of Dauid/ the sonne also of Abraham.	THYS is the boke of the generacion of Iesus Christ, the sonne of Dauid, the sonne of Abraham.
2 abraham bigat Isaac/ Isaac: bigat Iacob/ Iacob bigat Iudas/ ⁊ hise britheren/	2 Abraham begat Isaac: Isaac begat Iacob: Iacob begat Iudas and his brethren:	2 Abraham begat Isaac: Isaac begat Iacob: Iacob begat Iudas and his brethren:
3 Iudas bigat fares ⁊ zaram of thamar/ Fares bigat Esrom/ Esrom bigat Aram/ 4 Aram bigat Amyndadab. Amyndadab bigat Naeson/ nason bigat Salmon/ 5 Salmon bigat Booz of rath/ Booz bigat beth of ruth/ Obeth bigat Iesse/ 6 Iesse bigat Dauith the king. Dauith the king bigat Salomon of hir that was vries wijf/	3 Iudas begat Phares and zaram of Thamar: Phares begat Hesrom: Hesrom begat Aram: 4 Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: 5 Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Iesse: 6 Iesse begat Dauid the kyngte: Dauid the kyngte begat Salomon/ of her that was the wyfe of Ury:	3 Iudas begat Phares and zaram of Thamar. Phares begat Esrom: Esrom begat Aram: 4 Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: 5 Salmon begat Boos of Ruhab: Boos begat Obed of Ruth: Obed begat Iesse: 6 Iesse begat Dauid the kyngte: Dauid the kyngte begat Salomon, of her that was the wyfe of Ury:
7 Salomon bigat Roboam/ Roboam bigat abias/ Abias bigat Asa/ 8 Asa bigat Iosaphat. Iosaphat bigat Ioram/ Ioram bigat Osias/	7 Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: 8 Asa begat Iosaphat: Iosaphat begat Ioram: Ioram begat Osias:	7 Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: 8 Asa begat Iosaphat: Iosaphat begat Ioram: Ioram begat Osias:
9 Osias bigat ioathan/ Ioathan bigat Achaz. Achaz bigat ezechie/ 10 Ezechie bigat manasses/ Manasses bigat Amon/ Amon bigat Iosias/ 11 Iosias bigat Ieconyas ⁊ hise brithren in to the	9 Osias begat ioatham: Ioatham begat Achas: Achas begat Ezechias: 10 Ezechias begat Manasses: Manasses begat Amon: Amon begat Iosias: 11 Iosias begat Ieconias and his brethren aboute	9 Osias begat ioatham: Ioatham begat Achas: Achas begat Ezechias: 10 Ezechias begat Manasses: Manasses begat Amon: Amon begat Iosias: 11 Iosias begat Ieconias ⁊ his brethren aboute the tyme the

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO MATTHEW.

CHAPTER I.

ἐγέννησε τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν ^βΣολομῶνα | ἐκ τῆς τοῦ Οὐρίου. ^γΣολομὼν δὲ ἐγέννησε τὸν ^δΡοβοάμ. ^εΡοβοάμ δὲ ἐγέννησε τὸν ^ςΑβιά. ^ζΑβιά δὲ ἐγέννησε τὸν ^ηἈσά. ^θἈσά δὲ ἐγέννησε τὸν ^ιἸωσαφάτ. ^κἸωσαφάτ δὲ ἐγέννησε τὸν ^λἸωράμ. ^μἸωράμ δὲ ἐγέννησε τὸν ^νὈζίαν. ^ξὈζίας δὲ ἐγέννησε τὸν ^οἸωάθαμ. ^πἸωάθαμ δὲ ἐγέννησε τὸν ^ρἈχαζ. ^σἈχαζ δὲ ἐγέννησε τὸν ^τἘζεκίαν. ^θἘζεκίας δὲ ἐγέννησε τὸν ^ιΜανασσῆ. ^κΜανασσῆς δὲ ἐγέννησε τὸν ^λἈμών. ^μἈμών δὲ ἐγέννησε τὸν ^νἸωσίαν. ^ξἸωσίας δὲ ἐγέννησε τὸν ^οἸεχονίαν καὶ τοὺς ἀδελφούς αὐτοῦ,

^β Rec. Σολομῶντα.

^ε Alex. Ἀσάφ.

^δ Alex. Ἀμός.

GENEVA — 1557.

THE Booke of the generation of Iesus Christe, the sonne of Dauid, the sonne of Abraham. ² Abraham begate Isaac. And Isaac, begate Iacob. And Iacob, begate Iudas and his brethren. ³ And Iudas, begate Phares and Zaram of Thamar. And Phares begate Esrom. And Esrom begate Aram. ⁴ And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon. ⁵ And Salmon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate Iesse. ⁶ And Iesse begate Dauid the Kyng. And Dauid the Kyng begate Solomon, of her that was the wife of Vrie. ⁷ And Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa. ⁸ And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias. ⁹ And Ozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezeckias. ¹⁰ And Ezeckias begate Manasses. And Manasses begate Amon. And Amon begate Iosias. ¹¹ And Iosias begate Iacim. And Iacim begate Iechonias and his brethern, about the time they

RHEIMS — 1582.

THE booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham. ² Abraham begat Isaac, And Isaac begat Iacob. And Iacob begat Iudas and his brethren: ³ And Iudas begat Phares and Zaram of Thamar. And Phares begat Esron. And Esron begat Aram. ⁴ And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salomon. ⁵ And Salomon begat Booz of Raab. And Booz begat Obed of Ruth. And Obed begat Iesse.

⁶ And Iesse begat Dauid the King. And Dauid the King begat Salomon of her that was the wife of Vrias. ⁷ And Salomon begat Roboam. And Roboam begat Abia. And Abia begat Asa. ⁸ And Asa begat Iosaphat. And Iosaphat begat Ioram. And Ioram begat Ozias. ⁹ And Ozias begat Ioatham. And Ioatham begat Achaz. And Achaz begat Ezechias. ¹⁰ And Ezechias begat Manasses. And Manasses begat Amon. And Amon begat Iosias. ¹¹ And Iosias begat Iechonias &

AUTHORIZED — 1611.

THE Booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham. ² Abraham begate Isaac, and Isaac begate Iacob, and Iacob begate Iudas and his brethren. ³ And Iudas begate Phares and Zara of Thamar, and Phares begate Esrom, and Esrom begate Aram. ⁴ And Aram begate Aminadab, and Aminadab begate Naasson, and Naasson begate Salmon. ⁵ And Salmon begat Boos of Rachab, and Boos begate Obed of Ruth, and Obed begate Iesse.

⁶ And Iesse begate Dauid the King, & Dauid the King begat Solomon of her that had bin the wife of Urias. ⁷ And Solomon begat Roboam, and Roboam begat Abia, and Abia begate Asa. ⁸ And Asa begate Iosaphat, and Iosaphat begate Ioram, and Ioram begate Ozias. ⁹ And Ozias begate Ioatham, and Ioatham begate Achas, and Achas begate Ezechias. ¹⁰ And Ezechias begate Manasses, and Manasses begate Amon, and Amon begate Iosias. ¹¹ And Iosias begate Iechonias and his

ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. ¹² Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιὴλ. Σαλαθιὴλ δὲ ἐγέννησε τὸν Ζοροβάβελ. ¹³ Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιοῦδ. Ἀβιοῦδ δὲ ἐγέννησε τὸν Ἐλιακεὶμ. Ἐλιακεὶμ δὲ ἐγέννησε τὸν Ἀζῶρ. ¹⁴ Ἀζῶρ δὲ ἐγέννησε τὸν Σαδὼκ. Σαδὼκ δὲ ἐγέννησε τὸν Ἀχείμ. Ἀχείμ δὲ ἐγέννησε τὸν Ἐλιοῦδ. ¹⁵ Ἐλιοῦδ δὲ ἐγέννησε τὸν Ἐλεάζαρ. Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν. Ματθάν δὲ ἐγέννησε τὸν Ἰακώβ. ¹⁶ Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

¹⁷ Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.

¹⁸ Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ ἑγέννησις | οὕτως ἦν. μνηστευθείσης γὰρ τῆς μητρὸς

¹ Const. γίνεσθαι. Alex. γίνεσαι.

WICLIF—1380.

transmygracioun of babuloyne; ¹² and after the transmygracioun of babuloyne: Ieconyas bigat Salatiel Salatiel bigat zorobabel. ¹³ zorobabel bigat Abyut. Abyut bigat eliachym; Eliachym bigat Asor.

¹⁴ Asor bigat Sadoch; Sadoch bigat achym; Achym bigat Elyut. ¹⁵ Eliut bigat Eliasar; Eliasar bigat mathan; Mathan bigat Iacob. ¹⁶ Iacob bigat Ioseph the housbonde of mari: of whom ihesus was borun that is clepid crist.

And so alle generaciouns fro abraham to dauith ben fourtene generaciouns; τ from Dauth to the transmygracioun of babuloyne: ben xiiij. generaciouns; τ fro the transmygracioun of babuloyne to crist: ben fourtene generaciouns;

¹⁷ but the generacioun of crist was thus. Whan mari the modir of ihesus was spousid to Ioseph: bifor they camen to gidre, she was founde hauynge of the holy goost in the wombe. ¹⁸ τ Ioseph hir housbonde for he was ritful τ wold not pupplische hir: he wold prively haue lefte hir. ²⁰ but while he thought these thingis; lo the angel of the lord apperid to hym in sleep and seide Ioseph the sone of dauith: nyle thou drede to take mari thi wijf for that thing that is borun in hir: is of the holi goost. ²¹ τ seche schal bere a sone: τ thou schalt clepe his name ihesus: for he schal make his puple saaf fro her synnes.

²² For al this thing was don, that it schulde be fulfilled that was seid of the lord bi a prophet; sonnege; τ lo a virgin schal biau in wombe; τ she schal bere a sone: τ thi schulen clepe his name emanuel, that is to seie, god with us. ²⁴ τ ioseph roos fro sleep, and dide as the angel of the lord comaundid him, τ took mari his wijf.

TYNDALE—1534.

the tyme they were caried awaye to Babylon.

¹² And after they were brought to Babylon; Iechonias begat Salathiel: Salathiel begat zorobabel: ¹³ zorobabel begat Abiad: Abiad begat Eliachim: Eliachim begat Azor:

¹⁴ Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: ¹⁵ Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Iacob: ¹⁶ Iacob begat Ioseph the husbando of Mary of which was boren that Iesus; that is called Christ.

¹⁷ All the generaciouns from Abraham to David are fowretene generaciouns. And from David vnto the captiuite of Babylon are fowretene generaciouns. And from the captiuite of Babylon vnto Christ; are also fowrtene generaciouns.

¹⁸ The byrthe of Iesus Christ was on this wyse. When hys mother Mary was betrothed to Ioseph; before they came to dwell togedder; she was founde with chylde by the holy goost. ¹⁹ Then Ioseph her husbando beinge a perfect man and loth to make an ensample of hir was mynded to put her awaye secretly. ²⁰ Whill he thus thought; behold the angel of the Lorde appered vnto him in a dreame; sayenge: Ioseph the sonne of David; feare not to take vnto the; Mary thy wyfe. For that which is conceaued in her is of the holy goost. ²¹ She shall brynge forth a sonne; τ thou shalt call his name Iesus. For he shall save his peple from their synnes.

²² All this was done to fulfill that which was spoken of the Lorde by the Prophet; sayenge: Beholde a mayde shall be with chylde; and shall brynge forth a sonne; and they shall call his name Emanuel; which is by interpretacioun God with vs.

²⁴ And Ioseph assone as he awoke out of slepe; did as the angel of the Lorde bade hym; and toke hys wyfe vnto hym;

CRANMER—1539.

were caried awaye to Babylon. ¹² And after they were brought to Babylon, Iechonias begat Salathiel: Salathiel begat zorobabel: ¹³ zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor:

¹⁴ Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: ¹⁵ Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Iacob: ¹⁶ Iacob begat Ioseph the husbando of Mary: of whom was borne Iesus, euen he that is called Christ.

¹⁷ And so all the generaciouns from Abraham to David, are fourtene generaciouns: And from David vnto the captiuitie of Babilon, are fourtene generaciouns. And from the captiuitie of Babilon vnto Christ, are fourtene generaciouns.

¹⁸ The byrth of Iesus Christ was on this wyse. When his mother Mary was marryed to Ioseph (before they came to dwell together) she was founde with chylde by the holy goost. ¹⁹ Then Ioseph her husbando (because he was a righteous man, and wolde not put her to shame) he was mynded preuely to departe from her. ²⁰ But whill he thus thought, beholde, the angel of the Lorde appered vnto him in slepe; sayenge: Ioseph, thou sonne of Dauid: feare not to take vnto the Mary thy wyfe. For that which is conceaued in her, cometh of the holy goost. ²¹ She shall bringe forth a sonne, and thou shalt call his name Iesus. For he shall save his people from their synnes. ²² All this was done, that it might be fulfilled, which was spoken of the Lorde by the Prophet; sayenge: Beholde, a mayde shall be with chylde, and shal bringe forth a sonne, and they shall call his name Emanuel, which ys a man interpret, it is asmoeth to say as God with vs.

²⁴ And Ioseph as sone as he awoke out of slepe, dide as the angel of the Lorde had bydden him, and he toke hys wyfe vnto

¹⁸ called me, as, fe, from, with, ut, are, their, right, right, as, thought, thought

αὐτοῦ Μαρίας τῇ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. ¹⁹ Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. ²⁰ ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων, ‘ Ἰωσήφ, υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναικά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἁγίου. ²¹ τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.’ ²² Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου | διὰ τοῦ προφήτου, λέγοντος, ²³ “ Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα “ αὐτοῦ Ἐμμανουήλ,” ὃ ἐστι μεθερμηνεύμενον, Μεθ' ἡμῶν ὁ Θεός. ²⁴ Διεγερθεῖς | δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου· καὶ

f Alex. ἐπὶ Κυρίου.

f Alex. ἐγερθεῖς.

GENEVA — 1557.

were carried a waie to Babylon. ¹² And after they were brought to Babylon, Iechonias begate Salathiel. And Salathiel begate Zorobabel. ¹³ And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor. ¹⁴ And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud. ¹⁵ And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Jacob. ¹⁶ And Jacob begate Ioseph, the husband of Marie, of whome was borne Iesus, that is called Christe. ¹⁷ And so all the generations from Abraham to Dauid, are fourtene generations. And from Dauid to the tyme they were caryed into Babylon, are fourtene generations. And from the tyme they were caryed into Babylon to Christe, are also fourtene generations.

¹⁸ Now the byrth of Iesus Christ was on thys wyse. When his mother Marie was betrowthed to Ioseph (before they came together) she was found wyth chylde of the holy Gost. ¹⁹ Then Ioseph her husband beyng a iust man, and loth to make her a publike example of infimie, was mynded to put her a way secretly.

²⁰ Whye he thus reasoned with self beholde the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph the sonne of Dauid, feare not to take Marie for thy wife: For that whyeh is concealed in her, is of the holy Gost. ²¹ She shal bring forth a sonne, and thou shalt call his name Iesus. For he shal saue his people from their synnes. ²² All this was done to fulfil that which was spoken of the Lord by the Prophet,

²³ Behold, that mayde shal be wyth chylde, and shal bring forth a sonne, and they shal call his name Emmanuel, which is by interpretation, God with vs. ²⁴ And Ioseph as sone as he awoke out of slepe, dyd as the Angel of the Lord bade and

RHEIMS — 1582.

his brethern in the Transmigration of Babylon. ¹² And after the Transmigration of Babylon, Iechonias begat Salathiel. And Salathiel begat Zorobabel. ¹³ And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim begat Azor. ¹⁴ And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud.

¹⁵ And Eliud begat Eleazar. And Eleazar begat Matthan. And Matthan begat Jacob.

¹⁶ And Jacob begat Ioseph the husband of MARIE: of vvhom vvas borne IESVS, vvho is called CHRIST.

¹⁷ Therefore al the generations from Abraham vnto Dauid, fourtene generations. And from Dauid to the Transmigration of Babylon, fourtene generations. And from the Transmigration of Babylon vnto CHRIST, fourtene generations.

¹⁸ And the generation of CHRIST vvas in this vvise. When his mother MARIE vvas sponused to Ioseph, before they came together, she vvas found to be vvith childe by the Holy Ghost. ¹⁹ Wherevpon Ioseph, for that he vvas a iust man, & vvould not put her to open shame: vvas minded secretly to dismissee her. ²⁰ But as he vvas thus thinking, behold the Angel of the Lord appeared to him in sleepe saying: Ioseph sonne of Dauid, feare not to take MARIE thy vvife, for that vvchich is borne in her, is of the Holy Ghost. ²¹ And she shal bring forth a sonne: and thou shalt call his name IESVS. For he shal saue his people from their synnes. ²² And al this vvas done that it might be fulfilled vvchich our Lord spake by the Prophet saying, ²³ Behold a Virgin shal be vvith childe, and bring forth a sonne, and they shal call his name Emmanuel, vvchich being interpreted is, God vvith vs. ²⁴ And Ioseph rising vp from sleepe, did as the Angel of our Lord commaunded him, and

AUTHORISED — 1611.

brethren, about the time they were carried away to Babylon. ¹² And after they were brought to Babylon, Iechonias begate Salathiel, and Salathiel begate Zorobabel. ¹³ And Zorobabel begate Abiud, and Abiud begate Eliakim, and Eliakim begate Azor. ¹⁴ And Azor begate Sadoc, and Sadoc begate Achim, and Achim begate Eliud. ¹⁵ And Eliud begate Eleazar, and Eleazar begate Matthan, and Matthan begate Jacob. ¹⁶ And Jacob begate Ioseph the husband of Mary, of whom was borne Iesus, who is called Christ. ¹⁷ So all the generations from Abraham to Dauid, are fourtene generations: and from Dauid vntill the carying away into Babylon, are fourteteen generations: and from the carying away into Babylon vnto Christ, are fourteteen generations.

¹⁸ Now the birth of Iesus Christ was on this wise: When as his mother Mary was espoused to Ioseph (before they came together) shee was found with childe of the holy Ghost. ¹⁹ Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away priuily. ²⁰ But while he thought on these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife; for that which is conceived in her, is of the holy Ghost. ²¹ And she shall bring forth a sonne, and thou shalt call his Name Iesus: for he shall saue his people from their sinnes. ²² (Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, ²³ Behold, a Virgin shall be with childe, and shall bring forth a Sonne, and they shall call his Name Emmanuel, which being interpreted, is, God with vs.) ²⁴ Then Ioseph, being raised from sleepe, did as the Angel of the Lord had bidden him, & tooke vnto him his

* Or, his name shall be called

παρέλαβε τὴν γυναῖκα αὐτοῦ, ²⁵ καὶ οὐκ ἐγίνωσκεν αὐτὴν, ἕως οὗ ἔτεκε τὸν υἱὸν ἅ αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.

II. Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱερουσόλυμα, λέγοντες, 'Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἠλθομεν προσκυνῆσαι αὐτόν.' ³ Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἔταράχθη, καὶ πᾶσα Ἱερουσόλυμα μετ' αὐτοῦ· ⁴ καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. ⁵ οἱ δὲ εἶπον αὐτῷ, 'Ἐν Βηθλεὲμ τῆς Ἰουδαίας. οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου, ⁶ "Καὶ σὺ, Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν

^a Alex. = αὐτῆς τὸν πρωτότοκον.

¹ Alex. Ἱερουσαλήμ.

^b Alex. ὁ βασιλεὺς Ἡρώδης.

WICLIF—1380.

²⁵ and he knew hir not til sche hadde borun hir first bigetun sone, & clepid his name Ihesus.

2. THERFOR whanne ihesus was borun in Bethleem of iuda, in the dayes of king Eroude : lo astronomyens camen fro the east to ierusalem ² & seiden/ where is he that is borun king of iewis? for we han seen his sterre in the east; and we comen for to worschip hym. ³ But kyng eroude herde & was troubled: & al ierusalem with hym; ⁴ & he gaderid to gidre al the princis of prestis and scribis of the puple, & enquerid of hem where crist shulde be borun; ⁵ & thei seiden to him in bethleem of iuda/ for so it is writun bi a profete. ⁶ And thou bethleem the lond of iuda are not the leest among the princis of iuda/ for of thee a duk schal go out that schal gouerne my puple israhel.

⁷ than eroude clepid pryvyli the astronomyens, and lerned of hem bisili the tyme of the sterre that apperid to hem; ⁸ and he sente hem in to bethleem: & seide/ go ye & axe ze bisili of the child; & whanne ze han founden tel ze it to me: that I also come & worschip him; ⁹ & whan thei hadde herd the king: thei wenten forth, and lo the sterre that thei saien in the east, went bifor hem: til it came & stode aboue wher the child was; ¹⁰ & thei sizen the sterre: & ioiciden with a ful grete ioie; ¹¹ & thei entriden in to the hous: & founden the child, with marie his modir; & thei fillen down: & worschipiden him; & whanne thei hadden opened her treasuris: thei offriden to hym gyftis, gold, enceence, and myrr; ¹² And whanne thei hadden take an answer in slepe: that thei schulden not turne agen to eroude: thei turneden agen bi another weye in to her cuntre.

¹³ & whanne thei werun gon awei: lo the angell of the lord, apperid to ioseph bigetun, begotten astronomyens, astronomers, or wise men. clepid, called. saien, saw. warden, rejoined. her, their. duk, dur, a captain or leader. sizen, see. -fifis, gyfte. agen, again.

TYNDALE—1534.

²⁵ and knewe her not tyll she had brought forth hir fyrst sonne; and called hys name Iesus.

2. WHEN Iesus was borne at Bethleem in Iury, in the tyme of Herode the kyng. Beholde, there came wyse men from the east to Ierusalem ² saynge: Where is he that is borne kyng of the Iues? We have sene his starre in the east; and are come to worschip him.

³ When Herode the kyng had herde this; he was troubled, and all Ierusalem with hym; ⁴ and he gathered all the chefe Prestes and Scribes of the people; and axed of them wher Christ shulde be borne. ⁵ And they sayde vnto hym: at Bethleem in Iury. For thus it is written by the Prophet. ⁶ And thou Bethleem in the londe of Iury, art not the leest concerninge the Princes of Iuda. For out of the shall come the captayne, that shall govern my people Israhel.

⁷ Then Herod prevely called the wyse men; and dyligently enqwyred of them; the tyme of the starre that appered; and sent them to Bethleem saynge: Goo and seache dyligently for the chylde. And when ye have founde hym; bringe me worde; & I maye come & worshippe hym also.

⁹ When they had heard the kyng; they departed: and lo the starre which they sawe in the eeste; went before them; tyll it came and stode ouer the place wher the chylde was. ¹⁰ When they sawe the starre; they were marvelously glad: ¹¹ and went into the house; and found the chylde with Mary his mother, and kueded doune and worshipped hym; and opened their treasures; and offred vnto hym gyftes; gold; frankyncense and myrr. ¹² And after they were warned of God in a dreame; that they shuld not go agayne to Herod; they retourned into their awne cowntre another weye.

¹³ When they were departed: beholde the angell of the Lorde appered to Ioseph

CRANMER—1539.

hym, ²⁵ and knewe her not, till she had brought forth hir fyrst begotten sonne, and called his name Iesus.

2. WHEN Iesus was borne at Bethleem a cite of Iewry, in the tyme of Herode the kyng. Beholde, there came wysemen from the east to Ierusalem, ² saynge; where is he that is borne kyng of Iewes? For we haue sene hys starre in the east, and are come to worschyp him. ³ When Herode the kyng had hearde these thinges, he was troubled, & all the cite of Ierusalem with hym: ⁴ And whan he had gathered all the chefe Prestes & scribes of the people together, he demaunded of them, wher Christ shulde be borne. ⁵ And they saide vnto hym: at Bethleem in Iewry. For thus it is written by the Prophet: ⁶ And thou Bethleem in the lande of Iuda, art not the leest amonge the Princes of Iuda. For out of the shal there come vnto me the captayne, that shall gouerne my people Israhel.

⁷ Then Herode (when he had prevely called the wysemen) he enqwyred of them dyligently, what tyme the starre appered; and he had them go to Bethleem and saide: Goo your waye thither, and seache dyligently for the chylde. And when ye haue founde hym, bryng me worde againe, that I maye come and worschyp hym also. ⁹ When they had heard the kyng, they departed: and lo, the starre which they sawe in the easte, went before them, tyll it came, & stode ouer the place, wher in the chylde was: ¹⁰ When they sawe the starre, they were excedyng glad: ¹¹ and went into the house, and found the chylde with Mary his mother & fell doune flatt and worschipped hym, and opened their treasures, and offred vnto hym gyftes, gold, frankyncense & myrr. ¹² And after they were warned of God in slepe (that they shuld not go agayne to Herode) they returned into their awne cowntre another weye.

¹³ When they were departed: beholde, the angell of the Lord appered to Ioseph

“Ἰσραήλ.” ⁷ Τότε Ἡρώδης, λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε παρ’ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, ⁸ καὶ πέμφας αὐτοὺς εἰς Βηθλεὲμ εἶπε, ‘Πο-
 ρευθέντες ἄκριβως ἐξετάσατε| περὶ τοῦ παιδίου· ἐπὰν δὲ εὔρητε, ἀπαγγείλατε
 ‘μοι, ὅπως καὶ γὰρ ἐλθὼν προσκυνήσω αὐτῷ.’ ⁹ Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπο-
 ρεύθησαν· καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθὼν
 ἔστη| ἐπάνω οὗ ἦν τὸ παιδίον. ¹⁰ ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην
 σφόδρα· ¹¹ καὶ ἐλθόντες εἰς τὴν οἰκίαν, ¹² εἶδον| τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς
 αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν
 προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. ¹² καὶ χρηματισθέντες κατ’
 ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη, δι’ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.
¹³ Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ’ ὄναρ τῷ

¹ Alex. Ἐστῶσαι ἀκριβῶς.^m Alex. ἰσάδῃ.ⁿ Rec. εἶπον.

GENEVA—1557.

toke his wife vnto him. ²⁵ And knewe her not, till she had brough forth her first borne sonne, and called his name iesvs.
 2. VVHEN Iesus was borne at Bethle-
 hem in Iurie, in the tyme of Herode the
 king: Beholde there came wise men from
 the East to Ierusalem, ² Saying, Where
 is that king of Iewes that is borne? For
 we haue sene his starre in the East, and
 are come to worship him. ³ When king
 Herode heard this, he was troubled, and
 all Ierusalem with him. ⁴ And gath-
 ering together all the chiefe Priests &
 Scribes of the people, he asked of them,
 where Christe should be borne. ⁵ And
 they said vnto him, at Bethlechem in Iurie.
 For so it is written by the Prophet:
⁶ And thou Bethlechem in § land of Iurie,
 art not the least among the Princes of
 Iuda: for out of thee shal come vnto me,
 the captaine that shal gouerne my people
 Israel.

¶ Then Herode pryncely called the wise
 men and diligently inquired of them the
 time of the starre that appeared.
⁸ And sent them to Bethlechem, saying,
 Go, and search diligently for the babe.
 And when ye haue found him, bring me
 worde againe, that I may come and
 worship him also. ⁹ When they had
 heard the king, they departed: and lo,
 the starre which they saw in the East,
 went before them, til it came & stode
 ouer the place wher the childe was.
¹⁰ When they saw the starre, they reioyced
 with an exceeding great gladnes. ¹¹ And
 went into the house, and found the child
 with Marie his mother, and falling downe,
 worshipped him, and opened their trea-
 sures, and offered vnto him gyftes, gold,
 frankensence, and myrrhe. ¹² And
 they were warned of God in a dreame,
 that they should not go againe to Herode:
 they returned into their owne contry an
 other waie.

¹³ After their departure, beholde the
 Angel of the Lord appeared to Ioseph in

RHEIMS—1582.

tooke his wvife. ²⁵ And he knev her not
 till she brought forth her first borne sonne:
 and called his name Iesvs.

2. WHEN Iesvs therefore vvas borne in
 Bethlehem of Iuda in the dayes of Herod
 the King, behold, there came Sages
 from the East to Hierusalem, ² saying,
 vvhere is he that is borne King of the
 Iewes? For vve haue sene his starre in
 the East, and are come to adore him.
³ And Herod the King hearing this, vvas
 troubled, & al Hierusalem vvith him.
⁴ And assembling together al the high
 Priests & the Scribes of the people, he
 inquired of them vvhere Christ should
 be borne. ⁵ But they said to him, In
 Bethlehem of Iuda. For so it is vvritten
 by the Prophet: ⁶ And thou Bethlehem
 the land of Iuda, art not the least among
 the Princes of Iuda: for out of thee shal
 come forth the Capitaine that shal rule
 my people Israel.

⁷ Then Herod secretly calling the Sages,
 learned diligently of them the time of the
 starre which appeared to them: ⁸ and
 sending them into Bethlechem, sayd, Go,
 and inquire diligently of the childe: and
 when you shal finde him, nakke reporte
 to me, that I also may come and adore
 him. ⁹ Who having heard the king,
 went their way: and behold the starre
 which they had seen in the East, went
 before them, vntil it came & stode ouer
 wher the childe was. ¹⁰ And seing the
 starre, they reioyced vvith exceeding great
 ioy. ¹¹ And entring into the house, they
 found the childe vvith MARIE his mother,
 & falling dovvn adored him: & open-
 ing their treasures, they offered to him
 gyftes: gold, frankincense, & myrrhe.
¹² And hauing recieued an ansver in
 sleepe that they should not returne to
 Herod, they vvent backe an other vvay
 into their country.

¹³ And after they vvere departed, behold
 an Angel of our Lord appeared in sleepe

AUTHORISED—1611.

wife: ²⁵ And knew her not, till shee had
 brought forth her first borne Sonne, and
 he called his Name Iesus.

2. NOW when Iesus was borne in Beth-
 lehem of Iudea, in the dayes of Herod
 the king, behold, there came Wise men
 from the East to Hierusalem, ² Saying,
 Where is he that is borne King of the
 Iewes? for we haue sene his Starre in
 the East, and are come to worship him.
³ When Herod the King had heard these
 things, he was troubled, and all Hieru-
 salem with him. ⁴ And when he had gath-
 ered all the chiefe Priests and Scribes of
 the people together, he demanded of them
 where Christ should be borne. ⁵ And they
 said vnto him, In Bethlehem of Iudea:
 For thus it is written by the Prophet;
⁶ And thou Bethlehem in the land of Iuda,
 art not the least among the Princes of Iu-
 da: for out of thee shall come a Gover-
 nour, that shall ^a rule my people Israel.

⁷ Then Herod, when he had priuily called
 the Wise men, enquired of them dili-
 gently what time the Starre appeared:
⁸ And he sent them to Bethlechem, and
 said, Goe, and search diligently for the
 yong child, and when ye haue found him,
 bring me word againe, that I may come
 and worship him also. ⁹ When they had
 heard the King, they departed, and loe,
 the Starre which they saw in the East,
 went before them, till it came and stood
 ouer where the yong child was. ¹⁰ When
 they saw the Starre, they reioyced with
 exceeding great ioy.

¹¹ And when they were come into the house,
 they saw the yong child with Mary his
 mother, and fell downe, and worshipped him:
 and when they had opened their treasures,
 they ^b presented vnto him gyfts, Gold, and
 Frankincense, and Myrrhe. ¹² And being
 warned of God in a dreame, that they
 should not returne to Herode, they departed
 into their owne country another way.

¹³ And when they were departed, be-
 hold, the Angel of the Lord appeareth to

^a Or, feed.^b Or, offer.

Ἰωσήφ, λέγων, ‘ Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε
 ‘ εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παι-
 ‘ δίον, τοῦ ἀπολέσαι αὐτό.’ ¹⁴ Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα
 αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, ¹⁵ καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς
 Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος,
 “ Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.” ¹⁶ Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ
 τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλε πάντας τοὺς παῖδας τοὺς ἐν
 Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετούς καὶ κατωτέρω, κατὰ τὸν χρό-
 νον ὃν ἠκρίβωσε παρὰ τῶν μάγων. ¹⁷ Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ
 προφήτου, λέγοντος, ¹⁸ “ Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, ὁ ῥήγος καὶ κλαυθμὸς καὶ ὄδυρ-
 “ μὸς πολλὸς, Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι

^a Alex. = τοῦ.^p Alex. εὐά.^q Alex. = ὁ ῥήγος καί.

WICLIF — 1380.

in slepe, and seide; rise up ⁊ take the
 child ⁊ his modir and fle in to egipt; ⁊
 be thou there til that I seye to thee. For
 it is come; that eroude seke the child
 for to distri hym; ¹⁴ and ioseph roos; ⁊
 took the child ⁊ his modir by nyȝt, and
 wente in to egipt; ¹⁵ ⁊ he was there to
 the deeth of eroude; that it schulde be
 fulfilled that was seid of the lord bi the
 profete seyinge; Fro egipt I haue clepid
 my sone.

¹⁶ Thanne eroude seyinge, that he was
 disceuyd of the astromeyns was ful
 wrooth; ⁊ he sente ⁊ slew alle the chil-
 dren that weren in bethleem ⁊ in al the
 coostis therof, fro ij jere age ⁊ til yn, af-
 ter the tyme that he had enquerid of
 the astromeyns; ¹⁷ Than it was fulfilled
 that was seid bi ieremy the profete
 seyinge. ¹⁸ A voyce was herd an his
 wepinge ⁊ moch weylngne, rachel bi
 wepinge hir sones, and sche wolde not be
 counfortid for thei ben not.

¹⁹ But whanne eroude was deed; lo the
 angel of the lord apperid to ioseph in
 slepe in egipt; ²⁰ ⁊ seide; rise up ⁊ take
 the child ⁊ his modir; ⁊ go in to the
 lond of israel; for thei that sousten the
 lif of the child ben deed. ²¹ Ioseph roos
 ⁊ took the child and his modir ⁊ cam
 in to the lond of israel.

²² ⁊ he herde that archelaus regned in
 asle for eroude his fadre, ⁊ dedde for to
 go thidir; and he was warned in slepe;
 and wente in to the parties of galilee;
 and cam ⁊ dwelte in a cite that is
 clepid nazareth; that it schulde be ful-
 fillid that was seid bi profetis, for he schal
 be clepid a nazarey.

3. IN tho daies ioon baptist cam ⁊
 prechid in the desert of iudee ² ⁊ seide;
 do ȝe penaunce for the kyngdom of

seye, tell distri, destroy, nyȝt, night seyinge, per-
 ing ȝere, yere. his, high. ȝoȝten, ought. ben, are.

TYNDALE — 1534.

seph in dreame sayinge; arise; and take
 the chyld and his mother; and flye into
 Egypte; and abyde there tyll I brynge
 the worde. For Herod wyll seke the
 chyld to destroye hym. ¹⁴ Then he arose;
 and toke the chyld and his mother by
 nyght; and departed into Egypte; ¹⁵ and was
 there vnto the deeth of Herod; to fulfill
 that which was spoken of the Lorde; by
 the Prophet which sayeth; out of Egypte
 have I called my sonne.

¹⁶ Then Herod perceauynge that he was
 mocked of the wyse men; was exceedynge
 wroth; and sent forth and slue all the
 chyldren that were in Bethleem; and in
 all the costes thereof; as many as were
 two yere olde and vnder; accordynge to
 the tyme which he had diligently searched
 oute of the wyse men.

¹⁷ Then was fulfilled that which was spo-
 ken by the Prophet Ieremy sayinge; ¹⁸ On
 the hilles was a voyce herde; mornynge;
 wepyng; and greate lamentacion; Ra-
 chel wepyng for her chyldren; and wolde
 not be comforted; because they were not.

¹⁹ When Herode was deed; beholde; an
 angell of the Lorde appered in a dreame
 to Ioseph in Egypte; ²⁰ sayinge; arise
 and take the chyld and his mother; and
 go into the lond of Israel. For they are
 deed which sought the chyldes life. ²¹ Then
 he arose vp; and toke the chyld and his
 mother; and cam into the lond of Israel.
²² But when he hearde that Archelaus did
 raygne in Iury; in the roume of his father
 Herode; he was afraide to goo thither.
 Not withstandynge after he was warned
 of god in a dreame; he turned a syde
 into the parties of Galilee; ²³ and went
 and dwelt in a cite called Nazareth; to fulfill
 that which was spoken by the Prophetes;
 he shalbe called a Nazarete.

3. IN those dayes Iohn the Baptyst came
 and preached in the wilderness of Iury;
 sayinge; Repent; the kyngdome of heuen

CRANMER — 1539.

in slepe sayinge; arise and take the chyld
 and hys mother, and flye into Egypt, ⁊
 be thou there, tyll I brynge the worde. For
 it will come to passe, that Herode shal
 seke the chylde, to destroye hym. ¹⁴ So
 whan he awoke, he toke the chyld and
 hys mother by nyght, and departed into
 Egypt, ¹⁵ and was there vnto the deeth
 of Herod; that it might be fulfilled,
 which was spoken of the Lorde by the
 Prophet, sayenge; out of Egypte haue I
 called my sonne.

¹⁶ Then Herod, whan he sawe that he
 was mocked of the wyse men, he was
 exceedinge wroth, ⁊ sent forth men of
 warre, and slue all the chyldren that were
 in Bethleem, and in all the coastes (as
 many as were two yere olde or vnder)
 accordynge to the tyme, whiche he had
 diligently knowne out of the wyse men.

¹⁷ Then was fulfilled that, which was
 spoken by the Prophet Ieremy; wher as
 he sayd; ¹⁸ in Rama was there a voyce
 hearde lamentacion, wepinge, and greate
 mourninge; Rachel wepyng for hir chil-
 dren, and wold not be comforted because
 they were not.

¹⁹ But when Herode was deed; beholde,
 an angell of the Lorde appered in a slepe
 to Ioseph, in Egypte, ²⁰ sayinge; arise,
 and take the chyld and his mother, and
 go into the lande of Israel. For they are
 deed which sought ⁊ chyldes lyfe. ²¹ And
 he arose, and toke the chyld and hys mo-
 ther, and came into the lande of Israel.

²² But when he heard, that Archelaus
 dyd raygne in Iewry, in the rowme of
 hys father Herode, he was afraide to go
 thither. Notwithstandynge, after he was
 warned of God in a slepe, he turned
 asyde into the parties of Galile, ²³ ⁊
 went ⁊ dwelt in a cite which is called
 Nazareth; that it might be fulfilled which
 was spoken by the Prophetes; he shal
 be called a Nazarete.

3. IN those dayes came Iohn the Bap-
 tyst, preaching in the wilderness of Iewry
 sayinge Repent, of the life that is past, for

“οὐκ εἰσὶ.” ¹⁹ Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος Κυρίου κατ’ ὄναρ φαίνεται | τῷ Ἰωσήφ ἐν Αἰγύπτῳ, ²⁰ λέγων, ‘ Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.’ ²¹ Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. ²² ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ’ ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, ²³ καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην ² Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

III. Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, ² καὶ λέγων, ‘ Μετανοεῖτε· ἤγγικε γὰρ ἡ βα-

² Alex. φαίνεται κατ’ ὄναρ.

² Alex. Ναζαρίθ.

² Alex. = ἱ.

GENEVA — 1557.

a dreame, saying, Arise, and take the babe and his mother, and fle into Egypt, and be there til I bring thee worde. For it wil come to passe, that Herode wil secke the babe to destroy him. ¹⁴ Then he arose & toke the childe and his mother by night, and departed into Egypt. ¹⁵ And was there vnto the death of Herode, to fulfil that which was spoken of the Lord by the Prophet, which sayeth, Out of Egypt haue I called my sonne. ¹⁶ Then Herode perceauing that he was mocked of the wise men, was exceeding wroth, & sent forth and slewe al the male children that were in Bethlehem, and in all the coastes therof, as many as were two yere olde & vnder, according to the time which he had diligently searched out of the wise men. ¹⁷ Then was fulfilled that which was spoken by the Prophet Ieremie, saying, ¹⁸ In Rhama was a voyce heard, mourning wepyng, and great lamentation: Rachel wepyng for her children, and would not be comforted, because they were not.

¹⁹ When Herode was dead, beholde, an Angel of the Lord appeared in a dreame to Ioseph in Egypt, ²⁰ Saying, Arise and take the childe and his mother, & go into the land of Israel: for they are dead which soght the chldes lyfe. ²¹ Then he arose vp, and toke the childe and his mother, and came into the land of Israel. ²² But when he heard that Archelaus dyd raygne in Iewrie, in the roume of his father Herode, he was afraied to go thither. Notwithstanding, after he was warned of God in a dreame, he turned asyde into the parties of Galile, ²³ And went and dwelt in a citie called Nazareth, to fulfil that which was spoken by the Prophetes: which was, that he shulde be called a Nazarite.

3. AND in those daies, Iohn the Baptist came and preached in the wilderness of Iewrie, ² Saying, Repent, for the king-

RHEIMS — 1582.

to Ioseph, saying: Arise, & take the childe & his mother, & fle into Egypt: and be there vntil I shal tel thee. For it wil come to passe that Herod wil secke the childe to destroy him. ¹⁴ Who arose, & tooke the childe and his mother by night, and retred into Egypt: and he was there vntil the death of Herod: ¹⁵ that it might be fulfilled vvhich was spoken of our Lord by the Prophet, saying, Out of Egypt haue I called my sonne. ¹⁶ Then Herod perceauing that he was deluded by the Sages, was exceeding angrie: & sending murdered al the men children that were in Bethlehem, & in al the borders therof, from two yere old & vnder, according to the time vvhich he had diligently sought out of the Sages. ¹⁷ Then was fulfilled that vvhich was spoken by Ieremie the Prophet saying, ¹⁸ A voice in Rama was heard, crying out & much weayling: Rachel beuoyling her children, & would not be comforted, because they are not.

¹⁹ But vvhen Herod was dead, behold an Angel of our Lord appeared in sleepe to Ioseph in Egypt, ²⁰ saying, Arise, and take the childe & his mother, & goe into the land of Israel. for they are dead that sought the life of the childe. ²¹ Who arose, & tooke the childe & his mother, and came into the land of Israel. ²² But hearing that Archelaus reigned in Iewrie for Herod his father, he feared to goe thither: & being vvarned in sleepe retred into the quarters of Galilee. ²³ And coming he dvvelt in a citie called Nazareth: that it might be fulfilled vvhich was said by the Prophetes: That he shal be called a Nazarite.

3. AND in those dayes cometh Iohn the Baptist preaching in the desert of Iewrie, ² & saying, Doe penance: for the King-

AUTHORISED — 1611.

Ioseph in a dreame, saying, Arise and take the yong childe, and his mother, and fle into Egypt, and bee thou there vntill I bring thee this word: for Herode will secke the yong childe, to destroy him. ¹⁴ When he arose, he tooke the yong childe and his mother by night, and departed into Egypt: ¹⁵ And was there vntill the death of Herode, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne.

¹⁶ Then Herode, when hee saw that he was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coastes therof, from two yeres olde and vnder, according to the time, which he had diligently enquired of the Wise men. ¹⁷ Then was fulfilled that which was spoken by Ieremie the Prophet, saying, ¹⁸ In Rama was there a voyce heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

¹⁹ But when Herode was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt, ²⁰ Saying, Arise, and take the yong child and his mother, and goe into the land of Israel: for they are dead which sought the yong chldes life. ²¹ And he arose, and tooke the yong childe and his mother, and came into the land of Israel. ²² But when he heard that Archelaus did reigne in Iudea in the roume of his father Herod, hee was afraid to goe thither: notwithstanding, being warned of God in a dreame, he turned aside into the parts of Galilee: ²³ And he came and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shalbe called a Nazarene.

3. IN those daies came Iohn the Baptist, preaching in the wilderness of Iudea ² And saying, Repent yee: for the king-

‘σιλεία τῶν οὐρανῶν.’ ³ Οὗτος γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαίου τοῦ προφήτου, λέγοντος, “Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.” Ἀὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριοι.

⁵ Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· ⁶ καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ’ αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. ⁷ Ἴδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, ‘Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ⁸ ποιήσατε οὖν καρπὸν ἄξιον | τῆς μετανοίας· ⁹ καὶ μὴ δόξετε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ·

^a Alex. εἰδ.

^v Alex. + ποταμῷ.

^w Rec. καρπὸς ἀξίους.

WICLIF—1380.

heuenes schal ny, ³ for this is he of whom it is seid bi Isaac the profete seynge; a vois of a crier in desert, make ze redi the weyes of the lord: make ze riȝt the pathis of hym, ⁴ and this Iohn hadde clothing of camels heris: and a girdil of skyn aboute his leendis: and his mete was hony soukis and hony of the wode.

⁵ Thanne ierusalem wente out to hym and al iudee, and al the cuntre aboute iordan: ⁶ and thei wun waischen of hym in iordan, and knowlechiden her synnes.

⁷ But he seiȝ many of farisies and of saduces comyng to his baptem: and seide to hem, generaciouns of eddris: who schewid to you to fle fro wrath that is to come, ⁸ therfor do ze worthi fruytis of penauce: ⁹ and nyle ze seie with yme you: we han abraham to fadir, for I seie to you that god is myȝti to rise up of thes stones the sones of abraham, ¹⁰ and now the axe is putte to the root of the tre, therfor every tre that makith not goodfrut: schal be kutte doun, and schal be cast in to the fire,

¹¹ I waisch you in watyr: in to penauce, but he that schal come after me, is stronger than I whos schoon I am not worthi to bere, he schal baptise you in the holi goost and fier, ¹² whos wene- wyngc clooth is in his hond, and he schal fuldri clense his corn flour, and schal gadere his whete in to his berne: but the chaf he schal brenne with fier that mai not be quenched.

¹³ Thanne ihesus cam fro galilee in to iordan to loon: to he baptisid of him, ¹⁴ and Iohn forbadde hym and seide, I owe to be baptisid of thee: I thou comest to me?

¹⁵ but ihesus answerid, I seide to hym, suffre now, for thus it fulthil to us to fulfille alle riȝtfulnesse: than Ioun said

nyȝt, or draw near. riȝt, riȝht. leendis, leedis. soukis, ruckles. her, thei. seiȝ, say. eddris, adders. nyle ze seie, nyle not say. myȝti, mighty. wene wyngc, winnowing. owe, ought. riȝtfulnesse, riȝhtwousnes.

TYNDALE—1534.

is at honde. ³ This is he of whom it is spoken by the Prophet Esay, which sayeth: The voyce of a cryer in wyldernes, prepare the Lordes waye, and make hys pathes strayght.

⁴ This Iohn had hys garment of camels heer and a gerdell of a skynne aboute his loynes. Hys mete was locustes and wyldre hony. ⁵ Then went oute to hym Ierusalem, and all Iury, and all the region rounde aboute Iordan, ⁶ and were baptised of him in Iordan, confessynge their synnes.

⁷ When he saw many of the Pharises and of the Saduces come to hys baptem, he sayde vnto them: O generacion of vipers, who hath taught you to fle from the vengeance to come? ⁸ Brynge forth therefore the frutes belongynge to repentance. ⁹ And se that ye ons thynke not to saye in your selues, we haue Abraham to oure father. For I saye vnto you, that God is able of these stones to rayse up chylidren vnto Abraham. ¹⁰ Euen now is the axe put vnto the rote of the trees: soo that every tree which bringeth not forth the goode frute, is hewen doune and cast into the fyre.

¹¹ I baptise you in water in token of repentance: but he that cometh after me, is myghtier then I, whose shues I am not worthy to beare. He shall baptise you with the holi goost and with fyre: ¹² which hath also his fan in his hand, and will pource his flour, and gadre the wheet into his garner, and will burne the chaffe with vnquencheable fyre.

¹³ Then cam Iesus from Galile to Iordan, unto Ihon, to be baptised of hym. ¹⁴ But Ihon forbadde hym, saynge: I ought to be baptysed of thee: and comest thou to me?

¹⁵ Iesus answerd and sayd to hym: Let it be so now. For thus it becommeth vs to fulfill all riȝtwesnes. Then he suffred

CRANMER—1539.

the kyngdome of heauen is at hande ³ For thys is he, of whom the Prophet Esay spake, which sayeth The voyce of a cryer in the wyldernes, prepare ye the waye of the lorde: and make hys pathes strayght. ⁴ Thys Iohn had hys garment of camels heer And a gyrdell of a skynne aboute hys loynes. His meate was locustes and wyldre hony.

⁵ Then went out to hym Ierusalem and all Iewry, and all the region rounde aboute Iordan, ⁶ and were baptysed of hym in Iordan, confessynge theyr synnes.

⁷ But when he saw many of the Pharises and Saduces come to his baptyeme, he sayd vnto them: O generacyon of vyppers: who hath taught you to fle from the vengeance to come? ⁸ Brynge forth therefore the frutes that belong to repentance. ⁹ And be not of such mynde that ye wolde saye with in youre selues, we haue Abraham to oure father. For I saye vnto you, that God is able to bring to passe, that of these stones ther shall ryse vp chylidren vnto Abraham. ¹⁰ Euen now is the axe also put vnto the rote of the trees: so that every tree which bryngeth not forth good frute, is hewen downe, and cast into the fyre.

¹¹ I baptise you in water vnto repentance, but he that shall come after me is mightier then I, whose shoes I am not worthy to beare. He shall baptise you with the holi goost and with fyre: ¹² whose fan is in his hand, and he will purge his flour, and gether his wheet into the barn, but will burne the chaffe with vnquencheable fyre.

¹³ Then cometh Iesus from Galile to Iordan vnto Iohn to be baptised of hym. ¹⁴ But Iohn forbadde him, saynge: I haue nede to be baptised of thee: and comest thou to me? ¹⁵ Iesus answerd and sayde vnto hym: Let it be so now. For thus it becommeth vs to fulfill all riȝtwesnes. Then he suffred hym.

‘λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.
¹⁰ ἥδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ
 ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. ¹¹ Ἐγὼ μὲν βαπτίζω ὑμᾶς
 ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ
 οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ
 καὶ πυρί. ¹² οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ
 συναΐξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.’
¹³ Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν
 Ἰωάννην, τοῦ βαπτισθῆναι ὑπ’ αὐτοῦ. ¹⁴ ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων,
 ‘Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;’ ¹⁵ Ἀποκριθεὶς
 δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, ‘Ἀφες ἄρτι· οὕτω γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι

* Alex. = καί.

* Const. = καὶ πυρί.

GENEVA — 1557.

dome of heauen is at hand. ³ For this he
 of he whom it hath bene spoken by the
 Prophet Esaie, who saith, The voyce of
 him that crieth in wilderness is, Prepare
 the way of the Lord, make his pathes
 straight. ⁴ This Iohn had his garment of
 Camels heare, and a gyrdle of a skyn
 about his loynes. His meat was locustes
 and wilde bony. ⁵ Then went out to him
 Ierusalem & all Iewrie, & all the region
 round about Iordan. ⁶ And were baptized
 of him in Iordan, confessing their synnes.

⁷ When he sawe many of the Pharises
 & of the Sadduces come to his baptisme,
 he sayd vnto them, O generations of vi-
 pers, who hath taught you before to flee
 from the vengeance to come? ⁸ Bring
 forth therefore the fruites belongyng to
 amendement of life. ⁹ And presume not
 to say with your selues, we haue Abraham
 to our father: For I say vnto you, that
 God is able euen of these stones to raise
 vp children vnto Abraham. ¹⁰ Euen now
 is the axe put to the roote of the trees: so
 that euery tree which bryngeth not forth
 good fruit, is hewen downe, and cast into
 the fyre.

¹¹ In deed I baptize you with water to
 amendement of life: but he that cometh
 after me, is myghtier then I, whose shoes
 I am not worthy to beare: He shal baptize
 you with the holy Gost and wyth
 fyre, ¹² Whych hath his fanne in his hand,
 & wil make cleane his floore, and gather
 the wheate into his garner, but will burne
 vp the chaffe with vnquencheable fyre.

¹³ Then came Iesus from Galile to Iordan
 vnto Iohn, to be baptized of him. ¹⁴ But
 Iohn put him backe, saying, I haue neede
 to be baptized of thee, and comest thou
 to me?

¹⁵ Iesus answering, saied to him, Let it
 be so now: For thus it becometh vs to
 fulfil all rightounesses. Then he suffred

RHEIMS — 1582.

dom of heauen is at hand. ³ For this is
 he that vvas spoken of by Esay the Pro-
 phet, saying, *A voyce of one crying in the
 desert, prepare ye the way of our Lord,
 make straight his pathes.* ⁴ And the
 sayd Iohn had his garment of camels
 heare, & a girdle of a skinnie about his
 loynes: and his meate was locustes & vvilde
 honie.

⁵ Then vvent forth to him Hierusalem &
 all Ievvrie, and al the cuntry about
 Iordan: & vvere baptized of him in
 Iordan, confessing their sinnes.

⁷ And seeing many of the Pharisees &
 Sadducees coming to his baptisme, he
 sayd to them. Ye vipers brood, vvho
 hath shewed you to flee from the vvyrath
 to come? ⁸ Yeld therfore fruites vvorth
 of penance. ⁹ And delite not to say
 vvithin your selues, vve haue Abraham to
 our father. for I tel you that God is able
 of these stones to raise vp children to
 Abraham. ¹⁰ For novv the axe is put to
 the roote of the trees. Euery tree there-
 fore that doth not yeld good fruit, shal
 be cut dovvn, & cast into the fyre.

¹¹ In deede baptize you in vvater vnto
 penance. but he that shal come after me,
 is stronger then I, vvwhose shoes I am not
 vvorthie to beare, he shal baptize you in
 the Holy Ghost & fire. ¹² Whose fanne
 is in his hand, and he shal cleane purge
 his floore: and he vvill gather his vvheate
 into the barne, but the chaffe he vvill
 burne vvith vnquencheable fire.

¹³ Then cometh Iesus from Galilee to
 Iordan, vnto Iohn, to be baptized of him.
¹⁴ But Iohn staid him, saying, I ought
 to be baptized of thee, and comest thou
 to me?

¹⁵ And Iesus answering, sayd to him,
 Suffer me for this time. for so it becom-
 meth vs to fulfil al iustice. Then he
 suffered him.

AUTHORISED — 1611.

dome of heauen is at hand. ³ For this is
 he that was spoken of by the Prophet
 Esaias, saying, The voyce of one crying
 in the wilderness, Prepare ye the way of
 the Lord, make his paths straight. ⁴ And
 the same Iohn had his raiment of camels
 haire, and a leatherne girdle about his
 loynes, and his meate was locusts and
 wilde honie. ⁵ Then went out to him
 Hierusalem, and all Iudea, and all the re-
 gion round about Iordane, ⁶ And were
 baptized of him in Iordane, confessing
 their sinnes.

⁷ But when he saw many of the Phari-
 sees and Sadducees come to his Baptisme,
 he said vnto them, O generation of vipers,
 who hath warned you to flee from the
 wrath to come? ⁸ Bring forth therefore
 fruits ⁹ meete for repentance. ⁹ And thinke
 not to say within your selues, Wee haue
 Abraham to our father: For I say vnto
 you, that God is able of these stones to
 raise vp children vnto Abraham. ¹⁰ And
 now also the axe is layd vnto the roote of
 the trees: Therefore euery tree which
 bringeth not forth good fruit, is hewen
 downe, and cast into the fire.

¹¹ I indeed baptize you with water vnto
 repentance: but he that cometh after
 mee, is mightier then I, whose shoes I
 am not worthy to beare, hee shall baptize
 you with the holy Ghost, and with fire.
¹² Whose fanne is in his hand, and he will
 thoroughly purge his floore, and gather
 his wheate into the garner: but wil burne
 vp the chaffe with vnquencheable fire.
¹³ Then cometh Iesus from Galilee to Ior-
 dane, vnto Iohn, to be baptized of him:
¹⁴ But Iohn forbade him, saying, I haue
 neede to be baptized of thee, and comest
 thou to me?

¹⁵ And Iesus answering, said vnto him,
 Suffer it to be so now: for thus it becom-
 meth vs to fulfill all righteousness. Then

* Or, answerable to amendment of life.

‘πᾶσαν δικαιοσύνην.’ Τότε ἀφήσιν αὐτόν. ¹⁶ Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνέώχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστέραν, καὶ ἐρχόμενον ἐπ’ αὐτόν. ¹⁷ καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, ‘Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ ἐδόκῃσα.’

IV. Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. ² καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ἕστερον ἐπείνασε. ³ καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν, | ‘Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ, ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.’ ⁴ Ὁ δὲ ἀποκριθεὶς εἶπε, ‘Γέγραπται, “Οὐκ ἐπ’ ἄρτω μόνῳ ζήσεται ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένου διὰ στόματος Θεοῦ.”’ ⁵ Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵσθησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, ⁶ καὶ λέγει

² Alex. εὐθὺς ἀνέβη.

³ Alex. ὁ πειράζων εἶπεν αὐτῷ.

⁴ Alex. + ὁ.

⁵ Alex. ἵσθησιν.

WICLIF—1380.

hym, ¹⁶ ⁊ whanne ihesus was baptisid : anon he wente up to the watir, ⁊ lo heuenes weren opened to hym : and he say the spirit of god comyng down as a dowre, ⁊ comyng on him, ¹⁷ ⁊ lo a vois fro heuenes : seynge, this is my loved sone in whiche I haue plesid to me.

4. THANNE ihesus was ledde of a spirit in to desert to be temptid of the fende, ² ⁊ whanne he hadde fastid fourti dayes and fourti nyghtis : aftirward he hungrid.

³ ⁊ the tempter cam nyze : and seide to hym, if thou art goddis sone : seye that this stones be made looues : ⁴ whiche answerid and seide to hym, it is writun, not conli in breed lyueth man, but in euery word that cometh of goddis mouth, ⁵ ⁊ thanne the fend took him in to the holi citee : ⁊ settid him on the pyname of the temple ⁶ and seide to him, if thou art goddis sone : sende thee adoun, for it is writun, that to hise aungels he comaundid of thee : ⁊ thei schuln take thee in bondis, leest paraunture thou hurt thi foot at a stoom, ⁷ ⁊ eftsones ihesus seide to hym, it is writun thou schal not tempte thi lord god.

⁸ eftsonne the fend took him in to a ful his hille, ⁊ schewid to hym all the rewmes of the world ⁊ the ioie of hem : ⁹ and seide to hym, alle these I schal geue to thee, if thou falle down ⁊ worship me, ¹⁰ ⁊ thanne ihesus seide to hym, go sathanas, for it is writun, thou schalt worship thi lord god : ⁊ to hym aloune thou schalt serue, ¹¹ ⁊ thanne the fende lefte hym : ⁊ lo aungels camen nyz : and serueden to hym.

¹² But whanne ihesus hadde herde that ion was takun : he wente in to galilee, ¹³ ⁊ he kerte the citee of nazareth : and cam ⁊ dwelte in the cite of cafernaum

TYNDALE—1534.

hym, ¹⁶ And Iesus assone as he was baptised, came straght out of the water. And lo heuen was open over hym : and Ihon sawe the spirite of God descende lyke a doue, and lyght vpon hym. ¹⁷ And lo there came a voyce from heven saying : Thys ys that my beloued sonne in whom is my delyte.

4. THEN was Iesus ledd awaye of the spirite into wildernes, to be tempted of the deuyll. ² And when he had fasted fourtye dayes and fourtye nightes, he was afterward an hungred. ³ Then came to hym the tempter, and sayde : yf thou be the sonne of God, commaunde that these stones be made breed. ⁴ He answered and sayde : yt is written, man shall not lyve by brede onely, but by every worde that procedeth out of the mouth of God.

⁵ Then the deuyll tooke hym vp into the holi cite, and set hym on a pyname of the temple, ⁶ and sayd vnto hym : yf thou be the sonne of God, cast thyselfe doune. For it is written, he shall geve his angels charge over the, and with their handes they shall holde the vp, that thou dashe not thy fote agaynst a stone. ⁷ And Iesus sayde to hym, it ys written also : Thou shalt not tempte thy Lorde God.

⁸ The deuyll toke hym vp agayne and ledde hym in to an excedyng hye mountayne, and shewed hym all the kyngdomes of the world, and all the glorie of them, ⁹ and sayde to hym : all these will I geve the, if thou wilt faill doune and worship me. ¹⁰ Then sayde Iesus vnto hym. Avoyd Satan. For it is written, thou shalt worship the Lorde thy God, and hym only shalt thou serve. ¹¹ Then the dyvell left hym, and beholde the angels came and ministred vnto hym.

¹² When Iesus had hearde that Ihon was taken, he departed into Galilee, ¹³ and left Nazareth, and went and dwelte in Capernaum,

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¹⁶ And Iesus whan he was baptised, came straght waye out of the water. And lo heauen was open vnto hym : and he sawe the spirite of God descending lyke a doue, and lighting vpon hym. ¹⁷ And loo, there came a voyce from heauen sayyng. This is my beloued sonne, in whom I am well pleased.

4. THEN was Iesus led awaye of the spirite into wyldernes : to be tempted of the deuyll. ² And when he had fasted fortye dayes and fortye nyghtes, he was at the last an hungred. ³ And whan the tempter came to him, he sayde : yf thou be the sonne of God commaunde, that these stones be made bread. ⁴ But he answered and sayde : it is written man shall not lyue by bread onely, but by euery worde that procedeth out of the mouth of God. ⁵ Then the deuyll taketh hym vp into the holi cite, ⁊ setteth hym on a pinacle of the temple, ⁶ and sayeth vnto hym : yf thou be the sonne of God, cast thy selfe downe headling. For it is written he shall geue his angels charge ouer the, ⁊ with their handes they shall holde the vp, lest at anye tyme thou dashe thy fote agaynst a stone. ⁷ And Iesus saide to hym : it is written agayne Thou shalt not tempte the Lorde thy God.

⁸ Agayne, the deuyll taketh hym vp in to an excedyng hye mountayne, and sheweth him all the kingdomes of the worlde, and the glorie of them, ⁹ and sayeth vnto hym : all these will I geue the, yf thou wilt fall downe, and worship me. ¹⁰ Then sayeth Iesus vnto him : Avoide Satan. For it is written Thou shalt worship the Lorde thy God, and hym only shalt thou serue. ¹¹ Then the deuyll leueth him and beholde the angels came, ⁊ ministred vnto hym. ¹² When Iesus had hearde that Iohn was taken, he departed into Galilee, ¹³ and left Nazareth, and went and dwelt in Capernaum, which is a citee vpon the see

ⁱ⁶⁷ desc. downe, desc. nyght, night ⁱ⁶⁷⁸ or nyz, nygh. ⁱ⁶⁷⁸⁹ or ehtsonne, again, or yfsoodly. hys, hys. ⁱ⁶⁷⁸⁹ reuemes, reueme. ⁱ⁶⁷⁸⁹ geue, geue.

αὐτῷ, ‘Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω γέγραπται γὰρ, “Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκώψῃς πρὸς λίθον τὸν πόδα σου.” ⁷ Ἐφ’ αὐτῷ ὁ Ἰησοῦς, ‘Πάλιν γέγραπται, “Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.”’ ⁸ Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, ⁹ καὶ ^αλέγει| αὐτῷ, ‘Ταῦτα πάντα σοι| δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.’ ¹⁰ Τότε λέγει αὐτῷ ὁ Ἰησοῦς, “Ἰταγε, ^βὀπίσω μου,| Σατανᾶ· γέγραπται γὰρ, “Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.”’ ¹¹ Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.

¹² Ἀκούσας δὲ ^γὁ Ἰησοῦς| ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν· ¹³ καὶ καταλιπὼν τὴν ^δΝαζαρετ,| ἐλθὼν κατώκησεν εἰς ^εΚαπερναοὺμ| τὴν παρα-

^α Alex. εἰπεν.

^β Alex. σοι πάντα.

^γ Rec. = ὀπίσω μου.

^δ Alex. = ὁ Ἰησοῦς.

^ε Alex. Ναζαρίθ.

^ζ Alex. Καφερναούμ.

GENEVA — 1557.

him. ¹⁶ And Iesus as sone as he was baptized, came straight out of the water : and lo, the heauens were open vnto him : and Iohn saw the Sprite of God descending like a doue, and lighting vpon him. ¹⁷ And lo, there came a voice from heauen, saying, This is my beloued Sonne, in whome I am well pleased.

4. THEN was Iesus led asyde of the Spirit into the wilderness, to be tempted of the deuil. ² And when he had fasted forty dayes and forty nights, he was afterward an hongred. ³ Then came to him the tempter, & said, if thou be the Sonne of God, commande that these stones be made bread. ⁴ But he answering, sayd, It is written, Man shal not liue by bread onely, but by euery worde that procedeth out of the mouth of God. ⁵ Then the deuil toke him vp into the holy Citie, and set him on a pinacle of the temple. ⁶ And sayd vnto him, If thou be the Sonne of God, cast thy self downe : For it is written, that he shal geue his Angels charge ouer thee, and with their handes they shal hold thee vp, lest at any time thou shouldst dashe thy fote against a stone.

⁷ Iesus said vnto him, It is written also, Thou shalt not tempt the Lord thy God. ⁸ The deuil toke him vp againe vnto an exceeding hye mountaine, and shewed him all the kingdomes of the worlde, and the glorie of them. ⁹ And said to him, Al these wil I geue thee, if thou fallyng downe wilt worship me. ¹⁰ Then said Iesus vnto him, Auoyde Satan, For it is written, Thou shalt worship the Lord thy God, & him onely shalt thou serue. ¹¹ Then the deuil left him : and beholde the Angels came and ministred vnto him. ¹² And when Iesus had heard that Iohn was taken, he retourned into Galile. ¹³ And leauing Nazareth, he came and dwelt in Capernaum, which is nere the sea in the

RHEIMS — 1582.

¹⁶ And Iesus being baptized, forthwith came out of the vwater : and loe the heauens were opcned to him : and he saw the Spirit of God descending as a doue, & coming vpon him. ¹⁷ And behold a voyce from heauen saying, This is my beloued sonne, in vvhom I am vvel pleased.

4. THEN Iesus was ledde of the Spirit into the desert, to be tempted of the Deuil. ² And vvhen he had fasted fourtie daies and fourtie nights, afterward he vvvas hungrie. ³ And the tempter approached & sayd to him, If thou be the sonne of God, commaund that these stones be made bread. ⁴ Who answered & said, It is vvritten, *Not in bread alone doth man liue, but in euery word that procedeth from the mouth of God.* ⁵ Then the Deuil tooke him vp into the holy cite, and set him vpon the pinnacle of the Temple, ⁶ and sayd to him, If thou be the sonne of God, cast thy self downe, for it is vvritten, *That he vvill giue his Angels charge of thee, & in their hands shal they hold thee vp, lest perhaps thou knocke they foote agaynst a stone.*

⁷ Iesus sayd to him againe, It is vvritten, *Thou shalt not tempt the Lord thy God.* ⁸ Again the Deuil tooke him vp into a very high mountaine : and he shewed him al the Kingdoms of the vvorld, and the glorie of them, ⁹ and sayd to him, Al these vvill I giue thee, if falling downe thou vvilt adore me. ¹⁰ Then Iesus sayth to him, Auant Satan : for it is vvritten, *The Lord thy God shalt thou adore, & him onely shalt thou serue.* ¹¹ Then the Deuil left him : and behold Angels came, and ministred to him. ¹² And vvhen Iesus had heard that Iohn vvvas deliuered vp, he rettyred into Galilee : ¹³ and leauing the cite Nazareth, came & dvvelt in Capernaum a sea tovvne,

AUTHORISED — 1611.

he suffered him. ¹⁶ And Iesus, when hee was baptized, went vp straightway out of the water : and loe, the heauens were opened vnto him, and he saw the Spirit of God descending like a doue, and lighting vpon him. ¹⁷ And loe, a voice from heauen, saying, This is my beloued Sonne, in whom I am well pleased.

4. THEN was Iesus led vp of the Spirit into the wilderness, to be tempted of the deuill. ² And when hee had fasted forty dayes and forty nights, hee was afterward an hungred. ³ And when the tempter came to him, he sayd, If thou be the sonne of God, commaund that these stones be made bread. ⁴ But he answered, and said, It is written, Man shall not liue by bread alone, but by euery word that proceedeth out of the mouth of God. ⁵ Then the deuill taketh him vp into the holy Citie, and setteth him on a pinacle of the Temple, ⁶ And saith vnto him, If thou bee the Sonne of God, cast thy selfe downe : For it is written, He shall giue his Angels charge concerning thee, and in their hands they shall beare thee vp, lest at any time thou dash thy foote against a stone. ⁷ Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God. ⁸ Again the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them : ⁹ And sayth vnto him, All these things will I giue thee, if thou wilt fall downe and worship me. ¹⁰ Then saith Iesus vnto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. ¹¹ Then the deuill leaueth him, and behold, Angels came and ministred vnto him. ¹² Now when Iesus had heard that Iohn was ^α cast into prison, he departed into Galilee. ¹³ And leauing Nazareth, he came and dwelt in Capernaum,

^α Or, deliuered vp.

θαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλεὶμ, ¹⁴ ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος, ¹⁵ “ Γῇ Ζαβουλὼν καὶ γῇ Νεφθαλεὶμ, ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, ¹⁶ ὁ λαὸς ὁ καθήμενος ἐν σκοτει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.”

¹⁷ Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, ‘ Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.’ ¹⁸ Περιπατῶν δὲ ^kπαρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδε δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς. ¹⁹ καὶ λέγει αὐτοῖς, ‘ Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.’ ²⁰ Οἱ δὲ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. ²¹ Καὶ προβάς ἐκέθειν, εἶδεν ἄλλους δύο ἀδελφούς,

^k Rec. + ὁ Ἰησοῦς.

WICLIȚ—1380.

bisidis the see, in the coostis of sabulon and neptalim, ¹⁴ that it schuld be fulfilled that was seide bi Isaye the profete seynge, ¹⁵ the lond of sabulon & the lond of neptalim, the wey of the see ouer Iordan of galile of hethen men, ¹⁶ the puple that walkid in darknesse! say greet hiȝt; & while men saten in the cuntre of schadowe of deeth: hiȝt aroos to hem,

¹⁷ fro that tyme ihesus bi gan to preche & seye, do ȝe penauce: for the kingdom of heuenes schal come nyȝ. ¹⁸ And ihesus walkid bisidis the see of galilee: & saȝ twei brethieren, Symount that is clepid petir: & andrew his brother castinge netis in to the see; for thei werun fischers; ¹⁹ & he seide to hem: come ȝe aȝir me: & I schal make ȝou to be made fischers of men, ²⁰ & anon thei leften the nettis: & sueden hym.

²¹ & he ȝede forth fro that place, & he saie tweȝ other brethieren, Iames of ȝebeȝe & Ioon his brother, in a schip with ȝebeȝe her fadiȝ, amendinge her nettis, and he clepid hem; ²² & anon thei leften the nettis and the fadir: & sueden hym.

²³ And ihesus ȝede aboute al galilee: techinge in the synagogis of hem and prechynge the gospel of the kyngdom, & heelynge cueri languor & eche sikenesse amonge the puple; ²⁴ & his fame! wente in to al sirie; & thei brougten to hym alle that werun at male ese & that werun takun with dyuers languoris & turmentis; & hem that hadden fendis, & lunatik men, & men in palsi: and he heclid hem. ²⁵ & then sueden hym myche puple of galile, & of decaþoli, & of ierusalem, and of iude & of biȝonde iordan.

5. AND ihesus seynge the puple: wente up in to an hilȝt whan he was sette;

TYNDALE—1534.

which is a cite apon the see, in the coostes of zabulon and Neptalim, ¹⁴ to fulfill that whiche was spoken by Esay the Prophet, sayinge: ¹⁵ The lond of zabulon and Neptalim; the waye of the see beyonde Iordan; Galile of the Gentylys, ¹⁶ the people which sat in darknes, sawe greates lyght; and to them which sat in the region and shadowe of deeth, lyght is begone to shyne.

¹⁷ From that tyme Iesus beganne to preache, and to saye: repent; for the kyngdome of heven is at hande.

¹⁸ As Iesus walked by the see of Galile, he sawe two brethren: Simon which was called Peter, and Andrew his brother, castynge a nett into the see; for they were fysshers; ¹⁹ and he sayde vnto them; folowe me and I will make you fysshers of men. ²⁰ And they straitwaye left their nettes, and folowed hym.

²¹ And he went forth from thence, and sawe other two brethren, James the sonne of zebede, and Iohn his brother, in the shippe with zebede their father, mendynge their nettes, and called them. ²² And they with out taryinge left the shyp and their father and folowed hym.

²³ And Iesus went aboute all Galile, teachyn in their synagoges, and preachynge the gospel of the kyngdome, and healed al maner of sicknes, and al maner diseases amonge the people. ²⁴ And his fame spreed abroode throughout al Siria. And they brought vnto hym all sicke people that were taken with diuers diseases and gripinges, and them that were possessed with devils, and those which were lunatyke, and those that had the palsie; and he healed them. ²⁵ And ther folowed hym a greates nombre of people, from Galile, and from the ten cyties, and from Ierusalem, and from Iury, and from the regions that lye beyonde Iordan.

5. WHEN he sawe the people, he went vp into a mountayne; and when he was set;

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coast, in the borders of zabulon & Neptalim: ¹⁴ that it might be fulfilled which was spoken by Esay the Prophet, sayinge: ¹⁵ The lande of zabulon & Neptalim, by the waye of the see beyonde Iordan, Galile of the Gentylys: ¹⁶ the people whych sat in darknes & in the shadow of death, sawe great lyght: & to them which sat in the region & shadowe of death, is the light sprong vp.

¹⁷ From that tyme, Iesus beganne to preache, and to saye: repent, for the kyngdome of heauen his at hande.

¹⁸ As Iesus walked by the see of Galilee he sawe two brethren: Simon, whych was called Peter, & Andrew his brother, castynge a nett into the see (for they were fysshers) ¹⁹ & he sayeth vnto them: folowe me, and I wyll make you (to become) fysshers of men. ²⁰ And they streight waye left the nettes, and folowed hym.

²¹ And whan he was gone forth from thence, he sawe other two brethren, James the sonne of zebede, & Iohn his brother, in the shyp wyth zebede their father, mendynge their nettes, & he called them. ²² And they ymedyatly left the shyp and their father, and folowed him.

²³ And Iesus went aboute al Galile, teachyn in their synagoges, & preachynge the gospel of the kyngdome, & healing al maner of syknes, & al maner of disease amonge the people. ²⁴ And his fame spreed abroad throughout al Siria. And they brought vnto him all sycke people that were taken with diuers diseases and gripinges, and them that were possessed with dewyls: and those which were lunatyke, & those that had the palsey: & he healed them. ²⁵ And ther folowed him greates multitudes of people, from Galile, and from the ten cities, and from Ierusalem, and from Iewry, and from the regions that lye beyonde Iordan.

5. WHEN he sawe the people, he went vp into a mountayne, and when he was

say, saȝ, or saie, saw. liȝt, light. nyȝ, nyȝt. twei, or tweȝ, two. ȝepiȝh, called. vnto, followed. ȝeȝe, went. ȝer, their. male ese, disease.

Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. ²² οἱ δὲ εὐθὺς ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

²³ Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαρκαίαν ἐν τῷ λαῷ. ²⁴ καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. ²⁵ καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

V. Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσῆλθον

¹ Alex. ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν.

GENEVA — 1557.

borders of Zabulon, and Nephtalim. ¹⁴ That it might be fulfilled which was spoken by Esai the Prophet, saying,

¹⁵ The land of Zabulon and the land of Nephtalim the waie of the sea beyond Iordan, Galile of the Gentiles: ¹⁶ The people which sate in darknes sawe great light: and to them which sate in the region and shadowe of death, lighth is begone to shyne. ¹⁷ From that time Iesus began to preach, and to saie, Amende your lyues, for the kingdom of heauen is at hand. ¹⁸ And Iesus walkyng by the sea of Galile, sawe two brethern, Simon which was called Peter, and Andrew his brother, castinge a net into the sea: for they were fyschers. ¹⁹ And he said vnto them, Followe me, & I will make you fishers of men. ²⁰ And they straitway leauing their nettes, folowed him.

²¹ And when he was gone forth from thence, he sawe other two brethern, Iames the sonne of Zebede, and Iohn his brother in a ship wyth Zebede theyr father, mending their nettes: and he called them.

²² And they without taryng leauing the ship and theyr father, folowed him. ²³ And Iesus went about all Galilee, teaching in their Synagoges, and preaching the gospel of the kingdom, and healing all manner of sicknesses, and all manner of diseases among the people. ²⁴ And his fame spread abroad through all Siria: and they brought vnto him all sycke people, that were taken wyth diuers diseases and grypings, and them that were possessed with deuils, & those which were lunatike, and those that had the palsey: and he healed them. ²⁵ And there folowed him great numbres of people from Galile, and from Decapolis, and from Ierusalem, and from Iurie, and from the regions that lye beyond Iordan.

5. AND seeing the presse of the people, he went vp into a mountayne: & when he

RHEIMS — 1582.

in the borders of Zabulon & Nephthali, ¹⁴ that it might be fulfilled vvhich vvas sayd by Essay the Prophet.

¹⁵ Land of Zabulon & land of Nephthali, the way of the sea beyond Iordan of Galilee, of the Gentils: ¹⁶ the people that sate in darknesse, hath seen great light: and to them that sate in a cuntry of the shadow of death, light is risen to them.

¹⁷ From that time Iesus began to preach, and to say, Doe penance, for the Kingdom of heauen is at hand. ¹⁸ And Iesus vvalking by the sea of Galilee, saw vnto brethern, Simon vvhio is called Peter, & Andrew his brother, casting a nette into the sea (for they vv ere fishers) ¹⁹ & he sayth to them, Come ye after me, and I vv ill make you to be fishers of men. ²⁰ But they incontinent leauing the nettes, folloved him.

²¹ And going forvvard from thence, he saw other two brethern, Iames of Zebedee & Iohn his brother in a shippe vvvith Zebedee theyr father, reparying their nettes: and he called them. ²² And they furthvvith left their nettes & father and folloved him.

²³ And Iesus vv ent round about all Galilee, teaching in their Synagoges, & preaching the Gospel of the Kingdom: and healing euery maladie and euery infirmite in the people.

²⁴ And the brute of him vv ent into al Siria, and they presented to him al that vv ere ill at ease, diuersly taken vv ith diseases and torments, and such as vv ere possessed, and lunatikes, and sicke of the palsey, and he cured them: ²⁵ And much people folloved him from Galilee and Decapolis, and Hierusalem, and from beyond Iordan.

5. AND seeing the multitudes, he vv ent vp into a mountaine: and vv hen he vvas

AUTHORISED — 1611.

which is vpon the Sea coast, in the borders of Zabulon and Nephthali, ¹⁴ That it might be fulfilled which was spoken by Esaias the Prophet, saying,

¹⁵ The land of Zabulon, and the land of Nephthali, by the way of the Sea beyond Iordane, Galilee of the Gentiles: ¹⁶ The people which sate in darknesse, saw great light: and to them which sate in the region and shadow of death, light is sprung vp.

¹⁷ From that time Iesus began to preach, and to say, Repent, for the kingdom of heauen is at hand. ¹⁸ And Iesus walking by the sea of Galilee, saw two brethern, Simon, called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) ¹⁹ And he saith vnto them, Follow mee: and I will make you fishers of men. ²⁰ And they straightway left their nets, and followed him.

²¹ And going on from thence, hee sawe other two brethren, Iames the sonne of Zebedee, and Iohn his brother, in a ship with Zebedee their father, mending their nets: and he called them. ²² And they immediately left the ship and their father, and followed him. ²³ And Iesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing all manner of sicknesse, and all manner of disease among the people. ²⁴ And his fame went throughout all Siria: and they brought vnto him all sicke people that were taken with diuers diseases and torments, and those which were possessed with deuils, and those which were lunaticke, and those that had the palsey, and he healed them. ²⁵ And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Hierusalem, and from Iudea, and from beyond Iordane.

5. AND seeing the multitudes, hee went vp into a mountaine: and when hee

αὐτῷ οἱ μαθηταὶ αὐτοῦ· ² καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων,
³ Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
⁴ μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται. ⁵ μακάριοι οἱ πραεῖς· ὅτι
αὐτοὶ κληρονομήσουσι τὴν γῆν. ⁶ μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δι-
καίαν· ὅτι αὐτοὶ χορτασθήσονται. ⁷ μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλε-
θήσονται. ⁸ μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.
⁹ μακάριοι οἱ εἰρηνόποιοι· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. ¹⁰ μακάριοι οἱ δε-
διωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. ¹¹ μα-
κάριοι ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα
καθ' ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ. ¹² χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς
ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

WICLIF—1380.

hise discipulis camen to hym· ² ⁊ he opened his mouth ⁊ taught hem, and seide.

³ Blesid be pore men in spirit: for the kyngdom of heuenes is heru. ⁴ Blesid be mylde men; for thei schulen weeld the erthe. ⁵ Blesid be thei that moornen: for thei schulen be counfortide. ⁶ Blesid ben thei that hungren and thirsten riȝtwisnesse: for thei schulen be fulfilled. ⁷ Blesid ben merciful men: for thei schulen gete merci. ⁸ Blesid ben thei that ben of clene herte: for thei schulen se god. ⁹ Blesid be pesible men: for thei schulen be cleid goddis children. ¹⁰ Blesid ben thei that suffren persecucioun for riȝtwisnesse: for the kyngdom of heuenis is heru. ¹¹ ⁊e schulen be blesid whanne men schulu crouȝe ⁊ schulu pursue ⁊e, ⁊ schulu seye al yuel aȝens ⁊e: lyvinge for me. ¹² ioie ⁊e and be ⁊e gladd: for ⁊oure mede is plentyuous in heuenes; for so thei han pursued profetis that weren also bifor ⁊e.

¹³ ⁊e ben salte of the erthe, that if the salte vanysch away: where ynnē schal it be saltid; to no thing it is worthe ouere: no but that it be caste out and ben defouled of men. ¹⁴ ⁊e ben list of the world, a citee set on an hill may not be hidde. ¹⁵ ne me[n] tencdiðt a lanterne ⁊ puttith it vnder a busshel: but on a candelstik that it ⁊eue list to alle that ben in the hous. ¹⁶ so, schyne ⁊oure list bifor men: that thei se ⁊oure good werkis: ⁊ gloriefe ⁊oure fadir that is in heuenes.

¹⁷ nyle ⁊e deme that I cam to vndo the lawe or the profetis; I cam not to vndo the lawe but to fulfillen. ¹⁸ forsothe I sey to ⁊ou til heuene ⁊ erthe passe, o letr, or o titil, schal not passe for the lawe: til alle thingis ben doon. ¹⁹ therfor he that brekith oon of thes leest mandementis, ⁊ techith thus men, schal be cleid leest in the rewne of heuenes but

TYNDALE—1534.

his disciples came to hym· ² and he opened his mouth, and taught them saying: ³ Blessed are the poore in sprete: for theirs is the kyngdome of heven. ⁴ Blessed are they that morne: for they shalbe comforted. ⁵ Blessed are the meke: for they shall inheret the erth. ⁶ Blessed are they which hunger and thirst for rightewesnes: for they shal be filled. ⁷ Blessed are the mercifull: for they shall obteyne mercy. ⁸ Blessed are the pure in herte: for they shall se God. ⁹ Blessed are the peacemakers: for they shalbe called the chyl dren of God. ¹⁰ Blessed are they which suffre persecucion for rightewesnes sake: for theirs ys the kyngdome of heuen. ¹¹ Blessed are ye when men reuyle you, and persecute you, and shall falsly say al manner of yvell saynges agaynst you for my sake. ¹² Reioyce and be glad; for grete is youre rewarde in heven. For so persecuted they the Prophetes which were before youre daies.

¹³ ye are the salt of the erthe: but and yf the salt have lost hir saltnes; what can be salted therwith? It is thence forth good for nothing, but to be cast out, and to be troaden vnder fote of men. ¹⁴ ye are the light of the worlde. A cite that is set on an hill, cannot be hid.

¹⁵ nether do men lyght a candell and put it vnder a busshell; but on a candelstyk, and it lighteth all that are in the house.

¹⁶ Let your light so shyne before men; that they maye see your good workes; and glorify your father which is in heven.

¹⁷ Think not that I am come to destroye the lawe, or the Prophets: no I am nott come to destroye them; but to fulfill them.

¹⁸ For truly I saye vnto you; till heven and erth perishe, one iott or one tytle of the lawe shall not scape tyll all be fulfilled.

¹⁹ Whosoever breaketh one of these lest commandmentes; and teacheth men so; he shalbe called the leest in the kyngdome of heven. But whosoever obserueth and

CRANMER—1539.

set, his disciples came to hym: ² and after that he had opened his mouth, he taught them, saying: ³ blessed are the poore in sprete, for theirs is the kyngdom of heauen. ⁴ Blessed are they that mourne; for they shall recceave comforte. ⁵ Blessed are the meke: for they shall recceave the inheritance of the erth. ⁶ Blessed are they which hunger and thyrst after ryghtewesnes: for they shalbe satisfied. ⁷ Blessed are the mercifull: for they shall obteyne mercy. ⁸ Blessed are the pure in herte: for they shall se God. ⁹ Blessed are the peace makers: for they shalbe called the chyl dren of God.

¹⁰ Blessed are they which suffre persecucion for ryghtewesnes sake; for theirs is the kyngdom of heauen. ¹¹ Blessed are ye, when men reuyle you, and persecute you, and shall falsly say al manner of euill sayings agaynst you, for my sake. ¹² Reioyce ⁊ be glad, for grete is youre rewarde in heuen. For so persecuted they the Prophetes, which were before you. ¹³ Ye are the salt of the erthe: But yf the salt haue lost the saltnes, what shalbe seasoned therwith? It is thence forth good for nothing, but to be cast out, and to be troaden downe of men. ¹⁴ Ye are the lyght of the worlde. A cite that is set on an hill, cannot be hid. ¹⁵ nether do men lyght a candell, and put it vnder a busshell, but on a candelstyk, and it geueth light vnto all that are in the house. ¹⁶ Let youre lyght so shync before men: that they maye see youre good workes, ⁊ glorify youre father which is in heauen.

¹⁷ Think not that I am come to destroye the lawe, or the Prophetes: no, I am not come to destroye, but to fulfill. ¹⁸ For truly I saye vnto you; tyll heauen and erth passe, one iott or one tytle of the lawe shall not scape, tyll all be fulfilled.

¹⁹ Whosoever therefore breaketh one of these lest commandmentes, and teacheth men so, he shalbe called the leest in the kyngdom of heuen. But whosoever

nom, theirs. left, light. possible, peaceable. cleid, alid. aȝens, agaynst. no me, nobody. tencdiðt, lighteth. erth, or kindlieth. ⁊oure, gire. nyle ⁊e deme, deem þe not. ⁊e, me.

¹³ ‘*ῤμείς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἕξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.*’ ¹⁴ *ῤμείς ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·* ¹⁵ *οὐδὲ καίουσιν ἄλχυνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μύδιον, ἀλλ’ ἐπὶ τῇ λυχνίᾳ, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ.* ¹⁶ *οὕτω λαμψάτω τὸ φῶς ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.* ¹⁷ *Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι.* ¹⁸ *ἄμην γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἧ μίᾳ κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.* ¹⁹ *ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος*

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was set, his disciples came to him. ² And he opened his mouth and taught them, saying, ³ Blessed are the poore in spirit, for theirs is the kingdom of heaven. ⁴ Blessed are they that mourne: for they shalbe comforted. ⁵ Blessed are the meke: for they shal enherit the earth. ⁶ Blessed are they which hunger & thirst for righteousnes: for they shal be filled. ⁷ Blessed are the merciful: for they shal obtayne mercy. ⁸ Blessed are the pure in heart: for they shal see God. ⁹ Blessed are the peace makers: for they shalbe called the children of God. ¹⁰ Blessed are they which suffer persecution for righteousnes sake: for theirs is the kingdom of heaven.

¹¹ Blessed are ye when men reuile you, and persecute you, and say all manner of euil against you for my sake, falsely. ¹² Reioyce and be glad, for great is your reward in heauen: For so persecuted they the prophetes which were before you. ¹³ Ye are the salte of the earth: but if the salte haue lost his sauour wher with shal one salt? It is thence forth good for nothing, but to be cast out, and to be troden vnder fote of men. ¹⁴ Ye are the light of the worlde. A citie that is set on an hyl, can not be hid. ¹⁵ Neither do men light a candle, and put it vnder a bushell, but on a candelstye: and it lygeth all that are in the house. ¹⁶ Let your lyght so shyne before men, that they may see your good workes, and glorifie your father which is in heauen. ¹⁷ Thinke not that I am come to destroye the lawe, or the Prophets: I am not come to destroye them, but to fulfil them. ¹⁸ For truly I say vnto you, Tyl heauen and earth perishe, one iote, or one tittle of the law shal not scape, til all thinges be fulfilled.

¹⁹ Whosoever therefore shal breake one of these least commandementes, and teache men so, he shalbe called the least in the kingdom of heauen: But whosoever

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set, his Disciples came vnto him, ² and opening his mouth he taught them, saying. ³ Blessed are the poore in Spirit: for theirs is the Kingdom of heauen. ⁴ Blessed are the mecke: for they shal possesse the land. ⁵ Blessed are they that mourne: for they shal be comforted. ⁶ Blessed are they that hunger & thirst after iustice: for they shal haue their fil. ⁷ Blessed are the merciful: for they shal obtayne mercie. ⁸ Blessed are the cleane of hart: for they shal see God. ⁹ Blessed are the peace-makers: for they shal be called the children of God. ¹⁰ Blessed are they that suffer persecution for iustice: for theirs is the Kingdom of heauen.

¹¹ Blessed are ye vwhen they shal reuile you, and persecute you, & speake al that naught is agaynst you, vntreuly, for my sake. ¹² be glad & reioyce, for your reward is very great in heauen. For so they persecuted the Prophets, that vvere before you. ¹³ You are the salt of the earth. ¹⁴ But if the salt leesse his vertue, vwherevith shal it be salted? It is good for nothing any more but to be cast forth, and to be troden of men. ¹⁵ You are the light of the vworld. A citie cannot be hid, situated on a mountaine. ¹⁶ Neither do men light a candle and put it vnder a bushell, but vpon a candlesticke, that it may shine to al that are in the house.

¹⁷ So let your light shine before men: that they may see your good vvorkes, and glorifie your father vvich is in heauen. ¹⁸ Do not thinke that I am come to breake the Lavv or the Prophets. I am not come to breake: but to fulfil. ¹⁹ For assuredly I say vnto you, til heauen and earth passe, one iote or one tittle shal not passe of the Lavv: til al be fulfilled.

²⁰ He therefore that shal breake one of these least commandementes, & shal so teach men: shal be called the least in the Kingdom of heauen. But he that shal

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was set, his disciples came vnto him. ² And he opened his mouth, and taught them, saying, ³ Blessed are the poore in spirit: for theirs is the kingdom of heaven. ⁴ Blessed are they that mourne: for they shall be comforted. ⁵ Blessed are the mecke: for they shall inherit the earth. ⁶ Blessed are they which doe hunger & thirst after righteousness: for they shall be filled. ⁷ Blessed are the mercifull: for they shall obtaine mercie. ⁸ Blessed are the pure in heart: for they shall see God. ⁹ Blessed are the peacemakers: for they shall be called the children of God. ¹⁰ Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

¹¹ Blessed are ye, when men shall reuile you, and persecute you, and shall say all manner of euil against you, as falsely for my sake. ¹² Reioyce, and be exceeding glad: for great is your reward in heauen: For so persecuted they the Prophets which were before you. ¹³ Ye are the salt of the earth: But if the salt haue lost his sauour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foote of men. ¹⁴ Ye are the light of the world. A citie that is set on an hill, cannot be hid. ¹⁵ Neither doe men light a candle, and put it vnder a bushell: but on a candlesticke, and it giveth light vnto all that are in the house. ¹⁶ Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen. ¹⁷ Thinke not that I am come to destroy the lawe or the Prophets. I am not come to destroy, but to fulfill. ¹⁸ For verily I say vnto you, Till heauen and earth passe, one iote or one tittle, shall in no wise passe from the law, till all be fulfilled.

¹⁹ Whosoever therefore shall breake one of these least commandementes, and shall teach men so, he shall be called the least in the kingdom of heauen: but whoso-

‘ κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ὃς δ’ ἂν ποιήσῃ καὶ διδάξῃ, οὗτος
 ‘ μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ²⁰ λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ
 ‘ περισσέυσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ
 ‘ εἰσελάθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. ²¹ Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρ-
 ‘ χαίοις, Οὐ φονεῖσιν· ὃς δ’ ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει· ²² ἐγὼ δὲ λέγω
 ‘ ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει· ὃς
 ‘ δ’ ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ’ ἂν εἴπῃ,
 ‘ Μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. ²³ Ἐὰν οὖν προσφέρῃς τὸ δῶρόν
 ‘ σου ἐπὶ τὸ θυσιαστήριον, κακεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,
 ‘ ²⁴ ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε, πρῶτον δια-
 ‘ λήγῃ τῷ ἀδελφῷ σου, καὶ τότε ἔλθὼν πρόσφερε τὸ δῶρόν σου. ²⁵ ἴσθι εὐνοῶν

²⁰ Alex. μετ’ αὐτοῦ ἐν τῇ δόξῃ.

²¹ Rec. α τοῖς ἀρχαίοις.

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he that doth ȝ teachith: schal be clepid
 grette in the kyngdom of heuenes. ²⁰ And
 I seie to ȝou that but ȝoure riȝtfulnesse
 be more plenteuous, thanne of scribis &
 of farisees: ȝe schulen not entre in to the
 kyngdom of heuenes. ²¹ ȝe han herd that
 it was seid to eld men/ thou schalt not
 sle: & he that sleeth: schal be gilty to
 doom; ²² but I seie to ȝou that ech man
 that is wroth to his brothir: schal be
 gilty to doom; & he that seith to his broth-
 ir fy: schal be gilty to the counceyl; but
 he that seith, fool schal be gilty to the
 fier of helle; ²³ therfor if thou offrist
 thi ȝift at the auter, & there thou bithen-
 kist that thi brother hath sumwhat aȝens
 thee: ²⁴ leuee there thi ȝifte bifor the
 auter, & go first to be reconceild to thi
 brother; & thanne thou schalt come: and
 schalt offre thi ȝifte.

²⁵ Be thou consentynge to thin aduersarie
 sone while thou art in the weye with hym:
 leest preauterunt thin aduersarie take thee
 to the domesman; & the domesman take
 the to the mynystre and the be sent in
 to prison; ²⁶ truli I sei to thee, thou
 schalt not go out fro thens: til thou ȝilde
 the lest feringhe; ²⁷ ȝe han herd that it
 was seid to eld men, thou schalt not do
 leccherie; ²⁸ but I seie to ȝou that eueri
 man that seeth a woman to coueite hir,
 hath now don leccherie by hir in his herte;

²⁹ that if thi riȝt ȝe sclaudre thee: pull
 hym out & cast fro thee; for it spedith
 to thee, that oon of thi membris perisch:
 thanne that al thi bodi go in to helle;

³⁰ & if thi riȝthond sclaudre thee: kite
 hym awaye & cast fro thee; for it spedith
 to thee that oon of thi membris perische:
 thanne that al thi bodi go in to helle; ³¹ and
 it hath be seid who euer leuech his wiif,
 ȝeue he to hir a libel of forsakyng; ³² but

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teacheth, the same shalbe called grete
 in the kyngdome of heven. ²⁰ For I saye
 vnto you, except youre riȝtewesnes ex-
 cede, the riȝtewesnes of the Scribes and
 Pharises, ye cannot entre into the kyng-
 dome of heven.

²¹ ye haue herde howe it was sayd vnto
 them of the olde tyme: Thou shalt not
 kyll. For whosoever killeth, shall be in
 daunger of iudgement. ²² But I say vnto
 you, whosoever is angre with hys brother,
 shalbe in daunger of iudgement. Who-
 soever sayeth vnto his brother Racha,
 shalbe in daunger of a counsell. But
 whosoever saveth thou fole, shalbe in
 daunger of hell fyre.

²³ Therfore when thou offrest thy ȝifte
 at the altare, and their rememberest that
 thy brother hath ought against the: ²⁴ leue
 there thyne offrynge before the
 altre, and go thy waye first and be recon-
 cyled to thy brother, and then come and
 offre thy ȝifte. ²⁵ Agre with thyne ad-
 versary quicklye, whyles thou arte in the
 waye with hym, lest that adversary deli-
 ver the to the iudge, and the iudge deli-
 ver the to the ministery, and then thou
 be cast into preson. ²⁶ I say vnto you
 the verely: thou shalt not come out thence
 til thou have payed the vtmost farthinge.

²⁷ ye haue hearde howe it was sayde to
 them of olde tyme: Thou shalt not com-
 mit aduourtie. ²⁸ But I say vnto you
 that whosoever looketh on a wyfe, lustynge
 after her, hath committed aduourtie with
 hir already in his hert.

²⁹ Wherefore yf thy riȝht eye offendeth
 the, plucke hym out, and caste him from
 the. Better it is for the that one of thy
 membris perissheth, then that thy hole
 bodye shulde be cast into hell. ³⁰ Also if
 thy riȝht honde offend the, cut hym of
 and caste hym from the. Better yt ys that
 one of thy membris perissheth, then that al
 thy body shulde be cast into hell.

³¹ If ys sayd, whosoever put awaye his
 wyfe, let hym geve her a testymouyall
 also of the divorcement. ³² But I say

CRANMER—1539.

doeth & teacheth, the same shalbe called
 grete in the kyngdom of heauen. ²⁰ For
 I saye vnto you: except your riȝtewes-
 nes exceede the ryȝtewesnes of the Scribes
 and Pharises, ye cannot entre into the
 kyngdom of heauen.

²¹ ye haue heard that it was sayd vnto
 them of the olde tyme: Thou shalt not
 kyll: whosoever killeth, shall be in dan-
 ger of iudgement. ²² But I say vnto you:
 that whosoever is angre wyth hys brother
 (vnadvisedly) shalbe in daunger of
 iudgement. And whosoever saye vnto his
 brother Racha, shalbe in daunger of a
 counsell. But whosoever sayeth thou
 fole, shalbe in daunger of hell fyre.

²³ Therfore, yf thou offrest thy ȝifte at
 the altare, and there rememberest that thy
 brother hath ought agaynst the: ²⁴ leue
 there thyne offrynge before the altre
 and go thy waye fyrst, and be reconcyled
 to thy brother, and then come, and offre
 thy ȝifte. ²⁵ Agree with thyne aduersary
 quicklye, whyles thou art in the waye with
 him, lest at any tyme the aduersary deli-
 uer the to the iudge, and the iudge deli-
 uer the to the mynyster, and then thou
 be cast into preson. ²⁶ Uerely I say vnto
 the: thou shalt not come out thence, tyl
 thou haue payed the vtmost farthinge.

²⁷ ye haue heard that it was sayde to them
 of olde tyme Thou shalt not commit ad-
 uourtrye. ²⁸ But I say vnto you that who-
 soever loketh on another mans wyfe to
 lust after her, hath committed aduourtrie
 with her already in his hert.

²⁹ yf thy ryȝht eye hynder the, plucke
 him out, and cast him from the. For bet-
 ter it is vnto the, that one of thy mem-
 bres perissheth, then that thy hole body
 shulde be cast into hell. ³⁰ And yf thy
 ryȝht hande hynder the, cut hym of, and
 cast him from the. For better it is vnto
 the, that one of thy membris peryssheth,
 then that all thy body shulde be cast in to
 hell. ³¹ It is sayd, whosoever putteth
 awaye his wife let him geue her a lettre
 of the divorcement. ³² But I saye vnto

³¹ lepel, called doom, iudgment. aȝens, against.
 domesman judge. ȝilde, yield or pay. ȝe ege.

τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἶ ²⁶ ἐν τῇ ὁδῷ μετ' αὐτοῦ· | μήποτε σε παραδοῖ
 ὁ ἀντιδικὸς τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδοῖ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν
 βληθήσῃ. ²⁶ ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον
 κοδράντην. ²⁷ Ἠκούσατε ὅτι ἐρρήθηⁿ, Οὐ μοιχεύσεις· ²⁸ ἐγὼ δὲ λέγω ὑμῖν, ὅτι
 πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμήσαι^o αὐτήν | ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ
 καρδίᾳ αὐτοῦ. ²⁹ εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν
 καὶ βάλε ἀπὸ σοῦ· συμφέρεи γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ
 ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. ³⁰ καὶ εἰ ἡ δεξιὰ σου χεῖρ σκανδαλίζει
 σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρεи γάρ σοι ἵνα ἀπόληται ἐν τῶν
 μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου^p βληθῇ εἰς γέενναν. | ³¹ Ἐρρήθη δὲ, ^q ὅτι |
 ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον· ³² ἐγὼ δὲ λέγω ὑμῖν,

* Rec. αὐτῆς.

P Alex. εἰς γένναν ἀπὸ θεοῦ.

q Alex. = ὅτι.

GENEVA—1557.

shal obserue and teache them, the same
 shal be called great in the kyngdome of
 heauen. ²⁰ For I say vnto you, except
 your righteousnesse excede the right-
 eousnes of the Scribes and Pharises, ye
 shal not enter in to the kyngdome of
 heauen. ²¹ Ye haue heard how it was
 said vnto them of the olde time, Thou
 shalt not kill: For whosoever killeth, shall
 be culpable of iudgement. ²² But I say
 vnto you, whosoever is angry with his
 brother vnadvisedly shal be culpable of
 iudgement. And whosoever saith vnto
 his brother Racha, shal be worthe to be
 punished by the Councill: And whosoever
 shal say, thou Foole, shal be worthy to be
 punished with hel fire.

²³ Yf then thou bringe thy gyft to the
 altare, and there remembreth that thy
 brother hath ought against thee, ²⁴ Leau
 there thine offerings before the altare, and
 go thy way: first be reconciled to
 thy brother, and then come and offer thy
 gyft. ²⁵ Agre with thine aduersarie quick-
 ly, whiles thou art in the way with him,
 lest thy aduersarie dehue thee to the
 iudge, and thy iudge deliuer thee to the
 sargeant, and then thou be cast into
 prison. ²⁶ Verely I say vnto thee, thou
 shalt not come out thence, tyl thou hast
 paid the vmost farthyng. ²⁷ Ye haue
 heard that it was sayd to them of olde
 time: Thou shalt not commit aduourtrie.
²⁸ But I say vnto you, that whosoever
 loketh on a woman to lust after her, hath
 committed aduourtrie with her already in
 his hart. ²⁹ Wherefore if thy right eye cause thee
 to offend, plucke it out, and cast it from
 thee: for better it is for thee, that one of
 thy members perish, then that thy whole
 body shoulde be cast into hel. ³⁰ Also if
 thy right hand make thee to offend, cut
 it of, and cast it from thee: better it is
 that one of thy membres perish, then that
 all thy body shoulde be cast into hel. ³¹ It
 is sayd, whosoever shal put away his
 wife, let him geue her a testimonial of
 diuorcement. ³² But I say vnto you, who-

RHEIMS—1582.

doe and teach: he shal be called grent in
 the Kingdom of heauen. ²¹ For I tel you,
 that vnles you your iustice abound more
 then that of the Scribes and Pharisees, you
 shal not enter into the Kingdom of hea-
 ven. ²² You haue heard that it vvas sayd
 to them of old. Thou shalt not kill, and
 vvhoso killeth, shal be in danger of iudge-
 ment. ²³ But I say to you, that vvhoso-
 euer is angrie vwith his brother, shal be
 in danger of iudgment. And vvhosoever
 shal say to his brother, Raca: shal be in
 danger of a councel. And whosoever
 shal say, Thou foole: shal be guilty of
 the hel of fyre.

²⁴ If therefore thou offer thy gift at the
 altar, and there thou remember that thy
 brother hath ought agaynst the: ²⁵ leau
 there thy offering before the altar, and
 goe first to be reconciled to thy brother:
 and then coming thou shalt offer thy gift.
²⁶ Be at agreement vwith thy aduersarie
 betimes vvhiles thou art in the vvay vwith
 him: lest perhaps the aduersarie deliuer
 thee to the iudge, and the iudge deliuer
 thee to the officer, and thou be cast into
 prison. ²⁷ Amen I say to thee, thou shalt
 not goe out from thence til thou repay the
 last farthing. ²⁸ You haue heard that
 it vvas sayd to them of old, Thou shalt not
 committe aduourtrie. ²⁹ But I say to you,
 that vvhosoever shal see a vvoman to lust
 after her, hath already committed aduour-
 trie vwith her in his hart.

³⁰ And if thy right eie scandalize thee,
 plucke it out, & cast it from thee. for it
 is expedient for thee that one of thy
 limmes perish, rather then thy vvhole
 body be cast into hel. ³¹ And if thy right
 hand scandalize thee, cut it of, and cast it
 from thee: for it is expedient for thee
 that one of thy limmes perish, rather then
 that thy vvhole body goe into hel. ³² It
 vvas sayd also, vvhosoever shal dimisse
 his vvife, let him giue her a bil of diuor-
 cement. ³³ But I say to you, vvho-

AUTHORISED—1611.

euer shall doe, and teach *them*, the same
 shall be called great in the kingdom of
 heauen. ²⁰ For I say vnto you, That ex-
 cept your righteousness shall exceede the
 righteousness of the Scribes and Phari-
 ses, yee shall in no case enter into the
 kingdom of heauen. ²¹ Yee haue heard,
 that it was saide^a by them of old time,
 Thou shalt not kill: and, Whosoever shall
 kill, shalbe in danger of the iudgment.
²² But I say vnto you, that whosoever is
 angry with his brother without a cause,
 shall be in danger of the Iudgement: and
 whosoever shall say to his brother, Racha,
 shal be in danger of the counsel: but who-
 soever shall say, *Thou foole*, shalbe in dan-
 ger of hell fire. ²³ Therefore if thou bring
 thy gift to the altar, and there rememberst
 that thy brother hath ought against thee:
²⁴ Leaueth thy gift before the altar, and
 goe thy way, first be reconciled to thy bro-
 ther, and then come and offer thy gift.
²⁵ Agree with thine aduersarie quickly,
 whiles thou art in the way with him: leat
 at any time the aduersarie deliuer thee to
 the iudge, and the iudge deliuer thee to the
 officer, and thou be cast into prison.
²⁶ Verily I say vnto thee, thou shalt by
 no means come out thence, til thou hast
 payed the vttermost farthing. ²⁷ Yee haue
 heard that it was said by them of old time,
 Thou shalt not commit adultery. ²⁸ But I
 say vnto you, That whosoever looketh on a
 woman to lust after her, hath committed
 adultery with her already in his hart.

²⁹ And if thy right eye^b offend thee, plucke
 it out, and cast it from thee. For it is
 profitable for thee that one of thy mem-
 bers should perish, and not that thy whole
 body should be cast into hell. ³⁰ And if
 thy right hand offend thee, cut it off, and
 cast it from thee. For it is profitable for
 thee that one of thy members should per-
 ish, and not that thy whole body should
 be cast into hell. ³¹ It hath bene said,
 Whosoever shall put away his wife, let him
 giue her a writing of diuorcement. ³² But I

* Or, to them.

b Or, do cause thee to offend.

ὅτι ὁς ἀν ἀπολύσῃ| τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν
 μοιχᾶσθαι,| καὶ ὁς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται. ³³ Πάλιν ἠκούσατε ὅτι
 ἐρρήθη τοῖς ἀρχαίοις, Οὐκ ἐπιørκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὄρκους σου·
³⁴ ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ
 Θεοῦ· ³⁵ μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱερο-
 σόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως· ³⁶ μήτε ἐν τῇ κεφαλῇ σου
 ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. ³⁷ ἔστω δὲ ὁ
 λόγος ὑμῶν, ναὶ ναὶ, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.
³⁸ Ἠκούσατε ὅτι ἐρρήθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος·
³⁹ ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν
 δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· ⁴⁰ καὶ τῷ θέλοντί σοι κρι-

* Alex. πᾶς ὁ ἀπολύων.

* Alex. μοιχευθήναι.

WICLIF—1380.

I seie to þou that eueri man that leueth his wiif, outakun cause of fornicacioun: mak-ith hir to do lechcheri; he that weddeth the forsaken wiif doith auoutrye. ³³ Eftsonne þe han herd, that it was seid to oold men, thou schal not forswere; but thou schalt gilde thin othis to the lord.

³⁴ but I seye to þou: that þe swere not for any thing, nether bi heuene: for it is the trone of god; ³⁵ nether bi erthe: for it is the stool of his feet; nether bi ierusalem: for it is the citee of a greet kyng; ³⁶ nether thou schalt swere bi thin heed: for thou maist not make ouer heere whyt ne black; ³⁷ but be soke word, þe se, þe nay, & that that is more thanne these is of yuel; ³⁸ þe han herd that it hath be seid iþe for iþe, and tooth for tooth; ³⁹ but I seie to þou that þe azenstonde not an yuel man; but if only man smyte thee in the riȝt cheke: schewe to hym the tother, ⁴⁰ & to hym that wolde strayte with thee in dom, and take away thi coote: leue thou to hym also thi mantil; ⁴¹ and who euer constrayneth thee a thousand pacis: go thou with hym othere tweyne; ⁴² þeue thou to hym that axith of the: and turne not away fro hym that wol borowe of thee.

⁴³ þe han herd that it was seid; thou schalt loue thi neigbore, & hate thin enemy; ⁴⁴ but I sei to þou, loue þe þoure enemyes. Blesse them that curse you, and preie þe for hem that pursuen þou & sclaudre; ⁴⁵ that þe ben the soncs of þoure fadir that is in heuenes, that makith his sunne to rise up on good & yuel men: & reyneth on iust men and vniuste; ⁴⁶ for if þe louen hem that louen þou: what mede shulen þe haue? whether puplicans do not this? ⁴⁷ and if þe gretten þoure britheren onli: what schulen þe do more? ne do not bethen men this? ⁴⁸ therfore

outakun, except eftsonne, again. gilde, yield or pay.
 11e, 12e, 13e, 14e, 15e, 16e, 17e, 18e, 19e, 20e, 21e, 22e, 23e, 24e, 25e, 26e, 27e, 28e, 29e, 30e, 31e, 32e, 33e, 34e, 35e, 36e, 37e, 38e, 39e, 40e, 41e, 42e, 43e, 44e, 45e, 46e, 47e, 48e, 49e, 50e, 51e, 52e, 53e, 54e, 55e, 56e, 57e, 58e, 59e, 60e, 61e, 62e, 63e, 64e, 65e, 66e, 67e, 68e, 69e, 70e, 71e, 72e, 73e, 74e, 75e, 76e, 77e, 78e, 79e, 80e, 81e, 82e, 83e, 84e, 85e, 86e, 87e, 88e, 89e, 90e, 91e, 92e, 93e, 94e, 95e, 96e, 97e, 98e, 99e, 100e, 101e, 102e, 103e, 104e, 105e, 106e, 107e, 108e, 109e, 110e, 111e, 112e, 113e, 114e, 115e, 116e, 117e, 118e, 119e, 120e, 121e, 122e, 123e, 124e, 125e, 126e, 127e, 128e, 129e, 130e, 131e, 132e, 133e, 134e, 135e, 136e, 137e, 138e, 139e, 140e, 141e, 142e, 143e, 144e, 145e, 146e, 147e, 148e, 149e, 150e, 151e, 152e, 153e, 154e, 155e, 156e, 157e, 158e, 159e, 160e, 161e, 162e, 163e, 164e, 165e, 166e, 167e, 168e, 169e, 170e, 171e, 172e, 173e, 174e, 175e, 176e, 177e, 178e, 179e, 180e, 181e, 182e, 183e, 184e, 185e, 186e, 187e, 188e, 189e, 190e, 191e, 192e, 193e, 194e, 195e, 196e, 197e, 198e, 199e, 200e, 201e, 202e, 203e, 204e, 205e, 206e, 207e, 208e, 209e, 210e, 211e, 212e, 213e, 214e, 215e, 216e, 217e, 218e, 219e, 220e, 221e, 222e, 223e, 224e, 225e, 226e, 227e, 228e, 229e, 230e, 231e, 232e, 233e, 234e, 235e, 236e, 237e, 238e, 239e, 240e, 241e, 242e, 243e, 244e, 245e, 246e, 247e, 248e, 249e, 250e, 251e, 252e, 253e, 254e, 255e, 256e, 257e, 258e, 259e, 260e, 261e, 262e, 263e, 264e, 265e, 266e, 267e, 268e, 269e, 270e, 271e, 272e, 273e, 274e, 275e, 276e, 277e, 278e, 279e, 280e, 281e, 282e, 283e, 284e, 285e, 286e, 287e, 288e, 289e, 290e, 291e, 292e, 293e, 294e, 295e, 296e, 297e, 298e, 299e, 300e, 301e, 302e, 303e, 304e, 305e, 306e, 307e, 308e, 309e, 310e, 311e, 312e, 313e, 314e, 315e, 316e, 317e, 318e, 319e, 320e, 321e, 322e, 323e, 324e, 325e, 326e, 327e, 328e, 329e, 330e, 331e, 332e, 333e, 334e, 335e, 336e, 337e, 338e, 339e, 340e, 341e, 342e, 343e, 344e, 345e, 346e, 347e, 348e, 349e, 350e, 351e, 352e, 353e, 354e, 355e, 356e, 357e, 358e, 359e, 360e, 361e, 362e, 363e, 364e, 365e, 366e, 367e, 368e, 369e, 370e, 371e, 372e, 373e, 374e, 375e, 376e, 377e, 378e, 379e, 380e, 381e, 382e, 383e, 384e, 385e, 386e, 387e, 388e, 389e, 390e, 391e, 392e, 393e, 394e, 395e, 396e, 397e, 398e, 399e, 400e, 401e, 402e, 403e, 404e, 405e, 406e, 407e, 408e, 409e, 410e, 411e, 412e, 413e, 414e, 415e, 416e, 417e, 418e, 419e, 420e, 421e, 422e, 423e, 424e, 425e, 426e, 427e, 428e, 429e, 430e, 431e, 432e, 433e, 434e, 435e, 436e, 437e, 438e, 439e, 440e, 441e, 442e, 443e, 444e, 445e, 446e, 447e, 448e, 449e, 450e, 451e, 452e, 453e, 454e, 455e, 456e, 457e, 458e, 459e, 460e, 461e, 462e, 463e, 464e, 465e, 466e, 467e, 468e, 469e, 470e, 471e, 472e, 473e, 474e, 475e, 476e, 477e, 478e, 479e, 480e, 481e, 482e, 483e, 484e, 485e, 486e, 487e, 488e, 489e, 490e, 491e, 492e, 493e, 494e, 495e, 496e, 497e, 498e, 499e, 500e, 501e, 502e, 503e, 504e, 505e, 506e, 507e, 508e, 509e, 510e, 511e, 512e, 513e, 514e, 515e, 516e, 517e, 518e, 519e, 520e, 521e, 522e, 523e, 524e, 525e, 526e, 527e, 528e, 529e, 530e, 531e, 532e, 533e, 534e, 535e, 536e, 537e, 538e, 539e, 540e, 541e, 542e, 543e, 544e, 545e, 546e, 547e, 548e, 549e, 550e, 551e, 552e, 553e, 554e, 555e, 556e, 557e, 558e, 559e, 560e, 561e, 562e, 563e, 564e, 565e, 566e, 567e, 568e, 569e, 570e, 571e, 572e, 573e, 574e, 575e, 576e, 577e, 578e, 579e, 580e, 581e, 582e, 583e, 584e, 585e, 586e, 587e, 588e, 589e, 590e, 591e, 592e, 593e, 594e, 595e, 596e, 597e, 598e, 599e, 600e, 601e, 602e, 603e, 604e, 605e, 606e, 607e, 608e, 609e, 610e, 611e, 612e, 613e, 614e, 615e, 616e, 617e, 618e, 619e, 620e, 621e, 622e, 623e, 624e, 625e, 626e, 627e, 628e, 629e, 630e, 631e, 632e, 633e, 634e, 635e, 636e, 637e, 638e, 639e, 640e, 641e, 642e, 643e, 644e, 645e, 646e, 647e, 648e, 649e, 650e, 651e, 652e, 653e, 654e, 655e, 656e, 657e, 658e, 659e, 660e, 661e, 662e, 663e, 664e, 665e, 666e, 667e, 668e, 669e, 670e, 671e, 672e, 673e, 674e, 675e, 676e, 677e, 678e, 679e, 680e, 681e, 682e, 683e, 684e, 685e, 686e, 687e, 688e, 689e, 690e, 691e, 692e, 693e, 694e, 695e, 696e, 697e, 698e, 699e, 700e, 701e, 702e, 703e, 704e, 705e, 706e, 707e, 708e, 709e, 710e, 711e, 712e, 713e, 714e, 715e, 716e, 717e, 718e, 719e, 720e, 721e, 722e, 723e, 724e, 725e, 726e, 727e, 728e, 729e, 730e, 731e, 732e, 733e, 734e, 735e, 736e, 737e, 738e, 739e, 740e, 741e, 742e, 743e, 744e, 745e, 746e, 747e, 748e, 749e, 750e, 751e, 752e, 753e, 754e, 755e, 756e, 757e, 758e, 759e, 760e, 761e, 762e, 763e, 764e, 765e, 766e, 767e, 768e, 769e, 770e, 771e, 772e, 773e, 774e, 775e, 776e, 777e, 778e, 779e, 780e, 781e, 782e, 783e, 784e, 785e, 786e, 787e, 788e, 789e, 790e, 791e, 792e, 793e, 794e, 795e, 796e, 797e, 798e, 799e, 800e, 801e, 802e, 803e, 804e, 805e, 806e, 807e, 808e, 809e, 810e, 811e, 812e, 813e, 814e, 815e, 816e, 817e, 818e, 819e, 820e, 821e, 822e, 823e, 824e, 825e, 826e, 827e, 828e, 829e, 830e, 831e, 832e, 833e, 834e, 835e, 836e, 837e, 838e, 839e, 840e, 841e, 842e, 843e, 844e, 845e, 846e, 847e, 848e, 849e, 850e, 851e, 852e, 853e, 854e, 855e, 856e, 857e, 858e, 859e, 860e, 861e, 862e, 863e, 864e, 865e, 866e, 867e, 868e, 869e, 870e, 871e, 872e, 873e, 874e, 875e, 876e, 877e, 878e, 879e, 880e, 881e, 882e, 883e, 884e, 885e, 886e, 887e, 888e, 889e, 890e, 891e, 892e, 893e, 894e, 895e, 896e, 897e, 898e, 899e, 900e, 901e, 902e, 903e, 904e, 905e, 906e, 907e, 908e, 909e, 910e, 911e, 912e, 913e, 914e, 915e, 916e, 917e, 918e, 919e, 920e, 921e, 922e, 923e, 924e, 925e, 926e, 927e, 928e, 929e, 930e, 931e, 932e, 933e, 934e, 935e, 936e, 937e, 938e, 939e, 940e, 941e, 942e, 943e, 944e, 945e, 946e, 947e, 948e, 949e, 950e, 951e, 952e, 953e, 954e, 955e, 956e, 957e, 958e, 959e, 960e, 961e, 962e, 963e, 964e, 965e, 966e, 967e, 968e, 969e, 970e, 971e, 972e, 973e, 974e, 975e, 976e, 977e, 978e, 979e, 980e, 981e, 982e, 983e, 984e, 985e, 986e, 987e, 988e, 989e, 990e, 991e, 992e, 993e, 994e, 995e, 996e, 997e, 998e, 999e, 1000e.

TYNDALE—1534.

vnto you: whosoever put away his wyfe, (except it be for fornicacion) causeth her to breake matrimony. And whosoever maryeth her that is deuorced, breaketh wedlocke.

³³ Agayne ye haue hearde how it was sayd to them of olde tyme; thou shalt not forswere thy selfe; but shalt performe thyne othe to God. ³⁴ But I saye vnto you; swere not at all: nether by heuen/ for it ys Goddes seate: ³⁵ nor yet by the erth/ for it is his fote stole: nether by Ierusalem/ for it ys the cyte of that grete kyng: ³⁶ nether shalt thou swere by thy heed/ because thou canst not make one white heer/ or blacke: ³⁷ But your communication shalbe; ye, ye: nay, nay. For what soeuer is more then that, cometh of yvell.

³⁸ ye haue hearde how it ys sayd, an eye for an eye: a tothe for a tothe. ³⁹ But I saye to you; that ye resist not wronge. But whosoever geue the a blowe on thy right cheke/ tourne to him the other. ⁴⁰ And yf eny man will sue the at the lawe/ and take away thy coate/ let hym have thy cloocke also. ⁴¹ And whosoever wyll compell the to goo a myle/ goo wyth him twayne. ⁴² Geue to him that axeth/ and from him that wolde borowe tourne not awaye.

⁴³ Ye haue hearde how it is sayde; thou shalt love thyne neighbour/ and hate thine enemy. ⁴⁴ But I saye vnto you; loveye our enemyes. Blesse them that curse you. Do good to them that hate you. Praye for them which doo you wronge and persecute you; ⁴⁵ that ye maye be the chylidren of youre father that is in heauen: for he maketh his sunne to aryse on the yvell/ and on the good/ and sendeth his reyn on the iuste and vniuste. ⁴⁶ For yf ye love them/ which love you: what rewarde shall ye have? Do not the Publicans euen so? ⁴⁷ And yf ye be frendly to youre brethren onely: what singuler thyng doo ye? Do not the Publicans lyke wyse? ⁴⁸ ye

CRANMER—1539.

you: that whosoever doth put away his wyfe (except it be for fornicacyon) causeth her to breake matrimony. And whosoever maryeth her that is deuorced, committeth aduoutrye. ³³ Agayne, ye haue heard how it was sayd to them of olde tyme: thou shalt not forswere thy selfe, but shalt performe vnto the lord those things that thou swearest. ³⁴ But I saye vnto you. swear not at all: nether by heauen for it is Goddes seate, ³⁵ nor by the erth, for it is hys fote stole: nether by Ierusalem: for it is the cyte of the great kyng: ³⁶ nether shalt thou swere by thy head, because thou canst not make one heare whyte or blacke. ³⁷ But youre communication, shalbe, ye, ye: nay, nay. For what soeuer is added more then these, it cometh of euyl. ³⁸ Ye haue hearde that it is sayde: an eye for an eye: and a toth for a toth. ³⁹ But I saye vnto you, that ye resist not euell. But whosoever geue the a blowe on the right cheke, turne to hym the other also. ⁴⁰ And yf eny man wyll sue the at the law, and take awaye thy coate, let him haue thy cloocke also. ⁴¹ And whosoever wyll compell the to go a myle, go with him twayne. ⁴² Geue to him that asketh the: and from him that wolde borowe, turne not thou awaye.

⁴³ Ye haue heard that it is sayde: thou shalt loue thine neyghbour, and hate thine enemy. ⁴⁴ But I saye vnto you, loue youre enemyes. Blesse them that curse you. Do good to them that hate you. Praye for them which hurt you and persecute you, ⁴⁵ that ye maye be the children of youre father which is in heauen: for he maketh hys sonne to aryse on the euell, & on the good, & sendeth rayne on the iuste & vniuste. ⁴⁶ For yf ye loue them, which loue you: what rewarde haue ye? Do not the publicans also euen the same? ⁴⁷ And yf ye make moche of youre brethren onely, what singuler thyng do ye? Do not also the Publicans lykewyse? ⁴⁸ ye shal therefore be perfecte, euen as

‘ θῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον. ⁴¹ καὶ ὅστις σε
‘ ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ’ αὐτοῦ δύο. ⁴² τῷ αἰτοῦντί σε δίδου· καὶ τὸν
‘ θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς. ⁴³ Ἠκούσατε ὅτι ἐρρήθη, Ἀγα-
‘ πῆσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου· ⁴⁴ ἐγὼ δὲ λέγω ὑμῖν,
‘ ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε
‘ τοῖς μισοῦσιν | ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόν-
‘ των ὑμᾶς. ⁴⁵ ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον
‘ αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.
‘ ⁴⁶ ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ
‘ τελῶναι τὸ αὐτὸ ποιοῦσι; ⁴⁷ καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί
‘ περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ⁴⁸ τελῶναι | οὕτω | ποιοῦσιν; ⁴⁹ ἔσεσθε οὖν ὑμεῖς

‘ Rec. τοὺς μισοῦντας.

‘ Alex. ἰθρυκοί.

‘ Alex. τὸ αὐτὸ.

GENEVA—1557.

soeuer shal put away his wife (except it
be for fornication) causeth her to be an
aduouterer, And whosoever shal marie her
that is deuorced, committeth aduoutrie.

³³ Againe, ye haue heard that it was
sayd to them of olde time, Thou shalt
not forswear thy self, but shalt performe
thine othe to God. ³⁴ But I say vnto you,
swear not at all, neither by heauen, for
it is Goddes seat. ³⁵ Nor yet by the earth,
for it is his fote stole: neither by Ierusalem,
for it is the citie of the great king.
³⁶ Nether shalt thou sweare by thy heade,
because thou canst not make one heare
white or blacke. ³⁷ But let your communica-
tion be, Yea, yea: Nay, nay. For
what soeuer is more then these, commeth
of euil. ³⁸ Ye haue heard that it hath
bene sayed An eye, for & eye: & a tooth,
for a tooth. ³⁹ But I say vnto you, Resist
not wrong: but whoso euer shall smite
thee on thy right cheeke, turne to him the
other. ⁴⁰ And if any man wil sue thee at
the law, and take away thy coate, let him
haue thy cloke also. ⁴¹ And whosoever wil
compel thee to go a myle, go wyth him
twaine. ⁴² Geue to him that asketh, and
from him that would borow, turne not
away.

⁴³ Ye haue heard that it hath bene said,
Thou shalt loue thy neighbour, and hate
thyne enemy. ⁴⁴ But I say vnto you,
Loue your enemies, blesse them that
curse you, do good to them that hate
you, praye for them which hurt you, and
persecute you: ⁴⁵ That ye may be the
children of your father that is in heauen:
for he maketh his sunne to arise on the
euil and on the good, and sendeth his
raine on the iust, and vnjust. ⁴⁶ For if ye
loue them, which loue you, what reward
shal you haue? Do not the Publicans
euen the same? ⁴⁷ And if ye be frendly
to your brethern onely: what singular
thing do ye? do not the Publicans like-
wise? ⁴⁸ Ye shal therefore be perfect,

RHEIMS—1582.

soeuer shall dimisse his wvife, excepting the
cause of fornication, maketh her to committe
aduoutrie: And he that shal marie her
that is dimissed, committeth aduoutrie.

³³ Agayne you haue heard that it vvas
sayd to them of old, Thou shalt not com-
mitte perurie: but thou shalt performe
thy othes to our Lord. ³⁴ But I say to
you not to svweare at al: neither by hea-
uen, because it is the throne of God:
neither by the earth, because it is the
foote-stole of his feete: neither by Hieru-
salem, because it is the citie of the great
King. ³⁵ Neither shalt thou svweare by
thy head, because thou canst not make
one heare vvwhite or blacke. ³⁷ Let your
talke be, yea, yea: no, no: and that
vvhich is ouer & aboue these, is of euil.

³⁸ You haue heard that it vvas sayd, An
eye for an eye, and a tooth for a tooth.
³⁹ But I say to you not to resist euil: but
if one strike thee on thy right cheeke,
turne to him also the other: ⁴⁰ and to him
that vvil contend vvith thee in iudgment,
and take away thy cote, let goe thy cloke
also vnto him. ⁴¹ And vvhosoever vvil force
thee one mile, goe vvith him other ttwayne.

⁴² He that asketh of thee, giue to him:
and to him that vvould borovv of thee,
turne not avvay.

⁴³ You haue heard that it vvas sayd,
Thou shalt loue thy neighbour, and hate
thine enemy. ⁴⁴ But I say to you, loue
your enemies, doe good to them that hate
you: and pray for them that persecute
and abuse you: ⁴⁵ that you may be the
children of your father vvhich is in hea-
uen, vvho maketh his sunne to rise vpon
good & bad, and rayneth vpon iust & vn-
just. ⁴⁶ For if you loue them that loue
you, vvhat revvard shal you haue? do
not also the Publicans this? ⁴⁷ And if you
salute your brethern onely, vvhat do you
more? do not also the heathen this? ⁴⁸ Be

AUTHORISED—1611.

say vnto you, that whosoever shall put away
his wife, saving for the cause of fornication,
causeth her to commit adultery: and who-
soever shall marie her that is divorced, com-
mitteth adulterie. ³³ Againe, ye haue heard
that it hath bene said by them of old time,
Thou shalt not forswear thy selfe, but shalt
performe vnto the Lord thine othes. ³⁴ But
I say vnto you, Swear not at all, neither by
heaven, for it is Gods throne: ³⁵ Nor by
the earth, for it is his footstole: neither by
Hierusalem, for it is the citie of the
great king. ³⁶ Neither shalt thou swear
by thy head, because thou canst not make
one haire white or blacke. ³⁷ But let your
communication bee Yea, yea: Nay, nay:
For whatsoever is more then these, com-
meth of euill.

³⁸ Yee haue heard that it hath bene
said, An eye for an eye, and a tooth for a
tooth. ³⁹ But I say vnto you, that yee re-
sist not euill: but whosoever shall smite
thee on thy right cheeke, turne to him the
other also. ⁴⁰ And if any man wil sue
thee at the law, and take away thy coate,
let him haue thy cloake also. ⁴¹ And who-
soever shall compell thee to goe a mile,
goe with him twaine. ⁴² Giue to him that
asketh thee: and from him that would
borrow of thee, turne not thou away.

⁴³ Yee haue heard, that it hath bene
said, Thou shalt loue thy neighbour, and
hate thine enemy: ⁴⁴ But I say vnto you,
Loue your enemies, blesse them that curse
you, doe good to them that hate you, and
pray for them which despitefully vse you,
and persecute you: ⁴⁵ That yee may be the
children of your father which is in hea-
ven: for he maketh his sunne to rise
on the euill and on the good, and sendeth
raine on the iust, and on the vnjust. ⁴⁶ For
if ye loue them which loue you, what reward
haue yee? Doe not euen the Publicans
the same? ⁴⁷ And if yee salute your breth-
ren onely, what do you more then others?
Doe not euen the Publicans so? ⁴⁸ Be

‘ τέλειοι, ¹⁰ ὥσπερ | ὁ πατὴρ ὑμῶν ² ὁ ἐν τοῖς οὐρανοῖς | τέλειός ἐστι.

VI. ‘ Προσέχετε ⁹ τὴν ² ἐλεημοσύνην | ὑμῶν μὴ ποιεῖν ἐμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. ² ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἐμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. ³ σοὺ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, ⁴ ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ^a αὐτοὺς | ἀποδοῖσέ σοι ^b ἐν τῷ φανερῷ. | ⁵ Καὶ ὅταν ^c προσεύχῃ, οὐκ ἔσῃ | ὥσπερ οἱ ὑποκριταὶ, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ^d αὐν | φανῶσι τοῖς ἀν-

¹⁰ Alex. ὡς.

² Alex. ὁ οὐράνιος.

⁹ Alex. + ἔ.

² Alex. ἐκαυσίνην.

^a Alex. = αὐτοῖς.

^b Alex. = ἐν τῷ φανερῷ.

WICLIȚ—1380.

be ȝe parfȝt! as ȝoure heuenli fadir is parfȝt.

6. TAKITH heede that ȝe don not ȝoure riȝtwisnesse bifore men to be seyn of hem/ ellis ȝe schuln haue no mede at ȝoure fadir that is in heuene/ ² therfor whanne thou doist almesse, nyle thou trumpe bifore thee as ypoctitis don in synagogis and stretis that thei be worschipid of men/ sothli I seie to ȝou! thei han reseycedur her mede/

³ but whanne thou doist almesse : knowe not thy lefthond, what thi riȝthond doth, ⁴ that thi almesse be in hidlis/ ȝ thi fadir that seeth in hiddelis schal ȝyte thee.

⁵ And whanne ȝe preien : ȝe schuln not be as ypoctitis, that louen to preye stondyng in synagogis and corneris of stretis to be seen of men/ treuli I seie to ȝou thei han reseycedur her mede/ ⁶ but whan thou schalt preie : entre in to thi conch, ȝ whan the dore is schit/ preie thi fadir in hidlis/ and thi fadir that seeth in hidlis : schal ȝilde to thee/

⁷ but in preinyng nyle ȝe speke moche as hethen men don/ for they gessen that thei be herd in her moche speche,

⁸ therfor nyle ȝe be made like to hem/ for ȝoure fadir wot what is neded to ȝou : bifor that ye axen hym/

⁹ ȝ thus ȝe schuln preye. Oure fadir that art in heuene halowid be thi name/ ¹⁰ thi kyngdom come toȝe be thi wille don in erthe as in heuene/ ¹¹ ȝeue to us this day oure breed our other substauces/ ¹² ȝ forȝeue to vs oure dettis, as we forȝeuen to oure dettouris/ ¹³ ȝ lede us not in to temptacioun : but delyuer us from uelamen/ ¹⁴ For if ȝe

mede, reward. nyle, not. sothli, truly. hidlis, or hidelis, prieste. ȝyte, requite. conch, bed room. ȝilde, gild or pay. wot, knowest.

TYNDALE—1534.

shall therfore be perfecte; even as youre father which is in heauen, is perfecte.

6. TAKE hede to youre almes. That ye geue it not in the syght of men to the intent that ye wolde be sene of them. Or els ye get no rewarde of youre father which is in heuen. ² When soeuer therfore thou geuest thine almes, thou shalt not make a trompet to be blown before the; as the ypoctitis do in the synagogis and in the stretis, for to be preyed of men. Verely I say vnto you, they haue their rewarde. ³ But when thou doest thine almes, let not thy lyfte hand knowe, what thy riȝhte hand doth, ⁴ that thine almes may be secret : and thy father which seith in secret, shall rewarde the openly.

⁵ And when thou prayest, thou shalt not be as the ypoctites are. For they love to stond and praye in the synagoges, and in the corneris of the stretes, because they wolde be sene of men. Verely I saye vnto you, they haue their rewarde. ⁶ But when thou prayest, entre into thy chamber, and shut thy dore to the; and praye to thy father which ys in secret : and thy father which seith in secret, shall rewarde the openly.

⁷ And when ye praye, bable not moche, as the hethen do : for they thinke that they shalbe herde, for their moche babylnges sake. ⁸ Be ye not lyke them therefore. For youre father knoweth wherof ye haue neade, before ye axe of hym. ⁹ After thys maner therfore praye ye.

O oure father which arte in heuen/ halowed be thy name. ¹⁰ Let thy kyngdome come. Thy wyll be fulfilled, as well in erth, as it ys in heuen. ¹¹ Geue vs this daye oure dayly breede. ¹² And forȝeue vs oure treaspases, even as we forȝeue oure trespassers. ¹³ And leade vs not into temptation : but delyuer vs from euell. For thyne is the kyngdome

CRANMER—1539.

youre father which is in heauen, is perfecte.

6. TAKE hede, that ye geue not youre almose in the syght of men, to the intent that ye wolde be sene of them. Or els ye haue no rewarde with youre father which is in heauen. ² Therefore, whan thou geuest thine almes, let not trompetes be blown before the, as the ypoctitis do in the synagoges and in the stretes, for to be prayed of men. Uerely I say vnto you : they haue their rewarde.

³ But when thou wilt geue almes, let not thy lyft hand knowe what thy riȝhte hand doth, ⁴ that thine almes may be in secret : and thy father which seith in secret, shall rewarde the openly.

⁵ And when thou prayest thou shalt not be as the ypoctites are. For they vse to stand prayyng in the synagoges, ȝ in the corneris of the stretes, that they maye be sene of men. Uerely I saye vnto you : they haue their rewarde. ⁶ But when thou prayest entre into thy chamber, ȝ whan thou hast shut thy dore praye to thy father which is in secret : ȝ thy father which seith in secret, shall rewarde the openly.

⁷ But when ye praye bable not moche, as the hethen do : for they thinke it wyll come to passe, that they shalbe heard for their moche babylnges sake : ⁸ Be not ye therefore lyke vnto them. For youre father knoweth what thinges ye haue neade of before ye aske of him : ⁹ after this maner therfore praye ye.

Oure father which art in heauen, halowed be thy name. ¹⁰ Let thy kyngdome come. Thy will be fulfilled, as well in erth, as it is in heuen. ¹¹ Geue vs this daye oure dayly bred. ¹² And forȝeue vs oure dettes, as we forȝeue oure detters. ¹³ And leade vs not into temptation : but delyuer vs from euyll. For thyne is the kyngdom and the

‘ θρώποις· ἀμὴν λέγω ὑμῖν, ^ε ὅτι | ἀπέχουσι τὸν μισθὸν αὐτῶν. ⁶ σὺ δὲ, ὅταν
 ‘ προσεύχῃ, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ
 ‘ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-
 ‘ δώσει σοι ^ε ἐν τῷ φανερῷ. | ⁷ Προσευχόμενοι δὲ μὴ βαπτολογήσητε, ὥσπερ οἱ
 ‘ ἐθνικοί· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. ⁸ μὴ οὖν
 ‘ ὁμοιωθῇτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῇ-
 ‘σαι αὐτόν. ⁹ οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,
 ‘ ἁγιασθήτω τὸ ὄνομά σου, ¹⁰ ἐλθέτω ἡ βασιλεία σου, γεννηθῇ τὸ θέλημά σου,
 ‘ ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· ¹¹ τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμε-
 ‘ ρον· ¹² καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις
 ‘ ἡμῶν· ¹³ καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονη-

^ε Alex. προσεύχῃσθε, οὐκ ἔσσεθε.

^δ Alex. = ἄν.

^ε Alex. = ὅτι.

^ε Alex. = ἐν τῷ φανερῷ.

GENEVA — 1557.

euen as your father which in in heauen is perfect.

6. TAKE heede that ye geue not your almes in the syght of men, to the intent ye might be looked at of them: Or els ye get no reward of your father whych is in heauen.

² Whensoeuer therefore thou geuest thyne almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites do in the Synagoges and in the stretes, for to be prayed of men. Verely I say vnto you, they haue their rewarde.

³ But when thou doest thine almes, let not thy left hand knowe what thy right hand doth. ⁴ That thyne almes may be secret; and thy father syng it in secret, shal rewarde thee openly.

⁵ And when thou prayest, be not as the hypocrites are: for they loue to pray standing in the Synagoges and in the corners of the stretes, because they would be sene of mene. verely I say vnto you, they haue theyrrewarde. ⁶ But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray thou to thy father which is in secret; and thy father which seeth in secret, shal rewarde thee openly. ⁷ Also when ye pray, bable not much as the heathen do: for they thyncke to be heard for their much babling sake.

⁸ Be ye not like them therefore: For your father knoweth wherof ye haue nede, before ye aske of him. ⁹ After this manner therefore pray ye, Our father which art in heauen, hallowed be thy name. ¹⁰ Let thy kingdome come. Thy wil be done euen in earth, as it is in heauen. ¹¹ Geue vs thys day our daily bread. ¹² And forgiue vs our dohtes, euen as we forgiue our debtors. ¹³ And lead vs not into tentation, but deliuer vs from euil. For thyne

RHEIMS — 1582.

you perfect therefore, as also your heauenly father is perfect.

6. TAKE good heede that you doe not your iustice before men, to be seen of them: otherwise reward you shall not haue with your father which is in heauen.

² Therefore when thou doest an almes-deede, sound not a trompet before thee, as the hypocrites doe in the Synagogues and in the streeetes, that they may be honoured of men: Amen I say to you, they haue receiued their reward.

³ But when thou doest an almes-deede, let not thy left hand know vwhat thy right hand doeth: ⁴ that thy almes-deede may be in secreete, and thy father vvhich seeth in secreete, vvill repay thee. ⁵ And vvhen ye pray, you shal not be as the hypocrites, that loue to stand & pray in the Synagogs and corners of the streeetes, that they may be seen of men: Amen I say to you, they haue receiued their reward.

⁶ But thou vvhen thou shalt pray, enter into thy chamber, & hauing shut the doore, pray to thy father in secreete: and thy father vvhich seeth in secreete, vvill repay thee.

⁷ And vvhen you are praying, speake not much, as the heathen. For they thinke that in their much-speaking they may be heard. ⁸ Be not you therefore like to them, for your father knowveth vvhat is needefull for you, before you aske him.

⁹ Thus therefore shal you pray. *Our father which art in heauen, sanctified be thy name. ¹⁰ Let thy Kingdom come. Thy wil be done, as in heauen, in earth also. ¹¹ Give vs to day our supersubstantial bread. ¹² And forgiue vs our dettes, as we also forgiue our debtors. ¹³ And leade vs not into tentation. But deliuer*

AUTHORISED — 1611.

ye therefore perfect, euen as your father, which is in heauen, is perfect.

6. TAKE heed that ye doe not your almes before men, to bee seene of them: otherwise yee haue no reward ^a of your father which is in heauen. ² Therefore, when thou doest thine almes, ³ doe not sound a trumpet before thee, as the hypocrites doe, in the Synagogues, and in the streeetes, that they may haue glory of men. Verily, I say vnto you, they haue their rewarde. ³ But when thou doest almes, let not thy left hand know, what thy right doeth: ⁴ That thine almes may be in secret: And thy father which seeth in secret, himselfe shall reward thee openly.

⁵ And when thou prayest, thou shalt not bee as the hypocrites are: for they loue to pray standing in the Synagogues, and in the corners of the streets, that they may be seene of men. Verily I say vnto you, they haue yee rewarde. ⁶ But thou when thou prayest, enter into thy closet, and when thou hast shut thy doore, pray to thy father which is in secret, and thy father which seeth in secret, shall reward thee openly. ⁷ But when ye pray, vse not vaine repetitions, as the heathen doe. For they thinke that they shall be heard for their much speaking. ⁸ Be not yee therefore like vnto them: For your father knoweth what things yee haue neede of, before ye aske him. ⁹ After this manner therefore pray yee: Our father which art in heauen, hallowed be thy Name. ¹⁰ Thy kingdome come. Thy wil be done, in earth, as it is in heauen. ¹¹ Giue vs this day our daily bread. ¹² And forgiue vs our debts, as we forgiue our debtors.

¹³ And leade vs not into temptation, but deliuer vs from euill: For thine is the kingdome, and the power, and the glory,

^a Or, with.

^B Or, cause not a trumpet to bee sounded.

‘ ροῦ.⁹ ¹⁴ Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· ¹⁵ ἔὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. ¹⁶ Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρωποὶ· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὥπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. ¹⁷ σὺ δὲ νηστεύων, ἀλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νύχαι· ¹⁸ ὥπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.¹

¹⁹ Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διорύσσουσιν καὶ κλέπτουσι· ²⁰ θησαυρίζετε δὲ ὑμῖν θησαυροὺς

† Rec. et fam. Const. + ὅτι σὺ ἴσθι ἐν βασιλείᾳ καὶ ἡ ἐξουσία εἰς τοὺς αἰῶνας. Ἄμην.

† Rec. + ἐν τῷ φανερῷ.

WICLIIF—1380.

forgeuen to men her synnes: ȝoure heuclni fadir, schal forgeue to ȝou ȝoure trespassis; ¹⁵ sothli if ȝe forgeuen not to men: nether ȝoure fadir schal forȝeue to ȝou ȝoure trespassis.

¹⁶ But whanne ȝe fasten: nyle ȝe be made as ypocritis sorowful; for thei defacen hem self to seme fastynge to men; truli I seie to ȝou: thei han rescuyed hir mede; ¹⁷ but whanne thou fastist anyoynte thin hede, and waich this face; ¹⁸ that thou be not seen fastynge to men; but to thi fadir that is in hidlis; and thi fadir that seeth in pryuy schal ȝilde to thee; ¹⁹ Nyle ȝe tresoure to ȝou tresouris in erthe: where rust and mouȝte distrieth, and where theues deluen out and stelen; ²⁰ but gadri to ȝou tresouris in heuene: where nether rust ne mouȝte distrieth, and where theues deluen not out ne stelen; ²¹ for where this tresoure is: there also thin herte is;

²² the lanterne of thi bodi: is thin iȝe; if thin iȝe be symple: al thi bodi schal be liȝtful; ²³ but if thin iȝe be weiard: al thi bodi schal be derk; if thanne the liȝt that is in thee, be derkness: how gret schuln thiike derkness be?

²⁴ No man mai serue twi lordis; for ether he schal hate the toon and loue the tother: eithere he schal susteyne the toon, and dispise the tother; ȝe mouu not serue god and riches; ²⁵ therefore I seie to ȝou, that ȝe ben not bisie to ȝoure liif, ȝat ȝe schuln ete, nether to ȝoure bodi with what ȝe schuln be clothid; where liif is not more thanne mete; and the bodi more thanne clothe? ²⁶ bihold ȝe the foulis of the air, for they sowne not nether repen nether gaderen in to barnes: and ȝoure fadir of heuene fedith hem;

sothli, truly. nyle ȝe be, be ȝe not. hidlis, private. nyle ȝe tresoure, treasure ȝe not. mouȝte, meth. deluen, dyȝ. iȝe, eye. thiike, that. mouu, may. eu, air.

TYNDALE—1534.

and the power, and the glorye for ever. Amen.

¹⁴ For and yf ye shall forgeve other men their trespasses, youre heavenly father shall also forgeve you. ¹⁵ But and ye wyll not forgeve men their trespasses; nomore shall youre father forgeve youre trespasses.

¹⁶ Moreouer when ye faste, be not sad as the ypocrites are. For they disfigure their faces: that they myght be sene of men how they faste. Verely I say vnto you: they haue their rewarde. ¹⁷ But thou, when thou fastest, annoynte thyne heed; and washe thy face; ¹⁸ that it appere not vnto men howe that thou fastest: but vnto thy father which is in secrete: and thy father which seeth in secreet, shall rewarde the openly.

¹⁹ Se that ye gaddre you not treasure vpon the erth; where rust and mothes corrupte; and where theues breake through and steale. ²⁰ But gaddre ye treasure togeder in heuen; where nether rust nor mothes corrupte; and where theues nether breake vp nor yet steale. ²¹ For where soeuer youre treasure ys; there will youre hertes be also.

²² The light of the body is thyne eye. Wherefore if thyne eye besynge, all thy body shalbe full of light. ²³ But and if thyne eye be wycked then all thy body shalbe full of derkenes. Wherefore yf the light that is in the, be derkenes; how greate is that derkenes.

²⁴ No man can serue two masters. For ether he shall hate the one and love the other: or els he shall lene to the one and despise the other: ye can not serue God and mammon. ²⁵ Therefore I saye vnto you, be not carefull for your lyfe, what ye shall eate; or what ye shall drinke; nor yet for youre body, what ye shall put on. ys not the lyfe more worth then meate; and the body more of value then rayment? ²⁶ Beholde the foulis of the ayer: for they sowe not, nether reape; nor yet cary in to the barnes: and yet youre

CRANMER—1539.

power, and the glorye for euer. Amen.

¹⁴ Therefore yf ye forgene other men their trespasses, youre heuclny father shall forgene you (*your trespasses*). ¹⁵ But yf yee wyll not forgene men their trespasses, no more shal youre father forgene you youre trespasses.

¹⁶ Moreouer when ye fast, be not sad as the ypocrites are. For they disfigure their faces that it maye appeare vnto men, how that they fast. Uerely I say vnto you: they haue their rewarde. ¹⁷ But thou, when thou fastest, annoynte thyne head, and wash thy face, ¹⁸ that it appere not vnto men, how that thou fastest: but vnto thy father, whych is in secreet: & thy father whych seeth in secreet, shall rewarde the openly.

¹⁹ Laye not vp for your selues treasure vpon earth, where the rust & mothe doth corrupte, and where theues breake through, & steale. ²⁰ But laye vp for you treasures in heauen, where nether rust nor mothe doth corrupte, and where theues do not breake thorow nor steale. ²¹ For where youre treasure is, there wyll youre hert be also.

²² The light of the bodyis the eye. Wherefore yf thyne eye be synge, all thy body shalbe full of lyght. ²³ But and yf thyne eye be wycked, all thy body shalbe full of derknes. Wherefore, if the light that is in the be derkenes, how great is that derknes.

²⁴ No man can serue two masters. For ether he shall hate the one and loue the other, or elles leane to the one, and despise the other: ye cannot serue God and Mammon. ²⁵ Therefore I saye vnto you: be not carefull for your lyfe, what ye shall eate, or drinke nor yet for youre body, what rayment ye shall put on. Is not the lyfe more worth then meat, and the body more of value then rayment?

²⁶ Beholde the foulis of the ayer: for they sowe not, nether do they reape, nor cary into the barnes: and youre heuclny father

‘ ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορίσ-
 ‘ σουσιν οὐδὲ κλέπτουσιν. ²¹ ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ
 ‘ καρδία ὑμῶν. ²² Ὁ λύχνος τοῦ σώματος ἐστιν ὁ ὀφθαλμὸς· ἐὰν οὖν ὁ ὀφθαλμὸς
 ‘ σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. ²³ ἐὰν δὲ ὁ ὀφθαλμὸς σου πο-
 ‘ νηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος
 ‘ ἐστὶ, τὸ σκότος πόσον; ²⁴ Οὐδεὶς δύναται δυοὶ κυρίως δουλεύειν· ἢ γὰρ τὸν ἑνα
 ‘ μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονή-
 ‘ σει. οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ. ²⁵ διὰ τοῦτο λέγω ὑμῖν, μὴ με-
 ‘ ριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε, καὶ τί πίνητε· μηδὲ τῷ σώματι ὑμῶν, τί
 ‘ ἐνδύσθησθε. οὐχὶ ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;
 ‘ ²⁶ ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ

¹ Rec. μαμωνᾶ.

GENEVA—1557.

is the kingdome, and the power, and the
 glorie for euer, Amen. ¹⁴ For if ye do
 forgeue other men their trespasses, your
 heavenly father shal also forgeue you.
¹⁵ But if ye do not forgeue men their
 trespasses, no more shal your father forgeue
 yours.

¹⁶ Moreouer, when ye fast, loke not
 sowre as the hypocrites do: for they dis-
 figure their faces, that they might be
 sene of men how they fast. Verely I say
 vnto you that they haue their rewarde.
¹⁷ But thou when thou fastest, anoynt
 thyne head, and washe thy face. ¹⁸ That
 thou seme not vnto men to fast but vnto
 thy father which is in secret: and thy
 father which seeth in secret, shal reward
 thee openly. ¹⁹ Se that ye gather you not
 treasure vpon the earth, wher the mothe
 and kanker corrupt, and wher thetheues
 digge through, and steale. ²⁰ But gather
 vp your treasures in heauen, wher ne-
 ther the mothes nor kanker corrupt, and
 wher thetheues nether perce through, nor
 yet steale. ²¹ For wher soeuer your trea-
 sure is, there wil your harte be also.
²² The light of the body is the eye. Then
 if thine eye be cleare, all thy body shal-
 be ful of lyght. ²³ But if thine eye be
 wycked, then all thy body shalbe ful of
 darknes. Wherefore if the lyght that is in
 thee be darknes how great is that dark-
 nes?

²⁴ No man can serue two maisters: for
 either he shal hate the one, and loue the
 other: or els he shal leane to the one, and
 despise the other. Ye can not serue God
 and riches. ²⁵ Therefore I say vnto you,
 be not careful for your life, what ye shal
 eat, or what ye shal dryncke: nor yet for
 your body, what ye shal put on. Is not
 the life more worth then meat, and the
 body more of value then rayment? ²⁶ Be-
 holde the fowles of the ayre: for they
 sowe not, neither reape, nor yet cary into
 the barnes: and yet your heavenly father

RHEIMS—1582.

vs from euil. Amen. . . . ¹⁴ For if
 you vvil forgeue men their offenses, your
 heavenly father vvil forgeue you also your
 offenses. ¹⁵ But if you vvil not forgeue
 men, neither vvil your father forgeue you
 your offenses.

¹⁶ And vvhen you fast, be not as the hy-
 pocrites, sad. For they disfigure their
 faces, that they may appeare vnto men to
 fast. Amen I say to you, that they haue
 receiued their rervard. ¹⁷ But thou vvhen
 thou docest fast, anoynte thy head, and
 vvash thy face: ¹⁸ that thou appeare not
 to men to fast, but to thy father vvhich
 is in secreete: and thy father vvhich seeth
 in secreete, vvil repay thee.

¹⁹ Heape not vp to your selues treasures
 on the earth: vvhere the rust & mothe
 do corrupt, & vvhere thetheues digge through
 & steale.

²⁰ But heape vp to your selues treasures
 in heauen: vvhere neither the rust nor
 mothe doth corrupt, and vvhere thetheues
 do not digge through nor steale.

²¹ For vvhere thy treasure is, there is thy
 hart also. ²² The candle of thy body is thine
 eye. If thine eye be simple, thy vvhole
 body shal be lightsome. ²³ But if thine
 eye be naught: thy vvhole body shal be
 darkesome. If then the light that is in
 thee, be darkenes: the darkenes it self
 hovv great shal it be? ²⁴ No man can
 serue two masters. For either he vvil hate
 the one, and loue the other: or he vvil
 sustayne the one, and contemne the other.
 You cannot serue God and Mammon.

²⁵ Therefore I say to you, be not careful
 for your life vvhat you shal eat, neither
 for your body vvhat rayment you shal
 put on. Is not the life more then the
 meate: and the body more then the ray-
 ment? ²⁶ Behold the foules of the ayre,
 that they sovv not, neither reape, nor
 gather into barnes: and your heavenly

AUTHORISED—1611.

for euer, Amen. ¹⁴ For, if ye forgive
 men their trespasses, your heavenly Father
 will also forgive you. ¹⁵ But, if ye for-
 giue not men their trespasses, neither will
 your Father forgive your trespasses.

¹⁶ Moreouer, when ye fast, bee not as
 the hypocrites, of a sad countenance: for
 they disfigure their faces, that they may
 appear vnto men to fast: Verily I say
 vnto you, they haue their reward. ¹⁷ But
 thou, when thou fastest, anoint thine head,
 and wash thy face: ¹⁸ That thou ap-
 peare not vnto men to fast, but vnto thy
 father which is in secret: and thy father
 which seeth in secret, shall reward thee
 openly.

¹⁹ Lay not vp for your selues treasures
 vpon earth, where moth and rust doth
 corrupt, and where theeues breake thorow,
 and steale. ²⁰ But lay vp for your selues
 treasures in heauen, where neither moth
 nor rust doth corrupt, & where theeues
 doe not breake thorow, nor steale.

²¹ For where your treasure is, there will
 your heart be also. ²² The light of the body
 is the eye: If therefore thine eye bee single,
 thy whole body shalbe full of light. ²³ But
 if thine eye be euil, thy whole body shal-
 be full of darkenes. If therefore the
 light that is in thee be darkenesse, how
 great is that darkenesse?

²⁴ No man can serue two masters: for
 either he wil hate the one and loue the
 other, or else he will hold to the one,
 and despise the other. Ye cannot serue
 God and Mammon. ²⁵ Therefore I say
 vnto you, Take no thought for your life,
 what ye shall eat, or what ye shall
 drinke, nor yet for your body, what ye
 shall put on: Is not the life more then
 meate? and the body then raiment?
²⁶ Behold the fowles of the aire: for they
 sow not, neither do they reape, nor gath-
 er into barnes, yet your heavenly Father

‘ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς
 ‘ μᾶλλον διαφέρετε αὐτῶν ; ²⁷ τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν
 ‘ ἡλικίαν αὐτοῦ πῆχυν ἓνα ; ²⁸ καὶ περὶ ἐνδύματος τί μεριμνᾶτε ; καταμαρτυρεῖ τὰ
 ‘ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· ²⁹ λέγω δὲ ὑμῖν, ὅτι οὐδὲ
 ‘ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὥς ἐν τούτων. ³⁰ εἰ δὲ τὸν χόρτον
 ‘ τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως
 ‘ ἀμφιένυσσιν, οὐ μερὶν ὅλῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι ; ³¹ μὴ οὖν μεριμνήσητε, λέ-
 ‘ γοντες, Τί φάγομεν, ἢ τί πῖομεν, ἢ τί περιβαλώμεθα ; ³² πάντα γὰρ ταῦτα τὰ
 ‘ ἐξὴν ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων·
 ‘ ³³ ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ
 ‘ ταῦτα πάντα προστεθήσεται ὑμῖν· ³⁴ μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ

WICLIF—1380.

wher þe ben not more worthi thanne thei? ²⁷ but who of þou thinking, mai putte to
 hys stature o cubit? ²⁸ and of clothing
 what ben þe bisie? biholde þe the lilies of
 the feld hou thei wexen, thei traucilen
 not: nether spynnen· ²⁹ and I seye to
 þou that salomon in al his glorie: was
 not keuerid as oon of thes· ³⁰ and if god
 cloithth thus the heye of the feld, that to
 dai is and to morewe is cast in to an
 ouene: hou myche more þou of litil feith?

³¹ therfor nyle þe be bisie seynge, what
 schuln we ete or what schuln we drinke
 or with what thing schuln we be keuerid?
³² for hethen men sechen alle these thingis
 and þour fadir woot þe schal han ned to
 alle these thingis· ³³ therfor seke ye first
 the kyngdom of god and his rihtfulnesse:
 and alle these thingis schuln be cast to
 þou·

³⁴ therfor nyle þe be bisie in to the
 morewe for the morewe schal be bisie to
 hym silf for it sufficith to the dai, his
 owne malice.

7. Nyle þe deme ⁊ þe schulen not be
 demed, ² for in what dome þe demen;
 þe schuln be demed, and in what mesure
 þe meten: it schal be metun aȝen to þou·
³ but what seest thou a litil mote, in the iȝe
 of thi brothir: and seest not a beem in thin
 owne iȝe? ⁴ or housciȝt thou to thi brother
 brother suffre I schal do a moot for thin
 iȝe: and to a beem is in thin owne iȝe?
⁵ Ipoerte do out first the beem of thin
 iȝe: and thanne thou schalt se to do out
 the moot of the iȝe of thi brother.

⁶ Nyle þe ȝeue holi thing to houndis,
 nether cast þe ȝoure margaritis bifor
 swyne: leest paraureture thei defoulen
 hem with her feet, and the houndis be
 turned: ⁊ al to tere þou.

⁷ Axe þe and it schal be ȝouun to þou,
 seke þe, and þe schuln fynde: knocke þe,
 and it schal be opened to þou· ⁸ for eche

TYNDALE—1534.

hevenly father fedeth them. Are ye not
 moche better then they?

²⁷ Which of you (though he toke thought
 therfore) coulde put one cubit vnto his
 stature? ²⁸ And why care ye then for
 rayment? Considere the lylies of the felde;
 how they growe. They labour not nether
 spyne. ²⁹ And yet for all that I saye
 vnto you: that euen Salomon in all his
 royalte was not arayed lyke vnto one
 of these. ³⁰ Wherefor yf God so clothe
 the grasse, which ys to daye in the felde;
 and to morowe shalbe caste into the four-
 nace: shall he not moche more do the
 same vnto you, o ye of lytle fayth?

³¹ Therefore take no thought sayinge:
 what shall we eate, or what shall we drinke,
 or wherwith shall we be clothed? ³² After
 all these thynges seke the gentyls. For
 youre hevenly father knoweth that ye
 have neede of all these thynges. ³³ But
 rather seke ye fyrst the kyngdome of heuen
 and the rightwisnes therof; and all these
 thynges shalbe ministred vnto you.

³⁴ Care not then for the morow; but let
 the morow care for it selfe: for the daye pre-
 sent hath ever ynough of his awne trouble.

7. IUDGE not that ye be not iudged.

² For as ye iudge so shall ye be iudged.
 And with what mesure ye mete with the
 same shall it be mesured to you agayne.

³ Why seist thou a mote in thy brothers
 eye and perceavest not the beame that
 ys yn thyne awne eye. ⁴ Or why sayest
 thou to thy brother: suffre me to plucke
 out the mote oute of thyne eye; and
 behold a beame is in thyne awne eye.
⁵ Ipoerte fyrst cast oute the beame oute
 of thyne awne eye; and then shalt thou
 se clearly to plucke oute the mote oute of
 thy brothers eye.

⁶ Geve not that which is holy, todogges;
 nether cast ye youre pearles before swyne;
 lest they treade them vnder their fete; and
 the other tourne agayne and all to rent you.

⁷ Axe and it shalbe geven you. Seke and
 ye shall fynd. Knocke and it shalbe opened
 vnto you. ⁸ For whosoever axeth receaveth

CRANMER—1539.

fedeth them. Are ye not moche better
 then they? ²⁷ Whyche of you (by taking
 careful thought) can adde one cubit vnto
 hys stature? ²⁸ And why care ye for ray-
 ment? Consyde the lylies of the felde,
 how they growe. They labour not, nether
 do they spyne. ²⁹ And yet I saye vnto
 you, that euen Salomon in all hys royalte
 was not arayed lyke vnto one of these.

³⁰ Wherefor, yf God so clothe the grasse of
 the felde (which though it stand to daye,
 is to morowe cast into the fourmasse) shall
 he not moche more do the same for you,
 O ye of lytle fayth? ³¹ Therefore, take no
 thought, sayinge: what shall we eate, or
 what shall we dryncke, or wher with shal
 we be clothed? ³² After all these thinges do
 the gentyls seke. For youre heuenly father
 knoweth, that ye haue neede of all these
 thinges. ³³ But rather seke ye fyrst
 the kyngdome of God, and the rightwisnes ther-
 of, and all these thinges shalbe mystyred
 vnto you. ³⁴ Care not then for the morow,
 for to morowe day shall care for it selfe: suf-
 ficient vnto the daye, is the traunyle therof.

7. IUDGE not, that ye be not iudged.

(condemne not and ye shal not be and be
 condemned) ² For as ye iudge, so shall ye
 be iudged. And with what mesure ye

mete, with the same shall other men me-
 sure to you. ³ Why seest thou a mote in
 thy brothers eye, but considrest not the
 beame that is in thyne awne eye? ⁴ Or
 how sayest thou to thy brother (Brother)
 suffre me, I will plucke out a mote out
 of thyne eye, and beholde a beame is in
 thyne awne eye: ⁵ Thou ypoerte, fyrst cast
 oute the beame out of thine awne eye, and
 then shalt thou se clearly to plucke out the
 mote out of thy brothers eye. ⁶ Geue not
 ye that which is holy vnto dogges, nether
 cast ye youre pearles before swyne, lest
 they treade them vnder their fete and the
 other tourne against you, and all to rent you.

⁷ Aske, and it shalbe geuen you. Seke,
 ⁊ ye shall fynd: Knocke, and it shalbe
 opened vnto you. ⁸ For whosoever asketh,

noten, growe. keuered, covered. traucilen, traual
 iȝe to be, iȝe not not, knoweth. ȝoure, demen,
 iudge. douned, iudged. iȝe, eye. ȝeue, geue. margaritis,
 pearls. 7680.8. given.

‘ αὐριοι μεριμνήσει τὰ ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

VII. ‘ Μὴ κρίνετε, ἵνα μὴ κριθήτε. ² ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρέετε, ³ μετρηθήσεται ὑμῖν. ⁴ Τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς ; ⁵ ἢ πῶς εἶρεῖς τῷ ἀδελφῷ σου, Ἀφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου ; ⁶ ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. ⁷ Μὴ δῶτε τὸ ἅγιον τοῖς κυσί· μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς. ⁸ Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοίγεται ὑμῖν. ⁹ πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ

^k Rec. ἀντμετρηθήσεται.

GENEVA — 1557.

feedeth them. Are ye not muche better then they? ²⁷ Which of you by takinge careful thought, is able to put one cubit vnto his stature? ²⁸ And why care ye for rayment? Learne, therefore of the lilies of the fielde, how they growe: They labour not, nether spinne. ²⁹ And yet for al that I say vnto you, that euen Solomon in all his royaltie, was not arrayed lyke one of these. ³⁰ Wherefor if God so clothe the grasse, of the fielde which standeth to daye, and to morowe is cast into the ouen, shal he not muche more do the same vnto you, O ye of little fayth?

³¹ Therefore take no thought, saying, What shal we eat? or what shal we drinke? or wherwith shal we be clothed? ³² For after all these thynges seke the Gentiles. For your heavenly father knoweth that ye haue nede of all these thynges. ³³ But seke ye first the kyngdome of heauen, and the righteounes therof, and all these thynges shalbe ministred vnto you. ³⁴ Care not then for the morow: for the morow shal care for it selfe: The day present hath euer ynough to do with it owne grief.

7. IVDGE not, that ye be not iudged. ² For as ye iudge, so shal ye be iudged: And wyth what measure ye meate, with the same shal it be measured to you againe. ³ And why seest thou a mote in thy brothers eye, and perceauest not the beame that is in thine owne eye? ⁴ Or how sayest thou to thy brother: suffer me to cast out the mote out of thine eye, and behold a beame is in thine owne eye? ⁵ Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye. ⁶ Geue not that which is holy to dogges, nether cast ye your pearles before swyne: lest they treade them vnder their fete, and turninge agayne, al to rent you.

⁷ Aske, and it shalbe giuen you: Seke, & ye shal fynde: Knocke and it shalbe opened vnto you. ⁸ For whosoever asketh

RHEIMS — 1582.

father feedeth them. Are not you much more of price then they? ²⁷ And vvich of you by caring, can adde to his stature one cubite? ²⁸ And for rayment vvhy are you careful? Consider the lilies of the field hovv they growv: they labour not, neither do they spinne. ²⁹ But I say to you, that neither Salomon in all his glorie vvas arrayed as one of these. ³⁰ And if the grasse of the field, vvich to day is, and to morovv is cast into the ouen, God doth so clothe: hovv much more you O ye of very smal fayth? ³¹ Be not careful therefore, saying, vvhat shal we eate, or vvhat shal we drinke, or vvherewith shal we be couered? ³² For al these thynges the Heathen do seeke after. For your father knowvth that ye neede al these thynges. ³³ Seeke therefore first the Kingdom of God, & the iustice of him: and al these thynges shall be giuen you besides. ³⁴ Be not careful therfore for the morovv. For the morovv day shal be careful for it self. sufficient for the day is the euil thereof.

7. IVDGE not, that you be not iudged. ² For in what iudgment you iudge, you shal be iudged: and in what measure you mete, it shal be measured to you agayne. ³ And why seest thou the mote that is in thy brothers eye: and the beame that is in thine ovvne eye thou seest not? ⁴ Or how sayest thou to thy brother, Let me cast out the mote of thine eye: and behold a beame is in thine owne eye? ⁵ Hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see to cast out the mote out of thy brothers eye. ⁶ Giue not that which is holy to dogges: neither cast ye your pearles before swine, lest perhaps they treade them with their feete, and turning, al to tear you.

⁷ Aske, and it shal be giuen you: seeke, and you shal finde, knocke, and it shal be opened to you. ⁸ For every one that

AUTHORISED — 1611.

feedeth them. Are yee not much better then they? ²⁷ Which of you by taking thought, can adde one cubite vnto his stature? ²⁸ And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toile not, neither doe they spinne. ²⁹ And yet I say vnto you, that euen Solomon in all his glory, was not arrayed like one of these. ³⁰ Wherefore, if God so clothe the grasse of the field, which to day is, and to morrow is cast into the ouen: shall he not much more clothe you, O yee of little faith? ³¹ Therefore take no thought, saying, What shall we eate? or, what shall we drinke? or wherewithall shall we be clothed? ³² (For after all these things doe the Gentiles seeke:) for your heavenly father knoweth that ye haue neede of all these things. ³³ But seeke ye first the kingdom of God, and his righteousness, and all these things shalbe added vnto you. ³⁴ Take therefore no thought for the morrow: for the morrow shall take thought for the things of it selfe: sufficient vnto the day is the euil thereof.

7. IVDGE not, that ye be not iudged. ² For with what iudgment ye iudge, ye shal be iudged: and with what measure ye mete, it shall be measured to you againe. ³ And why beholdest thou the mote that is in thy brothers eye, but considerest not the beame that is in thine owne eye? ⁴ Or how wilt thou say to thy brother, Let mee pull out the mote out of thine eye, and beholde, a beame is in thine owne eye? ⁵ Thou hypocrite, first cast out the beame out of thine owne eye: and then shalt thou see clearly to cast out the mote out of thy brothers eye.

⁶ Giue not that which is holy vnto the dogges, neither cast ye your pearles before swine: lest they trample them vnder their feet, and turne againe and rent you. ⁷ Aske, and it shalbe giuen you: seeke, and ye shall finde: knocke, and it shalbe opened vnto you. ⁸ For euery one that

ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούουσι ἀνοίγησεται. ⁹ ἢ τίς ἐστιν ἐξ ὑμῶν ἀνθρώ-
 πος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ¹⁰ |καὶ| ¹¹ ἐὰν|
 ἰχθύν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; ¹¹ εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε
 δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς
 οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν; ¹² Πάντα οὖν ὅσα ἂν θέλητε ἵνα
 ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ
 νόμος καὶ οἱ προφῆται. ¹³ Εἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη,
 καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσέρχο-
 μενοι δι' αὐτῆς. ¹⁴ |Τί| στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς
 τὴν ζωὴν, καὶ ὀλίγοι εἰσιν οἱ εὐρίσκοντες αὐτήν. ¹⁵ Προσέχετε δὲ ἀπὸ τῶν ψευ-
 δοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δὲ εἰσι

¹ Alex. ἡ καί.¹¹ Alex. = ἐὰν.¹¹ Rec. ὄντι.

WICLIF—1380.

that axith: takith; and he that sekith: fyndith; and it schal be opened to hym that knockith. ⁹ what man of you is that, if his sone axe hym breed: whether he wole take hym a stone? ¹⁰ or if he axe a fisch, whether he wole take hym an eddre? ¹¹ therfor if ze whanne ze ben yuel men; kunnen zeue good jifits to zoure sones: hou myche more zeue fadir that is in heuenes schal zeue gode thingis to men that axen hym?

¹² therfor alle thingis what euer thingis ze wole that men don to you: do ze to hem; for this is the lawe, & profetis.

¹³ entre ze bi the streite gate; for the gate that ledith to perdicoun is large and the weie is brood: and ther beu many that entren bi it. ¹⁴ hou streite is the gate, and narw; the weye that ledith to lif, and ther ben fewe that fynden it.

¹⁵ Be ze ware of fals profetis that comen to ze in clothings of sheep: but withynne forth thei ben as wolues of raueyn. ¹⁶ of her fruytis ze schuln knowe hem; whether men gaderen grasps of thornes: or figis of beris? ¹⁷ so eueri good tree: makith good fruytis; but an yuel tree: makith yuel fruytis. ¹⁸ a good tree mai not make yuel fruytis: nether an yuel tree make good fruytis. ¹⁹ eueri tree that makith not good fruyt: schal be kitte down and schal be cast in to the fier. ²⁰ therfor of her fruytis ze schuln knowe hem.

²¹ Not eche man that seith to me lord lord, schal entre in to the kyngdom of heuenes; but he that doith the wille of the [my] fadir that is in heuenes: he schal entre in to the kyngdom of heuenes. ²² Many schuln seie to me in that dai lord lord, whether we han not profecid in thi name, & han cast out fendis in thi name, & han don many vertues in thi name? & thanne I schal knowlesce to hem that I knewe you neuer; departe awei from me ze that worchen wickednesse.

TYNDALE—1534.

and he that seketh fyndeth; and to hym that knocketh; it shalbe opened. ⁹ Ys there any man amonge you which if his sonne axed hym bread, wolde offer him a stone? ¹⁰ Or if he axed fysshe; wolde he proffer hym a serpent? ¹¹ yf ye then which are evyll; cane geve to youre chyldren good gyftes: how moche moore shall youre father which is in heven; geve good thynges to them that axe hym?

¹² Therefore whatsoever ye wolde that men shulde do to you, even so do ye to them. This ys the lawe and the Prophetes.

¹³ Enter in at the straye gate: for wyde is the gate; and broade is the waye that leadeth to destruction: and many ther be which goo yn therat. ¹⁴ But straye is the gate; and narowe ys the waye which leadeth vnto lyfe: and feawe there be that fynde it.

¹⁵ Beware of false Prophetes; which come to you in shepes clothinge; but inwardly they are ravenynge wolues. ¹⁶ Ye shall knowe them by their frutes. Do men gadre grapes of thornes? or figges of bryres? ¹⁷ Euen soo every good tree bringeth forth good frute. But a corrupte tree, bryngethe forth the evyll frute. ¹⁸ A good tree cannot bryngeforth the bad frute: nor yet a bad tree can bringe forth the good frute. ¹⁹ Every tree that bryngethe not the good frute; shalbe hewen downe; and cast into the fyre. ²⁰ Wherefore by their frutes ye shall knowe them.

²¹ Not all they that saye vnto me, Master, Master, shall enter in to the kyngdome of heven: but he that dothe my fathers will which ys in heven. ²² Many will saye to me in that daye, Master, master, have we not in thy name professed? And in thy name have caste out devyls? And in thy name have done many miracles? ²³ And then will I knowlce vnto them; that I never knewe them. Departe from me; ye workers of iniquite.

CRANMER—1539.

receatue and whosoever seketh findeth: and to him that knocketh, it shalbe opened. ⁹ Is there any man amonge you, which (yf his sonne aske bred) will offer him a stone? ¹⁰ Or yf he aske fysshe, will he proffer him a serpent? ¹¹ If ye then (whan ye are euill) can geue youre children good giftes, how much more shall youre father which is in heauen, geue good thynges, yf ye aske of him? ¹² Therefore whatsoever ye wolde that men shuld do to you: do ye euenso to them also. For thys is the lawe and the Prophetes. ¹³ Enter in at the strate gate: for wide is the gate, and broade is the waye that leadeth to destruction: and many ther be which go in therat. ¹⁴ For strate is the gate, and narowe is the waye, which leadeth vnto life: & fewe ther be that fynde it.

¹⁵ Beware of false prophetes, which come to you in shepes clothinge, but inwardly they are rauening wolues. ¹⁶ Ye shall knowe them by their frutes. Do men gather grapes of thornes? or figgis of thistles? ¹⁷ Euen so euery good tree bringeth forth good frutes. But a corrupte tree, bryngeth forth euyl frutes. ¹⁸ A good tree cannot bring forth bad frute: nether can a bad tree bring forth good frutes. ¹⁹ Euery tree that bryngeth not forth good frute, is hewen downe, and cast into the fyre. ²⁰ Wherefore, by their frutes ye shall knowe them.

²¹ Not euery one that sayeth vnto me Lorde, Lorde, shall enter into the kyngdome of heauen: but he that doth the will of my father which is in heauen. (He shall entre in to the kyngdome of heauen.)

²² Many wyl saye to me in that daye: Lorde, Lorde, haue we not prophesied thorow thy name? And thorow thy name haue cast out deuyls? And done many miracles, thorow thy name? ²³ And then will I knowledge vnto them: I neuer knewe you. Depart from me, ye that worke iniquite.

‘ λυκοὶ ἄρπαγες. ¹⁶ ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσασθε αὐτούς· μήτι συλλέγου-
 ‘ σιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα ; ¹⁷ οὕτω πᾶν δένδρον ἀγαθὸν
 ‘ καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. ¹⁸ οὐ δύναται
 ‘ δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς
 ‘ ποιεῖν. ¹⁹ πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
 ‘ ²⁰ ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσασθε αὐτούς. ²¹ Οὐ πᾶς ὁ λέγων μοι, Κύριε,
 ‘ Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ’ ὁ ποιοῦν τὸ θέλημα τοῦ
 ‘ πατρὸς μου τοῦ ἐν οὐρανοῖς. ²² πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε,
 ‘ Κύριε, οὐ τῷ σῷ ὀνόματι προσηγέυσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβά-
 ‘ λουμεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν ; ²³ καὶ τότε ὁμολογήσω
 ‘ αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ’ ἐμοῦ οἱ ἐργαζόμενοι τὴν

GENEVA—1557.

receaueth, & he that seeketh findeth, & to him that knocketh, it shalbe opened. ⁹ For what man is there amonge you, which if is some aske him bread, would geue hym a stone ? ¹⁰ Or if he aske fyshe, wil he profer hym a serpent ? ¹¹ If ye then which are euil can geue to your children good gyftes, how much more shal your Father whych is in heauen, geue good thinges to them that aske him ?

¹² Therefore what so euer ye would that men should do to you, euen so do ye to them : for this is the lawe and the Prophetes. ¹³ Enter in at the streit gate : for it is the wide gate, and broad way that leadeth to destruction : and many there be which go in ther at. ¹⁴ Because the gate is streit, and the way narrow which leadeth vnto lyfe : and fewe there be that finde it.

¹⁵ Beware of false prophetes, whych come to you in shypes clothing, but inwardly they are rauening wolues. ¹⁶ Ye shal know them by their fruites. Do men gather grapes of thornes ? or figges of thistels ? ¹⁷ Euen so euery good tre bringeth forth good fruit : and a corrupt tre bringeth forth euyl fruit. ¹⁸ A good tre, can not bryng forth bad fruit : nor yet a bad tre, can bryng forth good fruit. ¹⁹ Euery tre not bringyn forth good fruit, is hewen downe, & cast into the fyre. ²⁰ Then, by their fruites ye shal know them.

²¹ Not al they that say vnto me, Lord, Lord, shal enter into the kingdome of heauen : but he that doth my fathers wyl whych is in heauen.

²² Many wyl say to me in that day, Lord, Lord, haue we not by thy name prophesied ? and by thy name haue cast out deuilles ? And by thy name haue done many miracles ? ²³ And then wil I professe to them, I neuer knewe you. Departe from me ye that worke iniquitie.

RHEIMS—1582.

asketh, receiueh : and that seeketh, findeth : and to him that knocketh, it shal be opened. ⁹ Or vwhat man is there of you, vvhom if his childre shal aske bread, vvil he reach him a stone ? ¹⁰ Or if he shal aske him fish, vvil he reach him a serpent ? ¹¹ If you then being naught, knovv hovv to giue good giftes to your children : hovv much more vvil your father vvhich is in heauen, giue good thinges to them that aske him ? ¹² Al thinges therfore vvhatsoeuer you vvil that men doe to you doe you also to them. For this is the Lavv and the Prophetes.

¹³ Enter ye by the narrow gate : because brode is the gate, and large is the vvvay that leadeth to perdition, and many there be that enter by it. ¹⁴ Hovv narrow is the gate, and strait is the vvvay that leadeth to life : and fevv there are that finde it ! ¹⁵ Take ye great heede of false Prophetes, vvhich come to you in the clothing of sheepe, but invvardly are rauenyn vvoolues. ¹⁶ By their fruites you shal knovv them. Do men gather grapes of thornes, or figges of thistels ? ¹⁷ Euen so euery good tree yeldeth good fruites, and the euil tree yeldeth euil fruites. ¹⁸ A good tree can not yeld euil fruites, neither an euil tree yeld good fruites. ¹⁹ Euery tree that yeldeth not good fruites, shal be cut downe, and shal be cast into fyre. ²⁰ Therefore by their fruites you shal knovv them.

²¹ Not euery one that sayth to me, Lord, Lord, shal enter into the Kingdome of heauen : but he that doeth the vvil of my father vvhich is in heauen, he shal enter into the kingdom of heauen. ²² Many shal say to me in that day, Lord, Lord, haue not vve prophesied in thy name, and in thy name cast out diuels, and in thy name vvrought many miracles ? ²³ And then I vvil confesse unto them, That I neuer knevv you. depart from me you that vvork iniquitie.

AUTHORISED—1611.

asketh, receiueh : and he that seeketh, findeth : and to him that knocketh, it shalbe opened. ⁹ Or what man is there of you, whom if his sonne aske bread, will hee giue him a stone ? ¹⁰ Or if hee aske a fish, will hee giue him a serpent ? ¹¹ If ye then being euill, know how to giue good gifts vnto your children, how much more shall your Father which is in heauen, giue good things to them that aske him ? ¹² Therefore all things whatsoeuer ye would that men should doe to you, doe ye euen so to them : for this is the Law and the Prophetes.

¹³ Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which goe in therat : ¹⁴ Because strait is the gate, and narrow is the way which leadeth vnto life, and fewe there be that finde it. ¹⁵ Beware of false prophetes which come to you in sheepes clothing, but inwardly they are rauenyn wolues. ¹⁶ Yee shall know them by their fruites : Doe men gather grapes of thornes, or figges of thistels ? ¹⁷ Euen so, euery good tree bringeth forth good fruit : but a corrupt tree bringeth forth euill fruit. ¹⁸ A good tree cannot bring forth euil fruit, neither can a corrupt tree bring forth good fruit. ¹⁹ Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. ²⁰ Wherefore by their fruites ye shall know them.

²¹ Not euery one that saith vnto mee, Lord, Lord, shall enter into the kingdom of heauen : but he that doeth the wil of my father which is in heauen. ²² Many will say to me in that day, Lord, Lord, haue we not prophesied in thy Name ? and in thy Name haue cast out deuils ? and in thy Name done many wonderfull workes ? ²³ And then will I professe vnto them, I neuer knew you : Depart from me, ye that worke iniquitie.

‘ἀνομίαν. ²⁴ Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτοὺς, ²⁵ ὁμοιώσω αὐτὸν ἄνδρι φρονίμῳ, ὅστις ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν ²⁶ καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ ²⁷ προσέ-
πεσον ἡ οἰκία ἐκείνη, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. ²⁸ καὶ
πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς, ὁμοιωθήσεται
ἄνδρι μωρῷ, ὅστις ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμου. ²⁹ καὶ κατέβη ἡ
βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τὴν οἰκία
ἐκείνη, καὶ ἔπεσε· καὶ ἦν ἡ πῶσις αὐτῆς μεγάλη.’

²⁵ Καὶ ἐγένετο ὅτε ¹ συντετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήρουντο
οἱ ὄχλοι ἐπὶ τῇ διδασκῇ αὐτοῦ. ² ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ
οὐχ ὡς οἱ γραμματεῖς.

¹ Alex. ὁμοιωθήσεται.

² Alex. προσέπεσαν.

³ Alex. ἐτίθειεν.

⁴ Alex. + αὐτῶν.

WICLIȚ — 1380.

²⁴ therfor ech man that herith this heris
wordis, & doth hem: schal be made like
to a wise man that hath bildid his hous
on a stoon, ²⁵ & reyn fildoun, & flodis
camen, & wyndis blewen, & russchiden in to
that hous, & it fil not doun for it was
foundid on a stoon, ²⁶ & euery man that
herith these my wordis & doith hem not:
is like to a fool, that hath bildid his hous
on grauel, ²⁷ & reyn cam doun and flodis
camen, and wyndis blewen & thei hurle-
den agen that hous, and it fill doun, and
the fallinge doun theow was grete.

²⁸ And it was don whanne ihesus had
endid thes wordis: the puple wondrid on
his techynge, ²⁹ for he taughte hem as he
that hadde power: & not as the scribis of
hem and the farisies.

8. BUT whanne ihesus was come doun
of the hille: moche puple sucd hym, ² and
lo a leprous man cam, & worschijid him
and seide, lord if thou wilt: thou maist
make me cleue, ³ and ihesus heeld forth
the hond: and touchid hym and seide, I
wole: be thou made cleue, and anon the
lepre of hym was clenid, ⁴ and ihesus
seide to hym, se, seie thou to no man:
but go schewe thee to preestis, and offre
the gifte that Moises comaundid in wit-
nessynge to hem.

⁵ And whanne he hadde entrid in to cafer-
naum: the centurien nyed to hym and
preied him ⁶ and seid, lord my child lithe
in the hous, sike on the pulse: and is
yuel turneid, ⁷ and ihesus seide to hym
I schal come & schal hele him.

⁸ and the centurien answerid and seide
to hym, lord I am not worthis that thou
entre vnder my roof, but onli seie
thou bi word: and my child schal be
heild.

Fildoun feld doun, russchiden, rushed, grauel, sea
beach, or sand, reyn, rained, flodis, follore followed, seie say,
or tell, nyed, dreeue near.

TYNDALE — 1534.

²⁴ Whosoever heareth of me these say-
inges and doethe the same, I wyll lyken
hym vnto a wyse man which bylt his
house on a rocke: ²⁵ and abundance of
rayne descended, and the fluddes came,
and the wyndes blew and bet vpon that
same housse, and it fell not because it
was groundd on the rocke. ²⁶ And
whosoever heareth of me these sayinges
and doth them not, shalbe lykened
vnto a folysh man which bilt his housse
apon the sonde: ²⁷ and abundance of
rayne descended, and the fluddes came,
and the wyndes blew and beet vpon that
housse, and it fell, and great was the fall
of it.

²⁸ And it came to passe, that when Iesus
had ended these saynges, the people were
astonyed at his doctryne. ²⁹ For he
taught them as one havyng power, and
not as the Scribes.

8. WHEN he was come downe from
the mountayne, moche people folowed
him. ² And beholde ther came a leper, &
worshipped him sayinge: Master, if thou
wylt, thou canst make me cleue. ³ And
Iesus put forth his hand and touched
hym sayinge: I wyll, be thou cleue, and
immediatly his leprosie was clenid. ⁴
And Iesus sayde vnto him. Se thou
tell no man: but go and shewe thy
selfe to the preste, and offer the gyfte
that Moises commaunded, in wytnes
to them.

⁵ When Iesus was entred into Capernaum
ther came vnto him a certayne Centurion,
and besought hym sayinge: Master my
seruaunt lyeth sicke at home of the palsey,
and ys greuously payned. ⁷ And Iesus
sayd vnto hym: I will come and heale him.
⁸ The Centurion answered and sayde:
Syr I am not worthy that thou shuldest
come vnder my rofe, but speake the
wordes only and myseruaunt shalbe healed.

CRANMER — 1539.

²⁴ For whosoever heareth of me these
wordes, & doth the same, I will liken
him vnto a wise man, which built his
house vpon a rocke: ²⁵ and a shower
of rayne descended, & the flouddes
came, & the wyndes blew, and bet vpon
that house, & it fell not, because it was
groundd on the rocke.

²⁶ And euery one that heareth of me
these wordes, & doth them not shalbe
lykened vnto a folysh man, which
buylt his house vpon sande: ²⁷ and
a shower of rayne descended, and the
flouddes came, & the wyndes blew, & bet
vpon that house and it fell, and great was
the fall of it.

²⁸ And it came to passe, that when
Iesus had ended these saynges, the peo-
ple were astonyed at his doctryne. ²⁹ For
he taught them as one hauinge power,
& not as the scribes. (of them, and the
Pharises.)

8. WHEN he was come downe from
the mountayne, moche people folowed
him. ² And beholde ther came a leper, &
worshipped him sayinge: Master, if thou
wylt, thou canst make me cleue. ³ And
Iesus put forth his hand and touched him
sayinge: I will, be thou cleue, and im-
mediatly his leprosie was clenid. ⁴ And
Iesus sayth vnto him: se thou tell no
man but go & shewe thy selfe to the preast,
and offer the gyfte (that Moyses com-
maunded to be offered) for a wytnes vnto
them.

⁵ And when Iesus was entred into Ca-
pernaum, ther came vnto hym a Cen-
turioun, and besought hym, sayinge: ⁶ Mas-
ter, my seruauent lyeth at home sicke of
the palsey, & is greuously payned. ⁷ And
Iesus sayeth: when I come vnto hym, I
wyl heale hym. ⁸ The Centurion an-
swered, & sayde: Syr, I am not worthy,
that thou shuldest come vnder my rofe:
but speake the worde only, and my ser-
uaunt shalbe healed.

VIII. ²Καταβάντι δὲ αὐτῶ| ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.
² καὶ ἰδοὺ, λεπρὸς ἐλθὼν προσεκύνη αὐτῷ λέγων, ‘Κύριε, ἐὰν θέλῃς, δύνασαι
 ‘με καθαρίσαι.’ ³Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ¹ ὁ Ἰησοῦς, λέγων,
 ‘Θέλω, καθαρίσθητι.’ Καὶ εὐθὺς ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. ⁴καὶ λέγει αὐτῷ
 ὁ Ἰησοῦς, ‘Ὅρα μηδεὶ εἶπῃς· ἀλλὰ ὕπαγε, σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσ-
 ‘ένεγκε τὸ δῶρον ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.’

⁵Ἐισελθόντι δὲ αὐτῶ| εἰς Καπερναοὺμ, προσῆλθεν αὐτῷ ἐκατόνταρχος παρα-
 καλῶν αὐτὸν, ⁶καὶ λέγων, ‘Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς,
 ‘δεινῶς βασανιζόμενος.’ ⁷Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, ‘Ἐγὼ ἐλθὼν θεραπεύσω
 ‘αὐτόν.’ ⁸Καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη, ‘Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου
 ‘ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἶπὲ ⁹λόγῳ,| καὶ ἰαθήσεται ὁ παῖς μου.

¹ Alex. καταβάντος αὐτοῦ. ² Alex. = ὁ Ἰησοῦς. ³ Rec. Εἰσελθόντι εἰς τὴν Ἰησοῦ. Alex. εἰσελθόντος εἰς αὐτοῦ. ⁹ Rec. λόγον.

GENEVA—1557.

²⁴Whosoever then heareth of me these sayings, & doth the same, I wil liken him to a wise man, which hath builded his house on a rocke: ²⁵And the rayne fel, and the floudes came, and the wyndes blew, & beat vpon that same house, and it fel not: for it was groundd on a rocke.

²⁶But whosoever heareth these wordes which I speake, and doth them not: shalbe lykened vnto a folysh man, whych hath buylded his house vpon the sand: ²⁷And the rayne fel, and the floudes came, and the wyndes blew, and beat vpon that house, and it fel, and great was the fall of it. ²⁸And it came to passe, when Iesus had ended these sayings, the people were astonied at his doctrine. ²⁹For he taught them as one hauyng autoritie, and not as the Scribes.

8. VVHEN he was come downe from the mountayne, great presse of people folowed him. ²And lo, there came a leper and worshipped him, saying, Maister, If thou wylt, thou canst make me cleane. ³And Iesus putting forth his hand, touched him, sayyng, I wil, be thou cleane: & immediatly his leprosie was censed. ⁴And Iesus sayed vnto him, se thou tel no man, but go, and shewe thy self vnto the Priest, and offer the gift that Moses commanded, for a witnes to them.

⁵When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him. ⁶And said, Master, my seruaut lieth sycke at home of the palsy, and is greuously payned.

⁷And Iesus sayed vnto him, I wil come and heale him. ⁸And the Centurion answered, saying, Syr, I am not worthy that thou shouldest come vnder my rofe: but speake the worde only, and my seruaut shalbe healed.

RHEIMS—1582.

²⁴Euery one therefore that heareth these my vvordes, and doeth them: shal he likened to a vvise man that built his house vpon a rocke, ²⁵and the rayne fel, and the fluddes came, & the vvindes blew, and they beate agaynst that house, and it fel not, for it vvvas founded vpon a rocke.

²⁶And euery one that heareth these my vvordes, & doeth them not, shal be like a foolish man that built his house vpon the sand, ²⁷and the rayne fel, and the fluddes came, and the vvindes blew, and they beate agaynst that house, and it fel, & the fall thereof vvvas great.

²⁸And it came to passe, vvhen Iesus had fully ended these vvordes, the multitude vvvere in admiration vpon his doctrine. ²⁹For he vvvas teaching them as hauyng povver, and not as their Scribes and Pharisees.

8. AND vvhen he vvvas come dovvne from the mountaine, great multitudes folowed him: ²And beheld a leper came and adored him saying, Lord, if thou vvilt, thou canst make me cleane. ³And Iesus stretching forth his hand, touched him, saying, I vvill, be thou made cleane. And forthvvith, his leprosy vvvas made cleane. ⁴And Iesus sayth to him, See thou tel no body: but goe, shew thy self to the priest, & offer the gift vvvhich Moyses commaunded for a testimonie to them.

⁵And vvhen he vvvas entred into Capernaum, there came to him a Centurion, beseeching him, ⁶& saying, Lord my boy lieth at home sicke of the palsey, & is sore tormented. ⁷And Iesus sayth to him, I vvill come, & cure him.

⁸And the Centurion making ansver, said, Lord I am not vvorthie that thou shouldest enter vnder my roofe: but only say the vvord, and my boy shal be healed.

AUTHORISED—1611.

²⁴Therefore, whosoever heareth these sayings of mine, and doeth them, I wil liken him vnto a wise man, which built his house vpon a rocke: ²⁵And the raine descended, and the floods came, and the windes blew, and beat vpon that house: and it fell not, for it was founded vpon a rocke.

²⁶And euery one that heareth these sayings of mine, and doeth them not, shall bee likened vnto a foolish man, which built his house vpon the sand: ²⁷And the raine descended, and the floods came, and the windes blew, and beat vpon that house, and it fell, and great was the fall of it. ²⁸And it came to passe, when Iesus had ended these sayings, the people were astonished at his doctrine. ²⁹For he taught them as one hauing authority, and not as the Scribes.

8. WHEN he was come downe from the Mountaine, great multitudes followed him. ²And behold, there came a Leper, and worshipped him, saying, Lord, If thou wilt, thou canst make me cleane. ³And Iesus put forth his hand, and touched him, saying, I will, be thou cleane. And immediately his leprosie was cleansed. ⁴And Iesus saith vnto him, See thou tell no man, but go thy way, shew thy selfe to the Priest, and offer the gift that Moses commanded, for a testimonie vnto them.

⁵And when Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him, ⁶And saying, Lord, my seruaut lieth at home sicke of the palsey, grievously tormented. ⁷And Iesus saith vnto him, I wil come, and heale him.

⁸The Centurion answered, and said, Lord, I am not worthy that thou shouldest come vnder my roofe: but speake the word only, and my seruaut shalbe healed.

‘⁹ καὶ γὰρ ἐγὼ ἀνθρώπος εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ’ ἐμαντὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.’ ¹⁰ Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν, ‘Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον.’ ¹¹ λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν, καὶ ἀνακληθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.’ ¹² οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.’ ¹³ Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ, ‘Ὑπάγε, καὶ ὡς ἐπίστευσας γενηθήτω σοι.’ Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.^x

¹⁴ Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδε τὴν πενθερὰν αὐτοῦ βεβλη-

^x Rec. ἑκατοντάρχῃ.

^x Alex. + καὶ ὑποστράφας ὁ ἑκατοντάρχης εἰς τὸν οἶκον αὐτοῦ ἐν αὐτῇ τῇ ὥρᾳ εἶρε τὸν παῖδα ἰγιαίνοντα.

WICLIF—1380.

⁹ For why I am a man ordeyned vndir power and haue knyghtis vndir me; and I seie to this go: and he goith; and to another come: and he cometh; and to my seruauit do this: and he doith it.

¹⁰ and ihesus herd these thingis, and wondrid ꝛ seide to men that sueden hym; truly I seie to you: I foud not so greet feith in israel, ¹¹ and I seie to you, that many schulen come fro the east, and the west; and schuln reste with abraham Isaac and Iacob in the kyngdom of heuene; ¹² but the sones of the rewme schuln be cast out in to uttuer derknessis; there schal be wepinge and grynnyng of teeth; ¹³ and ihesus seide to the centurion go; and as thou hast bileued, be it don to thee; and the child was heclid fro that our;

¹⁴ and whanne ihesus was come in to the hous of Symound Petre: he saie his wyues modir liggynge and schakun with feuers; ¹⁵ and he touchid hir hond, and the feuer lefte hir; and sche roos and serued hem;

¹⁶ and whanne it was euen thei brougten to hym many that hadden deukis; and he castid out spiritis bi word, and heclid al that weren yuel at ese: ¹⁷ that it were fulfilled, that was seide bi Isaic the profete sayng; he tok oure in firmytes, and bare oure sicknessis;

¹⁸ And ihesus saie moche puple aboute hym: and hude hise discipulis go ouer the water; ¹⁹ and a scribe nyged: and seide to hym; Maister I schal sue thee whidur euer thou schalt go: ²⁰ and ihesus seide to hym; foxis han denmes, and briddis of heuene han nestis: but mannes sone hath not where he schal reste his hecd; ²¹ another of hise discipulis seide to hym; lord suffre me to go first; and birie my fadir; ²² but ihesus seide to hym; sue thou

TYNDALE—1534.

⁹ For I also myselfe am a man vndre power; and haue souldiers vndre me; and I saye to one; go; and he goeth; and to another come; and he cometh; and to my seruauit; do this; and he doeth it.

¹⁰ When Iesus hearde that; he marueled and sayd to them that folowed hym. Verely I say vnto you; I haue not founde so great fayth: no; not in Israel. ¹¹ I say therfore vnto you that many shall come from the east and weest; and shall rest with Abraham; Isaac and Iacob in the kyngdome of heuen: ¹² and the chyldren of the kyngdome shalbe cast out in to vtter darknes: there shalbe wepinge and gnashing of tethe. ¹³ Then Iesus sayd vnto the Centurion; go thy waye; and as thou beleuest so be it vnto the. And his seruaunt was healed the selfe houre.

¹⁴ And then Iesus went to Peters housse; and sawe hys wyves mother lyinge sicke of a fevre; ¹⁵ and touchid her hande; and the fevre left hir: and she arose; and ministred vnto them.

¹⁶ When the euen was come; they brought vnto him many that were possessed with devyllis. And he cast out the spiritres with a word; and healed all that were sicke; ¹⁷ to fulfill that which was spoken by Esayas the Prophet sayinge. He toke on him oure infirmities; ꝛ bare oure sicknesses.

¹⁸ When Iesus sawe moche people about him; he commaunded to go over the water. ¹⁹ And ther came a scribe and sayd vnto hym; master; I wyll folowe the whither so ever thou goest. ²⁰ And Iesus sayd vnto him; the foxes haue holes; and the bryddes of the ayer have nestes; but the sonne of man hath not wheron to rest his hecde. ²¹ A nothre that was one of hys disciples sayd vnto hym; master; suffre me fyrst to go and burye my fader. ²² But Iesus sayd vnto

CRANMER—1539.

⁹ For I also my selfe am a man subiect to the aucthority of another, and haue souldiers vnder me, and I saye to this man, go, & he goeth: & to another come, and he cometh, and to my seruauit do this, and he doeth it. ¹⁰ When Iesus heard these wordes, he marueled and sayd to them that folowed hym: Verely I saye vnto you I haue not founde so great fayth in Israel. ¹¹ I saye vnto you that many shal come from the east and west, and shall rest with Abraham and Isaac and Iacob in the kyngdome of heauen: ¹² but the chyldren of the kyngdome shalbe cast out into vtter darknes: there shalbe wepyng & gnasyng of teth. ¹³ And Iesus sayde vnto the Centurion: go thy waye, and as thou beleuest, so be it vnto the. And hys seruaunt was healed in the selfe same houre.

¹⁴ And when Iesus was come in to Peters housse, he sawe his wyues mother lyinge in bed, and sycke of a feuer. ¹⁵ And he touchid her hande, and the feuer left hir: and she arose, & mynystred vnto them.

¹⁶ When the euen drue on, they brought vnto hym many that were possessed with denyis. And he cast out the sprites with a worde, & healed all that were sycke, ¹⁷ that it might be fulfilled, which was spoken by Esay the Prophet, when he saith: He toke on him oure infirmities, and bare oure sycknesses.

¹⁸ When Iesus sawe moche people about hym, he commaunded that they shulde go vnto the other syde of the water. ¹⁹ And a certayne scribe (whan he was come) sayd vnto him: Master: I wyll folowe the whither soeuer thou goest. ²⁰ And Iesus sayeth vnto hym: the foxes haue holes, and the byrdes of the ayer haue nestes, but the sonne of man hath not wher to rest hys hecd. ²¹ Another of the number of hys Disciples sayde vnto hym: Master, suffre me fyrst to go and burye my fader. ²² But Iesus sayde vnto

^x Luth. soldiers, ueden, followed. reuue, reuue, or kyngdom. liggynge, lyyng. yuel at ese, diseased nyged, dreue near.

μένην καὶ πυρέσσουσιν, ¹⁵ καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἡγέρθη, καὶ διηκόνει ¹⁶ αὐτῷ. | Ὁφίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ¹⁷ ὅπως πληρωθῇ τὸ ρῆθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, “Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.”

¹⁸ Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. ¹⁹ καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ, “Διδάσκαλε, ἀκολουθήσω σοι, ὅπου ἐὰν ἀπέρχῃ.” ²⁰ Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, “Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, πού τὴν κεφαλὴν κλίνει.” ²¹ Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, “Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.” ²² Ὁ δὲ Ἰησοῦς

¶ Rec. αὐτοῖς.

GENEVA—1557.

⁹ For I am a man subject to the auctoritie of another, and haue souldiers vnder me; and I say to one, Go: and he goeth, and to another, Come: and he cometh, and to my seruant, doe this, & he doeth it. ¹⁰ And Iesus heard that, he merueiled, and said to them that folowed him, Verely I say vnto you, I haue not founde so great fayeth: no, not in Israel. ¹¹ I say therefore vnto you, that many shal come from the east and west, and shal sitt doune with Abraham, Isaac, and Iacob in the kingdome of heauen. ¹² And the children of the kingdome shal be cast out vnto vter darknes: there shalbe weeping and gnashing of teeth. ¹³ Then Iesus said vnto the Centurion, Go thy way, and as thou hast beleued, so be it vnto thee. And his seruant was healed the self same houre.

¹⁴ And Iesus comming to Peters house, sawe his wyues mother lying, and sycke of a feuer. ¹⁵ And he touched her hand, & the feuer left her: so she arose, & ministered vnto them. ¹⁶ When that euen was come, they brought vnto him many that were possessed with deuils: And he cast out the spirites with a worde and healed all that were sicke.

¹⁷ To fulfil that which was spoken by Esai the Prophet, saying, He toke on him our infirmities, and bare our sicknesses.

¹⁸ And when Iesus saw much people about him, he commanded them to go ouer the water. ¹⁹ And there came a certayne Scribe and sayed vnto him, Master, I wil folow thee whether soeuer thou goest. ²⁰ And Iesus said vnto him: The foxes haue holes, & the hyrdes of the ayre haue nestes, but the sonne of man hath not where on to rest his head. ²¹ And another that was of his disciples sayed vnto him: master, suffer me first to go and bury my father. ²² But Iesus sayed vnto him,

RHEIMS—1582.

⁹ For I also am a man subject to authoritie, hauing vnder me souldiers: and I say to this, goe, and he goeth: and to another, come, & he cometh: and to my seruant, doe this, & he doeth it. ¹⁰ And Iesus hearing this, marueiled: and said to them that folowed him, Amen I say to you, I haue not found so great faith in Israel.

¹¹ And I say to you, that many shal come from the East and West, and shal sitte doune vvith Abraham & Isaac & Iacob in the kingdom of heauen: ¹² but the children of the kingdom shal be cast out into the exteriour darknesse: there shal be vweeping & gnashing of teeth.

¹³ And Iesus said to the Centurion, Goe: and as thou hast beleueed, be it done to thee. And the boy vv as healed in the same houre.

¹⁴ And vvhen Iesus was come into Peters house, he savv his vvives mother layde, & was in a fitte of a feuer: ¹⁵ and he touched her hand, and the feuer left her, and she arose, and ministered to him. ¹⁶ And vvhen evening vv as come, they brought to him many that had diuels: and he cast out the spirites vvith a vvord: and all that vv ere ill at ease he cured: ¹⁷ that it might be fulfilled vvith vv as spoken by Esay the Prophete saying, *He tooke our infirmities, and bare our diseases.*

¹⁸ And Iesus seeing great multitudes about him, commaunded to goe beyond the vvater. ¹⁹ And a certayne Scribe came, and said to him, Master, I vv il folovv thee vvithersoever thou shalt goe. ²⁰ And Iesus sayth to him, the foxes haue holes, and the foules of the ayre nestes: but the sonne of man hath not vvhere to lay his head. ²¹ And another of his Disciples sayd to him, Lord permit me first to goe & burie my father. ²² But Iesus sayd to

AUTHORISED—1611.

⁹ For I am a man vnder authority, hauing souldiers vnder me: and I say to this man, Goe, and he goeth: and to another, Come, and he cometh: and to my seruant, Doe this, and he doth it. ¹⁰ When Iesus heard it, he marueiled, and said to them that folowed, Uerely, I say vnto you, I haue not found so great faith, no not in Israel. ¹¹ And I say vnto you, that many shall come from the East and West, and shal sit downe vvith Abraham, and Isaac, & Iacob, in the kingdome of heauen: ¹² But the children of the kingdome shall bee cast out into outer darknesse: there shall be weeping and gnashing of teeth. ¹³ And Iesus said vnto the Centurion, Go thy way, and as thou hast beleueed, so be it done vnto thee. And his seruant was healed in the self-same houre.

¹⁴ And when Iesus was come into Peters house, he saw his vvives mother layd, and sicke of a feuer: ¹⁵ And he touched her hand, and the feuer left her: and she arose, and ministered vnto them.

¹⁶ When the Euen was come, they brought vnto him many that were possessed vvith deuils: and he cast out the spirits vvith his vvord, and healed all that were sicke, ¹⁷ That it might bee fulfilled vvith vv as spoken by Esaias the Prophet, saying, Himselfe tooke our infirmities, and bare our sicknesses.

¹⁸ Now when Iesus saw great multitudes about him, hee gaue commaundement to depart vnto the other side. ¹⁹ And a certayne Scribe came, and said vnto him, Master, I vv ill follovv thee vvithersoever thou goest. ²⁰ And Iesus saith vnto him, The foxes haue holes, and the birds of the aire haue nestes: but the Sonne of man hath not vvhere to lay his head. ²¹ And another of his disciples said vnto him, Lord, suffer me first to goe, and bury my father. ²² But Iesus said vnto him,

εἶπεν αὐτῷ, 'Ἀκολουθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκρούς.'
²³ Καὶ ἐμβάντι αὐτῷ εἰς ²⁴ τὸ | πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
²⁴ καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι
 ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. ²⁵ καὶ προσελθόντες οἱ μαθηταὶ ²⁶ ἤγειραν
 αὐτὸν, λέγοντες, 'Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα.' ²⁶ Καὶ λέγει αὐτοῖς, 'Τι
 'δειλοί ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσῃ,
 καὶ ἐγένετο γαλήνη μεγάλη. ²⁷ οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες, 'Ποταπὸς
 'ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;'

²⁸ Καὶ ^a ἐλθόντι αὐτῷ | εἰς τὸ πέραν εἰς τὴν χώραν τῶν ^b Γαδαρηνῶν, | ὑπὴν-
 τησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε
 μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης· ²⁹ καὶ ἰδοὺ, ἔκραξαν, λέγοντες,

^a Alex. = τῷ.² Rec. + αὐτοῦ.^a Alex. ἰδόντες αὐτοῦ.^b Rec. Γεργεσηῶν.

WICLIȚ—1380.

me: and lete deed men birie her deed
 men.

²³ And whanne he was gon up, in to
 a litil schep: his discipils sueden him
²⁴ and to a greet stirringe was made in the
 see: so that the litil ship was hiliid with
 wawis; but he slepte. ²⁵ And hise disci-
 plis camen nyȝ to him: and reisen hym
 and seiden, lord saue us: we perisehen.
²⁶ and ihesus seide to hem, what ben ȝe
 of litil feith agast? thanne he roos ȝ co-
 maundid to the wyndis ȝ the see: and a
 greet pesiblenesse was made. ²⁷ ȝ men
 wondriden and seiden, what maner man
 is he this? for the wyndis and the see
 obeischen to hym?

²⁸ ȝ whan ihesus was come ouer the
 watir in to the cuntrey of men of geras:
 two men mecten him that hadden deuils
 ȝ camen out of graues ful wood, so that
 no man myȝte go bi that weye. ²⁹ ȝ lo
 thei crieden ȝ seiden, what to us ȝ to the
 thou ihesus the sone of god? art thou
 comen hider bifor the tyme to tormeute us?
³⁰ ȝ not fer from hem was a flock of many
 swyne lesewinger. ³¹ ȝ the deuils preiden
 him ȝ seiden, if thou castist us out for
 hennes: sende us in to the droue of swyne.
³² ȝ he seide to hem, go ȝe, and thei
 ȝeden out and wenten in to the swyne, ȝ
 lo in a greet birre, al the droue went
 heedlinge in to the see: ȝ thei wcrun
 deed in the watris. ³³ ȝ the hecdis fledden
 awei: ȝ camen in to the cite and telden
 alle thes thingis, and of hem that hadden
 the fendis. ³⁴ ȝ lo al the cite wente out
 agens ihesus, and whanne thei hadden
 sen him, thei preiden that he wolde
 passe for her coostis.

9. AND ihesus wente up in to a boot
 ȝ passid ouer the watir, ȝ cam in to his
 cite:

TYNDALE—1534.

him: folowe me, and let the deed burie
 their deed.

²³ And he entred in to a shyppe, and his
 disciples folowed him. ²⁴ And beholde
 there arose a greate tempest in the see,
 in so moche that the shippe was covered
 with waves, and he was a slepe. ²⁵ And
 his disciples came vn to him, and awoke
 hym sayinge: master saue vs, we perishe.
²⁶ And he sayd vnto them: why are ye
 fearfull, o ye of lytell faih? Then he
 arose, and rebuked the wyndes and the
 see, and they folowed a greate calme.
²⁷ And the men marueyled and sayd:
 what man is this, that bothe wyndes and
 see obey hym?

²⁸ And when he was come to the other
 syde, in to the countre of the Gergesites,
 ther met him two possessed of devylles,
 which came out of the graves, and were
 out of measure fearce, so that no man
 myght go by that waye. ²⁹ And behold
 they cryed out sayinge: O Iesu the sonne
 of God, what have we to do with the?
 Art thou come hyther to torment vs be-
 fore the tyme be come? ³⁰ And ther was
 a good waye of from them a greate heerd
 of swyne fedinge. ³¹ Then the devyls be-
 sought him sayinge: if thou cast vs out,
 suffre vs to go oure waye in to the heerd
 of swyne. ³² And he sayd vnto them: go
 youre wayes. Then went they out, and
 departed into the heerd of swyne And
 beholde the whoale heerd of swyne was
 caryed with violence hedlinge in to the
 see, and perished in the water. ³³ Then the
 heerdmen fled and went their ways in to
 the cyte, and tolde every thyng, and
 what had fortunyd vnto the possessed of
 the devyls. ³⁴ And beholde all the cyte
 came out and met Iesus. And when they
 sawe hym, they besought hym to departe
 out of their costes.

9. THEN he entred in to a shippe
 and passed over and came in to his awne
 cite.

CRANMER—1539.

him: folowe me, and let the deed burye
 their deed.

²³ And when he entred into a shyppe,
 his Disciples folowed hym. ²⁴ And be-
 holde there arose a great tempest in the
 see, in so much that the shippe was co-
 uered with waues, but he was a slepe.
²⁵ And hys Disciples came to hym, and
 awoke him sayinge: Master, saue vs, we
 perysshe. ²⁶ And he sayth vnto them:
 why are ye fearfull, O ye of lytell faih?
 Then he arose and rebuked the wyndes
 and the see, and they folowed a great
 calme. ²⁷ But the men marueyled say-
 ing: what maner of man is this, that both
 wyndes and see obey hym?

²⁸ And when he was come to the other
 syde, in to the countre of the Gergesites,
 ther met him two possessed of deuylles,
 whych came out of the graues, and were
 out of measure fearce, so that no man
 myght go by that waye. And beholde,
 they cryed out sayinge: O Iesu thou sonne
 of God what haue we to do with the?
 Art thou come hither to torment vs be-
 fore the tyme? ³⁰ And ther was a good waye
 of from them a heerd of many swyne,
 fedyng.

³¹ So, the deuyls besought him, sayinge:
 if thou cast vs out, suffre vs to go oure
 waye into the heerd of swyne. ³² And he
 sayde vnto them: go youre wayes. Then
 went they out, and departed into the
 heerd of swyne. And behold, the whole
 heerd of swyne was caryed heedlinge into
 the see, and perished in the waters.
³³ Then they that kepte them, fled, and
 went their wayes in to the cytie, and tolde
 euery thyng, and what had fortunyd vnto
 the possessed of the deuyls: ³⁴ And be-
 holde, the whole cytie came out to mete
 Iesus: ȝ when they sawe hym, they be-
 sought hym that he wolde departe out of
 their coastes.

9. HE entred also in to a shyppe, and
 passed ouer, and came into his awne
 cytie.

^a 24, covered, nys, near, near, afraid. obeis-then, they
 bow wood, very mad. Iesewinger, grazing or pas-
 turing. birre, hurry or confusion. awei, against.

‘Τί ἡμῖν καὶ σοί, Ἰησοῦ,| υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;’ ³⁰ Ἦν δὲ μακρὰν ἀπ’ αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. ³¹ οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες, ‘Εἰ ἐκβάλλεις ἡμᾶς, ἀπέτρεψον ἡμῖν| ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων.’ ³² Καὶ εἶπεν αὐτοῖς, ‘Ὑπάγετε.’ Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων| καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη ³ τῶν χοίρων| κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι. ³³ οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. ³⁴ καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

IX. Καὶ ἐμβὰς εἰς ⁹ τὸ | πλοῖον διεπέρασε καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

^c Alex. = Ἰησοῦ.

^d Alex. ἀπὸ στείλον ἡμᾶς.

^e Alex. τοὺς χοίρους.

^f Alex. = τῶν χοίρων.

^g Alex. = τὸ.

GENEVA — 1557.

Folow me, & let the dead bury their dead. ²³ And when he was entred into the shyp, his disciples folowed him. ²⁴ And beholde, there arose a great tempest in the sea, in so much that the shyp was couered with waues, but he was a slepe. ²⁵ And his disciples came, and awoke him, saying, Master saue vs, we peryshe. ²⁶ And he said vnto them, Why are ye fearful, O ye of litle fayeth. Then he arose, and rebuked the windes and the sea: & there folowed a great calme. ²⁷ And the men marueyled, saying, What man is this, that both windes and seas obey him?

²⁸ And when he was come to the other syde, into the cuntry of the Gergesites, there met him two possessed of deuills which came out of the graues, and were out of measure feare: so that no man myght go by that same way. ²⁹ And behold, they cryed out, saying, O Iesu thou Sonne of God, what haue we to do with thee? Art thou come hyther to torment vs before the tyme? ³⁰ And there was a good way of from them, a great heard of swyne feedyng. ³¹ Then the deuyls besought him, saying, if thou cast vs out, suffer vs to go our way into the heard of swyne. ³² And he sayd vnto them go your wayes. Then they went out, and departed into the heard of swine. And beholde, the whole heard of swyne was caried with violence frome a stiepe downe place into the sea, and died in the water.

³³ Then the heardmen fled, and went their wayes into the citie, and tolde euerything, and what had fortuned vnto the possessed of the deuyls. ³⁴ And beholde all the citie came out, and met Iesus, and when they saw him, they besought him to departe out of their coastes.

9. THEN he entred into a shyp, and passed ouer and came into his own citie.

RHEIMS — 1582.

him, Folovv me, and let the dead burie their dead. ²³ And vvhhen he entred into the boate, his Disciples folovvved him: ²⁴ and loe a great tempest arose in the sea, so that the boate vvvas couered vvith vvuaues, but he slept. ²⁵ And they came to him, and raised him, saying, Lord, saue vs, vve perish. ²⁶ And he saith to them, Why are you fearful O ye of litle faith? Then rising vp he commaunded the vvindes & the sea, and there ensued a great calme. ²⁷ Moreouer the men marueled saying, What an one is this, for the vvindes and the sea obey him?

²⁸ And vvhen he vvvas come beyond the vvater into the cuntry of the Gerasens, there mette him ttvo that had duels, coming forth out of the sepulchers, exceeding fierce, so that none could passe by that vvay.

²⁹ And behold they cried saying, What is betvvene vs and thee Iesv the sonne of God? vt thou come hither to torment vs before the time? ³⁰ And there vvvas not farr frome them an heard of many svvine feeding. ³¹ And the duels besought him saying, If thou cast vs out, send vs into the heard of svvine. ³² And he said to them, Goe. But they going forth vvvent into the svvine, and behold the vvhole heard vvvent vvith a violence headlong into the sea: and they dyed in the vvwaters.

³³ And the svvineheardes fled: and comming into the citie, told al, and of them that had been possessed of duels. ³⁴ And behold the vvhole citie vvvent out to meete Iesvs, and vvhen they savv him, they besought him that he vvould passe from their quarters.

9. AND entring into a boate, he passed ouer the vvwater, and came into his ovvne citie.

AUTHORISED — 1611.

Follow me, & let the dead bury their dead.

²³ And when he was entred into a ship, his disciples followed him. ²⁴ And behold, there arose a great tempest in the Sea, insomuch that the ship was couered with the waues: but he was asleepe. ²⁵ And his disciples came to him, and awoke him, saying, Lord, saue vs: we perish. ²⁶ And he saith vnto them, Why are ye fearfull, O ye of litle faith? Then he arose, and rebuked the winds and the Sea, and there was a great calme. ²⁷ But the men maruelled, saying, What manner of man is this, that euen the winds and the Sea obey him?

²⁸ And when hee was come to the other side, into the cuntry of the Gergesenes, there met him two possessed with deuils, coming out of the tombes, exceeding fierce, so that no man might passe by that way. ²⁹ And behold, they cryed out, saying, What haue wee to doe with thee, Iesus thou Sonne of God? Art thou come hither to torment vs before the time?

³⁰ And there was a good way off from them, an herd of many swine, feeding. ³¹ So the deuils besought him, saying, If thou cast vs out, suffer vs to goe away into the herd of swine. ³² And he said vnto them, Goe. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ranne violently downe a steepe place into the Sea, and perished in the waters. ³³ And they that kept them, fled, and went their waies into the citie, and told euery thing, and what was befallen to the possessed of the deuils. ³⁴ And behold, the whole citie came out to meet Iesus: and when they saw him, they besought him that hee would depart out of their coasts.

9. AND hee entred into a ship, and passed ouer, and came into his owne citie.

² καὶ ἰδὼν, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπε τῷ παραλυτικῷ, 'Θάρσει, τέκνον, ἀφείνεται ³ σοι αἱ ἁμαρτίαι σου.' ⁴ Καὶ ἰδὼν, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, 'Οὗτος βλασφημεῖ.' ⁵ Καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, 'Ἰνα τί ὑμεῖς ἐνθυμείσθε ποιηρὰ ἐν ταῖς καρδίαις ὑμῶν; ⁶ τί γὰρ ἔστιν εὐκοπώτερον, εἰπεῖν, 'Ἀφείνεται ⁷ σοι αἱ ἁμαρτίαι' ἢ εἰπεῖν, 'Ἐγείρε καὶ περιπάτει; ⁸ ἵνα δὲ εἰδῇτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας,' (τότε λέγει τῷ παραλυτικῷ,) 'Ἐγερθεὶς ἄρῃ σου τὴν κλίνην, καὶ ἵπαγε εἰς τὸν οἶκόν σου.' ⁹ Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ¹⁰ ἰδόντες δὲ οἱ ὄχλοι ¹¹ ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεόν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. ¹² Καὶ παραγων ὁ Ἰησοῦς ἐκείθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τῷ τελώ-

² Alex. τοῦ αὐτοῦ παραλυτῶν.³ Alex. = ἐμείλ.⁴ Rec. σοι.⁵ Rec. ἰησοῦς.⁶ Alex. ἐδοξάσθησαν.

WICLIF—1380.

² & he thei brought to him a man sike in palse, luyng in a bedde; & ihesus sawe the feith of hem; & seide to the man sike in palse; some haue thou trist? ³ thi synnes ben forgoon to thee; & so lomme the of the scribes: seiden with ynnie hem silf; this blasfemeth. ⁴ & whanne ihesus hadde seen her thoughtis; he seide; wherto thenke ye yuel thingis in youre hertis? ⁵ what is it lighte to seye thi synnes ben forgoon to thee; either to seye; rise thou; walke? ⁶ but that ye wite that mannes soone hath power to forgyve synnes in erthe; thanne he seide to the sike man in palse; rise up; & take thi bed; go in to thine hous; & he roos; & wente in to his hous; & the puple seyng drede; & glorified god that gaf suche power to men.

⁷ And whanne ihesus passid fro thens; he sawe a man mathew bi name sittinge in a tolbothe; and he seide to hym; see thou me; and he roos; & folowid him. ⁸ & it was don the while he satte at the mete in the hous; lo many puppils; & synful men cament; seten at the mete with ihesus; & esse disciples.

⁹ and farises saien; & seiden to hise disciples whi etth your master with puppils; & synful men? ¹⁰ & ihesus herd and seide; a lorde is not nedeful to men that faren wel; but to men that ben yuel at ease. ¹¹ but go ye and lerne what it is. I wote mercy; not sacrifice; for I cam not to clype ryful men; but synful men.

¹² Thanne the disciples of Iohn cament to hym; & seiden; whi we and farises fasten ofte; but thi disciples fasten not? & ihesus seide to hem; whether the wyves of the spouse man; mounne; as long as the spouse is with hem; but dayes comen comen. Whanne the spouse shal be taken

TYNDALE—1534.

² And lo, they brought to him a man sick of the palse, lying in his bed. And when Iesus sawe the faith of them, he sayd to the sick of the palse: some be of good cheere, thy synnes be forgiven the. ³ And beholde certeyne of the scribes sayd in them selves; this man blasphemeth. ⁴ And when Iesus sawe their thoughtes, he sayd: wherefore thinke ye evill in youre hertes? ⁵ Whether ys easier to saye, thy synnes be forgiven the; or to saye: arise and walke? ⁶ That ye maye knowe that the sonne of man hath power to forgyve synnes in erth; then sayd he vnto the sick of the palse: arise, take vp thy bed; and go home to thine housse. ⁷ And he arose and departed to his awne housse. ⁸ And when the people sawe it, they marvelled and glorified god which had geven suche power to men.

⁹ And as Iesus passed forth from thence, he sawe a man syt a receyvinge of custome named Mathew, and sayd to him: folowe me. And he arose and folowed him. ¹⁰ And it came to passe, as he sat at meate in the housse; beholde many publicans and synners came and sate downe also with Iesus and hys disciples.

¹¹ When the Pharises sawe that, they sayd to hys disciples: why eateth youre master with publicans and synners? ¹² Wher Iesus herde that, he sayde vnto them: The whole neade not the phisicion; but they that are sicke. ¹³ Goo and learne: what that meaneth: I have pleasure in mercy; and not in offerynge. For I am not come to call the ryghtewes; but the synners to repentance.

¹⁴ Then came the disciples of Iohn to hym sayyng: why do we and the Pharises fast ofte; but thy disciples fast not? ¹⁵ And Iesus sayde vnto them: Can the wyddergromes chylidren morne as long as the brydegrome is with them? The tyme will come when the brydegrome shalbe

CRANMER—1539.

² and beholde, they brought to hym a man sycke of the palse, lyinge in a bed. And when Iesus sawe the fayth of them, he sayde vnto the sycke of the palse: sonne, be of good cheare, thy synnes be forgiven the. ³ And beholde: certayne of the scribes sayde with in them selues: this man blasphemeth. ⁴ And when Iesus sawe their thoughtes, he sayde: Wherefore thyncke ye euill in youre heartes? ⁵ Whether is easer to saye, thy synnes be forgiven the; or to saye, arise and walke? ⁶ But that ye maye knowe, that the sonne of man hath power to forgyve synnes in erth, then saith he vnto the sicke of the palse: arise, take vp thy bed, and go vnto thine house. ⁷ And he arose, & departed to his house. ⁸ But the people that sawe it, marvelled, and glorified God, whych had geven soch power vnto men.

⁹ And as Iesus passed forth from thence, he sawe a man (named Mathew) sytting at the recocate of custome, and he sayeth vnto hym: folowe me. And he arose, & folowed hym. ¹⁰ And it came to passe as Iesus sat at meate in his housse: beholde, many Publicans also and synners that came, sat downe with Iesus and hys disciples.

¹¹ And when the Pharises sawe it, they sayd vnto hys disciples: why eateth youre master with publicans and synners? ¹² But when Iesus heard that, he sayde vnto them: They that be stronge, neade not the phisycon, but they that are sicke. ¹³ Goo ye rather and learne what that meaneth. I will have mercy, and not sacrifice. For I am not come to call the ryghtewes, but synners to repentance.

¹⁴ Then came the Discyples of Iohn vnto him, sayyng: why do we and the Pharises fast, for the most parte; but thy disciples fast not? ¹⁵ And Iesus sayd vnto them: can the brydegromes chylidren mourne, as long as the brydegrome is with them? But the dayes wyl come, when the bryde-

² Alex. only. ³ Alex. trust or confidence. ⁴ Alex. Iesus. ⁵ Alex. Iesus. ⁶ Alex. Iesus. ⁷ Alex. Iesus. ⁸ Alex. Iesus. ⁹ Alex. Iesus. ¹⁰ Alex. Iesus. ¹¹ Alex. Iesus. ¹² Alex. Iesus. ¹³ Alex. Iesus. ¹⁴ Alex. Iesus. ¹⁵ Alex. Iesus.

ιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, 'Ἀκολούθει μοι.' καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. ¹⁰ Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδού, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. ¹¹ καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, 'Διὰ τί μετὰ τῶν 'τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;' ¹² Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, | 'Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. ¹³ πορευθέντες δὲ μάθετε τί ἐστίν, "Ελεος| θέλω, καὶ οὐ θυσίαν." οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς ¹⁴ εἰς μετάνοιαν.' | Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες, 'Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν;' ¹⁵ Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, 'Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστίν ὁ νυμ-

* Alex. αὐτοῖς.

* Alex. Δεος.

* Alex. εἰς μετάνοιαν.

GENEVA — 1557.

² And lo, they brought to him a man sycke of the palsy, lying in his bed. And Iesus seying their fayeth, sayed to the sicke of the palsy: sonne be of good cheare, thy synnes be foregeuen thee. ³ And beholde, certaine of the Scribes sayed with them selues, this man blasphemeth. ⁴ And when Iesus saw their thoghtes, he sayed, Wherefore thynke ye euil thinges in your hartes?

⁵ For whether is it easier to say, thy synnes are foregeuen thee: or to say, arise and walke? ⁶ And that ye may know that the sonne of man hath power to forgeue synnes in earth: (then sayed he vnto the sycke of the palsy), Arise, take vp thy bed, and go home to thine house. ⁷ And he arose, and departed to his own house. ⁸ And when the people saw it they marueyled, and glorified God whych had geuen such power to me. ⁹ And as Iesus passed forth from thence, he saw a man sytting at the receyte of custome named Matthew, and said to him Folow me. And he arose, and folowed hym.

¹⁰ And it came to passe as Iesus sate at meat in his house, beholde many Publicans & sinners that came thither, sate down also wyth Iesus and his disciples.

¹¹ When the Pharisees saw that, they sayed to his disciples, Why eateth your master wyth Publicans and sinners? ¹² And when Iesus heard that, he saied vnto them, The whole nede not a physicion, but they that are sicke. ¹³ Go ye rather and learne what that meaneth: I wil haue mercie, and not sacrifice. For I am not come to call the righteous but the sinners to repentance.

¹⁴ Then came the disciples of Iohn to him, saying, Why do we and the Pharisees fast oft: and thy disciples fast not? ¹⁵ And Iesus sayed vnto them, Can the wedding childeun mourne as long as the brydegrome is with them? But the dayes wil

RHEIMS — 1582.

² And behold they brought to him one sicke of the palsey lying in bedde. And Iesus seeing their faith, said to the sicke of the palsey, Haue a good hart sonne, thy sinnes are forgiuen thee.

³ And behold certaine of the Scribes sayd vvvithin them selues, He blasphemeth. ⁴ And Iesus seeing their thoghtes, said, Wherefore thinke you euil in your hartes? ⁵ Whether is easier, to say, thy sinnes are forgiuen thee: or to say, Arise and vvalke? ⁶ But that you may knovv that the Sonne of man hath povver in earth to forgiue sinnes, (then sayd he to the sicke of the palsey), Arise, take up thy bedde, and goe into thy house. ⁷ And he arose, and vvent into his house. ⁸ And the multitudes seeing it, vvhere afrayd, and glorified God that gaue such povver to men.

⁹ And vvhen Iesus passed forth from thence, he savv a man sitting in the custome-house, named Matthew: And he sayth to him, Folovv me. And he arose vp, and folovved him. ¹⁰ And it came to passe as he vvvas sitting at meate in the house, behold many Publicans and sinners came, and sate dovvrne vvith Iesus and his Disciples. ¹¹ And the Pharisees seeing it, sayd to his Disciples: vvhy doth your Master eate vvith Publicans & sinners? ¹² But Iesus hearing it, sayd: They that are in health, neede not a physicion, but they that are ill at ease. ¹³ But go your vvayes and learne vvhat it is, I evil mercie, and not sacrifice. For I am not come to cal the iust, but sinners.

¹⁴ Then came to him the Disciples of Iohn, saying, vvhy do vve and the Pharisees fast oft, but thy Disciples do not fast? ¹⁵ And Iesus sayd to them, Can the children of the brydegrome mourne, as long as the brydegrome is vvith them? But the dayes vvill come vvhen the bryde-

AUTHORISED — 1611.

² And behold, they brought to him a man sick of the palsey, lying on a bed: and Iesus seeing their faith, said vnto the sicke of the palsey, Son, be of good cheere, thy sinnes be forgiuen thee. ³ And behold, certaine of the Scribes said within them selues, This man blasphemeth. ⁴ And Iesus knowing their thoughts, said, Wherefore thinke yee euill in your hearts? ⁵ For whether is easier to say, Thy sinnes be forgiuen thee: or to say, Arise, and walke? ⁶ But that yee may know that the sonne of man hath power on earth to forgiue sinnes, (Then saith hee to the sicke of the palsey) Arise, take vp thy bed, and goe vnto thine house. ⁷ And he arose, and departed to his house. ⁸ But when the multitudes saw it, they maruelled, & glorified God, which had giuen such power vnto men.

⁹ And as Iesus passed forth from thence, he saw a man named Matthew, sitting at the receit of custome: and he saith vnto him, Follow me. And he arose and followed him.

¹⁰ And it came to passe, as Iesus sate at meate in the house, behold, many publicanes and sinners, came and sate downe with him and his Disciples.

¹¹ And when the Pharisees saw it, they said vnto his disciples, Why eateth your master with publicanes & sinners? ¹² But when Iesus heard that, hee said vnto them, They that bee whole neede not a Physician, but they that are sicke. ¹³ But goe ye and learne what that meaneth, I will haue mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

¹⁴ Then came to him the disciples of Iohn, saying, Why doe we and the Pharisees fast oft, but thy disciples fast not? ¹⁵ And Iesus said vnto them, Can the children of the bride-chamber mourne, as long as the bridegrome is with them? But the dayes will come when the bridegrome

‘ φίλος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νη-
 ‘ στεύσουσιν. ¹⁶ οὐδεὶς δὲ ἐπιβάλλει ἐπὶ βλημα ῥάκους ἀγράφου ἐπὶ ἱματίῳ παλαιῷ.
 ‘ αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.
 ‘ ¹⁷ οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκὸς παλαιούς· εἰ δὲ ᾗγγε, ῥήρυνται οἱ
 ‘ ἀσκοί, καὶ ὁ οἶνος ἐκχέεται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ βάλλουσιν οἶνον
 ‘ νέον εἰς ἀσκὸς καινοὺς, καὶ ᾗ ἀμφοτέροι| συντηροῦνται.’ ¹⁸ Ταῦτα αὐτοῦ λα-
 ‘ λούντος αὐτοῖς, ἰδὼν, ἄρχων εἰς ἐλθὼν| προσεκύνη αὐτῷ λέγων, ‘ Ὅτι ἡ θυγά-
 ‘ τηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ’ αὐτήν, καὶ
 ‘ ῥησεται.’ ¹⁹ Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.
²⁰ Καὶ ἰδὼν, γυνὴ αἰμορροοῦσα δώδεκα ἔτη, προσελθοῦσα ὀπισθεν, ἥψατο τοῦ
 κρασπέδου τοῦ ἱματίου αὐτοῦ· ²¹ ἔλεγε γὰρ ἐν ἑαυτῇ, ‘ Ἐὰν μόνον ἄψωμαι τοῦ

9 Rec. ἀμφοτέροι.

* Rec. ἐλθὼν.

WICLIF—1380.

aweie fro hem; & thanne thei schuln faste;
¹⁶ and no man putth a cloute of boistous
 clooth in to an old clothing, for it doith
 awei the fulnes of the clothe, and a worse
 brekyng is made; ¹⁷ nether men putte
 newe wyne in to olde botels; els the botels
 ben to brokun & destried, and the wyne
 schodde out; but men putten newe wyne
 in to newe botels: and bothe ben kepte.

¹⁸ Whilis that ihesus spake these thingis
 to hem: lo a prince came, & worshipid
 hym and seide, lord my dougtr is now
 deed: but come thou and putte thin hound
 on hir: and sche schal lye. ¹⁹ and ihesus
 roos & hise discipulis: & suden hym; ²⁰ and
 to a womman that had the blodid fluxe
 twelve yer: nyged bihynde and touchid
 the hemme of his clothe; ²¹ for sche seide
 with ynnre hir self, if I touche onnli the
 cloth of him: I schal be saaf; ²² and
 ihesus turned & saie hir and seide, dougtr
 haue thou trist, thi feith hath made the
 saaf; and the womman was hool fro that
 our;

²³ and whanne ihesus cam in to the hous
 of the prince and saie mynystrelis and the
 puple makynge noise: ²⁴ he seide, go
 ye awei; for the damysel is not deed: but
 slepeth; and thei scorneden hym; ²⁵ and
 whanne the folk was putte out: he wente
 in theld hir hond; and the damysel roos;
²⁶ and this fame wente out in to al that
 land.

²⁷ And whanne ihesus pas-sid fro thennes,
 two blind men crynge suden hym and
 seiden, thou sone of dauid haue merci on
 us? ²⁸ and whanne he cam in to the
 hous: the blynde men camen to hym;
 and ihesus seid to hem, what woln ye
 that I do to you? and thei seiden, lord:
 that oure igen ben opened; and ihesus
 seide, blyuen ye, that I mai do this thing
 to you? thei seiden to hym, she lord;
²⁹ thanne he touchid her igen; and seide,

16 Into a piece. boistous, rough or hard. souden, fol-
 lowed. 20; 21; 22 time night. igen, eyes. trist, confidence.

TYNDALE—1534.

taken from them; and then shall they
 faste. ¹⁶ Noo man peeth and olde gar-
 ment with a peece of newe cloothe. For
 then taketh he awaye the peece agayne
 from the garment; and the rent ys made
 greater. ¹⁷ Nether do men put newe wyne
 into olde vessels; for then the vessels
 breake; and the wyne runneth out; and
 the vessels peryshe. But they powre
 newe wyne into newe vessels; and so are
 both saved togeder.

¹⁸ Whye he thus spake vnto them, be-
 holde ther came a certayne ruler; and
 worshipped him sayinge: my doghter is
 enen now deceased; but come and lay thy
 honde on her; and she shall live. ¹⁹ And
 Iesus arose and folowed hym with hys
 disciples. ²⁰ And beholde, a woman which
 was diseased with an ysseue of bloude .xii.
 yeres; came behynde hym and touchid the
 hem of hys vesture. ²¹ For she sayd in
 her selfe: yf I maye touche but even his
 vesture only; I shalbe safe. ²² Then Iesus
 tourned him about; and behelde her say-
 inge: Doughter be of good comforte; thy
 faith hath made the safe. And she was
 made whole even that same houre.

²³ And when Iesus came into the rulers
 housse; and sawe the minstrels and the
 people raging; ²⁴ he sayde vnto them:
 Get you hence; for the mayde is not deed;
 but slepeth. And they laughed hym to
 scorne. ²⁵ Assone as the people were put
 forth; he went in and toke her by the
 hond; and the mayde arose. ²⁶ And this
 was noysed through out all that lande.

²⁷ And as Iesus departed thence, two
 blynde men folowed hym crying and say-
 inge: O thou sonne of David, haue mercy
 on vs. ²⁸ And when he was come to
 housse, the blynd came to hym. And Iesus
 sayde vnto them: Beleue ye that I am
 able to do this? And they sayde vnto
 hym: ye Lorde. ²⁹ Then touchid he their
 eyes; sayinge: accordynge to youre fayther;

CRANMER—1539.

grome shalbe taken from them, and then
 shall they fast. ¹⁶ No man putteth a peece
 of new cloth in an olde garment. For
 then taketh he awaye the peece from the
 garment, and the rent is made worse. ¹⁷
 Nether do men put new wyne in to olde
 bottels: els the bottels breake, and the
 wyne runneth out, and the bottels perysh.
 But they putt new wyne into new bottels,
 and both are saued togeder.

¹⁸ Whye he thus spake vnto them, be-
 holde, ther came a certayne ruler, and
 worshipped him, saying: my daughter is
 enen now diseased, but come and laye
 thy hand vpon her, & she shall lye. ¹⁹
 And Iesus arose, and folowed him, and
 (so dyd) his disciples. ²⁰ And beholde,
 a woman which was diseased with an
 ysseue of bloude twelve yeres, came be-
 hynde him, and touchid the hemme of
 his vesture. ²¹ For she sayd within her
 selfe: yf I maye touche but enen hys ve-
 sture onely, I shalbe safe. ²² But Iesus
 tourned hym aboute, and when he sawe
 her, he sayde: Doughter, be of good
 comforte, thy fayth hath made the safe.
 And the woman was made whole, euen
 that same time.

²³ And when Iesus came into the rulers
 house, and sawe the minstrels, and the
 people makynge a noyse, ²⁴ he sayde vnto
 them: get you hence, for the mayde is
 not deed but slepeth. And they laughed
 hym to scorne. ²⁵ But when the people
 were put forth, he went in, & toke her by
 the hande, (and sayde: damsell, arise,) and
 the damsell arose. ²⁶ And this noyse
 wente abroad into all that lande.

²⁷ And when Iesus departed thence, two
 blynde men folowed hym, crying & say-
 inge: O thou sonne of David, haue mercy
 on vs. ²⁸ And when he was come into the
 house, the blynde came to him. And
 Iesus sayeth vnto them: Belue ye, that
 I am able to do this? They saye vnto
 hym: Lorde, we belene. ²⁹ Then touchid
 he their eyes, sayinge: accordinge to

‘ἵματιοῦ αὐτοῦ, σωθήσομαι.’ ²² ‘Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν εἶπε, ‘Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέ σε.’ Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. ²³ Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς ἀν-
λητὰς καὶ τὸν ὄχλον θορυβούμενον, ²⁴ λέγει αὐτοῖς, ‘Ἀναχωρεῖτε· οὐ γὰρ
‘ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει.’ Καὶ κατεγέλων αὐτοῦ. ²⁵ ‘Ὅτε δὲ
ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον.
²⁶ καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. ²⁷ Καὶ παράγοντι ἐκείθεν
τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες, ‘Ἐλέησον
‘ἡμᾶς, υἱὲ Δαυὶδ.’ ²⁸ Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ
λέγει αὐτοῖς ὁ Ἰησοῦς, ‘Πιστεῦτε ὅτι δύναμαι τοῦτο ποιῆσαι;’ Λέγουσιν αὐτῷ,
‘Ναὶ, Κύριε.’ ²⁹ Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων, ‘Κατὰ τὴν πίστιν

* Alex. ἔλεγον.

GENEVA — 1557.

come when the brydegrome shalbe taken from them, and then shal they fast. ¹⁶ No man peceh an olde garment with a peece of new clothe and vndressed. For that same peece taketh away something from the garment, and the cutte is made worse. ¹⁷ Nether do men put new wine into olde vessels: for then the vessels breake, and the wyne runneth out, and the vessels perishe: but they powre new wine into new vessels, and so are both preserued together.

¹⁸ While he thus spake vnto them, behold ther came a certayne ruler, and worshipped him, saying, My daughter is euen now deceased, but come and lay thy hand on her, and she shal lyeue. ¹⁹ And Iesus arose and folowed him and his disciples.

²⁰ (And behold a woman which was diseased wyth an issue of bloud. 12. yeres, came behind him, and touched the heme of his vesture. ²¹ For she sayd in her selfe, If I may touche but euen his vesture onely, I shalbe safe. ²² Then Iesus turned him about, and seeyng her, did say, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen that same houre.) ²³ Now when Iesus came into the rulers house, and saw the mynstrels and the people making noyse, ²⁴ He sayed vnto them, Get you hense, the mayde is not dead, but sleapeh. And they laughed him to scorne. ²⁵ And when the people were put forth he went in, and toke her by the hand, and the mayde arose. ²⁶ And this was noyed through out all that lande.

²⁷ As Iesus departed thence, two blynd men folowed him crying, and saying, O thou sonne of Dauid, haue mercie vpon vs.

²⁸ And when he was come into the house, the blynde came to him: and Iesus said vnto them, Beleue ye that I am able to do this? And they sayd vnto him, yea Lord. ²⁹ Then touched he their eyes, saying, According to your fayth be it vnto

RHEIMS — 1582.

grome shal be taken away from them, and then they shal fast. ¹⁶ And no body putteth a peece of ravy cloth to an old garment. For he taketh away the peeceing therof from the garment, and there is made a greater rent. ¹⁷ Neither do they put new wine into old bottels. Otherwise the bottels breake, and the wine runneth out, and the bottels perish. But new wine they put into new bottels: and both are preserued together.

¹⁸ As he was speaking this vnto them, behold a certayne Gouvernour approached, and adored him, saying, Lord, my daughter is euen now dead: but come, lay thy hand vpon her, and she shal lyeue. ¹⁹ And Iesus rysing vp folowed him, and his Disciples. ²⁰ And behold a woman which was troubled with an issue of bloud twelve yeres, came behind him, and touched the heme of his garment.

²¹ For she sayd within her selfe, If I shal touch only his garment: I shal be safe. ²² But Iesus turning and seeing her, sayd, Haue a good hart daughter, thy faith hath made thee safe. And the woman became whole from that houre. ²³ And when Iesus was come into the house of the Gouvernour, & saw mynstrels and the multitude keeping a sturre, ²⁴ he sayd, Depart: for the venche is not dead, but sleapeh. And they laughed him to skorne. ²⁵ And when the multitude was put forth, he entred in, and held her hand. And the mayde arose. ²⁶ And this bruitte went forth into all that cuntrye.

²⁷ And as Iesus passed forth from thence, there folowed him two blinde men crying and saying, Haue mercie on vs, O sonne of Dauid. ²⁸ And when he was come to the house, the blinde came to him. And Iesus sayth to them, Do you beleue, that I can doe this vnto you? They say to him, Yea, Lord. ²⁹ Then he touched their eyes, saying, According

AUTHORISED — 1611.

shal bee taken from them, and then shall they fast. ¹⁶ No man putteth a piece of a new cloth vnto an olde garment: for that which is put in to fill it vp, taketh from the garment, & the rent is made worse. ¹⁷ Neither doe men put new wine into old bottels: else the bottels breake, and the wine runneth out, and the bottels perish: but they put new wine into new bottels, and both are preserued.

¹⁸ While hee spake these things vnto them, beholde, there came a certayne ruler and worshipped him, saying, My daughter is euen now dead: but come, and lay thy hand vpon her, and she shall lyeue. ¹⁹ And Iesus arose, and followed him, and so did his disciples. ²⁰ (And behold, a woman which was diseased with an issue of blood twelue yeeeres, came behinde him, and touched the heme of his garment. ²¹ For she said within her selfe, If I may but touch his garment, I shall be whole. ²² But Iesus turned him about, and when he saw her, he said, Daughter, bee of good comfort, thy faith hath made thee whole. And the woman was made whole from that houre.) ²³ And when Iesus came into the rulers house, and saw the minstrels and the people making a noyse,

²⁴ He said vnto them, Giue place, for the mayd is not dead, but sleeepest. And they laughed him to scorne. ²⁵ But when the people were put forth, he went in, and tooke her by the hand, and the mayd arose. ²⁶ And the fame hereof went abroad into all that land.

²⁷ And when Iesus departed thence, two blinde men followed him, crying, and saying, Thou sonne of Dauid, haue mercy on vs. ²⁸ And when he was come into the house, the blinde men came to him: and Iesus saith vnto them, Beleue ye that I am able to doe this? They said vnto him, Yea, Lord. ²⁹ Then touched he their eyes, saying, According to your faith, bee

* Or, raw, or vnwrought cloth.

* Or, this fame.

‘ὕμῶν γεννηθῆτω ὑμῖν.’ ³⁰ Καὶ ἀνέωχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμή-
σατο αὐτοῖς ὁ Ἰησοῦς, λέγων, ‘Ὅρατέ μὴδεὶς γινωσκέτω.’ ³¹ Οἱ δὲ ἐξεληθόντες
διεφύμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

³² Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. ³³ καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφὸς· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, ‘Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ.’ ³⁴ Οἱ δὲ Φαρισαῖοι ἔλεγον, ‘Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.’

³⁵ Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν". ³⁶ ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ^ν ἐσκυλμένοι καὶ ἐρριμμένοι ὥσεί πρόβατα μὴ ἔχοντα

^t Rec. + ὄρε.

ⁿ Rec. et Const. $\vdash \exists \nu \tau \tilde{\omega} \lambda \alpha \tilde{\omega}$.

^v Rec. ἐκλελημένοι.

WICLIF—1380.

after þoure feith : be it don to þow, ³⁰ and
the iȝen of hem weren opened, and
ihesus thretened hem : and seide, se ȝe
that no man wite. ³¹ but thei ȝeden
out and defameden hym thorū al that
lond,

32 ¶ whan thei werun gon out: lo thei
brouȝten to hym a dounbe man hauynge
a deuyl, 33 and whanne the deuyl was
cast out: the dounbe man spak, ¶ the
puple wondrid and seide, ¶ it hath not
been thus in Israel, 34 but the farisies
seiden, in the prince of deuels he castith
out deuyls.

35 And ihesus wente aboute alle the
cites and castels: techinge in synagogis
of hem, and helynge euery languor,
and euery sikennes; 36 and he saie the
puple, and hadde ruthe on hem: for thei
weren traueild and liggynge as schep not
hauynge a scheperd; 37 thanne he seide
to hise discipulis, sothli there is myche
ripe corne, but fewe werke men,

³⁸ therfor preie 3e the lord of the ripe
corne: that he sende werkmcn in to his
ripe corne.

10. AND whanne hes twelue disciplis
werun clepid togidre: he gaf to hem
power of vnclene spiritis: to cast hem out
of men, and to hele euery languore and
sikenesse.

2 And thes ben the names of the twelve apostlis, the first symound that is named Petir ȝ Andrewe, his brother, James of zebede: 3 and Iohnn his brother, philip and Bartilmew, thomas and matthew puppican, and James alceye ȝ thaddee, 4 Symound canane, and Iudas scarioth, that bitraied crist.

13en. eyes. wite. know. zeden. went. defameden.
spread abroad his fame. castels. towns. ruthe. pity.
luggynge. lying sothly. truly. clepid. called.

TYNDALE—1534.

he it vnto you. ³⁰ And their eyes were
opened. And Iesus charged them saying:
Se that no man knowe of it. ³¹ But they
assone as they were departed, speed
abroade his name through oute all the
londe.

³² As they went out, beholde, they brought to hym a dome man possessed of a devyll. ³³ And as sone as the devyll was cast oute, the domme spake : And the people merueled, sayinge : it was neuer so sene in Israel. ³⁴ But the Pharises sayde : he casteth oute devyls, by the power of the chefe devyll.

35 And Iesus went about all cities and
tounes; teachinge in their synagoges and
preaching the glad tidings of the kyng-
dome; and healinge all maner sicknes and
disease amonge the people. 36 But when
he sawe the people, he had compassion
on them, because they were pyned awaye,
and scattered abroade, even as shepe
havyng no shepherd.

³⁷ Then sayde he to hys disciples : the
heruest is greate, but the laborers are
fewe. ³⁸ Wherefore praye the Lorde of
the heruest, to sende forthe laborers into
hys heruest.

10. AND he called his .xii. disciples vnto hym, and gave them power over vnclene sprites, to cast them oute, and to heale all maner of sicknesses, and all ma-

² The names of the .xii. Apostles are these. The fyrst Simon called also Peter; and Andrew his brother. James the sonne of zebede, and Ihon his brother. ³ Philip and Bartlemew. Thomas and Mathew the Publican. James the sonne of Alpha, and Lebbeus otherwyse called Taddeus. ⁴ Simon of Cane, and Iudas Iscarioth, which also betrayed hym.

CRANMER — 1539.

your fayth be it vnto you. ³⁰ And their eyes were opened. And Iesus charged them, sayinge: Se that no man knowe of it? ³¹ But they, whan they were departed, spred abroade his name in all that lande.

³² As they went out, beholde they brought to him a domme man possessed of a deuyll. ³³ And when the deuyll was cast out, the domme spake. And the people merueyled, sayinge : it was neuer so sene in Israel. ³⁴ But the Pharises sayde : he casteth out denylls, thorow the prynce of denylls.

35 And Iesus went about all cyties and townes, teaching in their synagoges: and preaching the glad tydings of the kyngdome, and healyng euery synckne and euery dyscase amonge the people. 36 But when he sawe the people: he was moued with compassion on them, because they were destitute, and scattered abroad, euen as shepe hauynge no shepheard.

³⁷ Then sayeth he vnto his disciples, the heruest truly is plenteous, but the labourers are few. ³⁸ Praye ye therefore the lord of the haruest, that he will sende labourers into his haruest.

10. AND whan his xii. disciples were called vnto him, he gaue them power agaynst vnclane spretes, to cast them out, & to heale all maner of sicknesse, and all maner of dysease.

² The names of the: xii. Apostles are these: The fyrst, Simon whych is called Peter: & Andrew his brother: Iames the sonne of zebedee, & John his brother:

³ Philip & Bartholomew: Thomas and Mathew, which had bene a Publican. James the sonne of Alphe, and Lebbeus (whose syname was Taddeus) ⁴ Simon of Canaan, and Iudas Iscariot, which also betrayed him.

ποιμένα. ³⁷ τότε λέγει τοῖς μαθηταῖς αὐτοῦ, ‘Ὁ μὲν θερισμὸς πολλὺς, οἱ δὲ ἐργάται ὀλίγοι.’ ³⁸ δεῦν ὁ κύριος τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.’

X. Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. ² Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· ³ Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· ⁴ Σίμων ὁ ^w Κανανίτης, καὶ Ἰούδας ^x ὁ Ἰσκαριώτης ὁ καὶ παραδόνς αὐτόν.

^w Alex. Καναναῖος.^x Alex. = ὁ.

GENEVA—1557.

you. ³⁰ And their eyes were opened: and Iesus charged them, saying, See that no man knowe of it.

³¹ But they as sone as they were departed, spred abroad his name throughout all the lande.

³² As they went out, beholde, they brought to him a dumme man possessed of a deuill. ³³ And as sone as the deuill was cast out, the dumme spake: then the people marueyled, saying, The like was neuer sene in Israel. ³⁴ But the Pharisees say, he casteth out deuilles, through the prince of deuilles. ³⁵ And Iesus went about al cities and townes, teaching in their Synagoges, and preaching the glad tidynge of the kyngdome, and healyng all maner of sycknes and disease among the people.

³⁶ But when he saw the people, he had compassion vpon them, because they were destitute and scattered abroad, euen as sheepe hauing no shepherde.

³⁷ Then said he to his disciples, The haruest is great, but the labourers are fewe. ³⁸ Wherefore, pray the Lord of the haruest to send forth labourers into his haruest.

10. AND he called his twelue disciples, & gaue them power agaynst vncleane spirites, to cast them out, and to heale all maner of sicknesse, and disease.

² The names of the twelue Apostles are these. The first is Simon called Peter, and Andrew his brother: Iames the sonne of Zebede, and Iohn his brother. ³ Philip and Bartlemew: Thomas, and Matthew which had bene a Publican: Iames the sonne of Alphe, and Lebbeus whose surname was Thaddeus: ⁴ Simon of Canan, and Iudas Iscariote, which also betrayed him.

RHEIMS—1582.

to your faith, be it done to you. ³⁰ And their eyes were opened, and Iesus threatened them, saying, See that no man know it. ³¹ But they went forth, & bruited him in al that countrey.

³² And when they were gone forth, behold they brought him a dumme man, possessed with a diuel. ³³ And after the diuel was cast out, the dumme man spake, and the multitudes marueled saying, Neuer was the like sene in Israel. ³⁴ But the Pharisees sayd, In the prince of diuels he casteth out diuels.

³⁵ And Iesus went about al the cities, and townes, teaching in their synagoges, and preaching the Gospel of the kingdom, and curing euery disease, and euery infirmite.

³⁶ And seing the multitudes, he pitied them because they were vexed, and lay like sheepe that haue not a shepherd.

³⁷ Then he sayth to his Disciples, The haruest surely is great, but the workemen are few. ³⁸ Pray therefore the Lord of the haruest, that he send forth workemen into his haruest.

10. AND hauing called his twelue Disciples together, he gaue them power ouer vncleane spirites, that they should cast them out, and should cure al maner of disease, and al maner of infirmite.

² And the names of the twelue Apostles be these: the first, Simon vwho is called Peter, and Andrew his brother, ³ Iames of Zebedee, and Iohn his brother, Philip and Barthlemew, Thomas and Matthew the publican, and Iames of Alpheus, and Thaddeus, ⁴ Simon Cananæus, and Iudas Iscariote, vwho also betrayed him.

AUTHORISED—1611.

it vnto you. ³⁰ And their eyes were opened: and Iesus straitly charged them, saying, See that no man know it. ³¹ But they, when they were departed, spread abroad his fame in all that countrey.

³² As they went out, behold, they brought to him a dumbe man possessed with a deuill. ³³ And when the deuill was cast out, the dumbe spake, and the multitudes marueiled, saying, It was neuer so sene in Israel. ³⁴ But the Pharisees said, He casteth out the deuils through the prince of the deuils.

³⁵ And Iesus went about all the cities and villages, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing euery sicknesse, and euery disease among the people. ³⁶ But when he saw the multitudes, he was moued with compassion on them, because they ^a fainted, and were scattered abroad, as sheepe hauing no shepherd.

³⁷ Then saith he vnto his disciples, The haruest truly is plenteous, but the labourers are few. ³⁸ Pray ye therefore the Lord of the haruest, that he will send forth labourers into his haruest.

10. AND when hee had called vnto him his twelue disciples, he gaue them power ^b against vncleane spirites, to cast them out, and to heale all maner of sicknesse, and all maner of disease. ² Now the names of the twelue Apostles are these: The first, Simon, who is called Peter, and Andrew his brother, Iames the sonne of Zebedee, and Iohn his brother:

³ Philip, and Bartholomew, Thomas, and Matthew the Publicane, Iames the sonne of Alpheus, and Lebbeus, whose surname was Thaddeus: ⁴ Simon the Cananite, and Iudas Iscariot, who also betrayed him.

^a Or, were tyred and lay downe.^b Or, ouer.

⁵ Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλλας αὐτοῖς, λέγων, Ἐἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε· ⁶ πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. ⁷ πορευόμενοι δὲ κηρύσσετε, λέγοντες, Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. ⁸ ἀσθενοῦντας θεραπεύετε, ⁹ λεπροὺς καθαρίζετε,| δαιμόνια ἐκβάλλετε. δωρεὰν ἐλάβετε, δωρεὰν δότε. ¹⁰ Μὴ κτήσῃσθε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν. ¹¹ μὴ πῆραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ¹² ῥάβδους·| ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἔστιν. ¹³ Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· κἀκεῖ μέναιτε, ἕως ἂν ἐξέλθῃτε. ¹⁴ εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν. ¹⁵ καὶ ἐὰν μὲν ἦ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἦ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς

⁹ Rec. λεπροὺς καθαρίζετε, νικροὺς ἰγίρετε, Alex. νικροὺς ἰγίρετε, λεπροὺς καθαρίζετε. ¹² Rec. ῥάβδων. ¹³ Alex. = ἰστιν.

WICLIF — 1380.

⁵ Thesus sente these twelue; & comaundid hem and seide; go 3e not in to the weye of hethen men: and entre 3e not in to the citees of samaritans: ⁶ but rather go 3e to the schepe of the hous of israel that han perischid. ⁷ And go 3e, and preche 3e and seie that the kingdom of heuenes schal nyȝ: ⁸ hele 3e sike men, reise 3e deed men clense 3e mysels, cast 3e out deuillis; freli 3e han takun: freli 3e geue ȝe. ⁹ Nile 3e weeld gold ne siluer ne money in ȝoure girdilis. ¹⁰ not a scrippe in the weye, nether two cootis, nether schon nether a ȝerd; for a werk man is worthi his mete, ¹¹ in to what euer cite or castel 3e schuln entre: axe 3e who theynne 3e worthi, & there dwelle 3e til 3e gon out. ¹² and whanne 3e goen in to an hous, grete 3e it; and seien: pees to this hous; ¹³ and if thilke hous be worthi: ȝoure pees schal come on it; but if that hous be not worthi, ȝoure pees schal turne agen to ȝou; ¹⁴ and who euer reseyueth not ȝou nether heerith ȝour wordis: go 3e fro that hous or citee, and sprynge of the dust of ȝoure fete. ¹⁵ truli I seie to ȝou; it schal be more suffrable to the lond of men of sodom and of Gommor, In the dai of iugement: thanne to thilke cite; ¹⁶ lo I sende ȝou as scheep in the myddil of wolues; therfor be 3e sliȝe as serpentis: and symple as doves; ¹⁷ but be 3e ware of men; for thei schuln take ȝou in counceilis: and thei schuln bete ȝou in her synagogis; ¹⁸ & to meyris or precidentis & to kynȝis 3e schuln be led for me, in witnessynge to hem, and to hethen men:

¹⁹ but whanne thei taken ȝou, nyle 3e thekke hou or what thing 3e schuln speke, for it schal be ȝoun to ȝou in that our what 3e schuln speke. ²⁰ for it ben not 3e that spoken: but the spirit of ȝoure fadir that spekith in ȝou. ²¹ & the

TYNDALE — 1534.

⁵ These .xii. sent Iesus; and comaunded them sayinge: Go not in to the wayes that leade to the gentylis; and in to the cities of the Samaritans enter ye not. ⁶ But go rather to the lost shepe of the housse of Israel. ⁷ Go and preach sayinge; that the kyngdome of heven is at hande. ⁸ Heale the sick; clense the lepers; rayse the deed; caste oute the devils. Frely ye have receaved; freely geve agayne. ⁹ Posses not golde; nor silver; nor brasse yn your gerdels; ¹⁰ nor yet scrip towards your iorney: nether two cotes; nether shues; nor yet a staffe. For the workman is worthy to have his meate. ¹¹ In to whatsoever cite or towne ye shall come; enquire who ys worthy yn it; and there abyde tyl ye goo thence.

¹² And when ye come in to an housse salute the same. ¹³ And yf the housse be worthy; your peace shall come upon it. But yf it be not worthy; your peace shall retourne to you agayne.

¹⁴ And whosoever shal not receave you; nor will heare your preachynge: when ye departe oute of that housse or that cite; shake of the duste of youre fete. ¹⁵ Truly I say vnto you: it shalbe easier for the lond of zodoma and Gomorra in the daye of iudgement; then for that cite.

¹⁶ Beholde I sende you forthe as shepe amonge wolues. Be ye therefore wyse as serpentis; and innocent as doves. ¹⁷ Beware of men; for they shal deliuer you vp to the counsels; and shall scourge you in their synagoges. ¹⁸ And ye shall be brought to the heed rulers and kynȝes for my sake; in witnes to them and to the gentylis.

¹⁹ But when they deliuer you vp; take no thought how or what ye shall speake; for yt shalbe geuen you; even in that same houre; what ye shall saye. ²⁰ For it is not ye that speke; but the spyrte of your father which speaketh in you.

CRANMER — 1539.

⁵ Iesus sent forth these twelue in nomber, whom he comaunded, sayinge. Go not into the waye of the gentylis, and into the ctytie of the Samaritans enter ye not. ⁶ But goo rather to the lost shepe of the house of Israel. ⁷ Go and preache, saying: The kyngdome of heauen is at hand: ⁸ Heale the sycke, clense the lepers, rayse the deed, cast out deuyls. Frely ye haue receaued: geue frely. ⁹ Possesse not golde nor syluer, nor brasse in youre purses, ¹⁰ nor yet scrip towards your iorney: nether two cotes, nether shoes, nor yet a rodde.

For the workman is worthy of his meate. ¹¹ But to whatsoever cite or towne ye shall come, enquire who is worthy in it, and there abyde tyll ye go thence. ¹² And when ye come into an house, salute the same. ¹³ And yf the house be worthy, let your peace come vpon it. But yf it be not worthy, let your peace retourne to you agayne.

¹⁴ And whosoener shal not receaue you, nor will heare your preachynge: when ye departe oute of the house or that ctytie shake of the duste of youre fete. ¹⁵ Uerely I saye vnto you: it shalbe easier for the land of zodoma and Gomorra in the daye of iudgement, then for that ctytie.

¹⁶ Beholde, I sende you forth, as shepe amonge wolues. Be ye therefore wyse as serpentis and innocent as doues. ¹⁷ But be ware of men, for they shall deliuer you vp to the counsels, and shall scourge you in their synagoges. ¹⁸ And ye shall be brought to the heed rulers, and kynȝes, for my sake, in witnes to them and to the Gentylis.

¹⁹ But when they deliuer you vp, take ye no thought, how or what ye shall speake: for it shalbe geuen you, euen in that same houre, what ye shall speake. ²⁰ For it is not ye that speke, but the spryte of your father which speaketh in you. ²¹ The brother shall deliuer vp the

⁵ &c. draw near. mysels, lepers. ȝeue, geue. nyle, not. weeld, possesse. scrippe, a small bag or satchell. shues, shoes. a ȝerd, a stick to staid in walking or for defence. castel, town. thilke, that. sliȝe, sly or cunning. doves, doves. meyris, magots. ȝouwen, given.

‘ ὑμᾶς ἐπιστραφήτω. ¹⁴ καὶ ὃς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἔξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν κοινορτὸν τῶν ποδῶν ὑμῶν. ¹⁵ ἂμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Ἰερουζαλὴμ ἢ ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. ¹⁶ Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί. ¹⁷ προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς. ¹⁸ καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. ¹⁹ ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε. ²⁰ οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. ²¹ Παραδώσει

^b Alex. + Ἀλγόντες, Εἰρήνη τῇ οἰκῇ τούτῳ.

^c Alex. Γομάρρας.

^d Alex. παραδύσουσιν.

GENEVA—1557.

⁵ These twelve did Iesus send, and commanded them, saying, ⁶ Go not into the way of the Gentils, and into the cities of the Samaritans, enter ye not: But go rather to the lost shepe of the house of Israel. ⁷ Go and preach, saying, the kyngdome of heauen is at hand. ⁸ Heale the sycke, cleanse the lepers, rayse the dead, cast out the deuiles: Freely ye haue receaned, freely geue. ⁹ Possesse not golde, nor siluer, nor brasse in your gyrdels ¹⁰ Nor yet scrip toward your iorney, neither two cotes, neither shoes, nor a staffe. For the workman is worthy to haue his meat.

¹¹ And into what so euer citie or towne ye shal come, enquire who is worthy in it, and there abide tyl ye go thence. ¹² And when ye come into an house, salute the same. ¹³ And if the house be worthy, let your peace come vpon it. But if it be not worthy, let your peace returne to you againe. ¹⁴ And whosoever shal not receaue you, nor wil heare your preachyng: When ye departe out of that house, or that citie, shake off the dust of your fete. ¹⁵ Truly I say vnto you, it shalbe easier for the land of Sodoma and Gomorrh in the day of iudgment, then for that citie.

¹⁶ Beholde I send you as shepe among wolues: Be ye therefore wise as serpentes, and innocent as doves. ¹⁷ But beware of men, for they shal deliuer you vp to the Councils, & shal scourge you in their Synagoges. ¹⁸ And ye shal be brought to the head rulers and kynges for my sake, in wytnes to them, and to the Gentiles.

¹⁹ But when they deliuer you vp, take no thought how or what ye shal speake: for it shalbe geuen you, euen in that same houre, what ye shal say. ²⁰ For it is not ye that speake, but the spirit of your father which speaketh in you. ²¹ And the brother shal betray the brother to death,

RHEIMS—1582.

⁵ These twelve did Iesus send: commanding them, saying, Into the vvay of the Gentiles goe ye not, and into the cities of the Samaritans enter ye not: ⁶ but goe rather to the sheepe that are perished of the house of Israel. ⁷ And going preache, saying, That the kyngdom of heauen is at hand. ⁸ Cure the sicke, raise the dead, cleanse the lepers, cast out diuells: gratis you haue recieued, gratis giue ye. ⁹ Do not possesse gold, nor siluer, nor money in your purses: ¹⁰ not a skrippe for the vvay, neither two coats, neither shoes, neither rodde, for the vvorkeman is vvorthie of his meate.

¹¹ And into vvhatsoever citie or towne ye shal enter, inquire vvho in it is vvorthie: and there tarry til ye goe forth. ¹² And vvhen ye enter into the house, salute it, saying, Peace be to this house. ¹³ And if so be that house be vvorthie, your peace shal come vpon it, but if it be not vvorthie: your peace shal returne to you.

¹⁴ And vvhatsoever shal not recieue you, nor heare your vvordes: going forth out of the house or the citie shake of the dust from your feete. ¹⁵ Amen I say to you, it shal be more tolerable for the land of the Sodomites and Gomorrhians in the day of iudgment, then for that citie.

¹⁶ Behold I send you as sheepe in the middes of vvolfes. Be ye therefore vvise as serpents, and simple as doves. ¹⁷ And take heede of men. For they vvill deliuer you vp in Councels, and in their synagoges they vvill scourge you. ¹⁸ And to Presidents and to Kings shal you be ledde for my sake, in testimonie to them and the Gentiles. ¹⁹ But vvhen they shal deliuer you vp, take no thought how or vvhat to speake: for it shal be giuen you in that houre vvhat to speake. ²⁰ For it is not you that speake, but the spirit of your father that speaketh in you. ²¹ The brother also shal deliuer vp the brother

AUTHORISED—1611.

⁵ These twelve Iesus sent forth, and commanded them, saying, Goe not into the way of the Gentiles, and into any city of the Samaritans enter ye not: ⁶ But go rather to the lost sheepe of the house of Israel. ⁷ And as yee goe, preach, saying, The kyngdome of heauen is at hand: ⁸ Heale the sicke, cleanse the lepers, raise the dead, cast out deuils: freely ye haue receiued, freely giue. ⁹ Provide neither gold, nor siluer, nor brasse in your purses: ¹⁰ Nor scrip for your iourney, neither two coats, neither shoes, nor yet staves: (for the workman is worthy of his meat.)

¹¹ And into whatsoever citie or towne ye shall enter, inquire who in it is worthy, and there abide till ye goe thence. ¹² And when ye come into an house, salute it. ¹³ And if the house be worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you. ¹⁴ And whosoever shall not receiue you, nor heare your words: when ye depart out of that house, or citie, shake off the dust of your feet. ¹⁵ Verily I say vnto you, it shall be more tolerable for the land of Sodom and Gomorrh in the day of iudgment, then for that citie.

¹⁶ Behold, I send you forth as sheepe in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. ¹⁷ But beware of men: for they will deliuer you vp to the Councils, and they will scourge you in their Synagogues. ¹⁸ And ye shall be brought before Gouernours and Kings for my sake, for a testimony against them, and the Gentiles.

¹⁹ But when they deliuer you vp, take no thought, how or what ye shall speake, for it shall be giuen you in that same houre what ye shall speake. ²⁰ For it is not ye that speake, but the Spirit of your Father, which speaketh in you. ²¹ And the brother shall deliuer vp the brother to death,

‘ δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα
 ‘ ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. ²² καὶ ἔσθε μισούμενοι ὑπὸ πάντων
 ‘ διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. ²³ ὅταν δὲ διώ-
 ‘ κωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην. ἀμὴν· γὰρ λέγω ὑμῖν,
 ‘ οὐ μὴ τελήσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.
 ‘ ²⁴ Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ.
 ‘ ²⁵ ἄρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς ὁ
 ‘ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ¹ ἐπεκάλεσαν, πόσω μάλλον
 ‘ τοὺς οἰκιακοὺς αὐτοῦ; ²⁶ Μὴ οὖν φοβηθῇτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμ-
 ‘ μένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. ²⁷ ὃ λέγω
 ‘ ὑμῖν ἐν τῇ σκοτίᾳ, εἵπατε ἐν τῷ φωτί· καὶ ὁ εἰς τὸ οὐδὲ ἀκούετε, κηρύττετε ἐπὶ

‘ Alex. = γάρ.

1 Rec. ἱεράσαν.

WICLIF—1380.

brother schal take the brother in to
 deeth; and the fadir the sone, and sones
 schuln rise agens fadir and modir: &
 schuln turnente hem bi deeth. ²² and ȝe
 schuln be in hate to alle men for my
 name, but he that schal dwelle stille in to
 the ende: schal be saaf.

²³ And whanne thei persue ȝou in this
 citee, fle ȝe in to an other, truli I seie to
 ȝou, ȝe schuln not ende the citees of
 Israel: to for that maunes sone come:
²⁴ the disciple is not aboute the maistr,
 ne the seruaunt aboute his lord: ²⁵ it is
 Inow to the disciple, that he be as his
 maistr, & to the seruaunt as his lord:
 if thei han clepid the houshonde man
 belsabub: hou myeche more his hous-
 hoold meynece? ²⁶ Therfor drede ȝe not
 hem, for nothing is hid that schal not be
 schewid and nothing is priuy that schal
 not be wist:

²⁷ that thing that I seye to ȝou in derk-
 nessis, seie ȝe in the liȝt: and preche ȝe on
 housis: that thing that ȝe heren in the
 eere:

²⁸ & nyle ȝe drede hem that sleen the
 bodi: for thei moun not sle the soule but
 rather drede ȝe hym that mai lese bothe
 bodi and soule in to helle: ²⁹ whether two
 sparowis ben not seeld for an halpeny:
 and oon of hem schal not falle on the
 erthe without ȝour fadir? ³⁰ and al the
 heris of ȝoure heed ben noumbred: ³¹ ther-
 for nyle ȝe drede, ȝe ben better thanne
 many sparowis:

³² therfor cueri man that schal know-
 lece me bifor men: I schal knowlece
 him bifor my fadir that is in heuenes:
³³ but he that schal denye me bifor men:
 I schal denye hym bifor my fadir that is
 in heuenes. ³⁴ Nyle ȝe deme that I cam
 to sende pees in to the erthe: I came
 not to sende pees: but swerde: ³⁵ for I
 cam to departe a man agens his fadir:

TYNDALE—1534.

²¹ The brother shall betraye the brother
 to deeth, and the father the sonne. And
 the chylren shall aryse agaynste their
 fathers and mothers, and shall put them
 to deethe: ²² and ye shall be hated of all
 men for my name. But he that endureth
 to the ende, shalbe saved.

²³ When they persecute you in one cite/
 flye in to another. I tell you for a treuth/
 ye shall not fynyshe alle the cities of
 Israel, tyll the sonne of man be come.
²⁴ The disciple ys not above hys master:
 nor yet the seruaunt above his lord. ²⁵ It
 is ynough for the disciple to be as hys
 master ys, and that the seruaunt be as his
 lordes ys, yf they have called the lord of
 the housse beelzebub: how moche more
 shall they call them of his housholde so?
²⁶ Feare them not therfore.

There is no thinge so close, that shall
 not be openned, and no thinge so hyd,
 that shall not be known.

²⁷ What I tell you in dereknes, that
 speake ye in lyght. And what ye heare
 in the eare, that preache ye on the housse
 toppes.

²⁸ And feare ye not them which kyll the
 body, and be not able to kyll the soule.
 But rather feare hym, which is able to
 destroye bothe soule and body into hell.
²⁹ Are not two sparowes solde for a far-
 thinge? And none of them dothe lyght
 on the grounde, with out youre father.
³⁰ And now are all the heeres of youre
 heedis numbred. ³¹ Feare ye not therfore:
 ye are of more value then many spar-
 owes.

³² Who soever therfore shall knowledge
 me before men, hym will I knowledge
 also before my father which is in heuen.
³³ But whoso ever shall denye me before
 men, hym will I also denye before my
 father which is in heuen.

³⁴ Thinkenot, that I am come to sende
 peace into the erth. I came not to send
 peace, but a swerde. ³⁵ For I am come
 to set a man at varyaunce agaynste hys
 father, and the daughter agaynste hyr

CRANMER—1539.

brother to deeth, & the father the sonne.
 And the chylren shall aryse agaynst
 their fathers and mothers, and shall put
 them to deeth: ²² & ye shall be hated of
 all men for my name sake. But he that
 endureth to the ende, shalbe saued.

²³ But when they persecute you in this cy-
 tye, flye ye into another. For verely I save
 vnto you: ye shall not go thorow all the
 ctyties of Israel, tyll the sonne of man be
 come. ²⁴ The discipyle is not aboute the mas-
 ter: nor the seruaunt aboute his Lord. ²⁵ It
 is ynough for the discipyle, that he be as
 his master is, & that the seruaunt be as his
 Lord is. If they have called the Lord of
 the house, beelzebub: how moche more
 shall they call them of his housholde so?
²⁶ Feare them not therfore. For there is
 nothinge close, that shall not be opened:
 and nothyng hyd, that shall not be
 known.

²⁷ What I tel you in darknes, that speake
 ye in lyght. And what ye heare in the
 eare, that preache ye on the house toppes.

²⁸ And feare ye not them which kyll the
 body, but are not able to kill the soule.
 But rather feare him, which is able to
 destroye both soule and body into hell.
²⁹ Are not two litle sparowes sold for a
 farthyng? And one of them shall not
 lyght on the ground with out youre father:
³⁰ Yee, euen all the heeres of your head
 are nombred. ³¹ Feare ye not therfore:
 ye are of more value then many spar-
 owes.

³² Euery one therfore that shall know-
 ledge me before men, hym will I know-
 ledge also before my father which is in
 heauen. ³³ But whosoever shall denye me
 before men, hym will I also denye before
 my father, whych is in heauen.

³⁴ Thinkenot that I am come to sende
 peace into the erth. I came not to send
 peace, but a swerde. ³⁵ For I am come
 to set a man at varyaunce agaynste his
 father, & the daughter agaynste her mother.

*1890. against. Inow, enough. 1890. servants of
 family. v. b. not wist, known. 1890. destroy. deme,
 wily.

τῶν δωμαίων. ²⁸ καὶ μὴ ⁹ φοβέσθαι ἀπὸ τῶν ^h ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει. ²⁹ οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἐν ἑξ' αὐτῶν οὐ πσεύεται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. ³⁰ ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ. ³¹ μὴ οὖν ^h φοβηθῆτε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. ³² Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ³³ ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἐγὼ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ³⁴ Μὴ νομίσῃτε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. ³⁵ ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς

ε Rec. φοβηθήτε.

h Rec. ἀποκτενόντων.

i Const. τὴν ψυχὴν καὶ τὸ σῶμα.

k Alex. φοβέσθαι.

GENEVA—1557.

and the father the sonne, and the children shal arise against their fathers and mothers, and shal cause them to dye. ²² And ye shalbe hated of al men for my name; but he that endureth to the ende, shalbe saued.

²³ When they persecute you in one citie, flye into an other: for verely I say vnto you, ye shal not finish all the cities of Israel, tyl the sonne of man become. ²⁴ The disciple is not aboue his master: nor yet the seruaut aboue his lord.

²⁵ It is inough for the disciple to be as his master is, and that the seruante be as his Lord is. If they haue called the Lord of the house Beelzebub, how muche more them of his household? ²⁶ Feare them not therefore: for there is nothinge so hid, that shal not be disclosed, and nothinge so secret, that shal not be knowen.

²⁷ What I tel you in darknes, that speake ye in lyght. And what ye heare in the eare, that preach ye on the house toppes. ²⁸ And feare ye not them which kil the body, but are not able to kyl the soule: but rather feare hym, which is able to destroy both soule and body in hel. ²⁹ Are not two sparrows solde for an halfe peny? and one of them shal not fall on the ground without your father. ³⁰ Yea, and al the heares of your heade are numbred. ³¹ Feare ye not therefore, ye are of more value then many sparrows. ³² Whosoeuer therefore shal confesse me before men, him will I confesse also before my father which is in heauen. ³³ But whosoeuer shal deny me before men, him will I also deny before my father which is in heauen.

³⁴ Thinke not that I am come to send peace into the earth. I came [not] to send peace, but the sword. ³⁵ For I am come to set a man at variance against his father, and the daughter agaynst her mother,

RHEIMS—1582.

to death, and the father the sonne; and the children shal rise vp agaynst the parents, and shal vvorke their death, ²² and you shal be odious to al men for my name, but he that shal perseuere vnto the end, he shal be saued.

²³ And vhen they shal persecute you in this citie, flee into an other. Amen I say to you, you shal not finish all the cities of Israel, til the sonne of man come.

²⁴ The Disciple is not aboue the maister, nor the seruaut aboue his lord. ²⁵ It suffiseth the disciple that he be as his maister: and the seruaut as his lord. If they haue called the goodman of the house Beelzebub, how much more them of his household? ²⁶ Therefore feare ye not them. For nothing is hid, that shal not be reuealed; and secrete, that shal not be knouen.

²⁷ That vvhich I speake to you in the darke, speake ye in the light; and that vvhich you heare in the eare, preach ye vpon the house toppes. ²⁸ And feare ye not them that kil the body, and are not able to kil the soule: but rather feare him that can destroy both soul and body into hel.

²⁹ Are not tvtio sparoues sold for a farthing; and not one of them shal fall vpon the ground vwithout your father? ³⁰ But your very heares of the head are al numbred. ³¹ Feare not therefore: better are you then many sparoues. ³² Euery one therfore that shal confesse me before men, I also vvill confesse him before my father vvhich is in heauen. ³³ But he that shal deny me before men, I also vvill deny him before my father vvhich is in heauen. ³⁴ Do not ye thinke that I came to send peace into the earth: I came not to send peace, but the sword. ³⁵ For I came to separate man agaynst his father, and the daughter agaynst her

AUTHORISED—1611.

and the father the childe; and the children shal rise vp against their parents, and cause them to be put to death. ²² And ye shall be hated of all men for my Names sake; but he that endureth to the end, shalbe saued. ²³ But when they persecute you in this citie, flee ye into another: for verely I say vnto you, ye shall not^a haue gone ouer the cities of Israel, till the Sonne of man be come.

²⁴ The disciple is not aboue his master, nor the seruant aboue his lord. ²⁵ It is enough for the disciple that he be as his master, and the seruant as his Lord: If they haue called the Maister of the house Beelzebub, how much more shall they call them of his household? ²⁶ Feare them not therefore: for there is nothing couered, that shall not be reueiled; and hidde, that shall not be known. ²⁷ What I tell you in darkenesse, that speake ye in light: and what ye heare in the eare, that preach ye vpon the house tops.

²⁸ And feare not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule and body in hell. ²⁹ Are not two Sparrowes solde for a farthing? And one of them shall not fall on the ground without your Father. ³⁰ But the very hairtes of your head are all numbred. ³¹ Feare ye not therefore, ye are of more value then many Sparrowes.

³² Whosoeuer therefore shall confesse me before men, him will I confesse also before my Father which is in heauen. ³³ But whosoeuer shall deny me before men, him will I also deny before my Father which is in heauen. ³⁴ Thinke not that I am come to send peace on earth: I came not to send peace, but a sword. ³⁵ For I am come to set a man at variance against his Father, & the daughter against her mother,

^a Or, end or finish.

‘μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· ³⁶ καὶ ἐχθροὶ τοῦ ἀνθρώπου
 ‘οἱ οἰκτικοὶ αὐτοῦ. ³⁷ ‘Ο φιλὼν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστί μου ἄξιος·
 ‘καὶ ὁ φιλὼν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστί μου ἄξιος· ³⁸ καὶ ὃς οὐ λαμβάνει
 ‘τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστί μου ἄξιος. ³⁹ ὁ εὐρὼν
 ‘τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν
 ‘ἐμοῦ εὐρήσει αὐτήν. ⁴⁰ ‘Ο δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος
 ‘δέχεται τὸν ἀποστείλαντά με. ⁴¹ ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου
 ‘μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν
 ‘δικαίου λήψεται· ⁴² καὶ ὃς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυ-
 ‘χροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν
 ‘αὐτοῦ.’

WICLIF—1380.

and the douȝtr agens hir modir : and the
 sones wyf agens the housbondis modir :
 and the enemyes of a man, ben thei
 that ben homeli with hym.

³⁷ He that loueth fadir or modir more
 thanne me is not worthi to me, and he
 that loueth sone or douȝtr ouer me : is
 not worthi to me : ³⁸ and he that takith
 not his crois and sueth me : is not worthi
 to me. ³⁹ he that fyndith his lif, schal
 lose it : ⁊ he that leseth his lif for me :
 schal fynde it : ⁴⁰ he that reseyueth you
 reseyueth me, and he that reseyueth me,
 reseyueth him that sente me : ⁴¹ he that
 reseyueth a profete in the name of a
 profete : schal take the mede of a profete :
 and he that reseyueth a iust man in the
 name of a iust man : schal take the mede
 of a iust man. ⁴² and who ener geueth
 drinke to oon of these leest a cupp of
 cold water onli in the name of a disci-
 ple : truly I scie to you he schal not
 lose his mede.

11. AND it was don whanne ihesus
 hadde endid : he comaundid to his twelve
 discipils ⁊ passid fro theus to preche and
 teche in the citees of hem. ² But whan
 loon in boondis hadde herde the werkis
 of crist : he sente tweyne of hise discipils,
 ⁊ seide to hym, art thou he that schal
 come : or we abiden an other ? ⁴ and
 ihesus answerid and seide to hem, go ye
 and telle agen to lon thoo thingis that ye
 han herd and seyn : ⁵ blinde men seen,
 crokide men gon, mysels ben made cleue,
 deef men heren : deed men risen agen,
 pore men ben taken to prechynge of the
 gospel : ⁶ and he is blessed that schal not
 lose the schandrid in me : ⁷ ⁊ whanne thei
 weren gon aweye : ihesus bigan to scie
 of lon to the puple, what thing wenten
 ye out in to desert to se ? a reed wawid
 woth the wynde ? ⁸ or what thing wenten
 ye out to se, a man clothid with softe
 clothus ? lo thei that ben clothid with

¹ against homeli familiar. south followeth.
 mysels, reuared agen, again. mysels, lepera.

TYNDALE—1534.

mother, and the daughterlawe ageynst
 her motherlawe : ³⁶ And a mannes foes
 shalbe they of hys owne houshold.

³⁷ He that loveth hys father, or mother
 more then me, is not mete for me. And
 he that loveth his sonne, or daughter
 more then me, is not mete for me. ³⁸ And
 he that taketh not his crosse and foloweth
 me, ys not mete for me. ³⁹ He that fyndeth
 hys lyfe, shall lose it : and he that
 losith hys lyfe for my sake, shall fynde it.

⁴⁰ He that receaiveth you, receaiveth me :
 and he that receaiveth me, receaiveth him
 that sent me. ⁴¹ He that receaiveth a proph-
 et in the name of a prophet, shall recea-
 ve a prophetes rewarde. And he that
 receaiveth a righteous man in the name of
 a righteous man, shall receive the rewarde
 of a righteous man. ⁴² And whosoever
 shall geve vnto one of these litle ones to
 drinke, a cuppe of colde water only, in
 the name of a disciple : I tel you of a
 trueth, he shall not lose his rewarde.

11. AND it came to passe when Iesus
 had made an ende of commaundinge his
 .xiiij. disciples, that he departed thence, to
 teache and to preache in their cities.

² When Iohn beynge in pryson hearde
 the workes of Christ, he sent two of his
 disciples ⁊ sayde vnto him, Arte thou
 he that shall come : or shall we loke for
 another. ⁴ Iesus answered and sayde vnto
 them. Go and shewe Iohn what ye have
 hearde and sene. ⁵ The blynd se the halt
 go, the lepers are clenid : the deef
 heare the dead ryse agayne, and the glad
 tidinges is preached to the povre. ⁶ And
 happy is he that is not offended by me.

⁷ And as they departed Iesus begane to
 speake vnto the people of Iohn. What for
 to se went ye out in to the wyldernes ?
 went ye out to se a rede shakyn with the
 wynde ? ⁸ other what went ye out for to
 se ? A man clothid in soofte rayment ?
 Beholde they that weare soofte clothing,

CRANMER—1539.

⁊ the daughter in lawe agaynst her mother
 in lawe : ³⁶ And a mannes foes shalbe
 they that are of his awne houshold.

³⁷ He that loneth father, or mother more
 then me, is not worthy of me. And he
 that loneth sonne or daughter more then
 me, is not worthy of me. ³⁸ And he that
 taketh not hys crosse and foloweth me,
 is not worthy of me. ³⁹ He that fyndeth
 hys lyfe, shall lose it : and he that loseth
 his lyfe for my sake, shall fynde it.

⁴⁰ He that receaueh you, receaueh me :
 ⁊ he that receaueh me, receaueh hym
 that sent me. ⁴¹ He that receaueh a proph-
 et in the name of a prophet, shall
 receaue a prophetes rewarde. And he
 that receaueh a ryghteous man, in the
 name of a ryghteous man, shall receaue a
 ryghteous mans rewarde : ⁴² And who-
 soeuer shall geue vnto one of these litle
 ones to drynke, a cuppe of colde water
 onely (in the name of a disciple) verely I
 saye vnto you : he shall not lose hys
 rewarde.

11. AND it came to passe, that when
 Iesus had made an ende of commaund-
 ynge hys twelve disciples, he departed
 thence, to teache and to preache in their
 cyties.

² When Iohn beyng in pryson hearde
 the workes of Christ, he sent two of hys
 disciples, ⁊ sayde vnto him : Art thou
 he that shall come : or do we loke for
 another. ⁴ Iesus answered ⁊ sayde vnto
 them. Go, and shewe Iohn agayne, what
 ye haue heard and sene. ⁵ The blynd
 receaue their sight : the lame walke, the
 lepers are clenid : ⁊ the deaf heare, the
 deed are rased vp, ⁊ the poore receaue
 the glad tidinges of the gospell. ⁶ And
 happy is he, that is not offended by me.

⁷ And as they departed, Iesus beganne
 to saye vnto the people concerning Iohn.
 What went ye out in to the wyldernes
 to se ? A rede that is shakyn with the wynde ?
⁸ Or what went ye out for to se ? A man
 clothed in softe rayment ? Beholde : they

XI. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσωσιν τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

² Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας ³ δύο| τῶν μαθητῶν αὐτοῦ, ⁴ εἶπεν αὐτῷ, ‘ Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; ’ ⁵ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘ Πορευθέντες ἀπαγγέilate Ἰωάννῃ, ἃ ἀκούετε καὶ βλέπετε. ’ ⁶ τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι· ⁷ νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται· ⁸ καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. ’ ⁹ Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, ‘ Τι ¹⁰ ἐξήλθετε| εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλεύομενον; ¹¹ ἀλλὰ τί ¹² ἐξήλθετε| ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδὼν,

¹ Alex. εἰδ.² Alex. + καί.³ Alex. ἐξήλθατε.⁴ Alex. ἐξήλθατε.

GENEVA — 1557.

and the daughter in law against her mother in law. ³⁶ And a mans foes, shalbe they of his own housholde. ³⁷ He that loueth his father or mother more then me, is not mete for me. And he that loueth his sonne, or daughter more them me, is not mete for me. ³⁸ And he that taketh not is crosse and foloweth after me, is not mete for me. ³⁹ He that will save his life, shall lose it: and he that loseth this life for my sake, shall save it.

⁴⁰ He that receaueth you, receaueth me: and he that receaueth me, receaueth him that sent me. ⁴¹ He that receaueth a prophet in the name of a prophet, shal receaue a prophetes rewarde: and he that receaueth a ryghteous man, in the name of a righteous man shal receaue the rewarde of a righteous man. ⁴² And who so euer shal geue vnto one of these litle ons to druncke a cup of colde water onely, in the name of a Disciple: verely I say vnto you, he shal not lose his rewarde.

II. AND it came to passe that when Iesus had made an ende of commanding his twelue disciples, he departed thence to teach and to preach in their cities. ² And when Iohn beyng in prysen heard the workes of Christe, he sent two of his disciples, ³ To saie vnto him, Art thou he that oght to come, or shall we looke for another? ⁴ And Iesus answering, sayed vnto them, Go and shewe Iohn what ye haue heard, and sene. ⁵ The blinde see, the halt go, the lepers are censed, and the deafe heare, the dead ryse agayne, and the poore receaue the Gospell. ⁶ And blessed is he that shal not be offended in me.

⁷ And as they departed, Iesus began to speake vnto the people of Iohn: What went ye out into the wilderness to see? A reede shaken with the wynde? ⁸ But what went ye out for to see? A man clothed in soft rayment? Behold, they

RHEIMS—1582.

mother, and the daughter in law against her mother in law. ³⁶ And a mans enemies, they of his owne houshold.

³⁷ He that loueth father or mother more then me, is not worthy of me: and he that loueth sonne or daughter aboue me, is not worthy of me. ³⁸ And he that taketh not his crosse, and foloweth me, is not worthy of me. ³⁹ He that hath found his life, shall lose it: and he that hath lost his life for my sake, shall finde it.

⁴⁰ He that receiueh you, receiueh me: and he that receiueh me, receiueh him that sent me. ⁴¹ He that receiueh a Prophet in the name of a Prophet, shal receiue the reuward of a prophet. and he that receiueh a iust man in the name of a iust man, shal receiue the reuward of a iust man. ⁴² And whosoever shal giue drinke to one of these litle ones a cuppe of cold vwater, only in the name of a disciple, amen I say to you, he shal not lose his reuward.

II. AND it came to passe: vwhen Iesus had done commanding his twelue Disciples, he passed from thence, to teach & preach in their cities.

² And vwhen Iohn had heard in prison the workes of Christ: sending two of his disciples, he said to him, ³ Art thou he that art to come, or looke vve for an other? ⁴ And Iesus making ansver said to them, Goe and report to Iohn vwhat you haue heard and sen. ⁵ The blinde see, the lame vvalke, the lepers are made cleane, the deafe heare, the dead rise againe, to the poore the Gospel is preached: ⁶ and blessed is he that shal not be scandalized in me.

⁷ And vwhen they vvent their vvay, Iesus began to say to the multitudes of Iohn, what went you out into the desert to see? a reede shaken vvith the vvinde? ⁸ But vvhat went you out to see? a man clothed in soft garments? Behold they that are

AUTHORISED — 1611.

and the daughter in law against her mother in law. ³⁶ And a mans foes *shalbe* they of his owne houshold. ³⁷ He that loueth father or mother more then me, is not worthy of me: and he that loueth sonne or daughter more then me, is not worthy of me. ³⁸ And he that taketh not his crosse, and followeth after me, is not worthy of me. ³⁹ He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

⁴⁰ He that receiueh you, receiueh me: and he that receiueh me, receiueh him that sent me. ⁴¹ He that receiueh a Prophet in the name of a Prophet, shall receive a Prophets reward: and he that receiueh a righteous man, in the name of a righteous man, shall receive a righteous mans reward. ⁴² And whosoever shall giue to drinke vnto one of these litle ones, a cup of cold water onely, in the name of a disciple, verely I say vnto you, he shall in no wise lose his reward.

II. AND it came to passe, when Iesus had made an end of commanding his twelue Disciples, he departed thence to teach and to preach in their cities. ² Now when Iohn had heard in the prison the workes of Christ, he sent two of his disciples, ³ And said vnto him, Art thou he that should come? Or doe we looke for another?

⁴ Iesus answered and said vnto them, Go and shew Iohn againe those things which ye doe heare and see: ⁵ The blind receive their sight, and the lame walke, the lepers are censed, and the deafe heare, the dead are raised vp, and the poore haue the Gospel preached to them. ⁶ And blessed is he, whosoever shal not be offended in me.

⁷ And as they departed, Iesus began to say vnto the multitudes concerning Iohn, what went ye out into the wilderness to see? a reede shaken with the wind? ⁸ But what went ye out for to see? A man clothed in soft raiment? Behold,

οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλείων εἰσίν· ἅλλα τί ἐξήλθετε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου· οὗτος γάρ ἐστι περὶ οὗ γέγραπται, “Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.” Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν· καὶ εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. ὁ ἔχων ὅσα ἀκούειν, ἀκουέτω. Τίνι δὲ ὁμοίωσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ παιδίοις ἐν ἀγοραῖς καθημένοις, καὶ προσφωνοῦσι

ῥ Rec. βασιλιών.

ῥ Rec. παιδαρίος.

ῥ Alex. καθημένοις ἐν ἀγ.

ῥ Alex. ἀ προσφωνοῦντα τοῖς ἱερείοις αὐτῶν λίγωνσι.

WICLIIF—1380.

softe clothis : ben in the housis of kyngis :
"but what thing wenten ȝe out to se : a
profe? ȝhe I seie to ȝou? ⁊ more thanne
a profe? 10 for this is he of whom it is
writun, lo I sende myn angel bifor thi
face, that schal make redi thi weye bifor
thee.

11 truli I seie to ȝou : there roos noon
more thanne Iohn Baptist among the
children of wommen, but he that is lesse
in the kyngdom of heuenes : is more
thanne he, 12 and fro the daies of Ioon
Baptist til now : the kyngdom of heuenes
suffreth violence, ⁊ violent men rauyschen
it, 13 for alle profetis and the lawe til to
Ioon profecieden, 14 and if ȝe wolen
resceuye : he is elie that is to come, 15 he
that hath ecris of herynge : here he.

16 But to whom schal I gesse this gene-
racoun like? it is like to children sittynge
in chepyng, that crien to her peiris
17 and seien, we han sungun to ȝou : ⁊ ȝe
han not dauncid, we han moorned to ȝou :
and ȝe han not weild, 18 for Ioon cam
nether ctynghe ne drinkynge : and thei
seien he hath a deuyl, 19 the sonne of man
cam etynge ⁊ drinkynge : and thei seien
lo a man a gloton and a drynker of
wyne, ⁊ a frende of puppiens and of
syful men : and wisdom is iustified of
her sones.

20 thanne iesus bigan to seie reproof to
cites in whichc ful many vertues of hym
weren don : for thei diden not penaunce,
21 wo to the coragayn, wo to the beth-
saida, for if the vertues that ben don in
ȝou hadde ben don in tyre ⁊ sidon : sum
tyme thei hadden don penaunce in heire
⁊ aisch, 22 nethcles I seie to ȝou it schal
be lesse payne to tyre and sidon, in the
day of doom, than to ȝou, 23 and thou
safernaum whether thou schult be acried
up in to heuene? thou schalt go doun
in to helle, for if the vertues that ben

TYNDALE—1534.

are in kynges houses. But what went
ye oute for to se? A prophete? Ye I
saye to you, and more then a prophete.
10 For this is he of whom it is written.
Beholde, I sende my messenger before
thy face, which shall prepare thy waye
before the.

11 Verely I saye vnto you, amonge the
chyl dren of women arose there not a
gretter then Iohn the baptist. Notwith-
standinge he that ys lesse in the kyng-
dome of heven, ys gretter then he. 12 From
the tyme of Iohn Baptist lytherto, the
kyngdome of heven suffreth violence, and
they that go to it with violence pluck it
vnto them. 13 For all the prophetes and
the lawe prophesied vnto the tyme
of Iohn. 14 Also yf ye wyll receaue it
this is Helyas which shuld come. 15 He
that hath care to heare let him heare.

16 But wher vnto shall I lyken this ge-
neracion? It ys lyke vnto chyl dren which
syt in the market and call vnto their
felowes, 17 and saye : we haue pyed vnto
you, and ye haue not daunced? We haue
moorned vnto you, and ye haue not so-
rowed. 18 For Iohn came nether eatynge
nor drinkynge; and they saye, he hath the
deuyl. 19 The sonne of man came eatynge
and drinkynge, and they saye, beholde a
gloton and drynker of wyne, and a frend
vnto publicans and synners. Neverthe-
later wysdome ys iustified of hir children.

20 Then began he to vpbraid the cities,
in which most of his miracles were done,
because they mended not. 21 Wo be to
the Chorasyn. Wo be to the Betzaida :
for if the miracles which were shewed in
you, had bene done in Tyre and Sidon,
they had repented longe agoon in sack-
cloth and ashes. 22 Neverthelesse I say
to you : it shall be esier for Tyre and
Sidon at the day of iudgement, then for
you. 23 And thou Capernaum, which art
lift vp vnto heuen, shalt be brought doun
to hell. For if the miracles which haue

CRANMER—1539.

that were softe clothing : are in kynges
houses. 9 But what went ye out for to
se? A prophete: Verely I saye vnto you:
and more then a Prophete. 10 For thys is
he, of whom it is written. Beholde, I
sende my messenger before thy face,
whych shall prepare thy waye before the.

11 Verely I saye vnto you: amonge them
that are borne of women, arose not a
gretter then Iohn the Baptist. Notwith-
standing he that is lesse: in the kyng-
dome of heuenis gretter then he. 12 From
the dayes of Iohn Baptist vntill this daye,
the kyngdome of heuen suffreth vyolence,
and the violent pluck it vnto them. 13 For
all the prophetes, and the lawe it selfe
prophesied vnto Iohn. 14 And yf ye wyll
receaue it thys is Helyas, which was for
to come. 15 He that hath cares to heare:
let him heare.

16 But wher vnto shall I liken this gene-
racion? It is like vnto chyl dren, which
syt in the market places, and call vnto
their felowes, 17 and saye: we haue pyed
vnto you, and ye haue not daunced? We
haue moorned vnto you, ⁊ ye haue not
sorowed. 18 For Iohn came nether eatynge
nor drynkyng, ⁊ they saye, he hath
the deuyl. 19 The sonne of man came
eatynge and drynkyng, and they saye,
beholde a gloton, ⁊ an vmeasurable
dryncker of wyne, and a frende vnto pub-
licans ⁊ synners. And wysdome is iusti-
fied of her chyl dren.

20 Then began he to vpbraid the cyties,
which most of hys miracles were done in,
because they repented not of their sines.
21 Wo vnto the Chorasyn. Wo vnto the
Bethsaida: for yf the myracles which
were shewed in you, had bene done in the
cite of Tyre or Sidon, they had repented
of their synnes longe agoon in sack cloth
⁊ ashes. 22 Neuerthelesse I saye vnto you:
it shall be esier for Tyre ⁊ Sidon at the
daye of iudgement, then for you. 23 And
thou Capernaum, which art lyft vp vnto
heuen, shalt be brought doun to hell.
For yf the myracles which haue bene

doon you. cherynges, the market. poore, fellows or
quells: vertues, powers of miracles.

‘ τοῖς ἐταίροις αὐτῶν, ¹⁷ καὶ λέγουσιν, | Ἠλλήσαμεν ὑμῖν, καὶ οὐκ ὥρχήσασθε·
 ‘ ἐθρηνησαμεν ὑμῖν, | καὶ οὐκ ἐκόφασθε. ¹⁵ Ἠλθε γὰρ Ἰωάννης μῆτε ἐσθίω
 ‘ μῆτε πίνων, καὶ λέγουσι, Δαιμόνιον ἔχει. ¹⁹ ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίω
 ‘ καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος
 ‘ καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.’ ²⁰ Τότε ἤρξ-
 ατο οὐνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ, ὅτι οὐ
 μετενόησαν. ²¹ Οὐαὶ σοι, Χοραζὶν· οὐαὶ σοι, Βηθσαϊδάν· | ὅτι εἰ ἐν Τύρῳ καὶ
 ‘ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ
 ‘ μετενόησαν. ²² πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ
 ‘ κρίσεως, ἢ ὑμῖν. ²³ Καὶ σὺν, Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως |
 ‘ ἄδου καταβιβασθῇ· ὅτι εἰ ἐν Σοδομοῖς ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν
 ‘ Alex. = ὑμῖν. * Alex. Βηθσαϊδ. * Const. ἡ ἕως τοῦ οὐρανοῦ ὑψώθη, ἕως . . . Alex. μὴ ἕως οὐρανοῦ ὑψώθησθ; ἕως . . .

GENEVA — 1557.

that weare softe clothing are in kings houses.

⁹ But what went ye out for to see? A Prophet? Yea, I say vnto you, and more then a Prophet. ¹⁰ For this is he of whom it is writen, Beholde, I send my messenger before thy face, which shal prepare thy way before thee. ¹¹ Verily I say vnto you, among them which are begotten of women, arose ther not a greater then Iohn the Baptist: Notwithstanding, he that is lesse in the kingdome of heauen, is greater then he. ¹² From the tyme of Iohn Baptist hitherto, the kingdome of heauen suffereth violence, and the violent plucke it vnto them. ¹³ For all the Prophetes and the law, prophecied vnto the tyme of Iohn. ¹⁴ And if ye wil receaue him, this is Elias which was to come. ¹⁵ He that hath eares to heare let him heare. But where vnto shal I lyken this generation? ¹⁶ It is lyke vnto children which syt in the markets, and call vnto their felowes saying, ¹⁷ We haue pyyped vnto you, and ye haue not daunced: We haue songe mourning songes vnto you, and ye haue not wept.

¹⁸ For Iohn came nether eatyng nor drynkyng, and they say, he hath the deuyll. ¹⁹ The sonne of man came eatyng and drynkyng and they say, Behold a glotton and drincker of wine, a friende vnto publicans and synners, not with standing wysdome is iustified of her children. ²⁰ Then began he to vprayne the cities, in which moste of his miracles were done, because they repented not. ²¹ Wo be to thee Chorazin: Wo be to thee Bethsaida: for if the miracles which were shewed in you, had ben done in Tyre and Sidon, they had repented longe agoe in sackcloth and ashes. ²² Neuertheles I say to you: It shalbe easier for Tyre and Sidon at the day of iudgement, then for you.

²³ And thou Capernaum, which art lyfted vp vnto heauen, shalt be brought downe to hel: For yf the miracles which haue

RHEIMS — 1582.

clothed in soft garments, are in Kings houses. ⁹ But vvhath went you out to see? a Prophet? yea I tel you and more then a Prophet. ¹⁰ For this is he of vvhom it is vvriten, Behold I send mine angel before thy face, vvhich shall prepare thy way before thee.

¹¹ Amen I say to you, there hath not risen among the borne of vvomen a greater then Iohn the Baptist: yet he that is the lesser in the kingdom of heauen, is greater then he. ¹² And from the dayes of Iohn the Baptist vntil now, the kingdom of heauen suffereth violence, and the violent beare it avvay. ¹³ For all the Prophetes and the Lavv prophecied vnto Iohn: ¹⁴ and if you vvill receiue it, he is Elias that is for to come. ¹⁵ He that hath eares to heare, let him heare.

¹⁶ And vvherevnto shal I esteeme this generation to be like? It is like to children sitting in the market place: vvhich crying to their companions, ¹⁷ say, We haue piped to you, and you haue not daunced: vve haue lamented, and you haue not mourned. ¹⁸ For Iohn came neither eating nor drinking: and they say, He hath a diuell. ¹⁹ The Sonne of man came eating and drinking, and they say, Behold a man that is a glotton and a vvinedrinker, a frende of Publicans and sinners. And vvisedom is iustified of her children.

²⁰ Then began he to vvpraike the cities, vvherein vvcre done the most of his miracles, for that they had not done penance.

²¹ Wo be to thee Corozain, vvo be to thee Bethsaida: for if in Tyre & Sidon had been vvrought the miracles that haue been vvrought in you, they had done penance in hearecloth and ashes long agoe. ²² But neuertheles, I say to you, it shall be more tolerable for Tyre and Sidon in the day of iudgement, then for you. ²³ And thou Capernaum, shalt thou be exalted vp to heauen? thou shalt come dovne euē vnto hel, for if in Soddm had been vvrought the miracles that haue been

AUTHORISED — 1611.

they that weare soft clothing, are in kings houses. ⁹ But what went ye out for to see? A Prophet? yea, I say vnto you, and more than a Prophet. ¹⁰ For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. ¹¹ Verily I say vnto you, Among them that are borne of women, there hath not risen a greater then Iohn the Baptist: notwithstanding, he that is least in the kingdom of heauen, is greater then he. ¹² And from the dayes of Iohn the Baptist, vntill now, the kingdome of heauen suffereth violence, and the violent take it by force. ¹³ For all the Prophets, and the Law prophesied vntill Iohn. ¹⁴ And if ye will receive it, this is Elias which was for to come. ¹⁵ He that hath eares to heare, let him heare.

¹⁶ But whereunto shall I liken this generation? It is like vnto children, sitting in the markets, and calling vnto their fellows, ¹⁷ And saying, we haue piped vnto you, and ye haue not danced: we haue mourned vnto you, and ye haue not lamented. ¹⁸ For Iohn came neither eating nor drinking, and they say, He hath a deuil. ¹⁹ The sonne of man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of publicanes and sinners: but wisdom is iustified of her children.

²⁰ Then began he to vpraike the cities wherein most of his mighty workes were done, because they repented not. ²¹ Woe vnto thee Chorazin, woe vnto thee Bethsaida: for if the mighty workes which were done in you, had bene done in Tyre and Sidon, they would haue repented long agoe in sackcloth and ashes. ²² But I say vnto you, It shall be more tolerable for Tyre and Sidon at the day of iudgement, then for you. ²³ And thou Capernaum, which art exalted vnto heauen, shalt be brought downe to hell: For if the mighty workes which haue bene done in thee,

* Or, is gotten by force, and they that thrust men.

‘ σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον. ²⁴ πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκ-
 ‘ τότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.’ ²⁵ Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ
 Ἰησοῦς εἶπεν, ‘ Ἐξομολογούμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι
 ‘ ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνειδῶν, καὶ ἀπεκάλυψας αὐτὰ νηπιίοις.
 ‘ ²⁶ ναὶ, ὁ πατὴρ, ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου. ²⁷ Πάντα μοι παρε-
 ‘ δόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ
 ‘ τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ὃ ἔαν βούληται ὁ υἱὸς ἀποκα-
 ‘ λύψαι. ²⁸ Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καγὼ ἂνα-
 ‘ παύσω ὑμᾶς. ²⁹ ἄρατε τὸν ζυγόν μου ἐφ’ ὑμᾶς, καὶ μάθετε ἀπ’ ἐμοῦ, ὅτι
 ‘ πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.
 ‘ ³⁰ ὁ γὰρ ζυγὸς μου χρηστὸς, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.’

WICLIF—1380.

don in thee hadde be doon in sodom: per-
 aventure thei schulden haue dwelled in to
 this dai; ²⁴ netheles I seie to you that to
 the lond of sodom it schal be lesse peyne
 in the dai of dome, thanne to thee.

²⁵ In that tyme ihesus answered & seide,
 I knowleche to the fadir, lord of heuene
 & of erthe for thou hast hidde these thingis
 fro wise men & prudent; and hast schewed
 hem to litil children; ²⁶ so fadir: for so
 it was plesinge to fore thee; ²⁷ alle thingis
 ben gown to me of my fadir & no man
 knewe the sone: but the fadir, nether
 omy man knewe the fadir, but the sone,
 & to whom the sone wolde schewe;

²⁸ alle ȝe that traucilen & ben chargid
 come to me: & I schal fulfille ȝou. ²⁹ take
 ȝe my ȝok on ȝou & lerne ȝe of me for I
 am mylde and meke in herte; and ȝe
 schulen finde rest to ȝoure soules; ³⁰ for
 my ȝok is softe & my charge lȝt.

12. IN that tyme ihesus wente bi
 cornes in the saboth dai; & hise disciplis
 hungeriden, & biȝunnen to pluk eris of
 corne & to ceto; ² & farisies scyngre, seiden
 to hym; lo thi disciplis don that thingis
 that is not leful to hem to do in sabotis;

³ and he seide to hem; whether ȝe han
 not red: what dawith dide whanne he
 hungerid, & thei that weren with hym?
⁴ how he entrid in to the hous of god, and
 ete loues of proposicioun; whiche loues
 it was not leful to hym to ete, nether to
 hem that weren with him: but to preestis
 aloune; ⁵ or whether ȝe han not redde in the
 lawe that in sabotis, preestis in the temple
 defoulen the sabotis: and thei ben with
 out blame? ⁶ & I seie to ȝou that here is
 a gretter thanne the temple; ⁷ and if ȝe
 wisten what it is I wole merci & not sa-
 crifice: ȝe schulden neuor haue con-
 demnid innocentis; ⁸ for mannes sone is
 lord, ȝhe of the saboth;

TYNDAL—1534.

bene done in the; had bene shewed in
 zodom: they had remayned to this daye,
²⁴ Nevertheless I saye vnto you: it shalbe
 easier for the lond of zodom in the daye
 of iudgement, then for the.

²⁵ At that tyme Iesus answered and sayd:
 I praye the o father lorde of heven and
 erth; because thou hast hid these thinges
 from the wyse and prudent, and hast
 opened them vnto babes: ²⁶ even so father;
 for so it pleased the. ²⁷ All thinges are
 geuen vnto me of my father. And noman
 knoweth the sone but the father: nether
 knoweth eny man the father, save the
 sonne; and he to whome the sonne will
 open him.

²⁸ Come vnto me all ye that labour and
 are laden; and I wyl ease you. ²⁹ Take
 my yoke on you and lerne of me; for I
 am meke and lowly in herte: and ye shall
 fynd rest vnto youre soules. ³⁰ For my
 yoke is easy; and my burden is light.

12. IN that tyme went Iesus on the
 Sabot dayes throw the corne and his
 disciplis were an hongred; and begane to
 plucke the eares of corne; and to eate. ²
 When the pharises sawe that, they
 sayde vnto him: Beholde, thy disciplis
 do that which is not lawfull to do upon
 the saboth daye. ³ He sayde vnto them:
 Hauē ye not read what David did; when
 he was anhungered; and they also which
 were with him? ⁴ How he entred into
 the housse of God; and ate the halowed
 loaves; which were not lawfull for him to
 eate; nether for them which were with
 him: but only for the prestes. ⁵ Or haue
 ye not reed in the lawe; how that the
 prestes in the temple breake the saboth
 daye; and yet are blamelesse? ⁶ But I saye
 vnto you: that here is one greater then
 the temple. ⁷ Wherefore yf ye had wist
 what this sayinge meneth: I require
 mercy and not sacrifice: ye wold neuer
 haue condemned innocentes. ⁸ For the
 sonne of man is lord even of the saboth
 daye.

CRANMER—1539.

done in the, had bene shewed in zodom:
 they had remayned vntil thys daye, ²⁴ Ne-
 uerthelesse, I saye vnto you: that it
 shalbe easier for the land of zodom in the
 daye of iudgement, then for the.

²⁵ At that tyme Iesus answered & sayde:
 I thanke the O father, Lord of heauen and
 erth, because thou hast hid these thinges
 from the wyse and prudent, and hast
 shewed them vnto babes, ²⁶ verely father,
 euen so was it thy good pleasure. ²⁷ All
 thinges are geuen ouer vnto me of my
 father. And noman knoweth the sone
 but the father: nether knoweth eny man
 the father, saue the sonne, and he to
 whomsoever the sonne wyll open him.
²⁸ Come vnto me all ye that labour; and
 are laden, and I will ease you. ²⁹ Take
 my yocke vpon you, and lerne of me, for I
 am meke & lowly in herte: and ye shall
 fynde rest vnto youre soules. ³⁰ For my
 yocke is easy, and my burden is light.

12. AT that tyme Iesus went on the
 Sabboth dayes thorow the corne, and hys
 disciplis were an hongred, and begane
 to plucke the eares of corne, and to eate. ²
 But when the Pharises sawe it, they
 sayde vnto him: Beholde, thy disciplis
 do that which is not lawfull (for them) to
 do vpon the Saboth daye. ³ But he sayde
 vnto them: Hauē ye not read what David
 did, when he was an hongred, and they
 that were with him? ⁴ How he entred
 into the house of God, and dyd eate the
 shew breads which were not lawfull for
 hym to eate, nether for them which were
 with hym, but only for the prestes? ⁵ Or
 haue ye not read in the lawe, how that
 (on the Sabath dayes) the prestes in the
 temple breake the Saboth, & are blame-
 lesse? ⁶ But I saye vnto you: that in
 this place is one greater then the temple.
⁷ Wherefore, yf ye wist what this meaneth
 I require mercy, & not sacrifice: ye
 wold not haue condemned innocentes.
⁸ For the sonne of man also, is lord euen
 of the Saboth daye.

XII. Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπέινασαν, καὶ ἤρξαντο τίλλειν στάχνας καὶ ἐσθίειν. ²οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, Ἵδού, οἱ μαθηταὶ σου ποιοῦσιν, ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ. ³Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησε Δαυὶδ, ὅτε ἐπέινασε καὶ οἱ μετ' αὐτοῦ; ⁴πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνους; ⁵Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασι οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; ⁶λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ ⁷μεῖζον ἐστὶν ὧδε. ⁷εἰ δὲ ἐγνώκετε τί ἐστίν, ⁸“Ἐλεον θέλω καὶ οὐ θυσίαν,” οὐκ ἂν κατεδικάσατε τοὺς ἀναίτιους. ⁹κύριος γάρ ἐστι τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

² Rec. + αὐτοῖς.⁷ Rec. μεῖζον.⁹ Rec. + καί.

GENEVA—1557.

bin done in thee, had bin shewed in Sodome, they had remained to this day.

²⁴ Neuerthes I say vnto you, that it shalbe easier for the land of Sodome in the day of iudgement, then for thee. ²⁵ At that tyme Iesus answered, and sayed, I prayse thee O father, Lorde of heauen and earth, because thou hast hid these thynges from the wise and men of vnderstanding and hast opened them vnto babes. ²⁶ Verly father, euen so it was thy good pleasure. ²⁷ All thynges are geuen vnto me of my father: And no man knoweth the sonne but the father: nether knoweth any mai the father, saue the sonne, and he to whome the sonne wll open him.

²⁸ Come vnto me all ye that are wearie and laden, and I will ease you. ²⁹ Take my yoke on you, and learne of me that I am meke and lowly in heart: and ye shal finde rest vnto your soules. ³⁰ For my yoke is easy, & my burden is lyght.

12. AT that tyme Iesus went on the Sabbath daye through the corne, and his disciples were an hongred, and began to plucke the eares of corne and to eate. ² But when the Pharisees sawe that, they sayed vnto him, Beholde, thy disciples doe that which is not lawfull to doe vpon the Sabbath day. ³ And he sayed vnto them, Haue ye not read what Dauid did when he was an hongred, and they also which were with him? ⁴ How he entred into the house of God, & ate the shewe loues, which were not lawfull for him to eate, nether for them which were with him, but only for the priestes. ⁵ Or haue ye not read in the lawe how that on the Sabbath dayes the prestes in the temple breake the Sabbath, and are blamelesse? ⁶ But I say vnto you, that here is one greater then the temple. ⁷ Wherefor if ye wist what this meaneth, I require mercie and not sacrifice: ye would not haue condemned innocents. ⁸ For the sonne of man is Lord euen of the Sabbath day.

RHEIMS—1582.

wrought in thee, perhaps it had remained vnto this day. ²⁴ But notwithstanding I say to you, that it shal be more tolerable for the land of Sodom in the day of iudgement, then for thee.

²⁵ At that time Iesus answered and said, I confesse to thee O Father lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast reuealed them to litle ones. ²⁶ Yea Father: for so hath it vvel pleased thee. ²⁷ Al things are deliuered me of my Father. And no man knoweth the Sonne but the Father: neither doth any knowe the Father, but the Sonne, and to vvhom it shal please the Sonne to reueale. ²⁸ Come ye to me al that labour, and are burdened, and I vvil refresh you. ²⁹ Take vp my yoke vpon you, and learne of me, because I am mecke, and humble of hart: and you shal finde rest to your soules. ³⁰ For my yoke is svete, and my burden light.

12. AT that time Iesus vvent through the corne on the Sabbath: and his Disciples being hungrie, began to plucke the eares, and to eate. ² And the Pharisees seeing them, said to him, Loe, thy Disciples doe that vvhich is not lawfull for them to doe on the Sabbath-dayes. ³ But he sayd to them, Haue you not read vvhat Dauid vvhen he vvvas an hungred, and they that vvvere vvith him: ⁴ how he entred into the house of God, and did eate the loaves of proposition, vvvhich it vvvas not lawfull for him to eate, nor for them that vvvere vvith him, but for priestes only? ⁵ Or haue ye not read in the Law, that on Sabbath-dayes the priestes in the temple doe breake the Sabbath, and are vvwithout blame? ⁶ but I tel you that there is here a greater then the temple. ⁷ And if you did know vvhat it is, I vvill mercie, and not sacrifice: you vvould neuer haue condemned the innocents. ⁸ For the Sonne of man is lord of the Sabbath also.

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had bene done in Sodome, it would haue remained vntill this day. ²⁴ But I say vnto you, that it shall bee more tolerable for the land of Sodom, in the day of iudgement, then for thee.

²⁵ At that time Iesus answered, and said, I thanke thee, O Father, Lord of heauen and earth, because thou hast hid these things from the wise & prudent, & hast reueiled them vnto babes. ²⁶ Euen so, Father, for so it seemed good in thy sight. ²⁷ All things are deliuered vnto me of my Father: and no man knoweth the Sonne but the father: neither knoweth any man the Father, saue the Sonne, and hee to whomsoever the Sonne will reueile him. ²⁸ Come vnto mee all ye that labour, and are heauie laden, and I will giue you rest. ²⁹ Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart: and ye shall find rest vnto your soules. ³⁰ For my yoke is easie, and my burden is light.

12. AT that time, Iesus went on the Sabbath day thorow the corne, and his disciples were an hungred, and beganne to plucke the eares of corne, and to eate. ² But when the Pharisees saw it, they said vnto him, Behold, thy disciples doe that which is not lawfull to doe vpon the Sabbath day. ³ But hee said vnto them, Haue yee not read what Dauid did when hee was an hungred, and they that were with him, ⁴ How hee entred into the house of God, and did eate the Shew-bread, which was not lawfull for him to eate, neither for them which were with him, but only for the Priests? ⁵ Or haue ye not read in the Law, how that on the Sabbath dayes the Priests in the Temple prophane the Sabbath, and are blamelesse? ⁶ But I say vnto you, that in this place is one greater then the Temple. ⁷ But if yee had known what this meaneth, I will haue mercie, and not sacrifice, ye would not haue condemned the guiltlesse. ⁸ For the Sonne of man is Lord euen of the Sabbath day.

⁹ Καὶ μεταβάς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. ¹⁰ καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, ‘Εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν;’ ἵνα κατηγορήσωσιν αὐτοῦ. ¹¹ Ὁ δὲ εἶπεν αὐτοῖς, ‘Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἐν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ;’ ¹² πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν.’ ¹³ Τότε λέγει τῷ ἀνθρώπῳ, ‘Ἐκτεινον τὴν χεῖρά σου.’ Καὶ ἐξέτεινε, καὶ ἠπακατεστάθη| ὑγιὴς ὡς ἡ ἄλλη. ¹⁴ Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ’ αὐτοῦ ἐξελθόντες, ὡς αὐτὸν ἀπολέσωσιν. ¹⁵ Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας· ¹⁶ καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσι. ¹⁷ ὅπως πληρωθῇ τὸ ρῆθὲν διὰ Ἡσαίου τοῦ

ῥ. Rec. ἀποκατεστάθη.

α. Alex. ‘Ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ’ αὐτοῦ.

WICLIIF—1380.

⁹ τ whanne he passid fro thennes, he cam in to the synagoge of hem, ¹⁰ lo a man that hadde a drie hond; and thei axeden hym τ seiden, wher it be leful to heele in the saboth? that thei schulden accuse hym, ¹¹ τ he seid to hem, what man of zou schal be that hath oo sheep, and if it falle in to a diche in the sabotis; where he schal not hold τ lifte it vp, ¹² hou myche more is a man better thanne a sheep? therfor it is leful to do good in the sabotis, ¹³ thanne he seide to the man, stretche forth thin hond, and he strautez forth; and it was restorid to helthe as the tother.

¹⁴ And the farisies wenten out, and maden a counsel agens hym; hou thei schulden distrie hym, ¹⁵ and ihesus knewe it; and wente away fro thennes, and many suden him; and he heeled hem alle ¹⁶ and he comaundide to hem; that thei schulden not make hym knowun, ¹⁷ that that thing were fulfillid; that was seid bi Isaye the profete seynge, ¹⁸ lo my child whom I haue chosun; my derlyng in whom it hath wel plesid to my soule, I schal putte my spirit on hym; and he schal telle doom to hethen men, ¹⁹ he schal not stryue ne crie; nether ony man schal here his vois in stretis, ²⁰ a brisid reed he schal not breke, τ he schal not quenche smokynge flexe, til he cast out dome to victory, ²¹ and hethen men schuln hope in his name.

²² thanne a man blynde and dombe that hadde a fende; was brought to hym; and he heeled hym; so that he spake and seie, ²³ and al the puple wondrid and seide, whether this be the sone of dauith? ²⁴ but the farisies herden and seiden; he this castith not out fendis; but in belsahub prouer of fendis;

²⁵ and ihesus witynge her thougtis; seid

α. straute, stretched. αγεν, aginat.
α. followed. doom, judgment. witynge, knowing.

TYNDALE—1534.

⁹ And he departed thence, and went into their synagoge; ¹⁰ and beholde ther was a man, whiche had his hande drier vp. And they axed him sayinge: ys it lawfull to heale upon the saboth dayes? because they myght accuse him. ¹¹ And he sayde vnto them: whiche of you wolde it be, yf he had a shepe fallen into a pitte on the saboth daye, that wolde not take him and lyft him out? ¹² And how moche is a man better then a shepe? Wherefore it is leful to do a good dede on the saboth dayes. ¹³ Then sayde he to the man: stretch forth thy hand. And he stretched it forth. And it was made whole agayne lyke vnto the other.

¹⁴ Then the Pharyses went out, and helde a counsell agaynst hym; how they myght destroye hym. ¹⁵ When Iesus knewe that he departed thence, and moche people folowed him, and he healed them all, ¹⁶ and charged them; that they shuld not make him known: ¹⁷ to fulfill that which was spoken by Esay the Prophet, which sayeth. ¹⁸ Beholde my chyld, whom I haue chosen; my beloved, in whom my soule delieth. I will put my spryte on hym; and he shall shewe iudgement to the gentyls. ¹⁹ He shall not stryue, he shall not crie; nether shall eny man heare his voyce in the stretes, ²⁰ a brosed reed shall he not breake, and flaxe that begynneth to burne, he shall not quenche; tyll he sende forth iudgement vnto victory, ²¹ and in hys name shall the gentyls truste.

²² Then was brought to hym, one possessed with a devyll which was both blynde and domme; and he healed hym; insomuch that he which was blynd and domme, both spake and sawe. ²³ And all the people were amased, and sayde: Ys not this that sonne of David? ²⁴ But when the Pharises hearde that they sayde: This felow dryeth the deuyls no nether wyse out, but by the helpe of Belzebub the chefe of the deuyls.

²⁵ But Iesus knewe their thoughtes; and

CRANMER—1539.

⁹ And he departed thence, and went into their synagoge; ¹⁰ and beholde, ther was a man which had his hande drier vp. And they asked hym, sayinge is it lawfull to heale vpon the Saboth dayes? that they myght accuse him. ¹¹ And he seide vnto them: whych of you will it be, that shall haue a shepe, and if it fall into a pytte on the Saboth daye, wylle he not take it and lyft it out? ¹² Howe moche more then is a man better then a shepe? Wherefore, it is leful to do a good dede on the Saboth dayes. ¹³ Then sayeth he to the man: stretch forth thy hand. And he stretched it forth. And it was restored vnto health, like as the other.

¹⁴ Then the Pharises went out, and helde a counsell agaynst hym, how they might destroye him. ¹⁵ But when Iesus knewe it, he departed thence, and moche people folowed him, and he healed them all, ¹⁶ and charged them, that they shuld not make him known: ¹⁷ that it might be fulfilled which was spoken by Esay the Prophet, which sayeth: ¹⁸ Beholde, my childe, whom I haue chosen, my beloved, in whom my soule delieth. I will put my spryte vpon him, and he shall shewe iudgement to the gentyls. ¹⁹ He shal not stryue ne crie, nether shall eny man heare hys voyce in the stretes, ²⁰ a brosed reed shall he not breake, and smokynge flax shall he not quenche, till he sende forth iudgement vnto victorie, ²¹ τ in his name shall the gentyls trust,

²² Then was brought to hym a blynd τ domme man, that was vexed with a deuyll: and he healed hym, insomuch, that the blynde and domme, both spake τ sawe. ²³ And all the people were amased, and sayde: Is not this that sonne of David? ²⁴ But when the Pharises hearde it, they sayd: This felow dryeth the deuyls no nether wyse out, but by the helpe of Belzebub the chefe of the deuyls.

²⁵ But whan Iesus knewe their thoughtes, and

προφήτου, λέγοντος, “¹⁸ Ἰδοὺ, ὁ παῖς μου, ὃν ἡρέτισα· ὁ ἀγαπητός μου, εἰς
 “ ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ’ αὐτὸν, καὶ κρίσιν τοῖς
 “ ἔθνεσιν ἀπαγγελεῖ·¹⁹ οὐκ ἐρίσει, οὐδὲ κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς
 “ πλατείαις τὴν φωνὴν αὐτοῦ.²⁰ καλαμον συντετριμμένον οὐ κατεάξει, καὶ λῖνον
 “ τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ εἰς ὕκος τὴν κρίσιν.²¹ καὶ ^b τῷ ὀνόματι
 “ αὐτοῦ ἔθνη ἐλπιούσι.”

²² Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἑθεράπευσεν
 αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.²³ καὶ ἐξίσταντο
 πάντες οἱ ὄχλοι καὶ ἔλεγον, ‘ Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ ;’²⁴ Οἱ δὲ Φαρι-
 σαῖοι ἀκούσαντες εἶπον, ‘ Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζε-
 ‘ βούλ ἄρχοντι τῶν δαιμονίων.’²⁵ Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν

^b Rec. + *iv*.

GENEVA — 1557.

⁹ And he departed thence, and went in to their Synagoge : ¹⁰ And behold there was a man which had his hand dried vp. And they asked him, saying, Is it lawfull to heale vpon the Sabbath dayes ? that they might accuse him. ¹¹ And he sayed vnto them, What man shalbe among you, that shal haue a shepe, and if it fall on the Sabbath day into a pyt, wil not he take it and lift it out ?

¹² How much more then is a man better then a shepe ? Wherefor, it is lawfull to do a good deede on the Sabbath dayes. ¹³ Then sayed he to the man, Stretch forth thy hand : And he stretched it forth, and it was made whole agayne as the other. ¹⁴ Then the Phariseis went out, and consulted against hym, how they myght destroy him. ¹⁵ But when Iesus knewe that, he departed thence, and moche people folowed hym, and he healed them all. ¹⁶ And he charged them that they should not make hym knownen. ¹⁷ That it myght be fulfilled, which was spoken by Esai the Prophet, which sayeth. ¹⁸ Beholde my seruant whome I haue chosen, my beloued in whom my soule delyteth : I wyl put my Spirit on hym, and he shal shewe iudgement to the Gentils. ¹⁹ He shal not stryue, nor cry, nether shal any man heare his voyce in the streates. ²⁰ A brused reede shal he not breake, & smok- yng flaxe he shal not queneche, til he bring forth iudgement vnto victorie. ²¹ And in his name shal the Gentiles trust. ²² Then was brought to hym, one possessed with a deuyll, which was both blynde, and domme, and he healed hym, in so moche that he which was blynde and domme, both spake and sawe. ²³ And all the people were amased, and sayd, Is not this the sonne of Dauid ? ²⁴ But when the Pharises heard that, they sayd, This felow dryeth the deuils no otherwyse out, but through Beelzebub the prince of the deuyls.

²⁵ But when Iesus knewe theyr thoghtes,

RHEIMS—1582.

⁹ And vvhhen he had passed from thence, he came into their synagogue. ¹⁰ And behold there vvas a man vvhich had a vvithered hand, and they asked him saying, Whether is it lawfull to cure on the Sabbathos ? that they might accuse him. ¹¹ But he sayd to them, what man shal there be of you, that shal haue one sheepe : and if the same fall into a ditche on the Sabbathos, vvill he not take hold and lift it vp ? ¹² Hovv much better is a man more then a sheepe ? therefore it is lawfull on the Sabbathos to doe a good deede. ¹³ Then he sayth to the man, Stretch forth thy hand, and he stretched it forth, and it vvas restored to health euen as the other.

¹⁴ And the Pharisees going forth made a consultation agaynst him, hovv they might destroy him. ¹⁵ But Iesus know- ing it, retired from thence : and many folovved him, and he cured them all. ¹⁶ And he charged them that they should not disclose him. ¹⁷ That it might be fulfilled vvhich vvas spoken by Esay the Prophete, saying, ¹⁸ Behold my seruant vvhom I haue chosen, my beloued in vvhom my soul hath vvel liked. I vvill put my spirit vpon him, and iudgement to the Gentiles shal he shew. ¹⁹ He shal not contend, nor crie out, neither shal any man heare in the streetes his voyce. ²⁰ The reede brused he shal not breake, and smoking flaxe he shal not extinguish : til he cast forth iudgement vnto victorie. ²¹ And in his name the Gentiles shal hope.

²² Then vvas offered to him one possessed vvith a deuil, blinde and dumme : and he cured him, so that he spake & saw. ²³ And all the multitudes vvere amased, and sayd, Whether this be the Sonne of Dauid ? ²⁴ But the Pharisees hearing it, sayd, This felovv casteth not out deuils but in Beelzebub the Prince of the diuels. ²⁵ And Iesus knowng their cogitations, said to them.

AUTHORISED — 1611.

⁹ And when hee was departed thence, he went into their Synagogue.

¹⁰ And behold, there was a man which had his hand withered, and they asked him, saying, Is it lawfull to heale on the Sabbath daies ? that they might accuse him. ¹¹ And hee saide vnto them, What man shall there bee among you, that shall haue one sheepe : and if it fall into a pit on the Sabbath day, will hee not lay hold on it, and lift it out ? ¹² How much then is a man better then a sheepe ? Wherefore it is lawfull to doe well on the Sabbath dayes. ¹³ Then saith he to the man, Stretch fourth thine hand : and hee stretch- ed it fourth, and it was restored whole, like as the other.

¹⁴ Then the Pharisees went out, and ^a helde a counsell against him, how they might destroy him. ¹⁵ But when Iesus knew it, hee withdrew himselfe from thence : and great multitudes folloved him, and he healed them all. ¹⁶ And he charged them that they should not make him knownen : ¹⁷ That it might be fulfilled which was spoken by Esaias the Prophet, saying, ¹⁸ Beholde, my seruant whom I haue chosen, my beloued in whom my soule is well pleased : I will put my spirit vpon him, and hee shall shew iudgement to the Gentiles. ¹⁹ He shall not strue, nor cry, neither shall any man heare his voyce in the streets. ²⁰ A brused reed shall he not breake, and smoking flaxe shall he not quench, til he send forth iudgment vnto victory. ²¹ And in his Name shall the Gentiles trust.

²² Then was brought vnto him one possessed with a deuill, blinde, and dumbe : and hee healed him, inasomuch that the blinde and dumbe both spake and saw. ²³ And all the people were amazed, and sayd, Is this the sonne of Dauid ? ²⁴ But when the Pharisees heard it, they sayd, This fellow doeth not cast out deuils, but by Beelzebub the prince of the deuils. ²⁵ And Iesus knew their thoughts, and

^a Or, tooke counsell.

‘ εἶπεν αὐτοῖς, ‘ Πᾶσα βασιλεία μερισθεῖσα καθ’ ἑαυτῆς ἐρημοῦται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ’ ἑαυτῆς οὐ σταθήσεται. ²⁶ καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ’ ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; ²⁷ καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλ- λουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. ²⁸ εἰ δὲ ἐν Πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἅρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ²⁹ ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρὸν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει; ³⁰ ὁ μὴ ὢν μετ’ ἐμοῦ, κατ’ ἐμοῦ ἔστι· καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ, σκορπίζει. ³¹ Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀν- θρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις.

‘ Rec. γὰρ ἐν Πνεύματι Θεοῦ.

WICLIF—1380.

to hem, eche kyngdom departid agens it self, schal be desolat; and eche cite or hous departid agens it self: schal not stonde; ²⁶ & if sathanas cast out sathanas, he is departid agens hym self; therfor hou schal his kyngdom stonde?

²⁷ And if I in belsabus caste out deuchis; in whom your sones casten out? therfor they schuln be youre domesmen; ²⁸ but if I in spirit of god cast out fendis; thanne the kyngdom of god is comun in to you.

²⁹ ether hou mai ony man entre in to the hous of a strong man, and take away hisse vessels: but first he bynde the stronge man, and thanne he schal spuyte his hous.

³⁰ He that is not with me: is agens me; and he that gaderith not to gidre with me: scatterith abroad; ³¹ therfor I seie to you, al synne & blasfemy schal be forjouun to men: but the sperit of blasfemye schal not be forjouun; ³² and who euer seith a word agens mannes sone, it schal be forjouun to hym; but who that seith a word agens the holi goost: it schal not be forjouun to hym, nether in this world ne in that other.

³³ ether make ye the tree good and his fruyt good: ether make ye the tree yuel, and his fruyt yuel; for a tree is knowun of the fruyt; ³⁴ ye generaciouns of eddris: hou moun ye speke good thyngis, whan ye ben yuel? for the mouth spekieth of the plente of the herte; ³⁵ a gode man bringith forth gode thyngis of good tresour; & an euil man bringith forth yuel thyngis of yuel tresour; ³⁶ & I sei to you, that of euery wil word that men speken: they schulen gid resoun therof in the dai of doom; ³⁷ for of thi wordis thou schalt be iustified: and of thi wordis thou schalt be dampned.

TYNDALE—1534.

sayde to them. Every kyngdome devided with in it sylf; shalbe brought to naught. Nether shall eny cite or housholde devided agens it sylf; contynue. ²⁶ So if satan cast out satan; then is he devided agens hym sylf. How shall then his kyngdome endure? ²⁷ Also if I by the helpe of Belzebub cast oute deuyls; by whose helpe do youre chyldren cast them out? Therefore they shalbe youre iudges. ²⁸ But if I cast out the deuyls by the spryte of God: then is the kyngdome of god come on you?

²⁹ Ether how can a man enter into a stronge mannes housse; and violently take away his goodes: excepte he fyrst binde the stronge man; and then spoyle his housse? ³⁰ He that is not with me; is agens me. And he that gaddereth not with me; scattereth abroad. ³¹ Wherefore I say vnto you; all maner of synne and blasfemy shalbe forgiven vnto men: but the blasphemye of the spryte; shall not be forgiven vnto men. ³² And whosoever speaketh a worde agens the sonne of man; it shalbe forgiven him. But whosoever speaketh agens the holy goost; it shall not be forgiven hym: no; nether in this worlde; nether in the worlde to come.

³³ Ether make the tree good; and his frute good also: or els make the tree euyl; and his frute euyl also. For the tree is knowen by his frute. ³⁴ O generacion of vyperes; how can ye saye well; when ye youre selves are euyl? For of the aboundance of the hert; the mouth speakech. ³⁵ A good man oute of the good treasure of his hert; bringeth forth good thynges. And an euyl man out of his euyl treasure; bringeth forth euyl thynges. ³⁶ But I say vnto you; that of every ydell worde that men shall have spoken; they shall geve acountes at the daye of iudgement. ³⁷ For by thy wordes thou shalt be iustified; and by thy wordes thou shalt be condemned.

CRANMER—1539.

he sayde vnto them: Euery kyngdome devided agens it selfe, shalbe brought to naught. And euery cite or house deuyded agens it selfe shall not stande. ²⁶ And yf Satan cast out Satan, then is he deuyded agens hym selfe. How shall then his kyngdome endure? ²⁷ Also, yf I by the helpe of Belzebub cast out deuyls, by whose helpe do youre chyldren cast them out? Therefore, they shalbe your iudges. ²⁸ But yf I cast out the deuyls by the spryte of God: then is the kyngdome of God come vnto you:

²⁹ Or els how can one enter into a stronge mannes house, and spoyle hys Jewels, excepte he fyrst bynde the stronge man, and then spoyle his house? ³⁰ He that is not with me, is agens me. And he that gathereth not with me, scattereth abroad. ³¹ Wherefore, I saye vnto you, all maner of synne and blasfemy shalbe forgiven vnto men; but the blasphemye agens the sprete, shall not be forgiven vnto men. ³² And whosoever speaketh a worde agens the sonne of man, it shalbe forgiven hym. But whosoever speaketh agens the holy gost, it shall not be forgiven him, nether in this worlde, nether in the worlde to come:

³³ Ether make the tree good, and his frute good, or els make the tree euyl, and his frute euyl. For the tree is knowen by his frute.

³⁴ O generacyon of vyperes, how can ye speake good thynges, when ye youre selues are euyl? For out of the aboundance of the hert, the mouth speakech. ³⁵ A good man out of the good treasure of the hert, bringeth forth good thynges. And an euyl man, out of euyl treasure, bryngeth forth euyl thynges. ³⁶ But I say vnto you, of euery ydell worde that men shall haue spoken, they shall geue acountes in the daye of iudgement. ³⁷ For out of thy wordes thou shalt be iustified: & out of thy wordes thou shalt be condemned.

²³ agens agens; domesmen, iudges. yuel, euil. eddris, adders. moun, may. yid, yield.

‘³² καὶ ὃς ἂν εἶπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς
‘^δ ἂν εἶπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν
‘^{τῷ} νῦν| αἰῶνι οὔτε ἐν τῷ μέλλοντι. ³⁸ ἢ ποιήσατε τὸ δένδρον καλὸν, καὶ
‘^{τὸν} καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν
‘^{αὐτοῦ} σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. ³⁴ Γεννήματα
‘^{ἐχιδνῶν}, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύ-
‘^{ματος} τῆς καρδίας τὸ στόμα λαλεῖ. ³⁵ ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ
‘^{θησαυροῦ} ἐκβάλλει ἀγαθὰ| καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ
‘^{θησαυροῦ} ἐκβάλλει πονηρά. ³⁶ λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργόν, ὃ ἐὰν
‘^{λαλήσωσιν} οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. ³⁷ ἐκ
‘^{γὰρ} τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.’

^d Rec. τούτῳ τῷ.^e Rec. + τῆς καρτίας.^f Rec. τὰ ἀγαθὰ.

GENEVA—1557.

he sayd to them, Every kyngdome deided agaynst it selfe, shalbe brought to naught: And every citie or house, deided agaynst it self, shal not stand. ²⁶ If Satan cast out Satan, then he is deided agaynst him self: How shal then his kyngdome endure? ²⁷ Also if I through Beelzebub cast out deuyls, by whose helpe do your chyldren cast them out? Therefore they shalbe your iudges. ²⁸ But if I cast out the deuyls by the Spirite of God, then is the kyngdome of God come to you. ²⁹ Or els, how can a man enter into a stronge mans house, & spoyle his iewels, except he fyrst bynd the stronge man, and then spoyle his house. ³⁰ He that is not with me, is agaynst me: and he that gathereth not with me, scattereth abroad. ³¹ Wherefore I say vnto you, all manner of synne and blasphemie shalbe forgeuen vnto men: but the blasphemie against the holy Gost, shal not be forgeuen vnto men.

³² And whosoever shal speake agaynst the Sonne of man, it shalbe forgeuen him. But whosoever shal speake agaynst the holy Gost, it shal not be forgeuen him, neither in this world, nether in the world to come.

³³ Either make the tree good, and hys fruit good: or els make the tree euyl, and his fruit euyl. For the tree is known by his fruite. ³⁴ O generations of vipers, how can you speake good thynges, when ye your selues are euyl? For of the abundance of the hart, the mouth speaketh. ³⁵ A good man out of the good treasure of his hart, bryngeth forth good thynges. And an euyl man out of his euyl treasure, bryngeth forth euyl thynges.

³⁶ But I say vnto you, that of euery ydel worde that men shal speake, they shal geue accounte, at the day of iudgement.

³⁷ For by thy wordes thou shalt be iustified: and by thy wordes thou shalt be condemned.

RHEIMS—1582.

Every kyngdom deided agaynst it self shal be made desolate: and every citie or house deided agaynst it self, shal not stand. ²⁶ And if Satan cast out Satan, he is deided agaynst him self: how then shal his kyngdom stand? ²⁷ And if I in Beelzebub cast out deuils: your children in vvhom do they cast out? Therefore they shal be your iudges. ²⁸ But if I in the Spirit of God do cast out deuils, then is the kyngdom of God come vpon you.

²⁹ Or how can a man enter into the house of the strong, and rifle his vessel, vntles he first binde the strong? and then he vvil rifle his house.

³⁰ He that is not with me, is agaynst me: and he that gathereth not vvith me, scattereth. ³¹ Therefore I say to you, euery sinne and blasphemie shal be forgiuen men, but the blasphemie of the Spirit shal not be forgiuen.

³² And vvhosoeuer shal speake a vvord agaynst the Sonne of man, it shal be forgiuen him: but he that shal speake agaynst the Holy Ghost, it shal not be forgiuen him neither in this vvorld, nor in the vvorld to come.

³³ Either make the tree good, and his fruite good: or make the tree euil, and his fruite euil. for of the fruite the tree is known.

³⁴ You vipers broodes, how can you speake good thynges, vvhereas you are euyl? for of the abundance of the hart the mouth speaketh. ³⁵ A good man out of a good treasure bringeth forth good thynges: and an euil man out of an euil treasure bringeth forth euil thynges.

³⁶ But I say vnto you, that euery idle vvord that men shal speake, they shal render an account for it in the day of iudgement. ³⁷ For by thy wordes thou shalt be iustified, and of thy vvordes thou shalt be condemned.

AUTHORISED—1611.

said vnto them, Every kyngdome diided against it selfe, is brought to desolation: and euery citie or house diided against it selfe, shall not stand. ²⁶ And if Satan cast out Satan, he is diided against himselfe: how shall then his kyngdome stand? ²⁷ And if I by Beelzebub cast out deuils, by whom doe your children cast them out? Therefore they shall be your Iudges. ²⁸ But if I cast out deuils by the Spirit of God, then the kyngdome of God is come vnto you. ²⁹ Or else, how can one enter into a strong mans house, & spoile his goods, except hee first binde the strong man, and then he will spoile his house.

³⁰ He that is not with me, is against me: and hee that gathereth not with me, scattereth abroad.

³¹ Wherefore I say vnto you, All manner of sinne and blasphemie shal be forgiuen vnto men: but the blasphemie against the holy Ghost, shall not be forgiuen vnto men. ³² And whosoever speaketh a word against the sonne of man, it shall be forgiuen him: but whosoever speaketh against the holy Ghost, it shall not be forgiuen him, neither in this world, neither in the world to come. ³³ Either make the tree good, and his fruit good: Or else make the tree corrupt, and his fruit corrupt: For the tree is known by his fruit.

³⁴ O generation of vipers, how can ye, being euil, speake good things? For out of the abundance of the heart the mouth speaketh. ³⁵ A good man out of the good treasure of the heart, bringeth fourth good things: and an euil man out of the euill treasure, bringeth fourth euill things.

³⁶ But I say vnto you, That euery idle word that men shal speake, they shall giue accompt thereof in the day of Iudgement. ³⁷ For by thy words thou shalt be iustified, and by thy wordes thou shalt be condemned.

³⁸ Τότε ἀπεκρίθησάν ⁹ τινες τῶν γραμματέων καὶ Φαρισαίων, λέγοντες, ‘ Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.’ ³⁹ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ‘ Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. ⁴⁰ ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ⁴¹ Ἄνδρες Νινευίται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλείον Ἰωνᾶ ὧδε. ⁴² Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν ^h Σολομῶνος· καὶ ἰδοὺ, πλείον ^h Σολομῶνος! ὧδε. ⁴³ Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ

ε Alex. + αὐτῷ.

^h Rec. Σολομώντος.

WICLIF—1380.

³⁸ thanne summe of the fariseis & of the scribis: answered to him & seiden Maistrir we wolen se a token of thee; ³⁹ which answered & seide to hem, an yuel kynrede & a spouse breker: sekith a tokene; & a token schal not be ȝouun to it: but the token of Ionas the profete; ⁴⁰ for as Ionas was in the wombe of a whaal thre daies & thre nyghtis, so mannes sone schal be in the herte of the erthe thre daies and thre nyghtis; ⁴¹ & men of nynyue schulen rise in doom with this generacioun & schulen condempne it: for thei diden penaunce in the prechyng of Ionas; and lo here a gretter than Ionas;

⁴² the quene of the south schal rise in doom with this generacioun & schal condempne it: for sche cam fro the endis of the erthe to here the wisdom of Salomon; & lo here a gretter than salomon;

⁴³ whann an vnclene spirit goith out from a man: he goith bi drie placis & sekith reste & findith not; ⁴⁴ than he seith, I schal turne agen in to myn hous for whens I wente out; & he cometh & fyndith it uoide; & clenid with bisoms & made faire;

⁴⁵ than he goith & takith with hym seven other spiritis wors than him self: & thei entren & dwellen there, & the last thingis of that man, ben made worse thanne the former; so it schal be to this worst generacioun.

⁴⁶ jit while he spake to the puple: lo his modir & hise bretheren stoden without forth sekinge to speke with hym; ⁴⁷ & a man seid to him; lo thi modir & thi bretheren stonden with out forth: sekinge thece; ⁴⁸ he answered to the man that spake to hym: and seide; who is my modir, & who ben my bretheren? ⁴⁹ & he held forth his hand in to his discipulis &

TYNDALE—1534.

³⁸ Then answered certeyne of the scribes and of the Phariseis sayinge: Master, we wolde fayne se a sygne of thee. ³⁹ He answered and sayde to them: The evyll and adovtrous generacion seketh a signe; but ther shall no signe be geven to them; saue the signe of the Prophete Ionas.

⁴⁰ For as Ionas was thre dayes and thre nyghtes in the whales belly: soo shall the sone of man be thre dayes and thre nyghtes in the hert of the erth. ⁴¹ The men of Ninivie shall rise at the daye of iudgement with this nacioun; and condempne them: for they amended at the preachinge of Ionas. And beholde, a greater then Ionas is here. ⁴² The quene of the south shall ryse at the daye of iudgement with this generacion; and shall condempne them: for she came from the vtmost parties of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomon is here.

⁴³ When the vnclene sprite is gone out of a man, he walketh throughout drye places, seking rest and fyndeth none. ⁴⁴ Then he sayeth: I will retourne agayne into my hous; from whence I came out. And when he is come, he fyndeth the housse empty and sweped and garnished. ⁴⁵ Then he goeth his waye; and taketh vnto him seven other spretes worse then him selfe; and so entre they in and dwell there. And the ende of that man is worse then the beginning. Even so shall it be with this cwell nacioun.

⁴⁶ Whill he yet talked to the people: beholde his mother and his bretheren stode without, desyringe to speake with him. ⁴⁷ Then one sayde vnto hym: beholde thy mother and thy bretheren stonde without, desyringe to speke with thee. ⁴⁸ He answered and sayd to him that tolde hym: Who is my mother? or who are my bretheren? ⁴⁹ And he stretched forth his hand over his discipulis and sayd:

CRANMER—1539.

³⁸ Then certayne of the Scribes and of the Phariseis asked him saying. Master, we wyl se a sygne of thee. ³⁹ But he answered & sayde to them. The evyll and adovtrous generacyon seketh a sygne and ther shall no sygne be geuen to them, but the sygne of the Prophet Ionas. ⁴⁰ For as Ionas was thre dayes and thre nyghtes in the whales belly: so shall the sone of man be thre dayes and thre nyghtes in the herte of the erth. ⁴¹ The men of ninive shall ryse in the iudgement with thys nacyon, & condempne it, because they amended at the preachinge of Ionas. Behold, here is one greater then Salomon.

⁴² The quene of the south shall ryse in the iudgement, with thys generacyon, and shall condempne it: for she came from the vtmost partes of the worlde to heare the wysdome of Salomon. And beholde, in this place is one greater then Salomon.

⁴³ When the vnclene spryte is gone out of a man, he walketh throughout drye places, seking rest, and fyndeth none. ⁴⁴ Then he sayeth: I wyl retourne into my house, from whence I came out. And when he is come, he fyndeth it empty, and sweped, and garnished. ⁴⁵ Then goeth he, & taketh vnto him seven other spretes worse then hym selfe, and so entere he in, and dwelleth there. And the ende of that man is worse then the beginning. Euen so shall it be also, vnto this froward generacyon.

⁴⁶ Whyl he yet talked to the people: beholde his mother and his bretheren stode without, desyringe to speake with him. ⁴⁷ Then one sayd vnto him: beholde, thy mother and thy bretheren stande without, desyringe to speake with thee.

⁴⁸ But he answered, & saide vnto hym that had tolde him: Who is my mother? or who are my bretheren? ⁴⁹ And he stretched forth his hand towardes his

^a evil spouse breker, adulterer. ⁹ Ionas, given. ^b Ninivieh agen, again. ^c wode, void. ^d bisoms, herbs. ^e yet get

‘ ἀνθρώπου, διέρχεται δι’ ἀνδρῶν τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὕρισκει.
 ‘ ⁴⁴ τότε λέγει, Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον· καὶ ἔλθον εὕρισκει
 ‘ σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον. ⁴⁵ τότε πορεύεται καὶ παρα-
 ‘ λαμβάνει μεθ’ ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα
 ‘ κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.
 ‘ οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.’

⁴⁶ Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ
 εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλήσαι. ⁴⁷ εἶπε δέ τις αὐτῷ, ‘ Ἰδοὺ, ἡ μήτηρ
 ‘ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν, ζητοῦντές σοι λαλήσαι.’ ⁴⁸ Ὁ δὲ ἀπο-
 κριθεὶς εἶπε τῷ ἐπὶόντι αὐτῷ, ‘ Τίς ἐστὶν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ
 ‘ ἀδελφοί μου;’ ⁴⁹ Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν,

GENEVA — 1557.

³⁸ Then answered certayne of the Scribes and of the Pharises, saying, Master, we will see a sygne of thee.

³⁹ But he answered, and said to them, The euill and aduouterous generation seeketh a signe, but there shal no sygne be geuen to them, saue the signe of the Prophet Ionas. ⁴⁰ For as Ionas was three dayes, and three nyghtes in the whales belly: so shal the Sonne of man be three dayes and three nyghtes in the hart of the earth.

⁴¹ The Niniutes shal ryse in iudgement with this nation, and condemne them; for they amended at the preaching of Ionas. And behold, a greater then Ionas is here. ⁴² The Queene of the south shal ryse in iudgement with this generation, and shal condemne it: for she came, from the vtmost parties of the world to heare the wysedome of Solomon. And beholde a greater then Solomon is here.

⁴³ When the vnclene sprite is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none. ⁴⁴ Then he sayeth, I wil returne into my house, from whence I came out. And when he is come, he fyndeth it empty, swept, & garnished.

⁴⁵ Then he goeth hys way, & taketh vnto hym seven other spirites worse then hym selfe, & so entre they in, and dwel there: and the ende of that man is worse then the begynnynge. Euen so shal it be with this euill nation. ⁴⁶ Whye he yet talked to the people, beholde his mother, and his brethren stode without, desyring to speake with him. ⁴⁷ Then one said vnto hym, Beholde thy mother and thy brethren stand without, desyring to speake with thee. ⁴⁸ But he answered, and said to hym that told him, Who is my mother? And who are my brethren? ⁴⁹ And he stretched forth his hand

RHEIMS — 1582.

³⁸ Then answered him certayne of the Scribes and Pharisees, saying, Maister, vve vould see a signe from thee. ³⁹ who answered, and said to them,

The vicked and aduouterous generation seeketh a signe: and a signe shal not be giuen it, but the signe of Ionas the Prophet. ⁴⁰ For as Ionas vvas in the vvholes belly three dayes and three nyghtes: so shal the Sonne of man be in the hart of the earth three dayes and three nyghtes.

⁴¹ The men of Niniuee shal rise in the iudgement with this generation, and shal condemne it: because they did penance at the preaching of Ionas. And behold more then Ionas here. ⁴² The Queene of the South shal rise in the iudgement vvith this generation, and shal condemne it: because she came from the endes of the earth to heare the vvisedom of Salomon, and behold more then Salomon here.

⁴³ And vvhen an vnclene spirit shal goe out of a man, he vvalketh through dry places, seeking rest, and findeth not. ⁴⁴ Then he saith, I vvil returne into my house vvhence I came out. And coming he findeth it vacant, svvept vvith besoms, and trimmed.

⁴⁵ Then goeth he, and taketh vvith him seven other spirites more vicked then him self, and they enter in and dvvel there: and the last of that man be made vvorse then the first. So shal it be also to this vicked generation.

⁴⁶ As he vvvas yet speaking to the multitudes, behold his mother and his brethren stooode vvithout, seeking to speake to him. ⁴⁷ And one said vnto him, Behold thy mother and thy brethren stand without, seeking thee. ⁴⁸ But he answering him that told him, said, Who is my mother, and vvho are my brethren? ⁴⁹ And stretching forth his hand vpon his Disciples, he

AUTHORISED — 1611.

³⁸ Then certayne of the Scribes, and of the Pharisees, answered, saying, Master, we would see a signe from thee. ³⁹ But hee answered, and saide to them, An euill and adulterous generation seeketh after a signe, and there shal no signe be giuen to it, but the signe of the Prophet Ionas.

⁴⁰ For as Ionas was three dayes and three nights in the whales belly: so shal the Son of man be three dayes and three nights in the heart of the earth. ⁴¹ The men of Niuuee shall rise in iudgement with this generation, and shall condemne it, because they repented at the preaching of Ionas, and behold, a greater then Ionas is here.

⁴² The Queene of the South shall rise vp in the iudgement with this generation, and shall condemne it: for she came from the vttermost parts of the earth to heare the wisdome of Solomon, and behold, a greater then Solomon is here. ⁴³ When the vnclene spirit is gone out of a man, hee walketh thorow dry places, seeking rest, and findeth none. ⁴⁴ Then he saith, I wil returne into my house from whence I came out; And when he is come, he findeth it emptie, swcpt, and garnished.

⁴⁵ Then goeth he, and taketh with himselfe seven other spirits more wicked then himselfe, and they enter in and dwell there: And the last state of that man is worse then the first. Euen so shal it be also vnto this wicked generation.

⁴⁶ While he yet talked to the people, beholde, his mother and his brethren stood without, desiring to speake with him. ⁴⁷ Then one saide vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee. ⁴⁸ But he answered, and said vnto him that told him, Who is my mother? And who are my brethren? ⁴⁹ And he stretched forth his hand toward his disciples, and said,

‘Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. ⁵⁰ ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτὸς μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.’

XIII. Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθιστο παρὰ τὴν θάλασσαν. ² καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι. καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. ³ καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, ‘Ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ ‘σπείρειν.’ ⁴ καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδὸν καὶ ἤλθε | τὰ πετεινὰ, καὶ κατέφαγεν αὐτά. ⁵ ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν. καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς. ⁶ ἡλίῳ δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη.

¹ Alex. σπείρειται.

² Alex. ἤλθον.

WICLIF—1380.

seyde, lo my modir and my brithren; ⁵⁰ For who euer doith the wille of my furdr that is in heuenes: he is my brothir & sistir & modir.

13. IN that dai ihesus zede out of the hous: & sat bisidis the see; ² & moche puple was gaderid to hym: so that he wente up in to a boot & sat; & al the puple stood on the brinke: ³ & he spake to hem many thingis in parabis & seyde; lo he that sowith zede out to sowe his seed;

⁴ and while he sowith: sum seedis fillen bisidis the wey; and briddis of the cir cimen: and eten hem, ⁵ but othir sedis fillen in to stony placis: where thei hadden not moch erthe; & anon thei sprangun vp, for thei hadden not depnes of erthe; ⁶ but whan the sunne was risen: thei swa- liden; & for thei hadden not roote thei dried vp; ⁷ & othir sedis fillen among thornes: & thornes woxen up: & strang- liden hem; ⁸ but othir seedis fillen in to good lond: and zaen fruyt, sum an hun- dride fold, another sixti fold, an othir thritti fold; ⁹ he that hath ceris of her- ringe: here he;

¹⁰ & the disciplen camen nyȝ, & seiden to him; whi spekest thou in parabis to hem; ¹¹ he answered & seid to hem; for to you it is ȝoun to knowe the priuytees of the kyngdom of heuenes: but it is not ȝoun to hem; ¹² for to ichal be ȝoun to hym that hath, & he schal haue plente; but if a man hath not, also that thing that he hath, schal be taken away fro him; ¹³ therfor I speke to hem in parabis, for thei seinge: se not; & thei heringe heren not, nether vnderstonden: ¹⁴ that the profecie of Isaie seynge be fulfillid in hem; with heringe ȝe schulen here & ȝe schulen not vnderstond and ȝe seynge: schulen se: and ȝe schulen not se; ¹⁵ for the herte of this puple is greetli fattid: & thei

seþe, went walden, neithered, zaen, gane nyȝ, high, ȝoun, ȝoren priuities, secrets.

TYNDALE—1534.

behold my mother and my brethren. ⁵⁰ For whosoever dothe my fathers will which is in heven; the same is my brother; suster and mother.

13. THE same daye went Iesus out of the house; and sat by the see syde; ² and moche people resorted vnto him; so gretly that he went and sat in a shippe; and all the people stode on the shoure. ³ And he spake many thynges to them in similitudes; sayinge: Beholde; the sower went forth to sowe. ⁴ And as he sowed; some fell by the wayes syde; and the fowles came and deuoured it vp. ⁵ Some fell apoun stony grounde where it had not moche erth; and a nonne it spronge vp; because it had no depth of erth: ⁶ and when the sunne was vp; it cauh heet; and for lake of rotyng wyddered awaye. ⁷ Some fell amonge thornes; & the thornes spronge vp and chooked it. ⁸ Parte fell in good ground; & brought forth good frute; some an hundred fold; some sixtie fold; some thirty folde. ⁹ Whosoever hath cares to heare; let him heare.

¹⁰ And the disciples came and sayde to him: Why speakest thou to them in parables? ¹¹ He answered and sayde vnto them: it is geuen vnto you to knowe the secrets of the kyngdome of heuen; but to them it is not geuen. ¹² For whosoever hath to him shall be geuen; and he shall haue abundance. But whosoever hath not: from hym shal be takyn a waye even that he hath. ¹³ Therefore speake I to them in similitudes: for though they se; they se not: & hearinge they heare not: nether vnderstonde. ¹⁴ And in them is fulfilled the Prophesie of Esayas; which prophesie sayth: with the eares ye shall heare and shall not vnderstonde; and with the eyes ye shall see and shall not perceaue. ¹⁵ For this peoples hertes are waxed grosse; & their cares were dull of heyringe;

CRANMER—1539.

disciples, & sayd: beholde; my mother and my brethren. ⁵⁰ For whosoever doth the will of my father which is in heauen, the same is my brother, systere, and mother.

13. THE same daye went Iesus out of the house, & sat by the see side; ² and moche people were gathered together vnto hym, so gretly that he went, and sat in a shippe, and all the people stode on the shore. ³ And he spake many thynges to them by symilitudes, saying: Beholde, the sower went forth to sowe. ⁴ And whan he sowed, some sedes fell by the wayes syde, and the fowles came, and deuoured them vp. ⁵ Some fell vpon stony places, where they had not moche erth, and anon they spronge vp, because they had no depnesse of erth: ⁶ & when the sonne was vp, they caught heat, & because they had no rote, they wyddered awaye. ⁷ Again, some fell amonge thornes, and the thornes spronge vp and chooked them. ⁸ But some fell into good ground, & brought forth frute: some an hundred fold, some sixtiefolde, some thirtiefolde. ⁹ Whosoever hath cares to heare, let him care.

¹⁰ And the disciples came, & sayde vnto hym: Why speakest thou to them by parables? ¹¹ He answered and sayde vnto them: it is geuen vnto you to knowe the secretes of the kyngdome of heuen, but to them it is not geuen. ¹² For whosoever hath, to him shall be geuen: and he shall haue abundance. But whosoever hath not: from him shalbe taken a waye euen that also which he hath. ¹³ Therefore speake I to them by symilitude: for they seinge, se not: and hearinge, they heare not: nother do they vnderstand. ¹⁴ And in them is fulfilled the prophecie of Esayas, which sayth: with the eares ye shall heare, and shall not vnderstand, and seinge ye shall se, and shall not perceaue. ¹⁵ For these peoples herts are waxed grosse, & their cares are dull of

‘ ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ ἀπέπνιξαν αὐτά. ⁸ ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. ⁹ ὃ ἔχων ὅτα ἀκούειν ἀκουέτω. ¹⁰ Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, ‘ Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; ’ ¹¹ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ‘ Ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. ¹² ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ’ αὐτοῦ. ¹³ διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιούσι. ¹⁴ καὶ ἀναπληροῦται ἑαυτοῖς ἡ προφητεία Ἡσαίου, ἣ λέγουσα, “ Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνήτε· καὶ βλέψετε, καὶ οὐ μὴ ἴδητε. ¹⁵ Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ

¹ Rec. + *ἐπ’*.

GENEVA — 1557.

towarde his disciples, and sayd, Beholde my mother and my brethren. ⁵⁰ For whosoever shal do my fathers wyl which is in heauen, the same is my brother and syster, and mother.

13. THE same day went Iesus out of the house, and sate by the sea side. ² And muche people resorted vnto him, so that he went, and sate in a ship, and al the people stode on the shore. ³ And he spake many thynges to them in similitudes, saying, Beholde, a sower went forth to sow. ⁴ And as he sowed, some fel by the wayes syde, and the fowles came and deuoured them vp. ⁵ And some fel vpon stony grounde, where they had not much earth, & a none they sprong vp, because they had no depth of earth. ⁶ And when the sonne was vp, they were parched, and for lacke of rotyng, wythred away. ⁷ And some fel among thornes, and the thornes sprong vp, and choked them. ⁸ Some agayne fel in good ground, and brought forth frute : one corne an hundred folde, some sixty folde, and another thyrty folde. ⁹ Whosoever hath eares to heare, let hym heare.

¹⁰ And the disciples came, and sayd to hym, Why speakest thou to them in parables? ¹¹ He answered and sayd vnto them, because it is geuen vnto you, to knowe the secretes of the kyngdome of heauen, but to them it is not geuen. ¹² For whosoever hath, to hym shalbe geuen, and he shal haue abundance. But whosoever hath not, from hym shalbe taken away, euen that he hath. ¹³ Therefore speake I to them in similitudes, because they seying, do not see: & hearing, they heare not, nether vnderstand. ¹⁴ And in them is fulfilled the Prophecie of Esai, which prophecie sayth: with the eares ye shal heare, and shal not vnderstand: and with the eyes ye shal see, & shal not perceaue. ¹⁵ For this peoples hart is waxed fatt, and their

RHEIMS — 1582.

sayd, Behold my mother and my brethren. ⁵⁰ For whosoever shal doe the vvil of my father, that is in heauen: he is my brother, and sister, and mother.

13. THE same day IESVS going out of the house, sate by the sea side. ² And great multitudes vvhere gathered together vnto him, in so much that he vvent vp into a boate & sate: and al the multitude stode in the shore, ³ and he spake to them many things in parables, saying,

Behold the sower vvent forth to sovv. ⁴ And vvholes he sovveth, some fell by the vvay side, and the fowles of the aire did come and eate it. ⁵ Othersome also fell vpon rockie places, where they had not much earth: and they shot vp incontinēt, because they had not deepenes of earth, ⁶ and after the sunne vvvas vp, they parched: and because they had not roote, they vvithered. ⁷ And other fell among thornes: and the thornes grevve and choked them. ⁸ And othersome fell vpon good ground: and they yielded fruite, the one an hundredfold, the other threescore, and an other thirtie. ⁹ He that hath eares to heare, let him heare.

¹⁰ And his Disciples came and said to him, Why speakest thou to them in parables? ¹¹ Who answered and said vnto them, Because to you it is giuen to knovv the mysteries of the kingdom of heauen: but to them it is not giuen. ¹² For he that hath, to him shal be giuen, and he shal abound: but he that hath not, from him shal be taken away that also vvich he hath. ¹³ Therefore in parables I speake to them: because seeing they see not, and hearing they heare not, neither do they vnderstand: ¹⁴ and the prophecie of Esay is fulfilled in them, vvchich saith, *With hearing shal you heare, and you shal not vnderstand: and seeing shal you see, and you shal not see.* ¹⁵ *For the hart of this people is vvaxed grosse, and vvith*

AUTHORISED — 1611.

Behold, my mother and my brethren. ⁵⁰ For whosoever shall doe the will of my Father which is in heauen, the same is my brother, and sister, and mother.

13. THE same day went Iesus out of the house, and sate by the sea side. ² And great multitudes were gathered together vnto him, so that hee went into a ship, and sate, and the whole multitude stood on the shore. ³ And hee spake many things vnto them in parables, saying, Behold, a sower went forth to sow. ⁴ And when he sowed, some seedes fell by the way side, and the fowles came, and deuoured them vp. ⁵ Some fell vpon stony places, where they had not much earth: and forthwith they sprong vp, because they had no deepnesse of earth. ⁶ And when the Sunne was vp, they were scorched: and because they had not roote, they withered away. ⁷ And some fell among thornes: and the thornes sprong vp, & choked them. ⁸ But other fell into good ground, and brought forth fruit, some an hundred folde, some sixtie folde, some thirtie folde. ⁹ Who hath eares to heare, let him heare.

¹⁰ And the disciples came, and sayd vnto him, Why speakest thou vnto them in parables? ¹¹ He answered, and sayd vnto them, Because it is giuen vnto you to know the mysteries of the kingdom of heauen, but to them it is not giuen. ¹² For whosoever hath, to him shall be giuen, and he shall haue more abundance: but whosoever hath not, from him shall be taken away, euen that hee hath. ¹³ Therefore speake I to them in parables: because they seeing, see not: and hearing, they heare not, neither doe they vnderstand.

¹⁴ And in them is fulfilled the prophecie of Esaias, which saith, By hearing ye shall heare, and shall not vnderstand: and seeing ye shall see, and shall not perceiue. ¹⁵ For this peoples heart is waxed grosse, and their cares are dull of

“τούτου, καὶ τοῖς ὡς βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν
 “μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠνὶ ἀκούσωσι, καὶ τῇ καρδίᾳ συνιώσι,
 “καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.” ¹⁶ Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί,
 “ὅτι βλέπουσι· καὶ τὰ ὧτα ὑμῶν, ὅτι ἰκούει· | ¹⁷ ἄμην γὰρ λέγω ὑμῖν, ὅτι
 “πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ
 “ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. ¹⁸ Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν
 “τοῦ σπεύροντος. ¹⁹ Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνεινός,
 “ἔρχεται ὁ πονηρὸς, καὶ ἀρπάξει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν
 “ὁ παρὰ τὴν ὁδὸν σπαρείς. ²⁰ Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν
 “λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρὰς λαμβάνων αὐτόν. ²¹ οὐκ ἔχει δὲ ῥίζαν ἐν
 “ἐαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον,

¹⁶ Alex. ἰάσονται.¹⁸ Alex. ἀκούοντες.

WICLIȚ—1380.

herden heuylī with eris: and thei han
 closid her isen/ leest sumtyme thei seen
 with isen and heren with eris ⁊ vndir-
 stonden in herte; ⁊ thei ben conuertid ⁊
 I heele hem/

¹⁶ but soure isen that seen ben blessid:
 ⁊ soure eris that heren. ¹⁷ forsothe I sey
 to ȝou, that many profetis ⁊ iust men,
 coueitiden to se tho thingis that ȝe seen:
 ⁊ thei saien not ⁊ to here tho thingis
 that ȝe heren: ⁊ thei herden not, ¹⁸ therfor
 here ȝe the parable of the sower, ¹⁹ eche that
 herith the word of the rewme, and vndir-
 stondith not: the yuel spirit cometh ⁊
 rauyschith that, that is sowen in his herte,
 this it is that is sowen bisidis the weye,
²⁰ but this it is that is sowen on the stony
 lond: this it is that herith the word of
 god, and anon with ioie takith it, ²¹ and
 he hath not root in hym self: but is tem-
 peral for whan tribulacioun ⁊ persecucioun
 is made for the word: anon he is schlaun-
 drid/

²² but he that is sowen in thornes:
 this it is that herith the word, and the
 bysynes of this world, and the fallace
 of richessis strngthith the word: and it is
 made without fruyt, ²³ but he that is sowen
 in to good lond: is this that herith the
 word and vndirstondith, and bryngith forth
 fruyt and summe makith an hundrid fold,
 truli another sixti fold: ⁊ another thritti
 folde.

²⁴ Another parable ihesus puttid forth
 to hem and seide, the kyngdom of heuenes
 is made like to a man that sewe good seed
 in his feld; ²⁵ and whanne men slepen:
 his enemy cam and sewe aboute taris in the
 myddil of whete, ⁊ wente awey; ²⁶ but
 whanne the erbe was growun ⁊ made
 fruyt: thanne the taris appereden, ²⁷ ⁊
 the seruauntis of the housbonde man
 camen and seiden to him, lord where thou
 hast not sowun good seed in this feld:

⁊ in. ryse. conuertiden, conuert. rewme kyngdom
 yuel. erth. rauyschith, rariseth.

TYNDAL—1534.

⁊ their eyes haue they closed, lest they
 shulde se with their eyes; and heare with
 their eares; and shuld vnderstonde with
 their hertes; ⁊ shuld tourne; that I myght
 heale them.

¹⁶ But blessed are youre eyes; for they
 se: ⁊ youre eares, for they heare. ¹⁷ Ve-
 rely I saye vnto you, that many Prophets
 ⁊ perfaite men haue desired to se tho
 thingis which ye se; ⁊ haue not sene them:
 ⁊ to heare tho thingis which ye heare; ⁊
 haue not herde them. ¹⁸ Heare ye ther-
 fore the similitude of the sower. ¹⁹ Who-
 soeuer heareth the worde of the kyngdome;
 ⁊ vnderstondeth it not; ther cometh the
 euyl man and catcheth awaye that which
 was sowne in his hert. And this is
 he which was sowne by the waye syde,
²⁰ But he that was sowne in the stony
 grounde; is he which heareth the worde of
 God; ⁊ anonne with ioie receaueth it; ²¹ yet
 hath he no rotts in him self; ⁊ therfore
 dureth but a season: for assone as tribu-
 lation or persecucion aryseth because of
 the worde, by ⁊ by he falleth. ²² He that
 was sowne amonge thornes; is he that
 heareth the worde of God: but the care
 of this worlde; ⁊ the dissaytfulnes of ryches
 choke the worde; ⁊ so is he made vnfrut-
 full. ²³ He which is sowne in the good
 grounde; is he that heareth the worde ⁊
 vnderstondeth it; which also bereth frute
 ⁊ bringeth forth; some an .C. folde; some
 sixtie folde; and some .xxx. folde.

²⁴ Another similitude put he forth vnto
 them sayinge: The kyngdome of heuen
 is lykened vnto a man which sowd good
 seed in his felde. ²⁵ But whyll men slepeth
 ther came his foo ⁊ sowd tares amonge
 the wheate; ⁊ went his waye. ²⁶ When
 the blade was spronge vp ⁊ had brought
 forth frute; then appered the tares also.
²⁷ The seruaunts came to the housholder,
 ⁊ sayde vnto him: Syr sowdest not thou
 good seed in thy closse; from whence

CRANMER—1539.

hearyng, and their eyes haue they closed,
 lest at any tyme they shuld se with their
 eyes, and heare with their eares, ⁊ shuld
 vnderstand with their herte, ⁊ be con-
 uerted, that I also myght heale them.

¹⁶ But blessed are youre eyes, for they
 se: ⁊ youre eares, for they heare. ¹⁷ Ve-
 rely I saye vnto you, that many prophetes
 ⁊ righteous men haue desired to se those
 thynges which ye se, ⁊ haue noth sene
 them: ⁊ to heare those thynges which
 ye heare, and haue not hearde them.
¹⁸ Heare ye therefore the synilitude of the
 sower. ¹⁹ When one heareth the word of
 the kyngdom, ⁊ vnderstandeth it not, then
 cometh the euyl man, ⁊ taketh a waye
 that which was sowne in his hert: this
 is he, which was sowne by the waye syde.
²⁰ But he that receaued the sede which
 was cast into stony places, the same is
 he that heareth the worde, ⁊ anone wyth
 ioie receaueth it, ²¹ yet hath he no rote
 in him selfe, but dureth for a season: for
 whan trybulacyon or persecutyon hap-
 peneth because of the worde, by and by
 he falleth. ²² He also that receyued sede
 into the thornes, is he that heareth the
 worde: and the care of this worlde, and
 the dissaytfulnes of riches, choke vp the
 worde, and so is he made vnfrutfull.
²³ But he that receaued sede in to the good
 grounde, is he that heareth the worde,
 and vnderstandeth it: which also bereth
 frute, ⁊ bryngeth forth, some an hundred
 folde, some sixtye folde, some thyrtye
 folde.

²⁴ Another synilitude put he forth vnto
 them, sayinge: The kyngdome of heauen
 is lykened vnto a man, which sowd good
 seed in his feld. ²⁵ But whyll men slept,
 his enemye came, ⁊ sowd tares amonge
 the wheate, ⁊ went his waye. ²⁶ But
 when the blade was spronge vp, ⁊ had
 brought forth frute, then appeared the
 tares also. ²⁷ So the seruaunts of the
 housholder came, and sayde vnto him
 Syr, dydest not thou sow good seed in
 thy felde? from whence then hath it

‘εὐθὺς σκανδαλίζεται. ²² Ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. ²³ Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα.’

²⁴ Ἀλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, ‘Ὡμοιωθὴ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ὁ σπείροντι | καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· ²⁵ ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν. ²⁶ ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. ²⁷ προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει

^o Alex. σπείραντι.

GENEVA — 1557.

eares are full of hearyng, and with their eies they haue wyneked, lest they shuld see, with their eyes, and heare with their eares, and shuld vnderstand with their hartes, & shulde returne, that I myght heale them.

¹⁶ But blessed are your eyes, for they see: and your eares, for they heare.

¹⁷ Verely I say vnto you, that many Prophets, and perfect men haue desired to see those thynges which ye see & haue not seene them: and to heare those thynges which ye heare, & haue not heard them.

¹⁸ Heare ye therefore the similitude of the sower.

¹⁹ When soeuer a man heareth the worde of the kyngdome, and vnderstandeth it not, there cometh that euyl one, and catcheth away that which was sown in his hart. And this is the corne which was sown by the way syde. ²⁰ But he that was sown in the stony grounde, is he which heareth the worde, and anone with ioye receaueth it. ²¹ Yet hath he no rotes in hym selfe, and therefore dureth but a season: for as sone as tribulation or persecution ariseth because of the worde, by & by he is offended. ²² And the corne that was sown among thornes, is he that heareth the worde: but the care of this world, and the deceitfulness of riches choke the worde, and so he is made vnfertile. ²³ But he which is sown in the good grounde, is he that heareth the worde, & vnderstandeth it: which also beareth frute, & bringeth forth, some an hundred folde, some sixty folde, and some thyrtye fold. ²⁴ Another similitude put he forth vnto them, saying, The kyngdome of heauen is like vnto a man which sowed good seed in his field. ²⁵ But while men slept, there came his fo, & sowed tares among the wheat, and went his way. ²⁶ And when the blade was sprong vp, & brought forth frute, then appeared the tares also.

²⁷ Then came the seruantes of the householder, & sayd vnto him, Syr soweddest not thou good seed in thy close, from

RHEIMS — 1582.

their eares they haue heauily heard, and their eies they haue shut: lest at any time they may see with their eies, and heare with their eares, and vnderstand with their hart and be conuerted, and I may heale them. ¹⁶ But blessed are your eyes because they doe see, and your eares because they doe heare. ¹⁷ For amen I say to you, that many Prophets and iust men haue desired to see the things that you see, and haue not seen them: and to heare the things that you heare, and haue not heard them. ¹⁸ Heare you therefore the parable of the sower.

¹⁹ Euery one that heareth the vvord of the kingdom and vnderstandeth not, there cometh the vvicked one, and catcheth away that vvich vvas soven in his hart: this is he that vvas soven by the vvay syde. ²⁰ And he that vvas soven vpon rockie places: this is he that heareth the vvord, and incontinent receiueh it vvith ioy, ²¹ yet hath he not roote in hym self, but is for a tyme: and vvhen there falleth tribulation and persecution for the vvord, he is by and by scandalized. ²² And he that vvas soven among thornes, this is he that heareth the vvord, and the carefulnes of this vvorld and the deceitfulness of riches choketh vp the vvord, and he becometh fruitles.

²³ But he that vvas soven vpon good ground: this is he that heareth the vvord, and vnderstandeth, and bringeth fruite, and yeldeth some an hundred-fold, and other threescore, and an other thirtie. ²⁴ Another parable he proposed to them, saying, The kingdom of heauen is resembled to a man that sowed good seede in his field. ²⁵ But vvhen men vvere a sleepe, his enemy came and ouersowed cockle among the vvheate, and vvhen his vvay. ²⁶ And vvhen the blade vvas shot vp, and had brought forth fruite, then appeared also the cockle. ²⁷ And the seruants of the Goodman of the house comming said to him, Sir, distst thou not soyd good seede in thy field? Whence then hath it

AUTHORISED — 1611.

hearing, and their eyes they haue closed, lest at any time they should see with their eyes, and heare with their eares, and should vnderstand with their heart, and should be conuerted, and I should heale them. ¹⁶ But blessed are your eyes, for they see: and your eares, for they heare. ¹⁷ For verily I say vnto you, that many Prophets, and righteous men haue desired to see those things which ye see, and haue not seene them: and to heare those things which ye heare, and haue not heard them.

¹⁸ Heare ye therefore the parable of the sower. ¹⁹ When any one heareth the word of the kingdom, and vnderstandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is hee which receiued seede by the way side. ²⁰ But he that receiued the seed into stony places, the same is he that heareth the word, & anon with ioy receiueh it: ²¹ Yet hath hee not root in himselfe, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. ²² He also that receiued seed among the thornes, is he that heareth the word, and the care of this world, and the deceitfulness of riches choke the word, and he becometh vnfertile. ²³ But he that receiued seed into the good ground, is hee that heareth the word, and vnderstandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.

²⁴ Another parable put he forth vnto them, saying: The kingdom of heauen is likened vnto a man which sowed good seed in his field: ²⁵ But while men slept, his enemy came & sowed tares among the wheat, and went his way. ²⁶ But when the blade was sprung vp, and brought forth fruit, then appeared the tares also. ²⁷ So the seruants of the householder came, and said vnto him, Sir, distst not thou sow good seede in thy field? from whence

²⁸ ἡ ζιζάνια; ²⁸ Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δούλοι
 εἶπον αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; ²⁹ Ὁ δὲ ἔφη, Οὐ· μήποτε
 συλλέγοντες τὰ ζιζάνια, ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον. ³⁰ Ἄφετε συναυξά-
 νεσθαι ἀμφοτέρωθεν μέχρι τοῦ θερισμοῦ· καὶ ἐν ³¹ καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς
 θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δέσαστε αὐτὰ εἰς δέσμας πρὸς τὸ
 κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου. ³¹ Ἀλλην
 παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
 κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ. ³² ὁ μικρό-
 τερον μὲν ἐστὶ πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, μείζον τῶν λαχάνων
 ἐστὶ, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατασκη-
 νοῦν ἐν τοῖς κλάδοις αὐτοῦ. ³³ Ἀλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὅμοία

Ρ Rec. + τὰ. 9 Rec. + τῷ. 7 Alex. + λίγων.

WICLIF—1380.

wherof thanne hath it taris? ²⁸ he seide to hem, an enemy hath don this thing; & the seruauntis seiden to him; wolt thou we gon & gadre hem? ²⁹ he seide, noli, lest perauenture ze in gaderinge taris: drawn vp with hem the whete bi the root, ³⁰ suffre ze hem bothe wexe in to repynge tyme: & in the tyme of ripe come, I schal seie to the repers, first; gadere ze to gadre the taaris, & bynde hem togidre in kynchis to be brente: but gadre ze the whete in to my berne;

³¹ Another parable ihesus putte forth to hem and seide, the kyngdome of heuene is like to a corne of syneue; whiche a man took & sowe in his felde: ³² whiche is the leest of alle sedis; but whanne it hath woxen: it is the moste of alle wortis: & is made a tree, so that briddis of the air, comen & dwellen in the bowis therof.

³³ Another parable ihesus spak to hem; the kyngdome of heuene is like to sourdow; which a woman took & hid in thre mesuris of meale: til it were all sourid.

³⁴ ihesus spak alle these thingis in parabis to the puple: & he spak not to hem without parabis: ³⁵ that it schuld be fulfilid that is seid bi the profete seyinge; I schal opene my mouth in parabis: & I schal tel out hidde thingis fro the makinge of the world.

³⁶ thanne he left the puple & came in to an hous; & hise discipulis camen to hym: & seiden; Expowne to vs the parable of taris of the felde, ³⁷ which answerid & seide; he that soweth good seed: is mannes sone; ³⁸ the felde is the world; but the good seed, these ben sones of the kyngdome; but taris these ben yuel children; ³⁹ the enemye that soweth hem, is the fend; and the ripe corn: is the endynge of the world; the ripers ben

TYNDALE—1534.

then hath it tares? ²⁸ He sayde to them; the envious man hath done this. Then the seruaunts sayde vnto him: wilt thou then that we go and gader them? ²⁹ But he sayde; nay, lest whill ye go aboute to weede out the tares, ye plucke vpp also with them the wheate by the rotts: ³⁰ let bothe growe to gether tyll harvest come; and in tyme of harvest, I wyll saye to the repers; gather ye fyrst the tares; & bind them in sheues to be brent: but gather the wheete into my barn.

³¹ Another parable he put forth vnto them sayinge. The kyngdome of heven is lyke vnto a grayne of mustard seed; which a man taketh & soweth in his felde; ³² which is the leest of all seedes. But when it is growne, it is the greatest amonge yerbes; & it is a tree: so that the briddes of the ayer come & bylde in the branches of it.

³³ Another similitude sayde he to them. The kyngdome of heven is lyke vnto leuen which a woman taketh and hydeth in .iiij. peckes of meele, tyll all be leuened.

³⁴ All these thyngs spake Iesus vnto the people by similitudes; and with oute similitudes spake he nothyng vnto them: ³⁵ to fulfill that which was spoken by the Prophet sayinge; I wyll open my mouth in similitudes; and wyll speake forth thinges which haue bene kepte secreete from the begynnyng of the worlde.

³⁶ Then sent Iesus the people awaye; and came to housse. And his disciples came vnto him; sayinge; declare vnto vs the similitude of the tares of the felde. ³⁷ Then answered he and sayde to them. He that soweth the good seed; is the sonne of man. ³⁸ And the felde is the worlde. And the chyldren of the kyngdome; they are the good seed. And the tares are the chyldren of the wicked. ³⁹ And the enemye that soweth them; is the deuell. The harvest is the end of the worlde. And the repers be the

CRANMER—1539.

tares? ²⁸ He sayde vnto them: the envious man hath done this. The seruaunt sayde vnto him: wylt thou then that we go, and weede them vp? ²⁹ But he sayd, nay, lest whill ye gather vp the tares, ye plucke vp also the wheate with them: ³⁰ let bothe growe together vntyll the haruest; & in tyme of haruest, I wyll saye to the repers: gather ye fyrst the tares, and bynde them together in sheues to be brent: but gather the wheete into my barn.

³¹ Another parable put he forth vnto them, sayinge: The kyngdome of heauen is lyke vnto a grayne of mustard seed, which a man toke and sowed in his felde, ³² which is the leest of all seedes. But when it is growne, it is the greatest amonge herbes, and is a tree: so that the birdes of the ayer come, and make their nestes in the branches therof.

³³ Another symylitute spake he vnto them: The kyngdom of heauen is lyke vnto leuen, which a woman taketh and hydeth in .iiij. peckes of meele, tyll all be leuened.

³⁴ All these thinges spake Iesus vnto the people by symylitudes, & with out a parable spake he nothyng vnto them: ³⁵ that it might be fulfilled, which was spoken by the prophet, that saith I wyll open my mouth in parables: I wyll speken forth thynges which haue bene kepte secreete from the begynnyng of the worlde.

³⁶ When the people were sent awaye, then came Iesus into the housse. And hys dysceples came vnto hym, sayinge; declare vnto vs the parable of the tares of the felde. ³⁷ He answered and sayd vnto them: He that soweth the good seed, is the sonne of man. ³⁸ The felde is the worlde. And the chyldren of the kyngdome, they are the good seed: the tares are the children of the wycked: ³⁹ the enemye that soweth them, is the deuyll: The haruest is the ende of the worlde: the reapers be the

chis, bundles. syneue, sinapis, mustard seed.
 vntis herbe. sourdow, leauen. yuel, eiel

‘ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβούσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου
‘σάτα τρία, ἕως οὗ ἐξυμώθη ὅλου.’ ³⁴ Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν
παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς. ³⁵ ὅπως
πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, “Ἀνοῖξον ἐν παραβολαῖς τὸ
“σπόμενον· ἐρεῖξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.”

³⁶ Τότε ἀφίεις τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον
αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, ‘Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων
‘τοῦ ἀγροῦ.’ ³⁷ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ‘Ὁ σπείρων τὸ καλὸν σπέρμα
‘ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· ³⁸ ὁ δὲ ἀγρός ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα,
‘οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· ³⁹ ὁ
‘δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνος

GENEVA—1557.

whence then hath it tares? ²⁸ And he said to them, the envious man hath done this. Then the seruantes sayd vnto hym, Wylt thou then that we go and weede them out? ²⁹ But he said, Nay, lest while ye go about to weede out the tares, ye plucke vp also with them the wheat. ³⁰ Let both growe together tyl haruest come, and in tyme of haruest, I wyl say to the reapers, gather ye fyrst the tares, & bynd them in sheues to be burned: but gather the wheat into my barnie. ³¹ Another parable he put forth vnto them, saying, The kyngdome of heauen is lyke vnto a grayne of mustard seed, which a man taketh and soweth in his field: ³² Which in deed is the least of al seedes. But when it is growen, it is the greatest amonge herbes, and it is a tree, so that the byrdes of the ayre come & buylde in the branches of it.

³³ Another similitude spake he to them, The kyngdome of heauen is lyke vnto leuen which a woman taketh and hydeth in three peckes of meale, til all be leuened. ³⁴ All these thynges spake Iesus vnto the people by similitudes, & without similitudes spake he nothing to them. ³⁵ That it might be fulfilled, which was spoken by the Prophet, saying, I wil open my mouth in similitudes, and wil speake of the thynges which haue ben kept secreete from the begynning of the world. ³⁶ Then sent Iesus the people away, and came home: And his disciples came vnto him saying, Declare vnto vs the similitude of the tares of the felde. ³⁷ Then answered he, and said to them, He that soweth the good seed, is the sonne of man. ³⁸ And the felde is the world. And the chyldren of the kyngdome, they are the good seed.

³⁹ And the tares are the chyldren of the wycked. And the ennemie that soweth them, is the deuill. The haruest is the ende of the world. And the reapers be

RHEIMS—1582.

cockle? ²⁸ And he said to them, The enemy man hath done this. And the seruants said to him, Wilt thou weede and gather it vp?

²⁹ And he said, No: lest perhaps gathering vp the cockle, you may roote vp the vvhete also together vwith it. ³⁰ Suffer both to grow vntil the haruest, and in the time of haruest I vvil say to the reapers, Gather vp first the cockle, and binde it into bundels to burne, but the vvhete gather ye into my barnie.

³¹ Another parable he proposed vnto them, saying, The kingdom of heauen is like to a mustard-seede, vvhich a man tooke and sowed in his field. ³² Which is the least surely of al seedes: but vwhen it is growen, it is greater then al herbes, and is made a tree, so that the foules of the aire come, and dvel in the branches thereof.

³³ Another parable he spake to them, The kingdom of heauen is like to leauen, vvhich a vwoman tooke and hid in three measures of meale, vntil the vvhole vvas leauened.

³⁴ All these things Iesus spake in parables to the multitudes, and vwithout parables he did not speake to them: ³⁵ that it might be fulfilled vvhich vvas spoken by the Prophet, saying, *I wil open my mouth in parables, I wil utter thyngs hidden from the foundation of the vworld.*

³⁶ Then hauing dismissed the multitudes, he came into the house, and his Disciples came vnto him, saying, Expound vs the parable of the cockle of the field. ³⁷ Who made ansver and said to them, He that soweth the good secede, is the Sonne of man. ³⁸ And the field, is the vworld. And the good secede: these are the children of the kingdom. And the cockle: are the children of the vwicked one. ³⁹ And the ennemie that sowed them, is the deuill. But the haruest, is the ende of the vworld.

AUTHORISED—1611.

then hath it tares? ²⁸ He said vnto them, An enemy hath done this. The seruants said vnto him, Wilt thou then that we goe and gather them vp? ²⁹ But he said, Nay: lest while yee gather vp the tares, ye roote vp also the wheat with them. ³⁰ Let both grow together vntil the haruest: and in the time of haruest, I will say to the reapers, Gather ye together first the tares, and binde them in bundels to burne them: but gather the wheat into my barnie.

³¹ Another parable put he fourth vnto them, saying, The kingdom of heauen is like vnto a graine of mustard seed, which a man tooke, and sowed in his field. ³² Which indeed is the least of al seeds: but when it is growen, it is the greatest among herbes, and becommeth a tree: so that the birds of the aire come and lodge in the branches thereof.

³³ Another parable spake he vnto them, The kingdom of heauen is like vnto leauen, which a woman tooke, and hid in three measures of meale, til the whole was leauened. ³⁴ All these things spake Iesus vnto the multitude in parables, and without a parable spake he not vnto them: ³⁵ That it might bee fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables, I will utter things which haue bin kept secret from the foundation of the world. ³⁶ Then Iesus sent the multitude away, and went into the house: and his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field. ³⁷ He answered, and said vnto them, Hee that soweth the good secede, is the sonne of man.

³⁸ The field is the world. The good seed, are the children of the kingdom: but the tares are the children of the wicked one. ³⁹ The ennemie that sowed them, is the deuill. The haruest, is the ende of the world. And the reapers are

‘ ἔστιν· οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. ⁴⁰ ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ
 ‘ πυρὶ ⁸ καίεται, | οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος ¹ τούτου. | ⁴¹ ἀποστελεῖ
 ‘ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας
 ‘ αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιούντας τὴν ἀνομίαν, ⁴² καὶ βαλοῦσιν
 ‘ αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
 ‘ ὀδόντων. ⁴³ τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς
 ‘ αὐτῶν. Ὁ ἔχων ὅτα ἀκούειν ἀκούετω. ⁴⁴ Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία τῶν
 ‘ οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὗρὼν ἄνθρωπος ἐκρύψε· καὶ ἀπὸ
 ‘ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν
 ‘ ἐκεῖνον. ⁴⁵ Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ,
 ‘ ζητοῦντι καλοὺς μαργαρίτας· ⁴⁶ εὗρὼν δὲ | ἓνα πολύτιμον μαργαρίτην, ἀπελθὼν

¹ Rec. κατακαίεται.¹ Alex. = τούτου.⁸ Rec. & Alex. ὡς εὖρων.

WICLIF—1380.

angelis; ⁴⁰ therefore as taris ben gad-
 deride togidre & ben brent in fier: so
 it schal be in the endyge of the
 world; ⁴¹ mannes sone schal sende hise
 angelis, & thei schulen gadere for his
 rewme alle scaundris & hem that doon
 wickidnesse, ⁴² & thei schulen sende hem,
 in to the chemenei of fier, there schal be
 wepyng & betyngne to gidre of teeth;
⁴³ thanne iust men schulen schyne as the
 sunne; in the rewme of her fadir; he that
 hath eris of herynge here he.

⁴⁴ the kyngdom of heuenes is lyk to
 tresour hid in a felde, whiche a man that
 fyndith: hidith; and for ioie of it: he
 goith and silleth alle thingis that he hath:
 & bieth thilke feld.

⁴⁵ eftsones the kyngdom of heuenes is
 like to a marchaunte: that sekith gode
 margeritis; ⁴⁶ but whanne he hath founden,
 o, precious margerite: he wente & selde
 alle thingis that he hadde: & boujte it.

⁴⁷ efte the kyngdom of heuenes is like
 to a nette cast in to the see: & that ga-
 derith togidre of alle kinde of fischis;
⁴⁸ whiche whanne it was ful, thei drowen
 vp: and saten bi the brynke; & chosen
 the good in to her vessels: but the yuel
 thei casten out; ⁴⁹ so it schal be in
 the endyng of the world; angelis schulen
 goen out, & schulen departen yuel men,
 fro the myddil of iust men; ⁵⁰ and thei
 schulen sende hem in to the chymenei of
 fier; there schal be wepyng & grynyng
 of teeth.

⁵¹ han 3c vnderstonden alle these
 thingis? thei seyn to hym; yhe, ⁵² he
 seith to hem; therefore cuery wise man
 of lawe in the kyngdom of heuenes is
 like to an housbonde man that bryngith
 forth of his tresour, newe thingis and
 oolde; ⁵³ & it was doon whanne ihesus
 hadde endid these parabis: he passid for
 thennes.

¹ our kyngdom, thilke, that, margerite, pearls,
 & eftsones, again. o. one; yhe, yea.

TYNDALE—1534.

angels. ⁴⁰ For even as the tares are gad-
 dred and brent in the fyre: so shall
 it be in the ende of this worlde. ⁴¹ The
 sonne of man shall send forth his angels;
 and they shall gather out of his kyng-
 dome all thingis that offende; and them
 which do inquite; ⁴² and shall cast them
 into a furnes of fyre. There shalbe way-
 lyng and gnassing of teth. ⁴³ Then
 shall the iuste men shyne as bryght as
 the sunne in the kyngdome of their father.
 Whosoever hath eares to heare; let him
 heare.

⁴⁴ Agayne the kyngdome of heven is
 lyke vnto treasure hidde in the felde; the
 which a man fyndeth and hideth: and
 for ioy therof goeth & selleth all that he
 hath; and buyeth that felde.

⁴⁵ Agayne the kyngdome of heven is
 lyke vnto a marchaunt that seketh good
 pearles; ⁴⁶ which when he had founde one
 precious pearle; went and solde all that
 he had; and bought it.

⁴⁷ Agayne the kyngdome of heven is
 lyke vnto a nette cast into the see; that
 gadereth of all kynds of fysshes: ⁴⁸ which
 when it is full; men drawe to londe; & sitte
 & gadre the good in to vessels; & cast
 the bad awaye. ⁴⁹ So shall it be at the ende
 of the worlde. The angels shall come
 out; & sever the bad from the good; ⁵⁰ &
 shall cast them in to a furnes of fyre:
 there shalbe waylyng and gnasshyng of
 teth.

⁵¹ Iesus sayde vnto them: vnderstonde
 ye all these thyngs? They sayde; yē
 Lorde. ⁵² Then sayde he vnto them:
 Therefore every scribe which is taught
 vnto the kyngdome of heven; is lyke an
 housholder; which bryngeth forth; out of
 hys treasure; thyngs bothe new and olde.

⁵³ And it came to passe when Iesus had
 finisshed these similituds; that he departed
 thence.

CRANMER—1539.

Angels. ⁴⁰ Euen as the tares therfore,
 are gathered & brent in the fyre: so
 shall it be in the ende of thys worlde.
⁴¹ The sonne of man shall sende forth
 his Angels, & they shall gather out
 of his kyngdome all thynges that of-
 fende, & them which do inquite: ⁴² and
 shall cast them into a furnes of fyre.
 There shalbe waylyng & gnasshyng of
 teth. ⁴³ Then shall the righteous shine as
 the Sonne in the kyngdom of their father.
 Whosoever hath eares to heare, let him
 heare.

⁴⁴ Againe, the kyngdom of heauen is
 lyke vnto treasure hyd in the felde, the
 which a man hath found and hydd: and
 for ioye therof goeth & selleth all that he
 hath, & buyeth the felde.

⁴⁵ Agayne, the kyngdome of heauen is
 lyke vnto a marchaunt man, sekyng
 goodly pearles, ⁴⁶ which (when he founde
 one precious pearle) went & solde all that
 he had, & bought it.

⁴⁷ Agayne, the kyngdom of heauen is
 lyke vnto a nett, that was cast into the
 see & feathered of all kynde (of fysshes)
⁴⁸ which when it was full men drew to
 lunde, & sat downe & feathered the good
 into vessels, but cast the bad awaye.
⁴⁹ So shall it be at the ende of the worlde.
 The angelles shall come & seuer the bad
 from among the good, ⁵⁰ & shall cast
 them into a furnace of fyre: there shalbe
 waylyng and gnasshyng of teth.

⁵¹ Iesus sayeth vnto them: haue ye
 vnderstande all these thynges? They saye
 vnto him: yē Lorde. ⁵² Then sayde he
 vnto them: Therefore euery Scribe which
 is taught vnto the kyngdome of heauen,
 is lyke vnto a man that is an housholder,
 which bryngeth forth out of his treasure,
 thinges newe and olde.

⁵³ And it came to passe that when Iesus
 had finisshed these similitudes, he departed
 thence.

‘πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν.’ ⁴⁷ Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία
 ‘τῶν οὐρανῶν σαγήνη βληθείση εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγα-
 ‘γούσῃ.’ ⁴⁸ ἦν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες,
 ‘συνέλεξαν τὰ καλὰ εἰς ἀργεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον.’ ⁴⁹ οὕτως ἔσται ἐν τῇ
 ‘συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριούσι τοὺς πονηροὺς ἐκ
 ‘μέσων τῶν δικαίων.’ ⁵⁰ καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται
 ‘ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.’ ⁵¹ Λέγει αὐτοῖς ὁ Ἰησοῦς, ‘Συνήκατε ταῦτα
 ‘πάντα;’ Λέγουσιν αὐτῷ, ‘Ναὶ, ὦ κύριε.’ | ⁵² Ὁ δὲ εἶπεν αὐτοῖς, ‘Διὰ τοῦτο πᾶς
 ‘γραμματεὺς μαθητευθεὶς’ εἰς τὴν βασιλείαν | τῶν οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ
 ‘οἰκοδεσπότη, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.’ ⁵³ Καὶ
 ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκείθεν·

* Alex. = κύριε.

* Alex. ἐν τῇ βασιλείᾳ.

GENEVA—1557.

the Angels. ⁴⁰ For enen as the tares are gathered & burned in the fyre, so shal it be in the ende of this world.

⁴¹ The sonne of man shal send forth his Angels, and they shal gather out of his kyngdome all thynges that offend, and them which do iniquitie. ⁴² And shal cast them into a furnesse of fyre. There shalbe wayling & gnasshyng of teeth. ⁴³ Then shal the iust men shyne as the sunne in the kyngdome of theyr father. Whoso- ever hath eares to heare, let hym heare.

⁴⁴ Agayne, the kyngdome of heauen is lyke vnto a treasure hyd in the fielde, the which a man fyndeth and hideth and for ioye therof, departeth and sellet al that he hath, and byeth that fielde. ⁴⁵ Agayn, the kyngdome of heauen is like to a mar- chant that seeketh good pearles. ⁴⁶ Which when he had found one of great price, went and solde al that he had, and bought it.

⁴⁷ Agayn, the kyngdome of heauen is lyke vnto a drawe nette cast into the sea, that gathereth of all kindes of thinges.

⁴⁸ Which when it is ful, men drawe to land, and syt & gather the good into vessels, and cast the bad awaye. ⁴⁹ So shal it be at the ende of the world. The Angels shal go forth, & seuer the bad from the good. ⁵⁰ And shal cast them into a furnes of fyre, there shal be wayling, and gnash- yng of teeth :

⁵¹ Iesus sayd vnto them, Vnderstand ye all these thynges? They sayd vnto him, ye Lord. Then sayd he vnto them, ⁵² Therefore euery Scribe which is taught vnto the kyngdome of heauen, is like vnto an housholder, which bringeth forth out of his treasure, thynges both newe and olde. ⁵³ And it came to passe, when Ie- sus had ended these similitudes, that he departed thence.

RHEIMS—1582.

And the reapers, are the Angels. ⁴⁰ Enen as cockle therefore is gathered vp, and burnt vwith fire : so shal it be in the ende of the vworld.

⁴¹ The Sonne of man shal send his Angels, and they shal gather out of his kingdom all scandals, and them that vvorke iniquitie : ⁴² and shal cast them into the furnace of fire, There shal be vweeping and gnashing of teeth. ⁴³ Then shal the iust shine as the sunne, in the kingdom of their father. He that hath eares to heare, let him heare.

⁴⁴ The kingdom of heauen is like a trea- sure hidden in a field. vvhich a man hauing found, did hide it, and for ioy thereof goeth, and sellet al that he hath, and byeth that field.

⁴⁵ Againe the kingdom of heauen is like to a marchant man, seeking good pearles. ⁴⁶ And hauing found one precious pearle, he vvent his vway, and sold al that he had, and bought it.

⁴⁷ Againe the kingdom of heauen is like to a nette cast into the sea, and gathering together of al kind of fishes. ⁴⁸ Which, vvhen it vvvas filled, drawing it forth, and sitting by the shore, they chose out the good into vessels, but the bad they did cast out. ⁴⁹ So shal it be in the consum- mation of the vworld. The Angels shal goe forth, and shal separate the euil from among the iust, ⁵⁰ and shal cast them into the furnace of fire. there shal be vweeping and gnashing of teeth.

⁵¹ Haue ye vnderstoode al these things? They say to him, Yea. ⁵² He said vnto them, Therefore euery Scribe instructed in the kingdom of heauen, is like to a man that is an housholder, vvvhich bringeth forth out of his treasure nev things and old.

⁵³ And it came to passe : vvhen Iesus had ended these parables, he passed from thence.

AUTHORISED—1611.

the Angels. ⁴⁰ As therefore the tares are gathered and burnt in the fire : so shal it be in the end of this world. ⁴¹ The Sonne of man shal send forth his Angels, and they shal gather out of his kingdom all *things that offend, and them which doe iniquitie : ⁴² And shal cast them into a furnace of fire : there shal be wailing and gnashing of teeth. ⁴³ Then shal the righteous shine forth as the Sunne, in the kingdom of their father. Who hath eares to heare, let him heare.

⁴⁴ Againe, the kingdom of heauen is like vnto treasure hid in a field : the which when a man hath found, hee hideth, and for ioy thereof goeth and selleth all that hee hath, and buyeth that field.

⁴⁵ Againe, the kingdom of heauen is like vnto a marchant man, seeking good pearles : ⁴⁶ Who when hee had found one pearle of great price, he went and solde all that hee had, and bought it.

⁴⁷ Againe, the kingdom of heauen is like vnto a net that was cast into the sea, and gathered of euery kind, ⁴⁸ Which, when it was full, they drew to shore, and sate downe, and gathered the good into vessels, but cast the bad away. ⁴⁹ So shal it be at the end of the world : the Angels shal come forth, and sener the wicked from among the iust, ⁵⁰ And shal cast them into the furnace of fire : there shall be wailing, and gnashing of teeth.

⁵¹ Iesus saith vnto them, Haue ye vnder- stood all these things? They say vnto him, Yea, Lord. ⁵² Then said he vnto them. Therefore euery Scribe which is instructed vnto the kingdom of heauen, is like vnto a man that is an housholder, which bringeth forth out of his treasure things new and old.

⁵³ And it came to passe, that when Iesus had finished these parables, hee departed thence.

⁵⁴ Καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν, 'Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; ⁵⁵ οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται 'Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας; ⁵⁶ καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα;'
⁵⁷ Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. 'Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, 'Οὐκ ἔστι προφήτης 'αἷμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.' ⁵⁸ Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν.

XIV. Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ, καὶ εἶπε τοῖς παισὶν αὐτοῦ, 'Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἡγήρηθ' ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.' ³ Ὁ γὰρ Ἡρώδης

WICLIȚ—1380.

⁵⁴ And he came in to his cuntry, & taughte hem in her synagogis, so that thei wonderiden & seiden/ Fro whennes this wisdom & vertues comen to this? ⁵⁵ whether is not this the sone of a carpenter? wher his modir be not seide marie & hise bretheren lase & Ioseph? and symound & Iudas? ⁵⁶ & hise sustris, where thei alle be not among vs? fro whennes thanne alle these thingis comen to this? ⁵⁷ & so thei weren slaundrid in him; but ihesus seide to hem; a profete is not with oute worship; but in his owne cuntry, & in his owne hous, ⁵⁸ and he dide not there many vertues: for the vnbeleue of hem.

14. IN that tyme eroude titrark, pryncce of the fourthre party herde the fame of ihesus; ² & seide to hise children; this is Ioon Baptiste; he is risen fro deeth; and therfor vertues worchyn in hym;

³ for eroude hadde holden ioon: & bounden hym, & puttid hym in to prison, for erodias the wiif of his brother; ⁴ for Ioon seide to hym; it is not leufful to thee: to haue hir; ⁵ & he willynge to sle hym: dredde the peple: for thei hadden hym as a profete;

⁶ but in the day of eroudis birthe, the dougtr of erodias danneide in the myddil: & plesid eroude; ⁷ wherfor with an ooth he biilgte to geue to hir: What euer thing sche askid of hym; ⁸ & sche bifore warned of her modir: seide; geue thou to me here the heed of Ioon Baptiste in a disch; ⁹ and the kynge was sorwful but for at the ooth, & for hem that saten to gidre at the mete: he comaundid to be goun; ¹⁰ and he sente: & bihedid Ioon in the prison; ¹¹ and his heed was brougte in a disch; & it was goun to the damesel, & sche bare it to hir modir;

¹² and hise discipils camen & token his

TYNDALE—1534.

⁵⁴ and came in to his awne cuntry; and taught them in their synagoges; in so moche that they were astonyed and sayde: whence cometh all this wysdome and power vnto him? ⁵⁵ Is not this the carpenters sonne? Is not his mother called Mary? and his brethren be called Iames and Ioses and Simon and Iudas? ⁵⁶ And are not his susters all here with vs? Whence hath he all these thyngs. ⁵⁷ And they were offended by him. Then Iesus sayd to them a Prophet is not with out honoure; save in hys awne cuntry; and amonge his awne kynne. ⁵⁸ And he dyd not many miracles there; for there vnbelefe sake.

14. AT that tyme Herod the tetrarcha hearde of the fame of Iesu; ² and sayde vnto his seruautes: This is Iohn the baptist. He is risen agayne from deeth; and therefore are soche myracles wrought by him. ³ For Herod had taken Iohn and bounde him and put him in prison for Herodias sake; his brother Philips wyfe. ⁴ For Iohn sayde vnto him: Yt is not lawfull for the to haue her. ⁵ And when he wold haue put him to deeth; he feared the peple; because they counted him as a prophet.

⁶ But when Herodes birth daye was come; the daughter of Herodias dancid before them; and pleased Herode. ⁷ Wherefore he promysed with an oth; that he wolde geue hir what soeuer she wolde aske. ⁸ And she beyng informed of her mother before; sayde: geue me here Iohn baptistes heed in a platter. ⁹ And the kynge sorowed. Nevertheless for the othes sake; and for their sakis which sate also at the table; he comaunded yt to be geuen hir: ¹⁰ and sent and beched Iohn in the prison; ¹¹ and his heed was brought in a platter and geuen to the damselle; and she brought it to her mother. ¹² And his disciples

CRANMER—1539.

⁵⁴ And when he came into his awne cuntry, he taught them in their synagoges, in so moche, that they were astonied and sayde: whence cometh this wysdome and powers vnto him? ⁵⁵ is not this the carpenters sonne? Is not his mother called Mary? and hys brethren, Iames and Ioses and Simon and Iudas? ⁵⁶ And are not all his systers with vs? Whence hath he then all these thynges? ⁵⁷ And they were offended at hym. Iesus sayde vnto them: A prophete is not without honoure, saue in hys awne cuntry, and in hys awne house. ⁵⁸ And he did not many myracles there, because of their vnbelefe.

14. AT that tyme Herode the Tetrarcha heard of the fame of Iesu; ² and sayde vnto his seruautes: this is Iohn the Baptist. He is rysen from the deed, and therefore are myracles wrought by him. ³ For Herode had taken Iohn, and bound him, and put him in prison because of Herodias, hys brother Philips wyfe. ⁴ For Iohn sayd vnto him: it is not lawfull for the to haue her. ⁵ And when he wold haue put hym to deeth, he feared the peple, because they counted him as a prophet.

⁶ But when Herodes byrthdaye was kepte, the daughter of Herodias dancid before them, and pleased Herode: ⁷ Wherefore he promysed with an othe, that he wolde geue her whatsoeuer she wolde aske: ⁸ And she beyng instructe of her mother before, saide: geue me here Iohn Baptistes heed in a platter: ⁹ And the Kynge was sory. Neuerthelesse, for the othes sake, and them which sate also at the table, he comaunded it to be geuen her: ¹⁰ and sent tourmentours, and beched Iohn in the prison, ¹¹ and his heed was brought in a platter, and geuen to the damsell, and she brought it to her mother. ¹² And his disciples came and toke vp his

κρατήσας τὸν Ἰωάννην ἔδωκεν αὐτὸν καὶ ἔθετο ^x ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. ⁴ ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης, ‘Οὐκ ἔξεστι σοι ἔχειν αὐτήν.’ ⁵ Καὶ θέλων αὐτὸν ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. ⁶ γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρесе τῷ Ἡρώδῃ· ⁷ ὅθεν μεθ’ ὅρκου ὁμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται. ⁸ Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, ‘Δός μοι,’ φησὶν, ‘ὥδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.’ ⁹ Καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι· ¹⁰ καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. ¹¹ καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. ¹² καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ ^y σῶμα, καὶ ἔθαψαν αὐτό· καὶ

^x Alex. *iv* τῇ φυλακῇ.^y Alex. *πῶμα*.

GENEVA — 1557.

⁵⁴ And came into his own country, and taught them in their Synagoge, in so muche that they were astonyed, and sayd, whence cometh this wysedome and power vnto this man? ⁵⁵ Is not this the Carpenters sonne? Is not his mother called Marie? and his brethren be called Iames and Ioses, and Simon and Iudas? ⁵⁶ And are not his systers al here vs? Whence then hath he al these thynges? ⁵⁷ And they were offended by hym. Then Iesus sayd to them, a Prophet is not without honour, saue in his own country, and in his own house. ⁵⁸ And he did not many miracles there, for they vnbeleifs sake.

14. AT that tyme Herode the Tetrache heard of the fame of Jesu, ² And sayd vnto his seruantes, this is Iohn the Baptist. He is rysen agayne from death, & therefore are miracles wrought by hym.

³ For Herode had taken Iohn, and bonde him, and put hym in prysen for Herodias sake, his brother Philips wyfe. ⁴ For Iohn sayd vnto hym, it is not lawfull for thee to haue her. ⁵ And when he wolde haue put hym to death, he feared the people, because they counted hym a Prophet.

⁶ But when Herodes byrth day was kept, the daughter of Herodias daunced before them, and pleased Herode. ⁷ Wherefore he promised with an othe, that he wolde geue her what soeuer she wolde aske. ⁸ And she beyng before instructed of her mother, sayde, geue me here Iohn Baptist head in a platter.

⁹ And the kyng sorrowed: neuertheles for his othes sake, and for theyr sakes which sate also at the table, he commanded it to be geuen her. ¹⁰ And sent, and beheaded Iohn in the prison.

¹¹ And his head was brought in a platter and geuen to the mayde, & she brought it vnto her mother.

¹² And his disciples came, and toke

RHEIMS — 1582.

⁵⁴ And coming into his owne country, he taught them in their synagogues, so that they marueled, and said, How came this fellow by this wysedom and vertues? ⁵⁵ Is not this the carpenters sonne? Is not his mother called MARIE, and his brethren, Iames and Ioseph, and Simon and Iude: ⁵⁶ and his sisters, are they not al with vs? Whence therefore hath he al these things? ⁵⁷ And they were scandalized in him. But Iesus said to them, There is not a Prophet without honour but in his owne country, and in his owne house. ⁵⁸ And he wrought not many miracles there because of their incredulity.

14. AT that time Herod the Tetrach heard the fame of Iesus: ² and said to his seruants, This is Iohn the Baptist: he is risen from the dead, and therefore vertues vvorke in him. ³ For Herod apprehended Iohn and bound him, and put him into prison because of Herodias, his brothers' wyfe. ⁴ For Iohn said vnto him, It is not lawfull for thee to haue her. ⁵ And willing to put him to death, he feared the people: because they esteemed him as a Prophet.

⁶ But on Herods birth-day, the daughter of Herodias daunced before them: and pleased Herod. ⁷ Whereupon he promised with an othe, to geue her whatsoeuer she would aske of him. ⁸ But she being instructed before of her mother saith, Geue me here in a dish the head of Iohn the Baptist.

⁹ And the king was stricken sad: yet because of his othe and for them that sate with him at table, he commanded it to be giuen. ¹⁰ And he sent, and beheaded Iohn in the prison.

¹¹ And his head was brought in a dish: and it was giuen to the damsel, and she brought it to her mother.

¹² And his Disciples came and tooke the

AUTHORISED — 1611.

⁵⁴ And when he was come into his owne country, he taught them in their Synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty workes? ⁵⁵ Is not this the Carpenters sonne? Is not his mother called Marie? and his brethren, Iames, and Ioses, and Simon, and Iudas? ⁵⁶ And his sisters are they not all with vs? whence then hath this man all these things? ⁵⁷ And they were offended in him. But Iesus said vnto them, A Prophet is not without honour, saue in his owne country, and in his owne house. ⁵⁸ And hee did not many mighty workes there, because of their vnbeliefe.

14. AT that time Herod the Tetrarch heard of the fame of Iesus, ² And said vnto his seruants, This is Iohn the Baptist, hee is risen from the dead, and therefore mighty workes do shew forth themselves in him.

³ For Herode had layd hold on Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wife. ⁴ For Iohn said vnto him, It is not lawfull for thee to haue her. ⁵ And when he would haue put him to death, hee feared the multitude, because they counted him as a Prophet. ⁶ But when Herods birth day was kept, the daughter of Herodias daunced before them, and pleased Herod. ⁷ Whereupon he promised with an oath, to geue her whatsoever she would aske. ⁸ And she, being before instructed of her mother, said, Geue me heere Iohn Baptists head in a charger. ⁹ And the king was sorie: neuerthelesse for the othes sake, and them which sate with him at meate, he commanded it to bee giuen her. ¹⁰ And he sent, and beheaded Iohn in the prison. ¹¹ And his head was brought in a charger, and giuen to the Damzell: and she brought it to her mother.

¹² And his Disciples came, and took vp

* Or, are wrought by him.

ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. ¹³ καὶ ἀκούσας| ὁ Ἰησοὺς ἀνεχώρησεν ἐκείθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ περὶ ἧν ἀπὸ τῶν πόλεων.

¹⁴ Καὶ ἐξελθὼν ^a ὁ Ἰησοὺς| εἶδε πολλὸν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς| καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν. ¹⁵ Ὀψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, 'Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπό- λυσον ^c τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κόμας ἀγοράσωσιν ἑαυτοῖς βρώματα.' ¹⁶ Ὁ δὲ Ἰησοὺς εἶπεν αὐτοῖς, 'Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.' ¹⁷ Οἱ δὲ λέγουσιν αὐτῷ, 'Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.' ¹⁸ Ὁ δὲ εἶπε, 'Φέρετέ μοι αὐτοὺς ὧδε.' ¹⁹ Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, ^d λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,

^a Alex. 'Ακούσας ἑ.^a Alex. = ὁ Ἰησοῦς.^b Rec. αὐτοῖς.^c Alex. + οὐ.^d Rec. + καί.

WICLIF—1380.

bodi; ȝ birieden it; ȝ thei came ȝ telden to ihesus;

¹³ and whanne ihesus hadde herde this thing: he wente fro theennes in a boot in to desert place bisidis; ȝ whanne the puple hadde herd: thei foloweden hym on her feet fro citeis; ¹⁴ and ihesus ȝede out ȝ say a greet peple: ȝ hadde reuthe on hem: ȝ heeld the sike men of hem; ¹⁵ but whanne the euentide was come: hise discipulis camen to hym ȝ seiden; the place is desert: ȝ the tyme is now passid; let the puple go in to townes to bie hem mete;

¹⁶ ihesus seide to hem; thei han not nede to ȝeue ȝe hem sumwhat to ete; ¹⁷ thei answeren; we han not here; but fyue lounes ȝ tweye fischis; ¹⁸ and he seide to hem; bryng ȝe hem hidir to me; ¹⁹ ȝ whanne he hadde comaundid the puple to sitte to mete on the hey: he took fyue lounes ȝ tweye fischis; ȝ he biheld in to heuene ȝ blessid ȝ brak ȝ ȝaf to hise discipulis; and the discipulis gaue to the peple; ²⁰ and alle eten ȝ weren fullid; ȝ thei token the relcis of brokun gobetis; xii. cofyns ful; ²¹ ȝ the nombre of men that eten: was fyue thousand of men outaken wymmen and litil children.

²² And anon ihesus compellid the discipulis to go vp in to a boot; ȝ go bifore hym ouer the see: while he left the puple; ²³ ȝ whanne the peple was left: he stied alone in to an ille to preie; but whanne the euenynge was come: he was there alone; ²⁴ and the boot in the myddil of the see: was schoegrid with wavis; for the wynde was contrary to hem; ²⁵ but in the fourthe wykage of the nygt: he came to hem walkyng aboute the see; ²⁶ And thei seynge hym walkyng on the see: weren distrublid ȝ seiden; that it is a

TYNDALE—1534.

came and toke vp his body; and buried it: and went and tolde Iesus.

¹³ When Iesus hearde that; he departed thence by shippe in to a desert place out of the waye. And when the people had hearde ther of; they folowed him a fote out of their cities. ¹⁴ And Iesus went forth and sawe moche people; and his herte did melte vpon them; and he healed of them those that were sicke. ¹⁵ When even was come; his disciples came to him sayinge. This is a deserte place; and the daye is spent: let the people departe; that they maye go in to the townes; and bye them vytaylles. ¹⁶ But Iesus sayde vnto them. They have no neade to go awaye. Geve ye them to eate. ¹⁷ Then sayde they vnto him: we have here but .v. loves and two fysshes. ¹⁸ And he sayde: bringe them hyther to me. ¹⁹ And he comaunded the people to syt downe on the grasse: and toke the .v. loves; and the ii. fysshes and lokyd vp to heven and blessed; and brake and gave the loves to his disciples; and the disciples gave them to the people. ²⁰ And they dyd all eate; and were suffised. And they gadered vp of the gobetts that remainyd .xii. baskets full. ²¹ And they that ate; weren nombre about .v. M. men; besyde women and chyl dren.

²² And straight waye Iesus made his disciples enter into a shippe; and to go ouer before him; whill he sent the people awaye. ²³ And assone as he had sent the people awaye; he went vp into a mountayne alone to praye. And when nyght was come; he was there him self alone. ²⁴ And the shippe was now in the middes of the see; and was toost with wauis; for it was a contrary wynde. ²⁵ In the fourthe watche of the nyght Iesus came vnto them walkyng on the see. ²⁶ And when his disciples sawe him walkyng on the see; they were troubled; sayinge: it is some spiriter

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body, and buried it: and went, and tolde Iesus.

¹³ When Iesus hearde of it, he departed thence in a shyppye vnto a desert place, out of the waye. And when the people had harde therof, they folowed hym on fote and left the cyties. ¹⁴ And Iesus went forth, ȝ sawe moche people, and was moued with mercy toward them, and he healed of them those that were sycke. ¹⁵ And when the euen drew on, his disciples came to him, saying: this is a deserte place, ȝ the houre is now past, let the people departe, that they maye go in to the townes, and bye them vytaylles. ¹⁶ But Iesus sayde vnto them: They have no nede to go awaye. Geue ye them to eate. ¹⁷ They saye vnto him: we haue here but .v. lounes and two fysshes. ¹⁸ He saide: bryngte them hyther to me. ¹⁹ And he comaunded the people to syt downe on the grasse, ȝ he toke the .v. lounes ȝ the .ii. fysshes, and lift vp his eyes toward heauen and blessed: And whan he had broken them, he gaue the lounes to his disciples, ȝ his disciples gaue them to the people. ²⁰ And they dyd all eate, and were suffised. And they gathered vp (of the fragmentes that remainyd) .xii. baskets full. ²¹ And they that dyd eate, were aboute .v.M. men, besyde wemen and chyl dren.

²² And streyght waye Iesus made his disciples to get vp into a shippe, ȝ to go before him vnto the othe syde whill he sent the people a waye. ²³ And when the people were sent a waye, he went vp into a mountayne to praye alone. And when nyght was come, he was there him selfe alone. ²⁴ But the shippe was now in the middes of the see, ȝ was toost with wauies, for it was a contrary wynde. ²⁵ And in the fourth watche of the nyght, Iesus went vnto them walkyng on the see. ²⁶ And when the disciples sawe hym walkyng on the see, they were troubled, saying: it is some sprite, and they cryed

body, boat, here, there ȝede, went say, saw
 ȝeue, give ȝaf, gave toke, relcis, relics
 cofyns, coffyns, baskets, outaken, receipt,
 akeyn, akeyn, akeyn, akeyn, akeyn, akeyn

ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. ²⁰ καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. ²¹ οἱ δὲ ἐσθiónτες ἦσαν ἄνδρες ὥσπερ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.

²² Καὶ εὐθέως ἠνάγκασεν ^f τοὺς μαθητὰς εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ὥς οὐ ἀπολύσῃ τοὺς ὄχλους. ²³ καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσευξάσθαι. Ὁψίας δὲ γενομένης, μόνος ἦν ἐκεῖ. ²⁴ τὸ δὲ πλοῖον ᾗδον μέσον τῆς θαλάσσης ἦν, βασιανζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. ²⁵ Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς ^g περιπατῶν ἐπὶ ^h τῆς θαλάσσης. ²⁶ καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ⁱ ἐπὶ τῇν θάλασσαν περιπατοῦντα | ἐταράχθησαν, λέγοντες, “Ὅτι φάντασμα ἐστί.”

* Rec. et Const. + ὁ Ἰησοῦς. † Rec. et Const. + αὐτοῦ. ‡ Rec. + ὁ Ἰησοῦς. § Alex. τὴν θάλασσαν. ¶ Alex. ἐπὶ τῆς θαλάσσης περιπατοῦντα.

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vp his body, and buried it: and went & tolde Iesus. ¹³ And when Iesus heard that, he departed thence by ship into a desert place out of the way. And when the people had heard thereof, they followed him a fote out of the cities.

¹⁴ And Iesus went forth and saw much people, and was moued with compassion vpon them, and he healed their sycke.

¹⁵ When euen was come, his Disciples came to him, saying, This is a deserte place, and the houre is already paste: let the people departe, that they may go into the townes, and bye them vityales. ¹⁶ But Iesus sayed to them, They haue no neede to go away: Geue ye them to eate. ¹⁷ Then sayed they vnto him: we haue here but fise loaves, and two fyses. ¹⁸ And he sayed, bring them hyther to me. ¹⁹ And he commanded the people to syt downe on the grasse, & toke the fise loaves and the two fyses, and loked vp to heauen and blessed, and brake, and gaue the loaves to his disciples, and the disciples gaue them to the people. ²⁰ And they did all eat, and were suffised. And they gathered vp of the fragmentes that remained twelue baskets full. ²¹ And they that did eate, were in number about, fise thousand men, beside women and yong children. ²² And strayght way Iesus compelled his disciples to enter into ashy, and to go ouer before him, while he sent the people away. ²³ And as sone as he had sent the people away, he went vp into a mountayne alone to pray. And when the euening was come, he was there alone. ²⁴ And the ship was now in the middes of the sea, and was tossed with waues: for it was a contrary wynde.

²⁵ And in the fourth watche of the night, Iesus came vnto them walkyng on the sea. ²⁶ And when his disciples sawe him walkyng on the sea, they were troubled, saying, It is some spirite, and cryed out

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body, and buried it: and came and told Iesus.

¹³ Which vhen Iesus had heard, he retired from thence by boate, into a desert place apart, and the multitudes hauing heard of it, folowed him on foote out of the cities. ¹⁴ And he coming forth savv a great multitude, and pitied them, and cured their diseased. ¹⁵ And vhen it vvas euening, his Disciples came vnto him, saying, It is a desert place, and the houre is now past: dismisse the multitudes that going into the townes, they may bye them selues victuals. ¹⁶ But Iesus said to them, They haue no neede to goe: giue ye them to eate. ¹⁷ They answered him. We haue not here, but fise loaves, and two fishes. ¹⁸ Who said to them, Bring them hither to me. ¹⁹ And vhen he had commaunded the multitude to sitte downe vpon the grasse, he tooke the fise loaves and the two fishes, and looking vp vnto heauen he blessed, and brake, and gaue the loaves to his Disciples, and the Disciples to the multitudes.

²⁰ And they did al eate, and had their fil. And they tooke the leauings, twelue full baskettes of the fragments. ²¹ And the number of them that did eate vvas, fise thousand men, beside women and children.

²² And forth vwith Iesus commaunded his Disciples to goe vp into the boate, and to goe before him ouer the vwater, til he dismissed the multitudes. ²³ And hauing dismissed the multitude, he ascended into a mountaine alone to praye. And vwhen it vvas euening, he vvas there alone. ²⁴ But the boate in the middes of the sea vvas tossed vwith vvaues, for the vvinde vvas contrarie. ²⁵ And in the fourth vvatch of the night, he came vnto them vvalking vpon the sea. ²⁶ And seeing him vpon the sea vvalking, they vvcre troubled saying, That it is a ghost. and

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the body, and buried it, and went and told Iesus.

¹³ When Iesus heard of it, he departed thence by ship, into a desert place apart: and when the people had heard thereof, they followed him on foote, out of the cities. ¹⁴ And Iesus went forth, and saw a great multitude, and was moued with compassion toward them, and hee healed their sicke.

¹⁵ And when it was euening, his Disciples came to him, saying, This is a desert place, and the time is now past: send the multitude away, that they may goe into the villages, and buy themselves victuals. ¹⁶ But Iesus said vnto them, They neede not depart; giue yee them to eate. ¹⁷ And they say vnto him, We haue here but fise loaves, and two fishes. ¹⁸ He said, Bring them hither to me. ¹⁹ And hee commanded the multitude to sit downe on the grasse, & tooke the fise loaves, and the two fishes, and looking vp to heauen, hee blessed, and brake, and gaue the loaves to his Disciples, and the Disciples to the multitude. ²⁰ And they did all eat, & were filled: and they tooke vp of the fragments that remained twelue baskets full. ²¹ And they that had eaten, were about fise thousand men, beside women and children.

²² And straightway Iesus constrained his Disciples to get into a ship, and to goe before him vnto the other side, while he sent the multitudes away. ²³ And when he had sent the multitudes away, hee went vp into a mountaine apart to pray: and when the euening was come, he was there alone. ²⁴ But the ship was now in the midst of the Sea, tossed with waues: for the wind was contrary. ²⁵ And in the fourth watch of the night, Iesus went vnto them, walking on the Sea. ²⁶ And when the Disciples saw him walking on the Sea, they were troubled, saying, It is

καὶ ἀπὸ τοῦ φόβου ἔκραξαν. ²⁷ εὐθὺς δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, 'Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε.' ²⁸ Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε, 'Κύριε, εἰ σὺ εἶ, κέλευσόν με ^k πρὸς σε ἐλθεῖν| ἐπὶ τὰ ὕδατα.' ²⁹ Ὁ δὲ εἶπεν, 'Ἐλθέ.' καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν. ³⁰ βλέπων δὲ τὸν ἄνεμον ἰσχυρῶν ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε, λέγων, 'Κύριε, σῶσόν με.' ³¹ Εὐθὺς δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτόν, καὶ λέγει αὐτῷ, 'Ὀλιγόπιστε, εἰς τί ἐδίστασας;' ³² Καὶ ἔμβαντον| αὐτὸν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος· ³³ οἱ δὲ ἐν τῷ πλοίῳ ^m ἐλθόντες| προσεκύνησαν αὐτῷ, λέγοντες, 'Ἀληθῶς Θεοῦ υἱὸς εἶ.'

³⁴ Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ. ³⁵ καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην,

^k Alex. ἰθὺς πρὸς σε.

^l Alex. ἀναβάντων.

^m Alex. = ἰθὺς ἐντὶν.

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funtum, ^t for drede thei crieden; ²⁷ ^t anon ihesus spak to hem: and seide, haue ye trust I am: nyle ye drede.

²⁸ and petir answered ^t seide, lord if thou art: comaunde me to come to thee on the watris.

²⁹ and he seide, come thou, ^t petir jede down for the boot and walkid on the watris to come to ihesus; ³⁰ but he sije the wynde strong, ^t was aferd; ^t whanne he bigan to dreche: he cried ^t seide, lord make me saaf; ³¹ ^t anon ihesus held forth his hond: ^t toke petir ^t seide to hym, thou of litil feith: whi hast thou doutid; ³² and whanne he hadde stied in to the boot: the wynde ceside; ³³ and thei that weren in the boot: camen and worshipped hym ^t seiden; verrili thou art goddis sone.

³⁴ And whanne thei hadden passid ouer the see: thei camen in to the lond of genasere; ³⁵ ^t whanne men of that place hadden knownen hym: thei senten in to alle the cuntre, ^t thei brougten to hym alle that hadden sikenessis; ³⁶ ^t thei preiiden hym that thei schulden touche the hemme of his clothing; ^t who euere touchiden: weren made saaf.

15. THANNE the scribis and the phariseis camen to hym for ierusalem: ^t seiden: ² whi breken thi discipulis the tradiciouns of eldre men? for thei waischen not there hondis: whanne thei eten brede.

he answered ^t seide to hem, whi breken ye the comaundement of god for youre tradiciouns? ⁴ for god seide, onoure thi fadir ^t thi modir; and he that forsith fadir or modir: die bi deeth; ⁵ but ye seien, who euere seith to fadir or modir, what euere gifte is of me, it schal profite to thee; ⁶ ^t he hath not worshipid his

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and cryed out for feare. ²⁷ And streight waye Iesus spake vnto them sayinge: be of god cheare, it is I, be not a frayed.

²⁸ Peter answered him, and sayde: master, if thou be he, bid me come vnto thee on the water. ²⁹ And he sayde, come. And when Peter was come doune out of the shippe, he walked on the water, to go to Iesus. ³⁰ But when he sawe a myghty wynde, he was afayed. And as he beganne to synke, he cryed sayinge: master save me. ³¹ And immediatly Iesus stretched forth his honde, and caught him, and sayde to him: O thou of lytell faith, wherfore diddest thou dout? ³² And assone as they were come in to the shippe, the wynde ceased. ³³ Then they that were in the shippe, came and worshipped him, sayinge: of a truth thou art the sonne of God. ³⁴ And when they were come over, they went in to the londe of Genasareth. ³⁵ And when the men of that place had knowledge of him, they sent out in to all that countre rounde about, and brought vnto him all that were sicke; ³⁶ and besought him, that they myght touche the hemme of his vesture only. And as many as touched it were made safe.

15. THEN came to Iesus scribes and pharises from Ierusalem, sayinge: ² why do thy discipulis transgresse the tradicions of the elders? for they wesse not their hondis, when they eate bread. ³ He answered, and sayde vnto them: why do ye also transgresse the comaundement of God, thorowe youre tradicions? ⁴ For God commaunded, sayinge: honour thy father ^t mother; ^t he that curseth father or mother, shall suffer deeth. ⁵ But ye saye, every man shall saye to his father or mother: That which thou desyrest of me to helpe the with: is geuen God: ⁶ and so shall he not honour his father or his

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out for feare. ²⁷ But streight waye, Iesus spake vnto them, sayinge: be of good cheare, it is I, be not a frayed.

²⁸ Peter answered him, and sayde: lorde, yf it be thou, hyd me come vnto thee on the water. ²⁹ And he sayd, come. And when Peter was come doune out of the shippe, he walked on the water, to go to Iesus. ³⁰ But when he sawe a myghty wynde, he was a frayed. And when he beganne to synke, he cryed sayinge: lorde saue me. ³¹ And immediatly Iesus stretched forth his hand, ^t caught him, ^t sayd vnto him: O thou of lytell faith, wherfore diddest thou dout? ³² And when they were come into the shippe, the wynde ceased. ³³ Then they that were in the shippe, came and worshipped hym, sayinge: of a truthe thou art the sonne of God. ³⁴ And when they were gone over, they came into the londe of Genesareth. ³⁵ And when the men of the place had knowledge of him, they sent out messangers into all that countre rounde about the coast ^t brought vnto him all that were sycke, ³⁶ ^t besought him, that they myght touche the hemme of his vesture only. And as many as touched it, were made safe.

15. THEN came to Iesus Scribes and Pharises (which were come from Jerusalem) saying: ² Why do thy discipulis transgresse the tradition of the elders? for they washe not their handes when they eate bread. ³ But he answered ^t saide vnto them: why do ye also transgresse the comaundement of God, because of your awne tradition: ⁴ For God commaundeth saying, honour father and mother and he that curseth father or mother: let him dye the deeth. ⁵ But ye saye: eueri one shall saye to his father and mother what gift so euere shulde haue come of me, the same is turned vnto thy profit: ⁶ and so shall he not honour his

^k Alex. dread not, ye do want. boat, boat to see. stood ascended. seven, say.

καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας· ³⁶ καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἀφῶνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.

XV. Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων ὁ γραμματεῖς καὶ Φαρισαῖοι, λέγοντες, ² Διὰ τί οἱ μαθηταί σου παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. ³ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ⁴ Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων, | “Τίμα τὸν πατέρα” καὶ τὴν μητέρα.” καί, “Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω” ⁵ Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐὰν ἐξ’ ἐμοῦ ὧφελιθῇς, καὶ | οὐ μὴ ⁵ τιμῇσῃ | τὸν πατέρα αὐτοῦ | τὴν μητέρα αὐτοῦ.” καὶ

^a Alex. = αἱ.

^b Alex. Φαρισ. καὶ γραμμ.

^c Alex. εἶπε.

^d Rec. + σου.

^e Alex. = καί.

^f Alex. τιμήσει.

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for feare. ²⁷ And streight way Iesus spake vnto them, saying, Be of good chere: It is I, be not afraied. ²⁸ Peter answered hym, and sayd, Master, yf thou be he, byd me come vnto thee on the water. ²⁹ And he said, comme. And when Peter was come downe out of the shype, he walked on the water, to go to Iesus.

³⁰ But when he saw a myghty wynde, he was afraide. And as he begane to syncke, he cryed, saying, Master saue me. ³¹ And immediatly Iesus stretched forth his hand, & caught hym, and sayd to him, O thou of litle fayth, wherfore dydest thou dout? ³² And assonne as they were come into the shyppe, the wynde ceased. ³³ Then they that were in the shyp, came and worshypped him, saying, Of a truth thou art the Sonne of God.

³⁴ And when they were come ouer, they went into the land of Gennezareth. ³⁵ And when the men of that place had knowledge of him, they sent out into al that country rounde about, and broght vnto hym all that were sycke. ³⁶ And besoght hym, that they myght touche the hemme of his vesture only: and as many as touched it, were made whole.

15. THEN come to Iesus certeyn Scribes & Phariseis of Ierusalem, saying, ² Why do thy Disciples transgresse the tradition of the Elders? for they washe not their handes when they eat bread.

³ But he answered, and sayd vnto them, Why do ye also transgresse the commandement of God, thorough your traditions? ⁴ For God hath commaunded, saying, Honour thy father and mother, And he that curseth father or mother, let him die the death. ⁵ But ye say whosoer shal say to his father or mother: yf euery gyft that *procedeth* from me, thou shalt be holpen: ⁶ Though he honour not

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for feare they cried out. ²⁷ And immediatly Iesus spake vnto them, saying, Haue confidence: it is I, feare ye not.

²⁸ And Peter making ansver said, Lord if it be thou, bid me come to thee vpon the vwaters. ²⁹ And he said, Come. And Peter descending out of the boate, vwalked vpon the vwater to come to Iesus. ³⁰ But seeing the vvinde rough, he vvas afraid: and vwhen he began to be drownded, he cried out saying, Lord, saue me. ³¹ And incontinent Iesus stretching forth his hand tooke hold of him, and said vnto him, O thou of litle faith, vwhy didst thou doubt? ³² And vwhen they were gone vp into the boate, the vvinde ceased. ³³ And they that vvere in the boate, came and adored him, saying, In deede thou art the sonne of God.

³⁴ And hauing passed the vwater, they came into the countrie of Genesar. ³⁵ And vwhen the men of that place vnderstoode of him, they sent into al that countrie, and brought vnto him al that vvere il at ease: ³⁶ and they besought him that they might touche but the hemme of his garment, and vvhosoever did touche, vvere made hole.

15. THEN came to him from Hierusalem Scribes and Pharisees, saying, ² Why do thy Disciples transgresse the tradition of the Auncientes? For they wash not their hands When they eate bread.

³ But he ansvering said to them: Why do ye also transgresse the commandement of God for your tradition? For God said, ⁴ Honour father and mother, and, He that shal curse father or mother, dying let him dye. ⁵ But you say, Whosoever shal say to father or mother, The gift vvhatsoeuer procedeth from me, shal profite the: ⁶ and shal not

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a spirit: and they cried out for feare. ²⁷ But straightway Iesus spake vnto them, saying, Be of good chere: it is I, be not afraid. ²⁸ And Peter answered him, and said, Lord, if it be thou, bid me come vnto thee on the water. ²⁹ And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to go to Iesus. ³⁰ But when he saw the wind ^aboysterous, he was afraid: and beginning to sinke, he cried, saying, Lord saue me. ³¹ And immediately Iesus stretched forth his hand, and caught him, and said vnto him, O thou of little faith, wherfore didst thou doubt? ³² And when they were come into the ship, the wind ceased. ³³ Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

³⁴ And when they were gone ouer, they came into the land of Genesaret. ³⁵ And when the men of that place had knowledge of him, they sent out into all that country round about, and brought vnto him all that were diseased, ³⁶ And besought him, that they might only touch the hemme of his garment; and as many as touched, were made perfectly whole.

15. THEN came to Iesus Scribes and Pharisees, which were of Hierusalem, saying, ² Why do thy disciples transgresse the tradition of the Elders? for they wash not their handes when they eat bread. ³ But he answered, and said vnto them, Why doe you also transgresse the Commandement of God by your tradition?

⁴ For God commaunded, saying, Honour thy father and mother: And he that curseth father or mother, let him die the death. ⁵ But yee say, Whosoever shall say to his father or his mother. It is a gift by whatsouer thou mightest be profited by me, ⁶ And honour not his

^a Or, strong.

‘ ἡκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. ⁷ Ὑποκριταί, καλῶς
 ‘ προσηφίτευσε περὶ ὑμῶν Ἡσαΐας, λέγων, “ Ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι
 “ αὐτῶν, καὶ τοῖς χεῖλεσί με τιμᾷ. ⁸ ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ.
 “ ⁹ μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.” ¹⁰ Καὶ
 προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς, ‘ Ἀκούετε καὶ συνίετε. ¹¹ οὐ τὸ εἰσερ-
 ‘ χόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στό-
 ‘ ματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.’ ¹² Τότε προσελθόντες οἱ μαθηταὶ ¹³ αὐτοῦ
 ‘ εἶπον | αὐτῷ, ‘ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;’
¹⁴ Ὁ δὲ ἀποκριθεὶς εἶπε, ‘ Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος,
 ‘ ἐκρίνωθήσεται. ¹⁵ ἄφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν αὐτῶν
 ‘ ὁδηγῶν, ἀμφοτέροι εἰς βόθρον πεσοῦνται.’ ¹⁶ Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ,

¹ Alex. τὸν ὄχλον. s. τὸν λόγον. ⁸ Alex. = ‘ Ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ. ⁹ Alex. = αὐτοῦ. ¹⁰ Alex. λήγουσιν.

WICLIF—1380.

fadir or his modir, & ze han made the
 maundement of god void: for zoure
 tradicioun; ⁷ Ipoeritis lauye the profete
 profeciede wel of zou & seide; ⁸ this peple
 onourith me with lippis; but her herte is
 fer fro me; ⁹ & thei worschipen me with
 out cause: techynge the doctrynes and
 maundementis of men;

¹⁰ & whanne the peple weren elepid to-
 gidre to him: he seide to hem; here ze &
 vnderstonde ze; ¹¹ that thing that entriþ
 in to the mouth: defouliþ not a man; but
 that thing that cometh out of the mouth:
 defouliþ a man;

¹² Thanne hise discipils camen & seiden
 to hym; thou knowist that if this word
 be herde the pharisees ben schundrid!
¹³ & he answered & seide; euery plauntynge
 that my fadir of heuene hath not plantid;
 schal be drawn vp bi the rote; ¹⁴ suffre
 ze hem: thei ben blynde & ledris of blynde
 men; & if a blynde man lede a blynde
 man: bothe fallen down in to the ditch;

¹⁵ Petir answerid: & seide to hym; ex-
 poume to us this parable; ¹⁶ & he seide; þi
 & ben also with oute vnderstondynge?
¹⁷ vnderstonde ze not that alle thing that
 goith in to the mouth: goith in to the
 stomch; & is sente out in to the goinge
 & out; ¹⁸ but tho thingis that comen forth
 fro the mouth: goen out of the herte &
 tho thingis defoulen a man; ¹⁹ for of the
 herte goen out vyl thoughtis, manseleyngis,
 auarities, fornicaciouns, theftis, fals wit-
 nessingis, blasfemyes; ²⁰ these thingis it
 is; that defoulen a man; but to ete with
 cleynis: not wassen: defouliþ not a man.

²¹ And ihesus seide out fro themes: &
 wente in to the coostis of tyre & sidon;
²² and lo a woman of euane gede out
 of the coostis: and criid & seide to hym;
 lord the sone of dauid: haue merci on
 me; my doughtir is vyl travelid of a fend;
²³ and he answered not hir a word; and
 Jhesu discipils camen: & prieden hym &

TYNDALE—1534.

mother. And thus haue ye made; that
 the commaundment of God is with out
 effecte; through youre tradicions. ⁷ Ypo-
 crites well prophesied of you Esay sayinge:
⁸ This people draweth nye vnto me with
 their mouthes; and honoureth me with
 their lippes; howbe it their hertes are farre
 from me: ⁹ but in vayne they worshippe
 me teachinge doctrynes; which are nothing
 but mens precepts.

¹⁰ And he called the people vnto him; and
 sayde to them: heare and vnderstande.
¹¹ That which goeth in to the mouth; de-
 feyleth not the man: but that which com-
 meth out of the mouth; defyleth the man.

¹² Then came his disciples; and sayde vnto
 him. Perceauet thou not how that the
 pharises are offended in hearinge this
 sayinge? ¹³ He answered; and sayde: all
 plantes which my heuelyn father hath not
 plantid; shalbe plucked vp by the rotes.
¹⁴ Let them alone; they be the blynde
 leaders of the blynde. If the blynde leade
 the blynde; bothe shall fall in to the dyche.

¹⁵ Then answered Peter and sayd to him;
 declare vnto vs this parable. ¹⁶ Then
 sayde Iesus: are ye yett with oute vnder-
 stondinge? ¹⁷ perceaue ye not; that what
 soeuer goeth in at the mouth; descendeth
 doun in to the bely; and is cast out
 in to the draught? ¹⁸ But those thingis
 which procede out of the mouth; come
 from the herte; and they defyle the man.
¹⁹ For out of the herte come euyl thoughtis;
 murder; breakynge of wedlocke; whordom;
 thefte; false witness; berynging; blasphemye.
²⁰ These are the thingis which defyle a
 man. But to eate with vncwesshen handes;
 defyleth not a man.

²¹ And Iesus went thence; & departed in
 to the coostis of Tyre and Sidon. ²² And
 beholde a woman which was a Canaanite
 came out of the same coostis; & cryed vnto
 him; sayinge; haue mercy on me Lorde
 the sonne of Dauid; my daughter is petyously
 vexed with a deuyll. ²³ And he gaue her
 neuer a worde to answer. Then came to

CRANMER—1539.

father or his mother. And thus haue ye
 made the commaundment of God of
 none effecte, because of youre awne tra-
 dicioun. ⁷ Hypocrites, full well dyd Esaye
 prophesye of you, sayinge: ⁸ This people
 draweth nye vnto me with their mouth,
 and honoureth me with lyppes, howbeit,
 their hertes are farre from me: ⁹ but in
 vayne do they serue me, teachinge the
 doctrynes and precepts of men.

¹⁰ And he called the people to him, and
 sayd vnto them: heare and vnderstande.
¹¹ That which goeth into the mouth, de-
 feyleth not the man: but that which com-
 eth out of the mouth, defyleth the man.

¹² Then came his disciples, and sayde
 vnto him: knowest thou not, that the
 Pharisees were offended at this sayinge?
¹³ But he answered and sayd. Euery
 plante which my heauynly father hath
 not plantid, shalbe plucked vp by the
 rotes. ¹⁴ Let them alone, they be the
 blynde leaders of the blynde. If the
 blynde leade the blynde, both shall fall
 into the dyche.

¹⁵ Then answered Peter & sayd vnto
 him: declare vnto vs this parable. ¹⁶ Iesus
 sayde: are ye also yett without vnder-
 standinge? ¹⁷ do not ye yett vnderstande,
 that whatsoever entrech in at the mouth,
 goeth into the bely, & is cast out into the
 draught? ¹⁸ But those thynges which
 procede out of the mouth, come forth
 from the hert, & they defyle the man.
¹⁹ For out of the herte procede euill
 thoughtes, murders, breakynge of wed-
 locke, whordoms, theftes, false witnesses,
 blasphemies. ²⁰ These are the thinges,
 which defyle a man. But to take meate
 with vncwashed handes, defileth not a man.

²¹ And Iesus went thence, & departed
 into the coastes of Tyre and Sydon, ²² &
 beholde, a woman of Canaan (which cam
 out of the same coastes) cryed vnto hym,
 sayinge: haue mercy on me o Lorde,
 thou sonne of Dauid: My daughter is
 petyously vexed with a deuyll. ²³ But he
 answered her nothing at all, & his disciples

‘Φράσον ἡμῖν τὴν παραβολὴν ταύτην.’ ¹⁶ ‘Ὁ δὲ Ἰησοῦς| εἶπεν, ‘Ἀκμὴν καὶ ὑμεῖς ἄσύνετοί ἐστε; ¹⁷ οὐπὼ| νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; ¹⁸ τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κακείνα κοινοῖ τὸν ἄνθρωπον. ¹⁹ ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνείαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. ²⁰ ταῦτά ἐστι τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις ἑρσὰ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.’

²¹ Καὶ ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. ²² καὶ ἰδὼν, γυνὴ Χανααῖα ἀπὸ τῶν ὀρίων ἐκείνων ἐξεληθούσα ἐκραύγασεν αὐτῷ, λέγουσα, ‘Ἐλέησόν με, κύριε, υἱὲ Δαυὶδ· ἡ θυγάτηρ μου κακῶς δαμονίζεται.’ ²³ Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων

* Alex. = Ἰησοῦς.

y Alex. οὐ.

* Alex. = αὐτῷ.

GENEVA — 1557.

his father, or his mother : and thus haue ye made that the commendement of God is without effect, through your traditions. ⁷ Hypocrites, well prophesied of you Esai, saying, ⁸ This people draweth nye vnto me with their mouthes, and honoureth me with theyr lypes, how be it, their hartes are farre from me : ⁹ But in wayne they worship me, teaching for doctrines, which are but mens precepts

¹⁰ And he called the people vnto him, and sayd to them, Heare and vnderstand. ¹¹ That which goeth into the mouth, defileth not the man : but that which cometh out of the mouth, defileth the man. ¹² Then came his disciples, and sayd vnto him, Perceiuest thou not, that the Pharisees are offended in hearing this saying? ¹³ But he answered and sayd, Al plantes which my heauenly, father hath not planted, shalbe plucked vp by the rootes. ¹⁴ Let them alone, they be the blynde leaders of the blynde. If the blynde lead the blynde, both shal fall into the ditch. ¹⁵ Then answered Peter, and sayd to hym, Declare vnto vs this parable. ¹⁶ Then sayd Iesus, Are ye yet without vnderstandyng?

¹⁷ Perceiue ye not, that what soeuer goeth in at the mouth, descendeth downe into the belly, and is cast out into the draught? ¹⁸ But those thynges which procede out of the mouth, come from the hart, & they defile the man. ¹⁹ For out of the hart come euyl thoghtes, murder, breaking of wedlocke whoredome, theftes, false wytnes bearing, slanders. These are the thynges which defyle a man. ²⁰ But to eat with vnwashen handes, defyleth not a man. ²¹ And Iesus went thence, and departed into the coastes of Tyre and Sidon. ²² And beholde a woman which was a Cananite came out of the same coastes, & cryed, saying vnto him, Haue mercie on me Lord, thou sonne of Dauid, my daughter is piteously vexed with a deuil. ²³ And he answered her neuer a worde. Then came to him his

RHEIMS — 1582.

honour his father or his mother : and you haue made frustrate the commendement of God for your orvne tradition. ⁷ Hypocrites, vvel hath Esay Prophesied of you, saying, ⁸ This people honoureth me vwith their tippes : but their hart is farre from me. ⁹ And in vaine do they vvorshippe me, teaching doctrines and commaundements of men.

¹⁰ And hauing called together the multitudes vnto him, he said to them, Heare ye and vnderstand. ¹¹ Not that vvhich entreth into the mouth, defileth a man : but that vvhich procedeth out of the mouth, that defileth a man. ¹² Then came his Disciples, and said to him, Doest thou knoov that the Pharisees, vvhien they heard his vvord, vvere scandalized? ¹³ But he answering sayd : All planting vvhich my heauenly father hath not planted, shal be rooted vp. ¹⁴ Let them alone : blinde they are, guides of the blinde. And if the blinde be guide to the blinde, both fall into the ditch. ¹⁵ And Peter answering sayd to him, Expound vs this parable.

¹⁶ But he sayd, Are you also as yet vwith-out vnderstandyng? ¹⁷ Do you not vnderstand, that al that entreth into the mouth, goeth into the belly, and is cast forth into the priuy? ¹⁸ But the things that procede out of the mouth, come forth from the hart, and those things defile a man. ¹⁹ For from the hart come forth euil cogitations, murders, aduoutries, fornications, thefts, false testimonies, blasphemies. ²⁰ These are the things that defile a man. But to eate vvith vvnvashen handes, doeth not defile a man.

²¹ And Iesvs vvent forth from thence and retired into the quarters of Tyre and Sidon. ²² And behold a vvoman of Chanaan came forth out of those coastes, and crying out, sayd to him, Haue mercie vpon me, O lord the Sonne of Dauid : my daughter is sore vexed of a Deuil. ²³ Who answered her not a vvord. And his Disciples came and besought him

AUTHORISED — 1611.

father or his mother, *hee shall bee free.* Thus haue ye made the Commendement of God of none effect by your tradition. ⁷ Ye hypocrites, well did Esaias prophesie of you, saying, ⁸ This people draweth nigh vnto me with their mouth, and honour-eth me with their lips : but their heart is farre from me. ⁹ But in vaine they do worship me, teaching for doctrines, the commendements of men.

¹⁰ And he called the multitude, and said vnto them, Heare and vnderstand. ¹¹ Not that which goeth into the mouth defileth a man : but that which cometh out of the mouth, this defileth a man. ¹² Then came his disciples, and said vnto him, Knowest thou that the Pharisees were offended after they heard this saying? ¹³ But he answered, and said, Euery plant which my heauenly Father hath not planted, shall be rooted vp. ¹⁴ Let them alone : they be blind leaders of the blind. And if the blind lead the blinde, both shall fall into the ditch. ¹⁵ Then answered Peter, and said vnto him, Declare vnto vs this parable. ¹⁶ And Iesus said, Are ye also yet without understanding? ¹⁷ Doe not ye yet vnderstand, that whatsoever entreth in at the mouth, goeth into the belly, and is cast out into the draught? ¹⁸ But those things which proceed out of the mouth, come forth from the heart, and they defile the man. ¹⁹ For out of the heart proceed euill thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. ²⁰ These are the things which defile a man : But to eate with vnwashen handes, defileth not a man.

²¹ Then Iesus went thence, and departed into the coastes of Tyre and Sidon. ²² And behold, a woman of Canaan came out of the same coastes, & cryed vnto him, saying, Haue mercie on me, O Lord, thou Son of Dauid, my daughter is grievously vexed with a deuil. ²³ But he answered her not a word. And his disciples came, and

αὐτὸν, λέγοντες, 'Ἀπόλυσον αὐτὴν, ὅτι κράζει ὅπισθεν ἡμῶν.' ²⁴ 'Ὁ δὲ ἀποκριθεὶς εἶπεν, 'Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.' ²⁵ 'Ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ λέγουσα, 'Κύριε, βοήθει μοι.' ²⁶ 'Ὁ δὲ ἀποκριθεὶς εἶπεν, 'Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς 'κυνάρτοις.' ²⁷ 'Ἡ δὲ εἶπε, 'Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων 'τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.' ²⁸ Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, 'Ὡ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις.' Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

²⁹ Καὶ μεταβὰς ἐκέλευεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. ³⁰ καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ, ἔχοντας μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἐτέρους πολλούς, καὶ ἔρριψαν

^a Alex. αὐτοῦ.^b Alex. κυλλοὺς ὑγιεῖς καὶ.^c Rec. ἡμίρας.

WICLIF—1380.

seiden/ leue thou hir: for sche crieth after vs; ²⁴ he answerid ⁊ seide, I am not sente but to the scheep of the hous of Israel that perischiden; ²⁵ ⁊ sche came and worschid hym ⁊ seide; lorde helpe me; ²⁶ whiche answerde ⁊ seide; it is not good to take the hound of children: and caste to houndis?

²⁷ and sche seide; this lord/ for whelpis eten of the crommys; that fallen doun fro the bord of her lordis; ²⁸ thanne ihesus answerde: ⁊ seide to hir, a woman, thi feith is greet, be it doon to thee: as thou wilt; ⁊ hir douȝtir was hilid fro that our.

²⁹ And whanne ihesus hadde passid fro theemes: he came bisidis the see of galilee; and he zede vp in to a hil: ⁊ sat there; ³⁰ and myche peple came to hym: and hadden with hem doumbe men, ⁊ crokid, ⁊ feble and blynde ⁊ many other: and castiden doun hem at his feet; ⁊ he helide hem; ³¹ so that the puple wondride: seynge doumbe men spekyng: ⁊ crokide men goynge blynde men seynge: ⁊ thei magnifyeden god of israel;

³² and ihesus whanne hise discipils weren clepid to gidre, seide to hem; I haue reuhte of the puple, for thei han abiden now three dayes with me ⁊ han no thing to ete; and I wole not leue hem fastynge: lest thei failen in the weye; ³³ and the discipils seide to hym; wher of thanne so many loouys among vs in desert: to fulfille so greet a peple? ³⁴ and ihesus seide to hem; how many loouys han ye? ⁊ thei seiden; seuen; ⁊ a fewe smale fysshis; ³⁵ ⁊ he comaundid to the puple to sitte to mete on the erthe; ³⁶ and he took seuen looues ⁊ fyue fysshis ⁊ dide thankynis ⁊ brak ⁊ gaf to hise discipils; and the discipils zaucn to the puple; ³⁷ ⁊ alle eten

TYNDALE—1534.

him his disciples, and besought him saying: sende her away; for she foloweth vs crying. ²⁴ He answered, and sayde: I am not sent; but vnto the loost shepe of the housse of Israel. ²⁵ Then she came and worshipped him; sayinge: master helpe me. ²⁶ He answered and sayde: it is not good; to take the chyldrens breed; and to cast it to whelpes. ²⁷ She answered and sayde: truthe Lorde: nevertheless the whelpes cate of the crommes; which fall from their masters table. ²⁸ Then Iesus answered and sayde vnto her. O woman greate is thy faith; be it to thee; even as thou desyrest. And her daughter was made whole even at that same houre.

²⁹ Then Iesus went awaye from thence and came nye vnto the see of Galilee; and went vp in to a mountayne and sat doun there. ³⁰ And moche peple came vnto him; havinge with them; halt; blynde; domme; maymed; and other many: and cast them doun at Iesus fete. And he healed them; ³¹ in so moche that the peple wondred; to se the domme speake; the maymed whole; the halt to go; and the blynde to se. And they glorified the God of Israel.

³² Then Iesus called his disciples to him; and sayde: I haue compassion on the peple; because they haue continued with me now .iiij. dayes; and haue nought to cate; and I will not let them departe fastynge; lest they perishe in the weye. ³³ And his disciples sayd vnto him: whence shuld we get so moche breed in the wyldernes; as shuld suffice so greate a multitude? ³⁴ And Iesus sayde vnto them: how many loves haue ye? And they sayde: seuen; and a fewe litle fysshes. ³⁵ And he comaunded the peple to syt doun on the grounde; ³⁶ and toke the seuen loves; and the fysshes; and gaue thanks; and brake them; and gaue to his disciples; and the disciples gaue them to the peple. ³⁷ And

CRANMER—1539.

came, and besought him, sayinge: sende her awaye, for she crieth after vs: ²⁴ But he answered, ⁊ sayde: I am not sent but vnto the lost shepe of the housse of Israel. ²⁵ Then cam she, and worshipped him, sayinge: lorde, helpe me. ²⁶ He answered and said: it is not mete, to take the chyldrens bread, and to cast it to dogges.

²⁷ She answered and sayde: truthe Lorde, for the dogges cate of the crommes, which fall from their masters table. ²⁸ Then Iesus answered and sayde vnto her. O woman, greate is thy faith, be it vnto thee, euen as thou wilt. And her daughter was made whole euen at that same tyme.

²⁹ And Iesus went awaye from thence, and cam nye vnto the see of Galilee, and went vp into a mountayne, and sat doun there. ³⁰ And moche peple came vnto him, bringing with them those that were lame, blind, deafe, maymed, and other many: ⁊ cast them doun at Iesus fete. And he healed them: ³¹ in so much, that the peple wondered, when they sawe the domme speake, the maymed to be whole, the lame to walke, and the blynde to se. And they glorified the God of Israel.

³² Then Iesus called his disciples vnto him, ⁊ sayde: I haue compassion on the peple, because they continue with me now. .iiij. dayes, and haue nothing to cate: and I will not let them departe fastynge, lest they mysary by the weye. ³³ And his disciples saye vnto him: whence shulde we get so moche bread in the wyldernes, as to suffice so greate a multitude? ³⁴ And Iesus sayeth vnto them: how many loaves haue ye? And they saye: seuen, ⁊ a fewe lytle fysshes. ³⁵ And he comaunded the peple to syt doun on the grounde: ³⁶ and toke the seuen loaves, and the fysshes: ⁊ after that he had geuen thanks, he brake them, ⁊ gaue to his disciples, ⁊ the disciples gaue them to the peple. ³⁷ And

αὐτοὺς παρὰ τοὺς πόδας ^a τοῦ Ἰησοῦ· καὶ ἑθεράπευσεν αὐτούς· ³¹ ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, ^b κυλλοὺς ὑγιεῖς, | χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ. ³² Ὁ δὲ Ἰησοὺς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπε, ‘Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι | τρεῖς προσμένονσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. καὶ ἀπολῦσαι αὐτοὺς νήστευς οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.’ ³³ Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, ‘Πόθεν ἡμῖν ἐν ἐρήμίᾳ ἄρτοι τοσούτοι, ὥστε χορτάσαι ὄχλον τοσούτον;’ ³⁴ Καὶ λέγει αὐτοῖς ὁ Ἰησοὺς, ‘Πόσους ἄρτους ἔχετε;’ Οἱ δὲ εἶπον, ‘Ἐπτὰ, καὶ ὀλίγα ἰχθύδια.’ ³⁵ Καὶ ^d ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν· ³⁶ καὶ λαβὼν | τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύνας, εὐχαριστήσας ἔκλασε, καὶ ἔδωκε | τοῖς μαθηταῖς ^f αὐτοῦ, | οἱ δὲ μαθηταὶ τῷ ὄχλῳ. ³⁷ Καὶ ἔφαγον

^d Alex. παραγγελλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν, ἰθαβι.

^e Alex. ἰθιου.

^f Alex. = αὐτοῦ.

GENEVA — 1557.

disciples, & besought him, saying, Send her away, for she crieth after vs. ²⁴ But he answered, and sayed, I am not sent but vnto the lost shepe of the house of Israel. ²⁵ Then she came and worshipped him, saying, Lord helpe me. ²⁶ But he answered, and sayed, It is not good to take the childrens bread, and to cast it to whelpes. ²⁷ And she said, Truth Lord, for in deed the whelpes eat of the crummes, which fall from their masters table.

²⁸ Then Iesus answered, and sayed vnto her, O woman great is thy faith, hee it to thee, euen as thou desirest. And her daughter was made whole euen at that same houre.

²⁹ Then Iesus went away from thence, & came nye vnto the sea of Galile, & went vp into a mountayne & sate downe there. ³⁰ And muche people came vnto him, hauyng broght with them, halt, blynde, domme, maymed, and many other, and east them downe at Iesus fete, and he healed them. ³¹ In so muche that the people wondred, to see the domme speake, the maymed whole, the halt to go, & the blynde to see: And they glorified the God of Israel. ³² Then Iesus called his disciples, and sayd, I haue compassion on the people, because they haue continued with me already three dayes, and haue noight to eat: and I wil not let them depart fastyng, lest they faynt in the way.

³³ And his disciples sayed vnto him, whence should we get somuche bread in the wilderness, as should suffice so great a multitude? ³⁴ And Iesus sayd vnto them, how many loaves haue ye? And they sayd, Seuen, and a fewe lytel fishes. ³⁵ And he commanded the people to sit downe on the ground. ³⁶ And toke the seuen loaves, and the fishes, and gaue thanks, brake them, and gaue to his disciples, and the disciples gaue them to the people. ³⁷ And

RHEIMS — 1582.

saying, Dimisse her: because she crieth out after vs: ²⁴ And he answering said: I vvas not sent but to the sheepe that are lost of the house of Israel.

²⁵ But she came and adored him, saying, Lord, helpe me. ²⁶ Who answering, said: It is not good to take the bread of the Children, and to cast it to the dogges.

²⁷ But she said, Yea lord: for the vvhelpees also eate of the crummes that fal from the table of their maisters. ²⁸ Then Iesvs answering said to her, O vvoman, great is thy faith: be it done to thee as thou vvilt: and her daughter vvvas made hole from that houre.

²⁹ And vvhen Iesvs vvvas passed from thence, he came beside the sea of Galilee: and ascending into the mountaine, sate there. ³⁰ And there came to him great multitudes, hauing vvith them dumme persons, blinde, lame, feeble, and many others: and they cast them dovvne at his feete, and he cured them: ³¹ so that the multitudes marueled seeing the dumme speake, the lame vvvalke, the blinde see: and they magnified the God of Israel.

³² And Iesvs called together his disciples, and said: I pitie the multitude: because three dayes novv they continue vvith me, and haue not vvbat to eate: and dimisse them fasting I vvil not, lest they faimte in the vvay. ³³ And the disciples say vnto him: vvhen then may vv gette so many loaves in the desert as to fill so great a multitude? ³⁴ And Iesvs said to them, Hovv many loaves haue you? but they sayd, Seuen, & a fevv litle fishes.

³⁵ And he commaunded the multitude to sit dovvne vpon the ground. ³⁶ And taking the seuen loaves, & the fishes, and geuyng thanks, he brake, & gaue to his disciples, and the disciples gaue to the people. ³⁷ And

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besought him, saying, Send her away, for she crieth after vs. ²⁴ But he answered, and said, I am not sent, but vnto the lost sheepe of the house of Israel. ²⁵ Then came she, and worshipped him, saying, Lord, helpe me. ²⁶ But he answered, and said, It is not meete to take the childrens bread, and to cast it to dogs. ²⁷ And she said, Truth Lord: yet the dogs eat of the crumbes which fall from their masters table. ²⁸ Then Iesus answered, and said vnto her, O woman, great is thy faith: bee it vnto thee euen as thou wilt. And her daughter was made whole from that very houre.

²⁹ And Iesus departed from thence, and came nigh vnto the sea of Galilee, and went vp into a mountaine, and sate downe there. ³⁰ And great multitudes came vnto him, hauing with them those that were lame, blinde, dumbe, maimed, and many others, and cast them downe at Iesus feet, and he healed them: ³¹ Insomuch that the multitude wondred, when they saw the dumbe to speake, the maimed to be whole, the lame to walke, and the blind to see: and they glorified the God of Israel.

³² Then Iesus called his disciples vnto him, and said, I haue compassion on the multitude, because they continue with me now three dayes, and haue nothing to eate: and I will not send them away fasting, lest they faint in the way.

³³ And his disciples say vnto him, Whence should we haue so much bread in the wilderness, as to fill so great a multitude?

³⁴ And Iesus saith vnto them, how many loaves haue yee? And they sayd, Seuen, and a fewe litle fishes. ³⁵ And hee commaunded the multitude to sit downe on the ground. ³⁶ And he tooke the seuen loaves and the fishes, and gaue thanks, and brake them, and gaue to his disciples and the disciples to the multitude. ³⁷ And

πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ σπυρίδας πλήρεις. ³⁸ οἱ δὲ ἐσθιόντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων. ³⁹ Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.

XVI. Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. ² ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ‘Ὁφίας γενομένης λέγετε, Εὐδία· πυρῥάζει γὰρ ὁ οὐρανός.’ ³ καὶ πρῶτ’, ‘Σήμερον χειμῶν· πυρῥάζει γὰρ στυγνάζων ὁ οὐρανός.’ ⁴ ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; ⁵ ‘γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωῆα τοῦ προφήτου.’ Καὶ καταλιπὼν αὐτοὺς, ἀπῆλθε.

^f Alex. = ὑποκριταί.

WICLIF—1380.

τ weren fulfilled, and thei token that that was lefte of relefis: seuen lepus full, ³⁸ and thei that eten, weren foure thousand of men: withouten litil children τ wyymen; ³⁹ τ whanne he hadde lefte the puple: he wente vp in to a boot: τ cam in to the costis of magdala.

16. AND the pharisees and the saduceis camen to hym temptynge, τ preiden him to schewe hem a tokene for heuene; ² τ he answerd τ seide to hem, whanne the euentide is come, ze seien: it schal be cleer for heuene is rody; ³ and the morwede: to day tempest/ for heuene schyneth heuyl; thanne ze cummen demen the face of heuene: but ze moun not wite the tokenes of tymes; ⁴ an yuel generacioun τ avoutresse sekith a token, and a tokene schal not be zoun to it, but the tokene of Ionas the profete, τ whanne he hadde lefte hem: he wente forth,

⁵ and whanne hisse discipulis camen ouer the see: thei forȝeten to take looues; ⁶ τ he seide to hem, bihold ze τ be ware of sordouȝ of Pharisees τ saduceis; ⁷ τ thei thouȝten among hem: τ seiden, for we han not take looues; ⁸ but ihesus witynge seide to hem, what theunke ze among zou of litil fith: for ze han not loues? ⁹ zit vnderstonden not ze nether han mynde of fyue loues in to fyue thousand of men? τ hou many cofyns ze token? ¹⁰ nether of seuen loues in foure thousand of men; and hou many lepus ze token? ¹¹ Whi vnderstonde ze not for I seide not to zou of breed: he ze ware of the sordouȝ of Pharisees τ saduceis; ¹² thanne thei vnderstoden: that he seide not be ware of sordouȝ of loues: but of the teylynge of farisees τ saduceis.

¹³ And ihesus cam in to the partis of

relefis, relefis. lepus, baskets. seuen, xxiij. puple, puple. inon demen, can judge. in in, may. han, have. vyl, evil. avoutresse, adulteress. seuen, seven. sordouȝ, leaven. witynge, knowing. out, out. baskets.

TYNDALE—1534.

they dyd all eate and were suffised. And they toke vp of the broken meate that was lefte .xvii. baskets full. ³⁸ And yet they that ate were .iiiiij. M. men, besyde wemen and chyl dren. ³⁹ And he sent away the people, and toke shippe and came into the parties of Magdala.

16. THEN came the pharises and saduces, and did tempte him, desyringe him to shewe them some signe from heven. ² He answered and sayde vnto them. At even ye saye, we shall have fayre wedder, and that because the skye is reed: ³ and in the mornynge ye saye, to daye shalbe foule wedder, and that because the skye is cloudy and reed. O ye ypocrites, ye can discerne the fassion of the skye: and can ye not discerne the signes of the tymes? ⁴ The frowarde nacion and aduoutrous seketh a signe, and there shall nonother signe be geuen vnto them, but the signe of the prophet Ionas. So lefte he them and departed.

⁵ And when his disciples were come to the other side of the watery they had forgotten to take breed with them. ⁶ Then Iesus sayd vnto them: Take hede and beware of the leuen of the Pharises and of the Saduces. ⁷ And they thought in them selues sayynge: because we haue brought no breed with vs. ⁸ When Iesus vnderstode that he sayd vnto them. O ye of lytell faith, why are youre myndes cumbred because ye haue brought no breed? ⁹ Do ye not yet perceawe, nether remember those .x. loaves when there were .x. M. men, and how many baskettes toke ye vp? ¹⁰ Nether the .xvii. loaves, when there were .iiiiij. M. and how many baskettes toke ye vp? ¹¹ Why perceawe ye not then, that I spake not vnto you of breed, when I sayde, beware of the leuen of the Pharises and of the Saduces? ¹² Then vnderstode they, how that he had not them beware of the leuen of breed: but of the doctrine of the Pharises, and of the Saduces.

¹³ When Iesus cam in to the costs of the

CRANMER—1539.

they dyd all eate, and were suffised. ³⁸ And they toke vp (of the broken meate that was lefte) seuen baskettes full. And yet, they that dyd eate were. iiiiij. M. men, besyde wemen τ chyl dren. ³⁹ And he sent away the people, and toke shyppe, τ came into the parties of Magdala.

16. THE Pharises also with the Saduces, came and tempted him τ desyred him that he wolde shewe them a sygne from heuen. ² He answered and sayde vnto them: whan it begynneth to draw toward euen, ye saye, it wythe fayre wether, for the skye is reed? ³ And in the mornynge: It wilbe foule wether to daye, for the skye is glowmyng reed. O ye ypocrites, ye can discerne the outward appearance of the skye: but can ye not discerne the signes of the tymes? ⁴ The frowarde τ aduoutrous nacyon requyrrth a sygne, and there shall no sygne be geuen vnto it, but the sygne of the Prophet Ionas. And he lefte them, and departed.

⁵ And when his disciples were come to the other syde of the watery, they had forgotten to take breed with them. ⁶ Then Iesus sayde vnto them. Take hede and beware of the leuen of the Pharises and of the Saduces. ⁷ And they thought in them selues sayynge: we haue taken no breed with vs. ⁸ Which whan Iesus vnderstode, he sayd vnto them: O ye of lytell faith, why take ye thought within your selues, because ye haue brought no breed? ⁹ Do ye not yet perceawe, nether remember those. v. loaves, when there were. v. M. men, τ how many baskettes toke ye vp? ¹⁰ Nether the. xvij. loaves when there were. iiiiij. M. men: and how many baskettes toke ye vp? ¹¹ how happeneth it that ye do not vnderstand, that I spake it not vnto you concernynge breed, that ye shulde beware of the leuen of the Pharises τ of the Saduces? ¹² Then vnderstode they, how that he had not them beware of the leuen of breed: but of the doctrine of the Pharises, and of the Saduces.

¹³ When Iesus cam into the coasts of

⁵ Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. ⁶ ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, ‘Ὁράτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.’ ⁷ Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες, ‘Ὅτι ἄρτους οὐκ ἐλάβομεν.’ ⁸ Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν, ‘Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε;’ ⁹ οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε; ¹⁰ οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε; ¹¹ πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ¹² ἄρτων| εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων; ¹³ Τότε συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ’ ἀπὸ τῆς διδασχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

¹³ Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἡρώτα τοὺς

^a Rec. + αὐτοῖς.

^b Alex. ἔχετε.

^c Rec. ἄρτου.

GENEVA — 1557.

they did all eat, and were sufficed : and they toke vp the broken meat that was left seuen baskets full. ³⁸ And yet they that dyd eat, were foure thousand men, beside women, and children. ³⁹ And Iesus sent away the people, and toke shyp, and came into the partes of Magdala.

16. THEN came the Pharises and Sadduces, and dyd tempt hym, desiring him to shewe them some signe from heauen. ² But he answered and sayd vnto them, At euen ye say, Fayre wether: for the skye is red. ³ And in the mornynge ye say, To day shal be a tempeste, because the skye is red and cloudy. O ye hypocrites, ye can discerne the fashion of the skye, and can ye not discern the signes of the tymes? ⁴ The frowarde nation, and aduouterous seeketh a signe, and ther shal no signe be geuen vnto them, but that signe of the Prophet Ionas. And he leuyng them, departed.

⁵ And when his disciples were come to the other syde of the water, they had forgotten to take bread with them. ⁶ Then Iesus sayd vnto them, Take hede and beware of the leuen of the Pharises and Sadduces. ⁷ And they reasoned with them selues, saying, It is because we haue brought no breade with vs. ⁸ When Iesus vnderstode that, he sayd vnto them, O ye of litle fayth, why are your myndes cumbered because ye haue brought no bread? ⁹ Do ye not yet perceaue, neither remember fue loaves, when there were fue thousand men, and how many baskettes toke ye vp? ¹⁰ Nether the seuen loaves when there weer fue thousand men, and how many baskettes toke ye vp? ¹¹ Why perceaue ye not then that I spake not vnto you of bread, when I sayd, be ware of the leuen of the Pharises, and Sadduces? ¹² Then vnderstode they, how that he had not them beware of the leuen of bread: but of the doctrine of the Pharises, and Sadduces.

¹³ When Iesus came into the coastes of

RHEIMS—1582.

they did all eate, and had their fill. And that vvhic vvvas left of the fragments they tooke vp, seuen baskets ful. ³⁸ And there vvvere that did eate, foure thousand men, beside children & vvomen. ³⁹ And hauing dismissed the multitude, he vvvent vp into a boate, and came into the coastes of Magedan.

16. AND there came to him the Pharises and Sadducees tempting: and they deamaunded him to shew them a signe from heauen. ² But he answered & said to them, When it is euening, you say, It vvill be faire- vvether, for the element is redde. ³ And in the morning, This day there vvill be a tempest, for the element doth glove and lovre. The face therfore of the element you haue skil to discerne: and the signes of times can you not? ⁴ The naughtie and aduouterous generation seeketh for a signe: and there shal not a signe be giuen it, but the signe of Ionas the Prophet. And he left them and vvvent away.

⁵ And vvhen his disciples vvvere come ouer the vvwater, they forgot to take bread. ⁶ Who said to them, Looke vvvel and bevvvare of the leauen of the Pharisees & Sadducees. ⁷ But they thought vvvinth them selues saying, Because vvve tooke not bread. ⁸ And Iesus knovving it, said, Why do you thinke vvvinth your selues O ye of litle faith, for that you haue not bread? ⁹ Do you not yet vnderstand, neither do you remember the fue loaves among fue thousand men, and hovv many basketts you tooke vp? ¹⁰ neither the seuen loaves, among foure thousand men, and hovv many maundes you tooke vp? ¹¹ Why do you not vnderstand that I said not of bread to you, Bevvvare of the leauen of the Pharisees & Sadduces? ¹² Then they vnderstode that he said not they should bevvvare of the leauen of bread, but of the doctrine of the Pharisees and Sadduces.

¹³ And Iesus came into the quarters of

AUTHORISED — 1611.

they did all eate, and were filled: and they tooke vp of the broken meat that was left, seuen baskets full. ³⁸ And they that did eate, were foure thousand men, beside women and children. ³⁹ And he sent away the multitude, and tooke ship, and came into the coasts of Magdala.

16. THE Pharisees also, with the Sadduces, came, and tempting, desired him that he would shew them a signe from heauen. ² He answered, and said vnto them When it is euening, ye say, *it will be faire weather*: for the skie is red. ³ And in the morning, *It will be foule weather to day*: for the skie is red and lowring. O ye hypocrites, yee can discern the face of the skie, but can ye not discern the signes of the times? ⁴ A wicked and adulterous generation seeketh after a signe, and there shall no signe be giuen vnto it, but the signe of the Prophet Ionas. And hee left them, and departed. ⁵ And when his disciples were come to the other side, they had forgotten to take bread.

⁶ Then Iesus said vnto them, Take heed and beware of the leauen of the Pharisees, and of the Sadduces. ⁷ And they reasoned among themselves, saying, *It is because wee haue taken no bread.* ⁸ Which when Iesus perceiued, he said vnto them, O ye of litle faith, why reason ye among your selues, because ye haue brought no bread?

⁹ Doe ye not yet vnderstand, neither remember the fue loaves of the fue thousand, and how many basketts ye tooke vp? ¹⁰ Neither the seuen loaves of the foure thousand, and how many basketts ye tooke vp? ¹¹ How is it that ye doe not vnderstand, that I spake it not to you concerning bread, that ye should beware of the leauen of the Pharisees, and of the Sadduces? ¹² Then vnderstood they how that he had them not beware of the leauen of bread: but of the doctrine of the Pharisees, and of the Sadduces.

¹³ When Iesus came into the coastes of

μαθητὰς αὐτοῦ, λέγων, ‘Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἄνθρώπου;’ ¹⁴ Οἱ δὲ εἶπον, ‘Οἱ μὲν Ἰωάννην τὸν Βαπτιστὴν· ἄλλοι δὲ Ἡλίαν· ἔτεροι δὲ Ἰερεμίαν, ἣ ἓνα τῶν προφητῶν.’ ¹⁵ Λέγει αὐτοῖς, ‘Ὑμεῖς δὲ τίνα με λέγετε εἶναι;’ ¹⁶ Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε, ‘Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.’ ¹⁷ ¹ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, ‘Μακάριος εἶ, Σίμων· βὰρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ’ ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.’ ¹⁸ Καγὼ δὲ σοὶ λέγω, ὅτι σὺν εἰ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾄδου οὐ κατισχύσουσιν αὐτῆς. ¹⁹ καὶ δώσω σοὶ τὰς κλείς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.’ ²⁰ Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδεὶς εἴπωσιν,

¹ Alex. Ἀποκριθεὶς δι.

WICLIF — 1380.

cesarie of philip: ȝ axed hise discipulis and seide/ whom seien men to be mannes sone? ¹⁴ and thei seiden/ summe ion Baptist, other elie: ȝ other ieremy, or oon of the profetis, ¹⁵ ihesus seide to hem/ but whom seien ȝe me to be? ¹⁶ Symount Petir answeride ȝ seide/ thou art crist the sone of god lyuynge, ¹⁷ ihesus answeride ȝ seide to hym/ blessed art thou Symount bariona: that is sone of culuer: for fleisch ȝ blode schewid not to thee, but my fadir that is in heuene, ¹⁸ ȝ I seye to thee that thou art petir, ȝ on this ton I schal bilde my chirche/ and the ȝatis of helle schulen not haue myȝht agens it, ¹⁹ ȝ to the I schal ȝene the keies of the kyngdom of heuenes ȝ what euer thou schalt bynde on erthe: schal be bounden also in heuenes/ ȝ what euer thou schalt vnbynde on erthe: schal be vnbounden also in heuenes.

²⁰ thanne he comaudid to hise discipulis, that thei schulde sey to no man, that he was crist, ²¹ fro that tyme ihesus bigan to schewe hise discipulis: that it bihoued him to go to Ierusalem, ȝ suffre many thingis: of the elder men, ȝ of scribis ȝ pryncis of preestis, and be slayn, ȝ the thirde day to rise agen, ²² ȝ petir took him: and bigan to blame hym and seide/ fer be it fro thee lord this thing schal not be to thee, ²³ ȝ he turned ȝ seide to Petir/ sa- thanas go aftir me/ thou art a schandre to me, for thou sauierist not tho thingis that ben of god: but tho thingis that ben of men/

²⁴ thanne ihesus seide to hise discipulis/ if ony o man wole come aftir me: denye he hym self: and take he his cros ȝ sue me/

²⁵ for he that wole make his lif saaf: schal lese it/ ȝ he that schal lese his lif for me: schal fynde it, ²⁶ for what profotith it to a man, if he wyne alle the world: ȝ suffre peiringe of his soule? or

seien, say. culuer, door. sue, follow
peirine, impairing or damage.

TYNDALE — 1534.

cite which is called Cesarea Philippi/ he axed his disciples sayinge: whom do men saye that I the sonne of man am? ¹⁴ They saide/ some saye that thou arte Ihon Baptist, some Helias, some Ieremias/ or one of the prophets. ¹⁵ He sayde vnto them: but whom saye ye that I am? ¹⁶ Simon Peter answered and sayde: Thou arte Christ the sonne of the lyvinge God. ¹⁷ And Iesus answered and sayde to him: happy arte thou Simon the sonne of Ionas/ for fleshe and bloud hath not opened vnto the selfe; but my father which is in heven. ¹⁸ And I saye also vnto the; that thou arte Peter: and vpon this rocke I wyll bylde my congregacion. And the gates of hell shall not prevaile agaynst it. ¹⁹ And I wyll geve vnto the; the keyes of the kyngdom of heven: and what soever thou byndest vpon erth, shall be bounde in heven: and what soever thou lowdest on erthe; shalbe lowsed in heven.

²⁰ Then he charged his disciples; that they shulde tell no man; that he was Iesus Christ. ²¹ From that tyme forth/ Iesus began to shewe vnto his disciples; how that he must go vnto Ierusalem; and suffer many thinges of the Elders; and of the hye prestes; and of the scribes; and must be killed; and ryse agayne the thirde daye. ²² But Peter toke him a syde/ and began to rebuke him sayinge: master faver thy selfe this shall not come vnto vnto Peter: come after me Satan/ thou offendest me; because thou sauourest not godly thinges; but worldly thinges.

²⁴ Iesus then sayde to his disciples. If eny man wyll folowe me/ let him forsake him sylfe/ and take vp his crosse/ and folowe me. ²⁵ For who soever wyll save his lyfe/ shall lose it. And whosoever shall lose his lyfe for my sake/ shall fynde it. ²⁶ What shall it profitt a man/ though he shulde wyne alle the whoole worlde: yf he lose his owne soule? Or els what

CRANMER — 1539.

the cite which is called Cesarea Philippi, he asked his disciples sayinge whom do men saye that I the sonne of man am? ¹⁴ They sayde: some saye that thou art Iohn Baptist, some Helyas, some Ieremias, or one of the nombre of the prophetes. ¹⁵ He sayeth vnto them: but whom saye ye that I am? ¹⁶ Simon Peter answered and sayde: Thou art Christ the sone of the lyuynge God. ¹⁷ And Iesus answered, ȝ sayde vnto hym: happy art thou Simon the sonne of Ionas, for fleshe and bloud hath not opened that vnto the but my father which is in heuen. ¹⁸ And I saye also vnto the; that thou art Peter; and vpon this rocke I wil bylde my congregacion. And the gates of hell shal not preuaile agaynst it. ¹⁹ And I wil geue vnto the. the keyes of the kyngdom of heuen: And whatsoever thou byndest in erth, shall be bounde in heuen: ȝ whatsoever thou locest in erth, shalbe lowsed in heuen.

²⁰ Then charged he hys discyples, that they shulde tell no man, that he was Iesus Christ. ²¹ From that tyme forth beganne Iesus to shewe vnto his disciples, how that he must go vnto Ierusalem, and suffer many thinges of the elders, ȝ hye Prestes, and Scribes, and must be killed, and be raysed agayne the thyrde daye. ²² And when Peter had taken him asyde, he began to rebuke him, saying: master, fauer thy selfe, this shal not happen vnto the: ²³ but he turned him aboute, and sayde vnto Peter: go after me Satan, thou hyndrest me: for thou sauourest not the thinges that be of God, but those that be of men.

²⁴ Then sayde Iesus vnto his disciples: If eny man wil folowe me, let him forsake him selfe and take vp his crosse, ȝ folowe me. For whoso wil saue hys lyfe, shall lose it. ²⁵ Agayne, whoso doth lose his life for my sake, shall fynde it. For what doth it profitt a man, yf he wyne alle the whoole worlde: and lose his awne soul? ²⁶ Or what

ὅτι αὐτός ἐστιν ὁ Χριστός. ²¹ Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱερουσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. ²² καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων, Ἰλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο. ²³ Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου, Σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. ²⁴ Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι. ²⁵ ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὕρησει αὐτήν. ²⁶ τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί

^m Rec. + Ἰησοῦς.ⁿ Rec. & Alex. εἰς Ἱερουσόλυμα ἀπελθεῖν.^o Alex. ὠφελήσεται.

GENEVA—1557.

Cesarea Philippi, he asked his disciples, saying, Whome doe men say that I am the Sonne of man? ¹⁴ And they sayed, Some say that thou art Iohn Baptist : and some Elias : and some Ieremias, or one of the Prophetes. ¹⁵ He sayd vnto them, But whome say ye that I am? ¹⁶ Simon Peter answered, and sayd, Thou art Christe the Sonne of the liuyng God. ¹⁷ And Iesus answered, and sayd to him, happy art thou Simon the sonne of Ionas, for flesh & bloud hath not opened vnto thee that, but my father which is in heauen.

¹⁸ And I say also vnto thee, that thou art Peter, and vpon this rocke I will build my congregation. And the gates of hel shal not ouercome it. ¹⁹ And I will giue vnto thee, the keyes of the kyngdome of heauen : & what soeuer thou shalt bynde vpon earth, shalbe bound in heauen : and what soeuer thou shalt loose on earth, shalbe lowed in heauen. ²⁰ Then he sharpeley charged his disciples, that they should tel no man that he was Iesus the Christ. ²¹ From that tyme forth Iesus began to shew vnto his disciples, how that he must goe vnto Ierusalem, and suffer many thynges of the Elders, and of the hye Priestes, and Scribes, and must be killed, and ryse agayn the thyrd day. ²² But Peter tooke hym asyde, and began to rebuke him, saying, Master looke to thy self, this shal not be vnto thee. ²³ Then turned he about, and sayd vnto Peter, Away from me Satan : thou offendest me : because thou sauourest not the thynges that are of God, but the thynges that are of men.

²⁴ Iesus then sayd to his disciples, If any man wyl folow me, let him forsake hym self, and take vp his crosse, and folowe me. ²⁵ For whosoever wil saue his lyfe, shal lose it. And whosoever shal lose his lyfe for my sake, shal fynde it. ²⁶ For what is a man the better thogh he should wyne all the whole world, if he be condemned to paye his soule? Or els what

RHEIMS—1582.

Cesarea Philippi: he asked his disciples, saying, Whom say men that the Sonne of man is? ¹⁴ But they said, Some Iohn the Baptist, & othersome Elias, and others Hieremic, or one of the Prophetes.

¹⁵ Iesus saith to them, But vvhom do you say that I am? ¹⁶ Simon Peter answered & said, *Thou art Christ the sonne of the liuing God.* ¹⁷ And Iesus answering, said to him, Blessed art thou Simon bar-Iona : because flesh & bloud hath not reuealed it to thee, but my father vvwhich is in heauen. ¹⁸ And I say to thee, *That thou art Peter : and vpon this Rocke vvill I build my Church, and the gates of hel shal not preuaile against it.* ¹⁹ *And I vvill giue to thee the keyes of the kingdom of heauen. And vvhatsoeuer thou shalt binde vpon earth, it shal be bound also in the heauens : and vvhatsoeuer thou shalt loose in earth, it shal be loosed also in the heauens.*

²⁰ Then he commaunded his disciples that they should tel no body that he vvvas Iesus Christ.

²¹ From that time Iesus began to shew his disciples, that he must goe to Hierusalem, & suffer many thynges of the Ancients & Scribes & cheefe-Priestes, and be killed, and the third day rise againe. ²² And Peter taking him vnto him, began to rebuke him, saying, Lord, be it farre from thee, this shal not be vnto thee.

²³ Who turning said to Peter, Goe after me Satan, thou art a scandal vnto me : because thou sauourest not the things that are of God, but the things that are of men. ²⁴ Then Iesus said to his disciples, If any man wil come after me, let him denie him self, and take vp his crosse, and follow me. ²⁵ For he that wil saue his life, shal lose it. and he that shal lose his life for me, shal finde it. ²⁶ For what doth it profite a man, if he gaine the vvhole world, and sustaine the damage of his soule? Or vvhat permutation shal a man

AUTHORISED—1611.

Cesarea Philippi, he asked his disciples, saying, Whom doe men say, that I the sonne of man, am? ¹⁴ And they said, Some say that thou art Iohn the Baptist, some Elias, and others Ieremias, or one of the Prophetes. ¹⁵ He saith vnto them, But whom say ye that I am? ¹⁶ And Simon Peter answered, and said, Thou art Christ the sonne of the liuing God. ¹⁷ And Iesus answered, and said vnto him, Blessed art thou Simon Bar Iona : for flesh and blood hath not reueiled it vnto thee, but my Father which is in heauen. ¹⁸ And I say also vnto thee, that thou art Peter, and vpon this rocke I will build my Church : and the gates of hell shall not preuaile against it. ¹⁹ And I will giue vnto thee the keyes of the kingdom of heauen : and whatsoever thou shalt binde on earth, shall be bound in heauen : whatsoever thou shalt loose on earth, shall be loosed in heauen. ²⁰ Then charged hee his disciples that they should tel no man that hee was Iesus the Christ.

²¹ From that time fourth began Iesus to shew vnto his disciples, how that he must goe vnto Hierusalem, and suffer many thynges of the Elders and chiefe Priests & Scribes, and bee killed, and be raised againe the third day. ²² Then Peter tooke him, and began to rebuke him, saying, Be it farre from thee Lord : This shall not be vnto thee. ²³ But he turned, and said vnto Peter, Get thee behinde me, Satan, thou art an offence vnto me : for thou sauourest not the things that bee of God, but those that be of men.

²⁴ Then saide Iesus vnto his disciples, If any man will come after me, let him denie himselfe, and take vp his crosse, and follow me. ²⁵ For whosoever will saue his life, shall lose it : and whosoever will lose his life for my sake, shall finde it. ²⁶ For what is a man profited, if he shall gaine the whole world, and lose his owne soule? Or what shall a man giue

‘ δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ ; ²⁷ μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδοῦσι ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. ²⁸ Ἀμὴν λέγω ὑμῖν, εἰσὶ τινες ᾧ ὡδε ἔστωτες, οἵτινες οὐ μὴ γένωνται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἔρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.’

XVII. Καὶ μεθ’ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν. ² καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. ³ καὶ ἰδὼν, ὥφθησαν αὐτοῖς Μωσῆς καὶ Ἡλίας, μετ’ αὐτοῦ συλλαλοῦντες. ⁴ ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ, ‘Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ

P Alex. τῶν ὡς ἐστῶτων. Const. ὡς ἐστῶτες. Rec. τῶν ὡς ἐστηκότων.

WICLIF—1380.

what channynge schal a man ȝeue for his soule ?

²⁷ For mannes sone schal come in glorie of his fadir, with hys angels : ȝ thanne he schal ȝelde to euery man aftir his werkis, ²⁸ treuli I seye to ȝou there ben summe of hem that stonden here : whiche schulen not taste deeth : til thei se mannes sone comynge in his kyngdom.

17. AND aftir sixe dayes Ihesus took petir lames & Ioon his brother : & ledde hem asidis in to an hye hyl, ² & was turned in to an other likenes bifrom hem, & his face schon as the sunne : & his clothis weren made whijt as snowe, ³ & lo moises & elie aperid to hem : & spaken with hym

⁴ & petir answeride & seide to ihesus, lord it is goodte : vs to be here, if thou wilt : make we here thre tabernacles : to thee oon, to moises oon, & to elie oon, ⁵ ȝhit the while he spake : lo a bryt cloude ouer schadewid hem, and lo a vois came out of the cloude that seide, this is my derworthie sone in whom I haue wecl plesid to me : here ȝe hyrn, ⁶ & the discipyls herden ȝ feldeu doun on her face, & dreden greethy

⁷ & ihesus cam & touchid hem : & seide to hem, rise ȝe up & nyle ȝe drede, ⁸ and thei leftiden vp her ȝen & saien no man : but ihesus alone, ⁹ & as thei camen doun of the hyl : ihesus comauddide to hem, & seide, seye ȝe to no man the visoun : til mannes sone ryse agen fro deeth. ¹⁰ And hise discipyls axeden hym : & seiden, what thanne seien the scribis, that it bihoueth that elie come first, ¹¹ he answeride & seide to hem, elie schal come : & he schal restore alle thingis, ¹² and I seye to ȝou, that elie is now comen & thei knownen hym

hipe, high. ȝhit, yet. dereworthie, beloved. nyle, ȝe drede, dread not. ȝen, eyes. ȝeue, give. ȝelde, yield.

TYNDALE—1534.

shall a man geve to redeme his soule agayne with all ? ²⁷ For the sone of man shall come in the glory of his father, with his angels : and then shall he rewarde every man according to his dedes. ²⁸ Verely I saye vnto you, some ther be amonge them that here stonde, which shall not taste of deeth, tyll they shall have sene the sone of man come in his kyngdomen.

17. AND after .vi. dayes Iesus toke Peter and James and Ihon his brother, and brought them vp into an hye mountayne out of the waye, ² and was transfigured before them : and his face did shyne as the sunne, and his clothes were as whyte as the light. ³ And beholde ther appered vnto them, Moses and Helyas, talkinge with him. ⁴ Then answered Peter, and sayde to Iesus : master here is good, beynge for vs. If thou wilt, let vs make here .iii. tabernacles, one for the, and one for Moses, and one for Helyas. ⁵ Whyll he yet spake, beholde a bright cloude shadowed them. And beholde there came awaye out of the cloude sayynge : this is my deare sonne, in whom I delecte, heare him. ⁶ And when the disciples hearde that they fell on their faces, and were sore afrayed. ⁷ And Iesus came and touched them, and sayde : aryse and be not afrayed. ⁸ And when they looked vp, they saw no man, saue Iesus only.

⁹ And as they came doune from the mountayne, Iesus charged them sayynge : se that ye shewe the vision to no man, vntyll the sone of man be rysen agayne from deeth. ¹⁰ And his disciples axed of him, sayynge : Why then saye the scribis, that Helyas muste fyrst come ? ¹¹ Iesus answered, and sayd vnto them : Helyas shall fyrst come, and restore all thingis. ¹² And I saye vnto you that Helyas is come already, and they knewe him

CRANMER—1539.

shal a man geue to redeme his soule agayne with all ? ²⁷ For the sone of man shall come in the glory of his father, with hys angels : & then shall he rewarde euery man according to his dedes. ²⁸ Uerely I saye vnto you, ther be stondynge here, whych shall not tast of deeth, tyll they se the sone of man come in hys kyngdome.

17. AND after .vi. dayes, Iesus taketh Peter, James and John his brother, and bringeth them vp into an hye mountayne out of the waye, ² and was transfigured before them and his face dyd shyne as the sonne, and hys clothes were as whyte as the lyght. ³ And beholde, there apered vnto them Moses and Elias talking with him. ⁴ Then answered Peter, and sayd vnto Iesus, Lorde, here is good beynge for vs. If thou wilt, let vs make here .iii. tabernacles : one for the, and one for Moses, and one for Helias. ⁵ Whyhe he yet spake, behold, a bright cloude shadowed them.

And beholde, there came a voyce out of the cloude which sayde this is my beloued sonne in whom I delecte heare him. ⁶ And when the disciples hearde these thinges, they fell on their faces and were sore afrayed. ⁷ And Iesus came and touched them, and sayde : aryse, & be not afrayed. ⁸ And when they had lift vp their eyes they sawe no man saue Iesus only.

⁹ And when they came doune from the mountayne, Iesus charged them sayynge : shew the vision to no man, vntyll the sone of man be rysen agayne from the deed. ¹⁰ And his disciples asked him, sayynge, Whi then saye the Scribes, that Helias muste fyrst come ? ¹¹ Iesus answered, and sayde vnto them, Helias trulye shall fyrst come, and restore all thinges. ¹² But I saye vnto you, that Helias is come already, and they knewe him not : but haue done vnto him what-

‘μίαν, καὶ Μωσῇ μίαν, καὶ ⁹ μίαν Ἠλία.’ ⁵ Ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, ‘Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε.’ ⁶ Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπесον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. ⁷ καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν, καὶ εἶπεν, ‘Ἐγέρθητε καὶ μὴ φοβείσθε.’ ⁸ Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον. ⁹ Καὶ καταβαινόντων αὐτῶν ⁷ ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων, ‘Μηδεὶς εἶπητε τὸ ὄραμα, ἐὼς οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.’ ¹⁰ Καὶ ἐπρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, ‘Τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Ἠλίαν δεῖ ἐλθεῖν ¹ πρῶτον;’ ¹¹ Ὁ δὲ Ἰησοῦς | ἀποκριθεὶς εἶπεν αὐτοῖς, ‘Ἠλίας μὲν ἔρχεται ¹ πρῶτον, | ¹² καὶ ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν, ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ

⁹ Alex. Ἠλίq μίαν.

⁷ Rec. ἀπὸ.

⁸ Alex. = Ἰησοῦς.

¹ Alex. = πρῶτον.

GENEVA—1557.

shal a man gene to redeme his soule agayn with all? ²⁷ For the Sonne of man shal come in the glorie of his father, with his Angels: and then shal he reward every man accordyng to his deedes. ²⁸ Verely I say vnto you some there be standing here, which shal not tast of death, tyl they shal see the Sonne of man come in his kyngdome.

17. AND after six dayes, Iesus toke Peter, & Iames, and Iohn his brother, & broght them vp into an hye mountayne out of the way. ² And was transfigured before them: and his face dyd shyne as the sunne, and his clothes were as whyte as the light. ³ And behold they saw Moses, and Elias, talking with hym. ⁴ Then answered Peter, and sayd to Iesus, Master, here is good beyng for vs: If thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.

⁵ Whyhe he yet spake, behold a bright cloude shadowed them: And beholde, there came a voyce out of that cloude, saying, This is my deare sonne, in whome I delyte, Heare him. ⁶ And when the disciples heard that, they fel on their faces and were afraied. ⁷ But Iesus came and touchyd them, and sayd, Arise and be not afraied. ⁸ And when they lokyd vp, they saw no man, saue Iesus onely.

⁹ And as they came downe from the mountayne, Iesus charged them, saying, See that ye shewe the vision to no man, vntill the Sonne of man be rysen agayne from death.

¹⁰ And his disciples asked hym, saying, Why then say the Scribes, that Elias must fyrst come? ¹¹ Iesus answered, and sayd vnto them, Certeynly Elias must fyrst come, and restore all thynges. ¹² But I say vnto you, that Elias is come already, and they knewe him not, but haue done

RHEIMS—1582.

gine for his soule? ²⁷ For the Sonne of man shal come in the glorie of his father vwith his Angels: and then wil he render to euery man according to his vvorkes.

²⁸ Amen I say to you, there be some of them that stand here, that shal not taste death, til they see the Sonne of man comming in his kingdom.

17. AND after six dayes Iesus taketh vnto him Peter and Iames and Iohn his brother, and bringeth them into a high mountaine apart: ² And he vvvas transfigured before them. And his face did shine as the sunne: & his garments became vvHITE as snovv. ³ And behold there appeared to them Moysees and Elias talking vvith him. ⁴ And Peter ansvvering, said to Iesus, Lord, it is good for vs to be here: if thou vvilt, let vs make here three tabernacles, one for thee, and one for Moysees, and one for Elias.

⁵ And as he vvvas yet speaking, behold a bright cloude ouershadovved them. And loe a voice out of the cloude, saying, This is my vvbelovued sonne, in whom I am vvell pleased: heare ye him. ⁶ And the disciples hearing it, fel vpon their face, and vvvere sore afraied. ⁷ And Iesus came and touchyd them: and he said to them, Arise, and feare not. ⁸ And they lifting vp their eyes, savv no body, but onely Iesus.

⁹ And as they descended from the mount, Iesus commaunded them, saying, Tell the vision to no body, til the Sonne of man be risen from the dead.

¹⁰ And his Disciples asked him, saying, What say the Scribes then, that Elias must come first? ¹¹ But he ansvvering, said to them, Elias in dedde shal come, and restore all thynges. ¹² And I say to you, that Elias is already come, and they did not knovv him, but vvrought on him

AUTHORISED—1611.

in exchange for his soule? ²⁷ For the Sonne of man shall come in the glory of his Father, with his Angels: and then he shall reward euery man according to his vvorkes.

²⁸ Uerely I say vnto you, There be some standing here, which shall not taste of death, till they see the Sonne of man comming in his Kingdome.

17. AND after sixe dayes, Iesus taketh Peter, Iames, and Iohn his brother, and bringeth them vp into an high mountaine apart, ² And was transfigured before them, and his face did shine as the Sunne, and his raiment was white as the light.

³ And behold, there appeared vnto them Moses, and Elias, talking with him. ⁴ Then answered Peter, and said vnto Iesus, Lord, it is good for vs to be here: If thou wilt, let vs make here three Tabernacles: one for thee, and one for Moses, and one for Elias. ⁵ While he yet spake, behold, a bright cloud ouershadovved them: and behold a voyce out of the cloude, which saide, This is my belovued Sonne, in whom I am well pleased: heare ye him.

⁶ And when the disciples heard it, they fell on their face, and were sore afraied. ⁷ And Iesus came and touchyd them, and said, Arise, and be not afraied. ⁸ And when they had lift vp their cies, they saw no man, saue Iesus onely. ⁹ And as they came downe from the mountaine, Iesus charged them, saying, Tell the vision to no man, vntill the Sonne of man be risen againe from the dead. ¹⁰ And his disciples asked him, saying, Why then say the Scribes that Elias must first come? ¹¹ And Iesus answered, and saide vnto them, Elias truly shall first come, and restore all thynges:

¹² But I say vnto you, that Elias is come already, and they knew him not, but haue

‘ἐπέγνωσαν αὐτὸν, ἀλλ’ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ’ αὐτῶν.’ ¹³ Τότε συνήκαν οἱ μαθηταί, ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.

¹⁴ Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσήλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν, | ¹⁵ καὶ λέγων, ‘Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιαῖζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ.’ ¹⁶ καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεύσαι.’ ¹⁷ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ‘Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ¹⁸ ἔσομαι μεθ’ ὑμῶν; | ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.’ ¹⁸ Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ’ αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. ¹⁹ Τότε προσελθόντες αἱ μαθηταὶ τῷ Ἰησοῦ κατ’ ἰδίαν εἶπον, ‘Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;’ ²⁰ Ὁ δὲ ²¹ Ἰησοῦς | εἶπεν

* Rec. αὐτῷ.

* Alex. μεθ’ ὑμῶν ἔσομαι.

* Alex. = Ἰησοῦς.

WICLIF—1380.

not: but thei didnen in hym what euer thingis thei wolden; so mannes sone schal suffre of hem; ¹³ Thanne the discipul vnderstonden that he seide to hem of Iohn the baptist.

¹⁴ & whanne he came to the puple: a man came to hym & fil doun on knees bfore hym & seide, ¹⁵ lord haue thou merci on my sone, for he is lunatik and suffreth yuel for ofte tymes he fallith in to the fier & ofte tymes in to the water; ¹⁶ And I brougte hym to thin discipul: and thei mygte not hele hym; ¹⁷ ihesus answerd & seide, a thou generacioun vnbeleueful & weyward: hou longe schal I be with you, hou longe schal I suffre you; bryng se hym hidir to me; ¹⁸ & ihesus blamede hym: & the deuel wente out fro hym; & the child was held fro that our.

¹⁹ Thanne the discipul camen to ihesus pryeli: & seiden to hym whi mygte not we casten hym out? ²⁰ ihesus seith to hem, for youre vnbeleue; treuli I sey to you, if ye han feith as a corn of seneyc, ye schulen seyn to this hil, passe thou hences, and it schal passe, and no thing schal be impossible to you; ²¹ but this kynde is not cast out: but bi preynge & fastynge.

²² and whilis thei weren abydinge to gidre in galile: ihesus seide to hem, mannes sone schal be bitraidre in to the hondis of men; ²³ & thei schulen se: hym: & the thridde day he schal rise asen to liuf; and thei weren ful sori.

²⁴ And whanne thei camen to cafarnaum: thei that token tribut camen to petir & seiden to him, youre mastir wistur not tribute? ²⁵ & he seide, zhis; & whanne he was comen in to the hous: ihesus came offore him and seide; symount: what semeth to thee? kyngis of erthe of whom taken thei tribute? of her sones ether of aliens? ²⁶ & he seide, of aliens; ihesus

TYNDALE—1534.

not: but have done vnto him what soeuer they lusted. In lyke wyse shall also the sonne of man suffre of them. ¹³ Then the disciples perceaved that he spake vnto them of Iohn baptist.

¹⁴ And when they were come to the people, ther cam to him a certayne man; and kneled doune to him; and sayde: ¹⁵ Master haue mercy on my sonne for he is frantike: and is sore vexed. And oft tymes he falleth into the fyre; and oft into the water. ¹⁶ And I brought him to thy disciples; and they coude not heale him. ¹⁷ Iesus answered and sayde: O generacioun faythles and croke: how longe shall I be with you? how longe shall I suffre you? bring him hidder to me. ¹⁸ And Iesus rebuked the deuyll; and he cam out of him. And the child was healed euen that same houre. ¹⁹ Then came the disciples to Iesus secretly and sayde: Why coude not we cast him out? ²⁰ Iesus sayd vnto them: Because of youre vnbelefe. For I saye verily vnto you: yf ye had faythe as a grynne of musterd seed, ye shuld saye vnto this mountayne, remove hence to yonder place; and he shuld remove: nether shuld any thinge be vnpossible for you to do. ²¹ How be it this kynde goeth not out; but by prayer and fastynge.

²² As they passed the tyme in Galile, Iesus sayde vnto them: the sonne of man shalbe betrayed into the hondes of men; ²³ and they shall kill him; and the thyrdaye he shall rise agayne. And they sorowed greatly.

²⁴ And when they were come to Capernaum, they that were wont to gadre poll money, came to Peter and sayde: Doth youre master paye tribute? ²⁵ He sayd: yee. And when he was come into the house, Iesus spake fyrst to him, saying What thinkest thou Simon? of whome do the kyngs of the erth take tribute or poll money? of their chyldren; or of straungers? ²⁶ Peter sayde vnto him: of

CRANMER—1539.

soeuer they lusted. In lykewyse shall also the sonne of man suffre of them. ¹³ Then the disciples understode, that he spake vnto them of Iohn Baptist.

¹⁴ And when they were come to the people, ther came to him a certayne man kneeling downe to him, and sayeng: ¹⁵ Master, haue mercy on my sonne, for he is lunatike and sore vexed, for oft tymes he falleth into the fyre, and oft into the water. ¹⁶ And I brought him to thy disciples, & they coude not heale him. ¹⁷ Iesus answered and sayd: O faythles and croke nacioun: how longe shall I be with you? how longe shall I suffre you? bring him hyther. ¹⁸ And Iesus rebuked the deuyll, and he departed out of him. And the childe was healed euen that same tyme.

¹⁹ Then came the disciples to Iesus secretly and sayde: why coude not we cast him out? ²⁰ Iesus sayd vnto them: Because of your vnbelefe. For verely I saye vnto you: yf ye hane fayth as a grayne of musterd seed, ye shall saye vnto this mountayne: remoue hence to yonder place, and it shal remoue: nether shal any thinge be vnpossible vnto you. ²¹ Howbeit this kynde goeth not out, but by prayer and fastynge. ²² While they were occupied in Galile Iesus sayde vnto them: it wyll come to passe that the sonne of man shalbe betrayed into the handes of men, ²³ and they shall kyl him and the thyrdaye shall he ryse agayne. And they were exceedynge sorye.

²⁴ And when they were come to the cite of Capernaum, they that vse to receaue tribute money, cam to Peter, and sayd: Doth your master paye tribute? ²⁵ He sayeth: yee. And when he was come into the house, Iesus prenced him sayng: What thinkest thou Simon? of whom do the kynges of the erth take trybute or toll, of their chyldren, or of straungers? ²⁶ Peter sayeth vnto him: of

αὐτοῖς, 'Διὰ τὴν ἄπιστίαν| ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς
'κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μετα-
'βήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν. ²¹ τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν
'προσευχῇ καὶ νηστείᾳ.'

²² Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς, 'Μέλλει
'ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, ²³ καὶ ἀποκτενοῦσιν αὐτὸν,
'καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.' Καὶ ἐλυπήθησαν σφόδρα.

²⁴ Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσῆλθον οἱ τὰ δίδραχμα λαμβά-
νοντες τῷ Πέτρῳ, καὶ εἶπον, 'Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;' ²⁵ Λέγει,
'Ναί.' Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, 'Τί
'σοὶ δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον;
'ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;' ²⁶ Λέγει αὐτῷ ὁ Πέτρος, 'Ἀπὸ τῶν

* Alex. ἀλογιστίαν.

GENEVA—1557.

vnto hym what soeuer they lusted : In like wyse shal also the Sonne of man souffer of them.

¹³ Then the disciples perceaued that he spake vnto them of Iohn Baptist. ¹⁴ And when they were come to the people, there came to him a certayne man, & kneled downe to him, ¹⁵ And sayd, Master haue mercie on my sonne, for he is lunatike, and is sore vexed: For oft tymes he falleth into the fyre, and oft into the water. ¹⁶ And I broght him to thy disciples, and they could not heale hym.

¹⁷ Iesus answered and sayd O generation faithles & crouked: How longe shal I be with you, how longe shal I suffre you? Bring hym hyther to me. ¹⁸ And Iesus rebuked the deuyll, and he came out of hym. And the childe was healed euen that same houre. ¹⁹ Then came the disciples to Iesus secretly, and sayd, Why could not we cast him out?

²⁰ Iesus sayd vnto them, Because of your vnbeliefe. For verely I say vnto you, if ye had fayth as muche as is a grayne of mustard seed, ye should say vnto this mountayne, Remoue hence to yonder place, and it should remoue: neither should any thyng be vmpossible for you to do. ²¹ How be it this kynde goeth not out, but by prayer and fasting.

²² As they passed the tyme in Galilee, Iesus sayd vnto them, The sonne of man shal be betrayed into the handes of men. ²³ And they shal kyl hym, and the thyrday shal he ryse agayne. And they sorowed greatly.

²⁴ And when they were come to Capernaum, they that were wont to gather polle money, came to Peter, and sayd, Doth not your master pay tribute? ²⁵ He sayd, yea. And when he was come into y^e house, Iesus spake fyrst to hym, saying, What thinkest thou Simon? Of whom do the kynges of the earth take tribute, or polle mony? of their chyldren, or of strangers? ²⁶ Peter sayd vnto hym,

RHEIMS—1582.

vnto soeuer they wvould. So also the Sonne of man shal suffer of them.

¹³ Then the Disciples vnderstoode, that of Iohn the Baptist he had spoken to them.

¹⁴ And vhen he vvas come vnto the multitude, there came to him a man falling downe vpon his knees before him, ¹⁵ saying, Lord haue mercie vpon my sonne, for he is lunatike, and sore vexed: for he falleth often into the fire, and often into the vvater. ¹⁶ and I offered him to thy Disciples: and they could not cure him. ¹⁷ Iesus answered and said, O faithles and peruerse generation, how long shal I be vvith you? How long shal I suffer you? bring him hither to me.

¹⁸ And Iesus rebuked him, and the deuil vvent out of him, and the ladde vvas cured from that houre. ¹⁹ Then came the Disciples to Iesus secretly, and said, Why could not vve cast him out? ²⁰ Iesus said to them, because of your incredulity. for, amen I say to you, if you haue faith as a mustard seede, you shal say to this mountaine, Remoue from hence thither: and it shal remoue, and nothing shal be impossible to you. ²¹ But this kinde is not cast out but by prayer and fasting.

²² And vhen they conuersed in Galilee, Iesus said to them, The Sonne of man is to be betrayed into the hands of men: ²³ and they shal kil him, and the third day he shal rise againe. And they vvere stricken sadde exceedingly.

²⁴ And vhen they vvere come to Capernaum, there came they that receiued the didrachmes, vnto Peter, and said to him, Your maister doth he not pay the didrachmes? ²⁵ He saith, Yes. And vhen he vvas entred into the house, Iesus prevented him, saying, What is thy opinion Simon? The kings of the earth of vvhom receiue they tribute or cense? of their children, or of strangers? ²⁶ And

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done vnto him whatsoever they listed: Likewise shall also the Son of man suffer of them. ¹³ Then the disciples vnderstood that he spake vnto them of Iohn the Baptist.

¹⁴ And when they were come to the multitude, there came to him a certaine man, kneeling downe to him, and saying, ¹⁵ Lord, haue mercie on my sonne, for he is lunatike, and sore vexed: for oft times he falleth into the fire, and oft into the water.

¹⁶ And I brought him to thy disciples, and they could not cure him. ¹⁷ Then Iesus answered, and said, O faithlesse and peruerse generation, how long shall I be with you? howe long shall I suffer you? bring him hither to me. ¹⁸ And Iesus rebuked the deuil, and hee departed out of him: and the childe was cured from that very houre.

¹⁹ Then came the Disciples to Iesus apart, and said, Why could not we cast him out? ²⁰ And Iesus said vnto them, Because of your vnbeliefe: for verely I say vnto you, If ye haue faith as a graine of mustard seed, yee shall say vnto this mountaine; Remoue hence to yonder place: and it shall remoue, and nothing shal be vmpossible vnto you. ²¹ Howbeit, this kind goeth not out, but by prayer and fasting.

²² And while they abode in Galilee Iesus said vnto them, The sonne of man shall be betrayed into the hands of men: ²³ And they shall kill him, and the third day he shall be raised againe: And they were exceeding sory.

²⁴ And when they were come to Capernaum, they that receiued tribute money, came to Peter, and said, Doest not your master pay tribute? ²⁵ Hee saith, Yes. And when hee was come into the house, Iesus prevented him, saying, What thinkest thou, Simon? of whom doe the kings of the earth take custome or tribute? of their owne children, or of strangers? ²⁶ Peter saith vnto him, Of strangers.

‘ἀλλοτρίων.’ Ἐφη αὐτῷ ὁ Ἰησοῦς, ‘Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί. ²⁷ ἵνα δὲ μὴ
 ‘σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς ²⁸ τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ τὸν
 ‘ἀναβάνατα πρῶτον ἰχθύν ἄρον καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις στατήρα·
 ‘ἐκείων λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.’

XVIII. Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες, ‘Τίς
 ‘ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; ² Καὶ προσκαλεσάμενος ὁ Ἰησοῦς
 παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, ³ καὶ εἶπεν, ‘Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ
 ‘στραφήτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν
 ‘οὐρανῶν. ⁴ ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τούτο, οὗτός ἐστιν ὁ
 ‘μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ⁵ καὶ ὃς ἐὰν δέξῃται παιδίον τοιούτου ἐν ἐπὶ
 ‘τῷ ὀνόματί μου, ἐμὲ δέχεται. ⁶ ὃς δ’ ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν

ν Alex. = τὴν.

* Rec. ταπεινώσῃ.

WICLIF—1380.

seide to hym, thanne sones ben fro ²⁷ but
 that we sclaudren hem not : go thou to
 the see, & cast an hook, & take thilke fische
 that first cometh vp : & whanne his mouth
 is opened thou schal fynde a statir & zeue
 for thes 3 for me.

18. IN that oure the discipils camen
 to ihesus & seiden, who gossetest thou is
 gretter in the kyngdom of heuenes ? ² &
 ihesus clepid a litil child : & put hem
 in the myddil of hem, ³ and seide, I seye
 treuthe to you, but 3e be turned & made
 as litil children : 3e schulen not entre in to
 the kyndom of heuenes, ⁴ therfor who
 cuer mekith him as this litil child : he is
 gretter in the kyngdom of heuenes, ⁵ & he
 that resceyueth oon suche litil child in
 my name : resceyueth me, ⁶ but who so
 sclaudreth oon of thes smale that bileuen
 in me it spedith to hym, that a mylle
 stoon of assis be hangid in his necke & he
 be drenchid in the depnesse of the see, ⁷
 wo to the world for sclaudris : For it is
 nede : that sclaudris come, nethelous
 cometh

⁸ & if thiū hond or thi foot sclaudrith
 thee : kit it of & cast awaye fro thee, it is
 bettir to thee to entre to lif, feble ether
 crokid : than hauynge two handis,
 & tweyne feet to be sente in to euerlasting
 fier

⁹ & if thin ize sclaudre thee : pulle
 it out & caste awaye fro thee, it is bettir
 to thee with oon ize to entre in to lif,
 thanne hauynge tweyne izen to be sente in
 to the fier of helle,

¹⁰ se 3e that 3e dispise not oon of thes
 of litil for I sey to you, that the angelis
 of hem in heuenes : seen euermore the
 face of my fadir that is in heuenes ¹¹ for
 thannes sonc came to saue that thing that

shulke, that. 3eue, gier, clepid, called. ether. or.
 ize, eye.

TYNDALE—1534.

straungers. Then sayd Iesus vnto him
 agayne : There are the chyliden fre. ²⁷
 Nevertheless, lest we shuld offende
 them : goo to the see and cast in thynce
 angle, and take the fysshe that fyrst
 cometh vp : and when thou hast opened
 his mouth, thou shalt fynde a peece of
 twentie pence : that take and paye for me
 and the.

18. THE same tyme the disciples came
 vnto Iesus saying : who is the greatest
 in the kyngdome of heven ? ² Iesus called
 a chylde vnto him, and set him in the
 middes of them : ³ and sayd. Verely I
 say vnto you : except ye tourne, and be-
 come as chyliden, ye cannot enter into
 the kyngdom of heven. ⁴ Whosoever
 therefore humble him sylfe as this chylde,
 the same is the greatest in the kyngdome
 of heven. ⁵ And whosoever receaveth
 suche a chylde in my name, receaveth
 me. ⁶ But whosoever offende one of thes
 lytelons, which beleve in me : it were
 better for him, that a milstone were
 hanged aboute his necke, and that he
 were drowned in the depth of the see. ⁷
 Wo be vnto the world because of of-
 fences. How be it, it cannot be avoided
 but that offences shalbe geuen. Never-
 thelesse woo be to the man, by whom the
 offence cometh.

⁸ Wherefor yf thy honde or thy fote
 offende the, cut him of and cast him
 from the. It ys better for the to enter
 into lyfe half, or maymed, rather then
 thou shuldest haveinge two hondes or two
 fete, be cast into everlastinge fyre. ⁹ And
 yf also thine eye offende the, plucke him
 oute and caste him from the. It is better
 for the to enter into lyfe with one eye,
 then haveinge two eyes to be cast into hell
 fyre.

¹⁰ So that ye despise not one of thes
 lytelons. For I saye vnto you, that in
 heven their angels alwayes behold the
 face of my father, which is in heven.

¹¹ Ye and the sonne of man is come to

CRANMER—1539.

straungers. Iesus sayeth vnto him : Then
 are the children fre : ²⁷ Notwithstanding,
 lest we shuld offende them, go thou to
 the see, and cast an angle, and take the
 fish that fyrst cometh vp : and when thou
 hast opened his mouth, thou shalt finde
 a peece of twentie pence : that take, and
 geue it vnto them for me and the.

18. AT the same tyme came the
 disciples vnto Iesus, sayinge : who is
 the greatest in the kyngdom of heauen ?
² Iesus called a chylde vnto him, and
 set him in the myddes of them, ³ and
 sayde : Uerely I saye vnto you except ye
 turne, & become as chyliden, ye shall
 not enter in to the kyngdom of heauen.
⁴ Whosoever therefore humbleth him
 selfe, as this childe, the same is the
 greatest in the kyngdom of heauen. ⁵ And
 whoso receaueh such a chylid in my
 name, receaueh me ⁶ But whoso doth
 offende one of thes lytelons which be-
 leue in me : it were better for him, that
 a mylstone were hanged aboute his
 necke, and that he were drowned in the
 depth of the see. ⁷ Wo vnto the world
 because of offences. Necessary it is that
 offences come : But wo vnto the man, by
 whom the offence cometh.

⁸ Wherefor yf thy hande or thy fote
 hinder the, cut him of and cast it from
 the. It is better for the to enter into lyfe
 half, or maymed, rather then thou shuldest
 (haveinge two handes or two fete) be cast
 into euerlastinge fyre. ⁹ And yf thine eye
 offende the, plucke it oute, and caste it
 from the. It is better for the to enter
 into lyfe with one eye, rather then (having
 two eyes) to be cast into hell fyre. ¹⁰ Take
 hede : that ye despise not one of thes
 lytelons. For I saye vnto you, that in
 heauen their angels do alwayes behold
 the face of my father, which is in heauen.
¹¹ For the sonne of man is come to saue

‘πιστευόντων εἰς ἐμὲ, συμφέρεῖ αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνίκος ^a εἰς| τὸν τρά-
 ‘χηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. ⁷ Οὐαὶ τῷ κόσμῳ
 ‘ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ^b ἔστιν| ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ
 ‘ἀνθρώπῳ ^c ἐκείνῳ,| δι’ οὗ τὸ σκάνδαλον ἔρχεται. ⁸ Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου
 ‘σκανδαλίζει σε, ἔκκοψον ^d αὐτὰ| καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς
 ‘τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ
 ‘τὸ αἰώνιον. ⁹ καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ
 ‘σοῦ· καλόν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμούς
 ‘ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. ¹⁰ Ὁρᾶτε μὴ καταφρονήσητε ἐνός
 ‘τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός
 ‘βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανῷ. ¹¹ ἦλθε γὰρ ὁ υἱὸς τοῦ

^a Const. εἰς. Rec. ἱπ. Alex. πῖρι.^b Patros. = ἱστῖν.^c Alex. = ἱκτινῶ.^d Alex. αὐτὸν.^e Alex. = vs. 11.

GENEVA—1557.

of strangers. Then sayd Iesus vnto hym: Then are the children free. ²⁷ Neuerthelesse, lest we should offend them: go to the sea, and cast in thyne angle, and take the fyshe that fyrst commeth vp, and when thou hast opened his mouth, thou shalt fynd a peece of twenty pence, that take, and pay for me and thee.

18. The same tyme the disciples came vnto Iesus saing, Who is the greatest in the kyngdome of heauen? ² Iesus called a younge childe vnto hym, and set him in the middes of them. ³ And sayd, Verely I say vnto you, except ye turne, and become as litle children, ye shal not enter into the kyngdome of heauen. ⁴ Whosoever therefore shal humble him selfe as this litle childe, the same is the greatest in the kyngdome of heauen. ⁵ And whosoever shal receaue such a litle child in my name, receaueth me. ⁶ But whosoever shal offende one of these lytelons which beleue in me: it were better for hym, that a mylstone were hanged about his necke, and that he were drowned in the depth of the sea. ⁷ Wo be vnto the woorld because of offences. For it can not be auoyded but that offences shalbe geuen, Neuerthelesse wo be to that man, by whom the offence cometh.

⁸ Wherefore, if thy hand or thy fote cause thee to offende, cut them of, and cast them from thee. It is better for thee to enter into lyfe, halt, or maymed, rather then thou shouldest, hauing two handes or two fete, be cast into euerlastyng fyre.

⁹ And if thine eye cause thee to offende plucke it out, and cast it from thee. It is better for thee to enter into lyfe with one eye, then hauing two eyes, to be cast into hel fyre. ¹⁰ See that ye despise not one of these lytleones, for I say vnto you, That in heauen their Angels alwayes behold the face of my father which is in heauen. ¹¹ For the sonne of man is come to saue

RHEIMS—1582.

he said, Of strangers. Iesus said to him, Then the children are free. ²⁷ But that yve may not scandalize them, goe thy vvaies to the sea, and cast a hooke: and that fish vvhich shal first come vp, take: and vvhen thou hast opened his mouth, thou shalt fynd a stater: take that, and giue it to them for me and thee.

18. AT that houre the Disciples came to Iesus, saying, Who, thinkest thou, is the greater in the kingdom of heauen? ² And Iesus calling vnto him a litle childe, set him in the middes of them. ³ And said, Amen I say to you, vnles you be conuerted, and become as litle children, you shal not enter into the kingdom of heauen.

⁴ Whosoever therefore shal humble him self as this litle childe, he is the greater in the kingdom of heauen. ⁵ And he that shal receiue one such litle childe in my name, receiue me. ⁶ And he that shal scandalize one of these litle ones that beleue in me, it is expedient for him that a milstone be hanged about his necke, and that he be drovned in the depth of the sea.

⁷ Wo be to the vvorld for scandalls. for it is necessary that scandalls do come: but neuerthelesse vvo to that man by vvhom the scandall commeth. ⁸ And if thy hand, or thy foote scandalize thee: cut it of, and cast it from thee. It is good for thee to goe in to lyfe maymed or lame, rather then hauing two handes or two fete to be cast into euerlasting fyre. ⁹ And if thine eye scandalize thee, plucke him out, and cast him from thee: It is good for thee hauing one eye to enter into lyfe, rather then hauing tvvo eyes to be cast into the hel of fyre.

¹⁰ See that you despise not one of these litle ones: for I say to you that their Angels, in heauen alwaies do see the face of my father vvhich is in heauen. ¹¹ For the Sonne of man is come to saue that vvhich

AUTHORISED—1611.

Iesus saith vnto him, Then are the children free. ²⁷ Notwithstanding, least wee should offend them, goe thou to the Sea, and cast an hooke, and take vp the fish that first commeth vp: and when thou hast opened his mouth, thou shalt finde ^a a peece of money: that take, and giue vnto them for me, and thee.

18. AT the same time came the Disciples vnto Iesus, saying, Who is the greatest in the Kingdome of heauen? ² And Iesus called a little child vnto him, and set him in the midst of them. ³ And said, Uerely I say vnto you, Except yee be conuerted, and become as little children, ye shal not enter into the kingdom of heauen. ⁴ Whosoever therefore shall humble himselfe as this little childe, the same is greatest in the kingdom of heauen. ⁵ And who so shall receiue one such litle child in my name, receiue me. ⁶ But who so shall offend one of these little ones which beleue in me, it were better for him that a milstone were hanged about his necke, and that hee were drowned in the depth of the Sea.

⁷ Woe vnto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh. ⁸ Wherefore if thy hand or thy foote offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then hauing two hands or two fete, to be cast into euerlasting fyre. ⁹ And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then hauing two eyes, to be cast into hell fyre.

¹⁰ Take heed that ye despise not one of these little ones: for I say vnto you, that in heauen their Angels do alwaies behold the face of my father which is in heauen. ¹¹ For the sonne of man is come to saue that which was lost.

^a Or, a stater.

ἑαυτοῦ σωσαι τὸ ἀπολωλός. | ¹² Τί ὑμῖν δοκεῖ; ἐὰν γένηται τι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν οὐχὶ ἀφείς τὰ ἐννενηκονταεννέα, ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον; ¹³ καὶ ἐὰν γένηται εὑρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς μὴ πεπλανημένοις. ¹⁴ οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπολήται ἕως | τῶν μικρῶν τούτων. ¹⁵ Ἐὰν δὲ ἁμαρτήσῃ εἰς σέ ὁ ἀδελφός σου, ἵπαγε[†] καὶ ἔλεγξον αὐτὸν μετὰ σοῦ καὶ αὐτοῦ μόνου. ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου. ¹⁶ ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥήμα. ¹⁷ ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡς περὶ ὁ ἐθνικός καὶ ὁ τελώνης. ¹⁸ Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσῃτε

† Alex. ἵν.

‡ Alex. = καὶ.

WICLIȚ—1380.

perischid, ¹² what semeth to you, if there weren to sum man an hundrid sheep and oon of hem hath errid: where he schal not leue nynti i nyne in desert, and schal go to seche that, that errid? ¹³ i if it falle that he fynde it: truli I sey to you that he schal haue ioie theron more thanne on nynti i nyne that erriden not. ¹⁴ so it is not the wille bifore youre fadir that is in heuenes, that oon of these litil perische.

¹⁵ But if thy brother synneth agens thee go thou x repreue hym, bitwixe thee x hym alone; if he herith thee thou hast wonne thi brother; ¹⁶ i if he herith not thee, take with thee oon or tweyne; that euery word stonde in the mouth of tweyne or thre witnessis; ¹⁷ i if he herith not hem: sey thou to the chirche, but if he here not the chirche: be he as an hethen man x a puppikin to thee; ¹⁸ I seye to you truli what euer thing ye bynden on erthe: tho schulen ben bounde also in heuene; x what euer thing ye vnbynden on erthe: tho schulen ben vnbounden also in heuene;

¹⁹ eftsonne I seye to you: that if tweyne of you consenten on the erthe; of euery thing what euer thei axen it schal be doen to hem of my fadir that is in heuenes; ²⁰ for wher tweyne or iiii. ben gaderid in my name there I am in the myddil of hem;

²¹ thanne petir cam to hym x seide, lord how oft schal my brother synne agens me: x I schal forgyue hym? whether til seuen tymes; ²² ihesus seith to hym, I seye not to thee til seuen sithis; but til seuenti sithis seuen sithis: ²³ therefore the kyngdom of heuenes is likenede to a man kyng: that wolde rikene with his seruauntis; ²⁴ x whanne he bigan to rikene: son that oust ten thousand talentis: was brouȝte to hym; ²⁵ x when he hadde not

TYNDALE—1534.

sauē that which is lost. ¹² How thinke ye? Yf a man haue an hondred shepe, and one of them be gone astray, dothe he not leue nynty and nyne in the mountains, and go and seke that one which is gone astray? ¹³ If it happen that he fynd him, verely I say vnto you: he reioyseth more of that shepe, then of the nynty and nyne which went not astray. ¹⁴ Even so it is not the wyll of youre father in heuen, that one of these lytelons shulde perishe.

¹⁵ Moreover yf thy brother trespace agens the. Go and tell him his faute betwene him and the alone. Yf he heare the, thou hast wone thy brother: ¹⁶ But yf he heare the not, then take yet with the one or two, that in the mouth of two or thre witnessis, all thinges maye be stablished. ¹⁷ If he heare not them, tell it vnto the congregacion. If he heare not the congregacion, take him as an hethen man, and as a publican. ¹⁸ Verely I say vnto you, what soeuer ye bynde on erth, shalbe bounde in heuen. And what soeuer ye lowse on erth, shalbe lowsed in heuen.

¹⁹ Agayn I say vnto you, that yf two of you shall agree in erth apen any maner thyng, what soeuer they shall desire: it shalbe geuen them of my father which is in heuen. ²⁰ For where two or thre are gathered togedder in my name, there am I in the myddes of them.

²¹ Then came Peter to him, and sayde: master howe ofte shall I forgyue my brother, yf he synne agens me; seven tymes? ²² Iesus sayd vnto him: I saye not vnto the seven tymes: but seventy tymes seuentymes. ²³ Therefore is the kyngdome of heuen lykened vnto a certayne kyng, which wolde take a countis of his seruauntis. ²⁴ And when he had begone to reken, one was brought vnto him, which ought him ten thousand talentis: ²⁵ whome because he had nought

CRANMER—1539.

that which was lost. ¹² How thinke ye If a man haue an hundred shepe, and one of them be gone astray, doth he not leaue nynty and nyne in the mountains, and goeth and seeketh that was gone astraye? ¹³ And If it happen that he fynd it, verely I saye vnto you: he reioyseth more of that shepe then of the nynty and nyne which went not astray. ¹⁴ Euen so it is not the wyll of youre father in heauen, that one of these lytel ons shulde peryshe.

¹⁵ Moreouer if thy brother trespace agens the, go and tell him his faute betwene him x the alone. If he heare the, thou hast wonne thy brother: ¹⁶ But yf he heare the not, then take yet with the one or two, that in the mouth of two or iiii. witnesses, euery mater maye be stablysshed. ¹⁷ If he heare not them, tell it vnto the congregacion. If he heare not the congregacion let him be vnto the as an hethen man and as a publican. ¹⁸ Verely I saye vnto you: whatsoever ye bynde on erth, shalbe bounde in heauen. And whatsoever ye lose on erth, shalbe lowsed in heauen. ¹⁹ Againe I saye vnto you that yf two of you agree in crthe vpon any maner of thyng, whatsoever they desire: they shal haue it of my father which is in heauen. ²⁰ For where two or thre are gathered to gether in my name, there am I in the myddes of them.

²¹ Then came Peter to him, and sayde: Lorde howe oft shall I forgyue my brother, yf he synne agens me: Tyll seuen tymes? ²² Iesus sayeth vnto him: I saye not vnto the vntill seuen tymes: but seuenti tymes seuentymes.

²³ Therefore is the kyngdom of heauen lykened vnto a certayne man that was a kyng, which wolde take accountes of his seruauntis. ²⁴ And when he had begone to reken, one was brought vnto him, which ought him ten thousand talentis, ²⁵ but forasmoch as he was not able to

† to be absent. ‡ to come, again. sithis, times or turns. oust, owed.

‘ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. ¹⁹ πάλιν ^h λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφω-
 νήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς
 παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ²⁰ οὐ γὰρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ
 ἕμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.’

²¹ Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, ‘Κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμὲ ὁ
 ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις;’ ²² Λέγει αὐτῷ ὁ Ἰησοῦς, ‘Οὐ,
 λέγω σοι, ἕως ἐπτάκις, ἀλλ’ ἕως ἐβδομηκοντάκις ἐπτά.’ ²³ Διὰ τοῦτο ὠμοιώθη ἡ
 βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ τῶν
 δούλων αὐτοῦ. ²⁴ ἄρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἷς ὀφειλέτης
 μυρίων ταλάντων. ²⁵ μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος

^a Alex. et Const. + ἀμην.

GENEVA—1557.

that which was lost. ¹² How thinke ye? If a man haue an hundred shepe, and one of them be gone astray, doth he not leue nynty and nyne in the mountaynes, and go and seke that one which is gone astray? ¹³ If it happen that he finde it, verely I say vnto you: he reioyeth more of that shepe, then of the nynty and nyne which went not astray. ¹⁴ Euen so it is not the wil of your father in heauen, that one of these litle ones should perishe.

¹⁵ Moreouer, if thy brother trespase agaynst thee. Go and tel him his fault betwene him & thee alone. If he heare thee, thou hast wonne thy brother. ¹⁶ But if he heare thee not, then take yett with thee one or two: That by the mouth of two or three witnesses, all the matter may be confirmed. ¹⁷ And if he wil not vouchesau to heare them, tel it vnto the congregation. And if he refuse to heare the congregation, let him be vnto thee as an heathen man, and as a Publican. ¹⁸ Verely I say vnto you, whatsoeuer ye hynde on earth, shalbe bound in heauen. And whatsoeuer ye loose on earth, shalbe lowed in heauen. ¹⁹ Agayne, verely I say vnto you, that if two of you shal agree in earth vpon any manner thing, whatsoeuer they shal desire, it shal be geuen them of my father which is in heauen. ²⁰ For where two or three are gathered together in my name, there am I in the myddes of them.

²¹ Then came Peter to hym, and sayed, Master how oft shal I forgeue my brother if he sinne against me? shal I cuen seuen times? ²² Iesus sayd vnto him: I say not vnto thee seuen tymes, but seuentie tymes seuen tymes. ²³ Therefore is the kyngdome of heauen lykened vnto a certayne kyng, which would take accountes of his seruantes. ²⁴ And when he had begun to reckon, one was brought vnto him, which oght hym ten thousand talentes. ²⁵ Whom because he

RHEIMS — 1582.

vvas perished. ¹² Hovv thinke you? If a man haue an hundred sheepe, and one of them shal goe astray: doth he not leue ninetie nine in the mountaines, and goeth to secke that which is straid?

¹³ And if it chauce that he finde it: amen I say to you, that he reioyeth more fore that, then for the ninetie nine that vvent not astray. ¹⁴ Euen so it is not the vil of your father, vvich is in heauen, that one perish of these litle ones.

¹⁵ But if thy brother shal offend against thee, goe, and rebuke him betwene thee and him alone. If he shal heare thee, thou shalt gaine thy brother. ¹⁶ And if he vvil not heare thee, ioine vvith thee besides, one or tvo: that in the mouth of two or three vvitnesses euery vvord may stand. ¹⁷ And if he vvil not heare them, tel the Church. And if he vvil not heare the Church, let him be to thee as the heathen and the Publican. ¹⁸ Amen I say to you, whatsoeuer you shal binde vpon earth, shal be bound also in heauen: and vvhatsoeuer you shal loose vpon earth, shal be loosed also in heauen. ¹⁹ Againe I say to you, that if tvo of you shal consent vpon earth, concerning euery thing vvhatsoeuer they shal aske, it shal be done to them of my father vvich is in heauen. ²⁰ For vvhere there be tvo or three gathered in my name, there am I in the middes of them.

²¹ Then came Peter vnto him and said, Lord, how often shal my brother offend against me, and I forgiue him? vntill seuen times? ²² Iesus said to him, I say not to thee vntill seuen times: but vntill seuentie times seuen times: ²³ Therefore is the kingdom of heauen likened to a man being a king, that vvould make an account vvith his seruants. ²⁴ And vvhen he began to make the account, there vvvas one presented vnto him that ovved him ten thousand talentes. ²⁵ And hauing not

AUTHORISED—1611.

¹² How thinke yee? if a man haue an hundred sheepe, and one of them be gone astray, doth he not leue the ninetie and nine, and goeth into the mountaines, and seeketh that which is gone astray? ¹³ And if so be that he find it, Uerely I say vnto you, he reioyeth more of that sheepe, then of the ninetie and nine which went not astray. ¹⁴ Euen so, it is not the will of your father which is in heauen, that one of these little ones should perish.

¹⁵ Moreouer, if thy brother shall trespass against thee, goe and tell him his fault betwene thee and him alone: if he shall heare thee, thou hast gained thy brother. ¹⁶ But if he wil not heare thee, then take with thee one or two more, that in the mouth of two or three witnesses, euery word may be established. ¹⁷ And if hee shall neglect to heare them, tell it vnto the Church: But if he neglect to heare the Church, let him be vnto thee as an heathen man, and a Publicane. ¹⁸ Uerely I say vnto you, Whatsoeuer ye shall binde on earth, shall be bound in heauen: and whatsoeuer yee shall loose on earth, shall be loosed in heauen. ¹⁹ Againe I say vnto you, that if two of you shall agree on earth as touching any thing that they shall aske, it shall be done for them of my Father which is in heauen. ²⁰ For where two or three are gathered together in my Name, there am I in the midst of them.

²¹ Then came Peter to him, and said, Lord, how oft shall my brother sinne against mee, and I forgiue him? till seuen times? ²² Iesus said vnto him, I say not vnto thee, Untill seuen times: but, Untill seuentie times seuen.

²³ Therefore is the kingdome of heauen likened vnto a certaine king, which would take account of his seruants. ²⁴ And when he had begun to reckon, one was brought vnto him which ought him ten thousand talentes. ²⁵ But forasmuch as

αὐτοῦ πρᾶθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. ²⁶ πεισὼν οὖν ὁ δούλος προσκύνει αὐτῷ, λέγων, Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἵ σοι ἀποδώσω. | ²⁷ σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. ²⁸ Ἐξελθὼν δὲ ὁ δούλος ἐκείνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνυγε, λέγων, Ἀπόδος ^k μοι | εἴ τι | ὀφείλεις. ²⁹ πεισὼν οὖν ὁ σύνδουλος αὐτοῦ ^m εἰς τοὺς πόδας αὐτοῦ | παρεκάλει αὐτὸν, λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ ⁿ ἀποδώσω σοι. ³⁰ ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. ³¹ ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. ³² Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ

ⁱ Alex. ἀποδώσω σοι.^k Alex. = μοι.ⁱ Rec. ὁ τι.^m Alex. = εἰς τοὺς πόδας αὐτοῦ.ⁿ Rec. + πάντα.

WICLIȚ—1380.

wherof to gylde : his lord comaundid hym to be sold, & his wiif, & children, and alle thingis that he hadde, & to be paied;

²⁶but thilk seruaunt fil down : & preid hym & seide, haue pacience in me : & I schal zelde to thes alle thingis; ²⁷ and the lord hadde merci on that seruaunt : and suffrid hym go & forȝaf to hym the dette;

²⁸but thilke seruaunt zede out : & fond oon of his euene seruauntis, that ouȝte hym an hundrid pens; and he held hym, and strangelid hym & seide; zelde that thou owist; ²⁹ and his euen seruaunte fil down : & preid hym seide; haue pacience in me : and I schal quyte alle thingis to thee; ³⁰ but he wolde not : but wente out and putte hym in to prisoun til he paied al the dette; ³¹ & his euen seruauntis synge the thingis : that weren don, sorwedden greeth; and thei camen & telden to her lord : alle the thingis that weren don; ³² thanne his lord clepid hym; and seide to hym; wickid seruaunt I forȝaf to thee al the dette : for thou preidist me; ³³ therfore where it bihoveth not also thee, to haue merci on this euen seruaunt as I hadde merci on thee ? ³⁴ & his lord was wroth & took hym to turnementouris til he paied al the dette; ³⁵ so my fadir of heuene schal do to ȝou; if ȝe forȝeue not eury man to his brother of ȝoure hertis.

19. AND it was don whanne ihesus hadde endid thes wordis : he passid from galilee & cam in to the ^e tis of iude ouer iordan; ² & myche puple sued hym : & he helide hem there.

³ And Pharisees camen to hym : temptynge hym & xiden : wher it he leful to ^e man to leue his wiif for any cause ? ⁴ whiche answerid & seide to hem; haue

TYNDALE—1534.

to paye his master commaunded him to be solde; and his wyfe; and his chyldren; and all that he had; and payment to be made. ²⁶ The seruaunt fell doune and besought him sayinge : Sir; geve me respyte; and I wyll paye it every whit. ²⁷ Then had the Lorde pytie on that seruaunt; and lowsed him; and forgave him the det.

²⁸ And the sayde seruaunt went oute and founde one of his felowes; which ouȝht him an hundred pence; and leyed hondes on him; and toke him by the throote; sayinge : paye me that thou owest. ²⁹ And his felowe fell doune and besought him sayinge : haue pacience with me; and I wyll paye the all. ³⁰ And he wolde not; but went and east him into prisoun; tyll he shulde paye the det. ³¹ When his other felowes sawe what was done; they were very sory; and came and tolde vnto their lorde all that had happened. ³² Then his lorde called him; and sayde vnto him. O cvyll seruaunt I forgave the all that det; because thou praydest me : ³³ was it not mete also that thou shuldest have had compassion on thy felow; even as I had pitie on the ?

³⁴ And his lorde was wrooth; and deluyered him to the iaylers; tyll he shuld paye all that was due to him. ³⁵ So lyke wyse shall my heuently fader do vnto ȝou; except ye forgeve with ȝoure herts; cache one to his brother their treaspases.

19. AND it came to passe; when Iesus had fynished those sayinges; he gat him from Galile; and came into the coostes of Iewry beyonde Iordan; ² and moche people folowed him; and he healed them there.

³ Then came vnto him the pharises tenting him; and sayinge to him : Is it lawfull for a man to put a waye his wyfe for any maner of causes ? ⁴ He answered

CRANMER—1539.

paye, his lorde commaunded him to be solde, and his wyfe and chyldren, and all that he had, and payment to be made. ²⁶ The seruaunt fell doune, and besought him, saying : Sir, haue pacience with me, and I will paye the all. ²⁷ Then had the Lorde pytie on that seruaunt, and lowsed him and forgave him the det.

²⁸ So the same seruaunt, went out, and founde one of his felowes which ouȝht him an hundred pence : and he layed handes on him, and toke him by the throote, saying : paye that thou owest.

²⁹ And his felowe fell downe, and besought him saying : haue pacience wyth me, and I will paye the all. ³⁰ And he wolde not, but went, and east him into prisoun, tyll he shulde paye the det. ³¹ So, when his felowes sawe what was done, they were very sory, and came, and tolde vnto their Lorde all that had happened. ³² Then his Lord called him and sayd vnto him : O thou vngracious seruaunt, I forgave the all that det, when thou desyrest me : ³³ shuldest not thou also haue had compassion on thy felow, euen as I had pytie on the ? ³⁴ And his lorde was wrooth, and deluyered him to the iaylers, tyll he shuld paye all that was due vnto him. ³⁵ So lyke wyse shall my heuently fader do also vnto you yf ye from ȝoure hertes, forgeue not (eury one his brother) their trespasses.

19. AND it came to passe that when Iesus had fynished these sayinges, he gat him from Galile, and came into the coostes of Iewry beyonde Iordan, ² and moche people folowed him, and he healed them there.

³ The Pharises also came vnto him tempting him, and saying vnto him : Is it lawfull for a man to make a deuorcement wyth his wyfe for any maner of cause ? ⁴ He answered and sayd vnto

λέγει αὐτῷ, Δούλε πονηρὲς, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾳ σοι, ἐπεὶ παρεκάλεσάς με· ³³ οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε ἠλέησα; ³⁴ καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ. ³⁵ Οὕτω καὶ ὁ πατήρ μου ὁ ὁ ἐπουράνιος | ποιήσει ὑμῖν, ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν· ^ρ τὰ παραπτώματα αὐτῶν.]

XIX. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρην ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. ² καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. ³ Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι γενιράζοντες αὐτὸν, καὶ λέγοντες ὁ αὐτῷ, | Ἐὶ ἔξιστιν ἀνθρώπων ἀπολῦσαι τὴν γυναικα αὐτοῦ κατὰ πᾶσαν αἰτίαν; ⁴ Ὁ δὲ ἀποκριθεὶς εἶπεν

^ρ Alex. οὐράνιος.

^ρ Alex. = τὰ παραπτώματα αὐτῶν.

^ρ Alex. = αὐτῷ.

GENEVA—1557.

had noght to paye, his maister commanded to be sold, & his wyfe, and his children, and all that he had and payement to be made. ²⁶ The seruant, therefore fel downe and besoght hym, saying, Syr appease thine anger towards me and I wyl pay it euery whyt. ²⁷ Then had the Lord pitie on that seruant, and lowshed him, and forgaue hym the dette. ²⁸ And the sayd seruant went out, and founde one of his felowes which oght him an hundred pence, and layed handes on hym, and toke hym by the throte, saying, Pay me that thou owest. ²⁹ And his felow therefore fel downe at his fete, and besoght hym, saying, Appease thyn anger towards me, and I wyl pay thee all thynges. ³⁰ And he would not, but went and cast hym into prison, tyl he should pay the dette.

³¹ And when his other felowes saw what was done, they were very sory, and came & tolde plainly vnto theyr Lord that had hapened. ³² Then his Lord called him, and sayd to hym, O euil seruant, I forgaue thee all that dette, because thou prayedst me. ³³ Was it not mete also that thou shouldest haue had compassion on thy felow, euen as I had pitie on thee?

³⁴ And his Lord was wroth, and deliuered hym to the iaylers, til he should pay all that was due to hym. ³⁵ So lykewise shall my heauenly father do vnto you, except ye forgeue with your hartes, eche one to his brother their trespasses.

19. AND it came to passe, when Iesus had finished those sayings, he gate him from Galile, and came into the coastes of Iewrie beyond Iordan. ² And much people folowed hym, and he healed them there.

³ Then came vnto him the Pharisees tempting him, and saying to hym, Is it lawfull for a man to put away his wife for euerie faute? ⁴ And he answered and

RHEIMS—1582.

vvhence to repay it, his lord commaunded that he should be sold, and his Wife and children, and all that he had, and it to be repayed. ²⁶ But that seruant falling downne, besoght him, saying, Haue patience toward me, and I vvill repay thee all.

²⁷ And the lord of that seruant moued vvith pitie, dismissed him, and the dette he forgaue him. ²⁸ And vvhen that seruant vvvas gone forth, he found one of his felovv seruants that did ovve him an hundred pence: and laying handes vpon him thratled him, saying, Repay that thou ovest. ²⁹ And his felovv seruant falling downne, besoght him, saying, Haue patience toward me, and I vvill repay thee all. ³⁰ And he vvould not: but vvvent his vvay, and cast him into prison, til he repayed the dette.

³¹ And his felovv-servuants seeing vvhat vvvas done, vvvere very sorie, and they came, and told their lord all that vvvas done. ³² Then his lord called him: and he said vvnto him, Thou vvngratious seruant, I forgaue thee all the dette because thou besoughest me: oughtest not thou therefore also to haue mercie vpon thy felovv-servuant, euen as I had mercie vpon thee?

³³ And his lord being angrie deliuered him to the tormentors, vvntil he repayed al the dette. ³⁴ So also shal my heauenly father doe to you, if you forgiue not euery one his brother from your hartes.

19. AND it came to passe, vvhen Iesus had ended these vvordes, he departed from Galilee, & came into the coastes of Ievvrie beyond Iordan, ² and great multitudes folovved him: and he cured them there.

³ And there came to him the Pharisees tempting him, and saying, Is it lawfull for a man to dismise his vvife, for euery cause? ⁴ Who ansvvering, said to them,

AUTHORISED—1611.

he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and paiment to be made. ²⁶ The seruant therefore fel downe, and worshipped him, saying, Lord, haue patience with me, and I will pay thee all. ²⁷ Then the Lord of that seruant was moued with compassion, and loosed him, and forgaue him the debt. ²⁸ But the same seruant went out, and found one of his fellow-servuants, which ought him an hundred pence: and he layd handes on him, and tooke him by the throte, saying, Pay me that thou owest. ²⁹ And his fellow seruant fell downe at his feet, and besoght him, saying, Haue patience with me, and I will pay thee all. ³⁰ And he would not: but went out and cast him into prison, till he should pay the debt.

³¹ So when his fellow-servuants saw what was done, they were very sorie, and came, and told vvnto their lord all that was done. ³² Then his lord, after that he had called him, said vvnto him, O thou wicked seruant, I forgaue thee all that debt because thou desiredst me: ³³ Shouldst not thou also haue had compassion on thy fellow-servuant, euen as I had pitie on thee?

³⁴ And his lord was wroth, and deliuered him to the tormentors, till he should pay all that was due vvnto him. ³⁵ So likewise shall my heauenly Father doe also vvnto you, if ye from your hearts forgiue not euery one his brother their trespasses.

19. AND it came to passe, that when Iesus had finished these sayings, he departed from Galilee, and came into the coastes of Iudea, beyond Iordane. ² And great multitudes folowed him, and he healed them there.

³ The Pharisees also came vvnto him, tempting him, and saying vvnto him, Is it lawfull for a man to put away his wife for euery cause? ⁴ And he answered, and

* Or, besought him.

αὐτοῖς, | Ὁὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς,
 5 καὶ εἶπεν, "Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα·
 " καὶ 5 κολληθήσεται | τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν;"
 6 ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὃ οὖν ὁ Θεὸς συνέθεξεν, ἄνθρωπος μὴ
 7 χωριζέτω. 7 Λέγουσιν αὐτῷ, Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποσ-
 8 τασίου, καὶ ἀπολύσαι αὐτήν; | Λέγει αὐτοῖς, 8 "Ὅτι Μωσῆς πρὸς τὴν σκληρο-
 9 καρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ οὐ
 9 γέγονεν οὕτω. 9 λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, "εἰ μὴ ἐπὶ
 10 πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται."
 10 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἐἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ
 11 τῆς γυναικὸς, οὐ συμφέρει γαμήσαι. 11 Ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσι

† Alex. = αὐτοῖς.

‡ Rec. προσκολληθήσεται.

§ Alex. = αὐτήν.

|| Const. μη ἐπὶ πορνείᾳ. Alex. παρεκτός λόγου πορνείας.

WICLIF—1380.

not 3e red for he that made men at the
 begynnyng made hem male & female?
 5 and he seide/ for this thing a man schal
 leue fadir & modir, & he schal drawe to his
 wiif: & thei schulen be tweyne in o fleisch/
 6 & so thei hen not now tweyne but o
 fleische; therfore a man departe not that
 thing that god hath ioyned/

7 thei seien to him/ what thanne com-
 manded moises to geue a libel of forsakyng:
 and to leue of? 8 & he seide to hem/ for
 moises, for the hardenesse of youre herte
 suffrid you to leue youre wyues/ but fro the
 bigynnyng it was not so; 9 & I sey to
 you that who euer leue his wiif but for
 fornicacioun, & weddith another: doith
 lecherie, & he that weddith the forsaken
 wiif doith lecherie/

10 hise disciplis seiden to hym/ if the
 cause of a man with a wiif is so: it sped-
 ith not to be weddid, 11 and he seide to
 hem/ not alle men taken this word/ but
 to whiche it is 3oum; 12 for there ben
 gildyngis: whiche hen thus born of the
 modris wombe: & there ben gildyngis:
 that ben mad of men/ & ther ben gildyngis:
 that han gildid hemself for the rewme of
 heuene; he that may take: take he/

13 thanne litil children ben brougte to
 hym: that he schulde putte hondis to
 hem: & preye; & the disciplis blameden
 hem/ 14 but ihesu seide to hem/ suffre 3e
 litil children come to me: & nyle 3e for-
 bede hem/ for of suche is the kyngdom
 of heuene; 15 & whanne he hadde putte
 to hem hondis: he wente fro thence;

16 & lo oon cam & seyde to hym/ good
 maistr, what good schal I do: that I
 haue euerlastinge liif? 17 whiche seith to
 hym/ what axest thou me of good thinge?
 there is oon good god/ but if thou wilt

TYNDALE—1534.

and sayd vnto them: Have ye not redde/
 how that he which made man at the
 beginninge/ made them man and woman
 5 and sayde: for this thinge, shall a man
 leue father and mother and cleve vnto his
 wyfe/ and they twayne shalbe one flesshe.
 6 Wherefore now are they not twayne/ but
 one flesshe. Let not man therefore put a
 sunder/ that which God hath cuppled to-
 gedder.

7 Then sayde they to him: why did
 Moses commaunde to geue a testimoniall
 of diuorcement and to put hyr awaye?
 8 He sayde vnto them: Moses because of
 the hardnes of youre hertes suffred you
 to put awaye youre wyfes: But from the
 beginninge it was not so. 9 I saye there-
 fore vnto you/ whosoever putteth awaye
 his wyfe (except it be for fornicacion) and
 maryeth another/ breaketh wedlocke. And
 whosoever maryeth her which is diuorced/
 doeth commyt aduouty.

10 Then sayde his disciples to him: yf
 the mater be so betwene man and wyfe/
 then is it not good to mary? 11 He sayde
 vnto them: all men can not awaye with
 that sayinge save they to whom it is
 geuen. 12 Ther are chaste/ which were so
 borne out of their mothers belly. And
 ther are chaste/ which be made of men.
 And ther be chaste/ which haue made
 them selues chaste for the kyngdome of
 heuens sake. He that can take it/ let him
 take it.

13 Then were brought to him yonge
 chyldren/ that he shuld put his hands
 on them and praye. And the disciplis
 rebuked them. 14 But Iesus sayde: suffre
 the chyldren and forbid them not to come
 to me: for of suche is the kyngdome of
 heuen. 15 And when he had put his handes
 on them he departed thence.

16 And beholde oon came and sayde vnto
 him: good master, what good thinge
 shall I do/ that I maye haue eternall lyfe?
 17 He sayde vnto him: why callest thou
 me good? there is none good but oon/

CRANMER—1539.

them: Haue ye not red, how that he
 which made man at the begynnyng made
 them man and woman: 5 and sayd for
 this, cause shall a man leaue father and
 mother, and shall cleue vnto hys wyfe, &
 they twayne shalbe one flesshe. 6 Wherefore
 now, they are not twayne, but one flesshe.
 Let not man therefore put a sunder, that
 which God hath compled together. 7 They
 saye vnto him: why dyd Moses then
 commaunde to geue a testimoniall of dy-
 uorcement, and to put her awaye? 8 He
 sayde vnto them: Moses (because of the
 hardnes of youre hertes suffered you to
 put awaye youre wyfes: But from the
 beginning it was not so. 9 I saye vnto
 you: whosoever putteth awaye his wyfe
 (except it be for fornicacion) and marieth
 another, breaketh wedlocke. And whoso
 marieth her which is deuorced, doeth com-
 myt aduouty.

10 His disciples saye vnto him: yf the
 mater be so betwene man and wyfe, then
 is it not good to mary. 11 He sayde vnto
 them: all men cannot comprehend this
 sayinge: saue they to whom it is geuen: for
 ther are some chaste which are so borne
 out of their mothers wombe. 12 And ther
 are some chaste, which he made chaste
 of men. And ther be chaste, which haue
 made themselues chaste for the kyngdome
 of heuens sake. He that can comprehend
 it, let him comprehend it. 13 Then were
 there brought vnto him yonge children,
 that he shuld put hys handes on them, &
 praye. And the disciplis rebuked them.
 14 But Iesus sayde vnto them: suffre the
 children and forbid them not to come
 vnto me: for of such is the kyngdom of
 heauen. 15 And when he had put hys
 handes on them, he departed thence.

16 And beholde, oon came, and sayde
 vnto him: good master, what good thinge
 shall I do that I maye haue eternall lyfe?
 17 He sayd vnto him: why callest thou
 me good? there is none good but oon, and
 that is God. But yf thou wilt entre into

o, one. 3pou, give. leue of, leave off. 3oum, giuen.
 c ldyngis, cumuiche. rewme, realm of kingdom. nyle, not.

‘ τὸν λόγον τούτων, ἀλλ’ οἷς δέδοται. ¹² εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας
 ‘ μητρὸς ἐγεννήθησαν οὕτω καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν
 ‘ ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς, διὰ τὴν βασιλείαν
 ‘ τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.’

¹³ Τότε ^v προσηνέχθη | αὐτῷ παῖδια, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξηται·
 οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς· ¹⁴ ὁ δὲ Ἰησοῦς εἶπεν ^w, ‘ Ἀφετε τὰ παῖδια, καὶ
 ‘ μὴ κωλύετε αὐτὰ ἔλθειν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν
 ‘ οὐρανῶν.’ ¹⁵ Καὶ ἐπιβείς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.

¹⁶ Καὶ ἰδοὺ, εἰς προσελθὼν εἶπεν αὐτῷ, ^x Διδάσκαλε ἄγαθε, | τί ἀγαθὸν ποιήσω,
 ‘ ἵνα ἔχω ζωὴν αἰώνιον;’ Ὁ δὲ εἶπεν αὐτῷ, ^y ‘ Τί με λέγεις ἀγαθόν; | ^z οὐδεὶς
 ‘ ἀγαθός, εἰ μὴ εἰς, ὁ Θεός. | εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς

^v Alex. προσηνήθησαν. ^w Alex. + αὐτοῖς. ^x Alex. = ἀγαθὴ. ^y Alex. τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ. ^z Alex. εἰς ἵσταν ὁ ἀγαθός.

GENEVA—1557.

sayed vnto them Hauē ye not reade, how that he which made man at the begynning, made them man and woman? ⁵ And sayd, for this thyng, shal a man leaue father and mother, and cleue vnto his wyfe, and they twayne shalbe made one flesshe. ⁶ Wherefore they are no more twayn, but one flesshe. Let not man therefore put a sundre, that which God hath coupled together. ⁷ Then sayd they to hym, Why did then Moses command to geue a testimonial of diuorcement, and to put her away? ⁸ He sayd vnto them, Moyses because of the hardnes of your hartes, suffered you to put away your wyues: But from the begynnyng it was not so. ⁹ I say therefore vnto you, that whosoever shal put away his wyfe (except it be for whoredome) and marye another, committeth adoutrie. And whosoever marieth her which is diuorced, doth commit adoutry.

¹⁰ Then sayd his disciples to him, If the matter be so betwene man & wyfe, then is it not good to marry. ¹¹ And he sayd vnto them, All men receyue not this speeche, saue they to whom it is geuen. ¹² For there are some chaste, which were so borne of their mothers belly. And there be some chaste, which be made of men. And there be some chaste, which haue made them selues chaste, for the kingdome of heauens sake. He that can take this, let hym take it. ¹³ Then were brought to hym yonge chyldren, that he shoulde put his handes on them, and pray: And the disciples rebuked them. ¹⁴ But Iesus sayd, Suffre the litle chyldren, and forbyd them not to come to me: for of suche is the kingdome of heauen. ¹⁵ And when he had put his handes on them, he departed thence.

¹⁶ And behold one came, and sayd vnto hym, Good Master what good thyng shal I do, that I may haue eternal lyfe? ¹⁷ He sayd vnto him, Why callest thou me good? there is none good but one, and that is

RHEIMS—1582.

Hauē ye not read, that he which did make from the beginning, made them male and female? And he said. ⁵ For this cause, man shal leave father and mother, and shal cleaue to his wyfe: and they two shal be in one flesh. ⁶ Therefore now they are not tvvo, but one flesh. That therefore vvvhich God hath ioyned together, let not man separate. ⁷ They say to him, Why then did Moyses command to giue a bil of diuorce, and to dimisse her? ⁸ He saith to them, Because Moyses for the hardnes of your hart permitted you to dimisse your vvviues: but from the beginning it vvas not so.

⁹ And I say to you, that whosoever shal dimisse his vvwife, but for fornication, and shal marry an other, doth committe adoutrie: and he that shal marry her that is dimissed, committeth adoutrie. ¹⁰ His disciples say vnto him, If the case of a man vvith his vvife be so, it is not expedient to marry. ¹¹ Who said to them, Not al take this vvord, but they to vvhom it is giuen. ¹² For there are eunuches which vvere borne so from their mothers vvombe: and there are eunuches vvvhich were made by men: and there are eunuches, vvvhich haue gelded them selues for the kingdom of heauen. He that can take, let him take.

¹³ Then were litle children presented to him, that he should impose handes vpon them & pray. And the disciples rebuked them. ¹⁴ But Iesus said to them, Suffer the litle children, and stay them not from coming vnto me: for the kingdom of heauen is for such. ¹⁵ And when he had imposed handes vpon them, he departed from thence.

¹⁶ And behold one came and said to him, Good Maister, vvhat good shal I doe that I may haue life euerlasting? ¹⁷ Who said to him, What askest thou me of good? One is good, God. But if thou vvilt

AUTHORISED—1611.

said vnto them, Hauē ye not read, that he which made them at the beginning, made them male and female? ⁵ And said, For this cause shall a man leaue father and mother, and shall cleaue to his wife: and they twaine shalbe one flesh. ⁶ Wherefore, they are no more twaine, but one flesh. What therefore God hath ioyned together, let not man put asunder. ⁷ They say vnto him, Why did Moses then command to giue a writing of diuorcement, and to put her away? ⁸ He sayth vnto them, Moses, because of the hardnesse of your hartes, suffered you to put away your vvives: but from the beginning it was not so. ⁹ And I say vnto you, Whosoever shal put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marieth her which is put away, doth commit adultery.

¹⁰ His disciples say vnto him, If the case of the man be so vvith his wife, it is not good to marry. ¹¹ But hee said vnto them, All men cannot receiue this saying, saue they to vvhom it is giuen. ¹² For there are some Eunuches, which were so borne from their mothers vvombe: and there are some Eunuches, which were made Eunuches of men: and there be Eunuches, which haue made themselues Eunuches for the kingdome of heauens sake. He that is able to receiue it, let him receiue it.

¹³ Then were there brought vnto him litle children, that he should put his hands on them, and pray: and the disciples rebuked them. ¹⁴ But Iesus said, Suffer litle children, and forbid them not to come vnto me: for of such is the kingdome of heauen. ¹⁵ And he layd his hands on them, and departed thence.

¹⁶ And behold, one came and said vnto him, Good master, vvhat good thing shall I do, that I may haue eternall life? ¹⁷ And he said vnto him, Why callest thou me good? there is none good but one, that is

‘ἐντολάς.’¹⁸ Λέγει αὐτῷ, ‘Ποίας;’ Ὁ δὲ Ἰησοῦς εἶπε, ‘Τό, “Οὐ φονεύσεις· Οὐ μοιχεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις.”¹⁹ Τίμα τὸν πατέρα^a καὶ τὴν μητέρα” καὶ, “Αγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.”’²⁰ Λέγει αὐτῷ ὁ νεανίσκος, ‘^b Πάντα ταῦτα | ἐφύλαξα μὴν | ἐκ νεότητός μου· τί ἔτι ὑστερῶ;’²¹ Ἐφη αὐτῷ ὁ Ἰησοῦς, ‘Εἰ θέλεις τέλειος εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς ‘πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολουθε μοι.’²² Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπήλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλὰ.²³ Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, ‘Ἀμὴν λέγω ὑμῖν, ὅτι^d δυσκόλως πλούσιος, | εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.²⁴ πάλιν δὲ λέγω ὑμῖν, εὐκοπώ- | τερόν ἐστι κάμηλον διὰ ‘τρυπήματος | ῥαφίδος’ εἰσελθεῖν, | ἢ πλούσιον εἰς τὴν ‘βασιλείαν τοῦ Θεοῦ’^e εἰσελθεῖν.’²⁵ Ἀκούσαντες δὲ οἱ μαθηταὶ^h ἐξεπλήσσοντο

^a Rec. + σου.^b Alex. ταῦτα πάντα.^c Alex. ἐφύλαξα.^d Alex. πλούσιος δυσκόλος.^e Alex. τριμυλῆς.^f Rec. ἐτελεύτη.

WICLIȚ—1380.

entre in to lif: kepe the comaundementis/
¹⁸ he seith to hym whiche; ⁊ ihesus seide/
thou schalt not do manslyng: thou
schalt not do auoutrie, thou schalt not
do thefte, thou schalt not seye fals wit-
nessynge, ¹⁹ worship thi fadir ⁊ thi
modir: ⁊ thou schalt loue thi neigbore
as thi self, ²⁰ the younge man seith to
hym: I haue kept alle these thingis fro
my youthe, what zit failith to me? ²¹ ihesus
seide to hym: if thou wilt be parfyt: go
⁊ selle alle thingis that thou hast, ⁊ geue
to pore men, and thou schalt haue tresore
in heuene, ⁊ come ⁊ sue me, ²² ⁊ whanne
the yong man hadde herde these wordis:
he wente away sorful, for he hadde
many possessions;

²³ ⁊ ihesus seide to hise discipils, I seye
to you truthe, for a riche man of hard
schal entre in to the kyngdom of heuenes,
²⁴ ⁊ eft sone I seye to you, it is lichter a
camele to passe thorow an nedlis ize:
thanne a riche man to entre in to the
kingdom of heuenes, ²⁵ whanne these
thingis weren herd: the disciple wondrid
greetli ⁊ seiden, ⁊ thanne may be saaf?
²⁶ ihesus biheld ⁊ seide to hem, anentis
men this thing is in possible: but ⁊ anentis
god alle thingis ben possible:

²⁷ thanne Petir answerid ⁊ seide to hym,
lo we han forsaken alle thingis: ⁊ we han
sued thee, what thanne schal be to us?
²⁸ ihesus seide to hem, truli I seye to
you, that je that han forsaken alle thingis,
⁊ han sued me: in regeneracioun, whanne
mannes sone schal sitte in the seate of his
maieste: je schulen sitte on twelue seetis,
demyne the twelue kynnedis of Israel:
²⁹ and euery man that forsakith hous
brothiren or sustren, fadir or modir, wiif
eether children or feldis for my name:
he schal take an hundred fold, and schal
weide euerlasting lif, ³⁰ but many schulen
be the first: the last, ⁊ the laste: the firste.

20. THE kyngdom of heuenes is lic

¹⁸ get. you, give. eft sone, again. lichter, easier.
¹⁹ se. as-is, with or according to. schal, followed.
comynge, udging. feldis, fields. weide, possess. he, like

TYNDALE—1534.

and that is God. But yf thou wylt entre
in to lyfe, kepe the commaundementes.

¹⁸ Theother sayde to him, Which?
And Iesus sayde: breake no weddoke,
kill not, steale not: beare not false wit-
nes: ¹⁹ honoure father and mother: and
love thyne neighbour as thy selfe. ²⁰ And
the younge man sayde vnto him: I haue
observed all these thingis from my youth/
what lacke I yet? ²¹ And Iesus sayde
vnto him yf thou wylt be perfect, goo
and sell that thou hast, and geve it to
the pore, and thou shalt haue treasure
in heven, and come and folowe me.
²² When the younge man hearde that
sayinge, he went away mourning. For
he had greute possessions.

²³ Then Iesus sayde vnto his disciples:
Verely I saye vnto you: yt is harde for
a ryche man to enter into the kyngdome
of heauen. ²⁴ And moreover I saye vnto
you: it is easier for a camell to go
through the eye of a nedle, then for a
ryche man to enter into the kyngdome
of God. ²⁵ When his disciples hearde that,
they were exceedingly amased, sayinge:
who then can besaved? ²⁶ Iesus behelde
them, and sayde vnto them: with men
this is vnpossible, hut with God all
thinges are possible.

²⁷ Then answered Peter, and sayde to
him: Beholde, we haue forsaken all and
folowed thee, what shall we have? ²⁸ Iesus
sayde vnto them: verely I saye to you:
when the sonne of man shall syt in the
seate of his maieste, ye which folowe me
in the seconde generacioun shall syt also
vpon .xii. seats, and iudge the .xii. tribis
of Israel. ²⁹ And whosoever forsaketh
houshoues, or brethren, or systers, other
father, or mother, or wyfe, or chyldren, or
landes, for my names sake, the same shall
receave an hundred folde, and shall
inheret everlastynge lyfe. ³⁰ Many that are
fyrst shalbe laste, and the laste shalbe
fyrst.

20. FOR the kyngdome of heven ys

CRANMER—1539.

lyfe kepe the commaundementes. ¹⁸ He
sayeth vnto him. Which? Iesus sayd
Thou shalt not commit manslaughter.
Thou shalt not comyt adoutrye: Thou
shalt not steal: Thou shalt not beare false
witness: ¹⁹ honoure father and mother:
and thou shalt loue thyne neybour as thy
selfe. ²⁰ The younge man sayeth vnto
him: All these thinges haue I kepte from
my youth vp: what lacke I yet? ²¹ Iesus
sayde vnto him, yf thou wylt be perfecte
go and sell (all) that thou hast, and geue
to the pore, and thou shalt haue treasure
in heauen, and come and folowe me.
²² But when the younge man herde that
saying, he went away sorye. For he
had greute possessions.

²³ Then Iesus sayd vnto his disciples:
Uerely I say vnto you: it shalbe harde
for the ryche to enter into the kyngdom
of heauen. ²⁴ And agayne I saye vnto
you: it is easier for a camell to go through
the eye of a nedle, then for the ryche to
enter into the kyngdom of God. ²⁵ When
the disciples hearde this, they were
exceedingly amased, saying: who than
can be saued? ²⁶ But Iesus behelde them,
⁊ sayd vnto them: with men this is vn-
possible, but with God all thynges are
possible.

²⁷ Then answered Peter, and sayd vnto
him: Beholde we haue forsaken all,
and folowed thee, what shall we haue
therefor? ²⁸ Iesus sayde vnto them: verely
I saye vnto you: that when the sonne
of man shall syt in the seate of his
maieste, ye that haue folowed me in the
regeneracioun shall syt also vpon .xii. seates,
and iudge the .xii. trybes of Israel. ²⁹ And
euery one that forsaketh house, or brethren,
or systers, or father, or mother, or wyfe,
or chyldren, or landes for my names sake,
shal receaue an hundred folde, and shall
inheret euerlastynge lyfe. ³⁰ But many
that are fyrst, shalbe last and the last
shalbe fyrst.

20. FOR the kyngdom of heauen is

σφόδρα, λέγοντες, 'Τίς ἄρα δύναται σωθῆναι;' ²⁶ Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, 'Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά.'

²⁷ Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, 'Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν;' ²⁸ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, 'Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντας τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. ²⁹ καὶ πᾶς ὃς ^k ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἔνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζώην αἰώνιον κληρονομήσει. ³⁰ πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. XX. Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότην,

ε Alex. = εἰσέλθιν.

k Rec. + αὐτοῦ.

i Rec. + ἰσθι.

k Alex. + τις.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

God. But if thou wilt entre into life, kepe the commandementes. ¹⁸ He sayd to hym, Which? And Iesus sayd, Kil not: Breake not wedlocke: Steale not: Beare not false wytnes: ¹⁹ Honour father and mother, and loue thy neyghbour as thy selfe.

²⁰ The yonge man sayd vnto him, I haue obserued all these thinges from my youth: what lacke I yet? ²¹ And Iesus sayd vnto him, yf thou wilt be perfecte, go, sel that thou hast, and gyue it to the poore, and thou shalt haue treasure in heauen, and come and folowe me. ²² And when the yonge man heard that saying, he went away mourning: For he had great possessions. ²³ Then Iesus sayd vnto his disciples, Verely I say vnto you, that it shalbe hard for a ryche man, to enter into the kyngdome of heauen. ²⁴ And moreouer I say vnto you, It is easier for a camell to go throug the eye of a nedle, then for a riche man to entre into the kyngdome of God. ²⁵ And when his disciples heard that, they were exceedingly amased, saying, Who then can be saued? ²⁶ Iesus behelde them, and sayd vnto them, With men this is vnposible, but with God al thynges are possible.

²⁷ Then answered Peter, & sayd to hym, Beholde, we haue forsaken al, and folowed thee, what shal we haue?

²⁸ Iesus sayd vnto them, Verely I say to you, when the sonne of man shal syt in the throne of his maiestie, ye which folowed me, in the regeneration, shal syt also vpon twelue seates, and iudge the twelue tribes of Israel. ²⁹ And whosoever shal forsake houses, or brethren, or systers, or father, or mother, or wyfe, or children, or landes, for my names sake, the same shal recæue an hundreth folde, and shal inherite euerlasting life. ³⁰ And many that are fyrst, shalbe last, and the last shalbe fyrst.

enter into life, keepe the commande-
ments. ¹⁸ He saith to him, Which? And
Iesus said, *Thou shalt not murder, Thou
shalt not committe aduoutrie, Thou shalt
not steale, Thou shalt not beare false
witnes, Honour thy father and thy
mother, Thou shalt loue thy neighbour as
thyself.* ²⁰ The yong man saith to him,
Al these haue I kept from my youth:
vwhat is yet vwanting vnto me? ²¹ Iesus
said to him, If thou wilt be perfect, goe,
sel the things that thou hast, & giue to
the poore, and thou shalt haue treasure
in heauen: and come, folow me. ²² And
vwhen the yong man had heard this vword,
he vwent avway sad: for he had many
possessions. ²³ And Iesus said to his dis-
ciples, Amen I say to you, that a rich
man shal hardly enter into the kingdom
of heauen. ²⁴ And againe I say to you, it
is easier for a camell to passe through the
eye of a nedle, then for a rich man to
enter into the kingdom of heauen. ²⁵ And
vwhen they had heard this, the disciples
marueled very much, saying, Who then
can be saued? ²⁶ And Iesus beholding,
said to them, With men this is impos-
sible: but vtith God al things are possi-
ble.

²⁷ Then Peter ansvvering, said to him,
Behold vve haue left al things, and haue
folowed thee: vwhat therefore shal vve
haue?

²⁸ And Iesus said to them, Amen I
say to you, that you which haue fol-
lowed me, in the regeneration, when
the Sonne of man shal sitte in the seate
of his maiestie, you also shal sitte vpon
twelue seates, iudging the twelue tribes
of Israel. ²⁹ And euery one that hath left
house, or brethren, or sisters, or father, or
mother, or vwife, or children, or landes for
my names sake: shal recieve an hundred
fold, and shal possesse life euerlasting.
³⁰ And many shal be first, that are last:
and last, that are first.

God: but if thou wilt enter into life, keep
the commandementes. ¹⁸ He saith vnto
him, Which? Iesus said, *Thou shalt do
no murder, Thou shalt not commit adul-
tery, Thou shalt not steale, Thou shalt
not beare false witnesse, Honour thy
father and thy mother: and, Thou shalt
loue thy neighbour as thy selfe.* ²⁰ The
yong man saith vnto him, All these
things haue I kept from my youth vp:
what lacke I yet? ²¹ Iesus said vnto him,
If thou wilt be perfect, goe and sell that
thou hast, and giue to the poore, and
thou shalt haue treasure in heauen: and
come and follow me. ²² But when the
yong man heard that saying, he went
away sorrowfull: for he had great posses-
sions.

²³ Then said Iesus vnto his disciples,
Uerily I say vnto you, that a rich man
shall hardly enter into the kingdom of
heauen. ²⁴ And againe I say vnto you, It
is easier for a camell to goe thorow the
eye of a nedle, than for a rich man to
enter into the kingdom of God. ²⁵ When
his disciples heard it, they were exceed-
ingly amased, saying, Who then can be
saued? ²⁶ But Iesus beheld them, and
said vnto them, With men this is vnposi-
ble, but with God al things are possible.

²⁷ Then answered Peter, and said vnto
him, Behold, we haue forsaken al, and
followed thee, what shall we haue therefore?

²⁸ And Iesus sayd vnto them, Uerily
I say vnto you, that ye which haue fol-
lowed me, in the regeneration when the
Sonne of man shal sit in the throne of
his glory, ye also shal sit vpon twelue
thrones, iudging the twelue tribes of
Israel. ²⁹ And euery one that hath for-
saken houses, or brethren, or sisters, or
father, or mother, or wife, or children,
or lands, for my Names sake, shall recieve
an hundred fold, and shall inherite euer-
lasting life. ³⁰ But many that are first,
shall be last, and the last shall be first.

² ὅστις ἐξήλθεν ἄμα πρῶτῃ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. ² ¹ συμ-
³ φωνήσας δὲ | μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς
⁴ τὸν ἀμπελῶνα αὐτοῦ. ³ Καὶ ἐξελθὼν περὶ ^m τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας
⁵ ἐν τῇ ἀγορᾷ ἀργοῦς. ⁴ ⁿ κακέλευσι | εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα,
⁶ καὶ ὃ ἐὰν ᾗ δίκαιον δώσω ὑμῖν. ⁵ οἱ δὲ ἀπῆλθον. Πάλιν ^o ἐξελθὼν περὶ ἕκτην καὶ
⁷ ^p ἑννάτην | ὥραν, ἐποίησεν ὡσαύτως. ⁶ Περὶ δὲ τὴν ἐνδεκάτην ^q ὥραν | ἐξελθὼν,
⁸ εὑρεν ἄλλους ἐστῶτας ^r ἀργοῦς, | καὶ λέγει αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν
⁹ ἡμέραν ἀργοί; ⁷ λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς,
¹⁰ Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα^s, ^t καὶ ὃ ἐὰν ᾗ δίκαιον λήψεσθε. | ⁸ Ὁφίας
¹¹ δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς
¹² ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν

^l Const. καὶ συμβώσῃσας. ^m Rec. + τὴν. ⁿ Const. καὶ ἐκείνους. ^o Alex. + δι. ^p Alex. ἐνάτην. ^q Alex. = ὥραν. ^r Alex. = ἀργούς.

WICLIF—1380.

to an housbonde man: that wente out first
bi the morwen to hire werkmen to his
vnygerd; ⁊ ⁊ whanne couenaunt was mad
with werkmen of a penyfe for the day ⁊
he sente hem in to his vnygerd; ⁊ he
ȝede out aboute the thriddeoure: ⁊ siȝe
othere stondynge idil in the cheping,
⁊ he seide to hem; go ȝe also in to
my vnygerd: ⁊ that, that schal be riȝtful.
I schal ȝeue to ȝow ⁊ thei wenten forȝ,
⁊ eftsones he wente out aboute the sixte
ȝ, ⁊ the nythe: ⁊ diide on licke maner;
⁊ aboute the .xj. oȝ he wente out,
⁊ fonde othere stondynge ⁊ he seide to
hem; what stonden ȝe idil here all day?
⁊ thei seiden to hym; for no man hath
hired us; he seide to hem; go ȝe also in to
my vnygerd;

⁸ ¶ whanne euenynge was comen : the
 lord of the vyngesed seide to his pro-
 curatour, clepe the werkmen : and zele
 to hem her hire, and bygynne thou at
 the laste til to the first, ⁹ ¶ so whanne thei
 weren comen that camen aboute the .xi.
 our: also thei tooken eueryche of hem
 a peny; ¹⁰ but the first camen ¶ demeden
 that thei schulden take more; but thei
 tooken eche on bi hym silf a peny; ¹¹ ¶
 in the takynge gruechiden agens the
 hous-bonde man : ¹² and seiden these laste
 wrougten on our : ¶ thou hast made hem
 euene to us, that han born the charge of
 the day ¶ the hete ?

¹³ ȝe answerid to oon of hem: ȝe seiden
 frend I do thee no wrong, where thou
 hast not accordid with me for a peny;
¹⁴ take thou that that is thin ȝ goȝ for I
 wole geue to this laste man as to thee.
¹⁵ wher it is not leful to me, to do that
 I wole? where thin ȝ is wikkid: for I
 am good? ¹⁶ so the laste schulen be the
 friste, ȝ the firste the laste, for many ben
 cledid: but fewe ben chosen.

17 And ihesus wente vp to ierusalem:
 ⁊ toke hise .xij. disciplis in pryuyte, ⁊
 gæde, went. siȝe, saw. cheping, market. zeue, gise.
 elsones, again. procuratour, steward. clepe, call.
 zeale, gise. eueryche, every one. grūchiden grūdged.
 ægens, against. leful, lawful. iȝe, eye. clepid, called.

TYNDALE—1534.

lyke vnto a housholder, which went out
erly in the morninge to hyre labourers
into hys vneyarde. ² And he agreed
with the labourers for a peny a daye, and
sent them into his vneyarde. ³ And he
went out about the thyrde houre, and
sawe other standing ydell in the market
place, ⁴ and sayd vnto them go ye also
into my vneyarde: and whatsoever is
right, I will geue you. And they went
there waye. ⁵ Agayne he went out about
the sixte and nynthe houre, and dyd lyke
wyse. ⁶ And he went out aboute
the eleventh houre and founde other ston-
dyng ydell, and sayde vnto them: Why
stonde ye here all the daye ydell? They
sayde vnto hym: because noman hath
hyred vs. He sayde to them: goo ye
alsoo into my vneyarde, and what so
ever is right, that shall ye receaue.

⁸ When even was come the lord of the
vineyard sayde vnto hys steward: call
the labourers/ and geve them their hyre
beginnyng at the laste/ tyll thou come to
the fyrste. ⁹ And they which were hyred
about the eleventh houre/ came and
received every man a peny. ¹⁰ Then came
the fyrst/ supposyng that they shuld re-
ceave moare: and they like wise receaved
every man a peny. ¹¹ And when they had
receaved it/ they murmured agaynst the
good man of the housse ¹² saying: These
laste have wrought but one houre/ and
thou hast made them equal vnto vs which
have borne the burthen and heet of the daye.

¹³ He answered to one of them sayinge:
frende I do the no wronge: dydest
thou not agre with me for a penny?
¹⁴ Take that which is thy duty, and go
thy waye. I will geve vnto this last, as
moche as to the. ¹⁵ Ys it not lawfull for
me to do as me listeth with myne awne?
Ys thynne eye cyvill because I am good?
¹⁶ Soo the laste shalbe fyrste, and the
fyrste shalbe laste. For many are called
and fewe be chosen.

17 And Jesus ascended to Ierusalem, and took the .xii. disciples a parte in the

CRANMER—1539.

lyke vnto a man that is an housholder, which went out early in the morning to hyer labourers in to his vineyard. ² And whan the agreement was made with the labourers for a peny a daye, he sent them into his vineyard. ³ And he went out about the thirde houre and sawe other standing ydell in the market place, ⁴ and sayd vnto them: go ye also into the vineyard: and whatsoever is ryght, I will geue you. And they went their waye, ⁵ Agayne, he went out about the syxte and mynthe houre, and dyd lykewyse. ⁶ And aboute the eleuenth houre he went out, and founde other standynge ydell, and sayde vnto them: why stand ye here all the daye ydell? ⁷ They saye vnto him: because no man hath hyred vs. He sayeth vnto them: go ye also into the vineyard: and whatsoever is ryght, that shall ye receaue. ⁸ So, when euen was come, the Lorde of the vineyard sayeth vnto his steward: call the labourers, and geue them their hyer, begynnynge at the laste vntill the fyrst. ⁹ And whan they did come, they came about the eleuenth houre, they receaued euery man a peny. ¹⁰ But whan the fyrst came also, they supposed that they shuld haue receaued more, and they likewise receaued euery man a peny. ¹¹ And when they had receaued it, they murmured agaynst the good man of the house, ¹² sayinge: These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burthen and heat of the day.

13 But he answered vnto one of them
and sayde: frende, I do the no wronge:
dydest thou not agre with me fore a penny?
14 Take that thine is, and go thy waye: I
will geue vnto this last, euen as vnto the.
15 Is it not lawfull for me to do as me
lysteth with myne awne goodes? Is thynne
eye euyll, because I am good? 16 So the
last shalbe fyrst, and the fyrste shalbe
last. For many be called, but fewe chosen.

17 And Iesus going vp to Ierusalem, toke the .xiii. disciples asyde in the waye, and

ἡ πρώτων. ⁹ καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. ¹⁰ ἔλθοντες δὲ οἱ πρότεροι ἐνόμισαν ὅτι πλείονα λήψονται καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. ¹¹ λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, ¹² λέγοντες, "Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βασιτάσσι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. ¹³ ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηνάριον συνεφώνησάς μοι; ¹⁴ ἄρον τὸ σὸν καὶ ὕπαγε· θέλω δὲ τούτῳ τῷ ἔσχάτῳ δοῦναι ὡς καὶ σοί. ¹⁵ ἢ οὐκ ἔξεστί μοι ¹⁶ ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστίν, ὅτι ἐγὼ ἀγαθός εἰμι; ¹⁶ οὕτως ἔσονται οἱ ἔσχατοι πρότεροι, καὶ οἱ πρότεροι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί."

¹⁷ Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβε τοὺς δώδεκα μαθητὰς

^a Alex. + μου.

^b Alex. = καὶ ἰδὼν ᾧ ἔικαιον, λήψασθε.

^c Alex. καὶ ἰθύντες.

^d Alex. πλείον.

^e Alex. ὃ θέλω ποιῆσαι.

GENEVA—1557.

like vnto an house holder, which went out at the dawning of the day to hyer labourers into his vinyard. ² And he agreed with the labourers for a peny a day, and sent them into his vinyard. ³ And he went out about the third houre, & sawe other standing ydle in the market place. ⁴ And sayd vnto them, Go ye also into my vinyard, and whatsoeuer is ryght, I wyl geue you: And they went theyr way. ⁵ Agayne he went out about the syxt, and nyynth houre, and dyd likewise. ⁶ And he went out about the eleuenth houre, and found other standyng ydle, & sayd vnto them, Why stand ye here all the day ydel? They sayd vnto hym, because no man hath hyred vs. ⁷ He sayd to them, go ye also into my vinyard, and whatsoeuer is ryght, that shal ye receaue. ⁸ And when euen was come, the Lord of the vinyard sayd vnto his steward, Call the labourers, and geue them theyr hyer, begynnynge at the last, tyl thou come to the fyrst.

⁹ And they which were hyred about the eleuenth houre, came and receaued euery man a peny. ¹⁰ Then came the fyrst, supposyng that they should receaue more, and they lykewyse receaued euery man a peny. ¹¹ And when they hadd receaued it, they murmured agaynst the good man of the house. ¹² Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burthen, & heate of the day.

¹³ And he answered to one of them, saying, Friend I do thee no wrong: Dydest thou not agree with me for a peny? ¹⁴ Take that which is thy ducty, and go thy way. I will geue vnto this last, as much as to thee.

¹⁵ Is it not lawfull for me to do as me lysteth with mine owne goods? Is thine eye euyl because I am good? ¹⁶ So the last shalbe fyrst, and the fyrst shalbe last. For many are called, and fewe be chosen.

¹⁷ And Iesus ascended to Ierusalem, & toke the twelue disciples aparte in

RHEIMS—1582.

a man that is an housholder vvhich vvent forth early in the morning to hire vvorke-men into his vinyard. ² And hauing made couenant vwith the workemen for a penie a day, he sent them into his vinyard.

³ And going forth about the third houre, he sawv other standing in the market place idle, ⁴ and he said to them, Goe you also into the vinyard: and that vvhich shal be iust, I vvil giue you. ⁵ And they vvent theyr vvay. And againe he vvent forth about the sixt and the ninth houre: and did likewise. ⁶ But about the eleuenth houre he vvent forth and found other standing, and he saith to them, What stand you here all the day idle? ⁷ They say to him, Because no man hath hired vs. He saith to them, Goe you also into the vinyard.

⁸ And vvhen euening vvas come, the lord of the vinyard saith to his bailife, Call the vvorke-men, and pay them their hire, beginning from the last euen to the first. ⁹ Therefore vvhen they vvre come that came about the eleuenth houre, they receiued euery one a penie. ¹⁰ But vvhen the first also came, they thought that they should receiue more: and they also receiued euery one a penie. ¹¹ And receiuing it they murmured against the good man of the house, ¹² saying, These last haue continued one houre: and thou hast made them equal to vs that haue borne the burden of the day and the heates.

¹³ But he ansvvering said to one of them, Frende, I doe the no vvrong: didst thou not couenant vvith me for a penie? ¹⁴ Take that is thine, and goe: I vvil also giue to this last euen as to thee also. ¹⁵ Or, is it not lawfull for me to do that I vvil? is thine eye naught, because I am good? ¹⁶ So shal the last, be first: and the first last. For many be called, but few elect.

¹⁷ And Iesvs going vp to Hierusalem, tooke the tvvelue disciples secretly, and

AUTHORISED—1611.

like vnto a man that is an housholder, which went out early in the morning to hire labourers into his vinyard. ² And when hee had agreed with the labourers for a peny a day, he sent them into his vinyard. ³ And hee went out about the third houre, and saw others standing idle in the market place, ⁴ And said vnto them, Go ye also into the vinyard, & whatsoeuer is right, I will giue you. And they went theyr way. ⁵ Againe he went out about the sixth and ninth houre, and did likewise. ⁶ And about the eleuenth houre, he went out, and found others standing idle, and saith vnto them, Why stand ye here all the day idle? ⁷ They say vnto him, Because no man hath hired vs. He saith vnto them, Go ye also into the vinyard: and whatsoeuer is right, that shall ye receiue. ⁸ So when euen was come, the lord of the Vinyard saith vnto his Steward, Call the labourers, and giue them their hire, beginning from the last, vnto the first. ⁹ And when they came that were hired about the eleuenth houre, they receiued euery man a penie. ¹⁰ But when the first came, they supposed that they should haue receiued more, and they likewise receiued euery man a penie. ¹¹ And when they had receiued it, they murmured against the good man of the house, ¹² Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden, and heat of the day. ¹³ But he answered one of them and said, Friend, I do thee no wrong: didst not thou agree with me for a penie? ¹⁴ Take that thine is, and goe thy way, I will giue vnto this last, euen as vnto thee. ¹⁵ Is it not lawfull for mee to doe what I wil with mine owne? Is thine eye euill, because I am good? ¹⁶ So the last shall be first, and the first last: for many bee called, but few chosen.

¹⁷ And Iesus going vp to Hierusalem, tooke the twelue disciples aparte in the

^a Or, haue continued one houre only.

κατ' ἰδίαν * ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς, ¹⁸ 'Ἴδου, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματέεσι· καὶ κατακρινούσιν αὐτὸν θανάτῳ, ¹⁹ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.' ²⁰ Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνούσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. ²¹ ὁ δὲ εἶπεν αὐτῇ, 'Τί θέλεις; Λέγει αὐτῷ, 'Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου, εἰς ἐκ δεξιῶν σου, καὶ εἰς ἐξ ἐνὸνύμων σου' ἐν τῇ βασιλείᾳ σου.' ²² Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, 'Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν, ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; Λέγουσιν αὐτῷ, 'Δυνάμεθα.' ²³ Καὶ λέγει αὐτοῖς, 'Τὸ μὲν ποτήριόν μου πίστεθε, ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτ-

* Alex. καὶ ἐν τῇ ὁδῷ.

* Rec. = σου.

* Rec. καὶ. Alex. = ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι.

WICLIȚ—1380.

seide to hem; ¹⁸ lo we goen vp to ierusalem: ꝛ mannes sone schal be bitaken to the prynces of preestis ꝛ scribis ꝛ thei schulen condempne hym to deeth, ¹⁹ ꝛ thei schulen bitake hym to hetthen men: for to be scorned, and scorgid, and crucified; ꝛ the thridde day he schal rise agen to liif.

²⁰ thanne the modir of the sones of Zebidee: came to hym with her sonnes: onouryng ꝛ axunge sum thing of hym; ²¹ ꝛ he seide to hir what wilt thou? seche seide to hym; seye that these twey myn sones sitte: oon at thi riȝthalf, ꝛ oon at thi lefthalf in thi kyngdom.

²² theus answerid ꝛ seide, ꝛe witen not what ꝛe axen moun ꝛe drinke the cuppe: whiche I schal drynke? thei seiden to hym we moun; ²³ he seiht to hem; ꝛe schulen drynke my cuppe: but to sitte at my riȝthalf or lefthalf, it is not myn to geue to ȝou but to whiche it is made redi of my fadir.

²⁴ And the ten herynges hadden indignacioun of the twey brethren; ²⁵ but ihesus clepid hem to him and seide; ꝛe witen that prynces of hetthen men: ben lordis of hem; ꝛ thei that ben grettre: ven power on hem;

²⁶ it schal not be so among ȝou; but who euer wole he made gretter among ȝou: be he ȝoure mynister; ²⁷ ꝛ who euer among ȝou wole be the first: he schal be ȝoure seruauȝt; ²⁸ as mannes sone cam not to be scruid; but to serue; and to geue his liif redempcioun for many;

²⁹ ꝛ whanne thei ȝeden out of iericho: and myche puple sued him; ³⁰ and lo .ij. blynde men saten bisidis the weye, ꝛ herden that ihesus passide, ꝛ thei criiden; ꝛ seiden; lord the sone of daviȝh: haue merci on us; ³¹ ꝛ the puple blamed hem:

TYNDALE—1534.

waye, and sayde to them, ¹⁸ Beholde we go vp to Ierusalem, and the sone of man shalbe betrayed vnto the chefe prestes, and vnto the scribes, and they shall condemne him to deeth; ¹⁹ and shall deliuer him to the gentils: to be mocked; to be scourged; and to be crucified; and the thyrd daye he shall ryse agayne.

²⁰ Then came to hym the mother of zebedes chyl dren with her sonnes, worshyping hym, and desyring a certayne thinge of him. ²¹ And he sayd vnto her: what wilt thou haue? She sayde vnto him: Graunte that these my two sonnes may sit the one on thy riȝht hand, and the other on the liſte hand in thy kyngdome.

²² Iesus answered and sayde: Ye wot not what ye axe. Are ye able to drynke of the cuppe that I shall drynke of, and to be baptised with the baptyme that I shalbe baptised with? They answered to him: that we are. ²³ And he sayd vnto them: Ye shall drinke of my cyp, and shalbe baptised with the baptyme that I shalbe baptised with. But to syt on my ryȝht hand and on my lyft hand, is not myne to geue: but to them for whom it is prepared of my father.

²⁴ And when the ten hearde this, they disdayned at the two brethren: ²⁵ But Iesus called them vnto him, and sayde: Ye knowe that the lordes of the gentyls haue dominacioun over them. And they that are great, exercise power over them. ²⁶ It shall not be so amonge you. But whosoever wyll be greate amonge you, let him be youre minister: ²⁷ and whosoever wyll be chefe, let him be youre seruauȝt; ²⁸ euen as the sone of man came, not to be ministred vnto; but to minister, and to geue his lyfe for the redemption of many.

²⁹ And as they departed from Hierico, moche people folowed him. ³⁰ And beholde two blinde men sittinge by the way syde, when they hearde Iesus passe by, cryed sayinge: Thou Lorde the sone of David haue mercy on vs. ³¹ And the

CRANMER—1539.

sayde vnto them: ¹⁸ Beholde, we go vp to Ierusalem, and the sone of man shalbe betrayed vnto the chefe Prestes, and vnto the Scribes, and they shall condemne him to deeth, ¹⁹ and shall deliuer him to the gentyls, to be mocked and to be scourged, and to be crucified: and the thirde daye he shall ryse agayne.

²⁰ Then came to him the mother of zebedes chyl dren, with her sonnes, worshyping him and desyring a certayne thinge of him. ²¹ And he sayeth vnto her, what wilt thou? She sayde vnto him: Graunte, that these my two sonnes may sit, the one on thy ryȝht hand and the other on the lefte, in thy kyngdome.

²² But Iesus answered and sayde: Ye wot not what ye aske. Are ye able to drinke of the cuppe that I shall drinke of: and to be baptised with the baptyme, that I am baptised with? They saye vnto him: we are. ²³ He sayde vnto them: ye shall drinke in dede of my cup: and be baptised with the baptyme that I am baptised with. But to syt on my riȝht hand and on my lyft, is not myne to geue: but it shall chaunce vnto them, that it is prepared for of my father.

²⁴ And when the ten heard this, they disdayned at the two brethren: ²⁵ But Iesus called them vnto him, and sayde: ye knowe that the prynces of the nations haue dominion ouer them. And they that are great men, exerceye auctorite vpon them. ²⁶ It shall not be so amonge you. ²⁷ But whosoever wyll be greate amonge you, let him be your mynister: and who so wil be chefe a monye you, let him be your seruauȝt; ²⁸ euen as the sone of man cam, not to be ministred vnto, but to minister, and to geue his lyfe a redemption for many.

²⁹ And as they departed from Hiericho, moch people folowed him. ³⁰ And beholde, two blind men syttinge by the way syde, when they hearde that Iesus passed by, they cryed sayinge: O lorde thou sone of Dauid, haue mercy on vs. ³¹ And the

‘τισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐνωμένων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου.’ ²⁴ Καὶ ἀκούσαιτες | οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν. ²⁵ ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, ‘Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ’ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω | ὑμῶν διάκονος· ²⁷ καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω | ὑμῶν δούλος· ²⁸ ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.’ ²⁹ Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ, ἠκολούθησεν αὐτῷ ὄχλος πολὺς. ³⁰ καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν, λέγοντες, ³¹ ‘Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυὶδ.’ Ὁ δὲ ὄχλος ἐπετίμησεν

²⁴ Rec. καὶ. Alex. καὶ τὸ βάπτισμα, δὲ ἐγὼ βαπτίζομαι, βαπτισθήσισθε. ²⁵ Alex. μενον. ²⁶ Alex. Ἀκούσ, δι. ²⁷ Rec. + δι. ²⁸ Alex. ἔσται. ²⁹ Alex. τί.

GENEVA — 1557.

the way, and said to them. ¹⁸ Behold we go vp to Iherusalem, and the Sonne of man shalbe betrayed vnto the chiefe Priestes, and vnto the Scribes, and they shal condemne him to death. ¹⁹ And shal deliuer hym to the Gentiles, to be mocked, to be scourged, and to be crucified: and the thyrd day he shal ryse agayne. ²⁰ Then came to hym the mother of Zehedes chyl dren with her sonnes, worshyping hym, and desiring a certayne thing of him. ²¹ And he sayd vnto her, what wilt thou haue? She sayd to him, Grant that these my two sonnes may syt, the one at thy ryght hand, & the other at thy lyft hand in thy kyngdome. ²² And Iesus answered and sayd, Ye wot not what ye aske. Are ye able to drinke of the cuppe that I shal drinke of: & to be baptized with the baptisme that I shalbe batized with? They sayd to hym, we are able. ²³ And he sayd vnto them, Ye shal drynke in deed of my cup, and shalbe baptized with the baptisme, that I am baptized with. But to syt at my ryght hand, and at my lyft hand, is not myne to geue: but it shall be geuen to them for whome it is prepared of my father. ²⁴ And when the other ten heard this, they disdayned at the two brethren. ²⁵ But Iesus called them vnto him, and sayd, Ye know that the lordes of the Gentiles haue domination ouer them. ²⁶ And they that are great, exercise power ouer them. It shal not be so among you. But whosoever wyl be great among you, let him be your minister. ²⁷ And whosoever wyl be chiefe among you, let him be your seruant. ²⁸ Euen as the Sonne of man came, not to be ministered vnto, but to minister, and to geue his lyfe for the redemption of many.

²⁹ And as they departed from Iericho, muche people folowed him. ³⁰ And behold two blynde men syttyng by the way syde: When they heard Iesus passe by, cryed saying, Thou Lord the sonne of Dauid, haue mercie on vs. ³¹ And the

RHEIMS — 1582.

said to them, ¹⁸ Behold vve goe vp to Hierusalem, and the Sonne of man shal be deliuered to the cheefe priestes and to the Scribes, and they shal condemne him to death, ¹⁹ and shal deliuer him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shal rise againe.

²⁰ Then came to him the mother of the sonnes of Zebedei vvith her sonnes, adoring and desiring some thing of him.

²¹ Who said to her, What wilt thou? She saith to him, Say that these my tvvo sonnes may sitte, one at thy right hand, and one at thy left hand in thy kyngdom.

²² And Iesus ansvering, said, You knowv not vvhat you desire. Can you drinke of the cuppe that I shal drinke of? They say to him, We can. ²³ He saith to them, My cuppe in deede you shal drinke of: but to sitte at my right hand and left, is not mine to giue to you: but to vvhom it is prepared of my father. ²⁴ And the ten hearing it, vvere displeased at the tvvo brethren.

²⁵ And Iesus called them vnto him, and said, You knowv that the princes of the gentiles ouerrule them: and they that are the greater, exercise pover against them. ²⁶ It shal not be so among you. but vvhoesoevr vvil be the greater among you, let him be your minister: ²⁷ and he that vvil be first among you, shal be your seruaut. ²⁸ Euen as the Sonne of man is not come to be ministered vnto, but to minister, and to giue his life a redemption for many.

²⁹ And vvhen they vvent out from Iericho, a great multitude folowred him. ³⁰ And beholde tvvo blinde men sitting by the vvay syde, heard that Iesus passed by, and they cried out saying, Lord, haue mercie vpon vs, sonne of Dauid. ³¹ And

AUTHORISED — 1611.

way, and said vnto them, ¹⁸ Behold, we goe vp to Hierusalem, and the Sonne of man shal be betraied vnto the chiefe Priests, and vnto the Scribes, and they shal condemne him to death, ¹⁹ And shal deliuer him to the Gentiles to mocke, and to scourge, and to crucifie him: and the third day he shall rise againe.

²⁰ Then came to him the mother of Zebedei children, with her sonnes, worshipping him, and desiring a certainething of him. ²¹ And he said vnto her, What wilt thou? She saith vnto him, Grant, that these my two sonnes may sit, the one on thy right hand, and the other on the left in thy kingdome. ²² But Iesus answered, and said, Yee know not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptized with the baptisme that I am baptized with? They say vnto him, We are able. ²³ And he saith vnto them, Ye shall drinke indeed of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand, and on my left, is not mine to giue, but it shall be giuen to them for whom it is prepared of my Father. ²⁴ And when the ten heard it, they were moued with indignation against the two brethren. ²⁵ But Iesus called them vnto him, and said, Ye know that the Princes of the Gentiles exercise dominion ouer them, and they that are great, exercise authoritie vpon them. ²⁶ But it shall not be so among you: But whosoever will be great among you, let him be your minister. ²⁷ And whosoever will be chiefe among you, let him be your seruant. ²⁸ Euen as the Sonne of man came not to be ministred vnto, but to minister, and to giue his life a ransom for many.

²⁹ And as they departed from Hiericho, a great multitude folowed him. ³⁰ And behold, two blind men sitting by the way side, when they heard that Iesus passed by, cried out, saying, Haue mercie on vs, O Lord, thou sonne of Dauid. ³¹ And

αὐτοῖς ἵνα σιωπήσωσιν. οἱ δὲ μείζον ⁹ ἔκραζον, | λέγοντες, ^h ‘Ἐλέησον ἡμᾶς, κύριε, |
 ‘ υἱὸς Δαυὶδ.’ ³² Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε, ‘ Τί θέλετε
 ‘ ποιήσω ὑμῖν;’ ³³ Λέγουσιν αὐτῷ, ‘ Κύριε, ἵνα ⁱ ἀνοιχθῶσιν | ἡμῶν οἱ ὀφθαλμοί. |
³⁴ Σπλαγχμισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ¹ ὀφθαλμῶν | αὐτῶν καὶ εὐθέως ἀνέβλεψαν
^m αὐτῶν οἱ ὀφθαλμοί, | καὶ ἠκολούθησαν αὐτῷ.

XXI. Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς ⁿ Βηθφαγῇ | πρὸς τὸ
 ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστείλει δύο μαθητὰς, ² λέγων αὐτοῖς, ^o ‘ Πο-
 ‘ ρεύθητε | εἰς τὴν κώμην τὴν ^p ὑπέναντι | ὑμῶν καὶ εὐθέως εὐρήσετε ὄνον δεδεμενῆν,
 ‘ καὶ πῶλον μετ’ αὐτῆς· λύσαντες ἀγάγετέ μοι. ³ καὶ εἰάν τις ὑμῖν εἴπῃ τί, ἐρεῖτε,
 ‘ Ὅτι ὁ Κύριος αὐτῶν χρεῖαν ἔχει· εὐθέως δὲ ^q ἀποστέλλει | αὐτούς.’ ⁴ Τοῦτο δὲ
^r ὅλον | γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, ⁵ ‘ Εἶπατε ᾧ ᾧ

^c Alex. ἱεροζαλ.

^d Alex. κύριε, ἰλήσων ἡμᾶς.

^e Alex. ἀνοίξουσιν.

^f Alex. οἱ ὀφθ. ἡμῶν.

^g Alex. ὁματῶν.

^h Alex. = αὐτῶν οἱ ὀφθαλμοί.

WICLIF—1380.

that thei schulden he stille, & thei crieden
 more & seiden, lord the sone of dauidh
 haue merci on vs; ³² and ihesus stood &
 clepid hem & seide, what wolen ze that I
 do to you? ³³ & thei seiden to hym, lord
 that oure iȝen heuen opened, ³⁴ and ihesus
 hadde merci on hem and touchid her
 iȝen, and anon thei saien: & sueden
 him/

21. AND whanne ihesus cam nyȝe to
 ierusalem, & came to bethfage at the
 mounte of oliuete, thanne sente he hise .ij.
 discipulis, ² & seide to hem, go ȝe in to the
 castil that is agens you: & anon ȝe
 schulden fynde an asse tied, & a colt with
 hir/ vntie ȝe, & brynȝht to me/ ³ & if any
 man seye to you any thing: seye ȝe that
 the lord hath nedē to hem, and anon he
 shal leue hem/ ⁴ al this was doen, that
 that thing schulde be fulfilled that was
 seide bi the profete seynȝe, ⁵ seye ȝe to
 the douȝtir of sion, lo thi kyng cometh to
 thee meke sittynge on an asse & a fole of
 an asse vndir ȝok/ ⁶ and the discipulis
 ȝeden & didden as ihesus comaundid hem/

⁷ & thei brouȝten an asse & the fole, & leiden
 her clothis on hem: & maden hym sitte
 abouȝe, ⁸ & ful myche puple streden her
 clothis in the wey, other kittiden
 branchis of trees, & strewen in the wey,
⁹ & the puple that wente bifore & that
 sueden: crieden and seiden, osanna to
 the sone of dauidh, blessid is he that
 cometh in name of the lord: osanna in
 hieȝe thingis.

¹⁰ And whanne he was entrid in to ieru-
 salem: al the citee was strid & seide, who
 is this? ¹¹ but the puple seide, this is
 ihesus the profete of nazareth of galile,
¹² & ihesus entride in to the temple of
 god: & castid out of the temple alle that

discip. called. iȝen, eyes. saien, saw. sueden, fol-
 lowed. nyȝe, nigh. castil, town. osans. agaiȝn as
 before. ȝeden, went. kittiden, cut. hieȝe, high.

TYNDALE—1534.

people rebuked them, because they cause
 they shulde holde their peace. But they cryed
 the moare sayinge: haue mercy on vs
 thou Lorde which arte the sone of David.
³² Then Iesus stode styll, & called them,
 and sayde: what will ye that I shalldo
 to you? ³³ They sayd to him: Lorde that
 oure eyes maye be opened. ³⁴ Iesus had
 compassion on them, and touched their
 eyes. And immediatly their eyes receaved
 syght. And they folowed him.

21. WHEN they drew neye vnto Ieru-
 salem/ and were come to Betphage/ vnto
 mounte oliuete: then sent Iesus two of
 his disciples/ ² sayinge to them: Go in to
 the towne that lyeth ouer agaynste you/
 and anonne ye shall fynde an asse bounde/
 and her colte with her: lose them and
 bringe them vnto me. ³ And if eny man
 saye ought vnto you/ saye ye y the Lorde
 hath neade of them: and streyght waye
 he will let them go. ⁴ All this was done/
 to fulfyll that which was spoken by the
 Prophet, sayinge: ⁵ Tell ye the daughter
 of Sion: beholde thy kyng cometh vnto
 the meke/ and sittinge vpon an asse and
 a colte/ the fole of an asse vied to the
 yooke. ⁶ The disciples went and dyd as
 Iesus comaunded them/ ⁷ and brought
 the asse and the colte/ and put on them
 their clothes/ and set him thereon. ⁸ And
 many of the people spred their garments
 in the waye. Other cut doune branchies
 from the trees/ and strawed them in the
 waye. ⁹ Moreover the people that went
 before/ and they also that came after/
 cryed sayinge: Hosanna to the sonne of
 David. Blessed be he that cometh in the
 name of the Lorde/ Hosanna in the hiest.

¹⁰ And when he was come in to Ierusalem/
 all the cite was moved sayinge:
 who is this? ¹¹ And the people sayde:
 this is Iesus the Prophet of Nazareth a
 cite of Galile. ¹² And Iesus went in to the
 temple of God/ and cast out all them that

CRANMER—1539.

people rebuked them, because they shulde
 holde their peace. But they cryed the
 more sayinge: haue mercy on vs O Lord
 thou sonne of David. ³² And Iesus stode
 still, and called them, and sayde: what
 wyll ye that I shall do vnto you? ³³ They
 saye vnto him: Lorde, that oure eyes
 maye be opened: ³⁴ So Iesus had com-
 passion on them, and touched their eyes,
 and immediatly their eyes receaved syght.
 And they folowed him.

21. AND whan they drew nye vnto
 Ierusalem, and were come to Bethphage,
 vnto mounte Olyuete: then sent Iesus
 two disciples, ² saying vnto them: Go
 into the towne that lyeth ouer agaynst
 you, and anon ye shall fynde an asse
 bound, and a colte with her: lose them,
 and bringe them vnto me. ³ And yf any
 man say ought vnto you, say ye: the
 Lorde hath neade of them: and straight
 waye he will let them go. ⁴ All this was
 done, that it might be fulfilled which was
 spoken by the prophete, saying: ⁵ Tell ye
 the daughter of Sion: beholde, thy kyng
 cometh vnto the meke, sittinge vpon
 an asse and a colte, the fole of the asse
 vied to the yooke. ⁶ The disciples went
 and dyd as Iesus comaunded them, ⁷ and
 brought the asse, and the colte, and put
 on them their clothes, and sett him thereon.
⁸ And many of the people spred their gar-
 mentes in the waye. Other cut doune
 branchies from the trees, and strawed
 them in the waye. ⁹ Moreover, the people
 that went before, and they that came after,
 cryed saying: Hosanna to the sonne of
 Dauid. Blessed is he that cometh in the
 name of the Lorde Hosanna in the
 hiest.

¹⁰ And when he was come to Ierusalem,
 all the cite was moued, saying: who is
 this? ¹¹ And the people sayde: this is
 Iesus the Prophet of Nazareth (a cite)
 of Galile. ¹² And Iesus went into the
 temple of God, and cast out all them that

“ οὐγατὶ Σιών, Ἰδὸν, ὁ βασιλεὺς σου ἔρχεται σοι, πρᾶς καὶ ἐπιβεβηκὼς ἐπὶ
 “ ὄνον καὶ πῶλον υἱὸν ὑπόζυγιον.” ⁶ Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες
 καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ⁷ ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέ-
 θηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ⁸ ἐπεκάθισεν ἐπάνω αὐτῶν. ⁹ ὁ δὲ
 πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους
 ἀπὸ τῶν δένδρων, καὶ ἔστρώνον ἐν τῇ ὁδῷ. ¹⁰ οἱ δὲ ὄχλοι οἱ προάγοντες καὶ
 οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, ‘ Ὡσαννὰ τῷ υἱῷ Δαυὶδ· εὐλογημένος ὁ ἐρχό-
 ‘ μενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.’ ¹¹ Καὶ εἰσελθόντος αὐτοῦ
 εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα, ‘ Τίς ἐστιν οὗτος;’ ¹² Οἱ δὲ
 ὄχλοι ἔλεγον, ‘ Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρετ τῆς Γαλιλαίας.’
¹² Καὶ εἰσηλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας τοὺς

“ Alex. Βηθσαγγῆ. * Alex. πορεύσθε. * Alex. κατάναντι. * Rec. ἀποστῆ. * Alex = ὄνον. * Rec. ἐπεκάθισαν. * Alex. + αὐτῶν. * Alex. = τοῦ Θεοῦ.

GENEVA — 1557.

people rebuked them, because they should holde their peace. But they cried the more saying, Haue mercie on vs thou Lord, which art the sonne of Dauid. ³² Then Iesus stode styl, and called them, and sayd, What wyl ye that I should doe to you? ³³ They sayd to hym, Lord that our eyes may be opened. ³⁴ And Iesus had compassion on them, and touched their eyes, and immediatly their eyes receaued syght, and they folowed hym.

21. AND when they drew nye to Ierusalem, & were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two of his disciples. ² Saying to them, Go into the towne that lyeth ouer agaynst you, and anone ye shal fynde an asse bound, and her colt with her: lose them, and bryng them vnto me. ³ And if any man say ought vnto you, say ye, that the Lord hath nede of them: and straight way he wyl let them go. ⁴ All this was done to fulfil that which was spoken by the Prophet, saying, ⁵ Tel ye the daughter of Sion, Behold thy kyng cometh vnto thee, meke and sytting vpon an asse, and a colte, the fole of an asse vsed to the yocke. ⁶ The disciples went and dyd as Iesus commanded them. ⁷ And brought the asse and the colte, and put on them theyr clothes, and set him thereon. ⁸ And many of the people spread theyr garments in the way: and other cutte doune branches from the trees, and strawed them in the way. ⁹ Moreouer, the people that went before, and they also that came after cryed, saying, Hosanna the sonne of Dauid. Blessed be he that commeth in the name of the Lord, Hosanna thou which art in the hiest heauens. ¹⁰ And when he was come into Ierusalem, all the cite was moued, saying, Who is this? ¹¹ And the people said, this is Iesus the Prophet of Nazaret a cite of Galile.

¹² And Iesus went into the temple of God, and cast out all them that soulede

RHEIMS — 1582.

the multitude rebuked them that they should holde their peace. But they cried out the more, saying, Lord, haue mercie vpon vs, sonne of Dauid. ³² And Iesus stode, and called them, and said, Vwhat wyl ye that I doe to you? ³³ They say to him, Lord, that our eies may be opened. ³⁴ And Iesus hauing compassion on them, touched their eies. And immediatly they sawv, and folowed him.

21. AND vwhen they drevv nigh to Hierusalem, and vvere come to Bethphage vnto Mount-oliuet, then Iesus sent tvvo disciples, ² saying to them, Goe ye into the tvvne that is agaynst you, and immediatly you shal finde an asse tied and a colt vvith her: loose them & bring them to me: ³ and if any man shal say ought vnto you, say ye, that our Lord hath nede of them: and forthvvith he vvill let them goe. ⁴ And this vvvas done that it might be fulfilled vvich vvvas spoken by the Prophet, saying, ⁵ Say ye to the daughter of Sion, Behold thy kyng cometh to thee, meeke, & sitting vpon an asse and a colt the fole of her that is vsed to the yoke. ⁶ And the disciples going, did as Iesus commanded them. ⁷ And they brought the asse and the colt: and laide their garments vpon them, and made him to sit thereon. ⁸ And a very great multitude spread their garments in the vvay: and others did cut boughes from the trees, and strawed them in the vvay: ⁹ and the multitudes that vvvent before and that folowed, cried, saying, Hosanna to the sonne of Dauid: blessed is he that cometh in the name of our Lord. Hosanna in the highest. ¹⁰ And vvhen he vvvas entred Hierusalem, the vvhole cite vvvas moued, saying, Who is this? ¹¹ And the people said, This is Iesus the Prophet, of Nazareth in Galilee.

¹² And Iesus entred into the temple of God, and cast out al that sold and bought

AUTHORISED — 1611.

the multitude rebuked them, because they should holde their peace: but they cried the more, saying, Haue mercy on vs, O Lord, thou Sonne of Dauid.

³² And Iesus stood still, and called them, and said, What will yee that I shall doe vnto you? ³³ They say vnto him, Lord, that our eyes may be opened. ³⁴ So Iesus had compassion on them, and touched their eyes: and immediatly their eyes receiued sight, and they folowed him.

21. AND when they drew nigh vnto Hierusalem, and were come to Bethphage, vnto the mount of Oliues, then sent Iesus two Disciples, ² Saying vnto them, Goe into the village ouer agaynst you, and straightway yee shall finde an Asse tied, and a colt with her: loose them, and bring them vnto me. ³ And if any man say ought vnto you, ye shall say, The Lord hath need of them, and straightway hee will send them. ⁴ All this was done, that it might be fulfilled vvich vvvas spoken by the Prophet, saying, ⁵ Tell yee the daughter of Sion, Behold, thy King cometh vnto thee, meeke, and sitting vpon an Asse, and a colt, the foale of an Asse. ⁶ And the Disciples went, and did as Iesus commanded them, ⁷ And brought the Asse, and the colt, and put on them their clothes, and they set him thereon. ⁸ And a very great multitude spread their garments in the way, others cut downe branches from the trees, and strawed them in the way. ⁹ And the multitudes that went before, and that folowed, cried, saying, Hosanna to the Sonne of Dauid: Blessed is he that cometh in the Name of the Lord, Hosanna in the highest. ¹⁰ And when hee was come into Hierusalem, all the Cite was moued, saying, Who is this? ¹¹ And the multitude said, This is Iesus the Prophet of Nazareth of Galilee.

¹² And Iesus went into the temple of God, and cast out all them that sold and

πωλούντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς, ¹³ καὶ λέγει αὐτοῖς, ‘Γέγραπται, “Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε “σπήλαιον ληστῶν.”’ ¹⁴ Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν αὐτούς. ¹⁵ Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παῖδας κρίζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας, ‘Ὡσαννὰ τῷ υἱῷ ‘Δαυὶδ,’ ἠγανάκτησαν, ¹⁶ καὶ εἶπον αὐτῷ, ‘Ἀκούεις τί οὗτοι λέγουσιν;’ Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, ‘Ναί· οὐδέποτε ἀνέγνωτε, “Ὅτι ἐκ στόματος νηπίων καὶ “θλαζόντων κατηρητίσω αἶνον;”’ ¹⁷ καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠύλισθη ἐκεῖ. ¹⁸ Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπέειπαι· ¹⁹ καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὗρεν

WICLIF—1380.

bousten ¶ selden; & he turned vpsou the bordis of chaungers, and the chaires of men that selden culeris, ¹³ ¶ he seith to hem; it is writun, myn hous schal be clepid an hous of praiser; but ȝe han made it a den of theyns, ¹⁴ ¶ blynde & erokid camen to hym in the temple; & the helid hem; ¹⁵ but the pryncis of prestis & scribis, seynge the mercurious thingis that he dide, & children crynge in the temple, and seynge osanna to the sone of dauid: hadden indignacioun ¹⁶ ¶ seiden to hym; herist thou wat these seien; ¶ ȝhesu seide to hem; ȝhe, wher ȝe han neuer red that of the mouth of ȝounge children, and of soukyng children; thou hast made parfiȝt heriynge; ¹⁷ ¶ whanne he hadde lefte hem: he wente forth out of the cite in to bethanye; ¶ there he duelte: & tauȝte hem of the kingdom of god.

¹⁸ But on the morwe he turnynge agen in to the cite; hungerid; ¹⁹ And he siȝe a fige tree bisidis the weye: & cam to it; & fond no thing thereynne; but leues onli; & he seide to it; neuer fruyt come forth of thee: in to withouten ende; & anon the fige tre was dried vȝp, ²⁰ and the discipulis sien ¶ wonderidn seynge hou anon it dried, ²¹ ¶ ȝhesu answered and seide to hem; truli I seye to ȝou; if ȝe han feith & douten not: not onli ȝe schulen do of the fige tre; but also if ȝe seien to this hill, take I cast the in to the see: it schal be doen so; ²² ¶ alle thingis whateuer ȝe bileueyn schule axe in preier: ȝe schulin take; ²³ and whanne he came in to the temple; the pryncis of prestis, & eldere men of the puple camen to him that tauȝte, & seiden in what power, doist thou these thingis? and who ȝaf thee this power? ²⁴ ȝhesu answered & seide to hem; and I schal axe ȝou o word the whiche ȝif ȝe tellen to me: I schal seye to ȝou in what power I do these thingis; ²⁵ of whennes was the baptyem of ioun: of heuene or of

TYNDALE—1534.

soulde and bought in the temple; and overthrow the tables of the mony chaungers; and the seates of them that solde doves; ¹³ and sayde to them: It is writen; my housse shalbe called the housse of prayer. But ye have made it a denne of theves. ¹⁴ And the blinde and the halt came to him in the temple; and he healed them. ¹⁵ When the chefe prestes and scribes sawe the marvelles that he dyd; and the chyl dren crynge in the temple and sayynge; Hosanna to the sounne of David; they disdayned; ¹⁶ and sayde vnto him; hearest thou what these saye? Iesus sayde vnto them yee: have ye never redde; of the mouth of babes and suckelings thou haste ordeyned prayse? ¹⁷ And he lefte them; and went out of the cite vnto Bethanie; and had his abydinge there.

¹⁸ In the mornynge as he returned in to the cyte agayne; he hungered; ¹⁹ and spied a fygge tree in the waye; and came to it; and founde nothinge ther on; but leues only; and sayd to it; never frute growe on the hence forwards. And anon the fygge tree wyddered awaye. ²⁰ And when his discyples sawe that; they marveled sayynge: Howe sone is the fygge tree wyddered awaye: ²¹ Iesus answered; and sayde vnto them: Verely I saye vnto you; yf ye shall have faith and shall not dout; ye shall not only do that which I have done to the fygge tree: but also yf ye shall saye vnto this mountayne; take thy silfe awaye; and cast thy silfe into the see; it shalbe done. ²² And whatsoever ye shall axe in prayer (if ye beleve) ye shall receave it.

²³ And when he was come in to the temple; the chefe prestes and the elders of the people came vnto him as he was teachinge; and sayde: by what auctorite doest thou these thingis? and who gave thee this power? ²⁴ Iesus answered; and sayde vnto them: I also will axe of you a certayne question; which if ye asswele me; I in lyke wyse wyll tell you by what auctorite I do these thingis. ²⁵ The baptyem of Iohn; whence was it? from

CRANMER—1539.

solde and bought in the temple, and overthrow the tables of the mony chaungers, and the seates of them that solde doves, ¹³ and sayde vnto them: It is written my house shalbe called the house of prayer. But ye haue made it a denne of theues. ¹⁴ And the blynde and the halt came to him in the temple, and he healed them.

¹⁵ When the chefe Prestes and Scribes sawe the wonders that he dyd, and the chyl dren crynge in the temple (and sayynge: Hosanna to the sounne of David) they disdayned, ¹⁶ and sayd vnto him; hearest thou what these saye? But Iesus sayeth vnto them Why not? haue ye neuer redde Out of the mouth of babes and suckelinges thou haste ordeyned prayse? ¹⁷ And he lefte them, and went out of the cite vnto Bethanie, and had his abydinge there.

¹⁸ In the mornynge as he returned into the cite agayne, he hungered: ¹⁹ and when he had spied a fygge tree in the waye, he came to it, and founde nothinge thereon, but leaues onely, and sayde vnto it: Neuer frute growe on the hence forwards. And anon the fygge tree wyddered awaye. ²⁰ And when his disciples saw it, they marveled, saying, How soone is the fygge tree wydderd awaye? ²¹ Iesus answered, and sayd vnto them: Uerely I saye vnto you yf ye haue faith and dout not, ye shall not only do this that is happened vnto that fygge tree: but also yf ye shall saye vnto this mountayne, remoue, and cast thy selfe into the see, it shalbe done. ²² And all thinges whatsoever ye aske in prayer (yf ye beleue) ye shal receave them.

²³ And when he was come in to the temple, the chefe Prestes and the elders of the people came vnto him (as he was teachinge) and sayde By what auctorite doest thou these thinges? and who gaue thee this power? ²⁴ Iesus answered and sayde vnto them: I also wyll aske of you a certayne thing, which yf ye tell me, I in lyke wyse will tell you by what auctorite I do these thinges. ²⁵ The baptyem of

¹³ doves, doves or pigeons clepid, called. ȝhe, ye. ¹⁴ house (laudem) praising probably huzzing, or ¹⁵ hosannas or glorification. agen, again. ȝif, ye. ¹⁶ men, say, ȝaf, gave. n, one.

ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ, ‘Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα.’ Καὶ ἐξηράνθη παραχρῆμα ἡ συκῇ. ²⁰ Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες, ‘Πῶς παραχρῆμα ἐξηράνθη ἡ συκῇ;’ ²¹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἶπητε, Ἀρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· ²² καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, λήψετε.’ ²³ Καὶ ὁ ἐλθὼντι αὐτῷ εἰς τὸ ἱερὸν, προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες, ‘Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην;’ ²⁴ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘Ἐρωτήσω ὑμᾶς κατὰ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι, κατὰ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. ²⁵ τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ

α Alex. ἰδόντος αὐτοῦ.

GENEVA—1557.

& hought in the temple, and owerthrew the tables of the mony changers, and the seates of them that solde doves. ¹³ And said to them, It is written, My house shalbe called the house of prayer. But ye haue made it a denne of theues. ¹⁴ And the blind and the lame came to him in the temple, and he healed them. ¹⁵ And when the chiefe Priestes & Scribes saw the maruelles that he dyd, and the children crying in the temple, and saying, Hosanna the sonne of Dauid, they disdained. ¹⁶ And said vnto him, Hearst thou what these say? Iesus said vnto them, yea, read ye neuer, By the mouth of babes and sucklings, thou hast made perfitt the praise? ¹⁷ And he left them, and went out of the cite vnto Bethanien, and had his abiding there. ¹⁸ And in the morning as he returned into the cite agayne, he hungred. ¹⁹ And spied a fygge tree in the way, and came to it, and founde nothing thereon, but leaues only, & said to it, Neuer frute grow on thee henceforwardes. And anone the fygge tree wythered away. ²⁰ And when his disciples sawe that, they marueiled, saying, How sone is the fygge tree wythered away?

²¹ Iesus answered and said vnto them, Verely I say vnto you, if ye shal haue fayth, and shal not doubt, ye shal not onely do that which I haue done to the fygge tree: but also If ye shal say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shalbe done. ²² And what soeuer ye shal aske in prayer, if ye beleue, ye shal receiue it. ²³ And when he was come into the temple, the chiefe Priestes and the Elders of the people, came vnto him as he was teaching, and said, By what auctoritie doest thou these thynges? and who gaue thee this power? ²⁴ Iesus answered and said vnto them, I also wyl aske of you a certayne question, which if ye asswele me, I in lyke wyse wyl tel you by what auctoritie I do these thynges. ²⁵ The baptisme of Iohn whence was it, from heauen, or of men?

RHEIMS—1582.

in the temple, and the tables of the bankers, and the chaires of them that sold pigeons he ouerthrewe: ¹³ and he saith to them, It is written, *My house shal be called the house of prayer: but you haue made it a denne of theeues.* ¹⁴ And there came to him the blinde, and the lame in the temple: and he healed them. ¹⁵ And the chiefe priestes & Scribes seeing the maruelous things that he did, and the children crying in the temple, & saying, *Hosanna to the sonne of Dauid:* they had indignation, ¹⁶ and said to him, Hearst thou what these say? And Iesus said to them, Very wel. haue ye neuer read, *That out of the mouth of infants and sucklings thou hast perfited praise?* ¹⁷ And leauing them, he went forth out of the cite into Bethania, and remained there.

¹⁸ And in the morning returning into the cite, he was an hungred. ¹⁹ And seeing a certayne figtree by the vway side, he came to it: and found nothing on it but leaues only, and he saith to it, Neuer grow there fruite of thee for euer. And incontinent the figtree was withered. ²⁰ And the disciples seeing it, marueled saying, How is it withered incontinent? ²¹ And Iesus answering said to them, Amen I say to you, if you shal haue faith, and stagger not, not only that of the figtree shal you doe, but and if you shal say to this mountaine, Take vp and throwe thy self into the sea, it shal be done. ²² And all things whatsoeuer you shal aske in prayer beleueing, you shal receiue.

²³ And when he was come into the temple, there came to him as he was teaching, the chiefe Priests and auncients of the people, saying, In what pouer doest thou these things? and who hath giuen thee this pouer? ²⁴ Iesus answering said to them, I also wil aske you one vvorde: vvhich if you shal tell me, I also wil tel you in what pouer I doe these things. ²⁵ The Baptisme of Iohn whence was it? from heauen, or from men?

AUTHORISED—1611.

bought in the Temple, and owerthrew the tables of the money changers, and the seats of them that solde doves, ¹³ And said vnto them, It is written, My house shall bee called the house of prayer, but ye haue made it a denne of theeues. ¹⁴ And the blind and the lame came to him in the temple, and he healed them. ¹⁵ And when the chiefe Priests and Scribes saw the wonderfull things that hee did, & the children crying in the temple, & saying, Hosanna to the Son of Dauid, they were sore displeased, ¹⁶ And said vnto him, Hearst thou what these say? And Iesus saith vnto them, Yea, haue ye neuer read, Out of the mouth of babes and sucklings thou hast perfected praise?

¹⁷ And he left them, and went out of the cite into Bethany, and he lodged there. ¹⁸ Now in the morning, as hee returned into the cite, hee hungred. ¹⁹ And when he saw a figge tree in the way, hee came to it, and found nothing thereon but leaues only, and said vnto it, Let no fruit growe on thee henceforward for euer. And presently the figge tree withered away. ²⁰ And when the Disciples saw it, they marueiled, saying, How soone is the figge tree withered away? ²¹ Iesus answered, and said vnto them, Uerely I say vnto you, if ye haue faith, and doubt not, ye shall not onely doe this which is done to the figge tree, but also, if ye shall say vnto this mountaine, Be thou remoued, and be thou cast into the Sea, it shall be done. ²² And all things whatsoeuer yee shall aske in prayer, beleueing, ye shall receiue.

²³ And when he was come into the temple, the chiefe Priests and the Elders of the people came vnto him as he was teaching, and said, By what authoritie doest thou these things? and who gaue thee this authoritie? ²⁴ And Iesus answered, and said vnto them, I also will aske you one thing, which if ye tell me, I in like wise will tell you by what authoritie I doe these things. ²⁵ The baptisme of Iohn, whence was it? from heauen, or of

ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες, ²⁶ 'Ἐὰν εἴπωμεν, ἐξ οὐ-
 'ρανοῦ, ἔρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἔὰν δὲ εἴπωμεν, ἐξ ἀνθρώπων,
 'φοβοῦμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην.' ²⁷ Καὶ
 ἀποκριθέντες τῷ Ἰησοῦ εἶπον, 'Οὐκ οἶδαμεν.' Ἐφη αὐτοῖς καὶ αὐτὸς, 'Οὐδὲ ἐγὼ
 'λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. ²⁸ Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε
 'τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπε, Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν
 'τῷ ἀμπελῶνι μου.' ²⁹ 'Ὁ δὲ ἀποκριθεὶς εἶπεν, 'Οὐ θέλω· ὕστερον δὲ μεταμελη-
 'θεὶς, ἀπῆλθε. ³⁰ 'Καὶ προσελθὼν | τῷ ³¹ ἑτέρῳ | εἶπεν ὁσαύτως. ὁ δὲ ἀποκριθεὶς
 'εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθε. ³¹ Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ
 'πατρός; Λέγουσιν αὐτῷ, | 'Ὁ πρῶτος.' Λέγει αὐτοῖς ὁ Ἰησοῦς, 'Ἀμὴν λέγω
 'ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς ἐς τὴν βασιλείαν τοῦ Θεοῦ.

²⁶ Alex. = μὲν.²⁷ Alex. ἰγὼ κρίμα, καὶ οὐκ ἀπῆλθεν.²⁸ Alex. Προσέλθων δὲ.²⁹ Rec. ἔντιμῳ.³⁰ Alex. = ἀπῆλθ.

WICLIȚ — 1380.

men? and they thought withynne hem
 silf seiynge, if we seien of heuene: he
 schal seye to vs, whi thanne bileuen ze
 not to hym? ²⁶ if we seien of men: we
 dreden the puple, for alle hadden ioon as
 a profete; ²⁷ & thei answereden to ihesus
 & seide, we witen not, & he seide to hem,
 nether I seye to zou: in what power I
 do thes thingis?

²⁸ but what semeth to zou? A man
 hadde .ij. sones and he came to the
 first & seide, sone go worche to day in
 my vineyard; ²⁹ & he answered and seide
 I nyle, but aftirwarde he for thougt &
 wente forth; ³⁰ but he came to the
 tother; and seide on like maner; & he
 answered & seide, lord I go; & he wente
 not; ³¹ who of the tweyne dide the fadir
 wille? thei seyn to hyim the first; ihesus
 seide to hem; truli I sey to zou, for pup-
 plicans & hooris; schulen go biforn zou
 in the kyngdom of god; ³² for ioon came
 to zou in the wey of rigtwisnesse: & ze
 bileueden not to hym; but pupplices &
 hooris; bileueden to hym; but ze sien
 & haddn noo forthenkyng affir that ze
 bileueden to hym.

³³ Here ze another parable; there was
 an housbondeman that plantid a vine-
 yerd; & heggid it aboute; & dalf a pres-
 our therinne; & bildide a toure; & hired
 it to erthtiliers; and wente fer in pil-
 grymage; ³⁴ but whanne the tyme of
 fruytis nygde: he sente hise seruauntis
 to the erthtiliers to take fruytis of it;
³⁵ & the erthtiliers token hise seruauntis
 & beteyn the oon, thei slowen another &
 stoned another; ³⁶ eftsones he sente
 there seruauntis, mo thanne the first; &
 in lik maner they diden to hem; ³⁷ & at
 the last he sente his sone to hem & seide;
 thei schulen drede my sone; ³⁸ but the
 erthe tilers seyngde the sone; seiden with-

TYNDALE — 1534.

heven or of men? Then they reasoned
 amonge them selves sayinge: yf we shall
 saye from heven; he will saye vnto vs:
 why dyd ye not then beleue hym? ²⁶ But
 and if we shall saye of men; then feare we
 the people. For all men helde Iohn as a
 Prophet. ²⁷ And they answered Iesus and
 sayde: we cannot tell. And he lyke wyse
 sayd vnto them: nether tell I you by
 what auctorite I do these thinges.

²⁸ What saye ye to this? A certayne
 man had two sonnes; and came to the
 elder and sayde: sonne go and worke to
 daye in my vineyarde. ²⁹ He answered
 and sayde; I will not: but afterwarde
 repented and went. ³⁰ Then came he to
 the second; and sayde lyke wyse. And
 he answered and sayde: I will syr: yet
 went not. ³¹ Whether of them twayne dyd
 the will of the fater? And they sayde
 vnto hym: the fyrst. Iesus sayde vnto
 them: verely I saye vnto you; that the
 publicans and the harlotes shall come into
 the kyngdome of God before you. ³² For
 Iohn came vnto you in the waye of righte-
 wenes; and ye beleved hym not. But
 the publicans and the harlotes beleved
 him. And yet ye (though ye save it)
 were not yet moved with repentance;
 that ye myght afterwarde have beleved
 hym.

³³ Herken another similitude. There was
 a certayne housholder, which planted a
 vineyarde; and hedged it rounde about
 and made a wynpresse in it; and bilt a
 tower; and let it out to husbandmen;
 and went in to a straunge countrie. ³⁴ And
 when the tyme of the frute drewe neare;
 he sent his seruaunts to the husbandmen;
 to receave the frutes of it. ³⁵ And the
 husbandmen caught his seruaunts and bet
 one; kyllid another; and stoned another.
³⁶ Agayne; he sent other servants; moo
 then the fyrst; and they served them
 lyke wyse. ³⁷ But last of all; he sent vnto
 them his awne sonne sayinge: they will
 feare my sonne. ³⁸ But when the husband-
 men sawe the sonne; they sayde amonge

CRANMER — 1539.

Iohn: where was it? from heauen or
 of men? And they thought amonge them
 selues sayinge: yf we saye from heauen;
 he will saye vnto vs: whi dyd ye not
 then beleue him? ²⁶ But yf we shall saye
 of men, then feare we the people. For all
 men holde Iohn as a prophet. ²⁷ And they
 answered vnto Iesus and sayd: we can-
 not tell. And he sayd vnto them: nether
 tell I you, by what auctorite I do these
 thynges. ²⁸ What saye ye to this? A man
 had two sonnes, and cam to the fyrst, and
 sayde: sonne, go and worke to daye in
 my vineyarde. ²⁹ He answered and sayd,
 I will not but afterward, he repented, and
 went. ³⁰ Then cam he to the seconde,
 and sayd likewise. And he answered, and
 sayde: I will syr, and went not. ³¹ Whether
 of them twayne dyd the will of the
 fater? And they sayd vnto him: the
 fyrst. Iesus sayeth vnto them; verely I
 saye vnto you, the publicans and harlotes
 go into the kyngdom of God before you.
³² For Iohn cam vnto you by the waye
 of rightewesnes, and ye beleued him not:
 but publicans and harlottes beleued him.
 And ye (when ye had sene it) were not
 moved afterwarde with repentance, that
 ye might have beleued him.

³³ Herken another similitude. Ther was a
 certayne man an housholder, which plant-
 ed a vineyarde, and hedged it rounde
 about, and made a wynepresse in it, and
 bilt a tower, and let it out to husband-
 men, and went into a straung countrie.

³⁴ And when the tyme of the frute drewe
 neare, he sent his seruautes to the hus-
 bandmen that they might recave the
 frutes of it. ³⁵ And the husbandmen caught
 his seruautes, and bet one, killed ano-
 ther, and stoned another. ³⁶ Againe, he
 set other seruautes, moo then the fyrst:
 and they dyd vnto them lykewyse. ³⁷ But
 last of all, he sent vnto them hys awne
 sonne, saying: they will stande in awe
 of my sonne. ³⁸ But when the husband-
 men sawe the sonne, they sayd amonge

u. know. nyle, not. dalf, fodit, dug or delfed.
 out; mare, peregrine, abroad, travelling in a foreign
 country not limited as it now is to a religious journey.
 Tyncl does not use this word to support the popish
 sense of pilgrimages; nygde, drew nigh; eft-
 againe.

³² ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες ^b οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ· ³³ Ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπος ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπέλωνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὥρυξεν ἐν αὐτῷ ληνὸν, καὶ ὠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. ³⁴ ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ· ³⁵ καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. ³⁶ πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ³⁷ ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱόν μου. ³⁸ Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, οὗτός

^b Alex. οὐδὲ.^c Rec. + τις.

GENEVA — 1557.

Then they reasoned among them selves, saying, If we shal say from heauen, he wil say vnto vs: why did ye not then beleue him? ²⁶ But & yf we shal say of men, then feare we the people. For all men held Iohn as a Prophet. ²⁷ And they answered Iesus, and said, We can not tel. And he said vnto them, Nether tel I you, by what auctoritie I do these thynges.

²⁸ But what thinke ye? A certayne man had two sonnes, and came to the elder, & sayd, Sonne, go and worke to day in my vineyard. ²⁹ He answered and sayd, I wil not: but afterward aduised him selfe, and went. ³⁰ Then came he to the seconde, and sayd lykewise. And he answered, and sayd, I wyl syr, yet went not. ³¹ Whether of them twayne dyd the wyl of the father? They sayd vnto him, The fyrst. Iesus sayd vnto them, Verely I say vnto you, that the publicans and the harlots shal come into the kyngdome of God before you. ³² For Iohn came vnto you in the way of righteousnes, & ye beleued him not. But the publicans, and the harlots beleued him. And yet ye, thogh ye sawe it, were not moued with repentance, that ye myght afterward haue beleued him.

³³ Herken another similitude. There was a certayne housholder, which planted a vineyard, and hedged it round about, and made a wynepresse in it, and buylt a tower, and let it out to housband men, and went into a strange cuntry. ³⁴ And when the tyme of the fruit drew nere, he sent his seruantes to the housbandmen to receaue the fruites of it. ³⁵ And the housbandmen caught his seruantes, and beat one, killed another, and stoned another. ³⁶ Again he sent other seruantes, moe then the first, and they serued them likewise. ³⁷ But last of all, he sent vnto them his owne sonne, saying, They wyl feare my sonne. ³⁸ But when the housbandmen saw the sonne, they sayd among them

RHEIMS—1582.

But they thought vvvith them selves, saying, ²⁶ If vve shal say from heauen, he vvil say to vs, vvhy then did you not beleuee him? but if vve shal say from men: vve feare the multitude, for al hold Iohn as a Prophet. ²⁷ And answering to Iesvs they said, We knowv not. He also said to them, Neither do I tel you in vvhat povver I doe these thyngs.

²⁸ But vvhat is your opinion? A certaine man had tvvo sonnes: and coming to the first, he said, Sonne, goe vvorke to day in my vineyard. ²⁹ And he answering, said, I vvil not. But afterward moued vvith repentance he vvnt. ³⁰ And coming to the other, he said Ekevise. And he answering, said, I goe Lord, and he vvnt not. ³¹ Which of the tvvo did the fathers vvil? They say to him, The first. Iesvs saith to them, Amen I say to you, that the Publicans and vvhoores goe before you into the kyngdom of God. ³² For Iohn came to you in the vvay of iustice: and you did not beleuee him. but the publicans and vvhoores did beleuee him: but you seeing it, neither haue ye had repentance afterward, to beleuee him.

³³ An other parable heare ye: A man there vvvas an housholder vvho planted a vineyard, and made a hedge round about it, and digged in it a presse, and builded a tovvre, and let it out to housbandmen: and vent forth into a strange cuntry. ³⁴ And vvhen the time of fruites drevev nigh, he sent his seruants to the housbandmen, to receiue the fruites thereof. ³⁵ And the housbandmen apprehending his seruants, one they beat, an other they killed, and an other they stoned. ³⁶ Again he sent other seruants moe then the former: and they did to them likewise. ³⁷ And last of al he sent to them his sonne, saying, They vvil reuerence my sonne. ³⁸ But the housbandmen seeing the sonne, said vvithin them

AUTHORISED—1611.

men? and they reasoned with themselves saying, If we shall say, From heauen, hee will say vnto vs, Why did yee not then beleuee him? ²⁶ But if we shall say, Of men, we feare the people, for all hold Iohn as a Prophet. ²⁷ And they answered Iesus, and said, We cannot tell. And he said vnto them, Neither tell I you by what authoritie I doe these things.

²⁸ But what thinke you? A certaine man had two sonnes, and he came to the first, and said, Sonne, goe worke to day in my vineyard. ²⁹ He answered, and said, I will not: but afterward he repented, and went.

³⁰ And hee came to the second, and said likewise: and hee answered, and said, I goe sir, and went not. ³¹ Whether of them twaine did the will of his father? They say vnto him, The first. Iesus saith vnto them, Verely I say vnto you, that the Publicanes and the harlots go into the kingdome of God before you. ³² For Iohn came vnto you in the way of righteousness, and ye beleueed him not: but the Publicanes and the harlots beleueed him. And ye when ye had seene it, repented not afterward, that ye might beleuee him.

³³ Heare another parable. There was a certaine house-holder, which planted a Vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a farre country. ³⁴ And when the time of the fruit drew neere, he sent his servants to the husbandmen, that they might receiue the fruits of it. ³⁵ And the husbandmen tooke his servants, and beat one, and killed another, and stoned another. ³⁶ Again hee sent other servants, moe then the first, and they did vnto them likewise. ³⁷ But last of all, he sent vnto them his sonne, saying, They will reuerence my sonne. ³⁸ But when the husbandmen saw the sonne,

³⁹ ἐστὶν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ ^d κατὰσχωμεν| τὴν κληρονο-
⁴⁰ μίαν αὐτοῦ. ³⁹ καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτεναν.
⁴⁰ ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσῃ τοῖς γεωργοῖς ἐκείνοις;
⁴¹ Λέγουσιν αὐτῷ, ‘Κακοὺς κακῶς ἀπολέσει αὐτούς· καὶ τὸν ἀμπελῶνα ἐκδόσεται
⁴² ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.’
⁴³ Λέγει αὐτοῖς ὁ Ἰησοῦς, ‘Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, “Λίθον ὃν ἀπε-
⁴⁴ δοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. παρὰ Κυρίου
⁴⁵ ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;” ⁴³ Διὰ τοῦτο λέγω ὑμῖν,
⁴⁶ ὅτι ἀρθήσεται ἀφ’ ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθναι ποιοῦντι τοὺς
⁴⁷ καρποὺς αὐτῆς. ⁴⁴ καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ’ ὃν δ’
⁴⁸ ἂν πέσῃ, λικμήσῃ αὐτόν.’ ⁴⁵ Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς

^d Alex, σγῶμεν.

^c Alex. ἐπεὶ.

f Alex. etc.

ε Alex, ἡτοίμακα.

WICLIF—1380.

ynne hem silt, this is the cir come 3e,
sle we hym, & we schulen have his er-
itage,³⁹ and thei toooken & castiden him
out of the vynezerd, & slowen him,⁴⁰ there-
fore whanne the lord of the vynezerd
sehal come: what schal he do to the
erthetiliers? ⁴¹ and thei seyn to hym, he
shal lese yuel the yuele men, & he schal
sette to hire his vynezerd to other er-
thetiliers: whiche schulen zelde fruytis to
him in here tymes.

42 ihesus seith to hem, redded se neuer
in scripturis, the stoon whiche the bilders
repreuden: this is made in to the
heed of the corner, of the lord this thing
is doen: ⁊ it is meruelous biform oure
iȝen, 43 therefore I seye to ȝou that the
kyngdom of god schal be taken fro ȝu
⁊ schal be ȝouun to a folk doynghe fruiſis
of it, 44 and he that schal falle on this
stoon, schal be brokun, but on whom it
schal falle it schal al to briſe him, and
whann the pryncis of prestis ⁊ pharises
hadden herd hise parabis, thei knewen
that he seide of hem, 45 ⁊ thei souȝten
to holde him, but thei dredden the peple,
for thei hadden him as a profete,

22. AND ihesus answerde ⁊ spak
eftsones in parabis to hem ⁊ seide. ² The
kyngdom of heuenes is made like to a
kyng that made weddings to his sone,
⁊ he sente his seruauantis for to
clepe men that ben beden to the wed-
dyngis: ⁊ thei wolden not come. ⁴ eftsones
he sente othere seruauantis: ⁊ seide, seye
ye to the men that ben beden to the
fest, lo I haue made redi my mete my
boles ⁊ my volatilis ben slayn, ⁊ alle
things ben redi: come ye to the wed-
dyngis. ⁵ but thei dispisiden, ⁊ wenten
forth, on in to thair town, another to his
marchandise, ⁶ but other helden hise
seruauantis, ⁊ turmentiden hem ⁊ slowen,
⁊ but the kyng whanne he hadde here
was wroth, ⁊ he sente his oostis ⁊ he

lose youl,	destroy miserably.	yuele, evil.
elle, yield.	repreueden, rejected.	izen, eyes
in, given.	ostomes, again. elerp, call.	olis, bulls
fit beasta	volatilis, fatted fowls.	lowen, slew.

TYNDALE—1534.

them selves : This is the heyre : come, let vs kyll him and let vs take his inheritance to oure selves. ³⁹ And they caught him and thrust him out of the vineyarde, and slewe him. ⁴⁰ When the lord of the vineyarde cometh, what will he do with those husbammen ? ⁴¹ They sayde vnto him : he will cruellie destroye those euill persons, and will let out his vineyarde vnto other husbammen which shall delyver him the frute at tymes convenient.

42 Iesus sayde vnto them : dyd ye neuer
redde in the scriptures? The stone which
the bylders refused, the same is set in the
prinncipall parte of the corner : this was
the lordes doinge, and yt is marvelous in
oure eyes. 43 Therefore saye I vnto you,
the kyngdome of God shalbe taken from
you, and shalbe geuen to the gentyls;
which shall brynge forth the frutes of it.
44 And whosoever shall fall on this stone,
he shalbe broken, but on whosoever it
shall fall vpon; it will grynde him to
powder. 45 And when the chefe prests
and Pharises heard these similitudes,
they perceaued that he spake of them.
46 And they went about to laye hands on
him, but they feared the people, because
they tooke him as a Prophet.

22. AND Iesus answered and spake vnto them agayne, in similitudes sayinge.
 2 The kingdom of heven is lyke vnto a certayne kynge, which maryed his sonne,
 3 and sent forth his seruaunts, to call them that were byd to the weddinge, and they wolde not come.
 4 Agayne he sent forth other seruaunts, sayinge: Tell them which are bydden: beholde I have prepared my dynner, myne oxen and my fatelings are kylled, and all thynges are redy, come vnto the mariage.
 5 But they made light of it, and went their wayes: one to his ferme place, a nother about his marchaundise,
 6 the remnaunt toke his seruantes and intreated them vngodly and slewe them.
 7 When the kinge hearde that, he was wroth, and sent forth his warriours and

CRANMER—1539.

them selues : This is the heyre : come, let vs kyll him, and let vs enioye his inheritance. ³⁹ And they caught him, and thrust him out of the vineyarde, and slewe him. ⁴⁰ When the Lord therfore of the vineyard cometh, what will he do vnto those husbandmen ? ⁴¹ They sayd vnto him : For asmuch as they be euell, he will cruellie destroye them, and will let out his vineyard vnto other husbandmen, which shall deliuer him the frute in due seasons. ⁴² Iesus sayeth vnto them : did ye neuer reade in the scriptures The stone which the hylders refused, the same is become the heade of the corner : this is the Lordes doinge, and it is meruelous in youre eyes. ⁴³ Therfore saye I vnto you, the kyngdom of God shalbe taken from you, and geuen to a nacion, which shall bringe forth the frutes therof. ⁴⁴ And whosoever falleth on this stone, shalbe broken in peeces : but on whomsouer it falleth it shal all to grynd him. ⁴⁵ And when the chefe Prestes and Pharises had hearde his parables, they perceaued, that he spake of them. ⁴⁶ And they went about to laye handes on him but they feared the people, because they tooke him as a Prophet. And Iesus answered, and spake vnto them agayne by parables and saide

22. THE kyngdome of heauen is lyke vnto a man that was a Kyng, which made a mariage for his sonne ³and sent forth his seruantes, to call them that were byd to the weddinge, and they wolde not come. ⁴Agayne, he sent forth other seruantes sayinge: Tell them which are bydden: beholde, I haue prepared my dynner: myne oxen and my fatlenges are kyled, and all things are ready, come vnto the mariage. ⁵But they made lyght of it, and went their wayes: one to his ferme place, another to his marchaundise, ⁶and the remnaunt toke his seruantes, and intreated them shamefully and slewe them. ⁷But when the kyng hearde therof, he was wroth, and sent forth his men of

παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· ⁴⁶ καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ^f ἐπειδὴ | ὥς | προφήτην αὐτὸν εἶχον.

XXII. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων, ^c ² Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ ^c ³ υἱῷ αὐτοῦ· καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς ^c ⁴ τοὺς γάμους, καὶ οὐκ ἤθελον ἔλθεῖν. ⁴ Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων, ^c ⁵ Εἴπατε τοῖς κεκλημένοις, Ἰδοὺ, τὸ ἀριστόν μου ^g ἡτοίμασα, | οἱ ταῦροί μου καὶ τὰ ^c ⁶ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. ⁵ Οἱ δὲ ἀμελή- ^c ⁷ σαντες ἀπήλθον, ^h ὁ | μὲν εἰς τὸν ἴδιον ἀγρὸν, ^h ὁ | δὲ ⁱ εἰς | τὴν ἐμπορίαν αὐτοῦ· ^c ⁸ οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπεκτείναν. ⁷ ^k Καὶ ^c ⁹ ἀκούσας ὁ βασιλεὺς | ^l ἐκέλευσε | ὠργίσθῃ, καὶ πέμψας τὰ στρατεύματα αὐτοῦ

^a Alex. ὄγ.

¹ Alex. ἐπί.

² Const. Καὶ ἀκούσας ὁ βασιλεὺς. Rec. Ἀκούσας ὅτι ὁ β. Alex. ὁ δὲ βασιλεὺς alii + ἀκούσας.

¹ Rec. = ἐκείνος.

GENEVA—1557.

selues, This is the heyre : come, let vs kyl hym, and let vs take his inheritance.

³⁹ And they caught him, and thrust him out of the vineyard, and slew him. ⁴⁰ When therefore the Lord of the vineyard shal come, what wil he do with those housbandmen? ⁴¹ They sayd vnto him, He wil cruely destroy those euil persons, and wyl let out his vineyard vnto other housbandmen, which shal deliuer him the fruit at tymes conuenient. ⁴² Iesus sayd vnto them, Red ye neuer in the Scriptures, The stone which the builders refused, the same, is made the head stone of the corner? This was the Lordes doing, and it is merueylous in our eyes. ⁴³ Therefore say I vnto you, the kyngdome of God shalbe taken from you, & shalbe geuen to a people, which shal bryng forth the frutes of it. ⁴⁴ And whosoever shal fall on this stone he shalbe broken : but on whom soeuer it shal fal vpon, it wyl grynde him to powder. ⁴⁵ And when the chiefe Priestes and Pharises heard these similitudes, they perceaued that he spake of them. ⁴⁶ And they seekyng to lay handes on him, feared the people, because they toke him as a Prophet.

22. AND Iesus answered, and spake vnto them agayne in similitudes, saying, ² The kyngdome of heauen is like vnto a certayne kyng which married his sonne. ³ And sent forth his seruantes, to call them that were byd to the wedding, and they would not come. ⁴ Agayne he sent forth other seruantes, saying, Tell them which are bydden, Beholde I haue prepared my dinner, mine oxen and my fattylings are killed, and all things are ready, come vnto the mariage. ⁵ But they made light of it, and went their wayes, one to his ferme place, another about his merchandise. ⁶ And the remnant toke his seruantes, and intreated them sharpely, and slew them. ⁷ But when the king heard that, he was wroth : and sent forth

RHEIMS—1582.

selues, This is the heire, come, let vs kil him, and vve shal haue his inheritance. ³⁹ And apprehending him they cast him forth out of the vineyard, and killed him. ⁴⁰ When therefore the lord of the vineyard shal come, vwhat vvil he doe to those husbandmen? ⁴¹ They say to him, The naughtie men he vvil bring to naught : and his vineyard he vvil let out to other husbandmen, that shal render him the fruite in their seasons.

⁴² Iesus saith to them, Haue you neuer read in the Scriptures, *The stone which the builders rejected, the same is made into the head of the corner? By our lord was this done, and it is maruelous in our eyes.* ⁴³ Therefore I say to you, that the kingdom of God shal be taken avay from you, and shal be given to a nation yielding the frutes thereof. ⁴⁴ And he that falleth vpon this stone, shal be broken : and on vvhom it falleth, it shal al to bruisse him. ⁴⁵ And vvhē the chiefe Priestes and Pharises had heard his parables, they kneuve that he spake of them. ⁴⁶ And seeking to lay hands vpon him, they feared the multitudes : because they held him as a Prophet.

22. AND Iesus ansvering, spake againe in parables to them, saying : ² The kingdom of heauen is likened to a man being a king, vvhich made a mariage to his sonne. ³ And he sent his seruants to call them that vvere invited to the mariage : and they vwould not come. ⁴ Agayne he sent other seruants, saying, Tell them that vvere invited, Behold I haue prepared my dinner : my beeces and fattylings are killed, and al things are ready : come ye to the mariage. ⁵ But they neglected : and vvent their vvaies, one to his furme, and an other to his merchandise : ⁶ and the rest laid hands vpon his seruants, and spitefully intreating them, murdered them. ⁷ But vvhē the king had heard of it, he vvas vvroth,

AUTHORISED—1611.

they said among themselves, This is the heire, come, let vs kill him, and let vs sease on his inheritance. ³⁹ And they caught him, and cast him out of the Vineyard, and slew him. ⁴⁰ When the Lord therefore of the Vineyard cometh, what wil he doe vnto those husbandmen? ⁴¹ They say vnto him, He will miserably destroy those wicked men, and will let out his Vineyard vnto other husbandmen, which shall render him the fruits in their seasons. ⁴² Iesus saith vnto them, Did ye neuer read in the Scriptures, The stone which the builders reiected, the same is become the head of the corner? This is the Lords doing, and it is maruclous in our eyes. ⁴³ Therefore say I vnto you, the kingdome of God shall be taken from you, and giuen to a nation bringing forth the fruits thereof. ⁴⁴ And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grinde him to powder. ⁴⁵ And when the chiefe Priests and Pharisees had heard his parables, they perceived that he spake of them. ⁴⁶ But when they sought to lay hands on him, they feared the multitude, because they tooke him for a Prophet.

22. AND Iesus answered, and spake vnto them agayne by parables, and said, ² The Kingdome of heauen is like vnto a certaine King, which made a mariage for his sonne. ³ And sent forth his seruants to call them that were bidden to the wedding, and they would not come. ⁴ Agayne, he sent fourth other seruants, saying, Tell them which are hidden, Behold, I haue prepared my dinner; my oxen, and my fattylings are killed, and all things are ready : come vnto the mariage. ⁵ But they made light of it, and went their wayes, one to his ferme, another to his merchandize : ⁶ And the remnant tooke his seruants, and intreated them spitefully, and slew them. ⁷ But when the king heard thereof, he was

ἠλώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. ⁸ Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. ⁹ πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ¹⁰ ἀν| εὔρητε, καλέσατε εἰς τοὺς γάμους. ¹¹ Καὶ ἐξεληθόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὔρου, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. ¹² εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· ¹³ καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφίμωθη. ¹⁴ τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνις, Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας, ¹⁵ ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθρὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. ¹⁶ πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί. ¹⁷ Τότε πορευθέντες οἱ Φαρισαῖοι συμβοῦλον

¹⁰ Alex. iān.¹¹ Alex. = ἀρατε αὐτόν, καί.

WICLIF—1380.

distroiede the manquellers τ brente her citees, ⁸ thanne he seide to his seruauntis the weddyngis ben redi; but thei that weren clepid to the feest wer not worthi, ⁹ therefore go ze in to the endis of weies: τ whom euer ze fynden, clepe ze to the weddyngis, ¹⁰ τ hise seruauntis zeden out in to weies: τ gaderiden to gidre alle that thei founden good τ yuel; and the bridale was fulfillid with men sitting at the mete, ¹¹ and the kyng entrid to se men sittinge at the mete: τ he sijȝ there a man not clothid with bride clooth; ¹² τ he seide to hym, Frend how entridist thou hidir, with out bride clothis; and he was doumbe, ¹³ thanne the kyng bade hise mynstris bynde hym bothe bondis τ feet: τ seide ze him in to vittimore darknesse, there schal be wepyng τ grentyng of teeth; ¹⁴ for many ben clepid but fewe ben chosen.

¹⁵ Thanne pharisees zeden away τ tooken a counceile: to take ihesus in word, ¹⁶ and thei senden to hym her discipulis with erodians, τ seiden, maistr we witen that thou art sothefast, τ thou techist in trethe the wey of god: τ thou chargist not of any man, for thou biholdist not the persone of men; ¹⁷ therfor seie to us: what it semith to thee, is it lewful that tribute be gownn to the emperour ether nay? ¹⁸ τ whanne ihesus hadde known the wickednesse of hem: he seide ipocritis what tempten ze me? ¹⁹ schewe ze to me the prynte of the monci, and thei brougten to hym a peny, ²⁰ τ ihesus seide to hem, whos is this ymage, τ the wrytynge aboue? ²¹ thei seien to hym, the emperour; thanne he seith to hem, therfore zelde ze to the emperour: tho thingis that ben the emperouris; τ to god: tho thingis that ben of god; ²² and thei herden τ wondriden; and thei leften hym; τ wenten away

— In that day saduceis that seien there

TYNDALE—1534.

destroyed those murderers, and brent vp their cyte.

⁸ Then sayde he to his seruautes: the weddinge was prepared. But they which were bydden, were not worthy. ⁹ Go ye therfore out into the hye wayes, and as many as ye finde, hyd them to the mariage. ¹⁰ The seruautes went out in to the hie wayes, and gaddered to gedder as many as they coulde fynde, both good and bad; and the weddinge was furnyshed with gastes. ¹¹ Then the kyng came in, to viset the gastes; and spyed there a man which had not on a weddinge garment, ¹² and sayde vnto him: frende, how fortunet it that thou camest in hither and hast not on a weddinge garment? And he was even spechlesse. ¹³ Then sayde the kyng to the ministers: take and bynde hym hand and fote, and caste hym into vtter darknes; there shalbe wepyng and gnashynge of teth. ¹⁴ For many are called and feawe be chosen.

¹⁵ Then went the Pharises and toke counsell how they might tangle him in his wordes. ¹⁶ And they sent vnto him their disciples with Herodes seruautes sayinge: Master, we knowe that thou are true, and teachest the waye of god trulye, nether carest for any man, for thou consydrest not mennes estate. ¹⁷ Tell vs therfore: how thynekst thou? Is it lawfull to geve tribute vnto Cesar or not? ¹⁸ Jesus perceaued their wickednes, and sayde: Why tempte ye me ye ypocrites? ¹⁹ Let me se the tribute money. And they toke hym a peny. ²⁰ And he sayde vnto them: whose is this ymage and superscripion? ²¹ They sayde vnto him: Cesars. Then sayde he vnto them. Geve therfore to Cesar, that which is Cesars: and geve vnto god, that which is goddes. ²² When they hearde that, they marveled, and kette hym and went there waye.

²³ The same daye the Saduces came to him (which saye that there is no resurrec-

CRANMER—1539.

warre and destroyed those murderers, and brent vp their cytie.

⁸ Then sayde he to his seruautes: the mariage in dede is prepared. But they which were bydden, were not worthy. ⁹ Goo ye therfore out into the hye wayes: and as many as ye finde byd them to the mariage. ¹⁰ And the seruautes went out into the hye wayes, and gathered together all, as many as they coulde finde, both good and bad, and the weddinge was furnisshed with gastes. ¹¹ Then the kyng came in, to se the gastes, and whan he spyed there a man, which had not on a weddinge garment, ¹² he saide vnto him: frende, how camest thou in hyther not hauyng a weddyng garment? And he was euen spechlesse. ¹³ Then saide the kyng to the ministers: take and binde him hand and fote, and cast him into vtter darknes there shal be wepyng and gnashynge of teth. ¹⁴ For many be called but fewe are chosen:

¹⁵ Then went the pharises, and toke counsell how they myght tangle him in his wordes. ¹⁶ And they sent out vnto him their disciples wyth Herodes seruautes, sayinge: Master, we knowe that thou art true, and teachest the waye of God trulye, nether carest thou for any man, for thou regardest not the outward appareauce of men. ¹⁷ Tell vs therfore: how thinkest thou? Is it lawfull that tribute be geuen vnto Cesar or not? ¹⁸ But Iesus perceauing their wyckednes, sayde: Why tempte ye me ye ypocrites? ¹⁹ Shewe me the tribute money. And they toke him a peny. ²⁰ And he saide vnto them: whose is this ymage and superscripion? ²¹ They saue vnto him, Cesars. Then sayde he vnto them. Geue therfore vnto Cesar, the thinges which are Cesars: and vnto God, those thinges that are Gods. ²² When they had hearde these wordes, they marveled, and left him, and went their waye.

²³ The same daye came to him the Saduces (which saye that there is no resur-

murderers, murderers. clepid, called. zeden, went. yuel, evil. witen, know. sothefast, true. chargest, respicest. regardest. beuful, lawful. gownn, given. azen, again.

ἐλάβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. ¹⁶ καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν, λέγοντες, ᾿Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. ¹⁷ εἶπε οὖν ἡμῖν, τί σοι δοκεῖ; ἔξοστι δόναι κῆνσον Καίσαρι, ἢ οὐ; ¹⁸ Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε, Τί με πειράζετε, ὑποκριταί; ¹⁹ ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. ²⁰ καὶ λέγει αὐτοῖς, ^p Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; ²¹ λέγουσιν αὐτῷ, Καίσαρος. τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος, Καίσαρι· καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ. ²² Καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.

²³ Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, ^q οἱ λέγοντες μὴ εἶναι

^a Alex. + κατὰ τοῦ Ἰησοῦ s. κατ' αὐτοῦ.

^p Alex. + ὁ Ἰησοῦς.

^q Alex. = αἱ.

GENEVA — 1557.

his warriers, and destroyed, those murderers, and burnt vp their citie. ⁸ Then sayd he to his seruantes, Truly the weddinge is prepared: But they which were bidden, were not worthy. ⁹ Go ye therefore out into the hye wayes, and as many as ye fynde, byd them to the mariage.

¹⁰ And the seruantes went out into the hie wayes and gathered to gether as many as they coulde fynd, both good and bad: and the wedding was furnyshed with geastes.

¹¹ Then the king came in, to see the geastes, and spyed there a man which had not on a wedding garment. ¹² And sayd vnto hym, friend, how camest thou in hyther, and hast not on a wedding garment? And he was cuen speechlesse. ¹³ Then sayd the king to the ministres, Take and bynde hym hand and fote, and cast hym into vtter darkenes, there shalbe wepyng and gnasshyng of teeth. ¹⁴ For many are called, & fewe be chosen.

¹⁵ Then went the Pharises and toke counsell how they myght tangle him in hys wordes. ¹⁶ And they sent vnto hym their disciples with Herodes seruantes, saying, Master we knowe that thou art true, and teachest the way of God truly, nether carest for any man, for thou considrest not mennes estat. ¹⁷ Tel vs therefore, how thynekst thou? Is it lawfull to geue tribute vnto Cesar or not? ¹⁸ Iesus perceaued theyr wyckednes, and sayd, Why tempte ye me ye hypocrites? ¹⁹ Let me see the tribute mony. And they brought him a peny. ²⁰ And he sayd vnto them, whose is this Image and superscription? They sayd vnto him, Cesars. ²¹ Then sayd he vnto them, Geue therefore to Cesar, that which is Cesars, and geue vnto God, that which is Goddes. ²² When they heard that, they merueyled, and left him, and went theyr way.

²³ The same day the Sadduces came to him (which say that there is no resur-

RHEIMS — 1582.

and sending his hostes, destroyed those murderers, and burnt their citie. ⁸ Then he saith to his seruants, The mariage in deede is ready: but they that vvere inuited, vvere not vvorthis. ⁹ Goe ye therefore into the high vwayes: and vvhosoever you shal fynde, call to the mariage. ¹⁰ And his seruants going forth into the vwayes, gathered together al that they found, bad and good: and the mariage vvas filled vvith ghestes.

¹¹ And the king vvent in to see the ghestes: and he saw there a man not attired in a vvedding garment. ¹² And he saith to him, Frende, hovv camest thou in hither not hauing a vvedding garment? But he vvas dumme. ¹³ Then the king said to the vvaiters, Binde his hands and feete, and cast him into the vtter darkenes: there shal be vveeping and gnashing of teeth. ¹⁴ For many be called, but fevv elect.

¹⁵ Then the Pharisees departing, consultied among them selues for to entrappe him in his talke. ¹⁶ And they send to him their disciples vvith the Herodians, saying, Maister, vve knowv that thou art a true speaker, and teachest the vvay of God in truth, neither carest thou for any man, for thou doest not respect the person of men: ¹⁷ tel vs therefore vvhat is thy opinion, is it lawfull to giue tribute to Cesar, or not? ¹⁸ But Iesus knowing their naughtines, said, What do you tempt me Hypocrites? ¹⁹ Shew me the tribute coine. And they offred him a penie. ²⁰ And Iesus saith to them, Whose is this image and superscription? ²¹ They say to him, Cesars. Then he saith to them, Render therefore the things that are Cesars, to Cesar: and the things that are Gods, to God. ²² And hearing it they marueled, and leauing him vvent theyr vvaies.

²³ That day there came to him the Sadduces, that say there is no resurrection:

AUTHORISED — 1611.

wroth, and hee sent forth his armies, and destroyed those murderers, and burnt vp their citie. ⁸ Then saith hee to his seruants, The wedding is ready, but they which were bidden, were not worthy. ⁹ Goe yee therefore into the high wayes, and as many as yee shall fynde, bid to the mariage. ¹⁰ So those seruants went out into the high wayes, and gathered together all as many as they found, both bad and good, and the wedding was furnished with ghests.

¹¹ And when the king came in to see the guests, hee sawe there a man, which had not on a wedding garment. ¹² And hee saith vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And hee was speechlesse. ¹³ Then said the king to the seruants, Binde him hand and foote, and take him away, and cast him into outer darknesse, there shall be weeping and gnashing of teeth. ¹⁴ For many are called, but few are chosen.

¹⁵ Then went the Pharises, and tooke counsell, how they might intangle him in his talke. ¹⁶ And they sent out vnto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. ¹⁷ Tell vs therefore, what thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not? ¹⁸ But Iesus perceiued their wickednesse, and said, Why tempt ye me, ye hypocrites? ¹⁹ Shew me the tribute money. And they brought vnto him a peny. ²⁰ And he saith vnto them, Whose is this image and superscription? ²¹ They say vnto him, Cesars. Then saith he vnto them, Render therefore vnto Cesar, the things which are Cesars: and vnto God, the things that are Gods. ²² When they had heard these words, they marueled, and left him, and went theyr way.

²³ The same day came to him the Sadduces, which say that there is no resur-

ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν, ²⁴ λέγοντες, ‘ Διδάσκαλε, Μωσῆς εἶπεν, “ Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.” ²⁵ Ἦσαν δὲ παρ’ ἡμῶν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. ²⁶ ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. ²⁷ Ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. ²⁸ ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. ²⁹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘ Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. ³⁰ ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἔγκαμίζονται, ἀλλ’ ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. ³¹ περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥήθην ὑμῶν ὑπὸ τοῦ Θεοῦ, λέγοντος, ³² “ Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ

¹ Alex. γαμίζονται s. γαμίσκονται.

¹ Alex. = Θεός.

WICLIF—1380.

is no risinge aȝen to liif, camen to him; and axiden hym ²⁴ & seiden/ maistir, moises seide/ if any man is deed, not hauynge a sone: that his brother wedde his wiif & reise seed to his brother; ²⁵ and seuen breithren weren at us/ and the first wedde a wiif & is deed & he hadde no seed, & lefte his wiif to his brother; ²⁶ also the secunde & the thridde til to the seuenh; ²⁷ but the laste of alle: the womman is deed also/

²⁹ in the risinge aȝen to liif, whos wiif of the seuen schal sche be? for al hadden hir, ²⁹ ihesus answerid & seide to hem; ȝe erren & ȝe knowen not scripturis ne the vertues of god; ³⁰ for in the risinge aȝen to liif, nether thei schulen wedde nether schulen be weddid; but thei ben as the aungelis of god in heuene/

³¹ & of the risinge aȝen of deed men ȝe han not rede, that is seide of the lord, that seith to ȝou, ³² I am god of Abraham; & god of Isaac; & god of iacob; he is not god of deed men: but of lyuynge men; ³³ and the puple heringe: wondriden in his techynge/

³⁴ And pharises herde that he hadde putte seiience to saducis camen to gidre; ³⁵ & oon of hem a tchere of the lawe axed ihesus & temptid hym; ³⁶ maistir which is a greette maundement in the lawe?

³⁷ ihesus seide to hym; thou schalt loue thi lord god of al thin herte, & in al thin soule & in al thin mynde: ³⁸ this is the first & the mooste maundement; ³⁹ & the secunde is like to this; thou schalt loue thi neibore as thi self; ⁴⁰ in these ij. maundementis: hangith al the lawe & the profetis/

⁴¹ ȝi whanne the pharises weren gadrid to gidre, ihesus axed to hem, ⁴² and seide; what semeth to ȝou of crist: whos sone

aȝen, again

vertues, power

TYNDALE—1534.

cion) and axed him ²⁴ sayinge: Master; Moses bade; yf a man dye hauynge no chylde; that the brother mary his wyfe; and reyse vp seed vnto his brother. ²⁵ Ther were with vs seven brethren; and the fyrste married and deceased with oute yssue; and lefte his wyfe vnto his brother. ²⁶ Lyke wise the seconde and the thyrd; vnto the seuenthe. ²⁷ Laste of all the woman dyed also. ²⁸ Now in the resurreccion; whose wyfe shall she be of the seven? For all had her. ²⁹ Jesus answered and sayde vnto them: ye are deceaued; and vnderstonde not the scriptures; nor yet the power of God. ³⁰ For in the resurreccion they nether mary nor are married: but are as the angels of God in heuen.

³¹ As touchynge the resurreccion of the deed: haue ye not redde what is sayde vnto you of God; which sayeth: ³² I am Abrahams God; and Ysaacs God; and the God of Jacob? God is not the God of the deed; but of the lyvinge. ³³ And when the people hearde that; they were astonyed at his doctrine.

³⁴ When the Pharises had hearde; how that he had put the Saduces to silence; they drewe to gedder; ³⁵ and one of them which was a doctoure of lawe; axed a question temptynge him and sayynge: ³⁶ Master which is the chefe commaundment in the lawe? ³⁷ Iesus sayde vnto him: loue the Lorde thy God with all thine herte; with all thy soule; and with all thy mynde. ³⁸ This is the fyrst and the chefe commaundment. ³⁹ And ther is another lyke vnto this. Loue thynne neigbour as thy selfe. ⁴⁰ In these two commaundementes hange all the lawe and the Prophetes.

⁴¹ Whyll the Pharises were gaddred together; Iesus axed them ⁴² sayynge: what thinke ye of Christ? Whose sone is he? They sayde vnto him: the sone

CRANMER—1539.

(reccion) and asked him ²⁴ sayynge: Master; Moses sayde: that yf a man dye haunynge no chylde; his brother shulde mary his wyfe; and reyse vp seed vnto his brother.

²⁵ Ther were with vs seuen brethren; and the fyrste married a wyfe; and deceased without yssue and lefte his wyfe vnto his brother. ²⁶ Lykewyse; the seconde and the thyrd; vnto the seuenth. ²⁷ Laste of all the woman dyed also. ²⁸ Therfore in the resurreccion; whose wyfe shall she be of the seuen? For they all had her. ²⁹ Iesus answered and sayde vnto them: ye do erre; not knowynge the scriptures; nor the power of God. ³⁰ For in the resurreccion; they nether mary; nor are married; but are as the Angels in heauen.

³¹ But as touchynge the resurreccion of the deed: haue ye not red that which is spoken vnto you of God; which sayth: ³² I am the God of Abraham and the God of Isaac; and the God of Iacob? God is not a God of deed; but of lyuinge. ³³ And when the people hearde this; they were astonyed at his doctrine.

³⁴ But when the pharises had heard; that he had put the Saduces to sylence; they came together; ³⁵ and one of them which was (a doctour of lawe) asked him a question; temptynge him; and sayynge: ³⁶ Master; which is the greete commaundment in the lawe? ³⁷ Iesus sayde vnto him: Thou shalt loue the Lord thy God with all thy herte; and with all thy soule; and with all thy mynde. ³⁸ This is the fyrst and greete commaundment. ³⁹ And the seconde is lyke vnto it: Thou shalt loue thynne neybour as thy selfe. ⁴⁰ In these two commaundementes hange all the lawe and the Prophetes.

⁴¹ Whyle the Pharises were gathered together; Iesus asked them; ⁴² sayynge: what thinke ye of Christ? Whose sone is he? They saye vnto him: the sone of

“ὁ Θεὸς Ἰακώβ;” Οὐκ ἔστιν ὁ Θεὸς ὁ Θεὸς ὑμετέρων, ἀλλὰ ζώντων. ³³ Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

³⁴ Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό. ³⁵ καὶ ἐπρώτησεν εἰς ἐξ αὐτῶν νομικὸς, πειράζων αὐτὸν καὶ λέγων, ³⁶ Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ³⁷ Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. ³⁸ αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. ³⁹ δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. ⁴⁰ ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται.

⁴¹ Συνηγμένων δὲ τῶν Φαρισαίων, ἐπρώτησεν αὐτοὺς ὁ Ἰησοῦς, λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνας υἱὸς ἐστι; Λέγουσιν αὐτῷ, Τοῦ Δαυὶδ.

¹ Alex. = καὶ λέγ. ² Alex. = Ἰησοῦς. ³ Rec. εἰπεν. ⁴ Const. ἐν ὅλῃ καρδίᾳ σου καὶ. ⁵ Alex. ἡ μεγάλη καὶ πρώτη. ⁶ Alex. κρίματα καὶ οἱ προφῆται.

GENEVA — 1557.

rection) and asked hym, ²⁴ Saying, Master, Moses bad, if a man dye, hauyngc no chyldren, that his brother mary his wyfe, & rāyse vp seede vnto his brother.

²⁵ There were with vs seuen brethern, & the first maryed a wyfe, and deceased without yssue, and left his wyfe vnto his brother. ²⁶ Likewise also the second, and the thyrd, vnto the seuenth. ²⁷ Last of all the woman dyed also. ²⁸ Now in the resurrection, whose wyfe shal she be of the seuen? For all had her.

²⁹ Iesus answered and sayd vnto them, Ye are deceaued, not vnderstanding the Scriptures, nor the power of God. ³⁰ For in the resurrection, men neither mary wiuens, nor wiuens are bestowen in marriage: but are as the Angels of God in heauen. ³¹ As touchyng the resurrection of the dead, haue ye not read what is sayd vnto you of God, which sayth, ³² I am Abrahams God, and Isaacs God, and the God of Iacob? God is not the God of the dead, but of the lyuing. ³³ And when the people hearde that, they were astonied at his doctrine.

³⁴ When the Pharises had heard, how that he had put the Sadducees to silence, vpon that they drewe together, ³⁵ And one of them which was an expounder of the lawe, asked him a question, temting him, and saying, ³⁶ Master, which is the chiefe commandement in the law? ³⁷ Iesus sayd to him, Loue the Lord thy God, with all thy hart, with all thy soule, and with all thy mynde. ³⁸ This is the fyrst and the chiefe commandement. ³⁹ And the second is like vnto this. Loue thine neyghbour as thy selfe. ⁴⁰ In these two commandementes, hangeth all the Lawe and the Prophetes.

⁴¹ While the Pharises were gathered together, Iesus asked them, ⁴² Saying, What thynke ye of Christ? Whose sonne is he? They sayd vnto him, the sonne of

RHEIMS — 1582.

and asked him, ²⁴ saying, Maister, Moyses said, *If a man die not hauing a childe, that his brother marie his wyfe, and raise vp seede to his brother.*

²⁵ And there vvere vvith vs seuen brethren: and the first hauing maried a vvife, died: and not hauing issue, left his vvife to his brother. ²⁶ In like maner the second and the third euen to the seuenth. ²⁷ And last of al the vvoman died also. ²⁸ In the resurrection therfore vvhose vvife of the seuen shal she be? for they al had her.

²⁹ And Iesvs answering, said to them, You do erre, not knowing the Scriptures, nor the povver of God. ³⁰ For in the resurrection neither shal they marie nor be maried: but are as the Angels of God in heauen. ³¹ And concerning the resurrection of the dead, haue you not read that vvich vvvas spoken of God sayng to you, ³² *I am the God of Abraham, and the God of Isaac, and the God of Iacob?* He is not God of the dead, but of the liuing. ³³ And the multitudes hearing it, marueled at his doctrine.

³⁴ But the Pharisees hearing that he had put the Sadducees to silence, came together: ³⁵ and one of them a doctor of law asked of him, tempting him, ³⁶ Maister, vvvhich is the great commandement in the law? ³⁷ Iesvs said to him, *Thou shalt loue the lord thy God from thy whole hart, and vvith thy whole soul, and vvith thy whole minde.* ³⁸ This is the greatest and the first commandement. ³⁹ And the second is like to this, *Thou shalt loue thy neyghbour as thyself.* ⁴⁰ On these two commandementes dependeth the vvhole Lawv and the Prophets.

⁴¹ And the Pharisees being assembled, Iesvs asked them ⁴² saying, What is your opinion of Christ? Whose sonne is

AUTHORISED — 1611.

rection, and asked him, ²⁴ Saying, Master, Moses said, If any man die, hauing no children, his brother shall marrie his wife, and raise vp seed vnto his brother.

²⁵ Now there were with vs seuen brethren, and the first when he had maried a wife, deceased, and hauing no issue, left his wife vnto his brother. ²⁶ Likewise the second also, and the third, vnto the seuenth. ²⁷ And last of al the woman died also. ²⁸ Therefore, in the resurrection, whose wife shall she be of the seuen? for they all had her.

²⁹ Iesus answered, and said vnto them, Ye doe erre, not knowing the Scriptures, nor the power of God. ³⁰ For in the resurrection they neither marry, nor are giuen in marriage, but are as the Angels of God in heauen. ³¹ But as touching the resurrection of the dead, haue ye not read that which was spoken vnto you by God, saying, ³² I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing. ³³ And when the multitude heard this, they were astonished at his doctrine.

³⁴ But when the Pharises had heard that he had put the Sadducees to silence, they were gathered together. ³⁵ Then one of them, which was a Lawyer, asked him a question, tempting him, and saying, ³⁶ Master, which is the great Commandement in the Law? ³⁷ Iesus said vnto him, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. ³⁸ This is the first and great Commandement. ³⁹ And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. ⁴⁰ On these two Commandementes hang all the Law and the Prophets.

⁴¹ While the Pharises were gathered together, Iesus asked them, ⁴² saying, What thinke yee of Christ? whose sonne is hee? They say vnto him, The sonne

⁴³ Λέγει αὐτοῖς, ' Πῶς οὖν Δαυὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ; λέγων, " ⁴⁴ Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ^a ὑποπόδιον τῶν ποδῶν σου." ⁴⁵ Εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἔστι; ⁴⁶ Καὶ οὐδεὶς ἐδύνατο ^b αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

XXIII. Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, ² λέγων, ' Ἐπὶ τῆς Μωσείας καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. ³ πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν ^c τηρεῖν, | ^d τηρεῖτε καὶ ποιεῖτε· | κατὰ δὲ τὰ ἔργα αὐτῶν ^e μὴ ποιεῖτε· λέγουσι γὰρ καὶ οὐ ποιοῦσι. ⁴ δεσμεύουσιν ^f γὰρ φορτία βαρέα καὶ ^g δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· ^h τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινήσαι αὐτά. ⁵ πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ

^a Alex. + ὁ Ἰησοῦς.

^b Alex. ὑποκάτω.

^c Alex. ἀποκριθῆναι αὐτῷ.

^d Alex. = τηρεῖν.

^e Alex. ποιεῖτε σ. ποιῶσατε καὶ τηρεῖτε. ^f Alex. δι.

^g Alex. αὐτοὶ δι τῷ δακτύλῳ αὐτῶν.

WICLIȚ—1380.

is he? thei seiden to hym of danith; ⁴³ he seith to hem; how thanne dauith in spirit clepith hym lord, & seith? ⁴⁴ the lord seide to my lord: sitte on my riȝthalf; til I putte thin enemies a stool of thi feet.

⁴⁵ thanne if dauith clepith hym lord; hou is he his sone? ⁴⁶ & no man myȝte answer a word to hym! nether ony man was hardie fro that day, to axe hym more.

23. THANNE ihesus spak to the puple: & to hise discipulis ² & seide, on the chaire of moises: scribis & pharisees han sette, ³ therfor kepe ze & do ze alle thingis what euer thingis thei seien to zou, but nyle ze do aftir her werkis/ for thei seien & doen not, ⁴ & thei bynden greuous chargis & that moun not be born; & putten on schuldris of men: but with her fynger thei wole not moue hem.

⁵ therfore thei doen alle her werkis, that thei be seien of men; for thei drawn abroad her filateries, & magnifyen hemmes; ⁶ and thei louen the first sityngie placis in sopers, & the first chaires in synagogis; ⁷ & salutaciouns in chepyng, & to be clepid of men maistir.

⁸ but nyle ze be clepid maistir for oon is zoure maistir; & alle ze ben bretheren; ⁹ & nyle ze clepe to zou a fadir on erthe; for oon is zoure fadir that is in heuene;

¹⁰ nether he ze clepid maistris for oon is zoure maistir crist; ¹¹ he that is grettest among zou: schal be zoure minystrer; ¹² for he that biȝeth hym silf: schal be mekid; and he that mekith hym silf: schal be enhaunsid.

¹³ But wo to zou scribis & pharisees ipocritis; that closen the kyngdom of heuene bifore men; & ze entre not: neither suffren

TYNDALE—1534.

of David. ⁴³ He sayde vnto them: how then doeth David in spirite/ call him Lorde sayinge? ⁴⁴ The Lorde sayde to my Lorde syt on my riȝht honde: tyll I make thyne enemyes thy fote stole. ⁴⁵ Yf David call him Lorde: how is he then his sonne? ⁴⁶ And none coulde answer him ageyne one worde: nether durste eny from that daye forth, axe him eny moo questions.

23. THEN spake Iesus to the people/ and to his disciples ² sayinge: The Scribes and the Pharises sit in Moses seate. ³ All therfore what soeuer they byd you obserue, that obserue and do: but after their workes do not: For they saye, and do not. ⁴ Ye and they bynde hevy burthens and greuous to be borne, and ley them on mennes shulders: but they them selues will not heave at them with one of their fyngers. ⁵ All their workes they do/ for to be seene of men. They set abroad their philateries, and make large borders on their garments, ⁶ and love to sit vpermooste at feastes, ⁷ and to haue the chefe seates in the synagoges; and greetings in the marketes; and to be called of men Rabi.

⁸ But ye shall not suffre youre selues to be called Rabi. For one is youre mastery: that is to wyte Christ; and all ye are bretheren. ⁹ And call no man youre father vpon the erth for there is but one youre father; and he is in heuen. ¹⁰ Be not called masters; for there is but one youre mastery and he is Christ. ¹¹ He that is greatest amonge you/ shalbe youre seruante. ¹² But whosoever exalteth him silfe/ shalbe brought lowe. And he that humbleth him silfe/ shalbe exalted.

¹³ Wo be vnto you Scribes and Pharises/ ypocrites/ for ye shutte vp the kyngdome of heuen before men: ye youre selues goo not in; nether suffre ye them that

CRANMER—1539.

Dauid. ⁴³ He sayde vnto them how then doeth Dauid in sprete, call him Lorde sayinge: ⁴⁴ The Lorde sayde vnto my Lorde syt thou on my ryght hande tyll I make thyne enemyes thy foorste steele. ⁴⁵ If Dauid then, call him Lorde, how is he then his sonne? ⁴⁶ And no man was able to answer him anye thing: nether durste eny man (from that daye forth) aske him any moo questions.

23. THEN spake Iesus to the people, and to his disciples, ² sayinge: The Scribes and the Pharises syt in Moses seate. ³ All therfore whatsoeuer they bid you obserue, that obserue and do: but do not ye after their workes: for they saye, and do not. ⁴ Yee they bynde together hevy burthens and greuous to be borne, and laye them on mennes shoulders: but they them selues will not heave at them with one of their fyngers. ⁵ All their workes do they for the intent, that they maie be seene of men. They set abroad their philateries, and make large the borders of their garments, ⁶ and loue the vppermoste seates at feastes, and to sytt in the chefe place in counceils, ⁷ and grettynges in the markett, and to be called of men, Rabbi.

⁸ But be not ye called Rabbi. For one is youre master, euen Christ, and all ye are bretheren. ⁹ And call no man youre father vpon the erth, for one is your father which is in heauen. ¹⁰ Neither be ye called masters, for one is youre master, euen Christ. ¹¹ He that is greatest amonge you, shalbe youre seruaunt. ¹² But who-soeuer exalteth him selfe shalbe brought lowe. And he that humbleth him selfe, shalbe exalted.

¹³ Wo vnto you Scribes and Pharises, ye ypocrites, for ye shutte vp the kyngdome of heauen before men ye nether go in your selues, nether suffre ye them that come, to enter in.

clepeth, calleth. nyle, not. moun, may or can. hemmes, borders, fringes or flourishes. chepyng, market. biȝeth, exalteth. mekid, humbled.

ἡ θεαθῆναι τοῖς ἀνθρώποις. πλατύνουσι ⁹ δὲ | τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι
 τὰ κράσπεδα τῶν ἱματίων αὐτῶν ⁶ φιλοῦσι ^h τε | τὴν πρωτοκλισίαν ἐν τοῖς
 δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, ⁷ καὶ τοὺς ἀσπασμοὺς ἐν
 ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ῥαββί, ⁱ ῥαββί. | ⁸ ὑμεῖς δὲ μὴ
 κληθῆτε, ῥαββί· εἰς γὰρ ἐστὶν ὑμῶν ὁ καθηγητὴς, ^k ὁ Χριστός· | πάντες δὲ ὑμεῖς
 ἀδελφοί ἐστε. ⁹ καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἐστὶν ὁ
 πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. ¹⁰ μηδὲ κληθῆτε καθηγηταί· ^l εἰς γὰρ ὑμῶν
 ἐστὶν ὁ καθηγητὴς, | ὁ Χριστός. ¹¹ ὁ δὲ μεῖζων ὑμῶν ἔσται ὑμῶν διάκονος.
¹² ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψω-
 θήσεται. ^{13 m} Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ⁿ ὅτι κατεσθίετε
 τὰς οἰκίας τῶν ἡρώων, καὶ προφάσεις μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε

ξ Alex. γάρ. ^h Alex. δὲ. ⁱ Alex. = ῥαββί. ^k Alex. = ὁ Χριστός. ^l Alex. ὅτι καθηγητὴς ὑμῶν ἐστιν εἰς. ^m Const. Οὐαὶ . . . ὅτι κατεσθίετε . . .
 κριμα pon. ante oia . . . ὅτι κλέετε . . . εἰσθιόντων. sed rec. pon. post. ⁿ Alex. = ὅτι κατεσθίετε usque ad ὑποκριταί.

GENEVA — 1557.

David. ⁴³ He sayd vnto them, How then doth David in spirit cal him Lord, saying, ⁴⁴ The Lord sayd to my Lord, syt on my right hand tyl, I make thyne enemyes thy fote stole ? ⁴⁵ If Dauid call hym Lord, how is he then his sonne ? ⁴⁶ And none could answer him agayne one worde, nether durst any from that day forth, aske him any mo questions.

23. THEN spake Iesus to the people, and to his disciples, ² Saying, The Scribes and the Pharises syt in Moses seat. ³ All therefore what soeuer they byd you obserue, that obserue and doe : but after their workes do not : For they say, and do not. ⁴ For they bynde heauy burthens, and greuous to be borne, and lay them on mens shoulders, but they them selues wyl not heaue at them with one of theyr fingers. ⁵ Al theyr workes they do for to be seene of men. For they make theyr Phylacteries broad, and make longe the skirtes of theyr garmentes. ⁶ And loue to syt in the worthiest place at feastes, and to haue the chiefe seates in the assemblies. ⁷ And gretynge in the markettes, and to be called of men Rabbi, Rabbi. ⁸ But be not ye called masters : For one is your master, that is to wyt, Christe, and all ye are brethren. ⁹ And call noman your father, vpon the earth, for ther is but one your Father, and he is in heauen. ¹⁰ Be not called Doctors, for ther is but one your Doctor, and he is Christe. ¹¹ But he that is greatest among you, let him be your seruant. ¹² For whosoever wil exalte hym selfe, shalbe brought low. And he that wil humble hym selfe, shalbe exalted.

¹³ Mo therefore be vnto you Scribes and Pharises, hypocrites, because ye shut vp the kyngdome of heauen before men : for ye yourselues go not in, nether suffre ye them that enter in.

RHEIMS — 1582.

he ? They say to him, Dauids. ⁴³ He saith to them, Hovv then doth Dauid in spirit cal him Lord, saying, ⁴⁴ The Lord said to my Lord, sitte on my right hand, vntil I put thine enemyes the fote stole of thy feete ? ⁴⁵ If Dauid therefore call him Lord, hovv is he his sonne ? ⁴⁶ And no man could ansvver him a vvord : neither durst any man from that day aske him any more.

23. THEN Iesvs spake to the multitude and to his disciples, ² saying, Vpon the chaire of Moyses haue sitten the Scribes and the Pharisees. ³ All things therefore vvhatsoever they shal say to you, obserue ye and doe ye : but according to their vvorkes doe ye not, for they say and doe not. ⁴ For they binde heauy burdens & importable : and put them vpon mens shoulders : but vvith a finger of their ovvne they vvil not moue them.

⁵ But they doe al their vvorkes, for to be seen of men. for they make brode their phylacteries, and enlarge their fringes. ⁶ And they loue the first places at suppers, and the first chaires in the Synagogs, ⁷ and salutations in the market-place, and to be called of men, Rabbi. ⁸ But be not ye called Rabbi, for one is your maister, and al you are brethren. ⁹ And call none father to your self vpon earth : for one is your father, he that is in heauen. ¹⁰ Neither be ye called maisters : for one is your maister, Christ. ¹¹ He that is the greater of you, shal be your seruiter. ¹² And he that exalteth him self, shal be humbled : and he that humbleth him self, shal be exalted.

¹³ But vvto you Scribes & Pharisees, hypocrites : because you shut the kyngdome of heauen before men. For your selues do not enter in : and those that are going in, you suffer not to enter.

AUTHORISED — 1611.

of David. ⁴³ He saith vnto them, How then doth David in spirit call him Lord, saying, ⁴⁴ The Lord said vnto my Lord, Sit thou on my right hand, till I make thine enemyes thy footstool ? ⁴⁵ If Dauid then call him Lord, how is he his sonne ? ⁴⁶ And no man was able to answer him a word, neither durst any man (from that day forth) aske him any mo questions.

23. THEN spake Iesus to the multitude, and to his disciples, ² Saying, The Scribes and the Pharisees sit in Moses seate : ³ All therefore whatsoever they bid you obserue, that obserue and doe, but doe not ye after their workes : for they say, and doe not. ⁴ For they bind heauy burdens, and grieuous to be borne, and lay them on mens shoulders, but *they themselves* will not moue them with *one* of their fingers. ⁵ But all their workes they doe, for to be seene of men : they make broad their phylacteries, and enlarge the borders of their garmentes, ⁶ and loue the vppermost roumes at feasts, and the chiefe seats in the Synagogues, ⁷ And greetings in the markets, and to be called of men, Rabbi, Rabbi. ⁸ But be not ye called Rabbi : for one is your Master, *euen* Christ, and all ye are brethren. ⁹ And call no man your father vpon the earth : for one is your father which is in heauen. ¹⁰ Neither be ye called masters : for one is your Master, *euen* Christ. ¹¹ But hee that is greatest among you, shall be your seruant. ¹² And whosoever shall exalt himselfe, shall be abased : and he that shall humble himselfe, shall be exalted.

¹³ But vwo vnto you, Scribes and Pharisees, hypocrites : for yee shut vp the kyngdome of heauen against men : For yee neither goe in your selues, neither suffer ye them that are entring, to goe

ἡ περισσώτερον κρίμα. ¹⁴ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. ¹⁵ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. ¹⁶ Οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοὶ, οἱ λέγοντες, Ὅς ἂν ὁμώσῃ ἐν τῷ ναῷ, οὐδὲν ἐστὶν ὅς δ' ἂν ὁμώσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. ¹⁷ Μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἐστὶν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; ¹⁸ καί, Ὅς ὁ ἐὰν ὁμώσῃ ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστὶν ὅς δ' ἂν ὁμώσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. ¹⁹ Μωροὶ καὶ τυφλοί· τί γὰρ μείζων, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; ²⁰ ὁ οὖν ὁμώσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς

° Alex. ἀν.

WICLIȚ—1380.

men entreyge for to entre, ¹⁴ wo to you scribis & phariseis ipocritis: that eten the housis of widewis & preien bi long preier for this thing ȝe schulen take more doom.

¹⁵ Wo to you scribis & phariseis ipocritis that goen aboute the see & the lond: to make a proselite, that is convertid to ȝoure ordre, and whanne he is made: ȝe maken hym a sone of helle double more thanne ȝe ben.

¹⁶ Wo to you blynde leders that seyn/ whoeuer swerth bi the temple of god: it is nothing, but he that swerth in the gold of the temple is dettour, ¹⁷ ȝe folis & blynde/ for what is gretter: the gold or the temple that halowith the gold? ¹⁸ & who euer swerth in the autir, it is nothing, but he that swerth in the sifte, that is on the autir: owth, ¹⁹ blynde men, for what is more: the sifte or the autir that halowith the sifte? ²⁰ therfore he that swerth in the autir: swerth in it, & in alle thingis that ben theron, ²¹ and he that swerth in the temple: swerth in it & in hym that dwelleth in the temple, ²² and he that swerth in heuene: swerth in the trone of god, & in hym that sittith theron.

²³ wo to you scribis and phariseis ipocritis: that tithen mynte anes & comyne & han lefte tho thingis that ben of more charge of the lawe, doom & merci & feith, and it bihold to do these thingis & not to leue tho. ²⁴ blinde leders clensenge a gnat, but swallowinge a camel.

²⁵ wo to you scribis & phariseis ipocritis that clensen the cuppe & plater with oute forth, but withynne ȝe ben ful of rauenee & vncleennesse, ²⁶ thou blynde pharisee clense thou the cuppe & the plater with oute forth, that that is with oute forth, be made cleene.

²⁷ wo to you scribis and phariseis ipocritis: that ben like to sepulchris whitid,

doom, iudgment.

TYNDALE — 1534.

come, to enter in. ¹⁴ Wo be vnto you Scribes and Pharises ypocrites: ye deuoure widowes houses, and that vnder a colour of praying longe prayers: wherefore ye shall receave greater damnacion.

¹⁵ Wo be vnto you Scribes and Pharises ypocrites, which compasse see and londe, to bringe one in to youre belefe: and when he ys brought, ye make him two folde more the chylde of hell, then ye your selves are.

¹⁶ Wo be vnto you blynd guides, which saye whoesoever swere by the temple, it is no thinge: but whoesoever swere by the golde of the temple, he offendeth. ¹⁷ Ye folcs and blinde? whether is greater, the golde, or the temple that sanctifieth the golde. ¹⁸ And whoesoever sweareth by the altire, it is nothinge: but whoesoever sweareth by the offeringe that lyeth on the altire, offendeth. ¹⁹ Ye folcs and blinde: whether is greater the offeringe, or the altire which sanctifieth the offeringe? ²⁰ Whosoever therfore sweareth by the altire, sweareth by it, and by all that there on is. ²¹ And whoesoever sweareth by the temple, sweareth by it, and by hym that dwelleth therin. ²² And he that sweareth by heuen, sweareth by the seate of God and by hym that sytteth ther on.

²³ Wo be to you Scribes and Pharises ypocrites, which tythe mynt, anynse and comen, and leave the wayghtyther matres of the lawe vndone: iudgement, mercy, and fayth. These ought ye to have done, and not to have left the othre vndone. ²⁴ Ye blinde gydes which strayne out a gnat and swallowe a cammyll.

²⁵ Wo be to you scribes and pharises ypocrites, which make cleane the vtter syde of the cuppe, and of the platter: but within they are full of brybery and ex-cesse. ²⁶ Thou blinde Pharise, clense fyrst, the ynnre syde of the cup and platter, that the out syde of them maye be cleane also.

²⁷ Wo be to you Scribes and Pharises ypocrites, for ye are lyke vnto paynted

CRANMER — 1539.

¹⁴ Wo vnto you Scribes and pharises, ye ypocrites: for ye deuoure widowes houses: and that vnder a pretence of longe prayer: therfore shall ye be the sorer punished.

¹⁵ Wo be vnto you Scribes and Pharises, ye ypocrites: for ye compasse see and lande, to make one proselyte: and when he is become one, ye make him two folde more the chylde of hell, then ye your selues are.

¹⁶ Wo be vnto you ye blynde gydes, for ye saye: whoesoever doth swere by the temple: it is nothyng: but whoesoever sweareth by the golde of the temple, he is giltye. ¹⁷ Ye foolcs and blinde: For whether is greater: the gold, or the temple that sanctifieth the gold? ¹⁸ And whoesoever sweareth by the altire, it is nothinge, but whoesoever sweareth by the gift that is vpon it, he is giltye. ¹⁹ Ye folcs and blind, for whether is greater? the gift: or the altare that sanctifieth the gift? ²⁰ Whoso therfore sweareth by the altire, sweareth by it, and by all thinges that are there on. ²¹ And whoso sweareth by the temple, sweareth by it, and by him that dwelleth therin. ²² And he that sweareth by heauen, sweareth by the seate of God, and by him that sytteth theron.

²³ Wo vnto you Scribes and Pharises, ye ypocrites: For ye tyth mynt, and anyse, and comyn, and haue lefte the wayghtier matters of the lawe: iudgement, mercy, and faith. These ought ye to haue done, and not to leaue the other vndone. ²⁴ Ye blynde gydes, which strayne out a gnat, and swallowe a Camell.

²⁵ Wo vnto you Scribes and pharises, ye ypocrites: for ye make cleane the vtter syde of the cuppe, and of the platter: but within they are full of brybery and ex-cesse. ²⁶ Thou blynde Pharise, clense fyrst that which is within the cup and platter, that the outsyde of them maye be cleane also.

²⁷ Wo vnto you Scribes and Pharises, ye ypocrites: for ye are lyke vnto painted

‘ἐπάνω αὐτοῦ·’ ²¹ καὶ ὁ ὁμόςας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ ^p κατοικήσαντι |
 ‘αὐτόν·’ ²² καὶ ὁ ὁμόςας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ
 ‘καθημένῳ ἐπάνω αὐτοῦ·’ ²³ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι
 ‘ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ
 ‘βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ ^q τὸν ἔλεον | καὶ τὴν πίστιν ταῦτα ^r ἔδει
 ‘ποιῆσαι, κακεῖνα μὴ ἀφίεναι·’ ²⁴ ὁδηγοὶ τυφλοὶ, οἱ διῦλίζοντες τὸν κόνωπα, τὴν
 ‘δὲ κάμηλον καταπίνοντες·’ ²⁵ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,
 ‘ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν
 ‘ἐξ ἀρπαγῆς καὶ ^s ἀδικίας· |’ ²⁶ Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ
 ‘ποτηρίου καὶ τῆς παροψίδος, ἵνα γέννηται καὶ τὸ ἐκτὸς ^t αὐτῶν | καθαρόν·’ ²⁷ Οὐαὶ
 ‘ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκοσμη-

^p Rec. κατοικούντι.^q Alex. τὸ ἔλεος.^r Alex. + εἰ.^s Const. ἀδικίας. Alex. & Rec. ἀρεσίας.^t Alex. αἰρώ.

GENEVA—1557.

¹⁴ Wo be vnto you Scribes and Pharises, hypocrites: for ye deuour widowes houses, and that vnder a colour of longe prayers. Wherefore ye shal receaue the greater damnation. ¹⁵ Wo be vnto you Scribes and Pharises, hypocrites, for ye compasse sea and land to bryng one into your beliefe: and when he is brought, ye make him two folde more the childe of hell, then ye your selues are.

¹⁶ Wo be vnto you blynde guydes, which say, Whosoever sweareth by the temple, it is nothing: but whosoever sweareth by the golde of the temple, he offendeth.

¹⁷ Ye fooles and blynde, whether is greater, the gold, or the temple that sanctifieth the golde? ¹⁸ And whosoever sweareth by the alutar, it is nothing: but whosoever sweareth by the offering that lyeth on the alutar, offendeth. ¹⁹ Ye fooles and blynde: whether is greater, the offering, or the alutar which sanctifieth the offering? ²⁰ Whosoever therfore sweareth by the alutar, sweareth by it, and by all that theron is. ²¹ And whosoever sweareth by the temple, sweareth by it, and by hym that dwelleth therein. ²² And he that sweareth by heauen, sweareth by the seate of God, and by hym that sytteth thereon.

²³ Wo be to you Scribes, and Pharises, Hypocrites, which tyeth mynt, annyse, and commyn, and leaue the wayghtyer matters of the lawe vndone: iudgement, mercie, and faith. These ought ye to haue done, and not to haue left the other vndone. ²⁴ Ye blynde guydes, which strayne out a gnat, and swalow a camel. ²⁵ Wo be to you Scribes and Pharises, hypocrites, for ye make cleane the vtter side of the cup, & of the platter: but within they are ful of brybery and excesse. ²⁶ Thou blynde Pharise, clesse fyrst the insyde of the cup & platter, that the out sydc of them may be cleane also. ²⁷ Wo be to you Scribes, and Pharises, hypocrites, for ye are lyke vnto paynted tombes,

RHEIMS—1582.

¹⁴ Wo to you Scribes and Pharisees, hypocrites: because you deuoure vwidowes houses, praying long prayers, for this you shal receiue the greater iudgement.

¹⁵ Wo to you Scribes and Pharisees, hypocrites: because you goe round about the sea and the land, to make one proselyte: and vwhen he is made, you make him the childe of hel double more then your selues.

¹⁶ Wo to you blinde guides, that say, Whosoever shal svvære by the temple, it is nothing: but he that shal svvære by the gold of the temple, is bound. ¹⁷ Ye foolish and blinde, for vvwhether is greater, the gold, or the temple that sanctifieth the gold? ¹⁸ And vvwhoever shal svvære by the altar, it is nothing: but vvwhoever shal svvære by the gift that is vpon it, is bound. ¹⁹ Ye blinde, for vvwhether is greater, the gift, or the altar that sanctifieth the gift? ²⁰ He therfore that svværeth by the altar, svværeth by it and by al things that are vpon it: ²¹ and vvwhoever shal svvære by the temple, svværeth by it and by him that dvvelleth in it: ²² and he that svværeth by heauen, svværeth by the throne of God and by him that sitteth thereon.

²³ Wo to you Scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cummin, and haue left the vvweightier things of the lavv, iudgement, and mercie, and faith. these things you ought to haue done, & not to haue omitted those. ²⁴ Blinde guides, that straine a gnat, and vsvallov a camel.

²⁵ Wo to you Scribes and Pharisees, hypocrites: because you make cleane that on the outside of the cuppe and dish: but vvithin you are ful^r of rapine and vvclannesse. ²⁶ Thou blinde Pharisee, first make cleane the inside of the cuppe and the dish, that the outside may become cleane.

²⁷ Wo to you Scribes and Pharisees, hypocrites: because you are like to vvhitened

AUTHORISED—1611.

in. ¹⁴ Woe vnto you Scribes and Pharisees, hypocrites; for yee deuoure widowes houses, and for a pretence make long prayer; therefore ye shall receiue the greater damnation. ¹⁵ Woe vnto you Scribes and Pharises, hypocrites; for ye compasse Sea and land to make one Proselyte, and when hee is made, yee make him two fold more the childe of hell then your selues. ¹⁶ Woe vnto you, yee blind guides, which say, Whosoever shall sweare by the Temple, it is nothing: but whosoever shall sweare by the gold of the Temple, he is a debter. ¹⁷ Ye fooles and blind: for whether is greater, the gold or the Temple that sanctifieth the gold? ¹⁸ And whosoever shall sweare by the Altar, it is nothing: but whosoever sweareth by the gift that is vpon it, he is ^s guilty. ¹⁹ Ye fooles and blind: for whether is greater, the gift, or the Altar that sanctifieth the gift? ²⁰ Who so therefore shall sweare by the Altar, sweareth by it, and by all things thereon. ²¹ And who so shall sweare by the Temple, sweareth by it, and by him that dwelleth therein. ²² And hee that shall sweare by heauen, sweareth by the throne of God, and by him that sitteth thereon. ²³ Woe vnto you Scribes and Pharisees, hypocrites; for yee pay tithe of mint, and annise, and cummine, and haue omitted the weightier matters of the Law, iudgement, mercie and faith: these ought ye to haue done, and not to leaue the other vndone. ²⁴ Ye blind guides, which straine at a gnat, and swallow a camel. ²⁵ Woe vnto you Scribes and Pharisees, hypocrites; for yee make cleane the outside of the cup, and of the platter, but within they are full of extortion and excesse. ²⁶ Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may bee cleane also. ²⁷ Woe vnto you Scribes and Pharisees, hypocrites, for yee are

^r Or, a debter, or bound.

μένους, οἵτινες ἔξωθεν μὲν φαίνονται ὥραιοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν
καὶ πάσης ἀκαθαρσίας. ²⁸ οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις
δίκαιοι, ἔσωθεν δὲ "μεστοὶ ἔστε | ὑποκρίσεως καὶ ἀνομίας. ²⁹ Οὐαὶ ὑμῖν, γραμ-
ματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ
κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, ³⁰ καὶ λέγετε, Εἰ "ἡμεθα | ἐν ταῖς ἡμέραις τῶν
πατέρων ἡμῶν, οὐκ ἂν "ἡμεθα | κοινωνοὶ αὐτῶν ἐν τῇ αἱματι τῶν προφητῶν.
³¹ ὥστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἔστε τῶν φονευσάντων τοὺς προφῆτας. ³² καὶ
ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ἡμῶν. ³³ ὅφεις, γεννήματα ἐχιδνῶν,
πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; ³⁴ Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω
πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ
σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε

* Alex. ἵστε μίστα.

* Rec. ἡμιν.

WICLIȚ — 1380.

whiche with oute forth, semen faire to
men; but withinne thei ben ful of boonis
of deed men; & of al filthe. ²⁸ so 3e with
outen forth, semen iusto to men; but with
ynne 3e ben ful of ipocrisie & wickid-
nesse;

²⁹ wo to 3ou scribis & phariseis ipocrites:
that bidden sepulchres of profetis: & maken
feire the birichis, of iust men ³⁰ & seien, if
we hadden be in the dayes of oure fadiris:
we schulden not haue be her felowis in
the blood of profetis; ³¹ and so 3e ben in
witnessinge to 3ou sili: that 3e ben the
sones of hem that slouen the profetis;
³² & fulfille 3e the mesure of 3oure fadiris;
³³ 3e eiddris and eiddris briddis: hou
schulen 3e fle fro the doom of helle?

³⁴ therefore lo I sende to 3ou profetis &
wise men & scribis: & of hem 3e schulen
sle & crucifie & of hem 3e schulen scourge
in 3oure synagogis, & schulen pursue fro
cite in to cite: ³⁵ that al the iust blood
come on 3ou: that was sched on the
erthe, fro the blood of iust abel, to the
blood of Zacharie the sone of barachie:
whom 3e slouen bitwixe the temple and
the auter; ³⁶ truli I seye to 3ou, alle
these thingis schulen come on this ge-
neracioun; ³⁷ Ierusalem ierusalem that sleest
profetis & stonest hem that ben sent to
thee: hou ofte wolde I gadir togidre
thi children as an henne gadirith to gidre
hir chickens vnder hir wengis, & thou
woldist not; ³⁸ bi 3oure hous schal be left
to 3ou deserte; ³⁹ and I seye to 3ou: 3e
schulen not se me fro hennes forthil til 3e
seien blessed is he that cometh in the
name of the lord.

24. AND ihesus wente out of the
temple; and hisse discipulis camen to hym:
to schewe hym the bildyngis of the tem-
ple; ² but he answerid & seide to hem,

bitwix, burial place. eiddris briddis, addes' broods,
or offspring. seien, say.

TYNDALE — 1534.

tombes which appere beautifull outwarde:
but are with in full of deed bones and of
all fylthynges. ²⁸ So are ye, for outwarde
ye appere righteous vnto men; when
withyn ye are full of ypocrisie and ini-
quitye.

²⁹ Wo be vnto you Scribes and Pharises
ypocrites: ye bylde the tombes of the
Prophetes; and garnishe the sepulchres
of the righteous; ³⁰ and saye: Yf we had
bene in the dayes of oure fathers; we
wolde not have bene partners with them
in the blood of the Prophetes. ³¹ So then
ye be wytnesses vnto youre selves; that ye
are the chyldren of them which killed the
prophetes. ³² Fulfill ye lyke wyse the
measure of youre fathers. ³³ Ye serpentes
and generacion of vipers; how shuld ye
scape the dampnacion of hell?

³⁴ Wherefore, beholde I sende vnto you
prophetes, wyse men and scribes; and of
them ye shall kyl and crucifie; and of
them ye shall scourge in youre synagoges;
and persecute from cyte to cyte; ³⁵ that
vpon you maye come all the righteous
bloude that was shedd vpon the erthe;
from the bloud of righteous Abel; vnto
the bloud of zacharias the sone of Bara-
chias; whom ye slewe betwene the temple
and the altre. ³⁶ Verely I say vnto you;
all these thinges shall light vpon this
generacion. ³⁷ Hierusalem; Hierusalem
which kyllest prophetes; and stonest them
which are sent to the: how often wolde
I have gadered thy chyldren to gether; as
the henne gadreth her chickens vnder
her wynges; but ye wolde not? ³⁸ Beholde
youre habitation shalbe lefte vnto you
desolate. ³⁹ For I saye to you; ye shall
not se me hence forth; tyll that ye saye:
blessed is he that commeth in the name
of the Lorde.

24. AND Iesus went out and departed
from the temple; and his disciples came
to hym; for to shewe him the hyldinge
of the temple. ² Iesus sayde vnto them:

CRANMER — 1539.

sepulchres which in dede appere beautiful
outwarde but are within full of deed mens
bones and of all fylthynges. ²⁸ Euen so ye
also: outward ye appere righteous vnto
men: But within, ye are full of fayned-
nesse and iniquyte.

²⁹ wo vnto you Scribes and Pharises, ye
ypocrites: ye buylde the tombes of the
Prophetes, and garnishe the sepulchres
of the ryghteous; ³⁰ and saye: yf we had
bene in the dayes of oure fathers, we
wolde not have bene partners with them
in the bloude of the prophetes. ³¹ And
so ye be wytnesses vnto youre selues,
that ye are the chyldren of them which
kylled the prophetes. ³² Fulfill ye like-
wyse the measure of youre fathers. ³³ ye
serpentes, ye generacion of vipers, how
will ye scape the dampnacion of hell?

³⁴ Wherefore beholde I sende vnto you
prophetes and wyse men, and scribes, and
some of them ye shall kyl and crucifye:
and some of them shal ye scourge in youre
synagoges, and persecute them from cyte
to cyte: ³⁵ that vpon you maye come all
the ryghteous bloude which hath bene
shedd vpon the erthe, from the bloude of
ryghteous Abel, vnto the bloude of za-
charie sone of Barachias, whom ye slewe
betwene the temple and the altare. ³⁶ Uerely
I saye vnto you: all these thynges
shall come vpon this generacion. ³⁷ O
Ierusalem, Ierusalem, thou that kyllest
the prophetes, and stonest them which
are sent vnto thee: how often wolde I
haue gathered thy chyldren together, euen
as the henne gathereth hir chickens
vnder her wynges, and ye wolde not?
³⁸ Beholde youre house is left vnto you
desolate. ³⁹ For I saye vnto you: ye shall
not se me hence forth, tyll that ye saye
blessed is he, that cometh in the name
of the lorde.

24. AND Iesus went out, and departed
from the temple: and his disciples came
to him, for to shewe him the byldynges of
the temple. ² Iesus sayde vnto them: Se

‘ ἀπὸ πόλεως εἰς πόλιν ’ ³⁵ ὅπως ἔλθῃ ἐφ’ ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. ³⁶ ἀμὴν λέγω ὑμῖν, ³⁷ ὅτι ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. ³⁸ Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ³⁹ ἐπισυνάγει ὄρνις | τὰ ροσσία ἐαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε ; ⁴⁰ ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. ⁴¹ λέγω γὰρ ὑμῖν, Οὐ μὴ με ἴδῃτε ἀπ’ ἄρτι, ἕως ἂν εἴπητε, ⁴² εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.’

XXIV. Καὶ ἐξελθὼν ὁ Ἰησοῦς ¹ ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· | καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξάιν αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. ² ὁ δὲ ³ Ἰησοῦς | εἶπεν

¹ Rec. = ὄνι.

² Alex. ὄρνις ἐπισυνάγει.

³ Alex. ἀπὸ τοῦ ἱεροῦ, ἐπορεύετο.

⁴ Alex. ἀπεραιθεῖς.

GENEVA—1557.

which appeare beautiful outward : but are with in ful of dead mens bones, and of al fylthines. ²⁸ So are ye, for outward ye appeare ryghteous vnto men, when with in, ye are ful of hypocrisie and iniquitie.

²⁹ Wo be vnto you Scribes, and Pharisees, hypocrites, For ye buylde the tombes of the Prophetes, & garnish the sepulchres of the righteous, ³⁰ And sayd, If we had bene in the dayes of our fathers, we would not haue bene partners with them, in the blood of the Prophetes. ³¹ So then ye be wytnesses vnto your selues, that ye are the chyldren of them which kylled the Prophetes. ³² Fulfil ye lykewyse the measure of your fathers. ³³ Ye serpentes, ye generations of vipers, how should ye escape the damnation of hel ?

³⁴ Wherefore, behold I send vnto you Prophetes, & Wyse men, and Scribes, & of them ye shal kyl and crucifie : and of them shal ye scourge in your Synagoges, & persecute from citie to citie : ³⁵ That vpon you may come all the righteous blood that was shed vpon the earth, from the blood of ryghteous Abel, vnto the blood of Zacharias the sonne of Barachias, whome ye slew betwene the temple and the altar. ³⁶ Verely I say vnto you, all these thynges shal lyght vpon this generation. ³⁷ Ierusalem, Ierusalem which kyllest the Prophetes, and stonest them which are sent to thee : How often would I haue gathered thy chyldren together, as the henne gathereth her chyckens vnder her wynges, and ye wouldde not. ³⁸ Beholde your habitation shalbe left vnto you desolate. ³⁹ For I say vnto you, ye shal not see me henceforth til that ye say, Blessed is he that commeth in the name of the Lord.

24. AND Iesus went out and departed from the temple, & his disciples came to him, for to shewe him the buyldyng of the temple ² And Iesus sayd vnto them,

RHEIMS—1582.

sepulchres, which outwardly appeare vnto men beautiful, but vwithin are ful of dead mens bones, and al filthines. ²⁸ So you also outwardly in deede appeare to men iust : but inwardly you are ful of hypocrisie and iniquitie.

²⁹ Wo to you Scribes and Pharisees, ye hypocrites : because you build the Prophetes sepulchres, and garnish the monuments of iust men, ³⁰ and say : If we had been in our fathers dayes, we had not been their felovres in the blood of the Prophetes. ³¹ Therefore you are a testimonie to your ovne selues, that you are the sonnes of them that killed the Prophetes. ³² And fil ye vp the measure of your fathers. ³³ You serpents, vipers broodes, howv vvil you flee from the iudgement of hel ? ³⁴ Therefore behold I send vnto you Prophetes and wise men and scribes, and of them you shal kil & crucifie, and of them you shal scourge in your Synagoges, and persecute from citie into citie : ³⁵ that vpon you may come all the iust blood that vvas shed vpon the earth, from the blood of Abel the iust euen vnto the blood of Zacharias the sonne of Barachias, rvhom you murdered betwene the temple and the altar. ³⁶ Amen I say to you, al these things shal come vpon this generation. ³⁷ Hierusalem, Hierusalem, vvhich killest the Prophetes, and stonest them that vvcre sent to thee, howv often vvould I gather together thy children as the henne doth gather together her chickens vnder herv vvings, and thou vvouldst not ? ³⁸ Behold, your house shal be left desert to you. ³⁹ For I say to you, you shal not see me from hence forth til you say, Blessed is he that commeth in the name of our Lord.

24. AND IESVS being gone out of the temple, vvent. And his disciples came to shew him the buildyngs of the temple. ² And he ansvering said to them, Do you

AUTHORISED—1611.

like vnto whitened sepulchres, which indeed appeare beautiful outward, but are within full of dead mens bones, and of all uncleannesse. ²⁸ Euen so, yee also outwardly appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie. ²⁹ Woe vnto you Scribes and Pharisees, hypocrites, because yee build the tombes of the Prophetes, and garnish the sepulchres of the righteous, ³⁰ And say, If wee had been in the dayes of our fathers, wee would not haue been partakers with them in the blood of the Prophetes. ³¹ Wherefore yee be witnesses vnto your selues, that yee are the children of them which killed the Prophetes. ³² Fill ye vp then the measure of your fathers. ³³ Yee serpents, yee generation of vipers, How can ye escape the damnation of hell ?

³⁴ Wherefore behold, I send vnto you Prophetes, and wise men, and Scribes, and some of them yee shall kill and crucifie, and some of them shall yee scourge in your synagogues, and persecute them from citie to citie : ³⁵ That vpon you may come all the righteous blood shed vpon the earth, from the blood of righteous Abel, vnto the blood of Zacharias, sonne of Barachias, whom ye slew betwene the temple and the altar. ³⁶ Verily I say vnto you, All these things shal come vpon this generation. ³⁷ O Hierusalem, Hierusalem, thou that killest the Prophetes, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as a hen gathereth her chickens vnder her wings, and yee would not ? ³⁸ Behold, your house is left vnto you desolate. ³⁹ For I say vnto you, yee shall not see me henceforth, till ye shall say, Blessed is he that commeth in the Name of the Lord.

24. AND Iesus went out, and departed from the temple, and his Disciples came to him, for to shew him the buildyngs of the temple. ² And Iesus said vnto them,

αὐτοῖς, ^a 'Οὐ| βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος
' ἐπὶ λίθον, ὃς οὐ ^b καταλυθήσεται.' ³ Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν
ἐλαιῶν, προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες, 'Εἰπὲ ἡμῖν, πότε ταῦτα
' ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ ^c τῆς| συντελείας τοῦ αἰῶνος;' ⁴
'Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, 'Βλέπετε, μὴ τις ὑμᾶς πλανήσῃ. ⁵ πολλοὶ
' γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς
' πλανήσουσι. ⁶ Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων ὁράτε, μὴ
' θρῆϊσθε· δεῖ γὰρ ^d πάντα| γεγεῖσθαι. ἀλλ' οὐπω ἐστὶ τὸ τέλος. ⁷ Ἐγερθήσεται
' γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ ^e καὶ λοιμοὶ|
' καὶ σεισμοὶ κατὰ τοπούς. ⁸ πάντα δὲ ταῦτα ἀρχῇ ὠδίνων. ⁹ Τότε παραδώσουσιν
' ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενεύουσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων

^a Alex. = οὐ.^b Rec. + μὴ.^c Alex. = τῆς.^d Alex. = πάντα.^e Alex. = καὶ λοιμοί.

WICLIIF—1380.

seen 3e alle thes thingis? truli I seye to
you, a stoon schal not be left here on a
stoon, that ne it schal be distroied;

³ And whanne he sate on the hil of
olliuete; hise discipulis camen to hym
pnyuyl; i seiden; seie to us whanne thes
thingis schulen be: i what tokene of thi
comynge, i of the endeynge of the world;
⁴ and ihesus answeride and seide to hem,
loke 3e that no man disseye 3ow; ⁵ for
many schulen comen in my name i
schulen seie, I am crist; and thei schulen
disseye many;

⁶ for 3e schulen here bataillis: i open-
youns of bataillis, se 3e that 3e be not
disturbid; for i bihouith thes thingis to
be doen but not jit is the ende; ⁷ folk
schulen rise togidre agens folk i rewme
agens rewme i pestilencis i hungiris; and
the erthe mouynge schulen be bi placis;
⁸ and alle thes ben begynnynge of sorwis;

⁹ Thanne men schulen bitake 3ou in to
tribulacioun i schulen sle 3ou, i 3e
schulen ben in hate to alle folk for my
name; ¹⁰ i thanne many schulen ben
sclaundrid, and bitraie ech other, and thei
schulen hate ech other; ¹¹ i many false
profetis schulen rise: i disseye many;
¹² i for wickidnesse schal be plenteuous:
the charite of many schal wexe cold;
¹³ but he that schal dwelle stable in to
the outen ende schal be saaf. ¹⁴ And this
gospel of the kyngdom schal be prechid
in al the world in witnessynge to alle
folkis: i thanne the ende schal come.

¹⁵ therefore whanne 3e seien the abhomi-
nacioun of discomfirt, that is seide of
daniel the profete, stondynge in the holi
place: he that redith vnderstonde he;

¹⁶ thanne thei that ben in iulce: fle to
the mountaynes; ¹⁷ i he that is in the
hous roof: come not down, to take any
thing of his hous; ¹⁸ and he that is in the
feld: turne not agen to take his cote;
¹⁹ but wo to hem that ben with childre,
i nuri-chen in tho dayes; ²⁰ preie 3e that

agens, against. rewme, realm. erthe mouynge, earth
quakes. outen ende, uttermost. agen, again.

TYNDALE—1534.

se ye not all these things? Verely I saye
vnto you: ther shall not be here lefte one
stone vpon another, that shall not be east
doun. ³ And as he sat vpon the mount
Oliuete, his disciples came vnto hym se-
cretely sayinge. Tell vs when thes thinges
shalbe? and what signe shalbe of thy
commyng, and of the ende of the worlde?
⁴ And Iesus answered, and sayde vnto
them: take hede that no man deceaue
you. ⁵ For many shall come in my name
sayinge: I am Christ, and shall deceaue
many. ⁶ Ye shall heare of warres, and of
the fame of warres: but se that ye be not
troubled. For all thes thinges must
come to passe, but the ende is not yet.
⁷ For nacion shall ryse ageynste nacion,
and realme ageynste realme: and ther
shalbe pestilence, hunger and erth quakes
in all quarters. ⁸ All thes are the begin-
ninge of sorowes.

⁹ Then shall they put you to trouble,
and shall kyll you: and ye shalbe hated
of all nacions for my names sake. ¹⁰ And
then shall many be offended, and shall
betraye one another, and shall hate one
the other. ¹¹ And many false Prophetes
shall aryse, and shall deceaue many.
¹² And because inquite shall haue the
vyper hande, the love of many shall
abate. ¹³ But he that endureth to the
ende, the same shalbe safe. ¹⁴ And this
gladtyndinges of the kyngdome shalbe
preached in all the worlde, for a wytnes
vnto all nacions: and then shall the ende
come. ¹⁵ When ye therefore shall se the
abominacioun that betokeneth desolacioun,
spoken of by Daniell the Prophet, stonde
in the holi place: let him that redeth it
vnderstonde it. ¹⁶ Then let them
which be in lury, flye into the moun-
taynes. ¹⁷ And let him which is on the
house toppy, not come downe to fet any
thinge out of his house. ¹⁸ Neither let
him which is in the felde, retorne backe
to feteche his clothes. ¹⁹ Wo be in those
dayes to them that are with chylde, and
to them that reuee sucke. ²⁰ But praye that

CRANMER—1539.

ye not all these things? Uerely I saye vnto
you ther shall not be here lefte one stone
vpon another, that shall not be destroyed
³ And as he sat vpon mount Oliuete, his
disciples came vnto him secretly, saying:
Tell vs: when shall thes thinges be:
and what shalbe the token of thy com-
myng and of the ende of the worlde?
⁴ And Iesus answered, and sayd vnto
them: take hede, that no man deceaue
you. ⁵ For many shall come in my name,
sayinge: I am christ: and shall deceaue
many. ⁶ Ye shall heare of warres, and
tyndinges of warres: be not troubled.
⁷ For all (these thynges) must come to
passe, but the ende is not yet. Nation
shall ryse ageynst nacion, and realme
ageynst realme: and ther shalbe pesti-
lence, and hunger, and erthquakes in all
places. ⁸ All thes are the begynnynge
of sorowes.

⁹ Then shall they put you to trouble, and
shall kyll you: and ye shalbe hated of
all nacions for my names sake. ¹⁰ And
then shall many be offended, and shall
betraye one another, and shall hate one
another. ¹¹ And many false prophetes shall
aryse, and shall deceaue many. ¹² And
because inquite shall haue the vyper
hand, the loue of many shall abate. ¹³ But
he that endureth to the ende, the same
shalbe safe. ¹⁴ And this gospel of the
kyngdome shalbe preached in all the
worlde, for a wytnes vnto all nacyns,
and then shall the ende come.

¹⁵ When ye therefore shall se the abhomi-
nacion of desolacioun (that was, spoken of
by Daniel the prophet) stande in the holi
place: whoso readeth it let him vnder-
stande. ¹⁶ Then lett them which be in
lewry, flye into the mountaynes. ¹⁷ And
lett him which is on the house topp, not
come downe to fet any thinge out of his
house. ¹⁸ Neither lett him which is in the
felde, retorne backe to feteche his clothes.
¹⁹ Wo shalbe in those dayes to them that
are with child, and to them that geue
sucke. ²⁰ But praye ye that youre flight

¹ τῶν| ἐθνῶν διὰ τὸ ὄνομά μου. ¹⁰ καὶ τότε σκανδαλισθήσονται πολλοί, καὶ
² ἀλλήλους παραδόσουσι, καὶ μισήσουσιν ἀλλήλους· ¹¹ καὶ πολλοὶ ψευδοπροφήται
³ ἐγερθήσονται, καὶ πλανήσουσι πολλούς· ¹² καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν,
⁴ ψυγήσεται ἡ ἀγάπη τῶν πολλῶν· ¹³ ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.
¹⁴ καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς
⁵ μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε ἥξει τὸ τέλος. ¹⁵ Ὅταν οὖν ἴδητε τὸ
⁶ βδέλυγμα τῆς ἐρηνώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἐστὼς ἐν τόπῳ
⁷ ἀγίῳ· (ὁ ἀναγινώσκων νοεῖτω) ¹⁶ τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη·
¹⁷ ὁ ἐπὶ τοῦ δώματος μὴ ⁸ καταβαινέτω| ἄραι ἡ τὰ| ἐκ τῆς οἰκίας αὐτοῦ· ¹⁸ καὶ ὁ
⁹ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὰ ἱμάτια| αὐτοῦ. ¹⁹ οὐαὶ δὲ ταῖς ἐν
¹⁰ γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείαις ταῖς ἡμέραις. ²⁰ προσέχεσθε

f Rec. = τῶν.

g Alex. καταβίτω.

h Rec. τ.

i Alex. τὸ ἱμάτιον.

GENEVA—1557.

See ye not all these things? Verely I
 say vnto you, there shal not be here left
 one stone vpon another, that shal not be
 cast downe. ³ And as he sate vpon the
 mount of Oliues, his disciples came vnto
 him them selues alone, saying, Tels vs
 these thynges shalbe, & what signe shalbe
 of thy comynng, and of the ende of the
 worlde? ⁴ And Iesus answered, and sayd
 vnto them, Take hede that no man de-
 ceauye you. ⁵ For many shal come in my
 name, saying, I am Christe, and shal de-
 ceauye many. ⁶ And ye shal heare of warres,
 & of the rumors of warres: but see that
 ye be not troubled: For all these thynges
 must come to passe, but the ende is not
 yet.

⁷ For nation shal ryse against nation,
 and realme against realme: & there shalbe
 pestilence, honger, and earthquakes, in
 certayne quarters. ⁸ All these are the be-
 gynnynge of sorowes. ⁹ Then shal they
 put you to trouble, & shal kyl you, and
 ye shalbe hated of all nations for my
 names sake. ¹⁰ And then shal many be
 offended, and shal betray one another, and
 shal hate one another. ¹¹ And many false
 prophetes shal aryse, and shal deceauye
 many. ¹² And because iniquitie shal haue
 the vpper hand, the loue of many shal
 abate. ¹³ But he that endureth to the
 ende, the same shalbe safe.

¹⁴ And this glad tidynge of the kyng-
 dome, shalbe preached through the whole
 world, for a witness vnto all nations: &
 then shal the ende come. ¹⁵ When ye
 therefore shal see the abomination of de-
 solation spoken of by Daniel the Prophet,
 standynge in the holy place: let him that
 readeth it, take hede. ¹⁶ Then let them
 which be in Iurie, flye into the moun-
 taines. ¹⁷ And let hym which is on the
 house top, not come downe to fet any
 thing out of his house. ¹⁸ Nether let him
 which is in the ficke, retorne backe to
 fetch his clothes. ¹⁹ Wo shalbe in those
 dayes to them that are with chylde, and
 to them that geue sucke. ²⁰ But pray that

RHEIMS—1582.

see all these things? Amen I say to you,
 there shal not be left here a stone vpon a
 stone that shal not be destroyed.

² And vhen he vvas sitting vpon Mount-
 oliuet, the disciples came to him secretly,
 saying: Tel vs, vwhen shal these things
 be? & vwhat shal be the signe of thy
 comynng, and of the consummation of
 the vvorld? ⁴ And Iesus ansvering, said
 to them, Bevvare that no man seduce you:
⁵ For many shal come in my name saying,
 I am Christ: and they shal seduce many.
⁶ For you shal heare of vvares, & brutes
 of vvares. Se that ye be not troubled.
 For these things must be done: but the
 end is not yet. ⁷ For nation shal rise
 against nation, and kingdom against king-
 dom: and there shal be pestilences, and
 famines, and earth-quaques in places, &
 all these things are the beginnyngs of
 sorowes. ⁹ Then shal they deliuer you
 into tribulation, and shal kil you: and
 you shal be odious to all nations for my
 names sake. ¹⁰ And then many shal be
 scandalized: and they shal deliuer vp one
 another: and they shal hate one another.
¹¹ And many falseprophets shal rise: and
 shal seduce many. ¹² And because in-
 iquitie shal abound: the charitie of many
 shal vvaxe cold. ¹³ But he that shal per-
 seuere to the end, he shal be saued. ¹⁴ And
 this Gospel of the kingdom shal be preach-
 ed in the vvhole vvorld, for a testimo-
 nie to all nations, and then shal come the
 consummation.

¹⁵ Therefore vwhen you shal see the abo-
 mination of desolation, vvlich vvas spoken
 of by Daniel the Prophet, standynge in the
 holy place (he that readeth, let him vnder-
 stand) ¹⁶ then they that are in Ievrie,
 let them flee to the mountaynes: ¹⁷ and he
 that is on the house-toppe, let him not
 come downe to take any thing out of his
 house: ¹⁸ and he that is in the ficke, let
 him not geue backe to take his coate.
¹⁹ And vnto them that are vvith chylde,
 and that geue sucke in those dayes. ²⁰ But

AUTHORISED—1611.

See ye not all these things? Verily I say
 vnto you, there shall not be left here one
 stone vpon another, that shall not be
 throwen downe.

³ And as he sate vpon the mount of
 Oliues, the Disciples came vnto him pri-
 uately, saying, Tell vs, when shall these
 things be? and what shall be the signe
 of thy comynng, and of the end of the
 worlde? ⁴ And Iesus answered, and said
 vnto them, Take heed that no man deceiue
 you. ⁵ For many shall come in my name,
 saying, I am Christ: and shall deceiue
 many. ⁶ And yee shall heare of warres,
 and rumors of warres: See that ye bee
 not troubled: for all these things must
 come to passe, but the end is not yet.
⁷ For nation shall rise against nation, and
 kingdom against kingdom, and there
 shall be famines, and pestilences, and
 earthquakes in diuers places. ⁸ All these
 are the beginning of sorrowes. ⁹ Then
 shall they deliuer you vp to be afflicted,
 and shall kill you: and yee shall bee
 hated of all nations for my names sake.
¹⁰ And then shall many be offended, and
 shall betray one another, and shall hate
 one another. ¹¹ And many false Prophets
 shall rise, and shall deceiue many. ¹² And
 because iniquitie shall abound, the loue
 of many shall waxe cold. ¹³ But he that
 shall endure vnto the end, the same shall
 be saued. ¹⁴ And this Gospell of the king-
 dome shall be preached in all the world,
 for a witness vnto all nations, and then shall
 the end come. ¹⁵ When yee therefore shall
 see the abomination of desolation, spoken
 of by Daniel the Prophet, stand in the holy
 place, (who so readeth, let him vnder-
 stand.) ¹⁶ Then let them which be in Iudea
 flee into the mountaynes. ¹⁷ Let him which
 is on the house top, not come downe, to
 take any thing out of his house: ¹⁸ Nei-
 ther let him which is in the ficke, retorne
 backe to take his clothes. ¹⁹ And wo
 vnto them that are with child, and to
 them that giue sucke in those dayes.
²⁰ But pray yee that your flight bee not

ἡ δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἡ σαββάτω. | ²¹ Ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. ²² καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. ²³ Τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ Χριστὸς, ἢ ὧδε, μὴ πιστεύσητε. ²⁴ Ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφήται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς. ²⁵ Ἰδοὺ, προεῖρηκα ὑμῖν. ²⁶ ἐὰν οὖν εἴπωσιν ὑμῖν, Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστὶ, μὴ ἐξέλθῃτε. Ἰδοὺ, ἐν τοῖς ταμείοις, μὴ πιστεύσητε. ²⁷ ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ²⁸ ὅπου γὰρ ἐὰν ᾖ τὸ πῶμα, ἐκεῖ συναχθήσονται οἱ ἄετοί. ²⁹ Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκο-

^A Rec. in σαββάτω.^I Rec. + καί.^m Alex. = γὰρ.

WICLIF—1380.

zoure fleynge be not made in winter, or in the sabot, ²¹ For thanne schal be greet tribulacioun: what maner hath not be fro the bigynnyng of the world til now; neither schal be made, ²² and but tho daies hadden be abriggid eche fleish schulden not be mad saaf, but tho daies schulen be made schort for the chosen men. ²³ thanne if ony man seye to you, lo here is crist or is: nyle ye bileue, ²⁴ For fals cristis & fals profetis, schulden rise, and thei schulen zeue greet tokenesse & wonderis, so that also the chosen be led in to error: if it may be doon, ²⁵ lo I have bifore seide to you; ²⁶ therefore if thei seie to you: lo he is in desert: nyle ye go out; lo in preuye places: nyle ye trowe, ²⁷ For as leyt goith out fro the est, & aperith in to the west: so schal be also the comynge of mannes some; ²⁸ where euer the bodi schal be: also the eglis schulen ben gaderid thidir.

²⁹ And anon afir the tribulacioun of tho dayes: the sunne schal be made dref; & the mone schal not zeue her list, & the steris schulen falle fro hevene, and the vertes of heuenes schulen be moeued; ³⁰ & thanne the tokene of mannes some schal apere in heuene: & thanne alle kynredis of the erthe schulen weile & thei schulen se mannes some comynge in the cloudis of heuene: with myche vertu & maieste; ³¹ & he schal sende hise angelis with a trompe & a greet voice: & thei schulen gadere hise chosen, fro foure wyndis, fro the hijest thingis of heuenes to the endis of hem;

³² and lerne ye the parable of a fige tre; whanne his braunche is now tendere, & the leues ben sprongen: ye witen that somer is nyȝ; ³³ so & ye whanne ye seen alle these thinges: wite ye that it is nyȝ in the zatis, ³⁴ truli I sey to you, for this generacioun schal not passe: til alle thingis ben doon; ³⁵ heuene & erthe schule passe: but myn wordis schulen not passe;

nyle not. zeue, gies, trowe, trust. vertu, power. witen, know.

TYNDALE—1534.

your flight be not in the winter, nether on the saboth daye. ²¹ For then shalbe greete tribulacion, suche as was not from the beginninge of the worldre to this tyme; ner shalbe. ²² Ye and except those dayes shuld be shortened; there shuld no fleshe be saved: but for the chosens sake; those dayes shalbe shortened. ²³ Then yf eny man shall saye vnto you: lo here is Christ; or there is Christ: beleue it not. ²⁴ For there shall arise false christes; and false prophetes; and shall do great myracles and wondres. In so moche that if it were possible; the verie electe shuld be deceaved. ²⁵ Take hede; I have tolde you before. ²⁶ Wherefore if they shall saye vnto you: beholde he is in the desert; go not forth: beholde he is in the secret places; beleue not. ²⁷ For as the lightynge cometh out of the east and shyneth vnto the weest: so shall the comynge of the sonne of man be. ²⁸ For wheresoeuer a deed karkas is; euen thither will the egles resorte.

²⁹ Immediately after the tribulacions of those dayes; shall the sunne be derkened; and the mone shall not geue hir light; and the starres shall fall from heven; and the powers of heven shall move. ³⁰ And then shall appere the sygne of the sonne of man in heven. And then shall all the kynredes of the erth mourne; and they shall se the sonne of man come in the cloudes of heven with power and greate glorie. ³¹ And he shall sende his angles with the greate voyce of a trompe; and they shall gader to gether his chosen; from the fower vyndes; and from the one ende of the worldre to the other.

³² Learne a similitude of the fygge tree: when his braunches are yet tender & his leues spronge; ye knowe that sommer is nye. ³³ So lyke wyse ye; when ye see all these thynges; be ye sure that it is neare; euen at the dores. ³⁴ Verely I saye vnto you; that this generacion shall not passe; tyll all these be fulfilled. ³⁵ Heven & erth shall perishe; but my wordes shall abyde.

CRANMER—1539.

be not in the winter, nether on the Saboth daye. ²¹ For then shalbe great tribulacions suche as was not sens the beginninge of the worldre to this tyme, nor shalbe. ²² Ye and except those dayes shuld be shortened, there shulde no fleshe be saned; but for the chosens sake, those daies shalbe shortened. ²³ Then yf eny man saye vnto you: lo here is Christ, or there: beleue it not. ²⁴ For there shall arysse false Christes, and false prophetes and shall shew great myracles, and wondres. In so moche (that yf it were possible) the verie electe shuld be deceaued: ²⁵ beholde, I haue tolde you before. ²⁶ Wherefore, yf they saye vnto you: beholde, he is in the desert, go not ye forth: beholde, he is in the secret places, beleue it not. ²⁷ For as the lightynge cometh out of the East, and appeareth into the west: so shall the comynge of the sonne of man be.

²⁸ For wheresoeuer a deed karkas is, euen thither will the Egles also be gathered together. ²⁹ Immediately after the tribulacions of those dayes, shall the sonne be derkened: and the moone shal not geue hir light, and the starres shal fall from heauen, and the powers of heauen shal be moued. ³⁰ And then shall appere the token of the sonne of man in heauen. And then shall all the kynredes of the carth mourne, and they shall se the sonne of man comynge in the cloudes of heauen, with power and greate glorie. ³¹ And he shall sende his Angels with the greate voyce of a trompet, and they shall gather together his chosen, from the foure wyndes: euen from the hyghest partes of heauen, vntill the endes ther of.

³² Learne a similitude of the fygge tree: when his braunche is yet tender, and the leues sprong, ye knowe that sommer is nye. ³³ So likewise ye, when ye se all these thynges, be ye sure that it is neare, euen at the dores. ³⁴ Verely I saye vnto you: this generacion shall not passe, tyll all these thynges ben fulfilled. ³⁵ Heauen

‘τισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσούνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. ³⁰ καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. ³¹ καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυναῶσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ’ ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν. ³² Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλός, καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· ³³ οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ³⁴ ἀμὴν λέγω ὑμῖν, ⁿ οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν ⁿ πάντα ταῦτα | γένηται. ³⁵ Ὁ οὐρανὸς καὶ ἡ γῆ ^p παρελεύσονται, | οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

ⁿ Alex. + ὅτι.^o Alex. ταῦτα πάντα.^p Alex. παρελεύσεται.

GENEVA — 1557.

your flight be not in the vintner, nether on the Sabbath day. ²¹ For then shal be great tribulation, such as was not from the beginning of the worlde to this tyme, nor shalbe. ²² Yea, and except those dayes should be shortened, there should no fleshe be saued, but for the chosens sake those dayes shalbe shortened. ²³ Then if any man shal saye vnto you : Lo, here is Christe, or there is Christe: beleue it not. ²⁴ For there shal arise false Christes, & false prophetes, and shal do great miracles, and wonders : In so muche, that yf it were possible, the very electe should be deceaued. ²⁵ Behold, I haue tolde you before. ²⁶ Wherefore if they shal saye vnto you : Beholde he is in the desert, go not forth: Beholde he is in the secrete places, beleue not.

²⁷ For as the lyghtnyng cometh out of the East, and shyneth in to the West: so shal the comyng of the Sonne of man be. ²⁸ For where soeuer a dead carkas is, euen thither wyl the Eagles resort. ²⁹ Immediately after the tribulations of those dayes, shal the sunne be darkened : and the moone shal not geue her light, and the starres shal fal from heauen, and the powers of heauen shal be tossed. ³⁰ And then shal appeare the signe of the Sonne of man in heauen. And then shal all the kynreds of the earth mourne, and they shal see the Sonne of man come in the cloudes of heauen with power and great glorie. ³¹ And he shal send his Angels with the great voyce of a trompet, & they shal gather together his chosens, from the four windes, and from the one ende of the world to the other. ³² Learne a similitude of the fygge tree, when her branches are yet tender, and her leaues sprong, ye knowe that sommer is nye. ³³ So like wyse ye, when ye see all these thinges, be ye sure that the kyngdome of God is neare, euen at the doores. ³⁴ Verely I saye vnto you, that this generation shal not passe, tyll all these be fulfilled. ³⁵ Heauen and earth shal passeawaye: but my wordes shal not passe awaye.

RHEIMS — 1582.

pray that your flight be not in the vntner or ou the Sabbath. ²¹ For there shal be then great tribulation, such as hath not been from the beginning of the vworld vntil now, neither shal be. ²² And vnles those daies had been shortened, no flesh should be saued : but for the elect the daies shal be shortened. ²³ Then if any man shal say vnto you, Loe here is Christ, or there : do not beleue him. ²⁴ For there shal rise false-Christes and false-Prophets, and shal shew great signes and vonders, so that the elect also (if it be possible) may be induced into errour. ²⁵ Loe I haue foretold you. ²⁶ If therfore they shal say vnto you, Behold he is in the desert : goe ye not out : behold in the closets, beleuee it not. ²⁷ For as lightening cometh out of the east, and appeareth euen into the vvest, so shal also the aduent of the sonne of man be. ²⁸ Wheresoeuer the body is, thither shal the eagles also be gathered together.

²⁹ And immediately after the tribulation of those dayes the sonne shal be darkened, and the moone shal not giue her light, and the starres shal fal from heauen, and the powers of heauen shal be moued : ³⁰ and then shal appeare the signe of the Sonne of man in heauen : and then shal all tribes of the earth bevaile : and they shal see the Sonne of man comming in the cloudes of heauen vvith much pover and maiestie. ³¹ And he shal send his Angels vvith a trumpet, and a great voyce : and they shal gather together his elect from the four vvindes, from the furthest partes of heauen euen to the endes thereof. ³² And of the figtree learne a parable : When novv the bough thereof is tender, and the leaues come forth, you knowv that sommer is nigh. ³³ So you also, vvhen you shal see these thinges, knovv ye that it is nigh euen at the doores. ³⁴ Amen I say to you, that this generation shal not passe, til al these thinges be done. ³⁵ Heauen and earth shal passe, but my vvordes shal not passe.

AUTHORISED — 1611.

in the vintner, neither on the Sabbath day: ²¹ For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. ²² And except those dayes should be shortened, there should no flesh be saued: but for the elects sake, those dayes shall be shortened. ²³ Then if any man shall say vnto you, Loe, heere is Christ, or there: beleuee it not. ²⁴ For there shall arise false Christs, and false prophets, and shal shew great signes and wonders: insomuch that (if it were possible,) they shall deceiue the very elect. ²⁵ Behold, I haue tolde you before. ²⁶ Wherefore, if they shall say vnto you, Behold, he is in the desert, goe not forth: Behold, he is in the secret chambers, beleuee it not. ²⁷ For as the lightning cometh out of the East, and shineth euen vnto the West: so shall also the coming of the Sonne of man be. ²⁸ For wheresoeuer the carkeise is there will the Eagles bee gathered together. ²⁹ Immediately after the tribulation of those dayes, shall the Sunne be darkened, and the Moone shall not giue her light, and the starres shall fall from heauen, and the powers of the heauens shall be shaken. ³⁰ And then shall appeare the signe of the Sonne of man in heauen: and then shall all the Tribes of the earth mourne, and they shall see the Sonne of man comming in the clouds of heauen, with power and great glory. ³¹ And hee shall send his Angels with * a great sound of a trumpet, and they shall gather together his Elect from the four windes, from one end of heauen to the other. ³² Now learne a parable of the figtree: when his branch is yet tender, and putteth forth leaues, yee know that Summer is nigh: ³³ So likewise yee when ye shall see all these things, know that it is neere, euen at the doores. ³⁴ Verely I saye vnto you, this generation shall not passe, till all these things be fulfilled. ³⁵ Heauen and earth shall passe away, but my wordes shall not passe away.

* Or, with a Trumpet and a great voice.

³⁶ Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου | μόνος. ³⁷ Ὡς περ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ³⁸ Ὡς περ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμῶντες καὶ ἐγκαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, ³⁹ καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἤρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ⁴⁰ Τότε δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται. ⁴¹ δύο ἀλήθουσιν ἐν τῷ μύλωνι μία παραλαμβάνεται, καὶ μία ἀφίεται. ⁴² Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ὥρα | ὁ κύριος ἑμῶν ἔρχεται. ⁴³ ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἥδει ὁ οἰκοδεσπότης ποία φυλακὴ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ. ⁴⁴ διὰ τοῦτο καὶ ὑμεῖς

⁹ Rec. + τῆς.

⁹ Alex. + οὐδὲ ὁ υἱός.

⁹ Alex. = μου.

⁹ Alex. = ὁ.

⁹ Alex. ἡμέρα.

WICLIIF—1380.

³⁶ but of thiike day ȝ our no man woot, nether angelis of heuene: but the fadir alone;

³⁷ but as it was in the dayes of noe, so schal be the comynge of mannes sone; ³⁸ for as in the dayes biforn the grette flood thei weren ctyngne and drynkynge, weddynges ȝ takynge to weddyngne til that daye that noe entrid in to the schip; ³⁹ and thei knewen not til the grette flood cam and toke alle men: so schal be the comynge of mannes sone; ⁴⁰ thanne twen schulen ben in a feld, oon schal be taken another lefte; ⁴¹ tweine wymmen schulen ben gryndynge in a querne oon schal be taken ȝ the tother lefte; twen in a bed the oon schal be taken ȝ the other lefte;

⁴² therefore wake ȝe, for ȝe witen not in what our the lord schal come; ⁴³ but wite ȝe this, that if the housbonde man wiste in what our the theef were to come: certis he wolde wake and suffre not his hous to be vndirmynde; ⁴⁴ ȝ therefore be ȝe redy, for in what our ȝe gesce not, mannes sone schal come. ⁴⁵ Who gessist thou is a trewe seruaunt ȝ a prudent: whom his lord ordeyned on his meyne to ȝeue hem mete in tyme? ⁴⁶ blesid is that seruaunt: whom his lord whanne he schal come, schal fynde so doyngre; ⁴⁷ truli I seye to ȝou, for on alle his goodis, he schal ordeyne hym; ⁴⁸ but if thiike yel seruaunt seie in his herte: my lord tarieth to come; ⁴⁹ ȝ bigynneth to smyte his cuncene seruauntis, ȝ ete ȝ drynke with drunken men: ⁵⁰ the lord of that seruaunt, schal come in the day whiche he hopith not, and in the our that he knowith not; ⁵¹ ȝ schal departe him: and putte his part with ipoeritis; there schal be wepinge ȝ grentynge of teeth;

25. THANNE the kingdom of heuene schal be like to ten virgyns whiche token

TYNDALE—1534.

³⁶ But of that daye and houre knowith no man; no not the angels of heuen; but my father only.

³⁷ As the tyme of Noe was; so lyke wyse shall the comynge of the sonne of man be. ³⁸ For as in the dayes before the flood: they dyd eate and drynke; mary and were married; even vnto the daye that Noe entred in to the shyppe; ³⁹ and knewe of nothyng; tyll the floude came and toke them all awaye. So shall also the comynge of the sonne of man be. ⁴⁰ Then two shalbe in the felde, the one shalbe receaved; and the other shalbe refused; ⁴¹ two shalbe gryndinge at the myll the one shalbe receaved; and the other shalbe refused.

⁴² Wake therefore because ye knowe not what houre youre master wyll come. ⁴³ Of this be sure; that yf the good man of the housse knewe what houre the thefe wolde come: he wolde suerly watche; and not suffre his housse to be broken vpp. ⁴⁴ Therefore be ye also redy; for in the houre ye thinke he wolde not: wyll the sonne of man come. ⁴⁵ If there be any faithfull seruaunt and wyse; whome his master hath made ruler over his houshoulde to geve them meate in season convenient: ⁴⁶ happy is that seruaunt whom his master (when he cometh) shall finde so doinge. ⁴⁷ Uerely I seye vnto ȝou; he shall make him ruler over all his goodes. ⁴⁸ But and yf that euyl seruaunt shall seye in his herte; my master wyll defer his comynge; ⁴⁹ and begynne to smyte his felowes; yee and to eate and to drynke with the drunken; ⁵⁰ the seruantes master wyll come in an houre when he loketh not for him; and in that houre that he is not ware of; ⁵¹ and wyll deuyde him; and geue him his rewarde with ypoerites. There shalbe wepinge and a masshynge of tethe.

25. THEN the kyngdome of heuen shalbe lykened vnto .x. virgyns which

CRANMER—1539.

and earth shall passe, but my wordes shall not passe. ³⁶ But of that daye and houre knoweth no man, no not the angels of heauen, but my father only.

³⁷ But as the dayes of Noe were, so shall also the comynge of the sonne of man be. ³⁸ For as in the dayes (that went before the flood) they dyd eate and drynke, mary, and were married, euen vntill the daye that Noe entred into the shippe; ³⁹ and knewe not, tyll the flood came and toke them all awaye: So shall also the comynge of the sonne of man be. ⁴⁰ Then shall two be in the felde, the one receaved, and the other refused; ⁴¹ two women shalbe gryndinge at the myll, the one receaved and the other refused (*Two in a bedd; the one shalbe receaved, and the other refused*) ⁴² Watch therefore, for ye knowe not what houre youre lord will come.

⁴³ Of this yet be sure, that yf the good man of the house knew what houre the thefe wolde come: he wolde suerly watche, and not suffre his house to be broken vp. ⁴⁴ Therefore, be ye also ready, for in such an houre as ye thinke not: wyll the sonne of man come. ⁴⁵ Who is a faithfull and wyse seruaunt, whom his lord hath made ruler over his honshoulde, to geue them meate in season. ⁴⁶ Blessed is that seruaunt whom his lord (when he cometh) shall finde so doyngre. ⁴⁷ Uerely I seye vnto ȝou, that he shall make him ruler over all his goodes. ⁴⁸ But and yf that euyl seruaunt seye in his herte, my lord will be long a comynge ⁴⁹ (and so begynne to smyte his felowes, yee and to eate and drynke with the drunken) ⁵⁰ the same seruautes lord shall come in a daye when he loketh not for him, and in an houre that he is not ware of, ⁵¹ and shall hew him in peeces, and geue him his porcion wyth ypoerites: there shalbe wepinge and gnashynge of teth.

25. THEN shall the kyngdome of heauen be like vnto ten virgins, which toke their

thike, that. woot, knowest. o, our. querne, mill. know, wite, knewe. certis, surely. meyne, meyn. crants, a family. ȝeue, glee. yuel, evil. cuncene, of one deuyd, separate.

‘ γίνεσθε ἔτοιμοι· ὅτι ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. ⁴⁵ Τίς ἄρα
 ‘ ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος ⁴⁶ αὐτοῦ ἐπὶ τῆς
 ‘ θεραπείας αὐτοῦ, τοῦ ⁴⁷ διδόναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; ⁴⁸ μακάριος ὁ
 ‘ δούλος ἐκεῖνος, ὃν ἔλθων ὁ κύριος αὐτοῦ εὕρῃσι ⁴⁹ ποιοῦντα οὕτως. | Ἀμὴν λέγω
 ‘ ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. ⁵⁰ Ἐὰν δὲ εἴπῃ ὁ
 ‘ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ⁵¹ ὁ κύριός μου ἐλθεῖν, καὶ
 ‘ ἄρξηται τύπτειν τοὺς συνδούλους ⁵² αὐτοῦ, | ⁵³ ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν
 ‘ μεθύοντων, ⁵⁴ ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν
 ‘ ὥρᾳ ἣ οὐ γινώσκει, ⁵⁵ καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν
 ‘ ὑποκριτῶν θήσει· ἐκεῖ ἐσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
 ‘ XXV. Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες

^v Alex. = αὐτοῦ. ^w Alex. ζούναι. ^x Alex. οὐτως ποιοῦντα. ^y Alex. μου ὁ κύριος. ^z Rec. = αὐτοῦ. ^a Rec. ἐσθίειν καὶ πίνειν.

GENEVA—1557.

³⁶ But of that day and houre knoweth
 no man, no not the Angels of heauen, but
 my Father only. ³⁷ But as the tyme of
 Noe was, so like wyse shal the comming
 of the Sonne of man be. ³⁸ For as in
 the dayes before the flood, they dyd eat
 and drinke, mary, and gyue in mariage,
 euen vnto that day that Noe entred into
 the Arke: ³⁹ And knewe of nothing, tyl
 the flood came and toke them all away:
 So shal also the commyng of the Sonne
 of man be. ⁴⁰ Then two men shalbe in
 the fieldes, the one shalbe receaued, and the
 other shalbe refused.

⁴¹ Two women shalbe gryndyng at the
 myl, the one shalbe receaued, and the
 other shalbe refused. ⁴² Wake therefore,
 because ye know not what houre your
 master wil come. ⁴³ Of this be sure, that
 if the good man of the house knewe at
 what watche the thefe woulde come, he
 woulde surely watch, and not suffre his
 house to be broken vp. ⁴⁴ Therefore be ye
 also ready, for in the houre that ye thinke
 not, wyl the Sonne of man come. ⁴⁵ Who
 is a faythful seruaut and wyse, whome his
 master hath made ruler ouer his house-
 holde, to geue them meat in season
 conuenient? ⁴⁶ Happy is that seruaut
 whome his master (when he cometh)
 shal fynde so doying. ⁴⁷ Verely I say
 vnto you, he shal make him ruler ouer all
 his goodes.

⁴⁸ But and if that euyl seruaut shal sayin
 his hart, My master doth deferre his com-
 myng. ⁴⁹ And begyn to smyte his folowes,
 yea, and to eat and to drinke with the
 drunken, ⁵⁰ That seruantes master wyl
 come in a day, when he loketh not for
 him, and in an houre that he is not ware
 of: ⁵¹ And wyl cut hym off, and geue hym
 his portion with hypocrites. there shalbe
 wepyng, and gnasshyng of teeth.

25. THEN the kingdome of heauen
 shalbe likened vnto ten virgins: which

RHEIMS—1582.

³⁶ But of that day and houre no body
 knoweth, neither the Angels of heauen,
 but the Father alone. ³⁷ And as in the
 dayes of Noe, so shal also the comming
 of the Sonne of man be. ³⁸ For as they
 vvere in the dayes before the flood, eating
 and drinking, maryng and giuing to
 mariage, euen vnto that day in vvhich
 Noe entred into the arke, ³⁹ and knewe
 not til the flood came, and tooke them all:
 so also shal the comming of the Sonne
 of man be. ⁴⁰ Then two shal be in the
 field: one shal be taken, and one shal be
 left. ⁴¹ tivo vvomen grinding in the mill:
 one shal be taken, and one shal be left.
⁴² Watch therefore because you knovv not
 vvhath houre your Lord vvil come. ⁴³ But
 this knovv ye, that if the good man of
 the house did knovv vvhath houre the
 theefe vvould come, he vvould surely
 vvatch, and vvould not suffer his house
 to be broken vp. ⁴⁴ Therefore be you also
 ready, because at vvhath houre you knovv
 not, the Sonne of man vvil come.

⁴⁵ Who, thinkest thou, is a faithful and
 vvise seruaut, vvhom his lord hath ap-
 pointed ouer his familie, to giue them
 meate in season? ⁴⁶ Blessed is that ser-
 uaut, vvhom vvhen his lord cometh, he
 shal finde so doying. ⁴⁷ Amen I say to you,
 that ouer all his goods shal he appoint
 him.

⁴⁸ But if that naughtie seruaut shal
 say in his hart, My lord is long a com-
 myng: ⁴⁹ and shal beginne to strike his
 fellow-servants, and eateth, and drinketh
 vvith drunkards: ⁵⁰ the lord of that ser-
 uant shal come in a day that he hopeth
 not, and an houre that he knovveth not,
⁵¹ and shal deuide him, and appoint his
 portion vvith the hypocrites: there shal
 be vvweeping and gnashing of teeth.

25. THEN shal the kingdom of heauen
 be like to ten virgins: vvich taking their

AUTHORISED—1611.

³⁶ But of that day and houre knoweth
 no man, no, not the Angels of heauen,
 but my Father onely. ³⁷ But as the dayes
 of Noe were, so shall also the comming
 of the Sonne of man be. ³⁸ For as in the
 dayes that were before the Flood, they
 were eating, and drinking, marrying and
 giuing in marriage, vntill the day that
 Noe entred into the Arke, ³⁹ And knew not
 vntill the Flood came, and tooke them
 all away: so shall also the comming of the
 Sonne of man be. ⁴⁰ Then shall two be
 in the field, the one shall be taken, and
 the other left. ⁴¹ Two women shall be
 grinding at the mill: the one shall be
 taken, and the other left.

⁴² Watch therefore, for ye know not
 what houre your Lord doth come. ⁴³ But
 know this, that if the good man of the
 house had known in what watch the
 thiefe would come, he would haue watched,
 and would not haue suffered his house to
 be broken vp. ⁴⁴ Therefore be ye also
 ready: for in such an houre as you thinke
 not, the Sonne of man cometh. ⁴⁵ Who
 then is a faithfull and wise seruaut, whom
 his Lord hath made ruler ouer his hous-
 hold, to giue them meate in due season?
⁴⁶ Blessed is that seruaut, whome his
 Lord when he cometh shall finde so
 doing. ⁴⁷ Verely I say vnto you, that hee
 shal make him ruler ouer all his goods.
⁴⁸ But and if that euil seruaut shal say in
 his heart, My Lord delayeth his coming.
⁴⁹ And shall begin to smite his fellow ser-
 uants, and to cate and drinke with the
 drunken: ⁵⁰ The Lord of that seruaut
 shall come in a day when hee looketh not
 for him, and in an houre that hee is not
 ware of: ⁵¹ And shall cut him asunder,
 and appoint him his portion with the
 hypocrites: there shall be weeping and
 gnashing of teeth.

25. THEN shall the kingdome of
 heauen be likened vnto ten virgins, which

* Or, cut him off.

λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. ² πέντε δὲ ἦσαν ἐξ αὐτῶν | φρόνιμοι, καὶ αἱ πέντε μωραὶ. | ³ αἵτινες | μωραὶ, λαβοῦσαι τὰς λαμπάδας αὐτῶν, | οὐκ ἔλαβον μεθ' ἐαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. ⁵ χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. ⁶ μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἰδοὺ, ὁ νυμφίος ἔρχεται, | ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. ⁷ τότε ἡγήθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. ⁸ αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. ⁹ Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι, Μήποτε ⁹ οὐ μὴ | ἀρκέσῃ ἡμῖν καὶ ὑμῶν πορεύεσθε ^h μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἐαυταῖς. ¹⁰ ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσῆλθον

^a Alex. ἐξ αὐτῶν ἦσαν. ^c Alex. μωραὶ καὶ πέντε φρόνιμοι. Rec.=ai. ^d Alex. at γάρ. ^e Rec. ianθων. ^f Alex. ἰερχεται. ^g Rec. οὐκ. ^h Rec. + ἔ

WICLIFF—1380.

her lampis ⁊ wenten out aȝen the housbonde ⁊ the wiif: ² ⁊ fyue of hem weren folis, ⁊ fyue prudent; ³ but the fyue folis token her lampis: ⁊ token not oyle with hem; ⁴ but the prudent token oyle in her vessels with her lampis: ⁵ ⁊ while the housbonde tariede, alle nappiden ⁊ slepten; ⁶ but at myd nyȝt a crye was made, lo the spouse cometh; go ⁊e out to mete with hym; ⁷ ⁊ thanne alle the virgynes risen vp: ⁊ arieden her lampis; ⁸ and the folis seiden to the wise ⁊e to us of ȝoure oyle? for oure lampis ben quenched; ⁹ the prudent answeriden ⁊ seiden, leest peraventure it suffice not to us: ⁊ to ⁊ou; go ⁊e rather to men that sellen, ⁊ bien to ⁊ou;

¹⁰ ⁊ while they wenten for to hic: the spouse cam, and tho that weren redi: entriden with hym to the weddingis; ⁊ the gate was schit; ¹¹ ⁊ at the last the other virgynes camen ⁊ seiden, lord lord: opene to us; ¹² ⁊ he answeride ⁊ seide, truli I seye to ⁊ou: I knowe not ȝou; ¹³ therfore wake ⁊e, for ⁊e witen not the day, ne the our.

¹⁴ For as a man that goith in pilgimage: clepid his seruauntis ⁊ bitook to hem hise godis; ¹⁵ to oon he gaf .v. talentis, to another tweyne; ¹⁶ to another oon; to eche affir his owne vertu: ⁊ wente forth anon; ¹⁷ ⁊ he that hadde fyue besauntis wente forth and rouȝte in hem: ⁊ wane othere fyue; ¹⁸ also ⁊ he that hadde taken tweyne: wan other tweyne; ¹⁹ but he that hadde taken oon, ȝede forth ⁊ dalf in to the erthe; ⁊ hidde the money of his lord;

¹⁹ but aftir long tyme the lord of the seruauntis came: ⁊ rikenede with hem; ²⁰ ⁊ he that hadde take fyue besauntis cam: he brouȝt: other fyue, ⁊ seide;

aȝen against. seye, give. witen, know. in pilgimage abroad. clepid, called. vertu, capacity. besauntis, talents. rouȝte, wrought. ȝede, went. dalf, deled or dug.

TYNDALE—1534.

toke their lampes, and went to mete the brydgrome: ² fyve of them were folysse, and fyve were wyse. ³ The folysse toke their lampes; but toke none oyle with them. ⁴ But the wyse tooke oyle with them in their vesselles with their lampes also. ⁵ Whill the brydgrome taryed, alle slombred and slepte. ⁶ And even at mydnyght there was a crye made: beholde the brydgrome cometh; goo out against him. ⁷ Then all those virgins arose and prepared their lampes. ⁸ And the folysse sayde to the wyse: geve vs of youre oyle for our lampes goo out? ⁹ but the wyse answered sayinge. Not so; lest ther he not ynough for vs and you: but goo rather to them that sell, and by for youre selves.

¹⁰ And whill they went to bye, the brydgrome came: and they that were redy went in with him to the weddinge; and the gate was shett vp. ¹¹ After wardes came also the other virgins sayinge: master master, open to vs. ¹² But he answered and sayde: verely I saye vnto you: I knowe not you. ¹³ Watche there fore: for ye knowe nether the daye nor yet the houre, when the sonne of man shall come.

¹⁴ Lykwyse as a certeyne man redy to take his iorney to a strange cowntre; called his seruautes and delivered to them his gooddes. ¹⁵ And vnto one he gave .v. talentes; to another .ii. and to another one: to every man after his abilitie, and streight waye departed. ¹⁶ Then he that had receaved the fyve talentes, went and bestowed them; and wanne other fyve talentes. ¹⁷ Lykwyse he that receaved .ii. gayned other .ii. ¹⁸ But he that receaved the one, went and digged a pit in the erth and hid his masters money. ¹⁹ After a long season the lord of those seruautes came and rekened with them. ²⁰ Then came he that had receaved fyve talentes;

CRANMER—1539.

lampes, and went to mete the brydgrome (and the bride) ² But fyue of them were foolysse, and fyue were wyse. ³ They that were folysse, toke their lampes, but toke none oyle with them. ⁴ But the wyse toke oyle with them in their vesselles with the lampes also. ⁵ While the brydgrome taryed, they all slombred and slept. ⁶ And euen at mydnyght, there was a crye made: behold, the brydgrome cometh, go out to mete him. ⁷ Then all those virgins arose, and prepared their lampes. ⁸ So the folysse sayde vnto the wyse: geve vs of youre oyle for: our lampes are gone out. ⁹ But the wyse answered, sayinge: not so, lest ther be not ynough for vs and you: but go ye rather to them that sell, and by for your selues. ¹⁰ And whyll they went to bye, the brydgrome came: and they that were redy, went in with him to the mariage, and the gate was shut vp. ¹¹ Afterward came also the other virgins, saying: lord, lord, open to vs. ¹² But he answered and sayde: verely I saye vnto you: I knowe you not. ¹³ Watche therefore: for ye knowe nether the daye nor yet the houre wher in the sonne of man shall come.

¹⁴ Lykewise as a certeyne man ready to take his iorney to a strange cowntre, called his seruautes, and delyvered vnto them his gooddes. ¹⁵ And vnto one he gave .v. talentes, to another .ii. and to another one: to every man after his habilitie, and streight waye departed.

¹⁶ Then he that had receaved the fyve talentes, went, and occupied with the same, and wanne other fyve talentes. ¹⁷ Lykewise also, he that receaved two, gayned other two. ¹⁸ But he that receaved that one, went and dygged in the erth, and hid his lordes money. ¹⁹ After a long season, the Lord of those seruautes came, and rekened with them. ²⁰ And so he that had receaved fyve talentes came, and brought other fyve talentes, sayinge: Sir,

μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. ¹¹ ὕστερον δὲ ἔρχονται καὶ αἱ
 λοιπαὶ παρθένοι, λέγουσαι, Κύριε, κύριε, ἀνοίξον ἡμῖν. ¹² Ὁ δὲ ἀποκριθεὶς εἶπεν,
 Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. ¹³ Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν
 οὐδὲ τὴν ὥραν. ¹⁴ Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους,
 καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ. ¹⁵ καὶ ὃ μὲν ἔδωκε πέντε τάλαντα,
 ὃ δὲ δύο, ὃ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως.
¹⁶ πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς, καὶ ἔποίησεν|
 ἄλλα πέντε ἑτάλαντα. ¹⁷ ὥσαύτως καὶ ὁ τὰ δύο ἐκέρδησε καὶ αὐτοὶ| ἄλλα δύο.
¹⁸ ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὥρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε| τὸ ἀργύριον τοῦ
 κυρίου αὐτοῦ. ¹⁹ Μετὰ δὲ ὁ χρόνον πολὺν| ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων,
 καὶ συναίρει μετ' αὐτῶν λόγον. ²⁰ καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν

¹ Rec. + ἐν ᾧ ὁ τῷος τοῦ ἀνθρώπου ἔρχεται. ² Alex. ἐκέρδησε. ³ Alex. = τάλαντα. ⁴ Alex. = καὶ αὐτὸς. ⁵ Alex. ἔκρυψε. ⁶ Alex. πολὺν χρόνον.
⁷ Alex. λόγον μετ' αὐτῶν.

GENEVA — 1557.

toke their lampes & went to mete the
 brydegrome. ² And fue of them were
 folysh, and fue were wysc. ³ The folyshie
 toke theyr lampes, but toke none oyle
 with them. ⁴ But the wise toke oyle
 in their vessels with their lampes. ⁵ Whye
 the brydegrome taryed, all slombred and
 slepte. ⁶ And euen at mydnyght, there
 was a crye made: Beholde the bryde-
 grome cometh, Go out against him.
⁷ Then all those virgins arose, & trymmed
 their lampes. ⁸ And the folysh said to
 the wyse, Geue vs of your oyle, for our
 lampes go out. ⁹ But the wise answered,
 saying, We feare least there wil not be
 ynough for vs and you: but go ye rather
 to them that sell, and bye for your selues.

¹⁰ And whye they went to bye, the bryde-
 grome came: and they that were redie
 went in with him to the wedding, and the
 gate was shut vp. ¹¹ Afterwardes came
 also the other virgins, saying, Master,
 Master, open to vs. ¹² But he answered,
 and sayd, Verely I say vnto you, I know
 you not.

¹³ Watche therefore: for ye knowe nether
 the day, nor yet the houre, when the Sonne
 of man wil come. ¹⁴ For certeynly the
 kyngdome of heauen is like as when a
 man taking his iorney to a strange coun-
 trey, called his seruantes, & deliuered to
 them his goodes. ¹⁵ And vnto one he
 gaue fye talentes, to another two, & to
 another one, to euery man after his ha-
 bilitie: & strayght way departed. ¹⁶ Then
 he that had receaued the fye talentes,
 went and bestowed them, and gayned
 other fye talentes. ¹⁷ Like wyse, he that
 receaued two, gayned other two. ¹⁸ But
 he that receaued that one, went & dygged
 in the earth, & hyd his masters monye.

¹⁹ But after a longe season, the Lord of
 those seruantes came, and rekened with
 them. ²⁰ Then came he that had receaued
 fye talentes, and broght other fye talentes

RHEIMS — 1582.

lampes vvent forth to meete the bryde-
 grome and the bride. ² And fue of them
 vvere foolish, and fue vwise. ³ but the
 fue foolish, hauing taken their lampes,
 did not take oile vwith them: ⁴ but the
 vwise did take oile in their vessels vwith
 the lampes. ⁵ And the brydegrome tarying
 long, they slumbered all and slepte. ⁶ And
 at mydnight there vvas a clamour made,
 Behold the brydegrome cometh, goe ye
 forth to meete him. ⁷ Then arose all
 those virgins: and they trimmed their
 lampes.

⁸ And the foolish said to the vwise, Giue
 vs of your oile: because our lampes are
 going out. ⁹ The vwise answered, saying,
 Lest peradventure there suffise not for vs
 and you, goe rather to them that sel: and
 bie for your selues. ¹⁰ And vvholes they
 vvent to hie, the brydegrome vvas come:
 and they that vvere ready, entred vwith
 him to the mariage, and the gate vvas
 shut. ¹¹ But last of al come also the other
 virgins, saying: Lord, Lord, open to vs.
¹² But he ansvering said, Amen I say to
 you, I knovv you not. ¹³ Watch ye ther-
 fore, because you knovv not the day nor
 the houre.

¹⁴ For euen as a man going into a strange
 countrie, called his seruantes, and deliuered
 them his goodes. ¹⁵ And to one he gaue
 fye talentes, and to another two, and to
 another one, to euery one according to
 his propre facultie: and immediately he
 tooke his iourney. ¹⁶ And he that had
 receiued the fye talentes, vvent his vvay,
 and occupied vwith the same, and gained
 other fye. ¹⁷ Likevvise also he that had
 receiued the two, gained other two.
¹⁸ But he that had receiued the one, going
 his vvay digged into the earth, and hid
 his lord's monye. ¹⁹ But after much time
 the lord of those seruantes cometh, and
 made a count vwith them. ²⁰ And there
 came he that had receiued the fye talentes,

AUTHORISED — 1611.

tooke their lampes, & went forth to meet
 the bridegrome. ² And fue of them were
 wise, and fue were foolish. ³ They that
 were foolish tooke their lampes, and tooke
 no oyle with them: ⁴ But the wise tooke
 oyle in their vessels with their lampes.
⁵ While the bridegrome taried, they all
 slumbred and slept. ⁶ And at midnight
 there was a cry made, Beholde, the bryde-
 grome cometh, go ye out to meet him.
⁷ Then all those virgins arose, and trim-
 med their lampes. ⁸ And the foolish said
 vnto the wise, Giue vs of your oyle, for
 our lampes are gone out. ⁹ But the wise
 answered, saying, Not so, lest there bee
 not enough for vs and you, but go ye
 rather to them that sell, and buy for your
 selues. ¹⁰ And while they went to buy,
 the bridegrome came, and they that were
 ready, went in with him to the marriage,
 and the doore was shut. ¹¹ Afterward
 came also the other virgins, saying, Lord,
 Lord, open to vs. ¹² But he answered,
 and said, Uerely I say vnto you, I know
 you not. ¹³ Watch therefore, for ye know
 neither the day nor the houre, wherein
 the Sonne of man cometh.

¹⁴ For the kingdome of heauen is as a
 man traauelling into a farr country, who
 called his owne seruantes, and deliuered
 vnto them his goods: ¹⁵ And vnto one he
 gaue fye talentes, to another two, and to
 another one, to euery man according to
 his severall abilitie, & straightway tooke
 his iourney. ¹⁶ Then he that had receiued
 the fye talentes, went & traded with the
 same, and made them other fye talentes.
¹⁷ And likewise he that had receiued two,
 he also gained other two. ¹⁸ But hee that
 had receiued one, went and digged in the
 earth, and hid his lord's monye. ¹⁹ After
 a long time the lord of those seruantes
 cometh, and reckoneth with them. ²⁰ And
 so he that had receiued fye talentes, came

‘*προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ’ αὐτοῖς.*’ ²¹ *Ἐφη αὐτῷ ὁ κύριος αὐτοῦ, Ἐὐ, δούλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἧς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.*’ ²² *Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν* | *εἶπε, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ’ αὐτοῖς.*’ ²³ *Ἐφη αὐτῷ ὁ κύριος αὐτοῦ, Ἐὐ, δούλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἧς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.*’ ²⁴ *Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφὼς εἶπε, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπερας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας·* ²⁵ *καὶ φοβηθεῖς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν.*’ ²⁶ *Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δούλε καὶ ὀκνηρὲ,*

† Alex. = ἐπ’ αὐτοῖς.

† Rec. + εἰ.

† Alex. = λαβὼν.

WICLIF—1380.

lord thou bitokiste to me fyue besauntis : lo I haue gotten aboute othir fyue, ²¹ his lord seide to hym/ weel be thou good seruaunte ¶ fy faithfull/ for on fewe thingis thou hast ben trewe : I schal ordeyne thee on many thingis/ entre thou in to [the] ioie of thi lord/ ²² ¶ he that hadde taken tweyne talentis, cam and seide/ lord thou bitokiste to me tweyne besauntis : ¶ lo I haue wonnen ouer othir tweyne/ ²³ his lord seide to hym/ weel be thou gode seruaunt ¶ trewe/ for on fewe thingis thou hast ben trewe I schal ordeyne thee on many thingis/ entre thou in to the ioie of thi lord. ²⁴ But he that hadde take o besaunt, cam : ¶ seide lord I woot that thou art an hard man/ thou repist where thou hast not sowe/ and thou gaderist togidre, where thou hast not sprad abroad, ²⁵ and I dredynge wente ¶ hidde thi besaunt in the erthe : lo thou hast that that is thin/ ²⁶ his lord answeride ¶ seide, to hym/ yuel seruaunt and elous : wistist thou that I reape where I sew not : and gadere to gidre where I spradde not abroad, ²⁷ therfore it bihoued thee to bitake my monei to chaungers that whanne I cam I schulde rescyue that that is myn with vsuris/ ²⁸ therfor take away fro hym the besaunt : ¶ geue to hym that hath ten besauntis/ ²⁹ for to every man that hath/ me schal geue/ ¶ he schal encrese/ but fro hym that hath not, also that that he smeth to haue/ schal be takun away fro hym/ ³⁰ ¶ caste ge out the vnprofitable seruaunt in to vttimeore derknesis/ there schal be wepyng and gryntynge of teeth.

³¹ Whanne mannes sone schal come in his maieste, ¶ alle his angelis with hym/ thanne he schal sitte on the sege of his maieste/ ³² ¶ alle folkis schal be gaderide bifore hym : ¶ he schal departe hem atwynne as a scheperde departith sheep fro kidus/ ³³ ¶ he schal sette the sheep on his ryghthalf : and the kidis on his left-half/ ³⁴ thanne the kyng schal seye to

besauntis, talentis. o, one. woot, knowe. yuel, evil. mistis, knovist. vsuris, usury. sege, seat. atwynne, to faw.

TYNDALE—1534.

and brought othir fyve talentes sayinge : master, thou deliverdest vnto me fyve talentes : beholde I have gayned with them fyve talentes moo. ²¹ Then his master sayde vnto him : well good seruaunt and faithfull. Thou hast bene faithfull in lytell/ I will make the ruler over moche : entre in into thy masters ioie. ²² Also he that receaved .ii. talentes, came and sayde : master, thou deliverdest vnto me .ii. talentes : beholde, I have wone .ii. othir talentes with them. ²³ And his master sayde vnto him, well good seruaunt and faithfull. Thou hast bene faithfull in lytell/ I will make the ruler over moche : go in into thy masters ioie.

²⁴ Then he which had receaved the one talent, came, and said : master, I considered that thou wast an harde man, which repest where thou sowdest not, and gadderest where thou strawdest not, ²⁵ and was therfore afrayde, and went and hid thy talent in the erth : Beholde, thou hast thyn awne. ²⁶ His master answered and sayde vnto him : thou evyll seruaunt and sleuthfull, thou knewest that I reape where I sowed not, and gadder where I strawed not : ²⁷ thou oughtest therfore to have had my money to the chaungers/ and then at my comynge shulde I have receaved myne awne with vauntage. ²⁸ Take therfore the talent from him, and geve it vnto him which hath .v. talentes. ²⁹ For vnto every man that hath shalbe geven/ and he shall have abundance : and from him that hath not/ shalbe taken away/ even that he hath. ³⁰ And cast that vnprofitable seruaunt into vtter derknes : there shalbe wepyng and gnashinge of teeth.

³¹ When the sonne of man cometh in his glorie, and all the holy angels with him/ then shall he syt vpon the seate of his glorie, ³² and before him shalbe Gaddred all nacions. And he shall separate them one from a nother, as a sheperde deuideth the shepe from the gootes. ³³ And he shall set the shepe on his right honde, and the gootes on the lyfte. ³⁴ Then shall

CRANMER—1539.

thou deluyeredst vnto me fyue talentes : beholde, I haue gayned with them fyue talentes moo. ²¹ His lord seide vnto him : well thou good and faithfull seruaunt. Thou hast bene faythfull ouer fewe thinges, I will make the ruler ouer many thinges : entre thou in to the ioie of thy lord. ²² He also that had receaved two talentes, came and saide : Sir, thou deluyeredst vnto me two talentes : beholde, I haue wone two othir talentes with them : ²³ his lord seide vnto him : well good and faythfull seruaunt. Thou hast bene faythfull ouer fewe thinges. I wyll make the ruler ouer many thinges. Entre thou into the ioie of thy lord.

²⁴ Then he which had receaved the one talent, came, and saide : Sir I knewe the that thou art an harde man : reaping where thou hast not sowed, and gathering where thou hast not strawed, ²⁵ and therfore was I afraide, and went, and hid thy talent in the erth : lo, there thou hast that thine is. ²⁶ His lord answered and saide vnto him thou evyll and slouthfull seruaunt, thou knewest, that I reape where I sowed not, and gather, where I haue not strawed : ²⁷ thou oughtest therfore to haue deluyered my money to the exchaungers, and then at my comynge shulde I haue receaved myne awne wyth vauntage. ²⁸ Take therfore the talent from him, and geue it vnto him which hath ten talentes. ²⁹ For vnto euery one that hath shalbe geuen, and he shall haue abundance : But he that hath not, from him shalbe taken awaye, euen that which he hath. ³⁰ And cast the vnprofitable seruaunt into vtter derknes there shalbe wepyng and gnashinge of teeth.

³¹ When the sonne of man cometh in his glorie, and all the holy angels with him, then shall he syt vpon the seate of his glorie, ³² and before him shalbe gathered all nacions. And he shall separate them one from another, as a sheperde deuydeth the shepe from the goates : ³³ and he shall set the shepe on his ryght hande, but the goates on the lyfte. ³⁴ Then

ἡδεῖς ὅτι θερίξω ὅπου οὐκ ἔσπειρα, καὶ συναγωγή ὅθεν οὐ διεσκορπίσας; ²⁷ ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην αὐτὸν τὸ ἐμὸν σὺν τόκῳ. ²⁸ ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. ²⁹ Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. ³⁰ Καὶ τὸν ἀχρεῖον δούλου ἑκβάλετε| εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων. ³¹ Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι| ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, ³² καὶ ὁ συναχθήσεται| ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφοριεῖ τὰ πρόβατα ἀπὸ τῶν ἐρίφων, ³³ καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. ³⁴ Τότε ἐρεῖ ὁ βασιλεὺς

ῥ Rec. ἐκβάλλετε.

" Alex. = ἅγιοι.

" Alex. συναχθήσονται.

GENEVA — 1557.

saying, Master, thou delyuerdest vnto me fyue talentes : beholde I haue, gayned with them fyue talentes mo. ²⁴ Then his master sayd vnto hym, It is wel done good seruant and faithfull : Thou hast bene faithfull in lytle, I wil make thee ruler ouer muche : Entre in, into thy masters ioye. ²⁵ Also he that receaued two talentes, came & sayd, Master thou delyuerdest vnto me two talentes : beholde, I haue wonne two other talentes with them. ²⁶ And his master sayd vnto him, Wel good seruant, and faithfull. Thou hast bene faithfull in lytle, I wyl make thee ruler ouer muche, Go in, into thy masters ioye.

²⁴ Then he which had receaued the one talent, came and sayd, Master, I considered that thou wast an hard man, which reapest where thou sowdest not, and gatherest where thou strawdest not : ²⁵ I was therefore afraide, and went and hid thy talent in the earth : beholde thou hast thynne owne. ²⁶ And his master answered, & sayd vnto him, Thou euill seruant, and slothfull, Thou knewest that I reape where I sowed not, and gather where I strawed not : ²⁷ Thou oughtest therefore to haue put my monye to the exchangers, and then at my commynge, should I haue receaued myne owne with vantage. ²⁸ Take therefore the talent from him, & geue it vnto him which hath ten talentes. ²⁹ For vnto euery man that hath shalbe geuen, and he shal haue abundance : and from him that hath not, shalbe taken away, euen that he hath. ³⁰ And cast that vnprofitable seruant into vtter darknesse, there shalbe wepyng, and gnashing of teeth.

³¹ When the Sonne of man commeth in his glorie, and all the holy Angels with him, then shal he syt vpon the throne of his glorie. ³² And before hym shalbe gathered all nations, and he shal separate them one from another, as a shepheard deuideth the shepe from the goates. ³³ And he shal set the shepe on his ryght hande, and the goates on the left. ³⁴ Then

RHEIMS — 1582.

and offred other fyue talents, saying, Lord fyue talentes thou didst deliuer me, behold I haue gained other fyue besides. ²¹ His lord said vnto him : Wel fare thee good and faithfull seruant, because thou hast bene faithfull ouer a fev things, I vvill place thee ouer many things : enter into the ioy of thy lord. ²² And there came also he that had receiued the tvvo talentes, and said, Lord tvvo talentes thou didst deliuer me : behold I haue gained other tvvo. ²³ His lord said to him, Wel fare thee good and faithfull seruant : because thou hast bene faithfull ouer a fev things, I vvill place thee ouer many things, enter into the ioy of thy lord. ²⁴ And he also that had receiued the one talent, came forth, and said, Lord, I knovv that thou art a hard man, thou reapest vvhere thou didst not sovv : and gatherest vvhere thou stravedst not : ²⁵ and being afraid I vvvent, and hid thy talent in the earth : beholde loe here thou hast that vvvhich thine is. ²⁶ And his lord ansvvering, said to him : Naughtie and sloughfull seruant, thou didst knovv that I reape vvhere I sovv not, & gather vvhere I straved not : ²⁷ thou oughtest therefore to haue committed my money to the bankers, and comming I might haue receiued mine ovvne vvith vsurie. ²⁸ Take ye avay therefore the talent from him, and giue it him that hath ten talentes. ²⁹ For to euery one that hath shal be giuen, and he shal abound : but from him that hath not, that also vvvhich he seemeth to haue, shal be taken avay from him. ³⁰ And the vnprofitable seruant cast ye out into the vtter darknesse. There shal be vvweeping and gnashing of teeth.

³¹ And vvhen the soone of man shal come in his maiestie, and al the Angels vvith him, then shal he sitte vpon the seate of his maiestie : ³² and al nations shal be gathered together before him, and he shal separate them one from another, as the pastor separateth the sheepe from the goates : ³³ & shal set the sheepe at his right hand, and the goates at his left. ³⁴ Then

AUTHORISED — 1611.

and brought other fyue talents, saying, Lord, thou deliuerdest vnto mee fyue talentes, behold, I haue gained besides them, fyue talentes moe. ²¹ His lord said vnto him, Well done, thou good and faithfull seruant, thou hast bene faithfull ouer a few things, I wil make thee ruler ouer many things : enter thou into the ioy of thy lord. ²² He also that had receiued two talentes, came and said, Lord, thou deliuerdest vnto me two talentes : behold, I haue gained two other talentes besides them. ²³ His lord said vnto him, Well done, good and faithfull seruant, thou hast bene faithfull ouer a few things, I will make thee ruler ouer many things : enter thou into the ioy of thy lord. ²⁴ Then he which had receiued the one talent, came & said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sowed, & gathering where thou hast not straved : ²⁵ And I was afraid, and went and hidde thy talent in the earth : loe, there thou hast that is thine. ²⁶ His lord answered, and said vnto him, Thou wicked and slothfull seruant, thou knewest that I reape where I sowed not, and gather where I haue not straved : ²⁷ Thou oughtest therefore to haue put my money to the exchangers, and then at my comming I should haue receiued mine owne with vsury. ²⁸ Take therefore the talent from him, and giue it vnto him which hath ten talentes. ²⁹ For vnto euery one that hath shall be giuen, and he shall haue abundance : but from him that hath not, shal be taken away, euen that which he hath. ³⁰ And cast yee the vnprofitable seruant into outer darknes, there shall be weeping and gnashing of teeth.

³¹ When the Sonne of man shall come in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory : ³² And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd diuideth his sheepe from the goats. ³³ And he shall set the sheepe on his right hand, but the goats on the left.

τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. ³⁵ ἐπεύασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ συνηγάγετέ με· ³⁶ γυμνός, καὶ περιεβάλετέ με· ἡσθένησα, καὶ ἐπεσκεψασθέ με· ἐν φυλακῇ ἤμην, καὶ ³⁷ ἤλθετε | πρὸς με. ³⁷ Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, πότε σὲ εἶδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν; ³⁸ πότε δέ σε εἶδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνόν, καὶ περιεβάλομεν; ³⁹ πότε δέ σε εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε; ⁴⁰ Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. ⁴¹ Τότε ἐρεῖ καὶ τοῖς ἐξ ἐκωνόμων, Πορεύεσθε ἀπ' ἐμοῦ, οἱ καταρήμενοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἵτοι-

³⁷ Alex. ἡλθαρ.

WICLIF—1380.

hem, that schulen be on his riȝthalfe, come ȝe the blessid of my fadir: take ȝe in possessioun the kyngdom: made redi to ȝou fro the makyn of the world, ³⁵ I hungeride ȝe ȝaue me to eten: I thirstid ȝe ȝaue me to drynke, I was herborwe lees: ȝe ȝe herborweden me: ³⁶ nakid: and ȝe helide me, seik ȝe visitid me/ I was in prison: ȝe ȝe camen to me, ³⁷ thanne iust men schulen answe to hym: and seie, lord whanne siȝen we thee hungeride: and we fedden thee? thirsti: and we ȝaue to thee drynke? ³⁸ ȝe whanne saien we thee herborweles: ȝe ȝe herborwiden thee? or nakid: ȝe we heleden thee? ³⁹ or whanne seien we the sike or in prison: ȝe we camen to thee? ⁴⁰ ȝe the kyng answeryng sehal seye to hem/ truli I seye to ȝou, as long as ȝe diden to oon of these my leest brithren: ȝe diden to me/

⁴¹ thanne the kyng sehal seye also to hem: that schulen he in his leifthond, departith fro me ȝe cursid in to euclastyng fier: that is made redi to the deul ȝe hise aungels, ⁴² for I hungeride: ȝe ȝe ȝaue not me to ete/ I thirstid ȝe ȝe ȝaue not me to drynke/ ⁴³ ȝe I was herborweles: ȝe ȝe herborweden not me/ nakid ȝe ȝe keueriden not me/ sike ȝe in prison: ȝe ȝe visitid not me/

⁴⁴ thanne ȝe thei schulen answe to hym: ȝe schulen seye, lord whanne seien we thee hungering or thirstyng or herborweles, or nakid or sike or in prison: ȝe we serueden not to thee, ⁴⁵ thanne he sehal answe to hem: ȝe seye, truli I seye to ȝou: hou long ȝe diden not to gon of these leest: nether ȝe diden to me/ ⁴⁶ and these schulen go in to euclastyng turnemente/ but the iust men schulen go in to euclastyng liif.

26. AND it was doon whanne ihesus hadde endid alle thes wordis: he seide to thes discipyls: ȝe witen that aftir .ij. dayes/ ȝe schal be made ȝe mannes oon schal be bitaken to be crucifiede, ³ thanne

TYNDALE—1534.

the kynge saye to them on his right honde: Come ye blessed chyldren of my fater, inheret ye the kyngdom prepared for you from the beginnyng of the worlde.

³⁵ For I was an hongred, and ye gaue me meate. I thirsted, and ye gaue me drinke. I was herbourlesse, and ye lodged me. ³⁶ I was naked and ye clothed me. I was sicke and ye visited me. I was in prison and ye came vnto me. ³⁷ Then shall the righteous answer him sayinge master, when sawe we the an hongred, and feed the? or a thirst, and gave the drinke? ³⁸ when sawe we the herbourlesse, and lodged the? or naked and clothed the? ³⁹ or when sawe we the sicke or in prison, and came vnto the? ⁴⁰ And the kynge shall answer and saye vnto them: verely I saye vnto you: in as moche as ye haue done it vnto one of the leest of these my brethren, ye haue done it to me.

⁴¹ Then shall the kynge saye vnto them that shalbe on the lyfte hand: departe from me ye cursed, into everlastyng fyre, which is prepared for the devyll and his angels. ⁴² For I was an hongred, and ye gaue me no meate. I thirsted, and ye gaue me no drinke. ⁴³ I was herbourlesse, and ye lodged me not. I was naked, and ye clothed me not. I was sicke and in prison, and ye visited me not.

⁴⁴ Then shall they also answer him sayinge: master when sawe we the an hongred, or a thirst, or herbourlesse, or naked, or sicke, or in prison, and did not minstre vnto the? ⁴⁵ Then shall he answer them and saye: Verely I saye vnto you, in as moche as ye did it not to one of the leest of these, ye did it not to me. ⁴⁶ And these shall go into everlastyng payne: And the righteous into lyfe eternall.

26. AND it came to passe, when Iesus had fynished all these sayings, he said vnto his disciples: 2 Ye knowe that after .ii. dayes shalbe e-ter, and the sonne of man shalbe delyvered to be crucified. 3 Then

CRANMER—1539.

shall the Kynge saye to them that shalbe on his righte hande: Come ye blessed of my fater, inheret the kyngdome prepared for you from the beginnyng of the worlde.

³⁵ For I was an hongred, and ye gaue me meate. I was thirstye, and ye gaue me drinke. I was herbourlesse, and ye toke me in: ³⁶ Naked, and ye clothed me: Sicke and ye visited me. I was in prison, and ye came vnto me. ³⁷ Then shall the righteous answer him sayinge: lorde, when sawe we the an hongred, and fedd the? or thirstye, and gaue the drinke? ³⁸ when sawe we the herbarlesse, and tooke the in? or naked, and clothed the? ³⁹ or when sawe we the sycke, or in prison, and came vnto the? ⁴⁰ And the kyng shall answer, and saye vnto them: verely I saye vnto you: in as moche as ye haue done it vnto one of the leest of these my brethren, ye haue done it to me.

⁴¹ Then shall he saye also vnto them, that shalbe on the lyfte hand: departe from me ye cursed into euclastyng fyre: which is prepared for the deuyll and his angels. ⁴² For I was an hongred, and ye gaue me no meate. I was thirstye, and ye gaue me no drinke. ⁴³ I was harborlesse, and ye toke me not in. I was naked, and ye clothed me not. I was sycke and in prison, and ye visyted me not.

⁴⁴ Then shall they also answer him, saying, lorde, when sawe we the an hongred, or a thyrt, or herbourlesse, or naked, or sycke, or in prison, and dyd not minister vnto the? ⁴⁵ Then shall he answer them sayyng: Uerely I saye vnto you, in as moche as ye dyd it not to one of the leest of these, ye dyd it not to me. ⁴⁶ And these shall go into euclastyng payne: the righteous into lyfe eternal.

26 AND it came to passe, when Iesus had finished all these sayings he said vnto his disciples: ye knowe that after two dayes shalbe Easter, and the sonne of man shalbe deliuered ouer, to be crucified. 3 Then assembled together the

3539. gure. herborne lees, harborles. helide, covered
3539. gure. herborne lees, harborles. helide, covered
3539. gure. herborne lees, harborles. helide, covered

‘μασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ⁴² ἐπέινασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· ⁴³ ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπασκέψασθέ με. ⁴⁴ Τότε ἀποκριθήσονται * καὶ αὐτοὶ, λέγοντες, Κύριε, πότε σὲ εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενή, ἢ ἐν φυλακῇ, καὶ οὐ διηκοήσαμέν σοι; ⁴⁵ Τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. ⁴⁶ Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.’

XXVI. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ, ² ‘Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.’ ³ Τότε συνήχθησαν οἱ

* Rec. + αὐτῶ.

GENEVA—1557.

shal the kyng say to them on his ryght hand, Come ye blessed of my Father, inherite ye the kingdome prepared for you from before the foundations of the world wer layed. ³⁵ For I was an hungred, & ye gaue me meat. I thirsted, and ye gaue me drinke. I was herbourlesse, and ye lodged me. ³⁶ I was naked, and ye clothed me. I was sicke, and ye visited me. I was in prison, and ye came vnto me.

³⁷ Then shal the righteous answer him, saying, Lord, when sawe we thee an hungred, and nourished thee? or a thirst, and gaue thee drinke? ³⁸ And when sawe we thee herbourlesse, and lodged thee? or naked, and clothed thee? ³⁹ Or when sawe we thee sycke, or in prysion, and came vnto thee? ⁴⁰ And the king shal answer and say vnto them, Verely I say vnto you, In as muche, as ye haue done it vnto one of the least of these my brethren, ye haue done it to me. ⁴¹ Then shal the king say vnto them that shalbe on the lyfte hand, Departe from me ye cursed, into euerlastyng fyre which is prepared for the deuyll and his Angels. ⁴² For I was an hungred, and ye gaue me no meat. I thirsted, and ye gaue me no drinke. ⁴³ I was herbourlesse, and ye lodged me not. I was naked, and ye clothed me not. I was sycke & in prison, and ye visited me not. ⁴⁴ Then shal they also answer hym saying, Sir, when sawe we thee an hungred, or a thirst, or herbourlesse, or naked, or syck, or in prysion, and dyd not minister vnto thee? ⁴⁵ Then shal he answer them, and say, Verely I say vnto you, in as much as ye dyd it not to one of the least of these, ye dyd it not to me. ⁴⁶ And these shal go into euerlastyng payne, & the ryghteous into life eternal.

26. AND it came to passe, when Iesus had finished all these sayings, he sayd vnto his disciples, ² Ye know that within two dayes is Easter, and the Sonne of man shalbe deliuered to be crucified. ³ Then assembled together the chief

RHEIMS—1582.

shal the king say to them that shal be at his right hand, Come ye blessed of my father, possesse you the kingdom prepared for you from the foundation of the vvorld. ³⁵ for I vvas an hungred, and you gaue me to eate: I vvas a thirst, and you gaue me to drinke. ³⁶ I vvas a stranger, and you tooke me in: naked, and you couered me: sicke, and you visited me. I vvas in prison, and you came to me. ³⁷ Then shal the iust ansver him, saying: Lord, vvhen did vve see thee an hungred, and fed thee: a thirst, and gaue thee drinke? ³⁸ and vvhen did vve see thee a stranger, and tooke thee in? or naked, and couered thee? ³⁹ or vvhen did vve see thee sicke or in prison: and came to thee? ⁴⁰ And the king ansvering, shal say to them, Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. ⁴¹ Then he shal say to them also that shal be at his left hand, Get ye avay from me you cursed into fire euerlasting, vvich vvas prepared for the Deuil and his angels. ⁴² for I vvas an hungred, and you gaue me not to eate: I vvas a thirst, and you gaue me not to drinke. ⁴³ I was a stranger, and you tooke me not in: naked, and you couered me not: sicke, and in prison, and you did not visite me. ⁴⁴ Then they also shal ansver him, saying, Lord, vvhen did vve see thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison: and did not minister to thee? ⁴⁵ Then he shal ansver them, saying, Amen I say to you, as long as you did it not to one of these lesser, neither did you it to me. ⁴⁶ And these shal goe into punishment euerlasting: but the iust, into life euerlasting.

26. AND it came to passe, when Iesus had ended all these vvordes, he said to his Disciples, ² You know that after two dayes shal be Pasche, and the Sonne of man shal be deliuered to be crucified. ³ Then vvcre gathered together the chiefe

AUTHORISED—1611.

³⁴ Then shall the King say vnto them on his right hand, Come ye blessed of my Father, inherit the kingdome prepared for you from the foundation of the world. ³⁵ For I was an hungred, and ye gaue me meat: I was thirstie, and ye gaue me drinke: I was a stranger, and ye tooke me in: ³⁶ Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came vnto me. ³⁷ Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gaue thee drinke? ³⁸ When saw wee thee a stranger, and tooke thee in? or naked, and clothed thee? ³⁹ Or when saw wee thee sicke, or in prison, and came vnto thee? ⁴⁰ And the king shall answer, and say vnto them, Uerely I say vnto you, in as much as yee haue done it vnto one of the least of these my brethren, ye haue done it vnto me. ⁴¹ Then shall he say also vnto them on the left hand, Depart from mee, ye cursed into euerlasting fire, prepared for the deuill and his angels. ⁴² For I was an hungred, and ye gaue me no meat: I was thirstie, and ye gaue me no drinke: ⁴³ I was a stranger, and ye tooke me not in: naked, and yee clothed mee not: sicke, and in prison, and yee visited me not. ⁴⁴ Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

⁴⁵ Then shall he answer them, saying, Uerely, I say vnto you, in as much as yee did it not to one of the least of these, ye did it not to me. ⁴⁶ And these shall go away into euerlasting punishment: but the righteous into life eternal.

26. AND it came to passe, when Iesus had finished all these sayings, he said vnto his disciples, ² Ye know that after two dayes is the feast of the Passeouer, and the Sonne of man is betraied to be crucified. ³ Then assembled together the chiefe

ἀρχιερεῖς⁹ καὶ οἱ γραμματεῖς| καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα,⁴ καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν² δόλω κρατήσωσι,| καὶ ἀποκτείνωσιν.⁵ ἔλεγον δὲ, ‘Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος⁶ γένηται ἐν τῷ λαῷ.’

⁶ Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,⁷ προσῆλθεν αὐτῷ γυνὴ⁸ ἀλάβαστρον μύρου ἔχουσα|⁹ βαρυτίμου,| καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν| αὐτοῦ ἀνακειμένου.¹⁰ ἰδόντες δὲ οἱ μαθηταὶ¹¹ αὐτοῦ ἠγανάκτησαν, λέγοντες, ‘Εἰς τί ἡ ἀπώλεια αὕτη;⁹ ἡδύνατο γὰρ τοῦτο⁶ πραθῆναι πολλοῦ, καὶ⁶ δοθῆναι¹ τοῖς| πτωχοῖς.’¹⁰ Γνούς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘Τί κόπους παρέχετε⁶ τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ.¹¹ πάντοτε γὰρ τοὺς πτωχοὺς⁶ ἔχετε μεθ’ ἐαυτῶν· ἐμὲ δὲ οὐ πάντοτε ἔχετε.¹² βαλοῦσα γὰρ αὕτη τὸ μύρον

⁹ Alex. = καὶ οἱ γραμματεῖς.

² Rec. κρατήσωσι ἰδὼν.

⁴ Alex. ἔχουσα ἀλάβαστρον μύρου.

⁶ Alex. πολυτίμου.

⁶ Alex. τῆς κεφαλῆς.

WICLIF—1380.

the pryncis of preestis, & the elders men of the puple weren gaderide in to the halle of the pryncie of preestis, that was seide cayphas: ⁴ & maden a counceill to holde ihesus with gile and sle him; ⁵ but thei seiden, not in the holi daye: lest peraventure noise were made in the puple;

⁶ & whanne ihesus was in bethanye in the hous of Symont the leprous: ⁷ A woman that hadde a boxe of alabastrer of precious oynement cam to hym and schede out on the heed of him restyng, ⁸ & discipyls seyng hadden dedeyn, and seiden, wherto this los: ⁹ for it myste be sold, for myche, & be gownen to pore men; ¹⁰ but ihesus knewe and seide to hem, what ben je heuy to this woman, for sche hath wrougte in me a good werk; ¹¹ for je schulen euer haue pore men with you; but je schulen not algatis haue me; ¹² this woman sendyng this oynement in to my body: dide to birie me; ¹³ truli I seye to you, where euer this gospel schal be prechid in al the world, it schal be seide that sche dide this in mynde of hym.

¹⁴ Thanne oon of the .xij. that was clepid iudas scarioth: wente forth to the pryncis of preestis; ¹⁵ & seide to hem, what wolen je zeue to me, & I schal bitake hym to you? & thei ordeyneden to hym .xxx. pens of siluer; ¹⁶ & fro that tyme he sougt oportunyte to bitray hym;

¹⁷ & in the first dayes of therf looues the discipyls camen to ihesus & seiden, where wilt thou we make redi to thee: to ete pasker; ¹⁸ ihesus scide, go je in to the cite to sum man: and seie to hym, the maister seith, my tyme is nyȝ: atte the I make pasker with my discipyls; ¹⁹ & the discipyls diden as ihesus comaundid to hem: & thei maden the pasker redi;

²⁰ and whanne euentide was comen: he

seid, named or called, dodeyn, diadain. gone, given. alvety, alvety. clepid, called. therf looues, unleavened bread.

TYNDALE—1534.

assembled togadder the chefe prestes and the scribes and the elders of the people to the palice of the hye preste, called Cayphas; ⁴ and heelde a counsell, how they myght take Iesus by sottelte and kyll him. ⁵ But they sayd, not on the holy daye, lest eny vproure aryse amonge the people.

When Iesus was in Bethany, in the house of Symon the leper, ⁷ ther cam vnto him a woman, which had an alabastrer boxe of precious oyntment; and powred it on his heed, as he sate at the bourde. ⁸ When his disciples sawe that they had indignacyon sayinge: what neded this wast? ⁹ This oyntment myght have bene well solde, and geuen to the pore. When Iesus understod that he sayde vnto them: ¹⁰ why trouble ye the woman? She hath wrought a good worke upon me. ¹¹ For ye shall have pore folcke alwayes with you: but me shall ye not have all wayes. ¹² And in that she cased this oyntment on my bodye, she dyd it to burye me with all. ¹³ Verely I saye vnto you, wheresoever this gospel shalbe preached thoroughoute all the worlde, there shall also this that she hath done, be tolde for a memoriall of her.

¹⁴ Then one of the twelve called Iudas Iscarioth went vnto the chefe prestes; ¹⁵ and sayd: what will ye geve me, and I will deliver him vnto you? And they apoynted vnto him thirte peces of sylver. ¹⁶ And from that tyme he sought oportunitie to betraye him.

¹⁷ The fyrst daye of swete breed the disciples cam to Iesus sayinge vnto him: where wilt thou that we prepare for thee to ate the paschall lambe? ¹⁸ And he sayd: Go into the cite, vnto soche a man, and saye to him: the master sayeth, my tyme is at hande; I will kepe myne ester at thy housse with my disciples. ¹⁹ And the disciples did as Iesus had apoynted them; and made redy the esterlambe.

²⁰ When the euen was come, he sate

CRANMER—1539.

chefe prestes and the scribes and the elders of the people vnto the palace of the hye preste, (which was called Cayphas) ⁴ and helde a counsell, that they myght take Iesus by sottelte, and kyll him. ⁵ But they sayd: not on the holy daye, lest there be an vproure amonge the people.

When Iesus was in Bethany, in the house of Simon the leper, ⁷ ther came vnto hym a woman hauing an alabastrer boxe of precious oyntment, and powred it on his heed, as he sate at the bourde. ⁸ But when his disciples sawe it, they had indignacyon, sayinge. Wherto serueth this wast? ⁹ Thys oyntment myght have bene well solde, and geuen to the poore. ¹⁰ When Iesus understode that, he sayde vnto them: why trouble ye the woman? For she hath wrought a good worke vpon me. ¹¹ For ye haue the poore alwayes with you; But me shall ye not haue alwayes. ¹² And in that she hath cast this oyntment on my bodye, she did it to burye me. ¹³ Uerely I saye vnto you: wheresoever this gospel shalbe preached in all the world, there shall also thys that she hath done, be tolde for a memoriall of her.

¹⁴ Then one of the twelue (which was called Iudas Iscarioth) went vnto the chefe prestes, ¹⁵ and sayd vnto them: what will ye geue me, and I will deluyser him vnto you? And they apoynted vnto him thirte peces of syluer. ¹⁶ And from that tyme forth, he sought oportunitie to betraye hym.

¹⁷ The fyrst daye of swete breed, the disciples came to Iesus, sayinge vnto him: where wilt thou that we prepare for thee, to ate the passecouer? ¹⁸ And he sayd: go into the cite, to soche a man, and saye vnto him, the master sayeth: my tyme is at hand. I will kepe myne Easter by the, with my disciples: ¹⁹ And the disciples dyd as Iesus had apoynted them, and they made ready the passecouer.

²⁰ When the euen was come, he sate

‘ τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. ¹³ ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὐτή, εἰς μνημόσυνον αὐτῆς. ’ ¹⁴ Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, ¹⁵ εἶπε, ‘ Τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν; ’ Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. ¹⁶ καὶ ἀπὸ τότε ἐξήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

¹⁷ Τῇ δὲ πρώτῃ τῶν ἁγίων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες ⁹ αὐτῷ, | ‘ Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; ’ ¹⁸ Ὁ δὲ εἶπεν, ‘ Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δέινα, καὶ εἰπάτε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστι πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. ’ ¹⁹ Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα. ²⁰ Ὀψίας δὲ

^a Alex. = αὐτοῦ.

^c Rec. = τὸ μύρον.

^f Rec. = τοῖς.

^g Alex. = αὐτῷ.

GENEVA—1557.

Priests, and the Scribes, and the Elders of the people in to the hall of the hie Priest, called Caiaphas. ⁴ And consulted how they might take Iesus by subteltie, and kyl hym. ⁵ But they said, Not on the feast day, lest any vprorse aryse among the people. ⁶ And when Iesus was in Bethanie, in the house of Simon the leper, ⁷ There came vnto him a woman, which had an alabaster boxe of verie costely oymnt, and powred it on his head, as he sat at the bourd. ⁸ And when his disciples saw that, they had indignation, saying, What neded this waste? ⁹ For this oymnt myght haue bene wel solde, and guen to the poore. ¹⁰ And Iesus knowinge that, said vnto them, Why trouble ye the woman? She hath wrought a good worke vpon me. ¹¹ For ye shal haue the poore alwayes with you: but me shal ye not haue alwayes. ¹² For in that she powred this oymnt on my body, she dyd it to bury me.

¹³ Verely I say vnto you, Wheresoeuer this Gospel shalbe preached throughout al the world, there shal also this that she hath done, be spoken of for a memorial of her.

¹⁴ Then one of the twelue called Iudas Iscariot, went vnto the chiefe priestes, ¹⁵ And sayd, What wil ye geue me and I wyl deliuer him vnto you? And they appoynted vnto him thyrty peeces of syluer. ¹⁶ And from that tyme, he sought opportunitie to betraye hym.

¹⁷ Now on the fyrst day of the feast of vnleuened bread, the disciples came to Iesus, saying vnto him, Where wylt thou that we prepare for thee to eat the passeouer? ¹⁸ And he sayd, Go into the citie, to a certayne man, and say to hym, The Master sayeth, my time is at hand. I wyl kepe myne Easter at thy house with my disciples.

¹⁹ And the disciples dyd as Iesus had gyuen them charge, and made ready the passeouer. ²⁰ When the euen was come,

RHEIMS—1582.

Priests and auncients of the people into the court of the high priest, vnto whos called Caiaphas: ⁴ and they consulted how they might by some vile apprehend Iesus, and kil him. ⁵ But they said, Not on the festiual day, lest perhaps there might be a tumult among the people.

⁶ And vhen Iesus vvas in Bethania in the house of Simon the Leper, ⁷ there came to him a vwoman hauing an alabaster-boxe of pretious ointment, and povvred it out vpon his head as he sate at the table. ⁸ And the Disciples seeing it, had indignation saying, Whereto is this vvas? ⁹ For this might haue bin sold for much, and giuen to the poore. ¹⁰ And Iesus knowing it, said to them: Why do you molest this vwoman? for she hath vvrought a good vvorke vpon me. ¹¹ For the poore you haue alvayes vvith you: but me you haue not alvayes. ¹² For she in povvring this ointment vpon my body: hath done it to burie me. ¹³ Amen I say to you, vvheresoeuer this Gospel shal be preached in the vvhole vvorld, that also vvich she hath done, shal be reported for a memorie of her.

¹⁴ Then vvvent one of the Twelue, vvvhich vvas called Iudas Iscariot, to the chiefe Priestes, ¹⁵ and said to them, What vvil you giue me, and I vvil deliuer him vnto you? But they appointed vnto him thirtie peeces of siluer. ¹⁶ And from thenceforth he sought opportunitie to betray him.

¹⁷ And the first day of the Azymes the Disciples came to Iesus, saying, Where vvilt thou that vvve prepare for thee to eat the Pasche? ¹⁸ But Iesus said, Goe ye into the citie to a certayne man: and say to him, The Maister saith, My time is at hand, vvith thee do I make the Pasche vvith my Disciples. ¹⁹ And the Disciples did as Iesus appointed them, and they prepared the Pasche. ²⁰ But vven it vvas

AUTHORISED—1611.

Priests, and the Scribes, and the Elders of the people, vnto the palace of the high Priest, who was called Caiaphas, ⁴ And consulted that they might take Iesus by subtiltie, and kill him. ⁵ But they said, Not on the feast day, lest there be an vproare among the people.

⁶ Now when Iesus was in Bethany, in the house of Simon the leper, ⁷ There came vnto him a woman, hauing an alabaster boxe of very precious oymnt, and powred it on his head, as he sate at meat. ⁸ But when his disciples saw it, they had indignation, saying, To what purpose is this waste? ⁹ For this ointment might haue bin sold for much, and giuen to the poore. ¹⁰ When Iesus understood it, he said vnto them, Why trouble ye the woman? For she hath wrought a good worke vpon me. ¹¹ For yee haue the poore alwayes with you, but me ye haue not alwayes. ¹² For in that she hath powred this oymnt on my body, she did it for my buriall. ¹³ Verely I say vnto you, Wheresoeuer this Gospel shal be preached in the whole world, there shall also this, that this woman hath done, be told for a memoriall of her.

¹⁴ Then one of the twelue, called Iudas Iscariot, went vnto the chiefe Priests, ¹⁵ And said vnto them, What will ye giue me, and I will deliuer him vnto you? and they covenanted with him for thirtie peeces of siluer. ¹⁶ And from that time he sought opportunitie to betray him.

¹⁷ Now the first day of the feast of vnleauened bread, the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eat the Passeouer? ¹⁸ And he sayd, Goe into the citie to such a man, and say vnto him, The Master saith, My time is at hand, I will keepe the Passeouer at thy house with my disciples. ¹⁹ And the Disciples did as Iesus had appoynted them, and they made ready the Passeouer. ²⁰ Now when the euen was

γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.^a ²¹ καὶ ἐσθιόντων αὐτῶν εἶπεν, 'Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με.' ²² Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ, 'ἕκαστος αὐτῶν, | 'Μῆτι ἐγὼ εἰμι, κύριε;'^b ²³ Ὁ δὲ ἀποκριθεὶς εἶπεν, 'Ὁ ἐμβάψας μετ' ἐμοῦ^c ἐν τῷ τρυβλίῳ τὴν χεῖρα, | οὗτός με παραδώσει.^d ²⁴ ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἑκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος.' ²⁵ Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπε, 'Μῆτι ἐγὼ εἰμι, ῥαββί;'^e Λέγει αὐτῷ, 'Σὺ εἶπας.'^f ²⁶ Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ^g εὐχαριστήσας, | ἔκλασε καὶ^h ἔδιδον τοῖς μαθηταῖς, καὶ εἶπε, 'Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου.'ⁱ ²⁷ Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων, 'Πίετε ἐξ αὐτοῦ πάντες.'^j τοῦτο γάρ ἐστι

^a Alex. + μαθητῶν. ^b Alex. εἰς ἕκαστος. ^c Alex. τὴν χεῖρα ἐν τῷ τρυβλίῳ. ^d Alex. = τόν, ^e Rec. et Alex. εὐλογήσας. Const. εὐχαριστήσας. ^f Alex. εὐὶς τοῖς μαθηταῖς.

WICLIF—1380.

sate to mete with his .xij. discipils; ²¹ & he seide to hem as thei eten, truli I seye to you that on of you; schal bitraye me; ²² and thei ful sori bigonnen ech bi hym silf to seye, lord whether I am? ²³ & he answerde and seide, he that puttith with me his hond in the plater: schal bitraye me; ²⁴ Forsothe mannes sone goith: | as it is writun of hym, but wo to that man, bi whom mannes sone schal be bitraied; it were good to hym: if that man hadde not be born;

²³ but iudas that bitraied hym: answerye seynge, maistr where I am? ihesus seide to hym, thou hast seide. ²⁶ And while thei sopeden: ihesus took breed and blesid & brak & gaf to hise discipils & seide, take ye & ete: this is my bodi; ²⁷ & he toke the cuppe & dide thankynis & gaf to hem and seide, drinke ye alle here of; ²⁸ this is my blood of the newe testamente: whiche schal be schede for many in remission of synnes; ²⁹ & I seye to you, I schal not drynke for this tyme, of this fruyt of the vyne in to that day, whanne I schal drynke it newe with you in the kyngdom of my fadir;

²³ & whanne the ympne was seide thei wenten out in to the mount of olyuete; ³¹ thanne ihesus seide to hem, alle ye schulen suffer sclandre in me in this nygt; for it is writen, I schal smyte the shep-herde: & the shepe of the flok schulen be scaderid; ³² but afir that I schal rise agen: I schal go bifore you in to galile; ³³ petir answerde & seide to hym, thouz alle schulen be sclandrid in thee: I schal neuer be sclandrid; ³⁴ ihesus seide to hym, truli I seie to thee, for in this nygt, bifore the kocke crowe thries thou schal denye me; ³⁵ petir seide to hym, zhe

apoden, again. gaf, gave. ympne, hymn. zhe, yet.

TYNDALE—1534.

doune with the .xii. ²¹ And as they dyd eate, he sayde: Verely I saye vnto you, that one of you shall betraye me. ²² And they were excedinge sorowfull, and beganne every one of them to saye vnto him: is it I master? ²³ He answered and sayde: he that deppeth his honde with me in the disshe, the same shall betraye me. ²⁴ The sonne of man goeth as it is writen of him: but wo be to that man, by whom the sonne of man shalbe betrayed. It had bene good for that man, yf he had never bene borne.

²³ Then Iudas wich betrayed him, answered and sayde: is it I master? He sayde vnto him: thou hast sayde. ²⁶ As they dyd eate, Iesus toke breed and gave thanks, brake it, and gave it to the disciples; and sayde: Take, eate; this is my body. ²⁷ And he toke the cup, and thanked, and gave it them; sayinge: drinke of it every one. ²⁸ For this is my bloude of the new testament, that shalbe schede for many, for the remission of synnes. ²⁹ I saye vnto you: I will not drinke hence forth of this frute of the vyne tree, vntyll that daye; when I shall drinke it new with you in my fathers kyngdome.

³⁰ And when they had sayde grace, they went out into mounte olyuete. ³¹ Then sayd Iesus vnto them: all ye shall be offended by me this night. For it is written. I will smyte the shep-herde, and the shepe of the flocke shalbe scattered abroad. ³² But after I am rysen agayne, I will goo before you into Galile. ³³ Peter answered, and sayde vnto him: though all men shulde be offended by the, yet wolde I never be offended. ³⁴ Iesus sayde vnto him. Verely I saye vnto the; that this same night before the cocke crowe thou shalt denye me thrise. ³⁵ Peter sayde vnto him: Yf I shulde dye with the, yet

CRANMER—1539.

doune with the twelue. ²¹ And as they dyd eate, he said: Uerely I saye vnto you, that one of you shall betraye me. ²² And they were excedaynge sorowfull, and beganne euery one of them to saye vnto him: Lord, is it I? ²³ He answered and sayde: he that dyppeth hys hande with me in the disshe, the same shall betraye me. ²⁴ The sonne of man truly goeth, as it is wyrtten of him: but wo vnto that man, by whom the sonne of man is betrayed. It had bene good for that man, if he had not bene borne.

²³ Then Iudas which betrayed him, answered, and said: master, is it I? He sayde vnto him: thou hast said. ²⁶ When they were eatyng, Iesus toke bread, and whan he had geuen thanks, he brake it, and gaue it to the disciples, and said: Take, eate, this is my body. ²⁷ And he toke the cup, and thanked, and gaue it them, sayinge: drincke ye all of this. ²⁸ For this is my bloud (which is of the new testament) that is shed for many, for the remysyon of synnes. ²⁹ But I saye vnto you: I wyll not dryncke hence forth of this frute of the vyne tree, vntyll that daye, when I shall dryncke it new wyth you in my fathers kyngdome.

³⁰ And when they had sayde grace, they went out vnto mount Oliuete. ³¹ Then sayeth Iesus vnto them: all ye shalbe offended because of me this nyght. For it is wyrtten: I will smyte the shep-herde, and the shepe of the flocke shalbe scattered abroad. ³² But after I am rysen agayne, I wil go before you into Galile.

³³ Peter answered, and sayde vnto hym: though all men be offended because of the, yet will not I be offended. ³⁴ Iesus said vnto him: Uerely I saye vnto the, that in this same nyght, before the cocke crowe, thou shalt denye me thrise. ³⁵ Peter sayde vnto him: Yee though I

‘ τὸ αἷμά μου, ὁ τὸ | τῆς ^ρ καινῆς | διαθήκης, τὸ περὶ πολλῶν ^ε ἐκχυνόμενον | εἰς
 ‘ ἄφесιν ἁμαρτιῶν. ²⁹ λέγω δὲ ὑμῖν, ὅτι | οὐ μὴ πῖω ἀπ’ ἄρτι ἐκ τούτου τοῦ ^γ γεν-
 ‘ νήματος | τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω ‘ μεθ’ ὑμῶν καινὸν |
 ‘ ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.’

³⁰ Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. ³¹ τότε λέγει αὐτοῖς ὁ Ἰησοῦς,
 ‘ Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ,
 ‘ “ Πατάξω τὸν ποιμένα, καὶ ^α διασκορπισθήσεται | τὰ πρόβατα τῆς ποιμένης.”
 ‘ ³² μετὰ δὲ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.’ ³³ Ἀποκριθεὶς δὲ ὁ
 Πέτρος εἶπεν αὐτῷ, ‘ Εἰ ^β πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδα-
 ‘ λισθήσομαι.’ ³⁴ Ἐφη αὐτῷ ὁ Ἰησοῦς, ‘ Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ,
 ‘ πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με.’ ³⁵ Λέγει αὐτῷ ὁ Πέτρος, ‘ Κὰν δέη

* Alex. = τὸ.

* Alex. = καινῆς.

* Alex. ἐκχυνόμενον.

* Alex. = ὅτι.

* Alex. γενήματος.

* Alex. καινὸν μεθ’ ὑμῶν.

* Alex. διασκορπισθήσονται.

* Rec. + καί.

GENEVA—1557.

he sate downe with the twelue. ²¹ And as they did eat, he sayd, Verely I say vnto you, that one of you shal betraye me. ²² And they were exceeding sorrowful, & began euery one of them to say vnto him, Is it I Master? ²³ He answered and sayd, He that dippeth his hand with me in the dysse, the same shal betraye me. ²⁴ The Sonne of man goeth as it is written of him: But wo be to that man, by whom the Sonne of man is betrayed. It had bene good for that man, yf he had neuer bene borne. ²⁵ Then Iudas which betrayed hym, answered, and sayd, Is it I Master? He sayd vnto hym, thou hast sayd.

²⁶ And as they dyd eat, Iesus toke bred and gaue thankes, brake it, and gaue it to the disciples, and sayd, Take, eat, this is my body. ²⁷ And he toke the cup, gaue thankes, and gaue it them, saying, Drinke ye eueryone of it. ²⁸ For this is my bloude of the newe Testament, that is shed for many, for the remission of synnes.

²⁹ I say vnto you, I wyl not dryncke henceforth of this frute of the vine, vntyl that day, when I shal dryncke it newe with you in my Fathers kyngdome. ³⁰ And when they had soonge a songe of thankes geuing, they went out into the hil of Oliues. ³¹ Then sayd Iesus vnto them, Al ye shalbe offended by me this nyght. For it is written: I wyl smyte the shepheard, and the shepe of the flocke shalbe scattered abroad. ³² But after I am rysen agayne, I wyl go before you into Galile.

³³ But Peter answered and sayd vnto hym, Though all men should be offended by thee, yet would I neuer be offended. ³⁴ Iesus sayd vnto him, Verely I say vnto thee, that this same nyght, before the cocke crowe, thou shalt deny me thrise. ³⁵ Peter sayd vnto him, Though I should

RHEIMS—1582.

euen, he sate downe vvith his twelue Disciples. ²¹ And vvhile they vvere eating, he said: Amen I say to you, that one of you shal betray me. ²² And they being very sad, began euery one to say, Is it I Lord? ²³ But he ansvvering said, He that dippeth his hand vvith me in the dish, he shal betray me. ²⁴ The Sonne of man in dedde goeth as it is vvritten of him: but vvo be to that man, by vvhom the Sonne of man shal be betrayed. It vvore good for him, if that man had not been borne. ²⁵ And Iudas that betrayed him, ansvvering said, Is it I Rabbi? He saith to him, Thou hast said.

²⁶ And vvhiles they vvere at supper, Iesvs tooke bread, and blessed, and brake: and he gaue to his Disciples, and said, Take ye, and eate: This is my body. ²⁷ And taking the chalice, he gaue thankes: and gaue to them, saying: Drinke ye al of this. ²⁸ For this is my blovd of the new Testament, vvich shal be shed for many vnto remission of sinnes. ²⁹ And I say to you, I vvil not drinke from henceforth of this fruite of the vine, vntil that day vvhen I shal drinke it vvith you nevv in the kingdom of my father. ³⁰ And an hymne being said, they vvent forth vnto Mount-olivet.

³¹ Then Iesvs saith to them, Al you shal be scandalized in me, in this nyght. For it is vvritten, *I vvil strike the Pastor, and the sheepe of the flocke shal be dispersed.*

³² But after I shal be risen agayne, I vvill goe before you into Galilee. ³³ And Peter ansvvering, said to him, Although al shal be scandalized in thee, I vvil neuer be scandalized. ³⁴ Iesvs said to him, Amen I say to thee, that in this nyght before the cocke crowe, thou shalt denie me thrise. ³⁵ Peter saith to him, Yea though I should

AUTHORISED—1611.

come, he sate downe with the twelue. ²¹ And as they did eate, he said, Uerily I say vnto you, that one of you shall betray me. ²² And they were exceeding sorrowfull, and began euery one of them to say vnto him, Lord, Is it I? ²³ And hee answered and said, Hee that dippeth his hand with mee in the dish, the same shall betray me. ²⁴ The Son of man goeth as it is written of him: but woe vnto that man by whom the Son of man is betrayed: It had bene good for that man, if hee had not bene borne. ²⁵ Then Iudas, which betrayed him, answered, and said, Master, Is it I? He said vnto him, Thou hast said.

²⁶ And as they were eating, Iesus tooke bread, and blessed it, and brake it, and gaue it to the disciples, and said, Take, eate, this is my body. ²⁷ And he tooke the cup, and gaue thankes, and gaue it to them, saying, Drinke ye all of it: ²⁸ For this is my blood of the new Testament, which is shed for many for the remission of sinnes. ²⁹ But I say vnto you, I will not drinke henceforth of this fruite of the vine, vntill that day when I drinke it new with you in my fathers kingdom. ³⁰ And when they had sung an hymne, they went out into the mount of Oliues. ³¹ Then saith Iesus vnto them, All ye shall be offended because of mee this night. For it is written, I will smite the Shepheard, and the sheepe of the flocke shall be scattered abroad. ³² But after I am risen againe, I will goe before you into Galilee.

³³ Peter answered, and said vnto him, Though all men shall be offended because of thee, yet will I neuer be offended. ³⁴ Iesus said vnto him, Uerily I say vnto thee, that this night before the cocke crow, thou shalt deny me thrise. ³⁵ Peter said vnto him, Though I should die with

* Many Greeke copies haue, gaue thankes.

* Or, psalme.

‘με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἁπαρνήσομαι.’ Ὁμοίως ³⁶ δὲ καὶ πάντες οἱ μαθηταὶ εἶπον. ³⁶ Τότε ἔρχεται μετ’ αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Ὑβελθημαῖ, καὶ λέγει τοῖς μαθηταῖς, ‘Καθίσате αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ.’ ³⁷ Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδηναιεῖν. ³⁸ τότε λέγει αὐτοῖς ‘ὁ Ἰησοῦς, Περὶλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μένατε ὧδε καὶ γρηγορεῖτε μετ’ ἐμοῦ.’ ³⁹ Καὶ προσελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος, καὶ λέγων, ‘Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ’ ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ’ ὡς σύ.’ ⁴⁰ Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, καὶ εὕρισκε αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, ‘Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ’ ἐμοῦ; γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.’ ⁴² Πάλιν ἐκ δευτέρου ἀπελθὼν προσ-

³⁶ Const. ἀπαρνήσωμαι.

³⁷ Rec. = ζῆ.

³⁸ Rec. Γεθημανή.

³⁹ Alex. τοῖς μαθηταῖς αὐτοῦ.

⁴⁰ Alex. = οὐ.

⁴¹ Alex. καὶ προσεύξωμαι.

⁴² Rec. = ὁ Ἰησοῦς.

⁴³ Rec. προελθὼν.

⁴⁴ Alex. παρελθῶν.

WICLIIF—1380.

thous; it bihone that I die with thee: I schal not denie thee; Also alle the discipulis seiden.

³⁶ Thanne ihesus came with hem in to a toun: that is seide Iessemanay, and he seide to hise discipulis sitte ye heere: the while I go thedir I praye; ³⁷ I whanne he hadde take petir, and .ij. sonnes of Zebide: he bigan to be heuye & soris; ³⁸ thanne he seide to hem, my soule is sorful: to the deeth; abide ye here: I wake ye with me; ³⁹ I he zede forth a litil I fil down on his face, preinyng I seinyng; my fadir if it is possible, passe this cuppe fro me; notheles not as I wole: but as thou wolte; ⁴⁰ I he came to hise discipulis: and fond hem slepyng; and he seide to petir, so wher ge myt not oon our wake with me? ⁴¹ wake ye I preie ye that ge entre not in to temptacioun; for the spirit is redi: but the fleische is sike;

⁴² ofte the secunde tyme he wente I preiede seinyng; my fadir if this cuppe may not passe but if I drynke hym: thi wille be doon; ⁴³ I eftsonne he came: & fond hem slepyng; for her igen weren heuyed; ⁴⁴ I he lefte hem I wente eftsonne I preiede the thirde tyme I seide the same word; ⁴⁵ thanne he came to hise discipulis: I seide to hem; slepe ye now and reste ye; lo the our hath wyged & mannys sone schal be bitaken, in to the hondis of synners; ⁴⁶ rise ge wo ye; lo he that schal take me: is nyge; ⁴⁷ 3it the while he spake: lo Iudas oon of the twelue cam; I with him a gret company with swerdis and battis sente fro the pryncis of preestis: I fro the elder men of the puple; ⁴⁸ I he that bitraid hym: I gaf to hem a tokene I seide; whom euer I kisse: he it is holde ye him; ⁴⁹ I anon he came to ihesus and seide; heil maistr; and he kissid hym; ⁵⁰ I ihesus seide to

TYNDALE—1534.

wolde I not denye the. Lyke wyse also sayde alle the disciples.

³⁶ Then went Iesus with them into a place which is called Gethsemane; and sayde vnto the disciples; syt ye here; whyll I go and praye yonder. ³⁷ And he toke with him Peter and the two sonnes of zebede; and began to waxe sorowfull and to be in an agonye. ³⁸ Then sayd Iesus vnto them: my soule is hevy even vnto the deeth. Tary ye here and watche with me. ³⁹ And he went a lytell aparte; and fell flat on his face; and prayed sayinge: O my father; yf it be possible; let this cuppe passe from me: neuerthelesse; not as I wyll; but as thou wyll. ⁴⁰ And he came vnto the disciples; and founde them a slepe; and sayde to Peter: what; coulde ye not watche with me one houre: ⁴¹ watche and praye; that ye fall not into temptacion. The spirite is willinge; but the fleshe is weake. ⁴² He went away once moare; and prayed; sayinge: O my father; yf this cuppe can not passe away from me; but that I drinke of it; thy wyll be fulfilled. ⁴³ And he came; and founde them a slepe agayne. For their eyes were hevy. ⁴⁴ And he lefte them and went agayne and prayed the thirde tyme sayinge the same wordes. ⁴⁵ Then came he to his disciples and sayd vnto them: Slepe hence forth and take your reest. Take hede the houre is at hande; and the sonne of man shalbe betrayed into the hondes of synners. ⁴⁶ Ryse; let vs be goinge; beholde; he is at hande that shal betraye me. ⁴⁷ Whyll he yet spake: lo Iudas oon of the xii. came and with him a grete multitude with swerdes and staves; sent from the chefe prestes and elders of the people. ⁴⁸ And he that betrayed him; had geuen them a token; sayinge: whosoever I kysse; that same is he; lo; hondes on him. ⁴⁹ And forth with all he came to Iesus; and sayde: hayle master; and kyssed him. ⁵⁰ And Iesus

CRANMER—1539.

shuld dye with the, yet will I not denye the: Like wyse also sayde alle the disciples.

³⁶ Then came Iesus with them vnto a farme place (which is called Gethsemane) and sayde vnto the disciples: syt ye here whyll I go and praye yonder. ³⁷ And he toke with hym Peter and the two sonnes of zebede, and began to waxe sorowfull and heuye. ³⁸ Then sayde Iesus vnto them: my soule his heuy, euen vnto the deeth. Tary ye here: and watche with me. ³⁹ And he went a lytell farther, and fell flat on hys face, and prayed, sayinge: O my father, yf it be possyble, let this cuppe passe from me: neuerthelesse, not as I will, but as thou wilt. ⁴⁰ And he came vnto the disciples, & founde them aslepe, & sayeth vnto Peter: what, coulde ye not watch wyth me one houre: ⁴¹ watche, and praye, that ye entre not into temptacyon. The spryte is willinge, but the fleshe is weake.

⁴² He went away once agayne and prayed, sayinge: O my father, yf this cuppe maye not passe away from me, excepte I dryncke of it, thy will be fulfilled. ⁴³ And he came, and founde them aslepe agayne. For their eyes were heuy. ⁴⁴ And he lefte them and went agayne, and prayed the thyrde tyme, sayinge the same wordes. ⁴⁵ Then cometh he to hys disciples, and sayeth vnto them: Slepe on now, and take youre rest. Beholde, the houre is at hande, and the sonne of man is betrayed into the handes of synners. ⁴⁶ Ryse, let vs be goinge; beholde, he is at hande, that doth betraye me. ⁴⁷ Whil he yet spake: lo: Iudas oon of the nombre of the twelue, came, and with him a grete multitude, with swerdes and staves, sent from the chefe prestes and elders of the people. ⁴⁸ But he that betrayed him gaue them a token, sayinge: whosoever I kysse, that same is he, hold him fast. ⁴⁹ And forthwith he came to Iesus, & sayde, hayle Master; and kyssed him. ⁵⁰ And

zede, went, eft or oftaine, again. 390, ryse, praye, draw near. 3it, yet. battis, clubs. 3al, gave.

ἤξατο, λέγων, 'Πάτερ μου, εἰ οὐ δύναται τούτο ^f τὸ ποτήριον| παρελθεῖν ^g ἀπ' ἐμοῦ,| εἰ μὴ αὐτὸ πῶ, γεννηθῇ τὸ θέλημά σου.' ⁴³ Καὶ ἔλθων ^h εὗρίσκει αὐτοὺς πάλιν| καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. ⁴⁴ Καὶ ἀφείς αὐτούς, 'ἀπελθὼν πάλιν,| προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών. ⁴⁵ τότε ἔρχεται πρὸς τοὺς μαθητὰς ^h αὐτοῦ,| καὶ λέγει αὐτοῖς, 'Καθεύδετε ⁱ τὸ| ^j λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδί- ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} 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^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} 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^f Alex. = τὸ ποτήριον.^g Alex. = ἀπ' ἐμοῦ.^h Alex. πάλιν εὗρεν αὐτούς.ⁱ Alex. πάλιν ἀπέθων.^k Alex. = αὐτοῦ.^l Alex. = τὸ.^m Rec. εἰς φ'.

GENEVA — 1557.

dye with thee, yet would I not deny thee. Likewise also, sayd all the disciples.

³⁶ Then went Iesus with them into a place which is called Gethsemane, and sayeth vnto his disciples, Sit ye here, while I goe and pray yonder. ³⁷ And he toke with hym Peter, and the two sonnes of Zebedee, and began to waxe sorrowful, and greuouly troubled. ³⁸ Then sayd Iesus vnto them, My soule is verie heauy vnto the death: Tary ye here, and watche with me. ³⁹ And he went a litle aparte, and fel flat on his face, and prayed, saying, O my father, yf it be possible, let this cup passe from me, neuertheless, not as I wyl, but as thou wilt. ⁴⁰ And he came vnto the disciples, and found them a slepe, and sayd to Peter, What, could ye not watch with me one houre? ⁴¹ Watch, and pray, that ye fall not into temptation. For the spirit is wyllyng, but the fleshe is weake. ⁴² He went awaye once agayne and prayed, saying, O my father, yf this cup can not passe awaye from me, but that I drinke it, thy wyl be fulfilled. ⁴³ And he came, and found them a slepe agayne. For their eyes were heauy. ⁴⁴ And he left them and went agayne, and prayed the thyrd tyne, saying the same wordes. ⁴⁵ Then came he to his disciples and sayd vnto them, Sleepe henceforth, and take your rest. Beholde the houre is at hand, and the Sonne of man is betrayed into the handes of synners. ⁴⁶ Ryse, let vs be goyng: beholde, he is at hand that betrayeth me. ⁴⁷ Whye he yet spake, lo, Iudas one of the twelue came, and with hym a great multitude with swordes and stauces, sent from the Priestes and Elders of the people. ⁴⁸ And he that betrayed hym, had geuen a token, saying, Whomsoeuer I shal kisse, that same is he, lay handes on him. ⁴⁹ And forthwith he came to Iesus, and sayd, God saue thee Maister: and kyssed hym. ⁵⁰ And Iesus sayd vnto hym, Friend,

RHEIMS — 1582.

die vvith thee, I vvil not denie thee. Likewise also said al the Disciples.

³⁶ Then Iesus commeth vvith them into a village called Gethsemani: and he said to his Disciples, Sitte you here til I goe vnder, and pray. ³⁷ And taking to him Peter and the vvwo sonnes of Zebedee, he began to vvaxe sorowfull and to be sad. ³⁸ Then he saith to them: My soul is sorowfull euen vnto death: stay here, and vvatch vvith me. ³⁹ And being gone forvvard a litle, he fel vpon his face, praying, and saying, My Father, if it be possible, let this challice passe from me, neuertheless not as I vvil, but as thou. ⁴⁰ And he commeth to his Disciples, and findeth them sleeping, and he saith to Peter, Euen so? Could you not vvatch one houre vvith me? ⁴¹ Watch ye, and pray that ye enter not into temptation. The spirit in dedee is prompt, but the flesh vvake. ⁴² Againe the second time he vvent, and prayed, saying, My Father, if this challice may not passe, but I must drinke it, thy vvil be done. ⁴³ And he commeth againe, and findeth them sleeping: for their eyes vvere become heauy. ⁴⁴ And leauing them, he vvent againe: and he prayed the third time, saying the self same vvord. ⁴⁵ Then he commeth to his Disciples, and saith to them, Sleepe ye novv and take rest: behold the houre approacheth, and the Sonne of man shal be betrayed into the handes of sinners. ⁴⁶ Rise, let vs goe: behold he approacheth that shal betray me.

⁴⁷ As he yet spake, behold Iudas one of the Twelue came, and vvith him a great multitude vvith swordes and clubbes, sent from the cheefe Priestes and the auncients of the people. ⁴⁸ And he that betrayed him, gaue them a signe, saying, Whomsoeuer I shal kisse, that is he, hold him. ⁴⁹ And forthvvith comming to Iesus, he said, Haile Rabbi. And he kissed him. ⁵⁰ And Iesus said to him, Friend, vvhereto

AUTHORISED — 1611.

thee, yet will I not denie thee. Likewise also said all the disciples.

³⁶ Then commeth Iesus with them vnto a place called Gethsemane, and saith vnto the disciples, Sit yee here, while I goe and pray yonder. ³⁷ And hee tooke with him Peter, and the two Sonnes of Zebedee, and began to be sorowfull, and very heauie. ³⁸ Then saith hee vnto them, My soule is exceeding sorrowfull, euen vnto death: tary ye here, and watch with me. ³⁹ And hee went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt. ⁴⁰ And hee commeth vnto the disciples, and findeth them asleepe, and saith vnto Peter, What, could yee not watch with me one houre? ⁴¹ Watch and pray, that yee enter not into temptation: The spirit indeed is willing, but the flesh is weake. ⁴² He went away againe the second time, and prayed, saying, O my Father, if this cup may not passe awaye from me, except I drinke it, thy wil be done. ⁴³ And hee came and found them asleepe againe: for their eies were heauie. ⁴⁴ And hee left them, and went away againe, and prayed the third time, saying the same wordes. ⁴⁵ Then commeth hee to his disciples, and saith vnto them, Sleepe on now, and take your rest, behold, the houre is at hand, & the Sonne of man is betrayed into the hands of sinners. ⁴⁶ Rise, let vs be going: behold, he is at hand that doeth betray me. ⁴⁷ And while he yet spake, Iudas one of the twelue came, and with him a great multitude with swords and stauces from the chiefe Priests and Elders of the people. ⁴⁸ Now he that betrayed him gaue them a signe, saying, Whomsoeuer I shall kisse, that same is he, hold him fast. ⁴⁹ And forthwith he came to Iesus, and saide, Haile master, and kissed him. ⁵⁰ And Iesus said vnto him, Friend,

‘πάρει;’ Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. ⁵¹ Καὶ ἰδοὺ, εἰς τὸν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὄτιον. ⁵² τότε λέγει αὐτῷ ὁ Ἰησοῦς, ‘Ἀπόστρεψόν σου τὴν μάχαιραν | εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν ὁμαχαίρα | ἀπολούνται.’ ⁵³ ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; ⁵⁴ πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτω δεῖ γενέσθαι; ⁵⁵ Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, ‘Ὡς ἐπὶ ληστὴν ⁵⁶ ἐξήλθετε | μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; καθ’ ἡμέραν ᾧ πρὸς ὑμᾶς | ἐκαθεζόμεν διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. ⁵⁶ τοῦτο δὲ ὅλον γέγονεν, ⁵⁷ ἵνα πληρωθῶσιν αἱ γραφαί τῶν προφητῶν.’ Τότε οἱ μαθηταὶ πάντες ἀφέντες

⁵¹ Alex. τὴν μάχαιραν σου, ⁵² Alex. μαχαίρα. ⁵³ Const. ἀποθανόνται, ⁵⁴ Alex. ἐξήλασε, ⁵⁵ Alex. = πρὸς ὑμᾶς, ⁵⁶ Alex. = καὶ οἱ πρεσβύτεροι.

WICLIȚ—1380.

hym, frende wher to art thou Icome; thanne thei camen nys & leiden hondis on ihesus: & helden him;

⁵¹ & lo oon of hem that weren with ihesus: streite out his hond & drowe out his swerd & he smote the seruaunt of the pryncis of preestis & kitte of his ere; ⁵² thanne ihesus seide to hym, turn this swerd in to his place, For alle that taken swerde: schulen perisehe bi swerd; ⁵³ wher gessist not thou that I may preie my fadir: & he schal zeue to me now, mo thanne .xij. legiouns of angelis? ⁵⁴ hou thanne schulde the scripturis be fulfilled? for so it bihoueth to be doon;

⁵⁵ In that oure ihesus seide to the puple, as to a theef ze han goon out: with swerdis & battis to take me; day bi day I satte among you & tauste in the temple; and ze helden me not; ⁵⁶ but alle this ze was doen: that the scripturis of profetis schulden ben fulfilled; thanne alle the disciplis fledden: & leften hym; ⁵⁷ & thei helden ihesus & ledde hym to caifase the pryncie of preestis; wher the scribis & the pharises & the elder men of the puple weren come to gidre; ⁵⁸ but petir suede hym afer, in to the halle of the pryncie of preestis & he wente in & sat with the seruauntis to se the ende;

⁵⁹ & the pryncie of preestis & al the counceill sougten fals witnessynge agens ihesus that thei schulden taken him to deeth; ⁶⁰ & thei founden not: whanne many false witnessen weren comen, but at the last: .ij. fals witnessen: camen ⁶¹ & seiden; this seide, I may destric the temple of god: & aftir the thirddie day bilde it agen; ⁶² & the pryncie of preestis roos and seide to hym, answeriste thou no thing to tho thingis that these witnessen agens thee? ⁶³ But ihesus was stille; & the pryncie of preestis seide to hym, I conioure the bi [the] luyvinge god, that thou scie to us if thou art crist the sone of god;

TYNDALE—1534.

sayde vnto him: frende, wherefore arte thou come? Then came they and layed hondes on Iesus and toke him.

⁵¹ And beholde, one of them which were with Iesus; stretched oute his honde and drue his swearde; and stroke a seruaunt of the hye preste; and smote of his eare. ⁵² Then sayde Iesus vnto him: put vp thy swearde into his sheathe. For all that ley honde on the swearde; shall perishe with the swearde. ⁵³ Either thinkest thou that I cannot now praye to my father, and he shall geue me moo then .xii. legions of angelles? ⁵⁴ But how then shuld the scriptures be fulfilled: for so must it be.

⁵⁵ The same tyme sayd Iesus to the multitude: ye be come out as it were vnto a thefe, with sweardes and staves for to take me. I sate daylie teachinge in the temple amonge you and ye toke me not. ⁵⁶ All this was done that the scriptures of the Prophetes myght be fulfilled. Then all the disciplis forsoke him and fled. ⁵⁷ And they toke Iesus and leed him to Cayphas the hye preeste, where the Scribes and the Elders where assembled. ⁵⁸ And Peter folowed him a farre of; vnto the hye prestes place: and went in; and sate with the seruaunt; to se the ende.

⁵⁹ The chefe prestes and the elders, and all the counsell; sought false witness agens Iesus; for to put him to deeth; ⁶⁰ but founde none: in someoche that when many false witnessen cam; yet founde they none. At the last came two false witnessen and sayd: ⁶¹ This felowe sayde: I can destroye the temple of God; and hyld it agayne in .iii. dayes.

⁶² And the chefe preste arose, and sayde to him: answerest thou nothings? How is it that these beare witness agens the? ⁶³ But Iesus helde his peace: And the chefe Preeste answered, and sayd to him: I charge the in the name of the luyvinge God; that thou tell vs; whether thou be Christ the sonne of God.

CRANMER—1539.

Iesus sayde vnto hym: frende, wherefore art thou come? Then came they, and layed handes on Iesus and toke him.

⁵¹ And beholde, one of them which were wyth Iesus, stretched out his hande, and drue his swearde, and stroke a seruaunt of the hye preste, and smote of his eare. ⁵² Then sayd Iesus vnto hym: put vp thy swearde into hys sheath.

For All they that take the swearde, shall perishe with the swearde. ⁵³ Thinkest thou that I cannot now praye to my father, and he shall geue me (even now) more then twelue Legions of angels? ⁵⁴ But how then shall the scriptures be fulfilled? for this must it be. ⁵⁵ In that same houre sayde Iesus to the multitude: ye be come out as it were vnto a thefe, with swerdes and stauers, for to take me. I sat daylie with you, teachinge in the temple, and ye toke me not. ⁵⁶ But all this is done, that the scriptures of the prophetes myght be fulfilled. Then all the disciplis forsoke him, and fled. ⁵⁷ And they toke Iesus, and led him to Cayphas the hye Preste, where the Scribes and the elders were assembled. ⁵⁸ But Peter folowed hym a furre of, vnto the hye prestes palace: and went in, and sate with the seruaunt, to se the ende.

⁵⁹ The chefe Prestes and the elders, and all the counceill, sought false witness agens Iesus (for to put him to deeth) ⁶⁰ but founde none: yee, when mani false witnessen came, yet founde they none. At the last came two false witnessen, ⁶¹ and sayde: This felowe sayde. I am able to destroye the temple of God, and to buyld it agayne in three dayes. ⁶² And the chefe preste arose, and sayd vnto him: answerest thou nothing? Why do these beare witness agens the? ⁶³ But Iesus helde hys peace. And the chefe preste answered and sayde vnto hym: I charge the by the luyvinge God, that thou tell vs, whether thou be Christ the sonne of God.

αὐτὸν ἔφυγον. ⁵⁷ Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. ⁵⁸ Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος. ⁵⁹ Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐξήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως 'θανατώσωσιν αὐτόν, καὶ οὐχ εὔρον· καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὔρον. ὕστερον δὲ προσελθόντες δύο ψευδομάρτυρες ⁶¹ εἶπον, 'Οὗτος ἔφη, Δύναμις καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι αὐτόν.' ⁶² Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, 'Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου καταμαρτυροῦσιν;' ⁶³ Ὁ δὲ Ἰησοῦς ἐσώπα. καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, 'Ἐξορκίζω σε κατὰ τὸν Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ.'

⁵⁷ Act. αὐτὸν θανατώσει.

⁵⁸ Alex. πολλῶν ψευδομαρτύρων προσελθόντων.

⁶¹ Alex. = ψευδομάρτυρες.

⁶² Alex. = ἀποκριθεὶς.

GENEVA—1557.

whereof art thou come? Then came they, and layd handes on Iesus and toke hym. ⁵¹ And beholde, one of them which were with Iesus, stretched out hys hande and drue hys sworde, and stroke a seruante of the hye Prieste, and smote of hys eare. ⁵² Then sayd Iesus vnto hym: Put vp thy sworde into his sheathe. For all that laye hand on the sworde, shal perishe with the sworde. ⁵³ Eytther thinkest thou, that I can not now pray to my father, and he shal geue me mo then twelue Legions of Angells? ⁵⁴ But how then should the Scriptures be fulfilled which say, that it must be so?

⁵⁵ The same tyme sayd Iesus to the multitude, Ye he come out as it were against a thefe, with swordes, and stauces, for to take me. I sate dayly teaching in the temple among you, and ye toke me not. ⁵⁶ But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsoke hym, and fled. ⁵⁷ And they toke Iesus, and led him to Caiaphas the hye Priest, where the Scribes and the Elders were assembled.

⁵⁸ And Peter folowed hym a farre of, vnto the hye Priestes place, and went in, and sate with the seruantes to see the ende. ⁵⁹ Now the chiefe Priestes and the Elders, and all the whole Counsel, sought false witnes against Iesus, for to put him to death. ⁶⁰ And they founde none: Insomuche, that when many false witnessses came, yet found they none. At the last, came two false witnessses. ⁶¹ And sayd, This fellow sayd, I can destroy the temple of God, and buyde it in three dayes. ⁶² And the chiefe Priest arose, and sayd to him, Answerest thou nothing? What is the matter that these men witness against thee? ⁶³ But Iesus helde his peace. And the chiefe Priest answered, and sayd to him, I charge thee in the name of the liuing God, that thou tel vs, whyther thou be Christe the Sonne of God.

RHEIMS—1582.

art thou come? Then they dreve neere, and laid hands on Iesus, and held him. ⁵¹ And behold one of them that were with Iesus, stretching forth his hand, dreve out his sword: and striking the seruante of the high Priest, cut of his eare. ⁵² Then Iesus saith to him, Returne thy sword into his place: for al that take the sword, shal perish with the sword. ⁵³ Thinkest thou that I cannot aske my Father: and he will giue me presently more then twelue legions of Angels? ⁵⁴ How then shal the scriptures be fulfilled, that so it must be done?

⁵⁵ In that houre Iesus said to the multitudes: You are come out as it were to a thefe with swordes and clubbes to apprehend me: I sate daily with you teaching in the temple: and you laid no hands on me. ⁵⁶ And al this was done, that the scriptures of the Prophets might be fulfilled. Then the disciples al leauing him, fled.

⁵⁷ But they taking hold of Iesus, led him to Caiaphas the high Priest, where the Scribes and auncients were assembled. ⁵⁸ And Peter folowed him a farre of, euen to the court of the high Priest. And going in he sate with the seruants, that he might see the end. ⁵⁹ And the chiefe Priestes and the vhole Counsel sought false witnessses against Iesus, that they might put him to death: ⁶⁰ and they found not, whereas many false witnessses had come in. And last of al there came two false witnessses: ⁶¹ and they said, This man said, I am able to destroy the temple of God, and after three dayes to reedifie it. ⁶² And the high Priest rising vp, said to him: Answerest thou nothing to the things which these do testifie against thee? ⁶³ But Iesus held his peace. And the high Priest said to him: I adure thee by the liuing God, that thou tel vs if thou be Christ the sonne of God.

AUTHORISED—1611.

Whereof art thou come? Then came they, and layde handes on Iesus, and tooke him. ⁵¹ And behold, one of them which were with Iesus, stretched out his hand, and drew his sword, and stroke a seruante of the high Priests, and smote off his eare. ⁵² Then said Iesus vnto him, Put vp againe thy sword into his place: for all they that take the sword, shall perish with the sword. ⁵³ Thinkest thou that I cannot now pray to my Father, and he shall presently giue mee more then twelue Legions of Angels? ⁵⁴ But how then shall the Scriptures be fulfilled, that thus it must be?

⁵⁵ In that same houre said Iesus to the multitudes, Are ye come out as against a theife with swordes and stauces for to take mee? I sate dayly with you teaching in the Temple, and ye layd no hold on me. ⁵⁶ But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him and fled:

⁵⁷ And they that had layd hold on Iesus, led him away to Caiaphas the high Priest, where the Scribes and the Elders were assembled. ⁵⁸ But Peter followed him a farre off, vnto the high Priests palace, and went in, and sate with the seruants to see the end. ⁵⁹ Now the chiefe Priests and Elders, and all the Counsell, sought false witnessse against Iesus to put him to death. ⁶⁰ But found none: yea, though many false witnessses came, yet found they none. At last came two false witnessses. ⁶¹ And said, This fellow said, I am able to destroy the Temple of God, and to build it in three dayes. ⁶² And the high Priest arose, and said vnto him, Answerest thou nothing? what is it, which these witnessse against thee? ⁶³ But Iesus held his peace. And the high Priest answered, and said vnto him, I adure thee by the liuing God, that thou tel vs, whether thou be the Christ the Sonne of God.

⁶⁴ Λέγει αὐτῷ ὁ Ἰησοῦς, ὅς ὦν εἶπας. πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.⁶⁵ Τότε ὁ ἀρχιερεὺς διεῖρήξε τὰ ἱμάτια αὐτοῦ, λέγων, ὅτι ἐβλασφήμησε· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ.⁶⁶ Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον, ὅτι ἔνοχος θανάτου ἐστὶ.⁶⁷ Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἔρράπισαν,⁶⁸ λέγοντες, Προφήτευσον ἡμῖν, Χριστὲ, τίς ἐστιν ὁ παῖσας σε;⁶⁹ Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.⁷⁰ Ὁ δὲ ἠρνήσατο ἔμπροσθεν αὐτῶν πάντων, λέγων, Οὐκ οἶδα τί λέγεις.⁷¹ Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη καὶ λέγει αὐτοῖς, Ἐκεῖ καὶ οὗτος ἦν μετὰ Ἰησοῦ

⁶⁴ Alex. = ὄντι. ⁶⁵ Alex. = αὐτοῦ. ⁶⁶ Alex. ἱράπισαν. ⁶⁷ Rec. = αὐτῶν. ⁶⁸ Alex. Ἐξελθόντα εἰς τὸν πυλῶνα. ⁶⁹ Rec. τοῖς καὶ, καὶ.

WICLIFF—1380.

⁶⁴ ihesus seide to hym/ thou hast seide/ nethelies I seye to ȝou fro hennes forth ȝe schulen se mannes sone sittynge at the riȝthalf of the vertu of god: & comynge in the cloudis of heuenes;

⁶⁵ thanne the prynee of preestis to rente hise clothis: and seide/ he hath blasfemed/ what ȝit han we nedede to witnessis? lo now ȝe han herd blasfemy/ ⁶⁶ what semeth to ȝou? & thei answered & seiden/ he is gilti of deeth/ ⁶⁷ thanne thei spetten in to his face/ and smote hym with buffetis/ other ȝauen strokis with the pawme of her hondis in his face/ ⁶⁸ & seiden thou crist arede to us/ who is he that smote thee?

⁶⁹ and petir sate with outen in the halle/ & a damysel cam to hym & seide/ thou were with ihesus of galile/ ⁷⁰ & he denyed before alle men & seide/ I woot not what thou seist/ ⁷¹ and whanne he ȝede out at the gate/ another damysel sais hym/ and seide to hem that were there/ & this was with ihesus of nazareth/ ⁷² & eftsoone he denyede with oon ooth for I knewe not the man/ ⁷³ & a litil aftir/ thei that stoden camen: & seiden to petir truli thou art of hem/ for thi speche makith the known/ ⁷⁴ thanne he bigan to warie and to swere that he knewe not the man/ & anon the cok crewe/ ⁷⁵ & petir bihoiut on the word of ihesus that he hadde seide/ bifor the cok croue: thries thou schalt denye me/ & he ȝede out & wepte bittrili.

27. BUT whanne the morwetide was come: alle the princesse of preestis & the eldere men of the puple token a conceil agens ihesu/ that thei schulden taken hym to the deeth/ ² & thei ledde hym bounden: & bitook to pilat of pounce iustice/

³ thanne iudas that bitraied hym/ sais that he was dampned: he repenid & hrouȝte agen the thirti pence to the pryncis of preestis & to the eldere men of the puple & seide/ I haue synned bitraiyng

TYNDAL—1534.

⁶⁴ Iesus sayd to him: thou hast sayd. Nevertheless I saye vnto you: hereafter shall ye se the sonne of man sittynge on the riȝht honde of power and come in the cloudwes of the skye.

⁶⁵ Then the hye preste rent his clothes sayinge: He hath blasphemed: what nedede we of eny moo witnesses? Behold now ye have hearde his blasphemy: ⁶⁶ what thinke ye? They answered and sayd: he is worthy to dye. ⁶⁷ Then spat they in his face and boffeted him with fistes. And other smote him with the palme of their hondes on the face/ ⁶⁸ sayinge: tell vs thou Christ/ who is he that smote thee? ⁶⁹ Peter sate with out in the the palace.

And a damsell came to him sayinge: Thou also wast with Iesus of Galilee: ⁷⁰ but he denyed before them all sayinge: I woot not what thou sayst. ⁷¹ When he was goone out into the poorche/ a nother wenche sawe him/ and sayde vnto them that were there: This felowe was also with Iesus of Nazareth. ⁷² And agayne he denyed with an oothe that he knewe the man. ⁷³ And after a while came vnto him they that stode by/ and sayde vnto Peter: surely thou arte even one of them/ for thy speache bewrayeth the. ⁷⁴ Then beganne he to curse and to sweare/ that he knewe not the man. And immediatly the cokwe krew. ⁷⁵ And Peter remembred the wordes of Iesu which sayde vnto him: before the cokwe crowe/ thou shalt deny me thryse: and went out at the dores and wepte bitterly.

27. WHEN the mornynge was come/ all the chefe prestes and the elders of the people helde a counsaile agens Iesu to put him to deeth/ ² and brought him bounde and delivered him vnto Poncius Pilate the debite.

³ Then when Iudas which betrayed him/ sawe that he was condemnid/ he repented him sylfe/ and brought agayne the .xxx. platres of sylver to the chefe prestes and elders/ ⁴ sayinge: I haue synned be-

CRANMER—1539.

⁶⁴ Iesus sayth vnto him, thou hast sayd. Neuertheless I saye vnto you here after shall ye se the sonne of man sittynge on the riȝht hande of power, and comynge in the cloudes of the skye.

⁶⁵ Then[the] hye preste rent his clothes, sayinge: he hath spoken blasphemye: what nedede we of eny moo witnesses? Beholde, now ye haue hearde his blasphemy: ⁶⁶ what thinke ye? They answered, and sayde: he is worthy to dye: ⁶⁷ Then did they spytt in hys face, and boffetted hym wyth fistes. And other smote him on hys face wyth the palme of their handes. ⁶⁸ sayinge: tell vs thou Christ, who is he that smote the?

⁶⁹ Peter sat with oute in the palace. And a damsell came to him, sayinge: Thou also wast with Iesus of Galile: ⁷⁰ but he denyed before them all, sayinge, I woot not what thou sayst. ⁷¹ When he was gone out into the porche, a nother wenche sawe hym, and sayde vnto them that were there: This felowe was also wyth Iesus of Nazareth. ⁷² And agayne he denyed wyth an othe: (sayeng). I do not know the man. ⁷³ And after a while, came vnto hym they (that stode by) and sayde vnto Peter, surely thou art even one of them, for thy speach bewrayeth the. ⁷⁴ Then beganne he to curse and to sweare, that he knewe not the man. And immediatly the cokke krew. ⁷⁵ And Peter remembred the worde of Iesu, which sayde vnto him: before the cokke crow, thou shalt denye me thryse: and he went out, and wepte bitterly.

27. WHEN the mornynge was come, all the chefe prestes and the elders of the people helde a counsaile agens Iesu, to put hym to deeth, ² and brought hym bounde and deliuered hym vnto Poncius Pilate the debite.

³ Then Iudas (which had betrayed hym) seing that he was condemnid, repented hym selfe, and brought agayne the thirty plates of sylver, to the chefe Prestes and elders, ⁴ sayinge: I haue synned, betrayinge

⁶⁴ Alex. = ὄντι. ⁶⁵ Alex. = αὐτοῦ. ⁶⁶ Alex. ἱράπισαν. ⁶⁷ Rec. = αὐτῶν. ⁶⁸ Alex. Ἐξελθόντα εἰς τὸν πυλῶνα. ⁶⁹ Rec. τοῖς καὶ, καὶ.

‘ τοῦ Ναζωραίου.’ ⁷² Καὶ πάλιν ἠρνήσατο μεθ’ ὅρκου, ‘ Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.’
⁷³ Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, ‘ Ἀληθῶς καὶ σὺ
 ‘ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δηλὸν σε ποιεῖ.’ ⁷⁴ Τότε ἤρξατο ^d καταθεματί-
 ζειν| καὶ ὀμνύειν, ‘ Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.’ Καὶ εὐθέως ἀλέκτωρ ἐφώνησε.
⁷⁵ καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ| Ἰησοῦ εἰρηκότος ^f αὐτῷ,| ‘ Ὅτι πρὶν
 ‘ ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με’ Καὶ ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.

XXVII. Πρωτὰς δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ
 οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατώσαι αὐτόν. ² καὶ δῆσαντες
 αὐτὸν ἀπήγαγον, καὶ παρέδωκαν ^g αὐτὸν| ^h Ποντίῳ| Πιλάτῳ τῷ ἡγεμόνι. ³ Τότε
 ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν, ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριά-
 κοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς| πρεσβυτέροις, ⁴ λέγων· ‘ Ἡμαρτον

^d Rec. καταθεματίζεσθαι.^e Alex. = τοῦ.^f Alex. = αὐτῷ.^g Alex. = αὐτόν.^h Alex. = Ποντίῳ.ⁱ Alex. = τοῖς.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

⁶⁴ Iesus said to him, thou hast said it, Neuertheless, I say vnto you, hereafter shal ye see the Sonne of man, sitting at the right hand of the myghtie God and come in the cloudes of the skye.

⁶⁵ Then the hye Priest rent his clothes, saying, He hath blasphemed: What neede we of any mo wytnesses? Beholde, now ye haue heard his blasphemie, ⁶⁶ What thinke ye? They answered, and said, He is worthy to dye, ⁶⁷ Then spat they in his face, and buffeted hym. And other smote hym with their rodde, ⁶⁸ Saying, Prophecie to vs Christ, Who is he that smote thee? ⁶⁹ Peter sate without in the hall. And a mayde came to hym saying, Thou also wast with Iesus of Galile. ⁷⁰ But he denied before them all, saying, I wot not what thou sayst. ⁷¹ And when he went out into the porche, another mayde saw him, and said vnto them that were there, This fellow was also with Iesus of Nazareth. ⁷² And agayne he denied wyth an othe, saying, I knowe not the man. ⁷³ And after a while, came vnto him they that stode by, and said vnto Peter, Surely thou art euen one of them, for thy speache bewrayeth thee. ⁷⁴ Then began he to curse him selfe and to sweare, saying, I know not the man. And immediately the cocke crewe. ⁷⁵ And Peter remembered the wordes of Iesu, which sayd vnto him, Before the cocke crewe, thou shalt deny me thrise, and went out, and wept hyt-terly.

27. VVHEN the mornynge was come, all the chief Priestes, and the Elders of the people tooke counsell agaynst Iesus, to put hym to death. ² And broght him bound, and deliuered him vnto Pontius Pilate the Deputie. ³ Then when Iudas which betrayed hym, sawe that he was condemned, he repented hym self, and broght againe the thirty peces of sylver to the chief Priestes and Elders, ⁴ Saying,

⁶⁴ Iesus saith to him, Thou hast said, neuertheless I say to you, hereafter you shal see the Sonne of man sitting on the right hand of the povver of God, and coming in the cloudes of heauen. ⁶⁵ Then the high Priest rent his garments, saying, He hath blasphemed, vvhat neede vve wytnesses any further? behold, novv you haue heard the blasphemie, ⁶⁶ hovv thinke ye? But they answwering said, He is guilty of death. ⁶⁷ Then did they spit on his face, and buffeted him, and other smote his face vvith the palmes of their hands, ⁶⁸ saying, Prophecie vnto vs O Christ: vvho is he that strooke thee?

⁶⁹ But Peter sate vvithout in the court: and there came to him one vvenche, saying: Thou also vvast vvith Iesus the Galilean. ⁷⁰ But he denied before them all, saying, I vvot not vvhat thou sayest. ⁷¹ And as he vvent out of the gate, an other vvenche savv him, and she saith to them that vvere there, And this felovv also vvvas vvith Iesus the Nazarite. ⁷² And agayne he denied vvith an othe, That I knowv not the man. ⁷³ And after a litle they came that stode by, and said to Peter, Surely thou also art of them: for euen thy speache doth bevrray thee. ⁷⁴ Then he began to curse and to svveare that he knevve not the man. And incontin- tent the cocke crevve. ⁷⁵ And Peter remembred the vvord of Iesus vvich he had said, Before the cocke crovv, thou shalt deny me thrise. And going forth, he vvept bitterly.

27. AND vvhen morning vvvas come, all the cheefe Priestes and auncients of the people consulted together agaynst Iesus, that they might put him to death. ² And they broght him bound and deliuered him to Ponce Pilate the President.

³ Then Iudas that betrayed him, seeing that he vvvas condemned, repenting him, returned the thirtie silver peces to the cheefe Priestes and auncients, ⁴ saying, I

⁶⁴ Iesus saith vnto him, Thou hast saide: Neuertheless I say vnto you, Hereafter shall yee see the Sonne of man sitting on the Right hand of power, and coming in the clouds of heauen. ⁶⁵ Then the high Priest rent his clothes, saying, He hath spoken blasphemie: what further need haue wee of wytnesses? Behold, now ye haue heard his blasphemie, ⁶⁶ What thinke ye? They answered and said, He is guiltie of death. ⁶⁷ Then did they spit in his face, and buffeted him, and others smote him vvith the palmes of their hands, ⁶⁸ Saying, Prophecie vnto vs, thou Christ, who is he that smote thee?

⁶⁹ Now Peter sate vvithout in the palace: and a damosell came vnto him, saying, Thou also wast vvith Iesus of Galilee. ⁷⁰ But hee denied before them all, saying, I know not vvhat thou sayest. ⁷¹ And when he was gone out into the porch, another maid savv him, and said vnto them that were there, This fellow was also vvith Iesus of Nazareth. ⁷² And agayne hee denied vvith an oath, I doe not know the man. ⁷³ And after a while came vnto him they that stode by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee. ⁷⁴ Then began hee to curse and to svveare, saying, I know not the man. And immediately the cocke crew. ⁷⁵ And Peter remembered the vvords of Iesus, which said vnto him, Before the cocke crow, thou shalt denie me thrice. And he went out, and wept bitterly.

27. WHEN the morning was come, all the chief Priests and Elders of the people, tooke counsell against Iesus to put him to death. ² And when they had bound him, they led him away, and deliuered him to Pontius Pilate the gouernour. ³ Then Iudas, which had betrayed him, when he saw that he was condemned, repented himself, and brought againe the thirtie peces of siluer to the chief Priests and Elders, ⁴ Saying, I haue sinned, in

^e Or, rods.

‘ παραδούς αἷμα ἀθῶν.’ Οἱ δὲ εἶπον, ‘ Τί πρὸς ἡμᾶς; σὺ ὄψῃ.’ ⁵ Καὶ ῥάψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελθὼν ἀπῆγγατο. ⁶ Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, ‘ Οὐκ ἔξοστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστι.’ ⁷ Συμβούλιον δὲ λαβόντες, ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις. ⁸ διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἱματος, ἕως τῆς σήμερον. ⁹ τότε ἐπληρώθη τὸ ῥῆθὲν διὰ Ἱερεμίου τοῦ προφήτου, λέγοντος, “ Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαυτο, ἀπὸ υἱῶν Ἰσραὴλ.” ¹⁰ καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ “ μοι Κύριος.” ¹¹ Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων, ‘ Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;’ Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, ‘ Σὺ

⁴ Rec. ὄψει.⁴ Alex. εἰς τὸν ναόν.

WICLIF—1380.

rijtful blood; & thei seiden; what to us; bi se thee; ⁵ and whanne he hadde caste forth the siluer in the temple; he passid forth & jede & hangide hym silf with a snare;

⁶ & the pryneys of prestis token the siluer & seiden; it is not leful to putte it in to the tresorie; for it is the prys of blood; ⁷ & whanne thei hadden taken counceill thei bougten with it a felde of a pottre, in to biringyn of pilgremes; ⁸ herfore thilke felde is clepid a child mak; that is a feld of blood in to this day; ⁹ thanne that was fulfillid, that was seide bi the profete Ieremye seynge; and thei han taken .xxx. pens the prise of a man preisid whom thei preiseden of the children of Israel; ¹⁰ & thei jauen hem to a feld of a pottre; as the lord hath ordeinede to me; ¹¹ & ihesus stode before the domesman; & the iustice axede hym & seide; art thou king of jewis? ihesus seith to hym; thou seist; ¹² & whanne he was acusid of the pryneys of prestis & of the eldere men of the puple; he answerid nothing; ¹³ thanne pilate seith to hym; herist thou not hou many witnessyngis thei seien agens thee? ¹⁴ & he answeride not to him a word, so that the iustise wondrid greeth;

¹⁵ but for a solempe day the iustise was wonte, to delyuere to the puple oon bounden; whom thei wolden; ¹⁶ & he hadde tho a famous man bounden that was seide barrabas; ¹⁷ therefore pilate seide to hem whanne thei weren to gidre; whom wolen ye that I delyuere to you, wher barrabas; or ihesus that is seide crist? ¹⁸ for he wiste; that bi enuye thei bitraiden hym;

¹⁹ and while he sat for domesman; his wif sente to him & seide; no thing to thee; & to that iust man; for I haue suffride this day many thingis for hym bi a visoun;

²⁰ forsothe the princes of prectis and the elder men counceileden the puple that thei schulden axe barrabas; but thei schuld-

bi se, see or look. jede, went. thilke, that. clepid, called. jauen, gave. domesman, judge. agens, against. wiste, knew.

TYNDALE—1534.

trayinge the innocent blood. And they sayde; what is that to vs? Se thou to that. ⁵ And he cast doune the sylver plattes in the temple and departed; and went and hounge him sylfe.

⁶ And the chefe prestes toke the sylver plattes and sayd; it is not lawfull for to put them in to the treasury, because it is the pryce of bloud. ⁷ And they toke counsell; and bought with them a potters felde to bury strangers in. ⁸ Wherefore that felde is called the felde of bloud; vntyll this daye. ⁹ Then was fulfilled; that which was spoken by Ieremy the Prophet sayinge; and they toke .xxx. sylver plattes, the prise of him that was valued; whom they bought of the chyldren of Israel; ¹⁰ and they gave them for the potters felde; as the Lorde appoynted me. ¹¹ Iesus stode before the debite; and the debite axed him sayinge; Arte thou the kynge of the Iues? Iesus sayd vnto him; Thou sayest; ¹² and when he was accused of the chefe prestes and elders; he answered nothinge. ¹³ Then sayd Pilate vnto him; hearest thou not how many thinges they laye ageynste thee? ¹⁴ And he answered him to never a worde; in somoche that the debite marveyllid greatlye.

¹⁵ At that feest, the debite was wonte to deliver vnto the people a presoner, whom they wolde desyer. ¹⁶ He had then a notable presoner, called Barrabas. ¹⁷ And when they were gadered together, Pilate sayde vnto them; whether wyl ye that I geue losse vnto you, Barrabas or Iesus which is called Christ? ¹⁸ For he knewe well; that for envie they had deliuid him.

¹⁹ When he was set doune to geue iudgement, his wyfe sent to him sayinge; haue thou nothinge to do with that iuste man. For I haue suffered many thinges this daye in adream about him.

²⁰ But the chefe preestes and the elders had perswaded the people, that they shulde axe Barrabas; and shulde destroye

CRANMER—1539.

the innocent bloud. And they sayd; what is that to vs? Se thou to that. ⁵ And he cast doune the syluer plates in the temple, and departed and went and hanged hym selfe.

⁶ And the chefe prestes toke the syluer plates and sayd; it is not lawfull for to put them into the treasure, because it is the pryce of bloud. ⁷ And they toke counsell; and bought with them a potters felde to bury straungers in. ⁸ Wherefore the felde is called (*Haceldema, that is,*) the felde of bloud, vntyll this daye. ⁹ Then was fulfilled, that which was spoken by Ieremy the Prophet, sayinge; and they toke thirty syluer plates, the prise of hym that was valued, whom they bought of the chyldren of Israel; ¹⁰ and gaue them for the potters felde, as the Lorde appoynted me. ¹¹ Iesus stode before the debite; and the debite asked him, sayinge; art thou the kyng of the Iewes? Iesus sayeth vnto hym; Thou sayest. ¹² And when he was accused of the chefe prestes and elders, he answered nothing. ¹³ Then sayeth Pilate vnto hym; hearest thou not, how many witnesses they laye agaynst thee? ¹⁴ And he answered hym to neuer a worde; in so moche that the debite marveyllid greatlye.

¹⁵ At that feest, the debite was wonte to delyuere vnto the people a presoner, whom they wold desier. ¹⁶ He had then a notable presoner, called Barrabas. ¹⁷ Therefore, when they were gathered together, Pilate sayd; whether wil ye that I geue loosse vnto you? Barrabas, or Iesus, which is called Christ? ¹⁸ For he knewe, that for enuie they had delyuered hym.

¹⁹ When he was set doune to geue iudgement, his wyfe sent vnto hym sayinge; haue thou nothinge to do with that iust man. For I haue suffered many thinges this daye in slepe because of hym. ²⁰ But the chefe prestes and the elders perswaded the people, that they shulde aske Barra-

‘λέγεις.’¹² Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο.¹³ τότε λέγει αὐτῷ ὁ Πιλάτος, ‘Οὐκ ἀκούεις πόσα σοῦ καταμαρτυροῦσι;’¹⁴ Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥήμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.¹⁵ Κατὰ δὲ ἑορτὴν εἰσθῆναι ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον, ὃν ᾗθελον.¹⁶ εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββάν.¹⁷ συνηγμένον οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, ‘Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββάν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;’¹⁸ Ἦδει γὰρ ὅτι διὰ φθόνου παρέδωκαν αὐτόν.¹⁹ Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα, ‘Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.’²⁰ Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτή-

GENEVA — 1557.

I haue synned betraying the innocent bloud. And they sayd, What is that to vs? See thou to that. ⁵ And he cast downe the syluer peeces in the temple, and departed, and went and hanged him self.

⁶ The chiefe Priestes toke the syluer peeces, and sayd, It is not lawfull for vs to put them into the treasure, because it is the price of bloude. ⁷ And they toke counsell, and boght with them a potters feld, to bury strangers in. ⁸ Wherefore, that feld is called the feld of bloude, vntyl this day. ⁹ (Then was fulfilled that which was spoken by Ieremie the Prophet, saying, And they toke thirty syluer peeces, the price of him that was valued, whome they boght of the chyldren of Israel. ¹⁰ And they gaue them for the potters feld, as the Lord appointed me.)

¹¹ And Iesus stode before the Deputie, and the Deputie asked him, saying, Art thou the kyng of the Iewes? Iesus sayd vnto hym, Thou sayest so. ¹² And when he was accused of the chief Priestes, and Elders, he answered nothing. ¹³ Then sayd Pilate vnto him, Hearest thou not how many things they laye against thee? ¹⁴ And he answered him to neuer a worde in so much, that the Deputie merueyled greatly. ¹⁵ And at that feast, the Deputie was wont to deliuer vnto the people a prysoner, whom they would desire. ¹⁶ They had then a notable prisoner, called Barabbas.

¹⁷ When they were then gathered together, Pilate sayd vnto them, Whether wyl ye that I geue loose vnto you, Barabbas, or Iesus which is called Christe? ¹⁸ For he knewe wel, that for enuie they had deliuered him. ¹⁹ When he was set downe to geue iudgement, his wyfe sent to hym, saying, Haue thou nothing to doe with that iuste man. For I haue suffered many thynges this day in my dreame by reason of him. ²⁰ But the chiefe Priestes and the Elders, had perswaded the people, that they shulde aske Barabbas, and shulde destroy Iesus.

RHEIMS — 1582.

they haue sinned, betraying iust bloud. But they said, What is that to vs? looke thou to it. ⁵ And casting downe the siluer peeces in the temple, he departed: and vvent and hanged him self vwith an halter. ⁶ And the cheefe Priestes hauing taken the siluer peeces, said, It is not lawfull to cast them into the Córbaná: because it is the price of bloud. ⁷ And after they had consulted together, they bought vwith them the potters field, to be a burying place for strangers. ⁸ For this cause that field vvas called *Hacéldama*, that is, *the field of bloud*, euen to this present day. ⁹ Then vvas fulfilled that vvhich vvas spoken by Ieremie the Prophet, saying, *And they tooke the thirtie peeces of siluer, the price of the priced, vvhom they did price of the children of Israel: ¹⁰ and they gaue them into the potters field, as our Lord did appoint to me.*

¹¹ And Iesvs stooode before the President, and the President asked him, saying, Art thou the King of the Iewes? Iesvs saith to him, Thou sayest. ¹² And vwhen he vvas accused of the cheefe Priestes and auncients, he answered nothing. ¹³ Then Pilate saith to him, Doest thou not heare how many testimonies they alleage against thee? ¹⁴ And he answered him not to any vvord: so that the President did maruel exceedingly.

¹⁵ And vpon the solemne day the President had accustomed to release vnto the people one prisoner vvhom they vvould. ¹⁶ And he had then a notorious prisoner, that vvas called Barabbas. ¹⁷ They therefore being gathered together, Pilate said: Whom vvil you that I release to you, Barabbas, or Iesvs that is called Christ?

¹⁸ For he knewe that for enuie they had deliuered him. ¹⁹ And as he vvas sitting in place of iudgment, his vvife sent vnto him, saying: Haue thou nothing to doe vwith that iust man. For I haue suffered many things this day in my sleepe for him. ²⁰ But the cheefe Priestes and auncients perswaded the people, that they should aske Barabbas, and make Iesvs

AUTHORISED — 1611.

that I haue betrayed the innocent blood. And they said, What is that to vs? see thou to that. ⁵ And he cast downe the pieces of siluer in the Temple, and departed, and went and hanged himselfe.

⁶ And the chiefe Priests tooke the siluer peeces, and said, It is not lawfull for to put them into the Treasure, because it is the price of blood. ⁷ And they tooke counsell, and bought with them the potters field, to burie strangers in. ⁸ Wherefore that field was called, The field of blood vnto this day. ⁹ (Then was fulfilled that which was spoken by Ieremie the Prophet, saying, And they tooke the thirtie pieces of siluer, the price of him that was valued, ¹⁰ whom they of the children of Israel did value: ¹⁰ And gaue them for the potters field, as the Lord appointed me.) ¹¹ And Iesus stood before the gouernour, and the gouernour asked him, saying: Art thou the King of the Iewes? And Iesus said vnto him, Thou sayest. ¹² And when he was accused of the chiefe Priests and Elders, he answered nothing. ¹³ Then saith Pilate vnto him, Hearest thou not how many things they witness against thee? ¹⁴ And he answered him to neuer a word: insomuch that the Gouernour marueiled greatly. ¹⁵ Now at that Feast the Gouernour was wont to release vnto the people a prisoner, whom they would. ¹⁶ And they had then a notable prisoner, called Barabbas. ¹⁷ Therefore when they were gathered together, Pilate said vnto them, Whom wil ye that I release vnto you? Barabbas, or Iesus, which is called Christ? ¹⁸ For hee knew that for enuie they had deliuered him.

¹⁹ When he was set downe on the Iudgement seate, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame, because of him. ²⁰ But the chiefe Priests and Elders perswaded the multitude that they should aske Barabbas, and destroy Iesus.

* Or, whom they bought of the children of Israel.

σονται τὸν Βαραββάν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. ²¹ ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, 'Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;' Οἱ δὲ εἶπον, 'Βαραββάν.' ²² Λέγει αὐτοῖς ὁ Πιλάτος, 'Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν;' Λέγουσιν αὐτῷ πάντες, 'Σταυρωθήτω.' ²³ Ὁ δὲ ἡγεμὼν ἔφη, 'Τί γὰρ κακὸν ἐποίησεν;' Οἱ δὲ περισσῶς ἔκραζον, λέγοντες, 'Σταυρωθήτω.' ²⁴ Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, 'Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τοῦτου· ὑμεῖς ὀφείθε.' ²⁵ Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, 'Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.' ²⁶ Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββάν· τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ. ²⁷ Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὄλην

²¹ Alex. = ἀντῳ.²² Alex. χαλμάς κοσῖνον περιέθηκαν αὐτῷ.²³ Alex. ἐν τῇ ἑξέφῃ.²⁴ Alex. ἐνίπασαν.²⁵ Rec. ὄς.²⁶ Alex. = λαβὼν ὕδωρ· s. hab. Κρατὶὸν πότος λεγόμενος.

WICLIȚ—1380.

en distrie ihesus; ²¹ but the iustice answerid & seide/ whom of the twyne wolen ze that be deluyered to you? & thei seiden/ barabas/ ²² pilat seith to hem/ what thanne sebal I do of ihesus that is seid crist alle seiden be he crucified/ ²³ the iustise seith to hem/ what yuel hath he don? & thei crieden more and seiden/ be he crucified/

²⁴ And pilat seyng that he profitid nothing, but that the more noise was made: tooke watir and waishid hise hondis bifor the puple and seide/ I am giltye of the blood of this riȝtful man/ bi se ȝow. ²⁵ and alle the puple answeriden and seider/ his bloode be on us and on our children/ ²⁶ Thanne he deluyered to hem barabas/ but he tooke to hem ihesus scourgid to be crucifiede/

²⁷ thanne knyȝtis of the iustise token ihesus in the moote halle, and gaderiden to him alle the company of knyȝtis/ ²⁸ and thei vnclotheden hym and diden aboute hym a reede mantil/ ²⁹ and thei foldynge a crowne of thornes putten on his heede, and a reed in his riȝthonde/ and thei kneleden bifor hym and scorneden hym and seiden/ hail kyng of iewis/ ³⁰ and thei spetten on hym, and token a reed and smoot his heed/

³¹ and afir that the hadden scorneden hym: thei vnclothiden hym of the mantil, and thei clotheden hym with hise clothis and lediden hym to crucife/ ³² and as thei ȝeden out: thei founden a man of syrenen comynge fro the towne/ Symound bi name/ thei constrayneden hym to take his crosse/ ³³ and thei camen in to a place: that is elepide golgatha, that is the place of caluari/ ³⁴ and thei ȝaue hym to drynke wyne meynede with galle, and whanne he hadde tastid: he wolde not drynke/ ³⁵ and afir that thei hadden crucified hym, thei departiden hise clothis and Kesten lot to fulfille that is seid bi the profete seyng/ thei partiden to hem my clothis/ and on my clothe/ thei Kesten

wolen, said, yuel, evil bi se, see or look. knyȝtis, soldiers. moote halle, court hall. ȝeden, sent. ȝaue, gave. mantil, mantel. elepide, called.

TYNDALE—1534.

Iesus. ²¹ Then the debite answered and sayde vnto them: whether of the twayne wyll ye that I let loose vnto you? And they sayde/ Barrabas. ²² Pilate sayde vnto them: what shall I do then with Iesus which is called Christ? They all sayde to him: let him be crucified. ²³ Then sayde the debite: what evyll hath he done? And they cryed the more sayinge: let him be crucified. ²⁴ When Pilate sawe that he preyvaled nothinge/ but that moare busines was made/ he toke water and wasshed his hondes before the people sayinge: I am innocent of the blood of this iuste person/ and that ye shall se. ²⁵ Then answered all the people and sayde: his blood be on vs/ and on our chyl dren. ²⁶ Then let he Barrabas loose vnto them/ and scourged Iesus and delivered him to be crucified.

²⁷ Then the soudeours of the debite toke Iesus vnto the comen hall/ and gaddered vnto him all the company. ²⁸ And they stripped him and put on him a purpyll roobe/ ²⁹ and platted a crowne of thornes and put vpon his heed/ and a rede in his ryght honde/ and bowed their knees before him/ and mocked him/ saying: hayle kinge of the Iewes: ³⁰ and spitted vpon him/ and toke the rede and smooto him on the heed.

³¹ And when they had mocked him/ they toke the robe of him agayne/ and put his awne rayment on him/ and leed him awaye to crucifye him. ³² And as they came out/ they founde a man of Cyren/ named Simon: him they compelled to beare his crosse. ³³ And when they cam vnto the place/ called Golgotha (that is to saye/ a place of deed mens sculles) ³⁴ they gave him venger to drinke mingled with gall. And when he had tasted therof/ he wolde not drinke. ³⁵ When they had crucified him/ they parted his garmentes/ and did cast lottes: to fulfill that was spoken by the prophet. They deuyded my garmentes amonge them: and upon my vesture did cast lottes. ³⁶ And they sate and

CRANMER—1539.

bas, and destroye Iesus. ²¹ The debite answered, and sayde vnto them: whether of the twayne, will ye, that I let loose vnto you? They sayd: Barrabas. ²² Pilate sayde vnto them: what shall I do then with Iesus which is called Christ? They all sayd vnto him: let hym be crucified. ²³ The debite sayde: What evyll hath he done? But they cryed the more, sayinge: let hym be crucified. ²⁴ When Pilate sawe that he coulde preuaile nothinge, but that more busines was made, he toke water, and wasshed hys handes before the people, sayinge: I am innocent of the blood of this iust person, ye shall se. ²⁵ Then answered all the people, and sayd his bloud be on vs, and on our chyl dren. ²⁶ Then let he Barrabas loose vnto them, and scourged Iesus, and deluyered hym to be crucified.

²⁷ Then the soudeours of the debite toke Iesus in the comen hall, and gathered vnto him all the company. ²⁸ And they stripped him, and put on him a purpill robe, ²⁹ and platted a crowne of thornes and put vpon his heed, and a rede in hys ryght hande: and bowed the knee before hym: and mocked hym, saying: hayle, kyng of the Iewes: ³⁰ and when they had spytty vpon him, they toke the rede, & smote hym on the heed.

³¹ And after that they had mocked him, they toke the roabe of hym agayne, and put his awne rayment on hym, and led hym awaye to crucifye him. ³² And as they came out, they founde a man of Cyren (named Simon) him they compelled to beare his crosse. ³³ And they came vnto the place which is called Golgotha (that is to saye, a place of deed mens sculles) ³⁴ and gaue him venger to drinke mingled with gall. And when he had tasted therof, he wolde not drynke.

³⁵ When they had crucified him, they parted his garmentes, and dyd cast lottes: that it myght be fulfilled which was spoken by the Prophet. They parted my garmentes amonge them: and vpon my

τὴν σπείραν· ²⁸ καὶ ἐκδύσαντες αὐτὸν, ἡ περιέθηκαν αὐτῷ χλαμύδα κοκκίνην· ²⁹ καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ὁ ἐπὶ τὴν δεξιάν· αὐτοῦ· καὶ γουνπετήσαντες ἔμπροσθεν αὐτοῦ, ἠένειπαζον· αὐτῷ, λέγοντες, Ὁ Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· ³⁰ καὶ ἐμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. ³¹ Καὶ ὅτε ἐνέπειξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσαι. ³² Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. ³³ Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθὰ ὅ· ὅ· ἐστι ῥ λεγόμενος Κρανίου τόπος, ³⁴ ἔδωκαν αὐτῷ πιεῖν ὅξος· μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε· πιεῖν. ³⁵ Σταυρώσαντες δὲ αὐτὸν, διμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον· ³⁶ Καὶ καθήμενοι

* Alex. olivon.

† Alex. ἡθίληπ.

* Rec. + ἵνα πληρωθῇ τὸ ῥῆθιν ὑπὸ τοῦ προφήτου, " Διμερίσαντο τὰ ἱμάτια μου ἱαντοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἱβάλον κλῆρον."

GENEVA — 1557.

²¹ Then the Deputie answered, and sayd vnto them, Whether of the twayne wil ye that I let loose vnto you? And they said, Barabbas. ²² Pilate sayd vnto them, What shal I do then with Iesus which is called Christe? They all sayd to him, Let him be crucified. ²³ Then sayd the Depntie, What euyl hath he done? And they cried the more, saying, Let him be crucified. ²⁴ When Pilate sawe that he preynded nothing, but that more busines was made, he toke water and wasshed hys handes before the people, saying, I am innocent of the blood of this iuste person, take heed what ye do. ²⁵ Then answered all the people, and sayd, His blood be on vs, and on our chyl dren. ²⁶ Then let he Barabbas loose vnto them and scourged Iesus, and deliuered hym to be crucified. ²⁷ Then the souldours of the Deputie, toke Iesus into the common hall, and gathered about him all the bande of their *compagnie*. ²⁸ And they stripped him, and put about him a purple robe. ²⁹ And platted a crowne of thornes, and put vpon his head, and a rede in his ryght hand: and bowed their knees before hym, and mocked hym, saying, God saue thee kyng of the Iewes. ³⁰ And spitted vpon hym, and toke a rede, and smote hym on the head.

³¹ And when they had mocked him, they toke the robe from hym, and put his owne rayment on hym, and led hym away to crucifie hym. ³² And as they came out, they founde a man of Cyren, named Simon: him they compelled to beare Iesus crosse. ³³ And when they came vnto the place called Golgotha (that is to say, The place of *dead mens Sculles*): ³⁴ They gaue him vineger to drinke, mingled with gall, and when he had tasted thereof, he would not dryncke. ³⁵ When they had crucified him, they parted his garmentes and did cast lottes: to fulfil that which was spoken by the Prophet. They deuided my garmentes among them, and vpon my vesture dyd cast lottes. ³⁶ And they saye

RHEIMS — 1582.

away. ²¹ And the President ansvvering, said to them: Whether vil you of the two to be released vnto you? But they said, Barabbas. ²² Pilate saith to them, What shal I doe then vvith Iesus that is called Christ? They say al, Let him be crucified. ²³ The President said to them, Why vvhat euil hath he done? But they cried the more, saying, Let him be crucified. ²⁴ And Pilate seeing that he nothing preuailed, but rather tumult vvast toward: taking vvater he vvashed his handes before the people, saying, I am innocent of the blood of this iust man: looke you to it. ²⁵ And the vvhole people ansvvering, said, His blood be vpon vs, and vpon our children. ²⁶ Then he released to them Barabbas, and hauing scourged Iesus, deliuered him vnto them for to be crucified.

²⁷ Then the Presidents souldiars taking Iesus into the Palace, gathered together vnto him the vvhole band: ²⁸ and stripping him, put a scarlet cloke about him, ²⁹ and plating a crowne of thornes, put it vpon his head, and a reede in his right hand. And hoving the knee before him, they mocked him, saying, Haile King of the Iewes. ³⁰ And spitting vpon him, they tooke the reede, and smote his head. ³¹ And after they had mocked him, they tooke of the cloke from him, and put on him his owne garmentes, and led him away to crucifie him. ³² And in going they found aman of Cyrene, named Simon: him they forced to take vp his crosse. ³³ And they came into the place that is called Golgotha, vvchich is, the place of Caluarie. ³⁴ And they gaue him vvine to drinke mingled vvith gall. And vvhen he had tasted, he vvould not drinke.

³⁵ And after they had crucified him, they deuided his garmentes, casting lottes: that it might be fulfilled vvchich vvvas spoken by the Prophet, saying: *They deuided my garmentes among them: and vpon my vesture they did cast lottes.* ³⁶ And they

AUTHORISED — 1611.

²¹ The Gouvernour answered, and said vnto them, Whether of the twaine wil ye that I release vnto you? They said, Barabbas. ²² Pilate said vnto them, What shall I doe then with Iesus, which is called Christ? They all said vnto him, Let him be crucified. ²³ And the Gouvernour said, Why, what euil hath he done? But they cried out the more, saying, Let him be crucified.

²⁴ When Pilate saw that he could preuaile nothing, but that rather a tumult was made, hee tooke water, and washed his hands before the multitude, saying, I am innocent of the blood of this iust person: see ye to it. ²⁵ Then answered all the people, and said, His blood be on vs, and on our children.

²⁶ Then released hee Barabbas vnto them, and when hee had scourged Iesus, he deliuered him to be crucified. ²⁷ Then the souldiers of the Gouvernour tooke Iesus into the common hall, and gathered vnto him the whole band of souldiers. ²⁸ And they stripped him, and put on him a scarlet robe.

²⁹ And when they had platted a crowne of thornes, they put it vpon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Haile King of the Iewes. ³⁰ And they spit vpon him, and tooke the reed, and smote him on the head. ³¹ And after that they had mocked him, they tooke the robe off from him, and put his owne raiment on him, and led him away to crucifie him. ³² And as they came out, they found a man of Cyrene, Simon by name: him they compelled to beare his Crosse. ³³ And when they were come vnto a place called Golgotha, that is to say, a place of a skull, ³⁴ They gaue him vineger to drinke, mingled with gall: and when hee had tasted thereof, hee would not drinke.

³⁵ And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lottes.

ἐτήρουν αὐτὸν ἐκεῖ. ³⁷ Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, 'Ουτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.' ³⁸ Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἰς ἐκ δεξιῶν καὶ εἰς ἐξ ἐκωνόμων. ³⁹ Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, ⁴⁰ καὶ λέγοντες, 'Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς εἶ τοῦ Θεοῦ, 'κατάβηθι ἀπὸ τοῦ σταυροῦ.' ⁴¹ Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον, ⁴² 'Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. ⁴³ εἰ βασιλεὺς Ἰσραὴλ ἐστί, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν ἐπ' αὐτῷ.' ⁴³ πέποιθεν ἐπὶ τὸν Θεὸν· ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν. εἶπε γὰρ, 'Ὅτι Θεοῦ εἰμι υἱός.' ⁴⁴ Τὸ δ' αὐτὸ καὶ οἱ λησταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτόν. ⁴⁵ Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν

^v Const. + καὶ Φαρισαίων.

^w Alex. = εἰ.

^x Rec. αὐτῶ.

^y Rec. αὐτῶ.

WICLIIF—1380.

lotte, ³⁷ and thei seeten and kepten hym; ³⁸ and setten about his heed his cause writun; this is ihesus of nazareth kyng of iewis, ³⁸ Thanne twei theues were crucified with hym, oon on the riȝthalf, and oon on the lefthalf;

³⁹ and men that passiden forth blasfemed hym: mouyng her heedis ⁴⁰ and seiynge, vath to thee that districte the temple of god; and in the thriddie day bildist it agen, saue thou thi silf, if thou art the sone of god: come doun of the cros; ⁴⁰ also and pryncis of preestis scorneden with scribis and eldere men: seiden, ⁴² he made other men saaf: he may not make hym self saaf: if he is kyng of israel: come he now doun fro the cros, and we bileuen to hym; ⁴³ he tristid in god, deluyher he him now if he wole, for he seide: that I am goddis sone; ⁴⁴ and the theues that weren crucified with hym, vpbraiden hym of the same thing;

⁴⁵ but fro the sixteoure darknessis weren made on al the erthe, to the nyyntheoure; ⁴⁶ and aboute the nyyntheoure: ihesuscriede with a grete vois, and seide, heli, heli lamazababhai, that is to seie, my god, my god whi hast thou forsake me? ⁴⁷ and summe men that stoden there and herynge, seiden, this clepith heli; ⁴⁸ and anon oon of hem rennyng: took and fillid a sponge with venegre and putte on a reed; and gaf to hym to drynk; ⁴⁹ but othere seiden, suffre thou, se we where heli come to deluyher hym; eftsones forsothe ⁵⁰ ihesuscried with greet vois, and gaf vp the goost;

⁵¹ and lo the veil of the temple was torente in tweye parties fro the hijist to the lowist; and the erthe schook; and stones weren cloue; ⁵² and birichis weren opened and many bodies of scyntis that hadden slepte risun up; ⁵³ and thei seden out of her birichis, and aftir his resurreccion thei camen in to the holi citee and appereden to many; ⁵⁴ and the centurien,

agen, again. edonon, again. furtothe, verily. ^vaise, cleared. birichis, burying places. zeden, went.

TYNDALÉ—1534.

watched him there. ³⁷ And they set vp over his heed the cause of his deeth writte. This is Iesus the kyng of the Iewes. ³⁸ And ther were two theves crucified with him; one on the right honde, and a nother on the lyfte.

³⁹ They that passed by, revyled him waggyng ther heeddes ⁴⁰ and sayinge: Thou that destroyest the temple of God and byldest it in thre dayes; save thy sylfe. If thou be the sonne of God, come dounne from the crosse. ⁴¹ Lykwyse also the hye prestes mockinge him with the scribes and elders sayde: ⁴² He saved other, him sylfe he can not save. If he be the kyng of Israel: let him now come dounne from the crosse; and we will beleve him. ⁴³ He trusted in God; let him deliver him now; yf he will have him; for he sayde, I am the sonne of God. ⁴⁴ That same also the theves which were crucified with him, cast in his tette.

⁴⁵ From the sixte houre was there dercknes over all the lande vnto the nyynth houre. ⁴⁶ And about the nyynth houre Iesus cryed with a loud voice, sayinge: Eli Eli lama asabathai. That is to saye, my God, my God, why hast thou forsaken me? ⁴⁷ Some of them that stode there, when they herde that, sayde: This man calleth for Helyas. ⁴⁸ And streight waye one of them ranne and toke a sponge and filled it full of veneger, and put it on a reed, and gave him to drinke. ⁴⁹ Other sayde, let be: let vs se whether Helyas will come and deliver him. ⁵⁰ Iesus cryed agayne with a lowde voyce and yelded vp the goost.

⁵¹ And beholde the vayle of the temple dyd rent in twayne from the toppe to the bottoome, and the erth dyd quake; and the stones dyd rent; ⁵² and graves dyd open; and the bodies of many sanctes which slepte arose; ⁵³ and came out of the graves after his resurreccion, and came into the holy cite and appered vnto many.

⁵⁴ When the Centurion and they that

CRANMER—1539.

vesture dyd they cast lottes. ³⁶ And they sate and watched him there, ³⁷ and set vp ouer hys heed the cause of his deeth, written: This is Iesus the kyng of the Iewes. ³⁸ Then were there two theues crucified with hym, one on the ryght hande, and another on the lyfte.

³⁹ They that passed by, reuyled him, waggyng their heades, ⁴⁰ and sayinge: thou that destroydest the temple of God and dydest bylde it in thre dayes, saue thyselfe. If thou be the sonne of God, come dounne from the crosse. ⁴¹ Likewise also the hye prestes, mockinge him with the Scribes and elders sayde: ⁴² He saued other, hym selfe can he not saue. If he be the kyng of Israel: let him now come dounne from the crosse, and we will beleue him. ⁴³ He trusted in God, let hym deluyher hym now, yf he will have hym: for he sayde, I am the sonne of God. ⁴⁴ The theues also, which were crucified with him, cast the same in his tette.

⁴⁵ From the sixte houre was there dercknes ouer all the lande vnto the nyynth houre. ⁴⁶ And about the nyynth houre, Iesus cryed, with a loud voice, sayinge: Eli. Eli lamazabachthani. That is to saye: my God, my God, why hast thou forsaken me? ⁴⁷ Some of them that stode there, when they herde that, sayde: This man calleth for Helias. ⁴⁸ And streight waye one of them ranne, and toke a sponge, and whan he had fylled it full of veneger, he put it on a reed, and gaue him to drinke. ⁴⁹ Other sayde, let be: let vs se whether Helias will come and deluyher him. ⁵⁰ Iesus, whan he had cryed agayne with a loud voice, yelded vp the goost.

⁵¹ And beholde, the vayle of the temple dyd rent in two partes, from the toppe to the bottoome, and the earth dyd quake, and the stones rent; ⁵² and graues dyd open: and many bodies of sanctes which slepte, arose, ⁵³ and went out of the graues after his resurreccion, and came in to the holy cite, and appered vnto many.

⁵⁴ When the Centurion and they that were

τὴν γῆν ἕως ὥρας ἐννάτης· ⁴⁶ περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, ‘*Ὡλί, Ὡλί, λαμὰ σαβαχθανί;*’ τοῦτ’ ἐστι, ‘*Θεέ μου, Θεέ μου, ἵνα τί με ἐγκατέλειπες;*’ ⁴⁷ Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαντες ἔλεγον, ‘*Ὅτι Ὁ Ἥλιον φωνεῖ οὗτος.*’ ⁴⁸ Καὶ εὐθὺς δραμὼν εἰς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄζους, καὶ περιθεὶς καλὰμῳ ἐπότιζεν αὐτόν. ⁴⁹ οἱ δὲ λοιποὶ ἔλεγον, ‘*Ἄφες, ἴδωμεν εἰ ἔρχεται Ἡλίας σῶσαι αὐτόν.*’ ⁵⁰ Ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἀφήκε τὸ πνεῦμα. ⁵¹ Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω καὶ ἡ γῆ ἐσειέσθη, καὶ αἱ πέτραι ἐσχίσθησαν ⁵² καὶ τὰ μνημεῖα ἀνεώχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ⁵³ ἠγέρθη, ⁵⁴ καὶ ἐξεληθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοίς. ⁵⁴ Ὁ δὲ ἐκατόνταρχος καὶ οἱ

⁂ Alex. + ἄλλος ἐὶ λαβὼν λόγχην, ἔνθεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕψος καὶ αἷμα.

⁂ Alex. ἠγέρθησαν.

GENEVA — 1557.

and watched hym there. ³⁷ And they set vp ower his head, the cause of his death written. **THIS IS IESVS THE KING OF THE IEWES.** ³⁸ And there were two theuees crucified with him, one on the ryght hand, and another on the left. ³⁹ And they that passed by, reuiled hym, wagging theyr heades: ⁴⁰ And saying, Thou that destroyest the temple, and buyldest it in three dayes, saue thy selfe. If thou be the Sonne of God, come downe from the crosse. ⁴¹ Likewise also the hye Priestes mocking hym, with the Scribes, Elders, and Pharises, sayd, ⁴² He saued other, and can not saue hym selfe: If he be the king of Israel, let hym now come downe from the crosse, and we wil beleue him. ⁴³ He trusteth in God, let him deliuer him now, if he wil haue him: For he sayd, I am the Sonne of God. ⁴⁴ That same also the theues which were crucified with him cast in his teeth. ⁴⁵ From the syxt houre, was there darkenes ouer all the lande, vnto the nyenth houre. ⁴⁶ And aboute the nyenth houre, Iesus cryed with a loud voice, saying, Eli, Eli, lamasa-bachthani? that is to say, My God, my God, why hast thou forsaken me?

⁴⁷ And some of them that stode there, when they heard that, sayd, This man calleth for Elias. ⁴⁸ And strayght waye one of them ran, and toke a sponge, and filled it ful of vineger, and put it on a reede, and gaue him to drinke. ⁴⁹ Other sayd, Let be, let vs see whether Elias wyl come and deliuer him. ⁵⁰ And Iesus cryed agayne with a loud voice, and yelded vp the gost. ⁵¹ And beholde, the vayle of the temple dyd rent in twayne, from the top to the bottome: and the earth did quake, and the stones dyd rent, ⁵² And graues dyd open, and many bodies of the saintes which slept, arose, ⁵³ And came out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. ⁵⁴ When the Centurion, and

RHEIMS — 1582.

sate and vwatched him. ³⁷ And they put ouer his head his cause vvritten, **THIS IS IESVS THE KING OF THE IEWES.** ³⁸ Then vvere crucified vvith him tivo theuees: one on the right hand, and one on the left. ³⁹ And they that passed by, blasphemed him, vvagging their heades, ⁴⁰ and saying, Vah, thou that destroyest the temple of God, and in three daies doost reedifie it: saue thine ovnne self: if thou be the sonne of God, come downe from the Crosse. ⁴¹ In like manner also the cheefe Priestes with the Scribes and auncients mocking, said: ⁴² He saued other: him self he can not saue: if he be the King of Israel, let him novv come downe from the Crosse, and vve vvil beleeue him. ⁴³ He trusted in God: let him novv deliuer him if he vvill: for he said, That I am the sonne of God. ⁴⁴ And the self same thing the theuees also that vvere crucified vvith him, reproched him vvithal.

⁴⁵ And from the sixt houre, there vvvas darkenesse made vpon the vvhole earth, vntil the ninthe houre. ⁴⁶ And about the ninthe houre Iesvs cried vvith a mighty voice, saying, *Eli, Eli, lamma-sabachthani?* that is, *My God, my God, vvhy hast thou forsaken me?* ⁴⁷ And certaine that stode there and heard, said, he calleth Elias. ⁴⁸ And incontinent one of them running, tooke a sponge, and filled it vvith vinegre: and put it on a reede, and gaue him to drinke. ⁴⁹ And other said, Let be, let vs see vvwhether Elias come to deliuer him. ⁵⁰ And Iesvs againe crying vvith a mighty voice, yelded vp the gost. ⁵¹ And behold the vele of the temple vvvas rent in tivo peeeces, from the toppes euen to the botome. and the earth did quake, and the rockes vvere rent, ⁵² and the graues vvere opened: and many bodies of the sainets that had slept, rose. ⁵³ And they going forth out of the graues after his resurrection, came into the holy citie: and appeared to many. ⁵⁴ And the Centurion and they

AUTHORISED — 1611.

³⁶ And sitting downe, they watched him there: ³⁷ And set vp ower his head, his accusation written, **THIS IS IESVS THE KING OF THE IEWES.** ³⁸ Then were there two theuees crucified with him: one on the right hand, and another on the left.

³⁹ And they that passed by, reuiled him, wagging their heads, ⁴⁰ And saying, Thou that destroyest the Temple, & buildest it in three dayes, saue thy selfe: If thou be the Sonne of God, come downe from the Crosse. ⁴¹ Likewise also the chiefe Priestes mocking him, with the Scribes and Elders, said, ⁴² He saued others, himselfe he cannot saue: If he be the King of Israel, let him now come downe from the Crosse, and we will beleeue him. ⁴³ He trusted in God, let him deliuer him now if he will haue him: for he said, I am the Sonne of God. ⁴⁴ The theiues also which were crucified with him, cast the same in his teeth. ⁴⁵ Now from the sixth houre there was darknesse ouer all the land vnto the ninth houre. ⁴⁶ And about the ninth houre, Iesus cried with a loud voice, saying, *Eli, Eli, Lamasabachthani,* that is to say, My God, my God, why hast thou forsaken mee? ⁴⁷ Some of them that stood there, when they heard that, said, This man calleth for Elias. ⁴⁸ And straightway one of them ranne, and tooke a sponge, and filled it with vinegre, and put it on a reede, and gaue him to drinke. ⁴⁹ The rest said, Let be, let vs see whether Elias will come to saue him.

⁵⁰ Iesus, when hee had cried againe with a loud voice, yeeled vp the gost. ⁵¹ And behold, the vaille of the Temple was rent in twaine, from the top to the bottome, and the earth did quake, and the rocks rent. ⁵² And the graues were opened, and many bodies of Saints which slept, arose, ⁵³ And came out of the graues after his resurrection, and went into the holy Citie, and appeared vnto many. ⁵⁴ Now when

μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες, 'Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος.' ⁵⁵ Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ. ⁵⁶ ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου. ⁵⁷ Ὀψίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀρμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ. ⁵⁸ οὗτος προσελθὼν τῷ Πιλάτῳ, ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι ^b τὸ σῶμα. ⁵⁹ καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρῇ, ⁶⁰ καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν. ⁶¹ ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

^b Alex. = τὸ σῶμα.

WICLIF—1380.

and thei that weren with hym kepynge ihesus, whanne the sijen the erthe schakinge and tho thingis that weren don, thei dredden greetly and seiden verrili this was goddis sone,

⁵⁵ and there weren there many wymmen afer that sueden ihesus fro galilee and mynystriden to hym, ⁵⁶ among whiche was mari mawdeleyne and marie the modir of lames and of ioseph, and the modir of zebedeis sones,

⁵⁷ but whanne the evenynge was come, there cam a riche man of armathy, Ioseph bi name, and he was a discipule of ihesus, ⁵⁸ he wente to pilat: and axed the bodi of ihesus, thanne pilat comaunde the bodi to be ȝoun,

⁵⁹ and whanne the bodi was takun, Ioseph lappid it in a cleane sendal, ⁶⁰ & leide in his newe biriel that he had bewun in a stoon, and he walewid a greet stoon to the dore of the biriel, and wente awei, ⁶¹ but marie mawdeleyn: and another mari weren there: sittynge aȝen these pulere,

⁶² and on the tothir dai, that is afir pask evene the pryncis of precast and the farises camen to gidre to pilat ⁶³ and seiden, sire, we han mynde that thiike gilour seide ȝit luyvynge afir thre daies I schal rise aȝen to liif, ⁶⁴ therfor comaunde thou that the sepulere be kepte in to the thridde daie, lest hise discipulis come and stele hym: and seien to the puple: he hath risun fro deeth, and the last erroure schal be wors thanne the former, ⁶⁵ pilat seide to hem, ȝe han the kepynge, go ȝe kepe ȝe as ȝe kunnen, ⁶⁶ & thei ȝeden forth and kepten the sepulere, markynge the stoon with kepers.

^{28.} BUT in the cуетende of the saboth, that bigynneth to schynce in the first dai of the wike: marie mawdeleyn cam & another marie to se the sepulere,

²⁹ and lo there was made a greet erthe schakinge, for the angel of the lord cam

TYNDALE—1534.

were with him watchinge Iesus/ sawe the erth quake and those thinges which hapened/ they feared greatly sayinge. Of a surete this was the sonne of God.

⁵⁵ And many women were there, beholdinge him a farre of, which folowed Iesus from Galile, ministringe vnto him. ⁵⁶ Amonge which was Mary Magdalen, and Mary the mother of Iames and Ioses, and the mother of zebedes chyl dren.

⁵⁷ When the even was come, there came a ryche man of Aramathia named Ioseph, which same also was Iesus discipule. ⁵⁸ He went to Pilate and begged the body of Iesus. Then Pilate commaunded the body to be delivered. ⁵⁹ And Ioseph toke the body, and wrapped it in a cleane linnen cloth, ⁶⁰ and put it in his newe tombe, which he had hewen out, even in the roke, and rolled a greete stone to the dore of the sepulchre, and departed. ⁶¹ And there was Mary Magdalene and the other Mary sittynge over ageynste the sepulchre.

⁶² The nexte daye that foloweth good frydaye, the hye prestes and pharises got them selves to Pilate ⁶³ and sayde: Syr, we remember, that this deceaver sayde whyll he was yet alyve. After thre dayes I will aryse agayne. ⁶⁴ Commaunde therfore that the sepulchre be made sure vntyll the thyrd daye, lest paraventure his disciples come, and steale him awaye, and saye vnto the people, he is rysen from deeth, and the laste erroure be worse then the fyrst. ⁶⁵ Pilate sayde vnto them. Take watche men: Go, and make it as sure as ye can. ⁶⁶ And they went and made the sepulchre sure with watche men, and sealed the ston.

^{28.} THE Sabbath daye at even which dauneth the morowe after the Sabbath, Mary Magdalene and the other Mary came to se the sepulchre.

²⁹ And beholde ther was a greate erth quake. For the angel of the lorde

CRANMER—1539.

with him watchinge Iesus, sawe the erthquake, and those thinges which happened, they feared greetly, saying: Trulye, this was the sonne of God.

⁵⁵ And many women were there (beholdinge him a farre of) which folowed Iesus from Galile, mynistringe vnto him. ⁵⁶ Amonge which was Mary Magdalen, and Mary the mother of Iames and Ioses, and the mother of zebedes chyl dren. ⁵⁷ When the euen was come there came a riche man of Aramathia named Ioseph, which also was Iesus discipule. ⁵⁸ He went to Pilate and begged the body of Iesus. Then Pilate commaunded the bodye to be deliuered. ⁵⁹ And whan Ioseph had taken the body, he wrapped it in a cleane linnen cloth, ⁶⁰ and layeth it in hys newe tombe, which he had hewen out, even in the rocke, and rolled a greete stone to the dore of the sepulchre and departed. ⁶¹ And there was Mary Magdalene and the other Mary syttinge ouer agaynste the sepulchre.

⁶² The nexte daye that folowed the daye of preparinge, the hye prestes and Pharisee came together vnto Pilate, ⁶³ saying: Syr, we remembre that this deceaver sayde whyle he was yet alyue. After thre dayes I wyll arise agayne. ⁶⁴ Commaunde therfore that the sepulchre be made sure vntill the thyrd daye, lest his disciples come, and steale hym awaye and saye vnto the people: he is rysen from the deed, and the last erroure shalbe worse then the fyrst. ⁶⁵ Pilate sayde vnto them: Ye haue the watch. go your waye, make it as sure as ye can. ⁶⁶ So they went, and made the sepulchre sure with watche men, and sealed the ston.

^{28.} VPON an cuening of the Sabbathes, which dawneeth the fyrst daye of the Sabbathes, came Mary Magdalene and the other Mary, to se the sepulchre.

²⁹ And beholde, ther was a greate erth quake. For the angel of the Lord

ἰστο, saw, surden, followed. ȝouna, given. sendal, fine silk. walewid, rolled. thiike gilour, that deceaver. aȝen, again. kunnen, know. ȝeden, went.

⁶² Τῇ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, ⁶³ λέγοντες, ‘Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι. ⁶⁴ κέλευσον οὖν ἀσφαλίσθῃναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν, καὶ εἰπωσιν τῷ λαῷ, Ἐγέρθη ἀπὸ τῶν νεκρῶν καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.’ ⁶⁵ Ἐφ’ αὐτοῖς ὁ Πιλάτος, ‘Ἐχετε κοστωδῖαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε.’ ⁶⁶ Οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κοστωδίας.

XXVIII. Ὅψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρήσαι τὸν τάφον. ² Καὶ ἰδοὺ, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου καταβάς ἐξ οὐρανοῦ, ἔπροσελθὼν ἀπεκύλισε

* Rec. + νεκρὸς.

* Rec. + ἐι.

* Alex. + καί.

GENEVA — 1557.

they that were with him watchyng Iesus, sawe the earthquake, and those thinges which happened, they feared greatly, saying, Of a surety, this was the Sonne of God. ⁵⁵ And many women were there, beholding him a farre of, which folowed Iesus from Galilee, ministring vnto hym. ⁵⁶ Among which was Marie Magdalene, and Marie the mother of Iames and Ioses, and the mother of Zehedes sonnes.

⁵⁷ When the euen was come, there came a riche man of Arimathea, named Ioseph, which man also had bene Iesus disciple. ⁵⁸ He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered. ⁵⁹ And Ioseph toke the body, and wrapped it in a cleane linnen cloth: ⁶⁰ And put it in his newe tombe, which he had hewen out in a rocke, and rolled a great stone to the dore of the sepulchre, and departed. ⁶¹ And there was Marie Magdalene, and the other Marie sytting ouer against the sepulchre. ⁶² The next day that folowed, the day of the Preparation of the Sabbath, the hye Priestes, and Pharises gat them selues to Pilate. ⁶³ And sayd, Syr, we remember, that this deceauer sayd, while he was yet alieue, With in three dayes I wyl ryse. ⁶⁴ Commande therefore, that the sepulchre be made sure vntyl the thyrday, lest peradenture his disciples come, and steale hym away, and say vnto the people, He is risen from the dead, and the last errorr, shalbe worse then the fyrst. ⁶⁵ Pilate sayd vnto them, Ye haue watche men: Go and make it as sure as ye can. ⁶⁶ And they went, and made the sepulchre sure with a watche, and sealed the stone.

28. ABOUT the later ende of the Sabbath day, when the first day of the weeke began to dawne, Marie Magdalene, and the other Marie came to see the sepulchre. ² And beholde, there was a great earthquake. For the Angel of the

RHEIMS — 1582.

that vvere with him vwatchyng Iesus, hauing seen the earth-quake and the thinges that vvere done, vvere sore afraid, saying, In dedde this vvas the sonne of God.

⁵⁵ And there vvere there many vvomen a farre of, vvich had folowed Iesus from Galilee, ministring vnto him: ⁵⁶ among vvhom vvas Marie Magdalene, and Marie the mother of Iames and Ioseph, and the mother of the sonnes of Zebedee. ⁵⁷ And vvhen it vvas euening, there came a certaine riche man of Arimathea, named Ioseph, vvho also him self was disciple to Iesus. ⁵⁸ He vvnt to Pilate, and asked the body of Iesus. Then Pilate commanded that the body should be deliuered. ⁵⁹ And Ioseph taking the body, vvrappt it in cleane sindon, ⁶⁰ and laid in his ovvne nerue monument, vvich he had heved out in a rocke. And he rolled a great stone to the doore of the monument, and vvent his vvay. ⁶¹ And there was there Marie Magdalene, and the other Marie, sitting ouer against the sepulchre.

⁶² And the next day, vvich is after the Parasceue, the cheefe Priestes and the Pharisees came together to Pilate, ⁶³ saying, Sir, vve haue remembered, that that seducer said yet liuing, After three dayes I vvil rise againe. ⁶⁴ Commande therefore the sepulchre to be kept vntil the third day: lest perhaps his Disciples come, and steale him, and say to the people, He is risen from the dead: and the last errorr shal be vvorse then the first. ⁶⁵ Pilate said to them, You haue a gard: goe, gard it as you knovv. ⁶⁶ And they departing, made the sepulchre sure: sealing vp the stone, vvith vvatchmen.

28. AND in the euening of the Sabbath vvich davnyeth on the first of the Sabboth, came Marie Magdalene, and the other Marie to see the sepulchre. ² And beholde there vvas made a great earthquake. For an Angel of our Lord

AUTHORISED — 1611.

the Centurion, and they that were with him, watching Iesus, saw the earthquake, & those things that were done, they feared greatly, saying, Truly this was the Son of God. ⁵⁵ And many women were there (beholding afarre off) which followed Iesus from Galilee, ministring vnto him. ⁵⁶ Among which was Mary Magdalene, & Mary the mother of Iames and Ioses, and the mother of Zebedees children. ⁵⁷ When the Euen was come, there came a rich man of Arimathea, named Ioseph, who also himselfe was Iesus disciple: ⁵⁸ Hece went to Pilate, and begged the body of Iesus: then Pilate commanded the body to be deliuered. ⁵⁹ And when Ioseph had taken the body, hee wrapped it in a cleane linnen cloth, ⁶⁰ And layde it in his owne newe tombe, which he had hewen out in the rocke: and he rolled a great stone to the doore of the Sepulchre, and departed. ⁶¹ And there was Mary Magdalene, and the other Mary, sitting ouer against the Sepulchre.

⁶² Now the next day that followed the day of the preparation, the chiefe Priestes and Pharisees came together vnto Pilate, ⁶³ Saying, Sir, we remember that that deceiuer sayd, while he was yet alieue, After three daies I wil rise againe. ⁶⁴ Command therefore that the sepulchre be made sure, vntill the third day, lest his disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: so the last errorr shalbe worse then the first. ⁶⁵ Pilate said vnto them, Ye haue a watch, goe your way, make it as sure as you can. ⁶⁶ So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

28. IN the ende of the Sabbath, as it began to dawne towards the first day of the weeke, came Mary Magdalene, and the other Mary, to see the sepulchre. ² And beholde, there was a great earthquake, for the Angel of the Lord

* Or, had bene.

τὸν λίθον ¹ ἀπὸ τῆς θύρας, | καὶ ἐκάθητο ἐπάνω αὐτοῦ. ³ ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἐνδυμα αὐτοῦ λευκὸν ὥσπερ | χιῶν. ⁴ ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὡσεὶ νεκροί. ⁵ Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναῖξιν, 'Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. ⁶ οὐκ ἔστιν ὧδε· ἡγέρθη γὰρ, καθὼς εἶπε. δεῦτε, ἴδετε τὸν τόπον ὅπου ἔκειτο ^h ὁ 'Κύριος. | ⁷ καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ τῶν 'νεκρῶν· καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ, ⁸ εἶπον ὑμῖν.' ⁹ Καὶ ἐξελθούσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. ¹⁰ ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, | καὶ ἰδοὺ ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων, 'Χαίρετε.' Αἱ δὲ προσελθούσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσκύνησαν αὐτῷ. ¹⁰ τότε

¹ Alex. ἀπὸ τῆς θύρας τοῦ μνημείου s. = ἀπὸ τῆς θύρας.

³ Alex. ὧς.

^h Alex. = ὁ κέρας.

WICLIFF—1380.

doun from heuene; and nyghed and turned away the stoon, and sat thereon: ³ and his lokyng was as leit; and his clothis as snowe; ⁴ and for drede of hym the keepers weren aferde: and thei weren made as deed men;

⁵ but the angel answerid and seide to the women nyle ze drede; for I woot that ze seken ihesus that was crucified; ⁶ he is not here; for he is risun: as he seide; come ze and se ze the place: where the lord was leide; ⁷ and go ze soone and seye ze to hise disciples: that he is risun; and lo he schal go bifor zou in to galile; there ze schuln se him: lo I haue bifor seide to zou;

⁸ and thei wenten out soone fro the birilis with drede and greet ioye: rennyng to telle hise disciples; ⁹ and lo ihesus mette hem: and seide; heil ze; and thei nygheden ¹⁰ heelden his feet; and worschpiden hym; ¹¹ Thannc ihesus seide to hem; nyle ze drede; go ze, telle ze to my bretheren, that thei go in to galile, there thei schulen se me;

¹² and whanne thei weren gon lo summe of the keepers camen in to the citee & todden to the pryncis of preestis, alle thingis that weren don; ¹³ and whanne thei weren gaderide to gidre with the elder men and hadden takun her counceil thei gauen to the knyghtis myche money ¹⁴ and seiden; seic ze that hise disciples camen bi nygt and han stole hym while ze slepen; ¹⁵ and if this be herde of the iustice, we schuln counceil hym and make zou sikur; ¹⁶ and whanne the money was takun thei diden as thei weren taught; and this word is pupilschid among the iewis: til in to this day;

¹⁶ And the enleuene discipilis wenten in to galile in to an hille where ihesus hadde

TYNDALE—1534.

descended from heven: and came and rowlled backe the stone from the dore, and sate upon it. ³ His countenance was lyke lyghtynge, and his rayment whyte as snowe. ⁴ And for feare of him the keepers were astunnied, and be came as deed men.

⁵ The angell answered, and sayde to the women, feare ye not. I knowed that ye seke Iesus which was crucified: ⁶ he is not here: he is rysen as he sayde. Come, and se the place where the lorde was put: ⁷ and goo quickly and tell his disciples that he is rysen from deeth. And beholde, he will go before you into Galilee: there ye shall se him. Lo I have tolde you.

⁸ And they departed quickly from the sepulchre with feare and greute ioye: and dyd runne to bringe his disciples worde. ⁹ And as they went to tell his disciples: beholde, Iesus met them sayinge: All hayle. And they came and held him by the fete and worshipped him. ¹⁰ Then sayde Iesus vnto them: be not afrayde. Go and tell my brethren, that they goo in to Galilee; and there shall they se me.

¹¹ When they were gone: beholde, some of the keepers came in to the cytie and shewed vnto the hie prestes, alle the thinges that were hapened. ¹² And they gadred them to gedder with the elders; and toke counsell, and gaue large money vnto the soudiers ¹³ sayinge: Saye that his disciples came by nyght, and stole him away while ye slept. ¹⁴ And if this come to the rulers eares, we wyll pease him, and save you harmeles. ¹⁵ And they toke the money and dyd as they were taught. And this sayinge is noysed amonge the Iewes vnto this daye.

¹⁶ Then the .xj. disciples went awaye into Galilee, in to a mountayne where

CRANMER—1539.

descended from heauen, and came and rowlled backe the stone from the dore, and sat vpon it. ³ Hys countenance was lyke lyghtynge, and hys rayment whyte as snowe. ⁴ And for feare of him the keepers were astonied, and became as deed men.

⁵ The angell answered, and sayd vnto the women: feare ye not. For I know, that ye seke Iesus which was crucified: ⁶ he is not here: he is rysen as he sayde. Come se the place where that the Lord was layed: ⁷ and go quickly, and tell his disciples, that he is rysen agayne from the deed. And behold, he goeth before you into Galilee, there ye shall se him. Lo I haue tolde you:

⁸ And they departed quickly from the sepulchre, with feare and greute ioye, and dyd runne, to bring his disciples worde. ⁹ And as they went to tell his disciples: beholde, Iesus met them, sayinge: All hayle. And they came, and held him by the fete, and worshipped him. ¹⁰ Then sayd Iesus vnto them: be not afrayde. Go tell my brethren, that they go into Galile, and there shall they se me.

¹¹ When they were gone, behold, some of the keepers came into the cytie and shewed vnto the hie prestes, all the thinges that had hapened. ¹² And they gathered them together wyth the elders, and toke counsell, and gaue large money vnto the soudiers, ¹³ sayinge: Saye yee, that his disciples came by nyght and stole him awaye while ye slept. ¹⁴ And if this come to the rulers eares, we will perswade him, and saue you harmeles. ¹⁵ So they toke the money, and dyd as they were taught. And this sayinge is noysed amonge the Iewes vnto this daye.

¹⁶ Then the .xj. disciples went awaye into Galile, into a mountayne where Iesus had

¹⁰ English, drew nigh: nyle, not; birilis, burying places; gauen, given; knyghtis, soldiers; sikur, secure.

λέγει αὐταῖς ὁ Ἰησοῦς, ‘Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγέilate τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται.’

¹¹ Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. ¹² καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβουλίῳν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, ¹³ λέγοντες, ‘Εἵπατε, “Οτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων, ¹⁴ καὶ ἐὰν ἀκουσῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμους ποιήσομεν.’ ¹⁵ Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφηνόσθη ὁ λόγος οὗτος παρὰ Ἰουδαίους μέχρι τῆς σήμερον.

¹⁶ Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξαιτο

¹ Alex. = ‘Ὡς δὲ ἐπορεύοντο ἀπαγγέλλαι τοῖς μαθηταῖς αὐτοῦ.

GENEVA—1557.

Lord descended from heauen, and came and rolled bake the stone from the dore, and sate vpon it. ³ His countenance was lyke lyghtnyng, and his rayment whyte as snowe. ⁴ And for feare of hym, the keepers were astonyed, and became as dead men. ⁵ But the Angel answered, and sayd to the women, Feare ye not, for I know that ye seke Iesus which was crucified: ⁶ He is not here, for he is rysen, as he sayd: come, see the place where the Lord was put.

⁷ And go quickly, and tel his disciples that he is rysen from death: And beholde he goeth before you into Galile, there ye shal see him. lo, I haue told you. ⁸ And they departed quickly from the sepulchre, with feare and great ioye, and did runne to brynge his disciples worde. ⁹ And as they went to tel his disciples: Beholde, Iesus met them, saying, God saue you. And they came, and helde his feete and worshipped him. ¹⁰ Then sayd Iesus vnto them, Be not affraid. Go and tel my brethren, that they go into Galile, and there shal they see me.

¹¹ When they were gone, beholde, some of the keepers came into the citie, and shewed vnto the hye Priestes all the thinges that had beene done. ¹² And they gathered them together with the Elders, and toke counsel, and gaue large money vnto the souldiers. ¹³ Saying, Say that his disciples came by nyght, and stole hym away whyle we slept. ¹⁴ And if this come before the Gouernour, we wyl pacifie him, and saue you harmlesse. ¹⁵ And they toke the money, and dyd as they were taught. And this saying, is noyed among the Iewes vnto this day.

¹⁶ Then the eleuen disciples went away in to Galile, into a mountayne, where

RHEIMS—1582.

descended from heauen: and comming, rolled backe the stone, and sate vpon it: ³ and his countenance vvas as lightening: and his garment as snovv. ⁴ And for feare of him, the vvatchmen vvere frighted, and became as dead. ⁵ And the Angel ansvvering said to the vvomen, Feare not you. for I know that you seeke Iesus that vvas crucified. ⁶ he is not here: for he is risen, as he said. come, and see the place vvhere our Lord vvas laid.

⁷ And going quickly, tel ye his Disciples that he is risen: and behold he goeth before you into Galilee, there you shal see him. loe I haue fortold you.

⁸ And they vvent forth quickly out of the monument vvith feare and great ioy, running to tel his Disciples. ⁹ And behold Iesus mette them, saying, Al haile. But they came neere and tooke hold of his feete, and adored him. ¹⁰ Then Iesus said to them, Feare not, goe, tel my brethren that they goe into Galilee, there they shal see me.

¹¹ Who vvhen they vvere departed, beheld certayne of the vvatchmen came into the citie, and told the cheefe Priestes all thinges that had beene done. ¹² And being assembled together vvith the auncients, taking counsel, they gaue a greate summe of money to the souldiers, ¹³ saying, Say you, That his Disciples came by nyght, and stole him avay vvhen vve vvere a sleepe. ¹⁴ And if the President shal heare of this, vve vvil perswade him, and make you secure. ¹⁵ But they taking the money, did as they vvcre taught. And this vvord vvas bruited abroad among the Iewes, euen vnto this day.

¹⁶ And the eleuen Disciples vvenc into Galilee, vnto the mount vvhere Iesus had

AUTHORISED—1611.

descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it. ³ His countenance was like lightening, and his raiment white as snowe. ⁴ And for feare of him, the keepers did shake, and became as dead men. ⁵ And the Angel answered, and said vnto the women, Feare not ye: for I know that yee seeke Iesus, which was crucified. ⁶ He is not here: for he is risen, as he said: Come, see the place where the Lord lay.

⁷ And go quickly, and tell his disciples that he is risen from the dead. And behold, he goeth before you into Galilee, there shall ye see him: loe, I haue told you. ⁸ And they departed quickly from the sepulchre, with feare and great ioy, and did run to bring his disciples word.

⁹ And as they went to tell his disciples, behold, Iesus met them, saying, All haile. And they came, and held him by the feete, and worshipped him. ¹⁰ Then said Iesus vnto them, Be not afraid: Goe tell my brethren that they goe into Galilee, and there shall they see me.

¹¹ Now when they were going, behold, some of the watch came into the citie, and shewed vnto the chiefe Priests all the thinges that were done. ¹² And when they were assembled with the Elders, and had taken counsell, they gaue large money vnto the souldiers, ¹³ saying, Say ye, His disciples came by night, and stole him away while we slept. ¹⁴ And if this come to the gouernours eares, wee will perswade him, and secure you. ¹⁵ So they tooke the money, and did as they were taught. And this saying is commonly reported among the Iewes vntill this day.

¹⁶ Then the eleuen disciples went away into Galilee, into a mountaine where Iesus

αὐτοῖς ὁ Ἰησοῦς. ¹⁷ καὶ ἰδόντες αὐτὸν, προσεκύνησαν ^k αὐτῷ· οἱ δὲ ἐδίστασαν.
¹⁸ καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν
 ‘οὐρανῷ καὶ ἐπὶ γῆς. ¹⁹ πορευθέντες ⁱ μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες

^k Alex. = αὐτῷ.ⁱ Rec. + οὖν.

WICLIF — 1380.

ordeyned to hem, ¹⁷ and thei seinge hym
 and worschipiden, but summe of hem
 doutiden, ¹⁸ and ihesus cam nyȝ and
 spake to hem and seide, al power in heu-
 ene is ȝouun to me, ¹⁹ therfor
 go ȝe, and teche alle folkis baptisyng
 hem in the name of the fadir and of the
 sone, and of the holi goost, ²⁰ techyng
 hem to kepe alle thingis : whatever thingis
 I haue comaundid to ȝou, and lo I am with
 ȝou in al daies in to the ende of the world.

nyȝ, nigh. ȝouun, given.

TYNDALE — 1534.

Iesus had appoynted them. ¹⁷ And when
 they sawe hym, they worshipped him.
 But some of them doubted. ¹⁸ And Iesus
 came and spake vnto them sayinge : All
 power ys geuen vnto me in heven, and in
 erth.

¹⁹ Go therfore and teache all nacions,
 baptysing them in the name of the
 fader, and the sonne, and the holy
 goost : ²⁰ Teachinge them to obserue all
 thynges, what soever I commaunded you.
 And lo I am with you all waye, even
 vntyll the ende of the worlde.

CRANMER — 1539.

appoynted them. ¹⁷ And when they sawe
 hym, they worshipped him. But some
 doubted. ¹⁸ And Iesus came, and spake
 vnto them, sayinge : All power is geuen
 vnto me in heauen, and in erth.

¹⁹ Go ye therfore, and teach all nacions,
 baptising them in the name of the fader,
 and of the sonne, and of the holy goost :
²⁰ Teachinge them to obserue all thinges,
 whatsoeuer I haue commaunded you. And
 lo I am with you allwaye, euen vntyll the
 ende of the worlde.

‘ αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, ²⁰ διδάσ-
 ‘ κοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μετ’ ὑμῶν εἰμι
 ‘ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. ^m Ἀμήν.’ |

^m Alex. = ἀμήν.

GENEVA — 1557.

Iesus had appointed them. ¹⁷ And when they sawe him, they worshipped him : but some doubted. ¹⁸ And Iesus came and spake vnto them, saying, All power is geuen vnto me in heauen, and in earth.

¹⁹ Go therfore and teache all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Gost. ²⁰ Teaching them to obserue all thynges, whatsoeuer I commanded you. And lo, I am with you alway, euen vntyl the ende of the worlde.

RHEIMS—1582.

appointed them. ¹⁷ And seeing him they adored, but some doubted. ¹⁸ And Iesus comming neere spake vnto them, saying, Al povver is giuen to me in heauen and in earth.

¹⁹ going therfore teach ye al nations : BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SONNE AND OF THE HOLY GHOST, ²⁰ teaching them to obserue al things vwhatsoeuer I haue commaunded you, and behold I am vvith you al daies, euen to the consummation of the vvorld.

AUTHORISED — 1611.

had appointed them. ¹⁷ And when they sawe him, they worshipped him : but some doubted. ¹⁸ And Iesus came, and spake vnto them, saying, All power is giuen vnto me in heauen and in earth.

¹⁹ Goe ye therfore, and teach all nations, baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghost : ²⁰ Teaching them to obserue all things, whatsoeuer I haue commanded you : and loe, I am with you alway, euen vnto the ende of the world. Amen.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO MARK.

CHAPTER I.

ἈΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ.² ὡς | γέγραπται ἐν
 Ἡσαΐα τῷ προφῆτῃ, | “Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
 “ὃς κατασκευάσει τὴν ὁδόν σου.”³ “Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε
 “τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ”⁴ ἔγενετο Ἰωάννης βαπ-
 τίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.⁵ καὶ
 ἔξεπορεύετο | πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται·⁶ καὶ
 ἐβαπτίζοντο πάντες |⁷ ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ’ αὐτοῦ, | ἐξομολογούμενοι τὰς

² Alex. καθὺς.

³ Rec. τοὺς προφῆταις.

⁴ Rec. + ἐμπροσθεν σου (cf Mt. 1, 10. Luc. 7, 27.)

⁵ Const. ἱεξιπορεύοντο.

⁶ Alex. πάντες καὶ ἱερουζολιμίται.

WICLIȜ—1380.

1. THE bigynnyng of the gospel of ihesus crist the sone of god,² as it is writun in Isaie the profete; lo I sende myn angel bifor thi face: that schal make redi thi weye bifor thee.³ the vois of a crier in desert, make ze redi the weye of the lord: make ze hise pathis righ.

⁴ Iohn was in desert baptisynge and prechyng the baptyrm of penauce in to remysyoun of synnes;⁵ and al the cuntre of Judee wenten out to hym: and al men of iherusalem and thei weren baptisid of Iohn in the flum Iordan: and knowlechid her synnes.

⁶ And Iohn was clothid with heeris of camels, and a girdil of skyn was aboute his londe; and he ate hony soukis, and wyldelode. ⁷ And prechide and seide; a stronger than I schal come aftir me; and I am not worthi to kuele down a vnloose shou latchet. ⁸ I have baptisid zou in water, but he schal baptise zou in the holi goost.

And it was don in tho dayes ihesus cam fro nazareth of galilee, and was baptisid of Iohn in Iordan.¹⁰ and anon he wente up of the water and saie heuene opened,

² Sumen, a flood or river. Iordan, Iains
³ Ioun, shors.

TYNDALE—1534.

1. THE beginnyng of the Gospell of Iesu Christ the sonne of God;² as yt is written in the Prophetes: beholde I sende my messenger before thy face; which shall prepared thy way before the.³ The voyce of a cryer in the wilderness: prepare ye the waye of the Lorde; make his pathes streight.

⁴ Iohn dyd baptise in the wyldernes; and preche the baptycme of repentaunce; for the remission of synnes.⁵ And all the londe of Iurie and they of Ierusalem; went out vnto him; and were all baptised of him in the ryver Iordan; confessynge their synnes.

⁶ Iohn was clothed with cammylles heer; and with a gerdyll of a skyn a bout hys loynes. And he dyd eate locustes and wyldelode; and preached sayinge: a stronger then I cometh after me; whose shou latchet I am not worthy to stoupe downe and vnloose. ⁸ I have baptised you with water: but he shall baptise you with the holy goost.

⁹ And yt came to passe in those dayes; that Iesus cam from Nazareth, of Galile: and was baptised of Iohn in Iordan. ¹⁰ And assone as he was come out of the water; Iohn sawe heaven open; and

CRANMER—1539.

1. THE beginnyng of the Gospell of Iesu Chryst the sonne of God,² as it is written in the Prophetes, behold, I sende my messenger before thy face; which shall prepare thy way before the.³ The voyce of a cryer in the wilderness: prepare ye the waye of the Lord, and make his pathes strait.⁴ Iohn dyd baptise in the wyldernes, and preached the baptycme of repentance, for the remission of synnes.⁵ And all the lande of Iewrie and they of Ierusalem, went out vnto hym, and were all baptised of hym in the ryuer Iordan, confessynge their synnes.

⁶ Iohn was clothed wyth camilles herr, and with a gerdyll of a skyn about hys loynes. And he dyd eate locustes and wyldelode, and preached, sayinge. He that is stronger then I, cometh after me, whose shou latchet I am not worthy to stoupe downe, and vnloose. ⁸ I have baptised you wyth water: but he shall baptise you wyth the holy goost.

⁹ And it came to passe in those dayes, that Iesus cam from Nazareth, of Galile: and was baptised of Iohn in Iordan. ¹⁰ And assone as he was come vp out of the water: he sawe heaven open, and the sprete de-

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO MARK.

CHAPTER I.

ἀμαρτίας αὐτῶν. ⁶ ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερμα-
τίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. ⁷ Καὶ ἐκήρυσσε,
λέγων, Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι
τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. ⁸ ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς
δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ. ⁹ Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις,
ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν
Ἰορδάνην. ¹⁰ καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς

¹ Alex. ἐπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ.

² Alex. Ἦν δὲ ὁ Ἰωάννης.

³ Alex. = μὲν.

⁴ Alex. εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.

⁵ Alex. ἐκ.

GENEVA — 1557.

1. THE begynnyn of the Gospel of Iesus Christ, the Sonne of God. ² As it is written in the Prophetes, Behold I send my messenger before thy face, which shal prepare thy way before thee. ³ The voyce of one crying in the wilderness is, Prepare the waye of the Lord, make his pathes straight. ⁴ Iohn dyd baptize in the wyldernes, and preache the Baptisme of amendement of life, for the remission of synnes. ⁵ And all the land of Iurie, and they of Ierusalem, went out vnto hym, and were all baptized of hym in the ryuer Iordan, confessing their synnes.

⁶ And Iohn was clothed with camels heare, and with a gyrdel of a skyn about his loynes. And he did eat locustes and wyld honey, ⁷ And preached, saying, A stronger then I cometh after me, whose shoes latched I am not worthy to stoup downe, and vnlose. ⁸ Trueth it is, I haue baptized you with water, but he shal baptize you with the holy Ghost.

⁹ And it came to passe in those dayes, that Iesus came from Nazaret a citie of Galile: and was baptized of Iohn in Iordan. ¹⁰ And assone as he was come out of the water, Iohn saw heauen cleafte,

RHEIMS—1582.

1. THE beginning of the Gospel of IESVS CHRIST the sonne of God. ² As it is vwritten in Essay the Prophet, (*Behold I send mine Angel before thy face, vho shal prepare thy vway before thee.*) ³ A voice of one crying in the desert, *Prepare ye the vway of our Lord, make straight his pathes.* ⁴ Iohn vvas in the desert baptizing, and preaching the baptisme of penance vnto remission of sinnes. ⁵ And there vvent forth to him all the countrie of Ievurie, and al they of Hierusalem: and vvere baptized of him in the riuier of Iordan, confessing their sinnes.

⁶ And Iohn vvas clothed vvith camels heare, and a girdle of a skinne about his loines: and he did eate locustes and vvild honie. ⁷ And he preached, saying, There commeth a stronger then I after me: vvwhose latched of his shoes I am not vvorthy stouping downe to vnloose. ⁸ I haue baptized you vvith vvater: but he shal baptize you vvith the holy Ghost.

⁹ And it came to passe: in those daies came IESVS from Nazareth of Galilee: and vvas baptized of Iohn in Iordan. ¹⁰ And forthvvith comming vp out of the vvater, he savv the heauens opened, and

AUTHORISED—1611.

1. THE beginning of the Gospel of Iesus Christ, the Sonne of God. ² As it is written in the Prophetes, Behold, I send my messenger before thy face, which shall prepare thy way before thee. ³ The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. ⁴ Iohn did baptize in the wilderness, and preach the baptisme of repentance, for the remission of sinnes. ⁵ And there went out vnto him all the land of Iudea, and they of Ierusalem, and were all baptized of him in the riuier of Iordane, confessing their sinnes. ⁶ And Iohn was clothed with camels haire, and with a girdle of a skin about his loines: and he did eat locusts and wilde honie, ⁷ And preached, saying, There cometh one mightier then I after me, the latchet of whose shooes I am not worthy to stoupe downe, and vnloose. ⁸ I indeed haue baptized you with water: but hee shall baptize you with the holy Ghost.

⁹ And it came to passe in those daies, that Iesus came from Nazareth of Galilee, and was baptized of Iohn in Iordane. ¹⁰ And straightway comming vp out of the water, hee saw the heauens opened,

* Or, τῆλο.

Or, cloven, or rent.

οὐρανοὺς, καὶ τὸ Πνεῦμα ὡς¹ περιστερὰν καταβαίνειν ἐπ' αὐτόν.¹¹ καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, 'Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν¹² ᾧ¹³ εὐδόκησα.' ¹² Καὶ εὐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.¹³ καὶ ἦν¹⁴ ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

¹⁴ Μετὰ δὲ τὸ παραδοθῆναι¹⁵ τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον¹⁶ τῆς βασιλείας τοῦ Θεοῦ,¹⁷ καὶ λέγων, 'Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.'¹⁸ Περιπατῶν δὲ¹⁹ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ τοῦ Σίμωνος, ἀμφιβάλλοντας ἀμβλιηστρου ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἀλιεῖς.²⁰ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, 'Δεῦτε ὅπισθ' μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων.'²¹ Καὶ εὐθέως ἀφέντες

Rec. ὡσί (cf. Mt. 3, 16. Lc. 3, 22.)

¹¹ Alex. σοι.

¹² Alex. = ἐστὶ.

¹³ Alex. τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας πειραζόμενος ὑπὸ τοῦ σατανᾶ (cf. Mt. 4, 2.)

¹⁴ Const. = τὸν.

¹⁵ Alex. = τῆς βασιλείας.

¹⁶ Const. = καὶ.

¹⁷ Alex. καὶ παρῶν.

WICLIIF—1380.

and the holi goost comynge down as a culuer, and dwelinge in hym,¹¹ and a vois was made fro heuene; thou art my louede sone: in the I am pleside,

¹² and anon the spirit puttide hym forthe in to deseret,¹³ and he was in deseret fourti dayes and forty nyttis, and was temptid of sathanas; and he was with beestis: and angelis mynstriden to hym.

¹⁴ But aftir that loon was takun, ihesus cam in to galilee, & prechide the gospel of the kyngdom of god,¹⁵ and seide; that the tyme is fulfillide: and the kyngdom of god schal come ny; do 3e penauance: and bileue 3e to the gospel:

¹⁶ and as he passide hisidis the see of galile, he saye symounde and andrew his brother castynge her nettis in to the see, For thei weren fischers,¹⁷ and ihesus seide to hem; come 3e aftir me, I schal make 3ou to be made fischers of men,¹⁸ and anon thei leften her nettis: and suden hym,

¹⁹ and he jede forth fro thennes a litil: and saie lames of zebedei, and loon his brother in a bote makynge nettis,²⁰ and anon he clepid hem; and thei leften zebedei her fadir in the boot, with hirid seruauntis: And thei suden hym

²¹ and thei entriden in to capernaum; and anon in the sabotis, he jede in to a synagoge: and tauzte hem,²² and thei wondriden on his techynge, for he tauzte hem as he that hadde power, & not as scribis;

²³ and in the synagoge of hem was a man in an vnclene spirit; and he cried out²⁴ and seide; what to us and to thee, thou ihesus of nazareth? bast thou come to distrie us? I woot that thou art the holi of god,²⁵ and ihesus thretenede hym and seide, wexe doumbe & go out of the man;

²⁶ and the vnclene spirit debreydinge hym, and cryynge with a greet vois: wente out fro hym,²⁷ and alle men wondriden, so

cloure, a dase or pygion. nytt, nyght. suden, fulwidren, so, went, clepid, called. woot, knowe. debreydinge, tarring

TYNDALE—1534.

the holi goost descendinge vpon him; lyke a dove.¹¹ And ther came a voyce from heauen: Thou arte my dere sone in whom I delyte.

¹² And immediatly the sprete drave him into wildernes:¹³ and he was there in the wildernes xl dayes; and was temptid of Satan; and was with wilde beestes. And the aungels ministred vnto him.

¹⁴ After Iohn was taken; Iesus came in to Galile; preachinge the gospel of the kyngdome of God,¹⁵ and sayinge: the tyme is come; and the kyngdome of God is at hande; repent and beleve the gospel.

¹⁶ As he walked by the see of Galile; he sawe Simon and Andrew his brother, casting nettes in to the see; for they were fysshers.¹⁷ And Iesus sayde vnto them: folowe me; and I will make you fysshers of men.¹⁸ And straitwaye, they forsake their nettes; and folowed him.

¹⁹ And when he had gone a lytell further thence; he sawe lames the sonne of zebede; and Iohn his brother; even as they were in the shyppe mendinge their nettes.

²⁰ And anon he called them. And they lefth their fither zebede in the shyppe with his hyred seruautes; and went their waye after him.

²¹ And they entred in to Capernaum: and streight waye on the Saboth dayes; he entred in to the synagoge and tauzht.

²² And they merveled at his learninge. For he tauzht them as one that had power with him; and not as the Scribes.

²³ And there was in their synagoge a man vexed with an vnclene spirite; that cried sayinge: let be: what have we to do with the thou Iesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte; euen that holi of god.

²⁴ And Iesus rebuked him sayinge: holde thy peace and come out of him.²⁵ And the vnclene spirite tare him; and cryed with a loude voyce; and came out of him.²⁶ And they were all amased; in so moche

CRANMER—1539.

scendynge vpon him lyke a doue:¹¹ And ther came a voyce from heauen. Thou art my deare sone in whom I delyte.

¹² And immediatly the sprete droue him into wildernes:¹³ and he was there in the wyldernes .xl. dayes, and was temptid of Satan, and was wyth wilde beestes. And the angels minystred vnto hym.¹⁴ After that Iohn was taken Iesus came into Galile preachinge the Gospell, of the kyngdom of God,¹⁵ and sayinge, the tyme is come, and the kyngdom of God is at hande; repent, and beleue the Gospell.

¹⁶ As he walked by the see of Galile, he sawe Simon and Andrew his brother, castynge nettes into the see, for they were fysshers.¹⁷ And Iesus sayde vnto them: folowe me, and I will make you to become fysshers of men.¹⁸ And straitwaye, they forsake their nettes, and folowed him.¹⁹ And when he had gone a lytell further thence, he sawe lames the sonne of zebede, and Iohn his brother, which also were in the shyppe, mendynge their nettes.²⁰ And anone he called them. And they lefth their father zebede in the shyppe wyth the hyred seruautes, and folowed hym.²¹ And they came into Capernaum: and streight waye on the Saboth dayes, he entred into the synagoge, and tauzht.²² And they were astonnyed at his learninge. For he tauzht them as one that had auctorite, and not as the Scribes.

²³ And there was in their Synagoge a man vexed with an vnclene spirite, and he cryed, sayinge:²⁴ Alas, what haue we to do with the thou Iesus of Nazareth? Art thou come to destroye vs? I knowe the what thou art, euen that holi one of God.²⁵ And Iesus rebuked hym sayinge: holde thy peace, and come out of the man:²⁶ And when the vnclene spirite had torne him, and cryed with a loude voyce, he came out of him.²⁷ And they were all

τὰ δίκτυα αὐτῶν, ἡκολούθησαν αὐτῷ.¹⁹ Καὶ προβάς ἐκέλευεν ὀλίγους, εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.²⁰ καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίου ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

Καὶ εἰσπορεύονται εἰς Καπερναοὺν· καὶ εὐθέως τοῖς σάββασις εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκε.²² καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.²³ Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε, λέγων, Ἐγώ, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολῆσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.²⁵ Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἐξέλθε ἐξ αὐτοῦ.²⁶ Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν· ἐξῆ αὐτοῦ.²⁷ καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς

¹⁹ Const. αὐτοῦ τοῦ Σίμωνος. Rec. αὐτοῦ. Alex. τοῦ Σίμωνος. ²⁰ Rec. βάλλοντας (cf. Mt. 4, 18). ²¹ Alex. τὰ δίκτυα. ²² Alex. = ἐκείθεν. ²³ Alex. = αὐτῶν. ²⁴ Alex. = ἰσθμῷ. ²⁵ Alex. = εἰσελθὼν. ²⁶ Alex. = εὐθέως. ²⁷ Alex. = ἔα. ²⁸ Alex. = ἀπ'.

GENEVA—1557.

in twaine, and the holy Gost descendyng vpon him lyke a doue. ¹¹ And there came a voyce from heauen. Thou art my deare Sonne in whom I delyte. ¹² And immediatly the Spirite driueth him sodenly into wyldernes. ¹³ And he was there in the wyldernes forty dayes, and was tempted of Satan: he was also with the wyilde beastes, and the Angels ministred vnto him. ¹⁴ And after Iohn was committed to prison, Iesus came into Galilee, preaching the Gospel of the kyngdome of God. ¹⁵ And saying, The tyme is fulfilled, and the kyngdome of God is at hand, Amende your liues, and beleue the Gospel. ¹⁶ As he walked by the sea of Galile, he saw Simon, and Andrew his brother, casting a nette into the sea, (for they were fyshers.) ¹⁷ And Iesus sayd vnto them, Folowe me, and I wyl make you to be fyshers of men.

¹⁸ And streight way, they forsake their nettes, and folowed him. ¹⁹ And when he had gone a lytle further thence, he saw Iames the sonne of Zebede, and Iohn his brother, euen as they were in the shyppe mending their nettes. ²⁰ And anone he called them: and they left their father Zebede in the shyp with his hyred seruautes, and went their way after him. ²¹ And they entred into Capernaum, and straight way on the Sabbath daye, he entred into the Synagoge and taught. ²² And they marueled at his learning: For he taught them as one that had power, and not as the Scribes. ²³ And there was in their Synagoge a man vexed with an vnclene spirite, and he cried, ²⁴ Saying, Ah, what haue we to do with thee, thou Iesus of Nazareth? Art thou come to destroy vs? I knowe thee what thou art, euen that holy one of God. ²⁵ And Iesus rebuked him, saying, Hold thy peace, and come out of him. ²⁶ And the vnclene spirite tare him, and cried with a loude voyce, and came out of hym. ²⁷ And they

RHEIMS—1582.

the Spirit as a doue descendyng, and remaining on him. ¹¹ And a voice vvas made from heauen, Thou art my beloued sonne, in thee I am vvel pleased.

¹² And forthwith the Spirit droue him out into the desert. ¹³ And he vvas in the desert fourtie daies, and fourtie nightes: and vvas tempted of Satan, and he vvas vvith beastes, and the Angels ministred to him.

¹⁴ And after that Iohn vvas deliuered vp, Iesus came into Galilee, preaching the Gospel of the kingdom of God, ¹⁵ and saying, That the time is fulfilled, and the kingdom of God is at hand: be penitent, and beleue the Gospel.

¹⁶ And passing by the sea of Galilee, he savv Simon and Andrew his brother, casting nettes into the sea (for they vvere fishers) ¹⁷ and Iesvs said to them, Come after me, and I vvill make you to become fishers of men. ¹⁸ And immediatly leauing their nettes, they folovved him. ¹⁹ And being gone thence a litle further, he savv Iames of Zebedee, and Iohn his brother, and them repairing their nettes in the shippe: ²⁰ and forthvvith he called them. And leauing their father Zebedee in the shippe vvith his hired men, they folovved him.

²¹ And they enter into Capernaum, and he forthvvith vpon the Sabbaths going into the Synagogue, taught them. ²² And they vvere astonied at his doctrine, for he vvas teaching them as hauing povver, and not as the Scribes. ²³ And there vvas in their Synagogue a man in an vnclene spirit: and he cried out, ²⁴ saying, What to vs and to thee Iesvs of Nazareth? art thou come to destroy vs? I knovv vvho thou art, the Saint of God. ²⁵ And Iesvs threatened him, saying, Hold thy peace, and goe out of the man. ²⁶ And the vnclene spirit tearing him, and crying out vvith a great voyce, vvvent out of him. ²⁷ And they marueled al, in so much that

AUTHORISED—1611.

and the Spirit like a doue descendyng vpon him. ¹¹ And there came a voice from heauen, saying, Thou art my beloued Sonne, in whom I am well pleased. ¹² And immediatly the Spirit driueh him into the wilderness. ¹³ And he was there in the wilderness fourtie dayes tempted of Satan, and was with the wildebeastes, and the Angels ministred vnto him. ¹⁴ Now after that Iohn was put in prison, Iesus came into Galilee, preaching the Gospel of the kingdom of God, ¹⁵ And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and beleuee the Gospel. ¹⁶ Now as he walked by the Sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the Sea (for they were fishers.) ¹⁷ And Iesus said vnto them, Come ye after me; and I will make you to become fishers of men. ¹⁸ And straightway they forsooke their nets, and followed him. ¹⁹ And when hee had gone a litle further thence, hee saw Iames the sonne of Zebedee, and Iohn his brother, who also were in the ship mending their nets. ²⁰ And straightway he called them: and they left their father Zebedee in the ship with the hired seruautes, and went after him. ²¹ And they went into Capernaum, and straightway on the Sabbath day he entred into the Synagoge, and taught. ²² And they were astonished at his doctrine: for he taught them as one that had authoritie, and not as the Scribes. ²³ And there was in their Synagoge a man with an vnclene spirit, and he cried out, ²⁴ Saying, Let vs alone, what haue we to doe with thee, thou Iesus of Nazareth? Art thou come to destroy vs? I know thee who thou art, the Holy one of God. ²⁵ And Iesus rebuked him, saying, Hold thy peace, and come out of him. ²⁶ And when the vnclene spirit had torne him, and cried with a loud voice, he came out of him. ²⁷ And they were all amazed, inasmuch

αὐτοὺς, λεγοντας, ^a 'Τί ἐστι τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι κατ' ἐξουσίαν
'καὶ τοῖς πνεύμασι| τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; ²⁸ 'Ἐξήλθε
δὲ| ἡ ἀκοὴ αὐτοῦ ^f εὐθὺς| εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας. ²⁹ Καὶ ^g εὐθέως|
ἐκ τῆς συναγωγῆς ἐξελθόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ
Ἰακώβου καὶ Ἰωάννου. ³⁰ ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ
^h εὐθέως| λέγουσιν αὐτῷ περὶ αὐτῆς. ³¹ καὶ προσελθὼν ἤγειρεν αὐτήν, κρατήσας
τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτήν ὁ πυρετὸς ⁱ εὐθέως,| καὶ διηκόνει αὐτοῖς.
³² Ὁψίας δὲ γενομένης, ὅτε ἔδω ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς
ἔχοντας καὶ τοὺς δαιμονιζομένους· ³³ καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν
θύραν. ³⁴ καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλως νόσους· καὶ δαιμόνια

^a Alex. ἰ τισι τοῦτο; ὑδαχῇ καινῇ κατ' ἐξουσίαν· καὶ τοῖς πνεύμασι. ^e Alex. καὶ ἐξῆλθε. ^f Alex. ε. εὐθὺς πανταχοῦ. ^g s = εὐθὺς.
^h Alex. εὐθέως. ⁱ Alex. εὐθὺς. ^j Alex. = εὐθὺς.

WICLIFF—1380.

that thei thoȝten withynne hem silf and
seiden; what thing is this? what newe
doctryne is this; for in power he comaun-
dith to vncleue spiritis; and thei obeien
to hym, ²⁸ and the fame of him wente
forth anon in to alle the cuntre of
galilee.

²⁹ ⁊ anon thei zeden oute of the syna-
goge, and camen in to the hous of sy-
mounde and of andrew with james and
Ion, ³⁰ and the modir of symoundis wiif
laye sike in the feueris, and anon thei
seien to hym of hir, ³¹ and he cam nyȝ
and arerid hir, and whanne he hadde take
hir honde, anon the feuer lefte hir, and
sche serued hem.

³² but whanne the euentide was come ⁊
the sunne was gon down: thei brouȝten
to hym al that weren at male ese and hem
that hadden fendis, ³³ and al the citee
was gaderid at the gate: ³⁴ and he heclide
many that hadden dyuers siknessis; ⁊ he
castide out many fendis; and he suffrid
hem not to speke: for thei knewen hym.

³⁵ and he roos ful eerli and zeden out
and wente in to a desert place: and preiched
there; ³⁶ and symounde sued hym: and
thei that weren with hym, ³⁷ and whanne
thei hadden founden hym: thei seiden to
hym, that alle men seken thee; ³⁸ and he
seide to hem, go we into the next townes
and citees: that I preche also there; for
hereto I came; ³⁹ and he prechid in the
synagogis of hem: and in al galilee: and
castid out fendis.

⁴⁰ and a leprous man cam to hym: and
bisouȝte and knclid, and seide; if thou
wilt: thou maist clense me; ⁴¹ and ihesus
hadde merci on hym: and stricte out his
honde; and touchid hym and seide, I wole
be thou made clene; ⁴² and whanne he
had seide thus: anon the lepre passid
awey fro hym, and he was clensed.

zeden, went. seien, say or tell. arerid, raised.
male ese, diseased. fendis, fendeis.

TYNDALE—1534.

that they demanded one of another
amonge them selves saying: what thinge
is this? what newe doctryne is this? For
he commaundeth the foule spiritres with
power, and they obeye him. ²⁸ And im-
mediatly his fame spreed abroad through-
out alle the region borderinge on Galile.

²⁹ And forth with, assone as they were
come out of the synagoge, they entred in
to the housse of Symon and Andrew, with
james and Iohn. ³⁰ And Symons mother in
lawe lay sieke of a fever. And anone
they tolde him of her. ³¹ And he came
and toke her by the honde and lifte her
vp; and the fever forsake hir by and by:
and she ministred vnto them.

³² And at even when the sunne was
downe, they brought to him all that
were diseased; and them that were possessed
with devyls. ³³ And all the cite gaddred
to gedder at the dore, ³⁴ and he healed
many that were sicke of divers deseases.
And he cast out many devyls, and suffred
not the devyls to speake, because they
knewe him.

³⁵ And in the morninge very erly, Iesus
arose and went out in to a solitary place;
and there prayed. ³⁶ And Simon and they
that were with him folowed after him.
³⁷ And when they had founde him, they
sayde vnto him: all men seke for thee.
³⁸ And he sayd vnto them: let vs go in
to the next townes; that I maye preache
there al so: for truly I cam out for that
purpose. ³⁹ And he preached in their syn-
agoges throughout all Galilee, and cast
the devyls out.

⁴⁰ And there came a leper to him, be-
seeching him, and knclod downe vnto him;
and sayde to him: yf thou wilt, thou
canest make me clene. ⁴¹ And Iesus had
compassion on him, and putforth his
honde, touched him, and sayde to him: I
will be thou clene. ⁴² And assone as he
had spoken, immediatly the leprosy de-
parted from him, and was clensed.

CRANMER—1539.

amased, in so moche that they demanded
one of another amonge them selues say-
inge: what thyng is this? What newe
doctrine is this? For with auctorite com-
manded he the foule spiritres, and they
obeyed him. ²⁸ And immediatly hys fame
spred abroad throughout all the region
borderinge on Galile.

²⁹ And forthwith, when they were come
out of the Synagoge they entred into the
house of Symon and Andrew, with james
and Iohn. ³⁰ But Symons mother in lawe
laye sycke of a fever. And anone they
tell him of her. ³¹ And he came, and toke
her by the hande: and lifte her vp: and
ymedyatly the fever forsake hyr, and
she mynystred vnto them. ³² And at even
when the sonne was downe, they brought
vnto hym all that were deysed, and
them that were vexed with devyls. ³³ And
all the cytwe was gathered to gether at the
dore, ³⁴ and he healed many that were
sycke of dyuers deseases, and cast out
many devyls, and suffred not the deuyls
to speake, because they knew him.

³⁵ And in the morninge very early, Iesus
(when he was rysen vp) departed, and
went out into a solitary place, and there
prayed. ³⁶ And Symon and they that were
with him, folowed after hym. ³⁷ And when
they had founde him, they saye vnto him:
all men seke for thee. ³⁸ And he sayd vnto
them: let vs go into the next townes,
that I maye preach there also: for there-
fore am I come. ³⁹ And he preached in
their Synagoges, in all Galile, and cast
the devyls out.

⁴⁰ And there came a leper to hym, be-
seeching him, and knelyng downe, and
sayeng vnto him, yf thou wilt, thou canest
make me cleane. ⁴¹ And Iesus had com-
passion on hym, and put forth his hande,
touched him, and sayeth vnto him: I
will be thou cleane. ⁴² And assone as
he had spoken, immediatly the leprosy
departed from him,

πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.³⁵ Καὶ πρῶτον ἐννυχον| λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κακεῖ προσήυχετο.
³⁶ καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ.³⁷ καὶ εὐρόντες αὐτὸν, λέγουσιν αὐτῷ, "Οτι πάντες "σε ζητοῦσι." ³⁸ Καὶ λέγει αὐτοῖς, "Ἀγωμεν "εἰς τὰς ἐχομένας "κομποπόλεις, ἵνα "καὶ ἐκεῖ| κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα." ³⁹ Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς| αὐτῶν, εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.
⁴⁰ Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ, "αὐ"Οτι,| εἰὰν θέλῃς, δύνασαι με καθαρίσαι." ⁴¹ Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ, "Θέλω, καθαρίσθητι."
⁴² Καὶ εἰπόντος αὐτοῦ,| εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ὁ λέπρα, καὶ ἐκαθαρίσθη.

^k Alex. + Χριστὸν εἶναι.

^l Alex. ἐννυχα.

^m Rec. ζητοῦσι σε.

ⁿ Alex. + ἀλλαχού.

^o Rec. κακέι.

^p Alex. εἰς τὰς συναγωγὰς.

^q Alex. Κόρινθ. s. = ὅτι. ^r Alex. = εἰπόντος αὐτοῦ.

GENEVA—1557.

were al amased, in so muche that they demanded one of another, saying, What thing is this? What new doctrine is this? For he commandeth the foule spirits with power, and they obey him. ²⁸ And immediately his fame spred abroad, throughout all the region bordering on Galile. ²⁹ And forthwith, asson as they were come out of the Synagoge they entred into the house of Simon and Andrew, with Iames and Iohn. ³⁰ And Simons mother in lawe, laye sycke of a feuer: and anone they tolde him of her.

³¹ And he came and toke her by the hand, and lyft her vp, and the feuer forsoke her by and by, and she ministred vnto them. ³² And at euen when the sunne was downe, they broght to hym all that were diseased, and them that were possessed with deuils.

³³ And all the citie gathered together at the dore. ³⁴ And he healed many that were sycke of diuers diseases. And he cast out many deuyls, and suffred not the deuyles to speake, because they knewe him.

³⁵ And in the mornynge very early, before daye Iesus arose and went out into a solitarie place, and there prayed. ³⁶ And Simon, and they that were with him folowed after him. ³⁷ And when they had founde him, they sayd vnto him, All men seke for thee. ³⁸ And he sayd vnto them, Let vs go into the next townes, that I may preache there also: for I came out for that purpose. ³⁹ And he preached in their Synagoges, throughout all Galile, and cast the deuyls out. ⁴⁰ And there came a leper to him: beseechyng hym, and kneled downe vnto hym, and sayd to hym, If thou wilt, thou canst make me cleane. ⁴¹ And Iesus had compassion on hym, and put forth his hand, touched him, and sayd to him, I wyl, be thou cleane. ⁴² And asson as he had spoken, immediately the leprosy departed from him, and he was made cleane.

RHEIMS—1582.

they questioned among them selues, saying, What thing is this? vwhat is this new doctrine? for vvith pover he commaundeth the vnclane spirits also, and they obey him. ²⁸ And the brute of him vvent forth incontinent into al the countrie of Galilee.

²⁹ And immediately going forth out of the Synagoge, they came into the house of Simon and Andrew, vvith Iames and Iohn. ³⁰ And Simons vvives mother lay in a fit of a feuer: and forthvvith they tel him of her. ³¹ And comming neere he lifted her vp taking her by the hand: and incontinent the ague left her, and she ministred vnto them. ³² And vvhen it vv as evening after sunne set, they brought to him al that vv ere il at ease and that had deuils. ³³ And al the citie vv as gathered together at the doore. ³⁴ And he cured many that vv ere vexed vvith diuerse diseases: and he cast out many deuils, and he suffred not them to speake that they knevv him.

³⁵ And rising very early, and going forth he vv ent into a desert place: and there he prayed. ³⁶ And Simon sought after him, and they that vv ere vvith him. ³⁷ And vvhen they had found him, they said to him, That al secke for thee. ³⁸ And he saith to them, Let vs goe into the next townes and cities, that I may preach there also: for to this purpose am I come.

³⁹ And he vv as preaching in their Synagoges, and in al Galilee: and casting out deuils. ⁴⁰ And a leper commeth to him beseeching him: and kneeling dovvne saith to him, If thou vvilt, thou canst make me cleane. ⁴¹ And Iesus haung compassion on him, stretched forth his hand: and touching him, he saith vnto him, I vv il, be thou made cleane. ⁴² And vvhen he had spoken, immediately the leprosie departed from him, and he vv as made cleane.

AUTHORISED—1611.

that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they obey him. ²⁸ And immediately his fame spread abroad throughout all the region round about Galilee.

²⁹ And forthwith, when they were come out of the Synagogue, they entered into the house of Simon, and Andrew, with Iames and Iohn. ³⁰ But Simons wives mother lay sick of a fever: and anone they tell him of her. ³¹ And he came and tooke her by the hand, and lift her vp, and immediately the fever left her, and she ministred vnto them. ³² And at euen, when the Sunne did set, they brought vnto him all that were diseased, and them that were possessed with devils: ³³ And all the city was gathered together at the doore. ³⁴ And hee healed many that were sick of diuers diseases, and cast out many devils, and suffered not the devils ^a to speake, because they knew him. ³⁵ And in the morning, rising vp a great while before day, hee went out, and departed into a solitary place, and there prayed. ³⁶ And Simon, and they that were with him, followed after him: ³⁷ And when they had found him, they said vnto him, All men seek for thee. ³⁸ And he said vnto them, Let vs go into the next townes, that I may preach there also: for therefore came I forth. ³⁹ And hee preached in their Synagogues throughout all Galilee, and cast out devils. ⁴⁰ And there came a leper to him, beseeching him, and kneeling downe to him, and saying vnto him, If thou wilt, thou canst make me cleane. ⁴¹ And Iesus mooued with compassion, put forth his hand, and touched him, and saith vnto him, I will, be thou cleane. ⁴² And asson as hee had spoken, immediately the leprosie departed from him, and he was cleansed.

^a Or, to say that they knew him.

⁴³ Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν αὐτὸν, ⁴⁴ καὶ λέγει αὐτῷ, “Ὁρα, μὴδεν ⁵ μὴδεν| εἶπης· ἀλλ’ ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.” ⁴⁵ Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μὴκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν· ἀλλ’ ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.]

II. Καὶ ¹ εἰσῆλθε πάλιν| εἰς Καπερναοὺμ δι’ ἡμερῶν ² καὶ| ἠκούσθη ὅτι εἰς οἶκόν ἐστι· ³ καὶ ⁴ εὐθέως| συνήχθησαν πολλοὶ, ὥστε μὴκέτι χωρεῖν μὴδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. ⁵ Καὶ ἔρχονται πρὸς αὐτὸν, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων. ⁶ καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον,

¹ Alex. = μῆτιν.² Rec. πανταχόθεν.³ Rec. πάλιν εἰσῆλθεν.⁴ Alex. = καί.⁵ Alex. = εὐθύς.⁶ Alex. Καὶ ἰδὼν. ⁷ Alex. σὺν αἱ ἀμαρτίαι.

WICLIF—1380.

⁴³ and ihesus thretened hym and putte hym out; ⁴⁴ and seide to hym; se thou seie to no man, but go schewe thee to the pryncis of prestis; and offre for thy clensynge in to witnessynge to hem, tho thingis that moises badde; ⁴⁵ and he zede oute: ⁊ bigan to preche, and to pupplische the wordis; so that now he myst not go opunli in to the citee: but he with out forth in desert placis; and thei camen to hym on alle sidis.

2. AND efte he entrid in to cafernaum afftir ciste dayes; and it was herde that he was in an hous, ² and many camen to gidre, so that thei mysten not be in the hous, ne at the gate; and he spake to hem the word; ³ and thei camen to hem men that brougten a man sike in palsie; whiche was borun of foure; ⁴ and whanne thei mysten not brynge hym to ihesus: for the puple; thei vnheliden the roof where he was, and openede it, and thei leten doun the bedde in whiche the sike man in palsie laye; ⁵ and whanne ihesus hadde seen the feith of hem he seide to the sike man in palsie; sone thi synnes ben forjouun to thee;

⁶ But there were summe of the scribis sittynge and thenkyng in her hertis, ⁷ what spekith he thus? he blasfemeth; who may foryeue synnes but god alone? ⁸ and whanne ihesus hadde knowen this by the holi goost that thei thougten so withynne hem self: he seith to hem; what thenken ye these thingis in zoure hertis? ⁹ What is lichter to sey to the sike man in palsie; the synnes ben forjouun to thee; or to seye rise take thi bedde and walke? ¹⁰ but that ye witen that mannes sone hath power in erthe to foryeue synnes; he seide to the sike man in palsie; ¹¹ I seie to thee rise up, take thi bedde and go in to thyn hous; ¹² and anon he roos up; ⁊ whanne he

prode, went. efte, again. vnheliden, uncovered. forjouun, forgiven. lichter, easier. witen, knowe.

TYNDALE—1534.

⁴³ And he charged him; ⁊ sent him away forthwith ⁴⁴ and sayd vnto him: Se thou saye no thinge to any man: but gett the hence and shewe thy silfe to the preste; and offer for thy clensynge; those thinges which Moses commaunded; for a testimoniall vnto them. ⁴⁵ But he (assone as he was departed) beganne to tell many thinges; and to publyshe the dede: in so moche that Iesus coulde no more openly entre in to the cite, but was with out in desert places. And they came to him from every quarter.

2. AFTER a fewe dayes; he entred into Capernaum agayne; and it was noysed that he was in a house. ² And anone many gadered to geder; in so moche that now there was no roume to receaue them: no; not so moche as about the dore. And he preached the worde vnto them. ³ And there came vnto him that brought one sick of the palsie; borne of fower men. ⁴ And because they coulde not come nye vnto him for preace; they vncouered the rofe of the housse where he was. And when they had broken it open; they let doun the bedd where in the sick of the palsie laye. ⁵ When Iesus sawe their fayth; he sayde to the sick of the palsie; sone thy synnes are forgiven the.

⁶ And ther were certayne of the scribes sittinge there; and reasoning in their hertes: ⁷ how doeth this felowe so blasphem? Who can forgeue synnes; but God only? ⁸ And immediatly when Iesus perceaued in his sprete; that they so reasoned in them selves; he sayde vnto them; why thynke ye soche thinges in youre hertes? ⁹ Whether is it easier to saye to the sick of the palsie; thy synnes are forgiven the: or to saye; arise take vp thy bedd and walke? ¹⁰ That ye maye knowe that the sonne of man hath power in erth to forgeue synnes; he spake vnto the sick of the palsie: ¹¹ I saye vnto thee; arise and take vp thy bedd; and gett the hense in to thynne awne house. ¹² And

CRANMER—1539.

⁴³ and he sent him away forthwith, ⁴⁴ and sayeth vnto him. Se thou saye nothyng to any man: but gett the hence, shewe thy selfe to the Preaste, and offer for thy clensynge, those thinges whych Moses commaunded, for a witness vnto them. ⁴⁵ But he (assone as he was departed) beganne to tell many thinges, and to publyshe the sayng: in so moche that Iesus coulde nomore openly entre into the cytie, but was with out in desert places. And they came to him from euery quarter.

2. AFTER a fewe dayes also, he entred into Capernaum agayne, and it was noysed that he was in the house. ² And anone many were gathered together, in somoch that now there was no rom to receaue them, no not so moche as about the dore. And he preached the worde vnto them. ³ And they came vnto him, brynging one sycke of the palsie whych was borne of fower men. ⁴ And whan they coulde not come nye vnto him for prease, they vncouered the rofe of the house that he was in. And when they had broken vp the rofe, they dyd (with coardes) let doun the bed wherin the sycke of the palsie laye. ⁵ When Iesus sawe their fayth, he sayde vnto the sycke of the palsie; sone thy synnes be foregouen the.

⁶ But ther were certayne of the Scribes sittynge there, and thinking in their hertes: ⁷ why doth he speake thys blasphemys? who can forgeue synnes, but God only? ⁸ And immediatly when Iesus perceaued in his sprete, that they so thought with in them selues, he sayeth vnto them: why thynke ye soch thinges in youre hertes? ⁹ Whether is it easier to saye to the sycke of the palsie: thy synnes be foregouen the: or to saye, arise, take vp thy bed, and walke? ¹⁰ But that ye maye knowe, that the sonne of man hath power in earth to forgeue synnes, he spake vnto the sycke of the palsie: ¹¹ I saye vnto thee: arise, ⁊ take vp thy bed, ⁊ gett the hense vnto thynne awne house. ¹² And immediatly

ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. ⁵² ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, 'Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.' ⁶ Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, ⁷ 'Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ εἷς, ὁ Θεός;' ⁸ Καὶ εὐθέως ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, 'Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ⁹ τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγείρε, | ⁴ ἄρον σου τὸν κράββατον, | καὶ περιπάτει; ¹⁰ ἵνα δὲ εἰδῇτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας, | λέγει τῷ παραλυτικῷ, ¹¹ 'Σοὶ λέγω, ἔγειρε, | ἄρον τὸν κράββατόν σου, καὶ ὕπαγε εἰς τὸν οἶκόν σου.' ¹² Καὶ ἡγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον, ἐξῆλθεν ἐναντίον

⁵ Rec. = αὐτοί. ⁶ Rec. σοι. ⁷ Rec. *Εγείρει. ⁸ Rec. + καί. ⁹ Alex. ἄρον τὸν κράββατόν σου. ¹⁰ Rec. ἀφίεναι ἐπὶ τῆς γῆς ἁμαρτίας. ¹¹ Rec. ἔγειραι. ¹² Rec. + καί.

GENEVA — 1557.

⁴³ And after he had geuen hym a strayt commandement, he sent hym away forthwith. ⁴⁴ And sayd vnto him, See thou say nothing to any man, but get thee hence, and shewe thy selfe, to the Priest, and offer for thy cleansing those thinges which Moses commanded, for a testimonie vnto them. ⁴⁵ But he assones as he was departed, began to tel many thinges, and to publishe the dede, *insomuche* that Iesus coulde no more openly entre into the cite, but was without in desert places. And they came to hym from euery quarter.

2. AFTER a fewe daies, he entred into Capernaum agayn, and it was noysed that he was in the house. ² And anone, many gathered together, *insomuch*, that now there was no rowme to receaue them, no, not so much as about the dore. And he preached the worde vnto them. ³ And there came vnto him, that broght one sycke of the palsey, borne of four men. ⁴ And because they coulde not come nye vnto hym for prease, they vncouered the rofe of the house where he was. And when they had broken it open, they let downe the bed, wherin the sycke of the palsey laye. ⁵ When Iesus saw theyr fayth, he sayd to the sick of the palsey, Sonne thy synnes are forgiven thee.

⁶ And there were certayne of the Scribes, sytting there, and reasonyng in their hartes, ⁷ Why doth this fellow so blasphem? Who can forgeue synnes, but God onely? ⁸ And immediatly when Iesus perceaued in hys spirite, that thus they thoght with them selues, he sayd vnto them, Why reason ye these thinges in your hartes? ⁹ Whether is it easer to say to the sick of the palsey, Thy synnes are forgiven thee: or to say, Arise, take vp thy bed, and walke. ¹⁰ And that ye may know, that the Sonne of man hath power in earth to forgeue synnes, he spake vnto the sick of the palsey. ¹¹ I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house. ¹² And

RHEIMS — 1582.

⁴³ And he threatened him, and forthwith cast him forth. ⁴⁴ and he saith to him, See thou tel no body: but goe, shew thy self to the high priest, and offer for thy cleansing the things that Moyeses commaunded, for a testimonie to them.

⁴⁵ But he being gone forth, began to publish, and to blase abroad the vvord: so that novv he could not openly goe into the cite, but vvvas abroad in desert places, and they came together vnto him from al sides.

2. AND againe he entred into Capernaum after some daies, and it vvvas heard that he vvvas in the house, ² and many came together, so that there vvvas no place no not at the doore, and he spake to them the vvword. ³ And they came to him bringing one sick of the palsey, vvho vvvas caried of foure. ⁴ And vvhen they could not offer him vnto him for the multitude, they vncouered the rooffe vvhere he vvvas: and opening it they did let downe the couche vvherin the sick of the palsey lay. ⁵ And vvhen Iesus had seen their faith, he saith to the sick of the palsey, Sonne, thy sinnes are forgiven thee. ⁶ And there vvvere certayne of the Scribes sitting there and thinking in their hartes, ⁷ Why doth he speake so? he blasphemeth. Who can forgive sinnes but only God? ⁸ Which by and by Iesus knowing in his spirit, that they so thought vvithin them selues, saith to them, Why thinke ye these things in your hartes? ⁹ Whether is easier, to say to the sick of the palsey, Thy sinnes are forgiven thee: or to say, Arise, take vp thy couche, and walke? ¹⁰ But that you may know that the Sonne of man hath power in earth to forgive sinnes (he saith to the sick of the palsey) ¹¹ I say to thee, Arise, take vp thy couche, and goe into thy house. ¹² And forthvvith he arose: and

AUTHORISED — 1611.

⁴³ And he straitly charged him, and forthwith sent him away, ⁴⁴ And saith vnto him, See thou say nothing to any man: but goe thy way, shew thy selfe to the Priest, and offer for thy cleansing those things which Moses commanded, for a testimony vnto them. ⁴⁵ But he went out, and beganne to publish it much, and to blase abroad the matter: insomuch that Iesus could no more openly enter into the cite, but was without in desert places: and they came to him from euery quarter.

2. AND againe he entred into Capernaum after some daies, and it was noysed that he was in the house. ² And straightway many were gathered together, insomuch that there was no roome to receiue them, no not so much as about the doore: and he preached the word vnto them. ³ And they came vnto him, bringing one sick of the palsey, which was borne of foure. ⁴ And when they could not come nigh vnto him for preasse, they vncouered the rooffe where he was: and when they had broken it vp, they let downe the bed wherein the sick of the palsey lay. ⁵ When Iesus saw their faith, hee said vnto the sick of the palsey, Sonne, thy sinnes be forgiven thee. ⁶ But there were certayne of the Scribes sitting there, and reasoning in their hearts, ⁷ Why doeth this man thus speake blasphemies? Who can forgive sinnes but God onely? ⁸ And immediatly, when Iesus perceived in his Spirit, that they so reasoned within themselves, hee said vnto them, Why reason ye these things in your hearts? ⁹ Whether is it easier to say to the sick of the palsey, Thy sinnes be forgiven thee: or to say, Arise, and take vp thy bed and walke? ¹⁰ But that yee may know that the Sonne of man hath power on earth to forgive sinnes, (Hee saith to the sick of the palsey,) ¹¹ I say vnto thee, Arise, take vp thy bed, and goe thy way into thine house. ¹² And immediatly hee

πάντων ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεὸν, λέγοντας, ‘Ὅτι οὐδέ-
‘ ποτε οὕτως εἶδομεν.’

¹³ Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτοὺς. ¹⁴ Καὶ παράγων εἶδε Λευὴν τὸν τοῦ Ἀλφαίου, καθημένον ἐπὶ τῷ τελευνίῳ, καὶ λέγει αὐτῷ, ‘Ἀκολούθει μοι.’ Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. ¹⁵ Καὶ ἐγένετο ἡ ἐν τῷ κατακείσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελευνῶν καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ. ¹⁶ καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελευνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, ‘Τί ‘ ὅτι μετὰ τῶν τελευνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;’ ¹⁷ Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, ‘Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ’ οἱ κακῶς

¹⁴ Alex. κατακείσθαι αὐτὸν.

¹⁴ Alex. καὶ ἠκολούθηον αὐτῷ καὶ (οἱ) γραμματεῖς τῶν Φαρισαίων· καὶ ἰδόντες ἐστὶ ἐσθίει.
¹⁶ Rec. + εἰς μετάνειαν (cf. Luc. 5, 22.)

WICLIF—1380.

hadde take the bedde he wente bifore alle men, so that alle men wondriden; & honour-
eden god & seiden, for we saien neuer so.

¹³ and he wente outt esfome to the see and alle the puple camen to hym, and he tauȝte hem; ¹⁴ and whanne he passid, he saie leuwe of alfeye, sittynge at the tol-bothe, and he seid to hym, sue me; and he roos and suede hym; ¹⁵ And it was don, whanne he satte at the mete in his hous, many pupplicans and synful men saten togidre at the mete with ihesus; and hise discipis; for there weren many that foloweden hym; ¹⁶ and scribis and farisies seynge that he ete with pupplicans and synful men: seiden to hise discipis/ whi etith and drynkith ȝoure maistr with pupplicans and synners? ¹⁷ whanne this was herde, ihesus seide to hem, hoole men han no nede to a leche: but thei that ben yuel at eser, for I can not to clepe iust men but synners;

¹⁸ and the discipis of Ion and the farisies weren fastynge; and thei comen and seon to hym/ whi fasten the discipis of leon, and the farisies fasten/ but thi discipis fasten not? ¹⁹ and ihesus seide to hem/ whether the sones of spousels moun faste: as long as the spouse is with hem? as long tyme as thei han the spouse with hem, thi moun not faste; ²⁰ but daies schulen come, whanne the spouse schal be takun aweie fro hem, and thanne thei schulen fast in tho daies;

²¹ no man sewith a pacche of newe clothe to an oolde clothe; ellis he takith awei the newe pacche fro the oolde and more breking is made;

²² and no man puttith newe wyne, into oolde botels; ellis the wyn schal berst the botelis: and the wyne schal be scheked out, and the botelis schulen prische; but newe wyne schal be putte in to newe botelis.

TYNDALE—1534.

by and by he arose, toke vp the bedd, and went forth before them all: in so moche that they were all amazed and glorified God sayinge: we never sawe it on this fasson.

¹³ And he went agayne vnto the see; and all the people resorted vnto him; and he tauȝht them. ¹⁴ And as Iesus passed by, he sawe Levy the sonne of Alphey, syt at the receyte of custome; and sayde vnto him: folowe me. And he arose and folowed him. ¹⁵ And it came to passe; as Iesus sate at meate in his housse, many publicans and synners sate at meate also with Iesus and his disciples. For there were many that folowed him. ¹⁶ And when the Scribes and Pharises sawe him eate with publicans and synners; they sayde vnto his disciples: how is it, that he eateth and drynketh with publicans and synners? ¹⁷ When Iesus hearde that, he sayde vnto them. The whole have no nede of the phisicion/ but the sicke. I came not to call the rightwys; but the synners to repentance.

¹⁸ And the disciples of Iohn and the Pharises dyd faste: and therefore came and sayde vnto him. Why do the disciples of Iohn and of the Pharises faste, and thy disciples fast not. ¹⁹ And Iesus sayde vnto them: can the chylren of a weddyng faste; whils the brydgrome is with them. As long as they have the brydgrome with them; they cannot fast. ²⁰ But the dayes will come when the brydgrome shalbe taken from them; and then shall they faste in those dayes.

²¹ Also no man soweth a peece of newe cloth vnto an olde garment; for then taketh he awaye the newe peece from the olde; and so is the rent worsse.

²² In lyke wyse, no man poureth newe wyne in to olde vessels: for yf he do, the newe wyne breaketh the vessels; and the wyne runneth out; and the vessels are marred. But new wyne must be poured in to new vessels,

CRANMER—1539.

he arose, toke vp the bed, and went forth before them all: in so moche that they were all amazed, and glorified God, sayinge: we neuer sawe it on this fasson.

¹³ And he went agayne vnto the see, and all the people resorted vnto him, and he tauȝht them. ¹⁴ And as Iesus passed by, he sawe Leuy the sonne of Alpheus, sitting at the receyte of custome, and sayde vnto him: folowe me. And he arose, and folowed hym. ¹⁵ And it came to passe that when Iesus sate at meate in hys house, many publicans and synners sate also together at meate with Iesus and his disciples. For there were many, that folowed him. ¹⁶ And when the Scribes and Pharises sawe him eate with publicans and synners, they sayde vnto his disciples: how happeneth it, that he eateth, and drincketh with publicans and synners? ¹⁷ When Iesus hearde that, he sayde vnto them: They that be whole, haue no nede of the Phisycion, but they that are sycke. I came not to call the ryghtwys, but synners to repentance.

¹⁸ And the disciples of Iohn and the Pharises dyd fast: and they come and saye vnto him. Why do the disciples of Iohn and of the Pharises fast, but thy disciples fast not. ¹⁹ And Iesus sayde vnto them: can the chylren of the weddyng fast while the brydgrome is with them? As long as they haue the brydgrome with them, they cannot fast. ²⁰ But the dayes will come, when the brydgrome shalbe taken awaye from them, and then shall they fast in those dayes.

²¹ No man also soweth a peece of new cloth vnto an olde garment, els taketh he awaye the new peece therof from the olde, and so is the rent worse. ²² And no man poureth new wine into olde botels: els the new wynde doth burst the bottels, and the wyne runneth out, and the bottels are marred. But new wine must be putt into new botells.

salim, sawe. esfome, againe. tolbothe, a booth in which dues or toll was taken. sue, followe. leche, phisician. yuel at eser, ill at ease. clepe, call. spousels, repousals, or weddinges. moun, may.

ἔρχοντες. οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς.^k ¹⁸ Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Ἑβραῖοι^l ἡστυεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Ὅτι διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων ἡστυεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ ἡστυεύουσιν;^j ¹⁹ Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, ἡστυεῖν; ὅσον χρόνον μεθ' ἐαυτῶν ἔχουσιν τὸν νυμφίον, οὐ δύνανται ἡστυεῖν· ²⁰ ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε ἡστυεύουσιν ἐν ἑκείνῃ τῇ ἡμέρᾳ.^h ²¹ οὐδεὶς ἐπιβλημα ῥάκους ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται.^g καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μὴ, ῥήσσει ὁ οἶνος· ²² οὐ νέος ὁ οἶνος, τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολύνονται· ἀλλὰ οἶνον νέον εἰς ἀσκούς και-

^k Rec. τῶν Φαρισαίων.^l Rec. ἐκείνας τὰς ἡμέρας (cf. Luc. 5, 32.)^h Rec. + καὶ.^g Alex. ἱματίον παλαιόν.^f Alex. ῥήξαι.^j Alex. = ὁ νῦν.

GENEVA—1557.

by and by he arose, toke vp his bed, and went forth before them all : insomuche, that they were all amazed, and glorified God, saying, We neuer sawe suche a thinge. ¹³ Then he went agayne vnto the sea, and all the people resorted vnto him, and he taught them. ¹⁴ And as Iesus passed by, he sawe Leui the sonne of Alpheus syt at the receyte of custome, and sayd vnto him, Folowe me. And he arose and folowed hym. ¹⁵ And it came to passe, as Iesus sate at meat in his house, many publicans and synners sate at meat also with Iesus, and his disciples : for there were many that folowed him.

¹⁶ And when the Scribes and Pharises saw him eat with publicans and synners, they sayd vnto his disciples, How is it, that he eateth and drincketh with Publicans and synners? ¹⁷ And when Iesus heard that, he sayd vnto them, The whole haue no nede of the phisition, but the sycke. I came not to call the ryghteous, but the synners to repentance. ¹⁸ And the disciples of Iohn, and the Pharises dyd fast : and came and sayd vnto him, Why do the disciples of Iohn and of the Pharises fast, and thy disciples fast not? ¹⁹ And Iesus sayd vnto them, Can the children of the weddyng fast, whyles the bridegrome is with them? as long as they haue the bridegrome with them, they can not fast. ²⁰ But the dayes wil come, when the brydegrome shalbe taken from them, and then shal they fast in those dayes.

²¹ Also no man soweth a peece of newe and vndressed cloth in an olde garment, for then that newe peece taketh away from the olde, and so is the breache worse.

²² In Iykewyse, no man powreth new wyne into olde vessels, for if he do, the newe wyne breaketh the vessels, and the wyne runneth out, and the vessels are lost. But new wyne must be powred into

RHEIMS—1582.

taking vp his couche, vvent his vvvay in the sight of al, so that al marueled, and glorified God, saying, That vve neuer savv the like.

¹³ And he vvent forth againe to the sea : and al the multitude came to him, and he taught them. ¹⁴ And vvhen he passed by, he savv Leui of Alpheus sitting at the custome place : and he saith to him, Folovv me. And rising vp he folovved him. ¹⁵ And it came to passe, as he sate at meate in his house, many Publicans and sinners did sit dovvn together vvith Iesus and his Disciples, for they vvere many, vvho also folovved him. ¹⁶ And the Scribes and the Pharises seeing that he did eate vvith Publicans and Sinners, said to his Disciples, Why doth your Maister eate and drinke vvith Publicans and sinners? ¹⁷ Iesus hearing this, saith to them, The vvhole haue not nede of a Phisicion, but they that are ill at case, for I came not to call the iust, but sinners.

¹⁸ And the disciples of Iohn and the Pharisees did vse to fast : and they come, and say to him, Why do the disciples of Iohn and of the Pharises fast : but thy disciples do not fast? ¹⁹ And Iesus said to them, Why, can the children of the marriage fast, as long as the bridegrome is vvith them? So long time as they haue the bridegrome vvith them, they can not fast. ²⁰ But the daies vvil come vvhen the bridegrome shal be taken avay from them : and then they shal fast in those daies.

²¹ No body sorveth a peece of ravv cloth to an old garment : othervvise he taketh avay the nev्व peeing from the old, and there is made a greater rent. ²² And no body putteth nev्व vvine into old bottels : othervvise the vvine bursteth the bottels, and the vvine vvil be shed, and the bottels vvil be lost. But nev्व vvine must be put into nev्व bottels.

AUTHORISED—1611.

arose, tooke vp the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, Wee neuer saw it on this fashion. ¹³ And he went fourth againe by the Sea side, and all the multitude resorted vnto him, and he taught them. ¹⁴ And as he passed by, he saw Leui the son of Alpheus sitting at the receipt of Custome, and said vnto him, Follow me. And he arose, and followed him. ¹⁵ And it came to passe, that as Iesus sate at meate in his house, many Publicanes and sinners sate also together with Iesus and his disciples : for there were many, and they followed him. ¹⁶ And when the Scribes and Pharisees saw him eate with Publicanes and sinners, they said vnto his disciples, How is it that hee eateth and drinketh with Publicanes and sinners? ¹⁷ When Iesus heard it, he saith vnto them, They that are whole, haue no need of the Physician but they that are sicke : I came not to call the righteous, but sinners to repentance.

¹⁸ And the disciples of Iohn, and of the Pharisees vsed to fast : and they come, and say vnto him, Why doe the disciples of Iohn, and of the Pharisees fast, but thy disciples fast not? ¹⁹ And Iesus said vnto them, Can the children of the bride-chamber fast, while the Bridegrome is with them? As long as they haue the Bridegrome with them, they cannot fast. ²⁰ But the dayes will come, when the Bridegrome shall bee taken away from them, and then shall they fast in those dayes. ²¹ No man also soweth a peece of new cloth on an old garment : else the new peece that filled it vp, taketh away from the old, and the rent is made worse. ²² And no man putteth new wine into old bottels, else the new wine doth burst the bottels, and the wine is spilled, and the bottels will bee marred : But new wine must be put into new bottels.

^a Or at the place where the Custome was received.^b Or, raw, or, unwrought.

‘νοὺς βλητέον.’ ²³ Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σαββασι διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχνας. ²⁴ καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, ‘Ἴδε, τί ποιοῦσιν ἐν τοῖς σάββασι, ὃ οὐκ ἔξεστι;’ ²⁵ Καὶ αὐτὸς ἔλεγεν αὐτοῖς, ‘Οὐδέποτε ἀνέγνωτε, τί ἐποίησε Δαυὶδ, ὅτε χρεῖαν ἔσχε καὶ ἐπεινάσεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ; ²⁶ πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὔσι;’ ²⁷ Καὶ ἔλεγεν αὐτοῖς, ‘Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. ²⁸ ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.’

III. Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηρα-

[†] Alex. οἱ μαθηταὶ αὐτοῦ ἤρξαντο.

[†] Alex. + οἱ μαθηταὶ σου.

[†] Alex. = ἐν.

[†] Const. ἐπὶ Ἀβιάθαρ ἀρχιερέως.

WICLIF—1380.

²³ And it was done eftsones, whanne the lord walkide in the sabotis bi the cornes and hys discipils bigunne to passe forth: and plucke eris of the corne, ²⁴ and the farisies seiden to hym, lo what thi discipils doon in sabotis that is not leful

²⁵ and he seide to hem, redde ȝe neuere, what Dauith dide: whanne he hadde nede? ȝ he hungrede and thei that weren with hym? ²⁶ hou he wente in to the hous of god vndir abiathar prince of prestis: and ete lounes of propocioun, whiche it was not leful to ete but to preestis aloune, and he ȝaf to hem that weren with hym, ²⁷ and he seide to hem, the sabote is made for man: and not a man for the sabot, ²⁸ And so mannes sone is also lord of the saboth.

3. AND he entrid eftson in to the synagoge: and there was a man haunȝe a drye honde, ² and thei aspiden hym, if he heeld in the sabotis to accuse hym, ³ and he seide to the man that hadde a drye honde, rise in to the mydd, ⁴ and he seith to hem, is it leful to do wel in the saboth, ether yuel? to make a soul saaf, ether to lese? and thei weren stille, ⁵ and he biheelde hem aboute with wrathle, and hadde sorowe on the blyndnesse of her herte, and seith to the man, holde forth thyn honde, and he heelde forth and his honde was restored to hym,

⁶ sotheli farisies ȝeden oute anon and made a counceile with erodians agens hym: hou thei schulen lese hym, ⁷ but ihesus with hise discipils wenten to the see, and myche puple fro galilee and ludee suden hym: ⁸ and fro ierusalem and fro Idume and fro brijende lordan, and thei that weren aboute tyre and sidon

[†] etsones again. sabotis, sabbath. lounes of propocion, pious propociouns, shew bread. leful, lawful, good, evil. lese, destroy. her, their. sotheli, truly. to, ten, went. agens, aginat. suden, followed. light, be, beyond.

TYNDALE—1534.

²³ And it chaunced that he went thorow, the corne felde on the Saboth daye: and his disciples as they went on their waye, beganne to plucke the eares of corne. ²⁴ And the Pharises sayde vnto him: beholde, why do they on the Saboth dayes that which is not lawfull? ²⁵ And he sayde to them: haue ye neuer red what David dyd, when he had nede, and was an hongred, bothe he and they that were with him? ²⁶ How he went into the house of God in the dayes of Abiathar the hye preste, and dyd eate the halowed loaves, which is not lawfull to eate, but for the prestes only: and gaue also to them which were with him? ²⁷ And he sayde to them: the Saboth daye was made for man, and not man for the Saboth daye. ²⁸ Wherefore the sonne of man is Lorde even of the Saboth daye.

3. AND he entred agayne into the synagoge, and there was a man there which had a withred honde. ² And they watched him to see, whether he wolde heale him on the Saboth daye, that they myght accuse him. ³ And he sayde vnto the man which had the wyddred honde: arise and stonde in the middes. ⁴ And he sayd to them: whether it is lawfull to do a good dede on the Saboth dayes, or an evyll? to save life or kyll? But they helde their peace. ⁵ And he lokod round aboute on them angerly, mournynge on the blindnes of their hertes, and sayde to the man: stretch forth thyne honde. And he stretched it oute. And his honde was restored, even as whole as the other.

⁶ And the Pharises departed, and streight waye gaddred a counsell with them that belonged to Herode agaynst him, that they might destroye him. ⁷ And Iesus auoyded with his disciples to the sea. And a greate multitude folowed him from Galile and from Iurie, ⁸ and from Hierusalem, and from Idume, and from beyonde Iordane: and they that dwelled about Tyre and Sidon, a greate multitude: which

CRANMER—1539.

²³ And it chaunced (*agayne*) that he went throw the corne felde on the Sabboth dayes, and his disciples, beganne by the waye to plucke the eares of corne. ²⁴ And the Pharises sayde vnto him: beholde, why do they on the Sabboth dayes, that which is not lawfull? ²⁵ And he sayde vnto them: haue ye neuer red what David dyd, when he had nede, and was an hongred, both he, and they that were with him? ²⁶ How he went into the house of God in the dayes of Abiathar the hye Preast, and dyd eate the shewbread, (which is not lawfull to eate, but for the Prestes only) and gaue also to them which were with him?

²⁷ And he sayde vnto them: the Sabboth was made for man, and not man for the Sabboth. ²⁸ Therefore is the sonne of man, Lorde also of the Sabboth.

3. AND he entred agayne into the synagoge, and there was a man there which had a withred honde. ² And they watched him, whether he wolde heale him on the Sabboth daye, that they myght accuse him. ³ And he sayde vnto the man which had the wythred hande: arise, and stande in the middes. ⁴ And he sayd vnto them, whether it is lawfull to do good on the Sabboth dayes, or to do euyl? to saue lyfe, or to kyll? But they helde their peace. ⁵ And when he had looked round aboute on them, with anger, mournynge on the blyndnes of their hertes, he sayeth to the man, stretch forth thine hande. And he stretched it out. And his hande was restored, even as whole as the other.

⁶ And the Pharises departed, and streight waye gathred a counsell (with them that belonged to Herode) agaynst him, that they might destroye him. ⁷ But Iesus auoyded with his disciples to the see. And a greate multitude folowed him from Galile: and from Iurie, ⁸ and from Ierusalem, and from Idume, and from beyonde Iordane, and they that dwelled about Tyre and Sidon, a greate multitude of men:

μείνῃ ἔχων τὴν χεῖρα· ² καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ. ³ καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένῳ ἔχοντι τὴν χεῖρα, “Ἐγειρε| εἰς τὸ μέσον.” ⁴ Καὶ λέγει αὐτοῖς, “Ἐξεστὶ τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων. ⁵ καὶ περιβλεψάμενος αὐτοὺς μετ’ ὀργῆς, συλλυπούμενος ἐπὶ τῇ παρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, “Ἐκτεῖνον τὴν χεῖρά σου.” Καὶ ἐξέτεινε, καὶ ⁶ ἀπεκατεστάθη| ἡ χεὶρ αὐτοῦ.” ⁶ Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἡρωδιανῶν συμβούλιον ⁷ ἐποίουν| κατ’ αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

⁷ Καὶ ὁ Ἰησοῦς ⁸ ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ| πρὸς τὴν θάλασσαν καὶ πολλὸν πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, ⁹ καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου· καὶ οἱ

⁷ Rec. Ἐγειραι. ⁸ Rec. ἀποκατεστάθη. ⁹ Rec. + ὡς ἡ ἄλλη. ⁹ Alex. ἰζίδουν. ⁹ Alex. μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν.

GENEVA—1557.

new vessels. ²³ And it chanced that he went through the corne fields on the Sabbath day: and his disciples as they went in their way, began to plucke the eares of corne. ²⁴ And the Pharises said vnto him, Beholde, why do they on the Sabbath dayes, that which is not lawfull?

²⁵ And he said to them, Haue ye neuer read what Dauid dyd, when he had nede, and was an hungred, bothe he, and they that were with him? ²⁶ How he went into the house of God, in the dayes of Abiathar the hye Priest, and dyd eat the Shewe loaves, which were not lawfull to eat, but for the Priestes onely: and gaue also to them which were with him? ²⁷ And he said to them, The Sabbath was made for man, and not man for the Sabbath. ²⁸ Wherefore the Sonne of man is Lord, euen of the Sabbath day.

3. AND he entred agayne into the Synagoge, and there was a man which had a wythered hand. ² And they watched hym, whether he would heale him on the Sabbath day, that they might accuse him. ³ And he said vnto the man which had the wythered hand, Arise, and stand in the myddes. ⁴ And he said to them, Whether is it lawfull to do a good dede on the Sabbath day, or an euyl? to saue the lyfe, or to kyl? But they held their peace: ⁵ And he looked rounde about on them angerly, mournynge also for the hardenes of their hartes, and said to the man, Stretche forth thyne hand: and he stretched it out: and his hand was restored, euen as whole as the other. ⁶ And the Pharises departed, and straight waye gathered a councill with them that belonged to Herode agaynst him, that they might destroye him.

⁷ And Iesus auoyded with his disciples to the sea. And a great multitude folowed hym from Galile, and from Iurie, ⁸ And from Ierusalem, and from Idumea, and from byonde Iordan, and they that dwelled about Tyre and Sidon, when they

RHEIMS—1582.

²³ And it came to passe againe vvhen he vvalked through the corne on the Sabbath, and his Disciples began to goe forward and to plucke the eares. ²⁴ And the Pharisees said to him, Behold, vvhy do they on the Sabbath that vvich is not lawfull?

²⁵ And he said to them, Did you neuer read vvhat Dauid did, vvhen he vvvas in necessitie, and him self vvvas an hungred and they that vvvere vvith him? ²⁶ howv he entred into the house of God vvnder Abiathar the high Priest, and didv eat the loaves of Proposition, vvchich it vvvas not lawfull to eatv but for the Priests, and didv giue vnto them vvchich vvvere vvith him? ²⁷ And he said to them, The Sabbath vvvas made for man, and not man for the Sabbath. ²⁸ Therefore the sonne of man is Lord of the Sabbath also.

3. AND he entred againe into the Synagoge, and there vvvas a man there that had a vvithered hand. ² And they vvwatched him vvwhether he vvould cure on the Sabbath: that they might accuse him. ³ And he saith to the man that had the vvithered hand, Rise vp into the middes. ⁴ And he saith to them, Is it lawfull on the Sabbath to doe vvvel or il? to saue a soule, or to destroy? but they held their peace. ⁵ And looking round about vvpon them vvwith anger, being sorrovfull for the blindeenes of their hart, he saith to the man, Stretch forth thy hand. And he stretched it forth: and his hand vvvas restored vnto him.

⁶ And the Pharisees going forth, immediately made a consultation vvith the Herodians agaynst him howv they might destroy him. ⁷ But Iesus vvwith his Disciples retired to the sea: and a great multitude from Galilee and Ievrie folloved him, ⁸ and from Hierusalem, and from Idumæa, and beyond Iordan. And they about Tyre and Sidon, a great

AUTHORISED—1611.

²³ And it came to passe, that he went thorow the corne fields on the Sabbath day, and his disciples began as they went, to plucke the eares of corne. ²⁴ And the Pharisees saide vnto him, Behold, why do they on the Sabbath day that which is not lawfull? ²⁵ And he said vnto them, Haue yee neuer read what Dauid did, when he had need, and was an hungred, he, and they that were with him? ²⁶ How hee went into the house of God in the dayes of Abiathar the high Priest, and did eate the Shew-bread, which is not lawfull to eate, but for the Priests, and gaue also to them which were with him? ²⁷ And hee said vnto them, The Sabbath was made for man, and not man for the Sabbath: ²⁸ Therefore the Sonne of man is Lord also of the Sabbath.

3. AND he entred againe into the Synagogue, and there was a man there which had a withered hand: ² And they watched him, whether he would heale him on the Sabbath day, that they might accuse him. ³ And he saith vnto the man which had the withered hand, Stand fourth. ⁴ And he saith vnto them, Is it lawfull to doe good on the Sabbath dayes, or to doe euill? to saue life, or to kill? but they held their peace. ⁵ And when he had looked round about on them with anger, being grieved for the hardnesses of their hearts, He saith vnto the man, Stretch fourth thine hand. And he stretched it out: and his hand was restored whole as the other. ⁶ And the Pharisees went forth, and straightway tooke counsel with the Herodians against him, how they might destroy him. ⁷ But Iesus withdrew himselfe with his disciples to the Sea: and a great multitude from Galilee followed him, and from Iudea, ⁸ And from Hierusalem, and from Idumea, and from beyond Iordane, and they about Tyre and Sydon, a great multitude, when

* Or, blindnesse.

περὶ Τύρον καὶ Σιδῶνα, πλήθος πολὺν, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. ⁹ καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. ¹⁰ πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψωνται, ὅσοι εἶχον μαστίγας. ¹¹ καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ^a ἐθεώρει, | ^b προσέπιπτεν | αὐτῷ, καὶ ἔκραζε, | λέγοντα, 'Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.' ¹² Καὶ πολλὰ ἐπέτιμα αὐτοῖς, ἵνα μὴ ^c φανερὸν αὐτὸν | ^e ποιήσωσι. | ¹³ Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἠθέλεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. ¹⁴ καὶ ἐποίησε δώδεκα; ^f ἵνα ὡς | μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, ¹⁵ καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια. ¹⁶ καὶ ἐπέθηκε ^g τῷ Σίμωνι ὄνομα | Πέτρον· ¹⁷ καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν

^a Alex. θεώρων.^b Alex. προσέπιπτον.^c Alex. ἐκράζον.^d Rec. αὐτὸν φανερὸν. Const. φανερόν αὐτόν.^e Alex. ποιῶσι.

WICLIIF—1380.

a greet multitude heryngre the thingis
that he hidde camen to hym/

⁹ and ihesus seide to hise discipulis: that the boot schulde serue hym for the puple, leest thei thristen him, ¹⁰ for he hecliche many, so that thei fillen fast to hym: to touche hym/ and hou many euer hadden sikennes/ ¹¹ and vncleue spiritis whanne thei saien hym fil down to hym, & crieden seyinge, thou arte the sone of god, ¹² and greetli he manasside hem: that thei schulden not make him knowun/

¹³ & he wente in to an hille and clepid to hym whom he wolde, and thei camen to hym/ ¹⁴ and he made that there were twelve with hym: to sende hem to preche/ ¹⁵ and he gaf to hem power to hele sikennes, and to cast out fendis, ¹⁶ and to Symounde he gaf a name Petir, ¹⁷ and he clepid James of zebedei, and Iohn the brothere of James: and he gaf to hem names Boenarges that is sonnes of thundrynge, ¹⁸ and he clepid Andrewe, and Filip, and Bartilmeu and Mathewe and Thomas and James alicie and Taddce and Symounde Canane, ¹⁹ and Iudas Scarioth that hitraide hym/ & thei comen to an hous

²⁰ and the puple come to gidre eftson: so that thei myten not cete brede, ²¹ and whanne hise kynnesmen hadden herde: thei wenten out to holde hym/ for thei seiden, that he is turnede in to wodenesse, ²² and the scribis that camen down for ierusalem: seiden that he hath belsabbub: and that in the prince of deuclis he castith out fendis, ²³ & he clepid hem to gidre and he seide to hem parabis/

hou mai sathanas cast out sathanas? ²⁴ and if a rewme be departide agens it self, thilke rewme mai not stonde, ²⁵ and if an hous be dispartide on it self: that

hou, boot, manasside, manaced, clepid, called, gaf, gave, eftson, again, wodenesse, madnes, rewme, realm, thilke that, dispartide, scattered.

TYNDALE—1534.

when they had herde what thinges he
dyd, came vnto him.

⁹ And he commaunded his disciples, that a shippe shuld wayte on him, because of the people, lest they shuld thronge him. ¹⁰ For he had healed many, in somuche that they preased upon him, for to touche him as many as had plagis. ¹¹ And when the vncleue spretes sawe him, they fell downe before him, and cryed sayinge: thou arte the sonne of God. ¹² And he straytly charged them that they shuld not vtter him.

¹³ And he went vp into a mountayne, and called vnto him whom he wolde, and they came vnto him. ¹⁴ And he ordeyned the .xii. that they shuld be with him, and that he myght sende them to preache: ¹⁵ and that they might have power to heale syknesses, and to cast out devyls. ¹⁶ And he gave vnto Simon, to name Peter. ¹⁷ And he called James the sonne of zebede and Iohn James brother, and gave them Bonarges to name, which is to save the sonnes of thounder. ¹⁸ And Andrew, and Philip, and Bartlemew, and Mathew, and Thomas, and James the sonne of Alphrey, and Taddcus, and Symon of Cana, ¹⁹ and Iudas Iscarioth, which same also betrayed him.

And they came vnto housse, ²⁰ and the people assembled togeldre agayne, so greatly that they had not leasur so moche as to cate breed. ²¹ And when they that longed vnto him hearde of it, they went out to holde him. For they thought he had bene beside him selfe. ²² And the Seribes which came from Ierusalem, sayde: he hath Belzebub, and by the power of the chefe devyll, casteth out devyls. ²³ And he called them vnto him, and sayde vnto them in similitudes.

How can Satan drive out Satan? ²⁴ For yf a realme be devided agaynste it selfe, that realme cannot endure. ²⁵ Or yf a housse be devided agaynste it selfe, that housse

CRANMER—1539.

which (when they had herde what thinges
he dyd) came vnto him.

⁹ And Iesus commaunded his disciples, that a ship shuld wayte on him, because of the people, lest they shuld thronge him. ¹⁰ For he had healed many, in somoch that they preased vpon him, for to touch him, as many as had plagis. ¹¹ And when the vncleue spretes sawe him, they fell downe before him, and cryed, sayinge: thou art the sonne of God. ¹² And he straytly charged them, that they shuld not make him knowne.

¹³ And he went vp into a mountayne, and callet vnto him whom he wolde, and they came vnto him. ¹⁴ And he ordeyned the twelve that they shuld be with him, and that he myght sende them forth to preach: ¹⁵ and that they myght haue power to heale syknesses, and to cast out deuyls. ¹⁶ And he gaue vnto Symon to name, Peter. ¹⁷ And he called James the sonne of zebede and Iohn, James brother, and gaue them to name Boanarges, which is to save, the sonnes of thonder. ¹⁸ And Andrew, and Philip, and Bartlemew, and Mathew, and Thomas, and James the sonne of Alphene, and Thaddcus, and Symon of Canaan, ¹⁹ and Iudas Iscarioth: which also betrayed him.

²⁰ And they came into the house, and the people assembled together agayne, so that they had not leysur, so much as to cate breed. ²¹ And when they that belonged vnto him, heard of it, they went out to laye handes vpon him. For they sayde: he is madd. ²² And the Seribes which came downe from Ierusalem, sayde: he hath Belzebub, and by the chefe deuyl, casteth he out deuyls. ²³ And he called them vnto him, and sayde vnto them in parables.

How can Satan dryue out Satan? ²⁴ And yf a realme be deuyded agaynste it selfe, that realme cannot endure: ²⁵ And yf a house be deuyded agaynste it selfe, that

τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ ἐστίν, Υἱὸς βρον-
τῆς· ¹⁸ καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ
Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν ^h Κα-
νανίτην, | ¹⁹ καὶ Ἰούδαν Ἰσκαριώτην, | ὃς καὶ παρέδωκεν αὐτόν. Καὶ ἔρχονται
εἰς οἶκον· ²⁰ καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε
ἄρτον φαγεῖν. ²¹ καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξήλθον κρατῆσαι αὐτόν. ἔλε-
γον γάρ, 'Ὅτι ἐξέστη.' ²² Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱερουσολύμων κατα-
βάντες ἔλεγον, 'Ὅτι Βεεζζεβούλ ἔχει,' καὶ 'Ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων
' ἐκβάλλει τὰ δαιμόνια.' ²³ Καὶ προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν
αὐτοῖς, 'Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; ²⁴ καὶ ἐὰν βασιλεία ἐφ'
' ἐαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη· ²⁵ καὶ ἐὰν οἰκία ἐφ'

^f Alex. οὗς καὶ ἀποστόλους ὠνόμασεν, ἵνα ὦσι.

^e Alex. ὄνομα τῷ Σίμωνι.

^h Alex. Καναναῖον.

ⁱ Alex. Ἰσκαριώθ.

GENEVA — 1557.

had heard what things he dyd, came vnto him in great number.

⁹ And he commanded his disciples, that a shyp shoulde wayte on him, because of the people : lest they should thronge hym to death. ¹⁰ For he had healed many, in-
somuche, that they preased vpon hym, for to touche hym as many as had plagues. ¹¹ And when the vnclene spirites sawe him, they fel downe before hym, and cryed, saying, Thou art the Sonne of God. ¹² And he sharply chyd them, to thiende they should not vtter hym.

¹³ Then he went vp into a mountayne, and called vnto hym whom he woulde, and they came vnto him. ¹⁴ And he ap-
pynted twelue that they should be with hym, and that he might send them to preach. ¹⁵ And that they myght haue power to heale sicknesses, and to cast out deuyls. ¹⁶ And he named Simon, Peter. ¹⁷ And he called Iames the sonne of Zebede, and Iohn, Iames brother, and called Boanerges, (which is to say,) the sonnes of thunder. ¹⁸ And Andrew, and Philip, and Barthelmew, and Matthew, and Thomas, and Iames, the sonne of Alpheus, and Thaddeus and Simon of Cane. ¹⁹ And Iudas Iscariot, which also betrayed hym : and they came home. ²⁰ And somuche people assembled together agayne, that they had not leasure somuche as to eat bread. ²¹ And when his kynesfolkes heard of it, they went out to holde him : For they thoght he had bene besyde him selfe.

²² And the Scribes which came from Ierusalem, sayd, He hath Beelzebub and through the chief of deuils casteth out deuyls. ²³ And he called them vnto him, and sayd vnto them in similitudes. How can Satan dryue out Satan ? ²⁴ For yf a realme be deuided against it selfe that realme can not endure.

²⁵ Or if a house be deuided against it

RHEIMS — 1582.

multitude, hearing the things vvich he did, came to him. ⁹ And he spake to his Disciples that a boate might attend on him because of the multitude, lest they should throng him. ¹⁰ For he healed many, so that there preased in vpon him for to touch him, as many as had hurtes. ¹¹ And the vnclene spirites, vvhen they sawv him, fel downe vnto him : and they cryed saying, ¹² Thou art the sonne of God. And he vehemently charged them that they should not disclose him.

¹³ And ascending into a mountaine, he called vnto him vvhom he vvould him self : and they came to him. ¹⁴ And he made that twelue should be vvith him, and that he might send them to preach. ¹⁵ And he gaue them povver to cure infirmities, and to cast out diuels. ¹⁶ And he gaue to Simon the name Peter. ¹⁷ And Iames of Zebedee, and Iohn the brother of Iames ; and he called their names, *Boanerges*, vvich is, the *sonnes of thunder*. ¹⁸ And Andrevv and Philippe, and Bartiemevv and Matthevv, and Thomas and Iames of Alpheus, and Thaddeus, and Simon Cananeus, ¹⁹ and Iudas Iscariote, vvho also betrayed him.

²⁰ And they come to a house : and the multitude resorteth together againe, so that they could not so much as eate bread. ²¹ And vvhen his had heard of it, they vvent forth to lay hands on him. for they said, That he vvvas become mad. ²² And the Scribes vvich vvere come downe from Hierusalem, said, That he hath Beelzebub : and that in the prince of deuils he casteth out deuils. ²³ And after he had called them together, he said to them in parables, Hovv can Satan cast out Satan ? ²⁴ And if a kingdom be deuided against it self, that kingdom can not stand. ²⁵ And if a house be deuided

AUTHORISED — 1611.

they had heard what great things he did, came vnto him. ⁹ And he spake to his disciples that a small ship should wait on him, because of the multitude, lest they should throng him. ¹⁰ For he had healed many, insomuch that they ^a preassed vpon him, for to touch him, as many as had plagues. ¹¹ And vnclene spirits, when they saw him, fell downe before him, and cried, saying, Thou art the Sonne of God. ¹² And straightly charged them that they should not make him knowne.

¹³ And he goeth vp into a mountain, and calleth vnto him whom he would : and they came vnto him. ¹⁴ And he ordeined twelue, that they should be with him, and that he might send them forth to preach : ¹⁵ And to haue power to heale sicknesses, and to cast out deuils. ¹⁶ And Simon he surnamed Peter. ¹⁷ And Iames the sonne of Zebedee, and Iohn the brother of Iames (and he surnamed them Boanerges, which is, The sonnes of thunder.) ¹⁸ And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and Iames the sonne of Alpheus, and Thaddeus, and Simon the Canaanite, ¹⁹ And Iudas Iscariot, which also betrayed him : and they went ^β into an house. ²⁰ And the multitude cometh together againe, so that they could not so much as eate bread. ²¹ And when his friends heard of it, they went out to lay hold on him, for they said, He is beside himselfe.

²² And the Scribes which came downe from Hierusalem, said, He hath Beelzebub, and by the prince of the deuils, casteth he out deuils. ²³ And he called them vnto him, and said vnto them in parables. How can Satan cast out Satan ? ²⁴ And if a kingdom be diuided against it selfe, that kingdom cannot stand. ²⁵ And if a house be diuided against it selfe, that

^a Or, rushed.

^β Or, home.

^γ Or, kinsemen.

‘ εαυτὴν μερισθῇ, οὐ δύναται ἵσταθῆναι | ἡ οἰκία ἐκείνη· ²⁶ καὶ εἰ ὁ Σατανᾶς ἀνέστη
 ‘ ἐφ’ εαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. ²⁷ οὐδεὶς
 ‘ δύναται | τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν
 ‘ μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ ^m διαρπάσει. ²⁸ ἀμήν
 ‘ λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται ⁿ τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, |
 ‘ καὶ ^o αἱ βλασφημίαι ὅσας ἂν βλασφημήσωσιν ²⁹ ὃς δ’ ἂν βλασφημήσῃ εἰς τὸ
 ‘ Πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ’ ἐνοχός ἐστιν αἰωνίου
 ‘ κρίσεως. |’ ³⁰ ὅτι ἔλεγον, ‘ Πνεῦμα ἀκάθαρτον ἔχει.’ ³¹ ^q Ἐρχονται οὖν | ἡ μήτηρ
 αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, | καὶ ἔξω ἐστῶτες ἀπέστειλαν πρὸς αὐτὸν, ^r φωνοῦντες
 αὐτὸν. | ³² καὶ ἐκάθητο ὁ ἄχλος περὶ αὐτόν. | ^s εἶπον δὲ αὐτῷ, ‘ Ἰδοὺ, ἡ μήτηρ σου
 ‘ καὶ οἱ ἀδελφοί σου ^t καὶ αἱ ἀδελφαί σου | ἔξω ζητοῦσί σε.’ ³³ Καὶ ἀπεκρίθη

^A Alex. στήναι. ¹ Rec. οὐ δύναται οὐδεὶς.
^F Alex. ἁμαρτήματος ὅσας βλασφημῶσιν.

^m Const. διαρπάσας. ⁿ Alex. τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα.
^o Rec. = αἱ.

^q Rec. οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ. ^r Alex. καλοῦντες αὐτόν.

WICLIIF—1380.

hous may not stonde, ²⁶ and if sathanas
 hath risun agens hymself: he is departid:
 s he schal not mowe stonde: but hath
 an ende,

²⁷ no man mai go in to a strong mannes
 hous, and take awei hise vessels; but he
 binde first the strong man, and thanne
 he schal spoile his hous;

²⁸ truli I sieie to ȝou that alle synnes and
 blasfemes, bi whiche thei han blasfemed,
 schulen ben forȝouen to the sones of men;
²⁹ but he that blasfemeth agens the holi
 goost: hath not remyssoun in to with-
 outen ende; but he schal be gilty of euer-
 lastynge trespas; ³⁰ for thei seiden; he
 hath an vnclene spirit;

³¹ And his modir and britheren comen
 and thei stonden with out forth and senten
 to hym and clepiden hym; ³² and the puple
 satte aboute hym, and thei seien to
 hym; lo thi modir ⁊ thi bretheren without
 forth: seken thee; ³³ and he answeride
 to hem and seide; who is my modir and
 my bretheren? ³⁴ and he biheld: thilke
 that saten aboute hym and seide; lo my
 modir and my britheren; ³⁵ for who that
 doith the wille of god, he is my brother
 and my sistr and modir.

4. AND efte ihesus bigan to teche at
 the see: ⁊ moche puple was gaderid to
 hym; so that he wente in to a boot and
 satte in the see; ⁊ al the puple: ¹ was
 aboute the see on the lond; ² and he taughte
 hem in parabis many thingis; ³ he seide
 to hem in his techinge; ⁴ here ȝe; lo a man
 sowinge goith out to sowen; ⁵ and while
 he sowith, summe seed fille aboute the
 weye: ⁊ briddis of heuene camen and
 eten it; ⁶ and othere fille down on stony
 plaxis where it hadde not moche erthe;
 and anon it sprunge vp: for it hadde not

mowe, be able. efte, again. boot, boat.

TYNDALE—1534.

cannot continue: ²⁶ So yf Satan make
 insurreccion agaynst him silfe and be
 deuided; he cannot continue; but is at an
 ende. ²⁷ No man can entre into a stronge
 mans housse; and take awaye hys gooddes;
 excepte he fyrst bynde that stronge man;
 and then spoyle hys housse.

²⁸ Verely I saye vnto you, all synnes
 shalbe forgoen vnto mens chyldren and
 blasphemie wherwith they blaspheme.
²⁹ But he that blasphemeth the holy
 goost; shall neuer have forgoenes;
 but is in daunger of eternall dampna-
 tion: ³⁰ because they sayde; he had an vn-
 clene sprete.

³¹ Then came his mother and his brethern/
 and stode with out; and sent vnto him
 and called him. ³² And the people sate
 aboute hym; and sayde vnto him: beholde
 thy mother and thy brethern seke for the
 with out. ³³ And he answered them say-
 inge: who is my mother and my brethern?
³⁴ And he lokyd rounde about on his dis-
 ciples which sate in compasse about hym;
 and sayde: beholde my mother and my
 brethern. ³⁵ For who soeuer doeth the
 will of God; he is my brother my syster
 and mother.

4. AND he began agayne to teache by
 the see syde. And there gadered to gedder
 vnto him moche people; so greatly that
 he entred into a ship; and sate in the see;
 and all the people was by the see side on
 the shoore. ² And he taught them many
 thynges in similitudes; and sayde vnto
 them in his doctrine: ³ Herken to. Be-
 holde; There went out a sower to
 sowe.

⁴ And it fortunad as he sowyd; that some
 fell by the weye syde; and the fowles of
 the ayre came and deuoured it vp. ⁵ Some
 fell on stony grounde; where it had not
 moche erth: and by and hy sprange vp;

CRANMER—1539.

house cannot contynue. ²⁶ And yf Satan
 make insurreccyon agaynst him selfe, and
 be deuided, he cannot contynue, but hath
 an ende:

²⁷ No man can entre into a stronge
 mans house, and take awaye hys gooddes,
 excepte he fyrst bynde the stronge man,
 and then spoyle his house. ²⁸ Uerely
 I saye vnto you, all synnes shalbe forgoen
 vnto mens children: and blasphemies
 wherwith soeuer they haue blasphemed.
²⁹ But he that speaketh blasphemie agaynst
 the holy goost, hath neuer forgoenes,
 but is in daunger of eternall damna-
 tion: ³⁰ For they sayde: he hath an vnclene
 sprete.

³¹ There came also his mother and his
 brethern, and stode without, and sent
 vnto him to call him out. ³² And the peo-
 ple sat aboute him, and sayde vnto him:
 beholde, thy mother and thy brethern
 seke for the with out. ³³ And he answered
 them, sayinge: who is my mother and
 my brethern? ³⁴ And when he had lokyd
 rounde about on his disciples, which sat
 in compasse about him, he sayde: behold
 my mother and my brethern. ³⁵ For who-
 soeuer doeth the wyll of God, the same
 is my brother and my syster and mother.

4. AND he began agayne, to teach
 by the see side. And there gathered to-
 gether vnto him moch people, so greatly
 that he entred into a ship, and sat in the
 see, and all the people was by the see
 syde on the shoore. ² And he taught them
 many thynges by parables, and sayde
 vnto them in his doctrine: ³ Herken to:
 beholde, there went out a sower to sowe.

⁴ And it fortunad as he sowyd, that
 some fell by the weye syde, and the
 fowles of the ayre came, and deuoured
 it vp: ⁵ Some fell on stony grounde
 where it had not moch erth: and im-
 mediately sprange vp, because it had not

αὐτοῖς, λέγων, ‘Τίς ἐστὶν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου;’ ³⁴ Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους, λέγει, ‘³⁵ Ἰδεῖ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.’ ³⁵ ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστί.’

IV. Καὶ πάλιν ᾤρξαστο διδάσκειν παρὰ τὴν θάλασσαν· καὶ ¹ συνήχθη | πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ² ἐμβάντα εἰς τὸ πλοῖον | καθῆσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. ³ καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, ⁴ ‘Ἀκούετε. ἰδοὺ, ⁵ ἐξῆλθεν ὁ σπείρων τοῦ σπείραι·’ καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ, καὶ κατέφαγεν αὐτό. ⁶ ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν

¹ Alex. περὶ αὐτὸν ὄχλος. ² Alex. καὶ λίγοντες αὐτῷ. ³ Rec. = καὶ αἱ ἀδελφαὶ σου. ⁴ Alex. ἰδοὺ. ⁵ Alex. = μου. ⁶ Alex. συνάγεται.

⁷ Alex. εἰς τὸ (= τῷ) πλοῖον ἐμβάντα. ⁸ Rec. + τοὺ ὄβριον.

GENEVA — 1557.

selfe, that house can not continue. ²⁶ So yf Satan make insurrection agaynst himselfe, and be deuided, he can not continue, but is at an ende.

²⁷ No man can entre into a strong mans house, and take away hys goodes, except he fyrst hynde that stronge man, and then spoyle his house. ²⁸ Verely I say vnto you, all synnes shal be forgeuen vnto the chylren of men, and blasphemie, where with they blaspheme: ²⁹ But he that blasphemeth against the holy Gost, shal neuer haue forgeuenes, but is culpable of eternal damnation. ³⁰ Because they said, He had an vnclane spirite.

³¹ Then came his brethern and mother, and stode without, and sent vnto hym, and called hym. ³² And the people sate about him, and they sayd vnto him, Beholde thy mother and thy brethern seke for thee without. ³³ And he answered them, saying, Who is my mother and my brethren? ³⁴ And he looked round about on his disciples, which sate in compasse about hym, and sayd, Beholde my mother and my brethren. ³⁵ For whosoever doeth the wyl of God, he is my brother, my systere, and mother.

4. AND he began agayn to teache by the sea side, and ther gathered vnto him much people, insomuch, that he entred into a shyp, and sate in the sea, and all the people was by the sea syde on the shore. ² And he taught them many thynges in similitudes, and sayd vnto them in his doctrine. ³ Harken to, Beholde, there went out a sower to sow. ⁴ And it fortuned as he sowed, that some fel by the way syde, and the fowles of the ayre came and deuoured it vp. ⁵ Some fel on stony ground, where it had not much earth: and by and by sprang vp, because it had

RHEIMS — 1582.

against it self, that house can not stand. ²⁶ And if Satan be risen against him self, he is deuided, and can not stand, but hath an end.

²⁷ No body can rife the vessel of the strong, being entred into his house, vnles he first binde the strong, and then shal he rife his house. ²⁸ Amen I say to you, that al synnes shal be forgiuen the sonnes of men, and the blasphemies wherewith they shal blaspheme. ²⁹ But he that shal blasphem against the Holy Ghost, he hath not forgiuenesse for euer, but shal be guilty of an eternal sinne. ³⁰ Because they said, He hath an vnclane spirite.

³¹ And there come his mother and brethren: and standing without they sent vnto him calling him, ³² and the multitude sate about him: and they say to him, Behold thy mother and thy brethern vvithout seeke thee. ³³ And ansuering them, he said, Who is my mother and my brethren? ³⁴ And looking about vpon them vvich sate round about him, he saith, Behold my mother and my brethren. ³⁵ For vvhoesoevr shal doe the vvil of God, he is my brother and my sister and mother.

4. AND againe he began to teach at the sea side: and a great multitude vv as gathered together vnto him, so that he vv ent vp into a boate, and sate in the sea, and al the multitude about the sea vv as vpon the land: ² and he taught them in parables many thynges, and said to them in his doctrine, ³ Heare ye: Behold, the sower vv ent forth to sov. ⁴ And vv hiles he soveth, some fel by the vvay side, and the fowles of the aire came, and did eate it. ⁵ And othersome fel vpon rocky places vvhere it had not much earth: and it shot vp immediately, because it had

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house cannot stand. ²⁶ And if Satan rise vp against himselfe, and be diuided, he cannot stand, but hath an end.

²⁷ No man can enter into a strong mans house, and spoile his goods, except he will first binde the strong man, and then he will spoyle his house. ²⁸ Verely I say vnto you, All synnes shalbe forgiuen vnto the sonnes of men, and blasphemies, wherewith soever they shall blaspheme: ²⁹ But he that shall blaspheme against the holy Ghost, hath neuer forgiuenesse, but is in danger of eternall damnation. ³⁰ Because they said, He hath an vnclane spirite.

³¹ There came then his brethren, and his mother, and standing without, sent vnto him, calling him. ³² And the multitude sate about him, and they said vnto him, Behold, thy mother and thy brethren without seeke for thee. ³³ And he answered them, saying, Who is my mother, or my brethren? ³⁴ And hee looked round about on them which sate about him, and said, Behold my mother and my brethren. ³⁵ For whosoever shall doe the will of God, the same is my brother, and my sister, and mother.

4. AND hee beganne againe to teach by the Sea side: and there was gathered vnto him a great multitude, so that he entred into a ship, and sate in the Sea: and the whole multitude was by the Sea on the land. ² And he taught them many things by parables, and said vnto them in his doctrine, ³ Hearken, Behold, there went out a sower to sow: ⁴ And it came to passe as hee sowed, some fell by the way side, and the fowles of the aire came, and deuoured it vp. ⁵ And some fell on stonie ground, where it had not much earth: and immediately it sprang vp, because it had no depth

‘ βάθος γῆς· ^{6b} ἡλίου δὲ ἀνατείλαντος | ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν
 ‘ ἐξηράνθη. ⁷ καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἀκανθαί, καὶ
 ‘ συνέπνιξαν αὐτὸ, καὶ καρπὸν οὐκ ἔδωκε. ⁸ καὶ ἄλλο | ἔπεσεν εἰς τὴν γῆν τὴν
 ‘ καλὴν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ ἀυξάνοντα, | καὶ ἔφερον ἐν τριακότῃ,
 ‘ καὶ ἐν ἐξήκοντῃ, καὶ ἐν ἑκατόν. ⁹ Καὶ ἔλεγεν, ‘ Ὁ ἔχων ὅτα ἀκούειν ἀκουέτω.
^{10f} Ὅτε δὲ | ἐγένετο καταμόνας, ἡρώτησαν | αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα
^h τὴν παραβολήν. | ¹¹ καὶ ἔλεγεν αὐτοῖς, ‘ Ὑμῖν δέδοται | γινῶναι τὸ μυστήριον τῆς
 ‘ βασιλείας τοῦ Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γίνεται. ¹² ἵνα
 ‘ βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσι·
 ‘ μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς ^k τὰ ἀμαρτήματα. |’ ¹³ Καὶ λέγει αὐτοῖς,
 ‘ Οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;

⁶ Alex. καὶ ὅτε ἀνέτειλεν ὁ ἥλιος. ^a Alex. ἄλλα. ^d Alex. ἀξενόμενον. ^e Rec. + αὐτοῖς. ^f Alex. καὶ ὅτε. ^g Alex. ἡρώτων σ. ἐπηρώτησαν.
^h Alex. τὰς παραβολὰς. ^k Alex. τὰς γυνῶναι. ^l Alex. τὰ ἀμαρτήματα.

WICLIȚ—1380.

depnesse of erthe, ⁶ and whanne the sunne
 roos vp : it wilwed for heet and it dried
 up for it hadde not roote;

⁷ and other flid down : in to thornes :
 and thornes sprungen vp, and strangeliden
 it, and it ȝaf not fruyt, ⁸ and other flid
 down in to good lond, and it ȝaf fruyt
 springynge up and wexynge, and oon
 brougte forth thritti folde : and oon sixti
 foold, and oon an hundride foold, ⁹ & he
 seide, he that hath eiris of herynge here
 he, ¹⁰ And whanne he was bi hym silf : the
 twelue that werun with hym, axeden him
 to expowne the parable, ¹¹ and he seide
 to hem, to ȝou it is ȝouun to knowe the
 pryute of the kyngdom of god; but to
 hem that ben with oute forth: alle thingis
 ben made in parabis, ¹² that thei seynge
 se : and se not, and thei herynge here :
 and vnderstonde not; leste sumtyme thei
 be conuertide : and synnes be forȝouun
 to hem, ¹³ and he seide to hem, knowe not
 ȝe, this parable, and hou ȝe schuln knowe,
 alle parabis;

¹⁴ he that sowith : sowith a word, ¹⁵ but
 theise it ben that ben aboute the weye,
 where the word is sowen; and whanne
 thei han herde : anon cometh sathanas
 and takith aweie the word that is sowen
 in her hertis, ¹⁶ and in like manere
 ben these that ben sowen on stony placis :
 whiche whanne thei han herd the word,
 anon thei taken it with ioie : ¹⁷ and thei
 han not roote in hem silf; but thei ben
 lastynge a litil tyme, afterward whanne
 tribulacioun risith & persecucioun for the
 word : anon thei ben sclaunderid, ¹⁸ &
 there ben othere that ben sowen in thornes;
 these it ben that heren the word : ¹⁹ and
 disceit of the world, and disceit of richesis
 and other charge of coueitis ennthith
 and stranglith the word; and it is made with
 out fruyt, ²⁰ and these it ben that ben
 sowen on good lond whiche heren the
 word and takun and maken fruyt, oon,

TYNDALE—1534.

because it had not depth of erth : ⁶ but
 asson as the sunne was vp it caught heet,
 and because it had not rotynge wyddred
 awaye. ⁷ And some fellamonge the thornes,
 and the thornes grewe vp and choked it; so
 that it gave no frute. ⁸ And some fell vpon
 good grounde and dyd yelde frute that
 spronge and grewe, and brought forth :
 some thirty folde, some sixtie folde and
 some an hundred folde. ⁹ And he sayde
 vnto them : he that hath eares to heare,
 let him heare.

¹⁰ And when he was alone, they that
 were aboute him with the .xii. axed him
 of the similitude. ¹¹ And he sayde vnto them.
 To you it is geuen to knowe the mistery
 of the kyngdome of God. But vnto them
 that are with out, shall all thinges be
 done in similitudes : ¹² that when they
 se, they shall se, and not discerne : and
 when they heare they shall heare, and not
 vnderstonde : leste at any tyme they shulde
 tourne, and their synnes shuld be for-
 geuen them. ¹³ And he sayde vnto them :
 Perceave ye not this similitude ? how then
 shulde ye vnderstonde all other similitudes ?

¹⁴ The sower soweth the worde. ¹⁵ And
 they that are by the wayes syde, where
 the worde is sowen, are they to whom
 asson as they have herde it, Sathan cometh
 immediatly, and takith awaye the
 worde that was sowen in their hertes. ¹⁶
 And likewise they that are sowen on
 the stonye grounde, are they : which when
 they have hard the worde, atonce receave
 it with gladnes, ¹⁷ yet have no rotes
 in them selves, and so endure but a tyme :
 and anon as trouble and persecucion
 aryseth for the wordes sake, they fall im-
 mediately. ¹⁸ And they that are sowen
 amonge the thornes, are soche as heare
 the worde : ¹⁹ and the care of this worlde
 and the disseytfulnes of ryches and the
 lustes of other thinges, entre in and choeke
 the worde; and it is made vnfrutfull. ²⁰
 And those that weare sowen in good
 grounde, are they that heare the worde,

CRANMER—1539.

depth of erth : ⁶ but as sone as the
 sonne was vp, it caught heet : and because
 it had not rotynge, it wyddred awaye.

⁷ And some fell amonge thornes, and the
 thornes grew vp, and choked it, and it
 gaued no frute. ⁸ And some fell vpon good
 grounde, and dyd yelde frute that sprong
 vp, and grewe, and brought forth, some
 thyrty folde, and some sixtye folde, and
 some an hundred folde. ⁹ And he sayde vnto
 them : he that hath eares to heare, let him
 heare. ¹⁰ And when he was alone, they that
 were aboute hym wyth the twelue asked
 him of the parable. ¹¹ And he sayde vnto
 them. To you it is geuen to knowe the
 mistery of the kyngdome of God. But
 vnto them that are with out, all thynges
 happen by parables : ¹² that when they
 se, they maye se, and not discerne, and
 when they heare, they maye heare, and
 not vnderstande : lest at any tyme they
 shulde turne, and their synnes shuld be
 forgeuen them. ¹³ And he sayde vnto them :
 Knowe ye not this parable ? and how then
 wyll ye knowe all other parables ?

¹⁴ The sower soweth the worde. ¹⁵ And
 they (wherof some be rehearsed to be by
 the waye syde) are those, where the worde
 is sowen : And whan they heare, Satan
 cometh immediatly, and taketh awaye the
 worde that was sowen in their hertes. ¹⁶
 And lyke wyse the other that receaue
 sode in to the stonye grounde, are they :
 which when they heare the worde, at once
 receaue it with gladnes, ¹⁷ yet haue no
 rote in themselves, and so endure but a
 tyme : and anon whan trouble and per-
 secucion aryseth for the wordes sake, they
 fall immediatly. ¹⁸ There be other also
 that receaue sode into thornes and those
 are soche as heare the worde, ¹⁹ and the
 cares of this worlde and the disseytfulnes
 of ryches and the lustes of other thinges,
 entre in and choke the worde, and it is
 made vnfrutfull : ²⁰ and other ther be, that
 haue receaue sode into a good ground :
 they are soche that heare the worde, and

wilow. withered. ȝaf, gave. wexynge, growing.
 ȝouun, given. pryute, secret. ioie, joy. disceit trouble.

¹⁴ ὁ σπείρων τὸν λόγον σπείρει. ¹⁵ οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, ¹⁶ εὐθέως| ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. ¹⁷ καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ, ὅταν ἀκούσωσι τὸν λόγον, ¹⁸ εὐθέως| μετὰ χαρᾶς λαμβάνουσιν αὐτὸν, ¹⁹ καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, ²⁰ εὐθέως| σκανδαλίζονται. ²¹ καὶ οὗτοί εἰσιν| οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, ²² οὗτοί εἰσιν| οἱ τὸν λόγον ²³ ἀκούοντες,| ²⁴ καὶ αἱ μέρμυραι τοῦ αἰῶνος ²⁵ τούτου,| καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται. ²⁶ καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν, ἐν τριάκοντα, καὶ ἐν ἑξήκοντα, καὶ

¹⁴ Alex. εὐθέως. ¹⁵ Alex. εὐθέως. ¹⁶ Alex. εὐθέως. ¹⁷ Alex. ἀλλοι εἰσιν. ¹⁸ Const. = οὗτοί εἰσιν. ¹⁹ Alex. ἀκούοντες. ²⁰ Alex. = τούτου. ²¹ Alex. ἱεῖνοι.

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not depth of earth. ⁶ But as some as the sunne was vp, it caught heate, and because it had not rooting, withered away. ⁷ And some fel among the thornes, and the thornes grew vp and choked it, so that it gaue no frute. ⁸ And some fel in good grounde, and dyd yelde frute that sprong and grew, and brought forth, some thirty folde, some sixty folde, and some an hundred folde. ⁹ And he sayd vnto them, He that hath eares to heare, let him heare. ¹⁰ And when he was alone, they that were about him with the twelue, asked him of the similitude. ¹¹ And he sayd vnto them, To you it is geuen to know the mystery of the kyngdome of God: But vnto them that are without, all things be done in similitudes. ¹² That they seeing, may see and not discern: and they hearing, may heare, and not vnderstand: lest at any tyme they should tourne, and their synnes should be forgeuen them. ¹³ And he sayd vnto them, Perceave ye not this similitude? How then should ye vnderstand all other similitudes?

¹⁴ The sower soweth the worde. ¹⁵ And these are they that receyue the seed by the wayes syde, to whome the worde is sown: and when they haue heard it, Satan cometh immediatly and taketh away the worde that was sown in their hartes. ¹⁶ And lykewyse they that receyue the seed in stony ground, are they, which when they haue heard the worde, at once receaue it with gladnes, ¹⁷ Yet haue no rootes in them selues, and so endure but a tyme: and anone as trouble and persecution aryseth for the wordes sake, immediatly they be offended. ¹⁸ And they that receyue the seed among the thornes, are suche as heare the worde. ¹⁹ But the cares of this world, and the deceitfulness of riches, and the lustes of other things, entre in, and choke the worde, and is made vnfutful. ²⁰ And those that haue receyued seed in good grounde, are they that heare the worde

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not deepnes of earth: ⁶ and vwhen the sunne was risen, it parched, and because it had not roote, it vvithered. ⁷ And some fel among thornes: and the thornes grew vp, and choked it, and it yelded not fruite. ⁸ And some fel vpon good ground: and it yelded fruite that grew vp and increased, and it brought forth, one thirtieth, one sixtie, and one an hundred. ⁹ And he said, He that eares to heare, let him heare.

¹⁰ And vwhen he was alone, the Twelue that vvere vvith him, asked him the parable. ¹¹ And he said to them, To you it is giuen to knovv the myserie of the kingdom of God: but to them that are vvithout, all things are done in parables: ¹² that seeing they may see, and not see: and hearing they may heare, and not vnderstand: lest at any tyme they should be conuerted and their sinnes be forgiuen them. ¹³ And he saith to them, Do you not knovv this parable? and hovv shal you knovv al parables? ¹⁴ He that soveth: soveth the vvord. ¹⁵ And they by the vvay side, are these: vvhere the vvord is soven, and vwhen they shal haue heard, immediatly cometh Satan, and taketh avay the vvord that vvvas soven in their hartes. ¹⁶ And thy likewise that are soven vpon the rocky places, are these: vvho vvhen they heare the vvord, immediatly vvith ioy receiue it: ¹⁷ and they haue not roote in them selues, but are temporal: aftervvard vvhen tribulation is risen and persecution for the vvord, forthvvith they are scandalized.

¹⁸ And other there be that are soven among thornes: these are they that heare the vvord, ¹⁹ and the cares of the vvorld and the deceitfulness of riches, and concupiscences about other things entring in choke the vvord, and it is made fruiteles. ²⁰ And these are they that vvere soven vpon the good ground, vvwhich heare the vvord and

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of earth. ⁶ But when the Sunne was vp, it was scorched, and because it had no roote, it withered away.

⁷ And some fell among thornes, and the thornes grew vp, and choked it, and it yielded no fruit. ⁸ And other fell on good ground, and did yield fruit that sprang vp, and increased, and brought forth some thirty, & some sixty, & some an hundred. ⁹ And he said vnto them, He that hath eares to heare, let him heare. ¹⁰ And when hee was alone, they that were about him with the twelue, asked of him the parable. ¹¹ And he said vnto them, Unto you it is giuen to know the mystery of the kingdom of God: but vnto them that are without, all these things are done in parables: ¹² That seeing they may see, and not perceiue, and hearing they may heare, and not vnderstand, lest at any time they should be conuerted, and their sinnes should be forgiuen them. ¹³ And he said vnto them, Know ye not this parable? And how then will you know all parables?

¹⁴ The Sower soweth the word. ¹⁵ And these are they by the way side, where the word is sown, but when they haue heard, Satan cometh immediatly, and taketh away the word that was sown in their hearts. ¹⁶ And these are they likewise which are sown on stonie ground, who when they haue heard the word, immediatly receiue it with gladnesse: ¹⁷ And haue no roote in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the words sake, immediatly they are offended. ¹⁸ And these are they which are sown among thornes: such as heare the word, ¹⁹ And the cares of this world, and the deceitfulness of riches, and the lusts of other things entring in, choke the word, and it becometh vnfutful. ²⁰ And these are they which are sown on good ground, such as heare the word, and re-

‘ ἐν ἑκατόν. ’ ²¹ Καὶ ἔλεγεν αὐτοῖς, ‘ Μῆτι ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μόδιον
 ‘ τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ; ’ ²² οὐ γάρ ἐστὶ τι
 ‘ κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ’ ἵνα εἰς φανερόν
 ‘ ἔλθῃ. ’ ²³ εἴ τις ἔχει ὦτα ἀκούειν, ἀκούετω. ’ ²⁴ Καὶ ἔλεγεν αὐτοῖς, ‘ Βλέπετε τι
 ‘ ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς
 ‘ ἀκούουσιν. ’ ²⁵ ὅς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθή-
 ‘ σεται ἀπ’ αὐτοῦ. ’ ²⁶ Καὶ ἔλεγεν, ‘ Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἔαν
 ‘ ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, ²⁷ καὶ καθεύδῃ καὶ ἐγείρηται νύκτα
 ‘ καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνῃται ὡς οὐκ οἶδεν αὐτός. ²⁸ αὐτο-
 ‘ μάτη γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σίτον ἐν

‘ Alex. τῇθ.

‘ Alex. = τι.

‘ Alex. ἰδὲν μὴ.

‘ Alex. = ἰδὲν.

‘ Const. καθεύδει καὶ ἱστῆται.

‘ Alex. = γάρ.

WICLIIF—1380.

thritty foorde, oon sixti foold t oon an
 hundrit foorde,

²¹ and he seide to hem, where a lanterne
 cometh that it be putte vnder a buyschel,
 or vnder a bedde? nay, but that it be
 putte on a candilstick: ²² There is no thing
 hidde: that schal not be made opene,
 nether anything is pruy: that schal not
 come in to opene, ²³ if any man haue eris
 of herynge, here he; ²⁴ and he seide to
 hem, se ye what ye heren, in what mesure
 ye meten: it schal be meten aȝen to you,
 and be cast to you, ²⁵ for it schal be zounn
 to hym that hath, and it schal be taken
 awaye fro hym that hath not, also that
 that he hath;

²⁶ and he seide, so the kyngdom of god
 is, as if a man cast seed in to the erthe,
²⁷ and he slepte, and it rise up nyzte and
 dai, and brynge forth the seed and wexe
 fast, while he wote not, ²⁸ for the erthe
 makith fruyt, first the gras aftirward the
 ere and aftir ful fruyt in the cere, ²⁹ and
 whanne of it silf it hath brouȝte forth fruyt,
 and anon he sendith a sikil, for repynge
 tyme is come;

³⁰ and he seide, to what thing schuln we
 likne the kyngdom of god, or to what
 [thing] parable, schuln we comparsonwe? ³¹
 as a corne of synewe, whiche whanne
 it is sown in the erthe, is lesse than
 alle seedis that ben in the erthe, ³² and
 whanne it is sprungen vp, it waxeth in
 to a tree, and is made gretter thanne
 alle erbis; and it makith greet braunchis,
 so that briddis of heuene moun dwelle
 vnder the shadowe there of;

³³ and in many suche parabis he spake
 to hem the word as thiȝ myȝten here;
³⁴ and he spake not to hem without para-
 ble, but he expownde to hise discipulis
 alle thingis, bi hem silf; ³⁵ and he seide
 to hem, in that dai whanne euenynge was
 come, passe we aȝenward, ³⁶ and thei leften

αȝεν, again zounn, given. synewe, mustard.
 moun, may. aȝenward, backward.

TYNDALE—1534.

and receave it; and bringe forth frute; some
 thirty folde, some sixty folde, some an
 hundred folde.

²¹ And he sayde vnto them: is the can-
 dle lighted, to be put vnder a bushell, or
 vnder the table, and not rather to be put
 on a candelstick? ²² For there is nothinge
 so preuy, that shall not be opened: nether
 so secret, but that it shall come abroad.
²³ Yf eny man haue cares to heare, let
 him heare. ²⁴ And he sayde vnto them:
 take hede what ye heare. With what
 measure ye mete, with the same shall it
 be measured vnto you agayne. And vnto
 you that heare shall more be geuen.
²⁵ For vnto him that hath, shall it be
 geuen: and from him that hath not, shalbe
 taken awaye, even that he hath.

²⁶ And he sayde: so is the kyngdome
 of God, euen as yf a man shuld sowe
 seede in the grounde, ²⁷ and shulde slepe
 and ryse vp night and daye: and the
 seede shuld sprynge and growe vp; he not
 ware. ²⁸ For the erth bringeth forth
 frute of her silfe: fyrst the blade, then
 the eares, after that full corne in the eares.
²⁹ And as sone as the frute is brought
 forth, anon he throusteth in the syckell,
 because the heruest is come.

³⁰ And he sayde: where vnto shall we
 lyken the kyngdome of God? or with what
 comparason shall we compare it? ³¹ It is
 lyke a grayne of mustardseed, which when
 it is sown in the erth, is the leest of all
 seedes that be in the erth: ³² but after
 that it is sown, it groweth vp, and is
 greatest of all yerbes: and bereth greate
 braunches; so that the fowles of the ayre
 maye dwell vnder the shadowe of it.

³³ And with many soche similitudes he
 preached the worde vnto them; after as
 they myȝt heare it. ³⁴ And with out
 similitude spake he no thinge vnto them.
 But when they were a parte, he ex-
 pounde all thingis to his disciples. ³⁵ And
 the same daye when euen was come, he
 sayde vnto them: let vs passe ouer vnto
 the other syde. ³⁶ And they lefte the

CRANMER—1539.

receave it, so that one come doth brynge
 forth thirty, some sixty, some an hundred.

²¹ And he sayde vnto them: is the candle
 lyghted, to be put vnder a bushell, or
 vnder the table? It is not lighted to be
 put on a candelstik? ²² For there is no-
 thyng so preuy, that shall not be opened:
 nether hath it bene so secret, but that it
 shall come abroad. ²³ If eny man haue
 cares to heare, let him heare. ²⁴ And he
 sayde vnto them: take hede what ye
 heare. Wyth what measure ye mete,
 with the same shal other men measure
 vnto you agayne. And vnto you that
 heare, shall more be geuen. ²⁵ For vnto
 him that hath, shall it be geuen, and from
 him that hath not, shalbe taken awaye,
 euen that which he hath.

²⁶ And he sayde: so is the kyngdome of
 God, euen as yf a man shuld sowe sede
 in the grounde ²⁷ and shulde slepe,
 and ryse vp nyght and daye: and the sede
 shuld sprynge and growe vp, whyle he is
 not aware. ²⁸ For the earth bringeth forth
 frute of her selfe: fyrst the blade, then
 the eare, after that the full corne in the
 eare. ²⁹ But when the frute is brought
 forth, anon he throusteth in the syckell,
 because the heruest is come.

³⁰ And he sayde: where vnto shall we
 lyken the kyngdome of God? or with
 what comparison shall we compare it?
³¹ It is lyke a grayne of mustard seed:
 which when it is sown in the earth, is
 lesse then all seedes that be in the earth:
³² when it is sown, it groweth vp, and is
 greater then all herbes: and beareth greate
 braunches, so that the fowles of the ayre
 maye make their nestes vnder the shadow
 of it.

³³ And with many soche parables spake
 he the worde vnto them, after as they
 myȝt heare it. ³⁴ But wyth out parable
 spake he no thinge vnto them. But when
 they were alone, he expounded all thynges
 to his disciples. ³⁵ And the same daye
 when euen was come, he sayde vnto them:
 let vs passe ouer vnto the other syde.
³⁶ And they lefte the people, and toke him

‘ τῷ στάχυϊ. ²⁹ ὅταν δὲ παραδῷ ὁ καρπὸς, ² εὐθὺς | ἀποστέλλει τὸ δρέπανον, ὅτι
 ‘ παρέστηκεν ὁ θερισμός. ³⁰ Καὶ ἔλεγε, ‘ ^a Τίνι | ὁμοιώσωμεν τὴν βασιλείαν τοῦ
 ‘ Θεοῦ; ἢ ἐν ^b ποίᾳ | παραβολῇ παραβάλωμεν αὐτήν; | ³¹ ὥς ^d κόκκον | σινάπεως,
 ‘ ὅς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ
 ‘ τῆς γῆς. ³² καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται ^c πάντων τῶν λαχάνων μεῖζων, |
 ‘ καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ
 ‘ τοῦ οὐρανοῦ κατασκηνοῦν. ³³ Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς
 τὸν λόγον, καθὼς ἠδύναντο ἀκούειν. ³⁴ χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς·
 κατ’ ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα. ³⁵ Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ
 τῇ ἡμέρᾳ ὁψίας γενομένης, ‘ Διέλθωμεν εἰς τὸ πέραν. ³⁶ Καὶ ἀφέντες τὸν ὄχλον,

* Alex. εὐθὺς.

* Alex. πῶς.

* Alex. τίνι.

* Alex. αὐτὴν παραβολῇ θῶμεν.

* Rec. κόκκον.

* Alex. μεῖζων πάντων τῶν λαχάνων.

GENEVA — 1557.

and receaue it, and bryng forth frute, for
 one corne thyrty, for another syxtie, for
 some an hundred.

²¹ Also he sayd vnto them, Is the candle
 brought to be put vnder a bushell, or vnder
 the table, and not rather to be put on a
 candlesticke? ²² For there is nothinge so
 hyd, that shal not be opened: neither so
 secret, but that it muste come abrode. ²³ If
 any man haue eares to heare, let him heare.
²⁴ And he sayd vnto them, Take heede what
 ye heare, With what measure ye mete, it
 shalbe measured vnto you: and vnto you
 that heare, shal more be geuen. ²⁵ For vnto
 him that hath, shal it be geuen, and from
 him that hath not, shalbe taken away,
 euen that he hath. ²⁶ And he sayd, So is
 the kyngdome of God, euen as if a man
 should sowe seede in the grounde. ²⁷ And
 should slepe and rise vp nyght and day:
 and the seede shulde spryng and grow vp,
 he not ware. ²⁸ For the earth bryngeth
 forth frute of her selfe, fyrst the blade, then
 the eares, after that, ful come in the eares.

²⁹ And assone as the frute is brought forth,
 anon he thrusteth in the syckel, because
 the haruest is come. ³⁰ He sayd, More-
 ouer where vnto shal we lyken the kyng-
 dome of God? or with what comparision
 shal we compare it? ³¹ It is like a grayne
 of mustarde seede, which when it is sown
 in the earth, is the least of all seedes that
 be in the earth: ³² But after that it is
 sown, it groweth vp, and is greatest of
 all herbes, and bereth great branches.
 so that the foules of the ayre may dwel
 vnder the shadow of it.

³³ And with many suche similitudes he
 preached the worde vnto them, as they
 were able to heare it. ³⁴ And without
 similitude spake he nothyng vnto them.
 But when they were aparte, he expounded
 all thinges to his disciples. ³⁵ Now the
 same day when euen was come, he sayd
 vnto them, Let vs passe ouer vnto the
 other syde.

³⁶ And they left the people, and toke him

RHEIMS — 1582.

receiue it, and yeld fruite one thirtie, one
 sixtie, and one an hundred.

²¹ And he said to them, Commeth a
 candle to be put vnder a bushell, or vnder
 a bed? and not to be put vpon the candle-
 stick? ²² For there is nothing hid vvich
 shal not be made manifest: neither vvas
 any thing made secret, but that it shal
 come to light. ²³ If any man haue eares to
 heare, let him heare.

²⁴ And he said to them, See vvhat you
 heare. In vvhat measure you mete, it shal
 be measured to you againe, and more shal
 be giuen to you. ²⁵ For he that hath, to
 him shal be giuen: and he that hath not,
 that also vvich he hath, shall be taken
 away from him.

²⁶ And he said, So is the kingdom of
 God, as if a man cast seede in the earth,
 and sleepe, and rise vp nyght and day,
 and the seede spring, and grove vp vvhiles
 he knovveth not. ²⁸ For the earth of it
 self bringeth forth fruite, first the blade,
 then the eare, afterward the ful come in
 the eare. ²⁹ And vvhen the fruite hath
 brought out it self, immediately he putteth
 in the sickle, because haruest is come.

³⁰ And he said, To vvhat shal vve liken
 the kingdom of God? or to vvhat parable
 shal vve compare it? ³¹ As a mustard
 seede: vvich vvhen it is soven in the
 earth, is lesse then all the seedes that are
 in the earth: ³² and vvhen it is soven,
 it riseth vp, and becommeth greater then
 all herbes, and maketh great boughes, so
 that the birdes of the aire may dvvel vnder
 the shadovv thereof.

³³ And vvith many such parables he
 spake to them the vvord, according as
 they vvere able to heare: ³⁴ and vvithout
 parable he did not speak vnto them. but
 aparte, he explicated all thinges to his Dis-
 ciples.

³⁵ And he saith to them in that day,
 vvhen euening vvvas come, Let vs passe
 ouer to the other side. ³⁶ And dismissing

AUTHORISED — 1611.

ceiue it, and bring forth fruit, some thirty
 fold, some sixty, and some an hundred.

²¹ And he said vnto them, Is a candle
 brought to be put vnder a bushell, or
 vnder a bed? and not to be set on a
 candlesticke? ²² For there is nothing hid,
 which shall not be manifested: neither
 was any thing kept secret, but that it
 should come abroad. ²³ If any man haue
 eares to heare, let him heare. ²⁴ And he
 said vnto them, Take heed what you
 heare: With what measure ye mete, it
 shalbe measured to you: And vnto you
 that heare, shall more be giuen. ²⁵ For
 he that hath, to him shall be giuen: and
 he that hath not, from him shall be taken,
 euen that which he hath.

²⁶ And he said, So is the kingdom of
 God, as if a man should cast seed into
 the ground, ²⁷ And should sleepe, and
 rise night and day, and the seed should
 spring, and grow vp, he knoweth not
 how. ²⁸ For the earth bringeth forth
 fruit of herselfe, first the blade, then the
 eare, after that the full come in the eare.
²⁹ But when the fruit is ^a brought forth,
 immediately hee putteth in the sickle,
 because the haruest is come.

³⁰ And he said, Whereunto shal we liken
 the kingdom of God? Or with what
 comparision shall we compare it? ³¹ It is
 like a grain of mustard seed: which
 when it is sown in the earth, is lesse
 then all the seedes that be in the earth.
³² But when it is sown, it groweth vp,
 and becommeth greater then all hearbs,
 & shooteth out great branches, so that
 the foules of the ayre may lodge vnder
 the shadow of it. ³³ And with many such
 parables spake he the word vnto them,
 as they were able to heare it. ³⁴ But without
 a parable spake he not vnto them, and
 when they were alone, he expounded all
 thinges to his disciples. ³⁵ And the same
 day, when the Euen was come, he saith
 vnto them, Let vs passe ouer vnto the
 other side. ³⁶ And when they had sent

* Or. ripe.

παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ [†]πλοῖα[†] | ἦν μετ' αὐτοῦ. ³⁷ καὶ γίνεται λαίλαψ ἀνέμου μεγάλη· ³⁸ τὰ δὲ | κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε [‡]αὐτὸ ἤδη γεμίζεσθαι. | ³⁹ καὶ ἦν αὐτὸς ἐπὶ | τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ, 'Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;' ³⁹ Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσῃ, 'Σιώπα, πεφίμωσο.' Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. ⁴⁰ καὶ εἶπεν αὐτοῖς, 'Τί δειλοί ἐστε [‡]οὔτω; | [†]πῶς οὐκ | ἔχετε πίστιν;' ⁴¹ Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, 'Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ [‡]ἄνεμος καὶ ἡ θάλασσα [‡]ὑπακούουσιν | αὐτῷ;'

V. Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν. ² καὶ [‡]ἔξελθόντι αὐτῷ | ἐκ τοῦ πλοίου, εὐθέως [‡]ἀπήντησεν | αὐτῷ ἐκ τῶν μνημείων

[†] Alex. πλοῖα. [‡] Alex. καὶ τὰ. [‡] Alex. ἤδη γεμίζεσθαι τὸ πλοῖον. [†] Alex. iv. [‡] Alex. — οὔτω. [†] Alex. οὔτω. [‡] Alex. ὑπακούει. [‡] Alex. ἔξελθόντος αὐτοῦ. [‡] Alex. ὑπήντησεν.

WICLIIF—1380.

the puple, and token hym, so that he was in a boot and othere botis weren with hym.

³⁷ And a greet storme of wynd was made: and kest wawis in to the boot, so that the hoot was ful; ³⁸ and he was in the hyndir part of the boot: and sleppte on a pelewe, and thei reisen hym: and seiden to hym, maistr perteyneth it not to thee: that we perischen? ³⁹ and he roos vp and manasside the wynde: and seide to the se, be stille wexe dumber, and the wynde ceeside: and greet pesiblenes was made; ⁴⁰ and he seide to hem, what dreden se? se han no feith ȝit: ⁴¹ and thei dreden with greet drede, and seiden to eche othe, who gessist thou is this: for the wynde and the see obeischen to hym.

5. AND thei camen ouer the see: in to the cuntre of gerazenes; ² and afir that he was gon out of the boot, anon a man in an vnclene spirit ranne out of buriels to hym, ³ whiche man hadde an hous in buriels; and nether with chaynes now myzte ony man bynde hym; ⁴ for oft tymes he was bounden in stockis and cheynes and he hadde broken the cheynes and hadde brokun the stockis to smale gobetis: and no man myzte make hym tane; ⁵ and euer more nygt and day in buriels and in hullis: he was crynyng, and betyng hym silf with stones; ⁶ and he sij ihesus afer and ranne and worschipe hym; ⁷ and he cried with greet vois and seide, what to me and to thee, thou ihesus the sonne of the hiȝist god? I coniure thee bi god: that thou turmente me not; ⁸ and ihesus seide to hym, thou vnclene spirit go out fro the man; ⁹ and ihesus axed hym, what is thi name? and he seith to hym, a legioun is my name, for we ben many; ¹⁰ and he prised ihesus nyche: that he schulde not putte hym out of the cuntree;

¹¹ and there was there aboute the hille a

TYNDALE—1534.

people, and toke him even as he was in the shyp. And ther were also with him other shippes.

³⁷ And ther arose a great storme of wynde, and dassed the waves into the shyp, so that it was full. ³⁸ And he was in the sterne a slepe on a pelowe. And they awoke him, and sayde to him: Master, carest thou not that we perishe? ³⁹ And he rose vp, and rebuked the wynde, and sayde vnto the see: peace and be still. And the winde layed, and ther followed a greate calme. ⁴⁰ And he sayde vnto them: why are ye so fearfull? How is it that ye have no fayth? ⁴¹ And they feared exceedingly, and sayde one to another: what felowe is this? For both wynde and see obey him.

5. AND they cam ouer to the other syde of the see in to the cuntre of the Gaderenites. ² And when he was come out of the shippe, there met him out of the graues a man possesyed of an vnclene sprete; ³ which had his abydinge amonge the graues. And no man coude bynde him: no not with cheynes; ⁴ because that when he was often bounde with fetters and cheynes, he plucked the chaynes asunder, and brake the fetters in peces. Nether coude any man tame him. ⁵ And alwayes bothe nyght and daye, he cryed in the mountaynes and in the graues, and bet him silfe with stones. ⁶ When he had spied Iesus afarre of, he rane and worshipped him; ⁷ and cryed with a lowde voyce and sayde: what haue I to do with the Iesus the sonne of the moost hyest God? I requyre the in the name of God that thou torment me not. ⁸ For he had sayd vnto hym: come out of the man thou fowle sprete. ⁹ And he axed him: what is thy name? And he answered sayinge: my name is Legion, for we are many. ¹⁰ And he prayd him instantly, that he wolde not sende them awaye out of the cuntre.

¹¹ And ther was there nye vnto the

CRANMER—1539.

euen as he was in the shipp. And ther were also with him other shippes.

³⁷ And ther arose a great storme of wynde, and the waues dashed in to the shipp, so that it was now full. ³⁸ And he was in the sterne a slepe on a pelowe. And they awake him, and saye vnto hym: Master, carest thou not, that we perishe? ³⁹ And he rose vp, and rebuked the wynde, and sayde vnto the see: peace, be still. And the wynde ceased, and ther folowed a greate calme. ⁴⁰ And he sayde vnto them: why are ye so fearfull? How happeneth it, that ye haue no fayth? ⁴¹ And they feared exceedingly, and sayde one to another: who is this? For both wynde and see obeye hym.

5. AND they cam ouer to the other syde of the see into the cuntre of the Gaderenites. ² And when he was come out of the shippe, immediatly there met him out of the graues a man possessed of an vnclene sprete, ³ which had hys abydinge amonge the graues. And no man coude bynde him: no not wyth cheynes, ⁴ because that when he was often bounde with fetters and cheynes, he plucked the chaynes a sundre, and brake the fetters in peces. Nether coude any man tame him. ⁵ And alwayes, nyght and daye he was in the mountaynes and in the graues, cryeng and beating hymselfe wyth stones. ⁶ But when he had spied Iesus a farr off, he ranne, and worshipped him, ⁷ and cryed with a loude voyce and sayde what haue I to do wyth thee: Iesus thou sonne of the moost hyest God? I requyre the in the name of God that thou torment me not. ⁸ For he sayd vnto him: come out of the man thou foule sprete. ⁹ And he asked him: what is thy name? And he answered and sayde vnto hym: my name is Legion, for we are many. ¹⁰ And he prayd him instantly, that he wolde not sende them awaye out of the cuntre.

¹¹ But thier was there nye vnto the moun-

hous, boat. kest, cast. wawis, waves. manasside, menaced. obeischen, obey. gobetis, bits. 117, saw.

ἄνθρωπος ἐν πνεύματι ἀκαθάρτω, ³ ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς ⁴ μνήμασι· καὶ οὔτε ἄλύσεις| οὐδεὶς ἠδύνατο| αὐτὸν δῆσαι, ⁴ διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσι δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας συντε-
τρίφθαι, καὶ οὐδεὶς αὐτὸν ἴσχυε δαμάσαι· ⁵ καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς ⁶ μνήμασι καὶ ἐν τοῖς ὅρεσιν| ἦν κράζων καὶ κατακόπτων ἐάντων λίθους. ⁶ Ἰδὼν δὲ| τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμε καὶ προσεκύνησεν αὐτῷ, ⁷ καὶ κράξας φωνῇ μεγάλῃ· εἶπε,| ⁸ *Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν Θεόν, μή με βασανίσῃς.* ⁸ ἔλεγε γὰρ αὐτῷ, ⁹ *Ἐξέλθε, τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.* ⁹ Καὶ ἐπηρώτα αὐτόν, ¹⁰ *Τί σοι ὄνομα;* | Καὶ ¹¹ λέγει αὐτῷ, ¹² *Λεγεὼν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν.* ¹⁰ Καὶ παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. ¹¹ ἦν δὲ ἐκεῖ ¹² πρὸς τῷ ὄρει| ἀγέλη χοίρων

⁷ Rec. μνημῖος.

⁸ Alex. ἀλύσει οὐκίτι.

⁹ Alex. ἰδύνατο.

¹⁰ Rec. ὅρεσι καὶ ἐν τοῖς μνήμασιν.

¹¹ Alex. καὶ ἰδὼν.

¹² Alex. λέγει.

¹³ Alex. ὄνομά σοι.

¹⁴ Rec. ἀπεκρίθη, λέγων.

¹⁵ Alex. λεγόντων.

¹⁶ Rec. πρὸς τὰ ὄρη.

GENEVA — 1557.

euen as he was in the shyp: and there were also with him other shyppes. ³⁷ And there arose a great storme of winde, and dashed the waues into the shyp, so that it was ful. ³⁸ And he was in the sterne a slepe on a pelowe: and they awoke him, and sayd to him, Master, carest thou not that we perishe? ³⁹ And he rose vp, and rebuked the wynde, and sayd vnto the sea, Peace, and be styl. And the wynde alayed, and there folowed a great calme. ⁴⁰ Then he sayd vnto them, Why are ye so fearful? How is it that ye haue no fayth? ⁴¹ And they feared exceedingly, and said one to another, What felow is this, that both wynde and sea obey him?

5. AND they came ouer to the other syde of the sea into the country of the Gadarenites. ² And when he was come out of the ship, ther met him out of the graues, a man possessed of an vnclene sprite: ³ Which had his abyding among the graues: And no man coule binde him, no, not with cheynes. ⁴ Because that when he was often bound with fetters and cheynes, he plucked the cheynes a sondre, and brake the fetters in peces: nether could any man tame him. ⁵ And alwayes bothe nyght and day he cried in the mountaynes, and in the graues, and stroke him self sore against stones. ⁶ And when he espyed Iesus a farre of, he rane and worshipped him. ⁷ And cried with a loude voyce, and sayd, What haue I to do with thee Iesus the Sonne of the moste hiest God? I require thee *in the name of God*, that thou torment me not. ⁸ (For he said vnto him, Come out of the man thou foule sprite.) ⁹ And he asked him, What is thy name? and he answered saying, My name is Legion, for we are many. ¹⁰ And he prayed him instantly, that he would not send them away out of the country.

RHEIMS — 1582.

the multitude, they take him so as he vvas in the boate: and there vvere other boates vvith him. ³⁷ And there arose a great storme of vvinde, and the vvaves bette into the boate, so that the boate vvas filled. ³⁸ And he vvas in the hinder part of the boate sleeping vpon a pillow: and they rouse him, and say to him, Maister, doth it not pertaine to thee that vve perish? ³⁹ And rising vp he threatened the vvinde, and said to the sea, Peace, be stil. And the vvinde ceased: and there vvas made a great calme. ⁴⁰ And he said to them, Why are you fearful? neither yet haue you fayth? ⁴¹ And they feared vvith great feare: and they said one to an other, What is this (thinnkest thou) that both vvinde and sea obey him?

5. AND they came beyond the strate of the sea into the countrie of the Gerasens. ² And as he vvent out of the boate, immediately there mette him out of the sepulchres a man in an vnclene spirit, ³ that had his dvelling in the sepulchres. and neither vvith chaines could any man novv binde him: ⁴ for being often bound vvith fetters and chaines, he had burst the chaines, and broken the fetters, and no body could tame him. ⁵ and he vvas alwaies day and night in the sepulchres and in the mountaynes, crying and cuttingt him self vvith stones. ⁶ And seeing Iesus a farre of, he rane and adored him: ⁷ and crying vvith a great voice, said, What to me and thee Iesus the sonne of God most high? I adure thee by God that thou torment me not. ⁸ For he said vnto him, Goe out of the man thou vnclene spirit. ⁹ And he asked him, What is thy name? and he saith to him, My name is Legion: because vve are many. ¹⁰ And he besought him much, that he vvould not expel him out of the countrie.

AUTHORISED — 1611.

away the multitude, they tooke him, euen as he was in the ship, and there were also with him other little ships. ³⁷ And there arose a great storme of wind, and the waues beat into the ship, so that it was now full. ³⁸ And he was in the hinder part of the ship asleepe on a pillow: and they awake him, and say vnto him, Master, carest thou not, that we perish? ³⁹ And hee arose, and rebuked the winde, and said vnto the sea, Peace, be still: and the winde ceased, and there was a great calme. ⁴⁰ And he said vnto them, Why are ye so fearful? How is it that you haue no faith? ⁴¹ And they feared exceedingly, and sayd one to another, What manner of man is this, that euen the winde and the sea obey him?

5. AND they came ouer vnto the other side of the sea, into the countrey of the Gadarenes. ² And when he was come out of the ship, immediately there met him out of the tombes, a man with an vnclene spirit, ³ Who had his dwelling among the tombes, and no man could bind him, no not with chaines: ⁴ Because that hee had bene often bound with fetters and chaines, and the chaines had bene plucked asunder by him, and the fetters broken in peces: neither could any man tame him. ⁵ And alwayes night and day, hee was in the mountaynes, and in the tombes, crying, and cuttingt himself with stones. ⁶ But when hee saw Iesus afarre off, he came and worshipped him, ⁷ And cried with a loud voyce, and said, What haue I to doe with thee, Iesus, thou Sonne of the most high God? I adure thee by God, that thou torment me not. ⁸ (For he said vnto him, Come out of the man, thou vnclene spirit.) ⁹ And hee asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. ¹⁰ And he besought him much, that hee would not send them away out of the country. ¹¹ Now there was there nigh vnto the mountaynes a

¹¹ And there was there in the moun-

¹¹ And there vvas there about the

μεγάλη βοσκομένη¹² καὶ παρεκάλεσαν αὐτὸν "οἱ δαίμονες, λέγοντες, ' Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.' ¹³ Καὶ ἐπέτρεψεν αὐτοῖς εὐθὺς | ὁ Ἰησοῦς. | καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν. ¹⁴ ἦσαν δὲ | ὡς δισχίλιοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ. ¹⁵ Οἱ δὲ | βόσκοντες αὐτοὺς | ἔφγγον, καὶ ἀπήγγειλαν | εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ἔξῃλθον | ἰδεῖν τί ἐστι τὸ γεγονός. ¹⁶ καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον | καὶ ἱματισμένον καὶ σωφρονούντα, τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν ¹⁷ καὶ διηγῆσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων.

¹² Rec. + πάντες. ¹³ Alex. = οἱ δαίμονες. ¹⁴ Alex. = εὐθύς. ¹⁵ Alex. = ὁ Ἰησοῦς. ¹⁶ Alex. = ἦσαν δι. ¹⁷ Alex. Kai ol. ¹⁸ Rec. τοὺς χοίρους. ¹⁹ Rec. ἀνήγγειλαν. ²⁰ Alex. ἤθον. ²¹ Alex. = kai.

WICLIF—1380.

greet flock of swyne lesewynge,¹² and the spiritis preiden ihesus and seiden, sende us in to the swyne that we entren in to hem,¹³ ⁊ anon ihesus grauntide to hem, and the vncle spiritis zeden out and entriden in to the swyne, and with, A greet birre the flock was cast down in to the see; a tweye thousand, and thei weren dreynete in the see,¹⁴ And thei that kepten hem: fledden and teelden in to the citee and in to the feeldis; and thei wenten out to se: what was don,¹⁵ and thei camen to ihesus: and saien hym that hadde be trauelid of the fendes, sittinge clothide and of hool mynde, and thei dredden,

¹⁶ and thei that saien hou it was don to hym that hadde a fende and of the swyne: toolden to hem,¹⁷ and thei bigunnen to preie hym that he schulde go aweye fro her coostis,¹⁸ ⁊ whanne he zede vp in to a boot: he that was trauelid of the denel, bigan to preie hym, that he schulde be with hym,¹⁹ but ihesus rescueyd hym not but seide to hym, go thou in to thin hous to thin ⁊ telle to hem how greet thingis the lord hath don to thee ⁊ hadde merci of thee,²⁰ and he wente forth and bigganne to preie in decapoli how greet thingis ihesus hadde don to him; and alle men wondriden,

²¹ and whanne ihesus hadde gon up in to the boot, eftsonc ouer the see, myche puple come to gidre to hym, and was aboute the see,²² and oon of the pryngis of synagogs, bi name iairus: cam and sij hym and fil down at hise feet: ⁊ preiden hym mych and seide, my douster is nyȝ deed: come thou putte thin honde on hir: that sche be sauf and lyue; and he wente forth with hym,²⁴ and moche puple sued hym, and thirstid hym,

TYNDALE—1534.

mountayns a greete heerd of swyne feedinge,¹² and all the deuyls besought him sayinge: sende vs into the heerde of swyne, that we maye enter in to them.¹³ And anon Iesus gave them leave. And the vncleane spretes went out and entred in to the swyne. And the heerd starteled, and ran hedling in to the see. They were a bout .ii.M. swyne, and they were drowned in the see.¹⁴ And the swyne heerdes fled, and tolde it in the cyte, and in the countre. And they came out for to se what had hapened:¹⁵ and came to Iesus, and sawe hym that was vexed with the fende and had the legion, syt, both clothed and in his right mynde, and they were afraied.¹⁶ And they that sawe it tolde them; how it had hapened vnto him that was possessed with the deuyl: and also of the swyne.¹⁷ And they beganne to praye him, that he wolde departe from their coostes.¹⁸ And when he was come in to the shyppe, he that had the deuyl, prayed him that he myght be with him.

¹⁹ Howbeit Iesus wolde not suffre him; but sayde vnto him: goo home in to thin awne house and to thy frendes, and shewe them what greet thinges the Lorde hath done vnto the; and how he had compassion on the.²⁰ And he departed, and beganne to publishe in the ten cyties; what greet thinges Iesus had done vnto him; and all men dyd merueyle.

²¹ And when Iesus was come over agayne by shype vnto the other syde, moche people gadered vnto him; and he was nye vnto the see.²² And beholde, ther came one of the rulers of the Synagoge, whose name was iairus: and when he sawe him, he fel downe at his fete,²³ and besought hym greatly sayinge: my daughter lieth at poynt of death, I wolde thou woldest come and laye thy honde on her, that she myght be sauf and liue.²⁴ And he went with him; and moche people folowed him; and thronged him.

CRANMER—1539.

tayns a greete heerd of swyne fedynge,¹² and all the deuyls besought him, sayinge: sende vs in to the heerd of swyne, that we maye enter into them.¹³ And anon Iesus gaue them leaue. And the vncleane spretes went out, and entred in to the swyne. And the heerd was caryed headlyng into the see. They were almost .ii.M. and were drowned in the see.¹⁴ And the swyne heerdes fled, and tolde it in the cytie, and in the felde. And they went out for to se, what had hapened:¹⁵ and came to Iesus, and sawe him that was vexed with the fende and had the Legion, syt, both clothed and in his ryght mynde, and they were afraied.¹⁶ And they that sawe it tolde them, how it had hapened to hym that was possessed with the deuyl: and also of the swyne.

¹⁷ And they beganne to praye hym, that he wolde departe out of their coast.¹⁸ And when he was come into the shippe, he that had the denyll, prayed him, that he myght be with him.¹⁹ Howbeit, Iesus wolde not suffre him, but sayde vnto him: go to thyne awne house and to thy frendes, and shewe them how great thinges the Lorde hath done for the, and how he hath had compassion on the.²⁰ And he departed, and beganne to publyshe in the ten cyties, how greet thinges Iesus had done for him, and all men dyd merueyle.

²¹ And when Iesus was come ouer agayne by shype vnto the other syde, moch people gathered vnto him, and he was nye vnto the see.

²² And beholde, ther came one of the rulers of the Synagoge, whose name was iairus: and when he sawe him, he fel downe at his fete,²³ and besought hym greatly, sayinge: my daughter lieth at poynt of death, I pray the come, and laye thy hande on her, that she maye be sauf and lyue.²⁴ And he went with him, and moch people folowed him, and thronged him.

¹² leswynge = grazing. ¹³ den, went. ¹⁴ birre, hurry. ¹⁵ deuyls = drowned. ¹⁶ trauelid, troubled. ¹⁷ eftsonc again. ¹⁸ sij, saw. ¹⁹ nyȝ, near. ²⁰ sauf, followed.

¹⁸ Καὶ ἑμβάντος| αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα ἦ μετ' αὐτοῦ. | ¹⁹ καὶ| οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ, “Υπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ Κύριος ἔποιήκε,| καὶ ἡλῆσέ σε.” ²⁰ Καὶ ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον. ²¹ Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ’ αὐτὸν, καὶ ἦν παρὰ τὴν θάλασσαν. ²² Καὶ ἰδὼν,| ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν, πίπτει πρὸς τοὺς πόδας αὐτοῦ. ²³ καὶ παρεκάλει| αὐτὸν πολλὰ, λέγων, “Οτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας, ὅπως| σωθῇ· καὶ ῥησέται.” ²⁴ Καὶ ἀπῆλθε μετ’ αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ

¹⁸ Alex. ἑμβαινόντος. ¹⁹ Alex. μετ’ αὐτοῦ ᾧ. ²⁰ Rec. ὁ δὲ Ἰησοῦς. ²¹ Rec. ἰπποιεσι. ²² Alex. = ἰδὼν. ²³ Alex. παρακαλεῖ. ²⁴ Alex. ἵνα. ²⁵ Alex. ῥησγ.

GENEVA — 1557.

taines a greate hearde of swyne, feedyng. ¹² And all the deuyls besoght him, saying, Send vs into the hearde of swyne, that we may entre into them. ¹³ And anon Iesus gaue them leaue. And the vncleane spirits went out and entred into the swyne : and the hearde ran headlong from the hye bancke into the sea. (They were about, two thousand swyne) and they were drowned in the sea. ¹⁴ And the swyneheardes fled and toulde it in the cite, and in the cuntry : and they came out for to see what had happened. ¹⁵ And come to Iesus, and see him that was vexed with the fiende, and had the Legion, syt both clothed, and in hys ryght mynde, and they were afraide. ¹⁶ And they that saw it tolde them, how it had happened to hym that was possessed with the deuyl : and also of the swyne. ¹⁷ Then they began to pray hym, that he woulde depart from their coastes. ¹⁸ And when he was come into the shyp, he that had the deuyl, prayed him that he myght be with him. ¹⁹ Howbeit, Iesus would not suffre him, but sayd vnto him, Go home to thy house, and friendes, and shewe them what great thinges the Lord hath done vnto thee, and how he hath had compassion on thee. ²⁰ And he departed, and began to publishe in Decapolis, what great thinges Iesus had done vnto hym, and all men dyd marueyl.

²¹ And when Iesus was come ouer agayne by shyp vnto the other syde, much people gathered to hym, and he was nye vnto the sea. ²² And beholde, there came one of the rulers of the Synagoge, whose name was Iairus : and when he sawe him, he fel downe at his feete. ²³ And besoght him greatly, saying, My litle daughter lyeth at poynt of death, I praye thee that thou wouldest come and laye thy handes on her, that she may be deliuered of her disease, and lye. ²⁴ Ther he went with him, and muche people folowed hym, and thronged him.

RHEIMS — 1582.

mountaine a great heard of svvine, feedyng. ¹² And the spirits besoght him, saying, Send vs into the svvine, that vve may enter into them. ¹³ And Iesvs immediately graunted vnto them. And the vncleane spirits going out, entred into the svvine : and the heard vvith great violence vvas caried headlong into the sea, about tvo thousand, and vvere stifled in the sea.

¹⁴ And they that fed them, fled, and caried nerves into the cite and into the fields. And they vvent forth to see vvhat vvas done : ¹⁵ and they come to Iesvs, and they see him that vvas vexed of the deuill, sitting, clothed, and vvcl in his vvittes : and they vvere afraide. ¹⁶ And they that had seen it, told them, in vvhat manner he had been dealt vvithal that had the diuel : and of the svvine. ¹⁷ And they began to desire him, that he vvould depart from their coastes. ¹⁸ And vvhen he vvnt vp into the boate, he that had been vexed of the diuel, began to beseeche him that he might be vvith him, ¹⁹ and he admitted him not, but saith to him, Goe into thy house to thine, and tel them hovv great thinges the Lord hath done for thee, and hath had mercie vpon thee. ²⁰ And he vvnt lly vvay, and began to publish in Decapolis hovv great thinges Iesvs had done to him : and al marueled.

²¹ And vvhen Iesvs had passed in boate agayne ouer the straite, a great multitude assembled together vnto him, and he vvas about the sea. ²² And there commeth one of the Archsynagogs, named Iairus : and seeing him, he filleth dovvne at his feete, ²³ and besoght him much, saying, That my daughter is at the point of death, come, impose thy hands vpon her, that she may be safe and lye. ²⁴ And he vvnt vvith him, and a great multitude folowed him, and they thronged him.

AUTHORISED — 1611.

great heard of swine, feedyng. ¹² And all the deuils besoght him, saying, Send vs into the swine, that we may enter into them. ¹³ And forthwith Iesus gaue them leaue. And the vncleane spirits went out, and entred into the swine, and the herd ranne violently downe a steepe place into the sea (they were about two thousand) and were choked in the sea. ¹⁴ And they that fed the swine, fled, and tolde it in the cite, and in the cuntry. And they went out to see what it was that was done. ¹⁵ And they come to Iesus, and see him that was possessed with the deuill, and had the Legion, sitting, and clothed, and in his right mind : and they were afraide. ¹⁶ And they that saw it, tolde them how it befell to him that was possessed with the deuill, and also concerning the swine. ¹⁷ And they began to pray him to depart out of their coasts.

¹⁸ And when he was come into the ship, he that had bene possessed with the deuill prayed him that hee might bee with him. ¹⁹ Howbeit Iesus suffred him not, but sayth vnto him, Goe home to thy friends, and tel them how great thinges the Lord hath done for thee, and hath had compassion on thee. ²⁰ And he departed, and beganne to publish in Decapolis, how great thinges Iesus had done for him : and all men did marueile. ²¹ And when Iesus was passed ouer agayne by ship vnto the other side, much people gathered vnto him, and he was nigh vnto the sea.

²² And behold, there commeth one of the Rulers of the Synagogue, Iairus by name, and when he saw him, he fell at his feet, ²³ And besoght him greatly, saying, My litle daughter lieth at the poynt of death, I pray thee come and lay thy hands on her, that she may be healed, and shee shall lye. ²⁴ And Iesus went with him, and much people folowed him, and thronged him. ²⁵ And a certaine woman

συνέθλιβον αὐτόν. ²⁵ Καὶ γυνή ⁵τις | οὐσα ἐν ῥύσει αἵματος ἔτη δώδεκα, ²⁶ καὶ πολλὰ παθούσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα, | καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, ²⁷ ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὅπισθεν, ἤψατο τοῦ ἱματίου αὐτοῦ. ²⁸ ἔλεγε γάρ, 'Ὅτι, κὰν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι.' ²⁹ Καὶ ⁶εὐθέως | ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἵαται ἀπὸ τῆς μάστιγος. ³⁰ καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε, 'Τίς μου ἤψατο τῶν ἱματίων;' ³¹ Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, 'Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἤψατο;' ² Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. ³³ ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὁ γέγονεν ἐπ' αὐτῇ, | ἦλθε καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν

¹ Alex. = τις.² Rec. τὰ παρ' ἰαντῆς πάντα.⁵ Alex. εὐθὺς.⁶ Alex. αὐτῇ.² Alex. + Ἰησοῦς.

WICLIF—1380.

²⁵ and a woman hadde ben in the bloði fluxe twelue yere, ²⁶ and hadde reseyeuēd many thingis of ful many lechis, and hadde spendid al hir good and was no thing amendid, but was rather the worse: ²⁷ Whanne sche hadde herde of ihesus sche cam among the puple bi hynde and touchid his clothe, ²⁸ for sche seide: that if I touche zhe his cloth I schal be saaf; ²⁹ and anon the welte of hir blood was dried up; and sche felde in body that sche was heeld of the sikenesse,

³⁰ and anon ihesus knewe in hym self the vertu that was gon out of hym and turnede to the puple and seide, who touchid my clothis? ³¹ and hise discipulis seiden to him: thou seest the puple thirstinge thee, and seist who touchid me? ³² and ihesus lokid aboute to se hir that hadde don this thing; ³³ and the woman dredde and quakide wytinge that it was don in hir: and came and fil down bifor hym; and seide to hym al the truthe; ³⁴ and ihesus seide to hir: dougtir thi feith hath made thee saaf: go in pees; and be thou hool of thi sykenesse;

³⁵ zit while he spake messangers comen to the prince of the synagoge and seien: thi dougtir is dede; what trailest thou thes mastir ferther; ³⁶ but whanne the word was herd that was seid: ihesus seide to the prince of the synagoge nyle thou drede: onli bileue thou; ³⁷ and he took no man to saue hym; but petir and lames and ion the brother of lames; ³⁸ and thei comen in to the hous of the prince of the synagoge; and he say noise: and men wepinge and weylinge myche; ³⁹ and he jede yme: and seide to hem; what ben ze troublid, and wepen? the damysel is not deed: but slepith; ⁴⁰ and thei scorneden hym; but whanne al werun putte oute: he takith the fadir and the modir of the damysel and hem that werun with hym, and thei entriden where the damysel laye; ⁴¹ and he heeld the hond of the

TYNDALE—1534.

²⁵ And ther was a certen woman, which was diseased of an ysseue of bloude .xii. yeres ²⁶ and had suffred many thinges of many phisicions, and had spent all that she had, and felte none amendment at all, but wexed worse and worse. ²⁷ When she had herde of Iesus: she came into the preace behynde him, and touchid his garment. ²⁸ For she thought: yf I maye but touche his clothes, I shall be whole. ²⁹ And streight waye her fountayne of bloude was dried vp, and she felt in her body, that she was healed of the plague.

³⁰ And Iesus immediatly felt in him selfe, the vertue that went out of him; and tourned him rounde aboute in the preace, and sayde: who touchid my clothes? ³¹ And his disciples sayde vnto him: seist thou the people thrust thee; and yet axest, who dyd touche me? ³² And he looked round about, for to se her that had done that thinge. ³³ The woman feared and trembled (for she knew what was done with in her) and she came and fell doune before him; and tolde him the truth of every thinge. ³⁴ And he sayde to her: Doughtir, thy fayth hath made the whole: goo in peace, and be whole of thy plague.

³⁵ Whyll he yet spake, ther came from the ruler of the synagoges housse, certayne which sayde: thy doughter is deed: why diseasest thou the master any further? ³⁶ Assone as Iesus herde that wordes spoken, he sayde vnto the ruler of the synagoge: be not a frayd, only beleve. ³⁷ And he suffred noman to folowe him moe then Peter and lames and ion the brother of lames. ³⁸ And he came vnto the housse of the ruler of the synagoge, and sawe the wondrynge, and them that wepte and wayled greatly; ³⁹ and went in, and sayde vnto them: why make ye this adoo and wepe? The mayden is not deed, but slepeth. ⁴⁰ And they laught him to scorne. Then he put them all out; and toke the father and the mother of the mayden, and them that were with him; and entred in where the mayden laye,

CRANMER—1539.

²⁵ And ther was a certen woman, which had bene diseased of an ysseue of bloude .xii. yeres, ²⁶ and had suffred many thinges of many phisicions, and had spent all that she had, and felte none amendment at all, but rather was worse, and worse. ²⁷ When she had herde of Iesus, she came in the preasse behinde him, and touchid his garment. ²⁸ For she sayde: yf I maye but touch his clothes, I shall be whole. ²⁹ And streight waye the fountayne of her bloude was dried vp, and she felt in her body, that she was healed of that plague.

³⁰ And Iesus immediatly felinge in him selfe, that vertue proceeded from him, tourned hym aboute in the preace, and sayde, who touchid my clothes? ³¹ And his dyscyples sayde vnto him: thou seest the people thrust thee, and askest, who did touch me? ³² And he looked round about for to se her that had done this thyng. ³³ But the woman fearing and trembling (knowyng what was done with in her) came, and fell doune before him, and tolde him all the truth. ³⁴ And he sayd vnto her: Doughtir thy fayth hath sauēd thee: go in peace, & be whole of thy plague.

³⁵ Whyll he yet spake, ther came from the ruler of the Synagoges housse, certayne which sayd: thy daughter is deed: why diseasest thou the Master any further? ³⁶ Assone as Iesus hearde the word that was spoken, he sayde vnto the ruler of the Synagoge: be not afrayed, onely beleeue. ³⁷ And he suffred no man to followe him, saue Peter, and lames, and ion the brother of lames. ³⁸ And he came vnto the house of the ruler of the Synagoge, and sawe the wondring: and them that wepte and wayled greatly, ³⁹ and went in, and sayde vnto them: why make ye this a doo, and wepe? The damosell is not deed, but slepeth. ⁴⁰ And they laught him to scorne. But he put them all out, and taketh the father and the mother of the damosell, and them that were with him, and entred in where

leues, physicians she, even wyngs, knowing.
 not yet nyle, not saue, followe jede, went.

ἀλθήειαν. ³⁴ ὁ δὲ ^ω εἶπεν αὐτῇ, 'Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὕπαγε εἰς εἰρήνην, καὶ ἔσθι ὑγιᾶς ἀπὸ τῆς μαστιγῆς σου.' ³⁵ Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου, λέγοντες, 'Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἐστὶ σκύλλεις τὸν διδάσκαλον;' ³⁶ Ὁ δὲ Ἰησοῦς εὐθέως | ἀκούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ, 'Μὴ φοβοῦ, μόνον πίστευε.' ³⁷ Καὶ οὐκ ἀφήκεν οὐδένα αὐτῷ | συνακολουθῆσαι, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. ³⁸ καὶ ἔρχεται | εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρον, ^α καὶ | κλαίοντας καὶ ἀλαλάζοντας πολλὰ. ³⁹ καὶ εἰσελθὼν λέγει αὐτοῖς, 'Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.' ⁴⁰ Καὶ κατεγέλων αὐτοῦ. ^β ὁ δὲ | ἐκβαλὼν πάντας, | παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ^δ ἀνακείμενον | ⁴¹ καὶ κρατή-

^α Alex. = εἰθίως. ^β Alex. μετ' αὐτοῦ. ^γ Alex. ἔρχονται. ^δ Rec. = καί. ^ε Alex. αὐτὸς εἶ. ^ς Rec. ἄπαντας. ^ζ Alex. = ἀνακείμενον.

GENEVA—1557.

³⁵ And there was a certayne woman, which was diseased of an yssue of bloud twelue yerres. ³⁶ And had suffred many thinges of many phisitions, and had spent all that she had, and felt none amedement at all, but waxed worse and worse. ³⁷ When she had hearde of Iesus, she came in the prease behynd hym, and touched his garments: For she saide, ³⁸ If I may but touche his clothes I shal be whole. ³⁹ And straightway the course of her bloude was dried vp, and she felt in her body, that she was healed of that plague. ⁴⁰ And immediatly when Iesus dyd knowe in hym self, the vertue that went out of hym, he tourned him rounde about in the prease and sayd, Who hath touched my clothes? ⁴¹ And his disciples said vnto him, Thou seest the people thrust thee, and yet askest Who dyd touche me? ⁴² And he loked round about, for to see her that had done that thing. ⁴³ The woman feared and trembled, for she knewe what was done with in her, and she came and fel downe before hym, and tolde hym the verie truth. ⁴⁴ And he sayd to her, Daughter, thy fayth hath made thee whole, goe in peace, and be whole of thy plague.)

³⁵ Whyle he yet spake, there came from the same ruler of the Synagoges house, certayne which sayd, thy daughter is dead: why diseasest thou the Maister any further. ³⁶ Assone as Iesus heard that worde spoken, he sayd vnto the ruler of the Synagoge, Be not afrayde, onely beleue. ³⁷ And he suffered no man to folowe hym more then Peter and Iames, and Iohn, the brother of Iames. ³⁸ And he came vnto the house of the ruler of the Synagoge, and sawe the wonderyng, and them that wept and wayled greatly. ³⁹ And went in, and sayd vnto them, Why make ye this a do, and wepe? The childe is not dead, but slepeth? ⁴⁰ And they laugh hym to scorne: but he put them all out, and toke the father and the mother of the mayden, and them that were with hym,

RHEIMS—1582.

³⁵ And a vwoman vvhich vvas in an issue of bloud twelue yerres, ³⁶ and had suffred many thinges of many Physicions, and had bestovved al that she had, neither vvas any thing the better, but vvas rather vvorse: ³⁷ vvhen she had heard of Iesvs, she came in the preasse behind him, and touched his garment. ³⁸ For she said, That if I shal touche but his garment, I shal be safe. ³⁹ And forthvvith the fontaine of her bloud vvas dried: and she felt in her body that she vvas healed of the maladie. ⁴⁰ And immediatly Iesvs knovving in him self the vertue that had proceeded from him, turning to the multitude, said, Who hath touched my garments? ⁴¹ And his Disciples said to him, Thou seest the multitude thronging thee, and sayest thou, Who hath touched me?

⁴² And he looked about to see her that had done this. ⁴³ But the vwoman fearing and trembling, knovving vvhat vvas done in her: came and fel downe before him, and told him al the truth. ⁴⁴ And he said to her, Daughter, thy faith hath made thee safe, goe in peace, and be vvhole of thy maladie.

³⁵ As he vvas yet speaking, they come to the Archsynagogue, saying, That thy daughter is dead: vvhy doest thou trouble the Maister any further? ³⁶ But Iesvs hauing heard the vvord that vvas spoken, saith to the Archsynagogue, Feare not: onely beleuee. ³⁷ And he admitted not any man to folovv him, but Peter and Iames and Iohn the brother of Iames. ³⁸ And they come to the Archsynagogs house, and he seeth a tumult, and folke vveping and vvailing much. ³⁹ And going in, he saith to them: Why make you this a doe and vveepe? the vvench is not dead, but slepeth. ⁴⁰ And they derided him. But he hauing put forth al, taketh the father and the mother of the vvench, and them that vvere vvith him, and they goe in vvhere the vvench vvas lying. ⁴¹ And

AUTHORISED—1611.

which had an issue of blood twelue yeeres, ³⁶ And had suffered many things of many Physicians, and had spent all that shee had, and was nothing bettered, but rather grew worse, ³⁷ When shee had heard of Iesus, came in the prease behinde, and touched his garment. ³⁸ For she said, If I may touch but his clothes, I shalbe whole. ³⁹ And straightway the fontaine of her blood was dried vp: and she felt in her body that she was healed of that plague. ⁴⁰ And Iesus immediately knowing in himself that vertue had gone out of him, turned him about in the preasse, and said, Who touched my clothes? ⁴¹ And his Disciples said vnto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? ⁴² And he looked round about to see her that had done this thing. ⁴³ But the woman fearing and trembling, knowing what was done in her, came and fel down before him, and told him all the truth. ⁴⁴ And he said vnto her, Daughter, thy faith hath made thee whole, goe in peace, and be whole of thy plague. ⁴⁵ While he yet spake, there came from the Ruler of the Synagoges house, certaine which said, Thy daughter is dead, why troublest thou the Master any further? ⁴⁶ Assone as Iesus heard the word that was spoken, he saith vnto the Ruler of the Synagogue, Be not afraid, onely beleuee. ⁴⁷ And he suffered no man to follow him, saue Peter, and Iames, and Iohn the brother of Iames.

³⁸ And hee commeth to the house of the Ruler of the Synagogue, and seeth the tumult, and them that wept and wayled greatly. ³⁹ And when hee was come in, hee sayth vnto them, Why make ye this adoe, and weepe? the damosell is not dead, but slepeth. ⁴⁰ And they laughed him to scorne: but when he had put them all out, hee taketh the father and the mother of the damosell, and them that were with him, and entrench in where the damosell was lying. ⁴¹ And he tooke

σας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ, 'Ταλιθα, κουμι·' ὃ ἐστι μεθερμηνεύμενον, 'Τὸ κοράσιον, (σοὶ λέγω,) ἔγειρε.' ⁴² Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἣν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλη. ⁴³ καὶ διεστείλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς ἑγὼ| τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

VI. Καὶ ἐξῆλθεν ἐκείθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. ² καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες, 'Πόθεν τούτῳ ταῦτα; καὶ τίς ἢ σοφία ἢ δοθείσα αὐτῷ,| καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται;' ³ οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς ^bΜαρίας, ἀδελφὸς δὲ| Ἰακώβου καὶ ^cἸωσὴ| καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; Καὶ ἐκκαταλιζόμενον ἐν αὐτῷ. ⁴ ἔλεγε δὲ| αὐτοῖς ὁ Ἰησοῦς, 'Ὅτι οὐκ ἐστι προφήτης

^a Rec. Ἰγμου. ^f Alex. γνοί. ^g Rec. αὐτῷ, ὅτι. ^h Alex. + τῆς. ⁱ Alex. καὶ ἀδελφός. ^b Alex. Ἰώσηπος. ^c Alex. καὶ Ἰαγ.

WICLIF—1380.

damysel, and seide to hir, tabita cumy that is to seye, damysel I seye to thee arise; ⁴² and anon the damysel roos and walkid; and seche was of twelve yere; and they werun abaischide with a greet stonynge; ⁴³ and he comaundide to hem greetli that no man schulde wite it, and he comaundide to zeue hir mete;

6. AND he jede out fro thennes; and wente in to his owne cuntre; and hise discipils foloweden hym; ² and whanne the saboth was come, ihesus bigan to teche in a synagoge; and many herden and wondriden in his techynge and seiden; of whennes to this, alle these thingis; and what is the wisdom that is gownn to hym; and suche vertues whiche ben made bi hise hondis; ³ Whether this is not a carpenter? the sone of marie, the brothere of james and of ioseph, and of iudas and of symount? Whether his sistris ben not here with us? and they werun schuldride in hym; ⁴ and ihesus seide to hem; that a profete is not with out onour; but in his owne cuntre, and among his kyn and in his hous; ⁵ ⁊ he myȝt not do there on vertu; saue he heeld a fewe sike men leynge on hem hise bondis; ⁶ and he wondrid for the vnbeleue of hem;

and he wente aboute castels on eche side; and tauȝte; ⁷ ⁊ he clepid to gidre twelve, and bigan to sende hem bi two to gidre; ⁸ ⁊ gif to hem power of vnclene spiritis; ⁹ and comaundid hem, that thei schulden not take ony thing in the weye; but a jerde only, not a scrippe ne breed nether money in the girdil; ¹⁰ but schood with sendals, and that thei schulden not be clothide with tweie cootis; ¹¹ and he seide to hem; whidur euer ȝe entren in to an hous; dwelle ȝe there; til ȝe goen out fro thennes; ¹² and who euere rescuey ȝe not ne here ȝou; go ȝe out fro thennes and schake awcy the poudir fro ȝoure feet; ¹³ the witnessynge to hem;

^a Damysel abashed, astonyschment, wite, know. ȝou, ȝie, ȝyle, venit, ȝoun, ȝeen. vertus, powers. castels, townes. clepid, called. jerde, yard, or staff.

TYNDALE—1534.

⁴¹ and toke the mayden by the honde; and sayde vnto hyr: Tabitha, cumi: which is by interpretation: mayden I saye vnto the, arise. ⁴² And streight the mayden arose; and went on her fete. For she was of the age of twelve yeres. And they were astonied at it out of measure. ⁴³ And he charged them straitly that no man shuld knowe of it; and comaunded to geve her meate.

6. AND he departed thence; and cam into his awne cuntre; and his disciples folowed him. ² And when the saboth daye was come; he beganne to teache in the synagoge. And many that hearde him were astonyed; and sayde: From whens hath he these thinges? and what wysdom is this that is geuen vnto him; and suche vertues that are wrought by his hondes? ³ Is not this that carpenter Maryes sonne; the brother of James and Ioses and of Iuda and Simon? and are not his systers here with vs? And they were offended by him. ⁴ And Iesus sayde vnto them: a prophet is not despyed but in his awne cuntre; and amonge his awne kynne; and amonge them that are of the same housholde. ⁵ And he coulde there shewe no miracles; but leyd his hondes apon a feawe sicke folke; and healed them. ⁶ And he mervyeid at their vnbelefe.

And he went aboute by the townes that laye on every syde; teachynge. ⁷ And he called the twelve; and beganne to sende them; two and two; and gave them power over vnclene spretes. ⁸ And comaunded them; that they shulde take nothyng vnto their Iorney; save a rodde only: Nether scrippe; nether breed; nether mony in their pourses: ⁹ but shuld be shoed with sandals. And that they shuld not put on two cootes. ¹⁰ And he sayd vnto them: whersoever ye entre in to an house; there abide; tyll ye departe thence. ¹¹ And whosoever shall not receave you; nor heare you; when ye departe thence; shake of the duste that is vnder youre fete; for a wit-

CRANMER—1539.

the damosell laye, ⁴¹ and taketh the damosell by the hande, and sayeth vnto hyr: Tabita, cumi: which is (yf one do interpret it) damosell, I saye vnto the: arise. ⁴² And streight waye the damosell arose, and walked. For she was of the age of twelue yeres. And they were astonyed out of measure. ⁴³ And he charged them straitly, that no man shuld knowe of it, and comaunded, to geue her meate.

6. AND he departed thence, and cam into hys awne cuntre, and hys dyscyples folowed hym. ² And when the Sabbath daye was come, he beganne to teache in the synagoge. And many that hearde hym were astonyed, and sayde: from whence hath he these thynges? and what wysdome is this that is geuen vnto hym: and suche vertues that are wrought by hys handes? ³ Is not thys the carpenter Maryes sonne, the brother of James and Ioses and of Iuda and Symon? and are not hys systers here with vs? And they were offended at him. ⁴ Iesus sayde vnto them: a Prophet is not despyed, but in hys awne cuntre, and amonge hys awne kynne, and in hys owne houshold. ⁵ And he coulde there shewe no myracle, but layde hys handes vpon a fewe sycke folcke, and healed them, ⁶ and mervyeled, because of their vnbelefe.

And he went aboute by the townes that laye on euery syde, teachinge. ⁷ And he called the twelue, and beganne to sende them forth two and two, and gaue them power agaynst vnclene spretes. ⁸ And comaunded them, that they shulde take nothyng in their Iorney save a rodde only: no scrippe, no bread, no money in their pourse, ⁹ but shuld be shoed with sandals. And that they shuld not put on two cootes. ¹⁰ And he sayde vnto them: whersoever ye entre into an house, there abide, tyll ye departe thence. ¹¹ And whosoever shall not receave you nor heare you, when ye departe thence, shake of the duste that is vnder youre fete, for a

‘ἀτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.’
 5 Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας, θεράπευσε. 6 καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν καὶ περιῆγε τὰς κόμας κύκλῳ διδάσκων.

7 Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων. 8 καὶ παρήγγειλεν αὐτοῖς, ἵνα μὴδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζῶνιν χαλκόν· 9 ἀλλ’ ὑποδεδεμένους σανδάλια καὶ ‘μὴ ἔνδύσησθε| δύο χιτῶνας.’
 10 Καὶ ἔλεγεν αὐτοῖς, “Ὅπου ἐὰν εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκείθεν. 11 καὶ ὅσοι ἂν μὴ δεξῶνται ὑμᾶς, μὴδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκείθεν, ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς.

^m Alex. + αὐτοῦ.

ⁿ Rec. ἐνδύσασθαι.

^o Alex. ὅσοι ἂν μὴ ἐξέωνται s. ὅς ἂν τόπος μὴ ἐξέηται.

GENEVA — 1557.

and entred in where the mayden laye.
 41 And toke the mayden by the hand, and sayd vnto her, Talitha cumi, which is by interpretation, Mayden, I say vnto thee, arise. 42 And straight the mayden arose, and went on her fete: for she was of the age of twelue yerres: and they were astonied at it out of measure. 43 And he charged them straitly that no man should knowe of it, and commanded to geue her meat.

6. AND he departed thence, and came into his owne country, and his disciples folowed him. 2 And when the Sabbath day was come, he began to teach in the Synagoge: and many that heard hym were astonied, and sayd, From whence hath he these thynges? and what wysedome is this that is geuen vnto him, that euen such vertues are wrought by his hands. 3 Is not this the carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not hys systers here with vs? And they were offended in him. 4 And Iesus sayd vnto them, A Prophet is not despised but in his owne country, and among his owne kynne, and in his owne house. 5 And he could there shewe no miracles, but layd his hands vpon a fewe sicke folke, and healed them. 6 And he marueled at their vnbeliefe: and went about by the townes that lay on euery syde, teachyng. 7 And he called the twelue, and began to send them two and two, and gaue them power ouer vnclene Spirits. 8 And commanded them, that they should take nothing to carye in their iorney, saue a rod only: nether scrip, nether bread, nether mony in their purses. 9 But should be shod with sandales. And that they should not put on two coats. 10 And he sayd vnto them, Whersoever ye shal entre into a house, there abide tyl ye departe thence. 11 And whosoever shal not receiue you, nor heare you, when ye departe thence, shake of the dust that is vnder your fete, for a witnes vnto them: Verely I say

RHEIMS — 1582.

holding the vncvenes hand, he saith to her, *Talitha cumi*, vvich is being interpreted, *wenche* (I say to thee) *arise*. 42 and forthvvith the wenche rose vp, and walked, and she vvvas twelue yerres old: and they vvvere astonied vvwith great astonishment. 43 And he commaunded them earnestly that no body should knovv it: and he bad that some thing should be giuen her to eate.

6. AND going out from thence, he vvvent into his countrie: and his Disciples follovvved him. 2 and vvwhen the Sabbath vvvas come, he began to teach in the Synagogue: and many hearing him vvvere in admiration at his doctrine, saying, How came this felovv by al these thynges? and vvvhath vvvisdomed is this that is giuen to him, and such vertues as are vvrought by his hands? 3 Is not this the Carpenter, the sonne of MARIE, the brother of Iames and Ioseph and Iude and Simon? why, are not also his sisters here vvwith vs? And they vvvere scandalized in him. 4 And IESVS said to them, That there is not a Prophet vvwithovt honour, but in his ovvne countrie, and in his ovvne house, and in his ovvne kinked. 5 and he could not doe any miracle there, but only cured a fevv that vvvere sicke, imposing his hands 6 and he marueled because of their incredulity, and he vvvent about the tovvnnes in circuite teachyng.

7 And he called the Twelue: and began to send them ttvo and ttvo, and gaue them povver ouer vvncleane spirits. 8 And he commaunded them that they should take nothing for the vvray, but a rod only: not skrippe, not bread, nor mony in their purse, 9 but shod vvwith sandales, and that they should not put on ttvo coats. 10 And he said to them, Whithersoevv you shal enter into an house, there tarie til you depart thence, 11 and vvwhosoevv shal not receiue you, nor heare you: going forth from thence shake of the dust from your fete for a testimonie

AUTHORISED — 1611.

the damosell by the hand, and said vnto her, *Talitha cumi*, which is, being interpreted, Damosell (I say vnto thee) Arise. 42 And straightway the damosell arose, and walked, for she was of the age of twelue yerres: and they were astonished with a great astonishment. 43 And hee charged them straitly, that no man should know it: and commaunded that some thing should be giuen her to eat.

6. AND hee went out from thence, and came into his owne country, and his disciples follow him. 2 And when the Sabbath day was come, he began to teach in the Synagogue: and many hearing him, were astonished, saying, From whence hath this man these things? And what wisdome is this which is giuen vnto him, that euen such mightie workes are wrought by his hands? 3 Is not this the carpenter, the son of Mary, the brother of Iames and Ioses, and of Iuda, and Simon? And are not his sisters heere with vs? And they were offended at him. 4 But Iesus sayde vnto them, A Prophet is not without honour, but in his owne country, and among his owne kinne, and in his owne house. 5 And he could there doe no mighty worke, saue that he laid his hands vpon a fewe sicke folke, and healed them. 6 And he marueiled because of their vnbeliefe. And he went round about the villages, teaching.

7 And he calleth vnto him the twelue, and began to send them forth, by two and two, and gaue them power ouer vnclane spirits, 8 And commanded them that they should take nothing for their iourney, saue a staffe only: no scrip, no bread, no money in their purse: 9 But be shod with sandales: and not put on two coats. 10 And he said vnto them, In what place soeuer yee enter into an house, there abide til ye depart from that place. 11 And whosoever shall not receiue you, nor heare you, when yee depart thence, shake off the dust vnder yee feet, for a testimonie against them: Uerely I say

‘ ἄμην λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.’¹² Καὶ ἐξελθόντες⁹ ἐκήρυσσον ἵνα μετανοήσωσι.¹³ καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ θεράπευον.

¹⁴ Καὶ ἦκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,) καὶ ἔλεγεν, ‘Οτι Ἰωάννης ὁ βαπτίζων ἔκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.’¹⁵ Ἄλλοι δὲ ἔλεγον, ‘Οτι Ἡλίας ἐστίν,’ ἄλλοι δὲ ἔλεγον, ‘Οτι προφήτης ἐστίν,’ ὡς εἰς τῶν προφητῶν.¹⁶ Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν, ‘Οτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην’, οὗτος ἠγέρθη ἔκ νεκρῶν.’¹⁷ Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.¹⁸ ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ, ‘Οτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ

Alex. = Ἀμὴν λέγω ὑμῖν κ. τ. λ.

Alex. ἐκήρυξαν.

Alex. ἠγέρθηται ἐκ νεκρῶν s. ἐκ νεκρῶν ἀνίστη.

Rec. λέγον, ὅτι.

Rec. + ἡ.

Alex. λέγειν.

WICLIIF—1380.

¹² and they zeden forth and prechiden, that men schulden do penaunce,¹³ and thei eastiden out many fenddis: and anoynteden with oile many sike men and thei werun heeilde.

¹⁴ ⁊ kyng eroude herde: for his name was made opene, and seide, that Ion Baptist hath risun agen fro deeth: and therfor vertues worchen in hym,¹⁵ other seiden that it is elis; but other seiden that it is a profete as oon of profetis,¹⁶ and whanne this thing was herd: eroude seide, this Ion whom I haue biheidd: is risun agen fro deeth,¹⁷ for thilke eroude sente and held Ion: and bonde hym in to prison for erodias the wiif of filip his brother for he hadde weddid hir,¹⁸ for Ion seide to eroude, it is not leful to thee: to haue the wiif of thi brother,¹⁹ and erodias leide aspies to hym ⁊ wolde sle hym and myzte not,²⁰ and eroude dredde Ion: and knewe hym a iust man and holi and kepte hym and eroude herde hym: ⁊ he dide many thingis and gladli herde hym.

²¹ and whanne a couenable dai was fallen: eroude in his birthe dai made a soper to the princis and tribunes and to the grettist of galile,²² and whanne the doustir of thilke erodias, was come ynnre and dauncid and plesid to eroude and also to men that saten at the mete: the king seide to the damysel, axe thou of me, what thou wilt? ⁊ I schal geue to thee,²³ and he swoor to hir, that what euer thou axe I schal geue to thee: thouz it be the half of my kyngdom,²⁴ and whanne sche hadde gon out: sche seide to hir modir, what schal I axe? and sche seide, the heed of Ion baptist,²⁵ and whanne sche was come ynnre anon with haust to the kyng: sche axid and seide, I wille

TYNDALE—1534.

nesse vnto them. I saye verely vnto you, it shalbe easier for zodom and Gomor at the daye of iudgement, then for that cite.

¹² And they went out and preached, that they shuld repent: ¹³ and they caste out many devylles. And they annoynted many that were sicke, with oyle and healed them.

¹⁴ And kynge Herode herde of him (for his name was spreed abroade) and sayd: Iohn Baptiste is rysen agayne from deeth, and therefore miracles are wrought by him. ¹⁵ Wother sayd, it is Helyas: and some sayde: it is a Prophet or as one of the Prophetes. ¹⁶ But when Herode hearde of him, he sayd: it is Iohn whom I beheaded: he is rysen from deeth agayne.

¹⁷ For Herode him sylfe, had sent forth and had taken Iohn, and bounde him and cast him into preson for Herodias sake which was his brother Philippes wyfe. For he had married her. ¹⁸ Iohn sayd vnto Herode: It is not lawfull for the to haue thy brothers wyfe. ¹⁹ Herodias layd wayte for him, and wolde haue killed him, but she coulde not. ²⁰ For Herode feared Iohn, knowynge that he was a iuste man and an holy: and gave him reuerence: and when he hearde him, he dyd many thinges, and hearde him gladly.

²¹ But when a conuenient daye was come: Herode on his birth daye made a supper to the lordes, captayns, and chefe estates of Galile. ²² And the daughter of the sayde Herodias came in and daunced, and pleased Herode and them that sate at bourde also. Then the kynge sayd vnto the mayden: axe of me what thou wilt, and I will geue it thee. ²³ And he sware vnto hyr, whatsoever thou shalt axe of me, I will geue it thee: euen vnto the one halfe of my kyngdome. ²⁴ And she went forth and sayde to her mother: what shall I axe: And she sayde: Iohn Baptistes heed. ²⁵ And she cam in streyth waye with haste vnto the kynge and axed sayynge: I will, that thou geue me by

CRANMER—1539.

wythesse vnto them. I saye verely vnto you: it shalbe easier for zodom and Gomor in the daye of iudgement, then for that cyttee. ¹² And they went out and preached, that men shuld repent: ¹³ and they cast out many deuyls: and annoynted many that were sycke wyth oyle, and healed them.

¹⁴ And kynge Herode hearde of hym (for hys name was spreed abroade) and he sayde: Iohn Baptyste is rysen agayne from the deed, and therefore myacles are wrought by him. ¹⁵ Other sayd it is Helyas: some sayde: it is a prophet, as one of the prophetes. But when Herode hearde of hym, he sayde: ¹⁶ it is Iohn whom I beheaded, he is rysen from deeth agayne.

¹⁷ For Herode hym selfe had sent forth men of warre, and layed handes vpon Iohn, and bounde hym, and cast hym into preson for Herodias sake, hys brother Phyllypes wyfe (because he had married her) ¹⁸ For Iohn sayde vnto Herode. It is not lawfull for the to haue thy brothers wyfe. ¹⁹ Herodias layd wayte for hym, and wolde haue kylled hym, but she coulde not. ²⁰ For Herod feared Iohn, knowing that he was a iust man and an holy: and gaue hym reuerence: and when he hearde hym, he dyd many thinges, and hearde hym gladly.

²¹ And when a conuenient daye was come, that Herode on hys byrth daye, made a supper to the lordes hye captayns, and chefe estates of Galile: ²² and whan the daughter of the same Herodias cam in, and daunced, and pleased Herode and them that sate at bourde also: the kynge sayde vnto the damosell: aske of me what thou wilt, and I will geue it thee. ²³ And he sware vnto hyr: whatsoever thou shalt aske of me, I will geue it thee, euen vnto the oae halfe of my kyngdome. ²⁴ And she went forth, and sayde vnto her mother: what shall I aske? she sayde: Iohn Baptistes heed. ²⁵ And she cam in streyght waye wyth haste vnto the kynge,

zeden, sent. fenddis, fiendes. leide aspies, laid wait. modir, mother. conuenient, thilke, that. geue, give.

‘ σου.’ ¹⁹ Ἡ δὲ Ἡρωδιάς ἐνείχεεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο. ²⁰ ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἄγιον, καὶ συντηρεῖ αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουε. ²¹ καὶ γενομένης ἡμέρας εὐκαιροῦ, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δείπνουν· ²² ἐποίησεν τοῖς μεγιστάσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχησαμένης, ²³ καὶ ἀρесаίας· τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, ²⁴ εἶπεν ὁ βασιλεὺς· τῷ κορασίῳ, ‘ Αἰτήσόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί.’ ²⁵ καὶ ὤμωσεν αὐτῇ, ‘ Ὅτι ὃ ἐάν με αἰτήσῃς, δώσω σοί, ἕως ἡμίσεος τῆς βασιλείας μου.’ ²⁶ Ἡ δὲ ἐξελθούσα εἶπε τῇ μητρὶ αὐτῆς, ‘ Τί αἰτήσομαι;’ Ἡ δὲ εἶπε, ‘ Τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.’

²⁵ Καὶ εἰσελθούσα εὐθέως· μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾗτήσασα, λέγουσα,

¹⁹ Alex. = ὄρι.

²⁰ Rec. οὐδὲν ἰσχύει ἀδικεῖν.

²¹ Alex. = ἐκ νεκρῶν.

²² Rec. + τῇ.

²³ Alex. ἰστοῖσιν.

²⁴ Alex. αὐτοῦ σ. τῆς.

²⁵ Alex. ἤρουν . . . ὃ ὅτι βασιλεὺς εἶπεν. ²⁶ Alex. αἰτήσομαι. ²⁷ Alex. εὐθὺς s. = εὐθέως.

GENEVA — 1557.

vnto you, It shalbe easier for Sodome, or Gomorrhā at the day of iudgement, then for that cite. ¹² And they went out and preached, that men should amende their lyues. ¹³ And they cast out many deuyls. And they annoynted many that were syck, with oyle, and healed them. ¹⁴ And kyng Herode heard of hym, for hys name was spred abrode and sayd, Iohn Baptist is risen agayne from death, and therefore miracles are wrought by hym. ¹⁵ Other sayd, It is Elias; and some sayd, It is a Prophet, or one of the Prophetes. ¹⁶ But when Herode heard of hym, he sayd, It is Iohn whom I beheaded, he is rysen from death agayne.

¹⁷ For Herode him selfe had sent forth, and had taken Iohn, and bound him, and cast him into prison for Herodias sake, which was his brother Philipps wyfe, because he had married her. ¹⁸ For Iohn sayd vnto Herode, It is not lawfull for thee to haue thy brothers wyfe. ¹⁹ So that Herodias sought all occasion against hym, and would haue kyled hym, but she could not. ²⁰ For Herode feared Iohn, knowing that he was a iust man, and an holy, and gaue hym reuerence, and when he heard hym, he did many thynges, and heard him gladly. ²¹ But when a conuenient day was come, Herode on hys byrth day made a supper to the Lordes, Captaynes, and chief estates of Galile. ²² And the daughter of the sayd Herodias came in and dancd, and pleased Herode, and them that sat at board together. Then the kyng sayd vnto the mayde, Aske of me what thou wylt, and I wyl geue it thee. ²³ And he sware vnto her, Whatsoeuer thou shalt aske of me, I wyl geue it thee, euen vnto the one halfe of my kyngdome. ²⁴ But she went forth, and sayd to her mother, What shall I aske? And she sayd, Iohn Baptistes head. ²⁵ Then she came in straight way with hast vnto the kyng, and asked, saying, I wyl that

RHEIMS — 1582.

to them. ¹² And going forth they preached that they should doe penance: ¹³ and they cast out many diuels, and anointed wvith oile many sicke, and healed them.

¹⁴ And king Herod heard (for his name vvas made manifest) and he said, That Iohn the Baptist is risen againe from the dead, and therefore vertues vvorke in him. ¹⁵ And others said, That it is Elias. But others said, That it is a Prophet, as one of the Prophetes. ¹⁶ Which Herod hearing, said, Iohn vvhom I beheaded, he is risen againe from the dead.

¹⁷ For the said Herod sent and apprehended Iohn, and bound him in prison for Herodias the vyfe of Philippe his brother, because he had married her. ¹⁸ For Iohn said to Herod, It is not lawfull for thee to haue thy brothers vyfe. ¹⁹ And Herodias lay in vvaite for him: and vvas desirous to kil him, and could not. ²⁰ For Herod feared Iohn, knowing him to be a iust and holy man: and he kept him, and by hearing him did many thynges: and he heard him gladly. ²¹ And vvhē a conuenient day vvas fallen, Herod made the supper of his birth-day to the Princes and the Tribunes and the cheefe of Galilee.

²² And vvhē the daughter of the same Herodias came in, and had daunced, and pleased Herod, and them that sate wvith him at the table: the King said to the damsel, Aske of me vvhāt thou vvvilt, and I vvvill geue it thee. ²³ And he svvare to her, That vvhātsoeuer thou shalt aske I vvvill geue thee, though the halfe of my kyngdom. ²⁴ Who vvhē she vvas gone forth, said to her mother, What shall I aske? But she said, The head of Iohn the Baptist. ²⁵ And vvhē she vvas gone in by and by vvvith hast to the King, she asketh saying, I vvvill that forthvwith thou

AUTHORISED — 1611.

vnto you, it shalbe more tolerable for Sodom and Gomorrhā in the day of iudgement, then for that cite. ¹² And they went out, and preached that men should repent. ¹³ And they cast out many deuils, and anointed with oyle many, that were sicke, and healed them. ¹⁴ And king Herod heard of him (for his name was spread abroad:) and hee said that Iohn the Baptist was risen from the dead, and therefore mightie workes doe shew fourth themselves in him. ¹⁵ Others said, That it is Elias. And others said, That it is a Prophet, or as one of the Prophetes. ¹⁶ But when Herod heard thereof, he said, It is Iohn, whome I beheaded, he is risen from the dead. ¹⁷ For Herod himselfe had sent forth and laid hold vpon Iohn, and bound him in prison for Herodias sake, his brother Philips wife, for hee had married her. ¹⁸ For Iohn had said vnto Herod, It is not lawfull for thee to haue thy brothers wife. ¹⁹ Therefore Herodias had a quarrel against him, & would haue killed him, but she could not. ²⁰ For Herod feared Iohn, knowing that he was a iust man, and an holy, and observed him: and when hee heard him, he did many things, and heard him gladly. ²¹ And when a conuenient day was come, that Herod on his birth day made a supper to his lords, high captaynes, and chief estates of Galilee: ²² And when the daughter of the said Herodias came in, and dancd, and pleased Herod, and them that sate with him, the king said vnto the damosell, Aske of me whatsoever thou wilt, and I will giue it thee. ²³ And he sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, vnto the halfe of my kyngdome. ²⁴ And she went forth, and said vnto her mother, What shall I aske? And she said, The head of Iohn the Baptist. ²⁵ And she came in straightway with haste, vnto the king, and asked, saying, I will that

^a Or, an inward grudge. ^b Or, kept him or saued him.

‘Θέλω ἵνα μοι δῶς ἐξαυτῆς ἐπὶ πῖνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.’
²⁶ Καὶ περιλύπος γεγόμενος ὁ βασιλεὺς, διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. ²⁷ καὶ ‘εὐθέως| ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. ²⁸ ^f δὲ| ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πῖνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. ²⁹ Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον, καὶ ἦραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

³⁰ Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, ³¹ καὶ| ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. ³² καὶ εἶπεν αὐτοῖς, ‘Δεῦτε ὑμεῖς αὐτοὶ κατ’ ἰδίαν εἰς ἔρημον τόπον, καὶ ^h ἀναπαύσθε| ὀλίγον.’ Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ

^c Alex. εὐθέως s. = εὐθύως.

^f Alex. καί.

^g Alex. = καί.

^h Alex. ἀναπαύσασθε.

ⁱ Alex. ἐν τῷ πλοίῳ εἰς ἰρ. τ. κατ’ ἰδίαν.

^j Const. εὐκαίρουν.

^k Const. ἀπῆλθον.

WICLIF—1380.

that anon thou zeue to me in a dische the heed of Ioon baptist,²⁶ and the kyng was sorie for the othe, and for men that sate to gidre at the mete, he wolde not make hir sorie;²⁷ but sente a manweller and comaundid that Iones hede were brougt in a disch, and he bihedid hym in the prison;²⁸ and brouste his heed in a disch, and gaf it to the damysel and the damysel gaf to hir modir;²⁹ and whanne this thing was herd, his discipils camen and token his bodi and leiden it in a biriel.

³⁰ And the apostlis comen to gidre to ihesus and telden to hym alle thingis that thei hadden don and tauget;³¹ and he seide to hem, come 3e bi zou sif, in to a desert place: and reste 3e a litil; for there were many that camen and wenten aȝen, and thei hadden not space to ete;³² and thei jeden in to a booty and wenten in to a desert place bi hemself;³³ and thei saien hem go awie! and many knewen; and thei wenten a fote fro alle citees and runnen thidir and camen bifor hem;³⁴ and ihesus jede out and saie myche puple and hadde ruthe on hem; for thei weren as schepe, not hauynge a shepherd; and he biganne to teche hem: many thingis;

³⁵ and whanne it was forth daies: his discipils camen and seiden; this is a desert place and the tyme is now passid;³⁶ lete hem go in to the nexte townes and vilagis: to bie hem mete to ete;³⁷ and he answerid and seide to hem; zeue 3e to hem to ete; and thei seiden to hym; go we and bie we loues with two hundred pens: and we schuln zeue to hem to ete;³⁸ and he seith to hem; hou many loues han 3e? go 3e

^j 3eue, give. ^k manweller, manlayer. ^l gaf, gave. ^m 3e, ye. ⁿ aȝen, again. ^o 3e, then, then. ^p 3e, then, then.

TYNDALE—1534.

and by in a charger the heed of Iohn Baptist.²⁶ And the kyng was sory: howbe it for his othes sake; and for their sakes which sate at supper also; he wolde not put her besyde her purpose.²⁷ And immediatly the kyng sent the hangman and comaunded his heed to be brought in. And he went and beheaded him in the prison.²⁸ And brought his heed in a charger; and gave it to the mayden; and the mayden gave it to her mother.²⁹ And when his disciples heard of it; they came and toke vp his body; and put it in a tomb.

³⁰ And the apostels gaddered them selves to geddre to Iesus; and tolde him all thinges; booth what they had done; and what they had taught.³¹ And he sayd vnto them: come ye aparte into the wyldernes; and rest a while. For there were many commers and goers; that they had no leasure so moche as to cate.³² And he went by ship out of the waye into a deserte place.³³ But the people spyed them when they departed; and many knewe him; and ranne afote thither out of all cities; and cam thither before them; and came togedder vnto him.³⁴ And Iesus went out and sawe moche people; and had compassion on them; because they were lyke shepe which had no shepherde. And he beganne to teache them many thinges.

³⁵ And when the daye was nowe farre spent; his disciples came vnto him sayinge: this is a desert place; and now the daye is farre passed;³⁶ let them departe; that they maye goo into the cuntry rounde about; and into the townes; and bye them breed: for they have nothinge to cate.³⁷ He answered and sayde vnto them: geve ye them to cate. And they sayde vnto him: shall we goo and bye ii. C. penyworth of bread; and geve them to cate? ³⁸ He sayde vnto them: how many loves have ye? Goo and loke. And

CRANMER—1539.

and asked, sayinge: I wyl, that thou geue me by and by in a charger, the heed of Iohn Baptist.²⁶ And the kyng was sory: howbeit for hys othes sake, and for their sakes which sate at supper also, he wolde not cast her off.²⁷ And immediatly the kyng sent the hangman, and comaunded hys heed to be brought in. And he went, and beheaded hym in the prison,²⁸ and brought his head in a charger, and gaue it to the damosell, and the damosell gaue it to her mother.²⁹ And when hys dyscyples heard of it, they came, and toke vp hys body, and layed it in a graue.

³⁰ And the Apostles gathered them selves together vnto Iesus, and told hym all thynges, both what they had done, and what they had taught.³¹ And he sayd vnto them come ye alone out of the waye into the wyldernes, and rest a while. For there were many commers, and goers, and they had no leasure so moch as to cate.³² And he went by ship out of the waye into a deserte place.³³ And the people spyed them when they departed: and many knewe hym, and ranne a fote thither out of all cyttes, and cam thither before them, and came to gether vnto hym.³⁴ And Iesus went out and sawe moche people, and had compassyon on them, because they were lyke shepe, not hauing a shepherde. And he beganne to teach them many thynges.

³⁵ And when the daye was now farre spent, hys disciples came vnto hym, sayinge: this is a desert place, and now the tyme is farre passed,³⁶ let them departe, that they maye go into the cuntry round about, and into the townes, and bye them bread: for they haue nothyng to cate.³⁷ He answered and sayd vnto them, geue ye them to cate. And they sayde vnto him: shall we go and bye two hundred penyworth of bread, and geue them to cate? ³⁸ He sayde vnto them: how many loaves haue ye. Go

ὑπάγοντες πολλοὶ, καὶ οὐδὲ φαγεῖν ἠγκαίρουν. | ³² καὶ ἁπῆλθον | εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν. | ³³ Καὶ εἶδον αὐτοὺς ὑπάγοντας^m, καὶ ἐπέγνωσαν αὐτὸν | πολλοὶ· καὶ περὶ ἁπὸ πασῶν τῶν πόλεων συνεδραμον ἐκεῖ^o καὶ προῆλθον αὐτοὺς, | καὶ ^pσυνῆλθον πρὸς αὐτόν. | ³⁴ καὶ ἐξελθὼν εἶδεν ^o ὁ Ἰησοῦς | πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ. ³⁵ Καὶ ἤδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, 'Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή·' ³⁶ ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κόμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν.' | ³⁷ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, 'Δότε αὐτοῖς ὑμεῖς φαγεῖν.' Καὶ λέγουσιν αὐτῷ, 'Απελθόντες ἀγοράσωμεν^δ ἡνερῶν διακοσίῳν | ἄρτους, 'καὶ δώμεν αὐτοῖς φαγεῖν;' | ³⁸ Ὁ δὲ λέγει αὐτοῖς, 'Πόσους

^m Rec. + οἱ ὄχλοι. ^o Alex. αὐτοὺς s. = αὐτὸν. ^o Alex. καὶ προσῆλθον αὐτοῖς s. = καὶ προῆλθον αὐτοῖς. ^p Alex. = συνῆλθον πρὸς αὐτόν. ^δ Alex. = ὁ Ἰησοῦς. ^δ Alex. τί φάγωσιν. ^δ Rec. διακοσίῳν ἡνερῶν. ^δ Alex. κ. εὐώσμεν) ἁ. φ.

GENEVA—1557.

thou geue me euen now in a charger, the head of Iohn Baptist.

²⁶ And the kyng was verie sory, how beit, for his othes sake, and for their sakes which sat at supper also, he would not put her besyde her purpose. ²⁷ And immediately the kyng sent the hangman, and gaue charge that his head should be broght. And he went and beheaded him in the pryson. ²⁸ And broght his head in a charger, and gaue it to the mayden, and the mayden gaue it to her mother. ²⁹ And when his disciples heard of it, they came and toke vp his body and put it in a tombe. ³⁰ And the Apostles gathered them selues together to Iesus, and tolde hym al thynges, both what they had done, and what they had taught. ³¹ And he sayd vnto them, Come ye aparte into the wyldernes, and reste a while. For there were many commers and goers, that they had not leasure, so muche as to eat. ³² So they went by shyp out of the way into a desert place. ³³ But the people spied them when they departed: and many knewe hym, and ranne a fote thither out of all cities, and came thither before them, and came together vnto hym. ³⁴ And Iesus went out, and saw muche people, and had compassion on them, because they were like shepe which had no shephearde. And he began to teache them many thynges.

³⁵ And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed. ³⁶ Let them depart, that they may go into the villages and townes about and bye them bread: for they haue nothing to eat. ³⁷ But he answered, and sayd vnto them, Geue ye them to eat. And they sayd vnto hym, Shal we go and bye two hundred penyworth of bread, and geue them to eat? ³⁸ But he sayd vnto them, How many loues haue ye? Go and loke.

RHEIMS—1582.

giue me in a platter the head of Iohn the Baptist. ²⁶ And the King vvas stricken sad. Because of his othe and for them that sate together at table he vvould not displease her: ²⁷ but sending the hangman, commaunded that his head should be brought in a platter. ²⁸ And he beheaded him in the prison, and brought his head in a platter: and gaue it to the damsel, and the damsel gaue it to her mother. ²⁹ Which his disciples hearing came, and tooke his body: and they put it in a monument.

³⁰ And the Apostles gathering together vnto Iesus, made relation to him of al things that they had done and taught. ³¹ And he said to them, Come apart into the desert place, and rest a litle. For there vvere that came and went, many: and they had not so much as space to eat. ³² And going vp into the boate, they vvent into a desert place apart.

³³ And they savv them going avay, and many knevv: and they ranne flocking thither on foote from al cities, and preuented them.

³⁴ And going forth, Iesus savv a great multitude: and he had compassion on them, because they vv ere as sheepe not hauing a shepheard, and he began to teach them many things. ³⁵ And vvhen the day vv as novv farre spent, his Disciples came to him, saying, This is a desert place, and the houre is novv past: ³⁶ dismisse them, that going out into the next villages and tovvnnes, they may bie them selues meates to eat. ³⁷ And he answering said, Giue ye them to eat. And they said to him, Let vs goe and bie bread for tvvo hundred penie: and vve vvill giue them to eat. ³⁸ And he saith to them, Hovv many loaves haue

AUTHORISED—1611.

thou giue me by and by in a charger, the head of Iohn the Baptist. ²⁶ And the king was exceeding sory, yet for his othes sake, and for their sakes which sate with him, he would not reiect her. ²⁷ And immediately the king sent an executioner, and commaunded his head to be brought, and hee went, and beheaded him in the prison. ²⁸ And brought his head in a charger, and gaue it to the damosel, and the damosel gaue it to her mother. ²⁹ And when his disciples heard of it, they came and tooke vp his corpse, and laid it in a tombe. ³⁰ And the Apostles gathered themselves together vnto Iesus, and tolde him all things, both what they had done, and what they had taught. ³¹ And he said vnto them, Come yee your selves apart into a desert place, and rest a while. For there were many comming and going, and they had no leisure so much as to eat.

³² And they departed into a desert place by ship priuately. ³³ And the people saw them departing, and many knew him, and ranne afoote thither out of all cities, and outwent them, and came together vnto him. ³⁴ And Iesus when he came out, saw much people, and was moued with compassion toward them, because they were as sheepe not hauing a shepherd: and hee beganne to teach them many things. ³⁵ And when the day was now farre spent, his disciples came vnto him, and saide, This is a desert place, and now the time is farre passed. ³⁶ Send them away, that they may goe into the countrey round about, and into the villages, and buy themselves bread: for they haue nothing to eat. ³⁷ He answered and said vnto them, Giue ye them to eat. And they say vnto him, Shal we goe and buy two hundred pennie-worth of bread, and giue them to eat? ³⁸ Hee saith vnto them, How many loaves haue

‘ ἄρτους ἔχετε; ὑπάγετε ’ καὶ ἴδετε.’ Καὶ γνόντες λέγουσι, ‘ Πέντε, καὶ δύο ἰχθύας.’ ³⁹ καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. ⁴⁰ καὶ ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα. ⁴¹ καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησε· καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδον τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθώσω αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. ⁴² καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· ⁴³ καὶ ἦσαν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. ⁴⁴ καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους ’ πεντακισχίλιοι ἄνδρες. ⁴⁵ Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδὰν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. ⁴⁶ καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. ⁴⁷ Καὶ ὁψίας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ

* Alex. = kai.

* Rec. + ὥστε. * Alex. ἰ.ω.ν.

WICLIF—1380.

and se; and whanne thei hadden: knowe: thei saien; fyue and two fischis; ³⁹ and he comaunde to hem that thei schulden make alle men sitte to mete bi compaynes on grene heye; ⁴⁰ and thei saten doun bi parties, by hundridis and fifties, ⁴¹ and whanne he hadde take the fyue looues and twie fischis, he biheld in to heuene, and blessid and brak loues: and ȝaf to hise discipils, that thei schuln sette bifor hem; and he departed twie fischis to alle; ⁴² and alle eten and weren fulfillid; ⁴³ and thei token the releifs of broken metis, twelue coffyns ful: and of the fischis; ⁴⁴ and thei that eten weren fyue thousand of men;

⁴⁵ and anon he made hise discipils to gon vp in to a boot: to passe before hym ouer the see to bethsaida, the while he lefte the puple; ⁴⁶ and whanne he hadde lefte hem, he wente in to an hille to preie;

⁴⁷ And whanne it was euen: the boot was in the myddil of the see, and he aloue in the lond; ⁴⁸ And he saie hem traueilinge in rowinge, for the wynde was contrarie to hem; and aboute the fourthe wakinge of the nyght, he wandride on the see and cam to hem, and wolde passe hem; ⁴⁹ and as thei saien hym wandringe on the see: thei gessiden that it were a fantum, and crieden out; ⁵⁰ for alle saien hym: and thei weren afraied; and anon he spak with hem: and seide to hem; triste ȝe, I am; nyle ȝe drede; ⁵¹ and he cam vp to hem in to the boot: and the wynde cessid; and thei wondren more withynne hem silf; ⁵² for thei vnderstoden not of the loues; for her herte was blyndid;

⁵³ and whanne thei weren passid ouer the see: thei camen in to the lond of genazareth and settiden to lond; ⁵⁴ and whanne thei weren gon out of the boot: anon thei knewen hym; ⁵⁵ and thei ran thoruȝ al that euntre, and bigunnen to

taf ȝare. releifs, relics coffyns, baskets. triste, trust. nyle ȝe drede, do not dread.

TYNDALE—1534.

when they had serched, they sayde : .v. and .ii. fysshes. ³⁹ And he comaunded them to make them all syt doun by compaynes upon the grene grasse. ⁴⁰ And they sate doun here a rowe and there arowe; by hundredes and by fifties. ⁴¹ And he toke the .v. loves and the .ii. fysshes, and lokyd vp to heuen and blessed and brake the loves; and gave them to his disciples to put before them : and the .ii. fysshes he deuyded amonge them all. ⁴² And they all dyd eate; and were satisfied. ⁴³ And they toke vp twelve baskettes full of the gobbettes and of the fysshes. ⁴⁴ And they that ate were about fyve thousand men.

⁴⁵ And streight waye he caused his disciples to goo into the shype; and to goo ouer the water before vnto Bethsaida; whyll he sent awaye the people. ⁴⁶ And assone as he had sent them awaye, he departed into a mountayne to praye.

⁴⁷ And when euen was comē, the ship was in the middes of the see; and he alone on the londe; ⁴⁸ and he sawe them troubled in rowynge; for the wynde was contrary vnto them. And aboute the fourth quartre of the nyght, he came vnto them; walkynge upon the see; and wolde have passed by them. ⁴⁹ When they sawe him walkynge upon the see; they supposed it had bene a sprete; and cryed out : ⁵⁰ For they all sawe him; and were a frayd. And anon he talked with them; and sayde vnto them : be of good chere; it is I; be not a frayd. ⁵¹ And he went vp vnto them into the shippe; and the wynde ceased; and they were sore amased in them selves beyonde measure; and marueyled. ⁵² For they remembred not of the loves; because their hertes were blynded.

⁵³ And they came over; and went into the londe of Genazareth; and drue vp into the haven. ⁵⁴ And assone as they were come out of the shippe; streight they knewe him; ⁵⁵ and ran forth throughout all the region round about; and began to

CRANMER—1539.

and loke. And when they had serched, they sayd : fyve and two fysshes. ³⁹ And he comaunded them, to make them all syt doun by compaynes vpon the grene grasse. ⁴⁰ And they sate doun here arowe and there arowe, by hundredes and by fifties. ⁴¹ And whan he had taken the fyve loaves and the two fysshes, and lokyd vp to heauen, he blessed and brake the loaves, and gaue them to hys disciples, to set before them : and the two fysshes deuyded he amonge them all. ⁴² And they all dyd eate, and were satisfied. ⁴³ And they toke vp twelve baskettes full ther of, and of the fysshes. ⁴⁴ And they that dyd eate, were about fyve thousand men.

⁴⁵ And streight waye he caused his disciples to go into the shyppe, and to go ouer the see before vnto Bethsaida, whyll he sent awaye the people. ⁴⁶ And assone as he had sent them awaye, he departed into a mountayne to pray. ⁴⁷ And when euen was come, the shyppe was in the myddes of the see, and he alone on the lande, ⁴⁸ and he sawe them troubled in rowynge, for the wynde was contrary vnto them. And aboute the fourth watch of the nyght, he came vnto them, walkynge vpon the see, and wolde have passed by them. ⁴⁹ But when they sawe hym walkynge vpon see, they supposed it had bene a sprete, and cryed out : ⁵⁰ for they all sawe hym, and were afraied. And anon he talked wyth them, and sayd vnto them : be of good chere, it is I, be not afraied. ⁵¹ And he went vp vnto them into the shyppe, and the wynde ceased, and they were sore amased in themselves beyonde measure, and marueyled. ⁵² For they remembred not of the loaves, because their herte was blynded.

⁵³ And whan they were ouer the water, they came into the lande of Genazareth and drue vp into the haven. ⁵⁴ And assone as they were come out of the shyppe, streight waye they knewe him, ⁵⁵ and ranne forth through out all the

τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. ⁴⁸ Καὶ ἑίδεν| αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς· καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτούς. ⁴⁹ οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν· ⁵⁰ πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς, 'Θαρσέετε· ἐγὼ εἰμι, μὴ φοβεῖσθε.' ⁵¹ Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον. ⁵² οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ⁵³ ἦν γὰρ| αὐτῶν ἡ καρδία| πεπωρωμένη. ⁵⁴ Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γενη-
σαρετ, καὶ προσωρμίσθησαν. ⁵⁵ Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως| ἐπυγνόντες αὐτὸν, ⁵⁵ b περιδραμόντες ὅλην τὴν περίχθονον ἐκείνην, ἤρξαντο| ἐπὶ τοῖς

* Alex. = καὶ ἰθαίμαζον. * Alex. δὲλ' ἦν. * Rec. ἡ καρδία αὐτῶν. * Alex. ἐθός. * Alex. περιέβησαν ὅλην τὴν χώραν ἰκίηναι καὶ ἡρᾶντο.

GENEVA—1557.

And when they knewe, they sayd, Fyue and two fysshes. ³⁹ And he enioyned them, to make them al syt downe by companies vpon the grene grasse. ⁴⁰ Then they sate downe here a rowe, and there a rowe, by hundreds, and by fyfties. ⁴¹ And he toke the fyue loues, and the two fysshes, and loked vp to heauen, gaue thanks, and brake the loues, and gaue them to his disciples to sett before them, and the two fyshes he deuided among them all. ⁴² So they dyd all eat, and were satisfied.

⁴³ And they toke vp twelue baskettes full of the fragmentes : and some leauinges of the fysshes. ⁴⁴ And they that had eaten, were about fyue thousand men. ⁴⁵ And straightway he caused his disciples to go into the shyp, and to go ouer the water before vnto Bethsaida, whyle he sent away the people. ⁴⁶ Then assone as he had sent them away, he departed into a mountayne to pray. ⁴⁷ And when euen was come, the shyp was in the myddes of the sea, and he alone on the lande. ⁴⁸ And he saue them troubled in rowyng, for the wynde was contrary vnto them, and about the fourth watche of the nyght, he came vnto them, walkyng vpon the sea, and would haue passed by them. ⁴⁹ And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cried out. ⁵⁰ For they al saw him, and were afraide. And anone he talked with them, and sayd vnto them, Be of good chere, it is I, be not afraide.

⁵¹ Then he went vp vnto them into the shyp, and the wynd ceased, and they were sore amased in them selues beyonde measure, and marueyled. ⁵² For they remembred not the loues, because their hartes were hardened. ⁵³ And they came ouer, and went into the lande of Genesareth, and arryued. ⁵⁴ Then assone as they were come out of the shyp, straitgh they knewe hym. ⁵⁵ And raine forth throughout all the region round about, and began to

RHEIMS—1582.

you? goe and see. And vvhen they knewe, they say, Fyue, and twvo fyshes. ³⁹ And he commaunded them that they should make al sit downe, by companies vpon the greene grasse. ⁴⁰ And they sate downe in ranks by hundreds and fyfties. ⁴¹ And vvhen he had taken the fyue loanes, and the twvo fyshes : looking vp vnto heauen, he blessed, and brake the loanes, and gaue to his Disciples to set before them : and the twvo fyshes he deuided to al. ⁴² And al did eate, and had their fill. ⁴³ And they tooke vp the leauinges, twelue ful baskets of fragments : and of the fyshes. ⁴⁴ And they that did eate, vvere fyue thousand men. ⁴⁵ And immediately he compelled his Disciples to goe vp into the boate, that they might goe before him beyond the straite to Bethsaida : vvholes him self did dismisse the people.

⁴⁶ And vvhen he had dismissed them, he vvent into the mountaine to pray. ⁴⁷ And vvhen it vvvas late, the boate vvvas in the middes of the sea, and him self alone on the land. ⁴⁸ And seeing them labouring in rowing (for the vvvinde vvvas against them) and about the fourth vvatch of the nyght he commeth to them vvalking vpon the sea : and he vvould haue passed by them. ⁴⁹ But they seeing him vvalking vpon the sea, thought it vvvas a ghost, and cried out. ⁵⁰ For al saw him, and vvwere troubled. And immediately he talked vvith them, and said to them, Haue confidence, it is I, feare ye not. ⁵¹ And he vvvent vp to them into the shippe, and the vvvinde ceased : and they vvvere farre more astonied vvwithin them selues : ⁵² for they vnderstoode not concerning the loanes : for they hart vvvas blinded.

⁵³ And vvhen they had passed ouer, they came into the lande of Genesareth, and set to the shore. ⁵⁴ And vvhen they vvvere gone out of the boate, incontinent they knew him : ⁵⁵ and running through that vvhole countrie, they began to carie

AUTHORISED—1611.

ye? goe, and see. And when they knewe, they say, Fyue, and two fishes. ³⁹ And he commanded them to make all sit downe by companies vpon the greene grasse. ⁴⁰ And they sate downe in ranks by hundreds, and by fyfties. ⁴¹ And when he had taken the fyue loanes, and the two fishes, he looked vp to heauen, and blessed, and brake the loanes, and gaue them to his disciples to set before them ; and the two fishes diuided he among them all. ⁴² And they did all eate, and were filled. ⁴³ And they tooke vp twelue baskets full of the fragments, and of the fishes. ⁴⁴ And they that did eate of the loanes, were about fyue thousand men. ⁴⁵ And straightway he constrained his disciples to get into the ship, and to goe to the other side before * vnto Bethsaida, while he sent away the people. ⁴⁶ And when he had sent them away, hee departed into a mountaine to pray. ⁴⁷ And when Euen was come, the ship was in the midst of the Sea, and he alone on the land. ⁴⁸ And he saw them toiling in rowing (for the winde was contrary vnto them :) and about the fourth watch of the night, he commeth vnto them, walking vpon the Sea, and would haue passed by them. ⁴⁹ But when they saw him walking vpon the Sea, they supposed it had bene a spirit, and cried out. ⁵⁰ (For they all saw him, and were troubled) and immediately hee talked with them, and saith vnto them, Be of good cheere, It is I, be not afraid. ⁵¹ And hee went vp vnto them into the ship, and the wind ceased : and they were sore amazed in themselves beyonde measure, and wondered. ⁵² For they considered not the miracle of the loanes, for their heart was hardened. ⁵³ And when they had passed ouer, they came into the land of Genesareth, and drew to the shore. ⁵⁴ And when they were come out of the ship, straightway they knew him, ⁵⁵ And ran through that whole region round about, and began

* Or, ouer against Bethsaida.

κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστι. ⁵⁶ καὶ ὅπου ἂν εἰσπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν, ἵνα καὶ τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ᾔηπτοντο| αὐτοῦ, ἐσώζοντο.

VII. Καὶ συναγόνται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων· ² καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίωντας ἄρτους|· ³ (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νύφωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· ⁴ καὶ ἄπο| ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμούς ποτηρίων καὶ ἔσστῶν καὶ χαλκίων καὶ κλινῶν)· ⁵ ἔπειτα| ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ

^a Alex. ἡψαντο.

^d Alex. τοὺς ἄρτους.

^c Rec. + ἱμῖμβαντο.

^f Alex. ἀπ'.

^e Alex. Kai.

WICLIF—1380.

brynge sike men in beddis on eche side where thei herden that he was, ⁵⁶ and whidur euer he entrid in to vilagis ether in to townes or in to cithes: thei setten sike men in stretis, and preiden hym: that thei schuldten touche nameli the hemme of his cloth, and hou many that touchiden hym weren made saaf.

7. AND the farisies & summe of the scribis comen fro iherusalem: to gidre to hym; ² and whanne thei hadden seen summe of hise disciplis ete breed with vnwaichen hondis, thei blameden; ³ the farisies and alle the iewis, eten not: but thei waichen ofte her hondis, holdynge the tradiciouns of eldremen; ⁴ and whanne thei turnen agen fro chepyngne thei etun not, but thei be waichun; and many other thingis ben than beken to hem to kepe, waichingis of cuppis and of watir vessels and vessels of bras and of beddis.

⁵ and pharisees and scribis: axiden hym and seiden/ whi gon not thi disciplis after the tradicioun of elder men: but with vnwaichen hondis thei etun brede? ⁶ and he answerid and seide to hem/ Isaei profecied wel of zou ypoctitis: as it is writun/ this puple worschippen me with lippis, but her herte is fer fro me; ⁷ & in veyn thei worschippen me techynge the doctrynes and the hestis of men; ⁸ for ze leuen the maundement of god and holden the tradiciouns of men/ waichynge of watir vessels and of cuppis/ and many other thingis like to thes ze don/

⁹ and he seid to hem/ wel ze han made the maundement of god voide to kepe zoure tradicioun; ¹⁰ for moises seide/ worschip thi fadir and thi modir and he that cursith fadir or modir, die bi deeth; ¹¹ but ze seien/ if a man seie to fadir or modir, corban, that is what euer gifte is of me:

TYNDALE—1534.

cary aboute in beddes all that were sicke/ to the place where they heard tell that he was. ⁵⁶ And whyther soever he entred into townes/ cities or villages/ they layde thei sicke in the stretes/ and prayed him/ that they myght touche/ and it were but the edge of his vesture. And as many as touched him were safe.

7. AND the pharises came togedder vnto him and dyvers of the scribes which came from Iherusalem. ² And when they sawe certayne of his disciples eate breed with commen hondes (that is to saye/ with vnwashed hondes) they complayned. ³ For the pharises and all the Iewes/ excepte they washe their hondes ofte/ eate not observinge the tradiciouns of the elders. ⁴ And when they come from the market/ excepte they washe/ they eate not. And many other thinges ther be/ which they have taken upon them to observe/ as the washing of cuppes and cruses/ and of brasen vessels/ and of tables.

⁵ Then axed him the pharises and scribes/ why walke not thyi disciples accordinge to the tradicions of the elders/ but eate breede with vnwashed hondes? ⁶ He answered and sayde vnto them: well prophesied Esaia of you ypoctites as it is written: This people honoreth me with their lippes/ but their hert is farre from me: ⁷ In vayne they worschippe me/ teachynge doctryns which are nothinge but the commaundementes of men. ⁸ For ye laye the commaundement of God aparte/ and observe the tradicions of men/ as the washing of crases and of cuppes/ and many other suche lyke thinges ye do.

⁹ And he sayde vnto them: well/ ye cast a syde the commaundement of God to mayntayne youre owne tradicions. ¹⁰ For Moses sayde: Honour thy father and thy mother: and whosoever curseth father or mother/ let him dye for it. ¹¹ But ye saye: a man shall saye to father or mother Corban: which is: that thou

CRANMER—1539.

regyon rounde about, and began to cary about in beddes those that were sycke, when they heard that he was there. ⁵⁶ And whyther soever he entred, into townes cyties, and vyllages, they layde the sycke folkes in the streates, and prayed hym that they myght touche, and it were but the hemme of his vesture. And as many as touched hym, were safe.

7. AND the Pharysees came together vnto hym, and dyuers of the Scribes which came from Iherusalem. ² And when they sawe certayne of his disciples eate bread with commen (that is to saye, with vnwashed) handes, they complayned. ³ For the Pharysees and all the Iewes, excepte they washe their handes ofte, eate not, observinge the tradiciouns of the elders. ⁴ And when they come from the market, excepte they washe, they eate not. And many other thynges ther be, which they haue taken vpon them to obserue, as the washyng of cuppes and cruses, and brasen vessels, and of tables.

⁵ Then asked hym the Pharysees and Scribes: why walke not thy discyples accordinge to the custome, ordeyned by the elders, but eate bread wyth vnwashed handes? ⁶ He answered and sayd vnto them: well prophesied Esaia of you, ypoctites, as it is writen: Thys people honoreth me wyth their lyppes, but their herte is farre from me: ⁷ howbeit, in vayne do they serue me, teachynge the doctrynes and commaundementes of men. ⁸ For ye laye the commaundement of God aparte, and obserue the constitucions of men, as the washyng of cruses and of cuppes, and many other soch lyke thynges ye do.

⁹ And he sayde vnto them: well, ye cast a syde the commaundement of God, to mayntayne youre awne constitucions. ¹⁰ For Moses sayd: honour thy father and thy mother: and whoso curseth father or mother, let him dye the death. ¹¹ But ye saye: a man shall saye to father or mother, Corban: which is: what

γραμματεῖς, ⁶ Διὰ τί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἠνίπτοις| χερσὶν ἐσθίουσι τὸν ἄρτον; ⁷ Ὁ δὲ ἀποκριθεὶς| εἶπεν αὐτοῖς, ⁸ Ὅτι| καλῶς ἵπροεφῆτευσεν| Ἡσαίας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται, ⁹ Οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. ¹⁰ μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων. ¹¹ Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, ¹² βαπτισμοὺς ἔστωσαν καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε. ¹³ Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσῃτε. ¹⁴ Μωσῆς γὰρ εἶπε, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου ¹⁵ καὶ, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω ¹⁶ ὅτι, Ὑμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβάν, (ὅ ἐστι,

⁶ Alex. κοινᾶς. ⁷ Alex. = ἀποκριθεὶς. ⁸ Alex. = ὅτι. ⁹ Alex. ἵπροεφῆτευσεν. ¹⁰ Alex. = βαπτισμοὺς ἔστωσαν κ. π. sq.

GENEVA — 1557.

carye hither and thither in beddes all that were sycke, where they heard tel that he was. ⁵⁶ And whithersoever he entred into townes, cities, or cuntry, they layd their sycke in the stretes, and prayed him that they might touche, and it were but the edge of his vesture. And as many as touched hym, were safe.

7. THEN gather vnto him the Pharises and certeyn of the Scribes which came from Ierusalem. ² And when they sawe certayne of his disciples eat meat with common handes (that is to say,) with vnwashed handes, they complained. ³ For the Pharises, and all the Iewes, except they washe their handes oft, eat not: holding harde the tradition of the Elders. ⁴ And when they come from the market, except they washe, they eat not. And many other thynges there be, which they haue taken vpon them to obserue, as the washyng of cuppes, pottes, of brasen vessels, and of tables.

⁵ Then asked hym the Pharises and Scribes, why walke not thy disciples accordyng to the tradition of the Elders, but eat meat with vnwashed handes? ⁶ He answered and sayd vnto them, Oh, Esai hath Prophecied well of you hypocrites, as it is written, This people honoureth me with their lippes, but their hart is farre from me: ⁷ In vayne they worship me, teaching for doctrines the commandements of men. ⁸ For ye laye the commandement of God aparte, and obserue the tradition of men, as the washyng of pottes and of cuppes, and many other suche lyke thynges ye do. ⁹ And he sayd vnto them, Ferie wel ye cast asyde the commandement of God, to mayntayne your owne tradition. ¹⁰ For Moses said, Honour thy father and thy mother: and, Whosoever shal curse father or mother, let hym dye the death. ¹¹ But ye say, If a man say to father or mother, Corban, (that is gyft) that shall

RHEIMS—1582.

about in couches those that were ill at ease, vvhether they heard he vvash. ⁵⁶ And vviththersouer he entred into townnes or into villages or cities, they laid the sicke in the stretates, and besought him that they might touche but the hemme of his garment: and as many as touched him, vvhere made vvhole.

7. AND there assemble together vnto him the Pharisees and certaine of the Scribes, comming from Hierusalem.

² And vvhen they had seen certaine of his disciples eate bread vvith common handes, that is, not vvashed, they blamed them. ³ For the Pharisees and all the Iewes, vnles they often vvash their handes, eate not, holding the tradition of the Auncients: ⁴ and from the market, vnles they be vvashed, they eate not: and many other things there be that vvhere deliuered vnto them to obserue, the vvashings of cuppes and cruses, and of brasen vvessels and beddes.

⁵ And the Pharisees and Scribes asked him, Why do not thy disciples vvalke according to the tradition of the Auncients, but they eate bread vvith common handes? ⁶ But he ansvvering, said to them, Wel did Esay Prophecie of you hypocrites, as it is vvritten, *This people honoureth me with their lippes, but their hart is farre from me. ⁷ and in vaine doe they worship me, teaching doctrines precepts of men.* ⁸ For leauing the commandement of God, you hold the traditions of men, the vvashings of cruses and cuppes: and many other things you doe like to these. ⁹ And he said to them, Wel do you frustrate the precept of God, that you may obserue your ovvne tradition. ¹⁰ For Moyse said, *Honour thy father and thy mother, and, He that shal curse father or mother, dying let him dye.* ¹¹ But you say, If a man say to father or mother, *Corban*

AUTHORISED — 1611.

to carry about in beds, those that were sicke, where they heard he was. ⁵⁶ And whithersoever he entred, into villages, or cities, or cuntry, they layd the sicke in the streets, & besought him that they might touch if it were but the border of his garment: and as many as touched him, were made whole.

7. THEN came together vnto him the Pharisees, and certaine of the Scribes, which came from Hierusalem. ² And when they saw some of his disciples eate bread with ³ defiled (that is to say, with vnwashed) hands, they found fault. ³ For the Pharisees and all the Iewes, except they wash their hands yoft, eat not, holding the tradition of the Elders. ⁴ And when they come from the market, except they wash, they eat not. And many other things there be, which they haue receiued to hold, as the washing of cups and pots, brasen vessels, and of ⁵ tables. ⁵ Then the Pharisees and Scribes asked him, Why walke not thy disciples according to the tradition of the Elders, but eate bread with vnwashed hands? ⁶ He answered and said vnto them, Well hath Esaias prophesied of you Hypocrites, as it is written, This people honoureth mee with their lips, but their heart is farre from me. ⁷ Howbeit in vaine doe they worship me, teaching for doctrines, the commandements of men. ⁸ For laying aside the Commandement of God, ye hold tradition of men, as the washing of pots, and cups: and many other such like things ye do. ⁹ And he said vnto them, Full well ye ¹⁰ reiect the Commandement of God, that ye may keep your owne tradition. ¹⁰ For Moses said, Honour thy father & thy mother: and who so curseth father or mother, let him die the death. ¹¹ But ye say, If a man shall say to his father or mother, It

⁶ Or, it. ⁷ Or, common. ⁸ Or, diligently, in the Original, with the text. ⁹ Throphilact, vp to the elbow. ¹⁰ Or, beds. ¹¹ Or, frustrate.

‘ Δῶρον), ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθῃς.¹² καὶ | οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ
 ‘ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ. |¹³ ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει
 ‘ ἡμῶν ἢ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.’¹⁴ Καὶ προσκαλεσά-
 μενος¹⁵ πάντα | τὸν ὄχλον, ἔλεγεν αὐτοῖς, ‘ Ἀκούετε μου πάντες, καὶ συνίετε.
 ‘ οὐδέν ἐστιν ἕξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν
 ‘ κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ’ αὐτοῦ, | ἐκεῖνά ἐστι τὰ κοινούντα τὸν
 ‘ ἄνθρωπον.’¹⁶ εἴ τις ἔχει ὅτα ἀκούειν, ἀκουέτω.’¹⁷ Καὶ ὅτε εἰσῆλθεν εἰς οἶκον
 ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ¹⁸ περὶ τῆς παραβολῆς. |¹⁸ καὶ
 λέγει αὐτοῖς, ‘ Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἕξωθεν
 ‘ εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι; ¹⁹ ὅτι οὐκ εἰσπο-
 ‘ ρεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ’ εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφεδρῶνα

¹² Alex. = καί. ¹³ Alex. = αὐτοῦ. ¹⁴ Alex. πάλιν. ¹⁵ Alex. ἐκ τοῦ ἀνθρώπου ἔκπορ. ¹⁶ Alex. = Εἴ τις ἔχει ὅτα ἀκούειν, ἀκούτω.

¹⁷ Alex. τὴν παραβολήν.

WICLIIF—1380.

it schal profete to thee,¹² and ouer þe
 suffren not hym do ony thing to fadir or
 modir,¹³ and ȝe breken the word of god
 by ȝoure tradicioun that ȝe han ȝouun:
 and ȝe don many suche thingis;

¹⁴ and he eftson eclepid the puple, and
 seide to hem ȝe alle here me and vnder-
 stonde,¹⁵ nothing that is with out a man,
 that entriþ in to hym, mai defoule hym;
 but tho thingis that cometh forth of a
 man: tho it ben that defoulith a man,¹⁶ if
 any man haue cris of herynge here he/
¹⁷ and whanne he was entrid in to an hous
 fro the puple: his discipulis axeden him
 the parable,¹⁸ and he seide to hem ȝe
 ben wīse also; vnderstonde ȝe not, that
 al thing with out forth, that entriþ in to
 a man mai not defoule hym? ¹⁹ for it
 hath not entrid in to his herte but in to
 the wombe and binethe it goith out,
 purgyng alle metis;

²⁰ but he seide, the thingis, that goon
 out of a man; tho defoulen a man; ²¹ for
 fro withynne of the herte of men comen
 forth yul thoughtis auenteris fornyaciounis
 mansleyngeis, ²² theftis auericeis wickid-
 nessis gile vnchastite, yuel ȝe, blasfemyes
 pride foli, ²³ alle these yuelis comen forth
 fro withynne and defoulen a man;

²⁴ And ihesus roos vp fro thens and wente
 in to the coostis of tirc and sidon; and he
 ȝede in to an hous: and wolde that no
 man wiste; and he myzte not be hidde;
²⁵ for a woman anon as sche herde of
 him whos douȝtir hadde an vnclene spirit
 entrid and fil down at his fete, ²⁶ and the
 woman was hethen of the generacioun
 of syrophenice; and sche preid hym: that
 he wolde caste out a deuyl fro hir douȝtir;
²⁷ and he seide to hir; suffre thou that the

TYNDALE—1534.

desyrest of me to helpe the with, is geuen
 God. ¹² And so ye soffre him no more to
 do ought for his father or his mother,
¹³ makinge the worde of God of none
 effecte, through youre awne tradicions
 which ye have ordeyned. And many
 soche thinges ye do.

¹⁴ And he called all the people vnto him,
 and sayde vnto them: Herken vnto me/
 every one of you and vnderstonde. ¹⁵ There
 is no thinge with out a man, that can
 defyle him when it entreth into him: but
 thoo thinges which procede out of him
 are those which defyle the man. ¹⁶ If any
 man haue eares to heare, let him heare.
¹⁷ And when he came to house awaye
 from the people, his disciples axed him
 of the similitude. ¹⁸ And he sayd vnto them:
 Are ye so without vnderstandinge? Do
 ye not yet perceaue, that what soeuer
 thinge from with out entreth into a man/
 it can not defyle him, ¹⁹ because it entriþ
 not in to his hert; but into the belly: and
 goeth out into the draught that porgeth
 out all meates.

²⁰ And he sayde: that defileth a man
 which cometh oute of a man. ²¹ For from
 with in, even oute of the herte of men/
 procede euill thoughtes: aduocitory/
 fornicacioun, murder, ²² theef, couetousnes/
 wickednes, dicyete, vnclennes, and a wicked
 eye, blasphemye, pryde, folyshnes: ²³ all
 these euill thinges come from with in/
 and defile a man.

²⁴ And from thence he rose and went
 into the borders of Tyre and Sidon; and
 entred into an housse, and wolde that no
 man shuld haue knowen: But he coulde
 not be hyd. ²⁵ For a certayne woman
 whose daughter had a foule sprete hearde
 of him, and came and fell at his fete.
²⁶ The woman was a Greke oute of Syro-
 phenicia; and she besought him that he
 wolde caste out the euill oute of her
 daughter. ²⁷ And Iesus sayde vnto her:

CRANMER—1539.

gyfte soeuer commeth fro me, shalbe for
 thy profyt. ¹² And so ye suffre him no
 more to do ought for his father or his
 mother, ¹³ and make the worde of God
 of none effecte, through youre awne con-
 stitucion which ye haue ordeyned. And
 many soche thynges do ye.

¹⁴ And when he had called all the people
 vnto hym, he sayde vnto them: herken
 vnto me, euery one of you, and vnder-
 stande. ¹⁵ There is nothyng wyth out
 a man that can defyle hym, when it en-
 treth into him: but the thynges whych
 procede out of a man, those are they
 that defyle the man. ¹⁶ If any man haue
 eares to heare, let hym heare. ¹⁷ And
 when he came in to the house awaye
 from the people, his disciples asked him
 of the symilitude. ¹⁸ And he sayde vnto
 them: are ye also so greatly with out
 vnderstandinge? Do ye not yet perceaue,
 that what soeuer thyng from without,
 entreth in to a man, it cannot defyle
 him, ¹⁹ because it entreth not into his
 hert but into the bely: and goeth out
 into the draught, purgyng out all
 meates.

²⁰ And he sayde: that whych commeth
 out of a man defyleth the man. ²¹ For
 from withyn euill out of the herte of
 men procede euill thoughtes, aduocitory/
 fornicacioun, murder, ²² theft, couetous-
 nes, fraude, deceyte, vnclennes, a wycked
 eye, blasphemyes, pryde, folyshnes: ²³ all
 these euill thynges come from with in,
 and defyle a man. ²⁴ And from thence
 he rose, and went into the borders of
 Tyre and Sydon; and entred into an
 house, and wolde that no man shuld haue
 knowen. But he coulde not be hyd.
²⁵ For a certayne woman (whose daughter
 had a foule spryte) as soone as she
 heard of hym, came, and fell at his fete.
²⁶ The woman was a Greke out of the
 naeyon of Syrophenicia, and she be-
 sought him, that he wolde cast out the
 deuyl from her daughter. ²⁷ But Iesus

ȝouun, giuen. rīsonne, agayne. eclepid, callid. binethe, beneath. auenteris, adulteries. auericeis, auarice. yuel ȝe, euil eye. ȝede, went. wiste, knew.

‘ἐκπορεύεται, ‘καθαρίζον| πάντα τὰ βρώματα.’ ²⁰ Ἐλεγε δέ, ‘Ὅτι τὸ ἐκ τοῦ
 ‘ἀνθρώπου ἐκπορευόμενον, ἐκείνο κοινοῖ τὸν ἄνθρωπον. ²¹ ἔσωθεν γὰρ ἐκ τῆς
 ‘καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται· μοιχεῖαι, πορνεῖαι,
 ‘φόνοι, ²² κλοπαὶ, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς,
 ‘βλασφημία, ὑπερηφανία, ἀφροσύνη. ²³ πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπο-
 ‘ρεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.’

²⁴ Καὶ ἐκείθεν ἀναστὰς ἀπῆλθεν εἰς τὰ ^uμεθόρια| Τύρου καὶ Σιδῶνος. καὶ
 εἰσελθὼν εἰς ⁱοικίαν, οὐδένα ἤθελε γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. ²⁵ ^wἀκούσασα
 γὰρ γυνὴ| περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα
 προσέπεσε πρὸς τοὺς πόδας αὐτοῦ. ²⁶ ἦν δὲ ἡ γυνὴ Ἑλληνὶς ^zΣυροφονικίσσα| τῷ
 γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ^yἐκβάλῃ| ^zἐκ| τῆς θυγατρὸς αὐτῆς. ²⁷ ὁ

ⁱ Alex. καθαρίζων. ^w Alex. ὄρια. ^z Rec. + τῇν. ^y Alex. ἄλλ' εἰθὲς ἀκούσασα γυνή.

^z Rec. Συροφονίσσα. ^y Rec. ἐκβάλλη.

^z Alex. = ἐκ.

GENEVA — 1557.

come from me, thou shalt be holpen *ther by: it is sufficient.* ¹² And so ye suffre hym no more to doe oght for his father, or his mother: ¹³ Makynge the worde of God of none effect, through your owne tradition which ye haue ordeyned. And many suche thynges ye do.

¹⁴ And he called al the people vnto hym and sayd vnto them, Hearken vnto me euery one of you, and vnderstand. ¹⁵ There is nothyng without a man, that can defyle hym, when it entrech into hym: but those thynges which procede out of him, are those which defyle the man. ¹⁶ If any man haue cares to heare, let him heare. ¹⁷ And when he came into a house away from the people, his disciples asked him of the similitude. ¹⁸ And he sayd vnto them, What, are ye without vnderstanding also? Do ye not knowe, that whatsoeuer thing from without entrech into a man, it can not defyle him? ¹⁹ Because it entrech not into his hart, but into the belly, and goeth out into the draught, that purgeth out all meates.

²⁰ Then he sayd, That defyleth a man which cometh out of a man. ²¹ For from within, euen out of the hart of men, procede euyl thoughtes, aduoutries, fornication, murther, ²² Theftē, couetousnes, wickednes, descēite, vnclennes, and a wicked eye, backbiting, pryde, foolishnes. ²³ All these euyl thynges come from within, and defyle a man. ²⁴ And from thence he rose, and went into the borders of Tyre and Sidon: and entred into an house, and would that no man should haue knownen: but he could not be hydd. ²⁵ For a certayne woman whose daughter had a foule spylt, hearde of him, and came and fell at his feete. ²⁶ (The woman was a Greeke, out of Syrophanesia) and she besought him that he would cast out the denyll out of her daughter.

²⁷ And Iesus sayd vnto her, Let the

RHEIMS — 1582.

(vvhich is a gift) vvhatsoeuer proceedeth from me, shal profit thee: ¹² and further you suffer him not to doe ought for his father or mother, ¹³ defeating the vvord of God for your ovne tradition vvhich you haue giuen forth. and many other thyngs of this sort you doe.

¹⁴ And calling againe the multitude vnto him, he said to them, Heare me al you, and vnderstand. ¹⁵ Nothing is vvithout a man entring into him, that can defile him. but the things that procede from a man those are they that make a man common. ¹⁶ If any man haue eares to heare, let him heare. ¹⁷ And vvhen he vvas entred into the house from the multitude, his Disciples asked him the parable. ¹⁸ And he saith to them, So are you also vvskilful? Vnderstand you not that euery thing from vvithout, entring into a man, can not make him common: ¹⁹ because it entrech not into his hart, but goeth into the belly, and is cast out into the priuy, purging al the meates? ²⁰ But he said that the things vvhich come forth from a man, they make a man common. ²¹ For from vvithin out of the hart of men procede euil cogitations, aduoutries, fornications, murders, ²² theftes, auarices, vvickednesse, guile, impudicities, an euil eye, blasphemie, pride, foolishnes. ²³ All these euils procede from vvithin, and make a man common.

²⁴ And rising from thence he vvent into the coastes of Tyre and Sidon: and entring into a house, he vvould that no man should knowv, and he could not be hid. ²⁵ For a vvoman immediatly as she heard of him, vvwhose daughter had an vnclene spirit, entred in, and fel dovvne at his feete. ²⁶ For the vvoman vvvas a Gentile, a Syrophenician borne. And she besought him that he vvould cast forth the diuyl out of her daughter. ²⁷ Who

AUTHORISED — 1611.

is Corhan, that is to say, a gift, by whatsoeuer thou mightest be profited by me: *he shall be free.* ¹² And ye suffer him no more to doe ought for his father, or his mother: ¹³ Making the word of God of none effect through your tradition, which ye haue delivered: And many such like things doe ye.

¹⁴ And when hee had called all the people vnto him, he said vnto them, Hearken vnto mee euery one of you, and vnderstand. ¹⁵ There is nothing from without a man that entring into him, can defile him: but the things which come out of him, those are they that defile the man. ¹⁶ If any man haue eares to heare, let him heare. ¹⁷ And when hee was entred into the house from the people, his disciples asked him concerning the parable. ¹⁸ And he saith vnto them, Are ye so without vnderstanding also? Doe ye not perceiue that whatsoeuer thing from without entrech into the man, it cannot defile him, ¹⁹ Because it entrech not into his hart, but into the belly, and goeth out into the draught, purging all meates? ²⁰ And he said, That which cometh out of the man, that defileth the man. ²¹ For from within, out of the heart of men, proceed euill thoughts, adulteries, fornications, murders, ²² Thefts, couetousnesse, wickednesse, deceit, lasciuiousnesse, an euill eye, blasphemie, pride, foolishnesse: ²³ All these euill things come from within, and defile the man.

²⁴ And from thence he arose and went into the borders of Tyre and Sidon, and entred into an house, and would haue no man know it, but hee could not be hid. ²⁵ For a certaine woman, whose yong daughter had an vnclene spirit, heard of him, and came and fell at his feete. ²⁶ (The woman was a ^aGreeke, a Syrophenician by nation :) and she besought him that he would cast forth the deuill out of her

^a Or, Gentile.

δὲ Ἰησοῦς εἶπεν αὐτῇ, 'Ἀφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ ^ακαλὸν ἐστὶ |
'λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.' ²⁸ Ἡ δὲ ἀπεκρίθη καὶ
λέγει αὐτῷ, 'Ναὶ, κύριε· ^βκαὶ γὰρ | τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ
'τῶν ψιχίων τῶν παιδιῶν.' ²⁹ Καὶ εἶπεν αὐτῇ, 'Διὰ τοῦτον τὸν λόγον, ὕπαγε·
'ἐξεληλύθε τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου.' ³⁰ Καὶ ἀπελθούσα εἰς τὸν οἶκον
αὐτῆς, εὔρε ^δτὸ δαιμόνιον ἐξεληλυθὸς, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης. |

³¹ Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, ἦλθε | ^επρὸς | τὴν
θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. ³² καὶ φέρουσιν αὐτῷ
κωφὸν ^ςμογυλᾶλον, | καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. ³³ καὶ
ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς
τὰ ὕδατα αὐτοῦ, καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ, ³⁴ καὶ ἀναβλέψας εἰς τὸν

^α Alex. ἰστί καλόν.

^β Alex. καί.

^γ Alex. ὁ. τ. τ. ἰσθίουσι δ. τ. ψ. τ. π.

^δ Alex. τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαίμονιον
ἐξεληλυθός.

^ε Alex. ἦλθε εἰς Σιδῶνος. ^ς Alex. εἰς.

WICLIFFE—1380.

children be fulfillid first; for it is not good
to take the breed of children: and ȝeue
to houndis, ²⁸ and sche answerid and seide
to him; ȝhis lord; for litil welþis etun
vndir the borde: of the crummes of child-
dren. ²⁹ and ihesus seide to hir; go thou
for this word the fende wente out of thi
doutir; ³⁰ and whanne sche was goon in
to hir hous hoorn sche fonde the damysel
liggyng on the bedde; and the deuel
goon out fro hir.

³¹ And eftsones ihesus ȝede out fro the
coostis of tyre and cam thurȝ sidon to
the see of galile bitwix the myddil of the
coostis of decapoles; ³² and thei bryngyn
to hym a man deef and doumbe and
preiden hym to leie his hond on hym;
³³ and he took hym asidis fro the puple
and puttid his fyrngis in to his cris and
he spettid and touchid his tounge; ³⁴ and
he bihelde in to heuene; and sorwid with
ynne and seide, effata that is he thou
opened; ³⁵ and anon hise ceris weren
opened; and the boond of his tounge was
vnbounden and he spak ristly; ³⁶ and he
comaundid to hem: that thei schulden
seie to no man; but hou myche he com-
aundid to hem so myche more thei
prochiden; ³⁷ and by so myche more thei
wordriden and seiden; he didde wel alle
thingis: and he made def men to here
and doumbe men to spreke.

8. IN tho daies ofte whanne moche
puple was with ihesus; and hadden not
what thei schulden do; whanne hise dis-
cyples weren clepid to gidre he seide to
hem; ² I haue ruthe on the puple for lo
now the thriddie dai thei abiden me: and
han not what to ete; ³ if I leue hem
fastyng in to her hous: thei schulden
faile in the weie; for summe of hem camen
fro fer; ⁴ and his discipulis answereden to

TYNDALE—1534.

let the chylidren fyrst befeed. For it is
not mete; to take the chylidren breed; and
to caste it vnto whelppes. ²⁸ She answered
and sayde vnto him: even soo master;
nevertheless; the whelppes also eate vnder
the table of the chylidrens cromes. ²⁹ And
he sayde vnto her: for this sayyng go
thy waye; the deuyll is gone out of thy
doughter. ³⁰ And when she was come
home to her housse; she founde the de-
uyll departed; and her doughter lyng on
the bedd.

³¹ And he departed agayne from the
coostes of Tyre and Sidon; and came vnto
the see of Galile thorow the middes of
the coostes of the .x. cities. ³² And they
brought vnto him one that was deffe and
stambled in his speche; and prayde him
to laye his honde apon him. ³³ And he
toke him a syde from the people; and put
his fyrnges in his eares; and dyd spyt and
touched his tounge; ³⁴ and lokyd vp to he-
ven and syghed; and sayde vnto him:
ephatha; that is to saye; be opened. ³⁵ And
streyght waye his eares were opened;
and the stryng of his tounge was loosed;
and he spak playne. ³⁶ And he com-
maunded them that they shuld tell no
man. But the more he forbad them; soo
moche the more a greate deale they pub-
lysshed it: ³⁷ and were beyonde measure
astonyed; sayyng: He hath done all
thinges well; and hath made booth the
deffe to heare; and the domme to speake.

8. IN those dayes when ther was a
very greate companye; and had nothinge
to eate; Iesus called his disciples to him
and sayd vnto them: ² I haue compas-
sion on this people; because they haue
now bene with me .iii. dayes; and haue
nothinge to eate: ³ and yf I shuld sende
them awaye fastyng to their awne houses;
they shulde faynt by the waye. For dy-
uers of them came from farre. ⁴ And

CRANMER—1539.

sayde vnto her: let the chylidren fyrst
be feedd. For it is not mete, to take
the chylidren breed, and to cast it vnto
whelpes. ²⁸ She answered and sayde vnto
hym: euen so lorde, neuertheless, the
whelpes also eate vnder the table of the
chylidrens cromes. ²⁹ And he sayde vnto
her: for thys sayyng go thy waye, the
deuyll is gone out of thy doughter.
³⁰ And when she was come home to
her house, she founde that the deuyll
was departed, and her doughter lyng on
the bedd.

³¹ And he departed agayne from the
coastes of Tyre and Sidon, and came
vnto the see of Galile thorow the myddes
of the coastes of the .x. cyttes. ³² And
they brought vnto hym one that was
deaffe and had an impedymēt in hys
spech, and they prayd him to put hys
hande vpon hym. ³³ And whan he had
taken hym asyde from the people, he put
hys fyrnges into hys eares, and dyd spyt,
and touched his tonge, ³⁴ and lokyd vp to
heaven, and syghed, and sayd vnto hym:
Ephatha, that is to saye, be opened. ³⁵ And
strayght waye hys eares were opened,
and the stryng of his tounge was loosed,
and he spake playne. ³⁶ And he com-
maunded them, that they shulde tell no
man. But the more he forbad them, so
moche the moare a greate deale they
publysshed, ³⁷ sayyng: He hath done all
thynges well, he hath made both the
deaffe to heare, and the dome to speake.

8. IN those dayes when ther was a
very greate companye, and had nothyng
to eate, Iesus called hys discyples to hym,
and sayd vnto them: ² I haue compassyon
on the people, because they haue now
bene wyth me .iii. dayes, and haue no-
thyng to eate: ³ and yf I sende them
awaye fastyng to their awne houses,
they shal faynt by the waye. For dy-
uers of them came from farre. ⁴ And hys

ȝeue, give.
ȝede, send.
ruthe, pity.
fende, fend.
seid, said.
surreid, sorrowed.
clepid, called.

οὐρανὸν, ἐστέναξε, καὶ λέγει αὐτῷ, 'Ἐφθαθ', ὃ ἐστι, 'Διανοίχθητι.' ³⁵ Καὶ εὐθέως| διηνοιχθησαν αὐτοῦ αἱ ἀκοαὶ· καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. ³⁶ καὶ διεστείλατο αὐτοῖς ἵνα μηδεὶ ἐῖπωσιν ὅσον δὲ αὐτοὺς αὐτοῖς διεστέλλετο,| ³⁷ μᾶλλον περισσώτερον ἐκήρυσσον. καὶ ὑπερπερισσῶς ἐξέπλήσσοντο, λέγοντες, 'Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.'

VIII. Ἐν ἐκείναις ταῖς ἡμέραις, ἡπαμπόλλου| ὄχλου ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος ¹ τοὺς μαθητὰς ² αὐτοῦ| λέγει αὐτοῖς, ³ 'Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἦδη ἡμέραι| τρεῖς προσμένουσίν μοι, καὶ οὐκ ἔχουσι τί φάγωσι.' ⁴ καὶ ἂν ἀπολύσω αὐτοὺς νῆστες εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· ⁵ τινὲς γὰρ| αὐτῶν μακρόθεν ἦκουσι.' ⁶ Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθη-

ε Alex. μογγιλάλου. α Alex. = εἰθῶς. α Alex. ὅσον εἰ αὐτοῖς εἰ. α Alex. + αὐτοῖ. α Alex. πάλιν πολλοῦ. ³⁵ Rec. + ὁ Ἰησοῦς, α Alex. = αὐτοῦ. ³⁶ Rec. ἡμέρας. ³⁷ Alex. καὶ τινεσ. ³⁸ Alex. + ἀπό. ³⁹ Alex. ἡμεῖς σ. εἰσι.

GENEVA—1557.

chyldern fyrst he fed : for it is not mete to take the chylderns bread, and cast it vnto whelpes. ²⁵ She answered and sayd vnto him, Truth it is Maister, for in deed, the whelpes eat vnder the table, of the chylderns crommes. ²⁹ Then he sayd vnto her, For this saying go thy way, the deuyll is gone out of thy daughter. ³⁰ And when she was come home to her house, she founde the deuyll departed, and her daughter lying on the bed.

³¹ And he turned agayne from the coastes of Tyre and Sidon, and came vnto the sea of Galilee, through the myddes of the coastes of Decapolis. ³² And they broght vnto him, one that was deafe, and stambled in his speach, and prayd hym to put his hand vpon him. ³³ And he toke him a syde from the people, and put his fyngers in his eares, and dyd spyt, and touched his tongue: ³⁴ And lokyd vp to heauen, and syghed, and sayd vnto him, Ephphatha, that is to say, Be opened. ³⁵ And straightway his eares were opened, and the string of his tongue was loosed, and he spake playne. ³⁶ And he commanded them, that they should tel no man. But howmuch soeuer he forbad them, so muche the more they published it: ³⁷ And were beyonde measure astonied, saying, He hath done all thyngs wel, he maketh both that the deafe can heare, and the domme speake.

8. IN those dayes, when there was a very great company, and had nothing to eat, Iesus called his disciples to him, and said vnto them, ² I haue compassion on the people, because they haue now bene with me three dayes, and haue nothing to eat. ³ And if I should send them away fasting to their owne houses, they would faynt by the way. For diuers of them came from farre. ⁴ And his

RHEIMS—1582.

said to her, Suffer first the children to be filled, for it is not good to take the childrens bread, and cast it to the dogges. ²⁸ But she answered, and said to him, Yea lord, for the vvhelpes also eate vnder the table of the crummies of the children. ²⁹ And he said to her, For this saying goe thy vvay, the deuil is gone out of thy daughter. ³⁰ And when she vvvas departed into her house, she found the maid lying vpon the bed, and the deuil gone out.

³¹ And againe going out of the coastes of Tyre, he came by Sidon' to the sea of Galilee through the middes of the coastes of Decapolis. ³² And they bring to him one deafe and dumme : and they besought him that he vvould impose his hand vpon him. ³³ And taking him from the multitude apart, he put his fingers into his eares : and spitting, touched his tongue. ³⁴ And looking vp vnto heauen, he groned, and said to him, Ephphetha, vvvhich is, Be thou opened. ³⁵ And immediatly his eares vvvere opened, and the string of his tongue vvvas loosed, and he spake right. ³⁶ And he commaunded them not to tel any body. But howv much he commaunded them, so much the more a great deale did they publish it, ³⁷ and so much the more did they vvonder, saying, He hath done all thyngs vvvel : he hath made both the deafe to heare, and the dumme to speake.

8. IN those daies againe vvhen there vvvas a great multitude, and had not what to eate : calling his Disciples together, he saith to them, ² I haue compassion vpon the multitude : because loe three daies they now endure vvwith me, neither haue vvhat to eate. ³ and if I dismise them fasting into their home, they vvwill faint in the vvway : for some of them came farre of. ⁴ And his Disciples answered

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daughter. ²⁷ But Iesus said vnto her, Let the children first be filled : for it is not meete to take the childrens bread, and to cast it vnto the dogges. ²⁸ And she answered and said vnto him, Yes Lord, yet the dogges vnder the table eate of the childrens crummes. ²⁹ And hee said vnto her, For this saying, goe thy way, the deuil is gone out of thy daughter. ³⁰ And when shee was come to her house, she found the deuil gone out, and her daughter layed vpon the bed.

³¹ And againe departing from the coastes of Tyre and Sidon, he came vnto the sea of Galilee, thorow the midst of the coastes of Decapolis. ³² And they bring vnto him one that was deafe, and had an impediment in his speech : and they beseech him to put his hand vpon him. ³³ And hee tooke him aside from the multitude, and put his fingers into his eares, and he spit, and touched his tongue, ³⁴ And looking vp to heauen, hee sighd, and saith vnto him, Ephphatha, that is, Be opened. ³⁵ And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. ³⁶ And hee charged them that they should tell no man : but the more hee charged them, so much the more a great deale they published it, ³⁷ And were beyonde measure astonished, saying, Hee hath done all thyngs well : hee maketh both the deafe to heare, and the dumbe to speake.

8. IN those dayes the multitude being very great, and hauing nothing to eat, Iesus called his disciples vnto him, & saith vnto them, ² I haue compassion on the multitude, because they haue now bene with me three dayes, & haue nothing to eat : ³ And if I send them away fasting to their owne houses, they will faint by the way : for diuers of them come from farre. ⁴ And his disciples answered him,

ταὶ αὐτοῦ, ‘Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ’ ἐρημίας;’ ⁵ Καὶ ἐπηρώτα αὐτοὺς, ‘Πόσους ἔχετε ἄρτους;’ Οἱ δὲ εἶπον, ‘Ἑπτὰ.’ ⁶ Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα ⁷ παραθῶσι· καὶ παρεθήκαν τῷ ὄχλῳ. ⁸ καὶ εἶχον ἰχθῦδια ὀλίγα· καὶ ⁹ εὐλόγησας εἶπε παραθεῖναι καὶ αὐτά. ¹⁰ καὶ ἔφαγον δὲ, καὶ ἐχορτάσθησαν· καὶ ἦσαν περισσεύματα κλασμάτων, ἑπτὰ σπυρίδας· ¹¹ ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.

¹⁰ Καὶ ¹¹ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. ¹² καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἥρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ’ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. ¹³ καὶ ἀναστενάζας τῷ πνεύματι αὐτοῦ λέγει, ‘Τί ἡ γενεὰ αὕτη ¹⁴ σημεῖον ἐπιζητεῖ; ἀμὴν

⁵ Alex. παραθῶσι. ⁴ Alex. αὐτὰ εὐλογ. s. εὐλογ. αὐτά. ⁵ Alex. Καὶ ἔφαγον. ⁶ Alex. = οἱ φαγόντες. ⁷ Alex. ἐμβὰς εὐθύς s. ἐμβὰς εὐθύς.

WICLIF—1380.

hym, wher of sehal a man mowe fille hem with loues her yn wilderness? ⁵ And he axed hem, how many loues han ye? which seiden seuen, ⁶ and he comaundid the puple to sitte down on the erthe, and he took the seuen looues, and dide thank- ingis and brak and gaf to hise discipis, that thei schulden sette forth, and thei settiden forth to the puple, ⁷ and thei hadden a fewe smale fischis, and he blesid hem; and comaundid that thei weren sette forth, ⁸ and thei etun and weren fullid, and thei token vp that that lefte of releis: seuen lepis, ⁹ and thei that etun weren as foure thousand of men, and he lefte hem.

¹⁰ And anon he wente vp in to a bote with hise discipis; and cam in to the coostis of dalmanutha, ¹¹ and the farisies wenten out and bigune to dispute with hym, and axeden a token of hym fro beuene, and temptiden hym, ¹² and he sorwinge with yme in spirit seide, what sekith this generacioun a tokene, truli I seie to you a tokene sehal not be ioun to this generacioun, ¹³ and he lefte hem and wente vp eftsones in to a boot, and wente ouer the see, and thei forgaht to take brede;

¹⁴ and thei hadden not with hem bot o loof in the bote, ¹⁵ and he comaundid hem and seide, se ye and be ware of the sordous of the farisies and of the sordous of eroude, ¹⁶ and thei thougten and seiden oon to another, for we han not looues: ¹⁷ and whanne this thing was known ihesu seide to hem, what thenken ye for ye han not loues? sit ye knowen not ne vnderstonden, sit ye han soure herte blyndid, ¹⁸ ye haunye iȝen seen not, and ye haunye ceris heeren not, nether se han mynde ¹⁹ whanne I brake fyue looues among fyue thousand, and hou many coffens ful of broken mete ye token vp? thei seien to hym, twelue, ²⁰ whanne also seuen looues among fyue thousand

TYNDALE—1534.

his disciples answered him: where shuld a man haue breade here in the wilderness to satisfie these? ⁵ And he axed them: how many loues haue ye? They sayde: seven. ⁶ And he comaunded the puple to syt doune on the grounde. And he toke the .vij. loues, gave thanks, brake, and gaue to his disciples, to set before them. And they dyd set them before the people. ⁷ And they had a fewe smale fysshes. And he blessed them and comaunded them also to be set before them. ⁸ And they ate, and were suffysed: And they toke vp yf the broken meate that was lefte .vij. baskettes full. ⁹ And they that ate, were in nombre aboute foure thousand. And he sent them awaye.

¹⁰ And a none he entred into a ship with his disciples, and came into the parties of Dalmanutha. ¹¹ And the pharises cam forth, and begane to dispute with him; sekyng of him a signe from heven and temptinge him. ¹² And he syghed in his sprete and sayde: why doth this generacion seke a signe? Verely I saye vnto you, ther shall no signe be geuen vnto this generacion. ¹³ And he lefte them and went into the ship agayne, and departed ouer the water.

¹⁴ And they had forgotten to take breud with them; nether had they in the ship with them more then one loofe. ¹⁵ And he charged them sayinge. Take hede, and beware of the leuen of the pharises, and of the leuen of Herode. ¹⁶ And they reasoned amonge them selues sayinge: we haue no breud. ¹⁷ And when Iesus knewe that, he sayde vnto them: why take ye thought, because ye haue no bread? perceaue ye not yet, nether vnderstonde? Have ye youre hertes yet blynded? ¹⁸ Haue ye eyes and se not? and haue ye eares and heare not? Do ye not remember? ¹⁹ When I brake .v. loues a monge .v. M. How many baskettes full of broken meate toke ye vp? They sayde vnto him twelue. ²⁰ When I brake .vij. a

CRANMER—1539.

dysscples answered him: where shulde a man haue breade here in the wyldernes to satisfye these? ⁵ And he asked them: how many loaves haue ye? They sayde: seuen. ⁶ And he comaunded the puple to syt doune on the grounde. And he toke the .vij. loaves: and whan he had geuen thanks, he brake, and gaue to hys disciples, to set before them. And they dyd set them before the people. ⁷ And they had a fewe small fysshes. And whan he had blessed, he comaunded them also to be set before them. ⁸ And they dyd eate, and were suffysed. And they toke vp of the broken meate that was lefte seuen baskettes full. ⁹ And they that dyd eate: were about foure thousand. And he sent them awaye.

¹⁰ And anon he entred into a ship with his disciples, and came into the parties of Dalmanutha. ¹¹ And the Pharysees came forth, and begaune to dispute with hym, sekyng of hym a sygne from heauen, temptyng hym. ¹² And whan he had syghed in hys sprete, he sayeth: why doth thys generacyon seke a sygne? Uerely I saye vnto you, ther shall no sygne be geuen vnto thys generacyon. ¹³ And he lefte them, and went into the ship agayne, and departed ouer the water.

¹⁴ And they had forgotten to take bread with them, nether had they in the ship with them more then one loafe. ¹⁵ And he charged them, sayinge. Take hede, beware of the leuen of the Pharysees, and of the leuen of Herode. ¹⁶ And they reasoned amonge them selues sayinge: we haue no bread. ¹⁷ And Iesus knewe it, and sayeth vnto them: why take ye thought, because ye haue no bread? per- ceauae ye not yet, nether vnderstande? Haue ye youre herte yet blynded? ¹⁸ Haue ye eyes and se not? and haue ye cares and heare not? Do ye not also remem- ber? ¹⁹ When I brake fyue loaves amonge fyue thousand men, how many baskettes full of broken meate toke ye vp? They saye vnto hym, twelue. ²⁰ When I brake

moue, be able. releis, relics. lepis, baskettes. youn, gress. eftsones, again. sordous, sour dough, or leuen. iȝen, eyes. coffens, baskets.

‘λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.’ ¹³ Καὶ ἀφεῖς αὐτοὺς ἔμβας πάλιν | εἰς τὸ πλοῖον, | ἀπῆλθεν εἰς τὸ πέραν. ¹⁴ Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ’ ἑαυτῶν ἐν τῷ πλοίῳ. ¹⁵ Καὶ διεστέλλετο αὐτοῖς, λέγων, ‘Ὁράτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.’ ¹⁶ Καὶ διελογίζοντο πρὸς ἀλλήλους, ‘λέγοντες, | “Ὅτι ἄρτους οὐκ ἔχομεν.”’ ¹⁷ Καὶ γυνὸς ὁ Ἰησοῦς λέγει αὐτοῖς, ‘Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε, οὐδὲ συνίετε; ὅτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;’ ¹⁸ ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὧτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε;’ ¹⁹ ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους ‘πλήρεις κλασμάτων’ ἤρατε; Λέγουσιν αὐτῷ, ‘Δώδεκα.’ ²⁰ ‘Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων ἤρατε;’

² Alex. ζητεῖ σημεῖον. ³ Alex. πάλιν ἐμβας.

³ Alex. = εἰς τὸ πλοῖον. ⁴ Alex. = λῖγοντες.

⁵ Alex. = ἐτι. ⁶ Alex. κλασμάτων πλήρεις.

GENEVA—1557.

disciples answered hym, Where should a man haue bread here in the wyldernes to satisfie these? ⁵ And he asked them, How many loaves haue ye? They sayd, Seuen. ⁶ Then he signified to the people to syt downe on the grounde: and he toke the seuen loaves, gaue thanks, brake, and gaue to his disciples to set before them: and they dyd set them before the people. ⁷ And they had a few smal fyshes: and when he had geuen thanks he commanded them also to be set before them. ⁸ And they dyd eat, and were suffied, and they toke vp of the broken meat that was left seuen baskettes ful. ⁹ And they that had eaten were about foure thousand: and he sent them away. ¹⁰ And anone he entred into a shyp with his disciples, and came into the parties of Dalmanutha. ¹¹ And the Pharises came forth, and began to dispute with hym, seeking of him a signe from heauen, and temptyng hym. ¹² Then he syghed deeply in his spirite, and sayd, Why doth this generation seke a signe? Verely I say vnto you, if a signe shal be geuen vnto this generation. ¹³ And he left them, and went into the ship agayne, and departed ouer the water. ¹⁴ And they had forgotten to take bread, nether had they in the shyp with them more then one lofe. ¹⁵ And he charged them, saying, Take hede, and beware of the leuen of the Pharises, and of the leuen of Herode. ¹⁶ And they reasoned among them selues, saying, We haue no bread. ¹⁷ And when Iesus knewe that, he sayd vnto them, Why reason you thus because ye haue no bread? perceauye ye not yet, nether vnderstand? Haue ye your hartes yet blynded? ¹⁸ Haue ye eyes and see not? and haue ye eares and heare not? Do ye not remembre? ¹⁹ When I brake the fyue loaves among fyue thousand, how many baskettes ful of broken meat toke ye vp? They sayd vnto hym, Twelue. ²⁰ And when I brake seuen among foure thousand, how many baskettes of the

RHEIMS—1582.

him, Whence may a man fil them here vwith bread in the vvildernes? ⁵ And he asked them, Hovv many loaves haue ye? Who said, Seuen. ⁶ And he commanded the multitude to sit downe vpon the ground. And taking the seuen loaves, giuing thanks he brake, and gaue to his Disciples for to set before them, and they did set them before the multitude. ⁷ And they had a fevv litle fishes: and he blessed them, and commaunded them to be set before them. ⁸ And they did eate and vvere filled, and they tooke vp that vvhhich vvvas left of the fragments, seuen maundes. ⁹ And they that had eaten vvwere about foure thousand: and he dismissed them.

¹⁰ And immediatly going vp into the boate vwith his Disciples, he came into the quarters of Dalmanutha. ¹¹ And the Pharisees vvvent forth, and began to question vwith him, asking of him a signe from heauen, tempting him. ¹² And groning in spirit, he saith, Why doth this generation aske a signe? Amen I say to you, If a signe shal be giuen to this generation. ¹³ And leauing them, he vvvent vp agayne into the boate, and passed beyond the strait.

¹⁴ And they forgot to take bread: and they had but one loafe vvwith them in the boate. ¹⁵ And he commaunded them, saying, Looke vvvel and bevare of the leauen of the Pharisees, and the leauen of Herod. ¹⁶ And they reasoned among them selues saying, Because vve haue not bread. ¹⁷ Which Iesus knovving, saith to them, Why doe you reason, because you haue not bread? do you not yet knovv nor vnderstand? yet haue ye your hart blindd? ¹⁸ hauing eies see you not? and hauing cares heare you not? Neither do you remembre? ¹⁹ When I brake fyue loaves among fyue thousand: and hovv many baskets ful of fragments tooke you vp? They say to him, Twelue. ²⁰ When also seuen loaves among foure thousand, hovv many maundes of fragments tooke

AUTHORISED—1611.

From whence can a man satisfie these men with bread here in the wilderness? ⁵ And hec asked them, How many loaves haue ye? And they said, Seuen. ⁶ And he commanded the people to sit downe on the ground: and he tooke the seuen loaves, and gaue thanks, and brake, and gaue to his disciples to set before them: and they did set them before the people. ⁷ And they had a few small fishes: and hee blessed, and commanded to set them also before them. ⁸ So they did eate, and were filled: and they tooke vp, of the broken meate that was left, seuen baskets. ⁹ And they that had eaten were about foure thousand, and he sent them away.

¹⁰ And straightway he entred into a ship with his disciples, and came into the parts of Dalmanutha. ¹¹ And the Pharisees came fourth, and began to question with him, seeking of him a signe from heauen, tempting him. ¹² And he sighed deeply in his spirit, and saith, Why doeth this generation seeke after a signe? Verely I say vnto you, There shall no signe be giuen vnto this generation. ¹³ And he left them, and entring into the ship againe, departed to the other side.

¹⁴ Now the disciples had forgotten to take bread, neither had they in the ship with them more then one loafe. ¹⁵ And hec charged them, saying, Take heed, beware of the leauen of the Pharisees, and of the leauen of Herode. ¹⁶ And they reasoned among themselves, saying, *It is*, because we haue no bread. ¹⁷ And when Iesus knew *it*, he saith vnto them, Why reason ye, because vve haue no bread? Perceiue ye not yet, neither vnderstand? Haue ye your heart yet hardened? ¹⁸ Hauiug eyes, see ye not? and hauiug eares heare ye not? And do ye not remembre? ¹⁹ When I brake the fyue loaves among fyue thousand, how many baskets full of fragments tooke vve vp? They say vnto him, Twelue. ²⁰ And when the seuen among foure thousand: how many baskets full of fragments tooke ye vp? And they

‘^d Οἱ δὲ εἶπον, | ‘Επτά.’²¹ Καὶ ἔλεγεν αὐτοῖς, ‘Πῶς οὐ| συνίετε;’

²² Καὶ ἔρχεται| εἰς Βηθσαιᾶν· καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψῃται. ²³ καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κόμης· καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτοῦ, ἐπρώτα αὐτὸν εἶ τι βλέπει. ²⁴ καὶ ἀναβλέψας ἔλεγε, ‘Βλέπω τοὺς ἀνθρώπους, ²⁵ ὡς δένδρα| περιπατοῦντας.’ Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, ^h καὶ ἐποίησεν αὐτὸν ἀναβλέψαι·| καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε τηλανγῶς ἅπαντα. | ²⁶ καὶ ἀπέστειλεν αὐτὸν εἰς ^h οἶκον αὐτοῦ, λέγων, ‘Μηδὲ εἰς τὴν κόμην εἰσέλθης, μηδὲ εἴπῃς τι ἐν τῇ κόμῃ.’

²⁷ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπρώτα τοὺς μαθητὰς αὐτοῦ, λέγων ἑαυτοῖς, | ‘Τίνα με

^d Alex. καὶ λέγουσιν αὐτῷ.

^e Alex. οὐτως s. πῶς οὐτως s. πῶς οὐν οὐτως.

^f Alex. ἔρχονται.

^g Alex. et Const. ὅτι ὡς εἰς τὴν ὁδὸν.

^h Alex. καὶ εὐβλέψεν s. καὶ ἐνέβλεψεν.

WICLIIF—1380.

of men/ hou many lepis of broken mete toke ye vp? and thei seien to hym/ seuene; ²¹ and he seide to hem/ hou vnderstonde ye not yet?

²² and thei comen to bethsaida, and thei bringen to hym a blynde man/ and thei preiden hym: that he schulde touche hym; ²³ and whanne he hadde take the blinde mannes hond, he ledde hym out of the street, and spette in to his igen and sette his hondis on hym: and he axed hym if he saie any thing; ²⁴ he he biheld and seide I se men as trees walkyng; ²⁵ aftirward eftsones he sette his hondis on his igen: and he bigan to se; and he was restorid: so that he saie clerli alle thingis; ²⁶ and he sente hym in to his hous and seide/ go in to thin hous/ and if thou goist in to the strete: seie to no man/

²⁷ and ihesus entrid and his discipulis: in to the castels of cesarie of filip/ and in the weie he axed his discipulis: and seide to hem/ Whom seien men that I am?

²⁸ whiche answerden to him and seiden sumen men seien Iohn baptist; other seien ehe, and other seien as oon of the prophetis; ²⁹ thanne he seith to hem/ but whom seien ye that I am? petir answerid and seide to hym/ thou art crist; ³⁰ and he chargid hem that thei schulde not seie of hym to any man; ³¹ and he bigan to techen hem, that it bihoueth mannes sone to suffre many thingis: to be reprevud of the elder men/ and of the bigeste prestis and the scribis/ and to be slayn: and aftir three daies to rise agayn; ³² he spake pleynli the word/ and petir took hym and bigan to blame hym and seyde/ lord be thou merciful to thee: for this schal not be; ³³ and he turned and saie his discipulis and manassid petir and seide/ go aftir me sathanas: for thou sauerist not the thingis that ben of god: but the thingis that ben of men; ³⁴ and whanne the puple was clepid to

TYNDALE—1534.

monge .iiii. M. How many basketes of the levinges of broken meate toke ye vp? they sayde .vii. ²¹ And he sayde vnto them: how is it that ye vnderstonde not?

²² And he came to Bethsaida; and they brought a blynde man vnto him and desyred him to touche him. ²³ And he caught the blynde by the hande; and leade him out of the toune; and spat in his eyes and put his hondes upon him; and axed him whether he saw ought. ²⁴ And he lokyd vp and sayde: I se the men: For I see them walke; as they were trees. ²⁵ After that he put his hondes agayne upon his eyes and made him see. And he was restored to his sight; and sawe euery man clerly. ²⁶ And he sent him home to his housse sayyng: nether goo into the toune; nor tell it eny in the toune.

²⁷ And Iesus went out and his disciples into the townes that longe to the cite called Cesarea Philippi. And by the waye he axed his disciples sayyng: whom do men saye that I am? ²⁸ And they answered: some saye that thou art Iohn Baptiste: some saye Helyas: and some/ one of the Prophetes. ²⁹ And he sayde vnto them: But whom saye ye that I am? Peter answered and sayd vnto him: Thou arte very Christe. ³⁰ And he charged them; that they shuld tell no man of it. ³¹ And he beganne to teache them/ how that the sonne of man must suffre many thinges, and shuld be reprovud of the elders and of the hye prestes and scribes; and he kylled; and after three dayes aryse agayne. ³² And he spake that sayyng openly. ³³ And Peter toke him a syde; and began to chydre him. ³⁴ Then he tourned aboute and looked on his disciples; and rebuked Peter sayyng: Goo after me Satan. For thou sauerest not the thinges of God but the thynges of men.

³⁴ And he called the people vnto him/

CRANMER—1539.

seuen among foure thousand, how many basketes of the leauinges of the broken meate toke ye vp? They sayde: seuen. ²¹ And he sayde vnto them: how happeneth it that ye do not vnderstande?

²² And he came to Bethsaida, and they brought a blynde man vnto hym, and desyred hym to touche hym. ²³ And he caught the blynde by the hande, and leade hym out of the toune: and when he had spytt in hys eyes, and put hys handes vpon hym, he asked hym yf he saw ought. ²⁴ And he lokyd vp, and sayde: I se the men: for I perceaue them walke, as they were trees. ²⁵ After that he put hys handes agayne vpon hys eyes, and made hym see. And he was restored, and sawe euery man clearly. ²⁶ And he sent hym home to hys house, sayyng: nether go into the towne, nor tell it to eny in the towne.

²⁷ And Iesus went out, and hys disciples into the townes that longe to the cytte called Cesarea Philippi. And by the waye he asked his disciples sayyng vnto them: whom do men saye that I am? ²⁸ And they answered: some saye that thou art Iohn Baptist, and some saye Helyas: Agayne, some saye that thou art one of the nombre of the Prophetes. ²⁹ And he sayeth vnto them: but whom saye ye that I am? Peter answereth and sayeth vnto him: thou art very Christ. ³⁰ And he charged them, that they shuld tell no man of him. ³¹ And he beganne to teach them how that the sonne of man must suffre many thynges, and be reprovud of the elders, and of the hye Prestes, and Serybes, and be kylled, and after three dayes aryse agayne. ³² And he spake that sayyng openly. And Peter toke hym asyde, and began to chydre hym. ³³ But he tourned aboute, and lokyd on hys disciples, and rebuked Peter, sayyng: Go after me Satan. For thou sauerest not the thynges that be of God, but the thynges that be of men.

³⁴ And whan he had called the people

¹ lepis, basketes. casteis, townes. agen, again. manassid, misused. clepid, called. igen, eyes. eftsones, again. seie, say, or tell.

λέγουσιν οἱ ἄνθρωποι εἶναι ; ²⁸ Οἱ δὲ ^α ἀπεκρίθησαν, | Ἰωάννην τὸν Βαπτιστὴν
καὶ ἄλλοι Ἡλίαν· ἄλλοι δὲ ^β ἕνα | τῶν προφητῶν. ²⁹ Καὶ αὐτὸς ^γ λέγει αὐτοῖς, |
ὑμεῖς δὲ τίνα με λέγετε εἶναι ; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, ^δ Σὺ εἶ ὁ
Χριστός. ³⁰ Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴδεὶν λέγωσι περὶ αὐτοῦ. ³¹ Καὶ ἤρξατο
διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασ-
θῆναι ^ε ἀπὸ | τῶν πρεσβυτέρων καὶ ^ς τῶν | ἀρχιερέων καὶ ^τ τῶν | γραμματέων, καὶ
ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. ³² καὶ παρῆρσιν τὸν λόγον
ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ. ³³ ὁ δὲ ἐπι-
στραφεὶς, καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ, λέγων, Ὑπαγε
ὅπισω μου, Σαταναῶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.
³⁴ Καὶ προσκαλεσάμενος αὐτὸν ὅχλον σὺν τοῖς μαθηταῖς αὐτοῦ, ἔειπεν αὐτοῖς, Ὅστις |

^α Rec. ἀπαντας. ^β Rec. + τὸν. ^γ Alex. αὐτοῖς. ^δ Alex. εἶπεν αὐτῷ λέγοντες. ^ε Alex. ὅτι εἰς σ. ὡς ἕνα. ^ς Alex. ἐπὶ πρώτα αὐτοῦς.
^τ Alex. ἐπὶ πό. ^τ Rec. = τῶν. ^τ Rec. = τῶν. ^τ Alex. εἰ τις.

GENEVA—1557.

leavings of broken meat toke ye vp ?
They sayd, Seuen.

²¹ Then he sayd vnto them, How is it,
that ye vnderstand not ? ²² And he came
to Bethsaida, and they broght a blynde
man vnto him, and desired hym to touche
hym. ²³ Then he toke the blynde by
the hand, and led hym out of the towne,
and spit in his eyes, and put his handes
vpon hym, and asked hym whether he
sawe oght. ²⁴ And he lokd vp and sayd,
I see men : For I see them walke, as
they were trees. ²⁵ After that, he put
his handes agayne vpon his eyes, and
made hym loke agayne. And he was
restored to his sight, and sawe euery man
a farre of and clearly. ²⁶ And he sent
him home to his house, saying, Nether
go into the village, nor tel it to any in
the village. ²⁷ And Iesus went out and
his disciples into the villages that belonge
to the citie called Cæsarea Philippi. And
by the way he asked his disciples, saying,
Whom do men say that I am ? ²⁸ And
they answered, Some say that thou art
Iohn Baptist : some say Elias : and some,
one of the Prophetes. ²⁹ And he sayd
vnto them, But whom say ye that I am ?
Peter answered and sayd vnto him, Thou
art very Christe. ³⁰ And he sharpe-
ly charged them that they should tel no
man of it.

³¹ Then he began to teache them, how
that the Sonne of man must suffre many
thynges, and should be reponed of the
Elders, and his Priestes, and Scribes, and
be kylled, and with in three dayes ryse
agayne. ³² And he spake that thing playne-
ly. Then Peter toke hym asyde, and be-
gan to chyd hym. ³³ But he tourned
about, and lokod on his disciples, and
rebuked Peter, saying, Go backe from
me Satan : for thou sauorest not the
thynges of God, but the thynges of men.
³⁴ And he called the people vnto him,

RHEIMS—1582.

you vp ? And they say to him, Seuen.
²¹ And he said to them, Howv do you
not yet vnderstand ?

²² And they come to Bethsaida : and
they bring to him one blinde, and desired
him that he vould touche him. ²³ And
taking the hand of the blinde, he led him
forth out of the towne : and spitting into
his eies, imposing his hands, he asked
him if he savv any thing. ²⁴ And looking
vp, he said, I see men as it vvire trees,
vvalking. ²⁵ After that againe he imposed
his hands vpon his eies, and he began to
see, and vvvas restored, so that he savv
all things clerely. ²⁶ And he sent him
into his house, saying, Goe into thy
house : and if thou enter in to the towne,
tel no body.

²⁷ And Iesus vvwent forth and his Dis-
ciples into the towvnes of Cæsarea-Phi-
lippi : and in the vvay he asked his
Disciples, saying to them, Whom do men
say that I am ? ²⁸ Who answered him,
saying, Iohn the Baptist, some Elias, and
other some as it vvire one of the Pro-
phetes. ²⁹ Then he saith to them, But
vvhom do you say that I am ? Peter
answering said to him, Thou art Christ.
³⁰ And he threatened them that they
should not tel any man of him.

³¹ And he began to teache them, that
the Sonne of man must suffer many
thynges, and be reiected of the Auncients
and of the high Priestes and the Scribes,
and be killed : and after three daies rise
agayne. ³² And he spake the vvord openly.
And Peter taking him, began to rebuke
him. ³³ Who turning, and seeing his Dis-
ciples, threatened Peter, saying, Goe
behind me Satan, because thou sauorest
not the thynges that are of God, but that
are of men. ³⁴ And calling the multitude
together vvith his Disciples, he said to

AUTHORISED—1611.

said, Seuen. ²¹ And he said vnto them,
How is it that ye doe not vnderstand ?

²² And he commeth to Bethsaida, and
they bring a blinde man vnto him, and
besought him to touch him : ²³ And hee
tooke the blinde man by the hand, and
led him out of the towne, and when hee
had spit on his eyes, and put his hands
vpon him, he asked him, if he saw ought.
²⁴ And he looked vp, and said, I see
men as trees, walking. ²⁵ After that hee
put his handes agayne vpon his eyes, and
made him looke vp : and he was restored,
and saw euery man clearly. ²⁶ And hee
sent him away to his house, saying, Neither
goe into the towne, nor tell it to any in
the towne.

²⁷ And Iesus went out, and his dis-
ciples, into the towne of Cæsarea Philippi :
and by the way he asked his disciples,
saying vnto them, Whom doe men say
that I am ? ²⁸ And they answered, Iohn
the Baptist : but some say, Elias : and
others, one of the Prophetes. ²⁹ And hee
saith vnto them, But whom say ye that
I am ? And Peter answereth and saith
vnto him, Thou art the Christ. ³⁰ And
hee charged them that they should tell
no man of him. ³¹ And he began to teach
them, that the Sonne of man must suffer
many thynges, & be reiected of the Elders,
and of the chiefe Priestes, and Scribes,
and be killed, and after three dayes rise
agayne. ³² And he spake that saying
openly. And Peter tooke him, and began
to rebuke him. ³³ But when he had turned
about, & looked on his disciples, he re-
buked Peter, saying, Get thee behind me,
Satan : for thou sauorest not the thynges
that be of God, but the thynges that be of
men.

³⁴ And when hee had called the people

‘ θέλει ὀπίσω μου ἄκολουθεῖν, | ἀπαρησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν
 ‘ αὐτοῦ, καὶ ἀκολουθεῖτω μοι. ³⁵ ὃς γὰρ ἂν | θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,
 ‘ ἀπολέσει αὐτήν· ὃς δ’ ἂν ἀπολέσῃ | τὴν ἑαυτοῦ ψυχὴν | ἔνεκεν ἐμοῦ καὶ τοῦ
 ‘ εὐαγγελίου, ³⁶ σώσει αὐτήν. ³⁶ τί γὰρ ὠφελήσει ἄνθρωπον, | εἰ κερδήσῃ τὸν
 ‘ κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ ; ³⁷ ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα
 ‘ τῆς ψυχῆς αὐτοῦ ; ³⁸ ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς λόγους ἐν τῇ
 ‘ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθή-
 ‘ σεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν
 ‘ ἀγίων. IX. Καὶ ἔλεγεν αὐτοῖς, ‘ Ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶ τινὲς τῶν ὧδε
 ‘ ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ
 ‘ Θεοῦ ἐλθουσίαν ἐν δυνάμει.’

¹ Rec. et Alex. ἰλαίρ, Const. ἀκολουθεῖν.

² Alex. ἰάν.

³ Rec. τὴν ψυχὴν αὐτοῦ.

⁴ Rec. α οὐτος. Alex. α οὐτος.

⁵ Alex. et Const. ἄνθρωπος s. Alex. τὸν ἄνθρωπον.

⁶ Rec. et Alex. τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, Const. τὸν Ἰάκωβον καὶ Ἰωάννην.

WICLIFF—1380.

gidre with hise discipils : he seide to hem / if any man wole come aftir me : denye he him silf and take his cros and sue he me : ³⁵ for he that wole make saaf his liif : schal lese it and he that lesith his liif, for me and for the gospel : schal make it saaf, ³⁶ for what profetith it to a man : if he wyne al the world, and do peyrynge to his soule ? ³⁷ or what chaungyng schal a man zeue : for his soule ? ³⁸ but who that knowlechith me and my wordis, in this generacioun avoutresse and synful : also mannes sone schal knowleche hym, whanne he schal come in the glorie of his fadir with hise angels, and he seide to hem, truli I seie to you that there ben sum men stondynge here whiche schulen not taste deeth : til they seen the rewme of god comynge in vertu.

9. AND aftir sixe daies : ihesus took petir & Iames and Ion, and ledde hem bi hem silf alone in to an hig hille, and he was transfigurid bifor hem, ³ and his clothis weren made ful schynynge and whist as snowe : whiche maner whist clothis a fuller mai not make on erthe, ⁴ and elie with moises aperid to hem, and they spaken with ihesus, ⁵ and petir answerid and seid to ihesu, maistr it is good : vs to be here, and make we here thre tabernacles : oon to thee, oon to Moises and oon to Elie, ⁶ for he wiste not what he schulde seie, for they weren agast bi drede, ⁷ and there was made a cloude ouerschadowynge hem, and a vois cam of the cloude and seide, this is my moost dere worthe sone, here ge hym : ⁸ I anon they bihelden aboute and saien no more ony man, but ihesus onli with hem, ⁹ and whanne they comen down fro the hille : he comaundid hem, that they schulden not telle to ony man tho thingis, that thei hadden seen : but whanne

TYNDALE—1534.

with his disciples also and sayd vnto them : Whosoever will folowe me, let him forsake him sylf, and take vp his crosse, and folowe me. ³⁵ For whosoever will save his lyfe, shall lose it. But whosoever shall lose his lyfe for my sake and the gospels, the same shall save it. ³⁶ What shall it profet a man, yf he shuld wyne all the worlde and loose his awne soule ? ³⁷ or els what shall a man geve, to redeme his soule agayne ? ³⁸ Whosoever therfore shall be ashamed of me and of my wordes, amonge this advoutrous and synfull generacion : of him shall the sonne of man be ashamed, when he cometh in the glory of his father with the holy angels. And he sayde vnto them : Verely I saye vnto you : There be some of them that stonde here, which shall not taste of deeth, tyll they have sene the kyngdome of God come with power.

9. AND after .vi. dayes Iesus toke Peter, Iames, and Iohn and leede them vp into an hye mountayne out of the waye alone, and he was transfigured before them. ³ And his rayment dyd shyne, and was made very whyte, even as snowe : so whyte as noo fuller can make upon the earth. ⁴ And ther apered vnto them Helyas with Moses : and they talked with Iesu. ⁵ And Peter answered and sayde to Iesu : Master, here is good beynge for vs, let vs make .iii. tabernacles, one for thee, one for Moses, and one for Helyas. ⁶ And yet he wist not what he sayde : for they were afraide. ⁷ And ther was a cloude that shadowed them. And a voyce came out of the cloude sayinge : This is my dere sonne, here him. ⁸ And sodenly, they lokod rounde aboute them, and sawe no man more then Iesus only with them.

⁹ And as they came doune from the hyll he charged them, that they shuld tell no man what they had sene, tyll the

CRANMER—1539.

vnto hym wyth hys disciples also, he sayde vnto them : Whosoever wyll folowe me, let hym forsake hym selfe, and take vp his crosse, and folowe me. ³⁵ For whosoever wyll saue hys lyfe, shall lose it. But whosoever shall lose hys lyfe for my sake and the Gospels, the same shall saue it. ³⁶ For what shall it profet a man, yf he wyne all the world, and loose his awne soule ? ³⁷ or what shall a man geue to redeme hys soule wyth all agayne ? ³⁸ Whosoever therfore shall be ashamed of me and of my wordes, in thys aduoutrous and synful generacyon : of hym also shall the sonne of man be ashamed, when he cometh in the glorye of hys father wyth the holy angels.

9. AND he sayde vnto them : Uerely I saye vnto you : There be some amonge them that stande here, whych shall not taste of deeth, tyll they haue sene the kyngdome of God come wyth power. ² And after .vi. dayes Iesus taketh Peter, and Iames, and Iohn, and leadeith them vp into an hye mountayne out of the waye alone, and he was transfigured before them. ³ And hys rayment dyd shyne, and became very whyte, euen as snowe : so whyte as no fuller can make vpon the earth. ⁴ And there apered vnto them Helyas wyth Moses. And they talked wyth Iesu. ⁵ And Peter answered and sayeth to Iesu : Master, here is good beynge for vs, Let vs make also .iii. tabernacles, one for the, and one for Moses, and one for Helyas. ⁶ For he wist not what he sayd : for they were afraide. ⁷ And ther was a cloude that shadowed them. And a voyce came out of the cloude, sayinge : Thys is my beloued sonne, heare him. ⁸ And sodenly when they had lokod round aboute, they sawe no man more then Iesus only with them. ⁹ And as they came doune from the hyll, he charged them, that they shulde tell no man those thinges that they had

sue, follow, peyrynge, damage, zeue, pier. avoutresse, adulterous, rewme, realm, vertu, power, wiste, knew, agast, afraid, agen, againe.

² Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ ³ τὸν Ἰάκωβον καὶ Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, ⁴ καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ⁵ ὡς χιών, | ⁶ οἷα γραφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκάναι. | ⁷ καὶ ὥφθη αὐτοῖς Ἠλίας σὺν Μωσεί, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. ⁸ καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, 'Ραββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν ⁹ σκηναὶς ¹⁰ τρεῖς, | σοὶ μίαν, καὶ Μωσεὶ μίαν, καὶ Ἠλίᾳ μίαν.' ¹¹ Οὐ γὰρ ᾔδει τί 'λαλήσῃ· | ¹² ἦσαν γὰρ ἔκφοβοι. | ¹³ καὶ ἐγένετο νεφέλῃ ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε | φωνὴ ἐκ τῆς νεφέλης, ' Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. ¹⁴ αὐτοῦ ἀκούετε.' | ¹⁵ Καὶ ἐξάπινα περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον, ¹⁶ ἀλλὰ | τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν. ¹⁷ Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοὺς ἵνα μηδενὶ

² Alex. ὡς χιών.⁶ Alex. οἷα γ. ἰ. τ. γ. οὐ ἔ. οὐτως λ.⁸ Alex. τρεῖς σκηναί.¹⁰ Alex. ἀποκριθῆ. Const. λαλήσει.⁴ Alex. ἔκφοβοι γὰρ ἰγίνοντο. ⁵ Alex. ἰγίνοντο. ⁷ Rec. + λίγουςα.¹¹ Alex. ἀκούετε αὐτοῦ.¹⁵ Alex. εἰ μὴ.¹⁷ Alex. κατὰβαινόντων.

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with his disciples also, and sayd vnto them, Whosoever wyl followe me, let him for sake hym selfe, and take vp his crosse, and followe me. ³⁵ For whosoever wyl saue him selfe, shal lose him selfe. But whosoever shal lose him selfe for my sake and the Gospels, the same shal saue him selfe.

³⁶ For what shal it profit a man, if he should wyne all the world, and be condemned to paye his soule? ³⁷ Or els, what shal a man geue to redeme his soule agayne? ³⁸ Whosoever therefore shal be ashamed of me, and of my wordes, among this adouterous and synful generation, of him shal the Sonne of man be ashamed also, when he cometh in the glorie of his father with the holy Angels.

9. AND he sayd vnto them, Verely I say vnto you, there be some of them that stande here, which shal not taste of death, tyl they haue seene the kingdome of God come with power. ² Six dayes after, Iesus toke Peter, Iames, and Iohn, and led them vp into an hye mountayne out of the way alone, and he was transfigured before them. ³ And his rayment dyd shyne, and was made very whyte, euen as snowe, so whyte as no fuller can make vpon the earth. ⁴ And there appeared vnto them Elias with Moses: and they talked with Iesus. ⁵ And Peter answered, and sayd to Iesus, Master, here is good beyng for vs, let vs make also three tabernacles, one for thee one for Moses, and one for Elias. ⁶ And yet he wist not what he said: for they were afraid. ⁷ And there was a cloud that shadowed them, and a voyce came out of the cloud, saying, This is my deare Sonne, heare him. ⁸ And sodenly they looked round about, and sawe no man more then Iesus only with them.

⁹ And as they came downe from the hyl, he charged them, that they should tel no

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them, If any man wyl folloyn me, let him deny him self, and take vp his crosse, and folloyn me. ³⁵ For he that wyl saue his life, shal lose it: and he that shal lose his life for me and the Gospel, shal saue it.

³⁶ For vvhath shal it profit a man, if he gaine the vvhole vvorld, and suffer damage of his soule? ³⁷ Or vvhath permutation shal a man giue for his soule? ³⁸ For he that shal be ashamed of me, and of my vvordes in this adouterous and synful generation, the Sonne of man also vvil be ashamed of him, vvhen he shal come in the glorie of his father vvith the holy Angels.

9. AND he said to them, Amen I say to you, that there be some of them that stand here, vvvhich shal not tast of death, vvntil they see the kingdom of God coming in povver. ² And after six daies Iesvs taketh Peter and Iames and Iohn: and bringeth them alone into a high mountaine apart, and vvvas transfigured before them. ³ And his garments vvvere made glistering and vvwhite exceedingly as snowv, the like vvwhereof a fuller cannot make vvwhite vpon the earth. ⁴ And there appeared to them Elias vvwith Moyses: and they vvvere talking vvwith Iesvs. ⁵ And Peter ansvvering, said to Iesvs, Rabbi, it is good for vs to be here: and let vs make three tabernacles, one for thee, and one for Moyses, and one for Elias. ⁶ For he knev not vvwhat he said: for they vvvere frighted vvwith feare: ⁷ and there vvvas a cloud ouershadowing them, and a voice came out of the cloud, saying, This is my Sonne most deere: heare ye him. ⁸ And immediately looking about, they savv no man any more but Iesvs only vvwith them. ⁹ And as they descended from the mountaine, he commanded them that they should not tel any man vvwhat things they had seen: but vvwhen the

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vnto him, with his disciples also, he said vnto them, Whosoever will come after mee, let him denie himselfe, and take vp his crosse and follow me. ³⁵ For whosoever will saue his life shall lose it, but whosoever shall lose his life for my sake and the Gospels, the same shall saue it. ³⁶ For what shall it profit a man, if he shall gaine the whole world, and lose his owne soule? ³⁷ Or what shall a man giue in exchange for his soule? ³⁸ Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Sonne of man be ashamed, when he cometh in the glory of his Father, with the holy Angels.

9. AND he said vnto them, Uerely I say vnto you, that there be some of them that stand here, which shall not taste of death, till they haue seene the kingdome of God come with power.

² And after six dayes, Iesus taketh with him Peter, and Iames, and Iohn, and leadeth them vp into an high mountaine apart by themselves: and he was transfigured before them. ³ And his raiment became shining, exceeding white as snow: so as no Fuller on earth can white them. ⁴ And there appeared vnto them Elias with Moses: and they were talking with Iesus. ⁵ And Peter answered, and said to Iesus, Master, it is good for vs to be here, and let vs make three Tabernacles: one for thee, and one for Moses, and one for Elias. ⁶ For hee wist not what to say, for they were sore afraid. ⁷ And there was a cloud that ouershadowed them: and a voyce came out of the cloud, saying, This is my beloued Sonne: heare him. ⁸ And suddenly when they had looked round about, they saw no man any more, saue Iesus only with themselves. ⁹ And as they came downe from the mountaine, he charged them that they should tell no man, what things they had

⁸διηγῆσονται αὐτοῖς εἶδον, | εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. ¹⁰ καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς, συζητοῦντες τί ἐστὶ τὸ ἐκ νεκρῶν ἀναστῆναι.

¹¹ Καὶ ἐπρώτων αὐτὸν, λέγοντες, ‘Ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἡλίαν δεῖ ἔλθειν πρῶτον;’ ¹² Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς, ‘Ἡλίας μὲν ἔλθων πρῶτον, ¹³ ἀποκαθιστὰ πάντα καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ ¹⁴ πάθῃ καὶ ἐξουδενωθῇ. ¹⁵ ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἡλίας ἐλήλυθε, καὶ ἐποίησαν ¹⁶ αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ’ αὐτόν.’

¹⁷ Καὶ ἐλθὼν πρὸς τοὺς μαθητάς, εἶδεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς. ¹⁸ καὶ εὐθέως | πᾶς ὁ ὄχλος ἰδὼν αὐτόν, ἐξεθαμβήθη, | καὶ προστρέχοντες ἡσπάζοντο αὐτόν. ¹⁹ καὶ ἐπρώτησε τὸν γραμματεῖς, | ‘Τί ²⁰ συζητεῖτε πρὸς αὐτούς;’ ²¹ Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ ὄχλου, εἶπε, | ‘Διδάσκαλε,

⁸ Alex. αὐτοῖς διηγῆσονται. ¹¹ Alex. ἀποκαθιστάνει. ¹² Alex. πρὸς αὐτοῖς. ¹³ Alex. εὐθέως. ¹⁴ Alex. ἰδὼν αὐτόν. ¹⁵ Alex. ἐξουδενώθησαν. ¹⁶ Alex. αὐτοῖς.

WICLIȚ—1380.

mannes some hath risen aȝen fro deeth/
10 and they helden the word at hem self,
sekyng what this schulde be whanne he
haddē risen aȝen fro deeth,¹¹ and thei
axiden hym and seiden, what thanne
seien farises and scribis for it bihoueth
elic to come first,¹² ȝ he answerde ȝ seide
to hem, whanne heli cometh, he schal
first restore alle thingis, and as it is
writun of mannes sone: that he suffre
many thingis and be dispisid,¹³ and I
seie to ȝou that heli is comen: and thei
diden to hym what euer thingis thei
wolden, as it is writun of hym,

¹⁴ ȝ he comynge to hise discipulis saie a
greet company aboute hem: and scribis
disputynge with hem,¹⁵ and anon al the
puple seynge ihesus: was astonyed and
thei dreden, and thei rennyngre gretten
him,¹⁶ and he axed hem what disputiden
ȝe among ȝou? ¹⁷ and oon of the compenye
answerid and seide, maistr I haue
brouȝt to thee my sone: that hath a
dounbe spirit,¹⁸ and where euer he takith
hym: he hurtliȝ hym doun, and he
fometh and betith togidre with teeth, and
wexith drie, and I seide to thi discipulis
that thei schulden cast hym out, and thei
myȝten not,

¹⁹ and he answerid to hem and seide, A
thou generacioun out of bileue: hou long
schal I be among ȝou, hou long schal I
suffre ȝou? bringe ȝe hym to me,²⁰ and
thei brouȝten hym, and whanne he hadde
seen hym: anon the spirit troublid
hym, and [he] was throwe doun to [the]
grounde and walowid and fomed,²¹ and
he axed his fadir, hou long is it with this
child falle to hym? and he seide, fro
childhooȝ,²² and ofte he hath putte hym
in to fier, and in to watir to lese hym,
but if thou maist any thing help vs: and
haue merci on us,²³ and ihesus seide to
hym, if thou maist bileue: alle thingis
ben possible to man that beleueth,²⁴ and

agen, again. lese, destroy.

TYNDALE—1534.

sonne of man were rysen from deeth
agayne. ¹⁰ And they kepte that sayinge
with them, and demaunded one of a no-
ther, what the rysinge from deeth agayne
shuld meane? ¹¹ And they axed him
sayinge: why then saye the scribes that
Helyas muste fyrst come? ¹² He an-
swered and sayde vnto them: Helyas
verely shall fyrst come and restore all
thinges. And also the sonne of man as
it is wyrtten, shall suffre many thinges,
and shall be set at nought. ¹³ Moreouer
I saye vnto you, that Helyas is come,
and they haue done vnto him whatsoeuer
pleased them, as it is wyrtten of him.

¹⁴ And he came to his disciples, and sawe
moche people aboute them, and the scribes
disputinge with them. ¹⁵ And streyght
waye all the people when they behelde
him, were amased, and ran to him and
saluted him. ¹⁶ And he sayde vnto the
Scribes: what dispute ye with them?
¹⁷ And one of the companye answered
and sayde: Master, I haue brought my
sonne vnto the, which hath a domnie spi-
rite. ¹⁸ And whensoeuer he taketh him,
he teareth him, and he fometh, and
gnaseth with his tethe, and pyneth
awaye. And I spake to thy disciples that
they shuld caste him out, and they coulde not.

¹⁹ He answered him and sayd: O genera-
cion without faith, how longe shall I
be with you? How longe shall I suffre
you? Bringe him vnto me. ²⁰ And they
brought him vnto him. And assone as
the sprete sawe him, he tare him. And
he fell doun on the grounde walowinge
and fomyng. ²¹ And he axed his father:
how longe is it a gooe, sens this hath hap-
pened him? And he sayde, of a chylde:
²² and ofte tymes casteth him into the
fyre, and also into the water, to destroye
him. But yf thou canste do any thinge,
haue mercy on vs, and helpe vs. ²³ And
Iesus sayde vnto him: ye yf thou couldest
belue, all thinges are possible to him
that beleueth. ²⁴ And streyght waye

CRANMER—1539.

sene, tyll the sonne of man were rysen from
deeth agayne. ¹⁰ And they kepte that
sayinge with them, and demaunded one
of a nother, what the rysinge from deeth
agayne shuld meane? ¹¹ And they asked
him sayinge: why then saye the Scribes,
that Helyas must fyrst come? ¹² He an-
swered and sayd vnto them: Helyas
verely whan he cometh fyrst, restoreth
all thynges. And the sonne of man (as it
is wyrtten of him) shall suffre many
thinges, and be set at naught. ¹³ But I
saye vnto you, that Helias is come, and
they haue done vnto hym whatsoeuer
they wolde, as it was wyrtten of hym.

¹⁴ And whan he came to his disciples,
he sawe moche people aboute them, and
the Scribes disputynge with them. ¹⁵ And
streyght waye all the people (when they
behelde hym) were amased, and ran to
hym, and saluted hym. ¹⁶ And he asked
the Scribes: what dyspute ye amonge
them? ¹⁷ And one of the companye an-
swered, and sayd: Master, I haue brought
vnto the my sonne, which hath a domnie
sprete. ¹⁸ And whensoeuer he taketh hym,
he teareth hym, and he fometh, and gna-
sheth with his tethe, and pyneth awaye.
And I spake to thy disciples that they
shuld caste hym out, and they coulde not.
¹⁹ He answereth hym, and sayeth: O
faythlesse nacyon, how longe shall I be
with you? How longe shall I suffre you?
Bryng hym vnto me. ²⁰ And they brought
hym vnto hym. And assone as the sprete
sawe hym, he tare hym. And he fell
downe on the grounde, walowynge and
fomyng. ²¹ And he asked hys father:
how longe is it agoon, sens this happened
hym? And he sayd, of a chylde: ²² and
ofte tymes it hath cast hym into the fyre,
and into the water, to destroye hym. But
yf thou canst do any thyng, haue mercy
on vs, and helpe vs. ²³ Iesus sayde vnto
him: yf thou couldest beleue all thynges
are possible to hym that beleueth. ²⁴ And

ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον.¹⁸ καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει, καὶ τρίζει τοὺς ὁδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἔσχυσαν.¹⁹ Ὁ δὲ ἀποκριθεὶς αὐτοῖς, λέγει, Ὁ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.²⁰ Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς γῆς, ἐκλύετο ἀφρίζων.²¹ Καὶ ἐπρώτησε τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἔστιν, ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε, Παιδιόθεν.²² καὶ πολλάκις αὐτὸν καὶ εἰς τὸ πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς.²³ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τὸ, εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι.²⁴ Καὶ εὐθέως κράζας ὁ

¹⁸ Alex. ἀπεκρίθη εἰς τοῦ ὄχλου s. ἀποκριθεὶς εἰς τοὺς ὄχλους αὐτοῦ. ¹⁹ Alex. = αὐτοῦ. ²⁰ Rec. αὐτῷ. ²¹ Alex. τὸ πνεῦμα, εὐθὺς. ²² Rec. = τὸ. ²³ Alex. ἔννυ. ²⁴ Alex. = πιστεύοντι.

GENEVA — 1557.

man what they had seene tyl the Sonne of man were risen from death agayne.¹⁹ And they kept that to them selues, and demanded one of another, what the rising from death agayne should meane? ¹¹ Also they asked hym saying, Why then say the Scribes, that Elias must fyrst come? ¹² He answered, and sayd vnto them, Elias verely shal fyrst come and restore all thynges, and as it is wrytten of the Sonne of man, he must suffre many thynges and be set at noght. ¹³ But I say vnto you, that Elias is come: and they haue done vnto him whatsoeuer pleased them, as it is wrytten of hym. ¹⁴ And when he came to his disciples, he sawe muche people about them, and the Scribes disputing with them. ¹⁵ And straightway all the people, when they behelde hym, were amased, and ranne to hym, and saluted hym. ¹⁶ Then he asked the Scribes, Whereof dispute you among your selues? ¹⁷ And one of the companie answered and sayd, Master, I haue brought my sonne vnto thee, which hath a domme spirite. ¹⁸ And whersoever he taketh hym, he teareth hym, and he fometh, and gnasheth with his teeth, and pyneth away. And I spake to thy disciples that they should cast him out, and they could not. ¹⁹ He answered hym and sayd, O generation without fayth, how long shal I be with you? how long shal I suffer you? Bryng him vnto me. ²⁰ And they brought hym vnto him, and assone as the spirite sawe him, he tare him. And he fel downe on the ground, waling and fomyng. ²¹ Then he asked his father, How long is it ago, since this hath happened hym? And he sayd, Of a chylde: ²² And oft times casteth him into the fyre, and also into the water, to destroy him. But if thou canst do any thyng, help vs, and haue compassion vpon vs. ²³ And Iesus sayd vnto him, If thou canst beleue it, all thynges are possible to him that beleueth. ²⁴ And straight way the father

RHEIMS — 1582.

Sonne of man shal be risen againe from the dead. ¹⁰ And they kept in the vvord with them selues: questioning together vvhat that should be, *when he shal be risen from the dead.* ¹¹ And they asked him, saying, What say the Pharisees then and the Scribes, that Elias must come first? ¹² Who answering said to them, Elias vvhen he cometh first, shal restore all thynges: and howv' it is vvritten of the Sonne of man, that he shal suffer many thynges and be contemned. ¹³ But I say to you that Elias also is come (and they haue done to him vvhatsoeuer they vvould) as it is vvritten of him. ¹⁴ And coming to his Disciples, he savv a great multitude about them, and the Scribes questioning vvith them. ¹⁵ And forthvvith all the people seeing Iesus, vvvas astonied, and much afraid: and running to him, saluted him. ¹⁶ And he asked them, What do you question of among you? ¹⁷ And one of the multitude answering, said, Maister, I haue brought my sonne to thee, having a dumme spirit. ¹⁸ Who, vvhersoever he taketh him, dasheth him, and he fometh, and gnasheth vvith the teeth, and vvverither: and I spake to thy Disciples to cast him out, and they could not. ¹⁹ Who answering them said, O incredulous generation, howv long shal I be vvith you? howv long shal I suffer you? bring him vnto me. ²⁰ And they brought him. And vvhen he had seen him, immediately the spirit troubled him: and being throwen vpon the ground, he tumbled fomyng. ²¹ And he asked his father, Howv long time is it since this hath chaunced vnto him? But he said, From his infancie: ²² and often times hath he cast him into fyre and into vvaters, to destroy him. but if thou canst any thyng, helpe vs, having compassion on vs. ²³ And Iesus said to him, If thou canst beleue, all thynges are possible to him that beleueth. ²⁴ And incontinent

AUTHORISED — 1611.

seene, till the Sonne of man were risen from the dead. ¹⁰ And they kept that saying with themselues, questioning one with another, what the rising from the dead should meane. ¹¹ And they asked him, saying, Why say the Scribes that Elias must first come? ¹² And he answered, and told them, Elias verely cometh first, and restoreth al thynges, and how it is wrytten of the Sonne of man, that he must suffer many thynges, and be set at nought. ¹³ But I say vnto you, that Elias is indeed come, and they haue done vnto him whatsoeuer they listed, as it is wrytten of him. ¹⁴ And when hee came to his disciples, hee saw a great multitude about them, and the Scribes questioning with them. ¹⁵ And straightway all the people, when they beheld him, were greatly amazed, & running to him, saluted him. ¹⁶ And he asked the Scribes, What question ye with them? ¹⁷ And one of the multitude answered, and said, Master, I haue brought vnto thee my sonne, which hath a dumbe spirit: ¹⁸ And whersoever he taketh him, he ¹⁹ teareth him, & he fometh, & gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not. ¹⁹ He answered him, and saith, O faithlesse generation, how long shall I be with you, how long shall I suffer you? Bring him vnto me. ²⁰ And they brought him vnto him: and when he saw him, straightway the spirit tare him, & hee fell on the ground, and wallowed, fomyng. ²¹ And he asked his father, Howe long is it agoe since this came vnto him? And he said, Of a child. ²² And oft times it hath cast him into the fyre, & into the waters to destroy him: but if thou canst doe any thyng, haue compassion on vs, and helpe vs. ²³ Iesus saide vnto him, If thou canst beleue, all thynges are possible to him that beleueeth. ²⁴ And straightway

* Or, among your selues. # Or, dasheth him.

πατὴρ τοῦ παιδίου, ²⁵μετὰ δακρύνων| ἔλεγε, ‘Πιστεύω²⁵, βοήθει μου τῇ ἀπιστίᾳ.’
²⁵Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ,
 λέγων αὐτῷ, ²⁶‘Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν,| ἐγὼ σοι ἐπιτάσσω, ἔξελθε ἐξ
 αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.’ ²⁶Καὶ ^aκράξαν,| καὶ πολλὰ ^bσπαράξαν|
 αὐτόν,| ἐξῆλθε· καὶ ἐγένετο ὥσπερ νεκρὸς, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. ²⁷ὁ
 δὲ Ἰησοῦς κρατήσας ^dαὐτὸν τῆς χειρὸς,| ἤγειρεν αὐτόν· καὶ ἀνέστη. ²⁸Καὶ ^eεἰσελ-
 θόντα αὐτόν| εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ^fἐπρωτόων αὐτόν κατ’ ἰδίαν,| ^g‘Ὅτι|
 ἡμεῖς οὐκ ᾔδυνήθημεν ἐκβαλεῖν αὐτό;’ ²⁹Καὶ εἶπεν αὐτοῖς, ‘Τοῦτο τὸ γένος ἐν
 οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.’

³⁰Καὶ ἐκείθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ᾔθελεν ἵνα
 τὶς γινῇ. ³¹Ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς, ‘Ὅτι ὁ υἱὸς τοῦ

^a Alex. = μετὰ δακρύνων. ^g Rec. + Κύριε. ²⁵ Alex. τὸ ἄλαλον καὶ κωφὸν πνεῦμα. ^a Alex. κράζας. ^b Alex. σπαράζας. ^e Alex. = αὐτόν.
^d Alex. τῆς χειρὸς αὐτοῦ. ^f Alex. εἰσελθόντας αὐτόν.

WICLIF—1380.

anoon the fadir of the child cried with teeris and seide; lord I beleue lord help thou myn vnblileue;

²⁵ and whanne ihesus hadde seen the puple rennyng togidre he manassid the vnclene spirit: and seide to hym; thou deef and dounge spirit: I comaunde thee go out fro hym and entre no more in to hym; ²⁶ ⁊ he crynge and myche to breid-nyng hym: wente out fro hym; and he was made as deed, so that many seiden, that he was deed; ²⁷ ⁊ ihesus helde his hond and lefte hym vp and he roos; ²⁸ ⁊ whanne he hadde entrid in to an hous his disciplis axeden hym prively; whi mysten not we cast hym out? ²⁹ and he seide to hem; this kynde in no thing mai go out: but in preier and fastyng.

³⁰ And thei zeden for theennes: ⁊ wenten forth in to galile ⁊ thei wolden not that oon man wiste, ³¹ and he taughte hise disciplis: and seid to hem; for mannes sone schal be bitraid in to the hondis of men; ⁊ thei schuln sle hym; and he slayn schal rise agen on the thridde dai; ³² and thei knewen not the word: ⁊ dredden to axe hym;

³³ and thei camen to capernaum; and whanne thei weren in the hous: he axed hem; What tretiden ye in the weie? ³⁴ and thei weren stille; for thei disputiden among hem in the weie who of hem schulde be grettist; ³⁵ and he satte and clepid the twelve: and seide to hem; if oon man wole be the first amonge you: he schal be the last of alle and the mynistr of alle; ³⁶ and he took a child and sette hym in the myddil of hem; and whanne he hadde biclipid hym he seide to hem; ³⁷ Who euer resceyvet oon of suche children in my name: he resceyvet me; and who euer resceyvet me: he resceyvet not me aloune; but hym that sente me.

³⁸ Ioon answerid to hym and seid; maistr: we saien oon castyng out fendis in

manassid, manaced. to breidnyng, tearing. greden, engat. wiste, knew. agen, again. clepid, called. biclipid, embraced.

TYNDALE—1534.

the father of the chyld cried with teares sayinge: Lorde I beleue; helpe myne vnbeleue.

²⁵ When Iesus sawe, that the people came runnyng togidder vnto him; he rebuked the foule sprete, sayinge vnto him: Thou domme and deffe sprete, I charge the come out of him; and entre no more into him. ²⁶ And the sprete cryed; and rent him sore; and came out: And he was as one that had bene deed; in so moche that many sayde; he is deed. ²⁷ But Iesus caught his honde; and lyfte him vp; and he roose. ²⁸ And when he was come into the housse; his disciplis axed him secretly: why coule not we caste him out? ²⁹ And he sayde vnto them: this kynde can by no nother meanes come forth; but by prayer and fastyng.

³⁰ And they departed then; and toke their iorney thorow Galile; and he wolde not that eny man shuld have knowne it. ³¹ For he taught his disciples; and sayde vnto them: The sonne of man shalbe deliuered into the hondes of men; and they shall kyll him; and after that he is kyllid he shall aryse agayne the thyrd daye. ³² But they wiste not what that sayinge meant; and were affrayed to axe him.

³³ And he came to Capernaum. And when he was come to housse; he axed them: what was it that ye disputed bytwene you by the waye? ³⁴ And they helde their peace: for by the waye they reasoned amonge them selves; who shuld be the cheifest. ³⁵ And he sate doune and called the twelve vnto him; and sayd to them: yf eny man desyre to be fyrst; the same shalbe last of all; and seruaunt vnto all. ³⁶ And he toke a chyld; and set him in the middes of them; and toke him in his armes; and sayde vnto them. ³⁷ Whosoever receave eny soche a chyld in my name; receaveth me. And whosoever receaveth me; receaveth not me; but him that sente me.

³⁸ Iohn answerd him sayinge: Master; we sawe one castyng out devyls in thy

CRANMER—1539.

streight waye the father of the chyld cried with teares: sayinge: Lord, I beleue, helpe thou myne vnbeleue.

²⁵ When Iesus sawe that the people came runnyng together vnto hym, he rebuked the foule sprete, sayinge vnto hym: Thou domme and deaffe sprete, I charge the come out of hym, and entre nomore into hym: ²⁶ And the sprete (whan he had cryed, and rent hym sore) came out of him, and he was as one that had bene deed, in so moche that many sayde: he is deed. ²⁷ But Iesus caught hys hande, and lyfte hym vp: and he rose. ²⁸ And when he was come into the housse hys dyscyples asked hym secretly: why coule not we cast hym out? ²⁹ And he sayde vnto them: thys kynde can come forth by nothyng, but by prayer and fastyng.

³⁰ And they departed then, and toke their iorney thorow Galile, and he wolde not, that eny man shuld knowe it. ³¹ For he taught hys discyples, and sayde vnto them: the sonne of man shalbe deliuered into the handes of men, and they shall kyll hym: and after that he is kyllid, he shall aryse agayne the thyrd daye. ³² But they wiste not what he sayde, and were affrayed to aske hym. ³³ And he came to Capernaum. And when he was come into the house, he asked them: what was it that ye disputed among your selues by the waye? ³⁴ And they helde their peace: for by the waye they had reasoned amonge themselves, who shuld be the cheifest. ³⁵ And whan he was set doune, he called the twelve to him, and sayde vnto them: yf eny man desyre to be fyrst, the same shalbe last of all, and seruaunt to all. ³⁶ And he toke a chyld, ⁊ set hym in the myddes of them: and when he had taken him in hys armes, he sayde vnto them: whosoever receaeth eny soche a chyld in my name, receaeth me. ³⁷ And whosoever receaeth me, receaeth not me, but hym that sente me.

³⁸ Iohn answerd him, sayinge: Master, we sawe one cast out deuyls in thy name,

‘ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, ἡ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.’ ³² Οἱ δὲ ἡγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

³³ Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος, ἐπηρώτα αὐτοὺς, ‘ Τί ἐν τῇ ὁδῷ ἑπὶ ἑαυτοὺς διελογίζεσθε; ’ ³⁴ Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων. ³⁵ καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς, ‘ Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος, καὶ πάντων διάκονος.’ ³⁶ Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτὸ, εἶπεν αὐτοῖς· ³⁷ ‘ Ὃς ἐὰν ἐν τῶν τοιούτων παιδιῶν δεξῇται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς δὲ ἐν ἐμὲ δεξῇται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστειλάντα· με.’ ³⁸ Ἰ. Δπεκρίθη δὲ αὐτῷ Ἰωάννης, λέγων, | ‘ Διδάσκαλε, εἰδομέν τινα τῶ

† Alex. κατ' ἰδίαν ἱπάρχοντων αὐτῶν.
† Rec. A. E. ἁ. ὁ Ἰ. Α.

† Alex. οὐδ' αὖτε.
† Alex. μετὰ τριῶν ἡμερῶν.
† Alex. = πρὸς ἑαυτοὺς.
† Alex. ἂν.
† Alex. ἐφ' αὐτῷ ὁ Ἰωάννης.
† Rec. et Alex. + in. Const. = in.

GENEVA—1557.

of the boy cryed with teares, saying, Lord, I beleue, help my vnbelief. ²⁵ When Iesus sawe that the people came runnyng together, he rebuked the foule spirit, saying vnto him, Thou domme and deafe spirit, I charge thee come out of hym, and entre no more into him. ²⁶ And the sprite cried, and rent him sore, and came out; and he was as one that had been dead, *insomuche* that many sayd, He is dead. ²⁷ But Iesus tooke his hand and lyft him vp, and he rose. ²⁸ And when he was come into the house, his disciples asked him secretly, Why could not we cast him out? ²⁹ And he sayd vnto them, This kynde can by no nother meanes come forth, but by prayer, and fasting.

³⁰ And they departed thence, and tooke theyr iorney through Galilee, and he would not that any man should haue knowen it. ³¹ For he taught his disciples, and sayd vnto them, The Sonne of man shalbe deliuered into the handes of men, and they shal kyl him, and after that he is kylled, he shal ryse agayne the thyrday. ³² But they wist not what the saying ment, and were afraide to aske him. ³³ After he came to Capernaum; and when he was come to the house, he asked them, Wat was it that ye disputed amonge by the way? ³⁴ And they held their peace: for by the way they reasoned among them selues, who should be the chiefest. ³⁵ And he sat doune and called the twelue vnto him, and said to them, If any man desire to be fyrst, the same shalbe last of all, and seruant vnto all. ³⁶ And he tooke a litle childe and set hym in the myddes of them, and tooke him in his armes, and sayd vnto them, ³⁷ Whosoever shal receaue suche a litle chylde in my name, receaueth me: and whosoever receaueth me, receaueth not me, but him that sente me.

RHEIMS—1582.

the father of the boy crying out, vvith teares, said, I do beleuee Lord: helpe my incredulity. ²⁵ And vvhen Iesus sawe the people running together he threatened the vvncleane spirit, saying to him, Deafe and dumme spirit, I commaunde thee, goe out of him, and enter not any more into him. ²⁶ And crying out, and greatly tearing him, he vvent out of him, and he became as dead, so that many said, That he is dead. ²⁷ But Iesus holding his hand, lyfted him vp: and he rose. ²⁸ And vvhen he vvvas entered into the house, his Disciples secretly asked him, Why could not vve cast him out? ²⁹ And he said to them, This kinde can goe out by nothing, but by prayer and fasting.

³⁰ And departing thence they passed by Galilee, neither vvould he that any man should knovv. ³¹ And he taught his Disciples, and said to them, That the Sonne of man shal be betrayed into the handes of men, and they shal kil him, and being killed the third day he shal rise againe. ³² But they knevv not the vvord: and they vvvere afraid to aske him.

³³ And they came to Capharnaum. Vvho, vvhen he vvvas in the house, asked them, What did you treat of in the vvay? ³⁴ But they held their peace. for in the vvay they had disputed among them selues, vvvhich of them should be the greater. ³⁵ And sitting dovvn, he called the Twelue, and saith to them, If any man vvill be first, he shall be last of all, and the minister of al. ³⁶ And taking a childe, he set him in the middes of them. Vvhom vvhen he had embraced, he said to them, ³⁷ Vvhosoeuer shal receiue one of such children in my name, receiueth me, and vvhosoeuer shal receiue me, receiueth not me, but him that sente me.

AUTHORISED—1611.

the father of the child cried out and said with teares, Lord, I beleuee, helpe thou mine vnbelief. ²⁵ When Iesus saw that the people came running together, he rebuked the foule spirit, saying vnto him, Thou dumbe and deafe spirit, I charge thee come out of him, and enter no more into him. ²⁶ And the spirit cried, and rent him sore, and came out of him, and hee was as one dead, insomuch that many said, He is dead. ²⁷ But Iesus tooke him by the hand, and lyfted him vp, and he arose. ²⁸ And when he was come into the house, his disciples asked him priuately, Why could not we cast him out? ²⁹ And hee said vnto them, This kinde can come forth by nothing, but by prayer, and fasting.

³⁰ And they departed thence, and passed through Galilee, & he would not that any man should know it. ³¹ For hee taught his disciples, and said vnto them, The Sonne of man is deliuered into the handes of men, and they shall kill him, and after that hee is killed, he shall rise the third day. ³² But they vnderstood not that saying, and were afraid to aske him.

³³ And he came to Capernaum; and being in the house, he asked them, What was it that yee disputed among your selues by the way? ³⁴ But they held their peace: For by the way they had disputed among themselves, who should be the greatest. ³⁵ And he sate downe, and called the twelue, and saith vnto them, If any man desire to be first, the same shall be last of all, and seruant of all. ³⁶ And he tooke a child, and set him in the midst of them: & when he had taken him in his arms, he said vnto them, ³⁷ Whosoever shall receiue one of such children in my Name, receiueth me: and whosoever shall receiue me, receiueth not me, but him that sent me.

³⁸ Iohn answered him saying, Master, we sawe one casting out devils by thy name,

³⁸ Iohn answered him, saying, Maister vve savv one casting out devils in thy

³⁸ And Iohn answered him, saying, Master, we saw one casting out devils in

‘ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν| καὶ ἐκωλύσαμεν
 αὐτόν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν.’ ³⁹ Ὁ δὲ Ἰησοῦς εἶπε, ‘Μὴ κωλύετε αὐτόν οὐδεὶς
 γὰρ ἐστὶν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακο-
 λογῆσαί με. ⁴⁰ ὃς γὰρ οὐκ ἔστι καθ’ ὕμῶν, ὑπὲρ ὑμῶν| ἐστίν. ⁴¹ ὃς γὰρ ἂν
 ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματί, ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν,
 οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. ⁴² Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν|
 τῶν πιστευόντων εἰς ἐμὲ, καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ περικείται λίθος μυλικοῦς|
 περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν. ⁴³ Καὶ εἰς σκανδαλίζῃ
 σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν σοι ἐστὶ| κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν,|
 ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέένναν, εἰς τὸ πῦρ τὸ ἄσβεστον,
 ὅπου ὁ σκόλιξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννεται. ⁴⁵ καὶ εἰς ὁ

^a Alex. = ὃς οὐκ ἀκολουθεῖ ἡμῖν. ^b Rec. ἡμῶν ἐπὶ ἡμῶν. ^c Rec. + τῷ. ^d Rec. + μιν. ^e Alex. + ὅτι. ^f Alex. τῶν μικρῶν τούτων.
^g Alex. μύλος δυνικός. ^h Alex. ἰστί σι. ⁱ Alex. εἰσελθεῖν εἰς τὴν ζωὴν.

WICLIȚ—1380.

this name, whiche sueth not vs and we han forboden hym; ³⁹ and ihesus seide, nyle ȝe forbode him; for there is no man that doith vertu in my name, and mai soone speke yuel of me; ⁴⁰ he that is not agens us: is for us; ⁴¹ and who euer ȝeueth ȝou a cuppe of coold watir to drynke in my name for ȝe ben of crist: truli I seie to ȝou, he schal not lese his mede;

⁴² and who euer schal scaundre on of these litil that bileuen in me: it were bettir to hym, that a mylne stone of assis, were don aboute his necke, and he were cast in to the see; ⁴³ and if thin hond scaundre thee: kitte it aweie; it is better to thee, to entre feble in to the liif; thanne haue two hondis, and go in to helle in to fier that neuer schal be quenched; ⁴⁴ where the worme of hem dieth not, and the fier is not quenched; ⁴⁵ and if thy foot scaundre thee: kitte it of; it is better to thee to entre, crokid in to euerlastynge liif; thanne haue twee feet and be sente in to helle of fier that neuer schal be quenched; ⁴⁶ where the worme of hem dieth not; and the fier is not quenched; ⁴⁷ that if thin ȝe scaundre thee: cast it out; it is bettir to thee to entre gogil ȝed in to the rewme of god; thanne haue twee ȝen and be sent in to helle of fier; ⁴⁸ where the worme of hem dieth not and the fier is not quenched;

⁴⁹ and everi man schal be saltid with fier: and euery slayn sacrifice schal be made saucri with salt; ⁵⁰ salt is good, if salte be vsnaucri: in what thing schulen ȝe make it saucrie? haue ȝe salt among ȝou: and haue ȝe pees among ȝou.

10. AND ihesus roos vp fro thennes: and cam in to the costis of iude ouer Iordan; and eftsones; the puple cam to gidre to hym; and as he was wont

sueth, folloeweth. nyle, not. vertu, power. yuel, evil. ȝeueh, giueh. kitte, cut. ȝe, ȝe. gogil ȝed, one eyed. rewme, realm. eftsones, again.

TYNDALE—1534.

name; which foloweth not vs; and we forbade hym; because he foloweth vs not. ³⁹ But Iesus sayde forbid him not. For ther is no man that shall do a miracle in my name, that can lightlȝe speake evyll of me. ⁴⁰ Whosoever is not agaynste you is on youre parte. ⁴¹ And whosoever shall geve you a cuppe of water to drinke for my names sake; because ye belonge to Christe; verely I saye vnto you; he shall not loose his reward.

⁴² And whosoever shall offende one of these lytelon; that beleve in me; it were better for him; that a mylstone were hangd aboute his necke; and that he were cast into the see: ⁴³ wherfore yf thy hande offende the; cut him of. It is better for the to entre into lyfe maymed; then havyng two hondes; go into hell; into fire that never shalbe quenched; ⁴⁴ where there worme dyeth not; and the fyre never goeth out. ⁴⁵ Lykewyse yf thy fote offende the; cut him of. For it is better for the to goo halt into lyfe; then havyng two fete to be cast into hell; into fyre that never shalbe quenched: ⁴⁶ where there worme dyeth not; and the fyre never goeth out. ⁴⁷ Even so yf thyne eye offende the; plucke him out. It is better for the to goo into the kyngdom of god with one eye; then havyng two eyes; to be caste into hell fyre: ⁴⁸ where there worme dyeth not; and the fyre never goeth out.

⁴⁹ Every man therefore shalbe salted with fyre: And every sacrifice shalbe seasoned with salt. ⁵⁰ Salt is good. But yf the salt be vsnauery: what shall ye salte therwith? So that ye have salt in youre selves; and have peace amonge youre selves; one with another.

10. AND he rose from thence; and went into the coastes of Iurie thence; the region that is beyonde Iordan. And the people resorted vnto him afreshe; and as he was wont; he taught them agayne.

CRANMER—1539.

and he foloweth not vs; and we forbade hym, because he foloweth vs not. ³⁹ But Iesus said: forbid him not. For ther is no man which (yf he do a myracle in my name) can lightely speake euill of me. ⁴⁰ For he that is not agaynst vs, is on oure parte. ⁴¹ Whosoever shall in my name geue you a cuppe of water to dryncke, because ye belonge to Chryste, verely I saye vnto you: he shall not loose hys rewarde, ⁴² And whosoever shall offende one of these lytelons, that beleue in me, it were better for hym, yf a mylstone were hangd aboute hys necke, and he were cast into the see. ⁴³ Wherfore yf thy hande hynder the, cut it of. It is better for the, to entre into lyfe maymed, then (hauynge two handes) to go into hell, into fyre that neuer shalbe quenched, ⁴⁴ where their worme dyeth not, and the fyre goeth not out. ⁴⁵ And yf thy fote be a hynderaunce vnto the, cut it of. It is better for the to go halt into lyfe, then (hauynge two fete) to be cast into hell, into fyre that neuer shalbe quenched: ⁴⁶ where their worme dyeth not, and the fyre goeth not out. ⁴⁷ And yf thyne eye hynder the, plucke it out. It is better for the to go into the kyngedome of God with one eye, then (hauynge two eyes) to be cast into hell fyre: ⁴⁸ where their worme dyeth not, and the fyre goeth not out.

⁴⁹ Euery man shalbe salted wyth fyre. And euery sacrifice shalbe seasoned wyth salt. ⁵⁰ Salt is good. But if the salt be vsnauery, what shall ye season ther wyth? haue salt in youre selues: and haue peace amonge youre selues, one wyth another.

10. AND when he rose from thence, he went into the coastes of Iurye through the region that is beyonde Iordan. And the people resorted vnto hym a freshe, and as he was wont, he taught them

‘ πῶς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλὸν ἔστι σε | εἰσελθεῖν εἰς τὴν
 ζῶνιν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, ³⁹ εἰς τὸ πῦρ τὸ
 ἄσβεστον, | ⁴⁶ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. | ⁴⁷ καὶ
 εἰ ὁ ὀφθαλμὸς σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλὸν σοι ἔστι μονόφθαλμον
 εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς
 τὴν γέενναν τοῦ πυρὸς, | ⁴⁸ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ
 σβέννυται. ⁴⁹ Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλλ’ ἀλισθήσεται.
⁵⁰ καλὸν τὸ ἅλας· εἰάν δὲ τὸ ἅλας ἄναλον γένηται, ^a ἐν τίνι αὐτὸ ἀρτύσετε ; |
^b ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.’ |

X. ‘Καθεῖθεν | ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας, ^a διὰ τοῦ | πέραν
 τοῦ Ἰορδάνου· καὶ συναπορεύσας πάλιν ὄχλοι πρὸς αὐτόν· καὶ ὡς εἴθωι, πάλιν

^a Alex. = vs. 44, 46.² Rec. ἰσρί σοι.³ Alex. = αἰς τὸ πῦρ τὸ ἀσβεστόν.⁴ Alex. τὴν γέενναν.^a Alex. ἐν τίνι αὐτὸ ἀρτύσεται.^b Alex. ἔχ ἐν ἑ. ἅλα. κ. ἑ. ἐν ἑ.^c Alex. καὶ ἐκείθεν.^d Alex. = εἰς τοῦ.

GENEVA — 1557.

which foloweth not vs. and we forbad him, because he foloweth vs not. ³⁹ But Iesus sayd, Hynder him not : for there is no man that can do a miracle by my name, that can lyghtly speake euill of me. ⁴⁰ For whosoever is not against vs, is on our parte. ⁴¹ And whosoever shal geue you a cup of water to drinke for my names sake, because ye belonge to Christe, verely I say vnto you, he shal not lose hys rewarde. ⁴² And whosoever shal offend one of these lytleones, that beleue in me, it were good for him, that a mylstone were hanged about hys necke, and that he were cast into the sea. ⁴³ Wherefore if thy hand cause thee to offend, cut it off : It is good for thee, to entre into lyfe, maymed, rather then hauing two handes, go into hel, into fyre that neuer shall be quenched :

⁴⁴ Where their worme dieth not, and the fyre neuer goeth out. ⁴⁵ Likewise, if thy foote cause thee to offend, cut it off. For it is good for thee to go halt into lyfe, rather then hauing two feete to be cast into hel, into fyre that neuer shalbe quenched : ⁴⁶ Where their worme dieth not, and the fyre neuer goeth out. Euen so, if thine eye cause thee to offend, plucke it out. ⁴⁷ It is good for thee to go into the kyngdome of God, with one eye, rather then hauing two eyes, to go into hel fyre. ⁴⁸ Where their worme dyeth not, and the fyre neuer goeth out. ⁴⁹ Euery man therfore shalbe salted with fyre. ⁵⁰ And euery sacrifice shalbe seasoned with salte. ⁵¹ Salte is good : but if the salte be vnsauory, wherewith shal ye season it ? See that ye haue salte in your selues : and haue peace among your selues, one with another.

10. AND he arose from thence and went into the coastes of Iurie through the region that is beyonde Iordan : and the people resorted vnto hym a freshe : and as he was wont, he taught them

RHEIMS — 1582.

name, vwho foloveth not vs, and vve prohibited him. ³⁹ But Iesus said, Do not prohibit him, for there is no man that doth a miracle in my name, and can soone speake il of me. ⁴⁰ For he that is not against you, is for you. ⁴¹ For vvhosoever shal giue you to drinke a cuppe of vvater in my name, because you are Christs : amen I say to you, he shal not lose his revvard. ⁴² And vvhosoever shal scandalize one of these litle ones beleeuing in me : it is good for him rather if a milstone vvere put about his necke, and he vvere cast into the sea. ⁴³ And if thy hand scandalize thee, cut it off. it is good for thee to enter into life, maimed, then hauing ttvo hands to goe into hel, into the fire vvunquecheable, ⁴⁴ vvhere their vvorme dieth not, and the fire quencheth not.

⁴⁵ And if thy foote scandalize thee, choppe it off. it is good for thee to enter into life euerlasting, lame, rather then hauing ttvo feete, to be cast into the hel of vvunquecheable fire, ⁴⁶ vvhere their vvorme dieth not, and the fire quencheth not. ⁴⁷ And if thine eye scandalize thee, cast it out. it is good for thee vvith one eye to enter into the kingdom of God, rather then hauing ttvo eies, to be cast into the hel of fire. ⁴⁸ vvhere their vvorme dieth not, and the fire quencheth not.

⁴⁹ For every one shal be salted vvith fire : and euery victime shal be salted vvith salt. ⁵⁰ Salt is good, but if the salt shal be vnseasoned : vvhervvith vvil you season it ? Haue salt in you, and haue peace among you.

10. AND rising vp thence, he cometh into the coastes of Ievrie beyond Iordan : and the multitudes assemble againe vnto him. and as he vvvas accustomed,

AUTHORISED — 1611.

thy Name, and hee foloweth not vs, and we forbad him, because hee foloweth not vs. ³⁹ But Iesus said, Forbid him not, for there is no man which shall doe a miracle in my Name, that can lightly speake euill of me. ⁴⁰ For he that is not against vs, is on our part. ⁴¹ For whosoever shall giue you a cup of water to drinke in my Name, because ye belong to Christ : Uerely I say vnto you, he shall not lose his reward. ⁴² And whosoever shall offend one of these litle ones that beleue in mee, it is better for him that a milstone were hanged about his necke, and hee were cast into the Sea. ⁴³ And if thy hand ^a offend thee, cut it off : It is better for thee to enter into life maimed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched :

⁴⁴ Where their worme dieth not, and the fire is not quenched. ⁴⁵ And if thy foote offend thee, cut it off : it is better for thee to enter halt into life, then hauing two feete, to be cast into hell, into the fire that neuer shall be quenched : ⁴⁶ Where their worme dieth not, and the fire is not quenched. ⁴⁷ And if thine eye ^b offend thee, plucke it out : it is better for thee to enter into the kingdom of God with one eye, then hauing two eyes, to be cast into hell fire : ⁴⁸ Where their worme dieth not, and the fire is not quenched. ⁴⁹ For every one shalbe salted with fire, and euery sacrifice shall be salted with salt. ⁵⁰ Salt is good : but if the salt haue lost his saltnesse, wherewith will you season it ? Haue salt in your selues, and haue peace one with another.

10. AND hee rose from thence, and commeth into the coastes of Iudea by the farther side of Iordan : and the people resort vnto him againe, and as he was wont, he taught them againe.

^a Or, cause thee to offend. ^b Or cause thee to offend.

ἐδίδασκεν αὐτούς. ² Καὶ προσελθόντες Ὑφαρισαῖοι ³ ἐπηρώτησαν| αὐτὸν, εἰ ἔξεστιν ἀνδρὶ γυναικα ἀπολῦσαι, πειράζοντες αὐτόν. ⁴ ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὑ Τί ὑμῖν ἐνετείλατο Μωσῆς; ⁵ Οἱ δὲ εἶπον, ⁶ Μωσῆς ἐπέτρεψε| βιβλίον ἀποστασίου γράψαι, καὶ ἀπολῦσαι. ⁷ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὑ Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν Ὑμῖν| τὴν ἐντολὴν ταύτην. ⁸ ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός. ⁹ Ὑνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα. ¹⁰ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, ¹¹ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ¹² ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ ὡς ἓν. ¹³ ὁ οὖν ὁ Θεὸς συνέθεξεν, ἄνθρωπος μὴ χωριζέτω. ¹⁴ Καὶ ἐν τῇ οἰκίᾳ πόλιν οἱ μαθηταὶ αὐτοῦ ¹⁵ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν. ¹⁶ καὶ λέγει αὐτοῖς, Ὑ Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν.

^c Rec. + οἱ. ^f Alex. ἐπηρώτων. ^g Alex. ἐπίτρεψε Μωσῆς s. Μωσῆς ἐνταίλατο. ^h Alex. ὁ δὲ. ⁱ Alex. = ἐμῖν. ^k Alex. καὶ π. τῇ γυναικὶ αὐτοῦ.

WICLIF—1380.

eftson he myte hem, ² and the pharisees
camen and axeden hym: where it be leful
to a man: to leue his wiif? and thei
temptiden hym, ³ and he answered
and seide to hem, what comaundid Moyses
to ȝou? ⁴ and thei seiden, Moyses suffrid
to write a libel of forsakyng tē to for-
sake, ⁵ to whiche ihesus answerid and
seide, for the hardnesse of ȝoure herte:
moyses wroot to ȝou this comaundement,
⁶ but for the bigynnyng of creature god
made hem male and female, ⁷ and seide,
for this thing a man schal leue his fadir
and modir, and schal drawe to his wiif,
⁸ and thei schulen be tweyne in o fleisch,
and so nowē thei ben not tweyne: but o
fleisch, ⁹ therfor that thing that god
joined to gidre: no man deperte,

¹⁰ and eftsoone in the hous hise disciplis
axeden hym of the same thing, ¹¹ and he
seide to hem, who euer leueth his wiif and
weddith another: he doith avourie on
hir, ¹² and if the wiif leueth hir housbonde
and be weddith to another man, sche doith
leccherie,

¹³ and thei brougten to hym lital children
that he schulde touche hem; and the disci-
pulis thredened the men that brougten
hem; ¹⁴ and yhanne ihesus hadde seen
hem: he bare hevey and seide to hem;
suiffe 3e lital children to come to me and
forbeide 3e hem not for of suche is the
kyngdom of god; ¹⁵ truli I seie to 3ou
who euer rescueveth not the kyngdom of
god as a lital child: he schal not entre in
to it; ¹⁶ ⁊ he by clippid hem and leide hise
hondis on hem and blessid hem.

17 and whanne ihesus was gon out in the
weic: a man ranne biffer and knelid bifor
hym, and preid hym and seide, gode
maistr what schal I do: that I reseyue
euerlastinge liif? 18 I ihesus seide to hym,
what seist thou that I am good? there is
no man gode, but god hym self 19 thou
knowist the comandementis: do thou
noon avoutrie, sle not, stele not, seie not

a. un- awful one
 1. y. a. 1. embraced

TYNDALE—1534.

2 And the pharises came and axed him a
question: whether it were lawfull for a
man to put away his wyfe: to prove
him. ³ And he answered and sayd unto
them: what dyd Moses hyd you do?
⁴ And they sayde: Moses suffred to wryte
a testimoniall of deuorment, and to put
hyr away. ⁵ And Iesus answered and
sayd unto them: For the hardnes of youre
bertes he wrote this precept vnto you. ⁶ But
at the fyrste creacion, God made them
man and woman. ⁷ And for this thing
sake shall man leue his father and mother,
and bide by his wyfe, ⁸ and they twayne
shalbe one fleshe. So then are they now
not twayne, but one fleshe. ⁹ Therefore
what God hath cuppeld, let not man
separat.

¹⁰ And in the housse his disciples axed him agayne of that matter. ¹¹ And he sayde vnto them: Whosoever putteth away his wyfe and marryeth another, breaketh wedlocke to her warde. ¹² And yf a woman forsake her husband and be marryed to another, she committeth ad-voutrie.

¹³ And they brought chyldren to him; that he should touche them. And his disciples rebuked those that brought them. ¹⁴ When Iesus sawe that; he was displeased; and sayd to them: Suffre the chyldren to come vnto me and forbid them not. For of suche is the kyngdome of God. ¹⁵ Verely I saye vnto you: who-soeuer shall not receaue the kyngdome of God as a chyld; he shall not entre therein. ¹⁶ And he toke them vp in his armes and put his handes vpon them; and blessed them.

17 And when he was come in to the waye,
ther came one runninge and kneled to
him, and axed him: good master, what
shall I do, that I may enheret eternall
lyfe: 18 Iesus sayde to him: why callest
thou me good? There is no man good
but one, which is God. 19 Thou knowest
the commandementes: brake not ma-
trimony: kyll not: steale not: bere not
falte wytnes: defraude no man: honoure

CRANMER—1539.

agayne. ³ And the Pharyses came, and
 asked hym. Is it lawfull for a man to
 put away his wyfe: to proue hym. ⁴ And
 he answered, and sayd vnto them: what
 dyd Moses byd you do: ⁵ and they sayd,
 Moses suffered to wryte a testimonall of
 deoursement, and to put her awaye.
⁶ And Iesus answered and sayd vnto them:
 For the hardnes of youre herte he wrote
 this precept vnto you. ⁷ But at the fyrst
 creacyon God made them man and woman.
⁸ Therefore shall a man leaue hys father
 and mother, and byde by hys wyfe, ⁹ and
 the twayne shalbe one fleshe. So then,
 are they now not twayne, but one fleshe.
¹⁰ Therefore, what God hath coupled to-
 gether, let not man separate.

10 And in the house hys discyples asked hym agayne of the same matter. 11 And he sayeth vnto them. Whosoever putteth away hys wyfe, and marryeth another, breaketh wedlocke to her warde. 12 And yf a woman forsake her husband, and be marryed to another, she commytteth aduourtrye. 13 And they brought chyldren to hym, that he shuld touch them. And hys discyples rebuked those that brought them. 14 But when Iesus sawe it, he was displeased and sayd vnto them: Suffre the chyldren to come vnto me, forbyd them not. For of such is the kyngdome of God. 15 Uerely I saye vnto you, whosoever doth not receaue the kyngdome of God as a chyld, he shall not entre therein. 16 And whan he had taken them vp in hys armes, he put hys handes vpon them, and blessed them.

¹⁷ And when he was gone forth into the waye, ther came one runnyng and kneled to hym, and asked hym: good master, what shall I do, that I maye enheret eternal lyfe? ¹⁸ Iesus sayde vnto hym: why callest thou me good? There is no man good, but one, which is God. ¹⁹ Thou knowest the commandementes: breake not matrimony: kyll not: steale not,

‘¹² καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ ¹³ γαμηθῇ ἄλλῳ, μοιχᾶται.’ ¹³ Καὶ προσέφερον αὐτῷ παῖδια, ἵνα ᾤψῃται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρονσιν. ¹⁴ ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε, καὶ εἶπεν αὐτοῖς, ‘Ἀφετε τὰ ¹⁵ παῖδια ἔρχεσθαι πρὸς με, ¹⁶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.’ ¹⁵ ἄμην λέγω ὑμῖν, ὃς ¹⁶ ἐὰν μὴ δέξῃται τὴν βασιλείαν τοῦ Θεοῦ ὡς ¹⁷ παιδίον, οὐ μὴ εἰσελθῇ εἰς αὐτήν.’ ¹⁶ Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ’ αὐτὰ, ¹⁷ εὐλόγει αὐτά.

¹⁷ Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτὸν, ‘Διδάσκαλε ἀγαθὲ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω;’ ¹⁸ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, ‘Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ ¹⁹ Θεός.’ ¹⁹ τὰς ἐντολὰς οἶδας, ‘Μὴ μοιχεύσης· μὴ φονεύσης· μὴ κλέψης· μὴ ψευδο-

¹ Alex. ἀσὲς μία. ² Alex. περὶ τούτου. ³ Alex. γαμήσῃ ἄλλον. ⁴ Alex. αὐτῶν ὠψήται. ⁵ Rec. + καί. ⁶ Alex. ἀν. ⁷ Rec. ἡλόγει.

GENEVA—1557.

agayne. ² Then the Pharises came and asked him a question, Whether it were lawfull for a man to put away his wyfe: to tempt him. ³ And he answered, and sayd vnto them, What dyd Moses hyd you do? ⁴ And they sayd, Moses suffred to wryte a testimoniall of diuorcement, and to put her away. ⁵ Then Iesus answered, and sayd vnto them, For the hardnes of your hart, he wrote this precept vnto you: ⁶ But at the begynnyng of the creacion, God made them man and woman. ⁷ For this cause, shal man leaue his father and mother, and cleaue to his wyfe. ⁸ And they twayne shalbe one flesh: So then are they now not twayne, but one flesh. ⁹ Therefore what God hath coupled, let not man separate. ¹⁰ And in the house his disciples asked agayne of that matter.

¹¹ And he sayd vnto them, Whosoever shal put away his wyfe and marry another committeth adoutrie to herwarde. ¹² And if a woman shal forsake her husband, and be married to another, she committeth adoutrie. ¹³ Then they brought litle chyldren to hym that he should touche them: and his disciples rebuked those that brought them. ¹⁴ But when Iesus sawe that, he was displeased and sayd to them, Suffre yonge chyldren to come vnto me, and forbyd them not: For of suche is the kyngdome of God. ¹⁵ Verely I say vnto you, Whosoever shal not receaue the kyngdome of God as a litle chyld, he shal not entre therein. ¹⁶ And he toke them vp in his armes, and put his handes vpon them, and blessed them. ¹⁷ And when he was gone out towardes his iorney, ther came one runnyng and kneled to him, and asked hym, Good Master, what shal I do, that I may possesse eternal lyfe? ¹⁸ Iesus sayd to him, Why callest thou me good? There is no man good but one, which is God.

¹⁹ Thou knowest the commandementes, Breake not matrimonie, Kyl not, Steale

RHEIMS—1582.

again he taught them. ² And the Pharisees comming neere, asked him, Is it lawfull for a man to dimisse his vyfve? tempting him. ³ But he ansvvering, said to them, Vvhat did Moyses commaund you? ⁴ Who said, Moyses permitted to wryte a bill of diuorce, and to dimisse her. ⁵ To vvhom Iesus ansvvering, said, For the hardnes of your hart he vvrote you this precept. ⁶ but from the beginning of the creation God made them male and femal. ⁷ For this cause, man shal leaue his father and mother: and shal cleaue to his vyfve, and they tvvo shal be in one flesh. therefore novv they are not tvvo, but one flesh. ⁹ That therefore vvchich God hath ioyned together, let not man separate.

¹⁰ And in the house againe his Disciples asked him of the same thing. ¹¹ And he saith to them, Whosoever dimisseth his vyfve and marieth an other: committeth adoutrie vpon her. ¹² And if the vyfve dimisse her husband, and marry an other, she committeth adoutrie.

¹³ And they offered to him yong children, that he might touche them. And the Disciples threatned those that offered them. ¹⁴ Whom vvhen Iesus savv, he tooke it il, and said to them, Suffer the litle children to come vnto me, and prohibit them not. for the kingdom of God is for such. ¹⁵ Amen I say to you: Whosoever receieth not the kingdom of God as a litle childe, shal not enter into it. ¹⁶ And embracing them, and imposing hands vpon them, he blessed them,

¹⁷ And vvhen he vvvas gone forth in the vvay, a certaine man runnyng forth and kneling before him asked him, Good Maister, vvhat shal I doe that I may receiue life euerslasting? ¹⁸ And Iesus said to him, Why callest thou me good? None is good but one, God. ¹⁹ Thou knowest the commandementes, Commit not adoutrie, Kil not, Steale not, Beare

AUTHORISED—1611.

² And the Pharisees came to him, and asked him, Is it lawfull for a man to put away his wife? tempting him. ³ And hee answered, and said vnto them, What did Moses command you? ⁴ And they said, Moses suffered to write a bill of diuorcement, and to put her away. ⁵ And Iesus answered, and saide vnto them, For the hardnesse of your heart, he wrote you this precept. ⁶ But from the beginning of the creation, God made them male, and female. ⁷ For this cause shall a man leaue his father and mother, and cleaue to his wife. ⁸ And they twaine shalbe one flesh: so then they are no more twaine, but one flesh. ⁹ What therefore God hath ioyned together, let not man put asunder. ¹⁰ And in the house his disciples asked him againe of the same matter. ¹¹ And he saith vnto them, Whosoever shall put away his wife, and marry another, committeth adulterie against her. ¹² And if a woman shall put away her husband, and bee married to another, she committeth adulterie.

¹³ And they brought yong children to him, that he should touche them, and his disciples rebuked those that brought them. ¹⁴ But when Iesus saw it, hee was much displeased, and said vnto them, Suffer the little children to come vnto mee, and forbid them not: for of such is the kingdome of God. ¹⁵ Verely I say vnto you, Whosoever shall not receiue the kingdome of God as a litle childe, he shall not enter therein. ¹⁶ And hee tooke them vp in his armes, put his handes vpon them, and blessed them.

¹⁷ And when he was gone forth into the way, there came one running, and kneled to him, and asked him, Good master, what shall I doe that I may inherit eternal life? ¹⁸ And Iesus said vnto him, Why callest thou me good? There is no man good, but one, that is God. ¹⁹ Thou knowest the Commandementes, Doe not commit adulterie, Doe not kill, Doe not

“μαρτυρήσης· ¹ μὴ ἀποστερήσης· | τίμα τὸν πατέρα σου καὶ τὴν μητέρα.” ²⁰ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, ² Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου· ²¹ Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν, καὶ εἶπεν αὐτῷ, ³ “Ἐν σοι ὑστερεῖ ὕπαγε, ὅσα ἔχεις πώλησον, καὶ δὸς τοῖς | πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ⁴ ἄρας τὸν σταυρόν.” ²² Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά. ²³ Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, ⁵ Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται· ⁶ Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, ⁷ Τέκνα, πῶς δύσκολόν ἐστι τὸν πεποιθότα ἐπὶ τοῖς χρήμασιν | εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. ⁸ ²⁵ εὐκωπότερόν ἐστι κάμηλον διὰ τῆς τρυμαλιαῆς τῆς ῥαφίδος | ἢ ἄνθρωπον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

¹ Alex. = μὴ ἀποστερήσης. ² Alex. + τί ἐτι ὕστερόν. ³ Alex. + εἰ θέλεις τίμασαι ἐμένα. ⁴ Alex. = τοῖς. ⁵ Alex. = ἄρας τὸν σταυρόν. ⁶ Const. τ. π. ἐπὶ χρήμασιν.

WICLIF—1380.

fals witnessynge, do no fraude; worship thi fadir and thi modir ²⁰ and he answered and seide to him; maistir I haue kept alle thes thingis: fro my zougthe, ²¹ and ihesus bihelede hym: and loued hym; ⁊ seide to hym, o thing failith to thee; go thou and stille alle thingis that thou hast; and zeue to pore men and thou schalt haue tresoure in heuene; and come sue thou me; ²² and he was ful sorie in the word and wente away moornynge; for he hadde many possessionis;

²³ and ihesus bihelede aboute and seide to hise discipulis; how hard thei that han richessis schulu entre in to the kyngdom of god; ²⁴ and the discipulis werun astonyed in hise wordis; and ihesus eftsoone answered and seide to hem; ⁊e litil children hou hard it is, for men that tristen in richessis to entre in to the kyngdom of god; ²⁵ it is lijter a camel to passe thorow a nedelis ipe: thanne a riche man to entre in to the kyngdom of god; ²⁶ and thei wondriden more and seiden amonge hem silf; and who may be saued? ²⁷ and ihesus bihelede hem and seide; anentis men it is in possible, but not anentis god; for alle thingis ben possible anentis god;

²⁸ and petir bigan to seye to hym; lo we han lefte alle thingis; and han sued thee; ²⁹ ihesus answered and seide; truli I seye to zou, there is no man that leueth hous, or brithren or sistris or fadir or modir or children or feldis for me ⁊ for the gospel; ³⁰ whiche schal not take an hundred fold so myche now in this tyme; housis ⁊ brithren and sistris and modris ⁊ children and feldis, with persecuciouns; and in the world to comynge euerlastynge lif; ³¹ but many schulen be the first: the last; and the last: the first; ³² and thei weren in the weye goynge up to ierusalem

TYNDALE—1534.

thy father and mother. ²⁰ He answered and sayde to him: master; all these I have observed from my youth. ²¹ Iesus behelde him and had a favour to him; and sayde vnto him: one thyng is lackinge vnto the. Goo and sell all that thou hast; and geue to the poore; and thou shalt have treasure in heven; and come and folowe me; and take vp thy crosse. ²² But he was discomforted with that sayinge; and went awaye morninge; for he had greate possessionis.

²³ And Iesus lokyd rounde aboute; and sayde vnto his disciples: what an harde thinge is it for them that haue riches; to entre into the kyngdome of God. ²⁴ And his disciples were astonneyd at his wordes. But Iesus answered agayne; and sayde vnto them: chyl dren; how harde is it for them; that trust in riches; to entre in to the kyngdome of God. ²⁵ It is easer for a camell to go thorowe the eye of an nedle; then for a riche man to entre into the kyngdome of God. ²⁶ And they were astonnyed out of measure; sayinge betwene them selves: who then can be saved?

²⁷ Iesus lokyd vpon them; and sayde: with men it is vnpossible; but not with God: for with God all thynges are possible.

²⁸ And Peter beganne to saye vnto him: Lo; we have forsaken all; and have folowed thee. ²⁹ Iesus answered and sayde: Verely I saye vnto you; ther is no man that forsaketh housse; or brethren; or sistres; or father; or mother; or wyfe; other chyl dren; or landes; for my sake and the gospelles; ³⁰ which shall not receave an hundreded foold now in this lyfe: houses; and brethren; and sistres; and mothers; and chyl dren; and landes with persecuciouns; and in the worlde to come; eternall lyfe. ³¹ Many that are fyrst; shalbe last; and the last; fyrst. ³² And they were in the waye goynge vp to Ierusalem. And Iesus

CRANMER—1539.

beare no false wytnes; defraude no man; honour thy father and mother. ²⁰ He answered and sayde vnto hym: Master; all these I haue obserued from my youth. ²¹ Iesus behelde hym; and fauoured hym; and sayd vnto hym; one thyng thou lackest. Go thy waye Sell al that thou hast; and geue it to the poore; and thou shalt haue treasure in heauen; and come; folowe me and take vp my crosse vpon thy shuldres. ²² But he was discomforted because of that sayinge; and went awaye mourning for he had grete possessionis.

²³ And whan Iesus had looked rounde aboute; he sayde vnto his discyples. How vneasye shall they that haue money: entre into the kyngdome of God. ²⁴ And the dyscyples were astonnyed at hys wordes. But Iesus answereth agayne; and sayeth vnto them: chyl dren; how harde is it for them; that trust in money; to entre into the kyngdome of God? ²⁵ It is easer for a camell to go thorow the eye of an nedle; then for the riche to entre into the kyngdome of God. ²⁶ And they were astonnyed out of measure; sayinge betwene them selues: who then can be saued? ²⁷ Iesus lokyd vpon them; and sayde: with men it is vnpossible; but not with God: for with God all thynges are possible.

²⁸ And Peter beganne to saye vnto hym: Lo; we haue forsaken all; and haue folowed thee. ²⁹ Iesus answered; and sayde: Uerely I saye vnto you; ther is no man that hath forsaken house; or brethren; or systers; or father; or mother; or wyfe; or chyl dren; or landes for my sake and the Gospelles; ³⁰ but he shall receaue an hundred fold now in this lyfe; houses and brethren; and systers; and mothers; and chyl dren; and landes with persecuciouns; and in the worlde to come; eternall lyfe. ³¹ But many that are fyrst; shalbe last; and the last; fyrst. ³² And they were in the waye goynge vp to Ierusalem. And

one, zow, gier. 250 follow. eftsoone, again. hys, easier. 32, eye. anentis, with.

‘ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.’ ²⁶ Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτοὺς, ‘ Καὶ τίς δύναται σωθῆναι; ’ ²⁷ Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει, ‘ Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ’ οὐ παρὰ τῷ Θεῷ· πάντα γὰρ δυνατὰ ἐστί παρὰ τῷ Θεῷ.’ ²⁸ ^a Ἦρξατο ὁ Πέτρος λέγειν αὐτῷ, ‘ Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολούθησάμεν σοι.’ ²⁹ ^b Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, ‘ Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστίν, ὃς ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν ἐμοῦ καὶ ^d ἕνεκεν τοῦ εὐαγγελίου, ³⁰ εἰ μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ ^e μητέρας καὶ τέκνα καὶ ἀγροὺς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰῶνιον. ³¹ πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ^f οἱ ἔσχατοι πρῶτοι.’ ³² ^g Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα.

γ Const. = τῆς. bis. ² Const. εἰσελθεῖν. ^a Rec. + Καί. ^b Rec. Ἀποκριθεὶς δέ. ^c Alex. = ἡ γυναῖκα. ^d Rec. = ἕνεκεν. ^e Alex. μητέρα. ^f Alex. = οἱ.

GENEVA—1557.

not, Beare no false witnes, Hurt no man, Honour thy father and mother. ²⁰ He answered, and sayd to him, Master, all these things I haue obserued from my youth. ²¹ Iesus beheld hym, and had a fauour to hym, and sayd vnto him, One thing is lacking vnto thee. Go, and sel all that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come, folowe me, and take vp thy crosse. ²² But he was discomforted with that saying, and went away morning, for he had great possessions. ²³ And Iesus looked round about, and sayd vnto his disciples, What an hard thing is it for them that haue riches to entre into the kyngdome of God? ²⁴ And his disciples were astonied at these wordes. But Iesus answered agayne, and sayd vnto them, Children how harde is it for them that trust in riches, to entre into the kyngdome of God.

²⁵ It is easier for a camel to go through the eye of a nedle, then for a riche man to entre into the kyngdome of God. ²⁶ And they were muche more astonied, saying with them selues, Who then can be saued? ²⁷ Iesus lokod vpon them, and sayd, Wyth men it is impossible, but not with God: for with God al things are possible. ²⁸ Then Peter began to say vnto him, Lo, we haue forsaken all, and haue folowed thee. ²⁹ Iesus answered, and sayd, Verely I say vnto you, there is no man that forsaketh house or brethern, or systers, or father, or mother, or wyfe, or other children, or landes for my sake, and the Gospels. ³⁰ But he shal receaue an hundred folde, now at this present, houses and brethern and systers, and mothers, and chidren, and landes with persecutions, and in the worlde to come, eternal lyfe.

³¹ Many that are fyrst, shalbe last: and the last, fyrst. ³² And they were in the way goyng vp to Ierusalem: and Iesus

RHEIMS—1582.

not false vvitnesse, doe no fraude, Honour thy father and mother. ²⁰ But he ansuering, said to him, Maister al these things I haue obserued from my youth. ²¹ And Iesus beholding him, loued him, and said to him, One thing is wanting vnto thee: goe, sel whatsoeuer thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come, folow me. ²² Who heing stroken sad at the vvord, vvont avay sorrowfull, for he had many possessions. ²³ And Iesus looking about, saith to his Disciples, Hovv hardly shal they that haue money, enter into the kingdom of God! ²⁴ And the Disciples vvere astonied at his vvordes. But Iesus againe ansuering, saith to them, Children, hovv hard is it for them that trust in money, to enter into the kingdom of God! ²⁵ It is easier for a camel to passe through a nedels eie, then for a rich man to enter into the kingdom of God. ²⁶ Vvho marueled more, saying to them selues, And vvho can be saued? ²⁷ And Iesus beholding them, saith, Vvith men it is impossible: but not vvith God. for al things are possible vvith God. ²⁸ And Peter began to say vnto him, Behold, vve haue left al things, and haue folowed thee.

²⁹ Iesus ansuering, said, Amen I say to you, there is no man vvith hath left house, or brethern, or sisters, or father, or mother, or children, or landes for me and for the Gospel: ³⁰ that shal not receiue an hundred times so muche novv in this time: houses, and brethern, and sisters, and mothers, and children, and landes, vvith persecutions: and in the vvorld to come life euerlasting. ³¹ But many that are first, shal be last: and the last, first.

³² And they vvere in the vvay going vp to Hierusalem: and Iesus vvont before

AUTHORISED—1611.

steale, Doe not beare false witnesse, Defraud not, Honour thy father, and mother. ²⁰ And hee answered, and saide vnto him, Master, all these haue I obserued from my youth. ²¹ Then Iesus beholding him, loued him, and said vnto him, One thing thou lackest: Goe thy way, sell whatsoeuer thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come take vp the crosse & folow me. ²² And hee was sad at that saying, and went away grieved: for hee had great possessions.

²³ And Iesus looked round about, and saith vnto his disciples, How hardly shall they that haue riches enter into the kingdom of God? ²⁴ And the disciples were astonied at his words. But Iesus answereth againe, and saith vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God? ²⁵ It is easier for a camel to goe thorow the eye of a needle, then for a rich man to enter into the kingdom of God. ²⁶ And they were astonied out of measure, saying among themselves, Who then can be saued? ²⁷ And Iesus looking vpon them, saith, With men it is impossible, but not with God: for with God all things are possible.

²⁸ Then Peter began to say vnto him, Loe, we haue left all, and haue folowed thee. ²⁹ And Iesus answered, and sayd, Verely I say vnto you, There is no man that hath left house, or brethern, or sisters, or father, or mother, or wyfe, or children, or lands, for my sake, and the Gospels, ³⁰ But hee shall receiue an hundred fold now in this time, houses, and brethern, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternall life: ³¹ But many that are first, shall bee last: and the last, first.

³² And they were in the way going vp to Hierusalem: and Iesus went before

καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἔθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν.³³ Ὅτι, ἰδὼν, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
 ‘ παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι, καὶ κατακρινούσιν αὐτὸν
 ‘ θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι,³⁴ καὶ ἐμπαΐξουσιν αὐτῷ,⁹ καὶ
 ‘ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἡ τῇ
 ‘ τρίτῃ ἡμέρᾳ ἀναστήσεται.’

³⁵ Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, λέγοντες,
 ‘ Διδάσκαλε, θέλομεν ἵνα ὡς εἶναι αἰτήσωμεν, ποιήσης ἡμῖν.’³⁶ Ὁ δὲ εἶπεν αὐτοῖς,
 ‘ Τί θέλετε ποιῆσαί με ὑμῖν;’³⁷ Οἱ δὲ εἶπον αὐτῷ, ‘ Δός ἡμῖν, ἵνα εἰς ἐκ δεξιῶν
 ‘ σου καὶ εἰς ἐξ ἐνωτέρων σου καθίσωμεν ἐν τῇ δόξῃ σου.’³⁸ Ὁ δὲ Ἰησοῦς εἶπεν

† Alex. καὶ ἐμπτύσουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν. ὁ Alex. μετὰ τρεῖς ἡμέρας.

† Alex. λέγ. αὐτῷ.

† Alex. αἰτήσωμεν σε.

† Alex. τί θέλετε ποιῆσαί με ὑμῖν.

WICLIF—1380.

and ihesus wente bifor hem: and thei wondriden and foloweden and dredden/
 and eftsoone ihesus took thei thewe,
 and bigan to seie to hem what thingis weren to come to hym,³³ for lo we stien to ierusalem/ and mannes sone schal be bitraied to the pryncis of preestis & to the scribis and to elder men, and thei schulen dampne hym bi deeth/ and thei schulen take hym to hethen men:³⁴ and thei schulen scorne hym, and bi spete hym, and beten hym/ and thei schulen slechym/ and in the thirde day he schal rise agen.

³⁵ and James and Ion Zbedeis sones camen to hym and seien maistr we wolen that what euer we axen: thou do to us,³⁶ and he seide to hem/ what wolen ze that I do to you,³⁷ and thei seiden/ grante to us that we sitten the toon at thi riȝthalf, and the tother at thi lifthalf in thi riȝthalf,³⁸ and ihesus seide to hem/ ze witen not what ze axen/ moun ze drynke the cuppe whiche I schal drynke: or be waischen with the baptyem in which I am baptisid?³⁹ and thei seiden to hym/ we moun/ and ihesus seide to hem/ ze schulen drynke the cuppe that I drynke/ and ze schulen be waischen with the baptyem, in whiche I am baptiside,⁴⁰ but to sitte at my riȝthalf, or lefthalf: is not myn to geue to you but to whiche it is made redi/

⁴¹ and the ten herden: & bigunnen to haue in dygnacion/ of James and Iohn/⁴² but ihesus cleide hem and seide to hem/ ze witen that thei that semen to haue princehode of folkis: ben lordis of hem/ and the pryncis of hem: han power of hem/⁴³ but it is not so amonge you/ but who euere wole be made gretter: schal be ȝoure mynystre/⁴⁴ and who euere wole be the first amonge you: schal be the seruaut of alle/⁴⁵ for whi mannes sone cam not: that it schulde be mynystrid

* stien= again. stien, go up. agen, again. toon, one.
 † Full, riȝht hand. moun, may or can. cleide, called.
 ‡ you, knowe.

TYNDALE—1534.

went before them: and they were amazed, and as they folowed, were affrayde.

And Iesus toke the .xii. agayne, and beganne to tell them what thinges shuld happen vnto him.³³ Beholde we goo vp to Ierusalem/ and the sonne of man shalbe delyuered vnto the hye preestes and vnto the Scribes: and they shall condemne him to deeth, and shall delyvre him to the gentyls:³⁴ and they shall mocke hym, and scourge him, and spit vpon hym, and kyl him. And the thirde daye he shall ryse agayne.

And then James and Iohn the sonnes of zebede came vnto him, sayinge: master, we wolde that thou shuldest do for vs what soeuer we desyre.³⁶ He sayde vnto them: what wolde ye I shuld do vnto you?³⁷ They sayd to him: graunt vnto vs that we maye sitte one on thy riȝht honde, and the other on thy lyfte honde, in thy glory.³⁸ But Iesus sayd vnto them: Ye wot not what ye axe. Can ye dryncke of the cup that I shall dryncke of/ and be baptised in the baptime that I shalbe baptised in?³⁹ And they sayde vnto him: that we can. Iesus sayde vnto them: ye shall dryncke of the cup that I shall dryncke of/ and be baptised with the baptime that I shalbe baptised in:⁴⁰ but to sit on my riȝht honde and on my lyfte honde ys not myne to geue/ but to them for whom it is prepared.

⁴¹ And when the .x. hearded that, they began to disdayne at James and Iohn.⁴² But Iesus called them vnto him, and sayde to them: ye knowe that they which seme to beare rule amonge the gentyls/ raygne as lordes ouer them. And they that be greате amonge them/ exercise auctorite ouer them.⁴³ So shall it not be amonge you/ but whosoever of you wilbe greате amonge you/ shalbe youre minister.⁴⁴ And whosoever wilbe chefe/ shalbe seruaunt vnto all.⁴⁵ For euen the sonne of man came not to be ministred vnto: but

CRANMER—1539.

Iesus went before them, and they were amazed, and folowed, and were affrayde.

And Iesus toke the twelue agayne, and beganne to tell them what thinges shuld happen vnto hym.³³ Beholde, we go vp to Ierusalem, and the sonne of man shalbe deliuered vnto the hye Prestes and vnto the Scribes: and they shall condemne hym to deeth, and shall deliuer him to the gentyls,³⁴ and they shall mocke hym, and scourge him, spyt vpon hym, and kyl him. And the thyrd daye he shall ryse agayne.

³⁵ And James and Iohn the sonnes of zebede came vnto him, sayinge: Master: we wolde, that thou shuldest do for vs whatsoeuer we desyre.³⁶ He sayde vnto them: what wolde ye that I shuld do for you?³⁷ They sayd vnto him: graunt vnto vs, that we maye sytte, one on thy riȝht hande, and the other on thy lyfte hande, in thy glory.³⁸ But Iesus sayd vnto them: Ye wote not what ye aske. Can ye dryncke of the cup, that I dryncke of? and be baptysed with the baptyeme, that I am baptysed with?³⁹ And they sayde vnto hym: that we can. Iesus sayde vnto them: ye shall in dede dryncke of the cup that I dryncke of: And wyth the baptyeme that I am baptysed wyth all, shall ye be baptysed in:⁴⁰ but to syt on my riȝht hande and on my lyfte hande, is not myne to geue, but it shall happen vnto them, for whom it is prepared.

⁴¹ And when the ten hearde it, they began to dysdayne at James and Iohn.⁴² But Iesus whan he had called them to him, sayde vnto them: ye knowe, that they which are sene to beare rule amonge the people, raygne as Lordes ouer them. And they that be greате amonge them, exercise, auctorite vpon them.⁴³ Neuertheles, so shall it not be amonge you: but whosoever of you wybbe greате amonge you, shalbe youre mynyster.⁴⁴ And whosoever wybbe chefe, shalbe seruaut of all.⁴⁵ For the sonne of man also came not to be

αὐτοῖς, ' Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ^m καὶ | τὸ
 ' βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; ³⁹ Οἱ δὲ εἶπον αὐτῷ, ' Δυνάμεθα.'
 ' Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς, ' Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω, πῖεσθε· καὶ τὸ βάπ-
 ' τισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε. ⁴⁰ τὸ δὲ καθίσαι ἐκ δεξιῶν μου ⁿ καὶ | ἐξ
 ' εὐωνύμων, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται. ⁴¹ Καὶ ἀκούσαντες οἱ
 δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. ⁴² ὁ δὲ Ἰησοῦς προσκαλεσά-
 μενος αὐτοὺς | λέγει αὐτοῖς, ' Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατα-
 ' κυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. ⁴³ οὐχ οὕτω
 ' δὲ ἔσται | ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ ᾿ γενέσθαι μέγας | ἐν ὑμῖν, ἔσται ὁ ὑμῶν
 ' διάκονος, ⁴⁴ καὶ ὃς ἂν θέλῃ ὁ ὑμῶν | ^v γενέσθαι | πρῶτος, ἔσται πάντων δούλος. ⁴⁵ καὶ
 ' γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι

^m Alex. ἡ. ⁿ Alex. ἡ. ^p Rec. + μου. ^p Alex. Καὶ προσκαλέσμενος αὐτοὺς ὁ Ἰησοῦς. ^q Alex. ἰσύν. ^r Alex. μέγ, γεν. ^s Rec. διάκονος ὑμῶν.
^t Alex. ἐν ὑμῖν. ^v Alex. εἶπαι.

GENEVA — 1557.

went before them: and they were amazed, and as they folowed, were afrayde. and Iesus toke the twelue agayne, and began to tel them what thinges should happen vnto him. ³³ Saying, Beholde we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the hie Priestes, and Scribes, and they shal condemne him to death, and shal deliuer hym to the Gentils. ³⁴ And they shal mocke hym, and scourge him, and spyt vpon hym, and kyl hym: but the thyrd day he shal ryse agayne. ³⁵ Then Iames and Iohn the sonnes of Zebede came vnto him, saying, Master, we would that thou shouldest do for vs whatsoeuer we desire. ³⁶ And he sayd vnto them, What would ye I should do vnto you? ³⁷ And they sayd to him, Graunt vnto vs, that we may syt one at thy ryght hand, an the other at thy lyft hand, in thy glorie. ³⁸ But Iesus sayd vnto them, Ye wot not what ye aske: Can ye drinke of the cup that I shal drinke of, and be baptized with the baptisme that I shalbe baptized with?

³⁹ And they sayd vnto him, That we can. But Iesus sayd vnto them, Ye shall drinke of the cup that I shal drinke of, and be baptized with the Baptisme wher with I shalbe baptized. ⁴⁰ But to syt at my ryght hand, and at my lyft, is not myne to geue, but it shalbe geuen to them, for whome it is prepared. ⁴¹ And when the ten heard that, they began to disdayne at Iames and Iohn. ⁴² But Iesus called them vnto him, and sayd to them, Ye knowe that they which are appointed to beare rule among the Gentiles, raigme as lordes ouer them. And they that be great among them, exercise autoritie ouer them. ⁴³ So shal it not be among you, but whosoever of you will be great among you, shal be your seruant: ⁴⁴ And whosoever will be chiefe, shalbe seruant vnto al. ⁴⁵ For euen the Sonne of man came not to haue seruite

RHEIMS — 1582.

them, and they vv ere astonied: and folowing vv ere afraid. And taking agayne the Twelue, he began to tel them the thinges that should befall him. ³³ That, behold vve goe vp to Hierusalem, and the Sonne of man shal be betrayed to the cheefe Priestes, and to the Scribes and Auncients, and they shal condemne him to death, and shal deliuer him to the Gentiles, ³⁴ and they shal mocke him, and spit on him, and scourge him, and kil him, and the third day he shal rise agayne.

³⁵ And therre come to him Iames and Iohn the sonnes of Zebede, saying, Maister, vve vv il that vv hat thing soeuer vve shal aske, thou doe it to vs. ³⁶ But he said to them, What vv il you that I doe to you? ³⁷ And they said, Graunt to vs, that vve may sit, one on thy ryght hand, and the other on thy left hand, in thy glorie.

³⁸ And IESVS said to them, You vvotte not vv hat you aske. can you drinke the cuppe that I drinke: or be baptized vv ith the baptisme vv heryvvith I am baptized? ³⁹ But they said to him, Vve can. And IESVS said to them, The cuppe in deede vv hich I drinke, you shal drinke: and vv ith the baptisme vv heryvvith I am baptized, shall you be baptized: ⁴⁰ but to sit on my ryght hand or on my left, is not mine to giue vnto you, but to vv hom it is prepared. ⁴¹ And the ten hearing, began to be displeased at Iames and Iohn.

⁴² And IESVS calling them, saith to them, You knowv that they vv hich seeme to rule ouer the gentiles, ouerrule them: and their Princes haue porver ouer them:

⁴³ But it is not so in you. but vv hosoever vv il be greater, shal be your minister: ⁴⁴ and vv hosoever vv il be first among you, shal be the seruant of al. ⁴⁵ For the Sonne of man also is not come to be ministred

AUTHORISED — 1611.

them, and they were amazed, and as they folowed, they were afraid: and he tooke agayne the twelue, and began to tell them what thinges should happen vnto him, ³³ Saying, Behold, we go vp to Hierusalem, and the Sonne of man shal be deliuered vnto the chiefe Priestes, and vnto the Scribes: and they shall condemne him to death, and shall deliuer him to the Gentiles. ³⁴ And they shall mocke him, and shall scourge him, and shall spit vpon him, and shall kill him, and the third day he shall rise agayne.

³⁵ And Iames, and Iohn the sonnes of Zebede came vnto him, saying, Master, we would that thou shouldest do for vs whatsoeuer we shall desire. ³⁶ And hee said vnto them, What would ye that I should doe for you? ³⁷ They sayd vnto him, Grant vnto vs that we may sit, one on thy ryght hand, and the other on thy left hand, in thy glory. ³⁸ But Iesus sayd vnto them, Yee know not what ye aske: Can ye drinke of the cup that I drinke of? and be baptized with the baptisme that I am baptized with? ³⁹ And they said vnto him, We can. And Iesus said vnto them, Ye shall indeede drinke of the cup that I drinke of: and with the baptisme that I am baptized withall, shall ye be baptized: ⁴⁰ But to sit on my ryght hand and on my left hand, is not mine to giue, but it shall be giuen to them for whom it is prepared. ⁴¹ And when the ten heard it, they beganne to bee much displeased with Iames and Iohn. ⁴² But Iesus called them to him, and saith vnto them, Yee know that they which are accustomed to rule ouer the Gentiles, exercise Lordship ouer them: and their great ones exercise autoritie vpon them. ⁴³ But so shall it not be among you: but whosoever will be great among you, shall be your minister: ⁴⁴ And whosoever of you will be the chiefe, shall be seruant of all. ⁴⁵ For euen the Sonne of man

* Or, thinke good.

τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

⁴⁶ Καὶ ἔρχονται εἰς Ἱερικὴν καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερικῶς, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου Βαρτίμαος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. ⁴⁷ καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ λέγειν, Ὁ υἱὸς Δαυὶδ, Ἰησοῦ, ἐλέησόν με. ⁴⁸ Καὶ ἐπετίμων αὐτῷ πολλοί, ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον ἔκραζεν, Ῥέ Δαυὶδ, ἐλέησόν με. ⁴⁹ Καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλόν, λέγοντες αὐτῷ, Θάρσει· ἔχειραί, φωνεῖ σε. ⁵⁰ Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν. ⁵¹ καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς, τί θέλεις ποιήσω σοί; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββουνί, ἵνα ἀναβλέψω. ⁵² Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ὑπαγε· ἡ πίστις σου σέσωκέ σε. Καὶ εὐθὺς ἀνέβλεψε,

⁴⁶ Alex. + ὁ. ⁴⁷ Alex. = ὁ. ⁴⁸ Alex. Ναζαρενός. ⁴⁹ Alex. εἶπεν· φωνήσατε αὐτόν. ⁵⁰ Alex. Ἰγούρι. ⁵¹ Alex. ἀναπρόσας. ⁵² Alex. αὐτῷ ὁ Ἰησοῦς εἶπεν. ⁵³ Alex. τί σοι θέλεις ποιῶν. ⁵⁴ Rec. Παρβουνί.

WICLIIF—1380.

to hym, but that he schulde mynstre: and ȝeue his liif aȝen bynyge for many.

⁴⁶ and thei comen to ierico, and whanne he ȝede forth fro ierico, and hise discipils, and aful myche puple: Barthymeus a blynde man the sone of thyney satte: bisidis the weye and beggide, ⁴⁷ and whanne he herde that it is ihesus of nazareth he biganne to crie ȝe, ihesus the sone of dautih haue merci on me, ⁴⁸ and many thretenede him: that he schulde be stille, and he criede myche the more ihesus the sone of dautih haue merci on me, ⁴⁹ and ihesus stode, and comaundide hym to be elepide, and thei clepiden the blynde man and seyn to hym, be thou of better herte, rise vp he clepeth thee, ⁵⁰ and he castid awie his cloth: and skippid and cam to hym, ⁵¹ and ihesus answerid and seide to hym, what wolte thou that I schal do to thee? the blynde man seide to him, maistr that I se, ⁵² ihesus seide to hym, go thou thi feith hath made thee saaf, and anon he saide, and sued hym in the weie.

¹¹ And whanne ihesus cam nyȝ to ierusalem, and to betheny to the mount of olyues: he sendith tweyne of hise discipils, ² and seith to hem, go ȝe in to the castil that is aȝens ȝow, and anon as ȝe entren there ȝe schulu fynde a colt tyed on whiche no man hath secte ȝit, vntie ȝe and brynge hym, ³ and if any man seie any thing to ȝou what don ȝe, seie ȝe that he is needful to the lord, and anon he schal leue hym hidir, ⁴ and thei ȝeden forth, and founden a colte tyed bifor the ȝate with outen forth in the metinge of twei weies, and thei vntiden hym, ⁵ and summe of hem that stoden there seiden to hem, what don ȝe vntyinge the colt, ⁶ and thei seiden to hem, as ihesus comaundid hem, and thei leften it to hem, ⁷ and thei brouȝten the colte to ihesu,

TYNDAL — 1534.

to minister, and to geve his lyfe for the redempcion of many.

⁴⁶ And they came to Hierico. And as he went oute of Hierico with his disciples, and a greate nombre of people: Barthymeus the sonne of Thimeus which was blinde, sate by the hye wayes syde begging. ⁴⁷ And when he hearde that it was Iesus of Nazareth, he began to crye and to saye: Iesus the sonne of David, haue mercy on me. ⁴⁸ And many rebuked hym, that he shuld holde his peace. But he cryed the moore a greate deale, thou sonne of David haue mercy on me. ⁴⁹ And Iesus stode still, and commaunded hym to be called. And they called the blinde, sayinge vnto him: Be of good comforte: ryse, he calleth thee. ⁵⁰ And he threwe away his cloke, and roose and came to Iesus. ⁵¹ And Iesus answered and sayde vnto him: what wilt thou that I do vnto thee? The blynde sayde vnto hym: master, that I myght see. ⁵² Iesus sayde vnto him: goo thy waye, thy faith hath saved the. And by and by he receaved his sight, and folowed Iesus in the waye.

¹¹ And when they came nye to Hierusalem vnto Bethphage and Bethanie, besydes mount olyete, he sent forth two of his disciples, ² and sayde vnto them: Goo youre wayes into the tounne that is ouer agaynst you. And asone as ye be entred into it, ye shall fynde a coole bounde, wheron never man sate: loose him and bringe him. ³ And if any man saye vnto you: why do ye soo? Saye that the Lorde hath neede of him: and streight waye he will sende him hidder. ⁴ And they went their waye, and found a coole tyed by the dore with out in a place where two wayes met, and they losed him. ⁵ And diuers of them that stode there, sayde vnto them: what do ye loosinge the coole? ⁶ And they sayd vnto them even as Iesus had commaunded them. And they let them go. ⁷ And they brought the coole to Iesus: and

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mynystred vnto: but to mynister, and to geue hys lyfe for the redempcion of many.

⁴⁶ And they came to Hierico: And as he went oute of the cytie of Hierico with his discyples, and a greate nombre of people: blynde Bartymeus the sonne of Tymeus, sate by the hye wayes syde begging. ⁴⁷ And when he hearde that it was Iesus of Nazareth, he began to crye, and to saye: Iesus, thou sonne of Dautid, haue mercy on me. ⁴⁸ And many rebuked hym, that he shuld holde hys peace. But he cryed the moore a greate deale: thou sonne of Dautid haue mercy on me. ⁴⁹ And Iesus stode styll, and commaunded hym to be called: And they called the blynde, sayinge vnto hym: Be of good comforte: ryse, he calleth thee. ⁵⁰ And he threwe awaye hys cloke, and rose, and came to Iesus. ⁵¹ And Iesus answered, and sayde vnto hym: what wilt thou that I do vnto thee? The blynde sayde vnto hym: Master, that I myght se. ⁵² Iesus sayde vnto hym: go thy waye, thy fayth hath sauēd the: And immediately he receaued hys syght, and folowed Iesus in the waye.

¹¹ And when they came nye to Ierusalem vnto Bethphage and Bethanie, besydes mount Olyuete, he sendeth forth two of hys discyples, ² and sayeth vnto them: Go youre waye into the tounne, that is ouer agaynst you. And as one as ye be entred into it: ye shall fynde acolte bounde, wheron neuer man sate: lose hym, and brynge him hither. ³ And if any man saye vnto you: why do ye so? Saye ye, that the Lorde hath neede of him: and streight waye he wyll sende him hither. ⁴ And they went their waye, and found the colte tyed by the dore without in a place wher two wayes met, and they losed hym. ⁵ And dyuers of them that stode there, sayde vnto them: what do ye, losyng the colte? ⁶ And they sayde vnto them, euen as Iesus had commaunded. And they let them go. ⁷ And they brought the colte to Iesus and cast their garmentes

tye, give, aȝen bynyge, redempcion. ȝede, went. vntie, vntie. vntie, vntie. vntie, vntie. aȝens, against or before. ȝeden, went.

καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

XI. Καὶ ὅτε ἐγγίξουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ᾧ οὐδεὶς ἀνθρώπων κεκάθικε, λύσαντες αὐτὸν ἀγάγετε. καὶ εἰάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἰπατε, Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει καὶ εὐθέως αὐτὸν ἀποστέλλει ὧδε. Ἀπῆλθον δὲ, καὶ εὗρον πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδου, καὶ λύουσιν αὐτόν. καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον; Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς καὶ ἀφῆκαν αὐτούς. καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ'

* Alex. αὐτῷ. † Alex. εἰς Ἱερουσαλὴμ. ‡ Alex. + ὁπῶ. § Alex. λύσαντες αὐτὸν καὶ φέρετε. ¶ Rec. ἀποστείλει. * Rec. + τὸν. † Alex. εἶπεν. ‡ Alex. ἐπιβάλλουσιν. § Alex. ἐπ' αὐτόν.

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done vnto him, but to serue, and to geue his life for the redemption of many.

⁴⁶ Then they came to Iericho: and as he went out of Iericho with his disciples, and a great nombre of people, Bartimeus the sonne of Timæus which was blinde, sate by the hye wayes syde beggynng. ⁴⁷ And when he heard that it was Iesus of Nazareth, he began to cry and to say, Iesus the Sonne of Dauid, haue mercie on me. ⁴⁸ And many rebuked hym, to the ende that he should holde hys peace: but he cryed the more a great deale, Thou Sonne of Dauid, haue mercie on me. ⁴⁹ Then Iesus stode styl, and commanded hym to be called: and they called the blinde, saying vnto him, Be of good confort: ryse, he calleth thee. ⁵⁰ And he threwe away his cloke, and rose and came to Iesus. ⁵¹ And Iesus answered, and sayd vnto hym, What wilt thou that I do vnto thee? The blinde said vnto him, Master, that I might see. ⁵² And Iesus sayd vnto him, Go thy way, thy faith hath sauēd thee: and by and by, he receaued his sight, and folowed Iesus in the way.

11. AND when they came nye to Ierusalem, to Bethphage and Bethanie, besydes the hil of Oliues, he sent forth two of his disciples, ² And sayd vnto them, Go your wayes into that village that is our agaynst you: and as some as ye shal entre into it, ye shal fynde a colte bounde, wheron neuer man sate: lose him and bring him. ³ And if any man say vnto you, Why do ye so? Say that the Lord hath nede of hym: and straight way he wil send him hyther. ⁴ And they went their way & found a colte tyed by the dore without, in a place wher two wayes met, and they losed him. ⁵ Then certaine of them that stode there, sayd vnto them, What do ye loosng the colte? ⁶ And they sayd vnto them euen as Iesus had commanded them. And they let them go. ⁷ They broughtherefore the colte to Iesus, and east their garmentes on him: and he sate vpon him.

RHEIMS—1582.

vnto, but to minister, and to giue his life a redemption for many.

⁴⁶ And they come to Iericho: and vhen he departed from Iericho, and his Disciples, and a very great multitude, the sonne of Timæus, Bar-timæus the blinde man, sate by the way side beggng. ⁴⁷ Vwho vhen he had heard, that it is Iesvs of Nazareth: he began to crie, and to say, Iesvs, sonne of Dauid, haue mercie vpon me. ⁴⁸ And many threatened him, to hold his peace. but he cried much more, Sonne of Dauid, haue mercie vpon me. ⁴⁹ And Iesvs standing stil commaunded him to be called. And they call the blinde man, saying to him, Be of better comfort, arise, he calleth thee. ⁵⁰ Vwho casting of his garment leapt vp, and came to him. ⁵¹ And Iesvs ansvverng, said to him, Vwhat vilt thou that I doe vnto thee? And the blinde man said to him, Rabbōni, that I may see. ⁵² And Iesvs said to him, Goe thy vvaies, thy faith hath made the safe. And forthvith he savv, and folloved him in the vway.

11. AND vhen they came nigh vnto Hierusalem and Bethania to Mount-olivet, he sendeth two of his Disciples, ² And saith to them, Goe into the tovrne that is agaynst you, and immediatly entring in thither, you shal finde a colt tied, vpon vvhich no man yet hath sitten: loose him, and bring him. ³ And if any man shal say to you, Vvat doe you? say that he is needefull for our Lord: and incontinent he vvill send him hither. ⁴ And going their vvayes, they found the colt tied before the gate vvithout in the meeting of two vvayes: and they loose him. ⁵ And certaine of them that stode there, said to them, Vvhat doe you loosng the colt? ⁶ Vwho said to them as Iesvs had commaunded them: and they did let him goe vvith them. ⁷ And they brought the colt to Iesvs: and they lay their garments vpon

AUTHORISED—1611.

came not to be ministred vnto, but to minister, & to giue his life a ransom for many.

⁴⁶ And they came to Iericho: and as he went out of Iericho with his disciples, and a great number of people; blind Bartimeus, the son of Timeus, sate by the high wayes side, begging. ⁴⁷ And when he heard that it was Iesus of Nazareth, he began to cry out, and say, Iesus thou Sonne of Dauid, haue mercie on me. ⁴⁸ And many charged him, that he should hold his peace: But he cried the more a great deal, Thou Sonne of Dauid, haue mercie on me. ⁴⁹ And Iesus stood still, and commanded him to be called: and they call the blind man, saying vnto him, Be of good comfort, rise, he calleth thee. ⁵⁰ And hee casting away his garment, rose, and came to Iesus. ⁵¹ And Iesus answered, and said vnto him, What wilt thou that I should doe vnto thee? The blinde man said vnto him, Lord, that I might receiue my sight. ⁵² And Iesus said vnto him, Goe thy way, thy faith hath made thee whole: And immediatly hee receiued his sight, and folloved Iesus in the way.

11. AND when they came nigh to Hierusalem, vnto Bethphage, and Bethanie, at the mount of Oliues, hee sendeth forth two of his disciples, ² And sayth vnto them, Goe your way into the village ouer against you, and assoone as ye bee entred into it, ye shall finde a colt tied, wheron neuer man sate, loose him, and bring him. ³ And if any man say vnto you, Why doe yee this? Say yee, that the Lord hath need of him: and straightway hee will send him hither. ⁴ And they went their way, and found the colt tied by the doore without, in a place where two wayes met: and they loose him. ⁵ And certaine of them that stood there, said vnto them, What doe ye loosng the colt? ⁶ And they sayd vnto them euen as Iesus had commaunded: and they let them goe. ⁷ And they brought the colt

αὐτῶν. | ⁸ πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν | ἄλλοι δὲ ⁹ στοιβάδας | ἔκοπτον ἐκ τῶν δένδρων, καὶ ἔστρώνουν εἰς τὴν ὁδόν. ⁹ καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, | ‘Ωσαννὰ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. ¹⁰ εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυὶδ· ‘Ωσαννὰ ἐν τοῖς ὑψίστοις.’ ¹¹ Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ³ ὁ Ἰησοῦς, | καὶ | εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀφίας ἡδὴ οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα. ¹² Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπέειπας· ¹³ καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν, ἔχουσαν φύλλα, ἦλθεν· εἰ ἄρα εὐρήσει τι | ἐν αὐτῇ· καὶ ἐλθὼν ἐπ’ αὐτήν, οὐδὲν εὔρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. ¹⁴ καὶ ἀποκριθεὶς ¹⁰ εἶπεν αὐτῇ, ‘Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα | ⁹ μηδεὶς |

⁸ Alex. ἰν τῇ ὁδῷ.

⁹ Alex. στοιβάδας.

⁹ Alex. = λίγους.

³ Rec. + ἰν ὀνόματι Κυρίου.

⁴ Alex. = ὁ Ἰησοῦς.

⁴ Alex. = καὶ.

⁹ Rec. = ἀπὸ.

⁹ Alex. ἡ ἀπὸ τῆς ἐρήσου.

⁹ Rec. + ὁ Ἰησοῦς.

⁹ Alex. εἰς τὸν αἰῶνα ἰς σοῦ.

WICLIF—1380.

and thei leiden on hym her clothis : and ihesus sat on hym; ⁸ and many streweden her clothis in the weie; other men kitteden branchis fro trees : and streweden in the weie; ⁹ and thei that wenten bifor and that suden: crieden and seiden, osanna: blessid is he that cometh in the name of the lord; ¹⁰ blessid be the kyngdom of oure fadir dauith : that is come; osanna : in hijst thinis;

¹¹ and he entrid in to ierusalem in to the temple; and whanne he hadde seie al thing aboute; whanne it was euen: he wente out in to bethany with the twelue; ¹² and another dai whanne he wente out of bethany, he hungerid; ¹³ and whanne he hadde seen a fige tre afer haunye leues, he cam if happeli he schulde fynde any thing thereon; and whanne he cam to it he fonde no thing outakun leues; for it was not tyme of figis; ¹⁴ and ihesus answered and seide to it; now neuer ete any man fruyt of thee more; and his disciplis herden;

¹⁵ and thei comen to ierusalem; and whanne he was entrid in to the temple; he bi gan to cast out, sellers and biggers in the temple; and he turned up sodoun the boordis of chaungers, and the cheiris of men that solden culuers; ¹⁶ and he suffrid not that any man schulde bere a vessel thorw; the temple; ¹⁷ and he tauhte hem and seide, where it is not writun, that myn hous schal be clepid the hous of preynge to alle folkis? but ye han made it, a denne of theues;

¹⁸ and whanne this thing was herde: the pryncis of preestis and scribis, sougten hou thei schulden lese hym; for thei dredden hym : for al the puple wondriden on his teychynge; ¹⁹ and whanne cunynge was come he wente out of the cite; ²⁰ as thei passiden forth eerli thei saien the fige tre made drie the rootis; ²¹ and petir bi thouhte hym : and seide to

TYNDALE—1534.

caste their garmentes on him : and he sate vpon him. ⁸ And many spredde there garmentes in the waye. Other cut doune branches of the trees; and strawed them in the waye. ⁹ And they that went before and they that folowed, cryed sayinge: Hosanna : blessed be he that cometh in the name of the Lorde. ¹⁰ Blessed be the kyngdome that cometh in the name of him that is Lorde of oure father David. Hosanna in the hyest.

¹¹ And the Lorde entred in to Ierusalem; and into the temple. And when he had lokyd roundabout vpon all thynges; and now the euen tyde was come; he went out vnto Bethany, with the twelue. ¹² And on the morowe when they were come out from Bethany; he hungered; ¹³ and spyed a fygge tree a farr of havinge leues; and went to se whether he myght fynde any thinge ther on. But when he came therto; he fonde no thinge but leues : for the tyme of fygges was not yet. ¹⁴ And Iesus answered and sayde to it : never man eate frute of the here after whyll the worlde stondith. And his disciples hearde it.

¹⁵ And they came to Ierusalem. And Iesus went into the temple; and beganne to cast out the sellers and byers in the temple; and overthrew the tables of the money chaungers; and the stoles of them that solde doves : ¹⁶ and wolde not suffre that any man caried a vessell thorow the temple. ¹⁷ And he taught sayinge vnto them; is it not writen : my housse shalbe called the housse of prayer vnto all nacions? But ye have made it a deen of theues.

¹⁸ And the Scribes and hye prestes hearde yt and sought howe to destroye him. For they feared hym; because all the people marveld at his doctrine. ¹⁹ And when even was come; he went out of the cite. ²⁰ And in the mornynge as they passed by; they sawe the fygge tree dryed vp by the rotes. ²¹ And Peter re-

CRANMER—1539.

on hym; and he sate vpon hym. ⁸ And many spredde their garmentes in the waye. Other cut downe branches of the trees, and strawed them in the waye. ⁹ And they that went before and they that folowed: cryed, sayinge. Hosanna: blessed is he that cometh in the name of the Lorde. ¹⁰ Blessed be the kyngdome, that cometh in the name of hym that is Lorde of oure father Daudid: Hosanna in the hyest.

¹¹ And the Lorde entred into Ierusalem and into the temple. And when he had lokyd round about vpon all thynges, and now the euen tyde was come, he went out vnto Bethany wyth the twelue. ¹² And on the morow when they were come out from Bethany, he hungered. ¹³ And when he had spyed a fyge tre a farr off, haunye leaues, he came to se, yf he myght fynde any thyng thereon. And when he came to it, he fonde nothyng but leaues: for the tyme of fygges was not yet. ¹⁴ And Iesus answered, and sayde vnto the fygge tre: neuer man eate frute of the here after whyll the worlde standeth. And his discypleys hearde it.

¹⁵ And they came to Ierusalem. And Iesus went into the temple, and beganne to cast out them that solde and bought in the temple, and ouerthrew the tables of the money chaungers, and the stoles of them that solde doves: ¹⁶ and wolde not suffre, that any man shuld carye a vessell thorow the temple. ¹⁷ And he taught, sayinge vnto them: is it not wrytten: my house shalbe called the house of prayer vnto all nacyns? But ye have made it a den of theues.

¹⁸ And the Scribes and hye prestes hearde it, and sought how to destroye him. For they feared hym, because all the people marveld at his doctrine. ¹⁹ And when euen was come, Iesus went out of the cittyte. ²⁰ And in the morning as they passed by, they sawe the fygge tree dryed vp by the rotes. ²¹ And Peter

her, three kuttiden, cut. suden, followed. outakun, except. biggers, buyers. culuers, doves or pigeons. clpoul, called, lese, destroy.

‘καρπὸν φάγοι.’ Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. ¹⁵ Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς| εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περισσότερὰς κατέστρεψε· ¹⁶ καὶ οὐκ ἤφειεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. ¹⁷ καὶ ἐδίδασκε, λέγων αὐτοῖς,| ‘Οὐ γέγραπται, “Οτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν;” ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν.’ ¹⁸ Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν·| ἐφοβούντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσιστο ἐπὶ τῇ διδαχῇ αὐτοῦ. ¹⁹ Καὶ ὅτε| ὀγδὲ ἐγένετο, ἔξεπορεύετο| ἔξω τῆς πόλεως. ²⁰ Καὶ ⁹ πρῶτὶ παραπορευόμενοι,| εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν. ²¹ καὶ ἀναμνησ-

⁹ Rec. οὐδείς.

² Alex. = ὁ Ἰησοῦς.

⁵ Alex. καὶ Ἰδαρν.

⁶ Alex. ἀρχ. καὶ οἱ γραμμ.

⁷ Alex. ἀπολίσσωσιν.

⁸ Alex. πᾶς γὰρ.

⁹ Alex. ἔταν.

¹⁰ Alex. ἐξεπορεύοντο.

¹¹ Alex. παραπρ. πρῶτ.

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⁸ And many spred their garmentes in the way: other cut doune branches of the trees, and strawed them in the way. ⁹ And they that went before, and they that folowed, cried, saying, Hosanna, blessed be he that commeth in the name of the Lord. ¹⁰ Blessed be the kingdome that commeth in the name of him that is Lord of our father Dauid: Hosanna O thou which art in the hiest heauens.

¹¹ And the Lord entred into Ierusalem, and into the temple. And when he had looked rounde about vpon all thinges, and now it was euening, he came vnto Bethanie, with the twelue. ¹² And on the morow when they were come out from Bethanie, he hungered. ¹³ And spied a fygge tree a farr off, hauing leaues, and went to see whether he myght fynde any thing thereon. But when he came therto, he found nothing but leaues; for the time of fygges was not yet. ¹⁴ Then Iesus answered, and sayd to it, Neuer man eat frute of thee here after whyle the world standeth. And his disciples heard it.

¹⁵ And they came to Ierusalem. And Iesus went into the temple, and began to cast out the sellers and byers in the temple and ouer threw the tables of the money changers, and the stooles of them that sold doues. ¹⁶ Nether would he suffre that any man should cary a vessel through the temple. ¹⁷ And he taught, saying vnto them, Is it not wrytten, My house shalbe called the house of prayer, vnto all nations? But ye haue made it a denne of theues. ¹⁸ And the Scribes and hie Priestes heard it, and soght how to destroy hym. For they feared hym, because all the people merueyled at his doctrine. ¹⁹ But when euen was come, Iesus went out of the citie.

²⁰ And in the mornynge as they passed by, they sawe the fygge tree dryed vp by the rootes. ²¹ Then Peter remembered, and

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him, and he sate vpon him. ⁸ And many spred their garments in the vway: and others did cut boughes from the trees, and strawed them in the vway. ⁹ And they that vvent before and they that folowed, cried saying, Hosanna, blessed is he that commeth in the name of our Lord. ¹⁰ blessed is the kingdom of our father Dauid that commeth, Hosanna in the highest. ¹¹ And he entred Hierusalem into the temple: and hauing vewed all thinges round about, vwhen novv the euen- ing houre vvas come, he vvent forth into Bethania vvith the Twelue.

¹² And the next day vvhen they departed from Bethania, he vvas an hungred. ¹³ And vvhen he had seen a farre of a figtree hauing leaues, he came if happily he could finde any thing on it. And vvhen he vvas come to it, he found nothing but leaues, for it vvas not the time for figges. ¹⁴ And ansvvering he said to it, Novv no man ate fruite of the any more for euer. And his Disciples heard it. ¹⁵ And they come to Hierusalem.

And vvhen he vvas entred into the temple, he began to cast out them that sold and bought in the temple, and the tables of the bankers, and the chaires of them that sold pigeons he ouerthrevv. ¹⁶ and he suffred not that any man should carie a vessel through the temple: ¹⁷ and he taught, saying to them, Is it not wrytten, That my house shal be called the house of prayer to al nations? But you haue made it a denne of theeues. ¹⁸ Vvhhich vvhen the cheefe Priestes and the Scribes had heard, they sought hovv they might destroy him, for they vvvere afraid of him, because the vvhole multitude vvas in admiration vpon his doctrine. ¹⁹ And vvhen euenynge vvas come, he vvent forth out of the citie.

²⁰ And vvhen they passed by in the morning, they sawe the figtree vvithered from the rootes. ²¹ And Peter remem-

AUTHORISED—1611.

to Iesus, and cast their garments on him, and he sate vpon him. ⁸ And many spread their garments in the way: and others cut down branches of the trees, and strawed them in the way. ⁹ And they that went before, and they that followed, cried, saying, Hosanna, blessed is hee that commeth in the Name of the Lord. ¹⁰ Blessed be the kingdom of our father Dauid, that commeth in the Name of the Lord, Hosanna in the highest. ¹¹ And Iesus entred into Hierusalem, and into the Temple, and when hee had looked round about vpon all thinges, and now the euentide was come, hee went out vnto Bethanie with the twelue.

¹² And on the morow when they were come from Bethanie, hee was hungry. ¹³ And seeing a figtree a farr off, hauing leaues, hee came, if haply hee might find any thing thereon, and when hee came to it, hee found nothing but leaues: for the time of figs was not yet. ¹⁴ And Iesus answered, and said vnto it, No man eate fruit of thee hereafter for euer. And his disciples heard it.

¹⁵ And they come to Hierusalem, and Iesus went into the Temple, and beganne to cast out them that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seats of them that sold doues. ¹⁶ And would not suffer that any man should carie any vessel thorow the Temple. ¹⁷ And he taught, saying vnto them, Is it not wrytten, My house shal be called of all nations the house of prayer? but ye haue made it a denne of theeues. ¹⁸ And the Scribes and chiefe Priestes heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. ¹⁹ And when euen was come, Hee went out of the citie.

²⁰ And in the morning, as they passed by, they sawe the figtree dried vp from the rootes. ²¹ And Peter calling to

θεὸς ὁ Πέτρος λέγει αὐτῷ, ‘Ραββὶ, ἴδε, ἡ συκὴ ἣν κατηράσω ἐξήρανται.’ ²² Καὶ ἀποκριθεὶς ^h οἱ Ἰησοῦς λέγει αὐτοῖς, ‘Ἐχετε πίστιν Θεοῦ. ²³ ἀμὴν | γὰρ | λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἀρθητι, καὶ βληθῇτι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται, ἔσται αὐτῷ. ^k ὃ ἐὰν εἴπῃ. | ²⁴ διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν ᾠπροσευχόμενοι | αἰτήσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. ²⁵ Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. ²⁶ εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.’

²⁷ Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, ²⁸ καὶ

^a Rec. = ὁ. ¹ Alex. = γάρ. ² Alex. = ὁ ἂν εἴπῃ. ³ Alex. προσεχθεὶς καὶ. ⁴ Alex. ἔλεγον. ⁵ Alex. ἡ τίς σοι ἔωκεν τὴν ἱερωσύνην ταύτην, ἵνα ταῦτα ποιῇς. ⁶ Alex. = ἀποκριθεὶς.

WICLI—1380.

hym maistr lo the fige tre whom thou cursedist is dried up, ²² and ihesus answerid and seide to hem, haue ze the feith of god. ²³ truli I seie to you, that who euer seith to this hille, be thou taken and cast in to the see and doutht not in his herte, but bileueth; that what euer he seie; schal be don: it schal be don to him; ²⁴ therfor I seie to you alle thingis, what euer thingis ze preynge schuln axe: bileue ze that ze schuln take and thei schuln come to you; ²⁵ and whanne ze schuln stonde to preie; forjeue ze if ze han ony thing agens ony man that youre fadir that is in heuenes forjeue to you youre synnes; ²⁶ and if ze forjeuen not: nether youre fadir that is in heuenes, schal forjeue to you your synnes;

²⁷ And eftsonne thei camen to ierusalem; and whanne he walkid in the temple: the hijist preestis and scribis and elder men comen to hym, ²⁸ and seien to hym; in what power doist thou thes thingis: or who gaf to thee this power that thou do thes thingis? ²⁹ ihesus answerid and seide to hem; and I schal axe you o word: and answer ze to me; and I schal seie to you in what power I do thes thingis; ³⁰ whether was the baptyem of Ion of heuene or of men? answer ze to me; ³¹ and thei thougten withynne hemself, seiing; if we seien of heuene: he schal seie to us; whi thanne bileuen ze not to hym; ³² if we seien of men: we dreden the puple; for alle men hadden Ion; that he was verili a profete; ³³ and thei answerden and seien to ihesus; we witen neuer; and ihesus answerid and seide to hem; nether I seie to you: In what power I do thes thingis.

12. AND ihesus bigan to speke to hem in parabolis; a man plantid a vynegerd: and sette an hegge aboute it and dalf a lake, and bildid a tour and hird

^{seie} say agens, against. ^{eftsonne} again. ^{o, one} hemself, themselves. ^{witen} knowe. ^{dalf} dug.

TYNDAL—1534.

membred; and sayde vnto him: master; beholde, the fygge tree which thou cursedest, is wyddred awaye. ²² And Iesus answered, and sayde vnto them: Have confidens in God. ²³ Verely I saye vnto you, that who soever shall saye vnto this mountayne; take awaye thy silfe, and cast thy silfe in to the see; and shall not waver in his herte; but shall beleve that those thinges which he sayeth shall come to passe; what soever he sayeth; shalbe done to him. ²⁴ Therefore I saye vnto you; what soever ye desyre when ye praye; beleve that ye shall have it; and it shalbe done vnto you. ²⁵ And when ye stond and praye; forgeve; yf ye have eny thinge agaynst eny man; that youre father also which is in heven; maye forgeve you youre trespasses. . . .

²⁷ And they came agayne to Hierusalem. And as he walkid in the temple; ther came to him the hyc prestes; and the Scribes; and the elders; ²⁸ and sayd vnto him: by what auctorite doest thou thes thinges? and who gave thei this auctorite; to do thes thinges? ²⁹ Iesus answered and sayde vnto them: I will also axe of you a certayne thinge; and answer ye me; and I wyll tell you by what auctorite I do thes thinges. ³⁰ The baptyeme of Iohn; was it from heven or of men? Answer me. ³¹ And they thought in them selves sayinge: yf we shall saye from heven: he will saye why then dyd ye not beleve him? ³² but if we shall saye of men: then feare we the people. For all men counted Iohn; that he was a verie Prophete. ³³ And they answered and sayd vnto Iesu: we cannot tell. And Iesus answered and sayd vnto them: nether wyll I tell you; by what auctorite I do thes thynges.

12. AND he beganne to speake vnto them in similitudes. A certayne man plantid a vineyard; and compassed it with an hedge; and ordeyned a wyne presse; and bylt a toure in yt. And let yt

CRANMER—1539.

remembred, and sayde vnto him: master; beholde the fygg tree whych thou cursedest is wyddred awaye. ²² And Iesus answered and sayde vnto them: haue confidens in God. ²³ Uerely I saye vnto you, that whosoever shall saye vnto thys mountayne: remoue, and cast thy selfe into the see, and shall not doute in hys herte, but shall beleue that those thinges which he sayeth shall come to passe, what soeuer he sayeth he shall haue. ²⁴ Therefore I saye vnto you, what thinges soeuer ye desyre when ye praye, beleue that ye receaue them, and ye shall haue them. ²⁵ And when ye stand and praye, forgeue, yf ye haue ought agaynst eny man, that youre father also which is in heauen, maye forgeue you youre trespasses. . . . ²⁷ And they came agayne to Ierusalem. And as he walked in the temple, ther came to hym the hyc Prestes, and the Serybes, and the elders, ²⁸ and saye vnto hym: by what auctorite doest thou thes thynges? and who gaue thei thys auctorite, to do thes thynges? ²⁹ Iesus answered, and sayde vnto them: I will also aske of you a certayne thinge and answer ye me, and I will tell you by what auctorite I do thes thinges. ³⁰ The baptime of Iohn, whether was it from heauen or of men? Answer me. ³¹ And they thought in them selues, sayinge: yf we saye, from heauen: he will saye why then did ye not beleue him? ³² but yf they had sayd, of men, they feared the people. For all men counted Iohn, that he was a verie Prophete. ³³ And they answered and sayd vnto Iesu: we cannot tell. And Iesus answered, and sayd vnto them: nether will I tell you by what auctorite I do thes thynges.

12. AND he beganne to speake vnto them by parables. A certayne man plantid a vineyard, and compassed it aboute with an hedge, and ordeyned a wyne presse, and bylt a toure, and let it out to

²⁸ λέγουσιν| αὐτῷ, ‘Ἐν ποία ἐξουσία ταῦτα ποιεῖς; ²⁹ καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα ταῦτα ποιῇς;| ²⁹ Ὁ δὲ Ἰησοῦς ὁ ἀποκριθεὶς| εἶπεν αὐτοῖς, ‘Ἐπερωτήσω ὑμᾶς κἀγὼ ἓνα λόγον, καὶ ἀποκριθῆτέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποία ἐξουσία ταῦτα ποιῶ. ³⁰ Τὸ βάπτισμα ³¹ Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ἀποκριθῆτέ μοι.’ ³¹ Καὶ ἑλογίζοντο| πρὸς ἑαυτοὺς, λέγοντες, ‘Ἐὰν εἴπωμεν, ‘Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί ὁ οὖν| οὐκ ἐπιστεύσατε αὐτῷ; ³² ἀλλ’ εἴπωμεν, Ἐξ ἀνθρώπων, ἐφοβοῦντο| τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι οὕτως| προφήτης ἦν. ³³ καὶ ἀποκριθέντες· λέγουσι τῷ Ἰησοῦ,| ‘Οὐκ οἶδαμεν.’ ³⁴ Καὶ ὁ Ἰησοῦς ἀποκριθεὶς| λέγει αὐτοῖς, ‘Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποία ἐξουσία ταῦτα ποιῶ.’ XII. Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς ³⁵ λέγειν,| ‘Ἀμπελῶνα ἐφύτευ-
σεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὥρυξεν ὑπολήνησεν, καὶ ὠκοδόμησεν

¶ Alex. + τὸ. ¶ Alex. ἐπὶ λογίζοντο. ¶ Alex. = οὖν. ¶ Rec. + ἰάν. ¶ Alex. φοβοῦμεθα. ¶ Alex. οὕτως ἔστι s. = οὕτως. ¶ Alex. τῷ Ἰησοῦ λέγουσι. ¶ Alex. ἀποκριθεὶς ὁ Ἰησοῦς s. καὶ ὁ Ἰησοῦς. ¶ Alex. λαλεῖν.

GENEVA — 1557.

said vnto him, Master, beholde the fygge tree which thou cursedest, is withered away. ²² And Iesus answered, and said vnto them, Haue confidence in God. ²³ For verely I say vnto you, that whosoever shall say vnto this mountayne, Take away thy selfe, and cast thy selfe into the sea, and shal not wauer in his heart, but shal beleue that those thynges which he sayth shal come to passe, what soeuer he sayth, shalbe done in him. ²⁴ Therefore I say vnto you, Whatsoeuer ye desire when ye pray, beleue that ye shal haue it, and it shalbe done vnto you. ²⁵ And when ye shal stand, and pray, forgeue, yf ye haue any thing agaynst any man, that your father also which is in heauen, may forgeue you your trespasses. ²⁶ For if you wil not forgeue: your father which is in heauen wil not pardon you your synnes. ²⁷ Then they came agayne to Ierusalem: and as he walked in the temple, there came to hym the hye Priestes, Scribes, and Elders, ²⁸ And said vnto hym, By what autoritie doest thou these thynges? and who gaue thee this autoritie, to do these things? ²⁹ Iesus answered and said vnto them, I wil also aske of you a certayne thyng, and answer ye me, and I wil tel you by what autoritie I do these thynges. ³⁰ The baptisme of Iohn, was it from heauen, or of men? Answer me: ³¹ And they thought with them selues, saying, If we shal saye from heauen: he wil say, Why then did ye not beleue him? ³² But if we say of men: then feare we the people. For all men iudgeth of Iohn, that he had bene a very Prophet. ³³ Then they answered, and said vnto Iesus, We can not tel. And Iesus answered and said vnto them, Nether wil I tel you by what autoritie I do these thynges.

12. AND he began to speake vnto them in similitudes. A certayne man planted a vineyard, and compassed it with an hedge, and digged a pit to receaue the lycour of the wynepresse, and buylt a

RHEIMS — 1582.

bring, said to him, Rabbi, behold the figtree that thou didst curse, is withered. ²² And Iesus answering saith to them, Haue faith of God. ²³ Amen I say to you, that whosoever shall say to this mountaine, Be taken vp and be cast into the sea, and shal not stagger in his hart, but beleuee that vwhatsoever he saith, shal be done: it shal be done vnto him. ²⁴ Therefore I say to you, al things vwhatsoever you aske, praying, beleuee that you shal recieue, and they shal come vnto you. ²⁵ And vwhen you shal stand to pray, forgieue if you haue ought against any man: that also your father which is in heauen, may forgieue you your sinnes. ²⁶ If so be that you vvil not forgieue, neither vvil your father that is in heauen, forgieue you your sinnes. ²⁷ And they came againe to Hierusalem. And vwhen he vwalked in the temple, there came to him the cheefe Priestes and the Scribes and the Auncients, ²⁸ and they say to him, In vwhat povver doest thou these things? and vwho hath giuen thee this povver, that thou shouldest doe these things? ²⁹ And Iesus answering said to them, I also vvil aske you one vvord, and answer you me: and I vvil tel you in vwhat povver I doe these things. ³⁰ The baptisme of Iohn vvas it from heauen, or from men? answer me. ³¹ But they thought vvith them selues, saying, If vve say, From heauen: he vvil say, Vvhy then did you not beleuee him? ³² If vve say, From men, they feared the people, for al accounted Iohn that he vvas in dedde a Prophet. ³³ And they answering say to Iesus, Vve knovv not. And Iesus answering saith to them, Neither do I tel you in vwhat povver I doe these things.

12. AND he began to speake to them in parables. A man planted a vineyard and made a hedge about it, and digged a trough, and built a tovvre, and let it out

AUTHORISED — 1611.

remembrance, saith vnto him, Master, behold, the figtree which thou cursedst, is withered away. ²² And Iesus answering, saith vnto them, Haue faith in God. ²³ For verely I say vnto you, that whosoever shall say vnto this mountaine, Bee thou removed, and bee thou cast into the sea, and shall not doubt in his heart, but shal beleuee that those things which hee sayth, shall come to passe: he shal haue whatsoever he saith. ²⁴ Therefore I say vnto you, What thingsoeuer ye desire when ye pray, beleuee that yee recieue them, and yee shall haue them. ²⁵ And when ye stand, praying, forgieue, if ye haue ought against any: that your Father also which is in heauen, may forgieue you your trespasses. ²⁶ But if you doe not forgieue, neither will your Father which is in heauen, forgieue your trespasses.

²⁷ And they came againe to Hierusalem, and as hee was walking in the Temple, there came to him the cheefe Priestes, and the Scribes, and the Elders, ²⁸ And said vnto him, By what authority doest thou these things? and who gaue thee this authority to doe these things? ²⁹ And Iesus answered, and said vnto them, I will also aske of you one ³⁰ question, and answer me, and I will tell you by what authority I doe these things. ³¹ The baptisme of Iohn, was it from heauen, or of men? Answer me. ³² And they reasoned with themselves, saying, If we shall say, From heauen, he will say, Why then did ye not beleuee him? ³³ But if we shall say, Of men, they feared the people: for all men counted Iohn, that he was a Prophet indeed. ³⁴ And they answered and said vnto Iesus, We cannot tell. And Iesus answering, saith vnto them, Neither do I tell you by what autoritie I doe these things.

12. AND hee began to speake vnto them by parables. A certayne man planted a vineyard, and set an hedge about it, and digged a place for the wine fat, and built

¶ Or, haue the faith of God. ¶ Or, thing.

‘ πύργου, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε. ² καὶ ἀπέστειλε πρὸς τοὺς
 ‘ γεωργούς τῷ καιρῷ δούλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ
 ‘ ἀμπελῶνος. ³ οἱ δὲ λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν κενόν. ⁴ καὶ πάλιν
 ‘ ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον· κἀκείνον ⁵ λιθοβολήσαντες | ἐκεφαλαίωσαν,
 ‘ καὶ ⁶ ἀπέστειλαν ἡτιμωμένον. | ⁷ καὶ ⁸ πάλιν | ἄλλον ἀπέστειλε· κἀκείνον ἀπέκτει-
 ‘ ναν· καὶ πολλοὺς ἄλλους, ⁹ τοὺς | μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες. ¹⁰ ἔτι οὖν
 ‘ ἕνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, | ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον,
 ‘ λέγων, “Οτι ἐντραπήσονται τὸν υἱόν μου. ¹¹ ἑκείνοι δὲ οἱ γεωργοὶ εἶπον πρὸς
 ‘ ἑαυτοὺς, “Οτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν
 ‘ ἔσται ἡ κληρονομία. ¹² καὶ λαβόντες αὐτὸν ¹³ ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ
 ‘ ἀμπελῶνος. | ¹⁴ τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει

ν Alex. = λιθοβολήσαντες. ² Alex. ἡτίμωσαν. ³ Alex. = πάλιν. ⁴ Alex. οὐς.

WICLIF—1380.

it to teliers: and went forth in pilgrym-
 age, ² and he sente to the erthe tilers in
 tyme a seruaunt to resceyue of the erthe-
 tiliers of the fruyt of the vyneyerd, ³ and
 thei token hym and beten: and leffen
 hym voider, ⁴ and eftson he sente to hem
 another seruaunte and thei woundiden
 hym in the heed and turmentiden hym,
⁵ and eftson he sente another: and
 thei slouen hym, and other mo, betynge
 summe: and sleynge other,

⁶ but ȝit he hadde a moost dereworthie
 sone and he sente him last to hem and
 seide parenture thei wolen drede my
 sone, ⁷ but the erthetilers seiden to gidre/
 this is the cir come ȝe sle we hym, and
 the critage schal he oure, ⁸ and thei token
 him: ȝkilliden and castiden out withouten
 the vyneyerd, ⁹ thanne what schal the
 lorde of the vyneyerd do? he schal come
 ȝe lese the tilers and ȝeue the vyneyerd
 to other, ¹⁰ Where ȝe han not redde this
 scripture, the ston which the bilders
 han dispisid, this is made in to the heed
 of the corner ¹¹ this thing is don of the
 lord and is wonderful in oure ȝen, ¹² And
 thei souȝten to holde hym, and thei
 dreden the puple for thei knewen that
 to hem he seide this parable, and thei
 leffen hym: and thei wenten aweie,

¹³ and thei senten to him summe of the
 farises and erodians, to take hym in word,
¹⁴ whiche comen and seien to hym, maistr
 we witen that thou art sothfast: and
 reckist not of ony man, for nether thou
 biholdist in to face of man: but thou
 techist the wcie of god in truthe: is it
 leful that tribute be ȝouun to the empe-
 rour: ¹⁵ or we schuln not ȝeue, whiche
 witynge her pruy falsnesse: seide to
 hem, what tempten ȝe me: bringe ȝe to
 me a peny that I se, ¹⁶ and thei broughten
 to hym, and he seide to hem, whose is
 this, ymage, and the witynge? thei seien

teliers, tilers: eftsone, again. lose, destroy. ȝeue, give.
 ȝen, eyes. witen, know. sothfast, true. reckist, reckonest.
 leful, lawful. ȝouun, given. witynge, knowing. her, her.

TYNDALE—1534.

out to hyre vnto husbandmen, and went
 into a strange countrie. ² And when the
 tyme was come, he sent to the tennautes
 a seruaunt, that he myght receave of the
 tennautes of the frute of the vyneyarde.
³ And they caught him and bet him and
 sent him agayne emptye. ⁴ And moreover
 he sent vnto them another seruaunt, and
 at him they cast stones and brake his
 heed, and sent him agayne all to reuylde.
⁵ And agayne he sent another, and him
 they kyllid: and many other, beetyng
 some, and kyllinge some.

⁶ Yet had he one sonne whom he loved
 tenderly, him also he sent at the last vnto
 them sayinge: they wyll feare my sonne.
⁷ But the tennautes sayde amongst them
 selves: this is the heyre: come let vs
 kyll hym, and the inheritance shalbe
 oures. ⁸ And they toke him and kyllid
 him, and cast him out of the vyneyarde.
⁹ What shall then the lorde of the vyne-
 yarde do? He will come and destroye the
 tennautes, and let out the vyneyarde to
 other. ¹⁰ Have ye not redde this scripture?
 The stonne which the bylders dyd refuse,
 is made the chefe stonne in the corner: ¹¹
 this was done of the Lorde, and is mer-
 velous in oure eyes. ¹² And they went
 about to take him, but they feared the
 people. For they perceaved that he spake
 that similitude agaynst them. And they
 left him and went their waye.

¹³ And they sent vnto him certayne of
 the Pharises with Herodes seruantes, to
 take him in his wordes. ¹⁴ And assone as
 they were come, they sayd vnto him:
 master we knowe that thou arte true, and
 carest for no man: for thou considerest
 not the degre of men, but teachest the
 waye of God truly: Ys it lawfull to paye
 tribute to Cesar, or not? ¹⁵ Ought we to
 geue, or ought we not to geue? He vn-
 derstode their simulacion, and sayde vnto
 them: Why tempte ye me? Brynge me
 apeny, that I maye se yt. ¹⁶ And they
 brought. And he sayde vnto them: Whose

CRANMER—1539.

hyre vnto husbandmen, and went into a
 strange countrie. ² And when the tyme
 was come, he sent to the husbandmen a
 seruaunt, that he myght receaue of the
 husbandmen of the frute of the vyneyarde.
³ And they caught hym, and bet hym, and
 sent hym awaye agayne emptye. ⁴ And
 moreover, he sent vnto them another ser-
 uaunt, and at hym they cast stones and
 brake hys heed, and sent hym awaye a-
 gayne all to reuylde. ⁵ And agayne, he sent
 another, and hym they kyllid: and many
 other, beatynge some, and kyllinge some.
⁶ And so whan he had yet but one be-
 loued sonne, he sent hym also at the last
 vnto them, sayinge: they will feare my
 sonne. ⁷ But the husbandmen sayde
 amongst them selues: this is the heyre:
 come let vs kyll him, and the inheritance
 shalbe oures. ⁸ And they toke hym and
 kyllid him, and cast him out of the vyne-
 yarde. ⁹ What shall therefore the Lord of
 the vyneyarde do? He shall come, and
 destroye the husbandmen, and let out the
 vyneyarde vnto other. ¹⁰ Haue ye not red
 this scripture? The stonne which the
 buylders dyd refuse, is become the chefe
 stonne of the corner? ¹¹ this is the Lordes
 doynge, and it is meruelous in oure eyes.
¹² They went about also to take him, and
 feared the people. For they knew, that
 he had spoken the parable agaynst them.
 And they left hym and went their waye.

¹³ And they sent vnto hym certayne of
 the Pharises and Herodes seruantes, to
 take him in his wordes. ¹⁴ And assone as
 they were come, they sayd vnto him:
 Master, we knowe that thou arte true,
 and carest for no man: for thou consy-
 derest not the outward appearance of
 men, but teachest the waye of God truly:
 Is it lawfull to paye tribute to Cesar, or
 not? ¹⁵ Ought we to geue, or ought we
 not to geue? But he vnderstode their
 simulacion, and sayde vnto them: Why
 tempte ye me? Brynge me a peny, that
 I maye se it. ¹⁶ And they brought it. And
 he sayeth vnto them: Whose is this

‘ τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ¹⁰ Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; “ Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. ¹¹ παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.” ¹² Καὶ ἐξήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν ἀπήλθον. ¹³ Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. ¹⁴ οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, “ Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστι κῆνσον Καίσαρι δοῦναι ἢ οὐ; δώμεν, ἢ μὴ δώμεν;” ¹⁵ Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, “ Τί με πειράζετε; φέρετέ μοι δηάριον, ἵνα ἴδω.” ¹⁶ Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς, “ Τίνος ἡ εἰκὼν αὕτη

‘ Alex. = αἰνῶν. ^d Alex. ἀ. κ. ι. αὐτὸν ἰ. τ. ἀ.

GENEVA — 1557.

to husebandmen, and went into a strange country. ² And when the tyme was come, he sent to the tenantes a seruant, that he might receaue of the tenantes, of the frute of the vineyard. ³ But they caught him, and bet him, and sent him away empty. ⁴ And agayne, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away all to reuiled. ⁵ And agayne he sent another, and him they killed; and many other, beating some, and kylling some. ⁶ Yet had he one sonne whom he loued tenderly: him also he sent at the last vnto them, saying, They wyl reuerence my sonne. ⁷ But the tenantes sayd amongst them selues, This is the heyre: come let vs kyll hym, and the inheritance shalbe oures. ⁸ And they toke him, and kylled hym and cast him out of the vineyard. ⁹ What shal then the Lord of the vineyard doe? He wil come and destroy the tenantes, and let out the vineyard to other. ¹⁰ Hauē ye not read so muche as this scripture? The stone which the buylders did refuse, is made the chiefe stone in the corner. ¹¹ This was done of the Lord, and is marueilous in our eyes. ¹² Then they went about to take hym, but they feared the people. For they perceaued that he spake that similitude against them, and they left him, and went their way. ¹³ And they sent vnto hym certaine of the Pharises, and of Herodes seruantes, to take him in his wordes.

¹⁴ And as sone as they were come, they sayd vnto him, Master, we knowe that thou art true, and carest for no man: for thou considerest not the personne of men, but teachest the way of God truly: Is it lawfull to pay tribute to Cæsar, or not? ¹⁵ Oght we to geue, or oght we not to geue? And he understode their simulation, and sayd vnto them, Why tempt ye me? Bring me a penny, that I may see it. ¹⁶ And they brought it, and he sayd vnto them. Whose is this image and

RHEIMS—1582.

to husebandmen: and went forth into a strange countrie. ² And he sent to the husebandmen in season a seruant, to receiue of the husebandmen, of the fruite of the vineyard. ³ Vvho apprehending him, bette him: and sent him away empty. ⁴ And againe he sent to them another seruant: and him they wounded in the head, and vsed him reprochefully. ⁵ And againe he sent another, and him they killed: and many other, beating certaine, and killing others. ⁶ Therefore hauing yet one sonne most deere: him also he sent vnto them last saying, That they vvill reuerence my sonne. ⁷ But the husebandmen said one to another, This is the heier: come, let vs kill him: and the inheritance shal be ours. ⁸ And apprehending him, they killed him, and cast him forth out of the vineyard. ⁹ What therefore vvill the Lord of the vineyard doe? He vvill come and destroy the husebandmen: and vvill giue the vineyard to others. ¹⁰ Neither haue you read this scripture, *The stone vvvhich the buildiers reiected, the same is made the head of the corner:* ¹¹ *By our Lord was this done, and it is maruelous in our eies?*

¹² And they sought to lay hands on him, and they feared the multitude, for they knew that he spake this parable to them. And leauing him they went their vvay.

¹³ And they send to him certaine of the Pharisees and of the Herodians: that they should entrappe him in his vvord.

¹⁴ Vvho comming, say to him, Maister, we know that thou art a true speaker, and carest not for any man: for thou doest not looke vpon the person of men, but teachest the vvay of God in truth. Is it lawfull to giue tribute to Cæsar: or shal we not giue it? ¹⁵ Vvho knouing their subteltie, said to them, Vvhy tempt you me? bring me a penie that I may see it. ¹⁶ But they brought it him. And he saith to them, Vvwhose is this image,

AUTHORISED—1611.

a towre, and let it out to husbandmen, and went into a farre country. ² And at the season, he sent to the husbandmen a seruant, that hee might receiue from the husbandmen of the fruit of the vineyard. ³ And they caught him, and beat him, and sent him away empty. ⁴ And againe, hee sent vnto them another seruant: and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. ⁵ And againe, he sent another, and him they killed: and many others, beating some, and killing some. ⁶ Hauing yet therefore one sonne his wellbeloued, he sent him also last vnto them, saying, They will reuerence my sonne. ⁷ But those husbandmen said amongst themselves, This is the heire, come, let vs kill him, and the inheritance shall be ours. ⁸ And they tooke him, and killed him, and cast him out of the vineyard. ⁹ What shall therefore the Lord of the vineyard doe? He will come and destroy the husbandmen, and will giue the vineyard vnto others. ¹⁰ And haue ye not read this Scripture? The stone which the builders reiected, is become the head of the corner: ¹¹ This was the Lords doing, and it is maruelous in our eyes. ¹² And they sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them: and they left him, and went their way.

¹³ And they send vnto him certaine of the Pharises, and of the Herodians, to catch him in his words. ¹⁴ And when they were come, they say vnto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth. Is it lawfull to giue tribute to Cesar, or not? ¹⁵ Shall we giue, or shall we not giue? But he knowing their hypocrisie, said vnto them, Why tempt yee mee? Bring me a peny that I may see it. ¹⁶ And they brought it: and he saith vnto them, Whose is this image

‘καὶ ἡ ἐπιγραφὴ;’ Οἱ δὲ εἶπον αὐτῷ, ‘Καίσαρος.’ ¹⁷ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.’ Καὶ ἐθαύμασαν ἐπ’ αὐτῷ. ¹⁸ Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, ¹⁹ Διδάσκαλε, Μωσὴς ἔγραψεν ἡμῖν, ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ²⁰ Ἐπ’τα ἀδελφοὶ ἦσαν, ⁹ καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα. ²¹ καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα. καὶ ὁ τρίτος ὡσαύτως. ²² καὶ ἔλαβον αὐτήν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα. Ἐσχάτῃ πάντων | ἀπέθανε καὶ ἡ γυνή. | ²³ ἐν τῇ ὁνὺν | ἀναστάσει, ὅταν ἀναστῶσι, | τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ

⁹ Alex. = αὐτοῖς. ¹ Rec. + οὖν. ² Alex. + παρ’ ἡμῖν. ³ Alex. καὶ ὁ τρίτος ὡσαύτως, καὶ οἱ ἑπτὰ (καί). ⁴ Alex. Ἰσχατον πάντων. ⁵ Alex. καὶ ἡ γυνὴ ἀπώπται. ⁶ Alex. = οὖν. ⁷ Alex. = ὅταν ἀναστῶσι. ⁸ Alex. Ἀποκριθεὶς ἔλ s. = Καὶ ἀποκριθεὶς.

WICLIF—1380.

to hym, the emperrouis; ¹⁷ and ihesus answerid and seide to hem; thanne zelde ze to the emperrou the thingis that ben of the emperrou; and to god: tho thingis that ben of god; and thei wondriden of hym.

¹⁸ and seduces that scien that ther is no resurrexioun; camen to hym and axeden hym and seiden; ¹⁹ maistr moises wroot to us that if the brother of a man were deed, and lefte his wiif, and haue no sones, his brother take his wiif and reise vp seed to his brother; ²⁰ thanne seuen bretheren ther weren; and the first took a wiif, and died, and lefte no seed; ²¹ and the secunde took hir and he died; and nether this left seed; and the thridde also; ²² and in like maner the seuen took hir and leften not seed; and the womman the last of alle is deed; ²³ thanne in the resurrexioun, whanne thei schulen rise agen; whos wiif of the seuen schal sche be? for seuen hadden hir to wiif; ²⁴ and ihesus answerid and seide to hem; where ze erren not therfor: that ze knowen not scripturis, nether the vertu of god? ²⁵ for whanne thei schulen rise agen for deeth: nether thei schulen wedde nether be weddid; but thei schulen be as angelis of god in heuenes; ²⁶ and of deed men, that thei risen agen han ze not radde in the booke of Moises on the buysh, hou god spake to hym and seide? I am god of abraham: and god of Isaac and god of Jacob; ²⁷ he is not god of deed men: but of lyuynge men; therfor ze erren myche;

²⁸ and oon of the scribis; that hadde herde hem disputynge to gidre: came nyge; and saie that ihesus hadde wel answerid hem, and axed hym, which was the first maundement of alle; ²⁹ and ihesus answerid to hym, that the first comauendement of alle is; here thou israel: thi lord god is o god; ³⁰ and thou schalt loue thi

TYNDALE—1534.

ys thys ymage and superscripcion? And they sayde vnto him; Cesars. ¹⁷ And Iesus answered and saide vnto them: Then geue to Cesar that which belongeth to Cesar: and to God; that which pertyneth to God. And they mervelled at him.

¹⁸ Then came the Saduces vnto him; which saye; ther is no resurreccion. And they axed hym sayinge: ¹⁹ Master; Moises wroote vnto vs yf eny mans brother dye; and leue his wyfe behinde him and leue no chyliden: that then his brother shuld take his wyfe; and reyse vp seed vnto his brother. ²⁰ Ther were seven bretheren; and the fyrst toke a wyfe; and when he dyed lefth no seed behynde him. ²¹ And the secunde toke hir; and dyed: nether lefth eny seed. And the thyrdy lyke wyse. ²² And seven had her; and lefth no seed behynde them. Last of all the wyfe dyed also. ²³ In the resurreccion then; when they shall ryse agayne: whose wyfe shall she be of them? For seven had her to wyfe. ²⁴ Iesus answered and sayde vnto them: Are ye not therfore deceaved and vnderstonde not the scriptures; nether the power of God? ²⁵ For when they shall ryse agayne from deeth; they nether mary; nor are maryed: but are as the angelis which are in heven. ²⁶ As touchynge the deed; that they shall ryse agayne: haue ye not redde in the boke of Moises; howe in the bushe God spake vnto him sayynge: I am the God of Abraham; and God of Ysaac; and the God of Iacob? ²⁷ He is not the God of the deed; but the God of yf lyuynge. Ye are therfore greatly deceaved.

²⁸ And ther came one of the scribes that had hearde them disputynge to gedder; and perceaued that he had answered them well; and axed him: Which is the fyrste of all the comaundementes? ²⁹ Iesus answered him; the fyrste of all the comaundementes is. Heare Israel: The Lorde God is one Lorde. ³⁰ And thou shalt loue the Lorde thy God with all thy

CRANMER—1539.

yimage and superscripcon? And they sayd vnto him: Cesars. ¹⁷ And Iesus answered, and sayde vnto them: Geue to Cesar the thinges that belonge to Cesar: and to God, the thinges which pertyene to God. And they meruelled at him.

¹⁸ There came also vnto him the Saduces, which saye that ther is no resurreccyon. And they asked hym sayynge: ¹⁹ Master Moises wroote vnto vs, yf eny mans brother dye, and leaue his wyfe behynde him, and leaue no chylidren: that his brother shuld take his wyfe, and reyse vp seed vnto his brother. ²⁰ There were seuen bretheren, and the fyrst toke a wyfe: and when he dyed, left no seed behynde hym. ²¹ And the secunde toke hyr, and dyed: nether left he eny seed. And the thyrdy lykewyse. ²² And seuen had her, and left no seed behynde them. Last of all the wyfe dyed also. ²³ In the resurreccion therfore when they shall ryse agayne: whose wyfe shall she be of them? For seuen had her to wyfe. ²⁴ And Iesus answered, and sayde vnto them: Do ye not therfore erre, because ye vnderstande not the scriptures, nether the power of God? ²⁵ For when they shall ryse agayne from deeth, they nether mary, nor are maryed: but are as the angelis, which are in heauen. ²⁶ As touchynge the deed, that they ryse agayne: haue ye not redde in the boke of Moises, how in the bushe, God spake vnto hym, sayynge: I am the God of Abraham and the God of Isaac, and the God of Iacob? ²⁷ He is no God of deed, but the God of the lyuynge. Ye are therfore greatly deceaved.

²⁸ And whan ther came one of the Scribes, and had hearde them disputynge together (and perceaued that he had answered them well) he asked hym: whych is the fyrst of all the comaundementes? ²⁹ Iesus answered hym, the fyrste of all the comaundementes is: Heare O Israel: The Lorde oure God, is Lord only: ³⁰ And thou shalt loue the Lorde thy God with all

jeide, yield. vertu, power. agen, again. saie, saue. o, one.

‘ ἔσχον αὐτὴν γυναῖκα.’ ²⁴ “ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘ Οὐ διὰ τοῦτο
 ‘ πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ; ²⁵ ὅταν γὰρ ἐκ
 ‘ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται, ἀλλ’ εἰσὶν ὡς ἄγγελοι ἐν
 ‘ τοῖς οὐρανοῖς. ²⁶ περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ
 ‘ Μωσέως, ἐπὶ τοῦ βάτου, ὡς εἶπεν αὐτῷ ὁ Θεός, λέγων, “ Ἐγὼ ὁ Θεός
 ‘ Ἀβραάμ, καὶ ὁ Θεός Ἰσαὰκ, καὶ ὁ Θεός Ἰακώβ;” ²⁷ Οὐκ ἔστιν ὁ Θεός νεκρῶν,
 ‘ ἀλλὰ ζώντων ἡμεῖς οὖν πολὺ πλανᾶσθε. ²⁸ Καὶ προσελθὼν εἰς τῶν γραμ-
 ‘ ματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη,
 ‘ ἐπηρώτησεν αὐτὸν, ‘ Ποία ἐστὶ πρώτη πάντων ἐντολή;” ²⁹ Ὁ δὲ Ἰησοῦς ἀπεκρίθη
 αὐτῷ, “ Ὅτι πρώτη πάντων τῶν ἐντολῶν, | “ Ἀκουε, Ἰσραὴλ. Κύριος ὁ Θεός
 ‘ ἡμῶν Κύριος εἷς ἐστι. ³⁰ καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας

° Rec. + αὐ. ° Rec. τῆς. ° Rec. + Θεός. ° Alex. ἰδὼν s. καὶ ἰδὼν. ° Alex. ἀπεκρίθη αὐτοῖς. ° Rec. πρ. πασῶν ἰντ. ° Rec. Ὅτι πρ. πασῶν
 τῶν ἰντ. Const. ὅτι πρώτη πάντων τῶν ἰντ.

GENEVA—1557.

superscription? And they sayd vnto him, Cæsars. ¹⁷ Then Iesus answered, and sayd vnto them, Then geue to Cæsar that which belongeth to Cæsar, and to God, that which pertyeneth to God. And they merueyled at hym. ¹⁸ Then come the Saducees vnto him, (which say there is no resurrection) And they asked hym, saying, ¹⁹ Master, Moses wrote vnto vs, yf any mans brother dye, and leaue his wyfe behynd him, and leaue no chyl dren: that then his brother should take his wyfe, and rayse vp seed vnto his brother. ²⁰ There were therfore seuen brethren, and the fyrst toke a wife, and when he dyed, left no seed behynd hym. ²¹ And the seconde toke her, and dyed, neither left any seed: and the thyrd lykewyse. ²² And seuen had her, and left no seed behynd them Last of al, the wyfe dyed also. ²³ In the resurrection then, when they shal ryse agayne, Whose wyfe shall she be of them? For seuen had her to wyfe. ²⁴ Iesus answered, and sayd vnto them, Are ye not therfore deceaued, because ye vnderstand not the Scriptures, nether the power of God? ²⁵ For when they shal ryse agayne from death, neither men marry, nor wiu es are maried: but are as the Angels which are in heauen. ²⁶ As touchyng the dead, that they shal ryse agayne: haue ye not read in the booke of Moses, how in the busses God spake vnto him, saying, I am the God of Abraham, and God of Isaac, and the God of Iacob? ²⁷ He is not the God of the dead, but the God of the lyuyng. Ye are therfore greatly deceaued.

²⁸ And there came one of the Scribes that had heard them disputyng together, and perceaued that he had answered them wel, and asked hym, Which is the fyrst of all the commandementes? ²⁹ Iesus answered hym, The fyrst of all the commandementes is. Heare Israel, The Lord our God, is the onely Lord. ³⁰ Thou shalt therfore loue the Lord thy God with all

RHEIMS—1582.

and inscrip tion? They say to him, Cæsars. ¹⁷ And Iesus ansvvering, said to them, Render therfore the things that are Cæsars, to Cæsar: and that are Gods, to God. And they marueled at him.

¹⁸ And there came to him the Saducees that say there is no resurrection: and they asked him saying, Maister, ¹⁹ Moyses wrote vnto vs, that if any mans brother die, and leaue his wvife, and leaue no children, his brother shal take his wvife and raise vp seede to his brother. ²⁰ There vv ere therfore seuen brethren: and the first tooke a wvife, and died leauing no issue. ²¹ And the second tooke her, and died: and neither this left issue. And the third in like maner. ²² And the seuen tooke her in like sort: and did not leaue issue. Last of al the vvoman also died. ²³ In the resurrection therfore vvhen they shal rise agayne, vv hose wvife shal she be of these? for the seuen had her to wvife. ²⁴ And Iesus ansvvering, said to them, Doe ye not therfore erre, not knovv ing the scriptures, nor the povver of God? ²⁵ For vvhen they shal rise agayne from the dead, they shal neither marrie, nor be married, but are as the Angels in heauen. ²⁶ And as concernyng the dead, that they do rise agayne, haue ye not read in the booke of Moyses, hovv in the bush God spake to him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Iacob?* ²⁷ He is not the God of the dead, but of the liuyng. You therfore are much deceiued.

²⁸ And there came one of the Scribes that had heard them questionyng, and seeing that he had wel answered them, asked him vv hich vv as the first commandement of al. ²⁹ And Iesus ansvvered him, That the first commandement of al is, *Heare Israel: the Lord thy God, is one God.* ³⁰ And thou shalt loue the Lord thy God from thy vv hole hart, and

AUTHORISED—1611.

and superscription? And they said vnto him, Cæsars. ¹⁷ And Iesus answering, said vnto them, Render to Cesar the things that are Cæsars: and to God the things that are Gods. And they maruailed at him.

¹⁸ Then come vnto him the Sadducees, which say there is no resurrection, and they asked him, saying, ¹⁹ Master, Moses wrote vnto vs, If a mans brother die, and leaue his wife behind him, and leaue no children, that his brother should take his wife, and raise vp seed vnto his brother. ²⁰ Now there were seuen brethren: and the first tooke a wife, and dying left no seed. ²¹ And the second tooke her, and died, neither left he any seed, and the third likewise. ²² And the seuen had her, and left no seed: last of all the woman died also. ²³ In the resurrection therfore, when they shall rise, whose wife shall shee be of them? for the seuen had her to wife. ²⁴ And Iesus answering, said vnto them, Doe ye not therfore erre, because ye know not the scriptures, neither the power of God? ²⁵ For when they shall rise from the dead, they neither marry, nor are giuen in marriage: but are as the Angels which are in heauen. ²⁶ And as touching the dead, that they rise: haue ye not read in the booke of Moses, how in the bush God spake vnto him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Iacob?* ²⁷ Hee is not the God of the dead, but the God of the liuyng: yee therfore doe greatly erre.

²⁸ And one of the Scribes came, and hauyng heard them reasonyng together, and perceiuyng that he had answered them well, asked him which is the first commandement of all. ²⁹ And Iesus answered him, The first of all the commandementes is, Heare, O Israel, the Lord our God is one Lord: ³⁰ And thou shalt loue the Lord thy God with all thy heart, and with

“Πνεύματι ἀγάπῃ, “ἡ λέγει, ὁ Κύριος τῷ κυρίῳ μοι, Κάθου ἐκ δεξιῶν μοι, ἕως ἂν
 “ῶ τοῖς ἐχθροῖς σου ὑποπόδιον τῶν ποδῶν σου.” Ἄιτος οὖν Σαυλ λέγει
 “αὐτὸς κύριον καὶ ποῦθεν υἱὸς αὐτοῦ ἐστί;” Καὶ ὁ πολλὸς ὄχλος ἤκουεν αὐτοῦ
 ἡδύως. ³³ Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῖς, “Βλέπετε ἀπὸ τῶν γραμματέων,
 “τῶν βελόντων ἐν στοχαῖς περιπατεῖν, καὶ ἀσπασμοῖς ἐν ταῖς ἀγοραῖς, ³⁴ καὶ
 “πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις” οἱ
 “κατεστήσαντες τὰς οἰκίας τῶν χηρῶν, καὶ προσάσει μακρὰ προσεχόμενοι οἱτοὶ
 “ληφθῶσι περισσώτερον κρίμα.”

“Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθέσθαι πῶς ὁ ὄχλος
 βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον, καὶ πολλοὶ πλουτίαι ἐβάλλον πολλὰ· ³⁵ καὶ
 ἐλθούσα μὴ χηρὰ πτωχὴ ἔβαλε λεπτὰ δύο, ὃ ἐστὶ κοδράντης. ³⁶ καὶ προσκαλεσα-

“Bec. — 33 GVL. “Bec. ETCOS. “Acl. — 34

GENEVA—1557.

thy hart, and with all thy soule, and with
 all thy might, and with all thy strength.
 This is the first commandement. ³³ And
 the second is like unto this, Thou shalt
 love thy neighbour as thy selfe. There is
 none other commandement greater then
 these. ³⁴ And the Scribes sayd unto him,
 Well Master, thou hast said it truthly,
 that there is one God, and that there is
 none but he. ³⁵ And to love him with all
 the hart, and with all the might, and with
 all the soule, and with all the strength,
 and to love his neighbour as him selfe,
 is more then all wordes offeringes and sa-
 crifices. ³⁶ Then when Iesus saw that he
 answered discretely, he sayd unto him,
 Thou art not farre from the kingdom of
 God. And no man after that word, aske
 him any question.

³³ And Iesus answered and sayd teach-
 ing in the temple. How say the Scribes
 that Christ is the sonne of David? ³⁴ For
 David him selfe inspired with the holy
 Ghost, sayd, The Lord sayd to my Lord,
 sit on my right hand, till I make thine
 enemies thy footstool. ³⁵ Then David him
 selfe calleth him Lord, and by what
 name is he then his sonne? And much
 people heard him gladly.

³⁶ And he said unto them, it is his doctrine,
 Beware of the Scribes which love to go in
 long clothing and love salutations in the
 market places. ³⁷ And the chief seats in the
 Synagoges, and the chief places at tables.
³⁸ Which devour widows houses, and
 devour a widow of long praying. These
 will receive greater damnation.

³⁹ And Iesus set over against the treasure,
 and rebuked how the people put money into
 the treasure, and saith that were better
 cast in thine. ⁴⁰ And there came a certaine
 pious widow, and she threw in two mites,
 which make a quartan. ⁴¹ And he called

BREMEN—1582.

unto thy righte hand, and unto thy righte
 hand, and unto thy righte power. This
 is the first commandement. ³³ And the
 second is like to it. Thou shalt love thy
 neighbour as thy selfe. In other com-
 mandements greater then these there is
 not. ³⁴ And the scribes said to him, Well
 Master, thou hast said it truthly, that
 there is one God, and there is none other
 besides him. ³⁵ And that he be loved from
 the whole hart, and with the whole
 understanding, and with the whole soule,
 and with the whole strength, and to
 love his neighbour as him selfe is a greater
 thing than all holocaustes and sacrifices.
³⁶ And Iesus seeing that he had answered
 wisely, said to him, Thou art not farre
 from the kingdom of God. And no man
 now durst aske him.

³³ And Iesus answering said teaching
 in the temple. How say the Scribes
 that Christ is the sonne of David? ³⁴ For
 David him selfe said in the holy Ghost,
 Our Lord said to my Lord, sit on my
 right hand, till I have made thine
 enemies of the foot. ³⁵ David therefore
 him selfe calleth him Lord, and yet
 how is he his sonne? And a great multitude
 heard him gladly. ³⁶ And he said to them, it
 is his doctrine. Take heed of the Scribes
 how they make in long robes, and be seated
 in the market place. ³⁷ And sit in the first
 chairs in the Synagoges, and take the
 highest places at supper. ³⁸ Which de-
 vour the houses of widows under the
 pretence of long prayer. These shall receive
 larger judgement.

³⁹ And Iesus sitting over against the
 treasure, rebuked how the multitude
 cast money into the treasure, and many
 said that was better cast in thine. ⁴⁰ And
 there came a certaine pious widow,
 the best in the multitude, which is a fourth-
 ing. ⁴¹ And calling the Disciples together, he

AUTHORISED—1611.

all thy soule, and with all thy might, and
 with all thy strength. This is the first
 commandement. ³³ And the second is like
 unto this, Thou shalt love thy neighbour
 as thy selfe: there is none other com-
 mandement greater than these. ³⁴ And the
 Scribes said unto him, Well, Master, thou
 hast said the truth; for there is one God,
 and there is none other but he. ³⁵ And to
 love him with all the heart, and with all
 the understanding, and with all the soule,
 and with all the strength, and to love his
 neighbour as himselfe, is more than all
 whole burnt offerings and sacrifices. ³⁶ And
 when Iesus saw that he answered dis-
 cretely, he said unto him, Thou art not
 farre from the kingdom of God: and no
 man after that word, asked him any question.

³³ And Iesus answered, and said, while
 hee taught in the Temple. How say the
 Scribes that Christ is the sonne of David?
³⁴ For David himselfe said by the holy
 Ghost, The Lord said to my Lord, sit
 thou at my right hand, till I make thine
 enemies thy footstool. ³⁵ David therefore
 himselfe called him Lord, and yet how is
 hee then his sonne? And the multitude
 people heard him gladly.

³⁶ And he said unto them in the doctrine,
 Beware of the Scribes, which love to go
 in long clothing, and love salutations
 in the market places. ³⁷ And the chief seats
 in the Synagoges, and the uppermost
 rooms at tables. ³⁸ Which devour widows
 houses, and for a pretence make long
 prayers. These shall receive greater dan-
 nation.

³⁹ And Iesus sat over against the trea-
 sure, and rebuked how the people cast
 money into the treasure, and saith that
 were better cast in thine. ⁴⁰ And there came
 a certaine pious widow, and shee threw in
 two mites, which make a fourthing. ⁴¹ And

μενος τοὺς μαθητὰς αὐτοῦ, λέγει| αὐτοῖς, Ὑμῖν λέγω ὑμῖν, ὅτι ἡ χῆρα αὕτη ἡ
 πτωχὴ πλεῖον πάντων ²βέβληκε| τῶν βαλόντων| εἰς τὸ γαζοφυλάκιον. ⁴⁴πάντες
 γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα
 ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς·

XIII. Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν μαθητῶν
 αὐτοῦ, Διδάσκαλε, ἶδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. ²Καὶ ὁ Ἰησοῦς
 ἀποκριθεὶς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; ³οὐ μὴ ἀφεθῇ
 λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ. ³Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν
 Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ
 Ἰωάννης καὶ Ἀνδρέας, ⁴Εἰπὲ| ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν
 μέλλῃ πάντα ταῦτα συντελεῖσθαι; ⁵Ὁ δὲ Ἰησοῦς ἀποκριθεὶς| αὐτοῖς ἤρξατο

² Alex. εἶπεν. ⁴ Alex. ἰδοὺ. ⁵ Alex. τ. βαλλόντων. ⁷ Alex. + ἀμὴν λέγω σοι (s. ὑμῖν) ὅτι. ⁸ Alex. + ὡς. ⁹ Alex. λίθον. ¹⁰ Alex. Εἰπὼν.
¹¹ Alex. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς s. ἀποκριθεὶς.

WICLIIF—1380.

30u that this pore widewe kest more thanne
 alle: that kesten in to the tresorie: ⁴⁴for
 alles kesten of that thing that thi hadden
 plente of; but this of hir pouert kest alle
 thingis that sche hadde alle her liifode.

13. AND whanne he wente out of the
 temple: oon of his discipulis seide to hym/
 maistr biholde what maner stones: and
 what maner byldyngis; ²Ἰηesus answerid
 and seide to him; seest thou alle these
 gret byldyngis? there schal not be lefte
 a stoon on a stoon: whiche schal not be
 distried; ³τῷ whanne he satte in the mounte
 of olyues agens the temple: Petir ʒ Iames
 and Ion and Andrew, axeden hym bi
 hym self; ⁴seie thou to vs; whanne these
 thingis schuln be don; and what token
 schal be: whanne alle these thingis schuln
 be gynne to be endid; ⁵Ἰηesus answerid
 and bigan to seie to hem; loke ʒe that no
 man disceyue ʒou; ⁶for many schuln come
 in my name, seinyng, that I am: ʒ thei
 schuln disceyue many;

⁷and whanne ʒe here bateiils and open-
 youns of bateiils: drede ʒe not; for it
 bihoueth these thingis to be don but not
 jit anon is the ende; ⁸for folk schal rise
 on folk, and rewme on rewme and erthe
 mouyngis and hunge schal be bi plaies;
 these thingis schuln be bigynnynges of
 sorwis;

⁹but se ʒe ʒou self, for thei schuln take
 ʒou in counceillis; and ʒe schuln be beten
 in synagogis; and ʒe schuln stonde bifor
 kyngis and domesmen for me; in wit-
 nessyng to hem; ¹⁰and it bihoueth that
 the gospel be firste prechid among alle
 folk;

¹¹and whanne thei taken ʒou and leden
 ʒou forth: nyle ʒe bifor thekke what ʒe
 schuln speke; but speke ʒe that thing that
 schal be ʒouun to ʒou in that our; for ʒe ben
 not the spekers; but the holi goost; ¹²for

¹⁰Wher firstlihood, agens, against or before, open-
 ʒe, reports, rewme, realm, erthe mouyngis, earth-
 quakes, domesmen, judges nyle, not, ʒouun, given.

TYNDALE—1534.

I saye vnto you, that this pover widowe
 hath east moare in; then all they which
 haue caste into the treasury. ⁴⁴For they
 all dyd cast in of their superfluye: but
 she of her povert; dyd cast in all that
 she had; even all her lyvynge.

13. AND as he went out of the temple
 one of his disciples sayde vnto him:
 Master; se what stones; and what byld-
 dynges are here. ²And Iesus answered
 and sayde vnto him: Seist thou these
 grete byldynges? There shall not be
 lefte one stone vpon a nother; that shall
 not be throwen doune.

³And as he sat on mounte olyuete; ouer
 agens the temple; Peter, and Iames; and
 Iohn; and Andrew axed him secretly:
⁴tell vs; when shall these thinges be?
 And what is the signe when all these
 thingis shalbe fulfilled? ⁵And Iesus an-
 swered them; and began to saye: take
 hede lest eny man deceave you. ⁶For
 many shall come in my name sayyng:
 I am Christ; and shall deceave many.

⁷When ye shall heare of warre and ty-
 dynges of warre; be ye not troubled. For
 soche thinges muste nedes be. But the
 ende is not yet. ⁸For ther shall nacion
 aryse agaynste nacion; and kyngdome
 agaynst kyngdome. And ther shalbe
 erth quakes in all quarters; and famysh-
 ment and troubles. These are the be-
 gynnynge of sorowes.

⁹But take ye hede to youre selves. For
 they shall bringe you vp to the counsels
 and into the synagoges; and ye shalbe
 beaten: ye and shalbe brought before
 rulers and kynges for my sake; for a tes-
 timoniall vnto them. ¹⁰And the gospel
 must fyrste be publysshid amonge all
 nacions.

¹¹But when they leade you and present
 you; take noo thought afore honde what
 ye shall saye; nether ymagion; but what-
 soeuer is geuen you at the same tyme;
 that speake. For it shall not be ye that
 shall speake; but the holi goost. ¹²Ye

CRANMER—1539.

and sayeth vnto them. Verely I saye vnto
 you, that thys poore wydowe hath east
 moare in, then all they which haue cast
 into the treasury. ⁴⁴For they all dyd cast
 in of their superfluye: but she of her
 pouerte, dyd cast in all that she had,
 euen all her lyuynge.

13. AND as he went out of the temple,
 one of hys disciples sayde vnto him:
 Master, se what stones, and what byld-
 ynges are here. ²And Iesus answered
 and sayde vnto hym: Seest thou these grete
 byldynges? There shall not be lefte one
 stone vpon another, that shall not be
 throwen doune. ³And as he sat on
 mounte Olyuete, ouer agaynst the temple,
 Peter, and Iames, and Iohn, and Andrew,
 asked hym secretly: ⁴tell vs, when shall
 these thinges be? And what is the sygne
 when all these thynges shalbe fulfilled?
⁵And Iesus answered them, and began to
 saye: take hede, lest any man deceave
 you. ⁶For many shall come in my name
 sayyng: I am Christ, and shall deceaue
 many.

⁷When ye shall heare of warres, and
 tydynges of warres, be ye not troubled.
 For such thynges must nedes be. But
 the ende is not yet. ⁸For ther shall na-
 cion aryse agaynste nacyon, and kyng-
 dome agaynste kyngdome. And ther
 shalbe erth quakes in all quarters, and
 famyshment shall ther bee, and troubles.
 These are the begynnyng of sorowes.
⁹But take ye hede to youre selues. For
 they shall brynge you vp to the counsels,
 and into the synagoges, and ye shalbe
 beateu: yee and shalbe brought before
 rulers and kynges for my sake, for a tes-
 timoniall vnto them. ¹⁰And the Gospell
 must fyrste be publyshed amonge all nacions.

¹¹But when they leade you and present
 you, take ye no thought nether ymagin
 afore hande what ye shall saye; but what-
 soeuer is geuen you in the same houre,
 that speake. For it is not ye that speake,
 but the holi goost. ¹²The brother shall

λέγειν, ὁ Βλέπετε μή τις ὑμᾶς πλανήσῃ. ὁ πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματι μου, λέγοντες, Ὅτι ἐγὼ εἰμι· καὶ πολλοὺς πλανήσουσιν. Ὅταν δὲ ἀκούσητε ὁ πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ' οὕτω τὸ τέλος. ὁ Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί. ὁ ἀρχὴ ὠδίνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἑμοῦ, εἰς μαρτύριον αὐτοῖς. καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. Ὅταν δὲ ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἢ μὴ μελετᾶτε· ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον. Παραδώσει

¹ Alex. ἔσονται σεισμοὶ κ. τ. ὁ Alex. = καὶ ταραχαί.

² Rec. ἀρχαὶ ὠ. τ. ὁ Alex. Καὶ ὅταν.

³ Rec. ἀγάγωσιν. ὁ Alex. = μὴ εἰ μελετᾶτε.

⁴ Alex. καὶ παραδώσει.

GENEVA—1557.

vnto hym his disciples, and sayd vnto them, Verely I say vnto you, that this poore wydow hath cast more in then all they which haue cast into the treasury. ⁴⁴ For they all dyd cast in of their superfluite: but she of her pouertie, dyd cast in all that she had, euen all her lyuing.

13. AND as he went out of the temple, one of hys disciples sayd vnto hym, Master, see what stones, and what buildynges are here. ² Then Iesus answered and sayd vnto hym, Seyst thou these great buildynges? There shal not be left one stone vpon another, that shal not be throwen downe. ³ And as he sate on the hil of Oliues, ouer against the temple, Peter, and Iames, and Iohn, and Andrew asked him secretly. ⁴ Tel vs, when shal these thynges be? and what shalbe the signe when all these thynges shalbe fulfilled? ⁵ And Iesus answered them, and began to say, Take hede lest any man deceaue you. ⁶ For many shal come in my name, saying: I am Christe, and shal deceaue many. ⁷ Furthermore when ye shal heare of warres and rumors of warres, be ye not troubled: For such thynges must nedes be, but the end shal not be yet. ⁸ For there shal nation aryse against nation, and kingdome against kingdome: and there shalbe earthquakes in al quarters, and famishements and troubles, these are the begynnynghes of sorowes.

⁹ But take ye hede to your selues: For they shal deliuer you vp to the Councils, and into the Synagoges: ye shalbe beaten, and broght before rulers and kynghes for my sake for a testimonial vnto them. ¹⁰ And the Gospel must fyrst be published among all nations. ¹¹ But when they lead you, and present you, take ye no thought, nether prepare afore hand what ye shal say: but whatsoeuer is geuen you at the same time, that speake: for it is not ye that speake, but the holy Gost. ¹² Yea

RHEIMS—1582.

saith to them, Amen I say to you, that this poore viduow hath cast in more then al that haue cast into the treasury. ⁴⁴ For al they of their abundance haue cast in: but she, of her penurie hath cast in al that she had, her vvhole liuing.

13. AND vhen he vvent out of the temple, one of his Disciples saith to him, Maister, behold what maner of stones, and vwhat kinde of buildyngs. ² And Iesus answering, said to him, Seest thou al these great buildyngs? There shal not be left a stone vpon a stone, that shal not be destroyed.

³ And vwhen he sate in Mount-oliuet against the temple, Peter and Iames and Iohn and Andrevv asked him apart. ⁴ Tel vs, vwhen shal these thynges be? and vwhat shal be the signe vwhen al these thynges shal begin to be consummate? ⁵ And Iesus answering began to say to them, See, that no man seduce you. ⁶ For many shal come in my name saying that I am he: and they shal seduce many. ⁷ And vwhen you shal heare of vvarres and brutes of vvarres, feare not. for these thynges must be, but the end is not yet. ⁸ For nation shal rise against nation and kingdom against kingdom, and there shal be earthquakes in places, and famines. These thynges are the beginning of sorowes. ⁹ But looke to your selues. For they shal deliuer you vp in Councils, and in Synagoges shal ye be beaten, and you shal stand before Presidents and Kings for my sake, for a testimonie vnto them. ¹⁰ And into al nations first the Gospel must be preached.

¹¹ And vwhen they shal leade you and deliuer you, be not carefull before hand vwhat you shal speake: but that vvhich shal be giuen you in that houre, that speake ye. For it is not you that speake, but the holy Ghost. ¹² And brother shal

AUTHORISED—1611.

he called vnto him his disciples, and saith vnto them, Verely I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasury. ⁴⁴ For all they did cast in of their abundance: but she of her want, did cast in all that she had, *euen* all her liuing.

13. AND as he went out of the Temple, one of his disciples saith vnto him, Master, see what manner of stones, and what buildyngs are here. ² And Iesus answering, said vnto him, Seest thou these great buildyngs? there shall not be left one stone vpon another, that shall not be thrown downe. ³ And as he sate vpon the mount of Oliues, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew asked him priuately. ⁴ Tel vs, when shall these things be? And what shall be the signe when all these things shall be fulfilled? ⁵ And Iesus answering them, began to say, Take heed lest any man deceiue you. ⁶ For many shal come in my Name, saying, I am Christ: and shall deceiue many. ⁷ And when yee shall heare of warres, and rumors of warres, be ye not troubled: For such things must needs be, but the end shall not be yet. ⁸ For nation shall rise against nation, and kingdome against kingdome: and there shall be earthquakes in diuers places, and there shall be famines, and troubles: these are the beginnings of sorowes.

⁹ But take heed to your selues: for they shall deliuer you vp to Councils, and in the Synagogues ye shall be beaten and ye shall be brought before rulers and kings for my sake, for a testimonie against them. ¹⁰ And the Gospel must first be published among all nations. ¹¹ But when they shall leade you, and deliuer you vp, take no thought before hand what ye shall speake, neither doe yee premeditate: but whatsoeuer shall be giuen you in that houre, that speake ye: for it is not yee that speake, but the holy Ghost. ¹² Now the

δὲ| ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα
 ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς·¹³ καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ
 τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.¹⁴ Όταν δὲ ἴδῃτε τὸ
 βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφῆτου, | ἐστὼς ὅπου οὐ
 δεῖ· (ὁ ἀναγινώσκων νοεῖτω) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη·
¹⁵ ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω· εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω | ἀραι τι
 ἐκ τῆς οἰκίας αὐτοῦ·¹⁶ καὶ ὁ εἰς τὸν ἀγρὸν ὧν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω,
 ἀραι τὸ ἱμάτιον αὐτοῦ.¹⁷ οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις
 ἐν ἐκείναις ταῖς ἡμέραις.¹⁸ προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶ-
 νος.¹⁹ ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψεις, οἷα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς

¹ Alex. = τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφῆτου. ⁴ Alex. μετ' εἰσιλθᾶτω.

WICLIF—1380.

a brother schal bitake the brother in to deeth, and the fadir the sone and sones schal rise to gidre agens fadiris and modris and punysche hem by deeth,¹³ and ȝe schuln be in hate to alle men: for my name, but he that lastith in to the ende schal be saaf,

¹⁴ but whanne ȝe schulen se the abhomy-
 nacioun of discourfoute stondyng where it owith not, he that redith vnderstonde, thanne thei that ben in iudee, fle in to hellis,¹⁵ and he that is aboute the roof: come not donn in to the hous, nether enter he: to take any thing of his hous;¹⁶ he that schal be in the feeld turne not agen bihynde, to take his clothy;¹⁷ but woo to hem that ben with childe, and nurischin in tho daies,¹⁸ therfor preie ȝe that thei be not don in wyntir,¹⁹ but thilke dayes of tribulacioun schulen be suche: whicher maner weren not be fro the bygynnyng of creature whiche god hath made til now nether schuln be,²⁰ but the lord hadde abriggid tho dayes: alle fleisch hadde not be saaf, but for the chosun whiche he chees, the lord hath made schort the dayes,

²¹ and thanne if any man seye to ȝou: lo here is crist lo there, bileue ȝe not;²² for fals cristis and fals profetis schulen rise: and schuln ȝeue tokens and wondris, to disceuey if it mai be don ȝhe hem that ben chosun,²³ therfor take ȝe kepe lo I haue biforseide to ȝou alle thes thingis;

²⁴ but in tho dayes afir that tribulacioun, the sunne schal be made clerke, and the mone schal not ȝeue her list,²⁵ and the sterris of heuene schuln falle down; and the vertues that ben in heuene's schuln be moued;²⁶ and thanne thei schulen se mannis sone comyng in cloudis of heuene with greet vertue and glorie,²⁷ and thanne

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and the brother shall delyvre the brother to deeth, and the father the sonne; and the chylren shall ryse agaynste their fathers and mothers, and shall put them to deeth.¹³ And ye shalbe hated of all men for my names sake. But whosoever schal endure vnto the ende, the same shalbe safe.

¹⁴ Moreover when ye se the abomina-
 tion that betokeneth desolacion, wherof is spoken by Daniel the Prophet, stonde where it ought not, let him that redeth vnderstonde. Then let them that be in iurie, fle to the mountaynes.¹⁵ And let him that is on the housse toppe, not descende doune into the housse, nether enter therein to fetch any thinge oute of his housse.¹⁶ And let hym that is in the felde, not tourne backe agayne vnto the thinges which he lefte behynde him; for to take his clothes with him.¹⁷ Woo is then to them that are with chylde, and to them that geue soucke in those dayes.¹⁸ But praye, that youre flight be not in the wynter.¹⁹ For ther shalbe in those dayes suche tribulacion, as was not from the bygynnyng of creatures which God created, vnto this tyme, nether shalbe.²⁰ And excepte that the Lorde shuld shorten those dayes, no man shuld be saved. But for the electes sake, which he hath chosun, he hath shortened those dayes.

²¹ And then, yf eny man saye to you: lo, here is Christ: lo, he is there, beleue not.²² For false Christes shall aryse, and false Prophetes and shall shewe my-
 racles and wondres, to deceave yf it were possible, evyn the electe.²³ But take ye hede: beholde I have shewed you all thinges before.

²⁴ Moreover in those dayes, after that tribulacion, the sunne shall waxe darke, and the mone shall not geve her light;²⁵ and the starres of heven shall fall; and the powers wich are in heven, shall move.²⁶ And then shall they se the sonne of man comyng in the cloudes, with grete power and glory.²⁷ And

CRANMER—1539.

delyver vp the brother to deeth, and the father the sonne: and the chylren shall ryse agayneste their fathers and mothers, and shall put them to deeth.¹³ And ye shall be hated of all men for my names sake: But whoso endureth vnto the ende, the same shalbe safe.

¹⁴ Moreouer, when ye se the abhomi-
 nacyon of desolacion (wherof is spoken by Daniel the prophet) stand where it ought not: let him that readeth vnderstand. Then let them that be in iurie, flye to the mountaynes.¹⁵ And let him that is on the house toppe, not go doune into the house, nether entre therein, to fetch any thing out of his house.¹⁶ And let him that is in the felde, not tourne backe agayne vnto the thinges which he left behynde him, for to take his clothes with him.¹⁷ Wo shall be then to them that are wyth chylde, and to them that geue sucke in those dayes.¹⁸ But praye ye that youre flight be not in the winter.¹⁹ For ther shalbe in those dayes suche trybulacion, as was not from the begynnyng of creatures (which God created) vnto this tyme, nether shal be.²⁰ And excepte that the Lord shuld shorten those dayes no flesshe shulde be saved. But for the electes sake, whome he hath chosun, he hath shortened those dayes.

²¹ And then, yf eny man saye to you, lo here is Christ: lo, he is there, beleue not.²² For false Christes and false prophetes shal ryse, and shall shewe myracles and wondres, to deceave yf it were possible, euen the electe.²³ But take ye hede: behold, I have shewed you all things before.

²⁴ Moreouer, in those dayes, after that tribulacion, the sonne shall waxe darke, and the mone shall not geue her light,²⁵ and the starres of heauen shall fall: and the powers which are in heauen, shal moue;²⁶ And then shall they se the sonne of man comyng in the cloudes, with grete power and glory.²⁷ And then shall

against. owith, ought. thilke, that. ȝeue, giveth. yea. vertues, powers.

‘κτίσεως ἧς ἔκτισεν ὁ Θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται.²⁰ καὶ εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας.²¹ Καὶ τότε ἂν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὦδε ὁ Χριστὸς, ἢ, ἰδοὺ ἐκεῖ, μὴ πιστεύετε.²² Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται, καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς.²³ ὑμεῖς δὲ βλέπετε· ἰδοὺ, προεῖρηκα ὑμῖν πάντα.²⁴ Ἀλλ’ ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,²⁵ καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες,²⁶ καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.²⁶ καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.²⁷ καὶ

* Rec. πιστεύετε. * Alex. ἔσονται ἐκ τοῦ οὐρανοῦ ἐκπίπτοντες s. πίπτοντες.

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and the brother shal deliuer the brother to death, and the father the sonne, and the children shal ryse against their fathers and mothers, and shal cause them to dye.¹³ And ye shalbe hated of all men for my names sake: but whosoever shal endure vnto the end, the same shalbe safe.

¹⁴ Moreouer, when ye shal see the abhominable destruction (where of is spoken by Daniel the Prophet) to be where it ought not, (let hym that readeth vnderstand,) then let them *that be* in Iurie, fle to the mountaynes.¹⁵ And let hym that is on the house top, not descend downe into the house, nether, entre therein, to fetch any thing out of his house.¹⁶ And let him that is in the felde, not turne backe again vnto the things which he left behynd him, for to take his clothes with him.¹⁷ But wo shalbe then to them that are with chylde, and to them that geue sucke in those dayes.¹⁸ Pray therefore that your flyght be not in the wynter.¹⁹ For there shalbe in those dayes such tribulation, as was not from the begynnyng of creatures which God created vnto his time, nether shalbe.²⁰ And except that the Lord had shortened those dayes, no man should be sauēd. But for the electes sake, which he hath chosen, he hath shortened those dayes.

²¹ And then, if any man say to you, Lo, here is Christe: lo, he is there: beleue it not.²² For false Christes shal ryse, and false Prophetes, and shal shewe signes and miracles, to deceaue, if it were possible, euen the electe.²³ But take ye hede: behold, I haue shewed you all things before.²⁴ Morcouer in those dayes, after that tribulation, the sunne shal waxe darke, and the moone shal not geue her lyght.²⁵ And the starres of heauen shal fall: and the powers which are in heauen shal moue.²⁶ And then shal they see the Sonne of man comyn in the cloudes, with great power and glorie.²⁷ And then shal he

RHEIMS — 1582.

deliuer brother vnto death, and the father his sonne: and the children shall arise against the parents, and shal vvorke their death.¹³ And you shal be odious to al men for my name. But he that shal endure vnto the end, he shal be sauēd.

¹⁴ And vvhen you shal see the *abomination of desolation*, standing vvhere it ought not (he that readeth, let him vnderstand) then they that are in Iervrie, let them fle vnto the mountaynes:¹⁵ and he that is on the house-toppe, let him not goe downe into the house, nor enter in to take any thing out of his house:¹⁶ and he that shal be in the field, let him not returne backe to take his garment.¹⁷ And vvo to them that are vvith childe and that giue sucke in those daies.¹⁸ But pray that the things chaunce not in the vvinter.¹⁹ For those daies shal be such tribulations as vvere not from the beginning of the creation that God created vntil now, neither shal be.²⁰ And vvles the Lord had shortened the daies, no flesh should be sauēd: but for the elect vvich he hath elected, he hath shortened the daies.²¹ And then if any man shal say vnto you, Loe, here is Christ: loe, there: do not beleuee.²² For there shal rise vp false-Christes and false-Prophets, and they shal shevv signes and vvonders, to seduce (if it be possible) the elect also.²³ You therefore take heede: behold I haue foretold you al things.

²⁴ But in those daies after that tribulation the sunne shal be darkened, and the moone shal not giue her light,²⁵ and the starres of heauen shal be falling downe, and the povvers that are in heauen, shal be moued.

²⁶ And then they shal see the Sonne of man comyn in the cloudes, vvith much povver and glorie.²⁷ And then shal he

AUTHORISED — 1611.

brother shall betray the brother to death, and the father the sonne: and children shall rise vp against their parents, and shall cause them to be put to death.¹³ And ye shall be hated of all men for my Names sake: but hee that shall endure vnto the end, the same shall bee sauēd.

¹⁴ But when ye shal see the abomination of desolation spoken of by Daniel the Prophet, standing where it ought not (let him that readeth vnderstand) then let them that be in Iudea, flee to the mountaynes:¹⁵ And let him that is on the house top, not goe downe into the house, neither enter therein, to take any thing out of his house.¹⁶ And let him that is in the field, not turne backe againe for to take vp his garment.¹⁷ But woe to them that are with child, and to them that giue suck in those dayes.¹⁸ And pray ye that your flight bee not in the winter.¹⁹ For in those daies shalbe affliction, such as was not from the beginning of the creation which God created, vnto this time, neither shall be.²⁰ And except that the Lord had shortned those dayes, no flesh should be sauēd: but for the elects sake whom he hath chosen, he hath shortned the daies.²¹ And then, if any man shall say to you, Loe, here is Christ, or loe, hee is there: beleuee him not.²² For false Christes and false prophetes shall rise, and shall shew signes and wonders, to seduce, if it were possible, euen the elect.²³ But take ye heed: behold, I haue foretold you all things.

²⁴ But in those daies, after that tribulation, the Sun shall be darkened, and the Moone shall not giue her light.²⁵ And the Starres of heauen shall fall, and the powers that are in heauen shalbe shaken.²⁶ And then shal they see the Sonne of man comyn in the cloudes, with great power and glory.²⁷ And then shal he

‘ τότε ἀποστελεῖ τοὺς ἀγγέλους ²⁸ αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ
 ‘ τῶν τεσσάρων ἀνέμων, ἀπ’ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. ²⁸ Ἀπὸ δὲ τῆς συκῆς
 ‘ μάθετε τὴν παραβολὴν· ὅταν αὐτῆς ἡδὴ ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφύῃ
 ‘ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν. ²⁹ οὕτω καὶ ὑμεῖς, ὅταν ταῦτα
 ‘ ἴδωτε | γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ³⁰ Ἀμὴν λέγω ὑμῖν, ὅτι
 ‘ οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ ³¹ πάντα ταῦτα γένηται. | ³¹ ὁ οὐρανὸς καὶ
 ‘ ἡ γῆ ³² παρελεύσεται· οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

‘ ³² Περὶ δὲ τῆς ἡμέρας ἐκείνης ³³ ἢ τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ
 ‘ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ. ³³ Βλέπετε, ἀγρυπνεῖτε καὶ προσέχεσθε·
 ‘ οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν. ³⁴ ὡς ἄνθρωπος ἀπόδημος ἀφείδς τὴν οἰκίαν
 ‘ αὐτοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστω τὸ ἔργον αὐτοῦ, καὶ

²⁸ Alex. = αὐτοῦ.³² Alex. ἡδὴ ὁ κλάδος αὐτῆς.³⁰ Alex. ἰδὴ ταῦτα.³¹ Alex. ταῦτα πάντα γίγνεται.

WICLIIF—1380.

he schal sende his angelis & schal gadere
 his chosun fro the four wyndis fro the
 hijist thing of erthe: til to the hijist thing
 of heuene.

²⁸ but of the fige tre, leerne ȝe the pa-
 rable, whanne now his braunchis is tendre,
 and leues ben sprungen oute, ȝe knowen
 that somer is nyȝ, ²⁹ so whanne ȝe seen
 these thingis be don: wite ȝe that it is
 nyȝ; in the doris. ³⁰ truly I seye to ȝou
 that this generacioun schal not passe
 away til alle these thingis be don: ³¹ heuene
 and erthe schulen passe: but my
 wordis schulen not passe; ³² but of that dai
 or oure, no man woot, neither angelis
 in heuene, nether the sone: but the fadir.

³³ Se ȝe wake ȝe and ȝei ȝei for ȝe witen
 not: whanne the tyme is, ³⁴ for as a man
 that is gon fer in pilgrymage, lefte his
 hous, and ȝaf to his seruauntes power of
 euery werke, and comaundide to the porter
 that he wake, ³⁵ therfor wake ȝe, for ȝe
 witen not whanne the lord of the hous
 cometh in the enentide or at mydnyȝt
 or at cockis crowyng: or in the mornyng.
³⁶ leest whanne he come sudeynli: he
 fynde ȝou slepyng; ³⁷ forsothe that that I
 seye to ȝou, I seye to alle, wake ȝe.

14. PASK and the feest of therf loones:
 was afir twi dayes, and the hijist preestis
 and scribis souȝten how they schulden holde
 hym with gile and sle, ² but they seiden,
 not in the feest day, leest paraurenture
 noise were made among the puple,

³ and whanne he was at bethanye in the
 hous of Symounde leprous and restid: a
 woman cam that hadde a boxe of ale-
 bastre of precious oynementis spikenarde,
 and whanne the boxe of alabastre was
 brokun sche helde it on his heed; ⁴ but
 there werun summe that beren it heuylly
 with ynne hem self and seiden, wherto is
 this losse of oynement made? ⁵ for this
 oynement myȝt haue de soold for more
 thanne for thre hundrid pens, and be

TYNDALE—1534.

then shall he sende his angels, and shall
 gadre to gedder his electe from the
 fower wyndes, and from the one ende of
 the worlde to the other.

²⁸ Learne a similitude of the fygge tree.
 When his branches are yet tender, and
 hath brought forth leues, ye knowe that
 somer is neare. ²⁹ So in lyke maner
 when ye se these thinges come to passe:
 vnderstand, that it ys nye euen at the
 doris. ³⁰ Verely I saye vnto you, that
 this generacioun shall not passe, tyll all
 these thinges be done. ³¹ Heuen and
 erth shall passe, but my wordes shall not
 passe. ³² But of the daye and the houre
 knoweth no man: no not the angels
 which are in heuen: neither the sonne him
 selfe, save the father only.

³³ Take hede, watche and praye, for ye
 knowe not when the tyme ys. ³⁴ As a
 man which is gone in to a straunge coun-
 trey, and hath lefte hys housse, and
 geuen auctorite to his seruauntes, and to
 every man hys werke, and comaunded
 the porter to watche. ³⁵ Watche ther-
 fore, for ye knowe not when the master
 of the housse will come, whether at euen
 or at mydnyght, whether at the cocke
 crowyng or in the daunynge: ³⁶ lest yf
 he come sodenly, he shuld fynde you
 slepyng. ³⁷ And that I saye vnto you,
 I saye vnto all men, watche.

14. AFTER two dayes folowed ester,
 and the dayes of swete breed. And the
 hyc prestes and the Scribes souȝt
 meanes, how they myȝt take hym by
 crafte and put him to deeth. ² But they
 sayde: not in the feest day, leest eny
 busynes aryse amonge the people.

³ When he was in Bethania in the housse
 of Simon the leper, euen as he sat at
 meate, ther came a woman haunyng
 an alabaster boxe of oymnt called narde,
 that was pure and costly: and she brake
 the boxe and powred it on is heed. ⁴ And
 ther were some that were not content in
 them selves, and sayde: what neded this
 waste of oymnt? ⁵ For it myȝt haue

CRANMER—1539.

he sende his angels, and shall gather to-
 gether his electe from the fower wyndes,
 from the ende of the erthe, to the vtte-
 most parte of heauen.

²⁸ Learne a similitude of the fygge tree.
 When his branche is yet tender, and hath
 brought forth leaues, ye knowe, that som-
 mer is neare. ²⁹ So ye in lyke maner:
 when ye se these thynges come to passe:
 vnderstand, that he is nye euen at the
 doris. ³⁰ Verely I saye vnto you, that
 this generacioun shall not passe, tyll these
 thinges be done. ³¹ Heauen and erth shall
 passe, but my wordes shall not passe,
³² But of that daye and tyme knoweth no
 man: no not the Angels which are in
 heauen: neither the sonne him selfe: saue
 the father only.

³³ Take hede, watche and praye, for ye
 knowe not when the tyme is: ³⁴ As a man
 which is gone into a straunge contrey,
 and hath lefte hys house, and geuen his
 substance to his seruauntes, and to euery
 man his werke, and comaunded the
 porter to watche. ³⁵ Watche ye therfore,
 for ye knowe not when the master of the
 house will come, at euen, or at mydnyght,
 whether at the cocke crowyng, or in the
 daunynge: ³⁶ lest yf he come sodenly,
 he fynde you slepyng. ³⁷ And that I saye
 vnto you, I saye vnto alle. Watche.

14. AFTER two dayes was Easter,
 and the dayes of swete breed. And the
 hyc Prestes and the Scribes souȝt, how
 they myȝt take him by crafte, and put
 him to deeth. ² But they sayde: not in
 the feest day, leest any busynes aryse
 amonge the people. ³ And whan he was
 at Bethania, in the house of Simon the
 leper, euen as he sat at meate, ther cam
 a woman haunyng an alabaster boxe of
 oymnt, called Narde, that was pure
 and costly: and she brake the boxe, and
 powred it on his heed. ⁴ And ther were
 some, that were not content with in them
 selues, and sayde: what neded this waste
 of oymnt? ⁵ For it myȝt haue bene
 solde for more then thre hundred pens,

wite, knowe woot, knowest. pilgrymage, journey.
 ȝaf, gave. forsothe, in truth. pask, passee. therf,
 unleaved. ale, sleep. poure, penne.

‘ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. ³⁵ γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος
 ‘ τῆς οἰκίας ἔρχεται, ὅνῃ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ. ³⁶ μὴ ἐλθὼν
 ‘ ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. ³⁷ ἂν δὲ ὑμῖν λέγω, πᾶσι λέγω, Γρηγορεῖτε.’

XIV. Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐξήτουν οἱ
 ἀρχιερεῖς καὶ οἱ γραμματεῖς, πὼς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν.
² ἔλεγον δὲ, | ‘ Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ.’ ³ Καὶ ὄντος
 αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε
 γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ
 ἀλάβαστρον, κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς. ⁴ ἦσαν δέ τινες ἀγανακτοῦντες
 πρὸς ἐαυτοὺς, καὶ λέγοντες, ‘ Εἰς τί ἡ ἀπόλεια αὕτη τοῦ μύρου γέγονεν; ⁵ ἢ δύνατο
 ‘ γὰρ τοῦτο τὸ μύρον | πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς

* Rec. παρελίσσανται.

b Rec. kai.

c Alex. δ.

d Alex. γάρ.

e Rec. = τὸ μύρον.

GENEVA — 1557.

sende his Angels, and shal gather together his electe from the foure wyndes, and from the one ende of the world to the other.
²⁸ Learne a similitude of the fygge tree. When her bough is now tender, and bringeth forth leaues, ye knowe that sommer is neare.

²⁹ So in lyke maner, when ye see these thynges come to passe, vnderstand, that the kyngdome of God is nye, euen at the doores. ³⁰ Verely I say vnto you, that this age shal not passe, tyl al these thynges be done. ³¹ Heauen and earth shal passe, but my wordes shal not passe. ³² But of that day and houre knoweth no man, no, not the Angels which are in heauen, nether the Sonne him selfe, save the father only.
³³ Take heede, watch, and pray, for ye know not when the tyme is. ³⁴ For the Sonne of man is as one which is gone into a strange cuntry, and hath left his house, and geuen autoritie to his seruantes, and to every man his worke, and commanded the porter to watch. ³⁵ Watch therefore, (for ye know not when the Master of the house wyl come, whether at euen, or at mydnyght, whether at the cocke crowing, or in the daunying.) ³⁶ Lest yf he come suddenly, he should fynde you slepyng.
³⁷ And that I say vnto you, I say it vnto all men. Watch.

14. AND after two dayes folowed the feast of Easter, and of vneleued bread: and the hie Priestes, and Scribes sought how they myght take hym by craft, and put him to death. ² And they sayd, Not in the feast day, lest any busynes arysse among the people. ³ And when he was in Bethanie, in the house of Simon the leper, euen as he sate at meat, there came a woman hauing an alabaster boxe of oyntment called spikenarde, that was verie costly, and she brake the boxe and powred it on his head. ⁴ And there were some that were not content in them selues, and sayd, What neded this waste of oyntment? ⁵ For it might haue bene sold for more then three hundred pence, and hence geuen

RHEIMS — 1582.

send his Angels, and shal gather together his elect from the foure vwindes, from the vttermost part of the earth to the vttermost part of heauen. ²⁸ And of the fig-tree learne ye a parable. Vvhen novv the bough thereof is tender, and the leaues come forth, you knovv that sommer is very nigh. ²⁹ so you also when you shal see these things come to passe, knovv ye that it is very nigh, at the doores. ³⁰ Amen I say to you, that this generation shal not passe, vntil al these things be done. ³¹ Heauen and earth shal passe, but my vvordes shal not passe.

³² But of that day or houre no man knovveth, neither the Angels in heauen, nor the Sonne, but the Father. ³³ Take heede, vvatch, and pray, for you knovv not vvhen the time is. ³⁴ Euen as a man vvho being gone into a strange cuntry, left his house: and gaue his seruants autorithe ouer ech vvorke, and commanded the porter to vvatch. ³⁵ Vvatch ye therefore (for ye knovv not vvhen the lord of the house cometh: at euen, or at midnight, or at the cocke crowing, or in the morning) ³⁶ lest coming vpon a soden, he finde you sleeping. ³⁷ And that vvich I say to you, I say to al, Vvatch.

14. AND the Pasche vvvas and the Azymes after tvo daies: and the cheefe Priests and the Scribes sought howv they might by some vvile lay hands on him, and kil him. ² For they said, Not on the festial day, lest there might be a tumult of the people.

³ And vvhen he vvvas at Bethania in the house of Simon the Leper, and sate at meate, there came a vvoman haning an alabaster-boxe of ointment, of pretious spike-narde: and breaking the alabaster-boxe, she povvred it out vpon his head. ⁴ But there vvvere certaine that had indignation vvithin them selues, and said, Vvhereto is this vvast of the ointment made? ⁵ For this ointment might haue been sold for more then three hundred

AUTHORISED — 1611.

send his Angels, and shal gather together his elect from the foure winds, from the vttermost part of the earth, to the vttermost part of heauen. ²⁸ Now learne a parable of the fig tree. When her branch is yet tender, and putteth forth leaues, ye know that summer is neere: ²⁹ So ye in like maner, when ye shal see these things come to passe, know that it is nigh, euen at the doores. ³⁰ Uerily I say vnto you, that this generation shal not passe, till all these things be done. ³¹ Heauen and earth shal passe away: but my words shal not passe away.

³² But of that day and that houre knoweth no man, no not the Angels which are in heauen, neither the Son, but the Father. ³³ Take ye heed, watch and pray: for ye know not when the time is. ³⁴ For the Sonne of man is as a man taking a farre iourney, who left his house, and gaue authority to his seruants, and to every man his worke, and commanded the porter to watch: ³⁵ Watch ye therefore (for ye know not when the master of the house cometh, at Euen, or at midnight, or at the cocke crowing, or in the morning.) ³⁶ Lest coming suddenly, he finde you sleeping. ³⁷ And what I say vnto you, I say vnto all, Watch.

14. AFTER two dayes was the feast of the Passeeuer, and of vneleavened bread: and the chiefe Priests, and the Scribes sought how they might take him by craft, and put him to death. ² But they said, Not on the feast day, lest there be an vp-
 rore of the people.

³ And being in Bethany, in the house of Simon the leper, as he sate at meat, there came a woman, hauing an Alabaster boxe of oyntment of ^a spikenard very precious, and shee brake the boxe, and powred it on his head. ⁴ And there were some that had indignation within themselves, and said, Why was this waste of the oyntment made? ⁵ For it might haue bene sold for more then three hundred pence, and haue

* Or, pure nard: or liquid nard.

‘πτωχοῖς’ καὶ ἐνεβριμῶντο αὐτῇ· ⁶‘Ὁ δὲ Ἰησοῦς εἶπεν, ‘Ἀφετε αὐτὴν τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο ἐν ἐμοί.’| ⁷πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἐαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοὺς| εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. ⁸ὁ δ’ ἔσχευ| αὐτῇ,| ἐποίησε· προέλαβε μυρίαί μου τὸ σῶμα| εἰς τὸν ἐνταφιασμόν. ⁹ἀμὴν λέγω ὑμῖν, ὅπου ἂν| κηρυχθῇ τὸ εὐαγγέλιον τοῦτο| εἰς ὅλον τὸν κόσμον, καὶ ὁ ἐποίησεν αὐτῇ, λαληθήσεται εἰς μνημόσυνον αὐτῆς.’
¹⁰Καὶ ὁ| Ἰούδας ὁ| Ἰσκαριώτης, εἰς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς. ¹¹Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐξήτει πῶς ἐνκαίρως αὐτὸν παραδῶ.

¹²Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, ‘Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;’

/ Rec. εἰς ἐμέ. * Alex. αὐτοῖς. * Rec. εἶπεν. * Alex. αὐτῇ. * Alex. τὸ σῶμά μου, * Alex. + εἰ. * Alex. ἵαν. * Alex. = τοῦτο. * Alex. = ὁ. * P Alex. = ὁ. * Alex. αὐτὸν παραδῶ.

WICLIIF—1380.

ȝoun to pore men, and thei grucchiden agens hir.

⁶but ihesus seide, suffre ȝe hir, what be ȝe hevy to hir? sche hath wrougte a good werke in me, ⁷for euermore ȝe schulen haue pore men with ȝou, and whanne ȝe wolen: ȝe moun do wel to hem, but ȝe schuln not euermore haue me, ⁸sche dide that, that sche hadde, sche cam byfore to anoynte my bodi in to biringe, ⁹truli I seye to ȝou, where euer this gospel be prechid in alle the world; and that, that this woman hath doen schal be teld in to mynde of hym.

¹⁰and Iudas scarioth oon of the twelve wente to the hiȝist prestis to bityrte hym to hem, ¹¹and thei herdenand ioeyden, and bihiȝt to ȝeue hym money, and hesouȝt hou he schulde bityrte hym couenably.

¹²and the first day of theiȝ loues, whanne thei offren pask the discipulis seiden to hym, whidir wil thou that we goen, and make redi to thee, that thou ete the pask? ¹³and he sendith tweyne of hise discipulis, and seith to hem, go ȝe in to the cite, and a man berynge a galoun of water, schal mete ȝou sue ȝe hym. ¹⁴and whidir euer he enȝriȝ: seie to the lord of the hous, that the maistr seith, where is myn etyng place where I schal ete pask with my discipulis, ¹⁵and he schal schewe to ȝou a greet soupinge place araied, and there make ȝe redi to us, ¹⁶and hise discipulis wenten forth, and camen in to the cite, and founden as he hadde seide to hem, and thei maken redi the pask.

¹⁷and whanne euentide was come, he cam with the .xii. ¹⁸and whanne thei saten at the mete and eten ihesus seide, truli I seye to ȝou that oon of ȝou that etith with me schal bitraie me, ¹⁹and thei bigunen to be sory, and to seye to hym ech bi hem self, where I? ²⁰which seide to

TYNDALE—1534.

bene soolde for more then thre hundred pens, and bene geuen vnto the poore. And they grudged agaynst hir.

⁶And Iesus sayde: let hir be in reest, why trouble ye hir? She hath done a good worke on me. ⁷For ye shall have poore with you all wayes: and when soeuer ye wille ye maye do them good: but me ye shall not haue alwayes. ⁸She hath done that she coulde: she came a fore honde to anoynt my boddy to his buryng warde. ⁹Verely I saye vnto you: wheresoeuer this gospell shalbe preached thorowt the whole worlde: they also that she hath done, shalbe rehearsed in remembrance of her.

¹⁰And Iudas Iscarioth, one of the twelve, went away vnto the hye prestes, to betraye hym vnto them. ¹¹When they herde that they were gladd, and promysed that they wolde geue him money. And he sought, howe he myght conveniently betraye him.

¹²And the fyrste daye of swete breed, when men offer the pascall lambe, his disciples sayd vnto him: where wilt thou that we goo and prepare, that thou mayest eate the ester lambe? ¹³And he sent forth two of his disciples, and sayde vnto them: Goo ye into the cyte, and ther shall a man mete you beryng a picher of water, folowe him. ¹⁴And whithir soeuer he goeth in, saye ye to the good man of the house: the master axeth where is the geest chambre, where I shall eate the ester lambe with my disciples. ¹⁵And he will shewe you a greete parlour, paved and prepared: there make ready for vs. ¹⁶And his disciples went forth and came to the cyte, and founde as he had sayd vnto them: and made ready the ester lambe.

¹⁷And at euen he came with the .xii.

¹⁸And as they sate at borde and ate, Iesus sayde, Verely I saye vnto you: that one of you shall betraye me, which eateth with me. ¹⁹And they beganne to morne, and to saye to him one by one: ys it I? And a nother sayde: ys it I? ²⁰He answered and sayde

CRANMER—1539.

and haue bene geuen vnto the poore. And they grudged agaynst her.

⁶And Iesus sayde: lett her alone, why trouble ye her? She hath done a good worke on me. ⁷For ye haue poore wyth you all wayes: and when soeuer ye wille, ye maye do them good: but me haue ye not alwayes. ⁸She hath done that she coulde: she came afore hande, to anoynt my body to the buryng. ⁹Uerely I saye vnto you: wheresoeuer this Gospel shalbe preached thorowt the whole worlde: this also that she hath done, shalbe rehearsed in remembrance of her.

¹⁰And Iudas Iscarioth, one of the twelve went away vnto the hye Prestes, to betraye him vnto them. ¹¹When they herde that, they were glad, and promysed that they wolde geue him money. And he sought, how he myght conueniently betraye him.

¹²And the fyrste daye of swete breed (when they offred Passecouer) his disciples saye vnto him: where wilt thou that we go and prepare, that thou mayest eate the Passecouer? ¹³And he sendeth forth two of his disciples, and sayeth vnto them: Go ye into the cytie, and ther shall mete you a man bearing a picher of water, folowe him. ¹⁴And whithir soeuer he goeth in, saye ye to the good man of the house, the master sayeth: where is the geest chambre, where I shall eate passecouer with my disciples? ¹⁵And he wyll shewe you a greete parlour, paved and prepared: there make ready for vs. ¹⁶And his disciples went forth, and came into the cytie, and founde as he had sayd vnto them: and they made ready the Passecouer.

¹⁷And when it was now euentide, he came with the .xii. ¹⁸And as they sate at borde and dyd eate Iesus sayde: Uerely I saye vnto you: one of you (that eateth with me) shall betraye me. ¹⁹And they beganne to be sory, and to saye to him one by one: is it I? And another sayde: is it I? ²⁰He answered and sayd vnto

ȝoun, given, agens, against, hevy, heavy, biringe, buriall, bihiȝt, promised, couenably, conveniently, theiȝ, unleavened, sue, follow, araied, arrayed, pask, passecouer.

¹³ Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, ‘Υπάγετε εἰς τὴν πόλιν· καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, ¹⁴ καὶ ὅπου ἐὰν εἰσέλθῃ, εἶπατε τῷ οἰκοδεσπότην, Ὅτι ὁ διδάσκαλος λέγει, Ποῦ ἐστὶ τὸ κατάλυμα, ὅπου τὸ πᾶσχα μετὰ τῶν μαθητῶν μου φάγω; ¹⁵ καὶ αὐτὸς ὑμῖν δεῖξαι ἀνάγειον· μέγα ἐστρωμένον ἔτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν.’ ¹⁶ Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πᾶσχα. ¹⁷ Καὶ ὀφίας γενομένης ἔρχεται μετὰ τῶν δώδεκα· ¹⁸ καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ’ ἐμοῦ. ¹⁹ Οἱ δὲ ἥρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς καθ’ εἷς, Μῆτι ἐγώ; ὁ ἄλλος, Μῆτι ἐγώ; | ²⁰ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπττόμενος μετ’ ἐμοῦ

* Alex. αὐτὸν εὐκαίως.

* Alex. + μου.

* Rec. ἀνάγειον.

* Alex. ἔτοιμον καὶ s. = ἔτοιμον.

* Alex. = καὶ ἄλλος· μῆτι ἐγώ.

* Alex. = ἀποκριθεὶς.

GENEVA—1557.

vnto the poore, and they grudged against her. ⁶ And Iesus said, Let her be in rest, why trouble ye her? She hath done a good worke on me. ⁷ For ye haue the poore with you alwaies: and whensoeuer ye wil, ye may do them good: but me ye haue not alwayes. ⁸ She hath done that she could: she came afore hande to anoynt my body to the burying. ⁹ Verely I say vnto you, Wheresoeuer this Gospel shal be preached throughout the whole world, this also that she hath done shalbe rehearsed in remembrance of her.

¹⁰ Then Iudas Iscariot, one of the twelue went away vnto the hye Priestes, to betray him vnto them. ¹¹ And when they heard this, they were glad, and promised that they would geue him money: and he sought how he myght conveniently betray him. ¹² And the fyrst day of vnuenead bread, when they sacrificed the Paschal lambe, his disciples sayd vnto him, Where wilt thou that we go and prepare, that thou mayest eate the Easter lambe? ¹³ Then he sent forth two of his disciples, and sayd vnto them, Go ye into the citie, and there shal a man mete you bearyng a pitcher of water, folow him. ¹⁴ And whithersoeuer he goeth in, say ye to the good man of the house, The Master sayth, Where is the lodging where I shal eate the Easter lambe with my disciples? ¹⁵ And he wyl shewe you an vpper chamber which is large, trimmed, and prepared, there make ready for vs. ¹⁶ So his disciples went forth, and came to the citie, and found as he had sayd vnto them and made ready the Easter lambe.

¹⁷ And at euen he came with the twelue: ¹⁸ And as they sate at borde and dyd eat, Iesus sayd, Verely I say vnto you, that one of you shal betray me, which eateth with me. ¹⁹ And they began to morne and to say to him one by one, Is it I? And another, Is it I? ²⁰ He answered and sayd

RHEIMS—1582.

pence, and giuen to the poore. And they murmured against her. ⁶ But Iesus said, Let her alone, why do you molest her? she hath wrought a good worke vpon me. ⁷ For the poore you haue alwaies with you: and when you wil, you may doe them good: but me you haue not alwaies. ⁸ That which she had, she hath done: she hath preuented to anoint my body to the burial. ⁹ Amen I say to you, Wheresoeuer this Gospel shal be preached in the whole world, that also which she hath done, shal be told for a memorie of her.

¹⁰ And Iudas Iscariote one of the Twelue went his way to the chiefe Priests, for to betray him to them. ¹¹ Vnto hearing it, verie glad: and they promised him that they would giue him money. And he sought how he might betray him conveniently.

¹² And the first day of the Azymes when they sacrificed the Pasche, the Disciples say to him, Vnto whither wilt thou that we goe, and prepare for thee to eate the Pasche? ¹³ And he sendeth two of his Disciples, and saith to them, Go ye into the citie: and there shal meete you a man carying a pitcher of water, folow him: ¹⁴ and whithersoeuer he entreth, say to the maister of the house, that the Maister saith, Vnto where is my refectorie, where I may eate the Pasche with my Disciples? ¹⁵ And he wil shew you a great chamber, adorned: and there prepare for vs. ¹⁶ And his Disciples went their wayes, and came into the citie: and they found as he had told them, and they prepared the Pasche. ¹⁷ And when euen was come, he cometh with the Twelue. ¹⁸ And when they were sitting at the table and eating, Iesus said, Amen I say to you, that one of you shal betray me, he that eateth with me. ¹⁹ But they began to be sad, and to say to him seuerally, Is it I? ²⁰ Vnto which he said to them, One of the

AUTHORISED—1611.

bene giuen to the poore: and they murmured against her. ⁶ And Iesus said, Let her alone, why trouble you her? Shee hath wrought a good worke on me. ⁷ For ye haue the poore with you alwayes, and whensoeuer ye will ye may do them good: but me ye haue not alwayes. ⁸ She hath done what she could: she is come aforehand to anoint my body to the burying. ⁹ Uerily I say vnto you, Wheresoeuer this Gospel shall be preached thoroughout the whole world, this also that she hath done, shall be spoken of for a memoriall of her. ¹⁰ And Iudas Iscariot, one of the twelue, went vnto the chiefe Priests, to betray him vnto them. ¹¹ And when they heard it, they were glad, and promised to giue him money. And he sought how he might conveniently betray him.

¹² And the first day of vnuenead bread, when they killed the Passeouer, his disciples said vnto him, Where wilt thou that we go, and prepare, that thou mayest eat the Passeouer? ¹³ And he sendeth forth two of his disciples, and saith vnto them, Go ye into the citie, and there shall meet you a man bearing a pitcher of water: follow him. ¹⁴ And wheresoeuer he shall goe in, say ye to the good man of the house, The Master saith, Where is the guest chamber, where I shall eat the Passeouer with my disciples? ¹⁵ And he will shew you a large vpper room furnished, and prepared: there make ready for vs. ¹⁶ And his disciples went forth, and came into the citie, and found as hee had said vnto them: and they made ready the Passeouer. ¹⁷ And in the euening he cometh with the twelue. ¹⁸ And as they sate, and did eat, Iesus said, Uerily I say vnto you, one of you which eateth with me, shall betray mee. ¹⁹ And they began to be sorrowfull, and to say vnto him one by one, Is it I? And another said, Is it I? ²⁰ And hee answered, and said vnto

* Or, sacrificed.

‘εἰς τὸ πρυβλίον. ²¹ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ·
 ‘οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται καλὸν ἦν
 ‘αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος.’ ²²Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ
 ‘Ἰησοῦς ἄρτον εὐλογήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε, ‘Λάβετε’, τοῦτό
 ‘ἐστὶ τὸ σῶμά μου.’ ²³Καὶ λαβὼν ²⁴τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ
 ἔπιον ἐξ αὐτοῦ πάντες. ²¹καὶ εἶπεν αὐτοῖς, ‘Τοῦτό ἐστὶ τὸ αἷμά μου, τὸ τῆς
 ‘καίνης| διαθήκης, τὸ ^aπερὶ| πολλῶν ἐκχυνόμενον. ²⁵ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι
 ‘οὐ μὴ πῖω ἐκ τοῦ γεννηήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ
 ‘πῖνω καὶνὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.’

²⁶Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἑλαιῶν. ²⁷καὶ λέγει αὐτοῖς ὁ Ἰησοῦς,
 ‘Ὅτι πάντες σκανδαλισθήσεσθε ^bἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ·| ὅτι γέγραπται,

^a Rec. + φάγετε. ^b Alex. = τὸ. ^c Alex. = καίνης. ^d Alex. ὑπέρ. ^e Alex. = ἐν ἡμοῖ ἐν τῇ νυκτὶ ταύτῃ. ^f Alex. διασκορπισθήσονται.
^g Alex. εἰ καὶ.

WICLIFF—1380.

hem, oon of the twelue, that puttith the
 hond with me in the plater; ²¹and sothli
 mannes sone goith as it is writun of him,
 but wo to that man bi whom mannes sone
 schal be bitrayede; it were good to hym,
 if thilke man hadde not be borun;

²²and while thei etun, ihesus took breed
 and blessid and brak and gaf it to hem
 and seide, take ze, this is my bodi;
 and whanne he hadde take the cuppe he
 dede thankyngis and gaf to hem; and alle
 drunken therof, ²⁴and he seide to hem,
 this is my blood of the newe testamente;
 whiche schal be schede for many; ²⁵truli
 I seye to zou for now I schal not drynke
 of this fruyt of vyne in to that day; whanne
 I schal drinke it newe in the rewme of
 god; ²⁶and whanne the ympne was seid
 thei wenten out in to the hille of olyues;

²⁷and ihesus seide to hem, alle ze schuln
 be sclandride in me in this nyzt, for it is
 writun; I schal smyte the scheperde and
 the sheep of the flok schuln be dispar-
 plid; ²⁸but aftir that I schal rise agen I
 schal go bifor zou in to galile. ²⁹and petir
 seide to hym; thou; alle schuln be sclau-
 drid; but not I. ³⁰and ihesus seide to
 hym truli I seye to thee that to day bifor
 that the cok in this nyzt crowe twyces;
 thou schalt thris denye me, ³¹but he
 seide more; thou; that I bihoue that I die to
 gidre with thee; I schal not forsake thee;
 and in lik maner alle seiden;

³²and thei comen in to a place: whos
 name is icthesmany; ³³he seide to hise
 discipulis; sitte ze here: while I preyce;
³⁴and he took petir and lames and ion with
 him; ³⁵he toke to drede and to be
 anoid; ³⁶and he seide to hem; my soule
 is sorowful to the deeth; abide ze here:
 and wake ze with me; ³⁷and whanne he
 was goen forth a litil he fil doun on the
 erthe and preyed; that if it myzt be, that the

sothli, truly. thilke, that. rewme, realm.
 ympne, hymn. agen, again. disparplid, disperd.

TYNDALE—1534.

vnto them: It ys one of the .xii. and
 the same depeth with me in the platter.
²¹The sonne of man goeth; as it ys written
 of him: but woo be to that man; by whome
 the sonne of man is betrayed. Good were
 it for him; if that man had never bene
 borne.

²²And as they ate, Iesus toke brede/
 blessed and brake and gave to them and
 sayde; Take, eate, this ys my body.
²³And he toke the cup, gave thanks, and
 gave it to them; and they all dranke of it.
²⁴And he sayde vnto them: This is my
 bloude of the new testamēt which is shedd
 for many. ²⁵Verely I saye vnto you: I will
 drinke no moore of this frute of the vyne,
 vntyll that daye, that I drinke it new in
 the kyngdome of God. ²⁶And when they
 had sayd grace, they went out to mount
 Olyvete.

²⁷And Iesus sayde vnto them: All ye
 shalbe offended thorow me this nyght.
 For it is written: I will smyte the shepe-
 herd, and the shepe shalbe scattered.
²⁸But after that I am rysen agayne, I
 will goo into Galile before you. ²⁹Peter
 sayde vnto ium: And though all men
 shuld be offended; yet wolde not I. ³⁰And
 Iesus sayd vnto him: Verely I saye vnto
 the; this daye even in this nyght, before
 the cocke crowe twyse, thou shalt denye
 me thrise. ³¹And he spake boldly: no;
 yf I shulde dye with the; I will not deny
 the. Lyke wyse also sayd they all.

³²And they came into a place named
 Gethsemani. And he sayde to his disci-
 ples: Syt ye here; whyll I goo aparte and
 praye. ³³And he toke with him Peter,
 lames and iohn; and he began to waxe
 abashed and to be in an agonye. ³⁴And
 sayde vnto them: My soule is very hevy
 even vnto the deeth; tary here and watche.
³⁵And he went forth a lytle and fell doun
 on the grounde and prayed: that yf it
 were possible, the houre myght passe

CRANMER—1539.

them: It is one of the .xii. enen he that
 depeth with me in the platter. ²¹The
 sonne of man trulye goeth as it is written
 of him: but wo to that man by whom
 the sonne of man is betrayed. Good
 were it for that man, yf he had neuer
 bene borne.

²²And as they dyd eate, Iesus toke breed:
 and when he had geuen thanks he brake
 it, and gaue to them, and sayde: Take,
 eate, this is my body. ²³And he toke the
 cup, and when he had geuen thanks he
 toke it to them, and they all drancke of it.
²⁴And he sayde vnto them: This is my
 bloude of the new Testament, which is
 shedd for many. ²⁵Uerely I saye vnto
 you: I wyll drinke nomore of the frute
 of the vyne: vntyll that daye, that I drinke
 it new in the kyngdome of God. ²⁶And
 when they had sayde grace: they went
 out to mount olyvete. ²⁷And Iesus sayeth
 vnto them: All ye shalbe offended because
 of me this nyght. For it is written: I
 wyll smyte the shepherd, and the shepe
 shalbe scattered: ²⁸But after that I am
 rysen agayne, I will go into Galile before
 you. ²⁹Peter sayde vnto him: And though
 all men be offended, yet wyll not I. ³⁰And
 Iesus sayeth vnto him: Uerely I saye vnto
 the; that this daye enen, in this nyght be-
 fore the cocke crowe twyse, thou shalt
 denye me thre tymes. ³¹But he spake
 more vehemently: no, yf I shulde dye
 with the, I wyll not denye the. Likewise
 also sayde they all.

³²And they came into a place which
 was named Gethsemani. And he sayeth
 to his disciples: Syt ye here, whyle I go
 asyd, and praie. ³³And he taketh with
 him Peter and lames and iohn, and began
 to waxe abashed, and to be in an agonye,
³⁴and sayeth vnto them: My soule is
 heuy, enen vnto the deeth, tary ye here
 and watche. ³⁵And he went forth a lytle
 and fell doun flat on the grounde, and
 prayed: that yf it were possible, the houre

“Πατάξω τὸν ποιμένα, καὶ ἡ διασκορπισθήσεται τὰ πρόβατα.”²⁸ Ἀλλὰ μετὰ τὸ ἐγερθῆναι με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.”²⁹ Ὁ δὲ Πέτρος ἔφη αὐτῷ, “Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ’ οὐκ ἐγώ.”³⁰ Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, “Ἀμὴν λέγω σοι, ὅτι σὺν ἡμέρῳ ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με.”³¹ Ὁ δὲ ἔκ περισσοῦ ἔλεγε μᾶλλον, “Ἐάν με δὲ συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι.” Ἰσαύτως δὲ καὶ πάντες ἔλεγον.

³² Καὶ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, “Καθίσατε ὧδε, ἕως προσεύξωμαι.”³³ Καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μεθ’ ἑαυτοῦ. Καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. καὶ λέγει αὐτοῖς, “Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ ᾠρηγορεῖτε.”³⁵ Καὶ ἡ προελθὼν μικρὸν, ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσήυχετο, ἵνα,

^c Rec. = σὺ. ^f Alex. ταύτῃ τῇ νυκτὶ. ^g Alex. + Πέτρος. ^h Alex. ἐκ περισσοῦς s. περισσοῦς. ⁱ Alex. = μᾶλλον. ^k Const. ἀπαρνήσομαι. ^l Alex. Γεθσημανί. ^m Rec. + τὸν. ⁿ Alex. προσελθὼν.

GENEVA — 1557.

vnto them, *It is one of the twelve that dippeth with me in the platter.* ²¹ Truly the Sonne of man goeth, as it is written of him: but wo be to that man, by whom the Sonne of man is betrayed. It had bene good for him: if he had neuer bene borne.

²² And as they dyd eat, Iesus toke bread blessed, brake, and gaue to them, and sayd, Take, eat, this is my body. ²³ And he toke the cup, gaue thanks, and gaue it to them, and they all drank of it. ²⁴ And he sayd vnto them, This is my blood of the newe Testament, which is shed for many. ²⁵ Verely I say vnto you, I wyl drinke no more of the frute of the vine, vntyl that day, that I drinke it newe in the kyngdome of God.

²⁶ And when they had songe the song, they went out to the hill of Oliues. ²⁷ Then Iesus sayd vnto them, All ye shalbe offended because of me this night. For it is written, I wyl smyte the shepheard, and the shepe shal be scattered. ²⁸ But after that I am risen, I wyl go into Galile before you. ²⁹ And Peter sayd vnto hym, Although all men shold be offended, yet would not I. ³⁰ Then Iesus sayd vnto hym, Verely I say vnto thee, This day, euen in this nyght, before the cock crowe twyse, thou shalt deny me thrise. ³¹ And he sayd more earnestly, If I should dye with thee, I wyl not deny thee: Lykewyse also sayd they all. ³² After they come into a place named Gethsemane: then he said to his disciples, Sit ye here, whyle I go and pray. ³³ And he toke with him Peter, Iames, and Iohn, and he began to be afraide, and in great heauines. ³⁴ And sayd vnto them, My soule is very heauy euen vnto the death, tary here and watch.

³⁵ And being gon forward a litle, he fel downe on the ground, and prayed, that if it were possible, that houre myght passe

RHEIMS — 1582.

Tyuelue, he that dippeth vwith me his hand in the dish. ²¹ and the Sonne of man in dedde goeth, as it is vwritten of him, but vwo to that man by vvhom the Sonne of man shal be betrayed. it vvere good for him, if that man had not been borne. ²² And vvhiles they vvere eating, Iesus tooke bread: and blessing brake, and gaue to them, and said, Take, This is my body. ²³ And taking the chalice, giuing thanks he gaue to them. and they al drank of it. ²⁴ And he said to them, This is my blovd of the newv Testament, that shal be shed for many. ²⁵ Amen I say to you, that novv I vvil not drinke of the frute of the vine vntil that day vvhē I shal drinke it newv in the kingdom of God. ²⁶ And an hymne being said, they vvent forth into Mount-oliuet.

²⁷ And Iesus saith to them, You shal al be scandalized in me in this night: for it is vwritten, *I veil strike the Pastor, and the sheepe shalbe dispersed.* ²⁸ But after that I shal be risen againe, I vvil goe before you into Galilee. ²⁹ And Peter said to him, Although al shal be scandalized: yet not I. ³⁰ And Iesus saith to him, Amen I say to thee, that thou this day in this night, before the cocke crowv twyse, shalt thrise deny me. ³¹ But he spake more vehemently, Although I should die together vwith thee, I vvil not denie thee. And in like maner also said they al.

³² And they come into a farme-place called Gethsemani. And he saith to his Disciples, Sit you here, vntil I pray. ³³ And he taketh Peter and Iames and Iohn vwith him: and he began to feare and to be heauy. ³⁴ And he saith to them, My soul is sorovful euen vnto death: stay here, and vwatch. ³⁵ And vvhē he vvas gone forward a litle, he fel flat vpon the ground: and he prayed that if it might be, the houre might

AUTHORISED — 1611.

them, *It is one of the twelve, that dippeth with me in the dish.* ²¹ The Sonne of man indeed goeth, as it is written of him: but woe to that man by whom the Sonne of man is betrayed: Good were it for that man, if he had neuer bene borne.

²² And as they did eat, Iesus tooke bread, and blessed, and brake it, and gaue to them, and said, Take, eat: this is my body. ²³ And he tooke the cup, and when he had giuen thanks, he gaue it to them: and they all drank of it. ²⁴ And he said vnto them, This is my blood of the new Testament, which is shed for many. ²⁵ Verily I say vnto you, I will drinke no more of the fruit of the Vine, vntill that day that I drinke it newe in the kingdom of God.

²⁶ And when they had sung an *hymne, they went out into the mount of Oliues. ²⁷ And Iesus saith vnto them, All ye shall be offended because of mee this night: for it is written, I will smite the shepheard, and the sheepe shall bee scattered. ²⁸ But after that I am risen, I will go before you into Galilee. ²⁹ But Peter said vnto him, Although al shall be offended, yet will not I. ³⁰ And Iesus saith vnto him, Verily I say vnto thee, that this day, euen in this night before the cocke crowe twice, thou shalt deny me thrise. ³¹ But he spake the more vehemently, If I should die with thee, I will not denie thee in any wise. Likewise also said they all. ³² And they came to a place which was named Gethsemani, and he saith to his disciples, Sit ye here, while I shall pray. ³³ And hee taketh with him Peter, and Iames, and Iohn, and began to be sore amazed, and to be very heauy, ³⁴ And saith vnto them, My soule is exceeding sorowful vnto death: tarye ye here, and watch. ³⁵ And he went forward a little, and fell on the ground, and prayed, that if it were possible, the

εἰ δυνατὸν ἐστὶ, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα.³⁶ καὶ ἔλεγεν, 'Αββᾶ, ὁ πατήρ, πάντα
'δυνατά σοι. παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ
'τὶ σύ'.³⁷ Καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ,
'Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; ³⁸ γρηγορεῖτε καὶ προσ-
'εύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ
'ἀσθενής'.³⁹ Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν λόγον εἰπών.⁴⁰ καὶ ὑπο-
στρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν ^ββεβαρη-
μένοι, καὶ οὐκ ᾔδεισαν τί ^γαὐτῷ ἀποκριθῶσι. | ⁴¹ Καὶ ἔρχεται τὸ τρίτον καὶ λέγει
αὐτοῖς, 'Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε. ἀπέχει ἡλθεν ἡ ὥρα· ἰδὼν,
'παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. ⁴² ἐγείρεσθε,
'ἄγωμεν ἰδὼν, ὁ παραδίδωκε με ἡγῆκε.' ⁴³ Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος,

³⁶ Alex. τοῦτο ἀπ' ἐμοῦ.

³⁷ Alex. καταβαρανόμενοι.

³⁸ Alex. ἀποκριθῶσι αὐτῷ.

³⁹ Alex. = τὸ.

⁴⁰ Alex. ὁ Ἰσκαριώτης s. Ἰσκαριώτης s.

Σκαριώτης. ⁴¹ Alex. = ὧν. ⁴² Alex. = πολλῶς. ⁴³ Alex. ἀπάγει.

WICLI—1380.

oure schulde passe fro hym,³⁶ and he
seide abba fadir alle thingis be possible
to thee: bere ouer this cuppe fro me; but
not that I wole: but that thou wilt be
don.

³⁷ and he came: & foonde hem slepinge/
and he seide to petir/simoud slepest thou?
myȝtist thou not wake with me oon our?
³⁸ Wake ȝe and preie ȝe that ȝe entre not
in to temptacioun for the spirit is redi:
but the fleisch is sike,³⁹ and eftsone he
ȝede and preied and seide the same word/
⁴⁰ and he turned agen eftsone and founde
hem slepyng; for her ȝen weren heuyed:
and they knewen not what thei schulden
answere to him/⁴¹ and he cam the thridde
tyme: and seide to hem/ slepe ȝe now
and rest ȝe it sufficith the our is comen/
lo mannes sone schal be bitraid in to the
hondis of synful men/⁴² rise ȝe, go we/
lo he that schal bitraie me: is unȝ.

⁴³ And ȝit while he spake, Iudas scarioth
oon of the twelve cam & with hym moche
puple with swerdis and staues sente fro
the hijest preestis and the scribes, and fro
the elder men/⁴⁴ and his traitour hadde
ȝouun to hem a tokene, and seide/ whom-
euer I kisse: he it is holde ȝe hym, and
lede ȝe warli/⁴⁵ and whanne he cam, anon
he come to hym & seide/ maistir, and he
kissid hym/⁴⁶ and thei leiden hondis on
hym: and holden hym/⁴⁷ but oon of the
men that stoden aboute, drouȝ out a
swerd, and smoot the seruaunt of the
hijest prest and kittid of his cere;

⁴⁸ & ihesus answerd and seide to hem/
as to a theȝ ȝe han gon dai with swerdis
and staues, to take me/⁴⁹ dai by dai I
was among ȝou and taugte in the temple/
and ȝe holden not me; but that the scrip-
ture be fulfilled/⁵⁰ thanne alle hise disci-
pulis frosken hym: and fledden/⁵¹ but a
ȝung man clothid with lynnyn cloith on

eris be again. ⁵⁰ be. ⁵¹ went. ⁵² on. ⁵³ eyes.
ȝe un. given. warli, warily.

TYNDALE—1534.

from him.³⁶ And he sayd: Abba father,
all thinges are possible vnto thee take
away this cup from me. Nevertheless
not that I will, but that thou wilt, be done.

³⁷ And he cam and founde them slepyng/
and sayd to Peter: Simon/ slepest thou?
Couldest not thou watche with me one
houre? ³⁸ watche ye, and praye, lest ye
entre into temptacion: the sprete is redy/
but the flessch is weeke. ³⁹ And agayne
he went away and prayde, and spake
the same wordes. ⁴⁰ And he returned
and founde them a slepe agayne/ for
their eyes were hevy: nether wist they
what to answer him. ⁴¹ And he cam the
thyrd tyme, and sayd vnto them: slepe
hens forth and take youre ease, it is
ynough. The houre is come: beholde the
sonne of man shalbe delyvered into the
hondes of synners. ⁴² Ryse vp, let vs goo.
Loo he that betrayeth me, is at hande.

⁴³ And immediatly whyll he yet spake/
came Iudas one of the twelve/ and with
him a greate number of people with
sweardes and staves from the hye prestes
and scribes and elders. ⁴⁴ And he that
betrayed him had given them a generall
token sayinge: whosoever I do kisse/ he
it is: take him and leade him awaye
warly. ⁴⁵ And assone as he was come/ he
wente streyght waye to him/ and sayd
vnto him: master master, and kissed him.
⁴⁶ And they layde their hondes on him/
and toke him. ⁴⁷ And one of them that
stode by, drue out a swearde/ and smote
a seruaunt of the hye preste, and cut of
his care.

⁴⁸ And Iesus answered and sayd vnto
them: ye be come out as vnto a thefe
with sweardes and with staves/ for to take
me. ⁴⁹ I was dayly with you in the tem-
ple teachinge and ye toke me not: but
that the scriptures should be fulfilled.
⁵⁰ And they all forsoke him and ranne
awaye. ⁵¹ And ther folowed him a cer-
teyne yonge man, clothed in linnen apen

CRANMER—1539.

might passe from him.³⁶ And he sayde:
Abba father, all thinges are possible vnto
thee, take away this cup from me. Neuer-
theless, not that I wyll: but that thou
wilt, be done.

³⁷ And he cam and founde them slepyng/
and sayeth to Peter: Simon, slepest thou?
Couldest not thou watche one houre?
³⁸ watche ye, and praye, lest ye entre
into temptacion, the sprete trulye is ready,
but the flessch is weeke. ³⁹ And agayne he
went asyde, and prayde, and spake the
same wordes. ⁴⁰ And he returned, and
founde them a slepe agayne. For their
eyes were heuy: nether wist they, what
to answer him. ⁴¹ And he came the thyrd
tyme and sayde vnto them: slepe hens
forth, and take youre ease, it is ynough.
The houre is come, beholde, the sonne of
man is betrayed into the handes of syn-
ners. ⁴² Ryse vp, let vs go. Lo, he that
betrayeth me, is at hande. ⁴³ And imme-
diatly whill he yet spake, cometh Iudas
(which was one of the twelve) and with
him a greate number of people with
sweardes and staues from the hye Prestes
and Scribes and elders. ⁴⁴ And he that
betrayed him, had given them a generall
token, saying: whosoever I do kisse, that
same is he: take him and leade him awaye
warly. ⁴⁵ And as sone as he was come,
he goeth streight waye to him, and sayeth
vnto him: Master, Master, and kyssed
him. ⁴⁶ And they layde their handes on
him, and toke him. ⁴⁷ And one of them
that stode by, drue out a swearde, and
smote a seruaunt of the hye Preste, and
cut of his care.

⁴⁸ And Iesus answered and sayd vnto
them: ye be come out as vnto a thefe
with sweardes and with staues, for to take
me. ⁴⁹ I was dayly with you in the tem-
ple, teachinge, and ye toke me not: but
these thinges come to passe, that the
scriptures shuld be fulfilled. ⁵⁰ And they
all forsoke him, and ranne awaye. ⁵¹ And
ther folowed him a certayne yonge man,

παράγινεται Ἰούδας, εἰς ὃν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολλὸς μετὰ μαχαίρων καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ πρεσβυτέρων. ⁴⁴ δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς, λέγων, Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ ἀπαγάγετε| ἀσφαλῶς. ⁴⁵ Καὶ ἐλθὼν, εὐθέως προσελθὼν αὐτῷ λέγει, ⁴⁶ Ὁ ῥαββί, ῥαββί· καὶ κατεφίλησεν αὐτόν. ⁴⁷ Οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν. ⁴⁸ Εἷς δὲ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισε τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον. ⁴⁹ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. ⁵⁰ Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον. ⁵¹ Καὶ εἷς τις νεανίσκος ἠκολούθησεν|

⁴⁴ Const. + αὐτῷ. ⁴⁵ Alex. χαῖρε s. = ῥαββί. ⁴⁶ Alex. = ἐπ' αὐτόν. ⁴⁷ Alex. αὐτῷ. ⁴⁸ Alex. = τις. ⁴⁹ Alex. ἐξήλθατε. ⁵⁰ Alex. καὶ νεανίσκος τις. ⁵¹ Rec. ἠκολούθει.

GENEVA — 1557.

from hym. ³⁶ And he sayd, Abba, Father, all things are possible vnto thee, take away this cup from me. Neuertheless not that I wyl: but that thou wilt be done. ³⁷ Then he cometh and fyndeth them sleeping, and sayeth to Peter, Simon sleepest thou? Coudest not thou watch with me one houre?

³⁸ Watch ye, and pray, lest ye entre into temptation: for the sprite is ready, but the fleshe is weake. ³⁹ And againe he went away, and prayed, and spake the same wordes. ⁴⁰ And he returned, and found them asleepe agayn, for theyr eyes were heavy: nether wylt they what to answer hym. ⁴¹ And he cometh the thyrd tyme, and sayeth vnto them, Sleepe hence forth, and take your ease, it is ynough, the houre is come, behold the Sonne of man is deliuered into the handes of synners. ⁴² Ryse vp, let vs go, Lo he that betrayeth me, is at hand.

⁴³ And immediatly whyle he yet spake, came Iudas one of the twelue, and with hym a great nombre of people with swordes and stauces, from the hye Priestes, and Scribes, and Elders. ⁴⁴ And he that betrayed hym had giuen them a general token saying, Whomsoeuer I shal kysse, he it is: take hym and lead hym away safely. ⁴⁵ And as sone as he was come, he went straightway to hym, and sayd vnto hym, Maister, Maister, and kyssed hym. ⁴⁶ And they layd theyr handes on him, and toke hym. ⁴⁷ And one of them that stode by, drue out a sword, and smote a seruant of the hye Priest, and cut of his eare.

⁴⁸ And Iesus answered and sayd vnto them: Ye become out as vnto a thefe with swordes and with stauces for to take me. ⁴⁹ I was dayly with you in the temple teachyng, and ye toke me not: but this is done that the Scriptures should be fulfilled. ⁵⁰ Then they all forsoke him, and ran away. ⁵¹ And there folowed him a certayn yonge man,

RHEIMS — 1582.

passee from him: ³⁶ and he said, Abba, Father, all things are possible to thee, transference this chalice from me. but not that vvich I vvill, but that vvich thou. ³⁷ And he cometh, and findeth them sleeping. And he saith to Peter, Simon, sleepest thou? couldest thou not vvatch one houre? ³⁸ Vvatch ye, and pray that you enter not into temptation. The spirit in deede is prompt, but the flesh infirme. ³⁹ And going away againe, he prayed, saying the selfsame vvord. ⁴⁰ And returning, againe he found them a sleepe (for their eies vvere heavy) and they vvist not vvhat they should answer him. ⁴¹ And he cometh the third time, and saith to them, Sleepe ye now, and take rest, it suffiseth, the houre is come: behold the Sonne of man shal be betraied into the handes of sinners. ⁴² Arise, let vs goe, behold, he that shal betray me, is at hand.

⁴³ And as he vvvas yet speaking, cometh Iudas Iscariote one of the Twelue, and vvith him a great multitude vvith swordes and clubbes, from the cheefe Priestes and the Scribes and the Auncients. ⁴⁴ And the betrayer of him had giuen them a signe, saying, Vvhomsoeuer I shal kisse, it is he, lay hold on him, and leade him vvarily. ⁴⁵ And vvhen he vvvas come, immediatly going to him, he saith, Rabbi, and he kissed him. ⁴⁶ But they laied hands vpon him: and held him. ⁴⁷ And one certayne man of the standers about, drauing out a sword, smote the seruant of the cheefe priest, and cut of his eare. ⁴⁸ And Iesus answeryng, said to them, As to a theefe are you come out vvith swordes and clubbes to apprehend me? ⁴⁹ I vvvas dayly vvith you in the temple teachyng, and you did not lay hands on me. But, that the Scriptures may be fulfilled. ⁵⁰ Then his disciples leauing him, al fled. ⁵¹ And a certayne yonge man folowed him clothed vvith sindon vpon the

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houre might passe from him. ³⁶ And he said, Abba, father, all things are possible vnto thee, take away this cup from me: Neuertheless, not that I will, but what thou wilt. ³⁷ And hee cometh, and findeth them sleeping, and saith vnto Peter, Simon, sleepest thou? Coudest not thou watch one houre? ³⁸ Watch ye and pray, lest ye enter into temptation: The spirit truly is ready, but the flesh is weakke.

³⁹ And againe hee went away, and prayed, and spake the same wordes. ⁴⁰ And when he returned, he found them asleepe againe, (for their eyes were heauie) neither wist they what to answer him. ⁴¹ And he cometh the third time, and saith vnto them, Sleepe on now, and take your rest: it is ynough, the houre is come, behold, the Son of man is betrayed into the hands of sinners. ⁴² Rise vp, let vs goe, Loe, hee that betrayeth me, is at hand.

⁴³ And immediatly, while hee yet spake, cometh Iudas, one of the twelue, and with him a great multitude with swordes, and stauces, from the cheefe Priests, and the Scribes, and the Elders. ⁴⁴ And hee that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, that same is hee; take him, and lead him away safely. ⁴⁵ And assoone as he was come, he goeth straightway to him, and sayeth, Master, Master, and kissed him.

⁴⁶ And they layed theyr handes on him, and tooke him. ⁴⁷ And one of them that stood by, drew a sword, and smote a seruant of the high Priest, and cut off his eare. ⁴⁸ And Iesus answered, and said vnto them, Are yee come out as against a thief, with swordes, and with stauces to take me? ⁴⁹ I was dayly with you in the Temple, teachyng, and ye tooke me not: but the Scriptures must be fulfilled. ⁵⁰ And they all forsooke him, and fled. ⁵¹ And there folowed him a certayne yonge man,

αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι·
⁵³ ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἄπ' αὐτῶν.]

⁵³ Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα^a, καὶ συνέρχονται ἡ αὐτῷ | πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. ⁵⁴ Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσως εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς. ⁵⁵ Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐξήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατώσαι αὐτόν· καὶ οὐχ εὔρισκον. ⁵⁶ πολλοὶ γὰρ ἔψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. ⁵⁷ καὶ τινες ἀναστάντες ἔψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες, ⁵⁸ "Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος, "Ὅτι ἐγὼ καταλύσω τὸν ναὸν τούτου τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποιήτον οἰκοδομήσω." ⁵⁹ Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. ⁶⁰ Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον | ἐπηρώτησε τὸν

^a καὶ κρατ. αὐτόν. / Alex. = ἀπ' αὐτῶν. f Alex. + Καϊάφας. ^h Alex. = αὐτῷ. / ⁱ Rec. εἰς τὸ μέσον.

WICLIȚ — 1380.

the bare sued hym, and thei helden hym/
⁵² and he lefte the linnen clothing, and fleie nakid away fro hem, ⁵³ and thei ladden ihesus to the hijist preest, and alle the preestis and scribis and elder men camen to gidre, ⁵⁴ but petir sued hym afer in to the halle of the hijist preest, and he sat with the mynstris and warmed hym at the fier, ⁵⁵ and the hijist preest and al the counceil sonȝten witnessynge agens ihesus, to take hym to the deeth, but thei founden not, ⁵⁶ for many seiden fals witnessynge agens hym: and the witnessynge weren not couenable, ⁵⁷ and summe risun vp and baren fals witnessynge agens him and seiden, ⁵⁸ for we han herde him seynge, I schal vndo this temple made with hondis, and afir the thridde dai I schal bilde another not made with hondis, ⁵⁹ and the witnessynge of hem was not couenable, ⁶⁰ and the hijist preest roos vp in to the myddil, and axed ihesus and seide,

answerist thou no thing to tho thingis that ben putte agens thee of these, ⁶¹ but he was stille; and answerid nothing; eftsonne the hijist preest axed hym and seide to hym, art thou crist the sone of the blessid god? ⁶² and ihesus seide to hym, I am, and ȝe schulu se mannes sone sittynge on the riȝthalf of the vertu of god: and comynge in the cloudis of heuene, ⁶³ and the hijist preest torehte hise clothis and seide, what ȝit desiren we witnessis, ⁶⁴ ȝe han herd blasfemye, what semeth to ȝou? and thei alle condempneden hym: to be gilty of deeth, ⁶⁵ and summe bigunnen to bi spete hym and to hile his face and to smyte with buffatis, and seie to hym, arced thou ȝ the mynstris beten him with strokis,

⁶⁶ and whanne petir was in the halle binethen: oon of the damysels of the hijist preest cam, ⁶⁷ and whanne she hadde seen petir warmynge hym: sche

sued, followed. eftsonne, again. couenable, accordant. veru, pow er. hile, cover. arced, declare.

TYNDALE—1534.

the bare, and the yongemen caught him/
⁵² and he lefte his linnen and fled from them naked.

⁵³ And they leed Iesus awaye to the hyest preste of all, and to him came all the hye prestes, and the elders, and the scribes. ⁵⁴ And Peter folowed him a grete waye of, even into the pallys of the hye preste; and sat with the servauntes, and warmed him sylfe at the fyre.

⁵⁵ And the hye prestes and all the counsell sought for witness agaynste Iesu, to put him to deeth, and founde none. ⁵⁶ Yet many bare false witness agaynste him; but their witness agreed not to gedre. ⁵⁷ And ther arose certayne and brought false witness agaynste him, sayinge, ⁵⁸ We herde him saye: I will destroye this temple made with hondes, and with in thre dayes I will bylde another, made with out hondes. ⁵⁹ But their witness agreed not to gedre.

⁶⁰ And the hyeste preste stode vp amongst them, and axed Iesus sayinge: answerest thou nothing? How is it that these beare witness agaynste the? ⁶¹ And he helde his peace, and answered noothinge. Agayne the hyeste Preste axed him, and sayde vnto him: Arte thou Christ the sonne of the blessed? ⁶² And Iesus sayde: I am. And ye shall se the sonne of man syt on the ryght honde of power, and come in the cloudes of heven. ⁶³ Then the hyest preste rent his clothes and sayd: what nede we eny further of witness? ⁶⁴ Ye have herde the blasphemy what thinke ye? And they all gave sentence that he was worthy of deeth. ⁶⁵ And some beganne to spit at him, and to cover his face; and to bete him with fistes, and to saye vnto him, arede vnto vs. And the servauntes boffeted him on the face.

⁶⁶ And as Peter was beneath in the pallys, ther came one of the wenches of the hyest preste: ⁶⁷ and when she sawe Peter warmynge him sylfe, she loked on him, and

CRANMER—1539.

clothed in linnen vpon the bare, and the yongemen caught him, ⁵² and he lefte his linnen garment, and fled from them naked. ⁵³ And they ledd Iesu awaye to the hyest Preste of all and wyth him come all the hye Prestes, and the elders, and the Scribes. ⁵⁴ And Peter folowed him a grete waye of (even tyll he was come into the palace of the hye preste) and he sat with the seruauntes, and warmed him selfe at the fyre.

⁵⁵ And the hye Prestes and all the counsell sought for witness agaynste Iesu, to put him to deeth, and founde none: ⁵⁶ for many bare false witness agaynste hym, but their witnessess agreed not together. ⁵⁷ And ther arose certayne, and brought false witness agaynste him, sayinge, ⁵⁸ We herde him saye: I will destroye this temple that is made with handes, and with in thre dayes I wyl bylde another, made wythout handes. ⁵⁹ But yet their witnessess agreed not together.

⁶⁰ And the hye Preste stode vp amongst them, and asked Iesu, sayinge: answerest thou nothing? How is it that these beare witness agaynste the? ⁶¹ But he helde his pence, and answered nothing. Agayne the hyeste Preste asked him, and sayde vnto him: Art thou Christ the sonne of the blessed? ⁶² And Iesus sayd: I am.

And ye shall se the sonne of man sytting on the ryght hand of power, and comynge in the cloudes of heuene. ⁶³ Then the hye preste rent his clothes, and sayd: what nede we eny further of witnesses? ⁶⁴ Ye have heard blasphemy, what thincke ye? and they all condemned him to be worthy of deeth. ⁶⁵ And some beganne to spit at him, and to cover his face, and to beate him with fistes, and to saye vnto him: Arende. And the seruauntes boffeted him on the face.

⁶⁶ And as Peter was beneath in the palace ther cam one of the wenches of the hyest preste: and ⁶⁷ when she sawe Peter warm-

Ἰησοῦν, λέγων, 'Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν;' ⁶¹ 'Ο δὲ ἐσιώπα, καὶ ^k οὐδὲν ἀπεκρίνατο. | Πάλιν ὁ ἀρχιερεὺς ἐπρώτα αὐτὸν, καὶ λέγει αὐτῷ, 'Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ ἐυλογητοῦ;' ⁶² 'Ο δὲ Ἰησοὺς εἶπεν, 'Ἐγὼ εἰμι. καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἔκ δεξιῶν καθημένον | τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.' ⁶³ 'Ο δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, 'Τί ἐτι χρεῖαν ἔχομεν μαρτύρων; ⁶⁴ ἡκούσατε τῆς βλασφημίας· τι ὑμῖν φαίνεται; | Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου. ⁶⁵ Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ, 'Προφήτευσον· καὶ οἱ ὑπηρέται ^m ῥαπίσμασιν αὐτὸν ἔβαλλον. |

⁶⁶ Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως, ⁶⁷ καὶ ἰδούσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, 'Καὶ

^k Alex. οὐκ ἀπεκρίνατο. ^l Rec. καθημένον ἐκ δεξιῶν. ^m Alex. ῥαπίσμασιν αὐτὸν ἔλαβον s. ἔβαλον.

GENEVA — 1557.

clothed in linnen vpon his bare *body*, and the yonge men caught hym. ⁵² But he left his linnen, and fled from them naked. ⁵³ And they led Iesus away to the hye Priest, and to him came all the hye Priests, and the Elders, and the Scribes. ⁵⁴ And Peter folowed hym a greate way of, euen into the hall of the hye Priest, and sat with the seruantes, and warned *hym self* at the fyre.

⁵⁵ And the hye Priests, and all the Council soght for witness against Iesus, to put him to death, and found none. ⁵⁶ For many bare false wytnes agaynst hym, but their wytnes agreed not together. ⁵⁷ Then there arose certayn, and brought false wytnes against him, saying, ⁵⁸ We heard him say, I wil destroy this temple made with handes, and within thre dayes I wil buyld another, made without handes. ⁵⁹ But their wytnes yet agreed not together.

⁶⁰ And the hye Priest stode vp amongst them, and asked Iesus saying, Answerest thou nothing? How *is it that* these beare wytnes agaynst thee? ⁶¹ But he held his peace, and answered nothing. Again the hye Priest asked hym, and sayd vnto him, Art thou Christe the Sonne of the Blessed? ⁶² And Iesus said I am *he*: and ye shal see the Sonne of man syt at the right hand of the myghty *God*, and come in the cloudes of heauen. ⁶³ Then the hye Priest rent his clothes and sayd, What neede we any further wytnesses? ⁶⁴ Ye haue heard blasphemie: what thinke ye? And they all gaue sentence that he was worthy of death. ⁶⁵ And some began to spit at hym, and to couer his face, and to beate him with fystes, and to say vnto hym, Reede. And the sergeantes smote him with their rods of office. ⁶⁶ And as Peter was beneath in the hall, there came one of the maydes of the hye Priest, ⁶⁷ And when she saw Peter warming *him self*, she lokod on

RHEIMS — 1582.

bare and they tooke him. ⁵² But he casting of the sindon, fled from them naked.

⁵³ And they brought Iesus to the cheefe Priest: and al the Priests and the Scribes and the Auncients assembled together. ⁵⁴ And Peter folowed him a farre of euen in vnto the court of the high Priest: and he sate vvith the seruants at the fire, and vvarmed him self. ⁵⁵ And the cheefe Priests and al the council sought testimonie against Iesus, that they might put him to death, neither found they. ⁵⁶ For many spake false Wytnes against him: and the testimonies vvere not conuenient. ⁵⁷ And certaine rising vp, bare false vvitness against him, saying, ⁵⁸ That vve heard him say, I vvill dissolue this temple made vvith hand, and in three daies vvill I build an other not made vvith hand. ⁵⁹ And their testimonie vvias not conuenient. ⁶⁰ And the high Priest rising vp into the middes, asked Iesus, saying, Answerest thou nothing to these things that are obiecto to thee of these? ⁶¹ But he held his peace and answered nothing. Againe the high Priest asked him, and said to him, Art thou Christ the sonne of the blessed God? ⁶² And Iesus saith to him, I am. And thou shal see the Sonne of man sitting on the right hand of povver, and comming vvith the cloudes of heauen. ⁶³ And the high Priest renting his garments, saith, Vvhat neede vve vvitnesses any further? ⁶⁴ You haue heard blasphemie. hovy thinke you? Vvho al condemned him to be guilty of death. ⁶⁵ And certaine began to spit vpon him, and to couer his face, and to beate him vvith buffets, and to say vnto him, Prophecie: and the seruants gaue him blowes.

⁶⁶ And vvhen Peter vvias in the court beneath, there commeth one of the vvoman-servants of the high Priest. ⁶⁷ And vvhen she had seen Peter vvarming him

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hauing a linnen cloth east about his naked body, and the yong men layd hold on him. ⁵² And he left the linnen cloth, and fled from them naked.

⁵³ And they led Iesus away to the high Priest, and with him were assembled all the cheefe Priests, and the Elders, and the Scribes. ⁵⁴ And Peter followed him asfarre off, euen into the pallee of the high Priest: and hee sate with the seruants, and warmed himself at the fire. ⁵⁵ And the cheefe Priests, and all the counsel sought for witness against Iesus, to put him to death, and found none. ⁵⁶ For many bare false witness against him, but their witness agreed not together. ⁵⁷ And there arose certaine, and bare false witness against him, saying, ⁵⁸ We heard him say, I will destroy this Temple that is made with handes, and within three dayes I wil build another made without hands. ⁵⁹ But neither so did their witness agree together. ⁶⁰ And the high Priest stood vp in the mids, and asked Iesus, saying, Answerest thou nothing? What is it which these witness against thee? ⁶¹ But he held his peace, and answered nothing. Againe, the high Priest asked him, and said vnto him, Art thou the Christ, the Sonne of the Blessed? ⁶² And Iesus said, I am: and yee shall see the Sonne of man sitting on the right hand of power, and comming in the clouds of heauen. ⁶³ Then the high Priest rent his clothes, and saith, What neede we any further witnesses? ⁶⁴ Yee haue heard the blasphemie: what thinke yee? And they all condemned him to be guilty of death. ⁶⁵ And some began to spit on him, and to couer his face, and to buffet him, and to say vnto him, Prophecie: And the seruants did strike him with the palmes of their hands.

⁶⁶ And as Peter was beneath in the pallee, there commeth one of the maydes of the high Priest. ⁶⁷ And when shee saw

‘σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.’ ⁶⁸‘Ὁ δὲ ἠρνήσατο, λέγων, ‘Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις.’ Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ ἐφώνησε. ⁶⁹Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς παρεστηκόσιν, ‘Ὅτι οὗτος ἐξ αὐτῶν ἐστίν.’ ⁷⁰‘Ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, ‘Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει.’ ⁷¹‘Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν, ‘Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον, ὃν λέγετε.’ ⁷²Καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. Καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα, ὃ εἶπεν αὐτῷ ὁ Ἰησοῦς, ‘Ὅτι πρὶν ἀλέκτορα φωνῆσαι δις, ἀπαρνήσῃ με τρίς.’ καὶ ἐπιβαλὼν ἔκλαιε.

XV. Καὶ εὐθὺς ἐπὶ τὸ πρῶτὸ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, δῆσαντες τὸν Ἰησοῦν

^a Alex. = καὶ ἡ λαλιά σου ὁμοιάζει. ^b Rec. = εὐθύς. ^c Rec. τοῦ ῥήματος, οὐ.

WICLIF—1380.

biheeld hym and seide; and thou were with ihesus of nazareth; ⁶⁸ he denyed and seide; nether I woot: nether I knowe: what thou seist; and he wente with out forth before the halle: and anon the cok crewe, ⁶⁹ and eftsonne whanne another damysel hadde seen hym: sche bigan to seie to men that stoden aboute, that this is of hem; ⁷⁰ and he eftsone denyed; and aftir a litil, eftsonne thei that stonden nyȝ, seiden to petir, verrili thou art of hem; for thou art of galile also; ⁷¹ but he bigan to curse and to swere; for I knewe not this man whom ȝe scienc;

⁷² and anon eftsones the cok crewe; and petir biȝouthȝ on the word that ihesus hadde seide to hym, bifor the cok crewe twies: thries thou shalt denye me; ȝe bigan to wepe.

15. AND anon in the morwetide the hijist preestis made a counceil with the elder men and the scribis: and with al the counceyl; and bounden ihesus and ledde and bitoken hym to pilat. ² and pilat axed hym; art thou kyng of iewis? and ihesus answerid ȝe seide to hym; thou seister. ³ and the hijist preestis accusenid hym in many thingis; ⁴ but pilat eftsonne axed hym and seide; answerist thou no thing? seest thou in how many thingis thei accusen thee? ⁵ but ihesus answerid no more: so that pilat wondrid;

⁶ but bi the feest dai he was wont to leue to hem on of menden bounden: whom euer thei axeden; ⁷ and on there was that was seid barabas; that was bounde with men of discensioun that hadden don manslaughtre in seducioun; ⁸ and whanne the puple was gon up; he bigan to preie as he euermore deide to hem; ⁹ and pilat answerid to hem and seide; wolen ȝe I leue to ȝou the kyng of iewis? ¹⁰ for he wist that the hijist preestis hadden takun hym by enuy; ¹¹ but the bischopis steriden the puple; that he schulde rather leue to hem barabasy

TYNDALE—1534.

said: wast not thou also with Iesus of Nazareth? ⁶⁸ And he denyed it saying: I knowe him not; nether wot I what thou sayest. And he went out into the poorehe; and the cocke crewe. ⁶⁹ And a damself sawe him; and agayne beganne to saye to them that stode by; this is one of them. ⁷⁰ And he denyed it agayne. And anon after; they that stode by; sayde agayne to Peter: suerly thou arte one of them; for thou arte of Galile; and thy speache agreth therto. ⁷¹ And he beganne to curse and to swaere sayinge: I knowe not this man of whom ye speake. ⁷² And agayne the cocke krew; and Peter remembered the worde that Iesus sayd vnto him: before the cocke crowe twyse; thou shalt deny me thrise; and beganne to wepe.

15. AND anone in the dawninge the hye prestes helde counsell with the elders and the scribes; and the whoole congregacion; and bounde Iesus and ledde him awaye; and deliuered him to Pilate. ² And Pilate asked him: arte thou the kyng of the Jewes? And he answered and sayde vnto him: thou sayest it. ³ And the hye prestes accused him of many thinges. ⁴ Wherefore Pilate axed him agayne sayinge: Answerest thou nothing? Beholde how many thinges they lay vnto thy charge. ⁵ Iesus yet answered never a worde; so that Pilate merueled.

⁶ At that feast Pilate was wont to deliure at their pleasure a prisoner: whomsoever they wolde desyre. ⁷ And ther was one that was named Barrabas; which laye bounde with them that made insurrection; and in the insurrection committed murder. ⁸ And the people called vnto him; and began to desyre accordinge as he had euer done vnto them. ⁹ Pilate answered them and sayd: Will ye that I lowse vnto you the kyng of the Iewes? ¹⁰ For he knewe that the hye Prestes had deliuered him of enuy. ¹¹ But the hye prestes had moved the people; that he shuld rather deliure Barrabas vnto them.

CRANMER—1539.

inge himself; she loketh on him; and sayeth: wast not thou also with Iesus of Nazareth? ⁶⁸ And he denyed, saying: I knowe him not; nether wote I what thou sayest. And he went out into the porche; and the cocke crewe. ⁶⁹ And a damself (whan she sawe him) beganne agayne to saye to them that stode by; this is one of them. ⁷⁰ And he denyed it agayne. And anon after they that stode by; sayde agayne to Peter: suerly thou art one of them; for thou art of Galyle; and thy speache agreth therto. ⁷¹ But he beganne to curse; and to swaere; sayinge: I knowe not thys man of whom ye speake. ⁷² And agayne the cocke krew; and peter remembered the worde that Iesus sayde vnto him: before the cocke crowe twyse thou shalt denye me three tymes. And he beganne to wepe.

15. AND anone in the dawninge the hye Prestes helde a counsell with the elders and the Scribes; and the whole congregacion; and bounde Iesus; and ledde him awaye; and deliuered him to Pilate. ² And Pilate asked him: art thou the kinge of the Iewes? And he answered; and sayd vnto him: thou sayest it. ³ And the hye prestes accused him of many thinges. ⁴ So Pilate asked him againe; sayinge: Answerest thou nothing? Beholde; how many thinges they lay vnto thy charge. ⁵ Iesus yet answered nothing; so that Pilate merueled.

⁶ At that feast Pilate dyd deliuer vnto them a prisoner: whomsoever they wolde desyre. ⁷ And ther was one that was named Barrabas; which laye bounde with them that made insurrection: he had committed murder. ⁸ And the people called vnto him; and began to desyre him; that he wolde do; accordyng as he had euer done vnto them. ⁹ Pilate answered them sayinge: Will ye that I let lowse vnto you the kyng of the Iewes? ¹⁰ For he knewe; that the hye Prestes had deliuered him of enuy. ¹¹ But the hye prestes moued the people; that he shulde rather deliuer Barrabas vnto them.

woot, knowe. eftsonne, againe. morwetide, morning-tide; or day break. leuee, deliver. seide, called. wist, knewe.

ἀπήνεγκαν καὶ παρέδωκαν ⁹τῷ Πιλάτῳ. ²καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, ‘Σὺ
 ‘εἰ ὁ βασιλεὺς τῶν Ἰουδαίων;’ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, ‘Σὺ λέγεις.’ ³Καὶ
 κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά· ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν,
 λέγων, ‘Οὐκ ἀποκρίνη οὐδέν; ἴδε, πόσα σου καταμαρτυροῦσιν.’ ⁵Ὁ δὲ Ἰησοῦς
 οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον. ⁶Κατὰ δὲ ἑορτὴν ἀπέλυνε
 αὐτοῖς ἓνα δέσμιον, ὅνπερ ᾔθουντο. ⁷ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν
⁸ὑστασιαστῶν | δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. ⁹καὶ ἀνα-
 βοήσας ὁ ὄχλος ᾗρξατο αἰτεῖσθαι, καθὼς αἰεὶ ἐποίει αὐτοῖς. ¹⁰Ὁ δὲ Πιλάτος
 ἀπεκρίθη αὐτοῖς, λέγων, ‘Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;’
¹⁰Ἐγίνωσκε γὰρ ὅτι διὰ φθόνον ἑ παραδεδώκεισαν | αὐτὸν οἱ ἀρχιερεῖς. ¹¹οἱ δὲ
 ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

⁹ Alex. = τῷ.⁷ Alex. κατηγοροῦσιν.⁴ Alex. στασιαστῶν.⁴ Alex. παρέδωκαν.

GENEVA—1557.

him, and sayd, Thou wast also with Iesus of Nazaret? ⁶⁸ But he denied it, saying, I knowe him not, nether wot I what thou sayest. Then he went into the porche, and the cock crewe. ⁶⁹ Then a mayde saw him againe, and began to say to them that stode by, This is one of them. ⁷⁰ But he denied it agayne: and anone after, they that stode by, sayd agayn to Peter, Surely thou art one of them, for thou art of Galile, and thy speach agreeth therto. ⁷¹ And he began to curse, and sweare, saying, I knowe not this man of whom ye speake. ⁷² Then the seconde tyme the cock crewe, and Peter remembered the word that Iesus sayd vnto hym, Before the cock crowe twyse, thou shalt deny me thrise, and waying that with him selfe, he wept.

15. AND anone in the dawning, the hye Priestes held counsel with the Elders, and the Scribes, and the whole Congregation: and bound Iesus, and led him away, and deliuered him to Pilate. ² Then Pilate asked him, Art thou the king of the Iewes? And he answered, and sayd vnto hym, Thou sayest it. ³ And the hye Priestes accused hym of many thinges. ⁴ Wherefore, Pilate asked him agayn, saying, Answerest thou nothing? beholde how many thinges thy witnes against thee. ⁵ But Iesus yet answered neuer a word, so that Pilate merueyled. ⁶ At that feast Pilate did deliuer a prisoner, whomsoever they would desire. ⁷ Then there was one named Barabbas, which lay bound with other his fellows that made insurrection, and in the insurrection, they had committed murder. ⁸ And the people cried a lowde, and began to desire that he would doe accordyng as he had euer done vnto them. ⁹ Then Pilate answered them, and sayd, Wyl ye that I loose vnto you the kyng of the Iewes? ¹⁰ For he knewe that the hye Priestes had deliuered him of enie. ¹¹ But the hye Priestes had moued the people to desire that he would rather

RHEIMS—1582.

self, beholding him she saith, And thou vvasst with Iesvs of Nazareth. ⁶⁸ But he denied, saying, Neither know I, neither vnot I vwhat thou saiest. And he vvent forth before the court: and the cocke crevve. ⁶⁹ And againe a vvench seeing him, began to say to the standers about, That this fellow is of them. ⁷⁰ But he denied againe. And after a vvhile againe they that stode by, said to Peter, Verily thou art of them: for thou art also a Galilaean. ⁷¹ But he began to curse and to svvcare, That I know not this man vvhom you speake of. ⁷² And immediately the cocke crevv againe. And Peter remembered the vvord that Iesvs had said vnto him, Before the cocke crow tvvise, thou shalt thrise deny me. And he began to vveepe.

15. AND forthvvith in the morning the cheefe Priests vvith the auncients and the Scribes and the vvhole counceel, consulting together, binding Iesvs led and deliuered him to Pilate. ² And Pilate asked him, Art thou the King of the Ievves? but he ansvvering, said to him, Thou saiest. ³ And the cheefe Priests accused him in many thinges. ⁴ And Pilate againe asked him, saying, Ansvverest thou nothing? see in hovv many thinges they accuse thee. ⁵ But Iesvs answered nothing more: so that Pilate marueled.

⁶ And vpon the festial day he vvas vvout to release vnto them one of the prisoners vvhomsoever they had demanded. ⁷ And there vvas one called Barabbas, vvich vvas put in prison vvith seditious persons, vvho in a sedition had committed murder. ⁸ And when the multitude vvas come vp, they began to require accordyng as alwaies he did vnto them. ⁹ And Pilate ansvvered them, and said, Vvil you that I release to you the King of the Ievves? ¹⁰ For he knew that the cheefe Priests for enuy had deliuered him. ¹¹ But the cheefe Priests moued the people, that he should release

AUTHORISED—1611.

Peter warning himselfe, shee looked vpon him, and said, And thou also wast with Iesus of Nazareth. ⁶⁸ But hee denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cocke crewe. ⁶⁹ And a mayde saw him againe, and began to say to them that stood by, This is one of them. ⁷⁰ And hee denied it againe. And a little after, they that stood by said againe to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speach agreeth thereto. ⁷¹ But hee beganne to curse and to sweare, saying, I know not this man of whom ye speake. ⁷² And the seconde time the cocke crew: and Peter called to minde the word that Iesus said vnto him, Before the cocke crow twice, thou shalt deny me thrise. And when he thought thereon, he wept.

15. AND straightway in the morning the chiefe Priests helde a consultation with the Elders and Scribes, and the whole Councell, and bound Iesus, and caried him away, and deliuered him to Pilate. ² And Pilate asked him, Art thou the King of the Iewes? And hee answering, said vnto him, Thou sayest it. ³ And the chiefe Priests accused him of many thinges: but hee answered nothing. ⁴ And Pilate asked him againe, saying, Answerest thou nothing? beholde how many thinges thy witness against thee. ⁵ But Iesus yet answered nothing, so that Pilate marueiled. ⁶ Now at that Feast he released vnto them one prisoner, whomsoever they desired. ⁷ And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. ⁸ And the multitude crying aloud, began to desire him to doe as hee had euer done vnto them. ⁹ But Pilate answered them, saying, Will ye that I release vnto you the King of the Iewes? ¹⁰ (For he knew that the chiefe Priests had deliuered him for enie.) ¹¹ But the chiefe Priests moued the people, that hee should rather release

⁶ Or, he wept abundantly, or he began to weepe.

¹² ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, ‘ Τί οὖν ἠέλετε ποιῶσω ὑμῖν λέγετε; ’ ¹³ Οἱ δὲ πάλιν ἔκραξαν, | ‘ Σταύρωσον αὐτόν. ’ ¹⁴ Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, ‘ Τί γὰρ κακὸν ἐποίησεν; ’ Οἱ δὲ περισσῶς | ἔκραξαν, | ‘ Σταύρωσον αὐτόν. ’ ¹⁵ Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ. ¹⁶ Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστὶ πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπείραν, ¹⁷ καὶ ἐνδύνουσιν αὐτὸν πορφύραν, καὶ περιθεάσιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον, ¹⁸ καὶ ἤρξαντο ἀσπάεσθαι αὐτόν, ‘ Χαῖρε, ¹⁹ ὁ βασιλεὺς | τῶν Ἰουδαίων; ’ Οἱ δὲ ἔτυπον αὐτοῦ τὴν κεφαλὴν καλὰμνῳ, καὶ ἐνέπτονον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνονον αὐτῷ. ²⁰ Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέόυσαν αὐτόν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια τὰ

^u Alex. = θέλει. ^v Alex. = ὃν λέγει. ^w Alex. τὸν βας. ^x Alex. ἔκρ. λέγοντες. ^y Rec. περισσοτέρως. ^z Alex. ἔκραζον.

WICLIF—1380.

12 and eftsonne pilat answerd and seide
to hem, what thanne wolen ge that I schal
do to the kyng of iewis, 13 and thei eft-
sonne crieden crucife hym, 14 but pilat seide
to hem, what yuel hath he don? 15 thei
crieden the more, crucife him, 16 and
pilat willynge to make asceth to the puple:
left he hem barabas, & bitook to hem ihesus
betun with scourges, he to be crucified.

16 ⁊ knyghts lediden hym with ymne forth,
 in to the porche of the moothalle; and thei
 clepiden to gidrele the company of knyghts:
 17 and clothiden hym with purpur and thei
 writen a crowne of thornes and puttiden
 on hym; 18 and thei bigunnen to greet
 hym: and seiden; heil thou kyng of iewis;
 19 and thei smyten his heed with a rehed:
 ⁊ bispatren hym; and thei kneliden, and
 worschypiden him.

20 and aftir that thei hadden scorned
hym: thei vnelothiden hym of purpur,
t clothiden hym with hise clothis, and ladden
out him to crucifie hym, 21 ⁊ t he
compeliden a man that passide the wey
that came from the town symond of siryen
the fadir of Alisaundre ⁊ of rufe to bere
his cros, 22 and thei ledden him in to a
place galgatha, that is to seye the place
of caluarie, 23 and thei sauen to hym to
drynke wyne meddel with myrre: and
he took not, 24 and thei crucified him
and departed hise clothis t kesten lot
on thoو who schulde take what, 25 and
it was the thirddie hour, and thei cruci-
fiden hym, 26 ⁊ t the til of his cause was
writun: kyng of icwis, 27 ⁊ thei cruci-
fiden with him, twi theucs: oon at the
righthalf, and oon at his left half, 28 ⁊ t the
scripture was fulfilled that seith and he is
ordned with wicked men,

²⁹ and as thei passiden forth, thei blas-
femyden hym: mouynge her heedis, ⁊
seyynge, vath thou that distriest the tem-
ple of god: ⁊ in thre daies bildist it aȝen;
³⁰ come down fro the cros, ⁊ make thi self

TYNDALE — 1534

12 And Pylate answered agayne, and sayd vnto them: What will ye then that I do with him whom ye call the kyng of the Iewes? 13 And they cryed agayne: crucifie him. 14 Pylate sayde vnto them: What euell hath he done? And they cryed the moore fervently: crucifie him. 15 And so Pylate willinge to content the people, lowshed them Barrabas, and delyvered Iesus when he had scourged him, for to be crucified.

16 And the soulders ledde him away
into the commen hall, and called togedder
the whoole multitude, ¹⁷ and they clothed
him with purple, and they platted a croune
of thornes and crowned him with all, ¹⁸ and
beganne to salute him. Hayle kyng of
the Jewes. ¹⁹ And they smoothe him on
the heed with a rede, and spat upon him,
and kneled doune and worsheped him.

²⁰ And when they had mocked him, they toke the purple of him, and put his awne clothes on him, and ledde him oute, to crucifie him. ²¹ And they compelled one that passed by, called Symon of Cyrene (which cam oute of the felde, and was father of Alexander and Rufus) to beare his crosse. ²² And they brought him to a place named Golgotha (which is by interpretation, the place of deed mens scoules) ²³ and they gave him to drinke, wyne myngled with myrre; but he receaved it not.

²⁴ And when they had crucified him; they parted his garments, castinge loottes for them: what every man shulde have. ²⁵ And it was aboute the thyrde houre: and they crucified him. ²⁶ And the tytyle of his cause was writtyn: The kynge of the Iewes. ²⁷ And they crucified with him two theves: the one on the ryght honde, and the other on his lyfte. ²⁸ And the scripture was fulfilled which sayeth: he was counted amonge the wicked.

29 And they that went by, rayled on
him : waggynge their heedes and sayinge :
Awretchē, that destroyest the temple and
byldest it in thre dayes : 30 save thy sylfe,

CRANMER—1539.

¹² Pylate answered agayne, and sayde vnto them: What wyl ye then that I do vnto him, whom ye call the kyng of the Iewes? ¹³ And they cryed agayne: crucifye him: ¹⁴ Pylate sayd vnto them, What euyl hath he done: And they cryed the moare feruentlye: Crucifye hym: ¹⁵ And so Pylate wyllinge to content the people, let Iose Barrabas vnto them and deliuered vp Iesus (when he had scourged him) for to be crucified.

16 And the soudyers leed him awaye into the commen hall, and called together the whole multitude, 17 and they clothed him with purple, and they platted a crowne of thornes, and crownd him with all, 18 and beganne to salute him: Hayle kynge of the Jewes, 19 And they smote him, on the heed with a rede and did spitt vpon him and bowed theyr knees, and worshipped him.

²¹ And when they had mocked him, they toke the purple of him, and put his awne clothes on him, and ledde him out, to crucifie him. ²¹ And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the felde, to beare his crosse.

²² And they brought him to a place named Golgotha (which is yf a man interpret it : the place of deed meens sculles) ²³ and they gaue him to drinke, wyne mingled with myrrre, but he recussed it not.

24 And when they had crucified him they parted his garments, casting lots upon them, what euery man shulde take. 25 And it was aboute the third houre, and they crucified him. 26 And the tytle of his cause was written: The kyng of the Iewes. 27 And they crucified with him two theues: the one on the right hande, and the other on his lyfte. 28 And the scripture was fulfilled which sayeth: he was counted amonge the wvcked.

29 And they that went by, rayled on him:
wagging their heeds, and saying: A
wrethe thou that destroyest the temple,
and byldest it in thre dayes, 30 saue thy

efsome, again. yuel, eril. aseeth, satisfaction. knyith, soldiers. moothalle, town or court hall. clepuden, called. medelid, mingled. keiten east. ajen, again.

ἰδία· καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρώσωσιν αὐτόν. | ²¹ καὶ ἀγγαρεύουσι παρά-
 γοντά τινα Σίμωνα Κυρηνάιον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ
 Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. ²² Καὶ φέρουσιν αὐτὸν ἐπὶ ὁ Γολγοθᾶ τόπον,
 ὃ ἐστὶ μεθερμηνεύμενον, Κρανίου τόπος. ²³ Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον
 οἶνον, ὃ δὲ οὐκ ἔλαβε. ²⁴ Καὶ σταυρώσαντες αὐτὸν, διαμερίζονται τὰ ἱμάτια αὐτοῦ,
 βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ. ²⁵ ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν.
²⁶ Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, 'Ὁ βασιλεὺς τῶν Ἰου-
 δαίων.' ²⁷ Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐυνύ-
 μων αὐτοῦ. ²⁸ καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, "Καὶ μετὰ ἀνόμων ἐλογίσθη."
²⁹ Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ
 λέγοντες, 'Οὐὰ, ὃ καταλύων τὸν ναὸν, καὶ ἐν | τρισὶν ἡμέραις οἰκοδομῶν, ³⁰ σῶσόν

^a Alex. ἐνεδύσκουσιν. ^b Rec. βασιλεῦ.

^c Alex. ἵνα σταυρώσωσιν αὐτόν.

^d Alex. + τὸν.

^e Rec. ἐμμερίζον.

^f Alex. = ἵν.

GENEVA—1557.

deliuer Barabhas vnto them. ¹² And Pilate answered, and sayd agayne vnto them, What wyl ye then that I do *with him*, whome ye call the kyng of the Iewes? ¹³ And they cryed agayne, Crucifie him. ¹⁴ Then Pilate sayd vnto them, Yea, but what euill hath he done? And they cried the more feruently, Crucifie him. ¹⁵ And so Pilate willing to content the people, loosed them Barabbas: and deliuered Iesus when he had scourged him, for to be crucified. ¹⁶ Then the soldiiers led him away into the hall, which is the commen hall, and called together the whole band of the soldiiers. ¹⁷ And clothe him with purple, and platte a crowne of thornes, and crowne him with all, ¹⁸ And began to salute him saying, Haile kyng of the Iewes. ¹⁹ And they smote hym on the head with a reede, and spat vpon hym, and knelyng downe worshypped hym. ²⁰ And when they had mocked him, they toke the purple of him, and put his owne clothes on hym, and led him out to crucifie him. ²¹ And they compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse. ²² And they brought hym to a place named Golgotha: which is by interpretation, the place of *dead mens* Sculles. ²³ And they gaue hym to drinke wyne myngled with myrrhe, but he receaued it not.

²⁴ And when they had crucified him, they parted his garments, casting lottes for them, what euery man should haue. ²⁵ And it was about the thyrd houre, when they crucified him. ²⁶ And the title of his cause was writtē, THE KYNG OF THE IEWES. ²⁷ And they crucified with him two theues: the one on the ryght hand, and the other on his lyft. ²⁸ Thus the Scripture was fulfilled, which sayeth, And he was counted among the wycked. ²⁹ And they that went by, rayled on him, wagging their heades, and saying, Hey, thou that destroyest the temple, and buildest it in three dayes, ³⁰ Saue thy self, and

RHEIMS—1582.

Barabbas rather to them. ¹² And Pilate againe ansvvering, said to them, Vvhat vvil you then that I doe to the King of the Ievves? ¹³ But they againe cried, Crucifie him. ¹⁴ And Pilate said to them, Vvhy, vvhat euill hath he done? But they cried the more, Crucifie him. ¹⁵ And Pilate vvilling to satisfie the people, released to them Barabhas, and deliuered IEsus, hauing vvhipped him, for to be crucified.

¹⁶ And the soldiars led him into the court of the Palace, and they call together the vvhole band: ¹⁷ and they clothe him in purple, and platting a crowne of thornes, they put it vpon him. ¹⁸ And they began to salute him, Haile King of the Ievves. ¹⁹ And they smote his head vvith a reede: and they did spit on him, and bowing the knees, they adored him. ²⁰ And after they had mocked him, they stripped him of the purple, and put on him his owne garments, and they leade him forth to crucifie him. ²¹ And they forced a certaine man that passed by, Simon a Cyrenēan comming from the countrey, the father of Alexander and Rufus, to take vp his crosse. ²² And they bring him into the place Golgotha, vvich being interpreted is, *The place of Caluarie*. ²³ And they gaue him to drinke vvine mingled vvith myrrhe: and he tooke it not.

²⁴ And crucifying him, they deuided his garments, casting lottes vpon them, vvho should take vvich. ²⁵ And it vvvas the third houre, and they crucified him. ²⁶ And the title of his cause vvvas superscribed, KING OF THE IEWES. ²⁷ And vvith him they crucifie tvvo theeves: one on the ryght hand, and an other on his left. ²⁸ And the Scripture vvvas fulfilled that saith, *And vvith the vvicked he vvvas reuped*. ²⁹ And they that passed by, blaspheemed him, vvagging their heades, and saying, Vah, he that destroyeth the temple, and in three daies buildeth it: ³⁰ saue thy self, comming

AUTHORISED—1611.

Barabbas vnto them. ¹² And Pilate answered, and said againe vnto them, What wyl ye then that I shall do vnto him whom ye call the King of the Iewes? ¹³ And they cried out againe, Crucifie him. ¹⁴ Then Pilate saide vnto them, Why, what euill hath hee done? And they cried out the more exceedingly, Crucifie him.

¹⁵ And so Pilate, willing to content the people, released Barabbas vnto them, and deliuered Iesus, when he had scourged him to be crucified. ¹⁶ And the soldiiers led him away into the hal, called Pretorium, and they call together the whole band. ¹⁷ And they clothed him with purple, and platted a crowne of thornes, and put it about his head, ¹⁸ And began to salute him, Haile King of the Iewes. ¹⁹ And they smote him on the head with a reed, and did spit vpon him, and bowing their knees, worshipped him. ²⁰ And when they had mocked him, they tooke off the purple from him, and put his owne clothes on him, and led him out to crucifie him. ²¹ And they compell one Simon a Cyrenian, who passed by, coming out of the countrey, the father of Alexander and Rufus, to beare his Crosse. ²² And they bring him vnto the place Golgotha, which is, being interpreted, the place of a skull. ²³ And they gaue him to drinke, wine mingled with myrrhe: but hee receiued it not. ²⁴ And when they had crucified him, they parted his garments, casting lottes vpon them, what euery man should take. ²⁵ And it was the third houre, and they crucified him. ²⁶ And the superscription of his accusation was written ouer, **THE KING OF THE IEWES.** ²⁷ And with him they crucifie two theeves, the one on his right hand, and the other on his left. ²⁸ And the Scripture was fulfilled, which saith, And hee was numbered with the transgressours. ²⁹ And they that passed by, railed on him, wagging their heads, and saying, Ah thou that destroyest the Temple, and buildest it in three dayes, ³⁰ Saue thy selfe, and come

σεαυτὸν, καὶ κατὰβα ἀπὸ τοῦ σταυροῦ.³¹ Ὁμοίως ⁹καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, ‘Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.³² Ὁ Χριστὸς ὁ βασιλεὺς ^hτοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν.’ Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν.³³ Ἐνομήνης δὲ ὥρας | ἔκτης, σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης.³⁴ καὶ τῇ ὥρᾳ τῇ ἐννάτῃ | ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ ^mλέγων, | ‘Ἐλωὶ, ἐλωὶ, ⁿλαμμὰ | σαβαχθανὶ;’ Ὁ ἐστὶ μεθερμηνευόμενον, ‘Ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες;’ ³⁵ Καὶ τινὲς τῶν παρεστηκότων ἀκούσαντες ἔλεγον, ‘Ἰδοὺ, Ἥλιαν φωνεῖ.’ Δραμὼν δὲ εἰς, καὶ γεμίσας σπὸγγον ὄξους, περιθείς τε καλὰμῳ, ἐπότιζεν αὐτόν, λέγων, ‘Ἀφετε, ἴδωμεν εἰ ἔρχεται Ἥλιος καθ-
‘ελεῖν αὐτόν.’³⁷ Ὁ δὲ Ἰησοῦς ἀφείδ φωνὴν μεγάλην ἐξέπνευσε.³⁸ καὶ τὸ κατα-

ε Rec. + ἔλ. Ἀ Alex. = τοῦ. ¹ Const. + αὐτῷ. Ἀ Alex. Καὶ γεμ. ὄρ. Ἀ Alex. ἐνν. ὄρρ.

WICLIIF—1380.

saaf,³¹ also ⁊ the hijest prestis scorneden hym ech to othere with the scribis ⁊ seiden, he made othere men saaf: he mai not saue hym silf. ³² crist kyng of israel come down now fro the cros: that we seen ⁊ bileue, and thei that weren crucified with him: dispiseden hym.

³³ and whan the sixte hour was come: derknessen weren made on al the erthe: til in to the nynthe hour. ³⁴ ⁊ in the nynthe hour ihesus cried with a greet vois, and seide heloy, heloy, lama:abatanye, that is to seye, my god, my god, whi hast thou forsaken me? ³⁵ and summe of men that stoden aboute, herden ⁊ seiden, lo he clepith heloye, ³⁶ and oon ran and fillid a sponge with vinegre ⁊ puttiden aboute to a rehed, ⁊ gaf to him drynke and seide, suffre se se we if heloye come to do hym downe.

³⁷ and ihesus gaf out a greet cry ⁊ dyed: ³⁸ ⁊ the veil of the temple was rente a two, fro the hijest to bynether. ³⁹ But the centurion that stood aforn agens sij that he so cryunge hadde died, ⁊ seide, verili this man was goddis son. ⁴⁰ and there were also wymmen biholdynge fro a fer: among whiche was mari maudeleyn ⁊ marie the modir of iames the lasse ⁊ of ioseph ⁊ of salome, ⁴¹ and whanne ihesus was in gailde: thei foloweden hym ⁊ mynstriden to him: ⁊ many othere women that come vp to gidre with him to ierusalem.

⁴² and whanne euentide was come, for it was the euentide which is bifore the saboth: ⁴³ ioseph of arimathee the nobil detourin cam, ⁊ he abood the rewme of god: ⁊ booldi he entrid to pilat: and axid the bodi of ihesus, ⁴⁴ but pilat wondrid if he were now deed, ⁊ whanne the centurion was clepid: he axid him if he were deed.

⁊ sepih, calthei, aforn agens, oer aginat, rewme, realme.

TYNDALE—1534.

and come doune from the crosse. ³¹ Lyke wyse also mocked him the hye preestes amonge them selves with the scribes and sayde: He saved other men hym sylfe he cannot save. ³² Let Christ the kyng of Israel now descende from the crosse: that we maye se and beleve. And they that were crucified with him: checked him also.

³³ And when the sixte hour was come, darknes arose ouer all the erth: vntyll the nynthe houre. ³⁴ And at the nynthe houre Iesus cryed with a loude voyce sayinge: Eloi Eloi lama:asabathani which is yf it be interpreted: my God, my God, why hast thou forsaken me? ³⁵ And some of them that stode by, when they hearde that, sayde: beholde he calleth for Helias. ³⁶ And one ran and filled a sponge full of veneger, and put it on a rede, and gaue him to drinke, sayinge: let him alone, let vs se whether Helyas will come and take him doune.

³⁷ But Iesus cryed with aloude voyce, and gaue vp the gooste. ³⁸ And the vayle of the temple dyd rent in two peces, from the toppe to the boottome. ³⁹ And when the Centurion which stode before him, sawe that he so cryed and gaue vp the gooste, he sayd: truly this man was the sonne of God. ⁴⁰ Ther were also wemen a good waye of beholdinge him: amonge whom was Mary Magdalen, and Mary the mother of Iames the lytle and of Ioses, and Mary Salome: ⁴¹ which also when he was in Galile, folowed him and ministrd vnto him: and many othere wemen which came vp with him to Iherusalem.

⁴² And now when nyght was come (because it was the euen that goth before the saboth) ⁴³ Ioseph of Arimathea a noble counsellour which also loked for the kyngdome of God, came and went in boldly vnto Pilate, and begged the body of Iesu. ⁴⁴ And Pilate merueled that he was alrede deed, and called vnto him the Centurion, and axed of him whether he had bene any while deed.

CRANMER—1539.

selfe, and come doune from the crosse. ³¹ Lykewyse also mocked him the hye Prestes amonge them selues with the Scribes and sayde, he saued other men, him selfe he cannot saue. ³² Let Christ the kyng of Israel descende now from the crosse, that we maye se, and beleue. And they that were crucified with him checked him also.

³³ And when the sixte houre was come, darcknes arose ouer all the erth, vntyll the nynthe houre. ³⁴ And at the nynthe houre Iesus cryed with a loude voyce, sayinge: Eloi, Eloi, lamasabachthani? which is (yf one interpret it my God, my God) why hast thou forsaken me? ³⁵ And some of them that stode by, when they hearde that, sayd: beholde, he calleth for Helias. ³⁶ And one ran, and fylled a sponge full of veneger, and put it on a rede, and gaue him to drincke, sayinge: let him alone, let vs se, whether Helyas will come and take him downe.

³⁷ But Iesus cryed with a loude voyce, and gaue vp the goost. ³⁸ And the vayle of the temple dyd rent in two peces, from the toppe to the bottome. ³⁹ And when the Centurion (whych stode before hym) sawe, that he so cryed, and gaue vp the goost, he sayde: truly this man, was the sonne of God. ⁴⁰ Ther were also wemen a good waye of beholdinge him: amonge whom was Mary Magdalen, and Mary the mother of Iames the lytle: and of Ioses, and Mary Salome ⁴¹ which also when he was in Galile had folowed him and mynistrd vnto him: and many othere wemen, which came vp with him vnto Ierusalem.

⁴² And now when the euen was come (because it was the daye of preparing that goeth before the Sabboth) ⁴³ Ioseph of the cite of Arimathea, a noble Councillour which also loked for the kyngdome of God, came, and went in boldly vnto Pilate, and begged of him the body of Iesu. ⁴⁴ And Pilate merueled, that he was alrede deed, and called vnto him the Centurion, and asked of him, whether he had bene

πέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω. ³⁹ Ἰδὼν δὲ ὁ κεν-
τυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω κράζας ἐξέπνευσεν, εἶπεν,
‘ Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ. ’ ⁴⁰ Ἦσαν δὲ καὶ γυναῖκες ἀπὸ
μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ
Ἰακώβου τοῦ μικροῦ καὶ ⁴¹ Ἰωσή| μῆτηρ, καὶ Σαλώμη, ⁴² αἱ| καὶ, ὅτε ἦν ἐν τῇ
Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συνανα-
βάσαι αὐτῷ εἰς Ἱερουσόλυμα.

⁴³ Καὶ ἤδη ὀψίας γενομένης, (ἐπεὶ ἦν παρασκευή, ὃ ἐστὶ προσάββατον,) ἦλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδε-
χόμενος τὴν βασιλείαν τοῦ Θεοῦ· τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ ᾔτησατο τὸ
σῶμα τοῦ Ἰησοῦ. ⁴⁴ ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἡδη τέθνηκε· καὶ προσκαλεσάμενος

³⁹ Alex. = λίγων.

⁴⁰ Const. λιμή.

⁴¹ Alex. ἡ s. = ἡ τοῦ.

⁴² Alex. Ἰώσηπος.

⁴³ Alex. = αἱ.

⁴⁴ Alex. ἰδοὺ.

GENEVA—1557.

come downe from the crosse. ³¹ Lykewyse also the hye Priestes mocking, sayd among them selues with the Scribes, He sauēd others, hym self he can not saue. ³² Let Christe the kyng of Israel now descend from the crosse, that we may see, and beleue. And they that were crucified with him checked him also.

³³ Now when the sixth houre was come, darkenes arose ouer all the earth vntyl the nyenth houre. ³⁴ And at the nyenth houre, Iesus cried with a loud voyce, saying, Eloi, Eloi, lammasabachthani? which is if it be interpreted, My God, my God, why hast thou forsaken me. ³⁵ And some of them that stode by, when they heard that, sayd, Beholde he calleth for Elias. ³⁶ And one ran and fylled a sponge full of vineger, and put it on a reede, and gaue him to drinck, saying, Let him alone, let vs see whether Elias wyl come and take him downe. ³⁷ And Iesus cried with a loud voyce, and gaue vp the gost. ³⁸ And the Vayle of the temple dyd rent in two pecces, from the top to the bottome.

³⁹ Now when the Centurion, which stode before him, saw that he so cried, and gaue vp the gost, he sayd, Truly this man was the Sonne of God. ⁴⁰ There were also women a good way of beholding him: among whome was Marie Magdalene, and Marie the mother of Iames the lytle, and of Ioses, and Marie Salome. ⁴¹ The which women also when he was in Galile, folowed him and ministred vnto hym: and many other women which came vp with him vnto Ierusalem. ⁴² And now when night was come (because it was the day of the preparation that goeth before the Sabbath) ⁴³ Ioseph of Arimathea, a good Counsellour, which also loked for the kyngdome of God, came and went in boldly vnto Pilate, and asked the body of Iesus. ⁴⁴ And Pilate merueiled if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any whyle dead. ⁴⁵ And when he knewe the

RHEIMS—1582.

downe from the crosse. ³¹ In like maner also the cheefe Priests mocking, said vwith the Scribes one to an other, He sauēd others, him self he can not saue. ³² Let Christ the king of Israel come downe now from the crosse: that we may see and beleue. And they that were crucified vwith him, railed at him.

³³ And vwhen it vvas the sixth houre, there vvas made darkenes vpon the vvhole earth vntil the ninthe houre. ³⁴ And at the ninthe houre Iesvs cried out vwith a mightie voice, saying, *Eloi, Eloi, lamma-sabachthani*? Which is being interpreted, *My God, my God, vwhy hast thou forsaken me?* ³⁵ And certaine of the standers about hearing, said, Behold, he calleth Elias. ³⁶ And one running and filling a sponge vwith vineger, and putting it about a reede, gaue him drinke, saying, Let be: let vs see if Elias come to take him downe. ³⁷ And Iesvs putting forth a mightie voice, gaue vp the gost. ³⁸ And the vele of the temple vvas rent in tvvo, from the toppe to the bottome. ³⁹ And the Centurion that stode ouer against him, seeing that so crying he had giuen vp the gost, said, In deede this man vvas the sonne of God.

⁴⁰ And there vv ere also vvomen looking on a farrre of: among vvhom vvas Marie Magdalene, and Marie the mother of Iames the lesse and of Ioseph, and Salome: ⁴¹ and vvhen he vvas in Galilee, they folowed him, and ministred to him, and many other vvomen that came vp together vvith him to Hierusalem.

⁴² And vvhen euenng vvas come (because it vvas the Parasceue, vvwhich is the Sabbath-eue) ⁴³ came Ioseph of Arimathea a noble Senatour, vvho him self also vvas expecting the kingdom of God: and he vv ent in boldly to Pilate, and asked the body of Iesvs. ⁴⁴ But Pilate marueled if he vv ere novv dead. And sending for the Centurion, asked him if he vv ere novv

AUTHORISED—1611.

downe from the Crosse. ³¹ Likewise also the chiefe Priests mocking, said among themselves with the Scribes, He sauēd others, himselfe he cannot saue. ³² Let Christ the King of Israel descend now from the Crosse, that wee may see and beleue: And they that were crucified with him, reuiled him. ³³ And when the sixth houre was come, there was darke-nesse ouer the whole land, vntill the ninth houre. ³⁴ And at the ninth houre, Iesus cried with a loud voice, saying, Eloi, Eloi, lamasabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? ³⁵ And some of them that stood by, when they heard it, said, Behold, he calleth Elias. ³⁶ And one ranne, and filled a sponge full of vineger, and put it on a reed, and gaue him to drinke, saying, Let alone, let vs see whether Elias will come to take him downe. ³⁷ And Iesus cried with a lowde voice, and gaue vp the ghost. ³⁸ And the vaile of the Temple was rent in twaine, from the top to the hottome.

³⁹ And when the Centurion which stood ouer against him, saw that hee so cried out, and gaue vp the ghost, hee said, Truly this man was the Sonne of God. ⁴⁰ There were also women looking on afarre off, among whom was Mary Magdalene, and Mary the mother of Iames the lesse, and of Ioses, and Salome: ⁴¹ Who also when hee was in Galile, followed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem.

⁴² And now when the euen was come, (because it was the Preparation, that is, the day before the Sabbath) ⁴³ Ioseph of Arimathea, an honourable counsellour, which also waited for the kingdom of God, came, and went in boldly vnto Pilate, and craued the body of Iesus. ⁴⁴ And Pilate marueled if he were already dead, and calling vnto him the Centurion, hee asked him whether hee had bene any

τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε· ⁴⁵ καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδώρησατο τὸ σῶμα τῷ Ἰωσήφ. ⁴⁶ καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτὸν, ἐνείλησε τῇ σινδόνι, καὶ ⁴⁷ κατέθηκεν αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. ⁴⁷ ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσὴ ἐθεώρουν ποῦ τίθεται.]

XVI. Καὶ διαγενομένων τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ἡγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. ² καὶ λίαν πρὶ τῆς μᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου. ³ καὶ ἔλεγον πρὸς ἑαυτάς, ‘Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;’ ⁴ Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. ⁵ καὶ εἰσελθούσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν

* Alex. ἰθικεν.

* Alex. τίθειται.

WICLIF—1380.

⁴⁵ whanne he knewe of the centurien: he grauntid the bodi of ihesus to Ioseph; ⁴⁶ Ioseph bougte linnen cloothe, & took him doun: & wlappard in the linnen clooth; & leide him in a sepulchre that was hewun of a stoon; & walewide a stoon to the dore of the sepulchre; ⁴⁷ & mari maudeleyn & marie of Ioseph: bihelden where he was leide;

16. AND whanne the sabat was passid: marie maudeleyn and marie of Iames & salome, bouzten swete smellynge oynementis to come & to anoynte ihesus; ² and ful comen in oon of the woke daies: thei comen to the sepulchre, whanne the sunne was risun; ³ & thei seiden to gidre who schal moue to us awaye the stoon: fro the dore of the sepulchre? ⁴ & thei bihelden & saien the stoon walowid awaye, for it was ful greet; ⁵ & thei jeden in to the sepulchre & sayen a jungelynge, hiliid with a whist stole, sittenge at the riȝthalf, and thei weren aford;

⁶ which seið to hem; nyle ȝe drede; ȝe seken ihesus of nazareth crucified: he is risun, he is not here; lo the place where thei leiden hym; ⁷ But go ȝe & seye ȝe to hise discipulis & to petir: that he schal go before ȝou in to galile; there ȝe schulen se him; as he seide to ȝou; ⁸ & thei jeden out: & fledden fro the sepulchre; for drede & qualynge hadde asaylid hem; & to no man thei seiiden any thing; for thei dredden.

⁹ and ihesus roos erli the firste dai of the woke: and apperid first to marie maudeleyn, fro whom he hadde caste out seuen deuylis; ¹⁰ and sehe ȝe to: toold to hem that hadden be with him which weren weilynge & wepyng; ¹¹ & thei hercyng that he lyued: & was seyn of hir; bilyeuden not; ¹² But aftir thes thingis whanne twy of hem wandriden: he was schewed in another liknesse to hem goynge in to a town; ¹³ & thei jeden and

TYNDALE—1534.

⁴⁵ And when he knewe the trueth of the Centurion, he gave the body to Ioseph. ⁴⁶ And he bought a linnen cloothe, and toke him doun, and wrapped him in the linnen cloothe, and layde him in a tombe that was hewen oute of the rocke, and rolled a stone vnto the dore of the sepulchre. ⁴⁷ And Mary Magdalen and Mary Ioses beheld where he was layde.

16. AND when the sabbath daye was past, Mary Magdalen, and Mary Iacob, and Salome, bought odours: that they myght come and anoynt him. ² And erly in the morninge the nexte daye after the sabbath day, they came vnto the sepulchre: when the sunne was rysen. ³ And they sayd one to another: who shall rolle vs awaye the stone from the dore of the sepulchre? ⁴ And when they looked, they sawe how the stone was rolled awaye: for it was a very greate one. ⁵ And they went into the sepulchre, and sawe a yonge man syttinge on the ryghtsyde, clothed in a longe whyte garment, and they were abashed.

⁶ And he sayd vnto them, be not afraide; ye seke Iesus of Nazareth which was crucified. He is rysen, he is not here. Beholde the place, where they put him. ⁷ But go youre waye, and tell his disciples, and namely Peter: he will go before you into Galile: there shall ye se him, as he sayde vnto you. ⁸ And they went oute quickly, and fledd from the sepulchre. For they trembled and were amased. Nether sayd they eny thinge to eny man, for they were afraide.

⁹ When Iesus was rysen the morow after the sabbath daye, he appered fyrst to Mary Magdalen, oute of whom he cast seuen devyls. ¹⁰ And she went and toold them that were with him as they morned and weapte. ¹¹ And when they herde, that he was alyve and he had appered to hyr, they beleved it not. ¹² After that, he appered vnto two of them in a straunge figure, as they walked and went into the country. ¹³ And they went and toold it

CRANMER—1539.

eny while deed. ⁴⁵ And when he knewe the trueth of the Centurion, he gaue the body to Ioseph. ⁴⁶ And he bought a linnen clothe, and toke him doun, and wrapped him in the linnen clothe, and layde him in a sepulchre, that was hewen out of the rocke. ⁴⁷ And Mary Magdalen and Mary Ioses behelde where he was layde.

16. AND when the Saboth was past, Mary Magdalen, and mary Iacob, and Salome, bought swete odoures, that they myght come, and anoynt him. ² And early in the mornyng the first daye of the Sabboth they came vnto the sepulchre, when the Sonne was rysen. ³ And they sayd among them selues: who shall rolle vs awaye the stone from the dore of the sepulchre? ⁴ And when they looked, they sawe how that the stone was rolled awaye for it was a very greate one. ⁵ And they went into the sepulchre, and sawe a younge man sytting on the ryghtsyde, clothed in a longe white garment, and they were afraide. ⁶ And he sayeth vnto them, be not afraide: ye seke Iesus of Nazareth, which was crucified. He is rysen, he is not here. Beholde the place where they had put him. ⁷ But goo youre waye, and tell his disciples, and Peter, that he goeth before you into Galile: there shall ye se him, as he sayd vnto you. ⁸ And they went oute quickly, and fledd from the sepulchre. For they trembled and were amased. Nether sayde they eny thyng to eny man, for they were afraide.

⁹ When Iesus was rysen early the fyrst daye after the Sabboth he appeared fyrst to Mary Magdalen, out of whom he had cast seuen deuyls. ¹⁰ And she went, and tolde them that were with him, as they mourned and weapte. ¹¹ And they, when they herde that he was alyue, and had appered vnto her, beleued it not. ¹² After that, appeared he vnto two of them in a straunge figure, as they walked, and went in to the country. ¹³ And they went and

wal-wile, rolled, woke, weat. jeden, went, jengene, went. hiliid, covered. stole, a long garment.

τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν καὶ ἐξεθαμβήθησαν. ⁶ὁ δὲ λέγει αὐταῖς, *‘Μὴ ἐκθαμβείσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐσταυρωμένον’* ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν. ⁷ἀλλ’ ὑπάγετε, εἰπατε *‘τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.’* ⁸Καὶ ἐξελθούσαι ἐφυγον ἀπὸ τοῦ μνημείου εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβούντο γάρ. ⁹Ἀναστὰς δὲ πρῶτῃ πρωτῆ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ’ ἧς ἐκβεβλήκει ἐπὰ δαιμόνια. ¹⁰ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ’ αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι. ¹¹κακῆνοι ἀκούσαςτες ὅτι ζῇ καὶ ἐθεάθη ὑπ’ αὐτῆς ἠπίστησαν. ¹²Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν. ¹³κακῆνοι ἀπελθόντες ἀπήγγειλαν τοῖς

* Alex. ἀπὸ.

* Rec. + ταχῶ.

GENEVA—1557.

truth of the Centurion, he gaue the body to Ioseph. ⁴⁵ Who boght a linnen cloth, and toke him downe, and wrapped hym in the linnen cloth, and layd him in a tombe that was hewen out of a rock, and rolled a stone vnto the dore of the sepulchre, ⁴⁶ And Marie Magdalene, and Marie Ioses mother, beheld where he shulde be layd.

16. And when the Sabboth day was past, Marie Magdalene, and Marie the mother of Iames, and Salome, boght swete oymntments that they might come and embaulme him. ² And early in the morning the first day of the weeke, they came vnto the sepulchre, when the sunne was yet rysing: ³ And they sayd one to another, Who shal rolle vs away the stone from the doore of the sepulchre? ⁴ And when they looked, they saw how the stone was rolled away (for it was a very great one) ⁵ And they went into the sepulchre, and saw a yonge man syttyng at the right syde, clothed in a long white garment: and they were afraied.

⁶ But he sayd vnto them, Be not afraied: ye seke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here: beholde the place, where they put him. ⁷ But go your way, and tel his disciples, and Peter, That he wil go before you into Galilee: there shal ye see him, as he sayd vnto you. ⁸ And they went out quickly and fled from the sepulchre: For they trembled and were amazed: nether sayd they any thing to any man, for they were afraied. ⁹ When Iesus was rysen agayn, in the morow (which was the first day of the weeke) he appeared fyrst to Marie Magdalene, out of whom he had cast seven deuyls. ¹⁰ And she went and tolde them that had bene with him, which mourned and wept.

¹¹ And thogh they heard that he was alyue, and had appeared to her, yet they beleued it not. ¹² After that, he appeared vnto two of them in an other forme, as they walked and went into the cuntry.

¹³ And they went and tolde it to the

RHEIMS—1582.

dead. ⁴⁵ And vhen he vnderstoode by the Centurion, he gaue the body to Ioseph. ⁴⁶ And Ioseph hyng sindon, and taking him dovnne, vwrapped him in the sindon, and laid him in a monument, that vvas heved out of a rocke. And he rolled a stone to the doore of the monument. ⁴⁷ And Marie Magdalene and Marie of Ioseph beheld vvhere he vvas laid.

16. AND vhen the Sabboth vvas past, Marie Magdalene and Marie of Iames, and Salome bought spices, that comung they might anoint Iesvs. ² And very early the first of the Sabboths, they come to the monument: the sunne being novv risen. ³ And they said one to another, Vvho shal roll vs backe the stone from the doore of the monument? ⁴ And looking, they savv the stone rolled backe. for it vvas very great. ⁵ And entring into the monument, they savv a yong man sitting on the right hand, covered vvith a vvHITE robe: and they vvere astonied. ⁶ Vvho saith to them, Be not dismayed: you seeke Iesvs of Nazareth, that vvas crucified: he is risen, he is not here, behold the place vvhere they laid him. ⁷ But goe, tel his Disciples and Peter that he goeth before you into Galilee: there you shal see him, as he told you. ⁸ But they going forth, fled from the monument. for trembling and feare had invaded them: and they said nothing to any body. for they vvere afraid.

⁹ And he rising early the first of the Sabboth, appeared first to Marie Magdalene, out of vvhom he had cast seven deuyls. ¹⁰ She vvrent and told them that had ben vvith him, that vvere mourning and vveeping. ¹¹ And they hearing that he vvas alieue and had ben seen of her, did not beleue.

¹² And after this he appeared in an other shape to tvvo of them vvalking, as they vvere going into the cuntry. ¹³ and

AUTHORISED—1611.

while dead. ⁴⁵ And when he knew it of the Centurion, he gaue the body to Ioseph. ⁴⁶ And hee bought fine linnen, and tooke him downe, and wrapped him in the linnen, and layd him in a sepulchre, which was hewen out of a rocke, and rolled a stone vpon the doore of the Sepulchre. ⁴⁷ And Mary Magdalene, and Mary the mother of Ioses behelde where he was layde.

16. AND when the Sabbath was past, Mary Magdalene, and Mary the mother of Iames, and Salome, had bought sweet spices, that they might come and anoynt him. ² And very early in the morning, the first day of the week they came vnto the sepulchre, at the rising of the Sunne: ³ And they said among themselves, Who shall roll vs away the stone from the doore of the Sepulchre? ⁴ (And when they looked, they saw that the stone was rolled away) for it was very great. ⁵ And entring into the Sepulchre, they saw a yong man sitting on the right side, clothed in a long white garment, and they were affrighted. ⁶ And hee saith vnto them, Bee not affrighted; ye seek Iesus of Nazareth, which was crucified: he is risen, hee is not here: behold the place where they layd him. ⁷ But goe your way, tell his disciples, and Peter, that hee goeth before you into Galilee, there shall yee see him, as he said vnto you. ⁸ And they went out quickly, and fled from the Sepulchre, for they trembled, and were amazed, neither said they any thing to any man, for they were afraid.

⁹ Now when Iesus was risen early, the first day of the weeke, he appeared first to Mary Magdalene, out of whom he had cast seven deuils. ¹⁰ And she went and told them that had bene with him, as they mourned and wept. ¹¹ And they, when they had heard that hee was alieue, and had bene scene of her, beleueed not.

¹² After that, he appeared in another forme vnto two of them, as they walked, and went into the cuntry. ¹³ And they

λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. ¹⁴ Ὑστερον ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανέρωθη, καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐξηγερμένον οὐκ ἐπίστευσαν. ¹⁵ Καὶ εἶπεν αὐτοῖς, ‘Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. ¹⁶ ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. ¹⁷ σημεῖα δὲ τοῖς πιστεύουσι ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις

WICLIF—1380.

telden to othere, ⁊ nether the bileueden to hem.

¹⁴ But at the laste whanne the eleuen discipulis saten at the mete: ihesus apperid to hem, and repered the vnbeleue of hem: ⁊ the hardnes of herte, for thei bileueden not to hem: that hadden seyn that he was risun fro deeth.

¹⁵ And he seide to hem, go ze in to al the world: ⁊ preche the gospel to ech creatur, ¹⁶ Who that bileueth ⁊ is baptisid: schal be saaf; but he that bileueth not: schal be dampned, ¹⁷ ⁊ thes tokenes schuln sue hem that bileuen, In my name: thei schuln caste out feendis, thei schuln speke with newe tungis, ¹⁸ thei schuln do awey serpentis; and if thei drynken ony venym: it schal not noye hem; thei schuln set her hondis on sike men: ⁊ thei schuln wexe hool.

¹⁹ And the lord ihesus aftir he hadde spoken to hem: was taken vp in to heuene; ⁊ he sittith on the riȝthalf of god, ²⁰ And thei zeden forth ⁊ prechiden eueri where: for the lord wrought with hem ⁊ confermed the word with signes folowynge.

sae, follow. wexe, become. riȝthalf, rightside.
zeden, went.

TYNDALE—1534.

to the remnaunt. And they beleved them nether.

¹⁴ After that he appered vnto the eleuen as they sate at meate: and cast in their tethe their vnbelefe and hardnes of herte: be cause they beleued not them which had sene him after his resurreccion.

¹⁵ And he sayd vnto them: Goo ye in to all the worlde, and preache the glad tyges to all creatures, ¹⁶ he that beleueth and is baptised, shallbe saved. But he that beleueth not, shalbe dampned.

¹⁷ And these signes shall folowe them that beleue: In my name they shall cast out deuyls and shall speake with newe tonges, ¹⁸ and shall kyll serpentis. And yf they drinke eny dedly thinge, yt shall not hurte them. They shall laye their hondes on the sicke, and they shall recover.

¹⁹ So then when the lorde had spoken vnto them, he was receaued in to heauen; and is set doune on the, ryght honde of God. ²⁰ And they went forth, and preached every where. And the Lord wrought with them; and confirmed the worde with miracles that folowed.

CRANMER—1539.

tolde it to the remnaunt. And they beleued not these also.

¹⁴ Afterwarde he appeared vnto the eleuen as they sate at meate: and cast in their teth their vnbelefe, and hardnes of herte: because they beleued not them which had sene that he was rysen agayne from the deed. ¹⁵ And he sayde vnto them: Goo ye into all the worlde, and preache the gospell to all creatures ¹⁶ he that beleueth and is baptised, shallbe saued. But he that beleueth not, shalbe dampned.

¹⁷ And these tokens shall folowe them that beleue: In my name they shall cast out deuyls, they shall speake with newe tonges, they shall dryue away serpentis. ¹⁸ And yf they drinke any deadly thinge, it shall not hurte them. They shall laye their handes on the sycke, and they shall recover.

¹⁹ So then, when the Lorde had spoken vnto them he was receaued into heauen, and is on the ritght hand of God. ²⁰ And they went forth, and preached euery where: the Lorde working with them and confirming the worde with myracles folowing.

‘ λαλήσουσι καινῶν· ¹⁸ ὅφεις ἀροῦσι· καὶ θανάσιμόν τι πίνουσιν, οὐ μὴ αὐτοὺς ¹⁶ βλάψῃ· |
 ‘ ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν.’ ¹⁹ Ὁ μὲν οὖν Κύριος*, μετὰ
 τὸ λαλήσαι αὐτοῖς ἀνελήφθη εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ·
²⁰ ἐκεῖνοι δὲ ἐξεληθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συννεργοῦντος, καὶ τὸν λόγον
 βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.

* Rec. βλάψει. * Alex. + Ἰησοῦς.

GENEVA — 1557.

remnant: but they beleued them not.
¹⁴ Finally, he appeared vnto the eleuen
 as they sate together, and cast in their
 teeth their vnbeliefe, and hardenes of
 heart: because they beleued not them
 which had scene him after his resurrec-
 tion.

¹⁵ And he sayd vnto them. Go ye into
 all the world, and preach the glad tid-
 ings to all creatures, ¹⁶ He that shal
 beleue and be baptized, shalbe saued:
 but he that wil not beleue, shalbe damned.
¹⁷ And these tokens shal folow them that
 beleue, In my name they shal cast out
 deuils, and shal speake with newe ton-
 gues. ¹⁸ And shal take away serpentes:
 and if they shal drinke any deadly thing,
 it shal not hurt them: they shal lay their
 handes on the syck, and they shal recouer.
¹⁹ So then when the Lord had spoken
 vnto them, he was receaued into heauen,
 and sitteth at the right hande of God.

²⁰ And they went forth, and preached
 euery where. And the Lord wrought with
 them, and confirmed the woord with mi-
 racles that folowed.

RHEIMS — 1582.

they going told the rest: neither them
 did they beleuee.

¹⁴ Last he appeared to those eleuen as
 they sate at the table: and he expro-
 brated their incredulity and hardnes of
 hart, because they did not beleuee them
 that had seen him risen againe. ¹⁵ And
 he said to them, Going into the vvhole
 vvorld preach the Gospel to al creatures.
¹⁶ He that beleueeth and is baptized,
 shal be saued: but he that beleueeth not,
 shal be condemned. ¹⁷ And them that
 beleuee these signes shal folow: In my
 name shal they cast out deuils, They
 shal speake vvith nevv tongues, ¹⁸ Ser-
 pents shal they take avvay, And if they
 drinke any deadly thing, it shal not hurt
 them, They shal impose hands vpon the
 sicke: and they shal be vvhole.

¹⁹ And so our Lord Iesvs after he
 spake vnto them, vvvas assumed into
 heauen, and sate on the right hand of
 God. ²⁰ But they going forth preached
 euery vvhere: our Lord working vvithal,
 and confirming the vvord vvith signes
 that folowed.

AUTHORISED — 1611.

went and tolde it vnto the residue, neither
 beleueed they them.

¹⁴ Afterward he appeared vnto the eleuen,
 as they sate^a at meate, and vpbraided them
 with their vnbeliefe, and hardnesse of
 heart, because they beleueed not them,
 which had scene him after he was risen.
¹⁵ And he said vnto them, Goe yee into
 all the world, and preach the Gospel to
 euery creature. ¹⁶ He that beleueeth and
 is baptized, shalbe saued, but he that be-
 leueeth not, shall be damned. ¹⁷ And these
 signes shal follow them that beleuee, In
 my Name shall they cast out deuils, they
 shall speake with new tongues, ¹⁸ They
 shall take vp serpents, and if they drinke
 any deadly thing, it shall not hurt them,
 they shall lay hands on the sicke, and
 they shall recouer.

¹⁹ So then after the Lord had spoken
 vnto them, hee was receiued vp into hea-
 ven, and sate on the Right hand of God.
²⁰ And they went forth, and preached
 euery where, the Lord working with
 them, and confirming the word with
 signes following. Amen.

^a Or, together.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO LUKE.

CHAPTER I.

1. ἘΠΕΙΔΗΨΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, ² καθὼς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρεταὶ γενόμενοι τοῦ λόγου, ³ ἔδοξε καὶ μοι, παρηκολουθηκῶτι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράφαι, κράτιστε Θεόφιλε, ⁴ ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

⁵ Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἑφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ| ἐκ τῶν θυγατέρων Ἀαρών, καὶ

^a Alex. γυνὴ αὐτοῦ.

^b Alex. ἡν ἡ Ἐλισ.

WICLIȚ—1380.

1. FORSOTHE for many men enfor-
siden to ordeyne the telling of thingis,
whiche ben fillid inn us, ² as thei that
saien at the bigynnyng, & weren my-
nistris of the word bytooken: ³ it seyn
also to me hauynge fro the bygynnyng
alle thingis deligently bi ordre, to write to
thee thou best teofile, ⁴ that thou knowe
the treuthe of thoo wordis: of whiche
thou art lerned.

⁵ In the daies of eroude kyng of iudee,
there was a preest, Zacarie bi name of
the sorte of abia, and his wiif was of the
douttris of aaron: and hir name was
elizabeth, ⁶ and bothe weren iuste bifor
god: goyng in alle the maundementis &
iustifyngis of the lord, withouten pleynt,
⁷ and thei hadden no child, for elizabeth
was barcyn, and bothe weren of greet
age in her dayes.

^a and it biſil that whanne Zacarie schulde
do the office of presthooð in the ordre of
his cours to for god ^b after the custil of
preesthooð he wente forth bi lot, and
entrid in to the temple of encensyn, ¹⁰ and
al the multitude of the puple was with-
out forth, and preid in the oure of en-
censynge, ¹¹ and an angel of the lord

pleynt complaint or blame her their

TYNDALE—1534.

1. FOR as moche as many haue taken
in hand to comyle a treatise of thoo
thinges, which are surely known amonge
vs, ² even as they declared them vnto us,
which from the begynnyng sawe them
their selues, and were ministers at the
doynge: ³ I determined also, asone as I
had searched out diligently all thinges
from the begynnyng, that then I wolde
wryte vnto the, good Theophilus: ⁴ that
thou myghtest knowe the certente of thoo
thinges, wher of thou arte informed.

⁵ THERE was in the dayes of Herode
kyng of Iurie, a certayne prest named za-
charias, of the course of Abia. And his wyfe
was of the daughters of Aaron: And her
name was Elizabeth. ⁶ Booth were perfect
before God, and walked in all the lawes
and ordinaunces of the Lorde, that no man
coude fynde fawte with them. ⁷ And they
had no chylde, because that Elizabeth was
barren and booth were well stricken in
age.

⁸ And it cam to passe, as he executed
the prestes office before god, as his course
came ⁹ (accordinge to the custome of the
prestes office) his lot was to bourne in-
cense. And went into the temple of the
Lorde ¹⁰ and the whoole multitude of the
people were with out in prayer whill
the incense was aburnynge. ¹¹ And ther

CRANMER—1539.

1. FOR as moche as many haue taken
in hande to set forth the declaration
of those thinges, which are most surely
to be beleued amonge vs, ² euen as they
delyuered them vnto vs, which from the
begynnyng sawe them them selues with
theyr eyes, and were ministers of the
thinges that they declared: ³ I deter-
mynded also (as one as I had searched out
dyligently all thinges from the begynnyng)
that then I wolde wryte vnto the, good
Theophilus: ⁴ that thou myghtest knowe
the certente of those thinges wherof thou
hast bene informed.

⁵ THERE was in the dayes of Herode the
Kinge of Iurie, a certayne Preste named
zacharias of the course of Abia. And his
wife was of the daughters of Aaron: and
her name was Elizabeth: ⁶ they wer, both
righteous before God, and walked in all
the lawes and ordynaunces of the Lorde,
that no man coude fynde fawte with
them. ⁷ And they had no chylde, because
that Elizabeth was barren, and they booth
were now well stricken in age.

⁸ And it came to passe, that whan za-
chary executed the Prestes office before
God, as hys course came ⁹ (accordynge to
the custome of the prestes office) his lot
fell to burne incense. And he went into
the temple of the lorde, ¹⁰ and the whoole
multitude of the people were without in
prayer, whill the incense was aburnynge.
¹¹ And ther appeared vnto him an Angell

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO LUKE.

CHAPTER I.

τὸ ὄνομα αὐτῆς Ἑλισάβετ. ⁶ ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιοῦμασι τοῦ Κυρίου ἄμεμπτοι. ⁷ καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ⁸ Ἑλισάβετ ἦν| στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. ⁹ Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι| τοῦ Θεοῦ, ¹⁰ κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου. ¹¹ καὶ πᾶν τὸ πλῆθος ¹² ἦν τοῦ λαοῦ| προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. ¹³ ὥφθη δὲ αὐτῷ ἄγγελος Κυρίου,

⁶ Alex. *ἱναριον*.

¹² Rec. τοῦ λαοῦ ἦν.

GENEVA — 1557.

1. FOR asmuch as many haue taken in hand to write the historie of those thynges, wherof we are fully certified, ² Euen as they declared them vnto vs, which from the begynnyng saw them their selues, and were ministers at the doyng: ³ It seemed good also to me (moste noble Theophilus) as sone as I had learned perfectly all thynges from the beginnyng, to wryte vnto thee therof from poynt to poynt: ⁴ That thou mightest acknowledge the truth of those thynges where in thou hast bene broght vp.

RHEIMS — 1582.

1. BECAUSE many haue gone about to compile a narration of the things that haue been accomplished among vs: ² according as they haue deliuered vnto vs, vvhof from the beginning them selues savv and vvere ministers of the vvord: ³ it seemed good also vnto me hauing diligently attained to al things from the beginning, to vvrite to thee in order, good Theophilus, ⁴ that thou maist knowv the veritie of those vvordes vvhercof thou hast been instructed.

AUTHORISED — 1611.

1. FORASMUCH as many haue taken in hande to set forth in order a declaration of those things which are most surely beleeued among vs, ² Euen as they deliuered them vnto vs, which from the beginning were eye-witnesses, and ministers of the word: ³ It seemed good to me also, hauing had perfect vnderstanding of things from the very first, to write vnto thee in order, most excellent Theophilus, ⁴ That thou mightest know the certaintie of those things wherein thou hast bene instructed.

⁵ IN the tyme of Herode, Kyng of Iurie, there was a certayne Priest named Zacharias, of the course of Abia: and his wyfe was of the daughters of Aaron, and her name was Elisabet. ⁶ Both were perfect before God, and walked in all the commandemens and ordinances of the Lord, that no man could fynde faut with them. ⁷ And they had no chylde, because that Elisabeth was barren, and bothe were wel strycken in age. ⁸ And it came to passe, as he executed the Priestes office before God, as his course came in order, ⁹ According to the custome of the Priestes office his lot was to burne incense, when he went into the temple of the Lord. ¹⁰ And the whole multitude of the people, were without in prayer, whyle the incense was burnyng. ¹¹ And there appeared vnto

⁵ THERE vvvas in the daies of Herod the kyng of Ievvrie, a certaine Priest named Zacharie, of the course of Abia: and his vvife of the daughters of Aaron, and her name Elisabeth. ⁶ And they vvvere both iust before God, vvalking in al the commaundemens and iustifications of our Lord vvithout blame, ⁷ and they had no sonne: for that Elisabeth vvvas barren, and both vvvere vvell stricken in their daies.

⁸ And it came to passe: vvhen he executed the priestly function in the order of his course before God, ⁹ according to the custome of the Priestly function, he vvvent forth by lot to offer incense, entring into the temple of our Lord: ¹⁰ and al the multitude of the people vvvas praying vvithout at the houre of the incense. ¹¹ And there appeared to him an Angel

⁵ THERE was in the dayes of Herod the kyng of Iudea, a certaine Priest, named Zacharias, of the course of Abia, and his wfe was of the daughters of Aaron, and her name was Elisabeth. ⁶ And they were both righteous before God, vvalking in all the Commandemens and ordinances of the Lord, blamelesse. ⁷ And they had no childe, because that Elisabeth was barren, and they both were now vvell stricken in yeeres. ⁸ And it came to passe, that vvwhile he executed the Priestes office before God in the order of his course, ⁹ According to the custome of the Priestis office, his lot was to burne incense when hee vvvent into the Temple of the Lord. ¹⁰ And the vvwhole multitude of the people were praying vvithout, at the time of incense. ¹¹ And there appeared vnto him an Angel of the

ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος·¹² καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. ¹³ Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος, 'Μὴ φοβοῦ, 'Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἷόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. ¹⁴ καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ 'γενέσει αὐτοῦ χαρήσονται. ¹⁵ ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, καὶ Πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ. ¹⁶ καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν· ¹⁷ καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέφει καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.' ¹⁸ Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον, 'Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ

* Rec. γεννήσει.

WICLIF — 1380.

aperid to hym : and stood on the riȝthalf of the auter of encense; ¹² and Zaccarie seynge was affraied : and drede fil vpon hym;

¹³ and the angel seide to hym; Zaccarie drede thou not : for thy preier is herde; and elizabeth thi wiif schal bere to thee a sone; and his name schal be clepid Iohn; ¹⁴ and ioye and gladynge schal be to thee : and many schulen be glad in his natyvyte; ¹⁵ for he schal be grete bifor the lord; and he schal not drynke wyne ne sidir, and he schal be fulfillid with the holi goost : ȝit of his modir wombe; ¹⁶ and he schal couerte many of the children of israel : to her lord god; ¹⁷ and he schal go bifor hym in the spirit and the vertu of elie; and he schal turne the hertis of the fadiris in to the sones, and men out of bileue to the prudens of iust men to make redi a perfyrt puple to the lord; ¹⁸ ⁊ Zaccarie seide to the angel; wherof schal I wyte this; for I am oold : and my wiif hath gon fer in to hir daies; ¹⁹ and the angel answerid and seide to hym; for I am Gabriell that stonde nyȝ bifor god : and I am sente to thee to speke, and to euangelize to thee, these thingis; ²⁰ and lo thou schalt be dounge, and thou schalt not mowe speke til in to the dai in whiche these thingis schuln be don : for thou hast not bileued to my wordis, which schuln be fulfillid in her tyme.

²¹ and the puple was abydyng Zaccarie; and thei wondriden that he taryed in the temple; ²² and he ȝede out and myte not speke to hem : and thei knewen that he hadde seen a visoun in the temple; and he bekened to hem, and he dwelid stille dounge;

²³ and it was don, whanne the daies of his office weren fulfillid : he wente in to his hous; ²⁴ and aftir these daies, elizabeth his wiif conceyued; and hidde hir fyue monethis; ⁊ seide; ²⁵ for so the lord dide to me : in the daies in whiche he

TYNDALE — 1534.

aperred vnto him an angel of the lorde standinge on the ryght syde of the altare of incense. ¹² And when zacharias sawe him, he was abashed, and feare came on him.

¹³ And the angel sayde vnto him : feare not Zachary, for thy prayer is hearde; And thy wyfe Elizabeth shall beare the a sonne; and thou shalt call his name Iohn; ¹⁴ and thou shalt have ioye and gladnes, and many shall reioyce at his birth. ¹⁵ For he schalbe greete in the sight of the lorde; and shall nether drinke wyne ner stronge drinke. And he schalbe filled with the holi goost; even in his mothers wombe : ¹⁶ and many of the chylren of Israel shall he tourne to their Lorde God. ¹⁷ And he shall goo before him in the sprete and power of Helyas; to tourne the hertes of the fathers to the chylren; and the vnbelevers to the wysdom of the iuste men : to make the people redy for the Lorde.

¹⁸ And Zacharias sayde vnto the angel : Wher by shall I knowe this : seinge that I am olde and my wyfe well stricken in yeres. ¹⁹ And the angel answered and sayde vnto him : I am Gabriell that stonde in the presens of God; and am sent to speake vnto the; and to shewe the these glad tydings. ²⁰ And beholde thou shalt be dounge; and not able to speake vntill the tyme that these thinges be performed; because thou belevest not my wordes which shalbe fulfillid in their season.

²¹ And the people wayted for zacharias; and mervelled that he taryed in the temple. ²² And when he cam out, he could not speake vnto them. Wherby they perceaved that he had sene some visoun in the temple. And he beckened vnto them; and remayned speachelesse.

²³ And it fortunede, assone as the tyme of his office was out; he departed home into his awne house. ²⁴ And after those dayes; his wyfe Elizabeth conceaved; and hyd her sylfe .v. monethes sayinge : ²⁵ This wyse hath God deale with me in the

CRANMER — 1539.

of the Lorde, standynge on the ryght syde of the altare of incense. ¹² And when zacharias sawe him, he was abashed, and feare cam on him.

¹³ But the Angell sayde vnto him: feare not zachary, for thy prayer is hearde. And thy wyfe Elizabeth shall beare the a sonne, and thou shalt call his name Iohn, ¹⁴ and thou shalt have ioye and gladnes, and many shall reioyce at his byrth. ¹⁵ For he schalbe greate in the syght of the Lord, and shall nether drinke wyne ner stronge drinke. And he schalbe fylled with the holi goost, euen from his mothers wombe: ¹⁶ and many of the chylren of Israel shall he tourne to their Lorde God. ¹⁷ And he shall go before him in the sprite and power of Helyas to tourne the hertes of the fathers to the chylren, and the vnbelevers to the wysdome of the iuste men, to make readye a perfecte people for the Lorde.

¹⁸ And zacharias sayde vnto the angel: by what token shall I knowe this? For I am olde, and my wyfe well strycken in yeres. ¹⁹ And the angel answered, and sayde vnto hym: I am Gabriel, that stande in the presens of God, and am sent to speake vnto the; and to shewe the these glad tydings. ²⁰ And beholde it shall come to passe, that thou shalt be dounge, and not be able to speake, vntill the daye that these thinges be performed, because thou beleuest not my wordes, which shalbe fulfillid in their season.

²¹ And the people wayted for zacharias, and mervelyed that he taryed in the temple. ²² And when he came out, he could not speke vnto them. And they perceaved that he had sene a visoun in the temple. And he beckened vnto them, and remayned speachelesse.

²³ And it fortunede, that assone as the daies of his office were out, he departed into his awne house. ²⁴ And after those dayes, his wyfe Elizabeth conceaved, and hyd her selfe fyue monethes, sayinge : ²⁵ This wyse hath God deale with me, in

riȝthalf, rightside. clepid, called. vertu, power.
ȝite, knowe. mowe, more. her, their. ȝede, went.

‘γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.’ ¹⁹ Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, ‘Εγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην ‘λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαί σοι ταῦτα. ²⁰ καὶ ἰδοὺ, ἔσῃ σιωπῶν καὶ μὴ ‘δυνάμενος λαλῆσαι, ἄχρι ἣς ἡμέρας γένηται ταῦτα· ἀνθ’ ὧν οὐκ ἐπίστευσας ‘τοῖς λόγοις μου, οὔτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.’ ²¹ Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. ²² ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. ²³ καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ²⁴ Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα, ²⁵ ‘Ὅτι οὕτω μοι πεποιήκεν ὁ Κύριος ἐν ἡμέραις, αἷς ἐπέειδεν

f Alex. = τοῦ.

GENEVA—1557.

him an Angel of the Lord standing at the right syde of the altier of incense. ¹² And when Zacharias sawe him, he was abashed, and feare came on hym.

¹³ But the Angel sayd vnto him, Feare not Zacharie: For thy prayer is heard: and thy wyfe Elisabeth shal beare thee a sonne, and thou shalt call his name Iohn.

¹⁴ And thou shalt haue ioye and gladnes in him, and many shal reioyce at his byrth.

¹⁵ For he shalbe great in the syght of the Lord, and shal nether drynck wyne, nor strong drinck: and he shalbe fylled, with the holy Gost, euen from his mothers wombe.

¹⁶ And many of the chyl dren of Israel shal he turne to their Lord God.

¹⁷ For he shal go before in his syght in the sprite and power of Elias, to turne the hartes of the fathers to the chyl dren, and the disobedient to the wysedome of the iust men: to make the people ready for the Lord. ¹⁸ Then Zacharie sayd vnto the Angel, wherby shal I knowe this? For I am an olde man, and my wyfe is of a great age. ¹⁹ And the Angel answered, and sayd vnto him, I am Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shewe thee these glad tydynes. ²⁰ And beholde thou shalt be domme, and not be able to speake, vntil the day that these thynges be performed: because thou heldest not my wordes which shalbe fulfilled in their season.

²¹ And the people wayted for Zacharie, and merueyed that he taried in the temple. ²² And when he came out, he could not speake vnto them: Then they perceaued that he had seene a vision in the temple. For he made signes vnto them, and remayned speechlesse.

²³ And it fortunad, as sone as the tyme of his office was out, he departed home into his owne house. ²⁴ And after those dayes, his wyfe Elisabeth conceaued, and hyd her selfe fyue monethes, saying,

²⁵ This wyse hath God dealt with me, in

RHEIMS—1582.

of our Lord, standing on the right hand of the altar of incense. ¹² And Zacharie was troubled, seeing him: and feare fell vpon him. ¹³ But the Angel said to him, Feare not Zacharie, for thy praier is heard: and thy vvife Elizabeth shal beare thee a sonne, and thou shalt call his name Iohn: ¹⁴ and thou shalt haue ioy and exultation, and many shal reioyce in his natiuitie. ¹⁵ For he shal be great before our Lord: and vvine and sicer he shal not drinke: and he shal be replenished vvith the Holy Ghost euen from his mothers vvombe. ¹⁶ and he shal conuert many of the children of Israel to the Lord their God. ¹⁷ and he shal goe before him in the spirit and vertue of Elias: that he may conuert the hartes of the fathers vnto the children, and the incredulous to the vvisedom of the iust, to prepare vnto the Lord a perfect people. ¹⁸ And Zacharie said to the Angel, Vvherby shal I knovv this? for I am old: and my vvife is vvell stricken in her daies. ¹⁹ And the Angel ansvvering said to him, I am Gabriel that assist before God: and am sent to speake to thee, and to euangelize these things to thee. ²⁰ And behold, thou shalt be dumme, and shalt not be able to speake vntil the day vvherein these things shal be done: for-because thou hast not beleueed my vvordes, vvvhich shal be fulfilled in their time.

²¹ And the people vvvas expecting Zacharie: and they marueled that he made tariance in the temple. ²² And comming forth he could not speake to them, and they knevv that he had seen a vision in the temple. And he made signes to them, and remained dumme.

²³ And it came to passe, after the daies of his office vvvere expired, he departed into his house. ²⁴ And after these daies Elizabeth his vvife conceiued: and hid her selfe fyue moneths, saying, ²⁵ For thus hath our Lord done to me in the daies

AUTHORISED—1611.

Lord, standing on the right side of the Altar of incense. ¹² And when Zacharias saw him, hee was troubled, and feare fell vpon him. ¹³ But the Angel saide vnto him, Feare not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall beare thee a sonne, and thou shalt call his name Iohn. ¹⁴ And thou shalt haue ioy and gladnesse, and many shal reioyce at his birth: ¹⁵ For he shalbe great in the sight of the Lord, and shal drinke neither wine, nor strong drinke, and hee shall be filled with the holy Ghost, euen from his mothers wombe. ¹⁶ And many of the children of Israel shall hee turne to the Lord their God. ¹⁷ And hee shall goe before him in the Spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient* to the vvisedome of the iust, to make ready a people prepared for the Lord. ¹⁸ And Zacharias said vnto the Angel, Whereby shall I know this? For I am an old man, and my wife well stricken in yeeeres. ¹⁹ And the Angel ansvvering, saide vnto him, I am Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shewe thee these glad tidings. ²⁰ And behold, thou shalt be dumbe, and not able to speake, vntill the day that these things shalbe performed, because thou beleuest not my wordes, which shall be fulfilled in their season.

²¹ And the people waited for Zacharias, and marueled that hee taried so long in the Temple. ²² And when he came out, hee could not speake vnto them: and they perceiued that hee had seene a vision in the Temple: for hee beckened vnto them, and remained speechlesse. ²³ And it came to passe, that as soone as the dayes of his ministration were accomplished, hee departed to his owne house. ²⁴ And after those dayes his wife Elizabeth conceiued, and hid her selfe fyue moneths, saying, ²⁵ Thus hath the Lord dealt with me in

‘ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.’

²⁶ Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ ὄνομα Ναζαρέτ, ²⁷ πρὸς παρθένον μεμνηστευμένην ἀνδρὶ, ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυὶδ· καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. ²⁸ καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε, ‘Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ, εὐλογημένη ‘σὺ ἐν γυναιξίν.’ ²⁹ Ἡ δὲ ἰδοῦσα^a ἠδισταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἶναι ὁ ἀσπασμὸς οὗτος. ³⁰ Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, ‘Μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ Θεῷ. ³¹ καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. ³² οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου, κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, ³³ καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ

^a Alex. = ἰδοῦσα.

^a Alex. ἐπὶ τῷ λόγῳ ἠδισταράχθη.

WICLIȚ — 1380.

biheld to take aweie my reprove among men, ²⁶ But in the sixte monthe the angel gabriel was sente fro god: in to a citee of galile, whos name was nazareth, ²⁷ to a maiden weddid to a man: whos name was Ioseph of the hous of dauid, and the name of the maiden was marie; ²⁸ and the angel entrid to hir: and seide; heil ful of grace, the lord be with thee; blessed be thou among wmmen;

²⁹ and whanne sche hadde herd, sche was troublid in his word, and thougt what maner salutacioun this was, ³⁰ and the angel seid to hir, ne drede not thou marie, for thou hast founden grace anenis god; ³¹ lo thou schal conseuey in wombe, and schal bere asone; and thou schalt clepe his name ihesus; ³² this schal be greet; and he schal be clepid the sone of the hijist; and the lord god schal geue to hym the seete of dauid his fadir. ³³ he schal regne in the hous of iacob with outen ende, of his rewme: schal be noon ende;

³⁴ and marie seide to the angel, on what maner schal this thing be don; for I knowe not man; ³⁵ and the angel answerid and seide to hir, the holi goste schal come fro aboue in to thee: and the vertu of the hijist: schal ouersadowe thee: and therfor that holi thing that schal be borun of thee: schal be clepid the sone of god; ³⁶ and lo elizabeth thi cosyn; and sche also hath conseuey a sone in hir eelde; and this monthe is the sixte to hir that is clepid bareyn; ³⁷ for everi word schal not be in possible anenis god; ³⁸ and mari seide; lo the honde maiden of the lord: be it don to me after thi word; and the angel departid fro hir.

³⁹ And marie roos vp in tho daies, and wente with haast in to the mounteys in to a citee of iudce; ⁴⁰ and sche entrid in to the hous of zaearie; and grette elizabeth; ⁴¹ and it was don as elizabeth herde the salutacioun of marie: the yong child in hir wombe gladid; and elizabeth was

anentis, with. clepe, call. geue, give. rewme, kingdom. vertu, power. eelde, age.

TYNDALE — 1534.

dayes when he loked on me, to take from me the rebuke that I suffred a monge men.

²⁶ And in the .vi. moneth the angell Gabriel was sent from god vnto a cite of Galile, named Nazareth, ²⁷ to a virgin spoused to a man whose name was Ioseph of the housse of David; and the virgins name was Mary. ²⁸ And the angell went in vnto her, and sayde: Hayle full of grace, the Lorde is with the; blessed arte thou amonge wemen.

²⁹ When she sawe him, she was abashed at his sayinge; and cast in her mynde what maner of salutacion that shulde be. ³⁰ And the angell sayde vnto her: feare not Mary: for thou hast founde grace with god. ³¹ Loo: thou shalt conceave in thy wombe; and shalt beare a sonne; and shalt call his name Iesus. ³² He shalbe greater, and shalbe called the sonne of the hyest. And the lorde God shall geve vnto him the seate of his fader David; ³³ and he shall raygne over the housse of Iacob for ever; and of his kyngdome shalbe none ende.

³⁴ Then sayd Mary vnto the angell: How shall this be, seinge I knowe not a man?

³⁵ And the angell answered and sayd vnto her: The holygoost shall come upon thee, and the power of the hyest shall over shadowe the. ³⁶ Therefore also the holi thinge which shalbe borne, shalbe called the sonne of god. ³⁷ And beholde, thy cosen Elizabeth she hath also conceived a sonne in her age. And this is hyr sixte moneth, though she be called barren: for with god can nothinge be vnpossible. ³⁸ And Mary sayd: beholde the honde mayden of the lorde, be it vnto me even as thou hast sayde. And the angell departed from her.

³⁹ And Mary arose in those dayes; and went into the mountayns with haste into a cite of Iurie; ⁴⁰ and entred into the house of zachary, and saluted Elizabeth. ⁴¹ And it fortunad, as Elizabeth hearde the salutation of Mary, the babe spronge in her belly. And Elizabeth was filled with the

CRANMER — 1539.

the dayes wherin he hath loked on me, to take from me my rebuke amonge men.

²⁶ And in the syxte moneth the angell Gabriel was sent from God vnto a cytie of Galile, named Nazareth, ²⁷ to a virgin spoused to a man, whose name was Ioseph, of the house of David, and the virgins name was Mary. ²⁸ And the angell went in vnto her, and sayde: Hayle full of grace, the Lorde is with the; blessed art thou amonge wemen.

²⁹ When she sawe him, she was abashed at his sayinge; and cast in her mynde, what maner of salutation that shulde be. ³⁰ And the angell sayd vnto her: feare not Mary: for thou hast founde grace with God. ³¹ Beholde, thou shalt conceave in thy wombe, and beare a sonne, and shalt call his name Iesus. ³² He shalbe greater, and shalbe called the sonne of the hyest. And the Lorde God shall geue vnto hym the seate of his fader David, ³³ and he shall raygne ouer the house of Iacob for euer, and of hys kyngdome there shalbe none ende.

³⁴ Then sayde Mary vnto the angell: How shall this be, seying I knowe not a man? ³⁵ And the angell answered, and sayd vnto her: The holy goost shall come upon thee, and the power of the hyest shall ouer shadowe thee. Therefore also that holi thyng which shalbe borne, shalbe called the sonne of God. ³⁶ And beholde, thy cosen Elizabeth, she hath also conceived a sonne in her age. And this is her syxt moneth, which was called barren: for wyth God shall nothinge be vnpossible. ³⁷ And Mary sayde: beholde the hande mayden of the Lorde, be it vnto me according to thy worde, And the angell departed from her.

³⁹ And Mary arose in those dayes, and went into the mountayns with haste into the cytie of Iewrie, ⁴⁰ and entred into the house of zachary, and saluted Elizabeth. ⁴¹ And it fortunad, that whan Elizabeth hearde the salutation of Mary, the babe sprang in her wombe. And Elizabeth

‘οὐκ ἔσται τέλος.’ ³⁴ Εἶπε δὲ Μαριάμ πρὸς τὸν ἄγγελον, ‘Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γνώσκω;’ ³⁵ Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, ‘Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς Θεοῦ. ³⁶ καὶ ἰδοὺ, Ἐλισάβετ ἡ συγγενὴς σου, καὶ αὕτῃ συνειληφύα υἱὸν ἐν ^κγῆρῃ| αὐτῆς· καὶ οὗτος μὴν ἔκτος ἐστὶν αὐτῇ τῇ καλουμένῃ ‘στεῖρα.’ ³⁷ ὅτι οὐκ ἄδυνατήσῃ παρὰ τῷ Θεῷ πᾶν ῥῆμα. ³⁸ Εἶπε δὲ Μαριάμ, ‘Ἰδοὺ, ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου.’ Καὶ ἀπῆλθεν ἀπ’ αὐτῆς ὁ ἄγγελος. ³⁹ Ἀναστὰσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα, ⁴⁰ καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἡσπάσατο τὴν Ἐλισάβετ. ⁴¹ καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος ἁγίου ἡ Ἐλισάβετ,

¹ Alex. + μοι.² Rec. γῆρα.³ Alex. τὸν ἀσπασμὸν τῆς Μαρίας ἢ Ἐλισάβετ.

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the days wherein he looked on me, to take from me my rebuke among men. ²⁶ And in the sixt moneth, the Angel Gabriel was sent from God vnto a cite of Galile, named Nazaret, ²⁷ To a Virgin affianced to a man whose name was Ioseph, of the house of Dauid: and the Virgins name was Marie. ²⁸ And the Angel went in vnto her, and said, Haile thou that art freely beloued, the Lord is with thee: blessed art thou among women. ²⁹ And when she sawe *hym*, she was abashed at his saying: and cast in her mynd, what maner salutation that should be. ³⁰ Then the Angel sayd vnto her, Feare not Marie, for thou art in fauour with God.

³¹ For lo, thou shalt conceaue in thy wombe, and beare a sonne, and shalt call his name Iesus. ³² He shalbe great, and shalbe called the sonne of the hiest: and the Lord God shal geue vnto hym, the seat of his father Dauid. ³³ And he shal raygne ouer the house of Iacob for euer, and of his kyngdome shal he no ende.

³⁴ Then sayd Marie vnto the Angel, How shal this be, seying I know no man? ³⁵ And the Angel answered, and sayd vnto her, The holy Gost shal come vpon thee, and the power of the hiest shal ouer shadowe thee? Therefore also that thy thyng which shalbe borne of thee shalbe called the Sonne of God. ³⁶ And beholde thy cosyn Elisabeth, she hath also conceaued a sonne in her olde age. And this is her sixt moneth, which was called barren. ³⁷ For with God shal nothing be vnposible. ³⁸ And Marie sayd, Beholde the hand mayden of the Lord, be it vnto me euen as thou hast sayd. And the Angel departed from her. ³⁹ And Marie arose in those dayes, and went into the hilly countrey with haste into a cite of Iurie. ⁴⁰ And entred into the house of Zacharie, and saluted Elisabeth. ⁴¹ And it fortun'd, as Elisabeth heard the salutation of Marie, the babe sprang in her belly: and Elisabeth was fylled with the

RHEIMS—1582.

vvherein he had respect to take avay my reproche among men.

²⁶ And in the sixt moneth, the Angel Gabriel vvas sent of God into a cite of Galilee, called Nazareth, ²⁷ to a virgin desposued to a man vvhose name vvas Ioseph, of the house of Dauid: and the virgins name vvas MARIE. ²⁸ And the Angel being entred in, said vnto her, HAILE ful of grace, our Lord is with thee: blessed art thou among vvhomen. ²⁹ Vvho hauing heard, vvas troubled at his saying, and thought vvhath maner of salutation this should be. ³⁰ And the Angel said to her, Feare not MARIE, for thou hast found grace vwith God. ³¹ Behold thou shalt conceiue in thy vvombe, and shalt beare a sonne: and thou shalt call his name IESVS. ³² he shal be great, and shal be called the sonne of the most High, and our Lord God shal giue him the seate of Dauid his father: ³³ and he shal reigne in the house of Iacob for euer, and of his kingdom there shal be no end. ³⁴ And MARIE said to the Angel, How shal this be done? because I know not man? ³⁵ And the Angel answering, said to her, The Holy Ghost shal come vpon thee, and the pover of the most High shal ouershadov thee. And therefore also that vvhich of thee shal be borne Holy, shal be called the sonne of God. ³⁶ And behold Elisabeth thy cosin, she also hath conceived a sonne in her old age: and this moneth, is the sixt to her that is called barren: ³⁷ because there shal not be impossible vwith God any vvord. ³⁸ And MARIE said, BEHOLD the handmaid of our Lord, be it done to me according to thy word. And the Angel departed from her.

³⁹ And MARIE rising vp in those daies, vvent vnto the hil countrie vwith speede, into a cite of Iuda. ⁴⁰ and she entred into the house of Zacharie, and saluted Elisabeth. ⁴¹ And it came to passe: as Elisabeth heard the salutation of MARIE, the infant did leape in her vvombe, and

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the dayes wherein hee looked on me, to take away my reproch among men.

²⁶ And in the sixt moneth, the Angel Gabriel was sent from God, vnto a cite of Galilee, named Nazareth, ²⁷ To a virgine espoused to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marie. ²⁸ And the Angel came in vnto her, and said, Haile thou that art ^a highly fauoured, the Lord is with thee: Blessed art thou among women. ²⁹ And when she saw him, she was troubled at his saying, and cast in her minde what maner of salutation this should be. ³⁰ And the Angel said vnto her, Feare not, Marie, for thou hast found fauour with God. ³¹ And behold, thou shalt conceive in thy wombe, and bring forth a sonne, and shalt call his name Iesus. ³² He shall be great, and shall be called the Sonne of the highest, and the Lord God shall giue vnto him the throne of his father Dauid. ³³ And hee shall reigne ouer the house of Iacob for euer, and of his kingdom there shall be no end. ³⁴ Then said Mary vnto the Angel, How shall this be, seeing I know not a man? ³⁵ And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the Highest shall ouershadov thee. Therefore also that holy thing which shalbe borne of thee, shall be called the Sonne of God. ³⁶ And behold, thy cousin Elisabeth, she hath also conceived a sonne in her oldage, and this is the sixt moneth with her, who was called barren. ³⁷ For with God nothing shall be vnposible. ³⁸ And Mary said, Behold the handmaid of the Lord, be it vnto mee according to thy word: and the Angel departed from her. ³⁹ And Mary arose in those dayes, and went into the hill countrey with haste, into a cite of Iuda, ⁴⁰ And entred into the house of Zacharias, and saluted Elisabeth. ⁴¹ And it came to passe that when Elisabeth heard the salutation of Marie, the babe leaped in her wombe, and Elisabeth was filled with the holy Ghost.

^a Or, graciously accepted, or, much graced, see verse 30.

⁴² καὶ ἀνεφώνησε φωνῇ μεγάλῃ, καὶ εἶπεν, Ἐὐλογημένη σὺ ἐν γυναιξί, καὶ ἑὺλογημένος ὁ καρπὸς τῆς κοιλίας σου. ⁴³ Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς με; ⁴⁴ Ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὠτά μου, ἐσκίρτησε ^m τὸ βρέφος ἐν ἀγαλλιάσει | ἐν τῇ κοιλίᾳ μου. ⁴⁵ καὶ μακαρία ἡ πιστεύουσα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου. ⁴⁶ Καὶ εἶπε Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, ⁴⁷ καὶ ἠγαλλίασε τὸ πνευμά μου ἐπὶ τῷ Θεῷ τῷ σωτηρῇ μου. ⁴⁸ ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ. Ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί. ⁴⁹ ὅτι ἐποίησέ μοι μεγαλεία ὁ δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ. ⁵⁰ καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν. ⁵¹ ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν. ⁵² καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε

^m Rec. ἐν ἀγαλλιάσει τὸ βρέφος.ⁿ Rec. εἰς τὸν αἰῶνα.

WICLIF—1380.

fulfillid with the holi goost: ⁴² and cried with a greet voye and seide, Blessid be thou among wymmen: and blessid be the fruyt of thy wombe; ⁴³ and wherof is this thing to me; that the modir of my lord come to me? ⁴⁴ for lo as the voyce of thi salutauioun was made in myn eris: the zung child gladdid in ioye in my wombe; ⁴⁵ and blessid be thou that hast bileued: for thilk thingis that ben seid of the lord to thes schuln be perfijti don; ⁴⁶ and mari seyde, Mi soule magnyfieth the lord;

⁴⁷ and my spirit hath gladdid: in god myn heethre, ⁴⁸ for he hath biholden the mekenesse of his hondmaiden; for lo of this: alle generaciouns schuln sei that I am blessid; ⁴⁹ for he that is mygti hath don to me greet thingis; and his name is holi; ⁵⁰ and his merci is for kynrede in to kynredis: to men that dreden hym; ⁵¹ he made mygti in his arme: he scaterid proude men with the thougte of his herte; ⁵² he settide down mygti men fro seete: ^τ enhauncid meke men; ⁵³ he hath fulfillid hungri men with goodis: and he hath left riche men voides; ⁵⁴ he hauynge mynde of his merci: toke Israel his child; ⁵⁵ as he hath spokun to our fadiris: to Abraham and to his seed in to worldis;

⁵⁶ and marie dwellid with hir as it were thre monethis: and turned agen in to hir hous; ⁵⁷ but the tyme of berynge child was fulfillid to elizabeth: ^τ sche bare a sone; ⁵⁸ and the neighboris and cosyns of hir herden, that the lord hadde magnyfyed his merci with hir: and thei thankiden hym;

⁵⁹ and it was don in the cyjtthe dai thei cumen to circumcide the child: and thei chiden him Zacarie, bi the name of his fadir; ⁶⁰ and his modir answered and seide; ⁶¹ but he schal be clepid Ion; ⁶² and thei sciden to hir, for no man is in thi kynrede, that is clepid this name; ⁶² ^τ thei rekeneden to his fadir: what he wolde

^m those. ⁿ again, again. ^o chris, called.

TYNDALE—1534.

holy goost; ⁴² and cryed with a loude voyce; and sayde: Blessed arte thou amonge wemen; and blessed is the frute of thy wombe. ⁴³ And whence hapeneth this to me; that the mother of my Lorde shuld come to me? ⁴⁴ For lo, asone as the voyce of thy salutaion sownded in myne eares; the babe sprange in my belly for ioye. ⁴⁵ And blessed arte thou that beuest: for those thinges shalbe performed wich were tolde from the lorde. ⁴⁶ And Mary sayde. My soule magnifieth the Lorde.

⁴⁷ And my sprete reioyseth in god my savioure. ⁴⁸ For he hath lokod on the povre degre of his honde mayden. Beholde now from hence forth shall all generaciouns call me blessed.

⁴⁹ For he that is myghty hath done to me grete thinges; and holve is his name.

⁵⁰ And his mercy is on them that feare him thorow oute all generaciouns. ⁵¹ He sheweth strength with his arme; he scattereth them that are proude in the ymaginacion of their hertes. ⁵² He putteth doune the myghty from their seates; and exalteth them of lowe degre. ⁵³ He filleth the hongry with good thinges; and sendeth awaye the riche emptye. ⁵⁴ He remembreth mercy: and helpeth his servaunt Israel. ⁵⁵ Even as he promysed to our fathers; Abraham and to his seede for ever. ⁵⁶ And mary abode with hyr aboute a .iii. monethes; and retourned agayne to hyr awne housse. ⁵⁷ Elizabethes tyme was come that she shuld be delyvered; and she brought forth a sonne. ⁵⁸ And her neyghbours and her cosins hearde tell how the lorde had shewed great mercy vpon her; and they reioysed with her.

⁵⁹ And it fortuneth the cyght daye: they cam to circumcise the chyld: and called his name zacharias; after the name of his father. ⁶⁰ How he it his mother answered; and sayd: not so; but he shalbe called Iohn. ⁶¹ And they sayd vnto hyr: Ther is none of thy kynne; that is named with this name. ⁶² And they made signes to

CRANMER—1539.

was fylled with the holy goost; ⁴² and cryed with a loude voyce; and sayde: Blessed art thou amonge wemen; and blessed is the frute of thy wombe: ⁴³ And whence hapeneth this to me; that the mother of my Lorde shulde come to me? ⁴⁴ For lo, as one as the voyce of thy salutaion sownded in myne eares; the babe sprange in my wombe for ioye. ⁴⁵ And blessed art thou that hast beleued: for those thynges shalbe performed, which were tolde from the Lorde. ⁴⁶ And Mary sayde.

My soule magnyfieth the Lorde. ⁴⁷ And my sprete hath reioysed in God my saviour. ⁴⁸ For he hath lokod on the lowe degre of hys hande mayden: for lo: now from hence forth shall all generaciouns call me blessed. ⁴⁹ Because he that is myghty, hath done to me grete thinges; and holve is his name. ⁵⁰ And his mercy is on them that feare him; from generacion to generacion. ⁵¹ He hath shewed strength with his arme; he hath scattered them that are proude in the ymaginacyon of their herte. ⁵² He hath putte doune the myghty from their seates; and exalted them of lowe degre. ⁵³ He hath fylled the hongri wyth good thynges; and sent awaye the riche emptye. ⁵⁴ He hath helped hys seruauit Israel; in remembrance of his mercy. ⁵⁵ Euen as he promysed to our fathers; Abraham; and to hys seede for euer. ⁵⁶ And Mary abode wyth her aboute a .iii. monethes; and retourned agayne to her awne house.

⁵⁷ Elizabethes tyme came that she shuld be delyvered; and she brought forth a sonne. ⁵⁸ And her neyghbours and her cosins hearde how the Lorde had shewed great mercy vpon her; and they reioysed with her.

⁵⁹ And it fortuneth that in the eyght daye; they came to circumcise the chyld: and called hys name zacharias; after the name of his father. ⁶⁰ And his mother answered and sayde: not so; but he shalbe called Iohn. ⁶¹ And they sayd vnto her: Ther is none in thy kynred; that is named with this name. ⁶² And they made sygnes to

‘ταπεινούς.’ ⁵³ πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κεινοὺς.
 ‘⁵⁴ ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, (⁵⁵ καθὼς ἐλάλησε πρὸς
 ‘τοὺς πατέρας ἡμῶν,) τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.’ ⁵⁶ Ἐμεινε
 δὲ Μαριὰμ σὺν αὐτῇ ὥσπερ μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. ⁵⁷ Τῇ
 δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. ⁵⁸ καὶ
 ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ
 μετ’ αὐτῆς, καὶ συνέχαιρον αὐτῇ. ⁵⁹ Καὶ ἐγένετο ἐν τῇ ὁγδόῃ ἡμέρᾳ, ἦλθον
 περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχα-
 ρίαν. ⁶⁰ καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, ‘Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.’
⁶¹ Καὶ εἶπον πρὸς αὐτήν, ‘Ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται
 ‘τῷ ὀνόματι τούτῳ.’ ⁶² Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι

^a Alex. ἡμέρα τῇ ὀγδῷ.

^p Alex. ἐκ τῆς συγγενείας.

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holy Ghost. ⁴² And she cryed with a loud voyce, and sayd, Blessed art thou among women, because the frute of thy wombe is blessed. ⁴³ And whence happeneth this to me, that the mother of my Lord should come to me? ⁴⁴ For lo, as some as the voyce of thy salutation sounded in myne eares, the babe sprang in my belly for ioye. ⁴⁵ And blessed is she that beleued: for those thynges shalbe performed, which were tolde her from the Lord.

⁴⁶ Then Marie sayd, ⁴⁷ My soule magnifieth the Lord: and my sprite reioyseth in God my sauour. ⁴⁸ For he hath loked on the poore degre of his hand mayden: for beholde from hence forth, shal all ages call me blessed. ⁴⁹ Because, he that is mighty, hath declared towards me wonderful thynges, and holy is his name. ⁵⁰ And his mercie is on them that feare him, throughout all ages. ⁵¹ He hath shewed strength with his arme: he hath scattered them that are proude in the imagination of their harts. ⁵² He hath put downe the mighty from their seates of honour, and exalted them of lowe degre. ⁵³ He hath fylled the hungry with good thynges, and send away the riche empty. ⁵⁴ He hath vpholden Israel his seruant, that he might be myndful of his mercie. ⁵⁵ (Euen as he promised to our fathers, to wit, to Abraham and his sede) for euer. ⁵⁶ And Marie abode with her about three monethes, and returned agayn to her owne house.

⁵⁷ Now Elisabeths tyme was come that she should be deliuered, and she brought forth a sonne. ⁵⁸ And her neighbours, and cosyns heard tel how the Lord had shewed great mercie vpon her, and they reioyed for her sake. ⁵⁹ And it was so that the eyght day, they came to circumcise the babe, and called his name Zacharie, after the name of his father. ⁶⁰ And his mother answered, and sayd, Not so, but he shalbe called Iohn. ⁶¹ And they said vnto her, There is none of thy kynne, that is named with this name. ⁶² And they made signes to his

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Elisabeth vvas replenished vwith the Holy Ghost: ⁴² and she cried out vwith a loud voice, and said, BLESSED art thou among women, and blessed is the fruite of thy wombe. ⁴³ And vvhence is this to me, that the mother of my Lord doth come to me? ⁴⁴ For behold as the voice of thy salutation sounded in mine eares, the infant in my wombe did leape for ioy. ⁴⁵ And blessed is she that beleued, because those things shal be accomplished that vv ere spoken to her by our Lord. ⁴⁶ And MARIE sayd, MY SOFLE doth magnifie our Lord. ⁴⁷ And my spirit hath reioyced in God my Sauour. ⁴⁸ Because he hath regarded the humilitie of his handmaid: for behold from hence forth all generations shal call me blessed. ⁴⁹ Because he that is mightie hath done great things to me, and holy is his name. ⁵⁰ And his mercie from generation vnto generations, to them that feare him. ⁵¹ He hath shewed might in his arme: he hath dispersed the proude in the conceit of their hart. ⁵² He hath deposed the mightie from their seate, and hath exalted the humble. ⁵³ The hungrie he hath filled vwith good thynges: and the riche he hath sent away empty. ⁵⁴ He hath receiued Israel his childe, being mindeful of his mercie. ⁵⁵ As he spake to our fathers, to Abraham and his sede for euer.

⁵⁶ And MARIE taried vwith her about three moneths: and she returned into her house.

⁵⁷ And Elisabeths ful time vvas come to be deliuered: and she bare a sonne. ⁵⁸ And her neighbours and kinsfolke heard that our Lord did magnifie his mercie vwith her, and they did congratulate her. ⁵⁹ And it came to passe: on the eight day they came to circumcise the childe, and they called him by his fathers name, Zacharie. ⁶⁰ And his mother ansvvering, said, Not so, but he shal be called Iohn. ⁶¹ And they said to her, That there is none in thy kindred that is called by this name. ⁶² And they made signes to his

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⁴² And she spake out with a loud voyce, and sayd, Blessed art thou among women, and blessed is the fruit of thy wombe. ⁴³ And whence is this to mee, that the mother of my Lord should come to mee? ⁴⁴ For loe, as soone as the voyce of thy salutation sounded in mine eares, the babe leaped in my wombe for ioy. ⁴⁵ And blessed is she that beleued, for there shall be a performance of those things which were tolde her from the Lord. ⁴⁶ And Marie said, My soule doth magnifie the Lord. ⁴⁷ And my spirit hath reioyced in God my Sauour. ⁴⁸ For he hath regarded the lowe estate of his handmaiden: for behold, from henceforth all generations shall call me blessed. ⁴⁹ For he that is mighty hath done to mee great things, and holy is his Name. ⁵⁰ And his mercie is on them that feare him, from generation to generation. ⁵¹ Hee hath shewed strength with his arme, he hath scattered the proud, in the imagination of their hearts. ⁵² He hath put downe the mighty from their seates, and exalted them of low degree. ⁵³ Hee hath filled the hungry with good things, and the rich hee hath sent empty away. ⁵⁴ Hee hath holpen his seruant Israel, in remembrance of his mercie, ⁵⁵ As he spake to our fathers, to Abraham, and to his seed for euer. ⁵⁶ And Marie abode with her about three moneths, and returned to her owne house. ⁵⁷ Now Elisabeths full time came, that shee should be deliuered, and shee brought forth a sonne. ⁵⁸ And her neighbours and her cousins heard how the Lord had shewed great mercy vpon her, and they reioyced with her. ⁵⁹ And it came to passe that on the eight day they came to circumcise the childe, and they called him Zacharias, after the name of his father. ⁶⁰ And his mother answered, and said, Not so, but he shalbe called Iohn. ⁶¹ And they said vnto her, There is none of thy kindred that is called by this name. ⁶² And they made signes to

^a Or, which beleued, that there.

αὐτόν.⁶³ καὶ αἰτήσας πινακίδιον ἔγραψε, λέγων, 'Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ' καὶ ἐθαύμασαν πάντες.⁶⁴ Ἀνεψώθη δὲ τὸ στόμα αὐτοῦ παραχρήμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν.⁶⁵ Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιουκοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα.⁶⁶ καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, 'Τί ἄρα τὸ παιδίον τοῦτο ἔσται;'⁶⁷ Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.⁶⁸ Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος ἁγίου, καὶ προεφῆτευσεν, λέγων,⁶⁹ 'Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ.⁷⁰ καὶ ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν τῷ ὅκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ.⁷¹ (καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος) προφητῶν αὐτοῦ.)⁷² σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς·

⁶³ Alex. καὶ γὰρ χ. K. ἦν μ. α.

⁶⁷ Alex. = τῷ.

⁶⁸ Alex. ἀπ' αἰῶνος.

WICLIF—1380.

that he were clepid,⁶³ and he axynge a poyntil; wroot sciynge, Iohn is his name; and alle men wonderiden,⁶⁴ and anon his mouth was opened, and his tunge: & he spak, and blessid god,⁶⁵ and drede was made on alle her neighboris; and alle these wordis weren puppled on alle the mounteyns of judee,⁶⁶ & alle men that herden puttidn in her herte: and seiden what maner child schal this be? for the hond of the lord was with hym.

⁶⁷ and zacarie his fadir, was fulfilled with the holi goost: and profecied & seid. ⁶⁸ Blessid be the lord god of israel: for he hath visitid, and made redempcioun of his puple;⁶⁹ and he hath rid to us an horne of heethe: in the hous of dauith his child,⁷⁰ as he spake bi the mouth of his holi profetis: that weren fro the world;⁷¹ helthe fro our enemies, and fro the hond of alle men that hatiden us;⁷² to do merci with oure fadris: and to haue mynde of his holi testament;⁷³ the greet ooth that he swoor to abraham oure fadir: ⁷⁴ to geue hym self to us; that we with out drede deluyered fro the hond of oure enemies; serue to hym ⁷⁵ in holynes and rigtewisnesse bifor hym: in alle oure daies;⁷⁶ and thou child schal be clepid the profete of the hijist: for thou schalt go bifor the face of the lord: to make redi his weies;⁷⁷ to geue sciencie of helthe to his puple: in to remyscioun of hir synnes;⁷⁸ bi the inwardnesse of the merci of oure god: in whiche he springynge up fro an hye, hath visitid us;⁷⁹ to geue lyght to hem, that sitten in derknisnes: and in schadowe of deeth; to dresse oure feet: in to the weie of pees;⁸⁰ and the child wexed: and was counfortid in spirit; and was in desert placis, til to the daie of his schewynge to israel.

2. AND it was don, in tho daies: a

TYNDALE—1534.

his father; how he wolde haue him called.⁶³ And he axed for wrytyng tables and wroote saying: his name is Iohn. And they marvelled all.⁶⁴ And his mouthe was opened immediatly, and his tonge also; and he spake lawdyng God.⁶⁵ And feare came on all them that dwelt nye vnto them. And all these sayings were noysed abroad throughout all the hyll cowntre of Iurie;⁶⁶ and all they that herde them layde them vp in their hertes saying: What maner chylde shall this be? And the honde of the lorde was with him.

⁶⁷ And his father zacharias was filled with the holi goost; and prophesied saying: ⁶⁸ Blessed be the Lorde God of Israel; for he hath visited and redemed his people.⁶⁹ And hath reysed vp an horne of saluacion vnto vs; in the housse of his seruaunt David.⁷⁰ Even as he promysed by the mouth of his holy prophetes which were sene the worlde began.⁷¹ That we shuld be saved from oure enemies and from the hondis of all that hate vs;⁷² To fulfill the mercy promised to oure fathers; and to remember his holy covenant.⁷³ And to performe the othe which he sware to oure father Abraham; for to geue vs.⁷⁴ That we deluyered out of the hondes of oure enemies; myght serue him with out feare;⁷⁵ all the dayes of oure lyfe; in suche holynes and ryghtewesnes that are accept before him.

⁷⁶ And thou chylde, shalt be called the Prophet of the hyst: for thou shalt go before the face of the lorde; to prepare his wayes;⁷⁷ And to geue knowlege of saluacion vnto his people; for the remission of synnes.⁷⁸ Through the tender mercy of oure God; whereby the daye springe from an hye hath visited vs.⁷⁹ To geue light to them that sate in darcknes and in shadowe of deeth; and to gyde oure fet into the waye of peace.⁸⁰ And the chylde grew and wexed stronge in sprete; and was in wyldernes; tyll the daye cam when he shuld shewe him sylfe vnto the Israelites.

2. AND it chaunced in those dayes:

CRANMER—1539.

his father, how he wolde haue him called.⁶³ And he asked for wryting tables, and wrote, saying: his name is Iohn. And they marvelled all.⁶⁴ And his mouth was opened immediatly, and his tonge also, and he spake, and prayed God.⁶⁵ And feare came on all them that dwelt nye vnto them.⁶⁶ And all these sayings were noysed abroad throughout all the hyll cowntre of Iurie: and all they that herde them layde them vp in their hertes, saying: What maner of chylde shall this be? And the hande of the Lord was with him.

⁶⁷ And his father zacharias was filled with the holi goost, and prophesied, saying: ⁶⁸ Praise be the Lorde God of Israel, for he hath visited and redemed his people:⁶⁹ And hath reysed vp an horne of saluacion vnto vs, in the house of his seruaunt David.⁷⁰ Euen as he promysed by the mouth of his holy prophetes, which were sene the worlde began.⁷¹ That we shuld be saued from oure enemies, and from the hande of all that hate vs.⁷² That he wolde deale mercifully with oure fathers, and remember his holy covenant.⁷³ And that he wolde performe the othe which he sware to oure father Abraham, for to geue vs.

⁷⁴ That we deluyered out of the bandes of oure enemies, myght serue him with out feare, all the dayes of oure lyfe,⁷⁵ in such holynes ryghtewesnes as are accept before him.⁷⁶ And thou chylde shalt be called the Prophet of the hyst: for thou shalt go before the face of the Lorde, to prepare his wayes:⁷⁷ to geue knowlege of saluacion vnto his people for the remission of synnes.⁷⁸ Through the tender mercy of oure God, whereby the daye springe from an hye hath visited vs.

⁷⁹ To geue lyght to them that sate in darcknes and in the shadowe of deeth, to gyde oure fete into the waye of peace.⁸⁰ And the chylde grew and wexed stronge in sprete, and was in wyldernes, tyll the daye cam, when he shuld shewe himselfe vnto the Israelites.

2. AND it chaunced in those dayes:

[80] 80. called. geue, giue. dresse, direct. wexed, grew.

⁶² ποῦσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἀγίας αὐτοῦ,
⁶³ ὅρκον ὃν ᾤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν, ⁷⁴ ἀφόβως,
⁶⁴ ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεύειν αὐτῷ ⁷⁵ ἐν ὁσιότητι καὶ δικαιο-
⁶⁵ σύνη ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. ⁷⁶ Καὶ σὺ, παιδίον, προφήτης
⁶⁶ ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἐτοιμάσαι ὁδὸν
⁶⁷ αὐτοῦ. ⁷⁷ τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,
⁶⁸ διὰ σπλάγχχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους,
⁶⁹ ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις· τοῦ κατευθῆναι τοὺς
⁷⁰ πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. ⁸⁰ Τὸ δὲ παιδίον ἠΐσανε καὶ ἐκραταιοῦτο πνεύματι·
καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραὴλ.

II. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκεῖναις, ἐξῆλθε δόγμα παρὰ Καίσαρος

¹ Rec. + τῆς ζωῆς.

² Alex. καὶ σὺ δὲ.

GENEVA—1557.

how he would have him called. ⁶³ Then he asked for wryting tables, and wrote, saying, His name is Iohn. and they mercueyed all. ⁶⁴ And his mouth was opened immediatly, and his tongue also, and he spake in praising God. ⁶⁵ Then feare came on all them that dwelt nyc vnto them. and all these sayinges were noysed abroad throughout all the hyl cuntry of Iurie. ⁶⁶ And all they that heard them, layd them vp in their hearts, saying, What maner childe shal this be? And the hand of the Lord was wyth him. ⁶⁷ And his father Zacharie was filled with the holy Gost, and prophecied saying,

⁶⁸ Blessed be the Lord God of Israel: for that he hath visited and redeemed his people. ⁶⁹ And hath rayseed vp the horn of saluation, vnto vs, in the house of his seruant Dauid. ⁷⁰ Euen as he promised by the mouth of his holy Prophetes, which were synce the world began, saying, ⁷¹ That he would saue vs from our enemies, and from the hands of all that hate vs: ⁷² That he would shewe mercie towards our fathers, and remember his holy couenant. ⁷³ And the othe which he sware to our father Abraham: ⁷⁴ *Which was, that he would graunte vnto vs, that we deliuered out of the hands of our enemies, should serue hym wythout feare* ⁷⁵ All the dayes of our life, in holynes and righteounes before hym. ⁷⁶ And thou babe shalt be called the Prophete of the hlyest: for thou shalt go before the face of the Lord, to prepare his wayes: ⁷⁷ And to geue knowledge of saluation vnto his people, by the remission of their synnes. ⁷⁸ Through the tender mercie of our God, whereby the day spring from an hye hath visited vs. ⁷⁹ To geue lyght to them that sit in darcknes, and in the shadowe of death, and to gyde our fete into the way of peace. ⁸⁰ And the chylde grew, and waxed strong in spirite, and was in wilderness, tyl the daye came, when he should shew hym self vnto Israel.

2. AND it chanced in those dayes,

RHEIMS—1582.

father, vvhath he vould haue him called. ⁶³ And demanding a wvriting table, he vvrote, saying, Iohn is his name. And they al marueled. ⁶⁴ And forthvvith his mouth vvvas opened, and his tongue, and he spake blessing God. ⁶⁵ And feare came vpon al their neighbours: and al these things vvve bruited ouer al the hill-countrie of Ievvrie: ⁶⁶ and all that had heard, laid them vp in their hart, saying, What an one, trovve ye, shal this childe be? For the hand of our Lord vvvas vvith him. ⁶⁷ And Zacharie his father vvvas replenished vvith the Holy Ghost: and he prophecied, saying, ⁶⁸ *BLESSED BE OVR LORD God of Israel: because he hath visited and vvrought the redemption of his people:* ⁶⁹ *And hath erected the horne of saluation to vs, in the house of Dauid his servant.* ⁷⁰ *As he spake by the mouth of his holy Prophetes, that are from the beginning.* ⁷¹ *Saluation from our enemies, and from the hand of al that hate vs:* ⁷² *To vvorke mercie vvith our fathers: and to remember his holy testament,* ⁷³ *The othe vvvhich he svvare to Abraham our father,* ⁷⁴ *that he vvould giue to vs, That vvithout feare being deliuered from the hand of our enemies, vve may serue him.* ⁷⁵ *In holines and iustice before him, al our daies.* ⁷⁶ *And thou childe, shalt be called the Prophet of the Highest: for thou shalt goe before the face of our Lord to prepare his vvayes.* ⁷⁷ *To giue knowledg of saluation to his people, vnto remission of their sinnes,* ⁷⁸ *Through the bovels of the mercie of our God, in vvvhich the Orient, from on high, hath visited vs,* ⁷⁹ *To illuminate them that sit in darckenes, and in the shadowe of death: to direct our fete into the vvay of peace.*

⁸⁰ And the childe grew, and vvvas strengthened in spirit, and vvvas in the deserts vntil the day of his manifestation to Israel.

2. AND it came to passe, in those

AUTHORISED—1611.

his father, how he would have him called. ⁶³ And he asked for a wvriting table, and wrote, saying, His name is Iohn: and they marueiled all. ⁶⁴ And his mouth was opened immediatly, and his tongue loosed, and hee spake, and praised God. ⁶⁵ And feare came on all that dwelt round about them, and all these sayings were noised abroad thorowout all the hill cuntry of Iudea. ⁶⁶ And all they that had heard them, laydethem vpin their hearts, saying, What maner of childe shal this be? And the hand of the Lord was with him.

⁶⁷ And his father Zacharias was filled with the holy Ghost, and prophesied, saying, ⁶⁸ Blessed be the Lord God of Israel, for hee hath visited and redeemed his people, ⁶⁹ And hath raised vp an horne of saluation for vs, in the house of his seruant Dauid. ⁷⁰ As he spake by the mouth of his holy Prophets, which haue bene since the world began: ⁷¹ That wee should be saued from our enemies, and from the hand of all that hate vs, ⁷² To performe the mercie promised to our fathers, and to remember his holy Couenant, ⁷³ The oath which he sware to our father Abraham, ⁷⁴ That he would grant vnto vs, that wee being deliuered out of the hands of our enemies, might serue him without feare, ⁷⁵ In holinesse and righteousness before him, all the dayes of our life. ⁷⁶ And thou childe shalt bee called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes. ⁷⁷ To giue knowledge of saluation vnto his people, by the remission of their sinnes. ⁷⁸ Through the tender mercie of our God, whereby the day spring from on high hath visited vs, ⁷⁹ To giue light to them that sit in darcknes, and in the shadow of death, to guide our feet into the way of peace. ⁸⁰ And the childe grew, and waxed strong in spirit, and was in the deserts, till the day of his shewing vnto Israel.

2. AND it came to passe in those

¹ Or, things. ² Or, for. ³ Or, bowels of the mercy. ⁴ Or, summer-rising or, branch.

Ἀνγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. ²(αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.) ³καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. ⁴Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ, ἣτις καλεῖται Βηθλέেম, (διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίδος Δαυὶδ,) ⁵ἀπογράψασθαι σὺν Μαριάμ τῇ μεμνηστευμένῃ αὐτοῦ γυναικί, οὓς ἡ ἐγκύω. ⁶Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. ⁷καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. ⁸Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν πόμινην αὐτῶν. ⁹καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ

* Alex. ἰμνηστευμένην.

* Alex. = γυναικί.

* Alex. = τῇ.

* Alex. + καί.

WICLIIF—1380.

maundement wente out fro the emperour august: that al the world schulde be discryued, ²this first discryuynge was made of siryn iustice of sirie, ³and alle men wenten to make professioun eche in to his owne citee; ⁴† Ioseph wente up fro galile, to the cite nazareth, in to iudee, in to a cite of dauith that is clepid bethleem, for that he was of the hous and of the meynce of dauith, ⁵that he schulde knowleche with marie, his wiif that was weddid to hym, and was gret with child; ⁶and it was don while thei weren there, the daies weren fulfilled that sche schulde bere child; ⁷and sche bare hir first borun sone, and wlapid hym in clothis: and leide hym in a crache for ther was no place to hym in no chaumbre;

⁸and shepherdis weren in the same cuntre, wakynge, and kepinge the watchis of the nygt on her flok; ⁹and lo the aungel of the lord stood bisidis hem: and the cleernesse of god schyned aboute hem, and thei dredden with gret drede; ¹⁰and the aungel seide to hem: nyle ye drede, for lo I preche to you, a greet ioie, that schal be to alle puple; ¹¹for a sauour is borun to dai to you: that is crist; the lord in the citee of dauith; ¹²and this is a token to you: ye schuln fynde a yunge child wlapid in clothis: and leide in a crache; ¹³and sudeynli there was made with the aungel a multitude of heuēnli knyȝthod: heriynge god and seiynge; ¹⁴glorie be in the hijist thingis to god: and in erthe pees be to men of good wille.

¹⁵And it was don as the aungel passiden awcie fro hem in to heuēne; the sheep-herdis spaken to gidre and seiden; go we ouer to bethleem; and se we this word that is made: whiche the lord hath made and schewed to us; ¹⁶and thei hiȝynge camen; and founden mari and Ioseph, and the yunge child leide in a crache; ¹⁷and thei seiynge knewen of the word

discryued, described, clepid, called, meyne, family crache, manger, nyle, not knyȝthod, soldiers heriynge, praising, hiȝynge, hesteyning.

TYNDALE—1534.

that ther went oute a commaundment from Auguste the Emperour; that all the worlde shuld be taxed. ²And this taxynge was the fyrst and executed when Syrenius was leftenaunt in Syria. ³And every man went vnto his awne cite to be taxed. ⁴And Ioseph also ascended from Galile, oute of a cite called Nazareth, into Iurie: vnto the cite of David which is called Bethleem; because he was of the housse and linage of David; ⁵to be taxed with Mary his spoused wyfe which was with chylde.

⁶And it fortunēd whyll they were there, her tyme was come that she shuld be deliuered. ⁷And she brought forth her fyrst begotten sonne, and wrapped him in swadlynge clothes, and layed him in a manger; because ther was no roume for them within in the ynne.

⁸And ther were in the same region shepherdes abydinge in the felde and watching their flocke by nyght. ⁹And loo: the angell of the lorde stode harde by them; and the brightnes of the lorde shone rounde aboute them; and they were soore afraied. ¹⁰But the angell sayd vnto them: Be not afraied. For beholde, I bringe you tydinges of greute ioie that shal come to all the people: ¹¹for vnto you is borne this daye in the cite of David, a sauoure which is Christ the lorde. ¹²And take this for a signe: ye shall fynde the chylde swaddled and layed in a manger. ¹³And streight waye ther was with the angell a multitude of heuēnli sowdiērs, laudynge God and sayynge: ¹⁴Glory to God an hye, and peace on the erth; and vnto men reioysynge.

¹⁵And it fortunēd, as sone as the angels were gone awaye from them in to heuēn, the shepherdes sayd one to another: let vs go euen vnto Bethleem; and se this thyng that is hapened which the Lorde hath shewed vnto vs. ¹⁶And they cam with haste, and founde Mary and Ioseph and the babe layde in a manger. ¹⁷And when they had sene it, they published a

CRANMER—1539.

that ther went oute a commaundement from Augustus the Emperour, that all the worlde shuld be taxed. ²And this taxinge was the fyrst, and executed when Syrenius was leftenaunt in Siria. ³And euery man went vnto hys awne cyte to be taxed. ⁴And Ioseph also ascended from Galile, out of a cyte called Nazareth, into Iewrie: vnto the cytie of David, which is called Bethleem, because he was of the house and lynage of David. ⁵to be taxed with Mary his spoused wyfe, which was with childe.

⁶And it fortunēd that while they were there, her tyme was come that she shuld be deliuered. ⁷And she broughte forth her fyrst begotten sonne, and wrapped him in swadlinge clothes, and layde hym in a maunger, because ther was no rowme for them in the ynne.

⁸And ther were in the same region shepherdes, watchyng and kepyng their flocke by nyght. ⁹And lo, the angell of the Lorde stode harde by them, and the brightnes of the Lord shone rounde aboute them, and they were sore afraied. ¹⁰And the angell sayde vnto them: Be not afraied. For beholde, I bringe you tydinges of greute ioie, that shal come to all people: ¹¹for vnto you is borne this daye in the cytie of David, a sauoure which is Christ the Lorde. ¹²And take this for a sygne: ye shall fynde the chylde wrapped in swadling clothes, and layed in a manger. ¹³And streight waye ther was with the angell a multitude of heauēnly sowdiērs, praying God: and sayynge: ¹⁴Glory to God on hye, and peace on the erth, and vnto men a good wyll.

¹⁵And it fortunēd, as sone as the angels were gone a waye from them into heauen, The shepherdes sayde one to another: let vs go now euen vnto Bethleem, and se this thyng that we heare saye is hapened, which the Lorde hath shewed vnto vs. ¹⁶And they came with hast, and found Mary and Ioseph and the babe layde in a manger. ¹⁷And when they had sene it,

ἐφοβήθησαν φόβον μέγαν. ¹⁰ καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, ‘Μὴ φοβείσθε· ἰδοὺ γὰρ, ἐυαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ.’ ¹¹ ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὅς ἐστι Χριστὸς Κύριος, ἐν πόλει Δαυὶδ. ¹² καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαργανωμένον^α κείμενον ἐν φάτνῃ.’ ¹³ Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανόυ, αἰνούντων τὸν Θεὸν, καὶ λεγόντων, ¹⁴ ‘Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ· ἐν ἀνθρώποις εὐδοκία.’ ¹⁵ Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, ‘καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, ‘Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν.’ ¹⁶ Καὶ ἦλθον σπεύσαντες, καὶ ^β ἀνέβησαν τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. ¹⁷ ἰδόντες δὲ ^γ διεγνώρισαν^δ περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς

^α Rec. + τῇ.^β Alex. = καὶ οἱ ἄνθρωποι.^γ Alex. ἔβρον σ. εἶραν.^δ Alex. ἰγνώρισαν.

GENEVA—1557.

that there came a commandment from August the Emperour, that all the world should be taxed. ² (This fyrst taxynge was made when Cyrenius was Lieutenant in Syria.) ³ Therefore every man went vnto his owne cite to be taxed. ⁴ And Ioseph also ascended from Galile, vnto of a cite called Nazaret, into Iurie, vnto the cite of Dauid, which is called Bethlehem, because he was of the house and lignage of Dauid, ⁵ To be taxed wyth Marie that was promysed him to wyfe, which was with chylde. ⁶ And so it was, that whyle they were there, her tyme was come that she should be deliuered. ⁷ And she brought forth her fyrst begotten sonne, and wrapped him in swadling clothes, and layd him in a cretche, because there was no rowme for them with in the ynnre. ⁸ And there were in the same region shepherds, abyding in the field, and watching their flock by night.

⁹ And lo, the Angel of the Lord sodenly came vpon them, and the glorie of the Lord shone rounde about them, and they were sore afrayd. ¹⁰ Then the Angel sayd vnto them, Be not afrayd: for beholde, I bring you tidynge of great ioye, that shal come to all the people. ¹¹ That is, that vnto you is borne this day in the cite of Dauid, a Saviour, which is Christe the Lord. ¹² And take ye this for a signe: Ye shal fynde the chylde swadled, and layd in a cretche. ¹³ And straightway there was with the Angel a multitude of heavenly soldiours, lauding God, and saying, ¹⁴ Glorie be to God in the hye *heavens*, and peace in earth, and towards men good wyl. ¹⁵ And it fortunied, as some as the Angels were gone away from them into heauen, the shepherds sayd one to another, Let vs goe euen vnto Bethlehem, and see this thyng that is happened, and found the Lord hath shewed vnto vs.

¹⁶ And they came with haste, and found both Marie and Ioseph, and the babe layd in the cretche. ¹⁷ And when they had seene it, they published abrode the

RHEIMS—1582.

daies there came forth an edict from Caesar Augustus, that the vvhole world should be enrolled. ² This first enrolling was made by the President of Syria Cyrinus. ³ And al vvent to be enrolled, every one into his owne cite. ⁴ And Ioseph also vvent vp from Galilee out of the cite of Nazareth into Ievrie, to the cite of Dauid that is called Beth-lehem: for-because he was of the house and familie of Dauid, ⁵ to be enrolled vvith MARIE his desposued vvife that was vvith childe. ⁶ And it came to passe, vvhen they vvere there, her daies vvere fully come that she should be deliuered. ⁷ And she brought forth her first begotten sonne, and swaddled him in clothes, and laid him dovvne in a manger: because there was not place for them in the inne.

⁸ And there vvere in the same cuntry shepheards vvatching, and keeping the night vvatches ouer their flocke. ⁹ And behold, an Angel of our Lord stood beside them, and the brightnes of God did shine round about them, and they feared vvith a great feare. ¹⁰ And the Angel said to them, Feare not: for behold I euangelize to you great ioy, that shal be to al the people: ¹¹ because this day is borne to you a SAVIOUR vvich is Christ our Lord, in the cite of Dauid. ¹² And this shal be a signe to you, You shal finde the infant swaddled in clothes: and laid in a manger. ¹³ And sodenly there was vvith the Angel a multitude of the heauenly armie, praising God, and saying, ¹⁴ *Glorie in the highest to God: and in earth peace to men of good wil.* ¹⁵ And it came to passe: after the Angels departed from them into heauen, the shepheards spake one to another: Let vs goe ouer to Bethlehem, and let vs see this vvord that is done, vvich our Lord hath shewed to vs. ¹⁶ And they came vvith speede: and they found MARIE and Ioseph, and the infant laid in the manger. ¹⁷ And seeing it, they vvnderstood

AUTHORISED—1611.

dayes, that there went out a decree from Cesar Augustus, that all the world should be taxed. ² (And this taxing was first made when Cyrenius was gouernour of Syria) ³ And all went to bee taxed, every one into his owne cite. ⁴ And Ioseph also went vp from Galile, out of the cite of Nazareth, into Iudea, vnto the cite of Dauid, which is called Bethlehem, (because he was of the house and lineage of Dauid) ⁵ To be taxed with Mary his espoused wife, being great with child. ⁶ And so it was, that while they were there, the dayes were accomplished that she should be deliuered. ⁷ And she brought forth her first borne sonne, and wrapped him in swadling clothes, and laid him in a manger, because there was no room for them in the Inne. ⁸ And there were in the same cuntry shepherds abiding in the field, keeping^α watch ouer their flocke by night. ⁹ And loe, the Angel of the Lord came vpon them, and the glory of the Lord shone round about them, and they were sore afraid. ¹⁰ And the Angel said vnto them, Feare not: For behold, I bring you good tidings of great ioy, which shall be to all people. ¹¹ For vnto you is borne this day, in the cite of Dauid, a Saviour, which is Christ the Lord. ¹² And this shal be a signe vnto you: yee shall find the babe wrapped in swadling clothes, lying in a manger.

¹³ And suddenly there was with the Angel a multitude of the heauenly hoste praying God, and saying, ¹⁴ Glory to God in the highest, and on earth peace, good wyl towards men. ¹⁵ And it came to passe, as the Angels were gone away from them into heauen, the shepherds said one to another, Let vs now goe euen vnto Bethlehem, and see this thing which is come to passe, which the Lord hath made known vnto vs. ¹⁶ And they came with haste, and found Mary and Ioseph, and the babe lying in a manger. ¹⁷ And when they had seene it, they made known abroad the

^α Or, enrolled.^β Or, the night watches.

περὶ τοῦ παιδίου τούτου. ¹⁸ καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. ¹⁹ ἡ δὲ Μαριάμ πάντα συνεντῆρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. ²⁰ καὶ ὁ ὑπῆστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

²¹ Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτὸν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

²² Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωσέως, ἀνῆγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστήσαι τῷ Κυρίῳ, ²³ καθὼς γέγραπται ἐν νόμῳ Κυρίου, “Ὅτι πᾶν ἄρσεν διανοοῖγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται.” ²⁴ καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, “Ζεύξος

²¹ Rec. ἐπιστρέψαν.

²² Rec. τὸ παιδίον.

²³ Alex. = καί.

WICLIF—1380.

that was seide to hem of this child, ¹⁸ and alle men that herden wondriden : and of these thingis that weren seide to hem of the sheepherdis, ¹⁹ but marie kepte alle these wordis : berynge to gidre in hir herte, ²⁰ and the sheecheerdis turneden agen glorioung and heriynge god in alle thingis that thei hadden herde and seien : as it was seide to hem, ²¹ And aftir that eiȝte daies weren endid that the child schulde be circumcised : his name was clepid ihesus, which was clepid of the angel, bifor that he was conseued in wombe,

²² and aftir that the daies of purcacioun of marie weren fulfilled aftir moises lawe : thei token hym in to ierusalem to offere hem to the lord, ²³ as it is writun in the lawe of the lord, for eueri male kynde openynge the wombe : schal be clepid holi to the lord, ²⁴ and that thei schuln ȝeue an offrynge, aftir that is seide in the lawe of the lord, a peire of turtus or tweie culere briddis,

²⁵ and lo a man was in ierusalem, whose name was symeon, and this man was iust and vertuous, and abood the counforte of israel, and the holi goost was in hym, ²⁶ and he hadde taken an answer of the holi goost, that he schulde not se deeth : but he suei first the crist of the lord, ²⁷ and he cam in spirit in to the temple, and whanne his fadir and modir ledde the child ihesus to do aftir the custum of the lawe for hym : ²⁸ he took hym in to his arms, and he blessed god and seide, ²⁹ lord now thou leene thi seruaut : and aftir thi word in pees, ³⁰ for myn iȝen han seen thy helthe, ³¹ which thou hast made redi, bifor the face of alle puplis, ³² list to the schewynge of hethen men, and glorie of thi peple israel,

³³ and his fadir and his modir weren wondrynge on these thinges that weren seid of hym, ³⁴ and symeon blessed hem :

²⁸ ypn. again. heriynge. praising. clepid. called.
²⁹ ppe. culere. pigeon. turtus. turtle doves.
³² yte.

TYNDALE—1534.

brode the sayinge which was tolde them of that chyld. ¹⁸ And all that hearde it wondred at those thinges which were tolde them of the sheperdes. ¹⁹ But Mary kept all those sayings, and pondered them in hyr hert. ²⁰ And the sheperdes returned, praysinge and lauding God for all that they had herde and sene, evyn as it was told vnto them. ²¹ And when the eyght daye was come that the chyld shuld be circumcised, his name was called Iesus, which was named of the angell before he was conceaved in the wombe.

²² And when the tyme of their purification (after the lawe of Moyses) was come, they brought him to Hierusalem, to present hym to the Lorde ²³ (as yt is writen in the lawe of the Lorde : every man that fyrst openeth the matrix, shalbe called holy to the Lorde) ²⁴ and to offer (as it ys sayde in the lawe of the Lorde) a payre of turtle doves or two yonge pigeons.

²⁵ And beholde ther was a man in Hierusalem whose name was Simeon. And the same man was iuste and feared God, and longed for the consolacion of Israel, and the holi goost was in him. ²⁶ And an answer was geven him of the holi goost, that he shulde not se deethe, before he had sene the lordes Christ. ²⁷ And he came by inspiracion in to the temple. And when the father and mother brought in the chyld Iesus, to do for him after the custome of the lawe, ²⁸ then toke he him vp in his armes and sayde. ²⁹ Lorde, Now lettest thou thy seruaunt departe in peace, accordinge to thy promes. ³⁰ For myne eyes have sene the savoure sent from thee. ³¹ Wich thou hast prepared before the face of all people. ³² A light to lighten the gentyls, and the glory of thy peple Israel.

³³ And his father and mother mervelled at those thinges which were spoken of him. ³⁴ And Simeon blessed them, and

CRANMER—1539.

they published abroad the sayinge, which was tolde them of that chyld. ¹⁸ And all they that hearde it, wondred at those thinges which were tolde them of the sheperdes. ¹⁹ But Mary kept all those sayings, and pondered them in her hert. ²⁰ And the sheperdes returned, praysynge and lauding God for all the thinges that they had herde and sene, even as it was told vnto them.

²¹ And when the eyght daye was come that the chyld shuld be circumcised, his name was called Iesus which was named of the Angell, before he was conceaved in the wombe. ²² And when the tyme of their purification (after the lawe of Moyses) was come, they brought him to Hierusalem, to present hym to the Lorde ²³ (as it is written in the lawe of the Lorde every man chyld that fyrst openeth the matrix, shalbe called holy to the Lorde) ²⁴ and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doves, or two yong pigeons. ²⁵ And beholde, ther was a man in Hierusalem whose name was Simeon. And the same man was iuste and godly, and loked for the consolacion of Israel, and the holi goost was in him. ²⁶ And an answer had he receaved of the holi goost that he shulde not se deeth, excepte he first sawe the Lordes Christ. ²⁷ And he came by inspiracion into the temple.

And when the father and mother brought in the chyld Iesus : to do for him after the custome of the lawe, ²⁸ then toke he him vp in his armes, and sayd : ²⁹ Lorde, now lettest thou thy seruaunt departe in peace, accordinge to thy promes. ³⁰ For myne eyes hauesene the saluacion : ³¹ which thou hast prepared before the face of all people. ³² A light to lighten the gentyls, and the glory of thy peple Israel.

³³ And his father and mother : mervelled at those thynges, which were spoken of him. ³⁴ And Simeon blessed them, and

“ τρυγόνων ἡ δύο νεοσσούς | περιστερῶν.” ²⁵ Καὶ ἰδὼν, ἦν ἄνθρωπος ἐν Ἱερουσαλὶμ, ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ Πνεῦμα ἡν ἄγιον | ἐπ’ αὐτόν. ²⁶ καὶ ἦν αὐτῷ κεκηρατισμένος ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδῇ τὸν Χριστὸν Κυρίου. ²⁷ Καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, ²⁸ καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεόν, καὶ εἶπε, ²⁹ ‘Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ.’ ³⁰ ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ³¹ ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν. ³² φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραὴλ.’ ³³ Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ | θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. ³⁴ καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ,

§ Const. νεοσσός.

^ Rec. ἄγιον ἦν.

^ Alex. ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ.

GENEVA — 1557.

saying, which was tolde them of that same chylde, ¹⁸ And all that heard it, wondred at those things which were tolde them of the shepherds. ¹⁹ But Marie kept all those sayings, and pondered *them* in her hart. ²⁰ And the shepherds returned glorifying and praying God, for all that they had heard and seene, euen as it was tolde vnto them. ²¹ And when the eyght day was come, that the infant shulde be circumcised, his name was called *iesvs* which was named of the Angel, before he was conceaued in the wombe. ²² And when the tyme of Maries purification after the law of Moses was come, they brogh hym to Ierusalem, to present hym to the Lord. ²³ (As is written in the law of the Lord, Euery man chylde that openeth the matrix, shal be called holy to the Lord :) ²⁴ And to offer as it is commanded in the law of the Lord a payre of turtle doves, or two yonge pigeons.

²⁵ And beholde there was a man in Ierusalem, whose name was Simeon : this man was iust, and feared God, and wayted for the consolation of Israel : and the holy Gost was vpon him. ²⁶ And an answer was geuen hym of the holy Gost, that he shulde not see death, before he had seene the Lordes Christe. ²⁷ And he came by inspiration of the holy Gost into the temple : and when the father and mother brought in the chylde Iesus, to do for him after the custome of the law, ²⁸ He toke hym vp in his armes, and praised God, saying, ²⁹ Lord, now lettest thou thy seruant depart in peace, according to thy promesse.

³⁰ For myne eyes haue seene thy saluation, ³¹ Which thou hast prepared before the face of all people : ³² A lyght to lighten the Gentils, and the glorie of thy people Israel. ³³ And his father and mother merueiled at those things, which were spoken touching him. ³⁴ And Simeon

RHEIMS — 1582.

of the vword that had been spoken to them concerning this childe. ¹⁸ And al that heard, did maruel : and concerning those things that were reported to them by the shepherds. ¹⁹ But MARIE kept al these vvordes, conferring them in her hart. ²⁰ And the shepherds returned, glorifying and praying God in al things that they had heard, and seen, as it vvas said to them.

²¹ And after eight daies vvere expired, that the childe should be circumcised : his name vvas called *IESVS*, vvich vvas called by the Angel, before that he vvas conceived in the vvombe.

²² And after the daies vvere fully ended of her purification according to the lavv of Moyses, they caried him into Hierusalem, to present him to our Lord (²³ as it is vvritten in the lavv of our Lord, *That euery male opening the matrice, shal be called holy to the Lord.*) ²⁴ and to giue a sacrifice according as it is vvritten in the lavv of our Lord, a paire of turtles, or tvvo yong pigeons. ²⁵ And behold, there vvas a man in Hierusalem, named Simeon, and this man vvas iust and religious, expecting the consolation of Israel : and the Holy Ghost vvas in him.

²⁶ And he had receiued an svnswer of the Holy Ghost, that he should not see death vnles he savv first the CHRIST of our Lord. ²⁷ And he came in spirit into the temple. And vvhen his parents brought in the childe *IESVS*, to doe according to the custome of the Lavv for him : ²⁸ he also tooke him into his armes, and blessed God, and said, ²⁹ Now *thov doest dimisse thy servaut O Lord, according to thy vword in peace.* ³⁰ *Because mine eies haue seen, thy SALVATION,* ³¹ *I vvich thou hast prepared before the face of al peoples :* ³² *A light to the revelation of the Gentils, and the glorie of thy people Israel.*

³³ And his father and mother vvere marueling vpon those things vvich vvere spoken concerning him. ³⁴ And Simeon

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saying, which was told them concerning this child. ¹⁸ And all they that heard it, wondered at those things, which were told them by the shepherds. ¹⁹ But Mary kept all these things, and pondered them in her heart. ²⁰ And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told vnto them.

²¹ And when eight dayes were accomplished for the circumcising of the childe, his name was called *Iesus*, which was so named of the Angel before he was conceived in the wombe. ²² And when the dayes of her purification according to the Law of Moses, were accomplished, they brought him to Hierusalem, to present him to the Lord, ²³ (As it is written in the Law of the Lord, Euery male that openeth the wombe, shalbe called holy to the Lord) ²⁴ And to offer a sacrifice according to that which is said in the Law of the Lord, a paire of turtle doves, or two yong pigeons. ²⁵ And behold, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and deuout, waiting for the consolation of Israel : and the holy Ghost was vpon him. ²⁶ And it was revealed vnto him by the holy Ghost, that he should not see death, before hee had seene the Lords Christ. ²⁷ And hee came by the spirit into the Temple : and when the parents brought in the childe *Iesus*, to doe for him after the custome of the Law, ²⁸ Then tooke hee him vp in his armes, and blessed God, and said, ²⁹ Lord, now lettest thou thy seruant depart in peace, according to thy word.

³⁰ For mine eyes haue seene thy saluation. ³¹ Which thou hast prepared before the face of all people. ³² A light to lighten the Gentiles, and the glory of thy people Israel. ³³ And Ioseph and his mother marueiled at those things which were spoken of him. ³⁴ And Simeon blessed them, and

‘ Ἰδοὺ, οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον.’ ³⁵ (καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία·) ‘ ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.’ ³⁶ Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανοὺλᾶ, ἐκ φυλῆς Ἀσέρ· αὐτὴ προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ³⁷ ἔτη μετὰ ἀνδρὸς ἑπτὰ | ἀπὸ τῆς παρθενίας αὐτῆς· ³⁷ καὶ αὕτη χήρα ὥς | ἑτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστεύσας καὶ δεήσασα λατρεύουσα νύκτα καὶ ἡμέραν· ³⁸ καὶ ³⁸ αὕτη | αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογίῳ τῷ ³⁹ Κυρίῳ, | καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλὴμ. ³⁹ Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ. ⁴⁰ Τὸ δὲ παιδίον ἡῤῥεψε, καὶ ἔκραταιοῦτο ⁴⁰ πνεύματι, | πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ’ αὐτό.

³⁵ Alex. μετὰ ἀνδρὸς ἑτη ἑπτὰ s. ἑτη. ἰ. μ. ἁ.

³⁶ Alex. ζωγ.

³⁷ Alex. = αὐτη.

³⁸ Alex. Οὐτῶ.

⁴⁰ Alex. = πνεύματι.

WICLIIF—1380.

and seide to marie his modir, lo this is sette in to the fallynge down and in to the risynge agen of many men in israel, and in to a tokene to whom it schal be agen seide, ³⁵ ȝ a swerd schal passe thorȝ thin owne soule, that the thouȝtis ben schewid of many hertis/

³⁶ and anna was a profetesse the douȝter of fauel, of the lynage of aser, and seche hadde gon forth in many daies, hadde lyued with hir houshonde seuenȝ zeer for hir maidenhod, ³⁷ and this was a widowe: to foure score zeer ȝ foure, and sche departid not fro the temple: but serued god nyȝt and dai in fastynȝis and priers; ³⁸ and this cam upon hem in thilke our: and knowlechid to the lord and spake of hym to alle that abiden the redempcioun of israel.

³⁹ and as thei hadden ful don alle thingis, after the lawe of the lord: thei turneden agen in to galile, in to hir citee nazareth; ⁴⁰ and the child waxe and was counfortful of wisdom; and the grace of god was in hym;

⁴¹ ȝ his fadir and modir wenten eche zeer in to ierusalem: in the solempne daie of pask; ⁴² and whanne ihesus was twelue zeer olde; thei wenten vp to ierusalem after the custum of the feste daie; ⁴³ and whanne the daies weren don, thei turneden agen; and the child abode in ierusalem: and his fadir and modir knewen it not; ⁴⁴ for thei gesseyȝed that he had be in the felowshipe camen adaaies iournei and souȝten hym among his cosyns and his knowleche; ⁴⁵ whanne thei founden hym not: thei turneden agen in to ierusalem, and souȝten hym; ⁴⁶ and it biȝil that aftir the thirȝide daie; thei founden hym in the temple: sitynge in the myddil of the doctours hereynge hem, and axynge hem; ⁴⁷ and alle men that herden hym, wondriden on the prudens and the answeris of hym;

⁴⁸ and thei seȝen ȝ wondriden; and his modir seide to him: sone what hast thou

agayn agayn thilke, that. seȝen, saw

TYNDALE—1534.

sayde vnto Mary his mother: beholde, this chylde shalbe the fall and resurrection of many in Israel, and a signe which shalbe spoken agaynste. ³⁵ And moreover the swerde shall pearce thy soule; that the thoughtes of many hertes maye be opened.

³⁶ And ther was a Prophetesse, one Anna, the daughter of Phanuel of the tribe of Aser: which was of a greate age, and had lyued with an husbnde .vii. yeres from her virginite. ³⁷ And she had bene a wedowe aboute .iiii. score and .iiii. yere, which went neuer oute of the temple, but served God with fastinge and prayer nyght and daye. ³⁸ And the same came forth that same houre; and prayeed the Lorde, and spake of him to all that looked for redemption in Hierusalem.

³⁹ And assone as they had performed all thinges accordyng to the lawe of the Lorde, they returned into Galile to their awne cite Nazareth. ⁴⁰ And the chylde grew, and waxed stronge in sprete, and was filled with wysdome, and the grace of God was with hym.

⁴¹ And his father and mother went to Hierusalem everye year at the feste of ester. ⁴² And when he was .xii. yere olde, they went vp to Hierusalem after the custome of the feste. ⁴³ And when they had fulfilled the dayes; as they returned home, the chylde Iesus boode styll in Hierusalem, vnknowynge to his father and mother. ⁴⁴ For they supposed he had bene in the company; and therefore came a dayes iorney, and sought him amonge their kynsfolke and acquayntance. ⁴⁵ And when they founde hym not, they went backe agayne to Hierusalem, and sought him. ⁴⁶ And it fortuneth after .iii. dayes, that they founde him in the temple; sittyng in the middes of the doctours, both hereynge them and posyng them. ⁴⁷ And all that heard him, mervelled at his wit and answers.

⁴⁸ And when they sawe him, they were astonyed. And his mother sayde vnto

CRANMER—1539.

sayde vnto Mary his mother: beholde, this chylde is sett to be the fall and vprising agayne of many in Israel, and for a signe which is spoken agaynst. ³⁵ And moreover, the swerde shall pearce thy soule that the thoughtes of many hertes maye be opened.

³⁶ And ther was a Prophetisse, one Anna, the daughter of Phanuel of the trybe of Aser: which was of a greate age, and had lyued with an husbnde .vii. yeres from her virginite. ³⁷ And she had bene a wedowe aboute .iiii. score and .iiii. yere, which departed not from the temple, but serued God wyth fastinges and prayers nyght and daye. ³⁸ And she came forth the same houre, and prayeed the Lorde, and spake of him, to all them that looked for redemeyn in Hierusalem.

³⁹ And when they had performed all thynges accordyng to the lawe of the Lorde, they returned into Galile, to their awne citee Nazareth. ⁴⁰ And the chylde grew, and waxed stronge in sprete, and was fylled wyth wysdome, and the grace of God was vpon him. ⁴¹ And his father and mother went to Hierusalem euery yere at the feeste of easter. ⁴² And when he was .xii. yere olde, they went vp to Hierusalem after the custome of the feast daye. ⁴³ And when they had fulfilled the dayes: as they returned home, the chylde Iesus a bode styll in Hierusalem, and his father and mother knew not of it: ⁴⁴ but they supposing him to haue bene in the company, came a dayes iorney and sought him amonge their kynsfolke and acquayntance. ⁴⁵ And when they founde him not, they went backe agayne to Hierusalem, and sought him. ⁴⁶ And it fortuneth that after .iii. dayes, they founde him in the temple, syttinge in the middes of the doctours, hereynge them, and posyng them. ⁴⁷ And all that heard him, were astonysed at his vnderstanding and answers.

⁴⁸ And when they sawe him, they marueyled. And his mother sayde vnto him:

⁴¹ Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.
⁴² καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ⁴³ ἀναβάντων αὐτῶν | ⁴⁴ εἰς Ἱεροσόλυμα | κατὰ τὸ
 ἔθος τῆς ἑορτῆς, καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς,
 ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ
 αὐτοῦ. | ⁴⁵ νομίσαντες δὲ αὐτὸν ⁴⁶ ἐν τῇ συνοδίᾳ εἶναι, | ἦλθον ἡμέρας ὁδόν, καὶ ἀνε-
 ζήτην αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς. ⁴⁷ καὶ μὴ εὗρόντες αὐτὸν, |
 ὑπέστρεψαν εἰς Ἱερουσαλὴμ, ⁴⁸ ζητοῦντες αὐτόν. ⁴⁹ Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς,
 εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα
 αὐτὸν, καὶ ἐπερωτῶντα αὐτούς. ⁵⁰ ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ
 τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. ⁵¹ Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν καὶ
⁵² πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, | Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ

⁴¹ Alex. ἀναβαινόντων αὐτῶν. ⁴² Alex. — εἰς Ἱεροσόλυμα. ⁴³ Alex. ἔγνωσαν οἱ γονεῖς αὐτοῦ. ⁴⁴ Alex. εἶναι ἐν τῇ συνοδίᾳ. ⁴⁵ Alex. — ἐν.

⁴⁶ Alex. — αὐτόν. ⁴⁷ Alex. ἀναζητοῦντες. ⁴⁸ Alex. εἶπε πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ.

GENEVA—1557.

blessed them, and sayd vnto Marie his mother, Beholde this chylde is appoynted to be the fall and rysyng agayne of many in Israel: and for a signe which shalbe spoken agaynst. ³⁵ (Yea and a sword shal pearce through thy soule) that the thoughtes of many hartes may be opened. ³⁶ And there was a Prophetisse, one Anna the daughter of Phanuel, of the tribe of Aser: which was of a great age, and had lyued with an husband seuen yeres from her virginitie. ³⁷ And she being a widowe of foure score and foure yeres, went not out of the temple, but serued God wyth fastynges, and prayers, nyght and day. ³⁸ She then coming sodenly at the same instant vpon them, prayesd lyke- wyse the Lord, and spake of hym to all that loked for redemption in Ierusalem. ³⁹ And as sone as they had had perform- ed all thynges according to the law of the Lord, they turned into Galile to their owne citie Nazareth. ⁴⁰ And the chylde grew, and waxed strong in spirite, and was filled with wysedome, and the grace of God was with hym. ⁴¹ And his father and mother went to Ierusalem euery yere at the feast of Easter. ⁴² And when he was twelue yere old, they went vp to Ierusalem after the custome of the feast. ⁴³ And when the feast was ended, as they returned home, the childe Iesus bode styl in Ierusalem, vnknowing to Ioseph and his mother. ⁴⁴ For they supposed he had bene in the company, and therefore went a dayes iorney, and sought him among their kynsfolke, and acquaintance.

⁴⁵ And when they found him not, they tourned backe to Ierusalem, and sought him. ⁴⁶ And it fortuned after three dayes, that they found hym in the temple, sytting in the myddes of the doctours, both hearing them, and posyng them. ⁴⁷ And all that heard him, merueyled at his vnderstandyng, and answers. ⁴⁸ And when they saw him, they were astoned: and his mother sayd vnto hym, Sonne,

RHEIMS—1582.

blessed them, and sayd TO MARIE his mother, Behold this is set vnto the ruine, and vnto the resurrection of many in Israel, and for a signe vvhich shal be contradicted, ³⁵ and thine owne soule shal a sword pearce, that out of many hartes cogitations may be reuealed. ³⁶ And there was Anne a prophetisse, the daughter of Phanuel, of the tribe of Aser: she was farre stricken in daies, and had liued vwith her husband seuen yeres from her virginitie. ³⁷ And she was a vidow vntil eightie and foure yeres: vvhich departed not from the temple, by fastings and praiers seruing night and day. ³⁸ And she at the same houre sodenly comming in, confessed to our Lord: and spake of him to al that expected the redemption of Israel. ³⁹ And after they had vvholy done al things according to the lavv of our Lord, they returned into Galilee, into their citie Nazareth.

⁴⁰ And the childe grew, and vxaxed strong: full of vxisedome, and the grace of God was in him. ⁴¹ And his parents vvent euery yere vnto Hierusalem, at the solenne day of Pasche. ⁴² And vvhon he was twelue yeres old, they going vp into Hierusalem according to the custome of the festiual day, ⁴³ and hauing ended the daies, when they returned, the childe Iesus remained in Hierusalem: and his parents knew it not. ⁴⁴ And thinking that he was in the companie, they came a daies iourney, and sought him among their kinsfolke and acquaintance.

⁴⁵ And not finding him, they returned into Hierusalem, seeking him. ⁴⁶ And it came to passe, after three daies they found him in the temple sitting in the middes of the Doctors, hearing them, and asking them. ⁴⁷ And al vxere astoned that heard him, vpon his vxisedome and ansvcers. ⁴⁸ And seeing him, they vxondered. And his mother said to him,

AUTHORISED—1611.

sayd vnto Mary his mother, Beholde, this child is set for the fall and rising againe of many in Israel: and for a signe which shall be spoken against, ³⁵ (Yea a sword shall pearce thorow thy owne soule also) that the thoughts of many hearts may be reuealed.

³⁶ And there was one Anna a Prophetesse, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had liued with an husband seuen yeeres from her virginitie. ³⁷ And shee was a widow of about fourscore and foure yeeres, which departed not from the Temple, but serued God with fastings and prayers night and day. ³⁸ And she comming in that instant, gaue thanks likewise vnto the Lord, and spake of him to al them that looked for redemption in Hierusalem. ³⁹ And when they had performed all things according to the Lawe of the Lord, they returned into Galilee, to their owne citie Nazareth. ⁴⁰ And the child grew, and waxed strong in spirit, filled with wisedom, and the grace of God was vpon him.

⁴¹ Now his parents went to Hierusalem euery yere, at the feast of the Passeouer. ⁴² And when he was twelue yeeres old, they went vp to Hierusalem, after the custome of the feast. ⁴³ And when they had fulfilled the dayes, as they returned, the childe Iesus taried behind in Hierusalem, and Ioseph and his mother knew not of it. ⁴⁴ But they supposing him to haue bene in the company, went a daies iourney, and they sought him among their kinsfolke and acquaintance. ⁴⁵ And when they found him not, they turned backe againe to Hierusalem, seeking him. ⁴⁶ And it came to passe, that after three daies they found him in the Temple, sitting in the midst of the Doctours, both hearing them, and asking them questions. ⁴⁷ And all that heard him were astonished at his vnderstanding, and answers. ⁴⁸ And when they saw him, they were amazed: and his mother said

• Or, Israel.

‘πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐξητοῦμέν σε.’ ⁴⁹ Καὶ εἶπε πρὸς αὐτοὺς, ‘Τί ὅτι ἐξητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με;’ ⁵⁰ Καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. ⁵¹ Καὶ κατέβη μετ’ αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. ⁵² καὶ Ἰησοῦς προέκοπτε σοφία καὶ ἡλικία, καὶ χάριτι παρὰ Θεοῦ καὶ ἀνθρώποις.

III. Ἐν ἔτει δὲ πεντεκαίδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Αυσανίου τῆς Ἀβιληνῆς τετραρχούντος, ^{2*} Ἐπὶ ³ ἀρχιερέως Ἰᾶννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν ⁴ Ζαχαρίαν υἱὸν ἐν τῇ

* Rec. ἱπ’.

* Rec. ἀρχιερίων.

* Rec. + τοῦ.

WICLIF—1380.

do to us thus, lo thi fadir and I sorwyngre, han sougte thesre, ⁴⁹ and he seide to hem/ what is it that ye sougten me? wisten ye not that in tho thingis, that ben of my fadir: it bihoneth me to be? ⁵⁰ and they vnderstoden not the word, whiche he spake to hem, ⁵¹ & he cam down with hem, and cam to nazareth: and was suget to hem/ and his modir kepte togidre alle thesre wordis: and bare hem in her herte, ⁵² and ihesus profetid in wisdom, age, & grace anentis god and men.

3. IN the fifteneth yeer of the empire of tyberie the emperour, whanne pilat of pounce, gouerned inde 1 cronde was prince of galile, and filip his brother was prince of iturie and of the cuntre of tracon, and lesanye was prince of abylyn vndir the pryncis of preestis. 2 annas and caifas: the word of the lord was made on Ion the sone of zacharie in desert; ³ and he cam in to al the cuntre of Iordan; and prechid baptyne of penaunce in to remysion of synnes, ⁴ as it is writun in the boke of the wordis of Isaie the profete, the vois of a crier in desert, make ye redi the weie of the lord, make ye his pathis riste; ⁵ eche valeic schal be fulfillid: and cueri hille and liti hille schal be made lowe and schrewid thingis schuln be in to dresid thingis: and scharpe thingis in to pleyn weies, ⁶ and cueri fleisch schal se the heclthe of god.

⁷ therfor he seide to the puple, whiche wenten out to be baptisid of hym, kyndlyngis of eddis: who schewid to you to fle fro the wrathlite to comynge, ⁸ therfor do ye worthi fruyt of penaunce: and bigynne ye not to seie, we han a fadir abraham, ⁹ for I seie to you that god is myyti to reise of thes stones the soncs of abraham, ¹⁰ and now an axe is sette to the roote of the tree; and therfor cueri tree that makith no good fruyt schal be

wisten, knowe. souet, subject. anentis, with.
kyndlyngis, offspring.

TYNDALE—1534.

him: sonne, why hast thou thus deale with vs? Beholde thy father and I, have sought the, sorowenge. ⁴⁹ And he sayde vnto them: how is it that ye sought me? Wist ye not that I must goo aboute my fathers busines? ⁵⁰ And they vnderstode not the sayinge that he spake to them. ⁵¹ And he went with them, and came to Nazareth, and was obedient to them. But his mother kept all these thinges in her hert. ⁵² And Iesus increased in wisdom and age, and in fauoure with god and man.

3. IN the fiftenthe yeare of the raygne of Tiberius the Emperoure, Pontius Pylate beinge leftenaunt of Iurie, and Herode beinge Tetrach of Galile, and his brother Philip Tetrach in Iturea and in the region of Traconites, and Lysanias the Tetrach of Abyline, ² when Anna and Cayphas were the hye prestes: the worde of God came vnto Iohn the sonne of zacharias in the wildernes. ³ And he came in to all the coostes aboute Iordan, preachynge the baptyne of repentaunce for the remission of synnes, ⁴ at it is writen in the boke of the saynges of Esaia the Prophet which sayeth: The voyce of a cryar in wyldernes, prepare the waye of the Lorde, make hys pathes straight. ⁵ Every valley shalbe fylled, and every mountayne and hyll shalbe brought lowe. And croked thinges shalbe made straight: and the rough wayes shalbe made smoth: ⁶ and all flesshe shall se the savconr sent of God.

⁷ Then sayde he to the people that were come to be baptyesd of him: O generacion of vipers, who hath taught you to flye from the wrath to come? ⁸ Bringre forth due frutes of repentaunce, and begynne not to saye in youre selues, we have Abraham to our father. For I saye vnto you: God is able of these stones to reyse vp chyl dren vnto Abraham. ⁹ Now also ys the axe leyd vnto the rote of the trees: so that every tree which bringeth

CRANMER—1539.

sonne, why hast thou thus deale with vs? Beholde, thy father and I have sought the, sorowenge. ⁴⁹ And he sayde vnto them: how is it that ye sought me? Wist ye not, that I must goo aboute mi fathers busines? ⁵⁰ And they vnderstode not that sayinge which he spake vnto them. ⁵¹ And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayenges together in her hert. ⁵² And Iesus prospered in wysdome and age, and in fauoure, with God and men.

3. IN the fyfteneth yere of the raygne of Tiberius the Emperoure, Pontius Pylate beinge leftenaunt of Iewrie, and Herode beyng Tetrach of Galile, and his brother Philip Tetrach of Iturea and of the region of the Traconites, and Lysaniath the Tetrach of Abyline, ² (when Anna and Cayphas were the hye prestes) the worde of the lordie came vnto Iohn the sonne of zacharias in the wyldernes. ³ And he came in to all the coastes aboute Iordan, preaching the baptyne of repentaunce for the remission of synnes, ⁴ as it is written in the boke of the wordes of Esaia the prophet, sayenge: The voyce of a cryar in wyldernes: prepare ye the waye of the Lord, make his pathes straight. ⁵ Euery valley shalbe fylled, and euery mountayne and hyll shalbe brought lowe. And thinges that be croked, shalbe made straight: and the rough wayes shalbe made payne: ⁶ and all flesshe shall se the Saluacion of God.

⁷ Then sayde he to the people, that were come forth to be baptised of him. O ye generacion of vyperes, who hath taught you to fyve from the wrath to come. ⁸ Brynge forth therfore due frutes of repentaunce, and begyn not to say with in youre selues: we haue Abraham to our father. For I saye vnto you. God is able of these stones to reyse vp chyl dren vnto Abraham. ⁹ Now also is the axe leyde vnto the rote of the trees: cuery tree therfore which bryngeth

ἐρήμῳ³ καὶ ἦλθεν εἰς πᾶσαν τὴν⁴ περίχωρον τοῦ Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν⁴ ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου, λέγοντος,| “Φωνὴ βοῶντος ἐν τῷ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου· “εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.⁵ πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος “καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι “εἰς ὁδοὺς λείας.⁶ καὶ ὕψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.”⁷ Ἐλεγεν οὖν| τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπὲρ αὐτοῦ, Ἐγενήματα ἐχιδνῶν, τίς “ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;⁸ ποιήσατε οὖν καρποὺς ἀξίους “τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· “λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ “Ἀβραάμ.⁹ ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κείται· πᾶν οὖν

^a Alex. = τὴν.^b Alex. = λήγοντος.^c Alex. ἔλ.

GENEVA—1557.

why hast thou thus dealt with vs? behold thy father and I haue sought thee with heauy hartes.⁴⁰ Then sayd he vnto them, How is it that ye sought me? Wyt ye not that I must go about my fathers busines? ⁵⁰ But they vnderstode not the wordes that he spake to them. ⁵¹ And he went with them, and came to Nazareth: and was obedient to them: and his mother kept all these sayings in her hart. ⁵² And Iesus increased in wysedome and stature, and in fauour with God and men.

3. IN the fyfteenth yere of the raygne of Tiberius the Emperour, Pontius Pilate beyng Lieutenant of Iurie, and Herode being kynge of Galile, and his brother Philip kynge of Iturea, and of the region of Trachonite, and Lysania the kynge of Abilene, ² (When Annas and Caiaphas were the hye Priestes) the worde of God came vnto Iohn the sonne of Zacharie in the wyldernes. ³ And he came into all the coastes about Iordan, preachyng the baptisme of repentance for the remission of sinnes, ⁴ As it is written in the booke of the sayings of Esai the Prophet, which sayeth, The voyce of one crying in wyldernes is, prepare the way of the Lord, make his pathes straight. ⁵ Euery valley shalbe fylled, and euery mountaine and hyl shalbe broght lowe, and croked thynges shalbe made straight, and the rough wayes shalbe made smothe. ⁶ And all fleshe shal see the saluation of God.

⁷ Then sayd he to the people that were come to be baptized of hym, Ye ofspringes of vipers, who hath taught you to fflye from the wrath to come? ⁸ Bryng forth therefore due frutes of repentance, and begyn not to say with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to rayse vp chyldren vnto Abraham. ⁹ Now also is the axe layd vnto the roote of the trees: so that euery tree which bryngeth

RHEIMS—1582.

Sonne, why hast thou so done to vs? behold thy father and I sorowing did seeke thee. ⁴⁹ And he said to them, Vvhat is it that you sought me? did you not know, that I must be about those things vvich are my fathers? ⁵⁰ And they vnderstood not the vvord that he spake vnto them. ⁵¹ And he vvent dovne vvith them, and came to Nazareth: and vvvas subiect to them. And his mother kept all these vvordes in her hart. ⁵² And Iesus proceeded in vvisedome and age, and grace vvith God and men.

3. AND in the fyfteenth yere of the empire of Tiberius Cæsar, Pontius Pilate being Gouverneur of Ievrie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Ituræa and the cuntrye Trachonitis, and Lysanias Tetrarch of Abilina, ² vnder the high Priests Annas and Caiphas: the vvord of our Lord vvvas made vpon Iohn the sonne of Zacharie, in the desert. ³ And he came into al the cuntrye of Iordan, preaching the baptisme of penance vnto remission of sinnes: as it is vvritten in the booke of the sayings of Esay the Prophet: ⁴ *A voice of one crying in the desert: prepare the vvay of our Lord, make straight his pathes.* ⁵ *Euery valley shal be fylled: and euery mountaine and hil shal be made lowe, and crooked thyngs shal become straight: and rough vvaies, plaine:* ⁶ *and al flesh shal see the saluation of God.*

⁷ He said therefore to the multitudes that vvvent forth to be baptized of him, Ye vipers broodes, vvho hath sheved you to flee from the vvrrath to come? ⁸ Yeld therefore frutes vvorthie of penance, and doe ye not begin to say, Vve haue Abraham to our father. For I tel you, that God is able of these stones to raise vp chyldren to Abraham. ⁹ And novv the axe is put to the roote of the trees. Euery tree therefore that yeldeth not good fruite,

AUTHORISED—1611.

vnto him, Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing. ⁴⁹ And he said vnto them, How is it that ye sought me? Wist ye not that I must bee about my fathers businesse? ⁵⁰ And they vnderstood not the saying which he spake vnto them. ⁵¹ And he went downe with them, and came to Nazareth, and was subiect vnto them: But his mother kept all these sayings in her heart. ⁵² And Iesus increased in wisdom and stature, and in fauour with God and man.

3. NOW in the fifteenth yeere of the reigne of Tiberius Cesar, Pontius Pilate being Gouverneur of Iudea, & Herode being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the Tetrarch of Abilene, ² Annas and Caiaphas being the high Priests, the word of God came vnto Iohn the sonne of Zacharias, in the wilderness. ³ And he came into all the countrey about Iordane, preaching the baptisme of repentance, for the remission of sinnes, ⁴ As it is written in the book of the words of Esaias the Prophet, saying, The voyce of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. ⁵ Euery valley shall be filled, and euery mountaine and hill shall be brought low, and the crooked shall bee made straight, and the rough wayes shall be made smooth. ⁶ And all flesh shall see the saluation of God.

⁷ Then saide hee to the multitude that came forth to bee baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? ⁸ Bring forth therefore frutes^a worthy of repentance, and begin not to say within your selues, We haue Abraham to our father: For I say vnto you, that God is able of these stones to raise vp children vnto Abraham. ⁹ And now also the axe is laid vnto the roote of the trees: Euery tree therefore which bringeth not forth good

^a Or, age.^b Or, meete for.

‘ δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.’ ¹⁰ Καὶ ἐπη-
ρώτων αὐτὸν οἱ ὄχλοι, λέγοντες, ‘ Τί οὖν ^aποιήσωμεν;’ | ¹¹ Ἀποκριθεὶς δὲ ‘λέγει|
αὐτοῖς, ‘ Ὁ ἔχων δύο χιτῶνας μεταδώτω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα
‘ ὁμοίως ποιείτω.’ ¹² Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτὸν,
‘ Διδάσκαλε, τί ποιήσωμεν;’ ¹³ Ὁ δὲ εἶπε πρὸς αὐτοὺς, ‘ Μηδὲν πλέον παρὰ τὸ
‘ διατεταγμένον ὑμῖν πράσσετε.’ ¹⁴ Ἐπρωτῶν δὲ αὐτὸν καὶ στρατευόμενοι, λέ-
γοντες, ^f ‘ Καὶ ἡμεῖς τί ποιήσωμεν;’ | Καὶ εἶπε ^gπρὸς αὐτοὺς, | ‘ Μηδένα διασεῖσητε,
‘ μηδὲ συκοφαντήσητε· καὶ ἀρκείσθε τοῖς ὀψωνίοις ὑμῶν.’ ¹⁵ Προσδοκῶντος δὲ τοῦ
λαοῦ, καὶ διαλογιζομένου πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου,
μήποτε αὐτὸς εἴη ὁ Χριστὸς, ¹⁶ ἀπεκρίνατο ὁ Ἰωάννης ἅπασι, λέγων, ‘ Ἐγὼ μὲν
‘ ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἰκανὸς λῦσαι τὸν

^d Rec. ποιήσομεν. ^e Alex. ἐλγιν. ^f Alex. τί ποιήσομεν καὶ ἡμεῖς. ^g Alex. αὐτοῖς. ^h Rec. + Φιλίππου. ⁱ Alex. = τῇ. ^k Alex. ὡς πιστιράν.
^l Alex. = λίσουσαν.

W7CLIF—1380.

kitte down : and schal be cast in to the fier,

10 and that puple axed hym : and seyde ;
what thanne schuln we do ? 11 he answered :
and seide to hem/ he that hath twice
cootis : ȝeeue to him that hath noon/
and he that hath metis : do in like maner
12 and puplicans camen to be baptisid :
and thei seiden to him/ maister what
schuln we do ? 13 and he seide to hem/
do ȝe no thing more thanne that that is
ordeneid to ȝou/ 14 and knyztis axeden
hym and seiden/ what schuln also we do ?
and he seide to hem/ smyte ȝe wrong-
fulli no man/ nether make ȝe fals cha-
lenge ! and be ȝe paied with ȝoure soudis/
15 whanne al the puple ȝessid/ and alle
men thouȝten in her hertis of Ion/ leest
paraunture he were crist : 16 Ion answered
and seide to alle men/ I baptise ȝou in
watir/ but a stronger thanne I schal com
aftir me ; of whom I am not worþi to
vnynde the lace of hise schoon/ he schal
baptise ȝou in the holy goost and fier/
17 whos wenewyngt tool is in his hond :
and he schal purge his floor of corn/ and
he schal gadere the whete in to his berne/
but the chaffis he schal brenne with fier
vnyquechable/ 18 and many other thingis
also he spake and prechid to the puple.

¹⁹ But croude tetrarke, whanne he was
blamed of Ion for erodias the wiif of his
brother, and for alle the yuelis that croude
dide ²⁰ encesid this ouer alle, and schitte
Ioan in prisoun.

21 and it was don whanne alle the puple
was baptisid, and whanne ihesus was bap-
tised and preied: heuene was opened/
22 and the holi goost cam down in bodeli
liknes as a downe on hym/and a vois was
hearde fro heuene/ thou art my dereworthie
sonne: in thee it hath plesid to me/

and ihesus him self was bigynnyng

3^{tes} 2^{te} weite tu. ki gus, so diers. sochis
uog. - lu. phog. yuchis, eria schutte abut.

TYNDALE — 1534.

not forth good frute, shalbe hewen doun,
and caste in to the fyre. ¹⁰ And the people
axed him sayinge: What shal we do then?
¹¹ He answered and sayde vnto them:
He that hath two coottes, let him parte
with him that hath none: and he that
hath meate, let him do lyke wyse.

¹² Then came ther Publicans to be baptised, and sayde vnto him: Master, what shall we do? ¹³ And he sayde vnto them: requyre nomore then that which ys appoynted vnto you.

¹⁴ The saydoyours lyke wyse demanded of hym sayynge: and what shall we do: And he sayde to them: Do violence to noo man: nether trouble eny man wrongfully: but be content with youre wages.

¹⁵ As the people were in a doute, and all men disputed in their hertes of Iohn: whether he were very Christ: ¹⁶ Iohn answered and sayde to them all: I baptise you with water: but a stronger then I cometh after me: whose shoue latchet I am not worthy to vnloose: he will baptise you with the holy goost: and with fyre: ¹⁷ which hath his fanne in his hand: and will poure his floore: and will gather the corne in to his barn: but the chaffe wyll he boune with fyre that never shal be quenched. ¹⁸ And many other things in his exhortacion preached he vnto the people.

¹⁹ Then Herode the Tetrach (when he was rebuked of him for Herodias his brother Philippes wyfe, and for all the evyls which Herod had done) ²⁰ added this above all, and leyd Iohn in prison. ²¹ And yt fortunyd as all the people received baptysme (and when Iesus was baptised and dyd praye) that heaven was opened ²² and the holy goost came downe in a bodely shape lyke a dove vpon him; and a voyce came from heven sayinge: Thou arte my dere sonne; in the do I delvte.

²³ And Iesus him silfe was about thirty

CRANMER — 1539.

not forth good frute, is hewen doune, and
cast in to the fyre. ¹⁰ And the people asked
him, sayinge: What shall we do then? ¹¹ He answereth and sayeth, vnto them:
He that hath two coates? lett him parte
with him that hath none, and he that
hath meate, let him do lyke wyse.

12 Then saun the publicans also to be baptised, ¹³ and sayde vnto hym: Master, what shal we do? And he sayd vnto them: requyre no more, then that which is appoynted vnto you. ¹⁴ The soudoyours lykewyse demanded of him, sayinge: and what shal we do? And he sayde vnto them: hurt no man: nether trouble eny man wrongfully: and be content with youre wages. ¹⁵ As the people were in a doute, and all men musyd in their hertes of lohn, whether he were verry Christ, ¹⁶ Iohn answered and sayde vnto them all: I baptise you with water, but one stronger then I shall come after me, whose shoe latchet I am not worthy to vnlowe: he shal baptise you with the holy goost, and with fyre: ¹⁷ which hath his finne in his hande, and wylly poure his floore, and gather the corne in to his barn: but the chaffe wylly he burne with fyre that neuer shalbe quenched. ¹⁸ And many other thinges in his exhortacion preached he vnto the people.

19 Then Herode the Tetrach (when he was rebuked of him for Herodias his brother Philippes wyfe, and for all the euyls which Herode did: 20 added this about all, and layed Iohn in prison. 21 And it fortuned that whan all the people receaued baptyme (and when Iesus was baptised and dyd praye) the heauen was opened, 22 and the holy goost came downe in a bodely shape like a doue vpon him, and a voyce came from heauen, which sayde: Thou arte my beloued sonne, in the do I delyte.

23 And Iesus him selfe beganne to be

‘ἡμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρὶ.¹⁷ οὗ τὸ πύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσ-
‘βέστῳ.’¹⁸ Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.¹⁹ Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ’ αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς ἡ τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης,²⁰ προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

²¹ Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεωχθῆναι τὸν οὐρανόν,²² καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὥσπερ περιστερὰν| ἐπ’ αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, λέγουσαν,| ‘Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητὸς, ἐν σοὶ ἡ δόξα.’²³ Καὶ αὐτὸς ἦν ὁ

^m Alex. Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ἀρχόμενος ὡς ἐπὶ τῶν τριάκοντα, ὡν υἱὸς, ὡς ἐννοεῖται, τοῦ Ἰωσήφ. s. Καὶ αὐτὸς ὁ Ἰησοῦς ἦν ἀρχόμενος εἶναι ὡς ἐπὶ τῶν τριάκ. ὡς ἐννομ. υἱὸς Ἰωσήφ.

GENEVA — 1557.

not forth good frute shalbe hewen downe, and cast into the fyre.¹⁰ And the people asked hym saying, What shal we do then?¹¹ And he answered, and sayd vnto them, He that hath two coates, let hym part with hym that hath none: and he that hath meat, let hym do lykewyse.

¹² Then came there publicans also to be baptized, and sayd vnto him, Maister, what shal we do? ¹³ And he sayd vnto them, Require no more then that which is appoynted vnto you. ¹⁴ The souldiers lykewyse demanded of hym, saying, And what shal we do? And he sayd vnto them, Do violence to no man, neither trouble any man wrongfully: and be content with your wages. ¹⁵ As the people were in a doute, and al men mused in their hartes of Iohn, whether he were vey Christe, ¹⁶ Iohn answered, and sayd to them all, Truth it is, that I baptize you with water, but one stronger then I cometh, whose shoes latchet I am not worthy to vnloose: he shal baptize you with the holy Gost, and with fyre. ¹⁷ Which hath his fanne in his hand, and wyl make cleue his floore, and wyl gather the come into his barn, but the chaff wil be burne with fyre that neuer shalbe quenched. ¹⁸ Thus then exhorting with many other thinges, he preached vnto the people.

¹⁹ But when king Herode was rebuked of him for Herodias his brother Philipps wyfe, and for all the euyls which Herode had done, ²⁰ He added this aboue al, that he layd Iohn in prysen. ²¹ Now it fortunated, as all the people receaued baptisme, and Iesus also was baptized and dyd pray, that the heauen was opened: ²² And the holy Gost came downe in a bodely shape like a dove vpon him: and a voyce came from heauen, saying, Thou art my dere Sonne, in thee do I delyte. ²³ And Iesus him selfe began to be about

RHEIMS — 1582.

shal be cut downe, and cast into fire.¹⁰ And the multitudes asked him, saying, Vwhat shal vve doe then? ¹¹ And he answering, said vnto them: He that hath tivo coates, let him giue to him that hath not: and he that hath meate, let him doe likewise. ¹² And the Publicans also came to be baptized, and said to him, Maister, vwhat shal vve doe? ¹³ But he said to them, Doe nothing more then that vvhich is appointed you. ¹⁴ And the souldiers also asked him, saying, Vwhat shal vve also doe? And he said to them, Vexe not neither calumniate any man: and be content vwith your stipends.

¹⁵ And the people imagining, and al men thinking in their harts of Iohn, lest perhaps he vvere Christ: ¹⁶ Iohn answered, saying vnto al, I in deede baptize you vwith vwater: but there shal come a mightier then I, vvwhose latchet of his shoes I am not vvorthie to vnloose, he shal baptize you in the Holy Ghost and fire. ¹⁷ Vvhose fanne is in his hand, and he vvil purge his floore: and vvil gather the vvheat into his barn, but the chaffe he vvil burne vwith vvunquecheable fire. ¹⁸ Many other thinges also exhorting did he euangelize to the people.

¹⁹ And Herod the Tetrarch, vvhen he vvvas rebuked of him for Herodias his brothers wyfe, and for al the euils vvwhich Herod did: ²⁰ he added this also aboue al, and shut vp Iohn into prison.

²¹ And it came to passe vvhen al the people vvvas baptized, Iesus also being baptized and praying, heauen vvvas opened: ²² and the Holy Ghost descended in corporal shape as a dove vpon him: and a voyce from heauen vvvas made: Thou art my beloved sonne, in thee I am vvvel pleased. ²³ And Iesus him self was beginning to be

AUTHORISED — 1611.

fruit, is hewen downe, and cast into the fire.¹⁰ And the people asked him saying, What shall we doe then? ¹¹ He answered, and saith vnto them, He that hath two coats, let him impart to him that hath none, and he that hath meat, let him doe likewise. ¹² Then came also Publicanes to be baptized, and said vnto him, Master, what shall we doe? ¹³ And he said vnto them, Exact no more then that which is appointed you. ¹⁴ And the souldiers likewise demanded of him, saying, And what shall we doe? And he said vnto them, Doe violence to no man, neither accuse any falsely, and be content with your wages.

¹⁵ And as the people were in expectation, and all men mused in their hearts of Iohn, whether he were the Christ or not: ¹⁶ Iohn answered, saying vnto them all, I indeede baptize you with water, but one mightier then I cometh, the latchet of whose shoes I am not worthy to vnloose, he shall baptize you with the holy Ghost, and with fire. ¹⁷ Whose fanne is in his hand, and hee will thorowly purge his floore, and will gather the wheat into his garner, but the chaffe he will burne with fire vnquenchable. ¹⁸ And many other things in his exhortation preached he vnto the people. ¹⁹ But Herode the Tetrarch being reproved by him for Herodias his brother Philipps wife, and for all the euils which Herode had done, ²⁰ Added yet this aboue al, that he shut vp Iohn in prison.

²¹ Now when all the people were baptized, and it came to passe that Iesus also being baptized, and praying, the heauen was opened: ²² And the holy Ghost descended in a bodily shape like a Dove vpon him, and a voice came from heauen, in thee said, Thou art my beloved Sonne, in thee I am well pleased. ²³ And Iesus himselfe began to be about thirty yeeres of age,

* Or, put no man in feare. β Or, allowance.
γ Or, in suspense. δ Or, reasoned or debated.

Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὃν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, | ^a τοῦ Ἠλὶ, | ²⁴ τοῦ Ματθαῖ, | τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννᾶ, τοῦ Ἰωσήφ, ²⁵ τοῦ Ματταθίου, τοῦ Ἀμὼς, τοῦ Ναοὺμ, τοῦ Ἑσλὶ, τοῦ Ναγγαὶ, ²⁶ τοῦ Μααθ, τοῦ Ματταθίου, τοῦ Σεμεὺ, τοῦ ^p Ἰωσήφ, | τοῦ Ἰούδα, ²⁷ τοῦ Ἰωαννᾶ, τοῦ Ῥησᾶ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρὶ, ²⁸ τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσὰμ, τοῦ Ἐλμωδὰμ, τοῦ Ἡρ, ²⁹ τοῦ ^q Ἰωσή, | τοῦ Ἐλεῖζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθαῖ, τοῦ Λευὶ, ³⁰ τοῦ Συμεὼν,

^a Alex. τ. Ἠλτι.^p Alex. τ. Μαθάν s. τ. Μαθάν.^p Alex. Ἰωσήφ.^q Alex. Ἰησοῦ.

WICLIIF—1380.

as of thritti ȝeer; that he was gessid the sone of Ioseph; whiche was of elie;

²⁴ whiche was of mathath; which was of leuye; whiche was of melchi; that was of lanne; that was of Ioseph;

²⁵ that was of matatie; that was of amos; that was of naum; that was of elie; that was of nagge;

²⁶ that was of mathath; that was of Ioseph; that was of semei; that was of Ioseph; that was of iuda;

²⁷ that was of Iohanna; that was of resa; that was of sorobabel; that was of Salathiel; that was of neri;

²⁸ that was of melchi; that was of addy; that was of cosan; that was of elmadan; that was of her;

²⁹ that was of ihesus; that was of eliazar; that was of ioran; that was of mathath; that was of leuye;

³⁰ that was of semeon; that was of iuda; that was of Ioseph; that was of Iona; that was of eliachym;

³¹ that was of melcha; that was of menna; that was of mathatha; that was of nathan; that was of dauith;

³² that was of Iesse; that was of obeth; that was of booz; that was of salmon; that was of naason;

³³ that was of amynadab; that was of aaram; that was of esrom; that was of farce; that was of iudas;

³⁴ that was of Iacob; that was of Isaac; that was of abraham; that was of thare; that was of nacor;

³⁵ that was of scruth; that was of ragan; that was of Phaleth; that was of heber; that was of sale;

³⁶ that was of caynan; that was of arfaxath; that was of Sem; that was of noe; that was of lameth;

³⁷ that was of matusale; that was of

TYNDALE—1534.

yere of age when he beganne; beinge as men supposed the sonne of Ioseph. which Ioseph was the sonne of Eli: ²⁴ which was the sonne of Mathat: which was the sonne of Levi: which was the sonne of Melchi: which was the sonne of Ianna: which was the sonne of Ioseph: ²⁵ which was the sonne of Matathias: which was the sonne of Amos: which was the sonne of Nahum: which was the sonne of Esli: which was the sonne of Nagge: ²⁶ which was the sonne of Maath: which was the sonne of Matathias: which was the sonne of Semei: which was the sonne of Ioseph: which was the sonne of Iuda: ²⁷ which was the sonne of Iohanna: which was the sonne of Rhesya: which was the sonne of Zorobabel: which was the sonne of Salathiel: which was the sonne of Neri: ²⁸ which was the sonne of Melchi: which was the sonne of Addi: which was the sonne of Cosam: which was the sonne of Helmadan: which was the sonne of Her: ²⁹ which was the sonne of Ieso: which was the sonne of Heheser: which was the sonne of Ioram: which was the sonne of Mattha: which was the sonne of Levi: ³⁰ which was the sonne of Simeon: which was the sonne of Iuda: which was the sonne of Ioseph: which was the sonne of Ionom: which was the sonne of Heliachim: ³¹ which was the sonne of Melea: which was the sonne of Menam: which was the sonne of Mathathan: which was the sonne of Nathan: which was the sonne of David: ³² which was the sonne of Iesse: which was the sonne of Obed: which was the sonne of Boos: which was the sonne of Salmon: which was the sonne of Naason: ³³ which was the sonne of Aminadab: which was the sonne of Aram: which was the sonne of Esrom: which was the sonne of Phares: which was the sonne of Iuda: ³⁴ which was the sonne of Iacob: which was the sonne of Isaac: which was the sonne of Abraham: which was the sonne of Tharra: which was the sonne of Nachor: ³⁵ which was the sonne of Saruch: which was the sonne of Ragau: which was the sonne of Phalec: which was the sonne of Heber: which was the sonne of Sala: ³⁶ which was the sonne of Cainan: which was the sonne of Arphaxat: which was the sonne of Sem: which was the sonne of Noe: which was the sonne of Lameth: ³⁷ which

CRANMER—1539.

aboute thirty yere of age, so that he was supposed to be the sonne of Ioseph: which was the sonne of Hely: ²⁴ which was the sonne of Mathat which was the sonne of Leui: which was the sonne of Melchi: which was the sonne of Ianna: which was the sonne of Ioseph: ²⁵ which was the sonne of Matathias. which was the sonne of Amos: which was the sonne of Naum: which was the sonne of Hesly: which was the sonne of Nagge: ²⁶ which was the sonne of Maath: which was the sonne of Matathias: which was the sonne of Semei: which was the sonne of Ioseph: which was the sonne of Iuda: ²⁷ which was the sonne of Ioanna: which was the sonne of Rhesa: which was the sonne of zorobabel: which was the sonne of Salathiel: which was the sonne of Neri: ²⁸ which was the sonne of Melchi: which was the sonne of Addi: which was the sonne of Coosam: which was the sonne of Helmadan: which was the sonne of Her, ²⁹ which was the sonne of Ieso: which was the sonne of Hehezer: which was the sonne of Ioram: which was the sonne of Mattha: which was the sonne of Leui: ³⁰ which was the sonne of Simeon: which was the sonne of Iuda: which was the sonne of Ioseph: which was the sonne of Ionom: ³¹ which was the sonne of Heliachim: which was the sonne of Melcha: which was the sonne of Menam: which was the sonne of Mathatha: which was the sonne of Nathan: which was the sonne of Dauid: ³² which was the sonne of Iesse: which was the sonne of Obed: which was the sonne of Boos: which was the sonne of Salmon: which was the sonne of Naassan, ³³ which was the sonne of Aminadab: which was the sonne of Aram which was the sonne of Esrom: which was the sonne of Phares: which was the sonne of Iuda: ³⁴ which was the sonne of Iacob: which was the sonne of Isaac: which was the sonne of Abraham: which was the sonne of Tharra: which was the sonne of Nachor: ³⁵ which was the sonne of Saruch: which was the sonne of Ragau: which was the sonne of Phalec: which was the sonne of Heber: which was the sonne of Sala: ³⁶ which was the sonne of Cainan: which was the sonne of Arphaxat: which was the sonne of Sem: which was the sonne of Noe: which was the sonne of Lameth: ³⁷ which

τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάν, τοῦ Ἑλιακὲμ, ³¹ τοῦ Μελεά, τοῦ Μαϊνάν, τοῦ Ματθαθά, τοῦ Ναθάν, τοῦ Δαυὶδ, ³² τοῦ Ἰεσσαὶ, τοῦ Ὠβηδ, τοῦ Ῥοῶς, | τοῦ Σαλμὼν, τοῦ Ναασσὼν, ³³ τοῦ Ἀμναδαβ, τοῦ Ἀράμ, | τοῦ Ἑσρὼν, τοῦ Φαρὲς, τοῦ Ἰούδα, ³⁴ τοῦ Ἰακὼβ, τοῦ Ἰσαὰκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχὼρ, ³⁵ τοῦ Σε-
 ροῦχ, | τοῦ Ραγαῦ, τοῦ Φάλεκ, | τοῦ Ἐβερ, τοῦ Σαλὰ, ³⁶ τοῦ Καϊνάν, τοῦ Ἀρφαξὰδ,
 τοῦ Σῆμ, τοῦ Νῶε, τοῦ Λάμεχ, ³⁷ τοῦ Μαθουσάλα, τοῦ Ἐνὼχ, τοῦ Ἰαρεδ, τοῦ

¹ Alex. Βοὺς s. Βοῶς.

² Const. Ἀράμ, τοῦ Ἰωράμ s. Ἰωαράμ.

³ Rec. Σαροῦχ.

⁴ Const. Φαλίγ.

GENEVA — 1557.

thyrty yere of age, beyng as men sup-
 posed the sonne of Ioseph, Which was
 the sonne of Eli, ²⁴ Which was the sonne
 of Matthat, which was the sonne of Leui,
 which was the sonne of Melchi, which
 was the sonne of Ianna, which was the
 sonne of Ioseph, ²⁵ Which was the sonne of
 Mattathias, which was the sonne of Amos,
 which was the sonne of Naum, which was
 the sonne of Eshi, which was the sonne of
 Nagge, ²⁶ Which was the sonne of Maath,
 which was the sonne of Mattathias, which
 was the sonne of Semei, which was the
 sonne of Ioseph, which was the sonne of
 Iuda, ²⁷ Which was the sonne of Ioanna,
 which was the sonne of Rhesa, which was
 the sonne of Zorobabel, which was the sonne
 of Salathiel, which was the sonne of Neri,

²⁸ Which was the sonne of Melchi, which
 was the sonne of Addi, which was the sonne
 of Cosam, which was the sonne of Elmo-
 dam, which was the sonne of Er, ²⁹ Which
 was the sonne of Iose, which was the sonne
 of Eliézer, which was the sonne of Iorim,
 which was the sonne of Matthat, which
 was the sonne of Leui, ³⁰ Which was the
 sonne of Simeon, which was the sonne of
 Iuda, which was the sonne of Ioseph, which
 was the sonne of Ionan, which was the
 sonne of Eliachim, ³¹ Which was the sonne
 of Melea, which was the sonne of Mainan,
 which was the sonne of Mattatha, which
 was the sonne of Nathan, which was the
 sonne of Dauid, ³² Which was the sonne
 of Iesse, which was the sonne of Obed,
 which was the sonne of Booz, which
 was the sonne of Salmon, which was the
 sonne of Naasson, ³³ Which was the
 sonne of Aminadab which was the sonne
 of Aram, which was the sonne of Esrom,
 which was the sonne of Phares, which was
 the sonne of Iuda, ³⁴ Which was the sonne
 of Iacob, which was the sonne of Isaac,
 which was the sonne of Abraham, which
 was the sonne of Thara, which was the
 sonne of Nachor, ³⁵ Which was the sonne
 of Saruch, which was the sonne of Ragau,
 which was the sonne of Phalec, which was
 the sonne of Eber which was the sonne of
 Sala, ³⁶ Which was the sonne of Arphaxad,
 which was the sonne of Sem, which was the
 sonne of Noe, which was the sonne of
 Lamech, ³⁷ Which was the sonne of Ma-
 thusála, which was the sonne of Enoch,

RHEIMS — 1582.

about thirtie yeres old : as it was thought,
 the sonne of Ioseph, vvho vvvas of Heli,

²⁴ vvho vvvas of Matthat, vvho vvvas of
 Leui, vvho vvvas of Melchi, vvho vvvas of
 Ianné, vvho vvvas of Ioseph,

²⁵ vvho vvvas of Mattathias, vvho vvvas
 of Amos, vvho vvvas of Naum, vvho vvvas
 of Hesli, vvho vvvas of Naggé,

²⁶ vvho vvvas of Mahath, vvho vvvas of
 Mattathias, vvho vvvas of Semei, vvho
 vvvas of Ioseph, vvho vvvas of Iuda,

²⁷ vvho vvvas of Iohanna, vvho vvvas of
 Resa, vvho vvvas of Zorobabel, vvho vvvas
 of Salathiel, vvho vvvas of Neri,

²⁸ vvho vvvas of Melchi, vvho vvvas of
 Addi, vvho vvvas of Cosam, vvho vvvas of
 Elmadan, vvho vvvas of Her,

²⁹ vvho vvvas of Iesus, vvho vvvas of
 Eliézer, vvho vvvas of Iorim, vvho vvvas
 of Matthat, vvho vvvas of Leui,

³⁰ vvho vvvas of Simeon, vvho vvvas of
 Iudas, vvho vvvas of Ioseph, vvho vvvas of
 Iona, vvho vvvas of Eliachim,

³¹ vvho vvvas of Melcha, vvho vvvas of
 Menna, vvho vvvas of Matthatha, vvho
 vvvas of Nathan, vvho vvvas of Dauid,

³² vvho vvvas of Iessé, vvho vvvas of
 Obed, vvho vvvas of Booz, vvho vvvas of
 Salmon, vvho vvvas of Naasson,

³³ vvho vvvas of Aminadab, vvho vvvas
 of Aram, vvho vvvas of Esron, vvho vvvas
 of Phares, vvho vvvas of Iudas,

³⁴ vvho vvvas of Iacob, vvho vvvas of Isaac,
 vvho vvvas of Abraham, vvho vvvas of
 Tharé, vvho vvvas of Nachor,

³⁵ vvho vvvas of Sarug, vvho vvvas of Ra-
 gau, vvho vvvas of Phaleg, vvho vvvas of
 Heber, vvho vvvas of Sale,

³⁶ vvho vvvas of Cainan, vvho vvvas of
 Arphaxad, vvho vvvas of Sem, vvho vvvas
 of Noé, vvho vvvas of Lamech,

³⁷ vvho vvvas of Mathusalé, vvho vvvas

AUTHORISED — 1611.

being (as was supposed) the sonne of Ioseph,
 which was the sonne of Heli. ²⁴ Which
 was the sonne of Matthat, which was the
 sonne of Leui, which was the sonne of
 Melchi, which was the sonne of Ianna,
 which was the sonne of Ioseph, ²⁵ Which
 was the sonne of Mattathias, which was
 the sonne of Amos, which was the sonne
 of Naum, which was the sonne of Esi,
 which was the sonne of Nagge, ²⁶ Which
 was the sonne of Maath, which was the
 sonne of Mattathias, which was the sonne
 of Semei, which was the sonne of Ioseph,
 which was the sonne of Iuda, ²⁷ Which
 was the sonne of Ioanna, which was the
 sonne of Rhesa, which was the sonne of
 Zorobabel, which was the sonne of Sala-
 thiel, which was the sonne of Neri,
²⁸ Which was the sonne of Melchi, which
 was the sonne of Addi, which was the
 sonne of Cosam, which was the sonne of
 Elmodam, which was the sonne of Er,
²⁹ Which was the sonne of Iose, which
 was the sonne of Eliézer, which was the
 sonne of Iorim, which was the sonne of
 Matthat, which was the sonne of Leui,
³⁰ Which was the sonne of Simeon, which
 was the sonne of Iuda, which was the
 sonne of Ioseph, which was the sonne of
 Ionan, which was the sonne of Eliakim,

³¹ Which was the sonne of Melea, which
 was the sonne of Menam, which was the
 sonne of Mattatha, which was the sonne of
 Nathan, which was the sonne of Dauid,
³² Which was the sonne of Iesse, which
 was the sonne of Obed, which was the
 sonne of Booz, which was the sonne of
 Salmon, which was the sonne of Naasson,
³³ Which was the sonne of Aminadab,
 which was the sonne of Aram, which was
 the sonne of Esrom, which was the sonne
 of Phares, which was the sonne of Iuda,
³⁴ Which was the sonne of Iacob, which
 was the sonne of Isaac, which was the
 sonne of Abraham, which was the sonne
 of Thara, which was the sonne of Nachor,
³⁵ Which was the sonne of Saruch, which
 was the sonne of Ragau, which was the
 sonne of Phaleg, which was the sonne of
 Heber, which was the sonne of Sala,
³⁶ Which was the sonne of Cainan, which
 was the sonne of Arphaxad, which was the
 sonne of Sem, which was the sonne of Noe,
 which was the sonne of Lamech, ³⁷ Which
 was the sonne of Mathusala, which was the

Μαλεεὶλ, τοῦ Καϊνὰν, ³⁸ τοῦ Ἐνὸς, τοῦ Σήθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ.

IV. Ἰησοῦς δὲ ἡ Πνεύματος ἁγίου πλήρης | ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ Πνεύματι ³⁹ εἰς τὴν ἔρημον | ² ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεῖσιν αὐτῶν, ⁴⁰ ὕστερον | ἐπείνασε. ³ καὶ εἶπεν | αὐτῷ ὁ διάβολος, ‘Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.’ ⁴ Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων, | ‘Γέγραπται, “Ὅτι οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ | ἄνθρωπος, “ ἀλλ’ ἐπὶ παντὶ ῥήματι Θεοῦ.”’ ⁵ Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος | εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου· ⁶ καὶ εἶπεν αὐτῷ ὁ διάβολος, ‘Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν

¹ Alex. πλήρης Πνεύματος ἁγίου. ² Alex. ἐν τῇ ἔρημῳ. ³ Alex. = ὕστερον. ⁴ Alex. εἶπε δι. ⁵ Alex. Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν. ⁶ Const. = ὁ. ⁷ Alex. = ὁ διάβολος.

WICLIF—1380.

enok, that was of Iareth, that was of malaliel, that was of caynan;

³⁸ that was of enos, that was of seth, that was of adam that was of god.

4. AND ihesus ful of the holi goost: turned aȝen fro Iordan, ⁊ was ledde bi the spirit in to desert: ² fourti daies; and was temptid of the deuel: and eet no thing in tho daies; and whanne tho daies weren endid: he hungryd;

³ and the deuel seide to hym, if thou art goddis sone: seie to this stoon, that it be made breed. ⁴ and ihesus answerid to hym, it is writun, that a man lyeth not in breed aloone: but in eueri word of god.

⁵ and the denel ledde hym in to an hyȝ hille, ⁊ schewid to him al the rewmes of the world in a moment of tyme: ⁶ and seid to hym, I shal geue to thee al this power: and the glorie of hem, for to me thei ben zoun, and to whom I wole I geue hem; ⁷ therfor if thou falle down and worshippe bifor me: alle thingis schulu be thyn; ⁸ and ihesus answerid: and seide to hym, it is writun, thou schalt worship thi lord god: ⁊ to hym aloone thou schalt serue;

⁹ and he ledde hym into ierusalem: and sette him on the pynacle of the temple, and seide to hym, if thou art goddis sone: sende thi silf fro hennes down; ¹⁰ for it is writun, for he hath comaundid to his angels of thee, that thi kepe thee in alle weies; ¹¹ and that thi schulu take thee in hondis: leest parauncetur thou hurte thi foot at a stoon; ¹² and ihesus answerid and seide to hym, it is seid, thou schalt not tempte thi lord god;

¹³ and whanne eueri temptacioun was endid: the fende wente awieȝ fro hym for a tyme.

TYNDALE—1534.

was the sonne of Mathusala: which was the sonne of Enoch: which was the sonne of Iareth: which was the sonne of Malalehel, which was the sonne of Cainan: which was the sonne of Enos: ³⁸ which was the sonne of Seth: which was the sonne of Adam: which was the sonne of God.

4. IESUS then full of the holy goost, returnyd from Iordan, and was caryed of the sprete into wildernes, ² and was .xl. dayes tempted of the devyll. And in those dayes ate he no thinge. And when they were ended, he after ward hongred.

³ And the devyll sayde vnto him: yf thou be the sonne of God, commaunde this stone that it be breed. ⁴ And Iesus answered him sayinge: It is writen: man shall not live by breed only, but by every worde of God. ⁵ And the devyll toke him vp into an hye mountayne, and shewed him all the kyngdoms of the worlde, even in the twyncklinge of an eye. ⁶ And the devyll sayde vnto him: all this power will I geve the every whit and the glory of them: for that is delyvered to me, and to whosoever I will, I geve it. ⁷ Yf thou therfore wilt worshippe me, they shalbe all thyn. ⁸ Iesus answered him and sayde: hence from me Sathan. For it is writen: Thou shalt honour the Lorde thy God, and him only serve.

⁹ And he caryed him to Ierusalem, and set him on a pynacle of the temple, and sayd vnto him: Yf thou be the sonne of God, cast thy silfe doune from henc. ¹⁰ For it is writen, he shall geve his angels charge over the, to kepe the; ¹¹ and with there hondis they shall stey the vp that thou dasche not thy fote agaynst a stone. ¹² Iesus answered and sayde to him, it is sayd: thou shalt not tempte the Lorde thy God. ¹³ Assone as the devyll had ended all his temptaciouns, he departed from him, for a season.

CRANMER—1539.

was the sonne of Mathusala: which was the sonne of Enoch: which was the sonne of Iareth: which was the sonne of Malalehel, which was the sonne of Cainan: ³⁸ which was the sonne of Enos, which was the sonne of Seth: which was the sonne of Adam: which was the sonne of God.

4. IESUS beyng full of the holy goost, returnyd from Iordan and was led by the sprete into wyldernes, ² and was .xl. dayes tempted of the devyll. And in those dayes dyd he eate nothings. And when they were ended, he afterwarde hongred. ³ And the devyll sayde vnto him: yf thou be the sonne of God commaunde this stone that it be breed. ⁴ And Iesus answered him, saying: It is writen man shall not lyue by breed only, but by euery worde of God. ⁵ And the devyll toke him into an hye mountayne, and shewed him all the kyngdoms of the worlde, even in the twyncklyng of an eye. ⁶ And the devyll sayde vnto him: all this power will I geue the euery whit, and the glory of them: for they are delyvered vnto me, and to whomsoeuer I wyl, I geue it. ⁷ If you therfore wylt fall downe before me and worship me, they shalbe all thyn. ⁸ Iesus answered and sayde vnto him: hence from me Satan. For it is written Thou shalt worship the Lorde thy God, and him onely shalt thou serue.

⁹ And he caryed him to Ierusalem, and set him on a pynacle of the temple, and sayd vnto him: Yf thou be the sonne of God, cast thy selfe downe from hens. ¹⁰ For it is written: he shall geue his Angels charge ouer thee, to kepe the, ¹¹ and in their handes they shall beare the vp, that thou dasche not thy fote agaynst a stone. ¹² And Iesus answered, and sayde vnto him, it is sayd: thou shalt not tempte the Lorde thy God. ¹³ And as sone as all the temtacion was ended, the deuell departed from him for a season.

δόξαν αὐτῶν ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν· ἵσὺν οὖν ἐὰν προσκυνήσης ἐνώπιόν μου, ἔσται σου πάντα.] ⁸ Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, ⁹ Ὑπαγε ὀπίσω μου, Σατανᾶ· γέγραπται· ¹⁰ Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.” ¹¹ Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, ¹² Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· ¹³ γέγραπται γάρ, ¹⁴ Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε. ¹⁵ καὶ ὅτι ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκώψης πρὸς λίθου τὸν πόδα σου.” ¹⁶ Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, ¹⁷ Ὅτι εἴρηται, ¹⁸ Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.” ¹⁹ Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρῃ καιροῦ.

⁸ Rec. πάντα. ⁹ Alex. = ὑπαγε ὀπίσω μου σατανᾶ. ¹⁰ Rec. + γάρ. ¹¹ Alex. Κύριον τὸν Θεόν σου προσκυνήσεις. ¹² Alex. ἤγαγεν ἐν.

¹³ Rec. + ὁ. ¹⁴ Const. = εἶπεν αὐτῷ ὁ Ἰησοῦς.

GENEVA—1557.

which was the *sonne* of Iared, which was the *sonne* of Malaleel, which was the *sonne* of Cainan. ²⁸ Which was the *sonne* of Enos, which was the *sonne* of Seth, which was the *sonne* of Adam, which was the *sonne* of God.

4. IESUS then ful of the holy Ghost returned from Iordan, and was led of the same sprite into wilderness. ² And was there forty dayes tempted of the deuyll, and in those dayes he dyd eat nothing: and when they were ended, he afterward hongred. ³ Then the deuyll sayd vnto hym, If thou be the Sonne of God, commande this stone that it be made bread. ⁴ And Iesus answered him, saying, It is wrytten, That man shal not lyue by bread only, but by euery word of God. ⁵ Then the deuyll toke him into an hye mountayne, and shewed him all the kyngdomes of the world, euen in the twynklyng of an eye. ⁶ And the deuyll sayd vnto hym, All this power wyl I geue thee, euery whit, and the glorie of those *kyngdomes*: for that is deliuered to me, and to whomsoeuer I wil, I geue it.

⁷ If thou therfore wylt worship me, they shalbe all thyne. ⁸ But Iesus answered him, and sayd, Hence from me Satan. For it is wrytten, Thou shalt honour the Lord thy God, and hym alone thou shalt serue. ⁹ Then he broght him to Ierusalem, and set hym on a pynacle of the temple, and sayd vnto hym, If thou be the Sonne of God, cast thy self downe from hence. ¹⁰ For it is wrytten, He shall geue his Angels charge ouer thee to keepe thee.

¹¹ And in their handes they shal beare thee lest at any tyme thou dashe thy fote agaynst a stone. ¹² And Iesus answered and sayd to hym, It is sayd, Thou shalt not tempt the Lord thy God. ¹³ And as sone as the deuyll had ended all his tentations, he departed from hym for

RHEIMS—1582.

of Henoch, vwho vvas of Iared, vwho vvas of Malaleel, vwho vvas of Cainan,

³⁸ vwho vvas of Henos, vwho vvas of Seth, vwho vvas of Adam, vwho vvas of God.

4. AND IESVS ful of the Holy Ghost, returned from Iordan, and vvas driuen in the spirit into the desert, ² fourtie daies, and vvas tempted of the deuil. And he did eate nothing in those daies: and vwhen they vvere ended, he vvas an hungred. ³ And the Deuil said to him, If thou be the sonne of God, say to this stone that it be made bread. ⁴ And IESVS made answer vnto him, It is vwritten, *That not in bread alone shal man liue, but in euery vword of God.* ⁵ And the Deuil brought him into an high mountaine, and shewed him all the kingdoms of the vvhole vworld in a moment of time: ⁶ and he said to him, To thee vvil I giue this vvhole pover, and the glorie of them: for to me they are deliuered, and to vvhom I vvil, I doe giue them. ⁷ Thou therfore if thou vvilt adore before me, they shal al be thine.

⁸ And IESVS answering said to him, It is vwritten, *Thou shalt adore the Lord thy God, and him only shalt thou serue.* ⁹ And he brought him into Hierusalem, and set him vpon the pinnacle of the temple: and he said to him, If thou be the sonne of God, cast thy self from hence downevvard. ¹⁰ For it is vwritten, *That He hath giuen his Angels charge of thee, that they preserve thee: 11 and that in their hands they shal beare thee vp, lest perhaps thou knocke thy fote against a stone.* ¹² And IESVS answering said to him, It is said, *Thou shalt not tempt the Lord thy God.*

¹³ And al the tentation being ended, the Deuil departed from him vntil a time.

AUTHORISED—1611.

sonne of Enoch, which was the *sonne* of Iared, which was the *sonne* of Maleleel, which was the *sonne* of Cainan, ³⁸ Which was the *sonne* of Enos, which was the *sonne* of Seth, which was the *sonne* of Adam, which was the *sonne* of God.

4. AND Iesus being full of the holy Ghost, returned from Iordane, and was led by the spirit into the wilderness, ² Being forty dayes tempted of the deuil, and in those dayes he did eate nothing: and when they were ended, he afterward hungred. ³ And the deuil said vnto him, If thou be the Sonne of God, command this stone that it be made bread. ⁴ And Iesus answered him, saying, It is witten, that man shall not liue by bread alone, but by euery word of God. ⁵ And the deuil taking him vp into an high mountaine, shewed vnto him all the kingdomes of the world in a moment of time. ⁶ And the deuil said vnto him, All this power will I giue thee, and the glory of them; for that is deliuered vnto me, and to whomsoeuer I will, I giue it. ⁷ If thou therfore wilt worship me, all shall be thine. ⁸ And Iesus answered and said vnto him, Get thee behind me, Satan: for it is witten, Thou shalt worship the Lord thy God, and him only shalt thou serue.

⁹ And he brought him to Hierusalem, and set him on a pinacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence. ¹⁰ For it is witten, He shall giue his Angels charge ouer thee, to keepe thee. ¹¹ And in their hands they shall beare thee vp, lest at any time thou dash thy foote against a stone. ¹² And Iesus answering, said vnto him, It is said, Thou shalt not tempt the Lord thy God. ¹³ And when the deuil had ended all the temptation, he departed from him for a season.

* Or, fall downe before me.

¹⁴ Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν καὶ φήμῃ ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. ¹⁵ καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων. ¹⁶ καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. ¹⁷ καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον, εἶρε τὸν τόπον οὗ ἦν γεγραμμένον, ¹⁸ “Πνεῦμα Κυρίου ἐπ’ ἐμὲ· οὐ ἔνεκεν ἔχρισέ με εὐαγγελίσασθαι | “πτωχοῖς, ἀπέσταλκέ με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν· | κηρύξαι “αἰχμαλώτοις ἄφεςιν, καὶ τυφλοῖς ἀνάβλεψιν· ἀποστεῖλαι τεθραυσμένους ἐν “ἀφέσει.” ¹⁹ κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν.” ²⁰ Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισεν· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες

¹⁴ Alex. = τὴν. ¹⁵ Alex. ἀναθηραμμένος. ¹⁶ Alex. ἀνοῖξεν. ¹⁷ Rec. ἵκεν. ¹⁸ Rec. εὐαγγελίσασθαι. ¹⁹ Alex. = ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν.

WICLIF—1380.

¹⁴ And ihesus turned agen in the vertu of the spirit in to galile: and the fame wente forth of him thorow al the cuntre; ¹⁵ and he taughte in the synagogis of hem; and was magnified of alle men; ¹⁶ and he cam to nazareth: where he was nurischid; and entrid afir his custum in the saboth daie in to a synagoge: and roos to rede; ¹⁷ and the booke of ysai the profete was taken to hym; and as he turned the booke, he fonde a place where it was writun; ¹⁸ the spirit of the lord on me; for whiche thing he annoynted me: he sente me to prech to pore men; to heele contrite men in herte, and to preche remyscion to presoneris; and sijt to blynde men; and to delyver broken men in to remyscion; ¹⁹ to preche the zeer of the lord plesant, and the dai of jeldynge agen;

²⁰ and whanne he hadde closid the booke: he saf agen to the mynystre, and satte; and the isen of alle men in the synagoge: weren biholdynge in to hym; ²¹ and he bigan to scie to hem for in this daie this scripture is fulfilled in youre eeris; ²² and alle men sauē witnessynge to hym: ⁊ wondriden in the wordis of grace, that camen forth of his mouth; and thei seiden; whether this is not the sone of Ioseph?

²³ and he seide to hem; sothli je schulin scie to me this liknesse; leche hele thi silf; the faristes seiden to ihesus; how greet thingis han we herde don in capernaum: do thou also here in the cuntre; ²⁴ and he seide; truli I scie to you that no profete is resceyved in his owne cuntre; ²⁵ in truthe I scie to you that many widowis weren in the daies of elie the profete in israel: whanne heuene was closid thre zeer and sixe monthis, whanne greet hungre was made in alle the erthe; ²⁶ and to noon of hem was elie sente; but in to sarpta of sidon to a widewe; ²⁷ and many mecelis weren in israel: vndir elisee the

agen, again. vertu, power. isen, eyes. sothli, truly. leche, doctor.

TYNDALE—1534.

¹⁴ And Iesus returned by the power of the sprete in to Galile; and there went a fame of him thorowe oute all the region rounde aboute. ¹⁵ And he taught in their synagoges; and was commended of all men. ¹⁶ And he came to Nazareth where he was noursed; and as hys custome was; went in to the synagoge on the Saboth dayes; and stode vp for to rede. ¹⁷ And ther was delyuered vnto him the boke of the Prophete Esaias. And when he had opened the boke, he founde the place; where it was writen. ¹⁸ The sprete of the lorde vpon me; because he hath annoynted me: to preache the gospell to the poore he hath sent me; and to heale the broken harted: to preache delyverance to the captiue; and sight to the blinde; and frely to set at lyberte them that are brused; ¹⁹ and to preache the acceptable yere of the lorde.

²⁰ And he closed the booke; and gaue it agayne to the minister; and sate doune. And the eyes of all that were in the synagoge; were fastened on him. ²¹ And he began to saye vnto them: This daye is this scripture fulfilled in youre eares. ²² And all bare him wytnes; and wondred at the gracius wordes which proceded oute of his mouth; and sayde: Is not this Iosephs sonne? ²³ And he sayde vnto them: Ye maye very well saye vnto me this prouerbe: Phisicion; heale thy silfe. Whatsoeuer we haue heard done in Capernaum; do the same here lyke wyse in thyne awne cuntre. ²⁴ And he sayde; verely I saye vnto you: No Propheet is accepted in his awne cuntre.

²⁵ But I tell you of a truth; many wydowes were in Israll in the dayes of Helias; when hevyn was shet thre yeres and sixe monethes; when greafe famyshment was throughout all the land; ²⁶ and vnto none of them was Helias sent; saue in to Sarcapta besydes Sidon; vnto a woman that was a widow. ²⁷ And many lepers were in Israll in the tyme of He-

CRANMER—1539.

¹⁴ And Iesus returned by the power of the sprete, into Galile; and there went a fame of him thorow oute all the region. ¹⁵ And he taught in their synagoges and was commended of all men.

¹⁶ And he came to Nazareth where he was noursed and (as his custome was) he went into the synagoge on the Saboth daye, and stode vp for to rede. ¹⁷ And ther was delyuered vnto him the boke of the Prophete Esayas And when he had opened the boke, he founde the place, where it was writen: ¹⁸ The sprete of the Lorde vpon me, because he hath annoynted me: to preache the Gospell to the poore he hath sent me: to heale the broken harted: to preache delyverance to the captiue, and syght to the blynde: frely to set at lyberte them that are brosed, ¹⁹ and to preach the acceptable yere of the Lorde.

²⁰ And he closed the boke, and gaue it agayne to the minister, and sate doune. And the eyes of all them that were in the synagoge, were fastened on him. ²¹ And he began to saye vnto them: This daye is this scripture fulfilled in your eares. ²² And all bare hym wytnes and wondred at the gracious wordes, which proceded out of his mouth, and they sayd: Is not this Iosephs sonne? ²³ And he sayde vnto them: Ye wyll vtterly saye vnto me this prouerbe: Phisicion, heale thy selfe. Whatsoeuer we haue heard done in Capernaum, do the same here like wyse in thyne awne cuntre. ²⁴ And he sayde: verely I saye vnto you. No propheet is accepted in his awne cuntre.

²⁵ But I tell you of a truthe: many wydowes were in Israel in the dayes of Helyas when heauen was shut thre yeres and sixe monethes, when great famyshment was thorought out all the land, ²⁶ and vnto none of them was Helyas sent, saue into Sarcapta besydes Sidon, vnto a woman that was a wedowe. ²⁷ And many lepers were in Israel in the tyme of Heliseus

αὐτῷ. ²¹ Ἦρξατο δὲ λέγειν πρὸς αὐτοὺς, ‘Ὅτι σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὡσὶν ὑμῶν.’ ²² Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, ‘Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ;’ ²³ Καὶ εἶπε πρὸς αὐτοὺς, ‘Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρὲ, θεράπευσον σεαυτὸν ὅσα ἠκούσαμεν γεγόμενα ἐν τῇ Καπερναοῦμ, ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου.’ ²⁴ Εἶπε δὲ, ‘Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. ²⁵ ἐπ’ ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χήραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἑτῇ τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πάσαις τὴν γῆν. ²⁶ καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνος πρὸς γυναῖκα χήραν. ²⁷ καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου

²¹ Alex. καὶ ἔλεγον οὐχὶ ὁ υἱὸς Ἰωσήφ οὗτος.

²³ Alex. εἰς σ. ἰν.

²⁴ Alex. Σάρεπθα.

²⁵ Alex. Σιδωνίας α. Σιδωνίας.

²⁶ Alex. ἐν τῇ Ἰσραὴλ ἰ. Ε. τ. π.

GENEVA—1557.

a season. ¹⁴ And Iesus returned by the power of the sprite into Galilee, and there went a fame of him throughout al the region round about. ¹⁵ For he taught in theyr Synagoges, and was commended of al men. ¹⁶ And he came to Nazareth where he was noursed, and (as his custome was) went into the Synagoge on the Sabbath day, and stode vp for to rede. ¹⁷ And there was deliuered vnto hym the booke of the Prophet Esai? When he had opened the booke, he found the place, where it was wrytten. ¹⁸ The sprite of the Lord is vpon me, because he hath annoynted me: that I shulde preach the Gospel to the poore he hath sent me, that I shulde heale the broken harted, that I shulde preach deliuerance to the captiue, and recouering of syght to the blynde, that I shulde freely set at libertie them that are brused, ¹⁹ That I shulde preach the acceptable yere of the Lord. ²⁰ And he closed the booke, and gaue it agayn to the minister, and sate downe: and the eyes of all that were in the Synagoge were fastened on him. ²¹ Then he began to say vnto them, This day is this Scripture fulfilled in your eares. ²² And all bare him witnes, and wondered at the gracious wordes which proceeded out of his mouth, and sayd, Is not this Iosephs sonne? ²³ Then he sayd vnto them, Ye wil surely vse towards me this prouerbe, Physicion, heale thy self: Whatsoeuer we haue heard done in Capernaum, do the same here likewise in thyne owne cuntry. ²⁴ And he sayd, verely I say vnto you, No Prophet is accepted in his owne cuntry.

²⁵ But I tel you of a truth, many ydowes were in Israel in the dayes of Elias, when heauen was shut thre yeres and syx monethes, when great famine was throughout all the lande, ²⁶ But vnto none of them was Elias sent, saue into Sareptha, a citie of Sidon, vnto a ydowe. ²⁷ And many lepers were in Israel, in the time of

RHEIMS—1582.

¹⁴ And Iesus returned in the force of the spirit into Galilee, and the fame went forth through the vvhole cuntry of him. ¹⁵ And he taught in their synagoges, and was magnified of al.

¹⁶ And he came to Nazareth vvhre he was brought vp: and he entred according to his custom on the Sabbath day into the synagoge: and he rose vp to reade.

¹⁷ And the booke of Esay the Prophet was deliuered vnto him. And as he vnfolded the booke, he found the place vvhre it was wrytten, ¹⁸ The Spirit of the Lord vpon me, for vvhich he anointed me, to euangelize vnto the poore he sent me, to heale the contrite of hart, ¹⁹ to preach to the captiues remission, and sight to the blinde, to dimisse the bruised vnto remission, to preach the acceptable yere of the Lord, and the day of retribution. ²⁰ And vvhre he had folded the booke, he rendered it to the minister, and sate downe. And the cies of al in the synagoge were bent vpon him. ²¹ And he began to say vnto them: That this day is fulfilled this scripture in your eares. ²² And al gaue testimonie to him: and they marueled in the vvordes of grace that proceeded from his mouth, and they said, Is not this Iosephs sonne? ²³ And he said to them, Certes you vvil say to me this similitude, Physicion, care thy self: as great things as vve haue heard done in Capernaum, doe also here in thy cuntry. ²⁴ And he said, Amen I say to you, that no Prophet is accepted in his ovvne cuntry. ²⁵ In truth I say to you, there were many vvldowes in the daies of Elias in Israel, vvhre the heauen was shut thre yeres and six monethes, vvhre there was a great famine made in the vvhole earth: ²⁶ and to none of them was Elias sent, but into Sarepta of Sidon, to a vvldovv vvoman. ²⁷ And there were many lepers in Israel vnder

AUTHORISED—1611.

¹⁴ And Iesus returned in the power of the Spirit into Galilee, and there went out a fame of him through all the region round about. ¹⁵ And hee taught in their Synagogues, being glorified of all.

¹⁶ And hee came to Nazareth, where he had been brought vp, and as his custome was, he went into the Synagogue on the Sabbath day, and stood vp for to reade. ¹⁷ And there was deliuered vnto him the booke of the Prophet Esaias, and when he had opened the booke, he found the place where it was written, ¹⁸ The Spirit of the Lord is vpon mee, because he hath anointed mee, to preach the Gospel to the poore, he hath sent mee to heale the broken hearted, to preach deliuerance to the captiues, and recouering of sight to the blind, to set at libertie them that are bruised, ¹⁹ To preach the acceptable yere of the Lord. ²⁰ And he closed the booke, and hee gaue it againe to the minister, and sate downe: and the eyes of all them that were in the Synagogue were fastened on him. ²¹ And hee began to say vnto them. This day is this Scripture fulfilled in your eares. ²² And all bare him witness, and wondered at the gracious wordes, which proceeded out of his mouth. And they said, Is not this Iosephs sonne? ²³ And hee said vnto them, Ye will surely say vnto me this prouerbe, Physitian, heale thy selfe: Whatsoeuer wee haue heard done in Capernaum, doe also here in thy cuntry. ²⁴ And he said, Verely I say vnto you, no Prophet is accepted in his owne cuntry. ²⁵ But I tell you of a truth, many widowes were in Israel in the dayes of Elias, when the heauen was shut vp thre yeres and sixe monethes: when great famine was throughout all the land: ²⁶ But vnto none of them was Elias sent, saue vnto Sarepta a city of Sidon, vnto a woman that was a widow. ²⁷ And many lepers were in Israel in the time of

‘ τοῦ προφήτου ἐν τῷ Ἰσραὴλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ ὁ Νεεμάν |
 ‘ ὁ Σύρος.’ ²⁸ Καὶ ἐπλήσθησαν πάντες θυμοὶ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα.
²⁹ καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὁφρύος
 τοῦ ὄρους, ἐφ’ οὗ ἡ πόλις αὐτῶν ὠκοδόμητο, ³⁰ εἰς τὸ κατακρημνίσαι αὐτόν· αὐτὸς
 δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

³¹ Καὶ κατήλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς
 ἐν τοῖς σάββασι. ³² καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ
 λόγος αὐτοῦ. ³³ Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκα-
 θάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ, ³⁴ λέγων, ‘ Ἐα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζα-
 ‘ ρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.’ ³⁵ Καὶ ἐπετίμησεν
 αὐτῷ ὁ Ἰησοῦς, λέγων, ‘ Φιμώθητι, καὶ ἐξέλθε ἐξ ἑαυτοῦ.’ Καὶ ῥίψαν αὐτὸν τὸ

¹ Alex. Ναμάν. ² Rec. + τῆς. ³ Alex. ὠστε. ⁴ Alex. ἀπὸ.

WICLIF—1380.

profete; and noon of hem was elensid :
 but naman of sirie;

²⁸ and alle in the synagoge, hereynge these
 thingis; weren fillid with wratithe, ²⁹ and
 thei risen vp; and drouen hym out with
 outen the cite; and ledde hym to the
 toppre of the hille; on whiche her citee
 was bieldid; to cast hym down; ³⁰ but
 ihesus passid and wente thoru; the myddil
 of hem; ³¹ and cam down in to cafernaum
 a cite of galile; and there he taughte hem
 in sabotis; ³² and thei weren astonyed in
 his techynge; for his word was in power;
³³ and in her synagoge was a man hau-
 ynge an vnclene fende; and he cried with
 greet vois; ³⁴ and seide; suffre, what to us
 and to thes ihesus of nazareth; art thou
 come to lese us? I knowe that thou art
 the holi of god; ³⁵ and ihesus blamed hym;
 ⁊ seide; wexe doumbe; and go out fro
 hym; and whanne the fend hadde cast
 hym forth in to the myddil; he wente
 aweie fro hym; and he noied hym no
 thing; ³⁶ and drede was made in alle men;
 and thei spaken to gidre and seiden;
 what is this word for in power and vertu
 he comaundith vnclene spiritis; and thei
 gon out? ³⁷ the fame was pupplischid of
 hym; in to eche place of the cuntre;
³⁸ and ihesus roos vp fro the synagoge;
 and entrid in to the hous of symount;
 and the modir of symountis wiif;
 was holden with greet fevers; and thei pre-
 ciden hym for hir; ³⁹ ⁊ ihesus stood over
 hir; and comaundid to the feuer and it
 lefte hir; and anon sche roos vp and
 seruad hem;

⁴⁰ and whanne the sunne wente down;
 alle that hadden sik; men with dyuers
 langouris; ledde hem to hym; and he
 sette his handis on eche bi hem self; and
 helid hem; ⁴¹ and fendis wenten out fro
 many; and crieden ⁊ seiden; for thou art
 the sone of god; and he blamed and suffrid
 hem not to speke; for thei wisten hym;

TYNDALE—1534.

liscus the Prophete; and yet none of
 them was healed; savinge Naaman of Siria.

²⁸ And as many as were in the synagoge
 when they herde that; were filled with
 wrath; ²⁹ and roose vp; and thrust him
 oute of the cite; and ledde him even vnto
 the edge of the hille; wher on their cite was
 bilte; to cast him doune hedylynge. ³⁰ But
 he went his waye enen thorow the myddes
 of them; ³¹ and came in to Capernaum
 a cyte of Galile; and there taught them
 on the Saboth dayes. ³² And they were
 astonyed at his doctrine; for his preach-
 inge was with power. ³³ And in the syna-
 goge ther was a man which had a sprete
 of an vnclene devell; and cryed with
 aloude voyce ³⁴ saynynge; let me alone;
 what hast thou to do with vs; thou Iesus
 of Nazareth? Arte thou come to destroye
 vs? I knowe the what thou arte; even
 the holy of God. ³⁵ And Iesus rebuked
 him saynynge; holde thy peace; and come
 oute of him. And the devyll threwe him
 in the myddes of them and came oute of
 him; and hurt him not. ³⁶ And feare came
 on them all; and they spake amonge them
 selves saynynge; what manner a thinge is
 this? For with auctorite and power he
 comaundeth the foule spretes; and they
 come out. ³⁷ And the fame of him spreed
 abroad; thorowoute alle places of the
 cuntre round aboute.

³⁸ And he roose vp and came oute of
 the synagoge; and entred in to Simons
 housse. And Simons motherclawe
 was taken with a greате fever; and they made
 intercession to him for her. ³⁹ And he
 stode over her; and rebuked the fever;
 and it lefth her. And immediatly she
 arose and ministrerd vnto them.

⁴⁰ When the sunne was downe; all they
 that had sicke taken with diuers descases;
 brought them vnto him; and he layde
 his handes on every one of them; and
 healed them. ⁴¹ And devils also cam out
 of many of them; cryng and sayng;
 thou arte Christ the sone of God. And
 he rebuked them; and suffered them not

CRANMER—1539.

the Prophete; and none of them was
 clensed, saynynge Naaman the Syrian.

²⁸ And all they in the synagoge (when
 they herde these thinges; were fylled
 wyth wrath; ²⁹ and rose vp; and thrust
 him out of the cite; and ledde him euen
 vnto the edge of the hyl (wher on their
 cite was bylte) that they might cast him
 downe headlynge. ³⁰ But he departed;
 and went his waye enen thorow the
 myddes of them; ³¹ and came downe to
 Capernaum a cytie of Galile; and there
 taught them on the Saboth dayes. ³² And
 they were astonyed at his doctrine; for
 his preachynge was with power. ³³ And
 in the synagoge ther was a man which
 had an vnclene sprete of a dewell; and
 cryed with a loud voice ³⁴ saynynge; let
 me alone; what hast thou to do with vs;
 thou Iesus of Nazareth? Arte thou come
 to destroye vs? I knowe the what thou
 arte; euen the holy of God. ³⁵ And Iesus
 rebuked him saynynge; holde thy peace;
 and come out of him. And when the
 dewyll had threden him in the myddes;
 he came out of him; and hurt him not.
³⁶ And feare cam on them all; and they
 spake amonge them selues; saynynge; what
 maner a thyng is this? For with aucto-
 rite and power he comaundeth the
 foule spretes; and they come out? ³⁷ And
 the fame of him was spred abroad
 thorow out euery place of the cuntre
 round aboute.

³⁸ And when he was rysen vp and come
 out of the synagoge; he entred into
 Simons house. And Simons mother
 in lawe was taken with a greete feuer;
 and they made intercession to him for her.
³⁹ And he stode ouer her; and rebuked
 the feuer; and the feuer left her. And
 immediatly she arose; and ministrerd vnto
 them. ⁴⁰ When the sunne was downe; all
 they that had sycke; taken with diuers
 diseases; brought them vnto him; and he
 layde his handes on euery one of them;
 and healed them. ⁴¹ And dewyls also came
 out of many; cryng and sayng; thou
 art Christ the sone of God. And he

δαιμόνιον ²⁸ εἰς τὸ μέσον | ἐξήλθεν ἀπ' αὐτοῦ, μηδὲν βλάβαν αὐτόν. ²⁹ καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες, 'Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται;' ³⁰ Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου. ³¹ Ἀναστὰς δὲ ³² ἐκ | τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. ³³ Πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. ³⁴ καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπέτιμήσε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστὰσα διηκόνει αὐτοῖς. ³⁵ Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθείς | ἐθεράπευσεν αὐτούς. ³⁶ ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, ³⁷ κράζοντα | καὶ λέγοντα, 'Ὅτι σὺ εἰ ³⁸ ὁ Χριστὸς | ὁ υἱὸς τοῦ Θεοῦ.' Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι

²⁸ Const. εἰς μίσην. ²⁹ Alex. ἀπὸ. ³⁰ Rec. + ὅ. ³¹ Alex. ἐπιθεῖς. ³² Alex. κραυγάζοντα. ³³ Alex. = ὁ Χριστὸς.

GENEVA — 1557.

Eliseus the Prophet: but yet none of them was made cleane, sauing Naaman the Syrian. ²⁸ Then as many as were in the Synagoge, when they heard that, were fylled with wrath. ²⁹ And rose vp, and thrust hym out of the cite, and led him euen vnto the edge of the hyl, wheron their cite was buylt, to cast hym downe hedlyng. ³⁰ But he went his way euen through the myddes of them: ³¹ And came downe into Capernaum a cite of Galile, and there taught them on the Sabbath dayes. ³² And they were astonied at his doctrine: for his preaching was with autoritie. ³³ And in the Synagoge there was a man which had a sprite of an vnclene deuyll, which cryed with a loud voyce, ³⁴ Saying, Oh, what haue we to do with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know who thou art, euen the Holy one of God. ³⁵ And Iesus rebuked hym, saying, Holde thy peace, and come out of him. then the deuyll throwing him in the myddes of them, came out of him, and hurt him not. ³⁶ And feare came on them all, and they spake among them selues, saying, What maner a thing is this? for with autoritie and power he commandeth the foule sprites, and they come out? ³⁷ And the fame of hym spred abroad, through out all places of the cuntry round about.

³⁸ And he rose vp, and came out of the Synagoge, and entred into Simons house. And Simons mother in law was taken with a great feuer, and they made intercession to him for her. ³⁹ Then he stode ouer her, and rebuked the feuer, and it left her. And immediately she arose and ministred vnto them. ⁴⁰ When the sunne was downe, all they that had sycke folkes taken with dyuers diseases, broght them vnto hym, and he layd his handes on euery one of them, and healed them.

⁴¹ And deuyls also came out of many, crying and saying, Thou art Christe the Sonne of God, but he rebuked them, and

RHEIMS — 1582.

Elisæus the Prophet: and none of them vvas made cleane but Naaman the Syrian. ²⁸ And al in the synagoge vvere fylled vvith anger, hearing these things. ²⁹ And they rose, and cast him out of the cite: and they brought him to the edge of the hil, vvherevpon their cite vvas buylt, that they might throw him dovne headlong. ³⁰ But he passing through the middes of them, vvent his vvay.

³¹ And he vvent dovne into Capharnaum a cite of Galilee: and there he taught them on the Sabbathos. ³² And they were astonied at his doctrine: because his talke vvas in povver. ³³ And in the synagoge there vvas a man hauing an vnclene Diuel, and he cried out vvith a loud voyce, ³⁴ saying, Let be, vvhat to vs and thee Iesus of Nazareth? art thou come to destroy vs? I know thee vvho thou art, the SAINCT of God. ³⁵ And Iesus rebuked him, saying, Hold thy peace, and goe out of him. And vvhen the Deuil had throwen him into the middes, he vvent out of him, and hurted him nothing. ³⁶ And there came feare vpon al, and they talked together one vvith an other, saying, Vvhat vvord is this, that in povver and vertue he commandeth the vnclene spirits, and they goe out? ³⁷ And the fame of him vvas published into euery place of the cuntry.

³⁸ And Iesus rising vp out of the synagoge, entred into Simons house. And Simons viues mother vvas holden vvith a great feuer: and they besought him for her. ³⁹ And standing ouer her, he commanded the feuer, and it left her. And incontinent rising, she ministred to them. ⁴⁰ And vvhen the sunne vvas downe, al that had diseased of sundrie maladies, brought them to him. But he imposing handes vpon euery one, cured them. ⁴¹ And Deuils vvent out from many, crying and saying, That thou art the sonne of God. And rebuking them he suffred them not to speake, that they knev he vvas Christ.

AUTHORISED — 1611.

Elizeus the Prophet: and none of them was cleansed, sauing Naaman the Syrian. ²⁸ And all they in the Synagoge, when they heard these things, were filled with wrath. ²⁹ And rose vp, and thrust him out of the city, and led him vnto the ^a brow of the hill (whereon their city was built) that they might cast him downe headlong. ³⁰ But he passing thorow the mids of them, went his way: ³¹ And came downe to Capernaum, a cite of Galilee, and taught them on the Sabbath dayes. ³² And they were astonished at his doctrine: for his worde was with power.

³³ And in the Synagoge there was a man which had a spirit of an vnclene deuill, and cryed out with a loud voyce, ³⁴ Saying, (b) Let vs alone, what haue we to do with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know thee who thou art, the Holy One of God. ³⁵ And Iesus rebuked him, saying, Holde thy peace, and come out of him. And when the deuill had thrown him in the middes, he came out of him, and hurt him not. ³⁶ And they were all amazed, and spake among themselves, saying, What a word is this? for with authoritie and power he commandeth the vnclene spirits, and they come out. ³⁷ And the fame of him went out into euery place of the cuntry round about.

³⁸ And he arose out of the Synagoge, and entred into Simons house: and Simons viues mother was taken with a great feuer, and they besought him for her. ³⁹ And he stood ouer her, and rebuked the feuer, and it left her. And immediately she arose, and ministred vnto them.

⁴⁰ Now when the Sunne was setting, all they that had any sicke with diuers diseases brought them vnto him: and he laid his handes on euery one of them, and healed them. ⁴¹ And deuils also came out of many, crying out, and saying, Thou art Christ the Sonne of God. And hee rebuking them, suffered them not to speake:

^a Or, edge. ^b Or, away. ^c Or, to say that they knew him to be Christ.

ῥῆδισαν τὸν Χριστὸν αὐτὸν εἶναι. ⁴² Γενομένης δὲ ἡμέρας ἐξεληθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἑπεζήτουν αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. ⁴³ ὁ δὲ εἶπε πρὸς αὐτοὺς, "Ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ ὅτι ⁹ εἰς τοῦτο ἁπέσταλμαι." ⁴⁴ Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς ¹ τῆς Γαλιλαίας.

V. Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ ¹ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ. ² καὶ εἶδε δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλείς ³ ἀποβάντες ἀπ' αὐτῶν ⁴ ἀπέπλυναν τὰ δίκτυα. ⁵ ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν ⁶ τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. ⁷ Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ

¹ Rezaizētoun. ² Alex. ἰπ. ³ Alex. ἀποστάν. ⁴ Alex. εἰς τὰς συναγωγὰς. ⁵ Alex. τῆς Ἰουδαίας. ⁶ Alex. καί.

WICLIIF—1380.

that he was crist, ⁴² and whanne the daie was come: he jede out t wente in to a desert place: and the puple sougte hym; and thei camen to hym; and thei heelden hym that he schulde not go aweie fro hem; ⁴³ to whiche he seide, for also to other citeis it bihoueth me to preche the kyngdom of god; for therto I am sente; ⁴⁴ and he prechid in the synagogis of galile.

5. AND it was don whanne the puple camen fast to ihesus: to here the word of god; he stode bisidis the pool of genazereth, ² and siȝ two bootis stondinge bisidis the pool; and the fisheris weren goȝ down, and waisheden her nettis; and he wente up in to a boot that was symountis, and preied hym to lede it a litil fro the lond; t he sat and tauȝte the puple out of the boot.

⁴ and as he cesid to speke: he seide to symount, lede thou in to depte; and shakȝ youre nettis to take fische; ⁵ and symounde answerid and seide to hym; comandour we traueleden al the nyȝt, and token no thing; but in thi word I schal leie out the nette; ⁶ and whanne thei ladden don this thing: thei closeden to dreȝe a greet multitude of fische; and her nette was broken; ⁷ t thei bekeneden to felowis that weren in another boot: that thei schuld comȝ t help hem; and thei camen and hilleden bothe bootis, so that thei weren almost drenchid; ⁸ and whanne symount Petr seȝ this thing: he alȝ don to the kneis of ihesus t seide; lord go fro me; for I am a synful man; ⁹ for he was on eȝer side astonied; and ¹⁰ that weren with hym in the takeȝne of nedis whiche thei toren. ¹¹ Sothli in like maner JAMES and Iohn the sones of Zebedee: that weren felowis of symount Petr; and ihesus seide to symounte nyle thou drede; now fro this tyme thou schalt take men; ¹² and whanne the botis weren

TYNDALE—1534.

to speake: for they knewe that he was Christ. ⁴² Assone as it was daye; he departed and went awaye into a desert place; and the people sought him and came to him; and kept him that he shuld not departe from them. ⁴³ And he sayde vnto them: I muste to other cities also preache the kyngdome of God: for therfore am I sent. ⁴⁴ And he preached in the synagoges of Galile.

5. IT came to passe as the people preased vpon him; to heare the worde of God; that he stode by the lake of Genezareth; ² and sawe two shippes stonde by the lake syde; but the fishermen were gone out of them; and were washyng thei nettes. ³ And he entred in to one of the shippes; which perteyned to Simon; and prayed him; that he wolde thrust out a littell from the lond. And he sate doune and taught the people out of the ship. ⁴ When he had leest speakyng; he sayde vnto Simon: Launche out in to the depe; and let slippe youre nettes to make a draught. ⁵ And Simon answered and sayde to him: Master, we have labored all nyght; and have taken nothinge. Nevertheless at thy worde I will loose forth the net. ⁶ And when they had so done; they inclosed a grete multitude of fyshes. And their net brake; ⁷ but they made signes to their felowes which were in the other ship; that they shuld come and helpe them. And they came; and filled bothe the shippes that they sonke agayne.

⁸ When Simon Peter sawe that; he fell doune at Iesus knees sayyng: Lorde goe from me; for I am a synfull man. ⁹ For he was vtterly astonied; and all that were with him; at the draught of fysshie which they toke: ¹⁰ and so was also JAMES and Iohn the sonnes of Zebede which were partners with Simon. And Iesus sayde vnto Simon: feare not; from hence forth thou shalt catche men. ¹¹ And they

CRANMER—1539.

rebuked them, and suffered them not to speake: for they knewe that he was Christ. ⁴² As sone as it was daye, he departed, and went into a desert place, and the people sought him, and came to him, and kept him, that he shuld not departe from them. ⁴³ And he sayde vnto them, I must preache the kyngdome of God to other cities also: for therfore am I sent. ⁴⁴ And he preached in the synagoges of Galile.

5. IT came to passe that (when the people preassed vpon him, to heare the worde of God) he stode by the lake of Genezareth; ² and sawe two shippes stande by the lake syde, but the fishermen were gone out of them, and were washyng thei nettes. ³ And he entred into one of the shippes, (which perteyned to Simon) and prayed him that he wolde thrust out a lyttell from the lande. And he sate doune, and taught the people out of the shyp. ⁴ When he had leest speakyng, he sayd vnto Simon: Launche out into the depe, and let slippe youre nettes to make a draught. ⁵ And Simon answered, and sayde vnto him: Master, we haue laboured all nyght and haue taken nothinge. Neuerthelesse, at thy commandeement I wyll lose forth the net. ⁶ And when they had this done, they inclosed a grete multitude of fyshes. ⁷ But their net brake: and they bekened to their felowes (whyche were in the other ship) that they shuld come, and helpe them. And they came: and fylled both the shippes, that they sonke agayne.

⁸ When Simon Peter sawe this, he fell doune at Iesus knees, sayyng: Lorde, goe from me, for I am a synfull man. ⁹ For he was a stonnyed and all that were with him, at the draught of fysshes which they had taken: ¹⁰ And so was also JAMES and Iohn the sonnes of zebede, which were partners with Simon. And Iesus sayde vnto Simon: feare not, from hence forth thou shalt catche men. ¹¹ And they brought

‘χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.’ ⁵ Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, ‘Ἐπιστάτα, δι’ ὅλης ἡμέρας νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον.’ ⁶ Καὶ τοῦτο ποιήσαντες, συνέκλεισαν ἅπληθος ἰχθύων· πολὺ· διεῖρήγγυντο δὲ τὸ δίκτυον αὐτῶν, καὶ κατένευσαν τοῖς μετόχοις· τοῖς ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφοτέρω τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. ⁸ ἰδὼν δὲ Σίμων Πέτρος προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ, λέγων, ‘Ἐξέλθε ἀπ’ ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε.’ ⁹ Θάμβος γὰρ περιέσχευεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἧ συνέλαβον· ¹⁰ ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, ‘Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγράφω.’ ¹¹ Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν,

⁵ Alex. ἀπ’ αὐτῶν ἀποβάντες. ⁶ Alex. ἐπλησαν. ⁷ Alex. = τοῦ. ⁸ Alex. = τῆς. ⁹ Rec. ἰχθύων ἅπληθος. ¹⁰ Alex. = τοῖς.

GENEVA—1557.

suffered them not to speake, for they knewe that hee was Christ. ⁴² As sone as it was day, he departed and went away into a desert place, and the people sought him, and came to him, and kept hym that he should not depart from them. ⁴³ But he sayd vnto them, Surely I must also preach the kyngdome of God to other townes : for therefore am I sent. ⁴⁴ And he preached in the Synagoges of Galilee.

5. THEN it came to passe as the people preased vpon him to heare the worde of God, that he stode by the lake of Genesareth. ² And sawe two shyppes stand by the lake syde, but the fysshermen were gon out of them, and were wasshyng their nettes. ³ And he entred into one of the shyppes which pertained to Simon, and required hym that he would thrust out a lytle from the land : and he sate downe, and taught the people out of the shyp. ⁴ When he had left speakyng, he sayd vnto Simon, Lanche out into the depe, and let downe your nettes to make a draught. ⁵ Then Simon answered, and sayd to hym, Master, we haue wearyed our selues all nyght, and haue taken nothing : neuertheles, at thy commandement I wyl let downe the net.

⁶ And when they had so done, they inclosed a great multitude of fyshes : so that their net brake. ⁷ And they beckened to their felowes which were in the other ship that they should come and helpe them. who came then, and fylled bothe the shyppes, that they were ouerwhelmed. ⁸ When Simon Peter sawe that, he fel downe at Iesus knees saying, Lord go from me, for I am a synfull man. ⁹ For he was vtterly astonished, and all that were with hym, at the draught of fyshes which they toke. ¹⁰ And so was also Iames and Iohn the sonnes of Zebede, which were partneres with Simon. Then Iesus sayd vnto Simon, Feare not : from henceforth thou shalt catch men. ¹¹ And they brought

RHEIMS—1582.

⁴² And when it vvas day, going forth he vvent into a desert place : and the multitudes sought him, and came euen vnto him : and they held him that he should not depart from them. ⁴³ To vvhom he said, That to other cities also must I euangelize the kingdom of God : because therefore I vvas sent. ⁴⁴ And he vvas preaching in the synagoges of Galilee.

5. AND it came to passe, vvhén the multitudes pressed vpon him to heare the vvord of God, and him self stooode beside the lake of Genesareth. ² And he savv tvo shippes standing by the lake : and the fishers vvere gone dovvn, and vvashed their nettes. ³ And he going vp into one ship that vvas Simons, desired him to bring it backe a litle from the land. And sitting, he taught the multitudes out of the ship.

⁴ And as he ceased to speake, he said to Simon, Lanche forth into the deepe, and let loose your nettes to make a draught. ⁵ And Simon ansvvering, said to him, Maister, labouring all the night, vve haue taken nothing : but in thy word I vvill let loose the nette. ⁶ And vvhen they had done this, they inclosed a vvery great multitude of fishes, and their nettewe vvore broken. ⁷ And they beckened to their fellowes that vvere in the other ship, that they should come and helpe them. And they came and filled both shippes, so that they did sinke.

⁸ Vvhich vvhen Simon Peter did see, he fel dovvn at Iesus knees, saying, Go forth from me, because I am a sinfull man, O Lord. ⁹ For he vvvas vvholly astonished and all that vvere vvith him, at the draught of fishes vvwhich they had taken. ¹⁰ In like manner also Iames and Iohn the sonnes of Zebede, vvho vvere Simons fellowes. And Iesus said to Simon, Feare not : from this time novv, thou shalt be taking men. ¹¹ And hauing brought their shippes

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for they knew that hee was Christ. ⁴² And when it was day, he departed, and went into a desert place : and the people sought him, and came vnto him, and stayed him, that he should not depart from them. ⁴³ And he said vnto them, I must preach the kingdom of God to other cities also : for therefore am I sent. ⁴⁴ And hee preached in the Synagogues of Galilee.

5. AND it came to passe, that as the people preassed vpon him to heare the word of God, hee stood by the lake of Genesareth. ² And saw two ships standing by the lake : but the fishermen were gone out of them, and were washing their nets.

³ And he entred into one of the ships, which was Simons, and prayed him, that hee would thrust out a litle from the land : and he sate downe, and taught the people out of the ship. ⁴ Now when he had left speaking, he sayd vnto Simon, Lanuch out into the deepe, and let downe your nets for a draught. ⁵ And Simon answering, said vnto him, Master, wee haue toyled all the night, and haue taken nothing : neuerthelesse at thy word I will let downe the net. ⁶ And when they had this done, they inclosed a great multitude of fishes, and their net brake : ⁷ And they beckened vnto their partners, which were in the other ship, that they should come and helpe them. And they came, and filled both the ships, so that they began to sinke.

⁸ When Simon Peter saw it, he fell downe at Iesus knees, saying, Depart from mee, for I am a sinfull man, O Lord. ⁹ For he was astonished, and all that were with him, at the draught of the fishes which they had taken. ¹⁰ And so was also Iames, and Iohn the sonnes of Zebede, which were partners vvith Simon. And Iesus said vnto Simon, Feare not, from henceforth thou shalt catch men. ¹¹ And when they

ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

¹² Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων, ‘Κύριε, ἔάν θέλῃς, δύνασαι με καθαρίσαι.’ ¹³ Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, εἰπὼν, ‘Θέλω, καθάρισθητι.’ Καὶ εὐθὺς ἡ λέπρα ἀπῆλθεν ἀπ’ αὐτοῦ. ¹⁴ καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδεὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.’ ¹⁵ Διήρχετο δὲ μάλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκοῦειν, καὶ θεραπεύεσθαι ὑπ’ αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν. ¹⁶ αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

¹⁷ Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων καὶ ἦσαν καθήμενοι

⁸ Alex. λίγων. ⁴ Alex. = ὑπ’ αὐτοῦ. ⁸ Alex. συνεληλυθότες. ⁹ Rec. εἰς ποίας.

WICLIF — 1380.

ledde up to the lond, thei leften alle thingis, and thei sueden hym.

¹² And it was don, whanne he was in oon of the citees, lo a man ful of lepre and seynge ihesus : fil doun on his face, and preied him and seide, lord if thou wilt : thou maist make me clepe. ¹³ and ihesus held forth his hond and touchid hym and seide, I wole : be thou made clepe, and anon the lepre passid awei fro hym. ¹⁴ and ihesus comaundid to hym : that he schulde seie to no man, but go schewe thou thee to a preest : and offre for thi clensynge : as moises badde in to witenessynge to hem. ¹⁵ and the word walkid aboute the more of him, and myche peple camen to gidre : to here, and to be heild of hir sikenessis. ¹⁶ & he wente in to desert : and preied.

¹⁷ And it was don in oon of the daies : he sat and taught, and there weren farisies sittynge and doctouris of the lawe : that camen of eehe castel of galile and of iudee and of ierusalem, and the vertu of the lord was to hele sike men. ¹⁸ and lo men baren in a bedde : a man that was sike in the palsie : and thei sougten to bere hym ynnre : and sette bifor hym, ¹⁹ and thei founden not in what parti thei schulden bere hym ynnre, for the puple : thei wente on the roof, and bi the scelatris thei letten hym doun with the bedde in to the myddil bifor ihesus. ²⁰ and whanne ihesus saie the feith of hem : he seide, man : thi synnes ben forȝouun to thee, ²¹ and the scribis & farisies bigunnen to thanke, seiynge who is this that spekiþ blasfemes : who mai forȝeue synnes : but god alone.

²² and as ihesus knewe the thougtis of hem : he answerid and seide to hem, what thouken ȝe yuel thingis in ȝoure hertis ?

²³ What is lister to seie, synnes ben forȝouun to thee : or to seie, rise vp and

uorden, folowed. castel, from. vertu, power. yuel, evil.

TYNDALE — 1534.

brought the shippes to londe, and forsoke all, and folowed him.

¹² And it fortunad as he was in a certayne cite : beholde, ther was a man full of leprosy : and when he had spied ihesus, he fell on his face, and besought him sayinge : Lord, yf thou wilt, thou canst make me cleane. ¹³ And he stretchid forth the hond, and touchid him sayinge : I will, be thou cleane. And immediatly the leprosy departed from him. ¹⁴ And he warnid him, that he shuld tell no man : but that he shuld goo and shewe him selfe to the Preste, and offer for his clensynge, accordinge as Moses commaundement was, for a witnes vnto them. ¹⁵ But so moche the moare went ther a fame abroad of him, and moche people cam to geder to heare, and to be healed of him, of their infirmities. ¹⁶ And he kepte him silfe aparte in the wildernesses, and gave him silfe to prayer.

¹⁷ And it happened on a certayne daye, that he taught : and ther sate the pharises : and doctours of lawe, which were come out of all the tounes of Galile, Iurie, and Hierusalem. And the power of the Lorde was to heale them. ¹⁸ And beholde, men brought a man lyinge in his beed which was taken with a palsie : and sought meanes to brynge him in, and to laye him before him. ¹⁹ And when they could not finde by what waye they might brynge him in, because of the prease, they went vp on the toppes of the houses, and let him doune thorowe the tylene, beed and all, in the middes before ihesus. ²⁰ When he sawe their fayth, he sayde vnto him, man, thy synnes are forȝeven the. ²¹ And the Scribes and the Pharises began to thinke sayinge : What felow is this which speaketh blasphemy ? Who can forȝeue synnes but God only ?

²² When ihesus perceaued their thoughtes, he answerid and sayde vnto them : What thinke ȝe in ȝoure hertes ? ²³ Whether is easier to saye, thy synnes are forȝeven

CRANMER — 1539.

the shippes to lande and forsoke all, and folowed him.

¹² And it fortunad that whan he was in a certayne citie : beholde, ther was a man full of leprosy : and when he had spied ihesus, he fell flat on his face, and besought him, sayinge : Lorde, yf thou wilt, thou canst make me cleane. ¹³ And he stretchid forth his hand, and touchid him : sayinge : I will, be thou cleane. And immediatly the leprosy departed from him. ¹⁴ And he charged him, that he shuld tell no man : but go (sueth he) and shewe thy selfe to the Preast, and offer for thy clensynge accordinge as Moses commaundid, for a wytnes vnto them. ¹⁵ But so moche the moare went ther a fame abroad of him, and moch people came to gether to heare, and to be healed of him from their infirmities. ¹⁶ And he kepte him out of the waye in the wyldernesses, and gaue him selfe to prayer.

¹⁷ And it happened on a certayne daye : that he taught : and ther sate the pharises and doctours of lawe, which were come out of all the townes of Galile, and Iurie, and Ierusalem. And the power of the Lord was present, to heale them. ¹⁸ And beholde, men brought in a bed, a man which was taken with a palsie, and they sought meanes to brynge him in, and to laye him before him. ¹⁹ And when they could not fynde on what syde they might brynge him in (because of the prease) they went vp on the toppes of the house, and let him downe thorowe the tylene, beed and all, euen in the myddes before ihesus. ²⁰ When he sawe their fayth, he sayd vnto him : man, thy synnes be forȝeven the. ²¹ And the Scribes and the Pharises began to thincke, sayinge : What felowe is this, which speaketh blasphemy ? who can forȝeue synnes but God only ?

²² But when ihesus perceaued their thoughtes, he answerid, and sayde vnto them : What thinke ȝe in ȝoure hertes ? ²³ Whether is easier to saye, thy synnes be forȝeven the, or to saye : ryse vp and

Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς.¹³ καὶ ἰδὼν, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐξήτουν αὐτὸν εἰσενεγκεῖν καὶ θέιναι ἐνώπιον αὐτοῦ.¹⁹ καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.²⁰ καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ, Ἄνθρωπε, ἀφένται σοι αἱ ἁμαρτίαι σου.²¹ Καὶ ἥρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ ὁ μόνος ὁ Θεός;²² Ἐπιγινούς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπε πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; τίς ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφένται σοι αἱ

¹³ Alex. τῷ παραλυτῷ s. = αὐτῷ. ¹⁹ Alex. ἁμαρτίας ἀφίεναι. ²² Alex. εἶς.

GENEVA—1557.

the shypes to land, and forsoke all, and folowed hym,

¹² And it came to passe as he was in a certayn citie, beholde, *there was* a man full of leprosie, and when he had spied Iesus, he fel on his face, and besoght him, saying, Lord if thou wilt, thou canst make me cleane. ¹³ And he stretched forth hys hand, and touched hym, saying, I wyl, Be thou cleane. And immediately, the leprosie departed from him. ¹⁴ And he warned him that he should tel this to no man, but that he should go, and shewe hym self to the priest, and offer for thy clensyng *sayd he*, accordyng as Moses com-mandement was, for a wytnes vnto them ¹⁵ But *so much* the more went there a fame abrode of him, and much people came together to heare, and to be healed of hym of their infirmities. ¹⁶ But he kept him selfe aparte in the wyldernes, and prayed.

¹⁷ And it happened on a certayn day, that he taught, and there sate the Phari-seis and doctours of the lawe, which were come out of all the villages of Galile, Iurie, and Ierusalem, and the power of the Lord was *in him* to heale them. ¹⁸ Then beholde, men brought a man ly-ing in his bed, which was taken with a palsey, and soght meanes to bryng him in, and to lay him before him. ¹⁹ And when they could not fynde by what way they might bryng him in, because of the prease, they went vp on the top of the house, and let hym downe through the tiling, bed and all, in the myddes before Iesus. ²⁰ And when he sawe their fayth, he sayd vnto him, Man, thy synnes are forgiven thee. ²¹ Then the Scribes and the Pharisee began to think, saying, What felow is this which speaketh blasphemies? Who can forgeue synnes, but God only?

²² But when Iesus perceained their thoghtes, he answered, and sayd vnto them, What think ye in your hartes? ²³ Whether is easier to say, Thy synnes are forgiven thee, or to say, Ryse and

RHEIMS—1582.

to land, leauing al things they follovedd to him.

¹² And it came to passe, vhen he vvas in one of the cities, and behold a man full of leprosie, and seeing Iesus, and falling on his face, besought him saying, Lord, if thou wilt, thou canst make me cleane. ¹³ And stretching forth the hand, he touch-ed him, saying, I wvil. he thou made cleane. And immediately the leprosie departed from him. ¹⁴ And he commaunded him that he should tel no body, but, Goe, shevv thy self to the Priest, and offer for thy cleansing as Moyses commaunded, for a testimonie to them.

¹⁵ But the brute of him vvent abrode the more. and great multitudes came to-gether to heare, and to be cured of their infirmities. ¹⁶ And he retired into the desert, and praied.

¹⁷ And it came to passe one day, and he sate teaching. And there vvere Pharisees sitting and Doctors of Lawe that vvere come out of euery towne of Galilee and Ievrie and Hierusalem: and the vertue of our Lord vvas to heale them. ¹⁸ And behold men carying in a bed a man that had the palsey: and they sought to bring him in, and to lay him before him. ¹⁹ And not finding on vvhich side they might bring him in for the multitude, they vvent vp vpon the rooffe, and through the tiles let him dovnne vwith the bed into the middes, before Iesus. ²⁰ Vvhose faith vhen he savv, he said, Man, thy synnes are forgiven thee. ²¹ And the Scribes and Pharisees began to thinke, saying, Who is this that speaketh blasphemies? Who can forgive synnes, but only God? ²² And vhen Iesus knewe their cogitations, an-swyering he said to them, Vvhat doe you thinke in your hartes? ²³ Vvhich is easier to say, Thy synnes are forgiven thee: or

AUTHORISED—1611.

had brought their ships to land, they for-sooke all, and followed him.

¹² And it came to passe, when he was in a certaine citie, behold, a man full of leprosie: who seeing Iesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane. ¹³ And he put forth his hand, and touched him, saying, I wil: be thou cleane. And im-mediately the leprosie departed from him. ¹⁴ And hee charged him to tell no man: but, Goe, and shewe thy selfe to the Priest, and offer for thy clensing, according as Moses commanded, for a testimonie vnto them. ¹⁵ But so much the more went there a fame abroad of him, and great multitudes came together to heare, and to be healed by him of their infirmities.

¹⁶ And he withdrew himselfe into the wilderness, and prayed. ¹⁷ And it came to passe on a certaine day, as he was teach-ing, that there were Pharisees and Doc-tours of the Law sitting by, which were come out of euery towne of Galilee, and Iudea, and Hierusalem: and the power of the Lord was *present* to heale them.

¹⁸ And behold, men brought in a bed a man which was taken with a palsey: and they sought meanes to bring him in, and to lay him before him. ¹⁹ And when they could not finde by what way they might bring him in, because of the multitude, they went vpon the house top, and let him downe through the tiling with his couch, into the midst before Iesus. ²⁰ And when he saw their faith he said vnto him, Man, thy synnes are forgiven thee. ²¹ And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive synnes, but God alone? ²² But when Iesus perceived their thoughts, hee answering, saide vnto them, What reason ye in your hearts? ²³ Whether is easier to say, Thy synnes be forgiven thee: or to say, Rise

‘ἀμαρτία σου, ἢ εἰπεῖν, “Ἐγειρε| καὶ περιπάτει;” ²⁴ ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει
 ‘ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἀμαρτίας,’ (εἶπε τῷ ^a παραλελυμένῳ,) |
 ‘Σοὶ λέγω, ^b ἔγειρε,| καὶ ἄρας τὸ κλινίδιον σου, πορεύου εἰς τὸν οἶκόν σου.’ ²⁵ Καὶ
 παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ’ ^b ᾧ| κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον
 αὐτοῦ, δοξάζων τὸν Θεόν. ²⁶ καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν,|
 καὶ ἐπλήσθησαν φόβου, λέγοντες, “Ὅτι εἶδομεν παράδοξα σήμερον.”

²⁷ Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην, ὀνόματι Λεὺν, καθήμενον
 ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, ‘Ἀκολούθει μοι.’ ²⁸ Καὶ καταλιπὼν ^d ἅπαντα,|
 ἀναστὰς ἠκολούθησεν αὐτῷ. ²⁹ Καὶ ἐποίησε δοχὴν μεγάλην ^e ^f Λεὺς| αὐτῷ ἐν τῇ
 οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος ^g τελωνῶν πολὺς| καὶ ἄλλων, οἱ ἦσαν μετ’ αὐτῶν
 κατακείμενοι. ³⁰ καὶ ἐγόγγυζον ^h οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι| πρὸς τοὺς

^a Rec. Ἐγείραι (bis).

^b Alex. παραλυτικῷ.

^c Alex. ὁ.

^d Alex. = καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν Θεόν.

^e Alex. πάντα.

^f Rec.

^g ὁ. ^h Alex. Λεῦς ὁ Λεὺς. ⁱ Alex. πολλὸς τελωνῶν.

WICLIF—1380.

walke, ²⁴ but that ȝe wite that mannes
 sone hath power in erthe to forȝeue synnes/
 he seide to the sike man in palsei: I seie
 to thee, rise vp: take thi bed and go in to
 thin hous, ²⁵ and anon he roos vp bifor
 hem and toke the bedde in whiche he laie/
 and wente in to his hous: and magnified
 god, ²⁶ and greet wondre took alle: and
 thei magnifieden god, and thei werun
 fullfild with greet drede, and seiden for
 we han sene marceulous thingis to daiȝ

²⁷ and afre these thingis ihesus wente
 out and seiȝ a puppican leuy bi name
 sittynge at the tol bothe, and he seide to
 him, sue thou me? ²⁸ and whanne he hadde
 lefte alle thingis: he roos up and sued
 hym, ²⁹ and leuy made to him a greet
 feest in his hous, and there was a greet
 company of puppicans and of other that
 weren with hem: sittynge at the mete/
³⁰ and farises and scribis of hem gruchiden:
 and seiden to hise discipils: whi eten
 ȝe and drinken with puppicans ⁊ synful
 men? ³¹ and ihesus answerid: and seide
 to hem: thei that ben hole, han no nede
 to a leche: but thei that been sike, ³² for
 I cam not to clepe iust men: but synful
 men to penauce.

³³ and thei seiden to hym, whi the disci-
 plis of Iohn fasten ofte, and make pceirs
 also, and of the farises; but thin eten and
 drinken, ³⁴ to whiche he seide, wher ȝe
 moun make the sones of the spouse to
 fast: while the spouse is with hem? ³⁵ but
 daies schuln come, whanne the spouse
 schal be taken awie from hem ⁊ thanne
 thei schuln faste in tho daies, ³⁶ and he
 seide to hem also a liknes for no man
 takith a pache from a newe cloth: and
 puttith it in to an old cloth; ⁊dis bothe
 the breketh the newe: and a pache of the
 newe, acordith not to the old. ³⁷ ⁊ no

TYNDALE—1534.

the, or to saye: rise and walke? ²⁴ But
 that ye maye knowe that the sonne of
 man hath power to forgeve synnes on
 erth, he sayde vnto the sicke of the palsei:
 I saye to thee, arise, take vp thy bed and
 go home to thy housse. ²⁵ And immedi-
 ately he rose vp before them, and toke vp
 his bedd where on he laye, and departed
 to his awne housse praysinge God. ²⁶ And
 they were all amased and they lauded
 God, and were filled with feare sayinge:
 We have sene strange thynges to daye,

²⁷ And after that he went forth and
 sawe a Publican named Levi sittynge at
 the receyte of custome, and sayde vnto
 him: folow me. ²⁸ And he lefft all, and rose
 vp, and folowed him. ²⁹ And that same
 Levi made him a greates feaste at home
 in his awne housse. And ther was a
 greates company of publicans and of other
 that sate at meate with him. ³⁰ And the
 Scribes and Pharises murmured agaynst
 his disciples sayinge: Why eate ye and
 drinke ye with publicans and synners?
³¹ Iesus answered and sayde vnto them:
 They that are whole, nede not of the
 physicion: but they that are sicke. ³² I
 came not to call the rightewes, but synners
 to repentance.

³³ Then they sayde vnto him: Why do
 the disciples of Iohn fast often and praye,
 and the disciples of the Pharises also:
 and thine eate and drinke? ³⁴ And he
 sayde vnto them: Can ye make the chyl-
 dren of the weddinge fast as long as
 the brydgrome is present with them?

³⁵ The dayes will come, when the bryd-
 grome shalbe taken awaye from them:
 then shall they fast in those dayes.

³⁶ Then he spake vnto them in a simili-
 tude: No man putteth a peece of a newe
 garment in to an olde vesture: for yf he
 do: then breketh he the newe, and the
 peece that was taken out of the newe,
 agreeth not with the olde. ³⁷ Also no

CRANMER—1539.

walke. ²⁴ But that ye maye knowe that
 the sonne of man hath power to forgeue
 synnes on erth, he sayde vnto the sycke
 of the palsei: I saye vnto thee: arise,
 take vp thy bedd, and go vnto thy housse.
²⁵ And immediatly he rose vp before them,
 and toke vp his bedd (whereon he laye)
 and departed to his awne housse, praysing
 God. ²⁶ And they were all amased, and
 they gaue the glory vnto God, And were
 fylled with feare, saying: We haue sene
 straunge thynges to daye.

²⁷ And after this, he went forth, and sawe
 a publican named Leuy, syttyng at the
 receyte of custome, and he sayde vnto him:
 folow me. ²⁸ And he lefft all, and rose vp,
 and folowed him. ²⁹ And Leuy made him
 a great feaste in his awne housse. And
 ther was a great company of publicans and
 of other that sate at meate wyth them.
³⁰ And the Scribes and Pharises murmur-
 ed agaynst his disciples, sayinge: Why do
 ye eate and dryncke with publicans and
 synners? ³¹ And Iesus answered, and sayde
 vnto them: They that are whole, nede not
 the phisicion: but they that are sycke.
³² I came not to call the ryghtewes, but
 synners to repentance.

³³ And they sayde vnto hym: Why do
 the disciples of Iohn fast often, and praye,
 and the disciples of the Pharises also: but
 thine eate and drinke? ³⁴ He sayd vnto
 them: Can ye make the chylren of the
 weddinge fast, whyle the brydgrome is
 with them? ³⁵ The dayes wyl come, when
 the brydgrome also shalbe taken awaye
 from them: then shall they fast in those
 dayes.

³⁶ He spake also vnto them a symilitude:
 No man putteth a peece of a new garment,
 in to an olde vesture: for yf he do: then
 breketh he the new, and the peece that
 was taken out of the new, agreeth not
 with the olde. ³⁷ And no man powreth

²⁴ Rec. Ihesus. tol bothe, heath to receive custom or
 toll of the. rise, follow leche, doctor. lepe, call
 penance.

μαθητὰς αὐτοῦ, λέγοντες, 'Διὰ τί μετὰ τῶν| τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ
' πίνετε; ³¹ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτοὺς, 'Οὐ χρεῖαν ἔχουσιν οἱ
' ὑγιαίνοντες ἱατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. ³² οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ
' ἁμαρτωλοὺς εἰς μετάνοιαν.' ³³ Οἱ δὲ εἶπον πρὸς αὐτὸν, 'Διὰ τί οἱ μαθηταὶ Ἰωάννου
' νηστεύουσι πυκνὰ, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων οἱ δὲ
' σοὶ ἐσθίουσι καὶ πίνουν;' ³⁴ Ὁ δὲ εἶπε πρὸς αὐτοὺς, Μὴ δύνασθε τοὺς υἱοὺς
' τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστί, ποιῆσαι νηστεύειν; ³⁵ ἐλεύσονται
' δὲ ἡμέραι, ³⁶ καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις
' ταῖς ἡμέραις.' ³⁶ Ἐλεγε δὲ καὶ παραβολὴν πρὸς αὐτοὺς, 'Ὅτι οὐδεὶς ἐπίβλημα
' ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, ³⁷ καὶ τὸ καινὸν σχίζει,
' καὶ τῷ παλαιῷ οὐ συμφωνεῖ| ἐπίβλημα| τὸ ἀπὸ τοῦ καινοῦ. ³⁷ καὶ οὐδεὶς βάλλει

¹ Alex. οἱ Φαρισαῖοι καὶ οἱ γρ. αὐτῶν.² Rec. = τῶν.³ Alex. = Διὰ τί.⁴ Alex. = Ἰησοῦς.⁵ Alex. = καὶ.⁶ Alex. = ἀπὸ.⁷ Alex. = σχίσας.⁸ Alex. κ. τ. κ. σχίσαι.⁹ Alex. συμφωνήσαι.¹⁰ Const. = ἐπίβλημα, Alex. τὸ ἐπίβλημα.

GENEVA—1557.

walke? ²⁴ But that ye may know that the Sonne of man hath power to forgeue synnes in earth, (he sayd vnto the syck of the palsey) I say to thee, Aryse, take vp thy bed, and go home to thy house. ²⁵ And immediately he rose vp before them, and toke vp his bed where on he lay, and departed to his owne house praysing God. ²⁶ And they were allamased, and lauded God: and were fylled with feare, saying, Doubteles we haue seen strange thynges to day.

²⁷ And after that, he went forth and sawe a publican named Leui, sytting at the receyte of custome, and sayd vnto him, Follow me. ²⁸ And he left all, rose vp, and folowed hym. ²⁹ And Leui made him a great feast at home in his owne house, where there was a great company of publicans, and of other, that sate at meat with them. ³⁰ But they that were Scribes and Pharises amongs them, murmured agaynst his disciples, saying, Why eat ye and drinke ye with Publicans and sinners? ³¹ Iesus answered, and sayd vnto them, They that are whole, nede not the Physician, but they that are syck. ³² I came not to call the ryghteous, but synners to repentance. ³³ Then they sayd vnto hym, Why do the disciples of Iohn fast often, and pray, and the disciples of the Pharises also: and thynе eat, and drinck?

³⁴ And he sayd vnto them, Can ye make the chyl dren of the wedding fast, as long as the brydegrome is with them? ³⁵ The dayes wyl come, when the brydegrome shal be taken away from them, then shal they fast in those dayes. ³⁶ Then he spake also vnto them a similitude, No man putteth a peece of a new garment into an olde vesture: for if he do, then the olde breaketh the newe, and the peece that was taken out of the new, agreeth not with the olde. ³⁷ Also no man powreth

RHEIMS—1582.

to say, Arise, and vwalke? ²⁴ but that you may knowv that the sonne of man hath power in earth to forgiue sinnes (he said to the sicke of the palsey) I say to thee, Arise, and take vp thy bed, and goe into thy house. ²⁵ And forthvvith rising vp before them, he tooke that vvherein he lay: and he vvent into his house, magnifying God. ²⁶ And al vvhere astoned: and they magnified God. And they vvhere replenished vvith feare, saying, That vve haue seen maruelous things to day.

²⁷ And after these things he vvent forth, and savv a Publican called Leui, sitting at the Custome-house, and he said to him, Folovv me. ²⁸ And leauing al things, he rose and folorved him. ²⁹ And Leui made him a great feast in his house: and there vvvas a great multitude of Publicans, and of others that vvhere sitting at the table vvith them. ³⁰ And their Pharisees and Scribes murmured, saying to his disciples, Why doe you eate and drinke vvith Publicans and sinners? ³¹ And Iesus ansvvering said to them, They that are vvhole, neede not the Physician: but they that are ill at ease. ³² I came not to call the iust, but sinners to penance.

³³ But they said to him, Vvhy doe the disciples of Iohn fast often, and make obsecrations, and of the Pharisees in like maner: but thine doe eate and drinke? ³⁴ To vvhom he said, Why, can you make the children of the brydegrome fast vvholes the brydegrome is vvith them? ³⁵ But the daies vvil come: and vvhen the brydegrome shal be taken avvay from them, then shal they fast in those daies. ³⁶ And he said a similitude also vnto them, That no man putteth a peece from a nev्व garment into an old garment: otherwise both he breaketh the nev्व, and the peece from the nev्व agreeth not vvith the old. ³⁷ And no bodie putteth nev्व vvine into

AUTHORISED—1611.

vp and walke? ²⁴ But that ye may know that the Sonne of man hath power vpon earth to forgiue sinnes (he said vnto the sicke of the palsey,) I say vnto thee, Arise, and take vp thy couch, and go into thine house. ²⁵ And immediately he rose vp before them, and tooke vp that whereon hee lay, and departed to his owne house, glorifying God. ²⁶ And they were all amazed, and they glorified God, and were filled with feare, saying, Wee haue scene strange things to day.

²⁷ And after these things hee went fourth, and sawe a Publicane, named Leui, sitting at the receit of custome: and he said vnto him, Follow me. ²⁸ And he left all, rose vp, and folowed him. ²⁹ And Leui made him a great feast in his owne house: and there was a great company of Publicanes, and of others that sate downe vvith them. ³⁰ But their Scribes and Pharisees murmured against his disciples, saying, Why doe ye eate and drinke vvith Publicanes and sinners? ³¹ And Iesus answering, saide vnto them, They that are whole neede not a physician: but they that are sicke. ³² I came not to call the righteous, but sinners to repentance.

³³ And they said vnto him, Why doe the disciples of Iohn fast often, and make prayers, and likewise the disciples of the Pharisees: but thine eate and drinke? ³⁴ And he said vnto them, Can ye make the children of the Bridechamber fast, while the Bridegrome is vvith them? ³⁵ But the dayes vvill come, when the Bridegrome shal be taken avvay from them, and then shal they fast in those dayes.

³⁶ And he spake also a parable vnto them, No man putteth a peece of a new garment vpon an olde: if otherwise, then both the new maketh a rent, and the peece that was taken out of the new, agreeth not vvith the olde. ³⁷ And no man putteth

οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος | τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολούνται· ³⁸ ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βαλντέον, καὶ ἀμφότεροι συντηροῦνται. | ³⁹ καὶ οὐδεὶς πινὼν παλαιὸν εὐθέως | θέλει νέον· λέγει γὰρ, Ὁ παλαιὸς χρηστότερός ἐστιν.

VI. Ἐγένετο δὲ ἐν σαββάτῳ ¹ δευτεροπρώτῳ | διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχνας, καὶ ἥσθιον, ψώχοντες ταῖς χερσί. ² τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, | Τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασι; ³ Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, | Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαυὶδ, ὅποτε ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; | ⁴ ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε, καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους

¹ Alex. οἶνος ὁ νέος. ² Alex. = καὶ ἀμφότεροι συντηροῦνται. ³ Alex. = εὐθύως. ⁴ Alex. = δευτεροπρώτῳ. ⁵ Alex. = τῶν. ⁶ Alex. = αὐτοῖς. ⁷ Alex. = ποτὶν. ⁸ Alex. = ἐν. ⁹ Alex. ὁ Ἰησοῦς εἶπεν πρὸς αὐτοὺς. ¹⁰ Alex. ὄντες. ¹¹ Alex. = ὄντες. ¹² Alex. πῶς s. = ὡς. ¹³ Alex. λαβὼν s. = λαβὴ καὶ. ¹⁴ Alex. = καὶ. ¹⁵ Alex. = καὶ. ¹⁶ Alex. ἀνθ. ἰκί. ¹⁷ Alex. συντηροῦντο.

WICLIF—1380.

man puttith newe wyne in to oold botels; ellis the newe wyne schal breke the botels, and the wyne schal be schedde out: and the botels schuln perisch, ³⁸ but newe wyne owith to be putte in to newe botels: and bothe ben keppe, ³⁹ and no man drynkynge the oold: wole anon the newe; for he seith, the oold is the better.

6. AND it was don, in the secunde first saboth, whanne he passid bi the cornes; hise discipulis pluckiden eers of corne, and thei frotynge with hir hondis: etun, ² and summe of the farisies: seiden to hem, what don ge that that is not leful in the saboth? ³ and ihesus answerid and seide to hem, ge han not red what dauid dide: whanne he hungerid, and thei that weren with hym, ⁴ how he entrid in to the hous of god, and took looues of propousioun and eet: and gaf to hem that weren with hym, whiche looues it was not leful to ete: but oouli to prestes, ⁵ and he seide to hem, for mannes sone is lord: ghe of the saboth.

And it was don in another sabot: that he entrid in to a synagoge and taugte, and a man was there: this righthond was dreyt, ⁷ and the scribis and farisies aspiden hym, if he wolde heele hym in the saboth: that thei schulden fynde cause wherof thei schulden accuse hym, ⁸ and he wiste the thoughtis of hem and he seide to the man that hadde a drie hond, rise up and stonde in to the myddil, and he roos and stode, ⁹ and ihesus seide to hem, I axe you if it is leful to do wel in the saboth or yuel? to make a soule saaf: or to lese? ¹⁰ and whanne he hadde biholde alle men aboute, he seide to the man, holde forth thin hond, and he heeld forth: and his hond was

TYNDALE—1534.

man poureth newe wyne into olde vessels. For yf he do the newe wyne breaketh the vessels, and runneth out it selfe, and the vessels perishe: ³⁸ But newe wyne must be poured into newe vessels: and bothe are preserved. ³⁹ Also, no man that drinketh olde wine, straitwaye can awaye with newe, for he sayeth the olde is plesanter.

6. IT happened on an after saboth, that he went thorow the corne felde; and that his disciples plucked the eares of corne, and ate; and rubbed them in their hondes. ² And certayne of the Pharises sayde vnto them: Why do ye that which is not lawfull to do on the saboth dayes? ³ And Iesus answered them and sayde: Have ye not redde what David dyd, when he him sylfe was anhungered and they which were with him: ⁴ how he went into the house of God, and toke and ate the loaves of halowed breed, and gave also to them which were with him: which was not lawfull to cate, but for the prestes only. ⁵ And he sayde vnto them: The sonne of man is Lorde of the saboth daye.

And it ffortuned in a nother saboth also, that he entred in to the synagoge and taught. And ther was a man whose right honde was dreyd vp. ⁷ And the Scribes and Pharises watched him, to se whether he wolde heale on the Saboth daye, that they myght fynde an accusation agaynst him. ⁸ But he knewe their thoughtes, and sayde to the man which had the wyddred honde: Ryse vp, and stonde forth in the myddes. And he arose and stepped forth. ⁹ Then sayde Iesus vnto them: I will axe you a question: Whether is it lawfull on the saboth dayes to do good or to do evill? to save lyfe or for to destroye it? ¹⁰ And he behelde them all in compasse, and sayd vnto the man: Stretche forth thy honde. And he dyd so and his honde was restored.

CRANMER—1539.

newe wyne into olde botells: For yf he do, the newe wyne wyl burst the botells, and runne out it selfe, and the botells shall perishe, ³⁸ But new wyne must be put in to new botells, and both are preserved. ³⁹ No man also that drynkeh olde wyne, straitwaye can awaye with new: for he sayeth the olde is better.

6. IT happened on an after principall Saboth, that he went thorow the corne felde, and hys disciples plucked the eares of corne, and did eate, and rubbed them in their handes. ² And certayne of the Pharises sayde vnto them: Why do ye that, which is not lawfull to do on the Saboth dayes? ³ And Iesus answered them, and sayde: Hau ye not redde what Dauid dyd, when he hym selfe was an hungered, and they which were wyth him: ⁴ how he went into the house of God, and dyd take and eate the shew breed, and gaue also to them that were wyth him: which are not lawfull to cate, but for the Prestes only? ⁵ And he sayde vnto them: The sonne of man is Lorde also of the Saboth daye.

And it ffortuned in another Sabboth also, that he entred into the synagoge, and taught. And ther was a man, whose ryght hand was dreyd vp. ⁷ And the Scribes and Pharises watched him whether he wolde heale on the Saboth daye, that they myght fynde how to accuse him. ⁸ But he knewe their thoughtes, and sayde to the man which had the wythred hand: Ryse vp, and stande forth in the myddes. And he arose and stode forth. ⁹ Then sayde Iesus vnto them: I will aske you a question: Whether is it lawfull on the Saboth dayes to do good, or to do cuill? to saue ones lyfe, or to destroye it? ¹⁰ And he behelde them all in compasse, and sayde vnto the man: Stretch forth thy hande. And he dyd so: and his hande was restored agayne as whole as the other.

with, ought. frotynge, rubbing. leful, lawfull. taf, gare. aspiden, eyed, watched. wiste, knewe. wyl, eate. lese, destroy.

‘ τοὺς ἱερεῖς; ’ ⁵ Καὶ ἔλεγεν αὐτοῖς, ‘ Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ ‘ σαββάτου.’

⁶ Ἐγένετο δὲ ⁹ καὶ | ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν | καὶ ἦν ⁸ ἐκεῖ ἄνθρωπος, | καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. ⁷ Παρετή- ρουν | δὲ ⁴ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ ¹ θεραπεύσει | ἵνα εὕρωσι κατηγορίαν αὐτοῦ. ⁸ αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν, ¹¹ καὶ εἶπε | τῷ ἀνθρώπῳ | τῷ ξηρὰν ἔχοντι τὴν χεῖρα, ‘ ⁹ Ἐγείραι, | καὶ στήθι εἰς τὸ μέσον.’ ¹⁰ Ὁ δὲ ἀναστὰς ἔστη. ⁹ Εἶπεν οὖν | ὁ Ἰησοῦς πρὸς αὐτοὺς, ‘ Ἐπερωτήσω | ὑμᾶς, Τι ‘ ἔξεστι τοῖς σάββασιν, | ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ‘ ψυχὴν σῶσαι ἢ ἀποκ- ‘ τεῖναι; ’ | ¹⁰ Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπεν αὐτῷ, | ‘ Ἐκτενον τὴν ‘ χεῖρά σου.’ Ὁ δὲ ¹¹ ἐποίησεν | οὕτω. | καὶ ¹² ἀποκατεστάθη | ἡ χεὶρ αὐτοῦ ¹³ ὥς ἡ

⁴ Rec. + αὐτόν. ¹ Alex. θεραπεύει αὐτόν. ¹¹ Alex. εἶπε δι. ¹² Alex. τῷ ἀνέρι. ⁹ Alex. ἔγειρε. ¹⁰ Alex. καὶ. ¹¹ Alex. δι. ¹² Alex. ὡς ἡρωῶ. ¹³ Const. ἡμᾶς τί ἔστι τοῖς σάββασιν. ¹⁴ Rec. ψ. σ. ἡ ἀποδοῖσαι. ¹⁵ Rec. τῷ ἀνθρώπῳ. ¹⁶ Alex. ἰσχύειν. ¹⁷ Const. = οὕτω. ¹⁸ Alex. ἀποκατεστάθη. ¹⁹ Rec. + ἐν ἡμέρᾳ. ²⁰ Alex. = ὡς ἡ ἄλλη.

GENEVA — 1557.

newe wyne into olde vessels : for if he do, the new wine wil breake the vessels, and it wil runne out, and the vessels wil perishe. ³⁸ But newe wyne must be powred into newe vessels, and bothe are preserued. ³⁹ Also, no man that drincketh olde wyne, straightway can away with newe : for he sayeth, The olde is better.

6. AND it happened on the second Sabbath, after the first, that he went through the corne fieldes, and his disciples plucked the eares of corne, and dyd eate, and rubbe them in their handes : ² And certayne of the Pharises sayd vnto them, Why do ye that which is not lawfull to do on the Sabbath dayes ? ³ Then Iesus answered them, and sayd, Hauē ye not read somuch as this, what Dauid did when he him selfe was an hungred, and they which were with him, ⁴ How he went into the house of God, and toke, and ate the shewe bread, and gaue also to them which were with hym, which was not lawfull to eate, but for the Priestes onely ? ⁵ And he sayd vnto them, The Sonne of man is Lord also of the Sabbath day.

⁶ It came to passe also on another Sabbath, that he entred into the Synagoge and taught : and there was a man, whose ryght hand was dried vp. ⁷ And the Scribes and Pharises watched hym, whether he myght heale on the Sabbath day, that they myght fynde an accusation agaynst hym. ⁸ But he knewe theyr thoughtes : and sayd to the man which had the wythered hand, Rise vp, and stand forth in the myddes : and he arose and stode vp. ⁹ Then sayd Iesus vnto them, I wyl aske you a question, Whether is it lawfull on the Sabbath dayes to doe good, or to doe euyl ? to saue life, or to destroy it ? ¹⁰ And he behelde them all in compasse, and sayd vnto the man, Stretch forth thy hand : and he dyd so, and his hand was restored again, as whole as the other.

RHEIMS — 1582.

old bottels : otherwise the newe vyne vvil breake the bottels, and it self vvil be shed, and the bottels vvil be lost. ³⁸ But newe vyne is to be put into newe bottels : and both are preserued together. ³⁹ And no man drinking old, vvil newy by and by. for he saith, The old is better.

6. AND it came to passe on the Sabbath second-first, vvhen he passed through the corne, his Disciples did plucke the eares, and did eate rubbing them vvith their handes. ² And certayne of the Pharisees said to them, Vvhy doe you that vvhich is not lawfull on the Sabbaths ?

³ And Iesus answering them, said, Neither this haue you read vvhich Dauid did, vvhen him self vvvas an hungred and they that vvvere vvith him : ⁴ hovy he entred into the house of God, and tooke the loaves of Proposition, and did eate, and gaue to them that vvvere vvith him, vvvhich it is not lawfull to eate but only for Priestes ? ⁵ And he said to them, That the sonne of man is Lord of the Sabbath also.

⁶ And it came to passe on an other Sabbath also, that he entred into the synagoge, and taught. And there vvvas a man, and his right hand vvvas vvithered. ⁷ And the Scribes and Pharisees vvatched if he vvould cure on the Sabbath : that they myght finde hovy to accuse him. ⁸ But he knewe theyr cogitations : and he said to the man that had the vvithered hand, Arise, and stand forth into the middes. And rising he stode. ⁹ And Iesus said to them, I aske you, if it be lawfull on the Sabbaths to doe vvvel or il : to saue a soule or to destroy ? ¹⁰ And looking about vvpon them al, he said to the man, Stretch forth thy hand. And he stretched it forth : and

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new wine into old bottles : else the new wine will burst the bottles, and be spilled, and the bottles shall perish. ³⁸ But new wine must bee put into new bottles, and both are preserued. ³⁹ No man also hauing drunke olde wine, straightway desireth new : for he saith, The old is better.

6. AND it came to passe on the second Sabbath after the first, that he went thorow the corne fieldes : and his disciples plucked the eares of corne, and did eate, rubbing them in their handes. ² And certayne of the Pharises said vnto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes ? ³ And Iesus answering them, said, Hauē yee not read so much as this what Dauid did, when himselfe was an hungred, and they which were with him : ⁴ How hee went into the house of God, and did take and eate the Shewbread, and gaue also to them that were with him, which it is not lawfull to eate but for the Priests alone ? ⁵ And he said vnto them, That the Sonne of man is Lord also of the Sabbath. ⁶ And it came to passe also on another Sabbath, that he entred into the Synagogue, and taught : and there was a man whose right hand was withered. ⁷ And the Scribes and Pharisees watched him, whether he would heale on the Sabbath day : that they might finde an accusation against him. ⁸ But he knewe their thoughtes, and said to the man which had the withered hand, Rise vp, and stand forth in the mids. And he arose, and stood forth.

⁹ Then saide Iesus vnto them, I will aske you one thing, Is it lawfull on the Sabbath dayes to doe good, or to doe euil ? to saue life, or to destroy it ? ¹⁰ And looking round about vvpon them all, he said vnto the man, Stretch forth thy hand. And he did so : and his hand was

ἀλλη|. ¹¹ αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους, <sup>τὶ ἂν ποιή-
σειαν| τῷ Ἰησοῦ.</sup>

¹² Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ^{ἔξῃλθεν| εἰς τὸ ὄρος προσεύξασθαι· καὶ}
^{ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ.} ¹³ καὶ ὅτε ἐγένετο ἡμέρα, προσεφώ-
νησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους
ὠνόμασε· ¹⁴ Σίμωνα ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,
^{Ἰάκωβον καὶ Ἰωάννην,} ^ῥ Φίλιππον καὶ Βαρθολομαῖον, ¹⁵ Ματθαῖον καὶ Θωμᾶν,
^{Ἰάκωβον ἑτὸν τοῦ| Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν,} ¹⁶ ^ῡ Ἰούδαν Ἰακώ-
βου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς ^ἡ καὶ ἐγένετο προδότης· ¹⁷ καὶ καταβὰς μετ' αὐτῶν,
ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολλὸν τοῦ λαοῦ ἀπὸ
πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ

^a Alex. τὶ ἂν ποιήσαν. ^b Alex. ἔξελθὼν αὐτόν. ^c Alex. + καὶ. ^d Alex. + καὶ. ^e Alex. + καὶ. ^f Alex. = τὸν τοῦ.

WICLIF—1380.

restored to helthe, ¹¹ and thei werun full-
filled with vnwisdom; and spakun to gidre,
what thei schulden do of ihesus.

¹² and it was don in tho daies, he wente
out in to an hille, to preie: and he was
al nyȝt dwellynge in the preier of god.

¹³ and whanne the daie was come: he
clepid hise discipils and chees twelue of
hem whiche he clepid also aposths. ¹⁴ Sym-
mount whom he clepid petir: and andrew
his brother, James and Ion, philip and bar-
tilmew, ¹⁵ mathew and thomas, James
alfeie and symounte, that is clepid Ze-
lotes, ¹⁶ Iudas of James and ludas scarioth,
that was traitour. ¹⁷ and ihesus come down
fro the hille with hem and stode in a feeld
place, and the company of hise discipils
and a greet multitude of puple of al iudee
and ierusalem, and of the see coostis and
of tire and sidon, that camen to here hym,
and to be heclid of hir sikenessis. ¹⁸ and
thei that weren traileid of vnclene spiritis:
weren heclid, ¹⁹ and al the puple sousten
to touche hym, for vertu wente out of hym
and heclid alle,

²⁰ and whanne his iȝen weren cast vp in
to his discipils: he seide, Blessed be ȝe
pore men: for the kyngdom of god is
ȝoure. ²¹ Blessid be ȝe that now hungren:
for ȝe schulin be fulfilled, Blessed be ȝe
that now wepen: for ȝe schulin leie, ²² blessid
ȝe schulen be whanne men schulin hate ȝou,
ȝe departe ȝou aweie, and putte schenschip
to ȝou: ȝe cast out ȝoure name, as yuel
for mannes sone, ²³ ioye ȝe in that dai,
and be ȝe glad: for lo ȝoure mede is
myche in heuene, for aftir these thingis:
the fadir of hem diche to profetis, ²⁴ ne-
theles wo to ȝou riche men: that han
ȝoure comfort, ²⁵ wo to ȝou that ben

TYNDALE—1534.

and made as whoole as the other. ¹¹ And
they were filled full of madnes, and
comuned one with another, what they
myght do to Iesu.

¹² And it fortun'd in those dayes, that
he went out into a mountayne for to praye,
and continued all nyght in prayer
to god. ¹³ And assone as it was daye, he
called his disciples, and of them he chose
twelve, which also he called apostles. ¹⁴ Simon
whom he named Peter: and Andrew his
brother. James and Iohn, Philip and
Bartlemew, ¹⁵ Mathew and Thomas:
James the sonne of Alpheus and
Simon called zelotes. ¹⁶ and Iudas James
sonne, and Iudas Iscarioth, which same
was the traytour. ¹⁷ And he came doune
with them and stode in the playne felde
with the company of his disciples, and
agreate multitude of people out of all
parties of Iurie and Ierusalem, and from
the see cooste of Tyre and Sidon, which
came to heare hym, and to be heald of
their diseases: ¹⁸ and they also that were
vexed with foule spretes, and they were
healed. ¹⁹ And all the people praised to
touche him: for there went vertue out of
him, and hea'led them all.

²⁰ And he lifted vp his eyes vpon the
disciples, and sayde: Blessed be ye poore:
for yours is the kyngdome of God. ²¹ Blessed
are ye that hunger now: for ye shalbe
satisfied. ²² Blessed are ye that wepe now:
for ye shall laugh. ²³ Blessed are ye when
men hate you, and thrust you oute of
their companye, and rayle, and abhorre
youre name as an euill thinge, for the sonne
of mannes sake. ²⁴ Reioyse ye then, and
be gladde: for beholde, your rewarde is
greate in heuen. After this manner their
fathers entreated the Prophetes. ²⁵ But wo be
to you that are ryche: for ye haue therin
youre consolacion. ²⁶ Wo be to you that
are full: for

CRANMER—1539.

¹¹ And they were fylled with madnes, and
commun'd together among them selues,
what they myght do to Iesu.

¹² And it fortun'd in those dayes that he
went out into a mountayne for to praye,
and continued all nyght in prayer to God. ¹³
And as soone as it was daye, he called
his disciples and of them he chose twelue,
whom also he called Apostles. ¹⁴ Simon
whom he also named Peter, and Andrew
his brother. James and Iohn, Philip and
Bartlemew, ¹⁵ Mathew and Thomas:
James the sonne of Alpheus, and Simon
which is called zelotes, ¹⁶ and Iudas James
sonne, and Iudas Iscariot, the same that
was the traytour.

¹⁷ And he came downe with them, and
stode in the plaine felde, and the company
of hys disciples and a greate multitude of
people (out of all Iurie and Ierusalem, and
from the see coast of Tyre and Sidon)
which came to heare him, and to be heald
of their dyscuses. ¹⁸ and they that were
vexed with foule spretes and they were
healed. ¹⁹ And all the people praised to
touche him, for there went vertue out of
him, and healed them all.

²⁰ And he lyfte vp his eyes vpon the dis-
ciples, and sayde Blessed be ye poore:
for yours is the kyngdom of God. ²¹ Bless-
ed are ye that hunger now: for ye shalbe
satisfied. ²² Blessed are ye that wepe now:
for ye shall laugh. ²³ Blessed shall ye be,
when men hate you, and thrust you oute
of their company, and rayle on you, and
abhorre youre name, as an euill thinge, for
the sonne of mannes sake. ²⁴ Reioyce
ye in that daye, and be glad: for beholde,
your rewarde is greate in heuen. For thus
dyd their fathers vnto the prophetes.

²⁵ But wo vnto you that are ryche: for
ye haue youre consolacion. ²⁶ Wo vnto

^a called. ^b vertu. ^c power. ^d iȝen. ^e eyes. ^f leie. ^g laugh. ^h schenschip. ⁱ reproach. ^j yuel. ^k euil. ^l mede. ^m reward.

ἤλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, ¹⁸ καὶ οἱ ὀχλοῦμενοι|
¹⁹ ἀπὸ| πνευμάτων ἀκαθάρτων, καὶ ἐθεραπεύοντο. ²⁰ καὶ πᾶς ὁ ὄχλος ἐξήτει ἄπτεσθαι
αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰάτο πάντας. ²¹ Καὶ αὐτὸς ἐπάρας
τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε, 'Μακάριοι οἱ πτωχοὶ, ὅτι
' ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ²² μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασ-
' θήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. ²³ μακάριοί ἐστε, ὅταν μισήσωσιν
' ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ
' ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. ²⁴ χαίrete| ἐν ἐκείνῃ
τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ
' ταῦτα| γὰρ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν. ²⁵ Πλὴν οὐαὶ ὑμῖν τοῖς
' πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι,|

§ Alex. + καί. ¹⁸ Alex. = καί. ¹⁹ Alex. ἰνοχλοῦμενοι. ²⁰ Rec. ἐπὶ. ²¹ Alex. = καί. ²² Rec. χαίrete. ²³ Alex. τὰ αὐτὰ. ²⁴ Alex. ἰμπ. νῦν.

GENEVA—1557.

¹¹ And they were fylled ful of madnes, and communed one with another, what they myght do to Iesus. ¹² And it came to passe in those dayes, that he went into a mountayne for to pray, and watched all the night in prayer to God. ¹³ And as soon as it was day, he called his disciples, and of them he chose twelve, which also he called Apostles. ¹⁴ (Simon whome he named also Peter, and Andrew his brother, Iames and Iohn, Philip and Barthelmew : ¹⁵ Matthew, and Thomas : Iames the sonne of Alphaeus, and Simon called Zelotes, ¹⁶ And Iudas Iames brother, and Iudas Iscariot, which also was the traytour.)

¹⁷ Then he came downe with them, and stode in the champion countrie : and the company of his disciples, and a great multitude of people out of all Iurie and Ierusalem, and from the sea coast of Tyre and Sidon, which came to heare him, and to be healed of their diseases :

¹⁸ And they also that were vexed with foule spirites : and they were healed.

¹⁹ And all the people preased to touch him : for there went vertue out of him, and healed them all.

²⁰ And he lifted vp his eyes vpon the disciples, and sayd, Blessed be ye poore : for yours is the kyngdome of God. ²¹ Blessed are ye that hunger now : for ye shal be filled. Blessed are ye that wepe now : for ye shal laugh. ²² Blessed shal ye be when men hate you, and separate you, and rayle, and put out your name as euyl, for the Sonne of mans sake.

²³ Reioyce ye in that day and be glad : for behold, your rewarde is great in heauen : for after this maner their fathers entreated the Prophets. ²⁴ But wo be to you that are riche : for ye haue receaued your consolation. ²⁵ Wo be to you that are ful :

RHEIMS—1582.

his hand was restored. ¹¹ And they were replenished with madnes : and they communed one with another what they might doe to Iesus.

¹² And it came to passe in those daies, he went forth into the mountaine to pray, and he passed the whole night in the prayer of God. ¹³ And when day was come, he called his Disciples : and he chose twelue of them (whom also he named Apostles) ¹⁴ Simon whom he surnamed Peter, and Andrew his brother, Iames and Iohn, Philippe and Bartholomew, ¹⁵ Matthew and Thomas, Iames of Alphaeus and Simon that is called Zelotes, ¹⁶ and Iude of Iames, and Iudas Iscariote which was the traitour. ¹⁷ And descending with them he stode in a plaine place, and the multitude of his Disciples, and a very great companie of people from all Ievrie and Hierusalem : and the sea coast both of Tyre and Sidon, ¹⁸ which where come to heare him, and to be healed of their maladies. And they that were vexed of vncleane spirits, were cured. ¹⁹ And al the multitude sought to touch him, because vertue went forth from him, and healed al. ²⁰ And he lifting vp his eyes vpon his Disciples, said,

Blessed are ye poore : for yours is the kingdom of God. ²¹ Blessed are you that now are an hungred : because you shal be filled. Blessed are you that now doe weepe : because you shal laugh. ²² Blessed shal you be when men shall hate you, and when they shal separate you, and vpbraide you, and abandon your name as euil, for the some of mans sake. ²³ Be glad in that day and reioyce : for behold, your reuward is much in heauen. for according to these things did their fathers to the Prophets. ²⁴ But woe to you that are riche, because you haue your consolation. ²⁵ Woe to you that are filled :

AUTHORISED—1611.

restored whole as the other. ¹¹ And they were filled with madnesse, and communed one with another what they might doe to Iesus. ¹² And it came to passe in those dayes, that hee went out into a mountaine to pray, and continued all night in prayer to God.

¹³ And when it was day, he called vnto him his disciples : and of them he chose twelue ; whome also hee named Apostles : ¹⁴ Simon, (whome hee also named Peter,) and Andrew, his brother : Iames and Iohn, Philip and Bartholomew, ¹⁵ Matthew and Thomas, Iames the sonne of Alphaeus, and Simon, called Zelotes, ¹⁶ And Iudas the brother of Iames, and Iudas Iscariot, which also was the traitour.

¹⁷ And hee came downe with them, and stood in the plaine, and the company of his disciples, and a great multitude of people, out of all Iudea and Hierusalem, and from the Sea coast of Tyre and Sidon, which came to heare him, and to be healed of their diseases, ¹⁸ And they that were vexed with vncleane spirits : and they were healed. ¹⁹ And the whole multitude sought to touch him : for there went vertue out of him, and healed them all.

²⁰ And hee lifted vp his eyes on his disciples, and said, Blessed bee yee poore : for yours is the kingdom of God. ²¹ Blessed are yee that hunger now : for yee shall be filled. Blessed are yee that weepe now, for yee shall laugh. ²² Blessed are yee when men shall hate you, and when they shall separate you from their company, and shall reprocch you, and cast out your name as euill, for the Sonne of mans sake. ²³ Reioyce ye in that day, and leape for ioy : for beholde, your reuward is great in heauen, for in the like maner did their fathers vnto the Prophets. ²⁴ But woe vnto you that are rich : for yee haue receiued your consolation. ²⁵ Woe vnto you

‘ὅτι πεινάσετε. οὐαὶ ἡμῖν, | οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. ²⁶ οὐαὶ,
‘ὅταν καλῶς ὑμᾶς εἰπωσιν | οἱ ἄνθρωποι κατὰ ταῦτα | γὰρ ἐποιοῦν τοῖς ψευδο-
‘προφήταις οἱ πατέρες αὐτῶν. ²⁷ Ἀλλ’ ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπᾶτε τοὺς
‘ἐχθροὺς ὑμῶν, καλῶς ποιείτε τοῖς μισοῦσιν ὑμᾶς, ²⁸ εὐλογεῖτε τοὺς καταρωμένους
‘ὑμᾶς, | προσεύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς. ²⁹ τῷ τύπτοντί σε ἐπὶ τὴν
‘σιαγόνα, πάρεχε καὶ τὴν ἄλλην καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν
‘χιτῶνα μὴ κολύσης. ³⁰ παντὶ δὲ | τῷ αἰτοῦντί σε, δίδου· καὶ ἀπὸ τοῦ αἵροντος
‘τὰ σὰ, μὴ ἀπαίτει. ³¹ καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς
‘ποιεῖτε αὐτοῖς ὁμοίως. ³² καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις
‘ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι. ³³ καὶ ἐὰν ἀγαθο-
‘ποιῇτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ

ρ Alex. = ἱμῖν. ὁ Rec. = ὑμῖν. ὁ Rec. = πάντες. ὁ Alex. τὰ αὐτά. ὁ Rec. ἰ. τ. κ. ἱμῖν. ὁ Rec. = καὶ. ὁ Alex. = εἰ. ὁ Alex. = οἱ.

WICLIF—1380.

fulfillid: for ȝe schuln hungre, wo to ȝou
that now leȝen: for ȝe schuln moorne
and wepe, ²⁶ wo to ȝou whanne alle men
schuln blesse ȝou aftir these thingis the
fadris of hem diden to profetis/

²⁷ But I seie to ȝou that heeren, loue ȝe
ȝoure enemies: do ȝe wel to hem that
hatiden ȝou, ²⁸ blesse ȝe men that cursen
ȝou, preie ȝe for men that defamen ȝou,
²⁹ and to hym that smythith thee on o
cheke: schewe also the tother, and fro
hym that takith aweie fro thee a cloth,
nyle thou forbode the coote, ³⁰ and ȝeue
to eche that axith thee, and if a man
takith aweie tho thingis that ben thin:
axe thou not agen, ³¹ and as ȝe wolen that
men do to ȝou: do ȝe also to hem in like
maner, ³² and if ȝe louen hem that louen
ȝou what thanke is to ȝou? for synful
men louen hem that louen hem, ³³ and if
ȝe don wel to hem that don wel to ȝou:
what grace is to ȝou, synful men don this
thing, ³⁴ if ȝe leuen to hem, of whiche
ȝe hopen to take agayn: what thanke is to
ȝou, for synful men lenen to synful men:
to take agen as mych, ³⁵ netheles loue ȝe
ȝoure enemies and do ȝe wel, and lene ȝe
hoppyng no thing therof: and ȝoure mede
schal be myche, and ȝe schuln be the
sones of the hȝist: for he is benygne on
vnynde men and yuel men/

³⁶ therfor be ȝe merciful: as ȝoure fadir
is merciful: ³⁷ nyle ȝe deme: and ȝe
schuln not be demed, nyle ȝe con-
dempne: and ȝe schuln not be condem-
ned, forȝeue ȝe: and it schal be forȝouen
to ȝou, ³⁸ ȝeue ȝe: and it schal be ȝouen
to ȝou, thei schuln ȝeue in to ȝoure bosum
a good mesure, and wel fillid and schaken
togidre t ouer flowyng, for bi the same
mesure, bi whiche ȝe meten: it schal be
meten agen to ȝou, ³⁹ and he seide to hem
a liknes, whether the blinde mai lede
the blynde: ne fallen not bothe in to
the ditch? ⁴⁰ a disciple is not above the

mesyn, langh. 34d erit ȝou an, gien. mo-te, reuand.
35 le, not. ȝou ȝire agen, agayn. deme. judge.

TYNDALE—1534.

ye shall hunger. Wo be to you that now
laugh: for ye shall weyle and wepe. ²⁶ Wo
be to you when all men prayse you: for
so dyd they fathers to the false pro-
phetes.

²⁷ But I saye vnto you which heare:
Love youre enemies. Do good to them
which hate you. ²⁸ Blesse them that curse
you. And praye for them which wrong-
fully trouble you. ²⁹ And vnto him that
smyeth the on the one cheke, offer also
the other. And him that taketh awaye
thy gowne, forbid not to take thy coote
also. ³⁰ Geve to every man that axeth of
the. And of him that taketh awaye thy
goodes, axe them not agayne. ³¹ And as
ye wolde that men shuld do to you: so
do ye to them lyke wyse. ³² If ye love
them which love you: what thanke are
ye worthy of? For the very synners love
their lovers. ³³ And yf ye do for them
which do for you: what thanke are ye
worthy of? For the very synners do even
the same. ³⁴ If ye lende to them of whome
ye hoope to receaue: what thanke shall
ye haue: for the very synners lende to
synners: to receaue as moche agayne.
³⁵ Wherefore love ye youre enemies, do
good and lende, lokinge for nothinge
agayne and youre rewarde shalbe greate,
and ye shalbe the chyldren of the hyst:
for he is kynde vnto the vnynde and to
the evyll.

³⁶ Be ye therefore mercifull, as youre
fadir is mercifull. ³⁷ Iudge not and
ye shall not be Iudged. Condemne not:
and ye shall not be condemned. Forgeue,
and ye shalbe forȝeuen. ³⁸ Geve, and yt
shalbe geven vnto you: good measure
doun/shaken to gedre and runnyng over,
shall men geve into youre bosomes. For
with what measure ye mete, with the
same shall men mete to you agayne.

³⁹ And he put forth a similitude vnto
them: Can the blynde leade the blynde?
Do they not both fall into the dyche?
⁴⁰ The disciple is not above his master.

CRANMER—1539.

you that are full: for ye shall hunger.
Wo vnto you that now laugh: for ye shall
weyle and wepe, ²⁶ Wo vnto you when
all men prayse you: for so dyd they fa-
thers to the false prophetes. ²⁷ But I saye
vnto you whiche heare: Loue youre ene-
mies. Do good to them which hate you.
²⁸ Blesse them that curse you. And praye
for them which wrongfully trouble you.
²⁹ And vnto him that smytheth the on the
one cheke, offer also the other. And him
that taketh awaye thy gowne, forbyd not
to take thy cote also. ³⁰ Geue to every
man that asketh of thee. And of him that
taketh awaye thy goodes, aske them not
agayne. ³¹ And as ye wolde that men shuld
do to you, do ye also to them likewise.
³² And yf ye love them which love you,
what thanke haue ye? For synners also
loue their louers. ³³ And yf ye do good
for them which do good for you, what
thanke haue ye? For synners also do
even the same. ³⁴ And yf ye lende to them
of whome ye hope to receaue: what
thanke haue ye? for synners also lende
to synners, to receaue soch like agayne.
³⁵ But loue ye youre enemies, and do good,
and lende, lokinge for nothinge agayne:
and youre rewarde shalbe greate, and ye
shalbe the chyldren of the hyst: for he
is kynde vnto the vnynde and to the evyll.

³⁶ Be ye therefore mercifull, as youre fa-
ther also is mercifull. ³⁷ Iudge not, and
ye shall not be iudged. Condemne not,
and ye shall not be condemned. Forgeue,
and ye shalbe forȝeuen. ³⁸ Geue, and it
shalbe geven vnto you: good measure
and pressed doun, and shaken together
and runnyng ouer, shall men geue into
your bosomes. For with the same mea-
sure that ye mete withall shall other men
mete to you agayne.

³⁹ And he put forth a similitude vnto
them: Can the blynde leade the blynde?
Do they not both fall into the dyche?
⁴⁰ The disciple is not above his master.

‘ τὸ αὐτὸ ποιούσι. ³⁴ καὶ ἐὰν δανείζητε παρ’ ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν
 ‘ χάρις ἐστί; καὶ γὰρ ³⁵ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ
 ‘ ἴσα. ³⁵ πλὴν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε μηδὲν
 ‘ ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ ³⁶ ὑψίστου· ὅτι
 ‘ αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ ποιηρούς. ³⁶ γίνεσθε οὖν οἰκτίρ-
 ‘ μονες, καθὼς ³⁷ καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί. ³⁷ καὶ μὴ κρίνετε, καὶ οὐ μὴ
 ‘ κριθήτε. ³⁸ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυ-
 ‘ θήσεσθε. ³⁸ δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευ-
 ‘ μένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. ³⁹ τῷ γὰρ αὐτῷ μέτρῳ
 ‘ ᾧ | μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. ³⁹ Εἶπε δὲ ⁴⁰ παραβολὴν αὐτοῖς, ⁴⁰ Μῆτι δύναται
 ‘ τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέροι εἰς βόθυνον ⁴¹ πεσοῦνται; | ⁴¹ οὐκ ἔστι

³⁴ Rec. + τοῦ. ³⁵ Alex. = οὖν. ³⁶ Alex. = καί. ³⁷ Alex. + καί. ³⁸ Alex. ᾧ γὰρ μέτρῳ. ³⁹ Alex. + καί. ⁴⁰ Alex. ἐμπιστεύοντα.

GENEVA—1557.

for ye shal hunger. Wo be to you that now laugh : for ye shal wepe and wepe. ²⁶ Wo be to you when all men prayse you : for so dyd their fathers to the false prophetes. ²⁷ But I say vnto you which heare, Loue your enemies : do good to them which hate you. ²⁸ Bless them that curse you : and pray for them which wrongfully trouble you. ²⁹ And vnto him that smyteth thee on the one cheeke, offer also the other : and him that taketh away thy cloke, forbyd not to take thy coate also. ³⁰ Geue to euery man that asketh of thee : and of hym that taketh away thy goodes, aske them not agayne.

³¹ And as ye would that men should do to you, so do ye to them lykewyse. ³² And if ye loue them which loue you, what thank shal ye haue? for the *very* sinners loue their louers. ³³ And if ye do good for them which do good for you, what thank are ye worthy of? for the *very* synners, do euen the same. ³⁴ And if ye lend to them of whome ye hope to receaue, what thank haue ye? for the *very* synners lend to synners, to receaue as much agayne. ³⁵ Wherefore, loue ye your enemies, do good, and lend, loking for nothing agayne : and your rewarde shal be great, and ye shalbe the chyldren of the Hiest : for he is kynde vnto the vnkynde, and to the euyl.

³⁶ Be ye therefore merciful, as your father also is merciful. ³⁷ Iudge not, and ye shal not be iudged : condemne not, and ye shal not be condemned : forgeue, and ye shalbe forgeuen. ³⁸ Geue, and it shalbe geuen vnto you : good measure, pressed doune, shaken together and runnyng ouer shal men geue into your bosomes. For with what measure ye meate, with the same shal *men* meate to you agayne. ³⁹ And he put forth a similitude vnto them : Can the blynde lead the blynde? Shal they not bothe then fall into the dytche? ⁴⁰ The disciple is not

RHEIMS—1582.

because you shal be hungrie. Vnto you that now doe laugh : because you shal mourne and weepe. ²⁶ Vnto you when all men shal blesse you. for according to these things did their fathers to the false Prophetes.

²⁷ But to you I say that doe heare, Loue your enemies, doe good to them that hate you. ²⁸ Bless them that curse you, and pray for them that calunniate you. ²⁹ And he that striketh thee on the cheeke, offer also the other. And from him that taketh away from thee thy robe, prohibit not thy coate also. ³⁰ And to euery one that asketh thee, giue : and of him that taketh away the things that are thine, aske not againe. ³¹ And according as you vvil that men doe to you, doe you also to them in like maner. ³² And if you loue them that loue you, vwhat thanke is to you? for sinners also loue those that loue them. ³³ And if ye doe good to them that doe you good : vwhat thanke is to you? for sinners also doe this. ³⁴ And if ye lend to them of vvhom ye hope to receiue : vwhat thanke is to you? for sinners also lend vnto sinners, for to receiue as much. ³⁵ But loue ye your enemies : doe good and lend, hoping for nothing thereby, and your reuward shall be much, and you shal be the sonnes of the highest, because him self is benefical vpon the vnkinde and the euil. ³⁶ Be ye therfore merciful as also your father is merciful. ³⁷ Iudge not, and you shal not be iudged. condemne not, & you shal shall not be condemned. forgeue, and you shal be forguien. ³⁸ Giue, and there shal be giuen to you. good measure and pressed downe and shaken together and running ouer shal they giue into your bosome. For vwith the same measure that you do meate, it shal be measured to you agayne.

³⁹ And he said to them a similitude also : Can the blinde leade the blinde? doe not both fall into the ditch? ⁴⁰ The disciple is

AUTHORISED—1611.

that are full : for yee shall hunger. Woe vnto you that laugh now : for yee shall mourne and weepe. ²⁶ Wo vnto you when all men shall speake well of you : for so did their fathers to the false prophets.

²⁷ But I say vnto you which heare, Loue your enemies, doe good to them which hate you, ²⁸ Bless them that curse you, and pray for them which despitefully vse you. ²⁹ And vnto him that smiteth thee on the *one* cheeke, offer also the other : and him that taketh away thy cloake, forbid not to take thy coate also. ³⁰ Giue to euery man that asketh of thee, and of him that taketh away thy goods, aske them not againe. ³¹ And as yee would that men should doe to you, doe yee also to them likewise. ³² For if ye loue them which loue you, what thanke haue ye? for sinners also loue those that loue them. ³³ And if ye doe good to them which doe good to you, What thanke haue ye? for sinners also doe euen the same. ³⁴ And if ye lend to them of whom yee hope to receiue, What thanke haue yee? for sinners also lend to sinners, to receiue as much agayne. ³⁵ But loue yee your enemies, and doe good, and lend, hoping for nothing agayne : and your reward shall be great, and ye shalbe the children of the Highest : for hee is kinde vnto the vnthankfull, and to the euill. ³⁶ Be ye therefore merciful, as your Father also is merciful.

³⁷ Iudge not, and ye shall not be iudged : condemne not, and ye shall not be condemned : forgeue, and ye shall be forguien. ³⁸ Giue, and it shall be giuen vnto you, good measure, pressed downe, and shaken together, and running ouer, shall men giue into your bosome : for with the same measure that ye mete withall, it shall be measured to you agayne. ³⁹ And hee spake a parable vnto them, Can the blinde leade the blinde? Shall they not both fall into the ditch? ⁴⁰ The disciple

‘ μαθητῆς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· | κατηρτισμένοι δὲ πᾶς ἔσται ὡς ὁ διδά-
 ‘ σκαλος αὐτοῦ. ⁴¹ Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
 ‘ τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; ⁴² ἢ πῶς δύνασαι λέγειν τῷ ἀδελ-
 ‘ φῷ σου, Ἀδελφε, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ
 ‘ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ
 ‘ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ
 ‘ ἀδελφοῦ σου. ⁴³ οὐ γάρ ἐστι δένδρον καλόν, ποιοῦν καρπὸν σαπρὸν· οὐδὲ δένδρον
 ‘ σαπρὸν, ποιοῦν καρπὸν καλόν. ⁴⁴ ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκε-
 ‘ ται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου ⁹ τρυγῶσι σταφυλὴν. | ⁴⁵ ὁ
 ‘ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν·
 ‘ καὶ ὁ πονηρὸς ^h ἄνθρωπος | ἐκ τοῦ πονηροῦ ⁱ θησαυροῦ | τῆς καρδίας αὐτοῦ προφέρει

^c Alex. = αὐτοῦ. ^f Alex. + πάμιν. ^g Alex. στ. τρυγῶσι s. σταφυλὰς τρυγῶσι. ^h Alex. = ἄνθρωπος.

WICLIȚ—1380.

maistir, but eche schal be perfit; if he be
 as his maistir. ⁴¹ and what seest thou in
 his brothers eye a mote; but thou biholdist
 not a beam that is yn thin owne eye? ⁴² or
 how cannest thou saye to thy brother,
 brother suffre, I schal cast out the moot of
 thin eye, and thou biholdist not a beam in
 thin owne eye; ipocrite; first take out the
 beam of thin eye and thanne thou schal
 se to take out the moot of thin brotheris
 eye.

⁴³ It is not a gode tre that makith
 yuel fruytis; nether an yuel tre: that
 makith good fruytis. ⁴⁴ for eueri tre: is
 known of his fruyt; and men gadren not
 figis of thornes; nether men gadren a
 grape of a buysche of breris. ⁴⁵ a good
 man: of the good tresour of his herte
 bryngith forth good thingis, and an yuel
 man of the yuel tresour bryngith forth
 yuel thingis; for of the plente of the herte:
 the mouth spekiþ. ⁴⁶ and what elepen se
 me lord lord, and don not tho thingis
 that I seie. ⁴⁷ Eche that cometh to me
 and herith my wordis, and doth hem: I
 schal schewe to you to whom he is like.
⁴⁸ he is like to a man that bildith an hous,
 that diggid depe, and sette the founde-
 ment on a stoon; and whanne greet flood
 was made the flood was hertlid to that
 hous; it mygt not moue it; for it was
 founded on a sad stoon. ⁴⁹ but he that
 herith and doith not: is like to a man bilde-
 yng his hous on erthe withouten founde-
 ment; In to which the flood was hertlid:
 and anon it fil down; and the fallynge
 doun of that hous: was made greet.

7. AND whanne he hadde fulfilled alle
 his wordis into the ceris of the puple: he
 entrid in to cafernaum; ² but a seruaunt
 of a centurion that was callous to hym

¹ ye eye. ² yuel, evil. ³ elepen, call. ⁴ sad, steady, firm.
⁵ hertlid, dashed

TYNDAL—1534.

Every man shalbe perfecte; even as his
 master is. ⁴¹ Why seyst thou a mote in
 thy brothers eye; and considerest not the
 beam that is in thyne awne eye? ⁴² Ether
 how cannest thou saye to thy brother:
 Brother, let me pull out the mote that
 is in thyne eye: when thou perceavest
 not the beam that is in thyne awne eye?
 Ypocrite; cast out the beam out of thyne
 awne eye fyrst; and then shalt thou se
 perfectly, to pull out the mote out of
 thy brothers eye.

⁴³ It is not a good tree that bringeth
 forth the evyll frute: nether is that an evyll
 tree, that bringeth forth the good frute.

⁴⁴ For every tree is known by his frute.
 Nether of thornes gader men fygges; nor
 of bushes gader they grapes. ⁴⁵ A good
 man out of the good treasure of his hert
 bringeth forth that which is good. And
 an evyll man out of the evyll treasure of
 his hert, bringeth forth that which ys
 evyll. For of the aboundance of the hert
 his mouth speaketh. ⁴⁶ Why call ye me
 Master, Master: and do not as I bid you?
⁴⁷ whosoever cometh to me and
 heareth my sayings; and dothe the same,
 I will shewe you to whome he ys lyke.

⁴⁸ He is like a man which bilt an housse:
 and digged depe; and layde the founda-
 tion on a rocke. When the waters arose,
 the fludde bet upon that housse; and
 coude not move yt. For it was grounde
 upon a rocke. ⁴⁹ But he that heareth
 and doth not, is lyke a man that with out
 foundation bylt an housse upon the erth;
 agaynst which the fludde did bet: and it
 fell by and by. And the fall of that housse
 was greате.

7. WHEN he had ended all his sayings
 in the audience of the people; he entred
 into Capernaum. ² And a certayne Cen-
 turions seruaunte was sieke and redy to

CRANMER—1539.

Euery man shalbe perfecte, even as his
 master is. ⁴¹ Why seest thou a mote in
 thy brothers eye, but considerest not the
 beam that is in thyne awne eye? ⁴² Ether
 how cannest thou saye to thy brother:
 Brother, let me pull out the mote that
 is in thyne eye, when thou seest not the
 beam that is in thyne awne eye. Thou
 ypocrite, cast out the beam out of thyne
 awne eye fyrst, and then shalt thou se
 perfectly, to pull out the mote that is in
 thy brothers eye.

⁴³ For it is not a good tree, that bring-
 eth forth euyl frute: nether is that an
 euyl tree, that bringeth forth good frute.
⁴⁴ For euery tre is known by his frute.
 For of thornes do not men gather fyg-
 ges, nor of bushes gather they grapes.
⁴⁵ A good man out of the good treasure
 of his herte, bryngeth forth that which is
 good. And an euyl man, out of the euyl
 treasure of his hert, bryngeth forth that
 which is euyl. For of the aboundance
 of the hert, hys mouth speaketh

⁴⁶ Why call ye me Lorde lorde, and do
 not as I byd you: ⁴⁷ whosoever cometh
 to me and heareth my sayings, and doth
 the same, I will shewe you to whome he
 is lyke. ⁴⁸ He is lyke a man which bylt
 an house, and dygged depe, and layde the
 foundacyon on a rocke. When the waters
 arose, the flud bet vpon that house, and
 coude not moue it. For it was grounde
 vpon a rocke. ⁴⁹ But he that heareth
 and doth not, is lyke a man that with out
 foundacion bylt an house vpon the erth,
 agaynst which the floud dyd beat: and it
 fell immediately. And the fall of that house
 was greате.

7. WHEN he had ended all his say-
 ings in the audience of the people he
 entred into Capernaum. ² And a certayne
 Centurions seruaunt which was deare
 vnto him laye sicke and was in perell of

‘ τὸ πονηρόν· ἐκ γὰρ ^k τοῦ περισσέματος τῆς | καρδίας λαλεῖ τὸ στόμα αὐτοῦ. ⁴⁶ Τί
 ‘ δέ με καλεῖτε, Κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ λέγω ; ⁴⁷ πᾶς ὁ ἐρχόμενος πρὸς με
 ‘ καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τί ἐστὶν ὅμοιος.
 ‘ ⁴⁸ ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομῶντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε
 ‘ θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσεῖρῆξεν ὁ ποταμὸς τῇ
 ‘ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλευσαὶ αὐτήν· ¹ τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. |
 ‘ ⁴⁹ ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ
 ‘ τὴν γῆν χωρὶς θεμελίου· ἡ προσεῖρῆξεν ὁ ποταμὸς, καὶ εὐθέως ^m ἔπεσε, | καὶ ἐγένετο
 ‘ τὸ ῥήγμα τῆς οἰκίας ἐκείνης μέγα.’

VII. Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὺς τοῦ λαοῦ
 εἰσῆλθεν εἰς Καπερναούμ. ² Ἐκατοντάρχου δέ τινος δούλος κακῶς ἔχων ἡμέλλε

¹ Alex. = θεσαυροῦ. ² Alex. περισσέματος. ³ Alex. καὶ τὸ καλῶς οἰκοδομῶντι αὐτήν. ^m Alex. συνέπεσε.

GENEVA—1557.

about his master : But whosoever *will be*
 a perfect *disciple* shalbe as his master is.
⁴¹ Why seyst thou a mote in thy brothers
 eye, and considerest not the beame that
 is in thine owne eye ? ⁴² Either how can-
 nest thou say to thy brother, Brother let
 me pul out the mote that is in thine eye :
 when thou perceauest not the beame that
 is in thine owne eye ? Hypocrite, cast
 out the beame out of thine owne eye
 first, and then shalt thou see perfectly,
 to pul out the mote that is in thy brothers
 eye. ⁴³ For it is not a good tree that bring-
 eth forth euyl fruit : nether is that an
 euyl tree, that bringeth forth good fruite.

⁴⁴ For every tree is known by his owne
 fruite. For nether of thornes gather men
 fygges, nor of bushes gather they grapes.

⁴⁵ A good man out of the good treasure
 of his heart, bryngeth forth that which
 is good : and an euyl man out of the euyl
 treasure of his hart, bringeth forth that
 which is euyl. For of the abundance of
 the hart, hys mouth speaketh. ⁴⁶ Why
 call ye me Master, Master, and do not as
 I byd you ? ⁴⁷ Whosoever cometh to me,
 and heareth my sayings, and doth the
 same, I will shewe you to whome he is
 lyke. ⁴⁸ He is like a man which buylt an
 house, and dygged depe, and layd the
 foundation on a rock. And when the
 waters arose, the flood bet vpon that
 house, and could not shake it downe : for
 it was groundyd vpon a rock. ⁴⁹ But he
 that heareth and doth not, is lyke a man
 that without foundation buylt an house
 vpon the earth, agaynst which the flood
 dyd beat, and it fel by and by. And the
 fall of that house was great.

7. VVHEN he had ended all his say-
 ings in the audience of the people, he
 entred into Capernaum. ² And a certayn
 Centurions seruant was syck and ready

RHEIMS—1582.

not about his maister : but euery one
 shal be perfect, if he be as his maister.

⁴¹ And vvhy seest thou the mote in thy
 brothers eie : but the beame that is in
 thine ovvne eie thou considerest not ? ⁴² Or
 hovv canst thou say to thy brother, Bro-
 ther, let me cast out the mote out of thine
 eie : thy self not seeing the beame in
 thine ovvne eie ? Hypocrite, cast first the
 beame out of thine ovvne eie : and then
 shalt thou see cleerly to take forth the
 mote out of thy brothers eie.

⁴³ For there is no good tree that yeldeth
 euil fruite : nor euil tree, that yeldeth good
 fruite. ⁴⁴ For every tree is knovven by his
 fruite. For neither doe they gather figges
 of thornes : neither of a bush doe they
 gather the grape. ⁴⁵ The good man of the
 good treasure of his hart bringeth forth
 good : and the euil man of the il treasure
 bringeth forth euil. For of the abundance
 of the hart the mouth speaketh.

⁴⁶ And vvhy cal you me, Lord, Lord :
 and doe not the things vvhich I say ?

⁴⁷ Euery one that commeth to me, and
 heareth my vvords, and doeth them : I
 vvill shew you to vvhom he is like. ⁴⁸ He
 is like to a man building a house, that
 digged depe, and laid the foundation
 vpon a rocke. And vvhen an inundation
 rose, the ruer bette against that house,
 and it could not moue it : for it vvvas
 founded vpon a rocke. ⁴⁹ But he that
 heareth, and doeth not : is like to a man
 building his house vpon the earth vvithout
 a foundation : against the vvhich the ruer
 did beate : and incontinent it fell, and the
 ruine of that house vvvas great.

7. AND vvhen he had fully said all his
 vvords into the eares of the people, he
 entred into Capharnaum. ² And the ser-
 uant of a certaine Centurion being sicke,

AUTHORISED—1611.

is not about his master : but euery one
 * that is perfect shalbe as his master.
⁴¹ And why beholdest thou the mote that
 is in thy brothers eye, but perceiuest not
 the beame that is in thine owne eye ?
⁴² Either how canst thou say to thy brother,
 Brother, let mee pull out the mote
 that is in thine eye : when thou thy selfe
 beholdest not the beame that is in thine
 owne eye ? Thou hypocrite, cast out first
 the beame out of thine owne eye, and
 then shalt thou see clearly to pull out the
 mote that is in thy brothers eye. ⁴³ For a
 good tree bringeth not fourth corrupt
 fruit : neither doeth a corrupt tree bring
 fourth good fruit. ⁴⁴ For euery tree is
 known by his owne fruit : for of thornes
 men doe not gather figs, nor of a bramble
 bush gather they grapes. ⁴⁵ A good man
 out of the good treasure of his heart,
 bringeth fourth that which is good : and
 an euill man out of the euill treasure of
 his heart, bringeth fourth that which is
 euill : For of the abundance of the heart,
 his mouth speaketh.

⁴⁶ And why call ye mee Lord, Lord, and
 doe not the things which I say ? ⁴⁷ Who-
 soever cometh to me, and heareth my
 sayings, and doeth them, I will shew you
 to whom he is like. ⁴⁸ Hec is like a man
 which built an house, and digged deepe,
 and layed the foundation on a rocke. And
 when the flood arose, the streame beat
 vehemently vpon that house, and could
 not shake it : for it was founded vpon a
 rocke. ⁴⁹ But hee that heareth, and doeth
 not, is like a man that without a founda-
 tion built an house vpon the earth :
 against which the streame did beat vehe-
 mently, and immediatly it fell, and the
 ruine of that house was great.

7. NOW when hee had ended all his
 sayings in the audience of the people, he
 entred into Capernaum. ² And a certaine
 Centurions seruant, who was deare vnto

* Or, shall be perfected as his master.

τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. ³ ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν, ὅπως ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ. ⁴ οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως, λέγοντες, ⁵ Ὅτι ἀξίος ἐστὶν ᾧ⁶ παρέξει τοῦτο. ⁷ ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. ⁸ Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ ἐκατόνταρχος φίλους, λέγων αὐτῷ, Κύριε, μὴ σκύλλων οὐ γάρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσεέλθῃς. ⁹ διὸ οὐδὲ ἐμάντων ἤξιωσα πρὸς σε ἐλθεῖν ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. ¹⁰ καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμάντων στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. ¹¹ Ἀκούσας

³ Alex. ἡρώτων.

⁴ Alex. + αὐτῷ.

⁵ Alex. παρέξι.

⁶ Alex. φιλ. ὁ ἱσάρ.

⁷ Alex. μου ὑπὸ τὴν στέγην.

⁸ Const. οὐτε.

WICLIF—1380.

was sike and drawynge to the deeth; ³ and whanne he hadde herd of ihesus: he sente to hym the eldre men of iewis; ⁴ & preied hym that he wolde come and hele his seruante; ⁵ and whanne they came to ihesus, they preiden hym bisili & seiden to hym; for he is worthi that thou graunte to hym this thing; ⁶ for he loueth oure folk; & he bildid to us a synagoge; ⁷ and ihesus wente with hem; and whanne he was not fer fro the hous the centurien sente to hym frendis and seide; lord nyle thou be traueild; for I am not worthi: that thou entre vndir my roof; ⁸ for whiche thing; I demed not my self worthi: that I come to thee; but seið thou bi word; and my child schal be hecild; ⁹ for I am a man ordeyned vndir power, and haue knyghtis vndir me; and I sei to this go; and he goith; & to another come; and he cometh; and to my seruaut do this thing; and he doith; ¹⁰ & whanne this thing was herd; ihesus wondrid and seide to the puple synge hym; truli I sei to zou; nether in israel fonde so greet feith; ¹¹ and thei that weren sente turneden aȝen hoome; and founden the seruante hole, which was sike;

¹¹ And it was don aftirward ihesus wente in to a citee, that is clepid naim; and his discipulis and ful greet peple wente with hym; ¹² & whanne he cam nyȝ to the gate of the cite; to the sonc of a woman that hadde no mo children; was borun out deed; and this was a widow, and moche puple of the citee with hir; ¹³ and whanne the lord ihesus hadde seen hir; he hadde ruthe on hir and seide to hir; nyle thou wepe; ¹⁴ and he cam nyȝ; and touchid the here; and thei that baren; stoden; and he seide; unge man; I sei to the; rise vp; ¹⁵ and he that was deed sate vp aȝen; & bigan to speke; and he gaf hym to his modir; ¹⁶ & drede took alle men; thei magnyfyeden god; and seiden;

not; not; troubled; deme; I, judged
knyghts, soldiers, synge; following; aȝen, again;
holp; called; take; pity; for; sake.

TYNDALE—1534.

dye whom he made moche of. ³ And when he hearde of Iesu; he sent vnto him the elders of the Iewes; beseeching him that he wolde come and heale his seruante. ⁴ And they came to Iesus and besought him instantly sayinge; He is worthi that thou shuldest do this for him. ⁵ For he loveth oure nacion; and hath bilt vs a synagoge. ⁶ And Iesus went with them. And when he was not farre from the house; the Centurion sent frendes to him sayinge vnto him; Lorde trouble not thy selfe; for I am not worthy that thou shuldest enter vnder my roffe. ⁷ Wherefore I thought not my selfe worthy to come vnto the; but saye the worde; and my seruaut shalbe whole. ⁸ For I lyke wyse am a man vnder power; and haue vnder me soudiers; and I saye vnto wongoo; and he goeth. And to another; come; and he cometh. And to my seruaut do this; and he doeth it. ⁹ When Iesus herde this; he merueyled at him; and turned him about and sayd to the people that folowed him; I saye vnto you; I haue not founde so grete faith; noo; not in Israel. ¹⁰ And they that were sent; turned backe home agayne; and founde the seruaut that was sike; whole.

¹¹ And it fortuned after that; that he went into a cite called Naim; and many of his disciples went with him; and moche people. ¹² When he came nye to the gate of the cite; beholde; ther was a deed man caried out which was the only sonne of his mother; and she was a widow; and moche people of the cite was with her. ¹³ And when the lorde sawe her; he had compassion on her; and sayde vnto her; wepe not. ¹⁴ And he went and touchid the coffyn; and they that bare him; stode still. And he sayde; Yonge man; I saye vnto the; arise. ¹⁵ And the deed sate vp and beganne to speake. And he delyvered him to his mother. ¹⁶ And ther cam a feare on them all. And they glorified god;

CRANMER—1539.

death. ³ And when he heard of Iesu, he sent vnto him the elders of the Iewes, beseeching him that he wolde come, and heale hys seruante. ⁴ And whan they came to Iesus, they besought him instantly, saying; He is worthy that thou shuldest do this for him. ⁵ For he loueth oure nacion, and hath buylt vs a synagoge. ⁶ And Iesus went with them.

And when he was now, not farre from the house, the Centurion sent frendes to him; saying vnto him; Lorde, trouble not thy selfe; for I am not worthy; that thou shuldest enter vnder my roffe. ⁷ Wherefore I thought not my selfe worthy to come vnto the; but saye thou the worde, and my seruaut shalbe whole. ⁸ For I also am a man set vnder power, and haue vnder me soudiers, and I saye vnto one; go, and he goeth; and to another, come, and he cometh; and to my seruaut, do this; and he doeth it. ⁹ When Iesus herde this, he merueyled at him, and turned him about, and sayd to the people that folowed him; I saye vnto you, I haue not founde so great fayth, no, not in Israel. ¹⁰ And they that were sent, turned backe home agayne, and founde the seruaut whole that had bene sycke.

¹¹ And it fortuned after this, that he went into a cytie which is called Naim, and many of his disciples went with him, and moche people. ¹² When he came nye to the gate of the cytie; beholde, ther was a deed man caried out, which was the onely sonne of his mother, and she was a ydow, and moche people of the cytie was with her. ¹³ And when the Lord sawe her, he had compassion on her, and sayde vnto her; wepe not. ¹⁴ And he came nye, and touchid the coffyn; and they that bare him, stode styll. And he sayde; Yonge man, I saye vnto the; arise. ¹⁵ And he that was deed, sate vp, and beganne to speake. And he delyvered him to his mother. ¹⁶ And there came a feare on them all. And they gaue the glory vnto God,

δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν· καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε, ‘Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον.’ ¹⁰ Καὶ ὑποστρεψάντες οἱ πεμφθέντες εἰς τὸν οἶκον εὑρον τὸν ἀσθενοῦντα δούλον ὑγιαίνοντα.

¹¹ Καὶ ἐγένετο ἐν τῇ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναὺν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολὺς. ¹² ὥς δὲ ἤγγισε τῇ πόλει τῆς πόλεως, καὶ ἰδὼν, ἐξεκομίζετο τεθνηκώς, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. ¹³ καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχρίσθη ἐπ’ αὐτῇ, καὶ εἶπεν αὐτῇ, ‘Μὴ κλαίε.’ ¹⁴ Καὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ βασταύζοντες ἔστησαν· καὶ εἶπε, ‘Νεανίσκε, σοὶ λέγω, ἐγέρθητι.’ ¹⁵ Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. ¹⁶ ἔλαβε δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες, ‘Ὅτι

[†] Alex. εἰς τὸν οἶκον οἱ π. ε. τ. δ. (s. = d.) δ.

[‡] Const. τῷ.

[§] Alex. = ἱκανοί.

^{||} Alex. καὶ αὐτὴ ἦν χήρα.

[¶] Const. = ἦν.

^{‡‡} Rec. ἀπαντας.

GENEVA—1557.

to dye, whome he made much of. ³ And when he heard of Iesus, he sent vnto hym the Elders of the Iewes, besechyng hym that he would come and heale his seruant. ⁴ And they came to Iesus, and besought hym instantly, saying, He is worthy that thou should est bestowe this pleasure vpon him. ⁵ For he loueth sayd they, our nation, and hath buylt vs a Synagoge.

⁶ Then Iesus went with them. But when he was now not farre from the house, the Centurion sent friendes to him, saying vnto him, Lord trouble not thy self: for I am not worthy that thou shouldst enter vnder my roffe. ⁷ Wherefore I thought not my self worthy to come vnto thee, but say the woord, and my seruant shalbe whole. ⁸ For I lykewyse am a man vnder power, and haue vnder me souldiers; and I say vnto one, Go, and he goeth: and to another, Come, and he cometh: and to my seruant, Do this, and he doeth it. ⁹ When Iesus heard this, he marueyled at hym, and turned hym about, and sayd to the people, that folowed him, I say vnto you, I haue not found so great faith, no, not in Israel. ¹⁰ And they that were sent, turned back home agayne, and found the seruant that was syck, whole. ¹¹ And it fortuneth the day after, that he went into a cite called Naïm, and many of his disciples went with hym, and much people. ¹² When he came nye to the gate of the cite, beholde there was a dead man caried out, who was the onely begotton sonne of his mother, which was a wydowe: and much people of the cite was with her. ¹³ And when the Lord sawe her, he had compassion on her, and sayd vnto her, Wepe not. ¹⁴ And he went and touched the coffyn (and they that bare hym stode styl) and he sayd, Yōnge man, I say vnto thee, Arise. ¹⁵ And he that was dead sat vp, and began to speake: and he deliuered him to his mother. ¹⁶ And there came a feare on them all: and they

RHEIMS—1582.

vvas readie to die: vvhō vvas deere vnto him. ³ And when he heard of Iesus, he sent vnto him the Auncients of the Iewes, desiring him to come and heale his seruant. ⁴ But they being come to Iesus, besought him earnestly, saying to him, That he is vvorthe that thou shouldst doe this for him. ⁵ for he loueth our nation: and he hath built a synagogue for vs. ⁶ And Iesus vvent vwith them. And vvhē he vvas now not farre from the house, the Centurion sent his frends vnto him, saying, Lord, trouble not thy self. for I am not vvorthe that thou shouldst enter vnder my rooffe. ⁷ for the vvhich cause neither did I thinke my self vvorthe to come to thee: but say the vvord, and my seruant shal be made whole. ⁸ for I also am a man subiect to authoritie, hauing vnder me souldiers: and I say to this, goe, and he goeth: and to an other, come, and he cometh: and to my seruant, doe this, and he doeth it. ⁹ Vvhich Iesus hearing, marueiled: and turning to the multitudes that folowed him he said, Amen I say to you, neither in Israel haue I found so great faith. ¹⁰ And they that vvē sent, being returned home, found the seruant that had been sicke, vvhole.

¹¹ And it came to passe, aftervvard he vvent into a cite that is called Naïm: and there vvent vwith him his Disciples and a very great multitude. ¹² And vvhē he came nigh to the gate of the cite, behold a dead man vvas caried forth, the onely sonne of his mother: and she, vvas a vvдове: and a great multitude of the cite vvith her. ¹³ Vvhom vvhen our Lord had seen, being moued vvith mercie vpon her, he said to her, Vveepe not. ¹⁴ And he came neere and touched the coffyn. And they that caried it, stood stil: and he said, Yōng man, I say to thee, Arise. ¹⁵ And he that vvas dead, sat vp, and beganne to speake. And he gaue him to his mother. ¹⁶ And feare tooke them al: and they magnified God, saying, That a

AUTHORISED—1611.

him, was sicke and ready to die. ³ And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant. ⁴ And when they came to Iesus, they besought him instantly, saying, that hee was worthy for whom hee should do this. ⁵ For he loueth our nation, and hee hath built vs a Synagogue. ⁶ Then Iesus went with them. And when he was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldst enter vnder my rooffe. ⁷ Wherefore neither thought I my selfe worthy to come vnto thee: but say in a word, and my seruant shall bee healed. ⁸ For I also am a man set vnder authoritie, hauing vnder me souldiers: and I say vnto one, Goe, and he goeth: and to another, Come, and hee cometh: and to my seruant, Doe this, and he doeth it. ⁹ When Iesus heard these things, hee marueiled at him, and turned him about, and saide vnto the people that folowed him, I say vnto you, I haue not found so great faith, no, not in Israel. ¹⁰ And they that were sent, returning to the house, found the seruant whole that had bene sicke.

¹¹ And it came to passe the day after, that he went into a cite called Naïm: and many of his disciples went with him, and much people. ¹² Now when hee came nigh to the gate of the cite, behold, there was a dead man caried out, the onely sonne of his mother, and shee was a widow: and much people of the cite was with her. ¹³ And when the Lord saw her, hee had compassion on her, and said vnto her, Weepe not. ¹⁴ And hee came and touched the coeere (and they that bare him, stood still.) And he said, Yong man, I say vnto thee, Arise. ¹⁵ And he that was dead, sat vp, and began to speake: and hee deliuered him to his mother. ¹⁶ And there came a feare on all, and they

[¶] Or, coffin.

‘ προφήτης μέγας ἐγγήγερται ἐν ἡμῖν ’ καὶ ‘ Ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. ’ ¹⁷ Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

¹⁸ Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ¹⁹ ἐπεμψε πρὸς τὸν Ἰησοῦν, λέγων, ‘ Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; ’ ²⁰ Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, ‘ Ἰωάννης ὁ Βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; ’ ²¹ Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. ²² καὶ ἀποκριθεὶς ^d ὁ Ἰησοῦς | εἶπεν αὐτοῖς, ‘ Πορευθέντες ἀπαγγεῖlate Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε. ’ ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι,

^a Alex. ἡγήσθη.

^a Alex. ἔτερον.

^b Alex. ἐκείνη.

^c Const. = τὸ.

^d Alex. = ὁ Ἰησοῦς.

^e Alex. = ὅτι.

^f Const. τοῖς ὄχλοις.

^f Alex. ἐξήλθατε s. ἐξήλθετε.

WICLIIF—1380.

for a greet profete is risen among us : and for god hath visitid his puple, ¹⁷ and this word wente out of hym, in to alle iudee : and in to alle the cuntre aboute,

¹⁸ and Iones discipulis tolden hym : of alle these thingis, ¹⁹ & Ion elepid tweyne of his discipulis and sente hem to ihesus, and -side, art thou he that is to come, or abiden we another ? ²⁰ & whanne the men comen to hym : thei seiden, Ion baptist sente us to thee : and seide, art thou he that is to come : or we abiden another ? ²¹ and in that our he helid many men of her sikenessis and woundis and yuel -spiritis : and he gaf seite to many blinde men, ²² and ihesus answerd & seide to hem, go ge asen & telle ge to Ion, tho thingis that ge han here and seen, blinde men seen, crokid men gon, mesels ben made clene, deef men heren, deed men risen agayn, pore men ben taken to prechynge of the gospel : ²³ and he that sehal not be sclaudrid in me : is blessid,

²⁴ and whanne the massangers of Ion, weren gon forth : he bigan to seie of Ion to the puple, what wenten ge out in to desert to se ? a rede waggid with the wynde ? ²⁵ but what wenten ge out to se ? a man clothid with softe clothis ? lo thei that ben in precious cloth and in delieis : ben in kyngis housis, ²⁶ but what wenten ge out to se ? a profete ? he I seie to you : and more thanne a profete, ²⁷ this is he of whom it is writun | I sende myn engel bifor thi face, which sehal make the weie redi bifor thee : ²⁸ certis I seie to you, ther is no man more profete among children of wyymen thanne is Ion. But in that is lesse in the kyngdom of heuene : is more thanne he. ²⁹ And alle the puple,

TYNDALE—1534.

sayinge : a greate prophete is rysen amonge vs, and god hath visitid his people. ¹⁷ And this rumor of him went forth throughout all Iurie, and thorowout all the regions which lye rounde about.

¹⁸ And the disciples of Iohn shewed him of all these thinges. ¹⁹ And Iohn called vnto him .ii. of his disciples, and sent them to Iesus sayinge : Arte thou he that shall come : or shall we loke for another ? ²⁰ When the men were come vnto him, thei sayde : Iohn baptiste sent vs vnto the sayinge : Arte thou he that shall come : or shall we wayte for another ? ²¹ And at the same tyme he cured many of their infirmities and plagis, and of euyl spretes, and vnto many that were blynde, he gaue sight. ²² And Iesus answered and sayd vnto them : Goo youre wayes and shewe Iohn, what thinges ye haue sene and harde : how that the blynde se, the halt goo, the lepers are clensed, the deafe heare the deed aryse, to the poore is the glad tydinges preached, ²³ and happy is he, that is not offended by me.

²⁴ When the messengers of Iohn were departed, he began to speake vnto the people of Iohn. What went ye oute into the wilderness for to se ? went ye to se arede shakyn with the wynde ? ²⁵ But what went ye out for to se ? A man clothed in soofte rayment ? Beholde they which are gorgeously apparelled, and lyeve delicately, are in kynges courtes. ²⁶ But what went ye forth to se ? A prophete ? Ye I saye to you, and moare then a prophete. ²⁷ This is he of whom it is written : Beholde I sende my messenger before thy face, to prepare thy waye before the. ²⁸ For I saye vnto you : a greater prophete then Iohn, amonge wemens children is ther none. Novertheless one that is lesse in the kyngdom of god, is greater then he.

²⁹ And all the people that hearde, and the

CRANMER—1539.

sayinge A greate prophete is rysen vp amonge vs, and God hath visitid his people. ¹⁷ And this rumor of hym went forth throughout all Iurie, and thorow out all the regions which lye rounde about.

¹⁸ And the disciples of Iohn shewed him of all these thinges. ¹⁹ And Iohn called vnto him two of his disciples, and sent them to Iesus, sayinge : Arte thou he that shulde come : or shall we loke for another ? ²⁰ When the men were come vnto him, thei sayde : Iohn baptiste sent vs vnto the, sayinge : Arte thou he that shulde come ? or shall we wayte for another ? ²¹ And in that same houre he cured many of their infirmities and plagis, and of euyl spretes, and vnto many that were blynde he gaue syght. ²² And he answered, and sayd vnto them : Go youre wayes, and bring worde agayne to Iohn, what thinges ye haue sene and harde, how that the blynde se, the halt goo, the lepers are clensed, the deafe heare, the deed ryse agayne : to the poore is the glad tydinges preached, ²³ and happy is he, that is not offended at me.

²⁴ And when the messengers of Iohn were departed, he began to speake vnto the people concernyng Iohn. What went ye out into the wyldernes for to se ? a rede shaken with the wynde ? ²⁵ But what went ye out for to se ? A man clothed in softe rayment : Beholde, they which are gorgeously apparelled, and lyeve delicately, are in kynges courtes. ²⁶ But what went ye forth to se ? A Prophete ? Yee I saye to you, and more then a prophete. ²⁷ This is he, of whom it is written Behold, I sende mine angell before thy face, which shall prepare thy waye before the. ²⁸ For I saye vnto you, amonge wemens children, is ther not a greater prophete then Iohn baptist. Novertheless, he that is lesse, in the kyngdome of God is greater then he.

²⁹ And all the people, and the publicans

shall send
I sende myn
angel bifor
thy face, which
shal make
the weie redi
bifor thee.

her, their

asen agayne

ye, certis

I seie to
you, ther
is no man
more
profete
among
children
of
wyymen
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is
Ion.

more
thanne
he.

And alle
the puple,

And all
the
people
that
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and
the

‘λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται.
 ‘²³ καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.’ ²⁴ Ἀπελθόντων δὲ τῶν
 ἀγγέλων Ἰωάννου, ἤρξατο λέγειν ἑπὶ τοὺς ὄχλους | περὶ Ἰωάννου, ‘Τί ἐξελήλυ-
 ‘θατε | εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ²⁵ ἀλλὰ τί
 ‘ἐξελήλυθατε | ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ ἐν
 ‘ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. ²⁶ ἀλλὰ τί
 ‘ἐξελήλυθατε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφῆτου. ²⁷ οὗτός
 ‘ἐστι περὶ οὗ γέγραπται, “Ἰδοὺ, ἐγὼ | ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσ-
 ‘ώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.” ²⁸ λέγω γὰρ |
 ‘ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου τοῦ Βαπτιστοῦ οὐδεὶς
 ‘ἐστιν. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστι.’ ²⁹ Καὶ πᾶς

^a Alex. ἐξήλθετε s. ἐξήλθατε.

ⁱ Alex. = ἐγώ.

^a Alex. Ἀμὴν λίγω s. λίγω ἕϊ s. λίγω.

ⁱ Alex. = προφήτης.

^m Alex. = τοῦ Βαπτιστοῦ.

GENEVA—1557.

glorified God, saying, A great Prophet hath
 risen among vs, and God hath visited his
 people. ¹⁷ And this rumor of hym went
 forth throughout all Iurie, and through
 out all the region round about. ¹⁸ And
 the disciples of Iohn shewed hym of all
 these thynges. ¹⁹ And Iohn called vnto
 him two of his disciples, and sent them to
 Iesus, saying, Art thou he that should
 come, or shal we loke for another? ²⁰
 When the men were come vnto him,
 they sayd, Iohn Baptist sent vs vnto thee,
 saying, Art thou he that should come, or
 shal we wait for another? ²¹ And at that
 same tyme, he cured many of their infir-
 mities, and plagues, and of euyl spirites:
 and vnto many that were blynde, he gaue
 syght.

²² And Iesus answered, and sayd vnto
 them, Go your wayes and shewe Iohn,
 what thynges ye haue sene and heard:
 how that the blynde see, the halte go,
 the lepers are censed, the deafe heare,
 the dead ryse agayne, to the poore is the
 glad tidinges preached, ²³ And happy is
 he, that shal not be offended at me.

²⁴ And when the messengers of Iohn were
 departed, he began to speake vnto the
 people of Iohn, What went ye out into
 the wyldernes for to see? a rede shaken
 with the wynde? ²⁵ But what went ye out
 for to see? A man clothed in soft ray-
 ment? Beholde, they which are gorgeously
 apparelled, and lyue delicately, are in
 kynges courtes. ²⁶ But what went ye
 forth to see? A Prophet? yea I say to
 you, and greater then a Prophet. ²⁷ This
 is he of whome it is written, Beholde, I
 send my messenger before thy face, which
 shal prepare thy way before thee. ²⁸ For
 I say vnto you, there is no greater Pro-
 phet then Iohn, among them that are
 born of women: neuertheless, he that is
 lesse in the kyngdome of God, is greater
 then he. ²⁹ Then all the people that heard,

RHEIMS—1582.

great Prophet is risen among vs: and,
 That God hath visited his people. ¹⁷ And
 this saying vvent forth into al Ievrie of
 him, and into al the countrie about.

¹⁸ And Iohns disciples shewed him of al
 these thynges. ¹⁹ And Iohn called twvo of
 his disciples, and sent them to Iesus,
 saying, Art thou he that art to come: or
 expect vve an other? ²⁰ And vvhien the
 men vvere come vnto him, they said, Iohn
 the Baptist hath sent vs to thee, saying,
 Art thou he that art to come: or expect
 vve an other? ²¹ (And the self same houre,
 he cured many of maladies, and hurtes,
 and euil spirites: and to many blinde he
 gaue sight.) ²² And answering, he said to
 them, Goe and report to Iohn vvhath you
 haue heard and sen: That the blinde
 see, the lame vvalke, the lepers are made
 cleane, the deafe heare, the dead rise
 againe, ²³ the poore are euangelized: and
 blessed is he vvhosoeuer shal not be scan-
 dalized in me.

²⁴ And vvhien Iohns messengers vvere
 departed, he began to say of Iohn to the
 multitudes, Vvhath vvent you out into the
 desert to see? a reede moued vwith the
 vynde? ²⁵ But vvhath vvent you forth to
 see? a man clothed in soft garments? be-
 hold they that are in costly apparel and
 delicacies, are in the house of kings.
²⁶ But vvhath vvent you out for to see? a
 Prophet? Certes I say to you, and more
 then a Prophet. ²⁷ this is he of whom it
 is vvvritten, Behold I send mine Angel
 before thy face, vvhich shal prepare thy
 way before thee. ²⁸ For I say to you, A
 greater Prophet among the children of
 vvhomen then Iohn the Baptist, there is
 no man. but he that is the lesse in the
 kingdom of God, is greater then he.

²⁹ And al the people hearing and the

AUTHORISED—1611.

glorified God, saying, that a great Prophet
 is risen vp among vs, and that God hath
 visited his people. ¹⁷ And this rumour of
 him went fourth throughout all Iudea,
 and throughout all the region roundabout.
¹⁸ And the disciples of Iohn shewed him
 of all these thynges.

¹⁹ And Iohn calling vnto him two of his
 disciples, sent them to Iesus, saying, Art
 thou hee that should come, or looke we
 for another? ²⁰ When the men were come
 vnto him, they said, Iohn Baptist hath
 sent vs vnto thee, saying, Art thou hee
 that should come, or looke we for another?
²¹ And in that same houre hee
 cured many of their infirmities and
 plagues, and of euill spirites, and vnto
 many that were blinde, he gaue sight.
²² Then Iesus answering, said vnto them,
 Goe your way, and tell Iohn what thynges
 yee haue sene and heard, how that the
 blind see, the lame walke, the lepers are
 censed, the deafe heare, the dead are
 raised, to the poore the Gospel is preach-
 ed. ²³ And blessed is he whosoeuer shall
 not be offended in me.

²⁴ And when the messengers of Iohn
 were departed, hee beganne to speake
 vnto the people concerning Iohn: What
 went ye out into the wyldernes for to
 see? A reed shaken with the wynde?
²⁵ But what went ye out for to see? A
 man clothed in soft raiment? Behold,
 they which are gorgeously apparelled, and
 liue delicately, are in kings courtes. ²⁶ But
 what went ye out for to see? A Prophet?
 Yea, I say vnto you, and much more then
 a Prophet. ²⁷ This is hee of whom it is
 written, Behold, I send my messenger
 before thy face, which shall prepare thy
 way before thee. ²⁸ For I say vnto you,
 among those that are borne of women,
 there is not a greater Prophet then Iohn
 the Baptist: but he that is least in the
 kingdom of God, is greater then he.
²⁹ And all the people that heard him, and

ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου.³⁰ οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.³¹ ³¹Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίμι εἰσὶν ὅμοιοι; ὅμοιοί εἰσι παιδίους τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλους, ³²οὐ καὶ λέγουσιν, | ³³Ἡυλῆσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἔβρηγυσamen ὑμῖν, | καὶ οὐκ ἐκλαύσατε. ³⁴ἐλήλυθε γὰρ Ἰωάννης ὁ Βαπτιστὴς· ³⁵μήτε ἄρτον· ἔσθλιον μήτε ὄϊνον· πίνων, καὶ λέγετε, Δαιμόνιον ἔχει. ³⁶ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθλιὸν καὶ πίνων, καὶ λέγετε, Ἴδου, ἄνθρωπος φάγος καὶ οἰνοπότης, ³⁷φίλος τελωνῶν καὶ ἁμαρτωλῶν. ³⁸καὶ ἐδικαίωθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς· πάντων· |

³⁶ Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς

³⁰ Rec. = εἰπε δὲ ὁ Κήρυξ. ³¹ Alex. λήγουσιν. ³² Alex. = ὑμῖν. ³³ Alex. = ἄρτον. ³⁴ Alex. = οἶνον. ³⁵ Rec. τελωνῶν φίλος. ³⁶ Alex. = πάντων. ³⁷ Alex. τὸν οἶνον. ³⁸ Alex. κατελθὼν.

WICLIFFE—1380.

hereynge, and pupplices; that hadden be baptysid with the baptyem of Ion : iustifieden god,³⁰ but the fariseis and the wise men of lawe, that weren not baptysid of hym : dispiseden the counceyl of god : aȝens hem self.

³¹ And the lord seide, therfor to whom schal I seie men of this generacion like : and to whom ben thei like ? ³² thei ben like to children sittynge in chepyng and spekyng to gidre and seynge, we han sungun to ȝou with pipis : and ȝe han not dauncid, we han made moornyng : and ȝe han not wepte. ³³ For Ion baptist cam nether etynge brede ne drynkynge wyne, and ȝe seien, he hath a fende, ³⁴ mannes some cam etynge and drynkynge : ȝe seien to a man denoure, and drynkynge wyyn a frend of pupplices and of synful men, ³⁵ and wisdom is iustified of her sonnes ;

³⁶ but oon of the fariseis preid ihesus : that he schulde ete with hym, and he entrid in to the hous of the farisie, and satte at the mete, ³⁷ and lo a synful woman that was in the citee, as sche knewe that ihesus sate at the mete, in the hous of the farisie : sche brouȝte an alabastre boxe of oymment, ³⁸ and sche stode bi-hinde hisidis hise feet, and bigan to moiste his feet with teeris, and wipid with the heeris of hir heed, ȝ kiste hise feet : and anointed with oymment.

³⁹ and the farisie seynge that hadde clepid him : seide with ynne hym self sciynge, if this were a profete : he schulde wite, who and what maner woman it were that touchith him, for sche is a synful woman, ⁴⁰ and ihesus answerid and seide to hym, Symount I haue summe thing to seie to theȝ, and he seide, maistris seie thou. ⁴¹ and he answerid twicte dettouris weren to oo leener : and oon ouȝte fyue hundred pens : and the tother fifti, ⁴² but whanne thei hadden not wherof thei schulden gylde : he forȝaf to bothe, who

TYNDALE—1534.

publicans, iustified God, and were baptysed with the baptem of Iohn. ³⁰ But the pharises and scribes despised the counsell of god agaynst them selves, and were not baptised of him.

³¹ And the lord said : Wher vnto shall I lyken the men of this generacion, and what thinge are they lyke ? ³² They are lyke vnto chylidren sittynge in the market place, and crynge one to another, and sayynge : We haue pyed vnto you, and ye haue not daunsed : we haue mourned to you, and ye haue not wept. ³³ For Iohn baptist cam, nether eatynge brede ner drynkynge wyne, and ye saye : he hath the deuyll. ³⁴ The sonne of man is come and eateth and drinketh, and ye saye : beholde a man which is a glotton, and a drinker of wyne, a frende of publicans and synners. ³⁵ Yet is wysdome iustified of all her chylidren. ³⁶ And one of the pharises desyred him that he wolde eate with him. And he went into the pharises house, and sate doune to meate. ³⁷ And beholde a woman in that cite, which was a synner, assone as she knewe that Iesus sate at meate in the pharises house, she brought an alabaster boxe of oymnt, ³⁸ and she stode at his fete behynde him wepyng, and beganne to wesse his fete with teares, and dyd wipe them with the heeres of her heed, and kyssed his fete, and anoynted them with oymnt.

³⁹ When the pharise which bade him, sawe that, he spake with in him sylf, sayynge : If this man were a prophete, he wolde surely haue knowen who and what maner woman this is, which toucheth him, for she is a synner. ⁴⁰ And Iesus answered and sayde vnto him : Simon I haue some what to saye vnto the. And he sayd master saye on. ⁴¹ There was a certayne leuder which had two detters, the one ought fyue hundred pence, and the other fifti. ⁴² When they had nothinge to paye, he forȝae them booth. Which of them

CRANMER—1539.

that heard him iustified God, and were baptysed with the bapteme of Iohn. ³⁰ But the Pharises and lawers despised the counsell of God agaynst them selues, and were not baptised of him. ³¹ And the Lorde said : Wher vnto shall I lyken the men of this generacion : and what thyng are they lyke ? ³² They are lyke vnto children sittynge in the market place, and crying one to another, and saying : We haue piped vnto you, and ye haue not daunsed : we haue mourned to you, and ye haue not wepte. ³³ For Iohn Baptist came, nether eatynge brede ner drynkynge wyne, and ye saye : he hath the deuyll. ³⁴ The sonne of man is come, and eateth and dryncketh, and ye saye : beholde a glotonous man, and an vnmeasurable dryncker of wyne, a frende of publicans and synners. ³⁵ And wysdome is iustified of all his children.

³⁶ And one of the Pharises desyred him that he wolde eate with him. And he went into the Pharises house, and sate doune to meate. ³⁷ And beholde a woman in that cite (which was a synner) as soone as she knew that Iesus sate at meate in the Pharises house, she brought an alabaster boxe of oymnt, ³⁸ and stode at his fete behynde him wepyng and beganne to wesse his fete with teares, and dyd wipe them with the heeres of her heed, and kyssed his fete, and anoynted them with the oymnt.

³⁹ When the Pharise (which had bydden him) sawe, he spake with in him self, saying : If this man were a prophete, he wolde surely knowe who, and what maner of woman this is that toucheth him, for she is a synner. ⁴⁰ And Iesus answered, and sayde vnto him : Simon, I haue some what to saye vnto the. And he said : master, saye on. ⁴¹ There was a certayne leuder which had two detters, the one ought fyue hundred pence, and the other fifti. ⁴² When they had nothinge to paye, he forȝae them both. Tell me therefore, which of them wyll loue him most ?

synn, agaynst. Iouie, frend, chepur, market, clepid, called. wite, know. oo, one. leuer, lender. gylde, give.

“τὴν οἰκίαν| τοῦ Φαρισαίου ἠνεκλήθη. ³⁷ Καὶ ἰδὼν, γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς, ³⁸ ἐπιγνοῦσα, ὅτι ἠνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου, ³⁹ καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ| κλαίονσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι,| καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἔξέμασσε,| καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειψε τῷ μύρῳ. ³⁹ ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ, λέγων, ‘Οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνή, ἥτις ἄπτεται αὐτοῦ· ὅτι ἁμαρτωλὸς ἐστι.’ ⁴⁰ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, ‘Σίμων, ἔχω σοί τι εἰπεῖν.’ Ὁ δὲ φησι, ‘Διδάσκαλε, εἰπέ.’ ⁴¹ Δύο χρεωφειλέται ἦσαν δανειστῇ τινι ὁ εἰς ὥφειλε ἑκατὸν πεντακόσια, ὁ δὲ ἕτερος πενήκοντα. ⁴² μὴ ἐχόντων ^b δὲ| αὐτῶν ἀποδοῦναι, ἁμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν, εἰπέ,| πλείον ^a αὐτὸν ἀγαπήσει;|

^a Alex. + καί. ^b Alex. κατακίται. ^c Rec. παρὰ τοὺς πόδας αὐτοῦ ὀπίσω. ^d Alex. τοῖς δ. ἤρξατο β. τ. π. αὐτοῦ. ^e Alex. ἔξεμασε. ^f Alex. = ἐλ. ^g Alex. = εἰπέ. ^h ἀγαπ. αὐτὸν.

GENEVA—1557.

and the publicans, justified God, beyng baptized with the baptisme of Iohn.

³⁹ But the Pharises and Lawers despised the counsell of God against them selues, and were not baptized of him. ⁴¹ And the Lord said, Wher vnto shal I liken the men of this generation, and what thing are they like vnto? ⁴² They are like vnto chylidren sytting in the market place, and crying one to another, and saying, We haue piped vnto you, and ye haue not dancet: we haue mourned to you, and ye haue not wept. ⁴³ For Iohn Baptist came, nether eating bread nor drinckynge wyne: and ye say, He hathe the deuyll. ⁴⁴ The Sonne of man is come, and eateth and drincketh: and ye say, Beholde a man which is a glotten, and a drincker of wyne, a friende of publicans and symners.

⁴⁵ But wysedome is iustified of all her chylidren. ⁴⁶ And one of the Pharises desired him that he would eat with hym: and he went into the Pharises house, and sate downe to meate. ⁴⁷ And beholde a woman in that cite which was a synner, as sone as she knewe that Iesus sate at meat in the Pharises house, she broght an alabaster boxe of ointment. ⁴⁸ And she abode at his feete behynd hym wepyng, and began to washe his fete with teares, and dyd wype them with the heares of her head, and kyssed his fete, and anoynted them with the ointment. ⁴⁹ When the Pharise which bade him, sawe that, he spake within him selfe, saying, If this man were a Prophet, he would surely haue knowne who, and what maner of woman this is which toucheth him, for she is a synner. ⁵⁰ And Iesus answered, and sayd vnto him, Simon I haue some what to say vnto thee. And he sayd, Master say on. ⁵¹ There was a certayn lender which had two detters: the one ought fyue hundred pence, and the other fiftie. ⁵² When they had nothing to pay, he forgave them bothe. Which of them therfore (tel me,) wyl loue him moste?

RHEIMS—1582.

Publicans, justified God, being baptized with Iohns baptisme. ³⁹ But the Pharisees and the lavvyers despised the counsell of God against them selues, being not baptized of him. ⁴¹ And our Lord said, Vwherevnto then shal I liken the men of this generation, and vwherevnto are they like? ⁴² They are like to children sitting in the market-place, and speaking one to another, and saying, Vve haue piped to you, and you haue not daunced: vve haue lamented, and you haue not vvept. ⁴³ For Iohn the Baptist came neither eating bread nor drincking vyne: and you say, He hath a deuil. ⁴⁴ The sonne of man came eating and drinking: and you say, Behold a man that is a gurnander and a drincker of vyne, a frende of Publicans and sinners. ⁴⁵ And wysedome is iustified of al her children.

⁴⁶ And one of the Pharisees desired him to eate vvith him. And being entred into the house of the Pharisee, he sate downe to meate. ⁴⁷ And behold a vvoman that was in the cite, a sinner, as she knewt that he vvvas set dovvn in the Pharisees house, she brought an alabaster boxe of ointment: ⁴⁸ and standing behind beside his feete, she began to vvater his feete vvith teares, & vviped them vvith the heares of her head, and kissed his feete, & anoynted them with the ointment. ⁴⁹ And the Pharisee that had bid him, seeing it, spake vvithin him self saying, This man if he vvvere a Prophet, vvould knovv certes vvho and vvhat maner of vvoman she is vvwhich toucheth him, that she is a sinner.

⁵⁰ And Iesus answering said to him, Simon, I haue somevvhat to say vnto thee, but he said, Maister, say. ⁵¹ A certayne creditour had two debtors: one did ovve fyue hundred pence, and the other fiftie. ⁵² They hauing not vvherevvith to pay, he forgave both. Vvwhether therfore doth loue him

AUTHORISED—1611.

the Publicanes, justified God, being baptized with the baptisme of Iohn. ³⁹ But the Pharisees and Lawyers ^a reiected the counsell of God ^b against themselves, being not baptized of him.

⁴¹ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? ⁴² They are like vnto children sitting in the market place, and calling one to another, and saying, We have piped vnto you, and ye haue not dancet: we haue mourned to you, and ye haue not wept. ⁴³ For Iohn the Baptist came, neither eating bread, nor drinking wine, and ye say, He hath a deuil. ⁴⁴ The Sonne of man is come, eating, and drinking, and ye say, Behold a gluttonous man, and a wine-bibber, a friend of Publicanes and sinners. ⁴⁵ But wysedome is iustified of all her children.

⁴⁶ And one of the Pharisees desired him that he would eate with him. And he went into the Pharisees house, and sate downe to meate. ⁴⁷ And behold, a woman in the cite which was a sinner, when shee knew that Iesus sate at meate in the Pharisees house, brought an Alabaster boxe of ointment, ⁴⁸ And stood at his feet behind him, weeping, and began to wash his feete with teares, and did wipe them with the haire of her head, and kissed his feet, and anoynted them with the ointment. ⁴⁹ Now when the Pharisee which had bidden him, saw it, he spake within himselfe, saying, This man, if he were a Prophet, would haue knowne who, and what maner of woman this is that toucheth him: for she is a sinner. ⁵⁰ And Iesus answering, said vnto him, Simon, I haue somewhat to say vnto thee. And he saith, Master, say on. ⁵¹ There was a certaine creditour, which had two debtors: the one ought fyue hundred pence, and the other fiftie. ⁵² And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will loue

^a Or, frustrated. ^b Or, within themselves.

⁴³ Ἀποκριθεὶς ὁ δὲ Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ, Ὅρθως ἔκρινας. ⁴⁴ Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; εἰσηλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς ῥιζῖ αὐτῆς ἐξέμαξε. ⁴⁵ φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ, ἀφ' ἧς εἰσηλθον, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας. ⁴⁶ ἔλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας. ⁴⁷ οὐ χάριν, λέγω σοι, ἀφεύονται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἡγάπησε πολὺ· ᾧ δὲ ὀλίγον ἀφέεται, ὀλίγον ἀγαπᾷ. ⁴⁸ Εἶπε δὲ αὐτῇ, Ἀφεύονται σου αἱ ἁμαρτίαι. ⁴⁹ Καὶ ἤρξαντο οἱ συνακαείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφήσιν; ⁵⁰ Εἶπε δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

* Alex. = εἰ. † Rec. + τῆς κεφαλῆς. ‡ Alex. ἴστιν οὗτος.

WICLIF—1380.

thanhe loueth hym more? ⁴³ Symount answerid and seide I gesse that he: to whom he forȝaf more; and he answerid to hym/ thou hast demed rigtly.

⁴⁴ And he turned to the woman, and seide to symounte/ seest thou this woman? I entrid in to thin hous: thou gaf no water to my fete; but this hath moistid my feet with teeris: and wipid with hir heeris; ⁴⁵ thou hast not ȝouun to me a cosse: but this sithen sche entrid ceesid not to kisse my feet; ⁴⁶ thou anyontidist not myn heed with oile: but this anyontid my feet with oynemente; ⁴⁷ for the whiche thing I seie to thee, many synnes ben forȝouun to hir: for sche hath loued mych, and to whom is lesse forȝouun: he loueth lesse; ⁴⁸ and ihesus seide to hir/ thy synnes ben forȝouun to thee; ⁴⁹ and thei that sate to gidre at the mete bi-gunnen to seie with ynnre hem self/ who is this that forȝeueþ synnes; ⁵⁰ but he seide to the woman/ thy feith hath made thee saaf: go thou in pees.

8. AND it was don aftirward, and ihesus made iournei bi citees and castels prechyngre and euangelisynge the reume of god; and twelue with hym, ² and summe wymmen that weren hecild of wickid spiritis and sikenessis; marie that is clepid mawdelcyn of whom seuen deuelis wenten out; and lone the wiif of chuse the procuratour of eroude; and susanne and many other that mynstriden to hym of her riches; ³ and whanne mych puple was come to gidre and men hiȝeden to hym fro the citees: he seide bi a symylitode; ⁴ he that sowith ȝede out to sowe his seede; and while he sowith: summe fille bisidis the weie; ⁵ τ was defouild, and bridis of the er eten it; ⁶ and other fel on stoon; and it sprunge up and dried; ⁷ and it hadde not moisture; ⁸ and other fil among thornes; ⁹ τ the thornes sprungun up to

demed, judg'd. ȝouun, given. cosse, kiss. sithen, since. seide, seide. reume, realm. clepid, called. bi, by. husedred.

TYNDALE—1534.

tell me, will love him moost? ⁴³ Simon answered and sayde: I suppose; that he to whom he forgave moost. And he sayde vnto him: Thou hast truly iudged.

⁴⁴ And he turned to the woman/ and sayde vnto Simon: Seist thou this woman? I entred into thy housse; and thou gavest me noo water to my fete but she hath wesshed my fete with teares; and wiped them with the heeres of her heed. ⁴⁵ Thou gavest me no kysse: but she; sence the tyme I came in/ hath not ceased to kysse my fete. ⁴⁶ Myne heed with oyle thou dydest not anyointe: but she hath anyointed my fete with oymntment. ⁴⁷ Wherefore I saye vnto the: many synnes are forgiven her/ for she loved moche. To whom lesse is forgiven/ the same doeth lesse love. ⁴⁸ And he sayde vnto her; thy synnes are forgiven the. ⁴⁹ And they that sate at meate with him/ beganne to saye within them selves: Who is this which forȝeueþ synnes also? ⁵⁰ And he sayde to the woman: Thy faith hath saved thee/ Go in peace.

8. AND it fortunied after that/ that he him sylfe went throughout cities and townes/ prechyngre; and shewinge the kyngdom of God; and the twelue with him. ² And also certayne women; which wer healed of euell spretes/ and infirmities: Mary called Magdalen out of whom went seven devyls; ³ and Ioauna the wyfe of Chusa Herodes stewarde; and Susanna and many other: which ministred vnto them of their substance. ⁴ When moche people were gadred to gether; and were come to him out of all cities/ he spake by a similitude. ⁵ A sower went out to sowe his seede: and as he sowyd/ some fell by the waye syde; and it was troden vnder fete; and the foules of the ayre deuoured it vp. ⁶ And some fell on ston; and as soon as it was spronge vp/ it withred awaye/ because it lacked moystnes. ⁷ And some fell amonge thornes; and the thornes

CRANMER—1539.

⁴³ Simon answered and sayd: I suppose, that he to whom he forgave moost. And he sayde vnto him: Thou hast truly iudged.

⁴⁴ And he turned to the woman, and sayde vnto Simon: Seest thou this woman. I entred in to thy house, thou gauest me no water for my fete: but she hath wesshed my fete: with teares, and wyiped them with the heeres of her head. ⁴⁵ Thou gauest me no kysse: but she, sence the tyme I came in, hath not ceased to kysse my fete. ⁴⁶ Myne heed with oyle thou dydest not anyointe: but she hath anyointed my fete with oymntment. ⁴⁷ Wherefore, I saye vnto the: many synnes are forȝeuen her, for she loued moche. To whom lesse is forȝeuen, the same doeth lesse loue. ⁴⁸ And he sayde vnto her, thy synnes are forȝeuen the. ⁴⁹ And they that sate at meate wyth him, beganne to saye within them selues: Who is this which forȝeueþ synnes also? ⁵⁰ And he sayd to the woman: Thy fayth hath sauēd the: Go in peace.

8. AND it fortunied afterwarde, that he him selfe also went throughout cytyes and townes: prechyngre, and shewinge the kingdome of God, and the twelue with him. ² And also certayne women, which were healed of euell spretes, and infirmities. Mary which is called Magdalen (out of whom went seuen deuyls) ³ and Ioauna the wyfe of Chusa, Herodes stewarde, and Susanna and many other: which ministred vnto him of their substance. ⁴ When moche people were gathered together, and were come to him out of all cyties, he spake by a symilitude. ⁵ The sower went out to sowe his seede: and as he sowyd, some fell by the waye syde, and it was troden downe, and the foules of the ayre deuoured it vp. ⁶ And some fell on ston, and as soon as it was spronge vp, it withred awaye/ because it lacked moystnes. ⁷ And some fell amonge thornes, and the thornes sprange

VIII. Καὶ ἐγένετο ἐν τῷ καθέξῃς, καὶ αὐτὸς δίδωδεν κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, ² καὶ γυναῖκες τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν· Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἐπτά ἐξεληλύθει, ³ καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαὶ, αἵτινες διηκόνουν αὐτοῖς· ἀπὸ τῶν ὑπαρχόντων αὐταῖς. ⁴ Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς, ⁵ Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. ⁶ καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱκμάδα. ⁷ καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἀκανθαὶ ἀπέπνιξαν

³ Rec. αὐτῷ. ⁴ Alex. ix. ⁵ Const. λαυτοῦ.

GENEVA — 1557.

⁴³ Simon answered, and said, I suppose, that he, to whom he forgave moste : and he sayd vnto him, Thou hast truly iudged. ⁴⁴ And he turned to the woman, and sayd vnto Simon, Seist thou this woman? I entred into thy house, and thou gauest me no water to my fete : but she hath washed my fete with teares, and wyiped them with the haeres of her head. ⁴⁵ Thou gauest me no kysse : but she synce the tyme I came in, hath not ceased to kysse my fete. ⁴⁶ Myne head with oyle thou dyddest not anoynt : but she hath anointed my feete with oyntement. ⁴⁷ Wherefore I say vnto thee, that many synnes are forgiven her, for she loued much. To whom a litle is forgiven, the same doeth loue a litle. ⁴⁸ And he sayd vnto her, Thy synnes are forgiven thee. ⁴⁹ And they that sate at meat with him, began to say within them selues, Who is this which forgoeth synnes also? ⁵⁰ And he sayd to the woman, Thy fayth hath saued thee : Go in peace.

RHEIMS — 1582.

more? ⁴³ Simon answering said, I suppose that he to vvhom he forgave more. But he said to him, Thou hast iudged rightly. ⁴⁴ And turning to the vwoman, he said vnto Simon, Doest thou see this vwoman? I entred into thy house, vvnto to my feete thou didst not giue : but she vvith teares hath vvatered my feete, and vvith her haeres hath vviped them. ⁴⁵ Kisse thou gauest me not : but she since I came in, hath not ceased to kisse my feete. ⁴⁶ Vvith oile thou didst not anoint my head : but she vvith ointment hath anointed my feete. ⁴⁷ For the vvchich I say to thee, Many synnes are forgiven her, because she hath loued much. But to vvhom lesse is forgiven, he loueth lesse. ⁴⁸ And he said to her, Thy synnes are forgiven thee. ⁴⁹ And they that sate together at the table, began to say vvithin them selues, Vvho is this that also forgoeth synnes? ⁵⁰ And he said to the vwoman, Thy faith hath made the safe, goe in peace.

AUTHORISED — 1611.

him most? ⁴³ Simon answered, and saide, I suppose, that hee to whom he forgave most. And he said vnto him, Thou hast rightly iudged. ⁴⁴ And hee turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, thou gauest mee no water for my feete : but shee hath washed my feete with teares, and wiped them with the haire of her head. ⁴⁵ Thou gauest mee no kisse : but this woman, since the time I came in, hath not ceased to kisse my feete. ⁴⁶ Mine head with oile thou didst not anoint : but this woman hath anointed my feet with ointment. ⁴⁷ Wherefore, I say vnto thee, her sinnes, which are many, are forgiven, for shee loved much : but to whom little is forgiven, the same loveth little. ⁴⁸ And he said vnto her, Thy sinnes are forgiven. ⁴⁹ And they that sate at meat with him, began to say within themselves, Who is this that forgiveth sinnes also? ⁵⁰ And he said to the woman, Thy faith hath saued thee, goe in peace.

8. AND it came to passe afterward, that he him self went through euery cite and towne, preaching, and shewing the kyngdome of God, and the twelue with hym. ² And also certayn women, which were healed of euyl spirites, and infirmities : Marie which was called Magdalene, out of whome went seven deuyls. ³ And Iohane the wyfe of Chuza Herodes steward, and Susanna, and many other which ministred vnto him of their substance. ⁴ When much people were gathered together, and were come to him out of all cities, he spake by a similitude. ⁵ A sower went out to sowe his seed, and as he sowed, some fel by the way syde, and it was troden vnder fete, and the foules of the aire deuoured it vp. ⁶ And some fel on the stone, and as some as it was sprong vp, it withered away, because it lacked moistnes. ⁷ And some fel among thornes, and the thornes sprang vp with it, and choked it.

8. AND it came to passe afterward, and he made his iourney by cities and towynes preaching and euangelizing the kingdom of God : and the Twelue vvith him, ² and some vvomen that had been cured of vvicked spirits and infirmities, Marie vvchich is called Magdalene, out of vvhom seven deuils vvere gone forth, ³ and Ioane the vvife of Chuza Herods procurator, and Susan, and many others that did minister vnto him of their substance.

⁴ And vvhen a very great multitude assembled, and hastened out of the cities vnto him, he said by a similitude. ⁵ The sower vvrent forth to sovve his seede, and vvholes he sovvethe, some fel by the vvay side, and vvvas troden vvpon, and the foules of the aire did eate it. ⁶ And other some fel vvpon the rocke : and being shot vp, it vvithered, because it had not moisture. ⁷ And othersome fel among thornes, and the thornes groovving vp vvithal,

8. AND it came to passe afterward, that he went throughout euery city and village preaching, and shewing the glad tidings of the kingdom of God : and the twelue vvith him, ² And certaine vvomen which had bene healed of euill spirits and infirmities, Marie called Magdalene out of vvhom went seven deuils, ³ And Ioanna the vvife of Chuza, Herods steward, and Susanna, and many others which ministred vnto him of their substance.

⁴ And vvhen much people were gathered together, and were come to him out of euery cite, he spake by a parable : ⁵ A Sower went out to sowe his seed : and as he sowed, some fell by the vvayes side, and it was troden vvone, and the foules of the aire deuoured it. ⁶ And some fell vvpon a rocke, and as some as it was sprong vp, it vvithered away, because it lacked moisture. ⁷ And some fel among thornes, and the thornes sprang vp vvith

‘αὐτό·⁸ καὶ ἕτερον ἔπεσεν¹ εἰς| τὴν γῆν τὴν ἀγαθὴν, καὶ φυνὲν ἐποίησε καρπὸν
 ‘ἐκατονταπλασίονα.’ Ταῦτα λέγων ἐφώνει, ‘Ὁ ἔχων ὦτα ἀκούειν ἀκούτω.’
⁹ Ἐπηρεώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, ¹⁰ λέγοντες, | ‘Τίς εἴη ἡ παραβολὴ αὐτῆς;’
¹⁰ Ὁ δὲ εἶπεν, ‘Υμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ τοῖς
 ‘δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιδῶσι.
 ‘¹¹ Ἔστι δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ.¹² οἱ δὲ παρὰ τὴν
 ‘ὁδὸν εἰσὶν οἱ ἀκούοντες, εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς
 ‘καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσι.¹³ οἱ δὲ ἐπὶ τῆς πέτρας, οἱ ὅταν
 ‘ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς
 ‘καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.¹⁴ τὸ δὲ εἰς τὰς ἀκάνθας
 ‘πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ

¹ Rec. ἰπι. ¹⁰ Alex. = λέγοντες. ⁸ Const. + ταῦτα λίγων ἐφώνει· ὁ ἔχων ὦτα ἀκούειν, ἀκούτω.

WICLIIF—1380.

gidre and strangliden it, ⁸ and othere filde
 in to good erthe : and it sprunge up and
 made an hundred fold fruyt. he seide
 these thingis and cried, he that hath eris
 of heryngre, here he!

⁹ but his discipulis axeden hym : what
 this parable was, ¹⁰ and he seide to hem,
 to you it is grauntid to knowe the pryuyte
 of the kyngdom of god; but to other men
 in parablis : that thei seyngre se not, and
 thei heryngre, vnderstonde not

¹¹ ¶ this is the parable, the seed : is goddis
 word, ¹² and thei that ben bisidis the weie;
 ben these that heren, and aftirward the
 fende cometh and takith awie the word
 fro hir herte : leest thi bileyunge be made
 sauē, ¹³ but thei that fil on a stoon : ben
 these that whanne thei han herde, res-
 ceuyen the word with ioie and these han
 not rotis, for a tyme thei hileuen : and
 in tyme of temptacioun thei gon awie,
¹⁴ but that that fil among thornes : ben
 these that herden, and of bisynessis &
 richessis and lustis of this liif thei gon
 forth and ben stranglid : and bryngen
 forth no fruyt, ¹⁵ but that that fil in to
 good erthe, ben these, that in a good
 herte and best heren the word and holden,
 and bringen forth fruyt in pacience;

¹⁶ no man lygneth a lanternne and hilyth
 it with a vessell, or putteth it vnder a bedde,
 but on a candilstick : that men that entren
 sen liȝt, ¹⁷ for ther is no preyng thing :
 whiche schal not be opened, nether hid
 thing whiche schal not be knownen, and
 come in to open, ¹⁸ therfor se ȝe hou ȝe
 heren, for it schal be ȝouun to him that
 hath, and who euer hath not : also that
 who that he wenech that he haue, schal be
 taken away fro hym;

¹⁹ and his modir & britheren came to
 him : ȝe mysten not come to him for the
 puple, ²⁰ and it was teld to him thi modir
 and thi brithren stonden with out forth
 willing to se the, ²¹ & he answered & seide

pryuyte, secret. fende, fend. hilyth, covereth.
 ȝouun, given. wenech, vnderneath.

TYNDALE—1534.

spronge vp with it, and choked it. ⁸ And
 some fell on good grounde, and spronge
 vp and bare frute, an hundred folde.
 And as he sayde these thinges, he cryed:
 He that hath eares to heare, let him heare.
⁹ And his disciples axed him sayinge:
 what maner similitude is this? ¹⁰ And he
 sayde: vnto you is it geuen to knowe
 the secretes of the kyngdom of God: but
 to other in similitudes, that when they se,
 they shuld not se: and when they heare
 they shuld not vnderstonde.

¹¹ The similitude is this. The seede is
 the worde of God. ¹² Those that are
 besyde the waye, are they that heare,
 and afterwarde cometh the devyll and
 taketh awaye the worde out of their
 hertes; lest they shuld beleue and be
 saved. ¹³ They on the stonnes, are they
 which when they heare, receave the worde
 with ioie. But these haue no rootes,
 which for a whyle beleue, and in tyme
 of temtacion goo awaye. ¹⁴ And that
 which fell amonge thornes, are they which
 heare, and goo forth, and are choked
 with cares and with riches, and voluptuous
 lyvinge, and bringe forth noo frute.
¹⁵ That in the good grounde, are they
 which with a good and pure hert, heare
 the worde and kepe it, and bringe forth
 frute with pacience.

¹⁶ No man lygtheth a candell, and cover-
 eth it vnder a vessell, nether putteth it
 vnder the table: but setteth it on a candel-
 stick, that they that enter in, maye se
 the lyght. ¹⁷ No thinge is in secret, that
 shall not come abroode: Nether any
 thinge hyd, that shall not be knowne, and
 come to lyght. ¹⁸ Take hede therefore
 howe ye heare. For whosoever hath, to him
 shalbe geuen: And whosoever hath not,
 from him shalbe taken, even that same
 which he supposeth that he hath. ¹⁹ Then
 came to him his mother and his brethren,
 and coulede not come at him for prease.
²⁰ And they tolde him sayinge: Thy
 mother and thy brethren stonde with out
 and wolde se the. ²¹ He answered and

CRANMER—1539.

vp wyth it, and choked it. ⁸ And some fell
 on good grounde, and sprange vp, and
 bare frute, an hundred folde. And as he
 sayde these thynges, he cryed: He that
 hath eares to heare, let him heare.

⁹ And his disciples asked him, sayinge:
 what maner of symilitude is this? ¹⁰ And
 he sayde: vnto you is it geuen to knowe
 the secretes of the kyngdom of God: but
 to other, by parables: that when they se,
 they shuld not se, and when they heare
 they shuld not vnderstande.

¹¹ The parable is this The seede is
 the worde of God. ¹² Those that are besyde
 the waye, are they that heare, then cometh
 the denyll, and taketh awaye the
 worde out of their hertes, lest they shuld
 beleue and be saued. ¹³ They on the
 stonnes, are they, which when they heare,
 receave the worde with ioie: and these
 haue no rootes: which for a whyle beleue,
 and in tyme of temptacion go awaye.
¹⁴ And that which fell amonge thornes,
 are they, which when they haue heard, go
 forth, and are choked with cares and ryhes,
 and voluptuous lyuinge, and bringe forth
 no frute. ¹⁵ That which fell in the good
 grounde, are they which with a pure and
 good herte, heare the worde, and kepe it,
 and bringe forth frute thorow pacience.

¹⁶ No man, when he lighteth a candell,
 couereth it with a vessell or putteth it
 vnder a table, but setteth it on a candel-
 stick, that they which enter in, maye se
 the lyght. ¹⁷ Nothinge is in secret, that
 shall not come abroode. Nether any
 thinge hyd, that shall not be knowne, and
 come to lyght. ¹⁸ Take hede therefore howe
 ye heare. For whosoever hath, to hym
 shalbe geuen: And whosoever hath not,
 from him shalbe taken: euen that same
 which he supposeth that he hath.

¹⁹ Then came to him his mother and his
 brethren, and coulede not come at him for
 prease. ²⁰ And it was tolde him and sayd:
 Thy mother and thy brethren stande with-
 out: and wolde se the. ²¹ He answered
 and sayde vnto them: my mother and

‘ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι. ¹⁵ τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες, τὸν λόγον κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ. ¹⁶ Οὐδεὶς δὲ λύχρον ἄψας καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθῃσιν· ἀλλ’ ἐπὶ λυχρίας | ¹⁷ ἐπιτίθῃσιν, | ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς. ¹⁷ οὐ γάρ ἐστι κρυπτόν, ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ. ¹⁸ βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ’ αὐτοῦ. ¹⁹ Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. ²⁰ καὶ ἀπηγγέλη | αὐτῷ, | λεγόντων, | ‘ Ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἐστήκασιν ἔξω, ἰδεῖν σε θέλοντες. ²¹ Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς, ‘ Μήτηρ μου καὶ ἀδελφοὶ μου οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ

* Alex. τῇ λυχρίας. † Alex. τίθῃσιν. ‡ Alex. Ἀπηγγίλη δι. § Alex. = λεγόντων.

GENEVA — 1557.

⁸ And some fel on good ground, and sprang vp, and bare fruite, an hundred folde. And as he sayd these thinges, he cryed, He that hath eares to heare, let him heare. ⁹ And his disciples asked him, demanding, What similitude that was? ¹⁰ And he sayd, Vnto you it is geuen to knowe the secretes of the kyngdome of God, but to other in similitudes: that when they see, they shulde not see, and when they heare, they should not vnderstand. ¹¹ The similitude is this, The seede, is the worde of God. ¹² Those that are besyde the way, are they that heare: and afterward cometh the deuyll, and taketh away the worde out of their hartes, lest they should beleue, and be saued. ¹³ But they that are on the stones, are they which when they haue heard, receaue the worde with ioy: but these haue no rootes: which for a whyle beleue, and in the tyme of tentation go away. ¹⁴ And that which fel among thornes, are they which haue heard and after their depaure are choked with cares and with ryches, and voluptuous liuing, and bryng forth no frute. ¹⁵ And that which fel in good ground, are they which with an honest and good hart, heare the worde, and keepe it, and bring forth frute with pacience. ¹⁶ No man when he lygeth a candel, couereth it vnder a vessel, nether putteth it vnder the table, but setteth it on a candlestick, that they that entre in, may see the lyght. ¹⁷ For nothing is in secret, that shal not come abrode: neither any thing hid, that shal not be known, and come to light: ¹⁸ Take heede therefore how ye heare: For whosoever hathe, to him shal be geuen: and whosoever hathe not, from him shalbe taken euen that same, which it semeth that he hathe. ¹⁹ Then came to him his mother and his brethren, and could not speake with him for prease. ²⁰ And it was tolde him, by certeyne which sayd, Thy mother and thy brethren stand without, and would see thee. ²¹ But he answered, and sayd vnto them, My

RHEIMS — 1582.

choked it. ⁸ And other some fel vpon good ground: and being shot vp, yelded fruite an hundred fold. Saying these thinges he cried, He that hath eares to heare, let him heare.

⁹ And his disciples asked him vvhath this parable vvas. ¹⁰ To vvhom he said, To you it is giuen to knovv the mysterie of the kingdom of God, but to the rest in parables, that seeing they may not see, and hearing may not vnderstand. ¹¹ And the parable is this: The seede, is the vvord of God. ¹² And they besides the vvay: are those that heare, then the deuil cometh, and taketh the vvord out of their hart, lest beleueing they be saued. ¹³ For they vpon the rocke: such as vvhen they heare, vvith ioy receiue the vvord: and these haue no rootes: because for a time they beleuee, and in time of tentation they reuolt. ¹⁴ And that vvich fel into thornes, are they that haue heard, and going their vvayes, are choked vvith cares and riches and pleasures of this life, and render not fruite. ¹⁵ And that vpon good ground: are they vvich in a good and very good hart, hearing the vvord, doe retaine it, and yeld fruite in patience.

¹⁶ And no man lighting a candel doth couer it vvith a vessel, or put it vnder a bed: but setteth it vpon a candlestick, that they that enter in, may see the light. ¹⁷ For there is not any thing secret, that shal not be made manifest: nor hid, that shal not be known, & come abrode. ¹⁸ See therefore how you heare. For he that hath, to him shal be giuen: and vvhoesoeur hath not, that also vvich he thinketh he hath, shal be taken away from him.

¹⁹ And his mother and brethren came vnto him: and they could not come at him for the multitude. ²⁰ And it vvvas tolde him, Thy mother and thy brethren stand vvithout, desirous to see thee. ²¹ Who answering said to them, My mother and

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it, and choked it. ⁸ And other fell on good ground, and sprang vp, and bare fruite an hundred folde. And when hee sayd these things, he cried, Hee that hath eares to heare, let him heare. ⁹ And his disciples asked him, saying, What might this parable be? ¹⁰ And he said, Unto you it is giuen to know the mysteries of the kingdom of God: but to others in parables, that seeing, they might not see, and hearing, they might not vnderstand. ¹¹ Now the parable is this: The seed is the word of God. ¹² Those by the way side, are they that heare: then cometh the deuil, and taketh away the word out of their hearts, lest they should beleuee, and be saued. ¹³ They on the rocke, are they which when they heare, receiue the word with ioy; and these haue no rootes, which for a while beleuee, and in time of temptation fall away. ¹⁴ And that which fell among thornes, are they, which when they haue heard, goe forth, and are choked with cares and riches, and pleasures of this life, and bring no fruite to perfection. ¹⁵ But that on the good ground, are they, which in an honest and good heart hauing heard the word, keepe it, and bring forth fruit with patience.

¹⁶ No man when he hath lighted a candle, couereth it with a vessel, or putteth it vnder a bed: but setteth it on a candlestick, that they which enter in, may see the light. ¹⁷ For nothing is secret, that shal not bee made manifest: neither any thing hid, that shal not be known, and come abroad. ¹⁸ Take heede therefore how yee heare: for whosoever hath, to him shal bee giuen; and whosoever hath not, from him shall be taken, euen which he seemeth to haue.

¹⁹ Then came to him his mother and his brethren, and could not come at him for the prease. ²⁰ And it was tolde him by certayne which sayde, Thy mother and thy brethren stand without, desiring to see thee. ²¹ And he answered and said

* Or, thinketh that he hath.

ἀκούοντες καὶ ποιοῦντες αὐτόν.]

²² Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτοὺς, 'Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης.' καὶ ἀνήχθησαν.

²³ πλεόντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατέβη λαλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνουν. ²⁴ προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες, 'Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα.' Ὁ δὲ ἔγερθεῖς ἐπέτιμήσε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. ²⁵ εἶπε δὲ αὐτοῖς, 'Ποῦ ἔστιν ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, 'Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;'

²⁶ Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντιπέραν τῆς

* Alex. = αὐτόν. † Alex. Ἐγένετο ἐί. ‡ Alex. ἐγερθεῖς. § Alex. = ἰσὺν. || Alex. Γερμασσηῶν s. Γερσσηῶν. ¶ Alex. καὶ χρόνῳ ἰκανῶ.

WICLIF—1380.

to hem/ my modir & my brithren ben thes
that heren the word of god & don it/

²² & it was don in oon of the daies: he wente up in to a boot/ and his discipulis/ and he seide to hem/ passe we ouer the see/ and thei wenten up. ²³ and while thei roweden: he slepte/ & a tempest of wynde cam down in to the watir: and thei weren dryuen hider and thidir with wavis and werun in peril/ ²⁴ and thei camen nyze and reiseden hym and seiden/ commandour we perischen/ and he roos and blamed the wynde, and the tempest of the watir: and it ceesid/ and pesibile was made/ ²⁵ and he seide to hem/ where is your feith? whiche dredyenge wondriden, and seiden to gidre/ who gessist thou is this? for he commaundith to wyndis & to the see/ and thei obiein to hym/ ²⁶ and thei roweden to the cuntre of gerasemis: that is agens galilee/

²⁷ and whanne he wente out to the lond: a man ranne to him that hadde a deuel/ long tyme/ and he was not clothid with cloth/ nethir dwellid in hous, but in sepulchris/ ²⁸ this whanne he saie ihesus fil doun bifor hym/ and he cried with a greet vois: seide/ what to me and to thee ihesus the sone of the hijist god? I bi-seche thee that thou turmente me not. ²⁹ for he commaundid the vnclene spirit: that he schulde go out fro the man/ for he toke hym ofte tymes/ and he was bounden with cheynes and kepte in stockis/ and whanne the bondis weren broken: he was ledde of deuelis in to desert/

³⁰ and ihesus axed hym and seide/ what name is to thee? and he seide a legioun/ for many deuelis weren entrid in to him/ ³¹ and thei preiden hym that he schulde not commande hem: that thei schulden go in to helle/ ³² and there was a flok of many swyn/ lesewinge in an hille/ and thei preiden hym/ that he schulde suffre hem to

pesibile, calm. agens, against. lesewinge, grazing.

TYNDALE—1534.

sayd vnto them: my mother and my
brethren are these which heare the worde
of God and do it.

²² And it chaunced on a certayne daye that he went into a shippe/ and his disciples also/ and he sayde vnto them: Let vs goo ouer vnto the other syde of the lake. And they Lanched forthe. ²³ And as they sayled/ he fell a slepe/ and there arose a storme of wynde in the lake/ and they were fylled with water/ and were in iopardy. ²⁴ And they went to him and awoke him sayinge: Master Master/ we are loost. Then he arose and rebuked the wynde and the tempest of water/ and they ceased/ and it waxed calme. ²⁵ And he sayd vnto them: where is youre faith? They feared and wondred sayinge one to another: what felowe is this? for he commaundeth bothe the wyndes and water/ and they obey him? ²⁶ And they sayled vnto the region of the Gaderenites/ which is ouer agaynst Galile.

²⁷ And as he went out to londe/ ther met him a certayne man out of the cite/ which had a deyll longe tyme/ and ware noo clothes/ nether aboode in eny housse: but amonge graves. ²⁸ When he sawe Iesus/ he cryed/ and fell doune before him/ and with a loud voice sayde: What haue I to do with the Iesus the sonne of the God moost hyest? I beseeche the torment me not. ²⁹ Then he commaundeth the foule sprete to come out of the man. For ofte tymes he caught him/ and he was bounde with chaynes and kept with fetters: and he brake the bondes/ and was caryed of the fende/ into wyldernes.

³⁰ And Iesus axed him sayinge: what is thy name? And he sayde: Legion/ because many devyls were entred into him. ³¹ And they besought him/ that he wolde not commande them to goo out into the depe. ³² And ther was there by an heerde of many swyne/ fedyng on an hyll: and they besought him/ that he wolde soffre them to enter into them.

CRANMER—1539.

my brethren are these, which heare the
worde of God, and do it.

²² And it chaunced on a certayne daye, that he went into a shippe, and his disciples also, and he sayde vnto them: Let vs go ouer vnto the other syde of the lake. ²³ And they launched forth. But as they sayled, he fell aslepe and there arose a storme of winde in the lake, and they were fylled with water, and were in iopardy. ²⁴ And they came to him, and awoke him sayinge: Master Master, we are loost. Then he arose, and rebuked the wynde, and the tempest of water, and they ceased, and it waxed calme. ²⁵ And he sayde vnto them: where is youre fayth? They feared, and wondred among them selues, sayinge: what (thinke ye) is this? for he commaundeth both the wyndes and water, and they obey him? ²⁶ And they sayled vnto the region of the Gederenites, which is ouer agaynst Galile.

²⁷ And whan he went out to land, ther met him out of the citie a certayne man, which had a deuyll longe tyme, and ware no clothes nether abode in eny house: but in graues. ²⁸ When he sawe Iesus and had cryed, he fell downe before him, and with a loud voice sayd: What haue I to do with the Iesus, thou sonne of the God moost hyest? I beseeche the torment me not: ²⁹ for he commaundeth the foule sprete to come out of the man. For ofte tymes he had caught him, and he was bounde with chaynes, and kept with fetters: and he brake the bondes, and was caryed of the fende into wyldernes.

³⁰ And Iesus asked him saying: What is thy name? And he said: Legion, because many deuyls were entred into him: ³¹ And they besought him, that he wolde not commande them, to go out into the depe. ³² And ther was there, an heerde of many swyne, fedyng on an hyll: and they besought him, that he wolde suffre them to enter into them. And he suffred

Γαλιλαίας. ²⁷ ἐξελαθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἔκ χρόνων ἱκανῶν, καὶ ἰμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκῇ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. ²⁸ ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράζας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε, 'Τί ἐμοὶ καὶ σοι, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς.' ²⁹ Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν, καὶ ἐδεσμεῖτο ἀλύσει καὶ πέδαις φυλασσόμενος, καὶ διαρρήσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. ³⁰ ἐπρώτησε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, 'Τί σοι ἔστιν ὄνομα;' Ὁ δὲ εἶπε, 'Λεγεών' ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν. ³¹ καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. ³² ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτόν

^v Alex. = καί. ^z Alex. Παρήγγειλλεν. ^a Alex. ὄνομά ἐστιν. ^b Alex. παρεκάλουν. ^c Alex. βοσκομένη. ^d Alex. παρεκάλεισαν.

GENEVA — 1557.

mother, and my brethren are these which heare the worde of God, and do it. ²² And it chanced on a certaine day, that he went into a shyp, and his disciples also, and he sayd vnto them, Let vs go ouer vnto the other syde of the lake. And they launCHED forth. ²³ And as they sayled, he fel a slepe, and there arose a storme of wynde in the lake, and they were fylled with water, and were in iecopardy.

²⁴ And they went to him, and awoke him, saying, Master, Master, we are lost. Then he arose, and rebuked the wynde, and the tempest of water: and they ceased, and it waxed calme. ²⁵ And he sayd vnto them, Where is your faith? They feared, and wondred among them selues, saying, Who is this that commandeth bothe the wyndes and water, and they obey him? ²⁶ And they sayled vnto the region of the Gadarenites, which is ouer agaynst Galile. ²⁷ And as he went out to lande, there met him a certayn man out of the cite, which had a deuyll long tyme, and weare no clothes, nether abode in any house, but in graues. ²⁸ When he sawe Iesus, he cried out, and fel downe before him, and with a loud voyce sayd, What haue I to do with thee Iesus the Sonne of God most hyest? I beseeche thee torment me not. ²⁹ For he commanded the foule spirite to come out of the man: for (oft times he had caught him: therefore he was bound with chaines, and kept with fetters: but he brake the bandes, and was caried of the fiende into wylderneses.)

³⁰ And Iesus asked him, saying, What is thy name? And he sayd, Legion, because many deuils were entred into him. ³¹ And they besoght him, that he would not commande them to go out into the diepe. ³² And there was thereby an heard of many swyne, fedyng on an hyl, and the deuils besoght him, that he would suffer them to entre into them: and he suffered

RHEIMS — 1582.

my brethren, are they that heare the vword of God and doe it.

²² And it came to passe one day: and he vvent vp into a boate, and his disciples, and he said to them, Let vs strike ouer the lake. And they launched forth. ²³ And vwhen they vvere sayling, he slept: and there fel a storme of vvinde into the lake, and they vvere filled, and vvere in danger. ²⁴ And they came and raised him, saying, Maister, vve perish. But he rising, rebuked the vvinde and the tempest of vvater: and it ceased, and there vvas made a calme. ²⁵ And he said to them, Vvhere is your faith? Who fearing, marueiled one to an other, saying, Vvho is this (trouy ye) that he commaundeth both the vvindes and the sea, and they obey him? ²⁶ And they sailed to the countrie of the Gerasens vvhich is ouer against Galilee.

²⁷ And vvhen he vvas come forth to the land, there mette him a certaine man that had a deuill novv a very long time, and he did vveare no clothes, neither did he tarie in house, but in the monuments. ²⁸ And as he savv Iesvs, he fel downe before him: and crying out vvith a great voice, he said, Vvhat is to me and thee Iesvs sonne of God most high? I beseech thee doe not torment me. ²⁹ For he commaunded the vvcleane spirit to goe forth out of the man. For many times he caught him, and he vvas bound vvith chaines, and kept vvith fetters: and breaking the bondes vvas driuen of the deuill into the deserts. ³⁰ And Iesvs asked him saying, Vvhat is thy name? But he said, Legion, because many deuils vvere entred into him. ³¹ And they besoght him that he vvould not commande them to goe into the depth. ³² And there vvas there a heard of many svvine feeding on the mountaine: and they desired him, that he vvould permit them to enter into

AUTHORISED — 1611.

vnto them, My mother and my brethren are these which heare the word of God, and doe it.

²² Now it came to passe on a certaine day, that hee went into a ship, with his disciples: and hee sayd vnto them, Let vs goe ouer vnto the other side of the lake, and they lanchd forth. ²³ But as they sayled, he fell asleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in iecopardie. ²⁴ And they came to him, and awoke him, saying, Master, master, we perish. Then he rose, and rebuked the winde, and the raging of the water: and they ceased, and there was a calme. ²⁵ And he saide vnto them, Where is your faith? And they being afraide wondred, saying one to another, What maner of man is this? For he commaunded even the windes and water, and they obey him.

²⁶ And they arriued at the countrie of the Gadarenes, which is ouer against Galilee. ²⁷ And when he went forth to land, there met him out of the city a certaine man which had deuils long time, and ware no clothes, neither abode in any house, but in the tombes. ²⁸ When he saw Iesus, he cried out, and fell downe before him, and with a loud voyce said, What haue I to doe with thee, Iesus, thou Sonne of God most High? I beseech thee torment me not. ²⁹ For he had commanded the vvcleane spirit to come out of the man: For oftentimes it had caught him, and hee was kept bound with chaines, and in fetters: and he brake the bands, and was driuen of the deuill into the wilderness.) ³⁰ And Iesus asked him, saying, What is thy name? And he said, Legion: because many deuils were entred into him. ³¹ And they besoght him, that he would not command them to goe out into the deepe. ³² And there was there an herd of many swine feeding on the mountaine: and they besoght him that hee would suffer them to enter into them: and hee

ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκεῖνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς. ³³ ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον| εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη. ³⁴ ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονὸς| ἔφυγον, καὶ ³⁵ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. ³⁵ ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν. ³⁶ ἀπήγγειλαν δὲ αὐτοῖς ³⁷ καὶ| οἱ ἰδόντες, πῶς ἐσώθη ὁ δαίμονισθής. ³⁷ καὶ ἠρώτησαν| αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν| ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μέγαλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον| ὑπέστρεψεν. ³⁸ ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ, ἀφ' οὗ ³⁹ ἐξεληλύθει τὰ δαιμόνια,| εἶναι σὺν αὐτῷ. ἀπέλυσε δὲ αὐτὸν ⁴⁰ ὁ Ἰησοῦς,| λέγων, ⁴¹ ὅτι ὅσοι

¹ Rec. εἰσῆλθον. / Rec. τὸ γεγεννημένον. * Rec. + ἀπελθόντες. ² Alex. = καί. ³ Alex. ἠρώτησιν. ⁴ Alex. Γαδαρηνῶν s. Γερασσηνῶν. ⁵ Alex. εἰς πλοῖον. ⁶ Alex. τ. εἰς.

WICLIF — 1380.

entre in to hem, and he suffrid hem; ³³ and so the deucils wenten out fro the man; and entriden in to the swyn, and with a birre, the flok wente heedlyng in to the pool: & was drenchid, ³⁴ and whanne the herd is saien this thing don, thei flowen and tolden in to the citee and in to the townes.

³⁵ and thei jeden out to se that thing: that was don, and thei camen to ihesus; & thei founden the man sittynge clothid, fro whom the fendis wenten out & in hool mynde at his feet: and thei dredden; ³⁶ and thei that saien tolden to hem: how he was made hool of the legioun; ³⁷ and alle the multitude of the cuntre of gerazennis preied hym that he schulde go fro hem: for thei weren holden with greete drede; he wente up in to a boot, and turnede agen; ³⁸ and the man of whom the deucils weren gon out: preieden hym that he schulde be with hym; ihesus lefte him and seide; ³⁹ go agen in to thyn hous: and telle hou greet thingis god hath don to thee, and he wente thorow alle the citee, and prechid hou greet thingis ihesus hadde don to hym;

⁴⁰ and it was don whanne ihesus was gon agen: the puple rescevede hem, for alle weren abidyng hym. ⁴¹ And lo to whom the name was iairus, and he was prince of a synagoge, and he fil down at the feet of ihesus: and preied hym that he schulde entre in to his hous; ⁴² for he hadde but oon dougter almost of twelue yer oold, and sche was deed, and it bi-fille, the while he wente he was thrungen of the puple;

⁴³ and a woman that hadde a fluxe of blood .xij. yer: and hadde spendid al hir catel in lechis; and sche mygt not be curid of ony; ⁴⁴ and sche cam ny; bihynde; and touchid the hemme of his cloth; and anon the fluxe of hir blodde ceased; ⁴⁵ and ihesus seide who is that touchid me; and

birre. hurry. agen, again. jeden, went. catel, chateis, goods. lechis, doctors.

TYNDALE — 1534.

And he soffred them. ³³ Then went the deuyls out of the man, and entred into the swyne: And the heed took their course and ran heedlyng into the lake, and were choked. ³⁴ When the herdmen sawe what had chaunsed, they fled and tolde it in the cite and in the villages. ³⁵ And they came out to se what was done: and came to Iesus, and founde the man, out of whom the deuyls were departed, sittinge at the fete of Iesus, clothed and in his right mynde, and they were a frayde. ³⁶ They also which sawe it tolde them by what meanes he that was possessed of the deuyll, was healed. ³⁷ And all the whole multitude of the contrye of the Gaderenites, besought him that he wolde departe from them: for they were taken with greete feare. And he gate him into the shippes and returned backe agayne. ³⁸ Then the man out of whom the deuyls were departed, besought him that he myght be with him: But Iesus sent him awaye sayinge: ³⁹ Go home agayne into thyne awne housse, and shewe what great thinges God hath done to the. And he went his waye, and preached thorow out all the cite what great thinges Iesus had done vnto him.

⁴⁰ And it fortuneth when Iesus was come agayne that the people receaved him. For they all wayted for him. ⁴¹ And behold ther came a man named Iairus (and he was a ruler of the synagoge) and he fell doume at Iesus fete, and besought him that he wolde come into his housse; ⁴² for he had but a daughter only, upon a twelve yere of age, and she laye a dyinge. And as he went, the people thronged him. ⁴³ And a woman havynge an issue of blood twelve yeres (which had spent all her substance amonge phisicians, nether coulde be holpen of eny) ⁴⁴ came behinde him, and touchid the hem of his garment, and immediatly her issue of blood stanchid. ⁴⁵ And Iesus sayde: Who is it that touchid me? when every man denyed,

CRANMER — 1539.

them. ³³ Then went the deuyls out of the man, and entred into the swyne: And the heed ran heedlyng with violence into the lake, and were choked. ³⁴ When the herdmen sawe what had chaunsed, they fled, and tolde it in the citee, and in the villages.

³⁵ And they came out to se what was done: and came to Iesus, and founde the man (oute of whom the deuyls were departed) sittinge at the fete of Iesus: clothed, and in his ryght mynde, and they were a frayde. ³⁶ They also which sawe it tolde them by what meanes he (that was possessed of the deuyll) was healed. ³⁷ And all the multitude of the Gederenites, besought him, that he wolde departe from them: for they were taken with greete feare. And he gate him vp into the shippe, and returned backe agayne. ³⁸ Then the man (out of whom the deuyls were departed) besought him that he myght be with him. But Iesus sent him awaye, sayinge: ³⁹ Go home agayne to thyne awne house, and shewe what thinges soeuer God hath done for the. And he went his waye, and preached thorow out all the cytye, what thinges soeuer Iesus had done vnto him.

⁴⁰ And it fortuneth that when Iesus was come agayne, the people receaved him. For they all wayted for him: ⁴¹ And behold, ther came a man named Iairus (and he was a ruler of the synagoge) and he fell doune at Iesus fete prayeng him, that he wolde come in to his house, ⁴² for he had but one daughter only, upon a twelve yere of age, and she laye a dyinge. But as he went, the people thronged him.

⁴³ And a woman, hauinge an issue of blood twelve yeres (which had spent all her substance vpon Phisicians, nether coulde be holpen of eny) ⁴⁴ came behinde him, and touchid the hem of his garment, and immediatly her issue of blood stanchid. ⁴⁵ And Iesus sayde: who is it that touchid me? When euery man denyed,

‘ εἰς τὸν οἶκόν σου, καὶ διηγῶν ὅσα ἐποίησέ σοι ὁ Θεός.’ καὶ ἀπῆλθε, καθ’ ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

⁴⁰ Ἐγένετο δὲ ἐν τῷ ὑποστρέφαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. ⁴¹ Καὶ ἰδὼν, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· ⁴² ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὥς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκει. ⁴³ Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπιπτον αὐτόν. ⁴⁴ Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον· οὐκ ἴσχυσεν ὑπ’ οὐδενὸς θεραπευθῆναι, ⁴⁵ προσελθοῦσα ὀπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. ⁴⁶ καὶ εἶπεν ὁ Ἰησοῦς, ‘ Τίς ὁ ἀψάμενός μου;’ Ἀρνούμενον

* Alex. = ὁ Ἰησοῦς. ° Alex. ὅσα σοι ἐποίησεν ὁ Θεός. P Alex. Ἐν τῇ τῷ. ° Alex. καὶ οὐτος. ° Alex. ὡσίτι. ° Alex. καὶ ἐγένετο ἰν. ° Alex. συνῆλθον. ° Rec. εἰς ἰατροῦς π. ἔ. τ. β.

GENEVA — 1557.

them. ³³ Then went the deuils out of the man, and entred into the swyne: and the hearde ran headlong from the hie brink downe into the lake, and was choked. ³⁴ When the hearde men sawe what had chanced, they fled, and tolde it in the cite and in the cuntry. ³⁵ Then they came out to see what was done, and came to Iesus, and found the man out of whome the deuils were departed, sytting at the fete of Iesus, clothed, and in his ryght mynde: and they were afrajd. ³⁶ They also which sawe it, tolde them by what meanes he that was possessed of the denyll was healed. ³⁷ Then all the whole multitude of the cuntry of the Gadarenites, besoght hym, that he would depart from them, for they were taken with great feare: and he gate him into the shyp, and returned backe agayne.

³⁸ Then the man out of whome the deuils were departed, besoght hym that he myght be with him: but Iesus sent him away saying, ³⁹ Go home agayne into thine owne house, and shewe what great thynges God hath done to thee. And he went his way, and preached through out all the cite, what great things Iesus had done vnto him. ⁴⁰ And it came vnto passe when Iesus was come agayne, that the people receaued him: for they all wayted for hym. ⁴¹ And beholde there came a man named Iairus, and he was one of the chieft of the Synagoge, who fel downe at Iesus fete and besoght hym that he would come into his house: ⁴² For he had but a daughter only, vpon a twelue yerres of age, and she laye a dying. (and as he went, the people thronged hym: ⁴³ And a woman hauing an issue of blood, twelue yerres, which had spent all her substance vpon Physicions, nether could be holpen of any. ⁴⁴ When she came behynd him, she touched the hem of his garment, and immediately her issue of blood stanchd. ⁴⁵ Then Iesus sayd, Who is it that touched me? When every man denied, Peter and

RHEIMS — 1582.

them. And he permitted them. ³³ The deuils therfore vvent forth out of the man, and entred into the svyne: and the heard vvith violence vvent headlong into the lake, and vvvas stifled. ³⁴ Which vvhen the svvineheards savv done, they fled: and told into the cite and into the tovvnnes. ³⁵ And they vvent forth to see that vvwhich vvvas done: and they came to Iesus, and found the man, out of vvhom the deuils vvvere gone forth, sitting at his fete, clothed, and vvvel in his vvvittes, and they vvvere afrajd. ³⁶ And they also that had seen, told them hovv he had been made whole from the legion. ³⁷ And all the multitude of the cuntry of the Gerasens besoght him to depart from them: for they vvvere taken vvwith great feare. And he going vp into the boate, returned. ³⁸ And the man out of vvhom the deuils vvvere departed, desired him that he might be vvwith him. But Iesus dismissed him, saying, ³⁹ Returne into thy house, and tel hovv great things God hath done to thee. And he vvent through the vvhole cite, preaching hovv great things Iesus had done to him.

⁴⁰ And it came to passe: vvwhen Iesus vvvas returned, the multitude receiued him, and al vvvere expecting him. ⁴¹ And behold there came a man vvwhose name vvvas Iairus, and he vvvas Prince of the Synagogue: and he fel at the fete of Iesus, desiring him that he vvwould enter into his house, ⁴² because he vvhad an only daughter almost vvvelue yerres old, and she vvvas a dying. And it chaunced, vvvhiles he vvvent, he vvvas thronged of the multitudes.

⁴³ And there vvvas a certaine vvwoman in a fluxe of blood from vvvelue yerres past, vvwhich had bestovved al her substance vpon Physicions, nether could she be cured of any: ⁴⁴ she came behinde him, and touched the hemme of his garment: and forthvvith the fluxe of her blood stinted, ⁴⁵ And Iesus said, Vvwho is it that

AUTHORISED — 1611.

suffered them. ³³ Then went the deuils out of the man, and entred into the swine: and the herd ranne violently downe a steepe place into the lake, and were choked. ³⁴ When they that fedde them saw what was done, they fled, and went, and tolde it in the cite, and in the cuntry. ³⁵ Then they went out to see what was done, and came to Iesus, and found the man, out of whom the deuils were departed, sitting at the feet of Iesus, clothed, and in his right minde: and they were afraid. ³⁶ They also which saw it, told them by what meanes he that was possessed of the deuils was healed.

³⁷ Then the whole multitude of the cuntry of the Gadarenes round about, besought him to depart from them, for they were taken with great feare: and he went vp into the ship, and returned backe againe. ³⁸ Now the man, out of whom the deuils were departed, besought him that he might be with him: but Iesus sent him away, saying, ³⁹ Returne to thine owne house, and shew how great things God hath done vnto thee. And he went his way, and published throughout the whole cite how great things Iesus had done vnto him. ⁴⁰ And it came to passe, that when Iesus was returned, the people gladly receiued him: for they were all waiting for him.

⁴¹ And behold, there came a man named Iairus, and he was a ruler of the Synagogue, and hee fell downe at Iesus feet, and besought him that hee would come into his house: ⁴² For hee had one onely daughter about twelue yerres of age, and she lay a dying. (But as hee went the people thronged him.)

⁴³ And a woman hauing an issue of blood twelue yerres, which had spent all her liuing vpon Phisitions, nether could be healed of any, ⁴⁴ Came behinde him, and touched the border of his garment: and immediately her issue of blood stanchd. ⁴⁵ And Iesus said, Who touched me?

δὲ πάντων, εἶπεν ὁ Πέτρος· ⁴⁶καὶ οἱ μετ' αὐτοῦ, | 'Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσι, καὶ λέγεις, ⁴⁷Τίς ὁ ἀφάμενός μου; | 'Ο δὲ Ἰησοῦς εἶπεν, ⁴⁸'Ἡψάτό μου τίς· ἐγὼ γὰρ ἔργων δύναμιν ἐξεληούσαν ἀπ' ἐμοῦ.' | Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, καὶ προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. ⁴⁹ὁ δὲ εἶπεν αὐτῇ, ⁵⁰'Θάρσει, | θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.' | Ἐτι αὐτοῦ λαλοῦντος, ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ, ⁵¹'Ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον.' | Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, λέγων, ⁵²'Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται.' | Ἐλθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα, | εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, | καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ⁵³ἔκλαιον δὲ πάντες, καὶ

⁴⁶ Alex. καὶ οἱ σὺν αὐτῷ.

⁴⁷ Alex. = καὶ λέγεις· τίς ὁ ἀφάμενός μου σ. κ. λ. τ. μον ἡψατο. ⁴⁸ Alex. αὐτῷ. ⁴⁹ Alex. = θάρσει. ⁵⁰ Alex. = αὐτῷ.

⁵¹ Alex. = λέγων. ⁵² Rec. Εἰσελθόν. ⁵³ Alex. τινα. ⁵⁴ Rec. Ἰάκωβον καὶ Ἰωάννην.

WICLIF—1380.

whanne alle men denyeden : petre seide
 ⁊ thei that weren with hym, comaundour
 the puple thristid; and dissenen the and
 thou seist who touchid me; ⁴⁶and ihesus
 seide; sum man hath touchid me; for that
 vertu jede out of me; ⁴⁷and the womman
 seynge, that it was not hid fro hym : cam
 tremblyng and fil down at his feet; and
 for what cause sche hadde touchid hym :
 sche schewid bifor al the puple and hou
 anon sche was heeld; ⁴⁸and he seide hir
 to hir : dougth thi feith hath made the saaf :
 go thou in pees.

⁴⁹ ⁊ jif while he spake, a man cam fro
 the prync of the synagoge; and seide to
 him; thi dougth is deed : nyle thou traueil
 the maistr; ⁵⁰And whanne this word
 was herde : ihesus answerid to the fadir
 of the damysel; nyle thou drede : but
 bileue thou onli and sche schal be saaf;
⁵¹and whanne he cam to the hous : he
 suffrid no man to entre with him, but
 petir and ion and james ⁊ the fadir ⁊ the
 modir of the damysel; ⁵²and alle wepten
 and biweleden hir; and he seide; nyle ⁊e
 wepe; for the damysel is not deed : but
 slepeth; ⁵³⁊ thei scorneden hym : ⁊ wisten
 that sche was deed; ⁵⁴but he heeld hir
 bond ⁊ cried ⁊ seide; damysel rise vp;
⁵⁵and hir spirit turned agen : ⁊ sche roos
 anon; and he comaundid to jeeve to hir
 to cte; ⁵⁶⁊ hir fadir and modir wrodriden
 grechly; ⁊ he comaundid hem that thei schul-
 den not seie toony, that thing that was don.

9. AND whanne the twelve apostils
 weren clepid togidre : ihesus ⁊af to hem
 vertu and power on alle deuelis; ⁊ that
 thei schulden hele sicknessis; ²and he
 sente hem for to preche the kyngdom of
 god; and to hele sike men; ³and he seide
 to hem; no thing take ⁊e in the weie;
 nether zerd ne scrippe, ne breed ne monei;
 nether haue ⁊e two cootis; ⁴and in to
 what hous ⁊e entren dwellle ⁊e there;
 ⁊ go ⁊e not out fro thennes; ⁵⁊ who cuer

TYNDALE—1534.

Peter and they that were with him; sayde;
 Master, the people thrust the and vexed
 the : and sayest thou, who touched me ?
⁴⁶ And Iesus sayd : Some body touched
 me. For I perceave that vertue is gone
 out of me. ⁴⁷ When the woman sawe,
 that she was not hid; she came trembling;
 and fell at his fete; and tolde him before
 all the people for what cause she had
 touched him; and how she was healed
 immediatly. ⁴⁸ And he sayde vnto hyr :
 Doughter be of good comforte; Thy faith
 hath made the whole; goo in peace.

⁴⁹ Whyll he yet spake; there came one
 from the rulers of the synagogis house
 which sayde to him : thy daughter is
 deed; disease not the master. ⁵⁰ When
 Iesus heard that; He answered the father;
 sayinge : Feare not; beleue only; and she
 shalbe made whole. ⁵¹ And when he came
 to the hous; he suffred no man to goo
 in with him; save Peter, James and Iohn;
 and the father and the mother of the
 mayden. ⁵² Every body wept and sorowed
 for her. And he sayde : Wepe not : for
 she is not deed; but slepeth. ⁵³ And they
 leugh him to scorne. For they knew
 that she was deed. ⁵⁴ And he thrust them
 all out; and caught her by the hande; and
 cryed sayinge : Mayde aryse. ⁵⁵ And hyr
 sprete came agayne; and she roose strait
 waye. And he comaunded to geue her
 meate. ⁵⁶ And the father and the mother
 of hyr were astonyed. But he warned
 them that they shuld tell noo man; what
 was done.

9. THEN called he the .xii. to gether;
 and gave them power, and auctorite ouer
 all devyls; and that they myght heale
 diseases. ² And he sent them to preache
 the kyngdome of God; and to cure the
 sick. ³ And he sayd to them : Take no-
 thing to sucke you by the waye; neither
 staffe; nor scrip; nether breed; nether
 money; nether have two cootes. ⁴ And
 whatsoever housse ye enter into; there
 abyde and thence departe. ⁵ And who-

CRANMER—1539.

Peter (and they that were with him) sayde;
 Master, the people thrust the and vexed
 the : and sayest thou, who touched me ?
⁴⁶ And Iesus sayd : Some body hath
 touched me. For I perceave, that vertue
 is gone out of me. ⁴⁷ When the woman
 sawe that she was not hid, she came
 trymbling, and fell at his fete, and tolde
 him before all the people, for what cause
 she had touched him, and how she was
 healed immediatly. ⁴⁸ And he sayde vnto
 her : Daughter, be of good comforte, Thy
 faith hath saued the, go in peace.

⁴⁹ Whill he yet spake, there came one
 from the rulers of the synagogis house,
 which sayde to him : thy daughter is
 deed, disease not the Master. ⁵⁰ But when
 Iesus heard that worde, he answered the
 father of the damsell Feare not, beleue
 onely, and she shalbe made whole. ⁵¹ And
 when he cam to the house, he suffred
 no man to go in with him, saue Peter,
 James and Iohn, and the father and the
 mother of the mayden. ⁵² Euery body
 wept, and sorowed for her : And he
 sayde : Wepe not : The damsell is not
 dead; but slepeth. ⁵³ And they laugh
 to scorne, knowing that she was deed.
⁵⁴ And he thrust them all out, and caught
 her by the hande : and cryed, sayinge :
 Mayde, aryse. ⁵⁵ And her sprete came
 agayne, and she rose strait waye. And
 he comaunded to geue her meate.
⁵⁶ And the father and the mother of her
 were astonyed. But he warned them,
 that they shuld tell no man what was done.

9. IESUS called the .xii. together, and
 gaue them power, and auctorite ouer all
 deuyls, and that they myght heale diseases.
² And he sent them to preache the kyng-
 dom of God and to heale the syck. ³ And
 he sayde vnto them : Take nothing to
 your journey : nether staffe, nor scripe,
 nether breed nether money, nether haue
 two coates. ⁴ And what soeuer house ye
 enter into, there abyde, and thence de-
 parte. ⁵ And whosoever wyll not receaue

DISSEN, trouble, vert; power, gode, went nyle, not
 taken, Amer. jeeve, glee. clepid, called. ⁊af, gave.
 ⁊e, yard or stick.

ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε, ‘Μὴ κλαίετε· οὐκ ἀπέθανεν¹, ἀλλὰ καθεύδει.’⁵³ Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.⁵⁴ αὐτὸς δὲ ἑκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε, λέγων, ‘Ἡ παῖς, ἡγεῖρου.’⁵⁵ Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρήμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.⁵⁶ καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδεὶ εἰπεῖν τὸ γεγονός.

IX. Συγκαλεσάμενος δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν² καὶ ἀπέστειлен αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι³ τοὺς ἀσθενοῦντας.⁴ Καὶ εἶπε πρὸς αὐτοὺς, ‘Μηδὲν αἴρετε εἰς τὴν ὁδόν· μήτε ῥάβδον, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν.⁵ καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε.⁶ καὶ ὅσοι ἂν μὴ⁷ ἐξώνται ὑμᾶς,

¹ Alex. οὐ γάρ.² Alex. + τὸ κράσιν.³ Alex. = ἐκβαλὼν ἔξω πάντας καὶ σ. ἐκβαλὼν πάντας ἔξω καὶ.⁴ Alex. ἔγειρε σ. ἔγειραι.⁵ Alex. = μαθητὰς αὐτοῦ σ. ἀποστόλους.⁶ Alex. τοὺς ἀσθενεῖς.⁷ Rec. ῥάβδον.⁸ Alex. εἰσχωται.

GENEVA—1557.

they that were with hym, sayd, Master, the people thrust thee, and treade on thee, and sayest thou, Who touched me?

⁴⁶ And Iesus sayd, Some body touched me: for I perceave that vertue is gone out of me. ⁴⁷ When the woman sawe that she was not hyd, she came trimblyng, and fel at his feete, and tolde hym before all the people, for what cause she had touched him, and how she was healed immediately. ⁴⁸ And he sayd vnto her, Daughter, be of good comfort, thy fayth hath made thee whole, Go in peace.

⁴⁹ Whye he yet spake, there came one from the ruler of the Synagoges house, which sayd to hym, Thy daughter is dead, disease not the master. ⁵⁰ When Iesus heard that, he answered the ruler of the Synagoge, saying, Feare not, beleue only, and she shalbe made whole. ⁵¹ And when he went in to the house, he suffred no man to go in with hym, saue Peter, James, and Iohn, and the father and mother of the maiden. ⁵² And euery body wept, and sorowed for her: but he sayd, Weepe not: for she is not dead, but slepeth. ⁵³ And they laught hym to scorne, for they knewe that she was dead. ⁵⁴ And he thrust them all out, and toke her by the hand, and cried, saying, Mayde, arise. ⁵⁵ And her spirit came agayne, and she rose straightway: and he commanded to geue her meate. ⁵⁶ And her father and mother, were astonied: but he warned them that they should tel no man what was done.

9. THEN called he the twelue disciples together, and gaue them power and autoritie ouer all deuils, and that they myght heale diseases. ² And he sent them to preach the kyngdome of God, and to cure the syck. ³ And he sayd to them, Take nothing to your iourney, nether staues, nor scrip, nether bread, nether money, nether haue two coats. ⁴ And what soeuer house ye entre into, there abyde, and thence departe. ⁵ And

RHEIMS—1582.

touched me? And al denying, Peter said, and they that vvere vvith him, Maister, the multitudes throng and presse thee, and doest thou say, Vvho touched me? ⁴⁶ And Iesus said, Some bodie hath touched me. for I kuovv that there is vertue proceedd from me. ⁴⁷ And the vvoman seeing, that she vvvas not hid, came trembling, and fel dovvn before his feete: and for vvhat cause she had touched him, she shewed before al the people: and hovv forthvvith she vvvas made vvhole. ⁴⁸ But he said to her, Daughter, thy fayth hath made the safe, goe thy vvay in peace.

⁴⁹ As he vvvas yet speaking, there cometh one to the Prince of the synagogue, saying to him, That thy daughter is dead, trouble him not. ⁵⁰ And Iesus hearing this vvord, answered the father of the maide, Feare not: beleuee only, and she shal be safe. ⁵¹ And vvhen he vvvas come to the house, he permitted not any man to enter in vvith him, but Peter, and James, and Iohn, and the father and mother of the maide. ⁵² And al vvpeet, and mourned for her. But he said, Vvpeet not, the maide is not dead, but slepeth. ⁵³ And they derided him, knowing that she vvvas dead. ⁵⁴ But he holding her hand cried saying, Maide arise. ⁵⁵ And her spirit returned, and she rose incontient. And he hade them giue her to eate. ⁵⁶ And her parentes vvvere astonied, vvvhom he commaunded to tel no man that vvvhich vvvas done.

9. AND calling together the tvvelue Apostles, he gaue them vertue and povver ouer al deuils, and to cure maladies. ² And he sent them to preach the kingdom of God: and to heale the sicke. ³ And he said to them, Take nothing for the vvay, neither rod, nor skrippe, nor bread, nor money, neither haue tvvo coats. ⁴ And into vvhatsoeuer house ye enter, tarie there, and thence doe not depart. ⁵ And

AUTHORISED—1611.

When all denied, Peter and they that were with him, said, Master, the multitude throng thee, and presse thee, and sayest thou, Who touched me? ⁴⁶ And Iesus said, Some body hath touched me: for I perceive that vertue is gone out of me. ⁴⁷ And when the woman saw that shee was not hid, shee came trembling, and falling downe before him, shee declared vnto him before all the people, for what cause shee had touched him, and how she was healed immediately. ⁴⁸ And he said vnto her, Daughter, be of good comfort, thy faith hath made thee whole, goe in peace.)

⁴⁹ While hee yet spake, there cometh one from the ruler of the Synagogues house, saying to him, Thy daughter is dead, trouble not the Master. ⁵⁰ But when Iesus heard it, he answered him, saying, Feare not, beleuee onely, and shee shalbe made whole. ⁵¹ And when hee came into the house, hee suffered no man to goe in, saue Peter, and James, and Iohn, and the father and the mother of the mayden. ⁵² And all wept, and bewailed her: but he said, Weepe not, she is not dead, but sleepeth. ⁵³ And they laughed him to scorne, knowing that she was dead. ⁵⁴ And hee put them all out, and tooke her by the hand, and called, saying, Mayd, arise. ⁵⁵ And her spirit came againe, and shee arose straightway: and hee commanded to giue her meate. ⁵⁶ And her parentes were astonished: but hee charged them that they should tell no man what was done.

9. THEN he called his twelue disciples together, and gaue them power and autoritie ouer all deuils, and to cure diseases. ² And hee sent them to teach the Kingdome of God, and to heale the sicke. ³ And he said vnto them, Take nothing for your iourney, neither staues, nor scrip, neither bread, neither money, neither haue two coats apeece. ⁴ And vvhatsoeuer house ye enter into, there abide, and thence depart. ⁵ And vvhatsoeuer will not

ἔξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης, καὶ τὸν κοινορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἄποτινάξατε, εἰς μαρτύριον ἐπ' αὐτούς. Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ τινων, ὅτι Ἰωάννης ἔγγηγερται ἐκ νεκρῶν. ὑπὸ τινων δὲ, ὅτι Ἡλίας ἐφάνη. ἄλλων δὲ, ὅτι προφήτης εἰς τῶν ἀρχαίων ἀνέστη. Καὶ εἶπεν ὁ Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐξῆτι ἰδεῖν αὐτόν.

Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγῆσαντο αὐτῷ ὅσα ἐποίησαν καὶ παραλαβὼν αὐτοὺς, ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά. ἰί οἱ δὲ ὄχλοι γινόντες ἠκολούθησαν αὐτῷ καὶ δεξάμενος αὐτοὺς, ἐλάλει

"Alex. = καί. ° Alex. = ἐπ' αὐτοῦ. P Alex. ἡγήθη. ° Alex. τις s. = εἰς ° Alex. εἶπε εἰ. ° Rec. + ὁ. ° Alex. εἰς πόλιν καλουμένην Βηθσαϊδά s. εἰς τόπον ἔρημον.

WICLIIF—1380.

resecune non 3ou go 3e out of that citee, and schake 3e of the poudir of 3oure feet in to witnessynge on hem, ° and thei 3eden forth and wenten aboute bi castels prechynge ⁊ helynge euery where/

⁷ and eroude tretarke: herde alle thingis that weren don of hym ⁊ he doutid for that it was seid of sum men that Ion was rise fro deeth, ° and of sum men: that elie hadde aperid; but of other: that oon of the oold profetis was risen, ° and eroude seide I haue biheided Ion, and who is this: of whom I here suche thingis, and he sougte to se hym.

¹⁰ and the apostis turneden aȝen: and toolden to him alle thingis that thei hadden don, and he took hem: and wente bisidis in to a desert place that is bethsaida, ¹¹ and whanne the puple knewen this: thei foloweden hym, and he receyued hem, and spake to hem of the kyngdom of god, and he heclid hem: that hadden nede of cure, ¹² and the dai bigan to bowe down, ⁊ thei twelue camen and seiden to hym, leue the puple: that thei go and turne in to castels and townes that ben aboute that thei fynde mete, for we ben here in desert place, ¹³ and he seide to hem, ȝeue to hem to ete, and thei seiden: ther ben not to us: mo thanne fyue loues and twee fischis, but parauenture that we gon and bien metis to alle puple, ¹⁴ ⁊ the men weren almoost fyue thousand, and he seid to his discipulis, make ȝe hem sitte to mete, bi companyes a fifti to gidre, ¹⁵ ⁊ thei diden so, and thei maaden alle men sitte to mete, ¹⁶ and whanne he hadde take the fyue looues and twee fischis, he biheided in to heuene, and blessed and brak and delide to hise discipulis: that thei schulden sitte forth bifor the companyes, ¹⁷ and alle men eten, and weren fulfillid, and that that lefte to

TYNDALE—1534.

soever will not receave you, when ye go out of that cite, shake of the very dust from your fete, for a testimony agaynst them. ° And they went out, and went thorow the townes, preachinge the gospell and healyng every where.

⁷ And Herod the tetrarch herde of all that was done of him, and doutyd, because that it was sayde of some, that Iohn was rysen agayne from deeth: ° and of some, that Helyas had apered: and of other, that one of the olde prophetes was rysen agayne. ° And Herod sayde: Iohn have I beheided: who then is this of whom I here suche thinges? And he desyred to se him.

¹⁰ And the Apostles returned, and tolde him what great thinges they had done. And he toke them and went a syde into a solitary place, nye to a citee called Bethsaida. ¹¹ And the people knewe of it, and folowed him. And he receaved them, and spake vnto them of the kyngdome of God, and healed them that had nede to be healed. ¹² And when the daye beganne to weare away, then came the twelve and sayde vnto him: sende the people away, that they maye goo into the townes and villages roundabout, and lodge, and get meate, for we are here in a place of wyldernes. ¹³ But he sayde vnto them: Geve ye them to ete. And they sayde. We have no moo but fyve loaves and two fischis, except we shuld goo and bye meate for all this people. ¹⁴ And they were about a fyve thousand men. And he sayde to his disciples: Cause them to syt doune by fyfties in a company. ¹⁵ And they dyd soo, and made them all syt doune. ¹⁶ And he toke the fyve loaves, and the two fischis, and loked vp to heuyn, and blessed them, and brake, and gave to the disciples, to set before the people. ¹⁷ And they ate, and were all satisfied. And ther was taken vp of that remained

CRANMER—1539.

you, when ye go out of that cite, shake of the very dust from youre fete, for a testimony agaynst them. ° And they departed and went thorow the townes, preaching the gospell and healyng every where.

⁷ And Herode the Tetrarch hearde of all that was done by him, and he doutyd, because that it was sayde of some, that Iohn was rysen agayne from deeth: ° and of some, that Helyas had apered, and of some, that one of the olde prophetes was rysen agayne. ° And Herode sayd: Iohn haue I beheided: but who is this of whom I here suche thynges And he desyred to se him.

¹⁰ And the Apostles returned: and tolde him all that they had done. And he toke them, and went asyde into a solitary place nye vnto the citee that is called Bethsaida. ¹¹ Which whan the people knew they folowed him. And he receaved them, and spake vnto them of the kyngdome of God, and healed them that had nede to be healed. ¹² And when the daye beganne to weare away, then came the twelue, and sayd vnto him: sende the people away, that they maye go in to the townes and next villages and lodge, and get meate, for we are here in a place of wyldernes. ¹³ But he sayde vnto them: Geue ye them to ete. And they sayd: We haue no mo but fyve loaves and two fysshes, except we shuld go and bye meate for all this people: ¹⁴ And they were about a fyve thousand men. And he sayde to his disciples: Cause them to syt doune by fyfties in a company. ¹⁵ And they dyd so, and made them all to syt doune. ¹⁶ And he toke the fyve loaves, and the two fischis, and loked vp to heauen, and blessed them, and brake, and gaue to the disciples, to set before the people. ¹⁷ And they all dyd ete, and were satisfied. And there was taken vp of that remained

reueyn. 14. receiue. 3eden. acmt. castels. townes or
villages. aȝen. agayne. leue. leave ȝeue. giue
vnto. dealed

αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτω.
¹² Ἡ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, ‘ Ἀπόλυσον
 ‘ τὸν ὄχλον, ἵνα ᾧ ἀπελθόντες εἰς τὰς κύκλῳ κόμας καὶ τοὺς ἀγροὺς καταλύσωσι,
 ‘ καὶ εὕρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.’ ¹³ Εἶπε δὲ πρὸς αὐτοὺς,
 ‘ Δότε αὐτοῖς ὑμεῖς φαγεῖν.’ Οἱ δὲ εἶπον, ‘ Οὐκ εἰσὶν ἡμῖν πλείον ἢ πέντε ἄρτοι
 ‘ καὶ ἰχθύες δύο, εἰ μὴ τι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν
 ‘ τοῦτον βρώματα.’ ¹⁴ (Ἦσαν γὰρ ὥσπερ ἄνδρες πεντακισχίλιοι.) Εἶπε δὲ πρὸς τοὺς
 μαθητὰς αὐτοῦ, ‘ Κατακλίνατε αὐτοὺς κλισίας ἅνὰ πεντήκοντα.’ ¹⁵ Καὶ ἐποίησαν
 οὕτω, καὶ ἀνέκλιναν ἅπαντας. ¹⁶ Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,
 ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδον τοῖς
 μαθηταῖς παρατιθέναι τῷ ὄχλῳ. ¹⁷ καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες καὶ ἥρθη

* Alex. ἀποειρόμενος.

* Alex. πορευθῆντι.

* Alex. = τοῖς.

* Rec. εἰς ἰχθύες.

* Alex. ὥσπερ.

* Alex. κ. κατέκλιναν ἅπαντας.

GENEVA — 1557.

whosoever wyl not receaue you, when ye
 go out of that citie, shake of the very dust
 from your fete, for a testimonie against
 them. ⁶ And they went out, and went
 through the townes about preaching the
 Gospel, and healing euery where. ⁷ And
 Herode the kyng heard of all that was
 done by hym: and doutyd, because that
 it was sayd of some, that Iohn was rysen
 agayne from death: ⁸ And of some, that
 Elias had appeared: and of some, that
 one of the olde Prophetes was rysen
 agayne. ⁹ Then Herode sayd, Iohn haue
 I beheaded: who then is this of whome
 I heare such thynges? and he desired to
 see him.

¹⁰ And the Apostles returned, and tolde
 hym what great thynges they had done.
 Then he toke them, and went asyde into
 a solitarie place, nie to the citie called
 Bethsaida. ¹¹ But when the people knewe
 of it, they folowed him: and he receaued
 them, and spake vnto them of the kyng-
 dome of God, and healed them that had
 ned to be healed. ¹² And when the day
 began to weare away, then came the
 twelue, and sayd vnto hym, Send the
 people away, that they may go into the
 townes and vyllages round about, and
 lodge, and get meat: for we are here in
 place of wylernes. ¹³ But he sayd vnto
 them, Geue ye them to eat And they
 sayd, We haue no mo but fyue loues and
 two fyshes, except we shulde go and hve
 meat for all this people. ¹⁴ For they were
 about fyue thousand men. And he sayd
 to his disciples, Cause them to syt downe
 by fyfties in a compaignie. ¹⁵ Therefore
 they dyd so, and dyd all syt downe.

¹⁶ And he toke the fyue loues, and the
 two fyshes, and loked vp to heauen, blessed
 them, brake, and gaue to the disciples, to
 set before the people. ¹⁷ And they all dyd
 eat, and were satisfied: and there was

RHEIMS — 1582.

vvhosoever shal not receiue you, going
 forth out of that citie, shake of the dust
 also of your fete for a testimonie vpon
 them. ⁶ And going forth they vvent a
 circuite from tovvne to tovvne euangeliz-
 ing and curing euery vvhere.

⁷ And Herod the Tetrarch heard al things
 that vvere done by him: and he staggered
 because it vvvas sayd of some, That
 Iohn vvvas risen from the dead. ⁸ but of
 other some, That Elias hath appeared:
 and of others, that a Prophet one of the
 old ones vvvas risen. ⁹ And Herod said,
 Iohn I haue beheaded: but vvho is this
 of vvhom I heare such things? And he
 sought for to see him.

¹⁰ And the Apostles being returned, re-
 ported to him vvhatsoever they did: and
 taking them he retired apart into a desert
 place, vvvhich belongeth to Beth-saida. ¹¹
 Which the multitudes vnderstanding,
 folowed him: and he receiued them, and
 spake to them of the kingdom of God,
 and them that had neede of cure he heal-
 ed. ¹² And the day began to dravv to-
 vvards an end. And the Twelue comming
 neere, said to him, Dismisse the multi-
 tudes, that going into tovvnes and vvillages
 here about, they may haue lodging, and
 finde meates: because here vve are in a
 desert place. ¹³ And he said to them,
 Giue you them to eate. But they said,
 We haue no more but fyue loaves and
 two fishes: vvles perhaps vve should goe
 and bve meates for al this multitude. ¹⁴ And
 there vvwere men almost fyue thousand.
 And he said to his disciples, Make them
 sit downe by companies fiftie and fiftie.
¹⁵ And so they did. And they made al sit
 downe. ¹⁶ And taking the fyue loaves and
 the two fishes, he loked vp vnto heauen,
 and blessed them: and he brake, and dis-
 tributed to his disciples, for to set be-
 fore the multitudes. ¹⁷ And they did all
 eate, and had their fill. And there vvvas

AUTHORISED — 1611.

receiue you, when ye goe out of that city,
 shake off the very dust from your fete, for
 a testimonie against them. ⁶ And they
 departed, and went through the townes,
 preaching the Gospel, and healing euery
 where.

⁷ Now Herod the Tetrarch heard of all
 that was done by him: and he was per-
 plexed, because that it was said of some,
 that Iohn was risen from the dead: ⁸ And
 of some, that Elias had appeared: and of
 others, that one of the old Prophets was
 risen againe. ⁹ And Herode said, Iohn
 haue I beheaded: but who is this of whom
 I heare such things? And he desired to
 see him.

¹⁰ And the Apostles when they were re-
 turned, told him all that they had done.
 And hee tooke them, and went aside pri-
 uately into a desert place, belonging to
 the citie called Bethsaida. ¹¹ And the
 people when they knew it, followed him,
 and he receiued them, and spake vnto
 them of the kingdome of God, and healed
 them that had need of healing. ¹² And
 when the day beganne to weare away,
 then came the twelue, and said vnto him,
 Send the multitude away, that they may
 go into the townes and countrey round
 about, and lodge, and get victuals: for
 we are here in a desert place. ¹³ But he
 said vnto them, Giue ye them to eate. And
 they said, We haue no more but fyue loaves
 and two fishes, except we should goe and
 buy meat for all this people. ¹⁴ For they
 were about fyue thousand men. And he
 said to his disciples, Make them sit downe
 by fifties in a company. ¹⁵ And they did
 so, and made them all sit downe. ¹⁶ Then
 he tooke the fyue loaves and the two fishes,
 and looking vp to heauen, he blessed
 them, and brake, and gaue to the disci-
 ples to set before the multitude. ¹⁷ And
 they did eate, and were all filled. And

τὸ περισσεύσαν αὐτοῖς κλασμάτων, κόφινον δώδεκα.

¹⁸ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί^a. καὶ ἐπηρώτησεν αὐτοὺς, λέγων, 'Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;' ¹⁹ Οἱ δὲ ἀποκριθέντες εἶπον, 'Ἰωάννην τὸν Βαπτιστὴν ἄλλοι δὲ Ἡλίαν. ἄλλοι δὲ, 'ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.' ²⁰ Εἶπε δὲ αὐτοῖς, 'Ὑμεῖς δὲ τίνα με λέγετε εἶναι;' ^b Ἀποκριθεὶς δὲ ὁ Πέτρος| εἶπε, 'Τὸν Χριστὸν τοῦ Θεοῦ.' ²¹ 'Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλε μηδεὶ εἰπεῖν| τοῦτο, ²² εἰπὼν, 'Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ^d ἐγερθῆναι.'| ²³ Ἐλεγε δὲ πρὸς πάντας, 'Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,| ^f ἀπαρνησάσθω| ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ^g, καὶ ἀκολουθείτω μοι. ²⁴ ὃς γὰρ ^h ἂν| θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν

^a Alex. + αὐτοῦ. ^b Alex. Πέτρος ἔτι ἀποκρ. Const. Ἀποκρ. ἔτι Πέτρος. ^c Alex. λίγιν. ^d Alex. ἀναστῆναι. ^e Alex. ἐρχισθαι. ^f Alex. ἀρνησάσθω.

WICLIF—1380.

hem of broken metis was takun up: twelwe coffyns;

¹⁸ and it was don, whanne he was aloone preynge: hisse disciplys weren with him and he axed hem and seide, whom seien the puple that I am? ¹⁹ they answered and seiden Iohn baptist; other seien: elie; and other seien a profete of the former is risun; ²⁰ and he seide to hem; but whom seien ye that I am? symount petir answered; and seide; the crist of god; ²¹ and he blamyng hem: comaundid that thei schulden seie to no man, and seide thes thingis; ²² for to bihoueth mannes sone: to suffre many thingis and to be reupred of the elder men and of the pryncis of prestis and of scribis, and to be slayn; and the thridde daie to rise agen; ²³ and he seide to alle; if ony wole come afir me: duye he hym silf t take his cros every day and sue he me; ²⁴ for he that wole make his liif saaf: schal lese it; and he that lesith his liif for me: schal make it saaf; ²⁵ and what profetith it to a man if he wyinne al the world, and lese hym silf, and do peyrnge of hym silf; ²⁶ for who so schameth me and my wordis manes sone schal schame hym whanne he cometh in his magiste and of the fadiris t of the holi aungels; ²⁷ and I seie to you verrili there ben summe stondynge here, which schulen not tast deeth til thei seun the rewme of god;

²⁸ and it was don after thes wordis, almeest eijte daies; t he took petir t James t Iohn; and he stied in to an hille: to price; ²⁹ and while he priceid: the liknesse of his chere was chaungid, and his clothing was white schynynge; ³⁰ and lo two men spaken with hym; t noices and elc³¹ weren scen in magiste; and thei saien his goynge out, which he schulde fulfillen in ierusalem; ³² and petir and thei that weren

coffyns, baskets. agen, again. sue, follow. peyrnge, damage. rewme, realm. stied, ascended. here, countenance.

TYNDALE—1534.

to them, twelwe baskettes full of broken meate.

¹⁸ And it fortuneds as he was alone prayyng, his disciples were with him; and he axed them sayyng: Who saye the people that I am? ¹⁹ They answered and sayd: Iohn Baptist. Some saye Helyas. And some saye, one of the olde prophetes is rysen agayne. ²⁰ He sayde vnto them: Who saye ye that I am? Peter answered and sayde: thou arte the Christ of god. ²¹ And he warnyd and comaunded them; that they shuld tell no man that thinge ²² sayyng: that the sonne of man must suffre many thinges; and be reupred of the elders; and of the hye prestes and scribes; and be slayne; and the thirde daye ryse agayne.

²³ And he sayde to them all, yf eny man will come after me; let him denye him sylfe and take vp his crosse dayly and folowe me. ²⁴ Whosoever will save his lyfe, shall lose it. And whosoever shall lose his lyfe for my sake, the same shall save it. ²⁵ For what avauntageth it a man; to wyinne the whole worlde; yf he loose him sylfe or runne in damage of him sylfe? ²⁶ For whosoever is ashamed of me, and of my sayynges: of him shall the sonne of man be ashamed; when he cometh in his awne glorie; and in the glorie of his fader; and of the holi aungels. ²⁷ And I tell you of a surty: There be some of them that stonde here; which shall not tast of deeth; tyll they see the kyngdome of god.

²⁸ And it folowed about an .viij. dayes after those sayynges; that he toke Peter; James; and Iohn; and went vp into a mountayne to praye. ²⁹ And as he prayed; the facion of his countenance was changed; and his garment was whyte and shone. ³⁰ And beholde; two men talked with him; and they were Moses and Helyas; ³¹ which appered gloriously; and spake of his departyng; which he shuld ende at Ierusalem. ³² Peter and they that

CRANMER—1539.

to them, twelwe baskettes full of broken meate.

¹⁸ And it fortuneds as he was alone prayyng, his disciples were with him, and he asked them sayyng: Who saye the people that I am? ¹⁹ They answered, and sayd: Iohn Baptist: Some saye Helyas. And some saye, that one of the olde prophetes is rysen. ²⁰ He sayde vnto them. But who saye ye, that I am? Simon Peter answered and sayde thou art the Christ of God. ²¹ And he warnyd and comaunded them that they shuld tell no man that thinge, sayyng ²² the sonne of man must suffre many thynges, and be reupred of the elders, and of the hye prestes, and scribes, and be slayne, ryse agayne the thirde daye.

²³ And he sayde to them all, yf eny man wyll come after me, let him denye him selfe, and take vp his crosse dayly, and folowe me. ²⁴ For whosoever wyll saue hys lyfe shall lose it. But whosoever doth lose, his lyfe for my sake, the same shall saue it. ²⁵ For what avauntageth it a man, yf he wyinne the whole worlde, and loose him selfe, or runne in dammage of him selfe? ²⁶ For whoso is ashamed of me, and of my wordes: of him shall the sonne of man be ashamed, when he cometh in his maiestyte, and in the maiestyte of his fader, and of the holi aungels.

²⁷ I tell you of a trueth: There be some standing here, which shall not tast of deeth, tyll they se the kyngdome of God.

²⁸ And it fortuneds that about an .viij. dayes after these sayynges, he toke Peter, and Iohn and Iames, and went vp into a mountayne to praye. ²⁹ And as he prayed, the fassyon of his countenance was chaunged, and his garment was whyte, and shone. ³⁰ And behold, there talked with him two men which were Moses and Helyas, ³¹ that appered in the maiestyte, and spake of his departyng, which he shuld ende at Ierusalem. ³² But Peter

‘ ἐμοῦ, οὗτος σώσει αὐτήν. ²⁵ τί γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον
 ‘ ὅλον, ἐαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; ²⁶ ὃς γὰρ ἂν ἐπαισχυθῇ με καὶ τοὺς
 ‘ ἐμούς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται, ὅταν ἔλθῃ ἐν τῇ
 ‘ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. ²⁷ Λέγω δὲ ὑμῖν ἀληθῶς,
 ‘ εἰσὶ τινες τῶν ὧδε ἐστώτων, | οἱ οὐ μὴ ^κ γέυσονται | θανάτου, ἕως ἂν ἴδωσι τὴν
 ‘ βασιλείαν τοῦ Θεοῦ.’

²⁸ Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσπερ ἡμέραι ὀκτῶ, καὶ παραλαβὼν
 Πέτρον καὶ ^μ Ἰωάννην καὶ Ἰάκωβον, | ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. ²⁹ καὶ
 ἐγένετο ἐν τῷ προσεύχασθαι αὐτὸν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ
 ἱματισμὸς αὐτοῦ λευκὸς ἕξαστράπτων. ³⁰ Καὶ ἰδὼν, ἄνδρες δύο συνελάλουν αὐτῷ,
 οἵτινες ἦσαν Μωσῆς καὶ Ἠλίας· ³¹ οἱ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἐξοδὸν αὐτοῦ,
 ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλὴμ. ³² ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν

† Rec. + καθ' ἡμέραν. ^κ Const. ἰδν. ^ι Rec. ἰσθητότων. ^λ Rec. γιύσονται. ^μ Rec. + τὸν. ^ν Alex. Ἰάκωβον καὶ Ἰωάννην.

GENEVA — 1557.

taken vp of that remained to them, twelve baskets full of broken meat.

¹⁸ And it came to passe as he was alone praying, his disciples were with hym, and he asked them, saying, Whome say the people that I am? ¹⁹ They answered, and sayd, Iohn Baptist: some say Elias: and some say, that one of the olde Prophetes is rysen agayne. ²⁰ And he sayd vnto them, But whome say ye that I am? Peter answered, and sayd, Thou art the Christe of God. ²¹ And he warned, and commanded them, that they shoulde tel no man that thyng. ²² Saying, That the Sonne of man must suffre many thynges, and be reposed of the Elders, and of the hye Priestes and Scribes, and be slayne, and the thyrd day ryse agayne. ²³ And he sayd to them all, If any man wyl come after me, let hym deny hym self, and take vp his crosse dayly, and folowe me. ²⁴ For whosoever wyl saue his lyfe, shal lose it: and whosoever shal lose his lyfe for my sake, the same shal saue it. ²⁵ For what auantageth it a man, if he wyn the whole worlde, and lose hym self, and runne in damage of hym self? ²⁶ For whosoever shalbe ashamed of me, and of my saynges: of him shal the Sonne of man be ashamed, when he shal come in his glorie, and in the glorie of his Father, and of the holy Angels. ²⁷ And I tel you of a suretie, there be some standyng here, which shal not taste of death, tyl they see the kyngdome of God. ²⁸ And it, chanced about an eight dayes after those saynges, that he toke Peter, James, and Iohn, and went vp into a mountayne to pray. ²⁹ And as he prayed, the facion of hys countenance was changed, and his garment was whyte and shone. ³⁰ And beholde two men talked with hym, and they were Moses and Elias.

³¹ Which appeared in glorie, and spake of his departyng, which he should ende at Ierusalem. ³² But Peter and they that

RHEIMS — 1582.

taken vp that vvhich remained to them, twelue baskets of fragments.

¹⁸ And it came to passe: vvhen he vvvas alone praying, his disciples alle vvvas vvwith him: and he asked them saying, Vvhom doe the multitudes say that I am? ¹⁹ But they answered, and said, Iohn the Baptist: and some, Elias: but some, that one of the Prophets before time, is risen. ²⁰ And he said to them, But vvwhom say ye that I am? Simon Peter answering, said, THE CHRIST OF GOD. ²¹ But he rebuking them, commaunded that they should tell this to no man, ²² saying, That the sonne of man must suffer many things, and be reiected of the Auncients and cheefe Priests and Scribes, and be killed, and the thirde day rise agayne.

²³ And he said to al, If any man vvvil come after me, let him denie him self, and take vp his crosse dayly, and folovv me. ²⁴ For he that vvvil saue his life, shal lose it: for he that shal lose his life for my sake, shal saue it. ²⁵ For vvhat profit hath a man if he gaine the vvhole vvorld, and lose him self, and cast avvay him self? ²⁶ For he that shal be ashamed of me and of my vvordes, him the Sonne of man shal be ashamed of, vvhen he shal come in his maiestie, and his fathers, and of the holy Angels. ²⁷ And I say to you assuredly, There be some standyng here that shal not tast death, til they see the kingdom of God.

²⁸ And it came to passe after these vvordes almost eight daies, and he tooke Peter and James and Iohn, and vvcent into a mountaine to pray. ²⁹ And vvvhiles he prayed, the shape of his countenance vvvas altered: and his raiment vvwhite and glistering. ³⁰ And behold ttvo men talked vvwith him. And they vvvere Moyyses and Elias, ³¹ appearing in maiestie. And they told his decease that he should accomplish in Hierusalem. ³² But Peter and they that

AUTHORISED — 1611.

there was taken vp of fragments that remained to them, twelve baskets.

¹⁸ And it came to passe, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? ¹⁹ They answering, said, Iohn the Baptist: but some say, Elias: and others say, that one of the old Prophets is risen agayne. ²⁰ He said vnto them, But whom say ye that I am? Peter answering, said, The Christ of God. ²¹ And he straitly charged them and commaunded them to tell no man that thing, ²² Saying, The Sonne of man must suffer many things, and be reiected of the Elders, and cheefe Priests, and Scribes, and be slaine, and be raised the third day.

²³ And he said to them all, If any man will come after me, let him denie himselfe, and take vp his crosse dayly, and follow me. ²⁴ For whosoever will saue his life, shall lose it: but whosoever will lose his life for my sake, the same shall saue it. ²⁵ For what is a man advantaged, if he gaine the whole world, and lose himselfe, or be cast away? ²⁶ For whosoever shall be ashamed of me, and of my wordes, of him shall the Sonne of man bee ashamed, when he shall come in his owne glory, and in his Fathers, and of the holy Angels. ²⁷ But I tell you of a truth, there be some standing here, which shal not taste of death, till they see the kingdom of God.

²⁸ And it came to passe, about an eight dayes after these sayings, he tooke Peter, and Iohn, and James, and went vp into a mountaine to pray: ²⁹ And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. ³⁰ And behold, there talked with him two men, which were Moses and Elias, ³¹ Who appeared in glory, and spake of his decease, which he should accomplish at Hierusalem. ³² But Peter,

* Or, things.

βεβαρημένοι ὑπὸ διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. ³³ καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, 'Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι. καὶ ποιήσωμεν σκηνὰς τρεῖς, | μίαν σοὶ, καὶ ³⁴ μίαν Μωσέϊ, | καὶ μίαν Ἡλίᾳ· μὴ εἰδὼς ὃ λέγει. ³⁵ ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. ³⁶ καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα, 'Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· | αὐτοῦ ἀκούετε.' ³⁷ Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν, εὐρέθη ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδὲν ἀπ' ἡγγέλων ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἐωράκασι.

³⁷ Ἐγένετο δὲ ἐν τῇ ἑξῇ ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήτησεν αὐτῷ ὄχλος πολὺς. ³⁸ Καὶ ἰδὼν, ἀνὴρ ἀπὸ τοῦ ὄχλου ³⁹ ἀνεβόησε, | λέγων, 'Διδάσ-

* Const. = ὁ.

° Alex. τρεῖς σκηνάς.

° Rec. Μωσὶ μίαν.

° Alex. ἱελετός.

° Alex. = ὁ.

° Alex. ἰβήσε.

° Rec. ἐπιβήσαν.

WICLIF—1380.

with hym: weren heuy of slepe, and thei wakinge saien his magiste: and the tweie men that stoden with hym

³³ and it was don whanne thei departed fro hym: petir seide to ihesus, comandour it is good, that we be here, and make we here thre tabernacles, oon to thee τ oon to moises: and oon to elie, and he wiste not what he schulde seie, ³⁴ but while he spake these thingis: a cloude was made: and ouer shadowe hem, and thei dreden: whanne thei en- triden in to the cloude, ³⁵ and a vois was maad oute of the cloude, and seide, this is my dereworthe sone: here 3e hym, ³⁶ and while the vois was made: ihesus was founden aloune, and thei weren stille: and to no man seiden in tho daies ouyte of tho thingis, that thei hadden seen,

³⁷ but it was don in the dai sunye, whanne thei camen doun of the hille: myche puple mette hem, ³⁸ τ lo a man of the companye cried and seide, maistr I biseche thee, bihold my sone: for I haue no mo, ³⁹ and lo a spirit takith hym, and sudenly he crieth and hurthli doun and to drawith hym with fowe, and un- nethe he goth aweie al to drawynge hym, ⁴⁰ and I preid this disciples: that thei schulden cast hym out, τ thei myeten not, ⁴¹ and ihesus answerd: and seide to hem, a vnfeithful generacioun τ weyward, hou long schal I be at you, and suffre you? brynge hidir thi sone, ⁴² and whanne he cam nyse: the dewel hurthli hym doun, τ to breide hym, and ihesus blamed the vnclene spirit, and hecled the child, and 3ild hym to his fadir,

⁴³ and alle men wondriden greetli in the gretnesse of god, and whanne alle men wondriden in alle thingis that he dide: he seide to his disciples, ⁴⁴ putte 3e these wordis in 3oure hertis, for it is to come, that mannes sone be bitraid in to the

— 1. rev. — sic vuy vuyet following, unnethe, uelley, vto be four 3ild, gave

TYNDALE—1534.

were with him, were hevy with slepe. And when they woke, they sawe his glorie, and two men standing with him.

³³ And it chaunced as they departed from him, Peter sayde vnto Iesus: Master, it is good beinge here for vs. Let vs make thre tabernacles, one for thee, and one for Moses, and one for Helyas: and wist not what he sayde. ³⁴ Whyll he thus spake, ther came a cloude and shadowed them: and they feared when they were come vnder the cloude. ³⁵ And ther came a voyce out of the cloude sayinge: This is my deare sonne, heare him. ³⁶ And assone as the voyce was past, Iesus was founde alone. And they kept it cloose, and tolde noo man in those dayes eny of those thinges which they had sene.

³⁷ And it chaunced on the nexte daye as they came doun from the hyl, moche people met him. ³⁸ And beholde a man of the company cryed out sayinge: Master, I beseeche the beholde my sonne, for he is all that I haue: ³⁹ and se, a sprete taketh him, and sodenly he cryeth, and he teareth him that he fometh agayne, and with moche payne departeth from him, when he hath rent him, ⁴⁰ and I besought thy disciples to cast him out, and they coule not. ⁴¹ Iesus answered and sayde: O generacioun with oute fayth and croked: how longe shall I be with you? and shall suffre you? Bringe thy sonne hidder. ⁴² As he yet was a comynge, the fende rent him and tare him. And Iesus rebuked the vnclene sprete, and healed the childe, and delivered him to his father. And they were all amased at the mighty power of God.

⁴³ Whyll they wondred every one at all thinges which he dyd, he sayd vnto his disciples: ⁴⁴ Let these sayings synke doun into youre eares. The tyme will come, when the sonne of man shalbe

CRANMER—1539.

and they that were with him, were hevy with slepe. And when they awoke, they sawe hys maiestyte, and two men standynge with him.

³³ And it chaunced as they departed from him, Peter sayde vnto Iesus: Master, it is good beyng here for vs: Let vs make also thre tabernacles, one for thee, and one for Moses, and one for Helyas (and wist not what he sayde). ³⁴ Whyll he thus spake, there came a cloude and ouer-shadowed them, and they feared when they were come into the cloude. ³⁵ And there came a voyce out of the cloude sayinge: This is my deare sonne heare him. ³⁶ And as sone as the voyce was past, Iesus was founde alone. And they kept it cloose: and tolde no man in those dayes, any of those thinges which they had sene.

³⁷ And it chaunced that on the nexte daye (as they came doun from the hyl) moche people met him. ³⁸ And beholde, a man of the company cryed out, sayinge: Master, I besech the beholde my sonne, for he is all that I haue: ³⁹ and se, a sprete taketh him, and sodenly he cryeth, and (he knocketh and) thereth him that he fometh agayne, and with moch payne departeth from him, when he hath rent him, ⁴⁰ and I besought thy disciples to cast him out, and they coule not. ⁴¹ Iesus answered and sayd: O faithlesse, and croked nacioun, how longe shall I be wyth you? and shall suffre you? Brynge thy sonne hyther. ⁴² As he was yet a comynge, the fende rent him, and tare him. And Iesus rebuked the vnclene sprete, and healed the chyld, and deluyered him to his father. ⁴³ And they were all amased at the myghty power of God.

But whyll they wondred euery one at all thinges which he dyd, he sayde vnto his disciples: ⁴⁴ Let these sayings synke doun into youre cares. For it will come to passe: that the sonne of man shalbe

‘καλε, δέομαί σου, ἐπιβλεψαί| ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἔστι μοι·’ ³⁹ καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγῃς ἀποχωρεῖ ἀπ’ αὐτοῦ, συντρίβον αὐτόν. ⁴⁰ καὶ ἐδεήθη τῶν μαθητῶν σου, ἵνα ἐκβάλωσιν| αὐτὸ, καὶ οὐκ ἠδυνήθησαν. ⁴¹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὁ γενεὰ ἄπιστος καὶ διστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ| ἀνέξομαι ὑμῶν; προσάγαγε τὸν υἱόν σου ὦδε. ⁴² Ἐτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἴασατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. ⁴³ ἐξέπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἔποίησεν| ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ, ⁴⁴ Θέσθε ὑμεῖς εἰς τὰ ὅτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου

* Alex. μοί ἴσσι. * Alex. + καὶ ῥήσσει. * Rec. ἐκβάλλωσιν. * Alex. ἕως πότε. * Rec. ὡς τὸν υἱόν σου. * Alex. ἰποῖε. * Alex. = ὁ Ἰησοῦς.

GENEVA — 1557.

were with hym, were heavy wyth slepe, and when they woke, they sawe his glorie, and the two men standyng with hym.

³³ And it chanced as they departed from hym, Peter sayd vnto Iesus, Master, it is good beyng here for vs: Let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias: and wist not what he sayd. ³⁴ Whye he thus spake, there came a cloud and ouershadowed them, and they feared when they were entring into the cloud. ³⁵ And there came a voyce out of the cloud, saying, This is my deare beloued Sonne, heare him.

³⁶ And as sone as the voyce was past, Iesus was found alone: and they kept it close, and tolde no man in those dayes any of those thynges which they had sene. ³⁷ And it chanced on the next day, as they came downe from the mountayne, much people met hym. ³⁸ And beholde, a man of the compaignie cryed out, saying, Maister, I beseeche thee beholde my sonne, for he is all that I haue. ³⁹ And see, a spirite taketh hym, and sodenly he cryeth, and he tearth hym, that he fometh agayne, and with much payne departeth from him, when he hath brused him. ⁴⁰ And I besoght thy disciples to cast him out, but they could not. ⁴¹ Iesus answered, and sayd, O generation without fayth, and croked, how long shal I be with you, and suffer you? Bryng thy sonne hither. ⁴² As he yet was a coming, the fiende rent him, and tare hym: and Iesus rebuked the vnclane sprite, and healed the chylde: and deliuered him to his father. ⁴³ And they were all amased at the myghty power of God. Whye they wondred euery one at all thynges which he dyd, he sayd vnto his disciples, ⁴⁴ Let these saynges synck downe into your eares: for the tyme wyl come, when the Sonne of man shalbe

RHEIMS — 1582.

vvve vvith him, vvve heaue vvith sleepe. And avvaking, they savv his maieste, and the ttvo men that stooode vvith him. ³³ And it came to passe, vvhen they departed from him, Peter said to Iesvs, Maister, it is good for vs to be here: and let vs make three tabernacles, one for thee, and one for Moyses, and one for Elias: not knovving vvhat he said. ³⁴ And as he spake these thyngs, there came a cloud, and ouershadovved them: and they feared, vvhen they entred into the cloude.

³⁵ And a voice vvvas made out of the cloude, saying, This is my beloued sonne, heare him. ³⁶ And vvhiles the voice vvvas made, Iesvs vvvas found alone. And they held their peace, and told no man in those daies any of these thyngs vvwhich they had seen.

³⁷ And it came to passe the day folovv- ing, vvhen they came dovvnne from the mountaine, there mette him a great multitude. ³⁸ And behold a man of the multitude cryed out, saying, Maister, I beseeche thee, looke vvpon my sonne because he is mine only one. ³⁹ And loe, the spirit taketh him, and he sodenly crieth, and he dasheth him, and tearth him that he fometh, and vvith much a doe departeth renting him. ⁴⁰ And I desired thy disciples to cast him out, and they could not. ⁴¹ And Iesvs answering said, O faithles and peruerse generation, hovv long shal I be vvith you and suffer you? bring hither thy sonne.

⁴² And vvhen he came to him, the deuil dashed, and tore him. And Iesvs rebuked the vnclane spirit, and healed the lad: and reudred him to his father. ⁴³ And al vvere astonied at the might of God: and al merueiling at al thyngs that he did, he said to his disciples, ⁴⁴ Lay you in your hartes these vvordes, for it shal come to passe that the Sonne of man shal be

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and they that were with him, were heaue with sleepe: and when they were awake, they saw his glory, and the two men that stood with him. ³³ And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to be here; and let vs make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said. ³⁴ While he thus spake, there came a cloud, and ouershadowed them, and they feared, as they entred into the cloude. ³⁵ And there came a voice out of the cloud, saying, This is my beloued Son, heare him. ³⁶ And when the voyce was past, Iesus was found alone, and they kept it close, and told no man in those daies any of those thyngs which they had sene.

³⁷ And it came to passe, that on the next day, when they were come downe from the hill, much people met him. ³⁸ And behold, a man of the compaignie cried out, saying, Master, I beseech thee looke vpon my sonne, for hee is mine onely child. ³⁹ And loe, a spirit taketh him, and hee suddenly crieth out, and it tearth him that he fometh againe, and bruising him, hardly departeth from him. ⁴⁰ And I besought thy disciples to cast him out, and they could not. ⁴¹ And Iesus answering, said, O faithles, and peruerse generation, how long shall I bee with you, and suffer you? bring thy sonne hither. ⁴² And as hee was yet a coming, the deuill threw him downe, and tare him: and Iesus rebuked the vnclane spirit, and healed the child, and deliuered him againe to his father.

⁴³ And they were all amazed at the mighty power of God: But while they wondred euery one at all thyngs which Iesus did, he said vnto his disciples, ⁴⁴ Let these saynges synke downe into your eares: for the Sonne of man shal hee deliuered into

‘ μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.’ ⁴⁵ Οἱ δὲ ἡγνόουν τὸ ῥήμα τοῦτο, καὶ ἦν παρακεκαλυμμένοι ἀπ’ αὐτῶν, ἵνα μὴ αἰσθωνται αὐτό· καὶ ἐφοβούντο ^b ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου. ⁴⁶ Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἶη μείζων αὐτῶν. ⁴⁷ ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ’ ἑαυτοῦ, ⁴⁸ καὶ εἶπεν αὐτοῖς, ‘Ὅς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτος ^c ἔσται· μέγας.’ ⁴⁹ Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, ‘Ἐπιστάτα, εἰδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα ^d δαιμόνια· καὶ ἐκώλυσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ’ ἡμῶν.’ ⁵⁰ Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς, ‘Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι καθ’ ἑμῶν, ὑπὲρ ὑμῶν ἔστιν.’

^b Alex. ἐπερωτῆσαι.^c Const. εἰδώς.^d Alex. ἰσχυ.^e Alex. ἰν.^f Rec. + τὰ.^g Alex. Εἶπε ἐί.^h Alex. + αὐτόν.ⁱ Rec. ἡμῶν, ὑπὲρ ἡμῶν.^j Const. ἱαντοῦ.

WICLIȜ — 1380.

hondis of men, ⁴⁵ ȝ they knewen not this word, and it was hid bifor hem: that thei feelden it not, and thei dreden to axe hym of this word.

⁴⁶ but a thouȝt entrid in to hem, who of hem schulde be grettist, ⁴⁷ and ihesus seynge the thouȝtis of the herte of hem: took a child and settid hym bisidis him, ⁴⁸ and seide to hem, who euer resceyved this child in my name: resceyueþ me, and who euer resceyueþ me: resceyueþ hym that sente me, for he that is leest among ȝou alle: is the grettist. ⁴⁹ and Iohn answerid and seide, comaundour we saien a man castynge out fendis in this name, and we han forboden hym: for he sucht not thee with us, ⁵⁰ and ihesus seide to hym, nyle ȝe forbede, for he that is not agens us is for us. ⁵¹ and it was don whanne the daies of his takynge up weren fulfilled: he settid fast his face to go to ierusalem, ⁵² and sente messangers bifor his ȝist, and thei jeden ȝe entriden in to a citee of samaritans: to make redy to hym, ⁵³ and thei resceyueden not him: for the face of hym was goynge in to ierusalem. ⁵⁴ and whanne Iames and Iohn his disciples ȝien: thei seiden, lord wilt thou that we seyn that fier come down from heuene: ȝ waast hem, ⁵⁵ and he turned: and blamid hem and seide ȝe witen not whos spiritis ȝe hen, ⁵⁶ for mannes sone cam not to lese mennes soulis: but to saue, and thei wenten in to another castil.

⁵⁷ and it was don whanne thei walkiden in the weie: a man seide to hym, I schal sue thee: whidur euer thou go, ⁵⁸ and ihesus seide to hym foxis han dennes, and briddis of the er han nestis, but mannes sone hath not where he rest his

south, folloiweth. nyle, not agens, against. yeden, went. witen, knowe. lese, destroy. castil, town. biuyn, given.

TYNDALE — 1534.

delivered into the hondes of men. ⁴⁵ But they wist not what that worde meant, and yt was hyd from them, that they vnderstode yt not. And they feared to axe him of that sayinge. ⁴⁶ Then ther arose a disputacion amonge them: who shulde be the greatest. ⁴⁷ When Iesus perceaued the thoughtes of their hertes, he toke a chylde, and set him hard by him, ⁴⁸ and sayd vnto them: Whosoever receaueth this chylde in my name, receaueth me. And whosoever receaueth me, receaueth him that sent me. For he that is least amonge you all, the same shalbe greate.

⁴⁹ And Iohn answered and sayde: Master we sawe one castinge out deuyls in this name, and we forbad him, because he foloweth not with vs. ⁵⁰ And Iesus sayde vnto him: forbyd ye him not. For he that is not agaynst vs is with vs. ⁵¹ And it folowed when the tyme was come that he shulde be receaued vp, then he set his face to goo to Ierusalem, ⁵² and sent messengers before him. And they went and entred into a citee of the Samaritans to make redy for him. ⁵³ But they wolde not receaue him, be cause his face was as though he wolde goo to Ierusalem. ⁵⁴ When his disciples Iames and Iohn sawe that they sayde: Lorde, wilt thou that we commaunde, that fyre come doune from heven and consume them, euen as Helias dyd? ⁵⁵ Iesus turned about, and rebuked them sayinge: ye wote not what maner sprete ye are of. ⁵⁶ The sonne of man ys not come to destroye mennes liues, but to saue them. And they went to another towne.

⁵⁷ And it chaused as he went in the waye, a certayne man sayd vnto him: I will folowe the whither soever thou go. ⁵⁸ Iesus sayd vnto him: foxes haue holes, and braydes of the ayer haue nestes: but the sonne of man hath not where on to

CRANMER — 1539.

deluyered into the handes of men. ⁴⁵ But they wist not what that worde meant, and it was hyd from them, that they vnderstode it not. And they feared to aske him of that sayinge. ⁴⁶ And ther entred a thought among them which of them shulde be the greatest. ⁴⁷ When Iesus perceaued the thoughte of their hertes he toke a chylde, and set him hard by him, ⁴⁸ and sayde vnto them: Whosoever receaueth this childe in my name, receaueth me. And whosoever receaueth me, receaueth him that sent me. For he that is least amonge you all, the same shalbe greate.

⁴⁹ And Iohn answered, and sayd: Master, we sawe one castinge oute deuyls in this name, and we forbad him, because he foloweth not with vs. ⁵⁰ And Iesus sayd vnto him: forbyd ye him not. For he that is not agaynst vs, is with vs.

⁵¹ And it fortunad when the tyme was come that he shulde be receaued vp, he set his face to go to Ierusalem, ⁵² and sent messengers before him. And they went and entred into a citee of the Samaritans, to make redy for him. ⁵³ And they wolde not receaue him, because his face was as though he wolde go to Ierusalem. ⁵⁴ When his disciples, Iames and Iohn sawe this: they sayd: Lorde, wilt thou that we commaunde fyre to come doune from heauen and consume them, euen as Hchias dyd? ⁵⁵ Iesus turned about, and rebuked them, sayinge: ye wote not what maner sprete ye are of. ⁵⁶ For the sonne of man is not come to destroye mennes lyues, but to saue them. And they went to another towne. ⁵⁷ And it chaused that as they were walking in the waye, a certayne man sayde vnto him: I will folowe the whithersoever thou go. ⁵⁸ Iesus sayde vnto him: foxes haue holes, and braydes of the ayre haue nestes: but the sonne of man hath not where to lye his heed.

⁵¹ Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. ⁵² καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῶ. ⁵³ καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. ⁵⁴ ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, ‘Κύριε, θέλεις εἰπώμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, ὡς καὶ Ἡλίας ἐποίησε;’ ⁵⁵ Στραφεῖς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν, ‘Οὐκ οἴδατε | οἶον πνεύματός ἐστε ὑμεῖς;’ ⁵⁶ Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην, ⁵⁷ ὅ· Ἐγένετο δὲ | πορευομένων αὐτῶν, ἐν τῇ ὁδῷ εἶπέ τις πρὸς αὐτὸν, ‘Ἀκολουθήσω σοι ὅπου ᾖ | ἀπέρχῃ, κύριε.’ ⁵⁸ Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, ‘Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνῶσιν· ὁ δὲ υἱὸς τοῦ

Alex. = ὡς καὶ Ἡλίας ἐποίησε.

^m Alex. et Const. = καὶ εἶπεν, Οὐκ οἴδατε. ^p Rec. + ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἔσθι ψυχὰς ἀνθρώπων ἀπολίσαι, ἀλλὰ σώσαι. ^o Alex. καί. ^p Alex. εἰπὼν. ^q Alex. = κύριε.

GENEVA—1557.

delivered into the hands of men. ⁴⁵ But they wist not what that worde ment, and it was hyd from them, that they vnderstode it not: and they feared to aske hym of that saying. ⁴⁶ Then there arose a disputation among them, which of them should be the greatest.

⁴⁷ When Iesus sawe the thoghtes of their hartes, he toke a lytle chylde, and set him hard by him. ⁴⁸ And sayd vnto them, Whosoever receaueth this lytle chylde in my name, receaueth me: and whosoener shal receaue me, receaueth hym that sent me: for he that is least among you all, the same shalbe great. ⁴⁹ And Iohn answered, and sayd, Master we sawe one casting out deuyls in thy name, and we forbade hym, because he foloweth thee not with vs. ⁵⁰ Then Iesus sayd vnto hym, Forbyd ye him not: for he that is not agaynst vs, is with vs. ⁵¹ And it fortunēd, when the tyme was come that he should be receaued vp, he bent him self to go to Ierusalem. ⁵² And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him lodging. ⁵³ But they would not receaue hym, because his behauiour was, as thogh he would go to Ierusalem.

⁵⁴ When his disciples, Iames and Iohn sawe that, they sayd, Lord, wylt thou that we commande, that fyre come downe from heauen, and consume them, euen as Elias did? ⁵⁵ But Iesus turned about, and rebuked them saying, Ye wot not what maner sprite ye are of. ⁵⁶ For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne. ⁵⁷ And it chanced as they went in the way, a certayn man sayd vnto him, I wyl folow thee Lord, whithersoever thou goest. ⁵⁸ And Iesus sayd vnto hym, Foxes haue holes, and byrdes of the ayre haue nestes, but the Sonne of man

RHEIMS—1582.

delivered into the hands of men. ⁴⁵ But they did not knovv this vvord, and it vvvas couered before them, that they perceiued it not. And they vvvere afraid to aske him of this vvord.

⁴⁶ And there entred a cogitation into them, vvvhich of them should be greater. ⁴⁷ But Iesus seeing the cogitations of their hart, tooke a childe and set him by him, ⁴⁸ and said to them, Whosoever receiueith this childe in my name, receiueith me: and vvvhosoever receiueith me, receiueith him that sent me. For he that is the lesser among you al, he is the greater. ⁴⁹ And Iohn answering said, Maister, vve sawv a certayne man casting out deuils in thy name, and vve prohibited him, because he folovveth not vvith vs. ⁵⁰ And Iesus said to him, Prohibit not. for he that is not against you, is for you.

⁵¹ And it came to passe, vvvhiles the daies of his assumption vvvere accomplishing, and he fixed his face to goe into Hierusalem. ⁵² And he sent messengers before his face: and going they entred into a citie of the Samaritans to prepare for him. ⁵³ And they receiued him not, because his face vvvas to goe to Hierusalem. ⁵⁴ And vvwhen his disciples Iames and Iohn had seen it, they said, Lord vvilt thou vve say that fire come dovvnne from heauen and consume them? ⁵⁵ And turning, he rebuked them, saying, You knovv not of vvbat spirit you are. ⁵⁶ The sonne of man came not to destroy soules, but to saue. And they vvvent into an other tovvne.

⁵⁷ And it came to passe as they vvvalked in the vvway, a certayne man said to him, I vvvil folovv thee vvvhithersoever thou goest. ⁵⁸ Iesus said to him, The foxes haue holes, and the foules of the aire nestes: but the sonne of man hath

AUTHORISED—1611.

the handes of men. ⁴⁵ But they vnderstood not this saying, and it was hid from them, that they perceiued it not: and they feared to aske him of that saying.

⁴⁶ Then there arose a reasoning among them, which of them should be greatest. ⁴⁷ And Iesus perceiving the thought of their heart, tooke a child, and set him by him, ⁴⁸ And said vnto them, whosoever shall receiue this child in my Name, receiueith me: and whosoever shal receiue me, receiueith him that sent me: For he that is least among you all, the same shall be great.

⁴⁹ And Iohn answered, and said, Master, we saw one casting out deuils in thy Name, and we forbade him, because he followeth not with vs. ⁵⁰ And Iesus said vnto him, Forbid him not: for he that is not against vs, is for vs.

⁵¹ And it came to passe, when the time was come that he should be receiued vp, he stedfastly set his face to goe to Hierusalem, ⁵² And sent messengers before his face, and they went and entred into a village of the Samaritanes to make ready for him. ⁵³ And they did not receiue him, because his face was as though he would goe to Hierusalem. ⁵⁴ And when his disciples, Iames and Iohn saw this, they sayd, Lord, wilt thou that we commaund fire to come down from heauen, and consume them, euen as Elias did? ⁵⁵ But he turned, and rebuked them, and said, Ye know not what maner spirit ye are of. ⁵⁶ For the Sonne of man is not come to destroy mens liues, but to saue them. And they went to another village.

⁵⁷ And it came to passe that as they went in the way, a certayne man said vnto him, Lord, I wil follow thee whithersoever thou goest. ⁵⁸ And Iesus said vnto him, Foxes haue holes, and birds of the ayre haue nests, but the Sonne of man hath

‘ἀνθρώπου οὐκ ἔχει πού την κεφαλὴν κλίνη.’ ⁵⁹ Εἶπε δὲ πρὸς ἕτερον, ‘Ἀκολουθεῖ μοι.’ ⁶⁰ Ὁ δὲ εἶπε, ‘Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.’ ⁶¹ Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, ‘Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ.’ ⁶² Εἶπε δὲ καὶ ἕτερος, ‘Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.’ ⁶³ Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, ‘Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ’ ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετὸς ἐστὶν εἰς τὴν βασιλείαν τοῦ Θεοῦ.’

X. Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἐτέρους ἑβδομήκοντα,¹ καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι. ² Ἐλεγεν οὖν πρὸς αὐτοὺς, ‘Ὁ μὲν θερισμὸς πολλὺς, οἱ δὲ ἔργαται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἔργαταις

¹ Const. δὲ Ἰησοῦς πρὸς αὐτὸν. ² Alex. τῇ βασιλείᾳ. ³ Alex. α. εἶς. ⁴ Alex. εἰ. ⁵ Rec. ἐκβάλλῃ. ⁶ Alex. ο. ἐκβάλλῃ, πρῶτον.

WICLIF—1380.

heed, ⁵⁹ and he seide to another, sue thou me; and he seide, lord suffre me first to go; and birie my fadir, ⁶⁰ and ihesus seide to hem; suffre that deed men birie hir deed men; but go thou and telle the kyngdom of god, ⁶¹ & another seide, lord I schal sue thee, but first suffre me to leue alle thingis that ben at hoome, ⁶² and ihesus seide to hym, no man that puttith his hond to the plow; & biholdynge backward; is able to the rewme of god.

10. AND after these thingis, the lord ihesus ordeyned also other seuenti and tweyne; and sent hem bi tweyne and tweyne bifor his face: in to euery citee and place whidir he was to come; ² and he seide to hem, ther is myche ripe corne; and fewe werke men; therfor preie ze the lord of the ripe corne: that he sende werke men in to his ripe corne; ³ go ze lo I sende ze: as lamben among wolues; ⁴ therfor nyle ze bere a sachil nether scrippe nether schoon; and grete ze no man bi the weie, ⁵ in to what hous that ze entren, first seie ze pees to this hous; ⁶ and if a sone of pees be there; youre pees schal reste on him; but if noon: it schal turne agen to you; ⁷ and dwelle ze in the same hous; ctynge and drynkyng the thingis that ben at hem, for a werke man is worthi his hire;

nyle ze passe from hous in to hous; ⁸ and in to what euer citee ze entren, and thei receyuen you: ete ze tho thingis that ben sette to you; ⁹ and hele ze the sike men that ben in that citee; and seie ze to hem, the kyngdom of god schal neig in to you; ¹⁰ in to what citee ze entren, and thei receyuen you not: go ze out in to the stretis of it, & seie ze; ¹¹ we wipen of agens you the poudir that cleued to us of youre citee; netheles wite ye this thing;

follow rewme, realm, nyle, not, agen, agayn, wite, know.

TYNDALE—1534.

laye his heed. ⁵⁹ And he sayde vnto another: folowe me. And the same sayde: Lorde suffre me fyrst to goo and bury my fader. ⁶⁰ Iesus sayd vnto him: Let the deed, bury their deed: but goo thou and preache the kyngdome of God. ⁶¹ And another sayde: I wyll folowe the Lorde: but let me fyrst goo byd them fare well, which are at home at my housse. ⁶² Iesus sayde vnto him: No man that putteth his honde to the plowe, and loketh backe; is apte to the kyngdome of God.

10. AFTER these thinges, the Lorde apoynted other seuentie also; and sent them; two and two before him into every cite and place; whither he him self wolde come. ² And he sayde vnto them; the harvest is greate: but the laborers are fewe. Praye therfore the Lorde of the harvest; to send forth laborers into his harvest. ³ Goo youre wayes: beholde; I sende you forthe as lambes among wolues. ⁴ Beare noo wallet, nether scrippe; nor shues; and salute noo man be the waye. ⁵ Into whatsoever housse ye enter; fyrst saye: Peace be to this housse. ⁶ And yf the sonne of peace be theare; youre peace shall rest vpon him: yf not; yt shall returne to you agayne. ⁷ And in the same housse tary still eatinge and drynkinge soche as they have. For the laborer is worthy of his reward.

Go not from housse to housse: ⁸ and in to whatsoever cite ye enter; yf they receave you; eate soche thinges as are set before you; ⁹ and heale the sike that are theare; and saye vnto them: the kyngdome of God is come nye vpon you. ¹⁰ But into whatsoever cite ye shall enter; yf they receave you not; goo youre wayes out in to the stretes of the same; and saye: ¹¹ even the very dust; which cleaveth on vs of your cite; we wipe of agaynst you: Not withstandinge; marke this that the

CRANMER—1539.

⁵⁹ And he sayde vnto another: folowe me: And the same sayde: Lorde, suffre me fyrst to go and bury my father. ⁶⁰ Iesus sayde vnto him: Let the deed bury their deed: but go thou, and preach the kyngdome of God. ⁶¹ And another sayde: Lord, I wyll folowe the but let me fyrst go byd them fare well, which are at home at my house. ⁶² Iesus sayde vnto him: No man that putteth hys hande to the plowe and looketh backe, is apte to the kyngdome of God.

10. AFTER these (thinges, the Lord apoynted other seuentye (and two) also and sent them two and two before him into euery citee and place, whither he him self wolde come. ² Therefore sayde he vnto them: the haruest is greate, but the labourers are fewe. Praye ye therfore the Lorde of the haruest, to sende forth labourers in to hys haruest: ³ Goo youre wayes: beholde, I sende you forth as lambes among wolues. ⁴ Beare no wallet, nether scrippe, nor shoes, and salute no man by the waye. ⁵ Into whatsoever house ye enter, first saye: Peace be to this house. ⁶ And if the sonne of peace be there, your peace shall rest vpon him: yf not, it shall turne to you agayne. ⁷ And in the same house tary styll, eatinge and drynkyng soch as they geue. For the labourer is worthy of his reward.

Goec not from house to house: ⁸ and in to whatsoever cite ye entre, and they receave you, eate soche thynges as are set before you, ⁹ and heale the sycke that are therein, and saye vnto them, the kyngdom of God is come nye vpon you. ¹⁰ But into whatsoever cite ye enter, and they receave you not, go youre wayes out in to the stretes of the same, and saye: ¹¹ euen the very dust of your cite (which cleaueth on vs, do we wype of agaynst you: Notwithstandinge, be ye sure of

‘ εἰς τὸν θεισμὸν αὐτοῦ. ³ Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ
 ‘ λύκων. ⁴ μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ
 ‘ τὴν ὁδὸν ἀσπάσησθε. ⁵ Εἰς ἣν δ’ ἂν οἰκίαν εἰσέρχησθε, πρῶτον | λέγετε, Εἰρήνη
 ‘ τῷ οἴκῳ τούτῳ. ⁶ καὶ ἐὰν ⁷ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ’ αὐτὸν ἡ εἰρήνη
 ‘ ὑμῶν· εἰ δὲ μήγε, ἐφ’ ὑμᾶς ἀνακάμψει. ⁷ ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθιόντες
 ‘ καὶ πίνοντες τὰ παρ’ αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἔστι· | μὴ
 ‘ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. ⁸ καὶ εἰς ἣν δ’ ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται
 ‘ ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, ⁹ καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς,
 ‘ καὶ λέγετε αὐτοῖς, Ἠγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ¹⁰ εἰς ἣν δ’ ἂν πόλιν
 ‘ εἰσέρχησθε, | καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἶπατε,
 ‘ ¹¹ Καὶ τὸν κοινορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα

² Rec. + μὴν. ⁷ Rec. + ὁ. ² Alex. = ἰσχυ. ³ Alex. εἰσέλθῃτε. ⁴ Alex. + εἰς τοὺς πόδας ἡμῶν s. + εἰς τοὺς πόδας.

GENEVA — 1557.

hath not where on to lay is head. ⁵⁹ And he said vnto another, Folowe me. And the same sayd, Lord suffre me fyrst to go, and bury my father. ⁶⁰ Iesus sayd vnto hym, Let the dead bury theyr dead: but go thou and preach the kyngdome of God. ⁶¹ Then another sayd, I wyl folowe thee Lord: but let me fyrst go byd them farewel, which are at home at my house. ⁶² Iesus sayd vnto hym, No man that putteth his hand to the plough, and loketh backe, is apte to the kyngdome of God.

10. AFTER these things, the Lord appointed other secentie also, and sent them two and two before him into euery citie and place, whither he him selfe would come. ² Therefore he said vnto them, The harvest is great, but the laborers are fewe: Praye therefore the Lord of the harvest, to send forth laborers into his harvest. ³ Go your wayes: beholde, I send you forth as lammes among wolues. ⁴ Beare no wallet, nether scrip, nor shoes, and salute no man by the way. ⁵ Into whatsoever house ye enter, fyrst say, Peace be to this house. ⁶ And if the sonne of peace be there, your peace shal rest vpon hym: if not, it shal turne to you agayne.

⁷ And in the same house tary styl, eatyng and drynkyng such as they shal set before you: for the laborer is worthy of his rewarde. Go not from house to house. ⁸ But into whatsoever citie ye shal enter, if they receaue you, eat such thynges as are set before you. ⁹ And heale the syck that are there, and say vnto them, The kyngdome of God is come nye to you. ¹⁰ But into whatsoever citie ye shal enter, if they wil not receaue you, go your wayes out into the stretes of the same, and say, ¹¹ Euen the very dust, which cleaueth on vs of your citie, we wype of agaynst you: Notwythstanding, marke this, that the

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vvhere to repose his head. ⁵⁹ But he said to an other, Folovv me. And he said, Lord, permit me first to goe, and to burie my father. ⁶⁰ And Iesvs said to him, Let the dead burie their dead: but goe thou, set forth the kingdom of God. ⁶¹ And an other said, I vvill folovv thee Lord, but permit me first to take my leaue of them that are at home. ⁶² Iesvs said to him, No man putting his hand to the plough, and looking backe, is apt for the kingdom of God.

10. AND after this our Lord designed also other secentie tvo: and he sent them tvo and tvo before his face into euery citie and place vvhither him self vvould come. ² And he said to them, The harvest truly is much: but the vvorkemen fevv. Desire therefore the lord of the harvest, that he send vvorkemen into his harvest. ³ Goe: behold I send you as lammes among vvoolues. ⁴ Carie not purse nor skrip, nor shoes: and salute no body by the vvay. ⁵ Into vvhatsoeuer house you enter, first say, Peace to this house.

⁶ and if the sonne of peace be there, your peace shal rest vpon him: but if not, it shal returne to you. ⁷ And in the same house tarie you, eating and drinking such things as they haue. For the vvorkeman is vvorthie of his hire. Remoue not from house to house. ⁸ And into vvhat citie soeuer you enter, and they receiue you, cate such things as are set before you: ⁹ and cure the sicke that are in it, and say to them, The kingdom of God is come nigh vpon you.

¹⁰ And into vvhatsoeuer citie you enter, and they receiue you not, going forth into the stretes thereof, say, ¹¹ The dust also of your citie that cleaueth to vs, vve doe vvipe of agaynst you. yet this knovv

AUTHORISED — 1611.

not where to lay his head. ⁵⁹ And he said vnto another, Follow me: But he said, Lord, suffer me first to goe and bury my father. ⁶⁰ Iesus said vnto him, Let the dead bury their dead: but go thou and preach the kingdom of God. ⁶¹ And another also said, Lord, I will follow thee: but let me first goe bid them farewel, which are at home at my house. ⁶² And Iesus said vnto him, No man having put his hand to the plow, and looking backe, is fit for the kingdom of God.

10. AFTER these things, the Lord appointed other secentie also, and sent them two and two before his face into euery citie and place, whither hee him selfe would come. ² Therefore said hee vnto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send fourth labourers into his harvest. ³ Go your wayes: Behold, I send you forth as lammes among wolues. ⁴ Cary neither purse nor scrip, nor shoes, and salute no man by the way. ⁵ And into whatsoever house yee enter, first say, Peace be to this house. ⁶ And if the sonne of peace be there, your peace shall rest vpon it: if not, it shall turne to you agayne. ⁷ And in the same house remaine, eating and drinking such things as they giue: For the labourer is worthy of his hire. Goe not from house to house. ⁸ And into whatsoever citie yee enter, and they receiue you, cate such things as are set before you:

⁹ And heale the sicke that are therein, and say vnto them, The kingdom of God is come nigh vnto you. ¹⁰ But into whatsoever citie yee enter, and they receiue you not, go your wayes out into the stretes of the same, and say, ¹¹ Euen the very dust of your citie which cleaueth on vs, we doe wipe off against you: notwithstanding, be yee sure of this, that the

‘ ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἡγγικεν ἑξ’ ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ¹² λέγω
 ‘ ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.
 ‘ ¹³ Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι, Βηθσαϊδὰ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἔγενοντο
 ‘ αἱ δυνάμεις αἱ γεγόμεναι ἐν ὑμῖν, πάλοι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι
 ‘ μετενόησαν. ¹⁴ πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν.
 ‘ ¹⁵ καὶ σὺ, Καπερναοὺμ, ἡ ἑὸς τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἂν καταβιβασθῇ.
 ‘ ¹⁶ Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν
 ‘ ἀθετεῖ τὸν ἀποστείλαντά με. ’ ¹⁷ Ὑπέστρεψαν δὲ οἱ ἐβδόμηκοντα ἑμετὰ χαρᾶς,
 λέγοντες, ‘ Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. ’ ¹⁸ Εἶπε
 δὲ αὐτοῖς, ‘ Εθεώρουν τὸν Σαταῶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. ¹⁹ ἰδοὺ, δι-
 ‘ δομι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν

‘ Alex. = ἰφ’ ὑμᾶς. ^d Rec. + δι. ^e Alex. Χοραζὶν. ^f Alex. ἐγενήθησαν. ^g Alex. καθήμενοι. ^h Alex. μὴ ἕως. . . . ὑψώθησιν; ἕως.
ⁱ Alex. + ὅδο. ^k Alex. ἐξέκωκα. ^l Rec. αἰκίησι. ^m Alex. δαιμόνια. ⁿ Rec. + μάλλον.

WICLIF—1380.

that the rewme of god schal come nys
¹² I seie to you, that to sodom it schal be
 esier : thanne to that etec in that day.

¹³ Wo to the corosayn, wo to thee beth-
 saide, for if in tyre and sidon, the virtues
 hadden be don, whiche han be don in you :
 sum tyme thei wolden haue seete in heire
 and aischis, and haue doon penaunce
¹⁴ netheles to tyre and sidon, it schal be
 esier in the dome, thanne to you. ¹⁵ and
 thou Cafernaum art enhauncid til to heuene
 thou schalt be drenchid til in to helle,
¹⁶ he that herith you : herith me, and he
 that dispisith you : dispisith me, and he
 that dispisith me, dispisith hym that sente
 me.

¹⁷ and the two and seuenti discipils :
 turneden agyn with ioye, and seiden, lord
 also deuels ben suget to us in thi name,
¹⁸ & he seide to hem, I saie satanas fall-
 ynge down fro heuene as leyt. ¹⁹ and lo
 I haue jouun to you power to trede on
 serpentis and scorpions, and on alle the
 vertu of the enemy : and no thing schal
 anoie you. ²⁰ netheles uyle ye ioie in this
 thing that spiritis ben suget to you, but
 ioie ye that youre names ben writun in
 heuene.

²¹ in thiinke lo he gladid in the holi
 goost : and seide, I knoweche to the fadir :
 lord of heuene and of erthe, for thou hast
 hidde thes thingis fro wise men and
 prudent, and hast schewid hem to smale
 children, she fadir : for so it plesid bifor
 thei. ²² alle thingis ben jouun to me of
 my fadir, & no man wote who is the sone :
 but the fadir, and who is the fadir : but
 the sone, and to whom the sone wote
 schewen. ²³ and he turned to his discipils
 and seide, blessid ben the iȝen : that se-
 en the thingis that ze seen. ²⁴ for I seie to
 you that many profetis and kyngis wolden
 haue seen the thingis that ze seen : and

TYNDALE—1534.

kingdome of God was come nyc vpon you.
¹² Ye and I saye vnto you : that it shalbe
 easier in that daye, for Sodom then for
 that cytie.

¹³ Wo be to the Chorazin : wo be to the
 Bethsaida. For yf the miracles had bene
 done in you, they had a greate whye
 agone repented, sitting in heere and
 asshes. ¹⁴ Neverthelesse it shalbe easier
 for Tyre and Sidon, at the iudgement,
 then for you. ¹⁵ And thou Capernaum
 which art exalted to heauen, shalt be
 thrust doune to hell. ¹⁶ He that heareth
 you, heareth me : and he that dispiseth
 me, despiseth him that sent me.

¹⁷ And the seuentie returned agayne with
 ioye sayinge : Lorde even the very devyls
 are subdued to vs thorow thy name.
¹⁸ And he sayde vnto them : I sawe satan
 as it had bene lightenyng, fawle doune
 from heauen. ¹⁹ Beholde I geve vnto you
 power to treade on serpentes and scorpi-
 ons, and over all maner power of the
 enemye, and no thinge shall hurte you.
²⁰ Neverthelesse, in this reioyse not that
 the spretes are vnder youre power : but
 reioyse, be cause youre names are wrytten
 in heauen.

²¹ That same tyme reioysed Iesus in the
 sprete, and sayde : I confesse unto the
 father, Lorde of heauen and erth, that
 thou hast hyd these thynges from
 the wyse and prudent, and hast opened them
 to the babes. Even so father, for soo
 pleased it the. ²² All thinges are geve-
 n me of my father. And no man knoweth
 who the sone is, but the father : nether
 who the father is, save the sone, and he
 to whom the sone wyl shewe him. ²³ And
 he turned to his disciples, and sayde
 secretly : Happy are the eyes, which se
 that ye se. ²⁴ For I tell you that many
 prophetes and kynges have desired to se
 those thynges which ye se, and have not

CRANMER—1539.

this, that the kingdome of God was come
 nye vpon you. ¹² I saye vnto you : that
 it shalbe easier in that daye for zodome,
 then for that cytie.

¹³ Wo vnto the Chorazin ? wo vnto the
 Bethsaida. For yf the myracles had bene
 done in Tyre and Sidon, which haue bene
 done in you, they had (a greate whye
 ago) repented of their synnes, sytting in
 heercloth and ashes. Neuerthelesse, ¹⁴ it
 shalbe easier for Tyre and Sidon, at the
 iudgement, then for you. ¹⁵ And thou
 Capernaum (which arte exalted to hea-
 uen) shalt be thrust doune to hell. ¹⁶ He
 that heareth you, heareth me : and he
 that despyseth you, despyseth me : and
 he that despyseth me, despyseth hym that
 sent me.

¹⁷ And the seuentie turned agayne with
 ioye, sayinge : Lorde, even the very deuels
 are subdued to vs thorow thy name. ¹⁸ And
 he sayde vnto them. I sawe Satan (as it
 had bene lyghtenyng) fallynge doune from
 heauen. ¹⁹ Beholde, I geue vnto you power,
 to treade on serpentes, and scorpions,
 and over all maner power of the enemye,
 and nothyng shall hurte you. ²⁰ Neuer-
 thelesse, in thys reioyse not, that the
 spretes are subdued vnto you : but reioyse,
 that your names are wrytten in heauen.

²¹ That same houre reioysed Iesus in (the
 holy) goost, and sayde. I thanke the
 O father. Lorde of heauen and erth, that
 thou hast hyd thes thynges from
 the wyse and prudent, and hast opened them
 vnto babes. Euen so father, for so pleased
 it the. ²² All thynges are geuen me of my
 father. No man knoweth who the sone
 is, but the father : and who the father is,
 saue the sone, and he to whom the sone
 wyl shewe hym.

²³ And he turned to hys dyscyples, and
 sayd secretly : Happy are the eyes, which
 se the thinges that ye se. ²⁴ For I tell
 you, that many prophetes and kynges haue
 desired to se those thynges which ye se,
 and haue not sene them : and to heare

reioysed, reialm. dome, judgment. drenchid, drownd.
 jouun, given. vnto, power. nyle, not. thiike, that.
 note, knoweth. iȝen, eyes.

‘ δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἰαδικήσῃ. | ²⁰ πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται· χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγράφη | ἐν τοῖς οὐρανοῖς. ’ ²¹ Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, | καὶ εἶπεν, Ἐξομολογοῦμαι σοι, πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία | ἐμπροσθέν σου. ’ ²² Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε, | Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱός, εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὁ θεὸς ἑάν | βούληται ὁ υἱὸς ἀποκαλύψαι. ’ ²³ Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ’ ἰδίαν εἶπε, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. ²⁴ λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· | καὶ ἀκοῦσαι ἃ

° Alex. ἐγγράπται. ° Alex. + ἰν. ° Alex. + τῷ ἁγίῳ. ° Alex. = ὁ Ἰησοῦς. ° Alex. εὐδοκία ἰγίνετο. ° Rec. & Alex. = Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε. ° Rec. παρεδόχ μοι. ° Alex. ἄν. ° Alex. ἴδαν s. εἶδαν.

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kingdome of God was come nye vpon you. ¹² I say to you, that it shalbe easier in that day for Sodome, then for that citie.

¹³ Wo be to thee Chorazin: wo be to thee Beth-saida, for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great whyle agone repented, sytting in sack cloth and ashes. ¹⁴ Therefore it shalbe easier for Tyrus and Sidon, at the iudgement, then for you. ¹⁵ And thou Capernaum which art exalted to heauen, shalt be thrust downe to hel. ¹⁶ He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. ¹⁷ And the seuentie turned agayne with ioye, saying, Lord, euen the very denyals are subdued to vs through thy name. ¹⁸ And he sayd vnto them, I saw Satan, as it had bene lightenyng, falle downe from heauen. ¹⁹ Beholde, I geue vnto you power to treade on serpents, and scorpions, and ouer all maner power of the enemye, and nothing shal hurt you. ²⁰ Neuerthelesse, in this reioyce not, that the sprites are vnder your power: but rather reioyce, because your names are wrytten in heauen.

²¹ That same houre reioyced Iesus in the sprite, and sayd, I confesse vnto thee Father, Lord of heauen and earth, that thou hast hyd these thynges from the wise and learned, and hast opened them to babes: Euen so Father, because it so pleased thee. ²² All thynges are geuen me of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, save the Sonne, and he to whome the Sonne wyl shewe him. ²³ And he turned to his disciples, and sayd secretly, Happy are the eyes, which see that ye see. ²⁴ For I tel you that many Prophetes and kynges, haue desired to see those things which ye see, and haue not seene them: and to heare those

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ye that the kingdom of God is at hand. ¹² I say to you, it shal be more tolerable for Sodom in that day, then for that citie. ¹³ Vvo to thee Corozaim, vvo to thee Beth-saida: for if in Tyre and Sidon had been vnroutted the miracles that haue bene vnroutted in you, they had done penance sitting in sacke cloth and ashes long agoe. ¹⁴ But it shal be more tolerable for Tyre and Sidon in the iudgement, then for you. ¹⁵ And thou Capharnaum that art exalted vnto heauen: thou shalt be thrust downe euen vnto hel. ¹⁶ He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

¹⁷ And the Seuentie-tvvo returned vvith ioy, saying, Lord, the Deuils also are subiect to vs in thy name. ¹⁸ And he said to them, I savv Satan as a lightening fal from heauen. ¹⁹ Behold, I haue giuen you povver to treade vpon serpents, and scorpions, and vpon al the povver of the enemye, and nothing shal hurt you. ²⁰ But yet reioyce not in this, that the spirits are subiect vnto you: but reioyce in this, that your names are vvritten in heauen.

²¹ In that very houre he reioyced in spirit, and said, I confesse to thee O Father, Lord of heauen and earth, because thou hast hid these things from the vvise and prudent, and hast revealed them to litle ones. Yea Father, for so hath it vvell pleased thee. ²² Al things are deliuered to me of my father. And no man knowveth vvho the Sonne is, but the Father: and vvho the Father is, but the Sonne, and to vvhom the Sonne vvill reveale. ²³ And turning to his Disciples, he said, Blessed are the cies that see the things that you see. ²⁴ For I say to you, that many Prophets and Kings desired to see the things that you see, and savv them not: and to

AUTHORISED—1611.

kingdome of God is come nigh vnto you. ¹² But I say vnto you, That it shal be more tolerable in that day for Sodome, then for that citie. ¹³ Woe vnto thee Chorazin, wo vnto thee Bethsaida: For if the mighty workes had bene done in Tyre and Sidon, which haue beene done in you, they had a great while agoe repented, sitting in sackcloth and ashes. ¹⁴ But it shal be more tolerable for Tyre and Sidon at the iudgment, then for you. ¹⁵ And thou Capernaum, which art exalted to heauen, shalt be thrust downe to hell. ¹⁶ Hee that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. ¹⁷ And the seuentie returned againe with ioy, saying, Lord, euen the deuils are subiect vnto vs through thy Name. ¹⁸ And he said vnto them, I beheld Satan as lightning fall from heauen. ¹⁹ Behold, I giue vnto you power to treade on serpents and scorpions, and ouer all the power of the enemye: and nothing shall by any means hurt you. ²⁰ Notwithstanding in this reioyce not, that the spirits are subiect vnto you: but rather reioyce, because your names are written in heauen.

²¹ In that houre Iesus reioyced in spirit, and said, I thanke thee O Father, Lord of heauen and earth, that thou hast hid these things from the wise and prudent, and hast revealed them vnto babes: euen so Father, for so it seemed good in thy sight. ²² All things are deliuered to mee of my Father: and no man knoweth who the Sonne is, but the Father: and who the Father is, but the Sonne, and he to whom the Sonne will reveale him.

²³ And he turned him vnto his disciples, and sayd priuately, Blessed are the eyes which see the things that ye see. ²⁴ For I tell you, that many Prophets, and kings haue desired to see those things which ye see, and haue not seene them: and to

* Many ancient copies add these words, And turning to his Disciples he said.

‘ ὁδῶ ἐκέλην, καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν. ³² ὁμοίως δὲ καὶ Λευΐτης, ^α γεγόμενος |
 ‘ κατὰ τὸν τόπον, ^β ἔλθων | καὶ ἰδὼν ἀντιπαρήλθε. ³³ Σαμαρεΐτης δέ τις ὁδεύων ἦλθε
 ‘ κατ’ αὐτὸν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη. ³⁴ καὶ προσελθὼν κατέδωκε τὰ τραύ-
 ‘ ματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος,
 ‘ ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. ³⁵ καὶ ἐπὶ τὴν αὔριον ^γ ἔξελ-
 ‘ θὼν, | ἐκβαλὼν ^δ δύο δηνάρια ἔδωκε | τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι
 ‘ αὐτοῦ· καὶ ὅ τι ἂν προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.
 ‘ ³⁶ Τίς οὖν | τούτων τῶν τριῶν ^ε πλησίον δοκεῖ σοι | γεγονέναι τοῦ ἐμπεσόντος εἰς
 ‘ τοὺς ληστὰς; ³⁷ Ὁ δὲ εἶπεν, ‘ Ὁ ποιήσας τὸ ἔλεος μετ’ αὐτοῦ. ’ Εἶπεν ^ς οὖν |
 αὐτῷ ὁ Ἰησοῦς, ‘ Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.’

³⁸ ^h Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοῦς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινὰ·

^c Alex. = ἐλθὼν. ^d Alex. = δύο δηνάρια ἔδωκε. ^e Alex. = οὖν. ^f Rec. δοκί σοι πλησίον. ^g Alex. ἔλ. ^h Alex. Ἐν τῇ τῷ.

GENEVA — 1557.

things which ye heare, and haue not heard them.

²⁵ Then beholde a certayne expounder of the lawe stode vp, and tempted him, saying, Maister, what shal I do, to inherite eternal life? ²⁶ He sayd vnto hym, What is wyrtten in the law? how readeest thou? ²⁷ And he answered, and sayd, Thou shalt loue thy Lord God, with all thy heart, and with all thy soule, and with all thy strength, and with all thy thoght: and thy neighbour as thy self. ²⁸ Then he sayd vnto hym, Thou hast answered ryght, this do, and thou shalt lye. ²⁹ But he wyllynge to iustifie hym self, sayd vnto Iesus, Who is then my neighbour?

³⁰ Iesus taking his woord sayd, A certayn man descended from Ierusalem to Iericho, and fel into the handes of theues, which robbed hym of his rayment, and wounded hym, and departed, leauing hym halfe dead. ³¹ And by chance ther came downe a certayn Priest that same way, and when he saw hym, he passed by on the other syd. ³² And lykewyse a Leuite, when he was come nie to the place, went and loked on him, and passed by on the other syde. ³³ Then a certayne Samaritan, as he iourneyed, came nye vnto hym, and when he saw hym, he had compassion on hym. ³⁴ And went to, and bound vp his woundes, and powred in oyle and wyne, and put him on his owne beast, and broght hym to an ynn, and made prouision for him. ³⁵ And on the morowe when he departed, he toke out two pence, and gaue them to the hoste, and sayd vnto hym, Take cure of hym, and whatsoever thou spendest more, when I come agayne, I wyl recompence thee. ³⁶ Which now of these thre thinkest thou, was neighbour vnto hym that fel into the theues handes?

³⁷ And he sayd, he that shewed mercy on him. Then sayd Iesus vnto hym, Go and do thou lykewyse. ³⁸ It fortuned as they went, that he entred into a certayn

RHEIMS — 1582.

heare the things that you heare, and heard them not.

²⁵ And behold a certayne lavyer stode vp, tempting him and saying, Maister, by doing of vwhat thing shal I possesse life euerlasting? ²⁶ But he said to him, In the lavy vwhat is vvritten? hovv readeest thou? ²⁷ He ansvvering said, *Thou shalt loue the Lord thy God vvith thy vvhole hart, and vvith thy vvhole soule, and vvith al thy strength, and vvith al thy minde:* and thy neighbour as thy self. ²⁸ And he said to him, Thou hast ansvvered right, this doe and thou shalt lye. ²⁹ But he desirous to iustifie him self, said to Iesus, And vvho is my neighbour? ³⁰ And Iesus taking it, said, A certayne man vvnt dovvn from Hierusalem into Iericho, and fel among theeues, vvho also spoiled him, and giuing him vvoundes vvnt avay leauing him halfe-dead. ³¹ And it chaunced that a certayne Priest vvnt dovne the same vvay: and seeing him, passed by.

³² In like maner also a Leuite, vvhen he vvase neere the place, and savv him, passed by. ³³ But a certayne Samaritane going his iourney, came neere him: and seeing him, vvvas moued vvith mercie. ³⁴ And going vnto him, bound his vvoundes, povvring in oyle and vvine: and setting him vpon his ovvne beast, broght him into an inne, and tooke care of him.

³⁵ And the next day he tooke forth tvvo pence, and gaue to the host, and said, Haue care of him: and vvhatsoeuer thou shalt supereragate, I at my retorne vill repay thee. ³⁶ Vvchich of these three in thy opinion vvvas neighbour to him that fel among theeues? ³⁷ But he said, He that did mercie vpon him. And Iesus said to him, Goe, and doe thou in like maner.

³⁸ And it came to passe as they vvnt, and he entred into a certayne tovne: and

AUTHORISED — 1611.

heare those things which ye heare, and haue not heard them.

²⁵ And behold, a certayne Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternal life? He said vnto him, ²⁶ What is written in the Law? how readeest thou? ²⁷ And he answering, said, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. ²⁸ And he said vnto him, Thou hast answered right: this do, and thou shalt lye. ²⁹ But he willing to iustifie himselfe, said vnto Iesus, And who is my neighbour? ³⁰ And Iesus answering, said, A certayne man went downe from Hierusalem to Iericho, and fel among theeues, which stripped him of his raiment, and wounded him, and departed, leauing him halfe dead. ³¹ And by chance there came downe a certayne Priest that way, and when he saw him, he passed by on the other side. ³² And likewise a Leuite, when hee was at the place, came and looked on him, and passed by on the other side.

³³ But a certayne Samaritane as he iourneyed, came where he was; and when he saw him, hee had compassion on him, ³⁴ And went to him, and bound vp his woundes, powring in oyle and wine, and set him on his owne beast, and brought him to an Inne, and tooke care of him. ³⁵ And on the morrow when he departed, hee tooke out two pence, and gaue them to the hoste, and said vnto him, Take care of him, and whatsoever thou spendest more, when I come againe I will repay thee. ³⁶ Which now of these three, thinkest thou, was neighbour vnto him that fell among the theues? ³⁷ And he said, He that shewed mercie on him. Then said Iesus vnto him, Goe, and doe thou likewise.

³⁸ Now it came to passe, as they went, that he entred into a certayne village: and

γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. ³⁹ καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα | ^kπαρὰ | τοὺς πόδας τοῦ Ἰησοῦ | ἤκουε τὸν λόγον αὐτοῦ. ⁴⁰ ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν ἐπιστάσα δὲ εἶπε, 'Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνη με κατέλιπε διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.' ⁴¹ Ἀποκριθεὶς δὲ ^mεἶπεν αὐτῇ ὁ Ἰησοῦς, | 'Μάρθα, Μάρθα, μεμυῖσται καὶ τυρβαῖζή περὶ πολλά.' ⁴² ⁿἐνὸς δέ ἐστι χρεῖα. | Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἣτις οὐκ ἀφαιρεθήσεται ^oἀπ' αὐτῆς. |

XI. Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἰπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν, 'Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ.' ² Εἶπε δὲ αὐτοῖς, "Ὅταν ^pπροσεύχησθε, | λέγετε, Πάτερ ^qἡμῶν | ὁ ἐν τοῖς οὐρανοῖς, | ἀγιασθήτω τὸ ὄνομα

¹ Alex. παρακαθίσαισα. ^k Alex. πρὸς. ^l Alex. κυρίου. ^m Alex. ὁ Ἰησοῦς εἶπεν αὐτῇ s. εἶπεν αὐτῇ κύριος. ⁿ Alex. ὀλίγων ἐστι χρεῖα ἢ ἑνός. ^o Alex. αὐτῆς. ^p Alex. προσεύχεσθαι. ^q Alex. = ἡμῶν.

WICLIF—1380.

martha bi name, reseyued hym in to hir hous, ³⁹ and to this was a sistr: marie bi name, whiche also sat bisidis the feet of the lord: and herde his word; ⁴⁰ but martha bisid aboute the ofte seruyce; and sche stode and seide: lord takist thou no kepe: that my sistr hath lefte me aloune to serue, therfor seie thou to hir, that sche helpe me; ⁴¹ and the lord answered: ^r seide to hir, martha martha: thou art bisie: and art troublid aboute ful many thingis; ⁴² but o thing is necessarie; mari hath chosun the best part: whiche schal not be taken awie from hir.

11. AND it was don whanne he was preyinge in a place, as he ceesid: oon of his discipulis seide to hym, lord teche us to preie, as Ion taughte hisse discipulis; ² and he seide to hem whanne ^{ze} preien: seie ^{ze}, fadir halowid be thi name; thi kyngdome come to us; ³ geue to us to daie: oure eche daies breed; ⁴ and forgeue to us oure synnes: as we foryeuen to eche man that owith to us; and lede us not in to temptacioun;

⁵ and he seide to hem, who of zou schal haue a frend, and schal go to hym at mydnyht, and schal seie to hym, frend lene to me thre loaves; ⁶ for my frend cometh to me fro the weie; and I haue not what I schal sette bifor hym; ⁷ and he with yune forth answer and seie, nyle the be heuy to me, the dore is now schitte, and my children ben with me in bed: I mai not rise, and geue to the; and if he schal dwelle stille knockyng. ⁸ I seie to zou: though he schal not rise and geue to hym, for that, that he is his frende, netheles for his contynuel axynge he schal rise and geue to hym: as many as he hath neded to; ⁹ and I seie to zou, axe ^{ze}; and I schal be zounn to zou, seke ^{ze} and ^{ze} schuln fynde; knocke ^{ze} and it schal be opened

¹ one. ^{ze} give. ^{nyle} not. ^{geuen} given.

TYNDALE—1534.

woman named Martha, receaved him into her house. ³⁹ And this woman had a sister called Mary, which sate at Iesus fete, and heard his preching. ⁴⁰ And Martha was combred about moche servinge; and stode and sayde: Master, doest thou not care, that my sister hath lefte me to minister alone? Byd her therefore, that she helpe me. ⁴¹ And Iesus answered; and sayde vnto her: Martha, Martha; thou carest, and arte troubled about many thinges: ⁴² verely one is nedfull. Mary hath chosen her that good parte; which shall not be taken away from her.

11. AND it fortunad as he was prayinge in a certayne place: when he ceased, one of his disciples sayde vnto him: Master, teache vs to praye, as Iohn taught his disciples. ² And he sayd vnto them: When ye praye, saye: O oure fader which arte in heauen, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, even in erth as it is in heauen. ³ Oure dayly breed geve vs evermore. ⁴ And forgeve vs oure synnes: For even we forgeve every man that trespasseth vs. And ledde vs not into temptation. But deliver vs from evil.

⁵ And he sayde vnto them: if any of you shuld have a frende, and shuld go to him at mid nyght, and saye vnto him: frende lende me thre loves; ⁶ for a frende of myne is come out of the waye to me; and I have nothinge to set before him; ⁷ and he within shuld answer and saye: trouble me not, the dore is now sheet, and my servautes are with me in the chamber; I cannot ryse and geve them to the. ⁸ I saye vnto you though he wold not aryse and geve him, because he is his frende: yet because of his importunitie he wold ryse; and geve him as many as he neded.

⁹ And I saye vnto you: axe; and it shalbe geven you. Seke; and ye shall fynde. knocke; and it shalbe opened vnto you.

CRANMER—1539.

certayne woman named Martha, receaved him into her house. ³⁹ And thys woman had a syster called Mary, whych also sate at Iesus fete, and heard hys worde. ⁴⁰ But Martha was combred about moche servinge, and stode and sayd: lorde, doest thou not care, that my syster hath left me to serue alone? Byd her therefore, that she helpe me. ⁴¹ And Iesus answered, and sayde vnto her: Martha, Martha, thou art careful, and troubled about many thinges: ⁴² verely one is nedfull. Mary hath chosen the good parte, whych shall not be taken away from her.

11. AND it fortunad as he was prayinge in a certayne place: when he ceased, one of his disciples sayde vnto hym: Lorde, teach vs to praye, as Iohn also taught hys disciples. ² And he sayde vnto them: when ye praye, saye. O oure father which art in heauen, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, euen in erth also as it is in heauen. ³ Oure dayly breed geue vs thys daye. ⁴ And forgeue vs our synnes: For even we forgeue euery man that trespasseth vs. And Leade vs not into temptacyon. But deluyer vs from cnyll.

⁵ And he sayde vnto them: yf any of you shal haue a frende, and shal go to hym at mydnyght, and saye vnto hym, frende: lende me thre loaves; ⁶ for a frende of myne is come out of the waye to me, and I haue nothinge to set before hym; ⁷ and he wythin answer, and saye: trouble me not, the dore is now shut, and my chyl dren are wyth me in the chamber, I cannot ryse, and geue the. ⁸ I saye vnto you, though he wyll not aryse and geue hym, because he is hys frende: yet because of hys importunitie he will ryse, and geue him as many as he nedeth. ⁹ And I saye vnto you: aske, and it shalbe geuen you. Seke, and ye shall fynde: Knocke, and it

‘ σου ἐλθέτω ἡ βασιλεία σου ³ γεννηθῇ τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. | ³ τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ’ ἡμέραν ⁴ καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν | παντὶ ὀφείλουσι ἡμῖν καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. ” ⁵ Καὶ εἶπε πρὸς αὐτοὺς, ‘ Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἴπῃ | αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους, ⁶ ἐπεὶ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ. ⁷ κακεῖνος ἔσθωεν ἀποκριθεὶς εἶπη, Μὴ μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παῖδιά μου μετ’ ἐμοῦ εἰς τὴν κώτην εἰσὶν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. ⁸ Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, | διὰ γε τὴν ἀναίδειαν αὐτοῦ, ἐγερθεὶς δώσει αὐτῷ ὅσων | χρῆζει. ⁹ Καγὼ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· κρούετε,

³ Alex. = ὁ ἐν τοῖς οὐρανοῖς. ⁴ Alex. = γεννηθῇ τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. ⁵ Alex. ἀφίεμεν. ⁶ Rec. + ἄλλα ῥῥα ἡμᾶς ἀπὸ τοῦ πορεύθῃ. ⁷ Alex. ἰπῶν. ⁸ Alex. φίλον αὐτοῦ. ⁹ Const. ἔσθω.

GENEVA—1557.

towne: and a certain woman named Martha, receaved hym into her house. ³⁹ And this woman had a syster called Marie, which also sate at Iesus fete, and heard his preaching. ⁴⁰ And Martha was cumberd about much seruyng and stode and sayd, Master, doest thou not care that my syster hath left me to minister alone? bid her therefore, that she helpe me. ⁴¹ And Iesus answered, and sayd vnto her, Martha, Martha, thou carest, and art troubled about many thynges: ⁴² But one thing is nedeful, Marie hath chosen the good parte, which shal not be taken away from her.

11. AND so it was that as he was praying in a certayne place, when he ceased, one of his disciples sayd vnto him, Master, teache vs to pray, as Iohn also taught his disciples. ² And he sayd vnto them, when ye pray, say, Our Father which art in heauen, Halowed be thy name, Thy kyngdome come, Let thy wyl be fulfilled *even* in earth, as it is in heauen. ³ Our dayly bread geue vs for the day. ⁴ And forgiue vs our synnes: for euery we forgiue euery man that is indebted to vs. And lead vs not into temptation: but deliuer vs from the Euyll. ⁵ Moreover he sayd vnto them, Yf any of you should haue a friend, and should goe to hym at mydnyght, and say vnto hym, Friend lend me thre loaves. ⁶ For a friend of myne is come out of the way to me, and I haue nothyng to set before hym. ⁷ And he within should answer, and say, Trouble me not, the dore is now shut, and my chyl dren are with me in bed, I can not ryse and geue them to thee. ⁸ I say vnto you, thogh he would not aryse and geue hym, because he is his friend: yet doubtles because of his importunitie, he would ryse, and geue him as many as he nedeth. ⁹ And I say vnto you, Aske, and it shalbe geuen you: Seke, and ye shal fynde: knocke, and it shalbe opened

RHEIMS—1582.

a certaine vvoman named Martha, receiued him into her house, ³⁹ and she had a sister called Marie. vvho sitting also at our Lords fete, heard his vvord. ⁴⁰ But Martha vvvas busie about much seruice. vvho stode and said, Lord, hast thou no care that my sister hath left me alone to serue? speake to her therefore, that she help me. ⁴¹ And our Lord answering said to her, Martha, Martha, thou art careful, and art troubled about very many thynges. ⁴² But one thyng is necessarie. Marie hath chosen the best part vvvhich shal not be taken away from her.

11. AND it came to passe, vvhen he vvvas in a certayne place, praying, as he ceased, one of his Disciples said to him, Lord teach vs to pray, as Iohn also taught his Disciples. ² And he said to them, Vvhen you pray, say, FATHER, sanctified be thy name. Thy kingdom come, ³ Our daily bread giue vs this day, ⁴ and forgiue vs our sinnes, for because our selues also doe forgiue euery one that is in debt to vs. And lead vs not into temptation.

³ And he said to them, Vvvhich of you shal haue a frende, and shal goe to him at mydnight, and shal say to him, Frende, lend me three loaves, ⁶ because a frende of mine is come out of his way to me, and I haue not what to set before him: ⁷ and he from vvithin answering saith, Trouble me not, novv the dore is shut, and my children are vvith me in bed: I can not rise and giue thee. ⁸ And if he shal perseuere knocking, I say to you, although he vvill not rise and giue him because he is his frende, yet for his importunitie he vvill rise, and giue him as many as he needeth. ⁹ And I say to you, Aske, and it shal be giuen you: seeke, and you shal finde: knocke, and it shal be opened to

AUTHORISED—1611.

a certain woman named Martha, received him into her house. ³⁹ And shee had a sister called Mary, which also sate at Iesus feet, and heard his word: ⁴⁰ But Martha was cumberd about much seruing, and came to him, and said, Lord, doest thou not care that my sister hath left mee to serue alone? Bid her therefore that she helpe me. ⁴¹ And Iesus answered, and said vnto her, Martha, Martha, thou art careful, and troubled about many things: ⁴² But one thing is needfull, and Mary hath chosen that good part, which shall not bee taken away from her.

11. AND it came to passe, that as he was praying in a certaine place, when he ceased, one of his disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his disciples. ² And hee said vnto them, When ye pray, say, Our Father vvvhich art in heauen, Halowed be thy Name, Thy kingdom come, Thy wyl bee done as in heauen, so in earth. ³ Giue vs a day by day our dayly bread. ⁴ And forgiue vs our sinnes: for we also forgiue euery one that is indebted to vs. And lead vs not into temptation, but deliuer vs from euill. ⁵ And he said vnto them, Which of you shall haue a friend, and shall goe vnto him at mydnight, and say vnto him, Friend, lend me three loaves. ⁶ For a friend of mine is in his iourney is come to me, and I haue nothing to set before him, ⁷ And he from vvithin shal answer and say, Trouble mee not, the doore is now shut, and my children are vvith me in bed: I cannot rise and giue thee. ⁸ I say vnto you, Though he vvill not rise, and giue him, because hee is his friend: yet because of his importunitie, he vvill rise and giue him as many as he needeth. ⁹ And I say vnto you, Aske, and it shalbe giuen you: seeke, and ye shal finde: knocke, and it shalbe

* Or, for the day.

β Or, out of his way

καὶ ἡ ἀνοιγήσεται ὑμῖν. ¹⁰ πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὐρίσκει· καὶ τῷ κρούοντι ἀνοιγήσεται. ¹¹ τίνα | δεῖξί| ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθὺν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; ¹² ἢ καὶ ἐὰν αἰτήσῃ ὠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον; ¹³ εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες | οἴδατε ^f δόματα ἀγαθὰ | διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ^g ὁ ἐξ οὐρανοῦ | δώσει Πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;

¹⁴ Καὶ ἦν ἐκβάλλων δαιμόνιον, ^h καὶ αὐτὸ ἦν | κωφόν· ἐγένετο δὲ, τοῦ δαιμονίου ἐξελθόντος, | ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι. ¹⁵ τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβούλ ^k ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. ¹⁶ Ἔτεροι δὲ πειράζοντες σημεῖον ^m παρ' αὐτοῦ ἐξήτουν ἐξ οὐρανοῦ. | ¹⁷ Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεῖα ἐφ' ἐαυτὴν διαμερισθεῖσα ἐρημύται·

^v Const. ἀνοιγήσεται. ^z Const. ἀνοιγήσεται. ^a Alex. τίς. ^b Rec. = ἐξ. ^c Rec. εἰ. ^d Alex. αἰτήσῃ. ^e Alex. ὄντες. ^f Rec. ἀγαθὰ δόματα. ^g Alex. ἐξ οὐρανοῦ. ^h Alex. = καὶ αὐτὸ ἦν. ⁱ Alex. ἐκβάλλειντος. ^k Alex. + τῷ.

WICLIF—1380.

to you, ¹⁰ for echc that axith: takith; and he that sekith fyndith; and to a man that knockith: it schal be opened, ¹¹ therfor who of you axith his fadir breed: whether he schal zeue hym a stone? or if he axith fisch: whether he schal zeue hyma serpente for the fisch? ¹² or if he axc an ey: where he schal areche hym a scorpion? ¹³ therfor if ze whanne ze ben yul, kunne zeue gode zifits to zoure children: hou myche more zoure fadir of heuene schal zeue a good spirit to men that axith him?

¹⁴ and ihesus [was] castynge out a fend: and he was doumbe; and whanne he hadde cast out the fend: the doumbe man spake and the puple wondrid. ¹⁵ and summe of hem seiden in belsabung prince of deuils, he castith out deuils; ¹⁶ and othere temptynge: axeden of him a tokene for heuene; ¹⁷ and as he saie the thoustis of hem: he seide to hem; eucri rewme departide agens it silf: schal be desolat; and an hous schal falle on an hous; ¹⁸ and if sathanas be departid agens hym silf, hou schal his rewme stonde? for ze seien that I cast out fendis in belsabung, ¹⁹ and if I in belsabung cast out fendis: in whom casten out zoure sones? therfor thei schulun be zoure doinesmen; ²⁰ but if I cast out fendis in the fynger of god: thanne the rewme of god is comen among zou;

²¹ whanne a strong armed man kepith his hous: alle thingis that he wilthith ben in pees; ²² but if a stronger thanne he come vpon hym and ouercome hym: he schal take awei al his armer, in whiche he tristed, and schal deele abrood his robes; ²³ he that is not with me: is agens me; and he that gaderith not to gidre with me: scatterith abrood;

²⁴ whanne an vnclene spirit goith out of a man, he wandrith bi drie placis, and sekith rest; and he fyndynge not: seith I schal turne agen in to myn hous: fro

TYNDALE—1534.

¹⁰ For every one that axeth, receaveth: and he that seketh fyndeth: and to him that knocketh shall it be opened. ¹¹ Yf the sonne shall axe breed of eny of you that is a father: wyll he geve him a stone? Or yf he axe fische, wyll he for a fysshe geve him a serpent? ¹² Or yf he axe an egge: wyll he offer him a scorpion? ¹³ Yf ye then which are evyll, canne geve good giftes vnto youre chyldren; how moche more shall the father of heauen geve an holy sprete to them; that desyre it of him?

¹⁴ And he was a castynge out a devyll, which was domme. And it folowed when the devyll was gone out the domme spake, and the people wondred. ¹⁵ But some of them sayde: he casteth out devyls by the power of Belzebub, the chefe of the devyls. ¹⁶ And other tempted him sekinge of him a signe from heauen. ¹⁷ But he knewe their thoughtes and sayde vnto them: Every kyngdome devided with in it silfe, shalbe desolate: and one housse shal fall vpon another. ¹⁸ So if Satan be devided with in him silfe: how shall his kyngdome endure? Because ye saye that I cast out devyls by the power of Belzebub. ¹⁹ Yf I, by the power of Belzebub caste out devyls: hy whome do youre chyldren cast them out? Therfore shall they be youre iudges. ²⁰ But if I, with the fynger of God cast out devyls; non doute the kyngdome of God is come vpon you.

²¹ When a stronge man armed watcheth his housse: that he possesseth is in peace. ²² But when a stronger then he cometh vpon him and overcommeth him: he taketh from him his harnes wherin he trusted, and devideth his gooddes. ²³ He that is not with me; is agaynst me. And he that gadereth not with me; scattereth. ²⁴ When the vnclene sprete is gone out of a man; he walketh through waterlesse places; sekinge reest. And when he fyndeth none; he sayeth: I will re-turme agayne vnto my housse whence I

CRANMER—1539.

shalbe opened vnto you. ¹⁰ For euery one that asketh, receaueth: and he that seketh, fyndeth: and to hym that knocketh, shall it be opened. ¹¹ Yf the sonne shall aske breed of eny of you that is a father, wyll he geue him a stone? Or yf he aske fische, wyll he for fysshe geue hym a serpent? ¹² Or yf he aske an egge, wyll he offer him a scorpion? ¹³ Yf ye then beyng euill, can geue good giftes vnto youre chyldren, how moch moare shall your father of heauen geue the holy sprete to them, that desyre it of hym.

¹⁴ And he was castynge out a deuyl, and the same was domme. And when he had cast out the deuill, the domme spake, and the people wondred. ¹⁵ But some of them sayd: he casteth out deuyls thorow Beelzebub the chefe of the deuyls. ¹⁶ And other tempted hym and requyred of hyma sygne from heauen. ¹⁷ But he knowing their thoughtes, sayde vnto them: Euery kyngdome decayed agaynst it selfe, is desolate: and one house doth fall vpon another. ¹⁸ Yf Satan also, be decayed agaynst hym selfe, how shall his kyngdome endure? Because ye saye, that I cast out deuyls thorow Beelzebub. If I, by the helpe of Beelzebub cast out deuyls, by whose helpe do youre chyldren cast them out. Therefore shall they be your iudges. ²⁰ But yf I, wyth the fynger of God cast out deuyls, non doute the kyngdome of God is come vpon you.

²¹ When a stronge man armed watcheth his house: the thynges that he possesseth are in peace. ²² But when a stronger then he cometh vpon hym, and ouercommeth hym, he taketh from him all his harnes (wherin he trusted) and denyeth his goodes. ²³ He that is not with me, is agaynst me. And he that gathereth not with me, scattereth abrode.

²⁴ When the vnclene spyte is gone out of a man, he walketh through drye places, sekyng reest. And when he fyndeth none, he sayeth: I will returne agayne

^v true, gite. ^{ey} egg. ^{areche} reach. ^{yuel} evil. ^{kynde} kynde. ^{rewme} realm. ^{agens} against. ^{doinesmen} judges. ^{wilthith} possesseth.

καὶ οἶκος ἐπὶ οἶκον, πίπτει. ¹⁸ εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἐάντον διεμερίσθη, πῶς
 σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεελζεβοὺλ ἐκβάλλει με τὰ
 δαιμόνια. ¹⁹ εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι
 ἐκβάλλουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. ²⁰ εἰ δὲ ἐν δακτύλῳ Θεοῦ
 ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ²¹ ὅταν ὁ
 ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα
 αὐτοῦ. ²² ἔπαν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν, τὴν πανοπλίαν
 αὐτοῦ αἶρει, ἐφ' ἣ ἐπεποίθει, καὶ τὰ σκύλα αὐτοῦ διαδίδωσιν. ²³ ὁ μὲν ὦν μετ'
 ἐμοῦ κατ' ἐμοῦ ἐστι· καὶ ὁ μὲν συνάγων μετ' ἐμοῦ σκορπίζει. ²⁴ Ὅταν τὸ ἀκάθαρ-
 τον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν
 ἀνάπανσιν· καὶ μὴ εὐρίσκον λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξήλθον

¹ Alex. + ὁ ἐπὶ ἀποκριθεὶς (s, καὶ ἀποκριθεὶς) εἶπε· πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν.

^m Alex. ἔδωκεν αὐτῷ ἰσχύον παρ' αὐτοῦ.

ⁿ Alex. αὐτοὶ κραταὶ ὑμῶν s. αὐτοὶ ὑμῶν κραταί. ^o Alex. + ἐγὼ. ^p Alex. + ὅτι. ^q Alex. τότε λέγει.

GENEVA—1557.

vnto you. ¹⁰ For euery one that asketh,
 receaueth: and he that seketh, fyndeth:
 and to hym that knocketh, it shalbe
 opened. ¹¹ And if a sonne shal aske bread
 of any of you that is a father, wyl he
 geue hym a stone? Or if he aske fyshe,
 wyl he for a fyshe geue hym a serpent?
¹² Or if he aske an egge, wyl he offer him
 a scorpion? ¹³ If ye then which are euyl,
 can geue good giftes vnto your chyldren,
 how muche more shal your heauenly
 father geue the holy Ghost to them, that
 desire hym? ¹⁴ Then he cast out a deuyll,
 which was domme. and when the deuyll
 was gone out, the domme spake, and the
 people wondred. ¹⁵ But some of them
 said, He casteth out deuylls, through
 Beelzebub the chiefe of the deuylls. ¹⁶ And
 others tempted him, sekynge of hym a signe
 from heauen.

¹⁷ But he knewe their thoghtes, and sayd
 vnto them, Euery kyngdome deuied
 agaynst it self is desolate. and a house de-
 uided against it self falleth. ¹⁸ So if Satan
 be deuied against him self: how shal
 his kyngdome endure? Because ye say
 that I cast out deuylls through Beelzebub.
¹⁹ If I through Beelzebub cast out deuylls:
 by whom do your chyldren cast them out?
 Therefore shal they be your iudges. ²⁰ But
 if I by the finger of God cast out deuils,
 no doute the kingdome of God is come
 vnto you. ²¹ When a stronge man armed,
 keepeth his palace, the thinges that he
 possesseth, are in peace. ²² But when a
 stronger then he cometh vpon hym at
 vnwares, and ouercometh him: he
 taketh from him all hys harnes wherin
 he trusted: and deuidth his spoiles.
²³ He that is not with me, is agaynst me,
 and he that gathereth not with me, scat-
 tereth.

²⁴ When the vnclane sprite is gone out
 of a man, he walketh through drie places,
 sekynge rest: and when he fyndeth none,
 he sayeth, I wyl returne agayne vnto my

RHEIMS—1582.

you. ¹⁰ For euery one that asketh, re-
 ceiueth: and he that seeketh, findeth:
 and to him that knocketh, it shal be opened.

¹¹ And vvhich of you if he aske his father
 bread, vvil he giue him a stone? or a fish,
 vvil he for a fish giue him a serpent?
¹² Or if he aske an egge, vvil he reach
 him a scorpion? ¹³ If you then being
 naught, knovv hovv to giue good giftes
 to your children, hovv muche more vvil
 your father from heauen giue the good
 spirit to them that aske him?

¹⁴ And he vvas casting out a deuil, and
 that vvas dumme. And vvhē he had cast
 out the deuil, the dumme spake: and the
 multitudes marueiled. ¹⁵ And certaine of
 them said, In Beel-zebub the prince of
 Deuils he casteth out Deuils. ¹⁶ And other
 tempting, asked of him a signe from
 heauen. ¹⁷ But he seeing their cogitations,
 said to them, Euery kingdome deuied
 against it self, shal be made desolate, and
 house vpon house, shal fall. ¹⁸ And if
 Satan also be deuied against him self,
 hovv shal his kingdome stand? because
 you say that in Beel-zebub I doe cast out
 Deuils. ¹⁹ And if I in Beel-zebub cast out
 Deuils: your children, in vvhom doe they
 cast out? therefore they shal be your
 iudges. ²⁰ But if I in the finger of God
 doe cast out Deuils: surely the kingdome
 of God is come vpon you. ²¹ Vhen the
 strong armed keepeth his court: those
 thinges are in peace that he possesseth.
²² But if a stronger then he, come vpon
 him and ouercome him: he vvil take
 away his vvhole armour vvhēin he
 trusted, and vvil distribute his spoiles.
²³ He that is not vwith me, is agaynst me:
 and he that gathereth not vwith me, scat-
 tereth. ²⁴ Vhen the vnclane spirit shal
 depart out of a man, he vvandereth through
 places vvithout vvater, seeking rest. And
 not finding, he saith, I vvil returne into

AUTHORISED—1611.

opened vnto you. ¹⁰ For euery one that
 asketh, receiuet, and he that seeketh,
 findeth: and to him that knocketh,
 it shalbe opened. ¹¹ If a sonne shal aske
 bread of any of you that is a father, will
 hee giue him a stone? Or if he aske a
 fish, will hee for a fish giue him a serpent?
¹² Or if he shal aske an egge, will hee offer
 him a scorpion? ¹³ If ye then, being euil,
 know how to giue good giftes vnto your
 children: how much more shall your
 heauenly Father giue the holy Spirit to
 them that aske him?

¹⁴ And he was casting out a deuil, and
 that was dumbe. And it came to passe,
 when the deuill was gone out, the dumbe
 spake: and the people wondred. ¹⁵ But
 some of them said, Hee casteth out deuils
 through Beelzebub the chiefe of the deuils.
¹⁶ And other tempting him, sought of him
 a signe from heauen. ¹⁷ But he knowing
 their thoughts, said vnto them, Euery
 kingdome diuided against it selfe, is
 brought to desolation: and a house di-
 uided against a house, falleth. ¹⁸ If Satan
 also be diuided against himselfe, how shall
 his kingdome stand? Because yee say that
 I cast out deuils through Beelzebub. ¹⁹ And
 if I by Beelzebub cast out deuils, by whom
 doe your sonnes cast them out? therefore
 shall they be your Iudges. ²⁰ But if I with
 the finger of God cast out deuils, no doubt
 the kingdome of God is come vpon you.
²¹ When a strong man armed keepeth his
 palace, his goods are in peace: ²² But
 when a stronger then hee shal come vpon
 him, and ouercome him, hee taketh from
 him all his armour wherein hee trusted,
 and diuideth his spoiles. ²³ Hee that is not
 with me, is agaynst mee: and hee that
 gathereth not with mee, scattereth. ²⁴ When
 the vnclane spirit is gone out of a man,
 he walketh through drie places, seeking
 rest: and finding none, hee saith, I wille
 returne vnto my house whence I came

²⁵ καὶ ἔλθον εὐρίσκει ἑσσεαρωμένον καὶ κεκοσμημένον. ²⁶ τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χειρόνα τῶν πρώτων. ²⁷ Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας. ²⁸ Αὐτὸς δὲ εἶπε, Μειοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν. ²⁹ Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη πονηρὰ ἐστὶ σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωῆ τοῦ προφήτου. ³⁰ καθὼς γὰρ ἐγένετο Ἰωῆς σημεῖον τοῖς Νινευῖταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. ³¹ Βασιλίσσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι

† Alex. + σχολάζοντα. † Const. ἰδὸντα. † Alex. = αὐτόν. † Alex. + γινεῖ. † Alex. = τοῦ προφήτου. † Alex. τοῖς Νιν. ομηϊοῖ.
‡ Rec. Σολομώντος. § Rec. Νινεῖν.

WICLIF—1380.

whannes I cam out, ²⁵ and whanne he cometh: he fyndith it elensid with besyms, and faire araied; ²⁶ thanne he goith and takith with hym seune other spiritis worse thanne hym self; and thei entren and dwel- len there, and the last thingis of that man ben made worse thanne the former.

²⁷ and it was don whanne he hadde seide these thingis; a womman of the company rerid hir vois and seide to hym; blesid he the wombe that bare thee; and blesid be the tetis that thou hast soken; ²⁸ and he seide; but zhe blesid ben thei that heren the word of god and kepen it. ²⁹ And whanne the puple runnen to gidre; he bigan to seie, this generacioun is a weyward generacioun; it sekith a token; and a token schal not be goun to it; but the tokene of Ionas the profete; ³⁰ for as Ionas was a token to men of nynyue; so mannes sone schal be to this generacioun; ³¹ the Quene of the southe schal rise in dome with men of this generacioun, and schal condempne hem; for sche cam from the endis of the erthe; for to here the wisdom of salomon; and lo here is a gretter thanne salomon; ³² men of nynyue schuln rise in dome, with this generacioun; and schulen condempne it; for thei didnen penance in the prechynge of Ionas, and lo here is a gretter than Ionas.

³³ no man tendith a lanterne, and puttith it in hidlis, nether vnder a huyschel, but on a candilstike; that thei that goen inne se liȝt; ³⁴ the lanterne of thi bodi is thin iȝe; if thin iȝe be symple; al thi hodi schal be liȝt; but if it be weyward; al thi bodi schal be derkful; ³⁵ therfor se þou; leste the liȝt that is in thee be derknessis; ³⁶ therfor if alle thi hodi be crist, and haue no part of derknessis; it schal be al bryȝt, and as a lanterne of bryȝtnesse it schal ȝene liȝt to thee.

³⁷ and whanne he spak; a farisre preied

TYNDALE—1534.

came out. ²⁵ And when he cometh, he fyndeth it swept and garnished. ²⁶ Then goeth he and taketh to him seven other spretes worse then him selfe; and they enter in, and dwell there. And the ende of that man is worse then the begynninge.

²⁷ And it fortuneth as he spake those thinges; a certayne woman of the company lyfte vp her voyce, and sayde vnto him: Happy is the wombe that bare the, and the pappes which gave the sucke. ²⁸ But he sayde: Yee, happy are they that heare the worde of God, and kepe it.

²⁹ When the people were gadered thicke to gedre; he began to saye. This is an euill nacion: they seke a signe; and ther shall no signe be geuen them; but the signe of Ionas the Prophet. ³⁰ For as Ionas was a signe to the Ninivites; so shall the sonne of man be to this nacion. ³¹ The quene of the southe shall ryse at iudgement; with the men of this generacioun; and condempne them: for she came from the ende of the worlde, to heare the wysdome of Salomon. And beholde, a greater then Salomon is here. ³² The men of Ninive shall ryse at the iudgement with this generacioun; and shall condempne them: for they repented at the preaching of Ionas. And beholde, a greater then Ionas is here.

³³ Noo man lighteth a candell, and putteth it in a preuie place; nether vnder a bushell: But on a candelsticke; that they that come in maye se the light. ³⁴ The light of thy body is the eye. Therefore when thine eye is single; then is all thy body full of light. But if thine eye be euill; then shal thy body also be full of darknes. ³⁵ Take hede therefore that the lyght which is in the, be not darknes. ³⁶ For if all thy body shalbe light; hauynge noo parte darke; then shall all be full of light; even as when a candell doeth lyght the with his bryghtnes. ³⁷ And as he spake; a certayne Pharise besought him to dync

CRANMER—1539.

vnto my house, whence I came out. ²⁵ And when he cometh, he fyndeth it swept and garnysshed. ²⁶ Then goeth he and taketh to hym seuen other spretes worse then hym selfe: and they enter in, and dwell there. And the ende of that man, is worse then the begynnyng

²⁷ And it fortuneth that as he spake these thynges, a certayne woman of the company lyfte vp her voyce, and sayde vnto hym: Happy is the wombe that bare the, and the pappes which gaue the sucke. ²⁸ But he said: Yee, happy are they that heare the worde of God, and kepe it.

²⁹ When the people were gathered thicke together, he began to saye: This is an euill nacyon. they seke a sygne, and ther shall no sygne be geuen them, but the sygne of Ionas the prophet. ³⁰ For as Ionas was a sygne to the Ninivites, so shall also the sonne of man be to thys nacyon. ³¹ The quene of the south shall ryse at the iudgement, wyth the men of thys nacyon, and condempne them: for she came from the vttemost partes of the erth, to heare the wysdome of Salomon. And beholde, a greater then Salomon is here. ³² The men of Ninyue shall ryse at the iudgement with thys nacyon: and shall condempne them: for they were brought to repentance by the preachynge of Ionas. And beholde, a greater then Ionas is here.

³³ No man lygetheth a candell, and putteth it in a preuy place, nether vnder a bushell: but on a candelstykke, that they whych come in, maye se the lyght. ³⁴ The lyght of the body is the eye. Therefore, when thynne eye is syngle, all thy body also shalbe full of lyght. But yf thynne eye be euill, thy body also shalbe full of darknes. ³⁵ Take hede therefore, that the lyght which is in the, be not darknes. ³⁶ Yf all thy body therfore be cleare, hauynge no parte darcke; then shall it all be full of lyght, euen as when a candell doeth lyght the wyth bryghtnes.

³⁷ And as he spake, a certayne Pharyse

besym, broome, che, gra, yowm, giren, dome, judgment
vondith, kindeith, hidlis, secret, iȝe, eye, ȝeue, gire.

ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν * Σολομῶνος, | καὶ ἰδοὺ, πλείον
 * Σολομῶνος | ὥδε. ³² ἄνδρες * Νινευῖται | ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς
 γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ,
 καὶ ἰδοὺ, πλείον Ἰωῆ ὥδε. ³³ Οὐδεὶς δὲ λύχρον ἄψας εἰς κρυπτὸν τίθησιν, οὐδὲ
 ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι * τὸ φέγγος βλέπω-
 * σιν. | ³⁴ ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός * σου· | ὅταν * οὖν | ὁ ὀφθαλμός
 σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν * ἐστὶν· ἐπὶ δὲ ποιηρὸς ᾖ, καὶ
 τὸ σῶμά σου σκοτεινόν.^d ³⁵ σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. ³⁶ εἰ
 οὖν τὸ σῶμά σου ὅλον φωτεινόν, * μὴ ἔχον τὸ μέρος σκοτεινόν, | ἐστὶν φωτεινόν
 ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίξῃ σε.

³⁷ Ἐν δὲ τῷ λαλῆσαι, ἡρώτα αὐτὸν Φαρισαῖός * τις | ὅπως ἀρστήσῃ παρ' αὐτῶ·

* Alex. τὸ φῶς βλέπωσιν.

* Rec. = σου.

* Alex. = οὖν.

* Alex. ἵσταται.

* Alex. + ἵσταται.

* Alex. μὴ ἔχον μέρος τι σκοτεινόν.

f Alex. = τις.

GENEVA—1557

house whence I came out. ²⁵ And when he cometh, he findeth it swept and garnished. ²⁶ Then goeth he, and taketh to him, seven other sprites worse then him self: and they entre in, and dwell there, and the last state of that man, is worse then the first. ²⁷ And it came to passe as he spake these thynges, a certayne woman of the companie, lyfted vp her voyce, and sayd vnto hym, Happy is the wombe that bare thee, and the pappes which thou hast sucked. ²⁸ But he said, Yea rather, happy are they that heare the worde of God, and kepe it. ²⁹ When the people were gathered thicke together, he began to say, This is a wicked generation: they seke a signe, and there shal no signe be geuen them, but the signe of Ionas the Prophet. ³⁰ For as Ionas was a signe to the Niniutes, so shal also the Sonne of man be to this nation. ³¹ The Queene of the south shal ryse in iudgement, with the men of this generation, and condemne them: for she came from the end of the world, to heare the wysedome of Solomon: and beholde, a greater then Solomon is here. ³² The men of Ninive shal ryse in iudgement wyth this generation, and shal condemne them: for they returned to God, at the preaching of Ionas: and beholde a greater then Ionas is here.

³³ No man lygetteth a candel, and putteth it in a preuy place, nether vnder a bushel: but on a candlestick, that they which come in, may see the light. ³⁴ The light of the body is the eye. Therefore when thyne eye is synge, then is all thy body full of light: but yf thyne eye be euil, then thy body is full of darcknes. ³⁵ Take hede therefore, whether the light whych is in thee be darcknes. ³⁶ Yf therefore all thy body shalbe light, hauing no part darcke: then shal al be ful of light, euen as when a candel doeth light thee with the brightnes. ³⁷ And as he spake, a certayn Pharisey he sought him to dyne with

RHEIMS—1582.

my house vvhence I departed. ²⁵ And vvhhen he is come, he findeth it svvept vvith a besome, and trimmed. ²⁶ Then he goeth and taketh seven other spirits vvorse then him self, and entring in they dwell there. And the last of that man be made vvorse then the first.

²⁷ And it came to passe: vvhhen he said these thynges, a certayne vvoman lifting vp her voice out of the multitude said to him, Blessed is the vvombe that bare thee, and the pappes that thou didst sucke. ²⁸ But he said, Yea rather, blessed are they that heare the vvord of God, and keepe it.

²⁹ And the multitudes running together, he began to say, This generation, is a vvicked generation: it asketh a signe, and a signe shal not be giuen it but the signe of Ionas the Prophet. ³⁰ For as Ionas vvvas a signe to the Niniutes: so shal the Sonne of man also be to this generation. ³¹ The Queene of the South shal rise in the iudgement vvith the men of this generation, and shal condemne them: because she came from the endes of the earth to heare the vvisedom of Salomon, and behold, more then Salomon here. ³² The men of Ninivee shal rise in the iudgement vvith this generation, and shalcondemne it, because they did penance at the preaching of Ionas, and behold, more then Ionas here.

³³ No man lighteth a candel, and putteth it in secrete, neither vnder a bushel: but vpon a candlestick, that they that goe in may see the light. ³⁴ The candel of thy body, is thine cie. If thine cie be simple, thy vvhole body shal be lightsome: but if it be taught, thy body also shal be darke-some. ³⁵ See therefore that the light vvich is in thee, be not darcknesse. ³⁶ If then thy vvhole body be lightsome, hauing no part of darcknesse: it shal be lightsome vvholly, and as a bright candel it shal lighten thee.

³⁷ And vvhhen he vvvas speaking, a

AUTHORISED—1611.

out. ²⁵ And when hee cometh, hee findeth it swept and garnished. ²⁶ Then goeth he, and taketh to him seven other spirits more wicked then himselfe, and they enter in, and dwell there, and the last state of that man is worse then the first.

²⁷ And it came to passe as hee spake these thynges, a certayne woman of the company lift vp her voice, and saide vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked. ²⁸ But he said, Yea, rather blessed are they that heare the word of God, and keepe it.

²⁹ And when the people were gathered thicke together, hee began to say, This is an euill generation, they seeke a signe, and there shall no signe be giuen it, but the signe of Ionas the Prophet: ³⁰ For as Ionas was a signe vnto the Nineuites, so shall also the Sonne of man be to this generation. ³¹ The Queene of the South shall rise vp in the Iudgement with the men of this generation, and condemne them: for shee came from the vtmost parts of the earth, to heare the wisdome of Solomon: and behold, a greater then Solomon is here. ³² The men of Nineue shall rise vp in the Iudgement with this generation, and shall condemne it: for they repented at the preaching of Ionas, and behold, a greater then Ionas is here.

³³ No man when he hath lighted a candel, putteth it in a secret place, neither vnder a bushell, but on a candlestick, that they which come in may see the light. ³⁴ The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is euill, thy body also is full of darcknesse. ³⁵ Take heed therefore, that the light which is in thee, be not darcknesse. ³⁶ If thy whole body therefore bee full of light, hauing no part darke, the whole shalbe full of light, as when the bright shining of a candel doeth giue thee light.

³⁷ And as he spake, a certain Pharise besought him to dine with him: and he

εἰσελθὼν δὲ ἀνέπεσεν. ³⁸ ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. ³⁹ εἶπε δὲ ὁ Κύριος πρὸς αὐτὸν, 'Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. ⁴⁰ ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε; ⁴¹ πλὴν τὰ ἐνόντα δότε ἑλεημοσύνην καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν ἔσονται. ⁴² ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· ⁴³ ταῦτα ἔδει ποιεῖν, καὶ ἐκεῖνα μὴ ἀφίεναι. ⁴⁴ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπάτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. ⁴⁵ οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἀθήλα, καὶ οἱ ἄνθρωποι ⁴⁶ οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.' ⁴⁵ Ἀποκριθεὶς δὲ τις τῶν

³⁸ Alex., ἴσται. ⁴⁰ Alex., ταῦτα ἐν ἰδίῃ, etc. ⁴¹ Alex. = γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί. ⁴² Alex. = οἱ.

WICLIIF—1380.

hym that he schulde etc with hym, and he enbrid and satte to the mete, ³⁸ and the farisie bigan to seie gessynge with ynnē him self: whi he was not waischen bifor mete, ³⁹ and the lord seide to hym, now 3e farisies clenens that that is withouthforth of the cuppe and the plater: but that thing that is with ynnē of 3ou is ful of rauēyn and wickidnesse, ⁴⁰ foolis, where he hat made that that is, withouten forth: made not also that that is withynne, ⁴¹ nethetes that that is ouer plus 3eue 3e almes, and lo alle thingis ben clenē to 3ou,

⁴² But wo to 3ou farisies that eithen mynte and rue and eche erbe: and leuen dome t the charite of god for it bihoote to do these thingis: and not leue tho, ⁴³ wo to 3ou farisies that leuen the first chairis in synagogis: and sallutaciouns in chepyngē. ⁴⁴ wo to 3ou that ben as sepulchris that ben not seen, and men walkyngē aboue and witen not.

⁴⁵ but oon of the wise men of the lawe answerden: and seide to hym, maistr thou seyingne these thingis: also to us doist disputer, ⁴⁶ and he seide also wo to 3ou wise men of lawe, for 3e chargen men with birthinis, whiche thei moun not bere: and 3e 3ou self with 3oure o fygner touchen not the heuynessis. ⁴⁷ wo to 3ou that hilden tombuis of profetis, and 3oure fadris slowen hem, ⁴⁸ truli 3e wittenness, that 3e consenten to the werkis of 3oure fadris, for thei slowen hem, but 3e bilden her sepulchris. ⁴⁹ Therfor the wisdom of god seide, I schal sende to hem profetis t apostlis: and of hem thei schulu slec and pursue, ⁵⁰ that the blood of alle profetis that was sched for the makynge of the world: be sougte of this generacioun, ⁵¹ fro the blood of the iust abel, to the blood of Zacari: that was sleyn bitwixe the autir and the hous, so I seie to 3ou: it schal be sougte of this generacioun,

3our, gise. dome, judgment. chepyngē, market.
witen, know. o, one.

TYNDALE—1534.

with him: and he went in and sate doune to meate. ³⁸ When the Pharisee sawe that, he marvelled that he had not fyrst wesshed before dyner. ³⁹ And the Lorde sayde to him: Now do ye Pharises, make clenē the out side of the cup and of the platter: but youre inward parties are full of raveninge and wickednes. ⁴⁰ Ye foles, dyd not he that made that which is with out: make that which is withyn also? ⁴¹ Neverthelesse geve almose of that ye have, and beholde all is clenē to you.

⁴² But wo be to you Pharises, for ye tithē the mynt and rewe, and all manner erbes, and passe over iudgment and the love of God. These ought ye to have done, and yet not to have left the other vndone. ⁴³ Wo be to you Pharises: for ye love the uppermost seates in the synagoges, and gretinges in the markets. ⁴⁴ Wo be to you scribes and pharises ypocrites, for ye are as graves which appere not, and the men that walke over them, are not ware of them.

⁴⁵ Then answered one of the laweares, and sayd vnto him: Master, thus sayinge, thou puttest vs to rebuke also. ⁴⁶ Then he sayde: Wo be to you also ye laweares: for ye lade men with burthens greveous to be borne, and ye youre selves touche not the packes with one of youre fyngers. ⁴⁷ Wo be to you: ye bylde the sepulchres of the Prophetes, and youre fathers killed them. ⁴⁸ truly ye beare wites, that ye allowe the dedes of youre fathers for they kyllēd them, and ye bylde their sepulchres. ⁴⁹ Therefore sayde the wysdome of God: I will send them Prophetes and Apostles, and of them they shall slec and persecute: ⁵⁰ that the bloude of all Prophetes, which was shedd from the beginninge of the worlde, maye be requyred of this generacioun: ⁵¹ from the bloud of Abell vnto the bloud of zachary, which perished bitwene the autler and the temple. Verely I saye vnto you: it shalbe requyred of this

CRANMER—1539.

besought hym, to dyne wyth hym, and Iesus went in, and sate doune to meate. ³⁸ When the Pharysee saw it, he marueyled, that he had not fyrst wesshed before dyner. ³⁹ And the Lorde sayd vnto him: Now do ye Pharysees, make clenē the out syde of the cup, and the platter: but youre inwarde parte is full of rauenyngē and wyckednes. ⁴⁰ Ye foolēs, dyd not he (that made that which is without) make that which is wythin also? ⁴¹ Neuerthelesse geue almose of that ye haue, and beholde, all thynges are cleane vnto you. ⁴² But wo vnto you Pharysees, for ye tytlye mynt and rewe, and all manner erbes, and passe over iudgement and the loue of God. These ought ye to haue done, and yet not to leaue the other vndone.

⁴³ Wo vnto you Pharysees: for ye loue the vppermost seates in the synagoges, and gretinges in the market. ⁴⁴ Wo vnto you scribes and Pharises, ye ypocrytes, for ye are as graues which appere not, and the men that walke ouer them, are not ware of them. ⁴⁵ Then answered one of the laweares, and sayd vnto hym: Master, thus sayinge thou puttēst vs to rebuke also. ⁴⁶ And he sayde: wo vnto you also ye laweares: for ye lade men wyth burthens, which they he not able to beare: and ye youre selues touche not the packes with one of youre fyngers. ⁴⁷ Wo vnto you: ye buylde the sepulchres of the Prophetes, and youre fathers kyllēd them, ⁴⁸ truly ye beare wytnes, that ye allowe the dedes of youre fathers: for they kyllēd them, and ye buylde their sepulchres. ⁴⁹ Therefore sayd the wysdome of God: I wyll send them Prophetes and Apostles, and some of them they shall slea and persecute: ⁵⁰ that the bloude of all Prophetes (which is shedd from the begynnyngē of the worlde) maye be requyred of this generacyon, ⁵¹ from the bloud of Abell vnto the bloud of zachary, which perished betwene the autler and the temple. Uerely I saye vnto you: it shalbe requyred of this nacyon.

νομικῶν λέγει αὐτῷ, 'Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.' ⁴⁶ Ὁ δὲ εἶπε, 'Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσψάυετε τοῖς φορτίοις.' ⁴⁷ οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.' ⁴⁸ Ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα.' ⁴⁹ διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτούς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν' ⁵⁰ ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης, ⁵¹ ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιασ-
τηρίου καὶ τοῦ οἴκου· ναὶ, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

¹ Alex. = αὐτῶν τὰ μνημεῖα.² Alex. = τοῦ.³ Alex. = τοῦ.

GENEVA — 1557.

hym : and he went in, and sate downe to meat.

³⁸ And when the Pharisee sawe that, he marueyled that he had not fyrst washsed before dyncer. ³⁹ And the Lord sayd to him, In deed ye Pharises make cleane the out syde of the cup, and of the platter : but the inwarde part is ful of your rauen- yng, and wyckednes. ⁴⁰ Ye fooles, dyd not he that made that which is without, make that which is within also ? ⁴¹ Therefore, geue almoste of those things which are within, and heholde, all is cleane to you. ⁴² But wo be to you Pharises, for ye tithre the mynt and the rewce, and all manner herbes, and passe ouer iudgement and the loue of God. These ought ye to haue done, and yet not to haue left ye the other vndone. ⁴³ Wo be to you Pharises : for ye loue the vppermost seates in the Synagoges, and gretings in the markets. ⁴⁴ Wo be to you Scribes and Pharises, hypocrites : for ye are as graues which appere not, and the men that walke ouer them are not ware of them. ⁴⁵ Then answered one of the expounders of the law, and sayd vnto him, Master, thus saying, thou putttest vs to rebuke also. ⁴⁶ Then he sayd, Wo be to you also ye interpreters of the law : for ye lade men with burthens greuous to be borne, and ye yourselues touche not the burthens, with one of your fyngers.

⁴⁷ Wo be to you : ye buylde the sepulchres of the Prophetes, and your fathers killed them. ⁴⁸ Truly ye beare witnes, and slow the dedes of your fathers : for they killed them, and ye buylde their sepulchres. ⁴⁹ Therefore sayd the wysdome of God, I wyl send them Prophetes and Apostles, and of them they shal sleie and persecute. ⁵⁰ That the blode of all Prophetes, shedd from the beginning of the world, may be required of this generation. ⁵¹ From the bloud of Abel vnto the bloud of Zacharie, which perished betwene the aluter and the temple : verely I say vnto you it shalbe required of this

RHEIMS — 1582.

certaine Pharisee desired him that he vvould dine vvith him, and he going in sate downne to eate. ³⁸ And the Pharisee began to thinke vvithin him selfe and to say, Vvhy he vvvas not vvashed before dinner. ³⁹ And our Lord said to him, Nowv you Pharisees doe make cleane that on the out side of the cuppe and of the platter : but that of yours vvich is vvithin, is ful of rapine and iniquitie. ⁴⁰ Fooles, did not he that made that on the outside, make that also that is on the inside ? ⁴¹ But yet that that remaineth, giue almes, and behold all things are cleane vnto you. ⁴² But vvo to you Pharisees, because you tithe mainte and revve and euery herbe : and passe ouer iudgement and the charitie of God, but these things you ought to haue done, and not to omit those. ⁴³ Vvo to you Pharisees, because you loue the first chaires in the synagogs, and salutations in the market-place. ⁴⁴ Vvo to you, because you are as monuments that appere not, and men vvalking ouer, are not vvare.

⁴⁵ And one of the Lavvycers ansvvering saith to him, Maister, in saying these things, thou speakest to our reproche also. ⁴⁶ But he said, Vvo to you Lavvycers also : because you lode men vvith burdens which they can not beare, and your selues touch not the packes vvith one of your fyngers. ⁴⁷ Wo to you that build the monuments of the Prophetes : and your fathers did kil them. ⁴⁸ Surely you doe testifie that you consent to the vvorkes of your fathers : because they in deede did kil them, and you build their sepulchres. ⁴⁹ For this cause the vvisedom also of God said, I vvill send to them Prophetes and Apostles, and of them they vvill kil and persecute. ⁵⁰ That the bloud of all the Prophetes that vvvas shedd from the making of the vvorld, may be required of this generation, ⁵¹ from the bloud of Abel vnto the bloud of Zacharie that vvvas slaine betwene the altar and the temple. Yea I say to you, it shal be required of this generation.

AUTHORISED — 1611.

went in, and sate downe to meat. ³⁸ And when the Pharisee saw it, hee marveiled that he had not first washed before dinner. ³⁹ And the Lord said vnto him, Now doe ye Pharises make cleane the outside of the cup and the platter : but your inward part is full of rauening and wickednesse. ⁴⁰ Ye fooles, did not he that made that which is without, make that which is within also ? ⁴¹ But rather giue almes of such things as ye haue : and behold, all things are cleane vnto you. ⁴² But woe vnto you Pharisees : for ye tythe the Mint and Rue, and all manner of herbes, and passe ouer Iudgement, and the loue of God : these ought ye to haue done, and not to leaue the other vndone. ⁴³ Woe vnto you Pharisees : for ye loue the vppermost seats in the Synagoges and greetings in the markets. ⁴⁴ Woe vnto you Scribes and Pharisees, hypocrites : for ye are as graues which appere not, and the men that walk ouer them, are not aware of them.

⁴⁵ Then answered one of the Lawyers, and said vnto him, Master, thus saying, thou reprochest vs also. ⁴⁶ And he said, Woe vnto you also ye Lawyers : for ye lade men with burdens greivous to be borne, and ye your selues touch not the burdens with one of your fingers. ⁴⁷ Woe vnto you : for ye build the sepulchres of the Prophetes, and your fathers killed them. ⁴⁸ Truly ye beare witness that ye allow the deeds of your fathers : for they indeed killed them, and yee builde their sepulchres. ⁴⁹ Therefore also said the wisdome of God, I will send them Prophetes and Apostles, and some of them they shall slay and persecute : ⁵⁰ That the blood of all the Prophetes, which was shedd from the foundation of the world, may be required of this generation, ⁵¹ From the blood of Abel vnto the blood of Zacharias, which perished betwene the Altar and the Temple : Uerely I say vnto you, it shall be required of this generation.

* Or, as you are able

‘⁵² Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλ-
 ‘θετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.’ ⁵³ Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς,
 ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν
 περὶ πλειόνων, ⁵⁴ ἐνεδρεύοντες αὐτὸν, ῥητοῦντες θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ,
 ἵνα κατηγορήσωσιν αὐτοῦ.

XII. Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν
 ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, ‘Προσέχετε ἑαυτοῖς
 ‘ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἣτις ἐστὶν ὑπόκρισις. ² οὐδὲν δὲ συγκεκαλυμμένον
 ‘ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. ³ ἀνθ’ ὧν ὅσα
 ‘ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλάλησατε ἐν
 ‘τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων. ⁴ Λέγω δὲ ὑμῖν τοῖς φίλοις μου,

° Alex. εἰσῃθλατε. P Rec. + kai.

WICLIF—1380.

⁵² wo to ȝou wise men of the lawe; for ȝe
 han takun awei the keie of kunnynges;
 and ȝe ȝou sifl entriden not : and ȝe han
 forȝoden hem that entriden; ⁵³ and whanne
 he seide thes thingis to hem, the farises,
 and wise men of lawe bigunnen grouwisli
 to aȝenstonde and stoppe the mowth of
 many thingis; ⁵⁴ aspiynge hym and sekyng,
 to take summe thing of his mowth : to
 acuse him.

12. AND whanne myche puple stood
 aboute, so that thei traden eche on other;
 he bigan to seie to hise discipulis, he ȝe
 ware of the sardonȝ of the farises : that
 is ipocrisie; ² for no thing is hidid : that
 schal not be schewid; nethere hidide :
 that schal not be wist; ³ for whi tho thingis
 that ȝe han seide in darknesis : schuln
 be seid in liȝt; and that that ȝe han spokun
 in ere in the counchis : schal be prechid in
 roues;

⁴ I seie to ȝou my frendis; be ȝe not
 aferd of hem that sleen the bodi; and
 aftir thes thingis han no more what thei
 schulen do; ⁵ but I schal schew to ȝou;
 whom ȝe schuln drede; drede ȝe him, that
 aftir he hath sleyn he hath power to sende
 in to helle; and so I seie to ȝou : drede
 ȝe hym; ⁶ where fyue sparowis ben not
 seeld for tweyne halpens; and oon of
 hem is not in forȝetyng biforn god; ⁷ but
 also alle the heris of ȝoure heed : ben
 nombred therfor nyle ȝe drede : ȝe hen
 of more priis thanne many spowis;

⁸ truli I seie to ȝou, eche man that
 knowlechith me bifor alle men : mannes
 sone schal knowleche hym bifor the an-
 gels of god; ⁹ but he that denyeth me
 bifor men : schal be denyed bifor the
 angels of god; ¹⁰ and eche that seith a
 word, aȝens mannes sone : it schal be for-
 ȝoun to hym; but it schal not be forȝoun
 to hym : that blasfemeth aȝens the holi
 goost; ¹¹ and whanne thei leden ȝou in to

kunnyng, knowledge. sardonȝ, leaven. hidid, covered.
 wist, known. roues, roofs. nyle, not. aȝens, against.

TYNDALE—1534.

nacion. ⁵² Wo be to you laweares : for ye
 have taken awaye the keye of knowledge;
 ye entred not in youre selves; and them
 that came in ye forbade. ⁵³ When he thus
 spake vnto them, the laweares and the
 Pharisees began to waxe busye aboute him;
 and to stop his mouth with many ques-
 tions; ⁵⁴ layinge wayte for him; and sek-
 inge to catche some thinge of his mowght;
 wherby they might accuse him.

12. AS ther gadered to gether an in-
 numerable multitude of people (in so
 moche that they trood one another) he
 began to saye vnto his disciples : First
 of all beware of the leuen of the Pharisees;
 which is ypocrisy. ² For ther is no thinge
 couered, that shall not be vncouered;
 neither hyd, that shall not be knowne.
³ For whatsoever ye haue spoken in dark-
 nes : that same shalbe hearde in light.
 And that which ye haue spoken in the
 eare; even in secret places, shalbe preached
 even on the toppes of the houses. ⁴ I saye
 vnto you my frendes : Be not afraide of
 them that kyll the body; and after that
 haue no moare that they can do. ⁵ But I
 will shewe you, whom ye shall feare.
 Feare him which after he hath killedd;
 hath power to cast in to hell. Yee, I saye
 vnto you, him feare. ⁶ Are not fyve spar-
 owes bought for two farthynges? And
 yet not one of them is forgotten of God.
⁷ Also even the very heres of youre
 heedes are nombred. Feare not therefore :
 Ye are moare of value; then many spar-
 owes.

⁸ I saye vnto you : Whosoever con-
 fesseth me before men; even him shall
 the sonne of man confesse also before the
 angels of God. ⁹ And he that denyeth
 me before men : shalbe denyed before
 the angels of God. ¹⁰ And whosoever
 speaketh a worde agaynst the sonne of
 man; it shalbe forgoen him. But vnto
 him that blasphemeth the holy goost; it
 shall not be forgoen. ¹¹ When they bringe

CRANMER—1539.

⁵² Wo vnto you laweares : for ye haue
 taken awaye the keye of knowledge, ye
 entred not in youre selues, and them that
 came in, ye forbad. ⁵³ When he thus spake
 vnto them, the laweares and the Pharysees
 began to waxe busye aboute hym, and
 capciosly to aske him many thynges,
⁵⁴ layinge wayte for hym, and sekyng to
 catche some thinge of his mouth, wherby
 they myght accuse hym.

12. AS ther gathered together an in-
 numerable multitude of people (in so moche
 that they trood one another) he began to
 saye vnto hys dyscyples : fyrst of all be-
 ware of the leuen of the Pharysees which
 is ypocrisy : ² For ther is nothyng
 couered, that shall not be vncouered;
 neither hyd, that shall not be knowne.
³ For what thynges ye haue spoken in
 darknes, shalbe heard in the lyght. And
 that which ye haue spoken into the eare,
 euen in secret places, shalbe preached on
 the toppes of the houses. ⁴ I saye vnto
 you my frendes : be not afraide of them that
 kyll the body, and after that haue no
 moare, that they can do. ⁵ But I wil
 shewe you, whom ye shall feare. Feare
 him, which after he hath kyllled, hath
 power to cast into hell. Yee, I saye vnto
 you : feare hym. ⁶ Are not fyue sparowes
 bought for two farthynges? And not one
 of them is forgotten of God. ⁷ Also, euen
 the very heres of youre heed are all
 nombred. Feare not therefore : ye are
 moare of value then many sparowes.

⁸ I saye vnto you euery one : whosoever
 confesseth me before men, him shall the
 sonne of man knowlege also before the
 angels of God. ⁹ And he that denyeth
 me before men, shalbe denyed before
 the angels of God. ¹⁰ And whosoever speaketh
 a worde agaynst the sonne of man, it
 shalbe forgoen hym. But vnto hym that
 blasphemeth the holy goost, it shall not
 be forgoen. ¹¹ When they bringe you

‘ Μὴ φοβηθῆτε ἀπὸ τῶν ᾠ αποκτενόντων| τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχόντων
 ‘ περισσώτερόν τι ποιῆσαι. ⁵ ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ
 ‘ τὸ ἀποκτείνειν ἔξουσίαν ἔχοντα| ἐμβαλεῖν εἰς τὴν γέενναν· ναὶ, λέγω ὑμῖν,
 ‘ τοῦτον φοβήθητε. ⁶ Οὐχὶ πέντε στροθία πωλεῖται ἀσαρίων δύο, καὶ ἐν ἐξ αὐτῶν
 ‘ οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ; ⁷ ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς
 ‘ ὑμῶν πᾶσαι ἡρίθμυνται. μὴ οὖν φοβεῖσθε· πολλῶν στροθίων διαφέρετε. ⁸ Λέγω
 ‘ δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ
 ‘ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ. ⁹ ὁ δὲ ἀρνησά-
 ‘ μενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.
 ‘ ¹⁰ καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς
 ‘ τὸ ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. ¹¹ ὅταν δὲ προσφέρωσιν ὑμᾶς

* Rec. ἀποκτενόντων.

* Alex. ἔχοντα ἔξουσίαν.

* Alex. + ἡμῖς.

GENEVA — 1557.

nation. ⁵² Wo be to you interpreters of the Law: for ye haue taken away the keye of knowledge, ye entred not in your selues, and them that came in, ye forbade. ⁵³ When he thus spake vnto them, the Scribes and Pharises began to wexe busy *about hym*, and to prouoke him with diuers questions to talke. ⁵⁴ Laying wait for him, and sekyng to catch some thyng of his mouth, whereby they myght accuse hym.

12. VVHILES these things were in handling, there gathered together an innumerable multitude of people, *insomuche* that they trode one another, and he began to say vnto his disciples, Fyrst of all beware of the leuen of the Pharises, which is hypocrisyse. ² For there is nothing couered, that must not be reueiled: nether hyd, that must not be knownen. ³ Wherefore whatsoeuer ye haue spoken in darcknes, that same shalbe heard in the lyght: and that whych ye haue spoken in the eare, euen in secret places, shalbe preached on the top of the houses. ⁴ And I say vnto you my friends, Be not afrajd of them that kyl the body, and after haue no more that they can do.

⁵ But I wil shewe you before, whome ye shal feare. Feare hym which after he hath kylled, hath power to cast into hel: Yea, I say vnto you, hym feare. ⁶ Are not fyue sparowes bought for a peny, and yet not one of them is forgotten of God? ⁷ Also euen the very heres of your head are nombred. Feare not therefore: ye are more of value then many sparowes. ⁸ I say vnto you, Whosoeuer shal confesse me before men, euen him shal the Sonne of man confesse also before the Angels of God. ⁹ And he that shal denye me before men, shalbe denied shal before the Angels of God. ¹⁰ And whosoeuer shal speake a worde against the Sonne of man, it shalbe forgiven him: but vnto him that shal blaspheme the holy Ghost, it shal not be forgiven. ¹¹ When they shal

RHEIMS — 1582.

⁵² Vvo to you Lavvyers, because you haue taken away the key of knowledge: your selues haue not entred, and those that did enter you haue prohibited. ⁵³ And vvhén he said these things to them, the Pharisees and the Lavvyers began vehemently to vrge him, and to stoppe his mouth about many things, ⁵⁴ lying in wait for him, and seeking to catch some thing of his mouth, that they might accuse him.

12. AND when great multitudes stooode about him, so that they trode one an other, he began to say to his Disciples, Take good heede of the leauen of the Pharisees, vvich is hypocrisyse. ² For nothing is hid, that shal not be reuealed: nor secrete, that shal not be knowen. ³ For the things that you haue said in darcknesse, shal be said in the light: and that vvich you haue spoken into the eare in the chambers, shal be preached in the house-toppes.

⁴ And I say to you my frendes, Be not afraid of them that kil the body, and after this haue no more to doe. ⁵ But I vvil shevv you vvhom ye shal feare: feare him vvho after he hath killed, hath power to cast into hel. yea I say to you, feare him. ⁶ Are not fyue sparowes sold for two farthings: and one of them is not forgotten before God? ⁷ Yea the heares also of your head are al numbred. Feare not therefore: you are more vvorth then many sparowes. ⁸ And I say to you, Euery one that confesseth me before men, the Sonne of man also vvil confesse him before the Angels of God. ⁹ But he that denieth me before men, shal be denied before the Angels of God. ¹⁰ And euery one that speaketh a vvord against the sonne of man, it shal be forgiven him: but he that shal blaspheme against the holy Ghost, to him it shal not be forgiven. ¹¹ And vvhen they shal bring you in to

AUTHORISED — 1611.

⁵² Woe vnto you Lawyers: for ye haue taken away the key of knowledge: ye entred not in your selues, and them that were entring in, ye hindered. ⁵³ And as he said these things vnto them, the Scribes and the Pharisees began to vrge him vehemently, and to prouoke him to speake of many things: ⁵⁴ Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

12. IN the meane time, when there were gathered together an innumerable multitude of people, insomuch that they trode one vpon another, he began to say vnto his disciples first of all, Beware yee of the leauen of the Pharisees, which is hypocrisyse. ² For there is nothing couered, that shall not be reuealed, neither hid, that shall not be known. ³ Therefore, whatsoeuer yee haue spoken in darcknesse, shall bee heard in the light: and that which yee haue spoken in the eare, in closets, shall be proclaimed vpon the house tops. ⁴ And I say vnto you my friends, Bee not afraid of them that kill the body, and after that, haue no more that they can doe. ⁵ But I wil forswearne you whom you shall feare: Feare him, which after he hath killed, hath power to cast into hell, yea, I say vnto you, Feare him. ⁶ Are not fyue sparowes solde for two farthings, and not one of them is forgotten before God? ⁷ But euen the very haire of your head are all numbred: Feare not therefore, yee are of more value then many sparowes. ⁸ Also I say vnto you, Whosoeuer shall confesse me before men, him shall the Sonne of man also confesse before the Angels of God. ⁹ But he that denieth me before men, shalbe denied before the Angels of God. ¹⁰ And whosoeuer shall speake a word against the Sonne of man, it shall be forgiven him: but vnto him that blasphemeth against the holy Ghost, it shal not be forgiven. ¹¹ And when they bring you vnto

* Or, forbade.

‘ ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ ‘μεριμνᾶτε| πῶς ἢ τί
 ‘ ἀπολογήσῃσθε, ἢ τί εἶπητε.’ ¹² τὸ γὰρ ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ
 ‘ ὥρᾳ, ἃ δεῖ εἰπεῖν.’

¹³ Εἶπε δέ τις ‘ αὐτῷ ἐκ τοῦ ὄχλου, | ‘ Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασ-
 ‘ θαι μετ’ ἐμοῦ τὴν κληρονομίαν.’ ¹⁴ ‘ Ὁ δὲ εἶπεν αὐτῷ, ‘ Ἀνθρώπε, τίς με κατέστησε
 ‘ “δικαστὴν ἢ μεριστὴν| ἐφ’ ὑμᾶς;’ ¹⁵ Εἶπε δὲ πρὸς αὐτοὺς, ‘ Ὁρᾶτε καὶ φυλάσσεσθε
 ‘ ἀπὸ “τῆς| πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζῶν “ αὐτοῦ| ἐστὶν ἐκ τῶν
 ‘ ὑπαρχόντων “ αὐτοῦ.’ ¹⁶ Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων, ‘ Ἀνθρώπου
 ‘ τινὸς πλουσίου εὐφόρησεν ἡ χώρα. ¹⁷ καὶ διελογίζετο ἐν ἑαυτῷ, λέγων, Τί ποιήσω,
 ‘ ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;’ ¹⁸ καὶ εἶπε, τοῦτο ποιήσω· καθελὼ
 ‘ μου τὰς ἀποθήκας, καὶ μέζοντας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα “ τὰ γενή-

‘ Alex. μεριμνήσῃ. * Alex. ἐκ τοῦ ὄχλου αὐτοῦ. * Alex. κλητὴν ἢ μεριστὴν. * Alex. πάσης. * Alex. αὐτῷ. * Alex. αὐτῷ

WICLIȚ—1380.

synagoges, and to maistris and potes-
 tatis: nyle 3e be bisie hou or what 3e
 schulen answer or what 3e schulen seie,
¹² for the holi goost schal teche you in
 that oure: what it bihoueth you to seie;

¹³ and oon of the puple seide to hym
 maister seie to my brother: that he de-
 parte with me the eritage, ¹⁴ and he seide
 to hym/ man who ordeyned me a domes-
 man or a departer on you? ¹⁵ and he seide
 to hem/ se 3e and be 3e ware of al couetise/
 for the lif of a man: is not in the abun-
 dance of tho things, whiche he welidith,
¹⁶ 3e he toold to hem, a liknes 3e seide the
 feeld of a riche man brougt forth plente-
 uous fruytis: ¹⁷ and he thougt with yune
 hym silf, and seide/ what schal I do for I
 haue not whidir I schal gadre my fruytis.
¹⁸ and he seith/ this thing I schal do/
 I schal throue down my barnes: and I
 schal make gretter/ and thidir I schal
 gadre alle thingis that growen to me and
 my godis: ¹⁹ and I schal seie to my soule/
 soule thou hast many goodis kepte in to
 ful many 3eeris/ reste thou, etc. drynke,
 and make feest, ²⁰ and god seide to hym/
 fool in this nyght/ thei schuln take thi hif
 fro thee/ and whos schuln tho thingis be?
 that thou hast araied: ²¹ so is he that
 tresourith to himself and is not riche in
 god/ and he seid to his discipulis therfor
²² I seie to you, nyle 3e be bisie to 3oure
 lif: What 3e schuln etc/ nether to 3oure
 bodi: with what 3e schuln be clothid/
²³ the hif is more thanne mete and the
 bodi more thanne clothinge, ²⁴ biholde
 the crows: for thei soweu not nether
 repen/ to whiche is no celer ne berne:
 and god fedith hem/ how myche more 3e
 ben of more priis thanne thei?

²⁵ and who of 3ou bi thinkeynge: mai
 putte to o cubite to his stature? ²⁶ ther-
 for if 3e moun not that that is leest:
 what ben 3e bisie of other thingis? ²⁷ bi-
 holde 3e the lilies of the feeld hou thei

nyle, not. domesman, judge. welidith, possesseth
 o, one. moun, may.

TYNDALE—1534.

you vnto the synagoges/ and vnto the
 rulers/ and officers/ take no thought how
 or what thinge ye shall answer or what
 ye shall speake. ¹² For the holy goost
 shall teache you in the same houre/ what
 ye ought to saye.

¹³ One of the company sayde vnto hym:
 Master byd my brother deuide the enhe-
 ritaunce with me. ¹⁴ And he sayde vnto
 him: Man/ who made me a iudge or a
 devider ouer you? ¹⁵ Wherefore he sayde
 vnto them: take hede/ and beware of
 covetousnes. For no mannes lyfe stoneth
 in the abundance of the thinges which
 he possesseth. ¹⁶ And he put forth a simi-
 litude vnto them sayinge: The grounde
 of a certayne riche man brought forth
 frutes plenteously, ¹⁷ and he thought in
 him silfe sayinge: what shall I do? be-
 cause I haue noo roume where to bestowe
 my frutes? ¹⁸ And he sayde: This will
 I do. I will destroye my barnes and bilde
 greater/ and therein will I gadder all my
 frutes/ and my goodes: ¹⁹ and I will saye
 to my soule: Soule thou hast moch
 goodes layde vp in stoor for many yea-
 res/ take thyne ease: eate/ drinke/ and be
 mery. ²⁰ But God sayde vnto him: Thou
 fole/ this night will they fetche awaye thy
 soule agayne from the. Then whos shall
 those thinges be which thou hast prouy-
 ded? ²¹ So is it with him that gadereth
 ryches/ and is not ryche in God.

²² And he spake vnto his disciples: Ther-
 fore I saye vnto you: Take no thought
 for youre lyfe/ what ye shall eate/ nether
 for youre body/ what ye shall put on.
²³ The lyfe is moare then meate/ and the
 body is moare then rayment. ²⁴ Considre
 the rauen/ for they neither sowe nor re-
 pe/ which nether haue storehouse nor barne/
 and yet God fedeth them. How moche
 are ye better then the foules.

²⁵ Which of you with takynge thought
 can add to his stature one cubit? ²⁶ Yf
 ye then be not able to do that thinge
 which is leest: why take ye thought for
 the remmaunt? ²⁷ Considre the lilies how

CRANMER—1539.

vnto the synagoges, and vnto the rulers
 and officers, take ye no thought, how or
 what thinge ye shall answer, or what ye
 shall speake. ¹² For the holy goost shall
 teache you in the same houre, what ye
 ought to saye.

¹³ One of the company sayde vnto hym:
 Master, speake to my brother, that he
 deuyde the enherytaunce wyth me. ¹⁴ And
 he sayde vnto hym: Man, who made me
 a iudge or a deuider, ouer you? ¹⁵ And
 he sayde vnto them: take hede, and be-
 ware of couetousnes. For no mannes lyfe
 standeth in the abundance of the thynges
 which he possesseth. ¹⁶ And he put forth
 a synlytude vnto them sayinge: The grounde
 of a certayne ryche man brought forth
 frute plentifull frutes, ¹⁷ and he thought
 within hym selfe sayinge: what shall I
 do? because I haue no roume where to
 bestowe my frutes? ¹⁸ And he sayd: This
 wyll I do. I will destroye my barnes, and
 bylde greater, and therein wyll I gather
 all my goodes that are growen vnto me: and
¹⁹ I wyll saye to my soule: Soule thou hast
 moche goodes layd vp in stoor for many
 yeares, take thyne ease: eate, dryncke, be
 mery. ²⁰ But God sayde vnto hym. Thou
 fole, this nyght wyll they fetche awaye
 thy soule agayne from the. Then whos shall
 those thynges be, which thou hast prouyded?
²¹ So is it with hym that gathereth ryches
 to hym self, and is not ryche toward God.
²² And he spake vnto his disciples:
 Therefore I saye vnto you. Take no thought
 for youre lyfe, what ye shall eate: nether
 for the body, what ye shall put on. ²³ The
 lyfe is moare then meate, and the bodye
 is moare then rayment. ²⁴ Considre the
 rauen, for they neither sowe nor re-
 pe, which nether hauestorehouse nor barne,
 and God fedeth them. How moch are ye
 better then fethered foules?

²⁵ Whych of you (with hys takynge
 thought) can add to hys stature one cu-
 bit? ²⁶ If ye then be not able to do that
 thyng which is leest: why take ye
 thought for the remnant? ²⁷ Considre

‘ματὰ| μου καὶ τὰ ἀγαθὰ μου’ ¹⁹ καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχῇ, ἔχεις πολλὰ ἀγαθὰ
 ‘κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. ²⁰ εἶπε δὲ αὐτῷ ὁ Θεός,
 ‘Ἄφρον, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας,
 ‘τίμι ἔσται; ²¹ οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν. ²² Εἶπε δὲ
 πρὸς τοὺς μαθητὰς αὐτοῦ, ‘Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ²³ ὑμῶν, |
 ‘τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσθησθε. ²³ ἢ| ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς,
 ‘καὶ τὸ σῶμα τοῦ ἐνδύματος. ²⁴ Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπεύρουσιν,
 ‘οὐδὲ θερίζουσιν οἷς οὐκ ἔστι ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς·
 ‘πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; ²⁵ τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται
 ‘προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; ²⁶ εἰ οὖν οὔτε ἐλάχιστον δύνασθε,
 ‘τί| περὶ τῶν λοιπῶν μεριμνᾶτε; ²⁷ Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ,

^a Rec. τὰ γεννήματα, Const. τὰ γέννημα, Alex. τὸν σῖτον. ^a Alex. = ὑμῶν. ^b Alex. ὃ γάρ. ^c Alex. Εἰ οὖν οὐκ ἰ. ἔ., τί etc.

GENEVA—1557.

bryng you vnto the Synagoges, and vnto the rulers and officers, take no thought how, or what thing ye shal answer, or what ye shal speake: ¹² For the holy Gost shal teache you in the same houre, what ye ought to say. ¹³ One of the compaignie sayd vnto him, Master, byd my brother deuide the inheritance with me. ¹⁴ And he sayd vnto him, Man, who made me a iudge, or a deuider ouer you? ¹⁵ Wherefore he sayd vnto them, Take heede and beware of couetousenes: For thogh a man abunde in riches, yet his life standeth not in his riches. ¹⁶ And he put forth a similitude vnto them, saying, The grounde of a certayn ryche man brought forth frutes plentifully. ¹⁷ Therefore he thoght with hym self, saying, What shal I do, because I haue no roume, where to bestowe my frutes?

¹⁸ And he sayd, This wil I do, I wyl destroye my barnes, and buyld greater: and therin wyl I gather all my frutes, and my goodes. ¹⁹ And I wyl say to my Soule, Soule, thou hast muche goodes layd vp in store for many yeres: lyue at ease, eat, drinke, take thy passe tyme. ²⁰ But God sayd vnto hym, Thou foole, this night wyl they fetch away thy soule from thee: then whose shal those thinges he which thou hast prouided? ²¹ So is it with hym that gathereth riches to him self, and he is not riche in God. ²² And he spake vnto his disciples, Therefore I say vnto you, Take no thought for your lyfe, what ye shal eat: nether for your body, what ye shal put on. ²³ The lyfe is more then meat, and the body is more then the raiment. ²⁴ Considre that the rauens, nether sowe nor repe: which neither haue store house nor barn, and yet God fedeth them: how muche more are ye better then fowles?

²⁵ Which of you with takyng thought can add to his stature one cubit? ²⁶ If ye then be not able to do that thing which is least, why take ye thought for the remnant? ²⁷ Considre the lilies how the

RHEIMS—1582.

the synagogs and to magistrates and postestates, be not careful in vvhath maner, and vvhath you shal ansver, or vvhath you shal say. ¹² For the holy Ghost shal teach you in the very houre vvhath you must say.

¹³ And one of the multitude said to him, Maister, speake to my brother that he deuide the inheritance vwith me. ¹⁴ But he said to him, Man, vwho hath appointed me iudge or deuider ouer you? ¹⁵ And he said to them, See and beuare of al auarice: for not in any mans abundance doth his life consist, of those things vvhich he possesseth. ¹⁶ And he spake a similitude to them, saying, A certayne riche mans field yielded plentie of frutes. ¹⁷ And he thought vwithin him self, saying, Vvhat shal I doe, because I haue not vvvither to gather my frutes? ¹⁸ And he said, This vvil I doe, I vvil destroy my barnes, and vvil make greater: and thither vvil I gather al things that are grovven to me, and my goodes, ¹⁹ and I vwill say to mysoule, Soule, thou hast much goods laid vp for many yeres, take thy rest, eate, drinke, make good cheere. ²⁰ But God said to him, Thou foole, this night they require thy soule of thee: and the things that thou hast prouided, vvhose shal they be? ²¹ So is he that laith vp treasure to him self, and is not riche to God vvard.

²² And he said to his Disciples, Therefore I say to you, Be not careful for your lyfe, vvhath you shal eate: nor for your body, vvhath you shal doe on. ²³ The lyfe is more then the meate, and the body is more then the raiment. ²⁴ Consider the rauens, for they sovv not, neither doe they reape, vvhich neither haue storehouse nor barn, and God feedeth them. How much more are you of greater price then they? ²⁵ And vvhich of you by caring can add to his stature one cubite? ²⁶ If then you be not able to doe so much as the least thing, for the rest vvhy are you careful? ²⁷ Consider the lilies how they grovv: they

AUTHORISED—1611.

the Synagogues, and vnto Magistrates, and powers, take yee no thought how or what thing ye shal answer, or what ye shal say: ¹² For the holy Ghost shal teach you in the same houre, what ye ought to say.

¹³ And one of the company said vnto him, Master, speak to my brother, that he diuide the inheritance with me. ¹⁴ And he said vnto him, Man, who made mee a Iudge, or a diuider ouer you? ¹⁵ And he said vnto them, Take heed and beware of couetousnes: for a mans life consisteth not in the abundance of the things which he possesseth. ¹⁶ And hee spake a parable vnto them, saying, The grounde of a certayne rich man brought forth plentifully. ¹⁷ And he thought within himself, saying, What shall I doe, because I haue no roume where to bestow my frutes? ¹⁸ And he said, This will I doe, I will pull downe my barnes, and build greater, and there will I bestow all my frutes, and my goodes. ¹⁹ And I will say to my soule, Soule, thou hast much goods layd vp for many yeeeres, take thine ease, eate, drinke, and be merrie. ²⁰ But God said vnto him, Thou foole, this night * thy soule shalbe required of thee: then whose shall those things be which thou hast prouided? ²¹ So is he that layeth vp treasure for himselfe, and is not rich towards God.

²² And he said vnto his disciples, Therefore I say vnto you, Take no thought for your lyfe what yee shall eate, neither for the body what ye shall put on. ²³ The lyfe is more then meate, and the body is more then raiment. ²⁴ Consider the rauens, for they neither sow nor reape, which neither haue storehouse nor barn, and God feedeth them: How much more are ye better then the fowles? ²⁵ And which of you with taking thought can add to his stature one cubite? ²⁶ If ye then be not able to doe that thing which is least, why take yee thought for the rest? ²⁷ Consider the Lillies how they grow, they

* Gr. do they require thy soule.

‘ οὐδὲ νῆθει· λέγω δὲ ὑμῖν, ^d οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο
 ‘ ὡς ἐν τούτων. ²⁸ εἰ δὲ τὸν χόρτον ἐν τῷ ἄγρῳ | σήμερον ὄντα, καὶ αὐριον εἰς
 ‘ κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, πόσω μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
 ‘ ²⁹ Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πίνητε· καὶ μὴ μετεωρίζεσθε. ³⁰ ταῦτα γὰρ
 ‘ πάντα τὰ ἐσθνη τοῦ κόσμου ^f ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήζετε τούτων·
 ‘ ³¹ πλὴν ζητεῖτε τὴν βασιλείαν ^g τοῦ Θεοῦ, | καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.
 ‘ ³² μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν
 ‘ βασιλείαν. ³³ Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. ποιήσατε
 ‘ ἑαυτοῖς ^h βαλάντια | μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον, ἐν τοῖς οὐρανοῖς,
 ‘ ὅπου κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. ³⁴ ὅπου γὰρ ἐστὶν ὁ θησαυρὸς

^d Alex. + ὄντι.^e Alex. ἐν ἀγρῷ s. τοῦ ἀγροῦ.^f Alex. ἐπιζητοῦσιν.^g Alex. αὐτοῦ.

WICLIF—1380.

wexen; thei traelen not; nether spynnen/
 and I seie to you: that nether salomon
 in al his glorie was clothid as oon of these;
²⁸ and if god helith thus the heie that to
 dai is in the feld, and to morwe is cast
 in to an ouene: hou myche more zou of
 litil feith? ²⁹ and nyle ze seke what ze
 schuln ete, or what ze schulu drynke, and
 nyle ze be reisid an his ³⁰ for folkis of the
 world, seken alle these thingis; and your
 fadir woot that ze nedeen alle these thingis;
³¹ nethes seke ze first the kyngdom of
 god: and alle these thingis, schulu be
 cast to zou;

³² nyle ze litil flok drede, for it plesid to your
 fadir, to zeue to zou a kyngdom; ³³ sille ze
 theu thingis that ze han in possessioun: and
 zeue ze almesse; and make ze to zou sachelis
 that wexen not oold: tresoure that failith
 not in heuenes, whider a theif neizith
 not: nether mougt distrieth; ³⁴ for where
 is thi tresour: there thin herte schal be;

³⁵ be zoure lendis gird aboute: and lan-
 ternes brennyng in zoure hondis; ³⁶ and
 be ze lik to men that abiden her lord,
 whanne he schal turne agen for the wed-
 dyngis; that whanne he schal come and
 knocke: anon thei opene to hym; ³⁷ blessid
 be the seruauitis, that whanne the lord
 schal come, he schal fynde wakynge; truli
 I seie to zou, that he schal gird him
 self: and make hem sitte to mete; and he
 schal go and serue hem; ³⁸ and if he come
 in the secunde wakynge, and if he come
 in the thirde wakynge and fynde so:
 the seruauitis ben blessid; ³⁹ and wite ze
 this thing; for if an housbonde man
 wiste in what our theif wolde come:
 sothli he schulde wake, and not suffre his
 hous to be myned; ⁴⁰ and be ze redi:
 for in what our ze gessen not: nuannes some
 schal come;

⁴¹ and petir seid to hym lord seist thou

wexen; grow helith; coreeth; nyle; not; woot; knowest.
 your; gire, mougt; moth, lendis; folow, wite; know;
 a-bill, surely; myned; undermined, or broke through.

TYNDALE—1534.

they growe: They labour not: they spy-
 not: and yet I saye vnto you, that Salo-
 mon in all this royale, was not clothed
 lyke to one of these.

²⁸ Yf the grasse which is to daye in the
 feld; and to morowe shalbe cast into the
 fornaice; God so clothe: how moche moore
 will he clothe you; o ye endued with litell
 faith? ²⁹ And axe not what ye shall eate,
 or what ye shall drinke, nether clyme
 ye vp an hye; ³⁰ for all suche thinges the
 hethen people of the worlde seke for.
 Your father knoweth that ye haue nede
 of suche thinges. ³¹ Wherefore seke ye
 after the kyngedome of God; and all these
 thinges shal be ministred vnto you. ³² Feare
 not litell floocke, for it is youre fathers
 pleasure, to geue you a kingdome. ³³ Sell
 that ye haue; and geue almes. And make
 you bagges; which wexe not olde; and
 treasure that fayleth not in heauen; where
 noo thefe cometh, nether moth corrupt-
 eth. ³⁴ For where youre treasure is; there
 will youre hertes be also. ³⁵ Let youre
 loynes be gerde about; and youre lightes
 brennyng; ³⁶ and ye youre selues lyke
 vnto men; that wayte for their master;
 when he will retorne from a weddinge;
 that assone as he cometh and knocketh;
 they maye open vnto him. ³⁷ Happy are
 those seruantes, which the Lorde when
 he cometh; shall fynde wakynge. Verely
 I saye vnto you, he will gerde him self
 about; and make them sit doune to meate;
 and walke by; and minister vnto them.
³⁸ And yf he come in the secunde watche;
 ye if he come in the thyrd watche; and
 shall fynde them so; happy are those
 seruantes.

³⁹ This vnderstonde; that if the good
 man of the house knewe what houre the
 thefe wolde come; he wolde surely watche:
 and not suffer his housse to be broken vp.
⁴⁰ Be ye prepared therefore: for the sonne
 of man will come at an houre when ye
 thinke not. ⁴¹ Then Peter sayde vnto him:
 Master; tellest thou this similitude vnto

CRANMER—1539.

the lylles how they growe: They labour
 not: they spy not: and yet I say vnto
 you, that Salomon in all hys royale, was
 not clothed lyke one of these.

²⁸ If God so clothe the grasse (which is
 to daye in the feld, and to morow is cast
 into the fornaice) how much more wyll he
 clothe you, O ye of litle fayth? ²⁹ And
 aske not ye what ye shall eate, or what
 ye shall dryncke, nether clyme ye vp an
 hye: ³⁰ for all soche thynges do the
 hethen people of the worlde seke for.
 Your father knoweth, that ye haue nede
 of soch thynges. ³¹ Wherefore seke ye
 after the kyngedome of God, and all these
 thinges shalbe ministred vnto you. ³² Feare
 not lytell flocke, for it is youre fathers
 pleasure, to geue you the kingdome. ³³ Sell
 that ye haue, and geue almes. And pre-
 pare you bagges, which wexe not olde,
 euen a treasure that fayleth not in heauen,
 where no thefe cometh, nether moth
 corrupteth. ³⁴ For where youre treasure
 is, there will youre herte be also.

³⁵ Let youre loynes be gerd about, and
 your lightes brennyng (in your handes)
³⁶ and ye youre selues lyke vnto men that
 wayte for their lorde, when he wyll re-
 turne from the weddinge: that whan he
 cometh and knocketh, they maye open
 vnto hym immediatly. ³⁷ Happy are those
 seruantes, whom the Lorde (when he
 cometh) shall fynde wakynge. Verely I
 saye vnto you, that he shall gyrd hym
 selfe about, and make them to syt doune
 to meate, and walke by, and mystner
 vnto them. ³⁸ And yf he come in the se-
 conde watch, yee yf he come in the thyrd
 watch, and fynde them so, happy are those
 seruantes. ³⁹ Thus vnderstonde, that yf
 the good man of the house knew, what
 houre the thefe wolde come, he wolde
 surely watch, and not suffer hys housse to
 be broken vp. ⁴⁰ Be ye therefore ready
 also: for the sonne of man will come at
 an houre when ye thynke not.

⁴¹ Peter sayd vnto him: Master, tellest
 thou thys synylytude vnto vs, or to all

‘ ἡμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. ³⁵ Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καίόμενοι ³⁶ καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα, ἐλθόντος καὶ κρουσάιτος, εὐθέως ἀνοίξωσιν αὐτῷ. ³⁷ μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς. ³⁸ καὶ ἐὰν ἐλθῇ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εἶρῃ οὕτω, μακάριοί εἰσιν οἱ δούλοι ἐκεῖνοι. ³⁹ τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾗδε ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ. ⁴⁰ καὶ ὑμεῖς ὁὔν γίνεσθε ἔτοιμοι ὅτι ᾗ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. ⁴¹ Ἐπεὶ δὲ αὐτῷ ὁ Πέτρος, ‘ Κύριε

* Alex. βαλλάντια.

i Alex. = οὐν.

k Alex. = αὐτῷ.

GENEVA — 1557.

grow : they are not wearyd with labour, nether spyu they : and yet I say vnto you, that Solomon him self in all his royaltie, was not clothed lyke one of these. ²⁸ If God so clothe the grasse which is to day in the field, and to morow is cast into the ouen : how much more *wyl he clothe you*, o ye of litle faith ? ²⁹ Therefore aske not what ye shal eat, or what ye shal drynke, nether let your myndes wander about these speculations, ³⁰ For all such thynges the heathen people of the worlde seke for : and your Father knoweth that ye haue nede of these things. ³¹ But rather seke ye after the kyngdome of God, and all these thynges shalbe ministred vnto you. ³² Feare not litle flocke : for it is your Fathers pleasure, to geue you a kyngdome. ³³ Sel that ye haue, and geue almes : and make you bagges, which weie not olde, a treasure that can neuer faile in heauen, where no thefe commeth, nether moeth corrupteth. ³⁴ For where your treasure is, there wyl your hartes be also.

³⁵ Let your loynes be gyrded about, and your lyghtes burnyng. ³⁶ And ye your selues lyke vnto men that wait for their master, when he wyl returne from a wedding : that asone as he commeth and knocketh, they may open vnto hym immediately. ³⁷ Happy are those seruantes, which the Lord when he commeth shal fynde wakynge : verely I say vnto you, He wyl gyrded him self about, and make them to syt downe to meat, and wil come forth, and minister vnto them. ³⁸ And if he come in the seconde watche, and likewise in the thyrd watche, and shal fynde them so : happy are those seruantes. ³⁹ This vnderstande, that if the good man of the house had knownen at what houre the thefe would haue come, he would surely haue watched, and would not haue suffered his house to be broken vp. ⁴⁰ Be ye prepared therefore, for the Sonne of man wyl come at an houre when ye thinke not. ⁴¹ Then Peter sayd vnto hym, Master, tellest thou this similitude

RHEIMS — 1582.

labour not, neither doe they spinne. But I say to you, Neither Salomon in al his glorie vvas araid as one of these. ²⁸ And if the grasse that to day is in the field, and to morow is cast into the ouen, God so clotheth : how much more you O ye of litle faith ! ²⁹ And you, doe not seeke vwhat you shal eate, or vwhat you shal drinke : and be not lifted vp on high.

³⁰ For al these things the nations of the vvorlde doe seeke, but your father knoweth that you haue nede of these things. ³¹ But seeke first the kingdom of God, and al these things shal be giuen you besides. ³² Feare not litle flocke, for it hath pleased your father to giue you a kingdom. ³³ Sel the things that you possesse, and giue almes. Make to you purses that vveare not, treasure that vvaseth not, in heauen : vwithther the theefe approcheth not, neither doth the mothe corrupt. ³⁴ For vwhere your treasure is, there vvil your hart be also. ³⁵ Let your loynes be girded, and candles burning in your handes, and you like to men expecting their lord, when he shal returne from the mariage : that vwhen he doth come and knocke, forthvith they may open vnto him. ³⁶ Blessed are those seruants, vvhom vwhen the Lord commeth, he shal fynde vwatching. Amen I say to you, that he vvil gird him self, and make them sit downe, and passing vvil minister vnto them. ³⁸ And if he come in the second vwatch, and if in the third vwatch he come, and so fynde, blessed are those seruants. ³⁹ And this knov ye, that if the housholder did knov vwhat houre the theefe vwould come, he vwould vwatch verely, and vwould not suffer his house to be broken vp. ⁴⁰ Be you also ready : for at vwhat houre you thinke not, the Sonne of man vvil come.

⁴¹ And Peter said to him, Lord, doest thou speake this parable to vs, or like-

AUTHORISED — 1611.

toile not ; they spinne not : and yet I say vnto you, that Solomon in all his glory, was not arayed like one of these. ²⁸ If then God so clothe the grasse, which is to day in the field, and to morrow is cast into the ouen : how much more *wil he clothe you*, O ye of little faith ? ²⁹ And seeke not ye what ye shall eate, or what ye shall drinke, neither be ye of doubtfull minde. ³⁰ For all these things doe the nations of the world seeke after : and your father knoweth that yee haue need of these things.

³¹ But rather seeke ye the kingdom of God, and all these things shall be added vnto you. ³² Feare not, little flocke, for it is your fathers good pleasure to giue you the kingdom. ³³ Sell that yee haue, and giue almes : prouide your selues bagges which waxe not olde, a treasure in the heauens that faileth not, where no thiefe approcheth, neither moth corrupteth. ³⁴ For where your treasure is, there wyl your heart be also. ³⁵ Let your loines be girded about, and your lights burning. ³⁶ And ye your selues like vnto men that wait for their Lord, when he will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediately. ³⁷ Blessed are those seruants, whom the Lord when he commeth, shall fynde watching : Verily, I say vnto you, That he shall gird himselfe, and make them to sit downe to meate, and will come forth and serue them. ³⁸ And if he shall come in the second watch, or come in the thirde watch, and fynde them so, blessed are those seruants. ³⁹ And this know, that if the good man of the house had known what houre the thiefe would come, he would haue watched, and not haue suffred his house to be broken thorow. ⁴⁰ Be ye therefore ready also : for the Sonne of man commeth at an houre when ye thinke not.

⁴¹ Then Peter sayd vnto him, Lord, speakest thou this parable vnto vs, or euen

ὁ πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; ⁴² Ἐἶπε δὲ| ὁ
 Κύριος, ὅτι Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος
 ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον; ⁴³ μακάριος ὁ
 δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρῃσι ποιοῦντα οὕτως. ⁴⁴ ἀληθῶς λέγω
 ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. ⁴⁵ Ἐὰν δὲ εἴπῃ ὁ
 δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξῃται
 τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι·
⁴⁶ ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ᾧ ἡ οὐ
 γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.
⁴⁷ Ἐκεῖνος δὲ ὁ δούλος ὁ γινὼν τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας

¹ Alex. Καὶ εἶπεν.

$${}^{\text{III}}\text{Alex.} = \tau o\tilde{v}.$$

ⁿ Alex. αὐτοῦ s. αὐτοῦ.

° Alex. ἐπι.

p Alex. διαμερισθήσονται.

WICLIF—1380.

this parable to us : or to alle ? ⁴² and the lord seide, who gessist thou is a trewe dispendier and a prudent: whom the lord hath ordeyned, on his meyne to zee hem in tyme mesure of whete ? ⁴³ blessed is that seruaunt : that the lord whanne he cometh schal fynde so doynges, ⁴⁴ Verrill I seie to zou, that on alle thingis that he wilidith : he schal ordeyne hym, ⁴⁵ that if that seruaunte seie in his herte : my lord tarieth to come, and bigynnen to smyte children and handmaidens, and ete and dryuke, and he fillid ouer mesure, ⁴⁶ the lord of that seruaunt schal come in the dai that he hopith not : & the our that he wot not and schal departe hym : & putte his part with vnfeithful men.

47 but thilke seruante that knewe the
wille of his lord, ꝓ made not hym red
and didde not aford his wille: schal be beten
with many betyngis, 48 but he that knewe
not and didde worthi thingis of strokis:
shal be betun with fewe, for to ech man
to whom myche is ȝouun: myche schal
be axed of hym, and thei schuln axe more
of hym: to whom thei bitoken myche,

⁴⁹ I cam to sende fier in to the erthe, ⁊
what wole I: but that it be kyndled?
⁵⁰ ⁊ I haue to be baptiswd with a baptysme,
and hou am I constryned, til that it be
perfyld don; ⁵¹ wene ze that I cam to scue
pees in to erthe: nay, I seie to zou: but
departinge, ⁵² for fro this tyme there
schuln be fyue departid in oon hous, thre
schuln he departid aszens tweyne; and
tweyne schuln be departid aszens thre;
⁵³ the fadir aszens the sone: and the sone
aszens the fadir; the modir aszens the dougter,
⁊ the dougter aszens the modir; the hous-
bondis modir aszens the sones wiif; and
the sones wiif, aszens hir housbondis
modir.

⁵⁴ and he seide also to the puple, whanne
 he seen a cloude risynge fro the sunne

me-me, family zeue, girr. wil luth, possesveth.
wot, knew. thilke, that. zouun, given. wene, think.
a few, against.

TYNDALE—1534.

vs; or to all men? ⁴² And the Lorde sayde: If there be any faithfull seruauit and wise; whom his Lorde shall make ruler ouer his honsholde; to geue them their dutie of meate at due season: ⁴³ happy is that seruauit; whom his master when he cometh; shall finde soo doinge. ⁴⁴ Of a trueth I saye vnto you: that he will make him ruler ouer all that he hath. ⁴⁵ But and yf the eyvll seruauit shall saye in his hert: My master wyll differre his comynge; and shall beginne to smyte the seruauntes; and maydens; and to eate and drinke; and to be drunken: ⁴⁶ the Lorde of that seruauit will come in a daye; when he thinketh not; and at an houre when he is not ware; and will deuyde him; and will geue him his rewarde with the vnbelevys.

47 The seruaunt that knewe his masters
will, and prepared not him selfe, nether
dyd accordinge to his will, shalbe beten
with many strypes. 48 But he that knewe
not, and yet dyd committe thinges worthy
of strypes, shalbe beaten with fewe
strypes. For vnto whom moche is given,
of him shalbe moche required. And to
whom men moche commyt, the moare of
him will they axe.

⁴⁹ I am come to sende fyre on erth: and what is my dysyre but that it were all redy kyndled? ⁵⁰ Not with stondeinge must be baptysed with a baptisme: and how am I paynted till it be ended? ⁵¹ Suppose ye that I am come to sende peace on erth? I tell you, yaye: but rather deathe. ⁵² For from hence forth the shalbe fyve in one housse divided: thre agaynst two, and two agaynst thre. ⁵³ The father shalbe divided agaynst the sonne; and the sonne agaynst the father. The mother agaynst the daughter; and the daughter agaynst the mother. The moter cleawe agaynst hir daughterclawe; and the daughterclawe agaynst hir motherelawe. ⁵⁴ Then sayde he to the people: when ye se a cloude ryse out of the west, straightwaye

CRANMER—1539.

men? ⁴² And the Lord sayde: who is a
faithfull and wyse steward, whom hys
Lorde shall make ruler ouer hys housholde,
to geue them their duteye of meate in
due season: ⁴³ happy is that seruaunt,
whom hys lorde when he cometh, shall
fynde so doyng. ⁴⁴ Of a trueth I say vnto
you, that he wyll make hym ruler ouer
all that he hath. ⁴⁵ But and yf the ser-
uaunt saye in hys hert: My lorde wyll
deferre hys comynge (and shall begynne
to smyte the seruauntes and maydens, and
to eate and dryncke and to be drunken)
⁴⁶ the lorde of that seruaunt wyll come in
a daye when he thynketh not, and at an
houre when he is not ware, and wyll heu
hym in peece, and geue hym hys rewarde
wyth the vnbelievers.

47 The seruauant that knewe hys masters
wyll and prepared not hym selfe, nether
dyd accordingly to hys wyll, shalbe beaten
with many strypes. 48 But he that knewe
not, and dyd commytte thynges worthy
of strypes, shalbe beaten wyth fewe
strypes. For vnto whom soeuer moch is
geuen, of hym shalbe moche requyred,
And to whom men haue commytted moch:
of him wyll they aske the more.

⁴⁹ I am come to sende fyre on erth: and what is my desyer, but that that it were all readye kindled: ⁵⁰ Notwythstandyng we must be baptysed with a baptisme: and how am I payned, tyll it be ended? ⁵¹ Suppose ye, that I am come to sende peace on erth? I tell you naye, but rather dyuysyon. ⁵² For from hence forth ther shal be fyre in one housse deuyded, thre agaynst two, and two agaynst thre. ⁵³ The father shalbe deuyded agaynst the sonne, and the sonne agaynst the father, The mother agaynst the daughter, and the daughter agaynst the mother. The mother inlawe agaynst hyr daughter in lawe, and the daughter in lawe, agaynst hyr mother inlawe

⁵⁴ He sayde also to the people: when ye
se a cloude ryse out of the west, straight

‘ μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς.’ ⁴³ ὁ δὲ μὴ γνοὺς, ποιή-
 ‘ σας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺν, πολὺν ζητηθή-
 ‘ σεται παρ’ αὐτοῦ· καὶ ᾧ παρέθεντο πολὺν, περισσότερον αἰτήσουσιν αὐτόν. ⁴⁴ Πῦρ
 ‘ ἥλθον βαλεῖν οἱς| τὴν γῆν, καὶ τί θέλω εἰ ἥδη ἀνήφθη; ⁵⁰ βάπτισμα δὲ ἔχω
 ‘ βαπτισθῆναι, καὶ πὼς συνέχομαι ἕως οὗ τελεσθῇ; ⁵¹ δοκεῖτε ὅτι εἰρήνην παρεγε-
 ‘ νόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ’ ἡ διαμερισμός. ⁵² ἔσονται γὰρ ἀπὸ
 ‘ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί.
 ‘ ⁵³ ^p διαμερισθήσεται| πατὴρ ἐφ’ υἱῷ, καὶ υἱὸς ἐπὶ πατρί· ⁵⁴ μήτηρ ἐπὶ θυγατρὶ,| καὶ
 ‘ θυγάτηρ ἐπὶ ⁵⁴ ^p μητρὶ·| πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν
 ‘ αὐτῆς.’ ⁵⁴ ^p Ἐλεγε δὲ καὶ τοῖς ὄχλοις, ‘ Ὅταν ἴδῃτε ⁵ τὴν| νεφέλην ἀνατέλλουσαν

¶ Alex. μήτηρ ἐπὶ τὴν θυγατέρα.

¶ Alex. τὴν μητέρα.

¶ Alex. = τὴν.

GENEVA — 1557.

vnto vs, or to all men? ⁴² And the Lord
 sayd, Who is a faithfull steward, and
 wyse, whome the master shal make ruler
 ouer his houshold, to geue them their
 duetie of meat at due season? ⁴³ Happy
 is that seruant, whome his master when
 he commeth, shal finde so doyng. ⁴⁴ Of
 a truth I say vnto you, that he wyl make
 hym ruler ouer all that he hath.

⁴⁵ But if that seruant say in his hart,
 My master sloweth his commyng, and so
 shal begyn to smyte the seruantes, and
 maydens, and to eat, and dryncke, and
 to be droncken: ⁴⁶ The master of that
 seruant wyl come in a day when he
 thinketh not, and at an houre when he is
 not ware, and wyl separate hym, and geue
 hym his rewarde with the vnbeleuers.
⁴⁷ That seruant that knewe his masters
 wyl, and prepared not hym self, nether
 dyd accordyng to his wyl, shalbe beaten
 with many strypes ⁴⁸ But he that knewe
 not, and yet dyd commyt thynges worthy
 of strypes, shalbe beaten with fewe strypes.
 For vnto whome muche is geuen, of him
 shalbe muche required: and to whome
 men muche commit, the more of hym wyl
 they aske. ⁴⁹ I am come to put fyre on
 the earth: and what is my desire, if it be
 al ready kyndled? ⁵⁰ Notwithstandyng I
 must be baptized with a baptisme, and
 how am I grieved tyl it be ended? ⁵¹ Sup-
 pose ye that I am come to geue peace on
 earth? I tel you nay, but rather debate.

⁵² For from hence forth ther shalbe fyue
 in one house deuided, thre agaynst
 two, and two agaynst thre, ⁵³ The father
 shalbe deuided agaynst the sonne, and the
 sonne agaynst the father: the mother
 agaynst the daughter, and the daughter
 agaynst the mother: the mother in lawe
 agaynst the daughter in lawe, and the
 daughter in lawe, agaynst the mother
 in lawe. ⁵⁴ Then sayd he to the people,
 When ye see a cloude ryse out of the

RHEIMS — 1582.

vyse to al? ⁴² And our Lord said, Vvho
 (thinkest thou) is a faithfull stervard and
 vyse, vvhom the lord appointeth ouer his
 familie, to giue them in season their me-
 sure of vvheate? ⁴³ Blessed is that ser-
 uant, vvhom vvhen the lord commeth, he
 shal finde so doing. ⁴⁴ Verely I say to
 you, that ouer al thyngs vvich he pos-
 sesseth, he shal appoint him. ⁴⁵ But if
 that seruant say in his hart, My lord is
 long a commyng: and shal begin to strike
 the seruants and handmaidens, and eate
 and drinke, and be drunke: ⁴⁶ the lord
 of that seruant shal come in a day that he
 hopeth not, and at an houre that he
 knoveth not, and shal decide him, and
 shal appoint his portion vvith the infidels.

⁴⁷ And that seruant that knev the vvil of
 his lord, and prepared not hym self, and
 did not accordyng to his vvil: shal be
 beaten vvith many strypes. ⁴⁸ But he that
 knev not, and did thyngs vvorthie of
 strypes: shal be beaten vvith fevv. And
 every one to vvhom much vvys giuen,
 much shal he required of him: and to
 vvhom they committed much, more vvyl
 they demaund of him. ⁴⁹ I came to cast
 fyre on the earth: and vvhat vvyl I, but
 that it be kindled? ⁵⁰ But I have to be
 baptized with a baptisme: and hovv
 am I straitened vntil it be dispatched?

⁵¹ Thinke you that I came to giue peace
 on the earth? No, I tel you, but sepa-
 ration. ⁵² For there shal be from this
 time, fyve in one house deuided: thre
 agaynst tvvo, and tvvo agaynst thre.
⁵³ There shal be deuided, the father agaynst
 the sonne, and the sonne agaynst his
 father, the mother agaynst the daughter,
 and the daughter agaynst the mother, the
 mother in lavv agaynst her daughter in
 lavv, and the daughter in lavv agaynst
 her mother in lavv.

⁵⁴ And he said also to the multitudes,
 when you see a cloude rising from the

AUTHORISED — 1611.

to all? ⁴² And the Lord said, Who then
 is that faithfull and wise steward, whom
 his Lord shall make ruler over his hous-
 hold, to giue them their portion of meat
 in due season? ⁴³ Blessed is that seruant,
 whom his Lord when he commeth, shall
 finde so doing. ⁴⁴ Of a trueth, I say vnto
 you, that hee will make him ruler over all
 that he hath. ⁴⁵ But and if that seruant
 say in his heart, My lord delayeth his
 commyng; and shall begin to heat the
 men seruants, and maydens, and to eat
 and drinke, and to be druncken: ⁴⁶ The
 Lord of that seruant will come in a day
 when hee looketh not for him, and at an
 houre when hee is not ware, and will cut
 him in sunder, and will appoint him his
 portion with the vnbeleuers. ⁴⁷ And that
 seruant which knew his Lords will, and
 prepared not *himselfe*, neither did accord-
 ing to his will, shalbe beaten with many
 stripes. ⁴⁸ But hee that knew not, and did
 commit thyngs worthy of stripes, shall he
 beaten with few stripes. For vnto whom-
 soever much is giuen, of him shall bee
 much required: and to whom men have
 committed much, of him they will aske
 the more.

⁴⁹ I am come to send fyre on the earth,
 and what will I, if it be already kindled?
⁵⁰ But I have a baptisme to be baptized
 with, and how am I ¹strained till it be
 accomplished? ⁵¹ Suppose yee that I am
 come to giue peace on earth? I tell you,
 Nay, but rather diuision. ⁵² For from
 henceforth there shalbe fyve in one house
 diuided, three agaynst two, and two agaynst
 three. ⁵³ The father shall bee diuided
 agaynst the sonne, and the sonne agaynst
 the father: the mother agaynst the daugh-
 ter, and the daughter agaynst the mother:
 the mother in lawe agaynst her daughter
 in lawe, and the daughter in lawe agaynst
 her mother in lawe.

⁵⁴ And he said also to the people, When
 yee see a cloude rise out of the West,

• Or, cut him off.

Or, painted.

‘ ἀπὸ δυσμῶν, εὐθέως λέγετε, ¹ Ὁμβρος ἔρχεται· καὶ γίνεται οὕτω. ⁵⁵ καὶ ὅταν νότον πνέοντα, λέγετε, Ὅτι καύσων ἔσται· καὶ γίνεται. ⁵⁶ ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ ὁῦδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε; ⁵⁷ τί δὲ καὶ ἀφ’ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; ⁵⁸ ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ’ ἄρχοντα ἐν τῇ δόδῃ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ’ αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτής σε παραδῶ | τῷ πράκτορι, καὶ ὁ πρᾶκτωρ σε ² βάλῃ | εἰς φυλακὴν. ⁵⁹ λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ὅτ’ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.’

XIII. Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμειξε μετὰ τῶν θυσιῶν αὐτῶν. ² καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘ Δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας τοὺς

¹ Alex. + ὕτι. ² Alex. τοῦ οὐρανοῦ καὶ τῆς γῆς. ³ Alex. οὐκ οἶδατε δοκιμάζειν. ⁴ Alex. παραδῶσι. ⁵ Rec. βάλλῃ. ⁶ Alex. μετανοήσῃτε. ⁷ Alex. ὁμοίως. ⁸ Alex. = καί. ⁹ Alex. αὐτοί. ¹⁰ Alex. τοὺς ἀνθρώπους.

WICLIȚ—1380.

goinge doun : anon ze seien reyn cometh, and so it is don; ⁵⁵ and whanne ze seen the south blowynge, ze seien that hete schal be, and it is don; ⁵⁶ ipocritis ze kunnen proue the face of heuene and of erthe; but hou preuen ze not this tyme? ⁵⁷ but what? and of you silf ze demen not that that is iust; ⁵⁸ but whanne thou goist with thin aduersarie in the weie to the prince do bisynes to be deluycred fro hym; leest paraunture he take thee to the domesman, and the domesman bitake thee to a maistriful axer, and the maistriful axer sende thee in to prison; ⁵⁹ I seie to thee thou schalt not go fro theennes: til thou jilde the last ferthing.

13. AND sum men weren presente in that tyme, that teldeen to hym of the galilees : whos blood pilat mengid with the sacrificis of hem; ² and he answerid and seide to hem; wenen ze that these men of galile, weren synners more thanne alle galilees; for thei suffriden suche thingis? ³ I seie to zou naiv alle ze schulu perische in liik maner : but ze haue penaunce. ⁴ and as the cighten on whiche the toure in siloa fel doun, and slou; hem : gessen ze for thei weren dettouris more thanne alle men that dwcllen in ierusalem : ⁵ I seie to zou nay; but also ze alle schulu perisch : if ze don not penaunce;

⁶ and he seide this liknes; A man hadde a fige tre plantid in his vyneyard; and he cam sekyng fruyt in it and found noon. ⁷ and he seide to the tiler of the vyneyard; lo thre zecris ben eithen, I come sekyng fruyt in this fige tre; and I fynde noon; therfor kitte it doun; wherto occupieth it the erthe? ⁸ and he answeringe seide to hym; lord suffre it also this yee, the while I delue aboute it, and I schal dunge it : ⁹ if it schal make fruyt; if nay; in tyme comyng thou schalt kitte it doun;

kyng, knowe, dremen, judge, domesman, the judge, maistriful axer, officer or bailiff, jyle, yield, mengid, gissaged, wenen, think, silen, since, delue, dele.

TYNDALE—1534.

ye saye : we shall have a shower; and soo it is. ⁵⁵ And when ye se the south wynde blow, ye say : we shall have heet; and it cometh to passe. ⁵⁶ Ypocritis ye can skylle of the fassion of the erth; and of the skye : but what is the cause, that ye cannot skylle of this time? ⁵⁷ Ye and why iudge ye not of youre selves what is righte? ⁵⁸ Whill thou goest with thyne adversary to the ruler : as thou arte in the waye; geve diligence that thou mayst be delivered from him; least he bringe the to the iudge; and the iudge delyer the to the iaylar; and the iaylar east the in to prison. ⁵⁹ I tell the, thou departest not thence; tyll thou have made good the vtmost myte.

13. THER were present at the same season, that shewed him of the Galyleans; whose bloude Pylate mengled with their awne sacrifice. ² And Iesus answered; and sayde vnto them : Suppose ye that these Galyleans were greater synners then all the other Galyleans, because they suffred suche punnishment? ³ I tell you naye; but except ye repent; ye shall all in lyke wyse perysse. ⁴ Or those .xviii. apou which the toure in Sylou fell; and slewe them; thinke ye that they were synners above all men that dwell in Ierusalem? ⁵ I tell you naye : But excepte ye repent; ye all shall lyke wyse perysse.

⁶ He put furthe this shewydre; A certayne man had a fygge tree plantid in his vyneyard; and he came and sought frute thereon; and founde none. ⁷ Then sayde he to the dresser of his vyneyard; Beholde; this thre yere have I come and sought frute in this fygge tree; and fynde none : cut it doun; why combreth it the grounde? ⁸ And he answered; and sayde vnto him : lorde let it alone this yere also; till I digge rounde aboute it; and dunge it to se whether it will beare frute; ⁹ and if it beare not then; after that; cut it doun.

CRANMER—1539.

waye ye saye : ther cometh a shower, and so it is. ⁵⁵ And when ye se the south wynde blowe, ye saye : it wyll be hote, and it cometh to passe. ⁵⁶ Ye ypocrites, ye can dyscerne the outward appareance of the skye and of the erthe : but how happeneth it, that ye can not skylle of thys tyme? ⁵⁷ Yee, and why iudge ye not of youre selues what is right?

⁵⁸ When thou goest wyth thyne adversary to the ruler, as thou arte in the waye, geue dylligence that thou mayst be deluyred from hym, least he bryng the to the iudge, and the iudge deluyser the to the iaylar, and the iaylar east the into prison. ⁵⁹ I tell the, thou shalt not departe thence, tyll thou haue made good the vtmost myte.

13. THER were present at the same season, certayne men that shewed hym of the Galyleans, whose bloude Pylate had mengled wyth their awne sacryfye. ² And Iesus answered, and sayde vnto them : Suppose ye that these Galileans were greater synners then all the other Galyleans, because they suffred suche punnishment? ³ I tell you naye; but except ye repent, ye shall all lykewyse perishe. ⁴ Or those .xviii. vpon which the toure in Sylou fell, and slewe them, thinke ye, that they were synners above all men that dwelt in Ierusalem? ⁵ I tell you naye : But excepte ye repent, ye all shall lykewyse peryshe.

⁶ He tolde also thys symylytude : a certayne man had a fygge tree plantid in hys vyneyard, and he came and sought frute thereon, and founde none. ⁷ Then sayde he to the dresser of hys vyneyard : beholde, thys thre yere haue I come and sought frute in thys fygge tree, and fynde none : cut it doun : why combreth it the grounde? ⁸ and he answered; and sayde vnto hym : Lorde, let it alone thys yere also, tyll I dygge rounde aboute it, and dunge it, to se whether it will beare frute : ⁹ and yf it beare not then, after that shalt

‘Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασι; ³ οὐχὶ, λέγω ὑμῖν ἄλλ’ ἐὰν μὴ
 ‘⁴ μετανοήτε, | πάντες ὡσαύτως | ἀπολείσθε. ⁴ ἢ ἐκεῖνοι οἱ δέκα ⁵ καὶ | ὁκτὼ, ἐφ’
 ‘οὓς ἔπρεσεν ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκέετε, ὅτι ⁶ οὗτοι |
 ‘ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους | ⁷ τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; 333
 ‘⁸ οὐχὶ, λέγω ὑμῖν ἄλλ’ ἐὰν μὴ ⁹ μετανοήτε, | πάντες ¹⁰ ὁμοίως | ἀπολείσθε.’ ¹¹ Ἐλεγε
 δὲ ταύτην τὴν παραβολὴν, ¹² Συκὴν εἶχε τις ¹³ ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην |
 ‘καὶ ἦλθε ¹⁴ ζητῶν καρπὸν | ἐν αὐτῇ, καὶ οὐχ εὑρέν. ¹⁵ εἶπε δὲ πρὸς τὸν ἀμπελουργόν,
 ‘Ἰδὼν, ¹⁶ τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὕρισκω ἕκ-
 ‘κοφον ¹⁷ αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ; ¹⁸ ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε,
 ‘ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν, καὶ βάλλω ¹⁹ κόπρια· |
 ‘²⁰ καὶ μὲν ποιήσῃ καρπὸν ²¹· εἰ δὲ μήγε, εἰς τὸ μέλλον | ἐκκόψης αὐτήν.’

^d Alex. τ. κ. Ἱερ.^e Alex. μετανοήσητε.^f Alex. ὡσαύτως.^g Alex. πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ.^h Rec. καρπὸν ζητῶν.ⁱ Alex. + ἀφ’ οὐ.^j Alex. + οὐν.^k [Rec. κοπρίαν.]^l Alex. εἰς τὸ μέλλον, εἰς μὴν.

GENEVA — 1557.

west, straight way ye say, A shower cometh and so it is. ⁵⁵ And when ye see the South wynde blow, ye say, We shal haue heat: and it cometh to passe, ⁵⁶ Hypocrites, ye can skyl of the fashyon of the earth, and of the skye: but what is the cause that ye can not skyl of this time? ⁵⁷ Yea, and why iudge ye not of your selues what is right? ⁵⁸ Whye thou goest with thy conterpartie to the ruler, as thou art in the way, geue diligence that thou mayest be deliuered from him: lest he bring thee to the iudge, and the iudge deliuer thee to the iayler, and he cast thee into prison. ⁵⁹ I tel thee, thou shalt not departe thence, tyl thou hast made good the vtmost myte.

13. THERE were certayn men present at the same season that shewed hym of the Galileans, whose bloud Pilate mingled with their own sacrifice. ² And Iesus answered, and sayd vnto them, Suppose ye that these Galileans were greater synners then all the other Galileans, because they suffred suche thinges? ³ I tel you nay: but except ye amende your lyues, ye shal all likewise perishe. ⁴ Or thinke you that those eightene vpon whome the towre in Siloea fell, and slew them, were synners aboue all men that dwel in Ierusalem? ⁵ I tel you nay: but except ye amende your lyues, ye all shal likewise perishe. ⁶ He put forth also this similitude, A certayn man had a fygge tree planted in his vineyard: and he came and soght frute thereon, and found none. ⁷ Then sayd he to the dresser of his vineyarde, Beholde, this thre yerces haue I come and soght frute of this fygge tree, and fynde none: cut it downe: why kepeth it the ground barren? ⁸ And he answered, and sayd vnto him, Lord let it alone this yere also, tyl I dygge round about it, and donge it ⁹ And if it beare frute, wel: if not, then after thou shalt

RHEIMS — 1582.

vvest, by and by you say, A shoure cometh, and so it cometh to passe: ⁵⁵ and vwhen the south vvinde blowing, you say, That there vvill be heate: and it cometh to passe. ⁵⁶ Hypocrites, the face of the heauen and of the earth you haue skill to discern: but this time howv doe you not discern? ⁵⁷ And vvhy of your selues also iudge you not that vvchich is iust? ⁵⁸ And vvhen thou goest vvith thy aduersarie to the Prince, in the vvay endeavour to be deliuered from him: lest perhaps he dravv thee to the iudge, and the iudge deliuer thee to the exactour, and the exactour cast thee into prison. ⁵⁹ I say to thee, thou shalt not goe out thence, vvntil thou pay the very last mite.

13. AND there vvere certayne present at that very time tolling him of the Galileans, vvwhose bloud Pilate mingled vvith their sacrifices. ² And he ansvvering said to them, Thinke you that these Galileans vvwere sinners more then all the Galileans that they suffred such thinges? ³ No, I say to you: but vvles you haue penance, you shal all likewise perish. ⁴ As those eightene vpon vvhom the toure fel in Siloe, and slevv them: thinke you that they also vvwere detters aboue all the men that dvvel in Hierusalem? ⁵ No, I say to you: but if you haue not penance, you shal all likewise perish.

⁶ And he said this similitude, A certayne man had a figtree planted in his vineyard, and he came seeking for fruite on it, and found not. ⁷ And he said to the dresser of the vineyard, Loe it is three yerces since I come seeking for fruite vpon this figtree: and I finde not. Cut it downe therefore: vvhercto doth it also occupie the ground? ⁸ But he ansvvering saith to him, Lord, let it alone this yere also, vvntil I digge about it, and dung it. ⁹ and if happily it yeld fruite: but if not, hereafter, thou shalt cut it downe.

MALTHOSED — 1611.

straightway ye say, There cometh a shoure, and so it is. ⁵⁵ And when ye see the Southwind blow, ye say, There will be heat, and it cometh to passe. ⁵⁶ Ye hypocrites, ye can discern the face of the skie, and of the earth: but how is it that yee doe not discern this time? ⁵⁷ Yea, and why euen of your selues iudge ye not what is right?

⁵⁸ When thou goest with thine aduersary to the magistrate, as thou art in the way, giue diligence that thou mayest be deliuered from him, lest hee hale thee to the Iudge, and the Iudge deliue thee to the officer, and the officer cast thee into prison. ⁵⁹ I tell thee, Thou shalt not depart thence, till thou hast paid the very last mite.

13. THERE were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. ² And Iesus answering, said vnto them, Suppose ye that these Galileans were sinners aboue all the Galileans, because they suffered such things? ³ I tell you, Nay: but except ye repent, ye shall all likewise perish. ⁴ Or those eighteene, vpon whom the towre in Siloe fell, and slew them, thinke ye that they were sinners aboue all men that dwelt in Hierusalem? ⁵ I tell you, Nay: but except ye repent, ye shall all likewise perish.

⁶ Hee spake also this parable, A certaine man had a figge tree planted in his Vineyard, and he came and sought fruit thereon, and found none. ⁷ Then said hee vnto the dresser of his Vineyard, Beholde, these three yerres I come seeking fruit on this fig-tree, and finde none: cut it downe, why cumbereth it the ground? ⁸ And he answering, said vnto him, Lord, let it alone this yere also, till I shall digge about it, and dung it: ⁹ And if it beare fruit, Well: and if not, then after

^o Or, debtors.

¹⁰ Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι ¹¹ καὶ ἰδὼν, γυνὴ ἥ ἦν | πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτὼ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύναι εἰς τὸ παντελές. ¹² Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε, καὶ εἶπεν αὐτῇ, 'Γύναι, ἀπολέλυται τῆς ἀσθενείας σου.' ¹³ Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν. ¹⁴ Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ, 'Ἐξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις | οὖν ἐρχόμενοι θεράπευσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.' ¹⁵ Ἀπεκρίθη ¹⁶ οὖν | αὐτῷ ὁ Κύριος, καὶ εἶπεν, 'Ἐποκριταί, | ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βῶν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει; ¹⁶ ταύτην δὲ, θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδωκεν ὁ Σαταναῖς, ἰδὼν, δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ

¹⁰ Alex. = ἦν. ¹¹ Alex. αἰσῆς. ¹² Alex. ἔι. ¹³ Rec. Ἐποκριτά.

WICLIF — 1380.

¹⁰ and he was techynge in her synagoge in the saboth. ¹¹ and lo a woman that hadde a spirit of sikennesse eijten jeeris: and was crokid, and nether ny maner myȝt loke upward. ¹² whom whanne ihesus hadde seen: he clepid to him, and seide to hir, woman thou art deluycred of thi sikennesse. ¹³ and he settid on hir his handis: and anon sche stood upriȝt and glorified god. ¹⁴ and the prince of the synagoge answerid haunȝe dedeyn for ihesus hadde hecid in the saboth: and he seid to the puple, ther ben sixe daies in whiche it bihoeth to worch: therfor come je in these: and be je helid: and not in the daie of saboth. ¹⁵ but the lord answerid to hym and seide, Ipoците: where ech of jou vntieth not in the saboth his oxe or asse for the crache: and ledith to watir, ¹⁶ bihoote not this douȝtir of abraham, whom Sathanas hath bounden lo eijten jeeris, to be vnbounden of this boond in the day of saboth? ¹⁷ and whanne he seide these thingis al his aduersaries weren aschamed, and alle the puple ioiciden in alle thingis that weren gloriously don of hym.

¹⁸ therfor he seide, to what thing is the kyngdom of god lik? and to what thing schal I gesse it to be lik? ¹⁹ It is lik to a corn of senecy: whiche a man took and east in to his jerd, and it waxe, and was made in to a greet tre: and foules of the air res-iden in the braunchis therof. ²⁰ and eftson he seide, to what thing schal I gesse the kyngdom of god lik? ²¹ it is lik to sourdoug, that a woman took, and hidde it in to thre mesuris of mele, til alle were sourid. ²² and he wente bi cites and castels: techinge and makinge a iournei in to ierusalem.

²³ and a man seide to hym, lord if there ben fewe that ben saued? and he seid to

her, ther, clepid, called. dedeyn, didain. crache, maner senecy, mustard. waxe, grece. eftson, again. sourdoug, leaven. castels, townes.

TYNDALE — 1534.

¹⁰ And he taught in one of their synagoges on the saboth dayes. ¹¹ And beholde ther was a woman which had a sprete of infirmite .xviii. yeares: and was bowte to gether, and coude not lifte vp her silfe at all. ¹² When Iesus sawe her he called her to him; and sayde to her: woman, thou arte deluycred from thy disease. ¹³ And he layde his handes on her; and immediatly she was made strayght; and glorified God. ¹⁴ And the ruler of the synagoge answered with indignacion (because that Iesus had healed on the saboth daye) and sayde vnto the people. Ther are five dayes in which men ought to worke: in them come and be healed; and not on the saboth daye.

¹⁵ Then answered him the Lorde and sayd: Ypocrite; doth not eache one of you on the saboth daye, lowse his oxe or his asse from the stall; and leade him to the water? ¹⁶ And ought not this daughter of Abraham, whom Sathan hath bounde loo .xviii. yeares, be lowsed from this bonde on the saboth daye? ¹⁷ And when he thus sayde, all his aduersaries were ashamed; and all the people reioysed on all the excellent dedes; that were done by him. ¹⁸ Then sayde he: What is the kyngdome of God lyke? or wherto shall I compare it? ¹⁹ It is lyke a grayne of mustard seede, which a man toke and sowed in his garden: and it grewe and waxed a greet tree; and the foules of the ayer made nestes in the braunches of it. ²⁰ And agayne he sayde: wher vnto shall I lyken the kyngdome of god? ²¹ it is lyke leuen; which a woman toke; and hidde in thre bushells of floure; tyll all was thorow leuened. ²² And he went thorow all maner of cities and townes teaching; and iorneyinge towards Ierusalem.

²³ Then sayde one vnto him: Lorde; are ther fewe that shalbe saved? And

CRANMER — 1539.

thou cut it doune. ¹⁰ And he taught in one of their synagoges on the Saboth dayes. ¹¹ And beholde, ther was a woman, which had a sprete of infirmite .xviii. yeares: and was bowed together, and coude in no wyse lyfte vp her heade: ¹² When Iesus sawe her, he called her to him, and sayde vnto her: woman, thou art deluycred from thy disease. ¹³ And he layde his handes on her, and immediatly, she was made strayght, and glorified God. ¹⁴ And the ruler of the synagoge answered wyth indignacion (because that Iesus had healed on the Saboth daye) and sayde vnto the people: Ther are sixe dayes in which men ought to worke: in them come, that ye maye be healed, and not on the Saboth daye.

¹⁵ But the Lorde answered hym and sayde: Thou ypocrite, doth not eache one of you on the Saboth daye lowse hys oxe or hys asse from the stall, and leade hym to the water? ¹⁶ And ought not this daughter of Abraham, whom Satan hath bounde (lo .xviii. yeares) be lowsed from this bonde on the Saboth daye? ¹⁷ And when he thus sayde, all hys aduersaries were ashamed, and all the people reioysed on all the excellent dedes, that were done by hym.

¹⁸ Then sayde he: what is the kyngdome of God lyke? or wherto shall I compare it? ¹⁹ It is lyke a grayne of mustard seede, whych a man toke, and sowed in hys garden: and it grewe and waxed a greet tree, and the foules of the ayer made nestes in the braunches of it.

²⁰ And agayne he sayde: wher vnto shall I lyken the kyngdome of God? ²¹ it is lyke leuen, whych a woman toke, and hyd in thre peckes of meele, tyll all was leuened. ²² And he went thorow all cities and townes, teachinge, and iorneyinge towards Ierusalem. ²³ Then sayde one vnto hym: Lorde, are ther few that be saued?

‘δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;’ ¹⁷ Καὶ ταῦτα λέγοντος αὐτοῦ, κατησχυνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ’ αὐτοῦ.

¹⁸ Ἐλεγε δ’ ἐ, | ‘Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω αὐτήν;’ ¹⁹ Ὅμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔλαβεν εἰς κῆπον ἑαυτοῦ· καὶ ἤϋξσε, καὶ ἐγένετο εἰς δένδρον ἄγαν, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.’ ²⁰ Πάλιν εἶπε, ‘Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ;’ ²¹ Ὅμοία ἐστὶ ζύμῃ, ἣν λαβούσα γυνὴ ἔνέκρυψεν | εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἔξυμώθη ὅλον.’

²² Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορεύαντο ποιοῦντες εἰς Ἱερουσαλὴμ. ²³ εἶπε δέ τις αὐτῷ, ‘Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι;’ Ὁ δὲ εἶπε πρὸς

* Alex. οὐν.

* Alex. = μέγα.

* Rec. + καί.

* Alex. ἐκρυψεν.

GENEVA—1557.

cut it downe. ¹⁰ And he taught in one of their Synagoges on the Sabbath day. ¹¹ And beholde there was a woman which had a sprite of infirmite eightene yeres, and was bowed together, and could not lyfte vp herself in any wyse. ¹² When Iesus sawe her, he called her to hym, and sayd to her, Woman thou art loused from thy disease. ¹³ And he laid hys handes on her, and immediately she was strait, and glorified God.

¹⁴ And the ruler of the Synagogue answered with indignation because that Iesus had healed on the Sabbath day: and sayd vnto the people, There are six dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day. ¹⁵ Then answered hym the Lord, and sayd, Hypocrite, doth not eiche one of you on the Sabbath day, louse his oxe or his asse from the stall, and lead him to the water? ¹⁶ And ought not this daughter of Abraham, whome Satan had bound, lo, eightene yeres, be loused from this bonde on the Sabbath day? ¹⁷ And when he thus sayd, all hys aduersaries were ashamed: but the people reioyced at all the excellent thinges, that were done by hym.

¹⁸ Then sayd he, What is the kyngdome of God lyke? or wherto shal I compare it? ¹⁹ It is lyke a graine of mustarde seed, which a man toke and sowed in his garden: and it grew, and waxed a great tree, and the fowles of the ayre made nestes in the branches of it. ²⁰ And agrayne he sayd, Wher vnto shal I liken the kyngdome of God? ²¹ It is lyke leuen, which a woman toke, and hyd in three bushells of floure, tyl all was through leuened. ²² And he went thorow all cities and townes, teachyng, and journeyng towards Ierusalem. ²³ Then sayd one vnto hym, Lord are there fewe that shalbe sau'd? And he sayd vnto them,

RHEIMS—1582.

¹⁰ And he was teaching in their synagogue on the Sabbath. ¹¹ And behold a woman that had a spirit of infirmity eightene yeres: and she was crooked neither could she looke vprward at al. ¹² Whom when Iesus saw, he called her vnto him, and said to her, Woman, thou art deliuered from thy infirmity. ¹³ And he imposed hands vpon her, and forthwith she was made straight and glorified God. ¹⁴ And the Archsynagogue answering (because he had indignation that Iesus had cured on the Sabbath) said to the multitude, Sixe daies there are whereyn you ought to worke: in them therefore come, and be cured: and not in the Sabbath day. ¹⁵ And our Lord answering to him, said, Hypocrite, doth not every one of you vpon the Sabbath loose his oxe or his asse from the manger, and leadeth them to vwater? ¹⁶ But this daughter of Abraham vvhom Satan hath bound, loe, these eightene yeres, ought not she to be loosed from this bond on the Sabbath day? ¹⁷ And vhen he said these things, al his aduersaries were ashamed: and al the people reioyced in al things that were gloriously done of him.

¹⁸ He said therefore, Vvhervnto is the kingdom of God lyke, and vvhervnto shal I esteeme it lyke? ¹⁹ It is lyke to a mustard seede, vvhich a man tooke and cast into his garden, and it grew: and became a great tree, and the fowles of the aire rested in the boughes thereof. ²⁰ And againe he said, Lyke to vvhath shal I esteeme the kingdom of God? ²¹ It is lyke to leauen, vvhich a woman tooke and hid in three measures of meale, til the vvhole was leauened. ²² And he went by cities and townes teaching, and making his journey vnto Hierusalem.

²³ And a certaine man said to him, Lord, be they fevv that are sau'd? But he said

AUTHORISED—1611.

that, thou shalt cut it downe. ¹⁰ And hee was teaching in one of the Synagogues on the Sabbath.

¹¹ And beholde, there was a woman which had a spirit of infirmity eightene yeeres, and was bowed together, and could in no wise lift vp her selfe. ¹² And when Iesus saw her, he called her to him, and said vnto her, Woman, thou art loosed from thy infirmity. ¹³ And hee layed his handes on her, and immediately shee was made straight, and glorified God. ¹⁴ And the ruler of the Synagoge answered with indignation, because that Iesus had healed on the Sabbath day, and said vnto the people, There are sixe dayes in which men ought to worke: in them therefore come and bee healed, and not on the Sabbath day. ¹⁵ The Lord then answered him, and said, Thou hypocrite, doest not each one of you on the Sabbath loose his oxe or his asse from the stall, and leade him away to watering? ¹⁶ And ought not this woman being a daughter of Abraham, whom Satan hath bound, loe these eightene yeeres, be loosed from this bond on the Sabbath day? ¹⁷ And when hee had said these things, all his aduersaries were ashamed: and all the people reioyced for all the glorious things that were done by him.

¹⁸ Then said he, Unto what is the kingdom of God lyke? and wherunto shall I resemble it? ¹⁹ It is lyke a graine of mustard seed, which a man tooke, and cast into his garden, and it grew, and waxed a great tree: and the fowles of the aire lodged in the branches of it. ²⁰ And againe he said, Wherunto shall I liken the kingdom of God? ²¹ It is lyke leauen, which a woman tooke and hidde in three measures of meale, till the whole was leauened. ²² And hee went thorow the cities and villages, teaching and journeyng towards Hierusalem. ²³ Then said one vnto him, Lord, are there few that bee sau'd? And hee said vnto them,

αὐτοὺς, ²⁴ Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς ²⁵ πυλῆς· ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν. ²⁶ Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδοσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, ²⁷ Κύριε, ἀνοῖξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ. ²⁸ τότε ²⁹ ἄρξῃσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. ³⁰ καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· ἀπόστῃτε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας. ³¹ ἐκεῖ ἔσται ὁ κλανθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὤψῃσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. ³² καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. ³³ καὶ ἰδὼν, εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσι

* Alex. θέρας.

* Alex. = Κύριε.

* Alex. ἀρξήσθε.

WICLIF—1380.

hem, ²⁴strye ȝe to entre bi the streȝte gate for I seie to ȝou, many seken to entre, and thei schuln not mowe, ²⁵for whanne the housbende hem is entrid, and the dore is elosid: ȝe schuln bigynne to stonde without forth & kноcke at the dore and seiȝe lord opene to us, and he schal answer and seiȝe to ȝou, I knowe ȝou not: of whennes ȝe ben, ²⁶thanne ȝe schulen bigynne to seiȝe, we han eten bifor thee, and drunken: and in oure stretis thou hast taugte, ²⁷and he schal seiȝe to ȝou, I knowe ȝou not: of whennes ȝe ben go aweȝ fro me: alle ȝe worchers of wikkidnesse, ²⁸there schal be wepyng and gryntyng of teth, whanne ȝe schuln se abraham and Isaac & Iacob and alle the profetis in the kyngdom of god: and ȝou to be putte out, ²⁹ȝe schuln come fro the east, and west, and fro the northe & south: and schulen sitte at the mete in the rewme of god, ³⁰and lo thei that weren the first: ben the laste, and thei that weren the last: ben the first.

²⁴in that daie summe of farisies camen nyȝ, and seiden to him, go out and go fro hemnes: for eroude wole sle thee, ²⁵and he seiȝe to hem, go ȝe and seiȝe ȝe to that foxe, lo I cast out fendis, and I make perfylti helthis to daie and to morwe: and the thridde dai I am endid, ²⁶necheis it bihoueth me to daie and to morwe and the dai that sueth, to walke, for it fallith not a profete to periseche out of ierusalem,

²⁴ierusalem ierusalem that sleest profetis, and stonest hem that ben seint to thee, houȝ ofte wolde I gadere to gidre thei sones as a briddie gaderith his nest vndir fetheris, and thou woldest not: ²⁵lo ȝoure hous schal be lefte to ȝou: desert, and I seie to ȝou, that ȝe schuln not se me: til it come whanne ȝe schulen seiȝe blessid is he that cometh in the name of the lord,

TYNDALF—1534.

he sayde vnto them: ²⁴stryve with youre selves to enter in at the straye gate: For many I saye vnto you, will seke to enter in, and shall not be able. ²⁵When the good man of the housse is rysen vp, and hath shett to the dore, ye shall begynne to stonde with out, and to kноcke at the dore sayinge: Lorde, lorde, open vnto vs: and he shall answer and saye vnto you: I knowe you not whence ye are. ²⁶Then shall ye begin to saye, We have eaten, in thy presence and dronke, and thou hast taught in oure stretes. ²⁷And he shall saye: I tell you, I knowe you not whence ye are: departe from me all ye workers of iniquite. ²⁸There shalbe wepyng and gnasshyng of teth when ye shall se Abraham and Isaac and Iacob, and all the prophetes in the kyngdom of God, and youre selues thrust oute at dores. ²⁹And they shall come from the east and from the west, and from the northe and from the southe, and shall syt downe in the kyngdome of God. ³⁰And beholde, there are last, which shalbe fyrst: And there are fyrst which shalbe last.

²⁴The same daye there came certayne of the pharises and sayd vnto him: Get the out of the waye, and departe hence: for Herode will kylle the. ²⁵And he sayd vnto them: Goo ye and tell that foxe, beholde I cast oute devyls and heale the people to daye and to morowe, and the thirde daye I make an ende. ²⁶Neverthelesse, I must walke to daye and to morowe, and the daye folowinge: For it can not be, that a Prophet perishe eny other where, save at Ierusalem.

²⁴O Ierusalem, Ierusalem, which kyllest prophetes, and stonest them that are sent to the: how often wolde I have gadered thy children to gedder, as the hen gathereth her nest vnder her wynges, but ye wolde not. ²⁵Beholde, youre habitacion shalbe left vnto you desolate. For I tell you, ye shall not se me vntill the tyme come that ye shall saye, blessed is he that cometh in the name of the Lorde.

CRANMER—1539.

And he sayde vnto them: ²⁴stryue to enter in at the straye gate: for many (I saye vnto you) wyl seke to enter in, and shall not be able. ²⁵When the good man of the house is rysen vp, and hath shut to the dore, and ye begynne to stonde without, and to kноcke at the dore sayinge: Lorde, Lorde, open vnto vs, and he answer and saye vnto you: ²⁶I knowe you not whence ye are) Then shall ye begyn to saye: we haue eaten and drunken in thy presence, and thou hast taught in oure stretes. And he shall saye: ²⁷I tell you, I knowe you not whence ye are: departe from me all ye that worke iniquite. ²⁸There shalbe wepyng and gnasshyng of teth, when ye shall se Abraham and Isaac and Iacob, and all the Prophetes in the kyngdome of God, and ye youre selues thrust out. ²⁹And they shall come from the east and from the west, and from the north and from the south, and shall syt downe in the kyngdome of God. ³⁰And beholde, there are last, which shalbe fyrst: And ther are fyrst, which shalbe last.

²⁴The same daye came there certayne of the Pharysees, and sayd vnto hym: get the out of the waye, and departe hence: for Herode wyl kylle the. ²⁵And he sayde vnto them: Go ye, and tell that foxe, beholde, I cast out devyls and heale the people to daye and to morowe, and the thirde daye I make an ende. ²⁶Neverthelesse, I must walke to daye and to morowe, and the daye folowinge: for it cannot be, that a Prophet peryshe eny other where, saue at Ierusalem.

²⁴O Ierusalem, Ierusalem, which kyllest prophetes, and stonest them that are sent vnto the: how ofte wolde I haue gathered thy chyl dren together, as a byrde doth gather her younge vnder her wynges, and ye wold not? ²⁵Beholde, youre habitacion is left vnto you desolate. I tell you, ye shall not se me, vntill the tyme come that ye shall saye blessed is he that cometh in the name of the Lorde.

‘πρῶτοι οὐκ ἔσονται ἔσχατοι.’

³¹ Ἐν αὐτῇ τῇ ἡμέρᾳ | προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ, ‘Ἐξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτείνειν.’ ³² Καὶ εἶπεν αὐτοῖς, ‘Πορεύεσθαι εἶπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. ³³ πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἑχόμενῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἕξω Ἱερουσαλήμ. ³⁴ Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολῶσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξει τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἐαυτῆς νοσσιᾶν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠβηλήσατε, ³⁵ ἰδοὺ, ἀφίεται ὑμῶν ὁ οἶκος ὑμῶν.’ ^a Λέγω δὲ | ὑμῖν, ὅτι οὐ μὴ με ἴδῃτε ἕως ἄν ᾗξῃ, ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.’

^y Alex. ὥρα.

^z Rec. + ἱερουσ.

^a Rec. ἀμὴν ἐν λόγῳ.

GENEVA — 1557.

²⁴ Strue to enter in at the strait gate: for many I say vnto you, wil seeke to enter in, and shal not be able. ²⁵ When the good man of the house is rysen vp, and hath shut to the dore, and ye begyn to stand without, and to knock at the dore, saying, Lord, Lord, open to vs: and he shal answer and say vnto you, I knowe not whence ye are. ²⁶ Then shal ye begyn to say, We haue eaten and droncke with thee, and thou hast taught in our stretes.

²⁷ And he shal say, I tel you, I know not whence ye are: departe from me, al ye workers of iniquitie. ²⁸ There shalbe wepyng and gnasshyng of teeth, when ye shal se Abraham and Isaac, and Iacob, and all the Prophetes in the kyngdome of God, and your selues thruste out at dores. ²⁹ Then shal come many from the East, and from the West, and from the North, and from the South, and shal syt downe in the kyngdome of God. ³⁰ And beholde, there are last, which shalbe fyrst: and there are fyrst, which shalbe last.

³¹ The same day there came certain of the Pharisees, and sayd vnto him, Get the out of the way, and departe hence: for Herode wyl kyl thee. ³² Then he sayd vnto them, Go ye and tel that foxe, Beholde I cast out deuils, and heale the people day to day, and to morowe, and the thyrd day I shalbe perished. ³³ Neuertheless I must walke to daye, and to morow, and the day folowing: for it canech not, that a Prophete perishe out of Ierusalem. ³⁴ O Ierusalem, Ierusalem, which kyllest the Prophetes, and stonest them that are sent to thee, how often would I haue gathered thy chyldren together, as the henne gathered her broode vnder her wynges, and ye would not. ³⁵ Beholde your habitation is left vnto you desolate. And verely I tel you, ye shal not see me vntyl the tyme come that ye shal say, Blessed is he that commeth in the name of the Lord.

RHEIMS — 1582.

to them, ²⁴ Striue to enter by the narrow gate: because many, I say to you, shal seeke to enter, and shal not be able. ²⁵ But when the good man of the house shal enter in, and shut the doore, and you shal begin to stand without, and knocke at the doore, saying, Lord open to vs: and he answering shal say to you, I know you not whence you are: ²⁶ then you shal begin to say, We did eate before thee and drinke, and in our stretes didst thou teach. ²⁷ And he shal say to you, I know you not whence you are, depart from me al ye vworkers of iniquitie.

²⁸ There shal be vweeping and gnashing of teeth: when you shal see Abraham and Isaac and Iacob, and al the Prophetes in the kingdom of God, and you to be thrust out. ²⁹ And there shal come from the East and the Vvest and the North and the South: and shal sit downe in the kingdom of God. ³⁰ And behold, they are last that shal be first, and they be first that shal be last.

³¹ The same day there came certaine of the Pharisees, saying to him, Depart and get the hence, because Herod wil kil thee. ³² And he said to them, Goe, and tel that foxe, Behold I cast out deuils, and perfite cures this day and to morov, and the third day I am consummate.

³³ But yet I must vvalke this day and to morov and the day folowing, because it cannot be that a Prophet perish out of Hierusalem. ³⁴ Hierusalem, Hierusalem which kyllest the Prophetes, and stonest them that are sent to thee, how often would I gather thy children as the bird doth her brood vnder her vings, and thou vouldst not? ³⁵ Behold your house shal be left desert to you. And I say to you, that you shal not see me til it come when you shal say, Blessed is he that commeth in the name of our Lord.

AUTHORISED — 1611.

²⁴ Striue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able. ²⁵ When once the master of the house is risen vp, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, Lord, open vnto vs, and he shal answer, and say vnto you, I know you not whence you are: ²⁶ Then shall yee begin to say, We haue eaten and drunke in thy presence, and thou hast taught in our streets. ²⁷ But hee shall say, I tell you, I know you not whence you are: depart from me all ye workers of iniquitie. ²⁸ There shall be weeping and gnashing of teeth, when ye shal see Abraham, and Isaac, and Iacob, and all the Prophets in the kingdom of God, and you your selues thrust out. ²⁹ And they shall come from the East, and from the West, and from the North, and from the South, and shall sit downe in the kingdom of God. ³⁰ And behold, there are last, which shall be first: and there are first, which shall be last.

³¹ The same day there came certaine of the Pharisees, saying vnto him, Get thee out, and depart hence: for Herode will kill thee. ³² And he said vnto them, Go ye and tell that Foxe, behold, I cast out deuils, and I do cures to day and to morrow, and the third day I shall be perfected. ³³ Neuertheless, I must walke to day and to morrow, and the day following: for it cannot be that a Prophet perish out of Hierusalem. ³⁴ O Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent vnto thee; how often would I have gathered thy children together, as a henne doeth gather her brood vnder her wings, and ye would not? ³⁵ Behold, your house is left vnto you desolate. And verily I say vnto you, ye shall not see mee, vntill the time come when yee shall say, Blessed is he that commeth in the Name of the Lord.

XIV. Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. ² καὶ ἰδού, ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. ³ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων, ⁴ Εἰ| ἔξεστι τῷ σαββάτῳ θεραπεύειν;| ⁵ Οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσε. ⁶ καὶ ἀποκριθεὶς| πρὸς αὐτοὺς εἶπε, ⁷ Τίνος ὑμῶν υἱὸς ἢ| βοῦς εἰς φρέαρ ἐμπεσείται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν| τῇ ἡμέρᾳ τοῦ σαββάτου; ⁸ Καὶ οὐκ ἴσχυσαν ἀναποκριθῆναι αὐτῷ πρὸς ταῦτα. ⁹ Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς, ¹⁰ Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ἦ

² Alex. = Εἰ.⁴ Alex. θεραπεῖται ἢ οὐ σ. θεραπεύειν ἢ οὐ.⁵ Alex. = ἀποκριθεῖς.⁶ Rec. ὅς ἢ.

WICLIF—1380.

14. AND it was don whanne he hadde entrid in to the hous of a prince of farises, in the saboth to ete breed and thei aspienden hym; ² and lo a man sike in the dropesie: was bifor him; ³ and ihesus answeringe spake to the wise men of lawe and to the farises and seide, where it is leful to hele in the saboth? ⁴ and thei helden pees; and ihesus took a heled hym: and lete hym go; ⁵ and he answered to him and seide, whos asse or oxe of you schal falle in to a pitte; and he schal not anon drawe hym out in the dai of sabot? ⁶ and thei myȝten not answer to hym to these thingis;

⁷ he seid also a parable to men beden to a feest; and biheeld hou thei chesen the first sityngne placis: and seide to hem. ⁸ whanne thou art beden to bridalis, sitte not at the mete in the first place; leest paraurenture a worthier thanne thou be beden of hym; ⁹ and lest he come that clepid thee and hym, and seie to thee, ȝeue place to this; and thanne thou schalt bigynne with schame: to holde the lowist place; ¹⁰ but whanne thou art beden to a feest; go and sitte down in the last place; that whanne he cometh that badde thee to the feste: he seie to thee frend come hizer; thanne worship schal be to thee bifor men that sitten at the mete; ¹¹ for eche that enhaunceth hym: schal be lowid; and he that mekith hym: schal be hijid;

¹² ȝ he seid to hem: that hadde beden hym to the feest; whanne thou makist a mete or a soper; nyle thou clepe thi frendis, nether thi brethren, nether cosyns, nether neigboris, ne riche men; lest paraurenture thei bidde thee ȝen to the feest: and it he ȝelde ȝen to thee; ¹³ but whanne thou makist a feest: clepe pore men, feble, crokid, and blinde; ¹⁴ and thou schalt be blessed: for thei han not wherof, to ȝilde

if-ful, law-ful. bridalis, wedding- clepid, callid.
pore, giv. nyle, not. ȝen, again clepe, call.
poble, poor

TYNDALE—1534.

14. AND it chaunced that he went into the housse of one of the chefe pharises to eate breed; on a saboth daye; and they watched him. ² And beholde ther was a man before him which had the dropseye.

³ And Iesus answered and spake vnto the laweares and pharises sayinge: is it lawfull to heale on the saboth daye? ⁴ And they helde their peace. And he toke him and healed him; and let him go: ⁵ and answered them sayinge; whiche of you shall have an asse or an oxe fallen into a pitt; and will not straight waye pull him out on the Saboth daye? ⁶ And they coule not answer him agayne to that.

⁷ He put forth a similitude to the gastes; when he marked how they preased to the hiest rounnes; and sayd vnto them: ⁸ When thou arte bidden to a weddinge of any man; syt not doune in the hiest rounne; lest a more honorable man then thou be bidden of him; ⁹ and he that bade bothe him and thee come and saye to thee: geve this man rounne; and thou then beginne with shame to take the lowest rounne. ¹⁰ But rather when thou arte bidden; goe and syt in the lowest rounne; that when he that bade the cometh; he maye saye vnto thee: frende syt vp hyer. Then shalt thou haue worshippe in the presence of them that syt at meate with thee. ¹¹ For whosoever exalteth him sylfe; shalbe brought lowe. And he that humbleth him sylfe; shalbe exalted.

¹² Then sayde he also to him that had desyred him to diner: When thou makest a diner or a supper: call not thy frendes; nor thy brethren; nether thy kinsmen; nor yet ryche neigbours: lest they bidde the agayne; and a recompence be made thee. ¹³ But when thou makest afeest; call the poore; the maymed; the lame; and the blynde; ¹⁴ and thou shalt be happy; for they cannot recompence thee. But thou

CRANMER—1539.

14. AND it chaunced, that he went into the house of one of the chefe Pharyses to eate breed on the Saboth daye: and they watched hym. ² And beholde, ther was a certayne man before him, which had the dropseye. ³ And Iesus answered and spake vnto the laweares and Pharyses, sayinge: is it lawfull to heale on the Saboth daye? ⁴ And they helde their peace. And he toke hym and healed hym, and let hym go: ⁵ and answered them, sayinge, whiche of you shall haue an asse or an oxe fallen into a pytt, and wyll not straight waye pull hym out on the Saboth daye? ⁶ And they coule not answer hym agayne to these thynges.

⁷ He put forth also a symylytude to the gastes, when he marked how they preased to the hiest rounnes, and sayd vnto them: ⁸ When thou art hydden of anye man to a weddinge, syt not doune in the hiest rounne, lest a more honorable man then thou be hydden of hym; ⁹ and he (that bade hym and the) come, and saye to thee: geue this man rowme, and thou then beginne with shame to take the lowest rounne. ¹⁰ But rather when thou art hydden, go and syt in the lowest rounne: that when he that bade the, cometh, he maye saye vnto thee: frende syt vp hyer. Then shalt thou haue worship in the presence of them that syt at meate wyth the. ¹¹ For whosoever exalteth hym selfe, shalbe brought lowe. And he that humbleth hym selfe, shalbe exalted.

¹² Then sayde he also to hym, that had desyred hym to dyner: When thou makest a dyner or a supper, call not thy frendes, nor thy brethren, nether thy kysmen; ner thy ryche neigbours: lest they also bydde the agayne; and a recompence be made thee. ¹³ But when thou makest a feest, call the poore, the feble, the lame, and the blynde, ¹⁴ and thou shalt be happy, for they cannot recompence thee. But thou

κεκλημένος ὑπ' αὐτοῦ, ⁹ καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. ¹⁰ ἄλλ' ὅταν κληθῇς, πορευθεὶς ¹¹ ἀνάπεσε| εἰς τὸν ἔσχατον τόπον· ἵνα, ὅταν ἔλθῃ ὁ κεκληκὼς σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον ¹² τῶν συνακακιμένων σοί. ¹³ ὅτι πᾶς ὁ ὑψὼν ἑαυτὸν ταπεινωθήσεται· καὶ ὁ ταπεινὼν ἑαυτὸν ὑψωθήσεται. ¹⁴ Ἐλεγε δὲ καὶ τῷ κεκληκώτι αὐτὸν, Ὅταν ποιῇς ἀριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα. ¹⁵ ἄλλ' ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς· ¹⁶ καὶ μακάριος ἔσῃ· ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι·

f Alex. = ἐν.

g Rec. ἀνάπιστον.

h Alex. + πάντων.

i Alex. ἀντικαλίσσῃ σοι.

GENEVA—1557.

14. AND it thus came to passe that when he was entred in to the house of one of the chief Pharises on the Sabbath day, to take his refection, they watched hym. ² And behold, there was a certain man before hym, which had the dropsie. ³ Then Iesus answering, spake vnto the expounders of the lawe, and Pharises, saying, Is it lawfull to heale on the Sabbath day? ⁴ And they held their peace. Then he toke him, and healed him, and let him go. ⁵ And answered them, saying, Which of you shal haue an asse, or an oxe fallen into a pyt, and wyl not straightway pul him out on the Sabbath day? ⁶ And they could not answer him agayn to those thinges.

⁷ He put forth also a similitude to the geastes, when he marked how they pressed to the hyest rowmes, and sayd vnto them. ⁸ When thou shalt be bydden to a weddyng of any man, syt not downe in the hyest rowme, lest a more honorable man then thou be bydden of him. ⁹ And he that bade both hym and thee, come and say to thee, Geue this man rowme, and thou then begyn with shame to take the lowest rowme. ¹⁰ But rather when thou art bydden, goe and syt in the lowest rowme, that when hee that bade thee cometh, he may say vnto thee, Friend syt vp hyer: then shalt thou haue worship in the presence of them that syt at meat with thee.

¹¹ For whosoever exalteth hym selfe, shalbe broght lowe: and he that humbleth hym selfe, shalbe exalted. ¹² Then sayd he also to hym that had desired him to dyner, When thou makest a diner or a supper, call not thy fryendes, nor thy brethren, nether thy kynsmen, or yet ryche neyghbours: lest they also byd thee agayn, and a recompence be made thee. ¹³ But when thou makest a feast, call the poore, the maymed, the lame, and the bynd. ¹⁴ And thou shalt be happy, for they can not recompence thee.

RHEIMS—1582.

14. AND it came to passe vwhen Iesus entred into the house of a certaine Prince of the Pharisees vpon the Sabbath to eate bread, and they vntatched him. ² And behold there vvas a certaine man before him that had the dropsie. ³ And Iesus ansuering, spake to the Lavvyers and Pharisees, saying, Is it Lawfull to cure on the Sabbath? ⁴ But they held their peace. but he taking him, healed him, and sent him avway. ⁵ And ansuering them he said, Vvwhich of you shal haue an asse or an oxe fallen into a pit: and vvill not incontinent dravy him out on the Sabbath day? ⁶ And they could not ansver him to these thinges.

⁷ And he spake to them also that vvred inuited a parable, marking hovv they chose the first seats at the table, saying to them, ⁸ When thou art inuited to a mariage, sit not dovne in the first place, lest perhaps a more honorable then thou be inuited of him: ⁹ and he that bade thee and him, come and say to thee, Giue this man place: and then thou begin vvith shame to take the last place. ¹⁰ But vvhen thou art bidden, goe, sit dovne in the lowest place: that vvhen he that inuited thee, commeth, he may say to thee, Frende, sit vp higher: then shalt thou haue glorie before them that sit at table vvith thee. ¹¹ because euery one that exalteth him selfe, shal be humbled: and he that humbleth him selfe, shal be exalted.

¹² And he said to him also that had inuited him, Vvhen thou makest a dinner or a supper, call not thy frendes, nor thy brethren, nor kinsmen, nor thy neyghbours that are riche: lest perhaps they also inuite thee againe, and recompence be made to thee. ¹³ But vvhen thou makest a feast, cal the poore, feeble, lame, and blinde, ¹⁴ and thou shalt be blessed, because they haue not to recompence thee:

AUTHORISED—1611.

14. AND it came to passe, as hee went into the house of one of the chiefe Phari-sees to eat bread on the Sabbath day, that they watched him. ² And behold, there was a certaine man before him, which had the dropsie. ³ And Iesus answering, spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day? ⁴ And they held their peace. And he tooke him, and healed him, and let him go. ⁵ And answered them, saying, Which of you shal haue an asse or an oxe fallen into a pit, and will not straightway pull him out on the Sabbath day? ⁶ And they could not answere him againe to these thinges.

⁷ And he put forth a parable to those which were bidden, when hee marked how they chose out the chiefe rowmes, saying vnto them, ⁸ When thou art bidden of any man to a wedding, sit not downe in the highest rowme: lest a more honourable man then thou be bidden of him, ⁹ And hee that bade thee and him, come, and say to thee, Giue this man place: and thou beginne with shame to take the lowest rowme. ¹⁰ But when thou art bidden, goe and sit downe in the lowest rowme, that when hee that bade thee cometh, hee may say vnto thee, Friend, goe vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. ¹¹ For whosoever exalteth himselfe, shall be abased: and hee that humbleth himselfe, shalbe exalted.

¹² Then said hee also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neyghbours, lest they also bid thee againe, and a recompence be made thee. ¹³ But when thou makest a feast, call the poore, the maimed, the lame, the blinde, ¹⁴ And thou shalt be blessed, for they cannot recompence thee: for thou shalt

‘ἀναποδοθῆσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.’¹⁵ Ἀκούσας δέ τις τῶν συνακακισμένων ταῦτα εἶπεν αὐτῷ, ‘Μακάριος, ὃς ^κφάγεται ἄρτον| ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.’¹⁶ Ὁ δὲ εἶπεν αὐτῷ, ‘Ἀνθρωπὸς τις ἐποίησε δείπνον μέγα, καὶ ἐκάλεσε πολλούς.’¹⁷ καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις, ‘Ἐρχεσθε, ὅτι ἤδη ἑτοιμὰ ἐστὶ πάντα.’¹⁸ Καὶ ἤρξαντο ἀπὸ μίας ^απαρατεῖσθαι πάντες. | ὁ πρῶτος εἶπεν αὐτῷ, Ἀγρὸν ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον.’¹⁹ καὶ ἕτερος εἶπε, Ζεύγη βωῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον.’²⁰ καὶ ἕτερος εἶπε, Γυναικα ἔγγραμμα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.’²¹ καὶ παραγενόμενος ὁ δούλος ^βἐκείνος| ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ, Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ

^κ Alex. + τις.^β Const. ἄριστον.^α Alex. πάντες παρατεῖσθαι.^β Alex. = ἐκείνος.

WICLIF — 1380.

thee; for it schal be zolden to thee : in the risynge azen of iust men,

¹⁵ and whanne oon of hem that saten to gidre at the mete hadde herd these thingis : he seide to hym; blessid is he that schal ete breed in the rewme of god,¹⁶ and he seide to hym; a man made a greet soper : and clepid many,¹⁷ and he sente his seruauante, in the our of soper, to seie to men that weren beden to the feest : that they schulden come; for now alle thingis ben redi,¹⁸ and alle bigunnen to gidre to excusen hem; the first seide : I haue bougt a toun; and I haue nede to go out and se it; I prie thee : haue me excusid,¹⁹ and the tother seide; I haue bougt fyue zockis of oxen : and I go to preue hem; I prie thee : haue me excusid,²⁰ and another seide; I haue weddid a wiif; and therfor I mai not come;²¹ and the seruauant turned azen : and tolde these thingis to his lord; thanne the housbonde man was wrothe, and seide to his seruauant; go out swithe in to the greet stretis, and the smale stretis of the citee : and brynge in hidir, pore men and feble, blynde and crokid;²² and the seruauant seide, lord it is don as thou hast comaundid; and git there is a void place;²³ and the lord seide to the seruauant; go out in to weies and heggis, and constrye men to entre : that myn hous be fulfillid,²⁴ for I seie to thou, that noon of tho men that ben clepid : schal taast my soper.²⁵ And myche puple weente with hym; and he turned and seide to hem;²⁶ if any man cometh to me, and hatith not his fadir and modir and wiif and sones, and brethren and sistris, and git his owne liif he mai not be my discipul;²⁷ and he that berith not his cros, and cometh aftir me mai not be my discipul;

²⁴ for who of zou willynge to bilde a tour, where he first sitte not, and countith the pencis that ben nedful, if he haue

rewme, realm. clepid, called. azen, again. swithe, quickly. spencis, expenses.

TYNDALE — 1534.

shalt be recompensed at the resurrection of the iuste men.

¹⁵ When one of them that sate at meate also hearde that; he sayde vnto him : happy is he that eateth bread in the kyngdome of God.¹⁶ Then sayd he to him. A certayne man ordered a greate supper; and bade many,¹⁷ and sent his seruaunt at supper tyme; to saye to them that wer bidden; come : for all thinges are now redy.¹⁸ And they all at once beganne to make excuse. The first sayd vnto him : I haue bought a ferme, and I must nedes goo and se it; I praye the haue me excused.¹⁹ And another sayd : I haue bought fyue yooke of oxen; and I goo to proue them; I praye the haue me excused.²⁰ The thyrd sayd : I haue married a wyfe, and therfore I cannot come.²¹ And the seruauant went; and brought his master worde therof.

Then was the good man of the housse displeased; and sayd to his seruaunt : Goo out quickly into the stretes and quarters of the cite; and bringe in hidder the poore and the maymed and the halt and the blynde.²² And the seruaunt sayd : lorde it is done as thou commaundest; and yet ther is roune.²³ And the lord sayd to the seruaunt : Go out into the hye wayes and hedges; and compell them to come in; that my housse maye be filled.²⁴ For I saye vnto you; that none of those men which were bidden; shall tast of my supper.

²⁵ Ther went agreate company with him; and he turned and sayde vnto them :²⁶ If a man come to me; and hate not his father and mother, and wyfe, and chyldren; and brethren; and sistres; more over and his awne lyfe; he cannot be my discipul.²⁷ And whosoever beare not his crosse and come after me; cannot be my discipul.

²⁸ Which of you disposed to bilde a toure; sytteth not doune before and counteth the cost; whether he haue sufficient

CRANMER — 1539.

shalt be recompensed at the resurrection of the iuste men.

¹⁵ When one of them (that sat at meate also) hearde these thynges, he sayde vnto him : happy is he that eateth bread in the kyngdome of God.¹⁶ Then sayde he vnto him.

A certayne man ordered a greate supper, and bade many.¹⁷ and sent his seruaunt at supper tyme, to saye to them that were bydden, come : for all thynges are now ready.¹⁸ And they all at once beganne to make excuse. The first sayd vnto hym : I haue bought a ferme, and I must nedes go, and se it. I praye the haue me excused.¹⁹ And another sayd : I haue bought fyue yooke of oxen, and I go to proue them, I praye the, haue me excused.²⁰ And another sayd : I haue married a wyfe, and therfore I can not come.²¹ And the seruaunt returned and brought hys master worde agayne therof.

Then was the good man of the house displeased, and sayd to hys seruaunt : Go out quickly into the stretes and quarters of the cytve, and brynge in hyther the poore, and the feble, and the halt and the blynde.²² And the seruaunt sayd : Lorde, it is done as thou hast commaunded, and yet there is rowne.²³ And the Lorde sayd to the seruaunt : Go out vnto the hye wayes and hedges, and compell them to come in, that my house maye be fylled.²⁴ For I saye vnto you, that none of those men which were bydden, shall tast of my supper.

²⁵ Ther went a greate company with hym, and he turned, and sayde vnto them :²⁶ If a man come to me, and hate not hys father and mother, and wyfe and chyldren, and brethren, and systers, yee and hys awne lyfe also, he cannot be my discipul.²⁷ And whosoever doth not beare hys crosse, and come after me, cannot be my discipul.

²⁸ Whyche of you dysposed to buylde a toure, sytteth not doune before, and counteth the cost, whether he haue

ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. ²² Καὶ εἶπεν ὁ δοῦλος, Κύριε, γέγονεν ὥς ἐπέταξας, καὶ ἔτι τόπος ἐστί. ²³ Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἐξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου. ²⁴ λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου^p.

²⁵ Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτοὺς, ²⁶ Εἴ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναικα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφοὺς, καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι. ²⁷ καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι μαθητής. ²⁸ τίς γὰρ ἐξ ὑμῶν, ²⁹ θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει

^a Alex. δ.^p Const. + πολλοὶ γὰρ εἰσι κλητοί, ὅλγοι ἔι ιελετοί.^q Const. + ὁ.

GENEVA—1557.

But thou shalt be recompensed at the resurrection of the iust men. ¹⁵ When one of them that sate at meate also heard that, he sayd vnto hym, Happy is he that eateth bread in the kyngdome of God. ¹⁶ Then sayd he to him, A certain man ordeyned a great supper, and bade many.

¹⁷ And sent his seruaut at supper tyme, to say to them that were bydden, Come, for all thinges are now ready. ¹⁸ But they all with one mynde began to make excuse, The fyrst sayd vnto him, I haue bought a ferme, and I must nedes go and se it: I pray thee haue me excused. ¹⁹ And another sayd, I haue bought fyue yoke of oxen, and I go to proue them: I pray thee haue me excused. ²⁰ And another sayd, I haue married a wyfe, and therefore I can not come.

²¹ So the seruaut returned, and broght his Master worde therof. Then was the good man of the house displeased, and sayd to his seruaut, Go out quickly into the places and stretes of the cite, and bryng in hyther the poore, and the maymed, and the halt, and the blynde. ²² And the seruaut sayd, Lord it is done as thou hast comanded, and yet there is rowme. ²³ Then the master sayd to the seruaut, Go out into the hye wayes and hedges, and compell them to come in, that my house may be filled. ²⁴ For I say vnto you, that none of those men which were bydden, shal tast of my supper. ²⁵ There went a great compaignye with him: and he turned and sayd vnto them. ²⁶ If a man come to me, and hate not his father, and mother, and chyldren, and brethren, and systers, yea, and his owne lyfe also, he can not be my disciple.

²⁷ And whosoever beareth not his crosse, and cometh after me, can not be my disciple. ²⁸ Which of you disposed to buylde a towre, syttheth not downe before, and counteth the cost, whether he haue sufficient

RHEIMS—1582.

for recompense shal be made thee in the resurrection of the iust. ¹⁵ Vvhen one of them that sate at the table vvith him, had heard these things, he said to him, Blessed is he that shal eat bread in the kingdom of God.

¹⁶ But he said to him, A certaine man made a great supper, and called many. ¹⁷ And he sent his seruaut at the houre of supper to say to the inuited, That they should come, because novv al thinges are ready. ¹⁸ And they began al at once to make excuse. The first said to him, I haue bought a ferme, and I must needes goe forth and see it, I pray thee hold me excused. ¹⁹ And an other said, I haue bought fyue yoke of oxen, and I goe to proue them, I pray thee, hold me excused. ²⁰ And an other said, I haue married a wvife, and therefore I can not come. ²¹ And the seruaut returning told these things to his lord. Then the maister of the house beinge angrie, said to his seruaut, Goe forth quickly into the streates and lanes of the cite, and the poore and feeble and blinde and lame bring in hither. ²² And the seruaut said, Lord, it is done as thou didst commande, and yet there is place. ²³ And the lord said to the seruaut, Goe forth into the waies and hedges: and compell them to enter, that my house may be filled. ²⁴ But I say to you, that none of those men that vvere called, shal tast my supper.

²⁵ And great multitudes vvient vvith him: and turning, he said to them, ²⁶ If any man come to me and hateth not his father and mother, and wvife and children, and brethren and sisters, yea and his ovvne life besides: he can not be my disciple. ²⁷ And he that doth not beare his crosse and come after me: cannot be my disciple. ²⁸ For, vvchich of you minding to build a toure, doth not first sit dovne and reckon the charges that are necessarye,

AUTHORISED—1611.

bee recompensed at the resurrection of the iust.

¹⁵ And when one of them that sate at meate with him, heard these things, hee said vnto him, Blessed is hee that shall eat bread in the kingdome of God. ¹⁶ Then said hee vnto him, A certaine man made a great supper, and bade many: ¹⁷ And sent his seruaut at supper time, to say to them that were bidden, Come, for all thinges are now ready. ¹⁸ And they all with one consent began to make excuse: The first said vnto him, I haue bought a piece of ground, and I must needs goe and see it: I pray thee haue me excused. ¹⁹ And another said, I haue bought fyue yoke of oxen, and I goe to proue them: I pray thee haue me excused. ²⁰ And another said, I haue married a wvife: and therefore I cannot come. ²¹ So that seruaut came, and shewed his lord these things. Then the master of the house beinge angry, said to his seruaut, Goe out quickly into the streets and lanes of the cite, and bring in hither the poore, and the maymed, and the halt, and the blinde. ²² And the seruaut said, Lord, it is done as thou hast commanded, and yet there is rowme. ²³ And the Lord saide vnto the seruaut, Goe out into the high wayes and hedges, and compell them to come in, that my house may be filled. ²⁴ For I say vnto you, that none of those men which were hidden, shall taste of my supper.

²⁵ And there went great multitudes with him: and hee turned, and said vnto them, ²⁶ If any man come to mee, and hate not his father, and mother, and wvife, and children, and brethren, and sisters, yea and his owne life also, hee cannot be my disciple. ²⁷ And whosoever doeth not beare his crosse, and come after me, cannot be my disciple. ²⁸ For which of you intending to build a towre, sitteth not downe first, and counteth the cost, whether

‘ εἰς ἀπαρτισμόν; ²⁹ ἵνα μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτε-
 ‘ λέσαι, πάντες οἱ θεωροῦντες ³⁰ ἄρξονται ἐμπαίξειν αὐτῷ, ³⁰ λέγοντες, | Ὅτι οὗτος ὁ
 ‘ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. ³¹ Ἡ τίς βασιλεὺς
 ‘ πορευόμενος συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βου-
 ‘ λέεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων
 ‘ ἐρχομένῳ ἐπ’ αὐτόν; ³² εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος, πρεσβείαν ἀπο-
 ‘ στείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. ³³ οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται
 ‘ πᾶσι τοῖς ἐαυτοῦ ὑπάρχουσιν, οὐ δύναταί μου εἶναι μαθητής. ³⁴ Καλὸν τὸ ἄλας·
 ‘ εἰ δὲ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; ³⁵ οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν
 ‘ εὐθετόν ἐστιν ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὅτα ἀκούειν ἀκουέτω.’

XV. Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν

* Rec. τὰ πόρρ.

* Alex. ἄ. αὐτῷ ἐμπαίξειν, λ.

* Alex. ἐρ. βασι. συμβ.

* Alex. ἀπαντήσῃ.

WICLIȚ—1380.

to perfourme? ²⁹ lest aftir that he hath
 sette the foundement and mowe not per-
 fourme: alle that seen bigynnen to scorne
 hym, ³⁰ and sei, for this man biganne to
 bilde and mygt not make an ende, ³¹ or
 what kyng that wole go to do a bateil agens
 another king: where he sittith not first
 and bihenthith, if he mai with ten thousand
 go agens him, that cometh agens hym with
 twenti thousand: ³² ellis ȝit while he is
 afer, he sendynge a messenger, preieth
 tho thingis that ben of pees. ³³ so therfor
 eche of ȝou that forsakith not alle thingis
 that he hath: mai not be his discipel/

³⁴ salte is good: but if salte vanysche:
 in what thing schal it be sauerid? ³⁵ nether
 in erthe, nether in dughille it is profitable;
 but it schal be cast out, he that hath eris
 of herynge: here he.

15. AND pupplices and synful men
 weren nyynge to hym: to here hym/
 and the fariseis & scribis gruchiden:
 seynge, for this rescyeueth synful men:
 and etith with hem, ³ and he spake to
 hem this parable, and seide, ⁴ what man
 of ȝou that hath an hundrid shepe, and if
 he hath loste one of hem, where he leueth
 not nynty and nyne in desert, and goith to
 it that perischid, til he fynde it? ⁵ and
 whanne he hath founden it: he ioieth and
 leith it on his schuldriß, ⁶ and he cometh
 hoom, and clepith to gidre his frendis and
 neighoris and seith to hem, be ȝe glad
 with me: for I haue founden my shecpe
 that hddre perischid, ⁷ and I seiȝe to ȝou
 so ioie schal he in heuene on o synful
 man doungt penauce more than on nynty
 and nyne iust that han nonede to penauce/
 * or what womman hauynge x besantis,
 and if shec hath lost o besant: where
 she tendith not a lanterne and turneth
 up so down the hous, and sekith diligenti
 til that shec fynde it? ⁹ and whanne shec

TYNDALE—1534.

to performe it? ²⁹ lest after he hath layde
 the foundacion, and is not able to per-
 forme it, all that beholde it, begynne to
 mocke him ³⁰ sayinge: this man beganne
 to bilde, and was not able to make an
 ende. ³¹ Or what kynge goeth to make
 batayle agaynst another king? and sitteth
 not donne fyrst, and casteth in his mynde,
 whether he be able with ten thousande,
 to mete him that cometh agaynst hym
 with .xx. thousand. ³² Or els whyll the
 other is yet a greate waye off, he will
 sende embassatours, and desyre peace.
³³ So lyke wyse none of you that forsake-
 eth not all that he hath, can be my dis-
 ciple. ³⁴ Salt is good; but yf salt haue
 loste hyr saltnes, what shal be seasoned
 ther with? ³⁵ It is nether good for the
 londe nor yet for the donge hilly but men
 cast it out at the dores. He that hath
 eares to heare, let him heare.

15. THEN resorted vnto him all the
 publicans and synners, for to heare him.
² And the pharises and scribes murmured
 sayinge: He receaved to his company
 synners, and eateth with them. ³ Then
 put he forth this similitude to them say-
 inge: ⁴ What man of you hauynge an
 hundred shepe, yf he loose one of them/
 doth not leue nynty and nyne in the wyl-
 dernes, and goo after that which is loost/
 vntill he fynde him? ⁵ And when he hath
 founde him, he putteth him on his shul-
 ders with ioye: ⁶ And assone as he cometh
 home, he calleth to gedder his lovers and
 neighbours sayinge vnto them: reioyse
 with me, for I haue founde my shepe
 which was loost. ⁷ I say vnto you, that
 lyke wyse ioye shalbe in heven ouer one
 synner that repenteth, moore then ouer
 nynty and nyne iuste persons, which
 nede noo repentance. ⁸ Either what wo-
 man hauynge .x. grotes, yf she loose one/
 doth not lyght a candell, and swepe the
 houser, and seke diligenti, tyll she fynde
 it? ⁹ And when she hath founde it, she

CRANMER—1539.

suffeyent to performe it? ²⁹ lest after he
 hath layde the foundacyon, and is not able
 to performe it, all that beholde it, begynne
 to mocke hym, ³⁰ sayinge: this man be-
 ganne to buylde, and was not able to make
 an ende? ³¹ Or what kyng goinge to make
 batayle agaynst another kyng, sytteth
 not downe fyrst, and casteth in his mynde,
 whether he be able wyth ten thousande,
 to mete hym, that cometh agaynst hym
 wyth .xx. thousand? ³² Or els whyll the
 other is yet a greate waye off, he sendeth
 ambassatours, and desyret peace. ³³ So
 lyke wyse, whoesoer he be of you that
 forsaketh not all that he hath, he cannot
 be my dysciple.

³⁴ Salt is good, but yf salt haue loste the
 saltnes, what shal be seasoned ther with?
³⁵ It is nether good for the lande, nor yet
 for the donge hyl, but men cast it out at
 the dores. He that hath eares to heare,
 let hym heare.

15. THEN resorted vnto hym all the
 publicans and synners, for to heare hym.
² And the Pharyses and Scribes murmur-
 ed, sayinge: He receaueth synners, and
 eateth with them. ³ But he put forth this
 parable vnto them, sayinge: ⁴ What man
 of you hauynge an hundred shepe (yf he
 lose one of them) doth not leaue nynty
 and nyne in the wyldernes, and go after
 that which is lost, vntill he fynde it?
⁵ And when he hath founde it, he layeth it
 on hys shulders with ioye: ⁶ And assone
 as he cometh home, he calleth together
 hys louers and neyghbours, sayinge vnto
 them: Reioyse with me for I haue founde
 my shepe, which was loost. ⁷ I say vnto
 you, that lyke wyse ioye shalbe in heauen
 ouer one synner that repenteth, moore then
 ouer nynty and nyne iuste persons, which
 nede no repentance. ⁸ Either what woman
 (hauynge ten grotes, yf she loose one)
 doth not lyght a candell, and swepe the
 housse, and seke diligenti tyll she fynde
 it? ⁹ And when she hath founde it, she

mooue, may, or can. nyynge, drawing near.
 -lyre, whether. seyth, calleth. o, or, on, on.
 besantis, gold pieces. tendith, lighteth.

αὐτοῦ. ² καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες, “Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς.” ³ Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων, ⁴ “Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ⁵ ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἑννενηκονταεπνέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ⁶ ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; ⁷ καὶ εὐρὼν ἐπιτίθῃσιν ἐπὶ τοὺς ὄμους ἑαυτοῦ ⁸ χαίρων, ⁹ καὶ ἔλθων εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, *Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.* ¹⁰ λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑννενηκονταεπνέα δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας.” ¹¹ *Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἄπει λύχνον, καὶ σαροὶ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ; ¹² καὶ εὐρούσα συγκαλεῖται τὰς φίλας*

* Const. πῶρῳ αὐτοῦ.

* Alex. εἰ και.

* Alex. ἔξ αὐτῶν ἰν.

* Alex. + οἷ.

GENEVA — 1557.

to performe it? ²⁹ Least after he hath layd the foundation, and is not able to performe it, all that beholde it, begin to mocke him. ³⁰ Saying, This man began to buyld, and was not able to make an end. ³¹ Or what kyng goying to make battayle agaynst another kyng, sytteth not down fyrst, and taketh counsel, whether he be able, with ten thousand, to mete hym that commeth agaynst him with twentie thousand?

³² Or els whyle he is yet a great way of, he sendeth ambassadours, and desirerth peace. ³³ So likewise, whosoever he be of you, that forsaketh not all that he hath, he can not be my discipyle. ³⁴ Salt is good, but if salt have loste hys saour, wherewith shal it be seasoned? ³⁵ It is nether mete for the land, nor yet for the donge hyl, but men cast it out at the dores. He that hath cares to heare, let him heare.

15. THEN resorted vnto him all the publicans, and synners, for to heare him. ² And the Pharisees and Scribes murmured, saying, He receaueth synners, and eateth with them. ³ Then put he forth this similitude to them, saying, ⁴ What man of you hauing an hundred shepe, if he loose one of them, doth not leaue ninety and nyne in the wyldernesse, and go after that which is lost, vntyl he fynde it? ⁵ And when he hath founde it, he putteth it on his shoulders with ioye.

⁶ And assone as he cometh home, he calleth together his friendes and neyghbours, saying vnto them, Reioyce with me, for I haue found my shepe, which was lost. ⁷ I say vnto you, That likewise ioye shal be in heauen ouer one sinner that conuerteth, more then ouer nynty and nyne iust persons, which neede no amendement of lyfe. ⁸ Either what woman hauyng ten pecies of syluer, if she loose one, doth not light a candel, and swepe the house, and seke diligently tyl she fynd it? ⁹ And when she hath found it,

RHEIMS — 1582.

vvwhether he haue to finish it? ²⁹ lest, after that he hath laid the foundation, and is not able to finish it, al that see it, begin to mocke him, ³⁰ saying, That this man began to build, and he could not finish it? ³¹ Or vvhat kyng about to goe to make vvarre against an other kyng, doth not first sit dovne and thinke vvwhether he be able vvith ten thousands to meete him that vvith tvventie thousands cometh against him? ³² Otherwise vvholes he is yet farre of, sending a legacie he asketh those things that belong to peace. ³³ So therfore euery one of you that doth not renounce al that he possesseth, cannot be my discipyle.

³⁴ Salt is good. But if the salt leese his vertue, vvherevvith shal it be seasoned? ³⁵ It is profitable neither for the ground, nor for the dunghill, but it shal be cast forth. He that hath cares to heare, let him heare.

15. AND there approched Publicans and sinners vnto him for to heare him. ² And the Pharisees and the Scribes murmured saying, That this man receiueh sinners, and eateth vvith them. ³ And he spake to them this parable, saying, ⁴ Vvhat man of you hauing an hundred sheepe: and if he hath lost one of them, doth he not leaue the ninetie nine in the desert, and goeth after that vvwhich vvvas lost vntill he fynde it? ⁵ And vvhen he hath found it, laieth it vpon his shoulders reioycing: ⁶ and comming home calleth together his friendes and neyghbours, saying to them, Reioyce vvith me, because I haue found my sheepe that vvvas lost? ⁷ I say to you, that euen so there shal be ioy in heauen vpon one sinner that doth penance, then vpon ninetie nine iust that neede not penance. ⁸ Or vvhat vvoman hauing ten grotes: if she leese one grote, doth she not light a candle, and sweepe the house, and secke diligently, vntill she fynde it? ⁹ And vvhen she hath found, calleth

AUTHORISED — 1611.

he haue sufficient to finish it? ²⁹ Lest haply after he hath layd the foundation, and is not able to finish it, all that behold it, begin to mocke him, ³⁰ Saying, This man began to build, and was not able to finish. ³¹ Or what King going to make warre against another King, sitteth not downe first, and consulteth whether he be able with tenne thousand, to meete him that commeth against him with twenty thousand? ³² Or else, while the other is yet a great way off, hee sendeth an ambassage, and desireth conditions of peace. ³³ So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my discipyle.

³⁴ Salt is good: but if the salt haue lost his sauour, wherewith shall it be seasoned? ³⁵ It is neither fit for the land, nor yet for the dunghill: but men cast it out. He that hath eares to heare, let him heare.

15. THEN drew neere vnto him all the Publicans and sinners, for to heare him. ² And the Pharisees and Scribes murmured, saying, This man receiueh sinners, and eateth with them.

³ And he spake this parable vnto them, saying, ⁴ What man of you hauing an hundred sheepe, if he loose one of them, doeth not leaue the ninety and nine in the wilderness, and goe after that which is lost, vntill he fynde it? ⁵ And when hee hath found it, hee layeth it on his shoulders, reioycing. ⁶ And when he cometh home, he calleth together his friends, and neighbours, saying vnto them, Reioyce with me, for I haue found my sheepe which was lost. ⁷ I say vnto you, that likewise ioy shall bee in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons, which need no repentance.

⁸ Either what woman hauing ten pecies of siluer, if she lose one peece, doth not light a candle, and sweepe the house, and secke diligently till shee fynde it? ⁹ And

καὶ τὰς γείτονας, λέγουσα, Συγχαρήτέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.
¹⁰ οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρ-
 τωλῶ μετανοοῦντι.¹¹ Εἶπε δὲ, Ἄνθρωπός τις εἶχε δύο υἱούς·¹² καὶ εἶπεν ὁ
 νεώτερος αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ
 διείλεν αὐτοῖς τὸν βίον.¹³ καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώ-
 τερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν· καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ,
 ζῶν ἀσώτως.¹⁴ δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν
 χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.¹⁵ καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν
 πολιτῶν τῆς χώρας ἐκείνης· καὶ ἐπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν
 χοίρους.¹⁶ καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν
 ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς εἰδίδου αὐτῷ.¹⁷ Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε, Πόσοι

^a Alex. ισχυρά.^a Alex. χορτασθῆναι κ.^b Rec. = ὠδὲ.^c Rec. + καὶ.^d Alex. αὐτοῦ s. αὐτοῦ.^e Alex. = καὶ.

WICLIF—1380.

hath founden: sche clepith togidre frendis
 and neiboris, and seith to hem beȝe glad
 with me: for I haue founde the besaunt
 that I hadde lost.¹⁰ so I seic to ȝou ioie
 schal be bifor angels of god on o synful
 man doynge penaunce.

¹¹ And he seide, a man hadde tweie sones:
¹² and the yonger of hem seide to the fadir,
 fadir geue me the porcioun of catel that
 fallith to me; and he departid to hem the
 catel.¹³ and not aftir many daies, whanne
 alle thingis weren gaderid to gidre: the
 zonger sonne wente forth in pilgrymage in
 to a fer cuntre; and there he wastid his
 goodis: in lyuynge lecherousli.¹⁴ and
 aftir that he hadde endid alle thingis: a
 strong hungir was made in that cuntre
 and he bigganne to haue neede.¹⁵ and he
 wente and drouge him to oon of the cite-
 seynges of that cuntre; and he sente hym
 in to his towne: to fede swyne,¹⁶ and he
 coueitid to fille his wombe of the coddis
 that the hoggis eten: and no man ȝaf to
 hym.

¹⁷ and he turned aȝen in to hym self:
 and seid, hou many hirid men in my fadir's
 hous had plente of looues and I persich
 here thorȝ hungir! ¹⁸ I schal rise up and
 go to my fadir: and I schal seie to hym,
 fadir I haue synned in to heuene and
 bifor thee,¹⁹ now I am not worthi to be
 clepid thi sone; make me as oon of thin
 hirid men,²⁰ and he roos up and cam to
 his fadir; and whanne he was ȝit afer, his
 fadir saide hym, and was sturid bi merci,
 and he rame and fil on his necke: and kysid
 hym.²¹ and the sone seide to him; fadir
 I haue synned in to heuene and bifor thee:
 and now I am not worthi to be clepid thi
 sone.²² and the fadir seide to his seruantes,
 swythe bryng ȝe forth the first stole:
 and clothe ȝe hym: and geue ȝe a ryng
 in his hond: and schoon on his feet:
²³ and bryng ȝe a fatte calf and sle ȝe:
 and ete we and make we feest.²⁴ for this

TYNDALE—1534.

callest her lovers and her neighbours say-
 inge: Reioyce with me; for I haue founde
 the groate which I had loost.¹⁰ Lykwysc
 I saye vnto you, ioie is made in the pre-
 sence of the angels of god over one synner
 that repenteth.

¹¹ And he sayde: a certayne man had
 two sonnes,¹² and the yonger of them
 sayde to his father: father geve me my
 parte of the goodes that to me belongeth.
 And he devided vnto them his substaunce.
¹³ And not longe after, the yonger sonne
 gaddered all that he had to gedder, and
 toke his iorney into a farre cuntre; and
 there he wasted his goodes with roycetous
 lyvinge.¹⁴ And when he had spent all
 that he had, ther rose a greate derth
 throw out all that same lond; and he
 began to lacke.¹⁵ And he went and clave
 to a citsyn of that same cuntre, which
 sent him to his felde, to kepe his swyne.
¹⁶ And he wold fayne have filled his bely
 with the coddys that the swyne ate: and
 noo man gave him.

¹⁷ Then he came to him selfe and sayde:
 how many hyred seruautes at my fathers/
 have breed ynough; and I dye for hongir.
¹⁸ I will aryse, and goo to my father and
 will saye vnto him: father, I haue synned
 agaynst heven and before thee,¹⁹ and am
 no moare worthy to be called thy sonne;
 make me as one of thy hyred seruautes.
²⁰ And he arose and went to his father.
 And when he was yet agreate waye of/
 his father sawe him and had compassyon/
 and ran and fell on his necke, and kyssed
 him.²¹ And the sounne sayd vnto him:
 father, I haue synned agaynst heven, and
 in thy sight; and am no moare worthy to
 be called thy sonne.²² But his father
 sayde to his seruautes: bringe forth that
 best garment and put it on him; and put
 a ryng on his honde, and shewes on his
 fete.²³ And bringe hither that fatted
 caulfe; and kyll him; and let vs eate and
 be mery:²⁴ for this my sonne was deed/

CRANMER—1539.

callest her louers and her neighbours
 together, sayinge: Reioyce with me, for
 I haue founde the groate which I had lost.
¹⁰ Lykewysc I saye vnto you, shall ther
 be ioie in the presence of the angels of
 God, ouer one synner that repenteth.

¹¹ And he sayde: A certayne man had
 two sonnes,¹² and the yonger of them
 sayde vnto the father: father, geue me
 the porcioun of the goodes, that to me be-
 longeth. And he deuyded vnto them his
 substaunce.¹³ And not longe after, whan
 the yonger sonne had gathered all that
 he had together, he toke his iorney into
 a farre cuntre, and there he wasted his
 goodes with roytous lyuynge.¹⁴ And when
 he had spent all, ther arose a greate derth
 in all that lande, and he began to lacke,
¹⁵ and went, and came to a ctyesyn of the
 same cuntre: and he sent hym to his
 farme, to kepe swyne.¹⁶ And he wolde
 fayne haue fylled his bely wyth the coddys
 that the swyne dyd eate: and no man
 gaue vnto him.

¹⁷ Then he came to hym selfe, and sayde:
 how many hyred seruautes at my fathers
 haue breed ynough? and I perish wyth
 hongir.¹⁸ I will aryse, and go to my
 father, and wyll saye vnto him: father,
 I haue synned agaynst heauen, and before
 thee,¹⁹ and am no more worthy to be called
 thy sonne, make me as one of thy
 hyred seruautes.²⁰ And he arose, and
 came to his father. But when he was yet
 a greate waye of, his father sawe him,
 and had compassyon, and ran, and fell on
 his neck, and kyssed hym.²¹ And the
 sonne sayd vnto hym: father, I haue
 synned agaynst heauen, and in this syght,
 and am nomore worthy to be called thy
 sonne.²² But the father sayd to his ser-
 uautes: bryng forth the best garment,
 and put it on hym, and put a ryng on
 his hande, and shoes on his fete.²³ And
 bryng hyther that fatt caulfe, and kill it,
 and let vs eate and be mery:²⁴ for thys

elepeth, calleth. besaunt, gold piece. o, or oo, me.
 swyne, gure, catel, goods. drouge, drew. coddis, husk.
 aȝen, again. swythe, quickly. first stole, best garment.

‘ μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ ὥδε | λιμῷ ἀπόλλυμαι;
 ‘ ¹⁸ ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἡμαρτον εἰς
 ‘ τὸν οὐρανὸν καὶ ἐνώπιόν σου’ ¹⁹ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· ποίησόν με
 ‘ ὡς ἓνα τῶν μισθίων σου. ²⁰ καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. | Ἔτι δὲ
 ‘ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ
 ‘ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν. ²¹ εἶπε δὲ
 ‘ αὐτῷ ὁ υἱὸς, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ | οὐκέτι εἰμὶ
 ‘ ἄξιος κληθῆναι υἱὸς σου’. ²² Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ὁ Ἐξενέγ-
 ‘ κατε ^h τὴν | στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν
 ‘ χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας. ²³ καὶ ἐνέγκαντες τὸν μόσχον τὸν
 ‘ σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν’ ²⁴ ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν,

¹ Alex. + ποίησόν με ὡς ἓνα τῶν μισθίων σου.

² Alex. + ταχὺ s. ταχὺς.

³ Alex. = τὴν.

⁴ Alex. + αὐτοῦ.

GENEVA—1557.

she calleth her frendes, and neyghbours, saying, Reioyce with me, for I haue found the peece which I had lost. ¹⁰ Likewise I say vnto you, ioye is made in the presence of the Angels of God, ouer one synner that conuerteth. ¹¹ And he sayd, A certain man had two sonnes.

¹² And the yonger of them sayd to his father, Father geue me the portion of the goodes that falleth to me. And he deuided vnto them his substance. ¹³ So not longe after, when the yonger sonne had gathered all that he had together, he toke his iorney into a farre country, and there he wasted his goodes with ryotous luyng. ¹⁴ Now when he had spent all that he had, arose a great dearth throughout all that same land, and he began to lacke. ¹⁵ And he went and claue to a citenin of that same country : and he sent him to his farme, to feede swyne. ¹⁶ And he would faigne haue fylled his belly with the huskes that the swyne ate; and no man gaue to him.

¹⁷ Then he came to him self, and sayd, How many hyred seruantes at my fathers haue bread ynough, and I dye for hunger? ¹⁸ I wil arise and go to my father and I wil say vnto him, Father, I haue sinned against heauen, and before thee. ¹⁹ And am no more worthy to be called thy sonne, make me as one of thy hired seruantes. ²⁰ Then he arose and came to his father, and when he was yet a great way of, his father sawe him, and had compassion, and ran and fel on his necke, and kissed him. ²¹ And the sonne sayd vnto him, Father, I haue sinned against heauen, and in thy syght, and am no more worthy to be called thy sonne.

²² But the father sayd to his seruantes, Bryng forth that best garment, and put it on hym, and put a ryng on his hand, and shoes on hys fete. ²³ And bryng hyther that fat calfe, and kyl hym, and let vs eat, and be mery: ²⁴ For this my sonne,

RHEIMS—1582.

together her frendes and neyghbours, saying, Reioyce vvith me, because I haue found the grote vvich I had lost? ¹⁰ So, I say to you, there shal be ioye before the Angels of God vpon one sinner that doth penance.

¹¹ And he said, A certaine man had two sonnes: ¹² and the yonger of them said to his father, Father, giue me the portion of substance that belongeth to me. And he deuided vnto them the substance. ¹³ And not many daies after the yonger sonne gathering al his things together vvent from home into a farre countrie : and there he vvassted his substance, luyng riotously. ¹⁴ And after he had spent al, there fel a sore famine in that countrie, and he began to be in neede. ¹⁵ And he vvent, and cleaued to one of the citizens of that countrie. And he sent him into his farme to feede swine. ¹⁶ And he vvould faigne haue filled his bellie of the huskes that the swine did eate : and no bodie gaue vnto him. ¹⁷ And returning to him self he said, Hovv many of my fathers hirclings haue abundance of bread : and I here perish for famine? ¹⁸ I vvill arise, and vvill goe to my father, and say to him, Father, I haue sinned against heauen and before thee: ¹⁹ I am not novv vvorthie to be called thy sonne : make me as one of thy hirclings. ²⁰ And rising vp he came to his father. And vvhen he vvvas yet farre of, his father savv him, and vvvas moued vvith mercie, and running to him fel vpon his necke, and kissed him. ²¹ And his sonne said to him, Father, I haue sinned against heauen and before thee, I am not novv vvorthie to be called thy sonne.

²² And the father said to his seruants, Quickly bring forth the first stole, and doe it on him, and put a ring vpon his hand, and shoes vpon his fete: ²³ and bring the fatted calfe, and kil it, and let vs eate, and make merie : ²⁴ because this

AUTHORISED—1611.

when she hath found it, shee calleth her friends and her neyghbours together, saying, Reioyce with me, for I haue found the peece which I had lost. ¹⁰ Likewise I say vnto you, there is ioy in the presence in the Angels of God, ouer one sinner that repenteth.

¹¹ And hee said, A certaine man had two sonnes: ¹² And the yonger of them said to his father, Father, giue me the portion of goods that falleth to me. And he diuided vnto them his liuing. ¹³ And not many dayes after, the yonger sonne gathered all together, and took his iourney into a farre country, and there wasted his substance with riotous liuing. ¹⁴ And when he had spent all, there arose a mighty famine in that land, and he began to be in want. ¹⁵ And he went and ioyned himselfe to a citizen of that country, and he sent him into his fields to feed swine. ¹⁶ And he would faigne haue filled his belly with the huskes that the swine did eate : and no man gaue vnto him. ¹⁷ And when hee came to himselfe, hee said, How many hired seruants of my fathers haue bread ynough and to spare, and I perish with hunger? ¹⁸ I will arise and goe to my father, and will say vnto him, Father, I haue sinned against heauen and before thee. ¹⁹ And am no more worthy to bee called thy sonne : make me as one of thy hired seruants. ²⁰ And he arose and came to his father. But when hee was yet a great way off, his father saw him, and had compassion, and ranne, and fell on his necke, and kissed him. ²¹ And the some said vnto him, Father, I haue sinned against heauen, and in thy sight, and am no more worthy to be called thy sonne. ²² But the father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. ²³ And bring hither the fatted calfe, and kill it, and let vs eate and be merry. ²⁴ For this my sonne was

καὶ ἀνέζησε· ^k καὶ ἀπολωλὸς ἦν, καὶ εὐρέθη. Καὶ ἤρξαντο εὐφραίνεισθαι. ²⁵ Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν· ²⁶ καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο· ²⁷ τί εἶη ταῦτα. ²⁷ ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου ἤκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγαίνοντα αὐτὸν ἀπέλαβεν. ²⁸ Ὡργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ ^m οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. ²⁹ ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ, Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. ³⁰ ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. ³¹ ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε

* Alex. = kai.

† Alex. τὴν αὐτῶν.

* Alex. εἰ.

* Alex. τῷ πατρὶ αὐτοῦ.

* Alex. = kai.

WICLIȚ—1380.

my sone was deed : and hath lyued agen, he perischid, and is founden; and alle men bigynnen to etc.

²⁵ but his eldis sone was in the feeld, and whanne he cam and nyȝed to the hous : he herde a symfonie and a croude, ²⁶ and he clepid oon of the seruautis : and axid what these thingis weren : ²⁷ and he seide to hym; thi brother is comen, and thi fadir slouȝ a fatte calf : for he rescyeued hym saat : ²⁸ and he was wrothe; and wolde not come in; therfor his fadir seide out, and biganne to preie hym : ²⁹ and he answerid to his fadir : seȝide, lo so many ȝeris I serue thee : and I neuer brake thin comaundement, and thou nener ȝaue to me a kide : that I with my frendis schulde haue eet, ³⁰ but aftir that thi this sone that hath deuourid his substance with hooris cam : thou hast slayn to him a fatte calf : ³¹ and he seide to hym; sone thou art euermore with me : and alle my thingis ben thin : ³² but it bihoft to make feest and to haue ioie : for this thi brother was deed, and lyued agen, he perischid and is founden.

16. HE seide also to hise discipulis, there was a riche man, that hadde a bayli : and this was defamed to hym, as he hadde wastid his godis : ² and he clepid hym and seide to hym; what here I this thing of thee ? ȝilde rekenynge of thi baili, for thou myȝt not now be baili, ³ and the baili seide with vne hym silf, what schal I do, for my lord takith awai fro me the baili delue mai I not : I schame to begge, ⁴ I woot what I schid do, that whanne I am remoued fro the baili : they rescyeuen me in to her hous.

⁵ therfor whanne al the dettours of his lord weren clepid to gidre : he seide to the first, hou myche owist thou to my

TYNDALE—1534.

and is alyue agayne, he was loste, and is now founde. And they began to be merye.

²⁵ The elder brother was in the felde, and when he cam and drewe nye to the housse, he herde minstrelcy and daunsynge, ²⁶ and called one of his seruantes, and axed what those thinges meante. ²⁷ And he sayd vnto him : thy brother is come, and thy father had kyllid the fatted caulfe, because he hath receaued him safe and sounde. ²⁸ And he was angry, and wolde not goo in. Then came his father out, and entreated him. ²⁹ He answered and sayde to his father : Loo these many years haue I done the seruice, nether brake at any tyme thy comaundement, and yet gavest thou me never so moche as a kyd to make mery with my lovers : ³⁰ but asson as this thy sonne was come, which hath deuoured thy goodes with harlotes, thou haste for his pleasure kyllid the fatted caulfe. ³¹ And he sayd vnto him : Sonne, thou wast euer with me, and all that I haue is thine : ³² it was mete that we shuld make mery and be glad : for this thy brother was deed, and is a lyue agayne : and was loste, and is founde.

16. AND he sayd also vnto his disciples. Ther was a certayne ryche man, which had a stewarde, that was accused vnto him, that he had wasted his goodes. ² And he called him and sayd vnto him : How is it, that I heare this of the ? Geve a comptes of thy stewardshippe ? For thou mayste be no longer stewarde. ³ The stewarde sayd with in him selfe : what shall I do ? for my master wil take awaye from me the stewardshippe. I cannot digge, and to begge, I am a shamed. ⁴ I wote what to do, that when I am put out of the stewardshippe, they maye receaue me into their houses.

⁵ Then called he all his masters detters, and sayd vnto the fyrst : how moche

CRANMER—1539.

my sonne was deed, and is alyue agayne, he was loste, and is founde. And they began to be merye. ²⁵ The elder brother was in the felde : and when he came and drewe nye to the housse, he herde minstrelsy and daunsynge, ²⁶ and called one of his seruantes, and asked, what those thinges meante. ²⁷ And he sayde vnto hym : thy brother is come, and thy father hath kyllid the fatted caulfe, because he hath receaued hym safe and sounde. ²⁸ And he was angry, and wolde not go in. Then came his father out, and entreated hym.

²⁹ He answered and sayde to his father : Lo, these many years haue I done the seruice, nether brake at any tyme thy comaundement, and yet gauest thou me neuer a kyd, to make mery with my frendes : ³⁰ but asson as thys thy sonne was come (which hath deuoured thy goodes with harlotes) thou haste for his pleasure kyllid the fatted caulfe. ³¹ And he sayd vnto him : Sonne, thou art euer wyth me, and all that I haue is thine : ³² it was mete that we shuld make mery and be glad : for thys thy brother was deed, and is alyue agayne : and was loste, and is founde.

16. AND he sayd also vnto his disciples. Ther was a certayne ryche man, which had a stewarde, and the same was accused vnto hym, that he had wasted his goodes. ² And he called hym, and sayd vnto hym : How is it, that I heare this of the ? Geue acomptes of thy stewardship : For thou mayste be no longer stewarde. ³ The stewarde sayde wythin him selfe : what shall I do ? for my Master taketh awaye from me the stewardshippe. I can not dygge, and to begge I am ashamed. ⁴ I wote what to do, that when I am put out of the stewardship, they maye receaue me into their houses.

⁵ So when he had called all his masters detters together, he sayd vnto the first : how moch owest thou vnto my master ?

sen. again. my god, deere near. clepid, called.
to want. ȝilde, yield. delue, dig. woot, know.
: this

‘ μετ’ ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν. ³² εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὸς ἦν, καὶ εὗρέθη.’

XVI. Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, | ‘ Ἀνθρωπὸς τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. ² καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ ³ δυνήσῃ ἐτι οἰκονομεῖν. ³ Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ’ ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. ⁴ ἔγνω τί ποιήσω, ἵνα, ὅταν μετασταθῷ τῆς οἰκονομίας, δέξωταί με εἰς τοὺς οἴκους αὐτῶν. ⁵ Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου αὐτοῦ, ἔλεγε τῷ πρώτῳ, Πόσον

^F Alex. = ἦν.

⁹ Alex. = αὐτοῦ.

³ Alex. = σου.

⁴ Alex. ἔγνω.

⁵ Alex. + ἐκ. s. ἀπὸ.

⁶ Alex. αὐτοῦ s. αὐτοῦ.

GENEVA — 1557.

was dead, and is alnye agayne: he was lost, and is found. And they began to be mery. ²⁵ The elder brother was in the field, and when he came and drewe nye to the house, he heard minstrelsy, and dancynge. ²⁶ And called one of the seruantes, and asked what those thinges meant.

²⁷ And he sayd vnto hym, Thy brother is come: and thy father hath kylled the fatted calfe, because he hath receaued him safe and sound. ²⁸ Then he was angry, and would not go in: then came his father out and entreated hym, ²⁹ But he answered and sayd to his father, Lo these many yeres haue I done thee seruice, neither brake I at any tyme thy commandement, and yet gauest thou me neuer so muche as a kid to make mery with my frendes. ³⁰ But assone as this thy sonne was come, which hath deuoured thy goodes with harlottes, thou hast for his pleasure kylled the fat calfe. ³¹ And he sayd vnto him, Sonne, thou art euer with me, and all that I haue is thine. ³² It was mete that we should make mery, and be glad: for this thy brother was dead, and is alnye agayne: and was lost and is found.

16. AND he sayd also vnto his disciples, There was a certayne riche man, which had a stewarde, and he was accused vnto him, that he wasted his goodes. ² And he called hym, and said vnto him, How is it, that I heare this of thee? Geue accomptes of thy stewardshyp: for thou mayest be no longer stewarde. ³ The stewarde sayd within him self, What shal I doe, for my master wyl take away from me the stewardshyp? I can not dygge, and to begge I am ashamed. ⁴ I wot what to do, that when I am put out of the stewardshyp they may receaue me into their houses.

⁵ Then called he all his masters detters, and sayd vnto the fyrst, Masters muche

RHEIMS — 1582.

my sonne vvas dead, and is reuiued: vvas lost, and is found. And they began to make merie. ²⁵ But his elder sonne vvas in the field, and vwhen he came and drevynigh to the house, he heard musick and dauncing: ²⁶ and he called one of the seruants, and asked vvhath these thinges should be. ²⁷ And he said to him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe. ²⁸ But he had indignation, and vwould not goe in. His father therfore going forth began to desire him.

²⁹ But he ansvvering said to his father, Behold, so many yerres doe I serue thee, and I neuer transgressed thy commandeement, and thou didst neuer giue me a kidd to make merie vvith my frendes: ³⁰ but after that thy sonne, this that hath deuoured his substance vvith whoores, is come, thou hast killed for him the fatted calfe. ³¹ But he said to him, Sonne, thou art alwayes vvith me, and al my thinges are thine. ³² But it behoued vs to make merie and be glad, because this thy brother vvas dead, and is reuiued, vvas lost, and is found.

16. AND he said also to his Disciples, There vvas a cartaine riche man that had a bailife: and he vvas it reported of vnto him, as he that had vvassted his goods. ² And he called him, and said to him, Vvhat heare I this of thee? render account of thy bailiishp: for novv thou canst no more be bailife. ³ And the bailife said vvithin him self, Vvhat shal I doe, because my lord taketh avay from me the bailiishp: digge I am not able, to begge I am ashamed. ⁴ I knovv vvhat I vvill doe, that vvhen I shal be remoued from the bailiishp, they may recieue me into their houses. ⁵ Therfore calling together euery one of his lords detters, he said to the first, Hovv much doest thou ovve my

AUTHORISED — 1611.

dead, and is alnye againe; he was lost, and is found. And they began to be mery. ²⁵ Now his elder sonne was in the field, and as he came and drew nigh to the house, he heard musick and dauncing, ²⁶ And he called one of the seruants, and asked what these thinges meant. ²⁷ And he said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sound.

²⁸ And he was angry, and would not goe in: therefore came his father out, and intreated him. ²⁹ And he answering said to his father, Loe, these many yerres doe I serue thee, neither transgressed I at any tyme thy commandeement, and yet thou neuer gauest me a kidd, that I might make mery with my friends: ³⁰ But as soone as this thy sonne was come, which hath deuoured thy liuing with harlots, thou hast killed for him the fatted calfe. ³¹ And he said vnto him, Sonne, thou art euer with mee, and all that I haue is thine. ³² It was meete that wee should make mery, and bee glad: for this thy brother was dead, and is alnye againe: and was lost, and is found.

16. AND hee said also vnto his disciples, There was a certaine rich man which had a Steward, and the same was accused vnto him that he had wasted his goods. ² And he called him, and said vnto him, How is it that I heare this of thee? Giue an accompt of thy stewardship: for thou mayest bee no longer Steward. ³ Then the Steward said within himself, What shall I doe, for my lord taketh away from mee the Stewardship? I cannot digge, to begge I am ashamed. ⁴ I am resolu'd what to doe, that when I am put out of the stewardship, they may recieue me into their houses. ⁵ So hee called euery one of his lords detters vnto him, and said vnto the first, How much owest thou vnto my

‘ὀφείλεις τῷ κυρίῳ μου; ⁶ ‘Ο δὲ εἶπεν, Ἐκατὸν βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ, Δέξαι σου ⁷ τὸ γράμμα, καὶ καθίσας ταχέως γράψον πενήτηνonta. ⁸ Ἐπειτα ἐτέρω εἶπε, Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν, Ἐκατὸν κόρους σίτου. ⁹ Καὶ λέγει αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγδοήκοντα. ¹⁰ Καὶ ἐπήρυσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἐαυτῶν εἰσι. ¹¹ Καγὼ ὑμῖν λέγω, Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ¹² ἐκλείπῃ, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. ¹³ Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστί. καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. ¹⁴ εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾶ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; ¹⁵ καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; ¹⁶ Οὐδεὶς

* Alex. τὰ γράμματα.

* Alex. λίγαι εἰ.

* Alex. Καὶ ἰγώ.

WICLIF—1380.

lord? ⁶ and he seide, an hundrid baralis of oyle; and he seide to hym, take thi causioun and sitte sone, and write fifti; ⁷ afterward he seid to another, and hou myche owist thou whichen answerid, an hundrid coris of whete; and he seid to hym, take thi lettris; and write foure score; ⁸ ⁊ the lord preisd the baile of wickidnesse; for he hadde don prudentli; for the sones of this world, ben more prudent in hir generacioun; thanne the sones of list. ⁹ and I seie to you, make ye to you frendis of the richesse of wickidnesse; that whanne ye schuln faille; thei resceyve you in to everlastyng tabernacles.

¹⁰ he that is trewe in the leest thing; is trewe also in the more; ⁊ the that is wickid in a litil thing; is wickid also in the more; ¹¹ therfor if ye weren not trewe in the wickid thing of richesse; who schal bitake to you; that that is verri? ¹² and if ye weren not trewe in other mennes thing; who schal geue to you, that that is youre? ¹³ no servaunt mai serue to twei lordis; for ether he schal hate the toon, and loue the tother; ether he schal drawe to the toon and schal dispise the tother; ye mowe not serue to god and to richesse;

¹⁴ but the farsies that weren coueitous, herden alle these things; and thei scorneden hym; ¹⁵ ⁊ he seid to hem; ye it ben that iustifien you bifor men; but god hath knownen youre hertes; for that that is his; to men; is abhominacioun bifor god. ¹⁶ The lawe ⁊ profetis; til to ion; fro that tyme the rewme of god is euangeliid; and ech man doith violence in to it; ¹⁷ forsothe it is lister beuene and ertle to passe; thanne that o tital falle fro the lawe; ¹⁸ euery man that forsakith his wiif, and weddith another doith lecherie; and he that weddith the wiif forsaken of the housbonde; doith auoutri.

¹⁹ There was a riche man that was clothid

TYNDALE—1534.

owest thou vnto my master? ⁶ And he sayd: an hundred tonnes of oyle. And he sayd to him: take thy bill; and syt doune quickly; and wryte fiftie. ⁷ Then sayd he to another: what owest thou? And he sayde: an hundred quarters of wheate. He sayd to him: Take thy bill; and write foure score. ⁸ And the lord commended the vniust stewarde; because he had done wysly. For the chyldren of this world are in their kynde; wyser then the chyldren of lyght. ⁹ And I saye also vnto you: make you frendes of the wicked mammon; that when ye shall departe; they may receaue you into everlastyng habitacyons.

¹⁰ He that is faithfull in that which is leste the same is faithfull in moche. And he that is vnfaithfull in the leat: is vnfaithfull also in moche. ¹¹ So then yf ye haue not ben faithfull in the wicked mammon; who will beleue you in that which is true? ¹² And yf ye haue not bene faithfull in another mannes busines: who shall geue you youre awne? ¹³ No seruaunt can serue .ii. masters; for other he shall hate the one and love the other; or els he shall lene to the one and despyse the other. Ye can not serue God and mammon.

¹⁴ All these thinges herde the pharises also which were covetous; and they mocked him. ¹⁵ And he sayd vnto them: Ye are they which iustifie youre selues before men; but God knoweth youre hertes. For that which is highlie esteemed amonge men; is abhominable in the syght of god. ¹⁶ The lawe and the Prophetes raygned vntyll the tyme of Iohn; and sence that tyme; the kyngdome of God is preached; and every man stryeth to go in.

¹⁷ Soner shall heven and erth perisshe; then one tittle of the lawe shall perisshe. ¹⁸ Whosoever forsaketh his wyfe and marieth another; breaketh matrimony. And every man which marieth her that is deuored from her husbunde; committeth aduourty also.

¹⁹ Ther was a certayne ryche man; which

CRANMER—1539.

⁶ And he sayd: an hondred tonnes of oyle. And he sayd vnto hym: take thy byll, and syt doune quickly and wryte fyfitye. ⁷ Then sayd he to another: how moch owest thou? And he sayde: an hondred quarters of wheate. He sayd vnto hym: Take thy byll, and wryte foure scoore. ⁸ And the lord commended the uniuist stewarde, because he had done wysly. For the chyldren of this worlde are in their nacyon, wyser then the chyldren of lyght. ⁹ And I saye vnto you: make you frendes of the vnryghteous mammon, that when ye shal haue nede, they may receaue you into everlastyng habitacyons.

¹⁰ He that is faithfull in that which is least, is faithfull also in moche. And he that is vnryghteous in the least: is vnryghteous also in moch. ¹¹ So then, yf ye haue not ben faithfull in the vnryghteous mammon, who wyl beleue you in that which is true? ¹² And yf ye haue not bene faithfull in another mannes busynes, who shall geue you that which is youre awne? ¹³ No seruaunt can serue two masters: for ether he shall hate the one, and loue the other: or els he shall leane to the one, and despyse the other. Ye cannot serue God and mammon:

¹⁴ All these thynges herde the Pharysees also, which were conetous, and they mocked him. ¹⁵ And he sayd vnto them: Ye are they which iustifie youre selues before men; but God knoweth youre hertes. For that which is hyghlye esteemed amonge men, is abhominable in the syght of God. ¹⁶ The lawe and the Prophetes raygned vntyll Iohn: and sence that tyme, the kyngdome of God is preached, and euery man stryeth to go in. ¹⁷ Easier is it for heauen and erth to peryshe, then one tittle of the lawe to fayll. ¹⁸ Whosoever forsaketh his wyfe, and maryeth another, commytteth aduourtye. And he which maryeth her that is deuored from her husbunde, commytteth aduourtye also.

¹⁹ Ther was a certayne ryche man, which

⁶ *maner*: h. nd. coris, 3 bushels; veri, true; *gore*, givere; *may*, rewme, realm; *but-sothe*, truly, so, now.

οικέτης δύναται δυσὶ κυρίοις δουλεύειν ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε Θεῷ δουλεῖν καὶ μαμωνᾷ.*

¹⁴ Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. ¹⁵ καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ ἔστι. ¹⁶ Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. ¹⁷ Εὐκοπώτερον δέ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. ¹⁸ Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ ^δ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει. ¹⁹ Ἄνθρωπος δέ τις ἦν

⁹ Rec. ἐκλήπητε.

² Rec. = ἴσταν.

⁶ Alex. μέχρη.

⁶ Alex. = παῖ.

GENEVA — 1557.

owest thou vnto my master? ⁶ And he sayd, An hundred mesures of oyle. And he sayd to him, Take thy obligation, and syt downe quickly, and wryte fyfty. ⁷ Then sayd he to another, How muche owest thou? and he sayd, An hundred mesures of wheat. then he sayd to him, Take thyne obligation and wryte foure score. ⁸ And the Lord commended the vniust steward, because he had done wisely. Wherefore the chyldren of this worlde are in their kynde wyser then the chyldren of light. ⁹ And I say vnto you, Make you friendes with the riches of iniquitie, that when ye shal departe, they may receaue you into euerlasting habitations.

¹⁰ He that is faithful in the least, the same is faithful in muche; and he that is vnfaithful in the least, is vnfaithful also in muche. ¹¹ So then, yf ye haue not bene faithful in the wicked riches, who wil trust you in the true treasure? ¹² And if ye haue not bene faithful in another mans busines, who shal geue you that which is your owne? ¹³ No seruant can serue two masters, for either he shal hate the one, and loue the other: or els he shal leane to the one, and despise the other. Ye can not serue God and riches. ¹⁴ All these thinges heard the Pharises also which were couetous, and they mocked him.

¹⁵ Then he sayd vnto them, Ye are they which iustifie your selues before men: but God knoweth your heartes: for that which is highly esteemed among men, is abominable in the syght of God. ¹⁶ The lawe and the Prophetes rauigned vntill Iohn: and synce that tyme the kyngdome of God is preached, and euery man stryuech to go in. ¹⁷ Easier it is for heauen and earth to passe away, then one tittle of the lawe to fall. ¹⁸ Whosoener forsaketh his wife, and marieth another, committeth adoutruy: and whosoener marieth her that is diuorced from her honsband, committeth adoutruy also. ¹⁹ There was a certayne ryche man, which was clothed in

RHEIMS — 1582.

lord? ⁶ But he saith, An hundred pipes of oyle. And he said to him, Take thy bil: and sit dovne, quickly vwrite fiftie. ⁷ After that he said to an other, But thou, how much doest thou owe? Vwho said, An hundred quarters of vvheat. He said to him. Take thy bil, and vwrite eightie.

⁸ And the lord praised the bailife of iniquitie, because he had done vvise: for the children of this vvorld, are vviser then the children of light in their generation. ⁹ And I say to you, Make vnto you friendes of the mammon of iniquitie: that vvhen you faile, they may receiue you into the eternal tabernacles. ¹⁰ He that is faithful in the lest, is faithful in the greater also: and he that is vvniust in hitle, is vvniust in the greater also. ¹¹ If then you haue not been faithful in the vvniust mammon: vvith that vvich is the true vvho may credit you? ¹² And if you haue not been faithful in other mens: that vvich is yours, vvho vvil giue you? ¹³ No seruant can serue tvo maisters, for either he shal hate the one, and loue the other: or cleaue to one, and contemne the other. You can not serue God and mammon.

¹⁴ And the Pharisees vvich vvere couetous, heard all these thinges: and they derided him. ¹⁵ And he said to them, You are they that iustifie your selues before men, but god knoweth your hartes, because that vvich is high to men, is abomination before God. ¹⁶ The lavy and the prophets, vnto Iohn. from that time the kingdom of God is euangelized, and euery one doth force toward it. ¹⁷ And it is easier for heauen and earth to passe, then one tittle of the lavy to fall. ¹⁸ Euery one that dimisseth his vvife, and marieth an other, committeth adoutruy: and he that marieth her that is dimished from her husband committeth adoutruy.

¹⁹ There vvvas a certaine riche man, and

AUTHORISED — 1611.

lord? ⁶ And hee said, An hundred measures of oyle. And hee said vnto him, Take thy bill, and sit downe quickly, and write fiftie. ⁷ Then saide hee to another, And how much owest thou? And hee said, An hundred measures of wheat. And hee saide vnto him, Take thy bill and write fourescore. ⁸ And the lord commended the vvniust Steward, because hee had done vvise: for the children of this vvorld are in their generation vviser then the children of light. ⁹ And I say vnto you, Make to your selues friendes of the Mammon of vvrighteousnesse, that vvhen ye faile, they may receiue you into euerlasting habitations. ¹⁰ Hee that is faithful in that which is least, is faithfull also in much: and he that is vvniust in the least, is vvniust also in much. ¹¹ If therefore yee haue not bene faithful in the vvrighteous Mammon, who wil commit to your trust the true riches? ¹² And if ye haue not bene faithful in that which is another mans, who shall giue you that which is your owne?

¹³ No seruant can serue two masters, for either hee wil hate the one, and loue the other: or else hee wil hold to the one, and despise the other: yee cannot serue God and Mammon. ¹⁴ And the Pharisees also who were couetous, heard all these thinges: and they derided him. ¹⁵ And he sayd vnto them, Ye are they which iustifie your selues before men, but God knoweth your heartes: for that which is highly esteemed amongst men, is abomination in the sight of God. ¹⁶ The Law and the Prophets vvere vntill Iohn: since that time the kingdome of God is preached, and euery man prasseeth into it. ¹⁷ And it is easier for heauen and earth to passe, then one tittle of the Law to faile. ¹⁸ Whosoener putteth away his wife, and marieth another, committeth adultery: and whosoener marieth her that is put away from her husband, committeth adultery.

¹⁹ There was a certaine rich man, which

* Or, riches.

‘ πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραίνόμενος καθ’ ἡμέραν
 ‘ λαμπρῶς. ²⁰ πτωχὸς δέ τις ἦν | ὀνόματι Λάζαρος, ὃς ἐβέβηλο ⁴ πρὸς | τὸν πυλῶνα
 ‘ αὐτοῦ ἡλκωμένος. | ²¹ καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων
 ‘ ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη
 ‘ αὐτοῦ. ²² ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν
 ‘ ἀγγέλων εἰς τὸν κόλπον Ἰ. Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. ²³ καὶ
 ‘ ἐν τῷ ᾄδι ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασιάνοις, ὁρᾷ ⁹ τὸν |
 ‘ Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. ²⁴ καὶ αὐτὸς φωνήσας
 ‘ εἶπε, Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ
 ‘ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ
 ‘ φλογὶ ταύτῃ. ²⁵ Εἶπε δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες ^h τὰ ἀγαθὰ σου

^c Alex. = ἦν.

^d Alex. = πρὸς.

^e Alex. ἡλκωμένος.

^f Rec. + τοῦ.

^g Alex. = τὸν.

WICLIF—1380.

with purpur and whijt silk : and ete eueri
 dai schynyngh, ²⁰ and there was a begger
 lazarus by name that laie at his gate ful of
 bilis, ²¹ and coueitid to be fulfillid of the
 crumes that fillin doun fro the riche
 mannes borde : and no man saf to him,
 but boundis camen : ⁊ likkiden his bilis;
²² and it was don that the begger dyed :
 and was borun of aungelis in to abrahams
 bosum; the riche man was deed also : and
 was buried in helle;

²³ and he reisid his iȝen whanne he was
 in turmentis and saie abraham afer, and
 lazarus in his bosum; ²⁴ and he cried and
 seide; fadir abraham haue merci on me :
 and sende lazarus that he depe the end
 of his fynger in watir, to kele my tunge :
 for I am turmentid in this flamme; ²⁵ and
 abraham seide to hym; sone haue mynde,
 for thou hast rescuyed good thingis in
 thi liif : lazarus also yuel thingis; but he
 is now counfortid : and thou art turmentid;
²⁶ ⁊ in alle thes thingis : a greet derke
 place is stablisched bytwixe us and ȝou;
 that thei that wolen fro hennas passe to
 ȝou; moun not : nether fro thennes passe
 ouer hidir;

²⁷ ⁊ he seide thanne I preie thee fadir :
 that thou sende hym in to the hous of my
 fadir; ²⁸ for I haue fyue bretheren; that
 he witnesse to hem : leest also thei come
 in to this place of turmentis; ²⁹ and abra-
 ham seide to hym; thei han moises and
 the profetis : here thei hem; ³⁰ and he
 seide; nai fadir abraham, but if any of
 deed men go to hem; thei schulu do
 penaunce; ³¹ ⁊ he seide to hym; if thei
 heren not moises and the profetis; nether
 if any of deed men risun aȝen, thei schulu
 bilene to hym.

17. AND ihesus seide to his disciplis;
 it is impossible, that schandris come not;

17en, eȝen, kele, euol, yuel, euil, aȝen, agayn

TYNDALE—1534.

was clothed in purple and fyne bysse; and
 fared deliciously every daye. ²⁰ And ther
 was a certayne begger, named Lazarus;
 whiche laye at his gate full of soores;
²¹ desyringe to be refresshed with the
 cromes whiche fell from the ryche mannes
 borde. Nevertheless, the dogges came
 and lickid his sores. ²² And yt fortuned
 that the begger dyed; and was caried by
 the angelles into Abrahams bosome. The
 riche man also died; and was buried.

²³ And beinge in hell in tormentes; he
 lyfte vp his eyes and sawe Abraham a
 farre of; and Lazarus in his bosome; ²⁴ and
 he cryed and sayd : father Abraham; haue
 mercy on me; and sende Lazarus that he
 maye dippe the tippe of his fynger in
 water; and cole my tonge : for I am tou-
 rmented in this flame. ²⁵ But Abraham
 sayd vnto him; Sonne; remembre that thou
 in thy lyfe tyme; receavdest thy pleasure;
 and contrary wyse Lazarus payne. Now
 therefore is he comforted; and thou art
 punysshed. ²⁶ Beyond all this; betwene
 you and vs ther is a greatespace set; so
 that they which wolde goo from hence to
 you; cannot; nether maye come from
 thence to vs.

²⁷ Then he sayd : I praye the therfore
 father; send hym to my fathers housse.
²⁸ For I haue fyve bretheren : for to warne
 them; lest they also come into this place
 of tourment. ²⁹ Abraham sayd vnto him :
 they haue Moses and the Prophetes; let
 them heare them. ³⁰ And he sayd : naye
 father Abraham; but yf one came vnto
 them; from the deed; they wolde repent.
³¹ He sayd vnto him : If they heare not
 Moses and the prophetes; nether will they
 beleve; though one roose from deeth
 agayne.

17. THEN sayde he to the disciplis;
 it can not be avoyded; but that offences

CRANMER—1539.

was clothed in purple and fyne whyte, and
 fared deliciously every daye : ²⁰ And there
 was a certayne begger named Lazarus,
 whyche laye at hys gate full of sores,
²¹ desyringe to be refresshed wyth the
 cromes, whych fell from the ryche mannes
 borde (and no man gaue vnto hym.) The
 dogges came also, and lycked hys sores.
²² And it fortuned, that the begger dyed,
 and was caried by the angelles into Abra-
 hams bosome. The ryche man also dyed,
 and was buried.

²³ And beyng in hell in tormentes, he
 lyfte vp hys eyes and sawe Abraham a
 farre of, and Lazarus in hys bosome, ²⁴ and
 he cryed and sayd : father Abraham, haue
 mercy on me, and sende Lazarus, that he
 maye dyppe the type of hys fynger in
 water, and cole my tonge : for I am tou-
 rmented in this flame. ²⁵ But Abraham
 sayd : Sonne remember that thou in thy
 lyfe tyme, receavdest thy pleasure, and
 contrary wyse, Lazarus receaved payne.
 But now is he comforted, and thou art
 punysshed. ²⁶ Beyond all this, betwene
 vs and you ther is a greatespace set, so
 that they which wolde goo from hence to
 you, cannot; nether maye come from
 thence to vs.

²⁷ Then he sayd : I praye the therfore
 father, send hym to my fathers house.
²⁸ (For I haue fyve bretheren) for to warne
 them, lest they also come into this place
 of tourment. ²⁹ Abraham sayd vnto hym :
 they haue Moses and the Prophetes, let
 them heare them. ³⁰ And he sayd : naye
 father Abraham, but yf one come vnto
 them from the deed, they will repent.
³¹ He sayd vnto hym : If they heare
 not Moses and the Prophetes, nether wyll
 they beleue, though one rose from deeth
 agayne.

17. HE sayde vnto the disciplis : it
 can not be, but offences wyll come. Neuer-

‘ ἐν τῇ ζωῇ σου, καὶ Ἀάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε| παρακαλεῖται, σὺ δὲ ὀδυνάσαι. ²⁶ καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν| πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν. ²⁷ Εἶπε δὲ, Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, ²⁸ ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασιάνου. ²⁹ Λέγει αὐτῷ Ἀβραάμ, Ἐχουσι Μωσέα καὶ τοὺς προφῆτας· ἀκούσάτωσαν αὐτῶν. ³⁰ Ὁ δὲ εἶπεν, Οὐχὶ, πάτερ Ἀβραάμ· ἀλλ’ ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν. ³¹ Εἶπε δὲ αὐτῷ, Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.’

XVII. Εἶπε δὲ πρὸς τοὺς μαθητὰς^m, ‘Ἀνένδεκτόν ἐστιⁿ τοῦ| μὴ ἐλθεῖν τὰ

^a Rec. + σὺ.

ⁱ Rec. ὧδε.

^k Rec. ἐπὶ τοῖς.

^l Alex. + ἐι.

^m Alex. + αὐτῷ.

ⁿ Rec. = τοῦ.

GENEVA—1557.

purple and fyne linnen, and fared deliciously every day. ²⁰ Also there was a certayn begger named Lazarus, which lay at his gate ful of sores. ²¹ And desired to be refreshed with the crommes which fel from the ryche mans borde. yea, the dogges came and lycked his sores.

²² And it was so that the begger dyed, and was caried by the Angelles into Abrahams bosome. The riche man also dyed and was buried. ²³ And beyng in hell in tormentes, he lyft vp his eyes, and sawe Abraham a farre of, and Lazarus in his bosome. ²⁴ And he cried, and sayd, Father Abraham, haue mercie on me, and send Lazarus that he may dyp the typ of his fynger in water, and coole my tongue: for I am tormented in this flame. ²⁵ But Abraham sayd, Sonne, remember that thou in thy lyfe tyme, receauest thy pleasure, and contrarywyse Lazarus payne: now therefore is he comforted, and thou art punished.

²⁶ Besydes all this, betwene you and vs there is a great gulfe set, so that they which would go from hence to you, can not, nether may come from thence, to vs. ²⁷ Then he sayd, I pray thee therfore father, send hym to my fathers house. ²⁸ For I haue fyue brethren, that he may warne them, lest they also come into this place of torment. ²⁹ Abraham sayd vnto hym, They haue Moses and the Prophets, let them heare them. ³⁰ And he sayd Nay Father Abraham: but if one came vnto them from the dead, they wil conuert to God. ³¹ Then he sayd vnto him, If they heare not Moses and the Prophetes, nether wyl they beleue, thogh one ryse from death agayne.

RHEIMS—1582.

he vvas clothed vvith purple and silke: and he fared every day magnifically. ²⁰ And there vvas a certayne begger called Lazarus, that lay at his gate, ful of sores: ²¹ desiring to be filled of the crommes, that fel from the riche mans table, but the dogges also came, and licked his sores. ²² And it came to passe that the begger died, and vvas caried of the Angels into Abrahams bosome. And the riche man also died: and he vvas buried in hel.

²³ And lifting vp his eies, vvhen he vvas in tormentes, he savv Abraham a farre of, and Lazarus in his bosome: ²⁴ and he crying said, Father Abraham, haue mercie on me, and send Lazarus that he may dippe the tippe of his finger into vvater, for to coole my tongue, because I am tormented in this flame.

²⁵ And Abraham said to him, Sonne, remember that thou didst receive good things in thy life time, and Lazarus likewise euil: but now he is comforted, and thou art tormented. ²⁶ And beside al these things, betwene vs and you there is fixed a great chaos: that they vvhich vyl passe from hence to you, may not, neither goe from thence hither. ²⁷ And he said, Then, father, I beseeche thee that thou vvouldest send him vnto my fathers house, for I haue fyue brethren, ²⁸ for to testifie vnto them, lest they also come into this place of tormentes. ²⁹ And Abraham said to him, They haue Moysees and the Prophets: let them heare them. ³⁰ But he said, No, father Abraham, but if some man shal goe from the dead to them, they vvil doe penance. ³¹ And he said to him, If they heare not Moysees and the Prophets, neither if one shal rise agayne from the dead, vvil they beleue.

AUTHORISED—1611.

was clothed in purple and fine linnen, and fared sumptuously every day. ²⁰ And there was a certayne begger named Lazarus, which was laid at his gate full of sores, ²¹ And desiring to be fed with the crummes which fel from the rich mans table: moreover the dogs came and licked his sores.

²² And it came to passe that the begger died, and was caried by the Angels into Abrahams bosome: the rich man also died, and was buried. ²³ And in hell he lift vp his eyes being in tormentes, and seeth Abraham a farre off, and Lazarus in his bosome: ²⁴ And he cried, and said, Father Abraham haue mercie on me, and send Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame.

²⁵ But Abraham sayd, Sonne, remember that thou in thy life time receiuest thy good things, and likewise Lazarus euill things, but now he is comforted, and thou art tormented. ²⁶ And besides all this, betwene vs and you there is a great gulfe fixed, so that they which would passe from hence to you, cannot, neither can they passe to vs, that would come from thence. ²⁷ Then he sayd, I pray thee therfore father, that thou wouldest send him to my fathers house: ²⁸ For I haue fyue brethren, that he may testifie vnto them, lest they also come into this place of torment. ²⁹ Abraham saith vnto him, They haue Moses and the Prophets, let them heare them. ³⁰ And he said, Nay, father Abraham: but if one went vnto them from the dead, they will repent. ³¹ And hee said vnto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rose from the dead.

17. THEN said he to his disciples, It can not be auoyded but that offences wyl

17. AND he said to his Disciples, It is impossible that scandale should not

17. THEN said he vnto the disciples, It is impossible but that offences will

᾿σκανδάλα· ᾿οὐαὶ δὲ| δι᾿ οὗ ἔρχεται. ² λυσιτελεῖ αὐτῇ εἰς ᾿μύλος ὀνικὸς| περικείται
 ᾿περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἕνα
 ᾿τῶν μικρῶν τούτων. ³ προσέχετε ἑαυτοῖς. ἔαν ᾿δὲ| ἀμάρτη ᾿εἰς σὲ| ὁ ἀδελφός
 σου, ἐπιτίμησον αὐτῷ· καὶ ἔαν μετανοήσῃ, ἄφες αὐτῷ. ⁴ καὶ ἔαν ἐπτάκις τῆς
 ᾿ἡμέρας ᾿ἀμάρτη| εἰς σὲ, καὶ ἐπτάκις ᾿τῆς ᾿ἡμέρας| ἐπιστρέψῃ ᾿λέγων, Μετανοῶ,
 ᾿ἀφήσεις αὐτόν. ⁵ καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ, ᾿Πρόσθες ᾿ἡμῶν πίστιν.
⁶ Εἶπε δὲ ὁ Κύριος, ᾿Εἰ ᾿εἴχετε| πίστιν, ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ
 ᾿σκαμίνῳ ταύτῃ, ᾿Εκρυσώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν
 ᾿ὑμῶν. ⁷ Τίς δὲ ἐξ ὑμῶν δούλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ
 τοῦ ἀγροῦ ἐρεῖ ᾿εὐθέως, Παρελθὼν ᾿ἀνάπσαι· ᾿ἀλλ᾿ οὐχὶ ἐρεῖ αὐτῷ, ᾿Ετοίμασον
 ᾿τί δειπνήσω, καὶ περιζωσάμενος διακονεῖ μοι, ἕως ᾿φάγω καὶ πίνω· καὶ μετὰ

² Alex. πλὴν οὐαί. ³ Alex. λῖθος μυλῶν.

⁴ Alex. = εἰ.

⁵ Alex. = εἰς σὲ.

⁶ Alex. ἀμάρτην.

⁷ Alex. = τῆς ἡμέρας.

⁸ Rec. + ἐπὶ σὲ.

⁹ Alex. ἔχετε.

WICLIȜ—1380.

but wo to that man bi whom thei comen.
² It is more profitable to him if a meln-
 stoon be putte aboute his necke, and he
 be cast in to the see: thanne that he
 schandre oon of these lylil. ³ take ze hede
 you self, if thy brother hath synned agens
 thee: blame hym, and if he do penauce:
 forgeue hym. ⁴ and if seuen sithis in the dai
 he do synne agens thee, and seuen sithis
 in the dai, he be comuerted to thee, and
 seie it forthenkyth me: forgeue thou to hym.
⁵ and the apostis seiden to the lord,
 encrese to us feith, ⁶ and the lord seid, if
 ze han feith as the corne of seneyue: ze
 schuln seie to this more tre, he thou
 drawn up bi the rote, and be oon
 plantid in to the see, and it schal obcie
 to you. ⁷ but who of zou hath a seruaunte
 cryng or lesewinge oxis, whiche seith to
 hym, whanne he turneth agen fro the feld:
 anon go and sitte to mete? ⁸ and seith
 not to hym: make redi that I soupe, and
 girde thee and serue me while I ete
 and drynke: and utir this thou schalt ete
 and drynke. ⁹ where he hath grace to that
 seruaunt: for he dide that that he co-
 manded hym? nai I gesse. ¹⁰ so ze
 whanne ze han don alle thingis that ben
 comaunded to zou, seie ze we ben vnpri-
 profitable seruauntis: we han don that that
 we ongen to do.

¹¹ and it was don while ihesus wente in
 to ierusalem: he passid thorow the myddil
 of samarie and galilee. ¹² and whanne he
 entrid in to a castel, ten leprous men
 camen agens hym, whiche stoden afor,
¹³ and reiseden hir vois, and seiden, ihesu
 comaundour: haue merci on us. ¹⁴ and as
 he saie hem: he seider, go ze schewe ze
 jou to the prestis, and it was don while
 thei wenten: thei weren cledisid. ¹⁵ and
 oon of hem as he saie, that he was cledisid:
 wente agen magnifyng god with greet
 vois. ¹⁶ and he fildoun on the face bifor

TYNDALE—1534.

will come. Nevertheless wo be to him
 throw whom they come. ² It were better
 for him that a mylstone were hanged
 aboute his necke, and that he were cast
 into the see, then that he shuld offende
 one of this lytleons. ³ Take hede to youre
 selves. If thy brother trespass agaynst the
 rebuke him: and yf he repent, forgeue
 him. ⁴ And though he sinne agens the .vij.
 tymes in a daye, and seven tymes in a
 daye tourne agayne to the sayinge: it
 repenteth me, forgeue him.
⁵ And the apostles sayde vnto the Lorde:
 increase oure faith. ⁶ And the Lorde
 sayde: yf ye had faith lyke a grayne of
 mustard seide, and shuld saye vnto this
 sycamore tre, plucke thy selfe vp by the
 rootes, and plant thy selfe in the see: he
 shuld obey you.

⁷ Who is it of you yf he had a seruaunte
 plowinge or fedinge catell, that wolde saye
 vnto him when he were come from the
 felde, Goo quickly and syt doune to meate:
⁸ and wolde not rather saye to him, dresse
 wherwith I maye sup, and gyrdle vp thy
 selfe and serue me, tyll I haue eaten
 and dronken: and afterwarde, ate thou
 and drinke thou? ⁹ Doeth he thanke that
 seruaunt because he dyd that which was
 comaunded vnto him? I trowe not.
¹⁰ So lykewyse ye, when ye haue done all
 those thinges which are comaunded you:
 saye, we are vnpfitfulle seruauntes.

We haue done that which was our duty to do.
¹¹ And it chaunced as he went to Ieru-
 salem, that he passed thorow Samaria and
 Galilee. ¹² And as he entred into a certayne
 towne, ther met him ten men that were
 lepers. Which stode a farr of, ¹³ and put
 forth their voyces and sayde: Iesu master,
 haue mercy on vs. ¹⁴ When he sawe them,
 he sayde vnto them: Goo and shewe
 youre selves to the prestes. And it chaunced
 as they went, they were cledisid. ¹⁵ And
 oon of them, when he sawe that he was
 cledisid, turned backe agayne, and with a
 loude voyce praysed God, ¹⁶ and fell doune

CRANMER—1539.

thelesse wo vnto hym throw whom they
 come. ² It were better for hym that a myl-
 stone were hanged aboute his necke, and
 he cast into the see, then that he shuld
 offende one of these lytleons. ³ Take hede
 to youre selues. If thy brother trespass
 agaynst the, rebuke hym: and yf he re-
 pent, forgeue hym. ⁴ And though he synne
 agaynst the seven tymes in a daye, and
 seuen tymes in a daye tourne agayne to
 the, sayinge: it repenteth me, thou shalt
 forgeue hym.

⁵ And the Apostles sayde vnto the Lorde:
 increase oure faith. ⁶ And the Lorde sayde:
 yf ye had faith lyke a grayne of mustard
 seide, and shuld saye vnto this Syeanne
 tree, plucke thy selfe vp by the rootes, and
 plant thy selfe in the see: it shuld obey you.

⁷ Who is it of you, yf he had a seruaunte
 plowynge or fedynge catel, that wyll saye
 vnto hym when he cometh from the felde:
 Go quickly, and syt doune to meate,
⁸ and sayeth not rather vnto him,
 dresse, wherwith I maye sup, and gyrdle
 vp thy selfe, and serue me, tyll I haue
 eaten and dronken: and afterwarde, ate
 thou, and dryncke thou? ⁹ Doeth he
 thanke that seruaunt, because he dyd the
 thynges that were comaunded vnto hym?
 I trow not. ¹⁰ So likewise ye, when ye
 haue done all those thynges which are
 comaunded you, saye: we are vnpfitfulle
 seruauntes. We haue done that,
 which was oure duty to do: ¹¹ And it
 chaunced as he went to Ierusalem, that
 he passed thorow Samaria and Galilee,
¹² And as he entred into a certayne towne,
 ther met hym ten men that were lepers.
 Which stode a farr of, ¹³ and put forth
 their voyces and sayde: Iesu master,
 haue mercy on vs. ¹⁴ When he sawe them,
 he sayde vnto them: Go, shewe youre
 selues vnto the Prestes. And it came to
 passe, that as they went, they were cledisid.
¹⁵ And one of them, when he sawe that
 he was cledisid, turned backe agayne, and
 wyth a loude voyce praysed God, ¹⁶ and

agens, agens. agens, against. agens, times.
 agens, against. agens, against. agens, against.
 agens, against. agens, against. agens, against.

‘ταῦτα φάγεσαι καὶ πίνεισαι σύ; ⁹ Μὴ ἡ χάρις ἔχει | τῷ δούλῳ ἑκείνῳ,| ὅτι ἐποίησε
 ‘τὰ διαταχθέντα’; ¹⁰ οὐ δοκῶ. | οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ δια-
 ‘ταχθέντα ὑμῖν, λέγετε, Ὅτι δούλοι ἀχρεῖοί ἐσμεν. ¹¹ ὅτι | ὁ ὀφείλομεν ποιῆσαι
 ‘πεποιήκαμεν.’

¹¹ Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ
 μέσου Σαμαρείας καὶ Γαλιλαίας. ¹² καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήν-
 τησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόρρωθεν. ¹³ καὶ αὐτοὶ ᾤραν φωνὴν, λέ-
 γοντες, ‘Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς.’ ¹⁴ Καὶ ἰδὼν εἶπεν αὐτοῖς, ‘Πορευθέντες ἐπι-
 ‘δείξτε ἑαυτοὺς τοῖς ἱερεῦσι.’ Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν.
¹⁵ εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἴαθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων
 τὸν Θεόν. ¹⁶ καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτόν.

* Alex. αὐτῷ.

* Alex. ἀνάπτεσι.

* Alex. αὐν.

* Alex. ἔχει χάριν.

* Alex. ἐκείνῳ.

* Rec. αὐτῷ.

* Alex. οὐ δοκῶ.

* Alex. ὅτι.

GENEVA—1557.

come, but wo be to hym through whome they come. ² It were better for him that a great mystone were hanged about his necke, and that he were cast into the sea, then that he should offende one of these litle ones. ³ Take hede to your selues: If thy brother trespass agaynst thee, rebuke hym: and if he be sory and amende, forgue hym. ⁴ And though he synne agaynst thee seven tymes in a day, and seven tymes in a day tourne agayne to thee, saying, It repenteth me, thou shalt forgue him.

⁵ And the Apostles sayd vnto the Lord, Increase our fayth. ⁶ And the Lord sayd, If he had fayth as muche as is a grayne of mustard seede, and shulde say vnto this mulberry tree, plucke thy selfe vp by the rootes, and plante thy self in the sea, it should obey you. ⁷ Who is it of you that hauing a seruant plowng or feding cattel, would say vnto hym by and by when he were come from the field, Go, and syt downe to meat? ⁸ And would not rather say to hym, dresse wherewith I may suppe, and gyrdte vp thy self, and serue me, tyl I haue eaten and droncken, and afterward eat thou, and drinke thou? ⁹ Doth he thanke that seruant, because he dyd that which was commanded vnto him? I trowe not. ¹⁰ So likewise ye, when ye haue done all those things which are commanded you, say, We are vnprofitable seruantes: We haue done that which was our duty to doe.

¹¹ And so it was when he went to Ierusalem, that he passed through the myddes of Samaria and Galilee. ¹² And as he entred into a certayne towne, there met him ten men that were lepers, which stode a farre of. ¹³ And put forth theyr voyces and said, Iesus Master, haue mercie on vs. ¹⁴ And when he sawe them, he sayd vnto them, Go shewe your selues vnto the Priestes. And it chanced that as they went, they were censed.

¹⁵ Then one of them, when he saw that he was censed turned backe agayne, and with a loude voyce prayed God. ¹⁶ And

RHEIMS—1582.

come: but vnto him by vvhom they come. ² It is more profitable for him, if a mil-stone be put about his necke, and he be cast into the sea, then that he scandalize one of these litle ones. ³ Looke vvel to your selues. If thy brother sinne against thee, rebuke him: and if he doe penance, forgie him. ⁴ And if he sinne against thee seven times in a day, and seven times in a day be conuerted vnto thee, saying, It repenteth me, forgie him.

⁵ And the Apostles said to our Lord, Increase faith in vs. ⁶ And our lord said, If you had faith like to a mustard seede, you might say to this mulberie tree, be thou rooted vp, and be transplanted into the sea: and it vould obey you. ⁷ And vvhich of you hauing a seruant plowng or keeping cattle, that vvil say to him returning out of the field, Passe quickly, sit downe: ⁸ and saith not to him, Make ready supper, and gird thy self, and serue me vvholes I eate and drinke, and afterward thou shalt eate and drinke? ⁹ Doth he giue that seruant thanks, for doing the things vvhich he commaunded him? I trow not. ¹⁰ So you also, vvhen you shal haue done all things that are commaunded you, say, Vve are vnprofitable seruants: vve haue done that vvvhich vve ought to doe.

¹¹ And it came to passe, as he vvent vnto Hierusalem, he passed through the middes of Samaria and Galilee. ¹² And vvhen he entred into a certayne towne, there mette him ten men that were lepers, vvho stode a farre of: ¹³ and they lifted vp their voyces, saying, Iesus maister, haue mercie on vs. ¹⁴ Vvhom as he savv, he said, Goe, shew your selues to the Priestes. And it came to passe, as they vvent, they vvere made cleane.

¹⁵ And one of them as he savv that he vvvas made cleane: vvent backe vvith a loud voyce magnifying God, ¹⁶ and he fel

AUTHORISED—1611.

come, but wo vnto him through whom they come. ² It were better for him that a milstone were hanged about his necke, and he cast into the Sea, then that he should offend one of these little ones.

³ Take heede to your selues: If thy brother trespass against thee, rebuke him, and if he repent, forgie him. ⁴ And if he trespass against thee seven times in a day, and seven times in a day turne againe to thee, saying, I repent, thou shalt forgie him. ⁵ And the Apostles said vnto the Lord, Increase our faith. ⁶ And the Lord said, If yee had faith as a graine of mustard seede, yee might say vnto this Sycamine tree, Be thou plucked vp by the roote, and be thou planted in the sea, and it should obey you. ⁷ But which of you hauing a seruant plowing, or feeding cattell, will say vnto him by and by when he is come from the field, Goe and sit downe to meate? ⁸ And wil not rather say vnto him, Make ready wherewith I may suppe, and gird thy selfe, and serue me, till I haue eaten and drunken: and afterward thou shalt eate and drinke. ⁹ Doeth he thanke that seruant, because he did the things that were commanded him? I trow not. ¹⁰ So likewise ye, when ye shal haue done all those things which are commanded you, say, Wee are vnprofitable seruants: wee haue done that which was our duty to doe.

¹¹ And it came to passe, as he went to Hierusalem, that hee passed thorow the mids of Samaria and Galilee. ¹² And as he entred into a certayne village, there met him tenne men that were lepers, which stood as farre off. ¹³ And they lifted vp their voices, and said, Iesus master haue mercie on vs. ¹⁴ And when he saw them, he said vnto them, Goe shew your selues vnto the Priestes. And it came to passe, that as they went, they were cleansed. ¹⁵ And one of them when hee saw that he was healed, turned backe, and with a loud voyce glorified God, ¹⁶ And fell downe on

καὶ αὐτὸς ἦν Σαμαρείτης. ¹⁷ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ‘Οὐχὶ οἱ δέκα ἐκαθά-
 ρισθησαν; οἱ δὲ ἐννέα ποῦ; ¹⁸ οὐχὶ εὗρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ
 Θεῷ, εἰ μὴ ὁ ἄλλογενὴς οὗτος;’ ¹⁹ Καὶ εἶπεν αὐτῷ, ‘Ἀναστὰς πορεύου· ἡ πίστις
 σου σέσωκέ σε.’

²⁰ Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ,
 ἀπεκρίθη αὐτοῖς, καὶ εἶπεν, ‘Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως·
²¹ οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε, ἢ, ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν
 ἐστίν.’ ²² Εἶπε δὲ πρὸς τοὺς μαθητὰς, ‘Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν
 τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. ²³ καὶ ἐροῦσιν ὑμῖν,
 Ἰδοὺ ὧδε, ἢ, ἰδοὺ ἐκεῖ· μὴ ἀπέλθῃτε, μηδὲ διώξητε. ²⁴ ὥσπερ γὰρ ἡ ἀστραπὴ ἡ
 ἀστράπτουσα ἐκ τῆς ὑπ’ οὐρανοῦ εἰς τὴν ὑπ’ οὐρανὸν λάμπει, οὕτως ἔσται ὁ

α Alex. αἰεῖ, ἰεῖ, ἴ.

f Rec. + καί.

f Rec. + τοῦ.

WICLIIF—1380.

his feet: and dide thankynge, and this
 was a samaritan, ¹⁷ and ihesus answerid
 and seide, whether ten ben not clensid;
 and where ben the nyne? ¹⁸ ther is noon
 founden that turned agen and gaf glorie
 to god: but this alien, ¹⁹ and he seide to
 hym rise up go thou: for thi feith hath
 made the saaf.

²⁰ And he was axed of the farisies, whanne
 the rewme of god cometh, and he answerid
 to hem, t seide, the rewme of god cometh
 not with aspyng: ²¹ nether thei schuln
 seie lo here: or lo theer, for lo the rewme
 of god is withynne you. ²² and he seide
 to hise disciples, daies schuln come, whanne
 ye schuln desir to se o dai of mannes sone,
 ye schuln not se, ²³ and thei schulen
 seie to you lo here and lo theer, nyle ye
 go, nether sue ye, ²⁴ for as list schynynge
 from vndir heuene, schyneth in to tho
 thingis that ben undir heuene: so mannes
 sone schal be in his daie, ²⁵ but first it
 bihoueth hym to suffre many thingis, and
 to be reprevd of this geueracioun.

²⁶ and as it was don in the daies of noe:
 so it schal be in the daies of mannes sone;
²⁷ thei etun and drunken, weddiden wyues,
 and weren gownn to weddingis, til in to
 the day in the whiche noe entrid in to the
 schip: and the greet flood cam and lost
 alle, ²⁸ also as it was don in the daies of
 lot: thei etun and drunken, bouzten and
 seelden: plauntiden and bildiden, ²⁹ but
 the dai that lot wente out of sodom:
 the lord reyned fier and brymston fro
 heuene and lost alle. ³⁰ Like this thing it
 schal be, in what dai mannes sone schal
 be schewid, ³¹ in that our he that is in
 the roof and his vessels in the hous:
 come he not don to take hem away and
 he that schal be in the feld: also turne
 not agen bihynde, ³² he ze mynful of
 the wif of lot, ³³ who euer seke to make

1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 1042 1043 1044 1045 1046 1047 1048 1049 1050 1051 1052 1053 1054 1055 1056 1057 1058 1059 1060 1061 1062 1063 1064 1065 1066 1067 1068 1069 1070 1071 1072 1073 1074 1075 1076 1077 1078 1079 1080 1081 1082 1083 1084 1085 1086 1087 1088 1089 1090 1091 1092 1093 1094 1095 1096 1097 1098 1099 1100 1101 1102 1103 1104 1105 1106 1107 1108 1109 1110 1111 1112 1113 1114 1115 1116 1117 1118 1119 1120 1121 1122 1123 1124 1125 1126 1127 1128 1129 1130 1131 1132 1133 1134 1135 1136 1137 1138 1139 1140 1141 1142 1143 1144 1145 1146 1147 1148 1149 1150 1151 1152 1153 1154 1155 1156 1157 1158 1159 1160 1161 1162 1163 1164 1165 1166 1167 1168 1169 1170 1171 1172 1173 1174 1175 1176 1177 1178 1179 1180 1181 1182 1183 1184 1185 1186 1187 1188 1189 1190 1191 1192 1193 1194 1195 1196 1197 1198 1199 1200 1201 1202 1203 1204 1205 1206 1207 1208 1209 1210 1211 1212 1213 1214 1215 1216 1217 1218 1219 1220 1221 1222 1223 1224 1225 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ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. ²⁵ πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ
 ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. ²⁶ καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις
 ὧν, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. ²⁷ ἥσθιον, ἔπινον,
 ἐγάμων, ἔξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν
 ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας. ²⁸ ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις
 Λῶτ· ἥσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν· ²⁹ ἡ δὲ ἡμέρα
 ἐξῆλθε Λῶτ ἀπὸ Σοδόμων, ἐβρεξε πῦρ καὶ θείον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν
 ἅπαντας. ³⁰ κατὰ ταῦτα ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.
³¹ ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅς ἐσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ,
 μὴ καταβάτω ἄραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ
 ὀπίσω. ³² μνημονεύετε τῆς γυναικὸς Λῶτ. ³³ ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ

^a Alex. ἡγαμίζοντο.ⁱ Alex. τὰ αὐτὰ.

GENEVA — 1557.

fel downe on hys face at his fete, and
 gaue him thanks, and the same was a
 Samaritane. ¹⁷ And Iesus answered and
 sayd, Are there not ten cleansed? but
 where are those nync? ¹⁸ There are not
 found that returned agayne, to geue God
 prayse, saue only this stranger. ¹⁹ And he
 sayd vnto him, Aryse, go thy way, thy
 fayth hath made thee whole.

²⁰ When he was demanded of the Phari-
 sees, when the kingdom of God should
 come, he answered them, and sayd, The
 kingdom of God commeth not with
 obseruation. ²¹ Nether shal men say, Lo
 here, lo there. For behold the king-
 dome of God is within you. ²² And he
 said vnto the disciples, The dayes will
 come, when ye shal desire to see one of
 the dayes of the Sonne of man, and ye
 shal not se it. ²³ And they shal say to
 you, Se here, or Se there. Go not thither,
 nether folow them. ²⁴ For as the lightening
 that appeareth out of the one part
 that is vnder heauen, and shineth vnto
 the other part which is vnder heauen:
 So shal the Sonne of man be in his day.
²⁵ But fyrst must he suffre many thynges,
 and be reprocured of this nation.

²⁶ And as it happened in the dayes of Noe,
 so shal it be in the dayes of the Sonne
 of man. ²⁷ They ate, they drancke, they
 married wyues, and gaue in mariage, euen
 vnto that same day that Noe went into the
 Arke: & the flood came, & destroyed them
 all. ²⁸ Lykewyse also, as it chanced in the
 dayes of Lot. They ate, they drancke, they
 bought, they sold, they planted, they buyt.
²⁹ And euen the same day that Lot went out
 of Sodom, it rayned fyre and brimstone
 from heauen, and destroyed them all. ³⁰ Af-
 ter these ensamples, shal it be in the day
 when the Sonne of man shal appeare.

³¹ At that day he that is on the house
 top, and his stuffe in the house, let him
 not come downe to take it out: and he
 that is in the field, likewise let him not
 turne backe to that he lefte behynde.

³² Remember Lottes wyfe. ³³ Whosoever

RHEIMS — 1582.

on his face before his feete, giuing thanks:
 and this was a Samaritane. ¹⁷ And Iesvs
 ansvering said, Vvere not ten made
 cleane? and vvhere are the nine? ¹⁸ There
 vvvas not found that returned, and gaue
 glorie to God, but this stranger. ¹⁹ And
 he said to him, Arise, goe thy vvayes:
 because thy faith hath made thee safe.

²⁰ And being asked of the Pharisees,
 Vvhen commeth the kingdom of God? he
 answered them and said, The king-
 dom of God commeth not vvith obser-
 uation: ²¹ neither shal they say, Lo
 here, or loe there. for loe the kingdom of
 God is vvithin you.

²² And he said to his Disciples, The
 daies vvil come vvhen you shal desire to
 see one day of the Sonne of man: and
 you shal not see. ²³ And they vvill say to
 you, Loe here and loe there. Goe not,
 neither doe ye folovv after. ²⁴ For euen
 as the lightening that lighteneth from
 vvnder heauen, vnto those partes that are
 vvnder heauen, shineth: so shal the Sonne
 of man be in his day. ²⁵ But first he must
 suffer many things and be reiectcd of
 this generation. ²⁶ And as it came to
 passe in the daies of Noe, so shal it be
 also in the daies of the Sonne of man. ²⁷
 They did eate and drinke, they did
 marie vvives and vvere giuen to mariage
 euen vntil the day that Noe entred into
 the arke: and the flood came, and de-
 stroyed them al.

²⁸ Likewise as it came to passe in the
 daies of Lot: They did eate and drinke,
 bought and sould, planted, and builded:
²⁹ and in the day that Lot vvvent out from
 Sodom, it rained fire and brimstone from
 heauen, and destroyed them all: ³⁰ accord-
 ing to these things it shal be in the
 day that the Sonne of man shal be re-
 uealed. ³¹ In that houre he that shal be
 in the house-toppe, and his vessel in the
 house, let him not goe downe to take
 them vp: and he that is in the field, in
 like maner let him not returne backe.

³² Be mindeful of Lots vvife. ³³ Vvho-

AUTHORISED — 1611.

his face at his feet, giuing him thanks:
 and hee was a Samaritane. ¹⁷ And Iesus
 answering said, Were there not ten
 cleansed, but where are the nine? ¹⁸ There
 are not found that returned to giue glory
 to God, saue this stranger. ¹⁹ And he
 said vnto him, Arise, go thy way, thy
 faith hath made thee whole.

²⁰ And when he was demanded of the
 Pharisees, when the kingdom of God
 should come, he answered them, and said,
 The kingdom of God commeth not with
 obseruation. ²¹ Neither shall they say,
 Lo, here, or loe there: for behold, the
 kingdom of God is ^β within you. ²² And
 hee said vnto the disciples, The dayes
 will come, when ye shall desire to see one
 of the dayes of the Sonne of man, and
 ye shall not see it. ²³ And they shall say
 to you, See here, or see there: Goe not
 after them, nor follow them. ²⁴ For as
 the lightning that lighteneth out of the
 one part vnder heauen, shineth vnto the
 other part vnder heauen: so shall also
 the Sonne of man be in his day. ²⁵ But
 first must hee suffer many things, and be
 reiectcd of this generation. ²⁶ And as it
 was in the dayes of Noe: so shall it be
 also in the dayes of the Sonne of man.

²⁷ They did eate, they drancke, they mar-
 ried vvives, they were giuen in mariage,
 vntill the day that Noe entred into the
 arke: and the flood came, and destroyed
 them all. ²⁸ Likewise also as it was in the
 dayes of Lot, they did eat, they drancke,
 they bought, they sold, they planted, they
 builded: ²⁹ But the same day that Lot
 went out of Sodom, it rained fire and
 brimstone from heauen, and destroyed
 them all: ³⁰ Euen thus shall it be in the
 day when the Sonne of man is reuealed.
³¹ In that day he which shal be vpon the
 house top, and his stuffe in the house, let
 him not come downe to take it away:
 and hee that is in the field, let him like-
 wise not returne backe. ³² Remember Lotes
 wife. ³³ Whosoever shal seeke to saue

^a Or, with outward shew.^β Or, among you.

‘σῶσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν, ζωογονήσει αὐτήν. ³⁴ λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μίας· ^k εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. ³⁵ δύο ἔσονται ἀληθύνουσαι ἐπὶ τὸ αὐτό· ἢ μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται. ³⁶ δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.’ ³⁷ Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, ‘Ποῦ, κύριε;’ Ὁ δὲ εἶπεν αὐτοῖς, ‘Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ αἱετοί.’]

XVIII. Ἐλεγε δὲ ^mκαὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, ² λέγων, ‘Κριτὴς τις ἦν ἐν τινι πόλει, τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντροπόμενος. ³ χήρα δὲ ⁿἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδικίου μου. ⁴ Καὶ οὐκ ᾔθελῃσεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, ^p καὶ

^a Rec. + ὁ.^l Alex. καὶ οἱ αἱετοί.^m Alex. = καί.ⁿ Rec. + τις.^o Alex. ἡθελῃν.

WICLIF—1380.

his lijf snaf: schal lese it, and who euer leseth it: schal quiken it.

³⁴ but I seide to you in that nyzt tweyne schuln be in o bedde: oon schal be taken: and the tother forsaken; ³⁵ tweye wmen schuln be gryndynge to gidre; the toon schal be taken & the tother forsaken; ³⁶ tweyne in a feeld, the toon schal be taken, and the tother lefte; ³⁷ thei answeredn and seiden to hym, wher lord, whiche seide to hym, where euer the bodi schal be: thidur schuln be gaderid to gidre also the eglys.

18. AND he seide to hem also a parable, that it bihoth euermore to preie, and not faile, ² and seide, there was a iuge in a citee, that drede not god, nether schamed of men; ³ & a widow was in that citee, and sche cam to hym and seide, venge me of myn adnersarie; ⁴ and he wolde not longe tyme; but aftir thes thingis he seide with ynn hym silf thouȝ I drede not god, and schame not of man: ⁵ natheles for this widows is heneie to me, I schal venge hir, lest at the last sche comynge condempne me;

⁶ and the lord seide here ȝe what the domesman of wickidnesse seiȝh; ⁷ and where god schal not do veniaunce of his chosn cryngie to hym dai and nyzt: and schal haue paciens in hem? ⁸ sothli I seie to you, for sone he schal do veniaunce of hem; netheles gessist thou that mannes sone comynge schal fynde feith in erthe? ⁹ and he seide also to sum men that tristid in hem silf as thei weren ristful: and dispised othir, this parable seiȝe; ¹⁰ tweie men wenten up in to the temple: to preie; the toon a farisie; and the tother a ppphican; ¹¹ & the farisie stode and preid bi hym silf thes thingis and seid, god I do thankyngis to thee, for I am not as othir men, rauencouris, vniu-t-

TYNDALE—1534.

soever will goo about to save his lyfe/ shall loose it: And whosoever shall loose his lyfe/ shall save it.

³⁴ I tell you: In that nyght/ ther shalbe two in one bedde/ the one shalbe receaved/ and the other shalbe forsaken. ³⁵ Two shalbe also a grindynge to gedder: the one shalbe receaved/ and the other forsaken. ³⁷ And they answered/ and sayde to him: wheare Lorde? And he sayd vnto them: whersoever the body shalbe/ thytther will the egles resoorte.

18. AND he put forth a similitude vnto them/ signyfyinge that men ought alwayes to praye/ and not to be wery ² sayinge: Ther was a Iudge in a certayne cite/ which feared not god nether regarded man. ³ And ther was a certayne wedowe in the same cite/ which came vnto him sayinge: avenge me of myne adversary. ⁴ And he wolde not for a whyle. But afterwarde he sayd vnto him selfe: though I feare not God/ nor care for man/ ⁵ yet because this wedowe troubleth me/ I wil avenge her lest at the laste she come and harge on me.

⁶ And the lorde sayd: heare what the vnrightewes Iudge sayeth. ⁷ And shall not god avenge his electe/ which crye daye and nyght vnto him/ ye though he differre them. ⁸ I tell you he will avenge them/ and that quickly. Nevertheless/ when the sonne of man cometh/ suppose ye/ that he shall fynde faythe on the erthe.

⁹ And he put forth this similitude/ vnto certayne which trusted in them selues that they were perfecte/ and despyed othir. ¹⁰ Two men went vp into the temple to praye: the one a pharise/ and the other a publican. ¹¹ The pharise stode and prayed thus with him selfe. God I thanke the that I am not as othir men are/ extorsioners/ vniuete/ aduocaters/ or as this

CRANMER—1539.

wyll go about to saue hys lyfe, shall lose it: and whosoer shall lose hys lyfe, shall saue it. ³⁴ I tell you: in that nyght ther shalbe two in one bed, the one shalbe receaved, the other shalbe forsaken: ³⁵ Two shalbe agryndynge together: the one shalbe receaved, and the other forsaken. ³⁶ (Two in the feld, the one shalbe receaved, and the other forsaken.) ³⁷ And they answered, and said to him: where Lorde? He sayd vnto them: whersoer the body shalbe, thither wyll also the Egles be gathered together.

18. AND he put forth a parable vnto them, signyfying that men ought all wayes to praye and not to be wery, ² sayinge: Ther was in a certayne cytie a Iudge, which feared not God, nether regarded man. ³ And ther was a certayne wedowe in the same cytye, and she came vnto hym, sayinge: avenge me of myne adversary. ⁴ And he wolde not for a whyle. But after warde he sayd within him selfe: though I feare not God, nor care for man, ⁵ yet because this wedowe is importune vpon me, I wyll avenge her, lest she come at the last and rayle on me. ⁶ And the Lorde sayd: heare what the vnryghtewes Iudge sayeth. ⁷ And shall not God avenge hys electe, which crye daye and nyght vnto hym, yee though he deferre them? ⁸ I tell you that he wyll avenge them, and that quickly. Nenrthelasse, when the sonne of man cometh, shall he fynde fayth on the erth?

⁹ And he tolde this parable, vnto certayne which trusted in them selues that they were perfecte, and despyed othir. ¹⁰ Two men went vp into the temple to praye: the one a Pharyse, and the other a publican. ¹¹ The Pharyse stode and prayed thus wyth hym selfe: God, I thanke the, that I am not as othir men are, extorsioners, vniuete, aduocaters, or as this

‘ ἄνθρωπον οὐκ ἐντρέπομαι· ⁵ διάγε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάξῃ με.’ ⁶ Εἶπε δὲ ὁ Κύριος, ‘ Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· ⁷ ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ’ αὐτοῖς; ⁸ λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἔλθων ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;’

⁹ Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ’ ἑαυτοῖς ὅτι εἰς δίκαιοι, καὶ ἐξουθενούντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην· ¹⁰ ‘ Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης. ¹¹ ὁ Φαρισαῖος σταθεὶς ἔπρὸς ἑαυτὸν ταῦτα προσήύχето, Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ

P Alex. οὐδὲ ἄνθ.

9 Alex. ποιήσγ.

7 Alex. μακροθυμί.

4 Const. = καί.

6 Alex. ταῦτα πρὸς ἑαυτὸν.

GENEVA — 1557.

wyl go about to saue his soule, shal lose it: and whosoever shal lose it, shal restore it to life. ³⁴ I tel you, in that nyght, there shalbe two in one bed, the one shalbe receaved, and the other shalbe forsaken. ³⁵ Two women shalbe grinding together: the one shalbe taken, and the other left. ³⁷ And they answered, and said to hym, Where Lorde? And he sayd vnto them, Wheresoeuer the body shalbe, thither wyl also the Eagles resorte.

18. AND he put forth a similitude also vnto them, to this end that they ought alwayes to pray, and not to wax feinte. ² Saying, There was a Iudge in a certain cite, which feared not God, neither reuerenced man. ³ And there was a certain widow in the same cite, which came vnto him, saying, Do me iustice against myne aduersarie. ⁴ And he would not for a longe tyme: but afterwarde he sayd with hym self, Though I feare not God, nor reuerence man. ⁵ Yet because this widow troubleth me, I wil do her right, lest at the last she come and make me weary with her importunitie.

⁶ And the Lord sayd, Heare what the vnrigheteous Iudge sayeth. ⁷ And shal not God auenge his electe, whych cry day and night vnto him, yea though he deferre them? ⁸ I tel you he wil auenge them, and that quickly. Neuerthelesse, when the Sonne of man cometh, suppose ye that he shal fynde fayth on the earth? ⁹ And he put forth this similitude vnto certayn whych trusted in them selues that they were perfect, and despised other. ¹⁰ Two men went vp into the temple to pray: the one a Pharisee, and the other a Publican. ¹¹ The Pharisee stode and praised thus with hym self, God, I thanke thee that I am not as other men are, extortioners, vnjust, aduocaters, or as this Publican.

RHEIMS — 1582.

euer seeketh to saue his life, shal lose it: and whosoever doth lose the same, shal quicken it. ³⁴ I say to you, in that night there shal be two in one bed: the one shal be taken, and the other shal be left: ³⁵ two women shal be grinding together: the one shal be taken, and the other shal be left: ³⁶ two in the field: the one shal be taken, and the other shal be left. They answering say to him, Vwhere Lorde? ³⁷ Vwho said to them, Wheresoeuer the body shal be, thither wil the eagles also be gathered together.

18. AND he spake also a parable to them that he behoueth alwaies to pray, and not to be weary, ² saying, There was a certaine iudge in a certaine cite, vvch feared not God, and of man made no account. ³ And there was a certaine vvvidow in that cite: and she came to him, saying, Reuenge me of mine aduersarie. ⁴ And he vvould not of a long time, but aftervvard he said vvwith him self, Although I feare not God, nor make account of man: ⁵ yet because this vvvidow is importune vpon me, I vvill reuenge her, lest at the last she come and defame me. ⁶ And our Lord said, Heare vvhat the iudge of iniquitie sayeth. ⁷ And vvil not God reuenge his elect that cry to him day and night: and vvil he haue patience in them? ⁸ I say to you that he vvill quickly reuenge them. But yet the Sonne of man comming, shal he finde trovvn you, faith in the earth?

⁹ And he said also to certaine that trusted in them selues as iust, and despised others, this parable: ¹⁰ Two men went vp into the Temple to pray: the one a Pharisee, and the other a Publicane. ¹¹ The Pharisee standing, praised thus vvith him self: God, I giue thee thanks that I am not as the rest of men, extortioners, vnjust,

AUTHORISED — 1611.

his life, shall lose it, and whosoever shall lose his life, shall preserve it. ³⁴ I tell you, in that night there shall be two men in one bed, the one shall be taken, the other shall be left. ³⁵ Two women shall be grinding together, the one shall be taken, and the other left. ³⁶ Two men shall be in the field, the one shall be taken, and the other left. ³⁷ And they answered, and said vnto him, Where, Lord? And he said vnto them, Wheresoeuer the body is, thither will the Eagles be gathered together.

18. AND he spake a parable vnto them, to this end, that men ought alwayes to pray, and not to faint, ² Saying, There was in a cite a Iudge, which feared not God, neither regarded man. ³ And there was a widow in that cite, and she came vnto him, saying, Auenge me of mine aduersary: ⁴ And hee would not for a while. But afterward he said within himself, Though I feare not God, nor regard man, ⁵ Yet because this widow troubleth me, I will auenge her, lest by her continuall comming, she weary me. ⁶ And the Lord said, Heare what the vnjust Iudge saith. ⁷ And shall not God auenge his owne elect, which cry day and night vnto him, though he beare long with them? ⁸ I tel you that he wil auenge them speedily. Neuerthelesse, when the Son of man commeth, shall he find faith on the earth?

⁹ And he spake this parable vnto certaine which trusted in themselves that they were righteous, and despised other: ¹⁰ Two men went vp into the Temple to pray, the one a Pharisee, and the other a Publicane. ¹¹ The Pharisee stood and prayed thus with himselfe, God, I thank thee, that I am not as other men are, extortioners, vnjust, adulterers, or even as this Publican.

* This 36. v. is wanting in most of the Greek copies. # Or, as being righteous.

τῶν. ¹² νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. ¹³ Καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι· ἀλλ' ἐτυπτεν εἰς τὸ στήθος αὐτοῦ, λέγων, Ὁ Θεὸς, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. ¹⁴ Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ γὰρ ἐκεῖνος. | ὅτι πᾶς ὁ ὑψῶν ἐαυτὸν ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἐαυτὸν ὑψωθήσεται.

¹⁵ Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἄπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν| αὐτοῖς. ¹⁶ ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν, | Ἀφετε τὰ παῖδιά ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ¹⁷ ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δεξῇται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίου, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

¹² Alex. = εἰς. ¹³ Rec. ἡ ἱκετιος. ¹⁴ Alex. ἐπιτίμων. ¹⁵ Alex. προσκαλῆτο (s. προσκαλίσσας) αὐτὰ, λέγων.

WICLIȚ—1380.

anouters, as also this puppican, ¹² I fast twies in the weke, I ȝeue this of alle thingis that I haue in possioun; ¹³ and the puppican stode afer, and wolde nether reise his ȝen to heuene, but smoot his brest: and seide, god be merciful to me synner. ¹⁴ truli I seie to ȝou, this ȝede doun in to his hous, and was iustified for the tother; for eche that enbauncith hym: schal be made lowe; and he that mekith hym: schal be enhauncid.

¹⁵ and they brouȝten to hym ȝong children that he schulde touche hem; and whanne the discipills saien this thing: thei blameden hem; ¹⁶ but ihesus clepid to gidre hem and seide, suffre ȝe children to come to me; and nyle ȝe forbode hem; for of suche is the kyngdom of heuenes; ¹⁷ truli I seie to ȝou, who euer schal not take the kyngdom of god as a child: he schal not entre in to it.

¹⁸ ȝ a prince axed hym and seid, good maister in what thing doyȝne: schal I welde cuerlastyȝne liȝf? ¹⁹ and ihesus seide to hym, what seist thou me good; no man is good but god aloune; ²⁰ thou knowist the comaundementis; thou schalt not sle; thou schalt do no lecherie; thou schalt not do thefte; thou schalt not seie fals witnessyȝe; worshippiȝ the fadir and the modir; ²¹ which seide, I haue kepte alle these thingis for my ȝougthe; ²² and whanne this thing was herd: ihesus seide to hym, ȝit o thing fulȝith to the; sille thou alle thingis that thou hast and ȝene to pore men: ȝ thou schalt haue tresour in heuene, and come ȝ sue thou me; ²³ whanne these thingis were herd, he was sorwful: for he was ful riche.

²⁴ and ihesus seyȝ him maad sorie; seyde hou hard thi that han money; schuln entre in to the kyngdom of god; ²⁵ for it is lȝitr a camel to passe thorow a nedles ȝe: thanne a riche man to entre

TYNDALE—1534.

publican. ¹² I fast twyse in the weke. I geve tythe of all that I possesse. ¹³ And the publican stode afaire of and wolde not lyfte vp his eyes to heven; but smote his brest sayinge: God be mercyfull to me a synner. ¹⁴ I tell you: this man departed home to his housse iustified more then the other. For every man that exalteth him selfe, shalbe brought low: And he that humbleth him selfe, shalbe exalted.

¹⁵ They brought vnto him also babes; that he shuld touche them. When his disciples sawe that they rebuked them.

¹⁶ But Iesus called them vnto him; and sayde: Suffre chyl dren to come vnto me; and forbidde them not. For of soche is the kyngdome of God. ¹⁷ Verely I saye vnto you: whosoever receaveth not the kyngdome of God; as a chylde: he shall not enter therin.

¹⁸ And a certayne ruler axed him sayinge: Good Master: what ought I to do to obtayne eternall lyfe? ¹⁹ Iesus sayd vnto him: Why callest thou me good? No man is good; save God only. ²⁰ Thou knowest the comaundementes: Thou shalt not commit adoutry; thou shalt not kyll; thou shalt not steale; thou shalt not beare false wytnes: Honour thy father and thy mother. ²¹ And he sayde: all these have I kept from my youthe. ²² When Iesus hearde that; he sayde vnto him: Yet lackest thou one thinge. Sell all that thou hast; and distribute it vnto the poore; and thou shalt haue treasure in heven; and come; and folowe me. ²³ When he heard that; he was hevy: for he was very rych.

²⁴ When Iesus sawe him morne; he sayde: with what difficulte shall they that have ryches enter into the kyngdome of God? ²⁵ it is easyer for a camel to goo thorow a nedles eye; then for a rych

CRANMER—1539.

publican. ¹² I fast twyse in the weke. I geue tythe of all that I possesse. ¹³ And the publican stondyng a faire of, wolde not lyfte vp his eyes to heauen, but smote vpon his brest, sayinge: God be mercyfull to me a synner. ¹⁴ I tell you: this man departed home to his house iustified, more then the other. For every one that exalteth him selfe, shalbe brought lowe: And he that humbleth him selfe, shalbe exalted.

¹⁵ They brought vnto him also yong chyl dren, that he shulde touche them. When his dyscyples sawe it, they rebuked them. ¹⁶ But Iesus (whan he had called them vnto hym) sayde: Suffre chyl dren to come vnto me; and forbidde them not. For of soch is the kyngdome of God. ¹⁷ Uerely I saye vnto you: whosoever receaueth not the kyngdome of God as a chylde, shall not enter therin. ¹⁸ And a certayne ruler asked him, sayinge: good master, what ought I to do, to obtayne eternall lyfe?

¹⁹ Iesus sayde vnto him: Why callest thou me good? None is good, saue God only. ²⁰ Thou knowest the comaundementes: Thou shalt not commit adoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false wytnes: Honour thy father and thy mother. ²¹ And he sayde: all these haue I kept from my youth vp. ²² When Iesus hearde that, he sayde vnto him: Yet lackest thou one thinge. Sell all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, folowe me. ²³ When he hearde this, he was sory: for he was very rych.

²⁴ When Iesus sawe that he was sory, he sayde: wyth what difficulte shall they that haue mony, enter into the kyngdome of God? ²⁵ it is easyer for a camel to go thorow a nedles eye, then for a

ȝiȝ, ȝeue ȝohe, want. clepid, called. ȝye, not. welde, possesse. o, om. ȝue, give. sue, follow.

¹⁸ Καὶ ἐπρωτόησέ τις αὐτὸν ἄρχων, λέγων, ‘Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰῶνιον κληρονομήσω;’ ¹⁹ Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, ‘Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός.’ ²⁰ τὰς ἐντολάς οἶδας, “Μὴ μοιχεύσης· μὴ φονεύσης· μὴ κλέψης· μὴ ψευδομαρτυρήσης· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.” ²¹ Ὁ δὲ εἶπε, ‘Ταῦτα πάντα ἐφύλαξά μιν ἐκ νεότητός μου.’ ²² Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ, ‘Ἐτι ἔν σοι λείπει· πάντα ὅσα ἔχεις πώλησον, καὶ δαδός | πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.’ ²³ Ὁ δὲ ἀκούσας ταῦτα περιλύπτος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα. ²⁴ Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς ^b περιλύπον γενόμενον | εἶπε, ‘Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ. ²⁵ Εὐκοπώτερον γὰρ ἐστὶ, κάμηλον διὰ τρυμαλιᾶς ῥαφίδος | ^d εἰσελθεῖν, | ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ

^v Alex. = σου.^z Alex. = ταῦτα.^a Alex. ἕξ.^b Alex. = περιλύπον γενόμενον.^c Alex. βελόνης.^d Alex. ἐλαθίν.

GENEVA—1557.

¹² I fast twyse in the weke: I geue tythe of all that I possesse. ¹³ And the Publican was a farre of, and wolde not lyft vp so muche as his eyes to heauen, but smote his brest, saying, God be mercyful to me a synner. ¹⁴ I tel you, this man departed home to hys house iustified, rather then the other: for euery man that exalteth hym self, shalbe broght low: and he that humbleth him self, shalbe exalted.

¹⁵ They broght vnto him also babes, that he shulde touche them. When his disciples saw that, they rebuked them. ¹⁶ But Iesus called the children vnto him, and said, Suffre babes to come vnto me, and forbid them not, for of suche is the kyngdome of God.

¹⁷ Verely I say vnto you, whosoever receaueth not the kyngdome of God as a babe, he shal not enter therein. ¹⁸ Then a certayn ruler asked hym, saying, Good maister, what ought I to do, to obtayn eternal lyfe? ¹⁹ Iesus sayd vnto him, Why callest thou me good? None is good, saue one to wylt God. ²⁰ Thou knowest the commandementes, commit not adoutury, kil not, steale not, beare not false witnes, honour thy father and thy mother. ²¹ And he sayd, All these haue I kept from my youth. ²² When Iesus heard that, he sayd vnto him, Yet lackest thou one thing: Sel all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, folowe me.

²³ When he heard that, he was very heuy: for he was maruelous ryche. ²⁴ When Iesus sawe him morne, he sayd, With what difficultie shal they that haue ryches, entre into the kyngdome of God? ²⁵ It is easer for a camel to go through a nedles

RHEIMS—1582.

aduoterers, as also this Publicane. ¹² I fast twise in a weeke: I giue tithes of all that I possesse. ¹³ And the Publicane standing a farre of wvould not so much as lift vp his eies tovvard heauen: hut he knocked his breast, saying, God be merciful to me a sinner. ¹⁴ I say to you, this man vvent dovvne into his house iustified more then he: because euery one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted.

¹⁵ And they brought vnto him infants also, that he might touche them. Vvwhich thing vvhen the Disciples savv, they rebuked them. ¹⁶ But Iesus calling them together, said, Suffer children to come vnto me, and forbid them not, for the kyngdom of heauen is for such. ¹⁷ Amen I say to you, Vvhosoeuer receiueh not the kyngdom of God as a childe, shal not enter into it.

¹⁸ And a certaine Prince asked him, saying, Good maister, by doing vvhat, shal I possesse euerlasting lyfe? ¹⁹ And Iesus said to him, Vvhy doest thou call me good? None is good but only God. ²⁰ Thou knowest the commandementes: Thou shalt not kil, Thou shalt not commit adouturie, Thou shalt not beare false vvitnes, Thou shalt not steale, Honour thy father and mother. ²¹ Vvho said, All these things haue I kept from my youth.

²² Vvwhich Iesus hearing, said to him, Yet one thing thou lackest: Sel al that euer thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come, folovv me. ²³ He hearing these things, vvvas stroken sad: because he vvvas very ryche. ²⁴ And Iesus seeing him stroken sad, said, Hovv hardly shal they that haue money, enter into the kyngdom of God? ²⁵ For it is easier for a camel to passe through the eie of a nedle, then for a

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cane. ¹² I fast twice in the weeke, I giue tithes of all that I possesse. ¹³ And the Publicane standing afarre off, would not lift vp so much as his eyes vnto heauen: but smote vpon his breast, saying, God be mercifull to me a sinner. ¹⁴ I tell you, this man went downe to his house iustified rather then the other: For euery one that exalteth himselfe, shall be abased: and he that humbleth himselfe, shall be exalted.

¹⁵ And they brought vnto him also infants that he should touch them: but when his disciples saw it, they rebuked them. ¹⁶ But Iesus called them vnto him, and said, Suffer little children to come vnto me, and forbid them not: for of such is the kingdome of God. ¹⁷ Verely I say vnto you, whosoever shall not receiue the kingdome of God as a little child, shall in no wise enter therein. ¹⁸ And a certaine ruler asked him, saying, Good master, what shall I doe to inherit eternall life? ¹⁹ And Iesus sayd vnto him, Why callest thou me good? None is good saue one, that is God. ²⁰ Thou knowest the commandementes, Doe not commit adultery, Doe not kill, Doe not steale, Doe not beare false witness, Honour thy father and thy mother. ²¹ And he said, All these haue I kept from my youth vp.

²² Now when Iesus heard these things, he sayd vnto him, Yet lackest thou one thing: Sell all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come follow me. ²³ And when he heard this, he was very sorrowfull, for he was very rich.

²⁴ And when Iesus saw that he was very sorrowfull, he said, How hardly shal they that haue riches, enter into the kingdome of God? ²⁵ For it is easier for a camel to goe thorow a needles eye, then for a

‘ εἰσελθεῖν.’ ²⁶ Εἶπον δὲ οἱ ἀκούσαντες, ‘ Καὶ τίς δύναται σωθῆναι;’ ²⁷ Ὁ δὲ εἶπε, ‘ Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ ἐστί παρὰ τῷ Θεῷ.’ ²⁸ Εἶπε δὲ ὁ Πέτρος, ‘ Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολούθησάμεν σοί.’ ²⁹ Ὁ δὲ εἶπεν αὐτοῖς, ‘ Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, ³⁰ ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶνι αἰῶνιον.’

³¹ Παραλαβὼν δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτοὺς, ‘ Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ^f τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. ³² παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ ὕβρις-

‘ Const. = ὁ.

^f Alex. + ἀν.

WICLIȚ—1380.

in to the kyngdom of god, ²⁶ and thei that herden these thingis: seiden, who mai be made saaf; ²⁷ and he seide to hem, tho thingis that ben impossible anentis men: ben possible anentis god; ²⁸ but petir seid, lo we han lefte alle thingis: and han sued thee; ²⁹ & he seide to him, truli I seie to you, there is no man that schal forsake hous, or fadir or modir, or brithren, or wyif, or children, or feldis for the rewme of god: ³⁰ and schal not rescyeue many mo thingis in this tyme, and in the world to comyng euerlastyng liif,

³¹ and ihesus toke his twelue disciplis, and seide to hem, lo we gon up to ierusalem, and alle thingis schulen be endid that ben writun bi the profetis of mannes sone, ³² for he schal be btraied to hethen men: and he schal be scorned, and scorged and bispat, ³³ and aftir that thei han scourgid: thei schuln sle hym, and the thridde dai he schal rise agyn; ³⁴ and thei undirstoden no thing of these; and this word was hid fro hem: and thei undirstoden not tho thingis that weren seid,

³⁵ but it was don, whanne ihesus cam nyȝ to icrico: a blynde man satte bisidis the weye and beggid, ³⁶ and whanne he herde the puple passyng: he axed what this was; ³⁷ and thei seiden to hym: that ihesus of nazareth passid, ³⁸ and he cried and seide, ihesus the sone of dauith: haue merci on me; ³⁹ & thei that wenten bifor blamenen hym, that he schulde be stille, but he cried myche the more; thou sone of dauith: haue merci on me; ⁴⁰ and ihesus stode & comaundid hym to be brouȝt forth to hym, and whanne he cam nyȝ, he axed him, ⁴¹ & seide, what wilt thou that I schal do to thee? and he seide, lord that I se; ⁴² and ihesus seide to hym,

anentis, with. sued, followed. rewme, realm.

TYNDALE—1534.

man to enter into the kyngdome of God. ²⁶ Then sayde they that hearde that: And who shall then be saved? ²⁷ And he sayde: Thinges which are vnpossible with men are possible with God.

²⁸ Then Peter sayde: Loo we have lefte all, and have folowed the. ²⁹ And he sayde vnto them: Verely I saye vnto you, ther is noo man that leaveth hous, or other father and mother, other brethren or wyfe or chylren for the kyngdome of Goddes sake; ³⁰ which same shall not recavee moche moore in this worlde: and in the worlde to come, lyfe everlastyng.

³¹ He toke vnto him twelve; and sayde vnto them. Beholde we go vp to Ierusalem, and all shalbe fulfilled that are written by the Prophetes of the sonne of man. ³² He shalbe delivered vnto the gentils; and shalbe mocked; and shalbe despytfully entreated; and shalbe spetted on: ³³ and when they have scourged him, they will put him to deeth; and the thyrde daye he shall aryse agayne. ³⁴ But they vnderstode none of these thinges. And this sayinge was hid from them. And they perceaved not the thinges which were spoken.

³⁵ And it came to passe, as he was come nye vnto Hierico, a certayne blynde man sate by the waye syde beggyng. ³⁶ And when he hearde the people passe by, he axed what it meant: ³⁷ And they sayde vnto him, that Iesus of Nazareth passed by. ³⁸ And he cryed sayinge: Iesus the sonne of David, have thou mercy on me. ³⁹ And they which went before rebuked him, that he shuld holde his peace. But he cryed so moche the moare; thou sonne of David have mercy on me. ⁴⁰ And Iesus stode styll, and comaunded him to be brought vnto him. And when he was come neare, he axed him, ⁴¹ sayinge: What wilt thou that I do vnto the? And he sayde: Lorde, that I maye recavee my sight. ⁴² Iesus sayde vnto him:

CRANMER—1539.

ryche man to enter into the kyngdome of God. ²⁶ And they that hearde it: sayd: And who can then be saued? ²⁷ And he sayde: The thynges whych are vnpossible with men, are possible wyth God.

²⁸ Then Peter sayde: Lo, we have forsaken all, and folowed the. ²⁹ He sayde vnto them: Uerely I saye vnto you: ther is no man that hath forsaken house, other father or mother, other brethren, or wyfe, or chylren (for the kyngdome of Goddes sake) ³⁰ whych shall not recavee moch more in this worlde, and in the worlde to come, lyfe euerlastyng.

³¹ Iesus toke vnto him the twelue, and sayd vnto them: Beholde, we go vp to Ierusalem, and all shalbe fulfilled, that are wrytten by the Prophetes, of the sonne of man. ³² For he shalbe deluyered vnto the gentyls, and shalbe mocked, and despytfully entreated, and spytten on: ³³ and when they haue scourged hym, they will put him to deeth, and the thryd daye he shall aryse agayne. ³⁴ And they vnderstode none of these thinges. And thys sayinge was hyd from them, so that they perceaved not the thynges whych were spoken.

³⁵ And it came to passe, that as he was come nye vnto Hierico, a certayne blynde man sate by the waye syde, beggyng. ³⁶ And when he hearde the people passe by, he asked what it meant. ³⁷ And they sayde vnto hym, that Iesus of Nazareth passed by. ³⁸ And he cryed, sayinge: Iesu thou sonne of David, haue mercy on me. ³⁹ And they which went before, rebuked hym, that he shuld holde hys peace. But he cryed so much the more: thou sonne of David, haue mercy on me. ⁴⁰ And Iesus stode styll, and comaunded hym to be brought vnto hym. And when he was come neare, he asked hym, ⁴¹ sayinge: what wilt thou that I do vnto the? And he sayde: Lorde, that I maye recavee my sight. ⁴² And Iesus sayde vnto hym:

‘θήσεται, καὶ ἐμπυθθήσεται,’ ³³ καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ‘ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.’ ³⁴ Καὶ αὐτοὶ οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ’ αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

³⁵ Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱερικῶν, τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· ³⁶ ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο, τί εἴη τοῦτο. ³⁷ ἀπήγγειλαν δὲ αὐτῷ, ‘Ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.’ ³⁸ Καὶ ἐβόησε, λέγων, ‘Ἰησοῦ, υἱὲ Δαυὶδ, ἐλέησόν με.’ ³⁹ Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, ‘Υἱὲ Δαυὶδ, ἐλέησόν με.’ ⁴⁰ Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν, ⁴¹ ‘λέγων,] ‘Τί σοι θέλεις ποιήσω;’ Ὁ δὲ εἶπε, ‘Κύριε, ἵνα ἀναβλέψω.’ ⁴² Καὶ

¶ Alex. = λέγων.

GENEVA—1557.

eye; then for a ryche man to entre into the kyngdome of God. ²⁶ Then sayd they that heard *that*, And who then can be saued. ²⁷ And he said, Thynges which are vnpossible with men, are possible with God. ²⁸ Then Peter sayd, Lo, we haue left all, and haue folowed thee.

²⁹ And he sayd vnto them, Verely, I say vnto you, ther is no man that leaueth house, other father and mother, other brethren, or wyfe, or chyldren for the kyngdome of Gods sake, ³⁰ Which shal not recceiue muche more in thys worlde, and in the worlde to come lyfe euerlastyng. ³¹ Then Iesus toke vnto hym the twelue, and sayd vnto them, Beholde, we go vp to Ierusalem, and all thinges shalbe fulfilled to the Sonne of man, that are written by the Prophetes. ³² For he shalbe deliuered vnto the Gentiles, and shalbe mocked, and shalbe spyte fully entreated, and shall be spitted on. ³³ And when they haue scourged him, they wyl put him to deathe: but the thyrd day, he shal rise agayne. ³⁴ But they vnderstode none of these thinges: and this sayyng was hid from them, nether perceaued they the thinges which were spoken.

³⁵ And it came to passe, that as he was come nye vnto Iericho, a certain blynde man sate by the way syde beggyng. ³⁶ Then when he heard the people passe by, he asked what it meant. ³⁷ And they sayd vnto hym, that Iesus of Nazaret passed by. ³⁸ Then he cryed saying, Iesus the Sonne of Dauid, haue thou mercie on me. ³⁹ And they which went before, rebuked hym, that he should holde hye peace: but he cryed so muche the more, Thou Sonne of Dauid, haue mercie on me. ⁴⁰ And Iesus stode styll, and commanded hym to be broght vnto hym: and when he was come neare, he asked hym, ⁴¹ Saying, What wylt thou that I do vnto thee? And he said, Lord that I may recceiue my syght. ⁴² And Iesus sayd vnto

3 A

RHEIMS—1582.

riche man to enter into the kingdom of God. ²⁶ And they that heard, said, And vvhoe can be saued? ²⁷ He said to them, The thinges that are impossible vwith men, are possible vwith God. ²⁸ And Peter said, Loe, vve haue left al thinges, and haue folowed thee. ²⁹ Vvhoe said to them, Amen I say to you, There is no man that hath leaft house, or parents, or brethren, or vyife, or children for the kingdom of God, ³⁰ and shal not recceiue much more in this time, and in the vvorld to come life euerlasting.

³¹ And Iesvs tooke the Twelue, and said to them, Behold vve goe vp to Hierusalem, and al thinges shal be consummate vvhich vvere vvritten by the Prophets of the sonne of man. ³² For he shal be deliuered to the Gentiles, and shal be mocked, and scourged, and spit vpon:

³³ and after they haue scourged him, they vvyl kil him, and the third day he shal rise againe. ³⁴ And they vnderstode none of these thinges, and this vvord vvas hid from them, and they vnderstode not the thinges that vwere said.

³⁵ And it came to passe, vvhen he drevv nigh to Iericho, a certaine blinde man sate by the vvay, beggyng. ³⁶ And vvhen he heard the multitude passing by, he asked what this should be. ³⁷ And they told him that Iesvs of Nazareth passed by. ³⁸ And he cried saying, Iesvs sonne of Dauid, haue mercie vpon me. ³⁹ And they that vvent before, rebuked him, that he should hold his peace. But he cried much more, Sonne of Dauid haue mercie vpon me. ⁴⁰ And Iesvs standing, commanded him to be brought vnto him. And vvhen he vvas come neere, he asked him, ⁴¹ saying, Vvhat vvilt thou that I doe to thee? but he said, Lord, that I may see. ⁴² And Iesvs said to him, Do

AUTHORISED—1611.

rich man to enter into the kingdom of God. ²⁶ And they that heard it, said, Who then can be saued? ²⁷ And he said, The thinges which are vnpossible with men, are possible with God. ²⁸ Then Peter said, Loe, we haue left all, and folowed thee. ²⁹ And he said vnto them, Verely, I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of Gods sake, ³⁰ Who shall not recceiue manifold more in this present time, and in the worlde to come life euerlasting.

³¹ Then he tooke vnto him the twelue, and said vnto them, Behold, we go vp to Hierusalem, and all thinges that are written by the Prophets concerning the sonne of man, shall be accomplished. ³² For he shall be deliuered vnto the Gentiles, and shall be mocked, and spitefully intreated, and spitted on: ³³ And they shall scourge him, and put him to death, and the third day hee shall rise againe. ³⁴ And they vnderstode none of these thinges: and this sayyng was hid from them, neither knew they the thinges which were spoken.

³⁵ And it came to passe, that as he was come nigh vnto Iericho, a certaine blinde man sate by the way side, beggyng. ³⁶ And hearing the multitude passe by, he asked what it meant. ³⁷ And they told him that Iesus of Nazareth passeth by. ³⁸ And he cried, saying, Iesus thou sonne of Dauid, haue mercie on me. ³⁹ And they which went before, rebuked him, that hee should holde his peace: but he cried so much the more, Thou Sonne of Dauid, haue mercie on me. ⁴⁰ And Iesus stood and commanded him to be brought vnto him: and when he was come neere, he asked him, ⁴¹ Saying, what wilt thou that I shall doe vnto thee? And he said, Lord, that I may recceiue my sight. ⁴² And Iesus

ὁ Ἰησοῦς εἶπεν αὐτῷ, 'Ανάβλεψον· ἡ πίστις σου σέσωκέ σε.' ⁴³ Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

XIX. Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχώ· ² καὶ ἰδὼν, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος· ³ καὶ ἐξῆτει ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. ⁴ καὶ ⁵ προδραμὼν ἐμπροσθεν ἀνέβη ἐπὶ συκομωραῖαν, ἵνα ἴδῃ αὐτόν· ὅτι ἐκείνης ἤμελλε διέρχεσθαι. ⁵ καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπε πρὸς αὐτόν, 'Ζακχαῖε, σπεύσας κατέβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι.' ⁶ Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτόν χαίρων. ⁷ καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες, 'Ὅτι παρὰ ἁμαρτωλῶ ἀνδρὶ εἰσῆλθε καταλῦσαι.'

^A Const. προστραμὼν.

⁴ Rec. + ἰδ'.
⁵

WICLIF—1380.

biholde: thi feith hath made the saaf,
⁴³ and anon he saie: & sued him, and
magnified god, & al the puple as it saie:
zaf herinyge to god.

19. AND ihesus goynge ynnre: walkid
thoru; ierico; ² and lo a man sache bi
name & this was a prince of puppleians,
and he was riche; ³ and he sougte to se
ihesus, who he was; and he mysti not
for the puple, for he was litil in stature;
⁴ and he ranne bifor and stied in to a
sycomour tree; to se hym, for he was
to passe fro thennes; ⁵ & ihesus bihelde
up, whanne he cam to the place, and
sai hym, and seide to hym; sache haast
thee and come down for to dai I moot
dwell in thin house. ⁶ and he biyng
cam down; and ioyngne rescueyng hym;
⁷ and whanne alle men saien: thei gruc-
chiden seiyngne, for he hadde turned to a
synful man;

⁸ but sache stode and seide; to the lord,
lo lord I zeue the half of my good to pore
men; and if I haue any thing defraudid
any man: I gilde foure so mych; ⁹ ihesus
seith to hym; for to dai helthe is made to
this hous: for that he is abrahams sone;
¹⁰ for mannes sone cam to seke and make
saaf that thing that perischid. ¹¹ Whanne
thei herden these thingis he addid and
seide a parable for that he was nye ieru-
salem and for thei gessiden that anon
the kyngdom of god schulde he schewid;

¹² therfor he seide; a worthi man wente
in to a fer cuntre: to take to hym a
kyngdom & to turne asen; ¹³ and whanne
his ten seruautis weren clepid he zaf to
hem ten besautis, and seide to hem;
chaffare ze: til I come; ¹⁴ but his cite-
seynes hatiden hym: & senten a messanger

ward, followed. herinyng, praising. stied, ascended.
biyngne, awaiting. ynnre, gite. asen, again. clepid, called.
besautis, gold pieces. chaffare, trade.

TYNDALE—1534.

receave thy sight: thy faith hath saved
the. ⁴³ And immediatly he sawe, and
folowed him; praysinge God. And all the
people, when they sawe it, gave laude to
God.

19. AND he entred in, and went thorow
Hierico. ² And beholde, ther was a man
named zacheus; which was a ruler amonge
the Publicans, and was riche also. ³ And
he made meanes to se Iesus, what he
shuld be: & coulde not for the preace;
because he was of a lowe stature. ⁴ Where-
fore he ran before, and ascended vp, into
a wilde fygge tree, to se him: for he
shulde come that same waye. ⁵ And when
Iesus cam to the place, he looked vp, and
sawe him; and sayd vnto him: zache;
attonce come doune, for to daye I must
abyste at thy housse. ⁶ And he came doune
hastelye and receaved him ioyfully. ⁷ And
when they sawe that, they all groudged
sayinge: He is gone in to tary with a
man that is a synner.

⁸ And zache stode forth and sayd vnto
the Lorde: beholde Lorde, the haulfe of
my gooddes I geue to the poore; and if I
have done eny man wronge, I will restore
him fower folde. ⁹ And Iesus sayd to him:
this daye is healtie come vnto this housse;
for as moche as it also is become the
chylde of Abraham. ¹⁰ For the sonne of
man is come to seke and to save that
which was looste.

¹¹ As they hearde these thinges, he added
ther to a similitude; be cause he was nye
to Hierusalem; and because also they
thought that the kyngdome of God shuld
shortly appere. ¹² He sayde therfore: a
certaine noble man; went into a farre
countrie; to receave him a kyngdome; and
then to come agayne. ¹³ And he called
his ten servauntes; and delyvered them
ten pounde sayinge vnto them: by and
sell till I come. ¹⁴ But his citisens hated
him; and sent messengers after him

CRANMER—1539.

receave thy syght: thy fayth hath saued
the. ⁴³ And immediatly he receaved hys
syght, and folowed hym, praysyng God.
And all the people, when they sawe it,
gaue prayse vnto God.

19. AND he entred in, and went thorow
Hierico. ² And behold, ther was a man
named zacheus, which was a ruler amonge
the Publicans, and was ryche also. ³ And
he sought meanes to se Iesus, what he
shuld be: & coulde not for the preace,
because he was lytle of stature. ⁴ And he
ran before, and clymed vp into a wyld
fygge tree, to se him: for he was to come
that waye. ⁵ And when Iesus cam to the
place, he looked vp, and sawe hym, and
sayd vnto hym: zache, come doune at
once, for to daye I must abyde at thy
house. ⁶ And he came doune hastelye,
and receaved hym ioyfully. ⁷ And when
they sawe it, they all grudged, sayinge:
He is gone in to tary, wyth a man that is
a synner.

⁸ And zache stode forth, and sayd vnto
the Lorde: beholde Lorde, the halfe of my
goodes I geue to the poore: and yf I have
done eny man wronge, I restore hym fower
folde. ⁹ Iesus sayd vnto him: this daye
is health happened vnto thys house, be-
cause that he also is become the chylde
of Abraham. ¹⁰ For the sonne of man is
come to seke, and to saue that whych was
loste.

¹¹ As they hearde these thynges, he
added therto a parable, because he was
nyeto Ierusalem, and because they thought,
that the kyngdome of God shuld shortly
appere. ¹² He sayde therfore: a certayne
noble man went into a farre countrie, to
receaue hym a kyngdome, and to come
agaayne. ¹³ And he called hys ten ser-
uauntes, and delyvered them ten pounde,
sayinge vnto them: Occupy tyll I come.
¹⁴ But hys citsens hated hym, and sent

⁸ Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον, Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, ⁹ δίδωμι τοῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. ¹⁰ Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. ¹¹ ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

¹² Ἀκουόντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἰερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρήμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι. ¹³ εἶπεν οὖν, Ἀνθρωπὸς τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, ¹⁴ λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι. ¹⁵ καλέσας δὲ δέκα δούλους ἑαυτοῦ, ¹⁶ ἔδωκεν αὐτοῖς δέκα μνάς, καὶ εἶπε πρὸς αὐτοὺς, Πραγματεύεσασθε ἕως ἔρχομαι. ¹⁷ Οἱ δὲ πολλοὶ αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ,

⁸ Alex. τοῖς πτωχοῖς εἶδωμι.

¹¹ Alex. ἐν ᾧ.

GENEVA—1557.

hym, Receaue thy syght : thy fayth hath sauēd thee. ⁴³ Then immediatly he receaued his syght, and folowed him, praying God. and all the people, when they sawe *this*, gaue praise to God.

19. VVHEN Iesus entred and passed throug Iericho : ² Beholde there was a man named Zacheus, which was the chief receauer of the tribute, and he was riche. ³ This man made meanes to se Iesus, who he should be, and could not for the prease, because he was of a lowe stature. ⁴ Wherefore he ran before, and clymed vp into a wilde fygge tre, to se hym : for he shulde come that way. ⁵ And when Iesus came to the place, he lokēd vp, and sawe hym, and sayd vnto him, Zachee, come downe at once, for to day I must abide at thy house. ⁶ Then he came downe hastily, and receaued him ioyfully. ⁷ And when all they sawe that they grudged, saying, that he was gone in to lodge with a synner.

⁸ And Zachee stode forthē and sayd vnto the Lord, Beholde Lord, the halfe of my goodes I gīue to the poore, and if I haue taken from any man by forged cauillation, I restore hym foure folde. ⁹ And Iesus sayd to hym, This day is saluation come vnto this house, forasmuche as thou also art become the sonne of Abraham. ¹⁰ For the Sonne of man is come to seke, and to saue that which was lost. ¹¹ As they heard these thynges, he contynued and proposd a similitude, because he was nie to Ierusalem, and because also they thought that the kyngdome of God shulde shortly appeare. ¹² He sayd therefore, A certayn noble man went into a farre cōuntry, to receaue hym a kyngdome, and then to come agayne. ¹³ And he called his ten seruantes, and deliuered them ten pecies of monye, saying vnto them, By and sel tyl I come. ¹⁴ But his citeizens hated hym, and sent a message after hym,

RHEIMS—1582.

thou see, thy faith hath made thee vvhole. ⁴³ And forthvvith he savv, and folowed him, magnifying God. And al the people as they savv it, gaue praise to God.

19. AND entring in, hevvalked throug Iericho. ² And behold a man named Zacheus : and this vvvas a Prince of the Publicans, and he riche. ³ And he sought to see Iesus vvhat he vvvas, and he could not for the multitude, because he vvvas litle of stature. ⁴ And running before, he vvvent vp into a sycamore tree that he might see him : because he vvvas to passe by it.

⁵ And vvhen he vvvas come to the place, Iesus looking vp, savv him, and said to him, Zacheus, come dovvnne in hast : because this day I must abide in thy house. ⁶ And he in hast came dovvnne, and receiued him reiocyng. ⁷ And vvhen al savv it, they murmured, saying that he turned in, to a man that vvvas a sinner.

⁸ But Zacheus standing, said to our Lord, Behold the halfe of my goods, Lord, I gīue to the poore : and if I haue defrauded any man of any thyng, I restore fourefold. ⁹ Iesus said to him, That this day saluation is made to this house : because that he also is the sonne of Abraham. ¹⁰ For the Sonne of man is come to seeke and to saue that vvvhich vvvas lost.

¹¹ They hearing these things, he added and spake a parable, for that he was nigh to Hierusalem, and because they thought that forthvvith the kingdom of God should be manifested. ¹² He said therefore, A certayne noble man vvvent into a farre cōuntry to take to him self a kyngdom, and to returne. ¹³ And calling his ten seruants, he gaue them ten poundes, and said to them, Occupee til I come. ¹⁴ And his citeizens hated him : and they sent a

AUTHORISED—1611.

said vnto him, Receiue thy sight, thy faith hath sauēd thee. ⁴³ And immediatly he receiued his sight, and folowed him, glorifying God : and all the people when they saw it, gaue praise vnto God.

19. AND Iesus entred, and passed thorow Iericho. ² And behold, there was a man named Zacheus, which was the chiefe among the Publicanes, and hee was rich. ³ And he sought to see Iesus who he was, and could not for the prease, because he was litle of stature. ⁴ And he ranne before, and climed vp into a Sycomore tree to see him, for he was to passe that way. ⁵ And when Iesus came to the place, he looked vp and saw him, and said vnto him, Zacheus, make haste, and come downe, for to day I must abide at thy house. ⁶ And he made haste, and came downe, and receiued him ioyfully. ⁷ And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. ⁸ And Zacheus stood, and said vnto the Lord, Behold, Lord, the halfe of my goods I gīue to the poore, and if I haue taken any thyng from any man by false accusation, I restore him foure fold. ⁹ And Iesus said vnto him, This day is saluation come to this house, forasmuch as he also is the sonne of Abraham. ¹⁰ For the Sonne of man is come to seeke, and to saue that which was lost.

¹¹ And as they heard these things, he added, and spake a parable, because he was nigh to Hierusalem, and because they thought that the kyngdome of God should immediatly appeare. ¹² He said therefore, A certayne noble man went into a farre cōuntry, to receiue for himselfe a kyngdome, and to returne. ¹³ And he called his tenne seruants, and deliuered them ten poundes, and said vnto them, Occupee til I come. ¹⁴ But his citeizens hated him, and sent a message after him,

‘ λέγοντες, Οὐ θέλομεν τούτον βασιλεῦσαι ἐφ’ ἡμᾶς. ¹⁵ Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ^m ἔδωκε | τὸ ἀργύριον, ἵνα γνῶ ⁿ τίς τί διεπραγματεύσατο. | ¹⁶ παρεγένετο δὲ ὁ πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου προσεργάσατο δέκα μνᾶς. ¹⁷ Καὶ εἶπεν αὐτῷ, Εὖ, ἀγαθὲ δούλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἵσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. ¹⁸ Καὶ ἦλθεν ὁ δεύτερος, λέγων, Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς. ¹⁹ εἶπε δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω πέντε πόλεων. ²⁰ Καὶ ἕτερος ἦλθε, λέγων, Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ. ²¹ ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἴρεις ὁ οὐκ ἔθνηκας, καὶ θερρίζει ὁ οὐκ ἔσπειρας. ²² Λέγει δὲ αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δούλε.

^m Alex. ἐδῶκε.ⁿ Alex. τί διεπραγματεύσαντο.

WICLIF—1380.

afir hym, and seiden, we wolen not that he regne on us,

¹⁵ and it was don that he turned agen: whanne he hadde take the kyngdom, & he comaundid hise seruauntis to be clepid, to whiche he hadde geue money: to wite hou myche ech hadde wonne bi chaffarynge, ¹⁶ and the first cam and seide, lord! thi besaunte hath wonne ten besauntis; ¹⁷ he seide to hym, wel be thou gode seruaunt, for in litil thing thou hast be trewe: thou schalt be haunyege power on ten citees; ¹⁸ and the tother cam & seide, lord! thi besaunte hath made fyue besauntis; ¹⁹ and to this he seide, and be thou on fyue citees; ²⁰ and the thrid cam and seide, lord! lo thi besaunte, that I hadde put up in a sudari, ²¹ for I drede thee: for thou art a sterne man, thou takist aweye, that that thou settist not; and thou repist that that thou hast not sown; ²² he seith to hym, wickid seruaunt, of thi mouth I deme thee, wistist thou that I am a sterne man, takinge awei that thing that I settid not: & repynge that thing that I sewe not? ²³ and whi hast thou not zoun my money to the borde, and I comynge schulde haue axed it with usuris?

²⁴ and he seide to men stondinge ny; take ze awei fro hym the besaunt and zeue ze to hym that hath ten besauntis; ²⁵ and thei seiden to hym, lord he hath ten besauntis. ²⁶ and I seie to zou, to eche man that hath, it schal be zounn: and he schal encrese; but fro hym that hath not, also that thing that he hath schal be taken of hym. ²⁷ netheles bringe ze hidir tho myn enemyes that wolden not that I regned on hem, and sle ze bifor me; ²⁸ & whanne these thingis weren seide: he wente bifore and jedge vp to ierusalem. ²⁹ And it was don whanne ihesus cam nyze to bethphage and betany at the mounte that is clepid of oliuete: he sente hise tweic discipulis and seide, ³⁰ go ze in

TYNDALE—1534.

sayinge: We will not have this man to raygne ouer vs.

¹⁵ And it came to passe, when he was come agayne and had receaved his kyngdome, he commaunded these seruautes to be called to him (to whom he gave his money) to witt what every man had done. ¹⁶ Then came the fyrst sayinge: Lorde, thy pounde hath encreased ten pounde. ¹⁷ And he sayde vnto him: Well good seruaunte, because thou wast faithfull in a very lytell thyng, take thou auctorite ouer ten citeis. ¹⁸ And the other came sayinge: Lorde thy pounde hath encreased fyve pounde. ¹⁹ And to the same he sayde: and be thou also ruler ouer fyve citeis.

²⁰ And the thyrd came and sayde: Lorde, beholde here thy pounde, which I have kepte in a napkin; ²¹ for I feared thee, because thou arte a straye man: thou takest vp that thou laydest not downe, and repest that thou dydest not sowe. ²² And he sayde vnto him: Of thine awne mouth, iudge I the; thou evyll seruaunt. knewest thou that I am a straye man, takinge vp that I layde not downe, and repinge that I dyd not sowe? ²³ Wherefore then gavest not thou my money into the banke, that at my comynge I might have required myne awne with vantage?

²⁴ And he sayde to them that stode by: take from him that pounde, and geve it him that hath ten pounde. ²⁵ And they sayd vnto him: Lorde he hath ten pounde. ²⁶ I saye vnto you, that vnto all them that have, it shalbe geven: and from him that hath not, even that he hath shalbe taken from him. ²⁷ Moreover those myne enemyes, which wolde not that I shuld raygne over them, bringe hidder, and slee them before me. ²⁸ And when he had thus spoken, he proceded forth, before ascendinge vp to ierusalem.

²⁹ And it fortuneth, when he was come nye to Bethphage and Bethany, besydes mounte oliuete, he sent two of his disciples ³⁰ sayinge: Goo ye in to the toun

CRANMER—1539.

a message after hym, sayinge: we will not haue thys man to raygne ouer vs.

¹⁵ And it came to passe, that when he had receaued hys kingdome, he returned, and commaunded these seruautes to be called vnto hym (to whom he had geuen the money) to wete how moch euery man had done. ¹⁶ Then came the fyrst, saying: Lorde, thy pounde hath gayned ten pounde. ¹⁷ And he sayd vnto hym: Well thou good seruaunt: because thou hast bene faithfull in a very lytell thyng, haue thou auctoryte ouer ten cyties. ¹⁸ And another came, sayinge: Lorde, thy pounde hath made fyue pounde. ¹⁹ And to the same he sayde: be thou also ruler ouer fyue cyties.

²⁰ And another came, sayng: Lorde, beholde here is thy pounde, which I haue kepte in a napkin: ²¹ for I feared thee, because thou art a straye man: thou takest vp that thou laydest not downe, and reapest that thou dydest not sowe. ²² He sayeth vnto hym: Of thine awne mouth, wyll I iudge the, thou euyl seruaunt. Knewest thou that I am a straye man, takinge vp that I layde not downe, and reapeinge that I dyd not sowe? ²³ And wherfore gauest not thou my money into the banke, and at my comynge I myght haue requyred myne awne with vantage?

²⁴ And he sayde vnto them that stode by: take from hym that pounde, and geue it hym that hath ten pounde. ²⁵ And they sayde vnto hym: Lorde, he hath ten pounde. ²⁶ For I saye vnto you, that vnto euery one which hath, shalbe geuen (and he shall haue abun dance) and from hym that hath not shalbe taken awaye, euen that which he hath. Moreover, ²⁷ those myne enemyes, (which wolde not that I shuld raygne ouer them) brynge hyther, and slee them before me. ²⁸ And when he had thus spoken, he proceded forth, takinge hys iourney, to go vp to ierusalem.

²⁹ And it fortuneth, when he was come nye to Bethphage and Bethany, besydes the mounte which is called Oliuete, he sent two of hys disciples, ³⁰ sayinge: go

^m & n, again. clepid, called. wite, know. chaffarynge trading. besaunte, gold piece. sudari, handkerchief. deme, judge. wistist, knewest. zounn, giuen. jedge, went

‘ ἦδεις ὅτι ἐγὼ ἄνθρωπος ἀσπητός εἰμι, αἶρων δὲ οὐκ ἔθικα, καὶ θερίζων δὲ οὐκ ἔσπειρα.’ ²³ καὶ διὰ τί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό; ²⁴ Καὶ τοῖς παρεστῶσιν εἶπεν, Ἀρατε ἀπ’ αὐτοῦ τὴν μνάν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. ²⁵ Καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς. ²⁶ Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὁ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ. ²⁷ Πλὴν τοὺς ἐχθρούς μου ἑκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ’ αὐτούς, ἀγάγετε ὧδε, καὶ κατασφάξτε ἐμπροσθέν μου. ²⁸ Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἐμπροσθεν, ἀναβαίνων εἰς Ἱερουσόλυμα.

²⁹ Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλοῦμενον Ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ, ³⁰ εἰπών, Ἐπάγετε εἰς τὴν

^a Alex. μου τὸ ἀργ.

^f Alex. τοῦτον.

^g Alex. λίγων.

GENEVA — 1557.

saying, We wyl not haue this man to raigne oer vs.

¹⁵ And it came to passe, when he was come agayn, and had receaued his kyngdome, he commanded the seruantes to be called to hym, to whome he gaue his money, to wyt what euery man had auaunted. ¹⁶ Then came the fyrst, saying, Lord, thy piece hath encreased ten pieces. ¹⁷ And he sayd vnto hym, Wel good seruant: because thou wast faithfull in a very litle thyng, take thou autoritie ouer ten cities. ¹⁸ And the other came, saying, Lord thy piece hath encreased fyue pieces. ¹⁹ And to the same he sayd, Be thou also ruler ouer fyue cities. ²⁰ And the thyrd came and said, Lord, be holde here thy piece, which I haue kept in a napkin. ²¹ For I feared thee, because thou art a strayt man: thou takest vp, that thou laydest not downe, and repest that thou dydest not sowe. ²² Then he sayd vnto him, Of thyne owne mouth, wil I iudge thee, thou euyl seruant: Thou knewest that I am a strayt man taking vp that I layd not downe, and repynge that I dyd not sowe.

²³ Wherefore then gauest not thou my money into the banke, that at my comyng, I myght haue required myne owne with vantage? ²⁴ And he sayd to them that stode by, Take from hym that piece, and geue it him that hath ten pieces. ²⁵ And they sayd vnto him, Lord he hath ten pieces. ²⁶ Not with standing I say vnto you, that vnto all them that haue, it shalbe geuen: and from hym that hath not, euen that he hath, shalbe taken from hym.

²⁷ Moreouer those myne enemies, which would that I should raygne oer them, bryng hyther: and sley them before me. ²⁸ And when he had thus spoken, he proceded forth before, ascendyng vp to Ierusalem. ²⁹ And it came to passe, when he was come nye to Bethphage, and Bethanie, besydes the mount which is called the hil of Oliues, he sent two of his disciples, ³⁰ Saying, Go ye to the

RHEIMS — 1582.

legacie after him, saying, Vvyl not haue this man reigne ouer vs. ¹⁵ And it came to passe after he returned, hauing receiued his kingdom: and he commanded his seruants to be called, to vvhom he gaue the money: that he might knovv how much euery man had gained by occupying. ¹⁶ And the first came, saying, Lord, thy pound hath gotten ten poundes. ¹⁷ And he said to him, Vvel fare thee good seruant, because thou hast bene faithfull in a litle, thou shalt haue povver ouer ten cities. ¹⁸ And the second came, saying, Lord, thy pound hath made fyue poundes. ¹⁹ And he said to him, And be thou ouer fyue cities.

²⁰ And an other came, saying, Lord, loe here thy pound, vvchich I haue had laid vp in a napkin. ²¹ for I feared thee, because thou art an austere man: thou takest vp that thou didst not set downe, and thou reapest that vvchich thou didst not sovv. ²² He saith to him, By thine ovvne mouth I iudge thee, naughtie seruant. Thou didst knovv that I am an austere man, taking vp that I set not downe, and reaping that vvchich I sovved not: ²³ and vvhy didst thou not giue my money to the banke, and I comyng might certes vvith vsurie haue exacted it? ²⁴ And he said to them that stode by, Take the pound avay from him, and giue it to him that hath the ten poundes. ²⁵ And they said to him, Lord, he hath ten poundes. ²⁶ But I say to you, that to euery one that hath shal be giuen: and from him that hath not, that also vvchich he hath shal be taken from him. ²⁷ But as for those mine enemies that vvould not haue me reigne oer them, bring them hither: and kil them before me.

²⁸ And hauing said these things, he vvnt before ascendyng to Hierusalem. ²⁹ And it came to passe vvhen he vvvas come nigh to Bethphage and Bethania vnto the mount called Oliuet, he sent tvo of his Disciples, ³⁰ saying, Goe into

AUTHORISED — 1611.

saying, We wil not haue this man to reigne oer vs. ¹⁵ And it came to passe, that when he was returned, hauing receiued the kingdom, then hee commanded these seruants to bee called vnto him, to whom he had giuen the money, that he might know how much euery man had gained by trading. ¹⁶ Then came the first, saying, Lord, thy pound hath gained ten poundes. ¹⁷ And he said vnto him, Well, thou good seruant: because thou hast bene faithfull in a very litle, haue thou authority ouer ten cities. ¹⁸ And the second came, saying, Lord, thy pound hath gained fyue poundes. ¹⁹ And he said likewise to him, Bee thou also ouer fyue cities. ²⁰ And another came, saying, Lord, behold, here is thy pound which I haue kept layd vp in a napkin: ²¹ For I feared thee, because thou art an austere man: thou takest vp that thou laydest not downe, and reapest that thou didst not sowe.

²² And he saith vnto him, Out of thine owne mouth will I iudge thee, thou wicked seruant: Thou knewest that I was an austere man, taking vp that I laid not downe, and reaping that I did not sowe. ²³ Wherefore then gauest not thou my money into the banke, that at my comyng I might haue required mine owne with vsury? ²⁴ And he said vnto them that stode by, Take from him the pound, and giue it to him that hath ten poundes. ²⁵ And they said vnto him, Lord, he hath ten poundes. ²⁶ For I say vnto you, That vnto euery one which hath, shalbe giuen, and from him that hath not, euen that hee hath shall be taken away from him. ²⁷ But those mine enemies which would not that I should reigne oer them, bring hither, and slay them before mee.

²⁸ And when he had thus spoken, he went before, ascendyng vp to Hierusalem. ²⁹ And it came to passe when hee was come nigh to Bethphage and Bethany, at the mount called the mount of Oliues, he sent two of his disciples, ³⁰ Saying, Goe

‘κατέναντι κόμην’ ἐν ᾗ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον ἐφ’ ὃν οὐδεὶς
 ‘πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε.’ ³¹ καὶ ἐάν τις ὑμᾶς ἐρωτᾷ,
 ‘Διὰ τί λύετε; οὕτως ἐρεῖτε αὐτῷ, | “Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει.”’ ³² Ἀπελθόντες
 δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. ³³ λύνωνται δὲ αὐτῶν τὸν πῶλον,
 εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς, ‘Τί λύετε τὸν πῶλον;’ ³⁴ Οἱ δὲ εἶπον, ‘Ὁ
 ‘Κύριος αὐτοῦ χρεῖαν ἔχει.’’ ³⁵ Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπὶ ῥύψαντες
 ἐαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν. ³⁶ πορευομένου δὲ αὐτοῦ,
 ὑπεστρώωνον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. ³⁷ Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ
 καταβάσει τοῦ ὄρους τῶν Ἑλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες
 αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμειν, ³⁸ λέγοντες, ‘Εὐλο-
 ‘γημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνῃ ἐν οὐρανῷ, καὶ δόξα ἐν

* Alex. = αὐτῷ.

* Alex. = ὅτι.

* Alex. αὐτῶν.

* Alex. = σου.

WICLIF—1380.

to the castel: that is agens you in to
 to whiche as je entren ze schulen fynde a colte
 of an asse tiede: on whiche neuer man
 sat vntie ze hym: and brynge ze to me.
³¹ and if ony man axe you whi ze vntien:
 thus ze schuln seie to hym, for the lord
 desirith his werke,

³² and thei that weren sente, wenten
 forth & founden as he seide to hem, a
 colte stondeyn, ³³ and whanne thei vntien-
 den the colt: the lordis of hym seiden to
 hem, what vntien ze the colte? ³⁴ and thei
 seiden, for the lord hath nede to hym,
³⁵ and thei ledde hym to ihesus, and
 castiden her clothis on the colte: and
 setten ihesus on hym, ³⁶ and whanne he
 wente: thei streden her clothis in the
 weie, ³⁷ and whanne he cam nyȝ to the
 comyng doun of the mounte of olyuete:
 alle the puple that cam doun bigunnen to
 ioie and to herie god with greet vois, on
 alle the vertues that thei hadden seen,
³⁸ and seiden, blessid be the kyng that
 cometh in the name of the lord: pees in
 heuene, and glorie in hize thingis. ³⁹ and
 summe of the farisies of the puple: seiden
 to hym, maistr: blame thi discipulis, ⁴⁰ and
 he seide to hem, I seie to you, for if these
 ben stille, stoness schuln crye,

⁴¹ and whanne he nyȝed, he siȝ the cite,
 and wepte on it, ⁴² and seide, for if thou
 haddist knownen: thou schuldist wepe
 also, for in this day the thingis ben in
 pees to thee; but now thei ben hidde fro
 thin igen, ⁴³ but daies schuln come in thee,
 and thin enemyes schuln enurowne thee
 with a pale, and thei schulen go aboute
 thee: and make the streit on alle sidis,
⁴⁴ and caste thee doun to the erthe: and thi
 -ones that ben in thee and thei schuln
 not leue in thee a stoon on a stoon,
 for thou hast not knownen the tyme of thi
 visitacioun,

⁴⁵ and he entrid in to the temple: and
 ligan to caste out men sillynges thereyne
 and buynges, ⁴⁶ and seide to hem, it is

castel, town, agens, against. heris, praise
 nyȝed, drew near. igen, eyes.

TYNDALE—1534.

which is over agaynst you. In the which
 asson as ye are come, ye shall finde a
 colte tyed, wheron yet never man sate.
 Lowse him and bringe him hider. ³¹ And
 if eny man axe you, why that ye loose
 him: thus saye vnto him, the lord hath
 nede of him.

³² They that were sent, went their waye,
 and founde, even as he had sayde vnto
 them. ³³ And as they were aloosynge the
 coolete, the owners sayde vnto them: why
 lowse ye the coolete? ³⁴ And they sayde:
 for the Lorde hath nede of him. ³⁵ And
 they brought him to Iesus. And they cast
 their rayment on the colte, and set Iesus
 thereon. ³⁶ And as he went, they spredde
 their clothes in the waye.

³⁷ And when he was now come, wheare
 he shuld go doune from the mounte oly-
 uete, the whole multitude of the disciples
 began to reioyce, and to lawde God with
 a loude voyce, for all the miracles that
 they had sene. ³⁸ sayinge: Blessed be the
 kyng that commeth in the name of the
 Lorde: peace in heauen, and glory in the
 hyest. ³⁹ And some of the Phariseis of the
 company sayde vnto him: Master rebuke
 thy disciples. ⁴⁰ He answered, and sayde
 vnto them: I tell you, yf these shuld holde
 their peace, the stoness wold crye.

⁴¹ And when he was come neare, he be-
 helde the cite, and wept on it. ⁴² say-
 inge: Yf thou haddest knownen those
 thinges which belonge vnto thy peace, even
 at this thy tyme. But now are they hydde
 from thyne eyes. ⁴³ For the dayes shall
 come vpon the, that thy enemyes shall cast
 a banke aboute the, and compass the
 rounde, and kepe the in on every syde,
⁴⁴ and make the even with the grounde,
 with thy chyl dren which are in the. And
 they shall not leue in the one ston vpon
 another, because thou knewest not the
 tyme of thy visitacioun.

⁴⁵ And he went in to the temple, and
 beganne to cast out them that solde therin,
 and them that bought, ⁴⁶ sayinge vnto

CRANMER—1539.

ye into the towne, which is ouer agaynst
 you: Into the whiche asson as ye are
 come, ye shall fynde an asses colte tyed,
 wheron yet neuer man sate. Loose hym,
 and brynge hym hyther. ³¹ And yf eny
 man aske you, why do ye loose him?
 thus shall ye saye vnto hym: the Lorde
 hath nede therof.

³² They that were sent, went their waye,
 and founde, euen as he had sayde vnto
 them. ³³ And as they were a loosynge the
 colte, the owners therof sayde vnto them,
 why loose ye the colte? ³⁴ And they sayde:
 for the Lorde hath nede of hym. ³⁵ And
 they brought him to Iesus, and cast their
 rayment on the colte, and sett Iesus there-
 on. ³⁶ And as he went, they spredde their
 clothes in the waye.

³⁷ And when he was now come, nye to
 the goying downe of the mounte Olyuete,
 the whole multitude of the dyscyples be-
 gan to reioyce, and to prayse God with a
 loude voyce, for all the myracles that they
 had sene, ³⁸ sayinge: blessed be the kyng
 that commeth in the name of the Lorde:
 peace in heauen, and glory in the hyest.
³⁹ And some of the Pharysees of the com-
 pany sayd vnto hym: Master, rebuke
 the dyscyples. ⁴⁰ He sayde vnto them: I
 tell you, that yf these holde their peace,
 then shall the stoness crye.

⁴¹ And when he was come neare, he be-
 helde the cite, and wept on it, ⁴² say-
 inge: If thou haddest knownen those
 thynges which belonge vnto thy peace,
 euen in thys thy daie, thou woldest take
 hede. But now are they hydde from thyne
 eyes. ⁴³ For the dayes shall come vpon the,
 that thy enemyes also shall cast a banke
 aboute the, and compass the rounde, and
 kepe the in on euery syde, ⁴⁴ and make the
 euen with the grounde, and thy chyl dren
 which are in the. And they shall not leue
 in the one ston vpon another, because
 thou knowest not the tyme of thy visitacioun.

⁴⁵ And he went in to the temple, and be-
 ganne to cast out them that solde therin,
 and them that bought, ⁴⁶ sayinge vnto

‘ ὑφίστοις.’ ³⁹ Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτὸν, ‘ Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.’ ⁴⁰ Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, ‘ Λέγω ὑμῖν, ὅτι, ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται.’ ⁴¹ Καὶ ὡς ἡγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ’ αὐτῇ, ⁴² λέγων, ‘ Ὅτι εἰ ἔγνωσ καὶ σὺ, καὶ γε ἐν τῇ ἡμέρᾳ σου | ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου.’ ⁴³ ὅτι ἤξουσιν ἡμέραι ἐπὶ σε, καὶ περιβαλοῦσιν οἱ ἐχθροὶ σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν, ⁴⁴ καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοί λίθον ἐπὶ λίθῳ· ἀνθ’ ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου.’

⁴⁵ Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ | καὶ ἀγοράζοντας, ⁴⁶ λέγων αὐτοῖς, ‘ Γέγραπται, “^{102c} Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν.” |

* Alex. = ἐν αὐτῷ.

* Alex. + ὅτι.

* Alex. καὶ ἵσταί ὁ οἶκός μου οἶκος προσευχῆς.

GENEVA—1557.

village which is before you, in the which, as some as ye are come, ye shal fynde a colte tyed, wheroun yet neuer man sate: loose hym, and bring him hyther. ³¹ And if any man aske you, why ye loose hym, thus shal ye say vnto hym, Because the Lord hath nede of hym. ³² Then they that were sent, went their way, and founde euen as he had sayd vnto them. ³³ And as they were lousyng the colte, the owners therof sayd vnto them, Why loose ye the colte?

³⁴ And they sayd, The Lord hath nede of hym. ³⁵ So they broght him to Iesus: and they cast their rayment on the colte, and set Iesus thereon. ³⁶ And as he went, they spred their clothes in the way. ³⁷ And when he was now come nye to the goyng downe of the hil of Oliues, the whole multitude of the disciples began to reioice, and to laude God with a loud voice, for all the miracles that they had sene. ³⁸ Saying, Blessed be the kyng that commeth in the name of the Lord: peace in heauen, and glorie in the hiest places. ³⁹ Then some of the Pharises of the compaignie sayd vnto hym, Master, rebuke thy disciples. ⁴⁰ He answered, and said vnto them, I tel you, if these should holde their peace, the stones would crye shortly.

⁴¹ And when he was come nere, he behelde the cite, and wept on it, ⁴² Saying, O if thou haddest euen known at the least in this thy day those thinges which belong vnto thy peace: but now are they hyd from thine eyes. ⁴³ For the dayes shal come vpon thee, that thy enemies shal cast rampars about thee, and compass thee round, and kepe thee in on euery syde.

⁴⁴ And make thee euen wyth the grounde, and thy chyldren which are in thee: and they shal not leaue in thee one stone vpon another, because thou knewest not the time of thy visitation. ⁴⁵ And he went into the temple, and began to cast out them that solde therein, and them that bought, ⁴⁶ Saying vnto them, It is written, My

RHEIMS—1582.

the townne vvhich is ouer against, into the vvhich as you enter, you shal finde the colt of an asse tied, on vvhich no man euer hath sitten: loose him, and bring him. ³¹ And if any man aske you, Vvhy loose you him? You shal say thus to him, because our Lord needeth his seruice. ³² And they that vvere sent, vvont their vvaires, and found as he said to them, the colt standing. ³³ And vvhen they loosed the colt, the ovners thereof said to them, Vvhy loose you the colt? ³⁴ But they said, because our Lord hath neede of him. ³⁵ And they brought him to Iessvs. And casting their garments vpon the colt, they set Iessvs therevpon. ³⁶ And as he vvont, they spred their garments vnderneath in the vvay.

³⁷ And vvhen he approched nory to the descent of mount-Oliuet, al the multitudes of them that descended, began vvith ioy to praise God vvith a loud voice, for all the miracles that they had sene, ³⁸ saying, Blessed is he that commeth king in the name of our Lord, peace in heauen, and glorie on high. ³⁹ And certayne Pharisees of the multitudes said to him, Maister, rebuke thy disciples. ⁴⁰ To vvhom he said, I say to you, That if these hold their peace, the stones shal crie. ⁴¹ And as he drevv neere, seeing the cite, he vvont vpon it, saying, ⁴² Because if thou also hadst knovven, and that in this thy day, the thinges that pertain to thy peace: but novv they are hid from thine eies. ⁴³ For the daies shal come vpon thee: and thy enemies shal compass thee vvith a trench, and inclose thee about, and straiten thee on euery side, ⁴⁴ and beate thee flat to the ground, and thy chyldren that are in thee. and they shal not leaue in thee a stone vpon a stone: because thou hast not knovven the time of thy visitation.

⁴⁵ And entring into the temple, he began to cast out the sellers therein and the biers, ⁴⁶ saying to them, It is vvritten, That my

AUTHORISED—1611.

ye into the village ouer against you, in the which at your entring ye shall find a Colt tied, wheroun yet neuer man sate: loose him, and bring him hither. ³¹ And if any man aske you, Why do ye loose him? Thus shall yee say vnto him, Because the Lord hath neede of him. ³² And they that were sent, went their way, and found euen as hee had said vnto them. ³³ And as they were loosing the colt, the owners thereof said vnto them, Why lose ye the Colt? ³⁴ And they said, The Lord hath need of him. ³⁵ And they brought him to Iesus: and they cast their garments vpon the Colt, and they set Iesus thereon. ³⁶ And as he went, they spread their clothes in the way. ³⁷ And when hee was come nigh euen now at the descent of the mount of Oliues, the whole multitude of the disciples began to reioice and praise God with a loud voyce, for all the mighty workes that they had sene, ³⁸ Saying, Blessed bee the King that commeth in the Name of the Lord, peace in heauen, and glory in the Highest. ³⁹ And some of the Pharisees from among the multitude said vnto him, Master, rebuke thy disciples. ⁴⁰ And he answered, and said vnto them, I tell you, that if these should holde their peace, the stones would immediatly crie out.

⁴¹ And when he was come neere, he beheld the cite and wept ouer it, ⁴² Saying, If thou hadst knowne euen thou, at least in this thy day, the things which belong vnto thy peace! but now they are hid from thine eyes. ⁴³ For the daies shall come vpon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keepe thee in on euery side, ⁴⁴ And shall lay thee euen with the ground, and thy children within thee: and they shall not leaue in thee one stone vpon another, because thou knewest not the time of thy visitation. ⁴⁵ And he went into the Temple, and began to cast out them that sold therein, and them that bought, ⁴⁶ Saying vnto them, It is written,

‘ὁμοίως δὲ αὐτὸν ἐποιήσατε σπῆλαιον ληστῶν.’ ⁴⁷ Καὶ ἦν διδάσκων τὸ καθ’ ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ· ⁴⁸ καὶ οὐχ εὑρίσκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

XX. Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἡ ἐκείνων, | διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἄρχιερεῖς | καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, ² καὶ εἶπον πρὸς αὐτὸν, λέγοντες, ‘Εἰπὲ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;’ ³ Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτοὺς, ‘Ἐρωτήσω ὑμᾶς ἀγὰρ ἕνα | λόγον, καὶ εἰπατέ μοι· ⁴ Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων;’ ⁵ Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς, λέγοντες, ‘Ὅτι ἐὰν εἰπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

² Alex. = ἐκείνων.

³ Const. ἱερεῖς.

⁴ Alex. = ἕνα.

WICLIF—1380.

writun: that myn hous is an hous of preier; but ze han made it a denne of theues; ⁴⁷ and he was techyng euerie dai in the temple. and the pryncis of preestis and the scribis & the pryncis of the puple: souzten to lese hym; ⁴⁸ and thei founden not what thei schulden do to hym; for alle the puple was ocupied and herde hym.

20. AND it was don in oon of the daies, whanne he taught the puple in the temple, and prechid the gospel: the pryncis of preestis, and scribis camen to gidre with the elder men; ² and thei seiden to hym, seie to us in what power thou doist these thingis: or who is he that gaf to the this power? ³ and ihesus answerid and seide to hem; and I schal axe you o worde: answer ze to me; ⁴ was the baptyzm of Iohn of heuene, or of men? ⁵ & thei thougten withynne hem self: seyinge; for if we seien of heuene: he schal seie; whi thanne bilcnen ze not to hym? ⁶ and if we seien of men: alle the puple schal stonne us for thei ben certeyn: that Iohn is a profete; ⁷ and thei answerden that thei knewen not: of whennes it was; ⁸ and ihesus seide to hem; nether I seie to you: in what power, I do these thingis;

⁹ and he bigan to seie to the puple: this parable. A man plauntid a vynegerd; and hirid it to tilers, & he was in pilgrymage longe tyme; ¹⁰ and in the tyme of gaderyng of grapis, he sente a seruaunte to the tilers: that thei schulden geue to hym [of the] fruyt of the vynegerd; which betun hym and leten hym go uoide; ¹¹ and he thougt ȝit to sende another seruaunt; and thei betun this, and turmentiden hym sore and leten him go; ¹² and he thougt ȝit, to sende the thridre; and hym also thei woundiden and castiden out; ¹³ and the lord of the vynegerde seide; what schal I do I schal sende my dere-worthe sone; parauntere whanne thei se hym; thei schul drede;

¹⁴ and whanne the tilers saien hym, thei

lese, destroy. a. one. tilers, husbandmen ȝeue, give.

TYNDALE—1534.

them; yt is writen: my housse is the housse of prayer: but ye have made it a den of theves. ⁴⁷ And he taught dayly in the temple. The hye Prestes and the Scribes and the chefe of the people went about to destroy him: ⁴⁸ but coude not finde what to do. For all the people stacke by him; and gave him audience.

20. AND yt fortunid in one of those dayes; as he taught the people in the temple and preached the gospell: the hye prestes and the scribes came with the elders; ² and spake vnto him sayinge. Tell vs by what auctorite thou doest these thinges? Ether who is he that gave the this auctorite? ³ He answered and saide vnto them: I also will axe you a question; and answer me. ⁴ The baptyme of Iohn: was it from heuene or of men? ⁵ And they thought with in them selves sayinge: yf we shall saye from heuene: he will saye: why then beleued ye him not? ⁶ But and yf we shall saye of men; all the people will stonne vs. For they be perswaded that Iohn is a Prophet. ⁷ And they answered that they coude not tell whence it was. ⁸ And Iesus sayde vnto them: nether tell I you by what auctorite I do these thinges.

⁹ Then beganne he to put forth to the people this similitude. A certayne man plantid a vyneyarde; and let it forth to fermers; and went him selfe into a straunge countre for a greate season. ¹⁰ And when the tyme was come; he sent a seruaunt to his tennautes that they shuld geve him of the frutes of the vyneyarde. And the tennautes dyd bet him; and sent him awaye empty. ¹¹ And agayne he sent yet a nother seruaunt. And they dyd bet him; and foule entreated him also; and sent him awaye emptye. ¹² More ouer; he sent the thyrd to; and him they wounded; and cast out. ¹³ Then sayde the lorde of the vyneyarde: what shall I do? I will sende my deare sonne; peradventure they will reuerence; when they se him.

¹⁴ But when the fermers sawe him; they

CRANMER—1539.

them: It is wyrtten: my house is the house of prayer: but ye have made it a den of theues: ⁴⁷ And he taught dayly in the temple. But the hye Prestes and the scribes and the chefe of the people went aboute to destroye hym: ⁴⁸ and coude not fynde what to do. For all the people stacke by hym, when they hearde hym.

20. AND it fortunid in one of those dayes (as he taught the people in the temple and preached the gospell) the hye Prestes and the Scribes came together wyth the elders, ² and spake vnto him sayinge: Tell vs: by what auctorite doest thou these thynges? Ether who is he, that gaue the thys auctorite? ³ Iesus answered and sayde vnto them: I also will aske you one thyng, and answer me. ⁴ The baptyme of Iohn: was it from heuene or of men. ⁵ And they thought wyth in them selues, sayinge: yf we saye from heuene, he wil saye: why then beleued ye hym not? ⁶ But and yf we saye: of men, all the people will stonne vs. For they be perswaded, that Iohn is a Prophete. ⁷ And they answered, that they coude not tell whence it was. ⁸ And Iesus sayd vnto them: nether tell I you, by what auctorite I do these thynges.

⁹ Then beganne he to put forth to the people thys parable: A certayne man plantid a vyneyarde, and let it forth to husband men, and went him selfe into a straunge countre for a greate season. ¹⁰ And when the tyme was come, he sent a seruaunt to the husband men, that they shuld geue hym of the frute of the vyneyarde. And they bet hym, and sent hym, awaye emptye. ¹¹ And agayne, he sent yet another seruaunt. And hym they dyd beat, and entreated him shamefully, and sent hym awaye emptye. ¹² Agayne, he sent the thyrd also, and hym they wounded, and cast hym out. ¹³ Then sayde the lorde of the vyneyarde: what shall I do? I wyll sende my deare sonne: peradventure they wyll stande in awe of hym, when they se hym. ¹⁴ But when the husbandmen sawe hym,

‘⁶ ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένοι γάρ
 ‘ ἐστὶν Ἰωάννην προφήτην εἶναι.’ ⁷ Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. ⁸ καὶ ὁ
 Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. ⁹ Ἦρξάτο
 δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἀνθρώπος ^b ἐφύτευσεν ἀμπελῶνα,
 ‘ καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἱκανοὺς. ¹⁰ καὶ ἐν καιρῷ
 ‘ ἀπέστειλε πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος ὀδώσιν|
 ‘ αὐτῷ· οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν. ¹¹ καὶ προσέθετο πέμψαι
 ‘ ἕτερον δοῦλον· οἱ δὲ κακείνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.
 ‘ ¹² καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.
 ‘ ¹³ εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν·
 ‘ ἵσως τοῦτον ^d ἰδόντες| ἐντραπήσονται. ¹⁴ Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο

^b Rec. + τῆς.^c Alex. ἰδούσιν.^d Alex. = ἰδόντες.

GENEVA — 1557.

house, is the house of prayer: but ye have made it a denne of theues. ⁴⁷ And he taught daily in the temple. And the hie Priestes and the Scribes, and the chief of the people went about to destroy him: ⁴⁸ But could not finde what they might doe to him: for all the people hangd vpon him when they heard him.

20. AND on one of those dayes, as he taught the people in the temple, and preached the Gospel, the hie Priestes and the Scribes came vpon him sodenly with the Elders, ² And spake vnto him, saying, Tel vs by what autoritie thou doest these things, ether who is he, that gaue thee this autoritie? ³ He answered and sayd vnto them, I also wyl aske you one thing: answer me therfore: ⁴ The baptisme of Iohn was it from heauen, or of men? ⁵ And they reasoned with in them selues, saying, If we shal say, from heauen, he wyl say, Why then beleued ye him not? ⁶ But and if we shal say, Of men: all the people wyl stone vs: for they be perswaded that Iohn is a Prophet. ⁷ Therfore they answered, that they could not tel whence it was. ⁸ Then Iesus sayd vnto them, Nether tel I you, by what autoritie I doe these things.

⁹ Then began he to put forth to the people this similitude, A certain man planted a vineyard, and let it forth to housbandmen: and went him self into a strange cuntry, for a great season. ¹⁰ And when the tyme was come, he sent a seruant to the housbandmen, that they should geue him of the frute of the vineyard: whome the housbandmen dyd beat, and sent away empty. ¹¹ And agayne he sent yet another seruant: and they dyd beat him, and foule entreated him, and sent hym away empty. ¹² Morouer, he sent the thyrd, and him they wounded, and cast out.

¹³ Then sayd the lord of the vineyard, What shal I doe? I wil send my deare sonne: him peraduenture they wyl reuerence, when they se him. ¹⁴ But when

RHEIMS — 1582.

house is the house of prayer. But you have made it a denne of theeues. ⁴⁷ And he vvas teaching daily in the temple. And the cheefe Priests and the Scribes and the Princes of the people sought to destroy him: ⁴⁸ and they found not vwhat to doe to him. For al the people vvas suspense, hearing him.

20. AND it came to passe: in one of the daies vhen he vvas teaching the people in the temple and euangelizing, the cheefe Priests and the Scribes vvith the auncients assembled, ² and spake saying to him, Tel vs, in vwhat pover doest thou these things? or, vvho is he that hath giuen thee this pover? ³ And Iesus answering, said to them, I also vvil aske you one vvord. Answer me, ⁴ The baptisme of Iohn was it from heauen, or of men? ⁵ But they thought vvithin them selues, saying, That if vve say, From heauen: he vvil say, Vvhy then did you not beleuee him? ⁶ But if vve say, Of men: the vvhole people vvil stone vs: for they are certaine that Iohn is a Prophet. ⁷ And they answered that they knevy not vvhencc it vvas. ⁸ And Iesus said to them, Neither doe I tel you in vwhat pover I doe these things.

⁹ And he began to say to the people this parable, A certaine man planted a vineyard, and let it out to husbndmen: and he vvas from home a long time. ¹⁰ And in time he sent to the husbndmen a seruant, that they should giue him of the fruit of the vineyard. Vvho beating him, sent him avway empty. ¹¹ And agayne he sent another seruant. But they beating him also and reprochfully abusing him, sent him avway empty. ¹² And agayne he sent the third: vvho vvounding him also, cast him out. ¹³ And the lord of the vineyard said, Vvhat shal I doe? I vvil send my beloued sonne: perhaps vvhen they shal se him, they vvil reuerence him. ¹⁴ Vvthom vvhen the husbndmen savv,

AUTHORISED — 1611.

My house is the house of prayer: but ye have made it a den of theeves. ⁴⁷ And he taught daily in the Temple. But the chiefe Priests and the Scribes, and the chiefe of the people sought to destroy him, ⁴⁸ And could not finde what they might doe: for all the people were very attentue to heare him.

20. AND it came to passe, that on one of those dayes, as he taught the people in the Temple, and preched the Gospel, the chiefe Priests and the Scribes came vpon him, with the Elders, ² And spake vnto him, saying, Tell vs, by what authoritie doest thou these things? or who is hee that gaue thee this authoritie? ³ And he answered, and saide vnto them, I will also aske you one thing, and answer me. ⁴ The Baptisme of Iohn, was it from heauen, or of men? ⁵ And they reasoned with themselves, saying, If we shall say, From heauen, he will say, Why then beleueed ye him not? ⁶ But and if we say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet. ⁷ And they answered, that they could not tell whence it was. ⁸ And Iesus said vnto them, Neither tell I you by what authoritie I doe these things. ⁹ Then began he to speake to the people this parable: A certaine man planted a vineyard, and let it forth to husbndmen, and went into a farre cuntry for a long time. ¹⁰ And at the season, he sent a seruant to the husbndmen, that they should giue him of the fruit of the vineyard, but the husbndmen beat him, and sent him away empty. ¹¹ And agayne he sent another seruant, and they beat him also, and entreated him shamefully, and sent him away empty. ¹² And agayne he sent the third, and they wounded him also, and cast him out. ¹³ Then said the lord of the vineyard, What shall I doe? I will send my beloued sonne: it may bee they will reuerence him when they see him. ¹⁴ But when the husbndmen

^a Or, hangd on him.

‘ πρὸς ἑαυτοὺς, | λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· ¹⁴ δεῦτε, | ἀποκτείνωμεν αὐτὸν,
 ‘ ἵνα ἡμῶν γένηται ἡ κληρονομία. ¹⁵ Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος,
 ‘ ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; ¹⁶ ἐλεύσεται καὶ
 ‘ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.’ Ἀκούσαντες
 δὲ εἶπον, ‘ Μὴ γένοιτο.’ ¹⁷ Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε, ‘ Τί οὖν ἐστὶ τὸ γεγραμμένον
 ‘ τοῦτο, “ Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν
 “ γωνίας.”’ ¹⁸ Πᾶς ὁ πεσὼν ἐπ’ ἐκείνον τὸν λίθον συνθλασθήσεται ἐφ’ ὃν δ’ ἂν
 ‘ πέσῃ, λικμήσει αὐτόν.’ ¹⁹ Καὶ ἐξήτησαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς | ἐπιβα-
 λείν ἐπ’ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν ^h τὸν λαόν | ἐγνωσαν
 γὰρ ὅτι πρὸς αὐτοὺς ⁱ τὴν παραβολὴν ταύτην εἶπε. | ²⁰ Καὶ παρατηρήσαντες ἀπέσ-
 τελαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ

^a Alex. ἀλλήλων. ^f Alex. = εἴτε. ^g Alex. γραμματεῖς καὶ οἱ ἀρχιερεῖς. ^h Const. = τὸν λαόν. ⁱ Alex. εἶπε τὴν παραβολὴν ταύτην. ^k Alex. ἡμᾶς.

WICLIF—1380.

thoughten withynne hem silf and seiden/
 this is the eire, sle we hym, that the
 eritage be oure; ¹⁵ and thei castiden hym
 out of the vyneyerd; and killiden hym/
 what thanne schal the lord of the vyne-
 yerd do to hem? ¹⁶ he schal come and
 distrie these tilers; and zeue the vyne-
 yerde to other, and whanne this thing was
 herde: thei seiden to hym, god forheide/
¹⁷ but he biheeld hem: and seide; what
 thanne is this that is writun, the stoon
 whiche men bilydng repreneu: this is
 made in to the heed of the corner, ¹⁸ ech
 that schal falle on that ston schal be to
 brisid, but on whom it schal falle: it schal
 al to breke hym, ¹⁹ and the pryncis of
 preestis, and scribis, soukten to leie on
 hym hondis in that our: and thei dreden
 the puple/ for thei knowen: that that
 he hem seide this liknesse.

²⁰ and thei aspiden, and senten aspieris:
 that feyneden hym iust, that thei schulden
 take hym in word, and bitaken hym to
 the power of the pryncis, and to the power
 of the iustice, ²¹ and thei axeden hym
 and seiden maistr we witen: that riȝtli
 thou seist and techist and thou takist not
 the persone of man: but thou teehist in
 truthe the weie of god, ²² is it leful to
 us: to zeue tribute to the emperour or
 najr? ²³ and he biheeld the disceite of
 hem, and seide to hem, what tempten ze
 me: ²⁴ schewe ze to me a peny, whos
 ymage & superscripcioun hath it? thei
 answeriden and seiden to hym, the emper-
 ouris. ²⁵ and he seide to hem, jilde ze
 therfor to the emperour: tho thingis, that
 ben the emperours; and tho thingis, that
 ben of god: to god. ²⁶ and thei myȝten not
 repreue his word, bifor the puple, and thei
 wordiden in his answer: and heldeiden pes.
²⁷ summe of the saduces that denyeden
 the agenrisinge fro deeth to liif: camen
 and axeden hym, ²⁸ & seiden maistr,
 moises wroot to us, if the brother of any

TYNDALE—1534.

thought in them selves sayinge: this is
 the heyre, come let vs kyll him; that the
 inheritance maye be oures. ¹⁵ And they
 cast him out of the vyneyarde, and kyllid
 him. Now what shall the Lorde of the
 vyneyarde do vnto them? ¹⁶ He will come
 and destroye those fermers; and will let
 out his vyneyarde to other. When they
 hearde that they sayde: God forbyd.

¹⁷ And he behelde them and sayde: what
 meaneeth this then that is written: The
 stone that the bylders refused the same
 is made the heed corner stone? ¹⁸ who-
 soeuer stombe al that ston; shalbe
 broken: but on whosoever it faul vpon;
 it wyll grynde him to powder. ¹⁹ And
 the hye Prestes and the Scribes the same
 howre went about to laye hondes on him;
 but they feared the people. For they per-
 ceaved that he had spoken this similitude
 agaynst them.

²⁰ And they watched him, and sent forth
 spies, which shuld fayne them selues per-
 fecte, to take him in his wordes; and to
 delyue him vnto the power and auctorite
 of the debite. ²¹ And they axed him say-
 inge: Master, we knowe that thou sayest
 and teachest ryght, nother considerest
 thou eny mannes degre; but teachest the
 waye of God truly. ²² Ys it laufful for vs
 to geue Cesar tribute or no? ²³ He per-
 ceaved their craftynes, and sayde vnto
 them: why tempt ye me? ²⁴ Shewe me
 a peny. Whose ymage and superscripcioun
 hath it? They answered and sayde: Ces-
 ars. ²⁵ And he sayde vnto them: Geue
 then vnto Cesar; that which belongeth
 vnto Cesar: and to God; that which per-
 taineth to God. ²⁶ And they coulde not
 reprove his sayinge before the people.
 But they marvaile at his answer, and
 helde their peace.

²⁷ Then came to him certayne of the Sa-
 ducceis, which denye that ther is eny resur-
 reccion. And they axed him ²⁸ sayinge:
 Master, Moses wrote vnto vs, if eny

CRANMER—1539.

they thought within them selues, sayinge:
 this is the heyre, come, let vs kyll hym,
 that the enheritance maye be oures. ¹⁵ And
 they cast him out of the vineyard, and
 kyllid him. What shall the Lorde of the
 vineyard therefore do vnto them? ¹⁶ He
 shall come, and destroye these husband-
 men, and shall let out hys vineyard to
 other. When they hearde thys, they sayde:
 God forbyd.

¹⁷ And he behelde them, and sayde: what
 is thys then that is written: the stone
 that the buylders refused, the same is be-
 come the heed of the corner? ¹⁸ Whoso-
 euer doth stombe vpon that stone, shalbe
 broken: but on whosoever it falleth, it
 wyll grynde him to powder. ¹⁹ And the
 hye prestes and the Scribes the same
 howre went about to laye handes on hym,
 and they feared the people. For they per-
 ceaved that he had spoken thys symilitude
 agaynst them.

²⁰ And they watched hym, and sent forth
 spies which shuld fayne them selues
 ryghteous men, to take him in hys wordes,
 and to delyuer him vnto the power and
 auctorite of the debyte. ²¹ And they asked
 hym, sayinge: Master, we knowe that
 thou sayest and teachest ryght, nether
 considerest thou the outward appearance
 of eny man, but teachest the waye
 of God truly. ²² Is it laufful for vs to geue
 trybute vnto Cesar, or no? ²³ He per-
 ceaved their craftynes, and sayde vnto
 them: why tempt ye me? ²⁴ Shewe me
 a peny. Whose ymage and superscripcioun
 hath it? They answered and sayde: Cesars.
²⁵ And he sayde vnto them: geue then
 vnto Cesar, the thynges whych belonge
 vnto Cesar: and to God the thynges that
 pertaine vnto God. ²⁶ And they coulde not
 reprove his sayinge before the people:
 and they marvaile at his answer, and
 helde their peace.

²⁷ Then came to hym certayne of the
 Saduceis, which denye that ther is eny
 resurreccion. And they asked him ²⁸ say-
 inge: Master, Moses wrote vnto vs, yf

tilers, husbandmen. zeue, give. aspieden, watched.
 aspien, spies. jilde, slay. witen, know. jilde,
 yield, or give. agenrisinge, risinge again.

λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνου. ²¹ καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, ‘Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ²² ἔξῃστιν ἡμῖν| Καίσαρι φόρον δοῦναι, ἢ οὐ;’ ²³ Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτοὺς, ‘Τί με πειράζετε;| ²⁴ μὲν δέξασθε| μοι δηνάριον· τίνας ἔχει εἰκόνα καὶ ἐπιγραφὴν;’ Ἀποκριθέντες δὲ εἶπον, ‘Καίσαρος.’ ²⁵ Ὁ δὲ εἶπεν ὁ αὐτοῖς,| ‘Ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.’ ²⁶ Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

²⁷ Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἂντιλέγοντες| ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν, ²⁸ λέγοντες, ‘Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ἐάν τις

¹ Alex. = τί με πειράζετε.

² Rec. ἐπιείκαστε.

³ Alex. = οἱ δὲ εἰδὼς· καὶ εἶπε.

⁴ Alex. πρὸς αὐτοὺς.

⁵ Alex. λῡγοντες.

GENEVA—1557.

the housbandmen sawe him, they reasoned with them selues, saying, This is the heyre: Come let vs kyl him, that the heritage may be ours. ¹⁵ And they cast him out of the vineyard, and kylled him. What shal the Lord of the vineyard therefore do vnto them? ¹⁶ He wil come and destroy these housbandmen, and wil let out his vineyard to others. When they heard that, they sayd, God forbyd. ¹⁷ And he behelde them, and sayd, What meaneth this then that is written, The stone that the buylders refused, the same is made the head corner stone? ¹⁸ Whosoever shal fall vpon that stone, shalbe broken: and on whosoever it shal fall, it wyl grinde hym to powder. ¹⁹ And the hye Priestes and the Scribes the same houre went about to lay handes on hym: but they feared the people: for they perceaued that he had spoken this similitude against them.

²⁰ And they watched hym, and sent forth spies, which shulde fayne them selues iuste men, to take hym in his wordes, and to deliuer hym vnto the power and auctoritie of the Deputie. ²¹ And they asked hym, saying, Master, we knowe that thou sayest, and teachest ryght, nether considerest thou any mans degree, but teachest the way of God truly. ²² Is it lawfull for vs to geue Cesar tribute, or no? ²³ He perceaued their craftines, and sayd vnto them, Why tempt ye me? ²⁴ Shewe me a peny: Whose image and superscription hath it? They answered and sayd, Caesars. ²⁵ Then he sayd vnto them, Geue then vnto Cesar, that which belongeth to Cesar: and to God, that which pertaineth to God.

²⁶ And they could not reprove his saying before the people: but they marueyled at his answer, and helde their peace. ²⁷ Then came to him certain of the Sadduces (which deny that there is any resurrection) and they asked him, ²⁸ Saying, Master, Moses wrote vnto vs, If

RHEIMS—1582.

they thought vwithin them selues, saying, This is the heire, let vs kil him, that the heritage may be ours. ¹⁵ And casting him forth out of the vineyard, they killed him. Vvhat therefore vvill the Lord of the vineyard doe to them? ¹⁶ He vvill come, and vvill destroy these husbndmen, and vvill giue the vineyard to others. Vvchich they hearing, said to him, God forbid. ¹⁷ But he beholding them said, Vvhat is this then that is vvritten, *The stone vvchich the builders reiected, the same is become into the head of the corner?* ¹⁸ Euery one that falleth vpon this stone, shal be quashed: and vpon vvhom it shal fall, it shal breake him to powder. ¹⁹ And the cheefe Priests and Scribes sought to lay handes vpon him that houre: and they feared the people, for they knev that he spake this similitude to them.

²⁰ And watching, they sent spies which should feine them selues iust: that they might take him in his talke, and deliuer him to the principaltie and povver of the President. ²¹ And they asked him, saying, Maister, vve knov that thou speakest and teachest rightly: and thou dost not accept person, but teachest the vvay of God in truth. ²² Is it lawfull for vs to giue tribute to Cesar, or no? ²³ But considering their guile, he said to them, Vvhy tempt you me? ²⁴ Shew me a penie. Vvwhose image hath it and inscription? They answering said, Caesars. ²⁵ And he said to them, Render therefore the things that are Caesars, to Cesar: and the things that are Gods, to God. ²⁶ And they could not reprehend his vvord before the people: and marueiling at his ansver, they held their peace.

²⁷ And there came certaine of the Sadduces, vvchich denie that there is a resurrection, and they asked him, ²⁸ saying, Maister, Moyses gaue vs in vvriting, If a man

AUTHORISED—1611.

saw him, they reasoned among themselves, saying, This is the heire, come, let vs kill him, that the inheritance may be ours. ¹⁵ So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard doe vnto them? ¹⁶ Hee shall come and destroy these husbndmen, and shall giue the vineyard to others. And when they heard it, they said, God forbid. ¹⁷ And he beheld them, and saide, What is this then that is written, The stone which the builders reiected, the same is become the head of the corner? ¹⁸ Whosoever shall fall vpon that stone, shall be broken: but on whosoever it shall fall, it will grinde him to powder.

¹⁹ And the chiefe Priests and the Scribes the same houre sought to lay hands on him, and they feared the people: for they perceiued that he had spoken this parable against them. ²⁰ And they watched him, and sent fourth spies, which should faine themselves iust men, that they might take hold of his wordes, that so they might deliuer him vnto the power and authoritie of the gouernour. ²¹ And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly. ²² Is it lawfull for vs to giue tribute vnto Cesar, or no? ²³ But he perceiued their craftines, and said vnto them, Why tempt ye me? ²⁴ Shew me a peny: whose image and superscription hath it? They answered, and said, Caesars. ²⁵ And he said vnto them, Render therefore vnto Cesar the things which be Caesars, and vnto God the things which be Gods. ²⁶ And they could not take holde of his wordes before the people, and they marueiled at his answer, and helde their peace.

²⁷ Then came to him certaine of the Sadduces (which denie that there is any resurrection) and they asked him, ²⁸ Saying, Master, Moses wrote vnto vs, If any

^a Or, of a truth.

‘ ἀδελφὸς ἀποθάνη ^a ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνη, | ἵνα λάβῃ ὁ ἀδελ-
 ‘ φὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ²⁹ ἑπτὰ οὖν
 ‘ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· ³⁰ καὶ ἔλαβεν ὁ
 ‘ δεῦτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος· ³¹ καὶ ὁ τρίτος ἔλαβεν αὐτήν·
 ‘ ὡσαύτως | δὲ καὶ οἱ ἑπτὰ· ³² οὐ κατέλιπον τέκνα, καὶ ἀπέθανον· ³³ ὕστερον δὲ |
 ‘ πάντων | ἀπέθανε καὶ ἡ γυνή· | ³⁴ ἐν τῇ οὖν ἀναστάσει, τίνας αὐτῶν ³⁵ γίνεταί |
 ‘ γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα·’ ³⁶ Καὶ ἀποκριθεὶς | εἶπεν αὐτοῖς ὁ
 ‘ Ἰησοῦς, ‘Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐγαμίσκονται·’ ³⁷ οἱ δὲ καταξίω-
 ‘ θέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε
 ‘ γαμοῦσιν οὔτε ἐγαμίσκονται·’ ³⁸ οὔτε γὰρ ἀποθανεῖν ἐτι δύνανται· ἰσάγγελοι γάρ
 ‘ εἰσι, καὶ υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες·’ ³⁹ Ὅτι δὲ ἐγείρονται οἱ

^a Alex. ἔχων γ. κ. οὗτος ἄ. ὅ. ‘ Const. ὡσαύτως· ὡσαύτως. ‘ Rec. + καὶ. ‘ Alex. = εἰ. ‘ Alex. = πάντων. ‘ Alex. καὶ ἡ γυνὴ ἀπὸ θ.

WICLIIF—1380.

man haue a wiif ^τ be deed : and he was
 withouten eris : that his brother take his
 wiif, and reise seed to his brother, ²⁹ and
 so there weren seuen brotheren, the first
 took a wiif : and is deed, withouten eris,
³⁰ and the brother sunge took hir, and
 he is deed withouten sone, ³¹ and the
 thirde took hir also and alle seuen,
 and leften not seed : but ben deed, ³² and
 the last of alle the womman is deed.
³³ therfor in the risynge azen hows wiif
 of hem schal sche be ? for seuen hadden
 hir to wiif.

³⁴ and ihesus seide to hem, sones of this
 world wedden : and ben souun to wed-
 dyngis, ³⁵ but thei that schulden be hadde
 worthi of that world, and of the risynge
 azen for deeth : nether ben weddid ne-
 ther wedden wyues, ³⁶ nether schuln mowe
 die more for thei ben euene with an-
 gellis, and ben the sones of god : sithen
 thei ben the sones of risynge azen for
 deeth, ³⁷ and that deed men risen azen :
 also moises schewid bisidis the buysch, as
 he seith the lord god of abraham ^τ
 god of Isaac, ^τ god of iacob, ³⁸ and god
 is not of deed men : but of luyunge neu-
 for alle men luyun to hym, ³⁹ and summe
 of the scribis answeyge : seiden, maister
 thou hast wel seide, ⁴⁰ and thei dursten
 no more axe hym any thing.

⁴¹ but he seide to hem, hou seien men
 crist to be the sone of dautih, ⁴² and dautih
 hym self seith in the book of salmes :
 the lord seide to my lord, sitte thou on
 my rihtal : ⁴³ til I putte thine enemy a
 stool of thy feet. ⁴⁴ therfor dautih clepyth
 hym lord : ^τ hou is he his sone ? ⁴⁵ and in
 hir heringe of alle the puple : he seide to
 his discipulis, ⁴⁶ but ȝe wure of scribis
 that wolen wandre in stolis, and louen saluta-
 cious in the chepyng, and the first chairen
 in synagogis, and the first sittynge
 places in festis, ⁴⁷ that deuouren the housis
 of widowis : and feynen longe preynge,

marrye, following, souun, given, more, may,
 he be able, withouten, sone, azen, again, luyun, live,
 myself, right side, synch, calleth, stoles, long robes,
 a man, market.

TYNDALE—1534.

mannes brotherdye hauinge a wyfe, and the
 same dye with out yssue : that then his
 brother shuld take his wyfe, and reyse vp
 seede vnto his brother. ²⁹ Ther were seven
 brethren, and the fyrste toke a wyfe, and
 dyed with out children. ³⁰ And the seconde
 toke the wyfe, and he dyed chyldlesse ?
³¹ And the thyrde toke her, and in lyke
 wyse the resydue of the seven, and lefte
 no chyldren be hynde them, and dyed.
³² Last of all the woman dyed also. ³³ Now
 at the resurrection whose wyfe of them
 shall she be ? For seven had her to wyfe.

³⁴ Iesus answered and sayde vnto them.
 The chyldren of this worlde mary wyues,
 and are maryed, ³⁵ but they which shalbe
 made worthy to enioye that worlde and
 the resurrection from deeth, nether mary
 wyues, nether are maryed, ³⁶ nor yet can
 dye any moare. For they are equal vnto
 the angels : and are the sonnes of God,
 in as moche as they are the chyldren of
 the resurrection. ³⁷ And that the deed
 shall ryse agayne, even Moses signified
 besydes the busshe, when he sayde : the
 Lord God of Abraham, and the God of
 Isaac, and the God of iacob. ³⁸ For he is
 not the God of the deed, but of them
 which live. For all live in him. ³⁹ Then
 certayne of the Pharises answered and
 sayde : Master thou hast well sayde. ⁴⁰ And
 after that durst they not axe him any
 question at all.

⁴¹ Then sayde he vnto them : how saye
 they that Christ is Davids sone ? ⁴² And
 David him self sayth in the boke of the
 Psalmes : The Lord sayde vnto my Lorde,
 syt on my right honde, ⁴³ tyll I make
 thine enemyes thy fote stole. ⁴⁴ Seinge
 David calleth him Lorde : How is he then
 his sonne.

⁴⁵ Then in the audience of all the people,
 he sayde vnto his disciples, ⁴⁶ beware of
 the Scribes, which desyre to goo in longe
 clothyng : and love gretynges in the
 marketes, and the hyst seates in the syna-
 gogues, and cheif roumes at feastes, ⁴⁷ which
 deuoure widowes houses, and that vnder

CRANMER—1539.

eny mannes brother dye hauing a wyfe,
 and he dye without chyl dren, that then
 hys brother shal take hys wyfe, and
 rayse vp seede vnto hys brother. ²⁹ Ther
 were therefore seuen brethren, and the
 fyrste toke a wyfe, and dyed without chyl-
 dren. ³⁰ And the seconde toke her, and he
 dyed chyldlesse. ³¹ And the thyrde toke
 her : and in lykwise the residue of the
 seuen, and left no chyl dren behynde them,
 and dyed. ³² Last of all the woman dyed
 also. ³³ Now in the resurrection, whose
 wyfe of them shall she be ? For seuen
 had her to wyfe.

³⁴ Iesus answered and sayd vnto them.
 The chyldren of this worlde mary wyues,
 and are maryed : ³⁵ but they whych shalbe
 counted worthy of that worlde and the
 resurrection from the deed, do not mary
 wyues, ³⁶ nether are maryed, nor yet can
 dye any more. For they are equal vnto
 the angels, and are the sonnes of God,
 in as much as they are chyldren of the re-
 surrection. ³⁷ And that the deed shall ryse
 agayne : Moses also sheweth besides the
 busshe, when he calleth : the Lord, the
 God of Abraham, and the God of Isaac,
 and the God of iacob. ³⁸ For he is not a
 God of deed, but of luyunge. For all lye
 vnto hym. ³⁹ Then certayne of the Phari-
 ses answered, and said : Master, thou
 hast wel sayd. ⁴⁰ And after that durst
 they not aske him any question at all.

⁴¹ And he sayde vnto them : how saye
 they that Christ is Davids sone ? ⁴² And
 David him self sayeth in the boke of the
 Psalmes : The Lord sayde vnto my Lorde :
 syt thou on my ryght hande, ⁴³ tyll I make
 thynne enemyes thy fote stole. ⁴⁴ David
 therefore calleth hym Lord : and how is he
 then hys sonne ?

⁴⁵ Then in the audience of all the people,
 he sayde vnto his disciples : ⁴⁶ beware of
 the Scribes, whych wyll go in longe clo-
 thyng : and loue gretynges in the marketes,
 and the hyst seates in the synagoges, and
 the cheif rowmes at feastes, ⁴⁷ which deu-
 oure wyddowes houses fuyning longe

‘ νεκροὶ, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ
 ‘ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ. ³⁸ Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ
 ‘ ζώντων πάντες γὰρ αὐτῷ ζῶσιν.’ ³⁹ Ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπον,
 ‘ Διδάσκαλε, καλῶς εἶπας.’ ⁴⁰ Οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. ⁴¹ Εἶπε δὲ
 πρὸς αὐτοὺς, ‘ Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαυὶδ εἶναι; ⁴² καὶ αὐτὸς Δαυὶδ
 ‘ λέγει ἐν βίβλῳ ψαλμῶν, “ Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,
 “ ⁴³ ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.” ⁴⁴ Δαυὶδ οὖν κύριον
 ‘ αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἔστιν; ⁴⁵ Ἀκούοντας δὲ παντὸς τοῦ λαοῦ, εἶπε
 τοῖς μαθηταῖς αὐτοῦ, ⁴⁶ Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελούντων περιπατεῖν
 ‘ ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν
 ‘ ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις.’ ⁴⁷ ὃι κατεσθίουσι τὰς οἰκίας

^a Alex. Ἰσραὶ.^a Alex. ἀποκριθεὶς.^a Alex. αὐτὸς γάρ.^a Alex. αὐτὸν κύριον.^a Alex. ἐν στολαῖς περιπατεῖν.

GENEVA — 1557.

any mans brother dye, hauinge a wyfe,
 and the same dy without issue: that
 then his brother should take his wyfe,
 and rayse vp seede vnto his brother.
²⁹ There were seuen brethern, and the
 fyrst toke a wyfe, and he dyed without
 children. ³⁰ And the seconde toke the
 wyfe, and he dyed chyldlesse. ³¹ And the
 thyrd toke her, and in lykwise the residue
 of the seuen, and left no chyldren
 behynde them, and dyed. ³² Last of all,
 the woman died also. ³³ Now therefore at
 the resurrection, whose wyfe of them shal
 she be? for seuen had her to wyfe.

³⁴ Then Iesus answered, and sayd vnto
 them, The chyldren of this worlde marry
 wyues, and are married. ³⁵ But they which
 shalbe counted worthy to cmyoe that
 worlde, and the resurrection from death,
 nether marry wyues, nether are married.
³⁶ For they can dye no more: foras-
 muche as they are equal vnto the Angels:
 and are the sonnes of God, since they
 are the chyldren of the resurrection. ³⁷ And
 that the dead shal ryse agayne, euen
 Moses shewed it besydes the bush, when
 he sayd, The Lord God of Abraham, and
 the God of Isaac, and the God of Iacob.
³⁸ For he is not the God of the dead, but
 of them which lyue: for all lyue vnto
 him. ³⁹ Then certain of the Pharises an-
 swered and sayd, Master thou hast wel
 sayd. ⁴⁰ And after that, durst they not
 aske him any question at all. ⁴¹ Then sayd
 he vnto them, How say they that Christe
 is Dauids sonne?

⁴² And Dauid him self sayth in the boke
 of the Psalmes, The Lord sayd vnto my
 Lord, sit at my right hand, ⁴³ Tyl I shal
 make thyne enemies thy footstole. ⁴⁴ Se-
 ing Dauid calleth him Lord, how is he
 then his sonne? ⁴⁵ Then in the audience
 of all the people, he sayd vnto his disci-
 ples, ⁴⁶ Beware of the Scribes, which de-
 sire to go in long clothing, and loue gret-
 ings in the markets, and the hiest seates
 in assemblies, and the chief rowmes at
 feastes. ⁴⁷ Which deuoure wydowes houses

RHEIMS — 1582.

brother die hauing a vyfe, and he haue
 no children, that his brother take her to
 vyfe, and raise vp seede to his brother.
²⁹ There were therfore seuen brethern:
 and the first tooke a vyfe, and died vyth-
 out children. ³⁰ And the next tooke her,
 and he died vythout children. ³¹ And the
 third tooke her. In like maner also al the
 seuen, and they left no seed, and died.
³² Last of al the vwoman died also. ³³ In
 the resurrection therfore, vvhose vyfe
 shal she be of them? sitheas the seuen
 had her to vyfe. ³⁴ And Iesus said to
 them, The children of this vvorld marrie,
 and are giuen in mariage: ³⁵ but they
 that shal be counted vvorthie of that
 vvorld and the resurrection from the dead,
 neither marrie, not take vvives, ³⁶ neither
 can they die any more, for they are equal
 to Angels: and they are the sonnes of
 God, seeing they are the sonnes of the
 resurrection. ³⁷ But that the dead rise
 againe, Moyses also shewed, beside the
 bush, as he calleth the Lord, *The God of
 Abraham, and the God of Isaac, and the
 God of Iacob.* ³⁸ For God is not of the
 dead, but of the liuing, for al liue to him.
³⁹ And certaine of the Scribes answering,
 said to him, Maister, thou hast said vvell.
⁴⁰ And further they durst not aske him
 any thing.

⁴¹ But he said to them, How say they
 that Christ is the sonne of Dauid? ⁴² And
 Dauid him self saith in the booke of
 psalmes, *The Lord said to my Lord, Sit
 on my right hand,* ⁴³ *til I put thine ene-
 mies, the foote stoole of thy feete?* ⁴⁴ Dau-
 uid then calleth him Lord: and how is
 he his sonne?

⁴⁵ And al the people hearing him, he
 said to his Disciples, ⁴⁶ Beware of the
 Scribes, that vvill vvake in robes, and
 loue salutations in the market-place, and
 the first chaires in the synagogs, and the
 cheefe rowmes in feastes. ⁴⁷ vvhich deu-
 oure vvidowes houses: feining long

AUTHORISED — 1611.

mans brother die, hauing a wife, and hee
 die without children, that his brother
 should take his wife, and raise vp seede
 vnto his brother. ²⁹ There were therefore
 seuen brethern, and the first tooke a wife,
 and died without children. ³⁰ And the
 second tooke her to wife, and he died
 childlesse. ³¹ And the third tooke her,
 and in like maner the seuen also. And
 they left no children, and died. ³² Last of
 all the woman died also. ³³ Therefore in
 the resurrection, whose wife of them is
 shee? for seuen had her to wife. ³⁴ And
 Iesus answering, said vnto them, The
 children of this world, marrie, and are
 giuen in mariage: ³⁵ But they which
 shall be accompted worthy to obtaine that
 world, and the resurrection from the dead,
 neither marrie, nor are giuen in mariage.
³⁶ Neither can they die any more; for
 they are equal vnto the Angels, and are
 the children of God, being the children
 of the resurrection. ³⁷ Now that the dead
 are raised, euen Moses shewed at the bush,
 when he calleth the Lord, the God of
 Abraham, and the God of Isaac, and the
 God of Iacob. ³⁸ For he is not a God of
 the dead, but of the liuing; for all liue
 vnto him.

³⁹ Then certaine of the Scribes answer-
 ing, said, Master, Thou hast well said.
⁴⁰ And after that, they durst not aske him
 any question at all. ⁴¹ And he said vnto
 them, How say they that Christ is Dauids
 sonne? ⁴² And Dauid himselfe saith in
 the booke of Psalmes, *The Lord said to*
my Lord, Sit thou on my right hand,
⁴³ *Till I make thine enemies thy foot-*
stool. ⁴⁴ Dauid therefore calleth him
 Lord, how is he then his sonne?

⁴⁵ Then in the audience of all the people,
 he said vnto his disciples, ⁴⁶ Beware of
 the Scribes, which desire to walke in long
 robes, and loue greetings in the markets,
 and the highest seates in the Synagogues,
 and the chief rowmes at feasts: ⁴⁷ Which
 deuoure widowes houses, and for a shew

‘ τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. οὗτοι λήφονται περισσότερον
‘ κρίμα.’

XXI. Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας ^b τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλά-
κιον | πλουσίους· ² εἶδε δὲ καὶ τινα | χήραν πενιχρὰν βάλλουσαν ἐκεῖ ^d δύο λεπτά, |
³ καὶ εἶπεν, ‘ Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἢ πτωχὴ αὕτη | πλείον πάντων
‘ ἔβαλεν· ⁴ ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα ^f τοῦ
‘ Θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ^g ὃν εἶχεν ἔβαλε.’ |

⁵ Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται,
εἶπε, ⁶ ‘ Ταῦτα ἂ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται ^h λίθος ἐπὶ
‘ λίθῳ, ὃς οὐ καταλυθήσεται.’ ⁷ Ἐπρώτησαν δὲ αὐτὸν, λέγοντες, ‘ Διδάσκαλε,
‘ πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον, ὅταν μέλλῃ ταῦτα γίνεσθαι; ⁸ Ὁ δὲ

^b Alex. εἰς τὸ γαζοφυλ. τὰ ἔδωρα αὐτῶν. ^c Alex. = καὶ. Const. τινα καὶ. ^d Alex. λεπτά δύο. ^e Alex. αὕτη ἢ πτωχὴ. ^f Alex. = τοῦ Θεοῦ.
^g Const. ὃν εἶχεν, ἔ. ^h ταῦτα λίγων ἱερῶν; ⁱ Ὁ ἔχων ὅρα ἀκούει, ἀκούτω.

WICLIF—1380.

these schuln take the more dampna-
cioun.

21. AND he biheeld and saie tho
riche men that casten her gifitis in to the
tresorie, ² but he saie also a litil pore wi-
dewe castynge twei ferthingis: ³ ¶ he
seide, truli I seie to you that this pore
widowe: keste more thanne alle men
⁴ for whi alle these of thing that was plen-
teuous to hem: casten in to the gifitis of god,
but this widowe of that thing that failid to
hir: caste al hir liifode that sche hadde,
⁵ and whanne sum men seiden of the
temple, that it was aparailid with gode
stones and gifitis: he seide, ⁶ these thingis
that ȝe seen, daies schulen come in whiche
a stoon schal not be lefte on a stoon:
whiche schal not be distried, ⁷ ¶ thei
axeden hym and seiden, comadour
whanne schulen these thingis be? and
what token schal be whanne thei schulen
bigynne to be don? ⁸ and he seide, se ȝe
that ȝe be not disceyued, for many schulen
come in my name: seiynge for I am, and
the tyme schal nys, therfor nyle ȝe go
afir hem, ⁹ ¶ whanne ȝe schulen here ba-
teillis and stryves withynne: nyle ȝe be
aferde, it bihoueth first these thingis to
be don: but not ȝit anon is an ende.
¹⁰ thanne he seid to hem, folk schid rise
agens folke: and rewne agens rewme,
¹¹ greete mounyng of erthe schuln be bi
placis and pestilence and hungris, and
dredis fro heuene: and greet tokens
schuln be,

¹² but bifore alle these thingis, thei schulen
sette her handis on you, and schulen pur-
sue; bitakynge in to synagogis and kep-
ynge: drawynge to kyngis and to iusticis
for my name, ¹³ but it schal falle to you
in to witnessynge, ¹⁴ therfor put ȝe in
ȝoure hertis, not to theken bifor, hou ȝe
schuln answer, ¹⁵ for I schal ȝue to ȝou
mouth and wisdom: to whiche al ȝoure
aduersaris schuln not mowe aȝenstonde

her, ther. bihood, fithood. nys, draw near.
nyle, not. ȝuue, train. agens, against. ȝue, give.
pore, be able. aȝenstonde, resistand.

TYNDALE—1534.

a colour of longe praynge: the same
shall receave greater damnacion.

21. AS he behelde, he sawe the ryche
men, how they cast in their offeringes
into the treasury. ² And he sawe also a
certayne pore widdowe, which cast in
thytter two mites. ³ And he sayde: of a
trueth I saye vnto you, this pore wyddowe
hath put in moare then they all. ⁴ For
they all have of their superfluye added
vnto the offerynge of God: but she, of
her penyry, hath cast in all the substance
that she had.

⁵ As some spake of the temple, how it
was garnished with goodly stones and
jewels, he sayde. ⁶ The dayes will come,
when of these thynges which ye se, shall
not be lefte stone upon stone, that shall
not be throwen dounce. ⁷ And they axed
him sayinge: Master when shall these
thinges be, and what signe will therbe,
when suche thinges shall come to passe.

⁸ And he sayd: take hede, that ye be
not deceaved. For many will come in my
name sayng: I am he: and the tyme
draweth neare. Folowe ye not them there-
fore. ⁹ But when ye heare of warre and
of dissencon: be not afayrd. For these
thinges must fyrst come: but the ende
foloweth not by and by. ¹⁰ Then sayd he
vnto them: Nacion shall ryse agaynst
nacion, and kingdom agaynst kyngdome,
and greete erthquakes shalbe in all
quarters, and hunger, and pestilence: and
fearfull thinges. And greate signes shall
therbe from heven.

¹² Bat before all these, they shall laye
their handes on you, and perscute you,
delyuerynge you vp to the sinagoges and
into preson, and bringe you before kynges
and rulers for my names sake. ¹³ And
this shall chaunce you for a testimoniall.
¹⁴ Let it sticke therefore faste in your
hertes, not once to study before, what ye
shall answer: ¹⁵ for I will geue you a
mouth and wysdome, where agaynst all
your aduersaris shall not be able to

CRANMER—1539.

prayers: the same shall receave greater
damnacyon.

21. AS he behelde, he sawe the ryche
men, which cast in their offeringes into
the treasury. ² He sawe also a certayne
pore wyddowe, whych cast in thytter two
mytes. ³ And he sayde: of a trueth I saye
vnto you, that thys pore wyddow hath put
in moare then they all. ⁴ For they all haue
of their superfluyte added vnto the offerynge
of God: but she, of her penyry hath cast
in all the substance that she had.

⁵ And vnto some that spake of the temple,
how it was garnysshed with goodly stones
and Jewels, he sayde: ⁶ The dayes will
come, in the which (of these thynges which
ye se) there shall not be lefte one stone
vpon another, that shall not be thorowen
dounce. ⁷ And they asked him sayng:
Master, when shall these thynges be, and
what sygne wyll ther be when such thynges
come to passe?

⁸ And he sayde: take hede, that ye be
not deceaved. For many shall come in
my name, and saye that they are Christ:
and the tyme draweth neare. Folowe ye
not them therefore. ⁹ But when ye heare
of warres and sedicions, be not afayrd.
For these thynges must first come to passe,
but the ende foloweth not by and by.
¹⁰ Then sayd he vnto them. Nacion shall
ryse agaynst nacion, and kyngdome
agaynst kyngdome, ¹¹ and greate erth-
quakes shalbe in all places, and hunger,
and pestilence, and fearfull thinges. And
greate sygnes shall ther be from heauen.

¹² Bat before all these, they shall laye
handes on you, and persecute you, dely-
uerynge you vp to the synagoges and
into presons, and shall bringe you vnto
kynges and rulers for my names sake.
¹³ And thys shall chaunce you for a tes-
timoniall. ¹⁴ Be at a sure point therfore
in your hertes, not to study before, what
ye shal answer: for ¹⁵ I will geue you a
mouth and wysdome, where agaynst all
your aduersaries shall not be able to speake

εἶπε, ὁ βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ὅτι ἐγὼ εἰμὶ καὶ, Ὁ καιρὸς ἤγγικε. μὴ ὁὖν πορευθῆτε ὀπίσω αὐτῶν. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. ¹⁰ Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν. ¹¹ σεισμοὶ τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται. ¹² Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσι, παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου. ¹³ ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον. ¹⁴ θέσθε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ προμελετᾶν ἀπολογηθῆναι. ¹⁵ ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἣ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι

⁴ Alex. + ὥς.⁴ Alex. + ὥς.⁴ Alex. = οὖν.⁴ Rec. ἀπάντων.⁴ Alex. ἐν ταῖς καρδίαις.⁴ Alex. ἀντειπεῖν

ἢ ἀ. ἀντιστῆναι ἢ ἀντιπεῖν.

GENEVA — 1557.

and that vnder a colour of long praying : thei shal receave greater damnation.

21. AS he behelde, he saw the riche men, which cast their offeringes into the treasure. ² And he sawe also a certaine poore wydow, which cast in thither two mites. ³ And he sayd, Of a truth I say vnto you, This poore widow hath put in more then they all. ⁴ For they all haue of their superfluitie added vnto the offering of God : but she of her penurie hath cast in all the substance that she had. ⁵ As some spake of the temple, how it was garnished with goodly stones and iewels, he said, ⁶ The dayes will come, when of these things which ye se, shal not be left stone vpon stone, that shal not be thrown downe.

⁷ And they asked him saying, Master, when shal these things be? and what sygne wil there be when suche thynges shal come to passe? ⁸ And he sayd, Take hede, that ye be not deceaued: for many wil come in my name, saying, I am Christe, and the tyme draweth nere: folow ye not them therefore. ⁹ And when ye heare of warres and seditions, be not afraide: for these thyngs must fyrst come, but the end foloweth not by and by. ¹⁰ Then sayd he vnto them, Nation shal ryse agaynst nation, and kyngdome against kyngdome,

¹¹ And great earthquakes shalbe in all quarters, and hunger, and pestilence, and fearful thynges, and great signes shal there be from heauen. ¹² But before all these, they shal lay handes on you, and persecute you, deliuering you vp to the Synagoges and into prisonnes, and bryng you before Kynges, and rulers for my names sake. ¹³ And this shal turne to you, for a testimonial. ¹⁴ Let it sticke therfore fast in your hartes, not once to studie before, what ye shal answer: ¹⁵ For I wil geue you a month, and wysedome, where against, all your aduersaries shal not be

RHEIMS — 1582.

praiser. These shal receiue greater damnation.

21. AND beholding, he sawv them that did cast their giftes into the treasure, riche persons. ² And he sawv also a certaine poore vvidovv casting ttvo brasse mites. ³ And he said, Verely I say to you, that this poore vvidovv hath cast more then al. ⁴ For al these of their abundance haue cast into the giftes of God: but she of her penurie, hath cast in al her liuing that she had.

⁵ And certaine saying of the temple that it vvvas adorned vvith goodly stones and donaries, he said, ⁶ These things vvich you see, the daies vvil come vvherein there shal not be left a stone vpon a stone that shal not be destroyed. ⁷ And they asked him, saying, Maister, when shal these things be: and vvhat shal be the signe vvhen they shal begin to come to passe? ⁸ Vvho said, See you be not seduced for many vvil come in my name, saying that I am he: and the time is at hand, goe not therfore after them. ⁹ And vvhen you shal heare of vvarrs and seditions, be not terrified: these things must first come to passe, but the end is not yet by and by. ¹⁰ Then he said to them, Nation shal rise agaynst nation, and kingdom against kingdom. ¹¹ And there shal be great earth quakes in places, and pestilences and famines, and terrours from heauen, and there shal be great signes. ¹² But before all these things they vvil lay their handes vpon you: and persecute you deliueing you into synagoges and prisons, drawing you to kings and presidents for my name. ¹³ And it shal happen vnto you for testimonie. ¹⁴ Lay vp this therfore in your hartes, not to premeditate hovv you shal ansver. ¹⁵ For I vvil giue you mouth and vvisedom, vvich al your aduersaries shal not be able to resist and ginesay.

AUTHORISED — 1611.

make long prayers: the same shall receiue the greater damnation.

21. AND hee looked vp, and saw the rich men casting their gifts into the treasure. ² And hee saw also a certaine poore widow, casting in thither two mites. ³ And he said, Of a truth, I say vnto you, that this poore widow hath cast in more then they all. ⁴ For all these haue of their abundance cast in vnto the offerings of God, but she of her penurie hath cast in all the liuing that she had.

⁵ And as some spake of the Temple, how it was adorned with goodly stones, and gifts, he said, ⁶ As for these things which ye behold, the dayes will come, in the which there shal not be left one stone vpon another, that shal not be thrown downe. ⁷ And they asked him, saying, Master, but when shall these things bee? and what signe will there bee, when these things shall come to passe? ⁸ And he said, Take hede, that yee be not decieued: for many shall come in my Name, saying, I am Christ, and the time draweth nere: goe ye not therfore after them. ⁹ But when ye shall heare of wars, and commotions, be not terrified: for these things must first come to passe, but the end is not by and by. ¹⁰ Then said he vnto them, Nation shall rise agaynst nation, and kingdom against kingdom: ¹¹ And great earthquakes shall be in diuers places, and famines, and pestilences: and fearful sights and great signes shall there be from heauen. ¹² But before all these, they shall lay their hands on you, and persecute you, deliueing you vp to the Synagogues, and into prisons, being brought before Kings and rulers for my Names sake. ¹³ And it shall turne to you for a testimony. ¹⁴ Settle it therfore in your hearts, not to meditate before what ye shall answer. ¹⁵ For I will giue you a mouth and wisdom, which all your aduersaries shall not be able to gainsay, nor

‘ ὑμῖν. ¹⁶ παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν. ¹⁷ καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομα μου. ¹⁸ καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. ¹⁹ ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε| τὰς ψυχὰς ὑμῶν. ²⁰ Ὃταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλὴμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. ²¹ τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν· καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν. ²² ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσι, τοῦ πλησθῆναι| πάντα τὰ γεγραμμένα. ²³ οὐαὶ ⁹ δὲ| ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ ⁷ τῷ λαῷ τούτῳ. ²⁴ καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθή-

° Alex. κτήσεσθε.

P Rec. πληρωθήναι.

9 Alex. = ἔ.

WICLIF—1380.

and aȝen seiȝe, ¹⁶ and ȝe schuln be taken of fadir and modir and biſtheren and co-syns, and frendis : and bi deeth thei schuln turmente of ȝou, ¹⁷ and ȝe schuln be in hate to alle men : for my name, ¹⁸ and an heer of ȝoure hede schal not perische, ¹⁹ in ȝoure paciens ȝe schuln wilde ȝoure soulis,

²⁰ but whanne ȝe schuln se ierusalem enuyrowned with an oost, thanne wite ȝe that the desolacioun of it schal nyȝ, ²¹ thanne thei that ben in iudee : fle to the mounteyns, and thei that ben in the myddil of it : go away, and thei that ben in the cuntreis : entre not in to it, ²² for these ben daies of veniaunce : that alle thingis that ben writun : be fulfillid, ²³ and wo to hem that ben with child, and nurischen in tho daies, for a greet disece schal be on the erthe : and wratthe to this puple, ²⁴ and thei schulen falle bi the scharpnesse of swerde, and thei schuln be ladde prisoners in to alle folkis, and ierusalem schal be defouled of hethen men : til the tymes of nacions be fulfillid,

²⁵ and tokenes schuln be in the sunne and the mone, and in the sterris : and in erthe ouerleyng of folkis, for confusioun of sowne of the sec and of flodis. ²⁶ for men schuln wex drie for drede and abidinge : that schuln come to al the world, for vertues of heuenes schuln be mouded, ²⁷ and thanne thei schuln se mannes sone comynge in a cloude with greet power and magister, ²⁸ and whanne these thingis bigynnen to be made : biholde ȝe and reise ȝe ȝoure hedis, for ȝoure redempcioun nyȝeth,

²⁹ and he seide to hem a liknesse se ȝe the fige tre and alle trees, ³⁰ whanne thei bringen forth now of hem silf fruyt, ȝe witen that somer is nyȝ : ³¹ so ȝe whanne ȝe seen these thingis to be don, wite ȝe

TYNDALE—1534.

speake nor resist, ¹⁶ Ye and ye shalbe betrayed of youre fathers and mothers, and of youre brethern, and kynsmen, and lovers, and some of you shall they put to deeth. ¹⁷ And hated shall ye be of all men for my names sake. ¹⁸ Yet ther shall not one heer of youre heedes perishe. ¹⁹ With youre pacience possesse youre soules.

²⁰ And when ye se Ierusalem beseged with an hoste, then vnderstonde that the desolacion of the same is nye. ²¹ Then let them which are in lewrye flye to the mountaynes. And let them which are in the middes of it, departe oute. And let not them that are in other cuntreies, enter ther in. ²² For these be the dayes of vengeance, to fulfill all that are written. ²³ But wo be to them that be with chyld, and to them that geue sucke in those dayes : for ther shalbe greate trouble in the londe, and wrath ouer all this people. ²⁴ And they shall fall on the edge of the swerde, and shalbe leed captiue, into all nacions. And Ierusalem shalbe trooden vnder fote of the gentylis, vntyll the tyme of the gentylis be fulfilled.

²⁵ And ther shalbe signes in the sunne, and in the mone, and in the starres : and in the erth the people shalbe in soche perplexite, that they shall not tell which waye to turne them selves. The see and the waters shall roore, ²⁶ and mennes hertes shall fayle them for feare, and for lokinge after those thinges which shall come on the erth. For the powers of heven shall move. ²⁷ And then shall they se the sonne of man come in a clowde with power and greate glory. ²⁸ When these thinges begyn to come to passe : then loke vp, and lifte vp youre heddes for youre redemcion draweth neye.

²⁹ And he shewed them a similitude : beholde the fygge tree, and all other trees, ³⁰ when they shute forth their buddes, ye se and knowe of youre awne selves that sommer is then nye at hond. ³¹ So lyke wyse ye (when ye se these thinges

CRANMER—1539.

nor resist. ¹⁶ Moreouer ye shalbe betrayed of your fathers and mothers and brethren, and kynsfolke and frendes, and some of you shall they put to deeth. ¹⁷ And hated shall ye be of all men for my names sake, ¹⁸ and ther shall not one here of youre head peryshe. ¹⁹ Possesse ye youre soule by pacience,

²⁰ And when ye se Ierusalem beseged wyth an hoste, then be sure that the desolacion of the same is nye. ²¹ Then let them which are in lewrye, flye to the mountaynes. And let them which are in the myddes of it, departe out. And let not them that are in other cuntryes, enter therin. ²² For these be the dayes of vengeance, that all thynges which are written, maye be fulfilled. ²³ But wo vnto them that be with chyld, and to them that geue sucke in those dayes : for there shalbe greate trouble in the lande, and wrath ouer all this people. ²⁴ And they shall fall thorow the edge of the swerde, and shalbe ledd a waye captiue into all nacions. And Ierusalem shalbe troden downe of the gentylis, vntyll the tyme of the gentylis be fulfilled.

²⁵ And ther shalbe sygnes in the Sonne, and in the Moone, and in the starres : and in the erth the people shalbe at their wyttes ende, thorow dyspayre. The see and the water shall roare, ²⁶ and mennes hertes shall fayle them for feare, and for lokinge after those thynges which shall come on the erth. For the powers of heauen shall moue. ²⁷ And then shall they se the sonne of man come in a clowde with power and greate glory. ²⁸ When these thynges begynne to come to passe : then loke vp, and lyfte vp youre heades, for youre redempcyon draweth neye.

²⁹ And he shewed them a symilitude : beholde the fygge tree, and all the trees, ³⁰ when they shoot forth their budde, ye se and knowe of youre awne selues, that sommer is then nye at hand. ³¹ So lykewyse ye also (when ye se these thynges

ἴπῃ σὺν οὐρανῷ wilde, passe. wite, know
nȝ : draw near. ouerleuyng, ouerwhelmng.
vertues, powers.

‘σονται εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατομένη ὑπὸ ἐθνῶν, ἄχρι |
 ‘πληρωθῶσι καιροὶ ἐθνῶν. ²⁵ Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς,
 ‘καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἡχούσης | θαλάσσης καὶ σάλου.
 ‘²⁶ ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ
 ‘οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. ²⁷ καὶ τότε ὄψονται τὸν
 ‘υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.
 ‘²⁸ Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν·
 ‘διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.’ ²⁹ Καὶ εἶπε παραβολὴν αὐτοῖς, ‘Ἴδετε τὴν
 ‘συκὴν καὶ πάντα τὰ δένδρα. ³⁰ ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ’ ἐαυτῶν
 ‘γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν. ³¹ οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα

* Rec. + ἰν.

* Alex. ἄχρις οὐ.

* Alex. ἡχοῦς.

GENEVA—1557.

able to speake, nor resiste. ¹⁶ Yea, ye shalbe betrayed of your fathers, and mothers, and of your brethren, and kynsmen, and frendes, and some of you shal they put to death:

¹⁷ And hated shal ye be of all men for my names sake. ¹⁸ Yet there shal not one heere of your heades perishe. ¹⁹ By your pacience possesse your soules. ²⁰ And when ye see Ierusalem besieged with soldiers, then vnderstand that the ouerthrowe of the same is nye. ²¹ Then let them which are in Iewrie flye to the mountaines; and let them which are in the myddes of it, departe out; and let not them that are in the countrey, enter therein. ²² For these be the dayes of vengeance, to fulfil al things that are writen. ²³ But woo be to them that he with childe, and to them that geue sucke in those dayes: for there shalbe great trouble in this land, and wrath ouer all this people.

²⁴ And they shal fall on the edge of the swerde, and shalbe led captiue into all nations: and Ierusalem shalbe troden vnder fote of the Gentils, vntyl the tyme of the Gentils be fulfilled. ²⁵ Then there shalbe signes in the sunne, and in the moone, and in the starres: and in the earth the people shalbe in suche perplexitie, that they shal not tel which way to turne them selues: the sea and the waters shal roare: ²⁶ And mens hartes shal fayle them for feare, and for lokyng after those things which shal come on the earth: for the powers of heauen shal be moued. ²⁷ And then shal they see the Sonne of man come in a cloude, with power and great glorie. ²⁸ When these thynges begyn to come to passe: then loke vp, and lyft vp your heades, for your redemption draweth nye.

²⁹ And he shewed them a similitude, Beholde the fygge tree, and all trees, ³⁰ When they shute forth their leaues, ye seing them, know of your owne selues, that sommer is then nie at hand. ³¹ So lykewise ye, when ye see these things come

RHEIMS—1582.

¹⁶ And you shal be deliuered vp of your parents and brethren, and kinsmen and frendes: and they vvill put to death of you. ¹⁷ And you shal be odious to al men for my name: ¹⁸ and a heare of your head shal not perish. ¹⁹ In your patience you shal possesse your soules.

²⁰ And vvhen you shal see Hierusalem compassed about vvith an armie: then knovv that the desolation thereof is at hand. ²¹ Then they that are in Ievvrie, let them flee to the mountaines: and they in the middes thereof, let them depart: and they in the countries, let them not enter into it. ²² For these are the daies of vengeance, that al things may be fulfilled that are vvritten. ²³ But vvo to them that are vvith childe and that giue sucke in those daies, for there shal be great affliction vpon the land, and vvrrath on this people. ²⁴ And they shal fall by the edge of the svvord: and shal be led captiue into al nations, and Hierusalem shal be troden of the Gentiles: til the times of nations be fulfilled.

²⁵ And there shal be signes in the sunne and the moone and the starres: and vpon earth distresse of nations, for the confusion of the sound of sea and vvaves, ²⁶ men vvithering for feare and expectation, vvhat shal come vpon the vvhole vvorld, for the povvers of heauen shal be moued: ²⁷ and then they shal see the Sonne of man comming in a cloude vvith great povver and maiestie. ²⁸ But vvhen these things begin to come to passe, looke vp and lyft vp your heades: because your redemption is at hand. ²⁹ And he spake to them a similitude. See the figtree and al trees: ³⁰ Vvhen they nowv budde forth fruite out of them selues, you knovv that summer is nigh. ³¹ So you also vvhen you shal see these things come to passe,

AUTHORISED—1611.

resist. ¹⁶ And yee shall be betrayed both by parents and brethren, and kinsfolkes and friends, and some of you shall they cause to be put to death. ¹⁷ And ye shall be hated of all men for my Names sake. ¹⁸ But there shall not a haire of your head perish. ¹⁹ In your patience possess ye your soules. ²⁰ And when yee shall see Hierusalem compassed with armies, then know that the desolation thereof is nigh.

²¹ Then let them which are in Iudea, flee to the mountaines, and let them which are in the midst of it, depart out, and let not them that are in the countreys, enter thereinto. ²² For these bee the dayes of vengeance, that all things which are written may be fulfilled. ²³ But woe vnto them that are with childe, and to them that giue sucke in those dayes, for there shalbe great distresse in the land, and wrath vpon this people. ²⁴ And they shall fall by the edge of the sword, and shall be ledde away captiue into all nations, and Hierusalem shall be troden downe of the Gentiles, vntill the times of the Gentiles be fulfilled.

²⁵ And there shalbe signes in the Sunne, and in the Moone, and in the Starres, and vpon the earth distresse of nations, with perplexitie, the Sea and the wauers roaring, ²⁶ Mens hearts failing them for feare, and for looking after those things which are comming on the earth; For the povvers of heauen shall be shaken. ²⁷ And then shal they see the Sonne of man comming in a cloud with power and great glorie. ²⁸ And when these things begin to come to passe, then looke vp, and lyft vp your heads, for your redemption draweth nigh. ²⁹ And he spake to them a parable, Behold the figge tree, and all the trees, ³⁰ When they now shoot forth, yee see and know of your owne selues, that Summer is now nigh at hand. ³¹ So likewise yee, when ye see these things come to passe, know yee that the

‘ γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ Θεοῦ. ³² ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. ³³ ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. ³⁴ Προσέχετε δὲ ἑαυτοῖς, μήποτε ὁ βαρῆθώσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις, καὶ ἀφηνίδιας ἐφ’ ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη. ³⁵ ὥς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντα τοὺς καθημένους ἐπὶ πρόσῳπον πάσης τῆς γῆς. ³⁶ ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.’

³⁷ Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς δὲ νύκτας ἐξερχόμενος ἠυλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἑλαιῶν. ³⁸ καὶ πᾶς ὁ λαὸς ὠρῆριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

³² Alex. παρέλθονται.³³ Rec. βαρηνθῶσιν.³⁴ Alex. αἱ καρδίαι ὑμῶν.³⁵ Alex. κατισχύσῃτι.

WICLIF—1380.

that the kingdom of god is nyȝ, ³² truli I seie to ȝou, that this generacioun schal not passe, til alle thingis ben don, ³³ heuene and erthe schulen passe, but my wordis schuln not passe.

³⁴ But take ȝe hede to ȝou silf : leest paraventure ȝoure hertis be greued with glotony and drunkenes and bisynesse of this liif, and thiilke dai come sudeynli on ȝou, ³⁵ for as a snare it schal come on alle men that sitten on the face of al erthe, ³⁶ therfor wake ȝe prciynge in eche tyme : that ȝe be hadde worthi to fle alle these thingis that ben to come, and to stonde bifor mannis sone, ³⁷ and in daies he seide out and dwelled in the mounste that is clepid of olyuete, ³⁸ and alle the puple roos eerli to come to him in the temple, and for to here hym.

22. AND the halidai of the therf looues that is seide pask nyȝed : ² and the pryncis of preestis and the scribis souȝten hou thei schulden sle ihesuȝ, but thei dredden the puple, ³ and satanas entrid in to iudas : that was clepid scarioth, oon of the twelve, ⁴ and he wente and spake with the pryncis of preestis and with the magistratis : hou he schulde bitraie hym to hem, ⁵ and thei ioieden ȝ maden concenaunt : to ȝeue hym money, ⁶ and he bihiȝt, and he souȝte oportunyte : to bitraie hym with out puple, ⁷ but the daies of therf loucs cam in whiche it was nede that sacrifice of pask we were shayn, ⁸ and he sente petre and Ion and seideȝ go ȝc and make ȝc redi to us the pask : that we ete, ⁹ and thei seiden, where wilt thou that we make redi ? ¹⁰ and he seide to hem, lo whanne ȝc schuln entre in to the citee : a man berynge a vessel of watir schal mete ȝou, sue ȝc hym in to the hous, in to whiche

thille, that, ȝede, went, clepid, called, therf looues, unleavened bread, wele, named, pask, passover, nyȝ, a drow nyȝ, ȝeue, give, bihiȝt, promised, see folowe.

TYNDAL—1534.

come to passe) vnderstonde, that the kyngdome of God is nye. ³² Verely I seie vnto you : this generacion shall not passe, tyll all be fulfilled. ³³ Heaven and erth shall passe : but my wordes shall not passe.

³⁴ Take hede to youre selves, lest youre hertes be overcome with surfetynge and dronkennes and cares of this worlde : and that, that daye come on you vnwares. ³⁵ For as a snare shall it come on all them that sit on the face of the erthe. ³⁶ Watche therfore continually and praye, that ye maye obtayne grace to flye all this that shall come, and that ye maye stonde before the sonne of man.

³⁷ In the daye tyme, he taught in the temple, and at nyght, he went out, and had abydinge in the mount olyete. ³⁸ And all the people came in the morninge to him in the temple, for to heare him.

22. THE feaste of swete breed drue nye whiche is called ester, ² and the hys prestes and Scribes sought how to kyll him, but they feared the people. ³ Then entred Satan into Iudas, whose syr name was Iscariot (which was of the nombre of the twelve) ⁴ and he went his waye and communed with the hys Prestes and officers, how he might betraye him to them. ⁵ And they were glad : and promysed to geve him money. ⁶ And he consented and sought oportunitie to betraye him vnto them, when the people were awaye.

⁷ Then came the daye of swete breed, when of necessity the esterlambe must be offered. ⁸ And he sent Peter and Iohn sayinge : Goo and prepare vs the ester lambe, that we maye cate. ⁹ They sayde to him. Where wilt thou that we prepare ? ¹⁰ And he sayd vnto them. Beholde when ye be entred into the cite, ther shall a man mete you bearynge a picher of water, him folowe into the same housse

CRANMER—1539.

come to passe) be sure, that the kyngdome of God is nye. ³² Uerely I saye vnto you : this generacion shall not passe, tyll all be fulfilled. ³³ Heauen and erth shall passe : but my wordes shall not passe.

³⁴ Take hede to your selues, lest at any tyme youre hertes be overcome with surfetynge and dronkennes and cares of thys lyfe, and so the daye come vpon you vnwares. ³⁵ For as a snare shall it come on all them that dwell on the face of the whole erth. ³⁶ Watch ye therfore contynually, and praye, that ye maye escape all these thynges that shall come, and that ye maye stande before the sonne of man.

³⁷ In the daye tyme, he taught in the temple : and at nyght, he went out, and abode in the mount that is called Olyuete. ³⁸ And all the people came in the morninge to hym in the temple, for to heare hym.

22. THE feast of swete breed drue nye, which is called Easter, ² and the hys Prestes, and Scribes sought how they myght kyll him, for they feared the people. ³ Then entred Satan into Iudas, whose syr name was Iscariot (which was of the nombre of the twelve) ⁴ and he wente his waye and communed with the hys prestes and officers, how he myght betraye him to them. ⁵ And they were glad and promysed to geue hym money. ⁶ And he consented, and sought oportunitie to betraye hym vnto them, when the people were awaye.

⁷ Then came the daye of swete breed, when of necessity Passcouer must be offered. ⁸ And he sent Peter and Iohn, sayinge : go and prepare vs the Passcouer, that we maye cate. ⁹ They sayde vnto him. Where wilt thou, that we prepare ? ¹⁰ And he sayd vnto them : Beholde, when ye entre into the cytie, ther shall a man mete you, bearynge a pytcher of water, him folowe into

XXII. Ἦγγιξε δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα.² καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ, πῶς ἀνέλωσιν αὐτόν· ἐφοβούντο γὰρ τὸν λαόν.³ Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα.⁴ καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς, τὸ, πῶς αὐτὸν παραδῶ αὐτοῖς.⁵ καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἄργύριον δοῦναι.⁶ καὶ ἐξωμολόγησε, καὶ ἐξήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

⁷ Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα.⁸ καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπὼν, Ὑποτασσάμενοι τῷ πάσχα, ἵνα φάγωμεν.⁹ Οἱ δὲ εἶπον αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν; ¹⁰ Ὁ δὲ εἶπεν αὐτοῖς, Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσκει ὑμῖν ἄνθρωπος κεράμιον ὕδατος

⁷ Const. = ταῦτα.² Rec. = ὁ.³ Alex. καλούμενον.⁶ Alex. ἀργύρια.

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to passe, vnderstand that the kyngdome of God is nye. ³² Verely I say vnto you, This age shal not passe, tyl all this be fulfilled. ³³ Heauen and earth shal passe, but my wordes shal not passe. ³⁴ Take hede to your selues, leest at any tyme your hartes be ouercharged with surfetting and dronkenness, and cares of this worlde: and lest that daye come on you vnwares. ³⁵ For as a snare shal it come on all them that dwel on the face of the whole earth.

³⁶ Watche therfore and pray continually, that ye may obtayne grace to fflye all this that shal come, and that ye may stand before the Sonne of man. ³⁷ In the day tyme he taught in the temple: and at night he went out, and had his abyding in the mount that is called the hil of Oliues. ³⁸ And all the people came in the morning to him, for to heare him in the temple.

22. THE feast of vnleneued bread drewe nye, which is called Easter? ² And the hie Priestes and Scribes sought how to kyl him; for they feared the people. ³ Then entred Satan into Iudas, whose surname was Iscariot, which was of the nombre of the twelue. ⁴ And he went his way, and communed with the hie Priestes, and officers, how he might betray hym to them. ⁵ And they were glad: and promised to geue hym money. ⁶ And he consented: and sought opportunitee to betray him vnto them, when the people were away. ⁷ Then came the day of vnleneued bread, when the Passeouer must be kylled. ⁸ And he sent Peter and Iohn, saying, Go, and prepare vs the Easter lambe, that we may eat.

⁹ And they sayd to him, Where wilt thou, that we prepare it? ¹⁰ And he sayd vnto them, Beholde when ye be entred into the citie, there shal a man mete you, bearing a pitcher of water: folow him into

RHEIMS — 1582.

know that the kingdom of God is nigh. ³² Amen I say to you, that this generation shal not passe, til al be done. ³³ Heauen and earth shal passe: but my vvordes shal not passe.

³⁴ And looke vvell to your selues, lest perhaps your hartes be ouercharged vvith surfetting and dronkenness and cares of this life: and that day come vpon you sodenly. ³⁵ For as a snare shal it come vpon al that sit vpon the face of al the earth. ³⁶ Vvatch therfore, praying at all times, that you may be accounted vvorthie to escape al these things that are to come, and to stand before the Sonne of man.

³⁷ And the daies he vvvas teaching in the temple: but the nightes going forth, he abode in the mount that is called Oliuet. ³⁸ And al the people in the morning vvnt vnto him in the temple to heare him.

22. AND the festiual day of the Azymes approached, vvchich is called Pasche: ² and the cheefe Priests and the Scribes sought hovv they might kil him: but they feared the people. ³ And Satan entred into Iudas that vvvas surnamed Iscariote, one of the Twelue. ⁴ And he went, and talked vvith the cheefe Priests and the Magistrates, hovv he might betray him to them. ⁵ And they vvvere glad, and bargained to giue him money. ⁶ And he promised. And he sought opportunitee to betray him apart from the multitudes.

⁷ And the day of the Azymes came, vvherein it vvvas necessarie that the Pasche should be killed. ⁸ And he sent Peter and Iohn, saying, Goe and prepare vs the Pasche, that vvve may eate. ⁹ But they said, Vvhere vvilt thou that vvve prepare it? ¹⁰ And he said to them, Behold, as you enter into the citie, there shal meeete you a man carying a pitcher of vvwater: folow him into the house into vvchich he

AUTHORISED — 1611.

kingdome of God is nigh at hand. ³² Verily I say vnto you, this generation shall not passe away, till all be fulfilled. ³³ Heauen and earth shall passe away, but my wordes shall not passe away.

³⁴ And take heed to your selues, lest at any time your hearts be ouercharged with surfetting, and drunkennesse, and cares of this life, and so that day come vpon you vnwares. ³⁵ For as a snare shal it come on all them that dwell on the face of the whole earth. ³⁶ Watch yee therefore, and pray alwayes, that ye may be accounted worthy to escape all these things that shall come to passe, and to stand before the Sonne of man. ³⁷ And in the day time hee was teaching in the Temple, and at night hee went out, and abode in the mount that is called the mount of Oliues. ³⁸ And all the people came early in the morning to him in the Temple, for to heare him.

22. NOW the feast of vnleneued bread drew nigh, which is called the Passeouer. ² And the cheefe Priestes and Scribes sought howe they might kil him; for they feared the people.

³ Then entred Satan into Iudas surnamed Iscariot, being of the number of the twelue. ⁴ And hee went his way, and communed with the cheefe Priests and captaines, how he might betray him vnto them. ⁵ And they were glad, and couenanted to giue him money. ⁶ And he promised, and sought opportunitee to betray him vnto them in the absence of the multitude.

⁷ Then came the day of vnleneued bread, when the Passeouer must be killed. ⁸ And he sent Peter and Iohn, saying, Goe and prepare vs the Passeouer, that we may eate. ⁹ And they said vnto him, Where wilt thou that we prepare? ¹⁰ And hee said vnto them, Behold, when yee are entred into the citie, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entreth

⁹ Or, without tumult.

‘*βαστάζων· ακολουθήσατε αὐτῷ εἰς τὴν οἰκίαν· οὗ*¹¹ *εἰσπορεύεται·*¹¹ *καὶ ἔρεῖτε τῷ*
‘*οἰκοδεσπότη τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστὶ τὸ κατάλυμα, ὅπου τὸ*
‘*πάσχα μετὰ τῶν μαθητῶν μου φάγω;*¹² *Κάκεινος ὑμῖν δείξει*¹² *ἀνάγαιον| μέγα*
‘*ἐστρωμένον· ἐκεῖ ἐτοιμάσατε.*¹³ *Ἀπελθόντες δὲ εὗρον καθὼς εἶρηκεν αὐτοῖς, καὶ*
ἡτοίμασαν τὸ πάσχα.¹⁴ *Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι*
¹⁵*σὺν αὐτῷ. καὶ εἶπε πρὸς αὐτοὺς, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν*
‘*μεθ’ ὑμῶν, πρὸ τοῦ με παθεῖν.*¹⁶ *λέγω γὰρ ὑμῖν, ὅτι οὐκέτι| οὐ μὴ φάγω*¹⁷ *ἕξ*
‘*αὐτοῦ,| ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.*¹⁷ *Καὶ δεξάμενος*¹⁸ *ποτήριον,*
¹⁹*εὐχαριστήσας εἶπε, Ἄβετε τοῦτο, καὶ διαμερίσατε ἑαυτοῖς·|*¹⁹ *λέγω γὰρ ὑμῖν,*
‘*ὅτι| οὐ μὴ πῖω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ*
‘*ἔλθῃ.*¹⁹ *Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων,*

* Alex. οὐ ἰδὼν s. εἰς ἡν.

d Rec. ἀνώγειον.

* Alex. = οὐκ ἐστὶ.

f Alex. αὐτῷ.

g Alex. + τοῦ.

WICLIF—1380.

he entriþ: ¹¹and ȝe schuln seie to the hous-bonde man of the hous/ the maistr seith to the; where is a chaumbre: where I schal ete pask with my discipils? ¹²and he schal schewe to ȝou a greet soupyng place strewid: and there make ȝe redi/ ¹³and thei ȝeden and founden as he seide to hem: and thei maden redi the pask/

¹⁴and whanne the oure was come: he satte to the mete, and the twelve apostis with hym. ¹⁵and he seide to hem/ with desire I haue desidri, to ete with ȝou this pask: bifor that I suffre/ ¹⁶for I seie to ȝou that fro this tyme I schal not ete it: til it be fulfilled in the rewme of god/ ¹⁷and whanne he hadde take the cuppe: he dide graciis and seide/ take ȝe & departe ȝe among ȝou/ ¹⁸for I seie to ȝou, I schal not drinke of the kynde of this vync: til the rewme of god come/

¹⁹and whanne he hadde take bred: he dide thankngis and brak and ȝaf to hem, and seide/ this is my hodi that schal be ȝouun for ȝou/ do ȝe this thing in mynde of me/ ²⁰he took also the cuppe afre that he hadde soupid, and seide/ this cuppe is the newe testament in my blood: that schal be schede for ȝou/ ²¹netheles lo the hond of hym that biraith me: is with me at the table/ ²²and mannes sone goith: afir that it is determyned. netheles wo to that man bi whom he schal be biraied. ²³and thei bigunnen to seke among hem, who it was of hem: that was to do this thing.

²⁴And strif was made among hem: whiche of hem schulde be seyen to be grettist/ ²⁵but he seide to hem/ kyngis of hethen men: ben lordis of hem/ and thei that han power on hem: ben clepid gode doers/ ²⁶but ȝe not so/ but he that is grettist among ȝou: be made as ȝunger/ and he that is bifor goer as a seruaunt/ ²⁷for who is gretter: he that sittith at the mete, or he that mynystreth: whether not he that sittith at the mete/ and I am

jeden, went.

rewme, realm.
clepid, called.

ȝouun, giuen.

TYNDALE—1534.

that he entreth in/ ¹¹and save vnto the good man of the housse. The master sayeth vnto the: where is the gest chamber, where I shall eate myne ester lambe with my disciples? ¹²And he shall shew you a greate parloure paved. Ther make redy. ¹³And they went and founde as he had sayd vnto them: and made redy the ester lambe.

¹⁴And when the houre was come/ he sate doune and the twelve Apostles with him. ¹⁵And he sayde vnto them: I haue inwardly desyred/ to eat this ester lambe with you before that I suffre. ¹⁶For I saye vnto you: hence forth/ I will not eat of it eny moore/ vntill it be fulfilled in the kyngdome of God. ¹⁷And he toke the cup/ and gaue thanks/ and sayde. Take this/ and deuyde it amonge you. ¹⁸For I saye vnto you: I will not drinke of the frute of the vync/ vntill the kyngdome of God be come.

¹⁹And he toke breed/ gaue thanks/ and gaue to them/ sayinge: This is my body which is geuen for you. This do in the remembrance of me. ²⁰Lykewyse also/ when they had supped/ he toke the cup sayinge: This cup is the newe testament in my blood/ which shall for you be shedde.

²¹Yet beholde/ the hond of him that betrayeth me/ is with me on the table. ²²And the sonne of man goeth as it is appoynted: But wo be to that man by whom he is betrayed. ²³And they began to enquire amonge them selves/ which of them it shuld be/ that shuld do that.

²⁴And ther was a stryfe amonge them/ which of them shuld be taken for the greatest. ²⁵And he sayde vnto them: the kynges of the gentyls raygne ouer them/ and they that beare rule ouer them/ are called gracious lordes. ²⁶But ye shall not be so. But he that is greatest amonge you/ shalbe as the yongest: and he that is chefe/ shalbe as the minister. ²⁷For whether is greater/ he that sitteth at meate: or he that serueth? Is not he

CRANMER—1539.

the same house that he entreth in/ ¹¹and ye shall saye vnto the good man of the house: The master sayeth vnto the: where is the gest chamber, where I shall eat the Passeeouer with my disciples? ¹²And he shall shewe you a greate parloure paved. Ther make ready. ¹³And they went and founde as he had sayd vnto them, and they made ready the Passeeouer.

¹⁴And when the houre was come, he sate doune, and the .xii. Apostles wyth hym. ¹⁵And he sayde vnto them: I haue inwardly desyred to cate this Passeeouer wyth you, before that I suffre. ¹⁶For I saye vnto you: hence forth I wyll not cate of it eny moore, vntyll it be fulfilled in the kyngdome of God. ¹⁷And he toke the cup, and gaue thanks, and sayd: Take this, and deuyde it amonge you. ¹⁸For I saye vnto you: I wyll not dryncke of the frute of the vync, vntyll the kyngdome of God come.

¹⁹And he toke breed, and whan he had geuen thanks, he brake it, and gaue vnto them, sayinge: This is my body, which is geuen for you. This do, in the remembrance of me. ²⁰Lykewyse also, when he had supped, he toke the cup, sayinge: This cup is the new testament in my bloude, which is shedd for you.

²¹Yet beholde, the hande of hym that betrayeth me, is wyth me on the table. ²²And trulye the sonne of man goeth, as it is appoynted: But wo vnto that man by whom he is betrayed. ²³And they began to enquire amonge themselves, which of them it was, that shulde do it.

²⁴And ther was a stryfe amonge them, which of them shuld seme to be the greatest. ²⁵And he sayde vnto them: the kynges of nacyns raygne ouer them: and they that haue auctoryte vpon them, are called graciously lordes. ²⁶But ye shall not be so. But he that is greatest amonge you, shalbe as the yonger: and he that is chefe, shalbe as he that doth mynster. ²⁷For whether is greater, he that syteth at meate, or he that scruteth? Is not he

‘Τοῦτο ἐστὶ τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.’ ²⁰ Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων, ‘Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. ²¹ Πλὴν ἰδοὺ, ἡ χεὶρ τοῦ παραδιδόντος με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης. ²² καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὀρισμένον· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι’ οὗ παραδίδοται.’ ²³ Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς, τὸ, τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. ²⁴ Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων. ²⁵ ὁ δὲ εἶπεν αὐτοῖς, ‘Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. ²⁶ ὑμεῖς δὲ οὐχ οὕτως· ἀλλ’ ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. ²⁷ τίς γὰρ μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι

^a Alex. εἰς ἑαυτοῦς.^b Alex. ἀπὸ τοῦ πῦν s. = ὄτι.^c Alex. ὄτι.^d Alex. κατὰ τὸ ὀρισμένον πορεύεται.

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the same house that he enteth in. ¹¹ And say vnto the good man of the house, The master sayth vnto thee, Where is the guest chamber where I shal eat myne Easter lambe with my disciples? ¹² Then he shal shewe you a great hie chamber trimmed, there make it redy. ¹³ And they went and found as he had sayd vnto them, and made redy the Easter lambe. ¹⁴ And when the houre was come, he sate downe, and the twelve Apostles with him. ¹⁵ And he sayd vnto them, I haue earnestly desired to eat this Easter lambe with you before that I suffre. ¹⁶ For I say vnto you, Henceforth I wyl not eat of it any more, vntil it be fulfilled in the kyngdome of God. ¹⁷ And he toke the cup, and gaue thanks, and said, Take this, and deuide it among you. ¹⁸ For I say vnto you, I wil not drinke of the fruite of the vine, vntil the kyngdome of God be come. ¹⁹ And he toke bread, and when he had geuen thanks, he brake it, and gaue to them, saying, This is my body which is geuen for you: this do in the remembrance of me. ²⁰ Likewise also after supper, he toke the cup, saying, This cup is the new Testament in my blood, which is shed for you. ²¹ Yet beholde, the hand of him that betrayeth me, is with me at the table. ²² And truly the Sonne of man goeth as it is appointed: but wo be to that man, by whome he is betrayed.

²³ Then they began to enquire among them selues which of them it should be, that should do that. ²⁴ And there arose also a stryfe among them, which of them should seme to be the greatest. ²⁵ And he sayd vnto them, The kynges of the Gentiles raygne ouer them, and they that beare rule ouer them, are called gracious Lordes. ²⁶ But ye shal not be so: but he that is greatest among you, shalbe as the least: and he that is chiefe, shalbe as he that serueth. ²⁷ For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sytteth at

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enteth, ¹¹ and you shal say to the good man of the house, The Maister saith to thee, Vvhere is the inne vvhere I may eate the Pasche vvith my Disciples? ¹² And he vvil shewv you a great refectorie adorned: and there prepare. ¹³ And they going, found as he said to them, and prepared the Pasche.

¹⁴ And vvhen the houre vvvas come, he sate dovvn, and the tvelve Apostles vvwith him. ¹⁵ And he said to them, Vvith desire I haue desired to eate this Pasche vvith you before I suffer. ¹⁶ For I say to you, that from this time I vvil not eate it, til it be fulfilled in the kingdom of God. ¹⁷ And taking the chalice he gaue thanks, and said, Take and deuide among you, ¹⁸ for I say to you, That I vvil not drinke of the generation of the vine, til the kingdom of God doe come.

¹⁹ And taking bread, he gaue thanks, and brake it, and gaue to them, saying, THIS IS MY BODY VVHICH IS GIVEN FOR YOU. Doe this for a commemoration of me. ²⁰ In like maner the chalice also, after he had supped, saying, THIS IS THE CHALICE THE NEVV TESTAMENT IN MY BLOOD, VVHICH SHAL BE SHED FOR YOU.

²¹ But yet behold, the hand of him that betrayeth me, is vvith me on the table. ²² And the Sonne of man in deede goeth according to that vvhich is determined: but yet vvo to that man by vvhom he shal be betrayed. ²³ And they began to question among them selues, vvvhich of them it should be that should doe this.

²⁴ And there fel also a contention betvvene them, vvvhich of them seemed to be greater. ²⁵ And he said to them, The kynges of the Gentiles ouerrule them: and they that haue povver vpon them, are called beneficial. ²⁶ But you not so: but he that is the greater among you, let him become as the yonger: and he that is the leader, as the waiter. ²⁷ For which is greater, he that sitteth at the table, or he that ministrETH? is not he that sitteth?

AUTHORISED — 1611.

in. ¹¹ And yee shall say vnto the Goodman of the house, The Master saith vnto thee, Where is the guest-chamber where I shall eate the Passeouer with my disciples? ¹² And he shall shew you a large vpper room furnished, there make ready. ¹³ And they went, and found as hee had said vnto them, and they made ready the Passeouer. ¹⁴ And when the houre was come, he sate downe, and the twelve Apostles with him. ¹⁵ And he said vnto them, With desire I haue desired to eate this Passeouer with you before I suffer. ¹⁶ For I say vnto you, I will not any more eate thereof, vntill it be fulfilled in the kingdom of God. ¹⁷ And hee tooke the cup, and gaue thanks, and said, Take this, and diuide it among your selues. ¹⁸ For I say vnto you, I will not drinke of the fruit of the Vine, vntill the kingdom of God shall come.

¹⁹ And he tooke bread, and gaue thanks, and brake it, and gaue vnto them, saying, This is my body which is giuen for you, this doe in remembrance of me. ²⁰ Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shedde for you.

²¹ But behold, the hand of him that betrayeth mee, is with mee on the table. ²² And truly the Sonne of man goeth as it was determined, but woe vnto that man by whom he is betrayed. ²³ And they began to enquire among themselves, which of them it was that should doe this thing. ²⁴ And there was also a strife among them, which of them should be accounted the greatest. ²⁵ And hee said vnto them, The Kings of the Gentiles exercise lordship ouer them, and they that exercise authoritie vpon them, are called benefactors. ²⁶ But ye shal not be so; but he that is greatest among you, let him be as the yonger, and he that is chiefe, as he that doeth seruice. ²⁷ For whether is greater, hee that sitteth at meate, or hee that serueth? Is not he that sitteth at meate?

^a Or, I haue heartily desired.

‘ ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. ²⁵ Ὅτι οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου. ²⁹ καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν, ³⁰ ἵνα ἐσθίητε καὶ πίνετε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσθητε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. ³¹ Εἶπε δὲ ὁ Κύριος, Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς ἐξητήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον. ³² ἐγὼ δὲ ἐδέχηθην περὶ σοῦ, ἵνα μὴ ἔκλείπῃ ἡ πίστις σου, καὶ σὺ ποτὲ ἐπιστρέψας ὁστηρίξῃ τοὺς ἀδελφούς σου. ³³ Ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. ³⁴ Ὁ δὲ εἶπε, Λέγω σοι, Πέτρε, οὐ μὴ φωνήσῃ σήμερόν ἀλέκτωρ, ὅτι πρὶν ἢ τρεῖς ἀπαρνήσῃ μὴ εἰδέναι με. ³⁵ Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τις ὑστερήσῃ; Οἱ δὲ εἶπον, Οὐδένος. ³⁶ Εἶπεν οὖν

²⁵ Const. = ἐν τῇ βασιλείᾳ μου. ²⁶ Alex. ἐκλήπῃ. ²⁷ Alex. ὁστηρίξον. ²⁸ Alex. ὡς σ. ὡς οὐ. ²⁹ Alex. = μὴ. ³⁰ Alex. ἔ

WICLIF—1380.

in the myddil of ȝou : as he that mynys-
trith; ²⁵ and ȝe ben that han dwelld with
me in my temptaciouns; ²⁹ and I dispo-
se to ȝou as my fadir hath disposid to me a
rewme; ³⁰ that ȝe ete & drynke in my
hoord in my rewme : and sitte on thrones
and deme the .xij. kynredis of israel;

³¹ and the lord seide to symount, sym-
ount to sathanas hath axed ȝou : that
he schulde reddile as whete; ³² but I haue
pried for this : that thi feith faille not;
and thou sum tyme conuertid : conferme
thi bretheren; ³³ whichie seide to hym; lord
I am redi to go, in to prisoun, and in to
deeth with thee; ³⁴ and he seide; I seie to
thee petir, the cok schal not crowe to dai;
til thou thries forsake that thou knowist
me;

³⁵ and he seid to hem; whanne I sente
ȝou with out sachel and scrippe & schoon :
whether any thing failid to ȝou? and thei
seiden; no thing; ³⁶ therfor he seide to
hem; but now he that hath a sachel : take
also and a scrippe; and he that hath
noon : stille his cote & bie a swerd; ³⁷ for
I seie to ȝou : that ȝit it bihoueth that
thing that is writun to be fulfillid in me;
and he is arettid with wickid men; for
tho thingis that ben of me : han ende;
³⁸ and thei seiden; lord to twice swerdis
here; and he seide to hem; it is inouȝ;

³⁹ and he ȝede out : and wente afir the
custum in to the hille of olyues and the
discipis suden hym; ⁴⁰ & whanne he cam
to the place he seide to hem; pried ȝe
lest ȝe entren in to temptacioun; ⁴¹ and
he was taken awei fro hem, so myche as
is a stones cast; and he knelid and prayid;
⁴² and seide; fadir if thou wilt : do awei
this cuppe fro me; ne theles not my wille
be don : but thin; ⁴³ and an angel ap-
perid to hym fro heuene, and confortid
hym; ⁴⁴ and he was made in agony and

re-wm. reulm. deme. judge. arettid, reckoned.
ȝit, went. suden, followed.

TYNDALE—1534.

that sitteth at meate? And I am amonge
you, as he that ministrereth. ²⁸ Ye are they
which haue hidden with me in my tempta-
cions. ²⁹ And I apoynt unto you a kyng-
dome, as my father hath apoynted to
me : ³⁰ that ye maye eat and drynke at
my table in my kyngdome, and sit on
seates, and iudge the twelve tribes of
Israel.

³¹ And the Lorde sayde : Symon, Simon
beholde Satan hath desired you, to sifte
you, as it were wheate : ³² but I haue
prayed for the, that thy faith fayle not.
And when thou arte converted, strengthe
thy brethren. ³³ And he sayd vnto him.
Lorde I am redy to go with the in to
preson, and to deeth. ³⁴ And he sayde :
I tell the Peter, the cocke shall not crowe
this daye, tyll thou haue thrise denyed
that thou knewest me.

³⁵ And he sayde vnto them : when I sent
you with out wallet and scripe and shoes?
lacked ye eny thinge? And they sayd, no.
³⁶ And he sayde to them : but nowe he
that hath a wallet let him take it vp and
lykewyse his scrippe. And he that hath
no swerde, let him sell his coote and bye
one. ³⁷ For I saye vnto you, that yet
that which is writen, must be performed
in me : euen with the wycked was he
nombred. For those thinges which are
writen of me, haue an ende. ³⁸ And they
sayde : Lorde, beholde here are two
swertes. And he sayde vnto them : it is
ynough.

³⁹ And he came out and went as he was
wont to mounte olyuete. And the disci-
ples folowed him. ⁴⁰ And when he came
to the place, he sayde to them : praye lest
ye fall into temptacion.

⁴¹ And he gate him selfe from them,
about a stones cast, and kneled downe
and prayed, sayinge : Father yf thou
wilt withdrawe this cup from me. Never-
theless, not my will, but thyn be fulfil-
led. ⁴³ And ther appeared an angel vnto
him from heauen, confortinge him. ⁴⁴ And

CRANMER—1539.

that sytteth at meate? But I am amonge
you, as he that mynystreth. ²⁸ Ye are
they, which haue bydden wyth me in my
temptacyons. ²⁹ And I apoynt vnto you a
kyngdom, as my father hath apoynted to
me : ³⁰ that ye maye eat and drynke at
my table in my kyngdome, and syt on
seates, iudgyng the twelue trybes of
Israel.

³¹ And the Lord sayde : Symon, Symon,
beholde, Satan hath desired to syfte you,
as it were wheate : ³² but I haue prayed
for the, that thy fayth fayle not. And
when thou arte conuerted, strength thy
brethren. ³³ And he sayde vnto hym :
Lorde, I am ready to go wyth the into
preson, and to deeth. ³⁴ And he sayde :
I tell the Peter, the cocke shall not crowe
this daye, tyl thou haue thrise denyed
that thou knewest me.

³⁵ And he sayde vnto them : when I sent
you wythout wallet and scripp and shoes
lacked ye eny thyng? And they sayd,
no. ³⁶ Then he sayd vnto them : but now
he that hath a wallet, let hym take it vp,
and lykewyse hys scrippe. And he that
hath no swerde, let hym sell hys coate,
and bye one. ³⁷ For I saye vnto you,
that yet the same which is wyrtten, must
be performed in me : euen among the
wycked was he reputed. For those thynges
which are wyrtten of me, haue an ende.
³⁸ And they sayde : Lorde, beholde, here
are two swertes. And he sayde vnto
them : it is ynough.

³⁹ And he came out, and went (as he
was wont) to mounte Olyuete. And the
discyple folowed hym. ⁴⁰ And when he
came to the place, he sayde vnto them :
praye, lest ye fall into temptacion.

⁴¹ And he gate hym selfe from them,
about a stones cast, and kneled downe,
and prayed, saying : ⁴² Father, yf thou
wilt, remoue this cup from me. Never-
theless, not my wyll, but thyn be fulfill-
led. ⁴³ And ther appeared an angel vnto
hym from heauen, confortynge hym. ⁴⁴ And

αὐτοῖς, ' Ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω, ὁμοίως καὶ πῆραν· καὶ ὁ μὴ ἔχων
' ³⁵ πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω| μάχαιραν. ³⁷ λέγω γὰρ ὑμῖν, ὅτι
' ³⁶ ' ἐτι| τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ, " Καὶ μετὰ ἀνόμων ἐλο-
' ³⁸ " γίσθη" καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.' ³⁸ Οἱ δὲ εἶπον, ' Κύριε, ἰδοὺ, μάχαιραι
' ³⁹ ³⁹ δέ duo. ' Ὁ δὲ εἶπεν αὐτοῖς, ' Ἰκανόν ἐστι.'

³⁹ Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἑλαιῶν· ἠκολούθησαν δὲ
αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. | ⁴⁰ γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, ' Προσ-
' ⁴¹ εὔχσθε μὴ εἰσελθεῖν εἰς πειρασμόν.' ⁴¹ Καὶ αὐτοὶ ἀπεσπάρσθη ἀπ' αὐτῶν ὥστε
' λίθον βολῆν, καὶ θεῖς τὰ γόνατα προσήχετο, ⁴² λέγων, ' Πάτερ, εἰ βούλει ⁴³ παρε-
' ⁴⁴ νεγκεῖν| ⁴⁴ τὸ πότηριον τοῦτο| ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν
' ⁴⁵ γεγέσθω.' ⁴⁵ ⁴⁵ Ὡφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. ⁴⁶ καὶ γενόμενος

¹ Const. τοῦ λίου . . . ἀγοράσι. ² Alex. = ἐτι. ³ Alex. = αὐτῷ. ⁴ Alex. παρίνεγκι. ⁵ Alex. τοῦτο τὸ πότηριον. ⁶ Alex. = vs. 43, 44..

GENEVA—1557.

meat? And I am among you, as he that
ministreth. ²⁸ Ye are they which have
bydden with me in my tentations. ²⁹ And
I appoynt vnto you a kyngdome, as my
Father hath appointed to me. ³⁰ That ye
may eat, and drincke at my table in my
kyngdome, and syt on seates, and iudge
the twelue tribes of Israel. ³¹ And the
Lord sayd, Simon, Simon beholde, Satan
hath desired you, to wyuowe you, as
it were wheat. ³² But I haue prayed for
thee, that thy faith fayle not; therefore
when thou art conuerted, strengthen thy
brethren. ³³ And he sayd vnto him, Lord
I am ready to go with thee into prysyn,
and to death.

³⁴ But he sayd, I tel thee Peter, the cocke
shall not crowe this day, tyl thou hast
thryse denied that thou knewest me.

³⁵ And he sayd vnto them, When I sent
you without purse, and scrip, and shoes,
lacked ye any thing? And they sayd,
No. ³⁶ Then he sayd to them, But now
he that hath a purse let him take it: and
likewyse his scrip: and he that hath non,
let him sel his coate, and bye a sword.

³⁷ For I say vnto you, That yet, the same
which is written, must be performed in
me, Euen with the wicked was he nom-
bred. For douteles those thinges which
are written of me, haue an ende. ³⁸ And
they sayd, Lord, beholde here are two
swords: and he sayd vnto them, It is
ynough. ³⁹ And he came out, and went
(as he was wonte) to the mounte of Oliues:
and his disciples also folowed hym. ⁴⁰ And
when he came to the place, he sayd to
them, Pray, lest ye fall into tentation.
⁴¹ And he gate hym selfe from them, about
a stones cast, and kneeled downe, and
prayed, ⁴² Saying, Father, if thou wilt,
withdraw this cup from me: Neuer-
theless, not my wil, but thyne be ful-
fylled.

⁴³ And there appeared an Angel vnto
him from heauen, comfortyng him. ⁴⁴ But

RHEIMS—1582.

but I am in the middes of you, as he that
ministreth: ²⁸ and you are they that
haue remained vwith me in my tentations.
²⁹ And I dispose to you, as my father
disposed to me, a kingdom: ³⁰ that you
may eate and drinke vpon my table in my
kingdom, and may sit vpon thrones,
judging the twelue tribes of Israel.

³¹ And our Lord said, Simon, Simon,
behold Satan hath required to haue you
for to sift as vvhate: ³² But I have
prayed for thee, that thy faith faile not:
and thou once conuerted, confirme thy
brethren. ³³ Vvho said to him, Lord,
vwith thee I am readie to goe both into
prison and vnto death. ³⁴ And he said, I
say to thee, Peter, the cocke shal not
crovy to day, til thou denie thsre that
thou knowest me. ³⁵ And he said to
them, Vvhen I sent you vwithout purse
and skrippe and shoes, did you lacke any
thing? But they said, Nothing. ³⁶ He
said therefore vnto them, But novv he
that hath a purse, let him take it, like-
wise also a skrippe: and he that hath
not, let him sel his coate, and bie a svword.

³⁷ For I say to you, that yet this that is
vwritten, must be fulfilled in me, *And
vwith the vicked vvas he reputed.* For
those things that are concerning me, haue
an end. ³⁸ But they said, Lord, Loe tvo
svwords here. But he said to them, It is
ynough. ³⁹ And going forth he vvent ac-
cording to his custome into mount-Oliuet.
And his Disciples also folowed him.

⁴⁰ And vvhen he vvas come to the place,
he said to them, Pray, lest ye enter into
tentation. ⁴¹ And he vvas pulled avray
from them a stones cast: and kneeling
he praied, ⁴² saying, Father, if thou vvilt,
transferrre this chalice from me. But yet
not my vvill, but thine be done. ⁴³ And
there appeared to him an Angel from
heauen, strengthening him. And being in

AUTHORISED—1611.

But I am among you as he that serueth.
²⁸ Ye are they which have continued with
me in my temptations. ²⁹ And I appoint
vnto you a kingdom, as my Father hath
appointed vnto me. ³⁰ That yee may eate
and drinke at my Table in my kingdom,
and sit on thrones iudging the twelue
Tribes of Israel.

³¹ And the Lord said, Simon, Simon,
behold, Satan hath desired to *haue* you,
that he may sift you as wheat: ³² But
I have prayed for thee, that thy faith
faile not; and when thou art conuerted,
strengthen thy brethren. ³³ And hee said
vnto him, Lord, I am ready to goe with
thee both into prison, and to death. ³⁴ And
hee said, I tell thee Peter, the cocke shall
not crow this day, before that thou shalt
thrise deny that thou knowest me.

³⁵ And he said vnto them, When I sent
you without purse, and scrip, and shoes,
lacked ye any thing? And they said, No-
thing. ³⁶ Then saide hee vnto them, But
now hee that hath a purse, let him take it,
and likewise his scrip: and hee that hath
no sword, let him sell his garment, and buy
one. ³⁷ For I say vnto you, that this that
is written, must yet bee accomplished in
me, And hee was reckoned among the
transgressors: For the things concerning
me haue an end. ³⁸ And they said, Lord,
behold, here are two swords. And hee
saide vnto them, It is ynough.

³⁹ And he came out, and went, as hee
was wont, to the mount of Oliues, and his
disciples also followed him. ⁴⁰ And when
he was at the place, he said vnto them,
Pray, that yee enter not into temptation.
⁴¹ And hee was withdrawn from them
about a stones cast, and kneeled downe,
and prayed, ⁴² Saying, Father, if thou be
willing, remove this cup from me: neuer-
theless, not my will, but thine be done.
⁴³ And there appeared an Angel vnto him
from heauen, strengthening him. ⁴⁴ And

ἐν ἀγωνίᾳ, ἐκτενέστερον προσήρχετο. ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὥσπερ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. | ⁴⁵ Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς⁹, εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης, ⁴⁶ καὶ εἶπεν αὐτοῖς, ¹ *Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.*

⁴⁷ *Ἐτι² δὲ| αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἰς τῶν δώδεκα, προήρχετο³ αὐτοὺς,| καὶ ἤγγισε τῷ Ἰησοῦ φιλήσαι αὐτόν.* ⁴⁸ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, *Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;* ⁴⁹ Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ, *Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ;* ⁵⁰ *Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν.* ⁵¹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, *Ἐάτε ἕως τούτου.* Καὶ ἀψάμενος τοῦ ὠτίου αὐτοῦ, *ἰάσατο αὐτόν.* ⁵² *Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς*

⁹ Rec. + αὐτοῦ.² Alex. = εἰ.³ Rec. αὐτῶν.⁴ Alex. ἐξήλασε s. ἐξήλασε.⁵ Alex. ἰσθιν ὑμῶν.

WICLIFFE—1380.

preied the lenger and his swoot was made as dropis of blood rennynghe down in to the erthe; ⁴⁵ and whanne he was risun fro preier, and was comen to hise discipulis: he foonde hem slepyngre for heynes; ⁴⁶ and he seide to hem; what slepen ze? ⁴⁷ rise ze and preie ze that ze entren not in to temptacioun;

⁴⁷ ȝit while he spake: lo a company; and he that was clepid iudas oon of the twelve: wente bifor hem; and he cam to ihesus: to kisse hym; ⁴⁸ and ihesus seide to hym; iudas with a cos thou bitraiest mannes sone? ⁴⁹ and thei that weren aboute hym, saien that that was to come: seiden to hym; lord whetherwe smyten with swerde? ⁵⁰ and oon of hem smoot the seruaunt of the prince of preestis and kit of his riȝt ere; ⁵¹ but ihesus answerid and seide; suffre ze til hidir; and whanne he hadde touchid his ere, he helid hym;

⁵² and ihesus seide to hem that camen to hym; the princis of preestis and magistratis of the temple and elder men; as to a theef ze han gon out with swerdis and staves; ⁵³ whanne I was eche dai with you in the temple: ze streieten not on hondis in to me; but this is ȝoure oure and the power of dærknessis; ⁵⁴ and thei token him and ledde to the [house of the] prince of preestis; and petir sued hym after; ⁵⁵ and whanne a fier was kyndlid in the myddil of the greet hous, and thei saten aboute; petir was in the myddil of hem; ⁵⁶ whom whanne a danyel hadde seen sittynge at the list and hadde biholden him: sche seide; and this was with hym; ⁵⁷ and he denyed hym; and seid; womman I knewe hym not; ⁵⁸ and afir a litil: another man sȝe hym and seide; and thou art of hem; but petir seide; a man: I am not; ⁵⁹ and whanne a spacc was made as of an oure: another affirmed and seide; truli this was with hym; for also he is of galile; ⁶⁰ and petir seide; man I noot what

riepid, called. con, his. sued, followed.
noot, knowe not.

TYNDAL—1534.

he was in an agony; and prayed somewhat longer. And his swete was lyke dropes of blood; tricklyngre doune to the grounde. ⁴⁵ And he rose vp from prayer and came to his disciples; and founde them slepyngre for sorowe; ⁴⁶ and sayde vnto them: Why slepe ye? Ryse and praye; lest ye fall into temptation.

⁴⁷ Whill he yet spake: beholde; ther came a company; and he that was called Iudas; one of the twelve; went before him; and preased nye vnto Iesus to kysse him. ⁴⁸ And Iesus sayd vnto him: Iudas; betrayest thou the sonne of man with a kysse? ⁴⁹ When they which were about him sawe what wolde folow; they sayde vnto him. Lord; shall we smite with swerde. ⁵⁰ And one of them smote a seruaunt of the hiest preste of all; and smote of his right eare: ⁵¹ And Iesus answered and sayd; Suffre ye thus farre forth. And he touched his eare; and healed him.

⁵² Then Iesus sayde vnto the hye prestes and rulers of the temple and the elders which were come to him. Be ye come out; as vnto a thefe with swearde and staves? ⁵³ When I was daily with you in the temple; ye stretched not forth hondes agaynst me. But this is even youre very houre; and the power of dærknes. ⁵⁴ Then toke they him; and ledde him; and brought him to the hye prestes housse. And petir folowed a farre of.

⁵⁵ When they had kyndled a fyre in the middes of the paly; and were set doune to geder; Peter also sate doune amonge them. ⁵⁶ And wone of the wenches behelde him as he sate by the fyre; and set good eyesight on him and sayde: this same was also with him. ⁵⁷ Then he denyed hym sayinge: woman I knowe him not. ⁵⁸ And after a lytell whyle; another sawe him and sayde: thou arte also of them. And Peter sayd man I am not. ⁵⁹ And aboute the space of an houre after; another affirmed sayinge: verely even this felowe was with hym; for he is of Galile; ⁶⁰ and Peter sayde: man I wote

CRANMER—1539.

he was in an agony, and prayed the longer. And his swete was lyke droppes of blood, trycklyngre downe to the grounde. ⁴⁵ And whan he rose vp from prayer and was come to his dyscyples, he founde them slepyngre for heynes; ⁴⁶ and sayde vnto them: why slepe ye? Ryse, and praye, lest ye fall into temptacyon.

⁴⁷ Whyll he yet spake; beholde, ther came a company, and he that was called Iudas one of the twelve, went before them, and preased nye vnto Iesus, to kysse hym. ⁴⁸ But Iesus sayd vnto him: Iudas, betrayest thou the sonne of man wyth a kysse? ⁴⁹ when they which were about hym, sawe what wolde folow, they sayd vnto hym: Lorde, shall we smyte wyth swerde. ⁵⁰ And one of them smote a seruaunt of the hye preste, and stroke of his ryght eare. ⁵¹ Iesus answered and sayd: suffre ye thus farre forth. And whan he touched his eare he healed hym.

⁵² Then Iesus sayde vnto the hye prestes and rulers of the temple and the elders, which were come to hym. Ye be come out, as vnto a thefe, wyth swearde and staves. ⁵³ When I was daily wyth you in the temple, ye stretched forth no handes agaynst me. But this is euen youre very houre, and the power of dærknes. ⁵⁴ Then toke they hym, and ledde hym, and brought hym to the hye Prestes house. But Peter folowed a farre of.

⁵⁵ And when they had kyndled a fyre in the myddes of the palace, and were set doune together. Peter also sate doune amonge them. ⁵⁶ But whan one of the wenches behelde hym, as he sate by the fyre (and looked vpon him) she sayde: this same felow was also wyth hym. ⁵⁷ And he denyed hym, sayinge: woman: I knowe hym not. ⁵⁸ And after a lytell whyle, another sawe hym, and sayde thou art also of them. And Peter sayde: man I am not.

⁵⁹ And about the space of an houre after, another affirmed, sayinge: verely this felowe was wyth hym also, for he is of Galile. ⁶⁰ And Peter sayde: man I wote

καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ ληστήν ἔξεληλύθατε| μετὰ
μαχαίρων καὶ ξύλων; ⁵³ καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε
τὰς χεῖρας ἐπ' ἐμέ. ἀλλ' αὕτη ὑμῶν ἐστίν| ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.'

⁵⁴ Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν| εἰς τὸν οἶκον| τοῦ
ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. ⁵⁵ ἀψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς,
καὶ συγκαθισάντων αὐτῶν,| ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. ⁵⁶ ἰδοῦσα δὲ αὐτὸν
παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε, 'Καὶ οὗτος σὺν
αὐτῷ ἦν.' ⁵⁷ Ὁ δὲ ἠρνήσατο αὐτὸν,| λέγων, 'Γύναι, οὐκ οἶδα αὐτόν.' ⁵⁸ Καὶ μετὰ
βραχύ ἕτερος ἰδὼν αὐτὸν ἔφη, 'Καὶ σὺ ἐξ αὐτῶν εἶ.' ⁵⁹ Ὁ δὲ Πέτρος εἶπεν, 'Ἄν-
θρωπε, οὐκ εἰμί.' ⁶⁰ Καὶ διαστάσης ὥσεὶ ὥρας μιᾶς, ἄλλος τις δῦσχυρίζετο, λέγων,
'Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν| καὶ γὰρ Γαλιλαῖός ἐστιν.' ⁶⁰ Εἶπε δὲ ὁ

^a Alex. = αὐτῶν.^c Alex. τὴν οἰκίαν.^f Alex. = αὐτῶν.^g Alex. = αὐτῶν.^h Alex. ὁ δὲ Πίτρος ἔφη.

GENEVA — 1557.

being in an agonie, he prayed more earnestly : and his sweate was like droppes of blood, trickling downe to the grounde. ⁴⁵ And he rose vp from prayer, and came to his disciples, and founde them sleeping for sorowe. ⁴⁶ And he sayd vnto them, Why sleepe ye? ryse and pray, lest ye fall into tentation. ⁴⁷ Whye he yet spake, beholde, there came a compaignie, and he that was called Iudas one of the twelue, went before them, and preased nye vnto Iesus to kyssse him. ⁴⁸ And Iesus sayd vnto him, Iudas betrayest thou the Sonne of man with a kyssse?

⁴⁹ When they which were about him sawe what wolde folow, they sayd vnto him, Lord, shal we smyte wyth swordes? ⁵⁰ And one of them smote a seruant of the hye Priest, and strake of his ryght eare. ⁵¹ Then Iesus answered, and sayd, Suffre them thus farre: and he touched his eare, and healed him. ⁵² Then Iesus sayd vnto the hye Priestes, and rulers of the temple, and the Elders which were come to hym, Be ye come out as vnto a theefe with swordes and staues? ⁵³ When I was dayly with you in the temple, ye stretched not forth handes against me: but this is euen your very houre, and the power of darkenes. ⁵⁴ Then toke they him, and led him, and brought him to the hye Priestes house. And Peter folowed a farre of. ⁵⁵ When they had kyndled a fyre in the myddes of the hall, and were set downe together, Peter sat also downe among them. ⁵⁶ And one of the wenches behelde him as he sat by the fyre, and hauing wel looked on hym, sayd, This fellowe was also with him. ⁵⁷ But he denied him, saying, Woman I know him not. ⁵⁸ And after a litle while, another man saw him, and sayd, Thou art also of them. And Peter sayd, Man I am not. ⁵⁹ And about the space of an houre after a certeine other man affirmed, saying, Verely euen this fellowe was with him, for he is of Galile. ⁶⁰ And Peter sayd, Man, I wot

RHEIMS — 1582.

an agonie, he praied the longer. ⁴⁴ And his ssvet became as droppes of blood trieking downe vpon the earth. ⁴⁵ And vwhen he vvas risen vp from praier, and vvas come to his Disciples, he found them sleeping for pensiveness. ⁴⁶ And he said to them, Vvhy sleepe you? arise, pray, lest you enter into tentation.

⁴⁷ As he vvas yet speaking, behold a multitude : and he that vvas called Iudas, one of the Twelue, vvent before them, and approached to Iesus, for to kissee him. ⁴⁸ And Iesus said to him, Iudas with a kissee doest thou betray the sonne of man? ⁴⁹ And they that vvere about him, seeing vwhat vwould be, said to him, Lord, Shal vve strike vvith the svword? ⁵⁰ And one of them smote the seruant of the high Priest : and cut of his right eare. ⁵¹ But Iesus ansvvering, said, Suffer ye thus farre. And vwhen he had touched his eare, he healed him. ⁵² And Iesus said to them that vvere come vnto him, the cheefe Priestes, and magistrates of the temple, and auncients, As it vvere to a theefe are you come forth vvith svwordes and clubbes? ⁵³ Vvhen I vvas daily vvith you in the temple, you did not lay handes vpon me, but this is your houre, and the povver of darkenesse.

⁵⁴ And apprehending him, they led him to the high Priestes house : but Peter folowed a farre of. ⁵⁵ And a fyre being kindled in the middes of the court, and they sitting about it, Peter vvas in the middes of them. ⁵⁶ Vvhom vwhen a certeine vvenche savv sitting at the light, and had beheld him, she said, This fellow also vvas vvith him. ⁵⁷ But he denied him, saying, Vvoman, I knovv him not. ⁵⁸ And after a vvhile an other man seeing him, said, And thou art of them. But Peter said, O man I am not. ⁵⁹ And after the space as it were of one houre, a certeine other man affirmed, saying, Verely this fellow also vvas vvith him. for he is also a Galilaean. ⁶⁰ And Peter said, Man

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being in an agonie, he prayed more earnestly, and his sweat was as it were great drops of blood falling downe to the ground. ⁴⁵ And when he rose vp from prayer, and was come to his disciples, hee found them sleeping for sorrow, ⁴⁶ And said vnto them, Why sleepe yee? Rise, and pray, lest yee enter into temptation.

⁴⁷ And while he yet spake, behold, a multitude, and hee that was called Iudas, one of the twelve, went before them, and drewe neere vnto Iesus, to kissee him. ⁴⁸ But Iesus said vnto him, Iudas, betrayest thou the sonne of man with a kissee? ⁴⁹ When they which were about him, saw what would follow, they said vnto him, Lord, shall we smite with the sword?

⁵⁰ And one of them smote the seruant of the high Priest, and cut off his right eare. ⁵¹ And Iesus answered, and said, Suffer ye thus farre. And he touched his eare, and healed him. ⁵² Then Iesus said vnto the chiefe Priestes, and captaines of the Temple, and the Elders which were come to him, Be ye come out as against a thiefe, with swordes and staues? ⁵³ When I was dayly with you in the Temple, ye stretched forth no hands against mee: but this is your houre, and the power of darkenesse.

⁵⁴ Then tooke they him, and led him, and brought him into the high Priests house, and Peter followed afaire off. ⁵⁵ And when they had kindled a fire in the middes of the hall, and were set downe together, Peter sate downe among them. ⁵⁶ But a certaine maide beheld him as he sate by the fire, and earnestly looked vpon him, and said, This man was also with him. ⁵⁷ And he denyed him, saying, Woman, I know him not. ⁵⁸ And after a little while another saw him, and sayd, Thou art also of them. And Peter sayd, Man, I am not. ⁵⁹ And about the space of one houre after, another confidently affirmed, saying, Of a truth this fellow also was with him, for he is a Galilaean. ⁶⁰ And Peter

Πέτρος, 'Ἀνθρωπε, οὐκ οἶδα ὃ λέγεις.' Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ἰαλέκτωρ.⁶¹ καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ, 'Ὅτι, πρὶν ἀλέκτορα φωνῆσαι, ἡ ἀπαρνήση με τρίς.'⁶² Καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς.

⁶³ Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ, δέροντες·⁶⁴ καὶ περικαλύψαντες αὐτὸν, ἔτυπον αὐτοῦ τὸ πρόσωπον, καὶ ἐπληρώσαν αὐτὸν, λέγοντες, 'Προφήτευσον, τίς ἐστὶν ὁ παῖσας σε.'⁶⁵ Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

⁶⁶ Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν, λέγοντες, 'Εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν.' Εἶπε δὲ αὐτοῖς, 'Ἐὰν ὑμῖν εἶπω, οὐ μὴ πιστεύσητε·⁶⁸ εἰ δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε.⁶⁹ ἀπὸ τοῦ νῦν ἔσται

¹ Rec. + ὁ.² Alex. ῥήματος.³ Alex. + σήμερον.⁴ Alex. = ὁ Πέτρος.⁵ Alex. αὐτόν.⁶ Alex. αὐτόν.

WICLIIF—1380.

thou seist; and anon ȝit while he spak the cok crewe,⁶¹ and the lord turned aȝen; and biheeld petir, and Petir hadde mynde on the word of ihesus as he hadde seyd for bifor that the cok crowe: thries thou schalt denye me,⁶² and petir ȝede out; and wepte bitterli.

⁶³ And the men that heelden hym: seorne-den hym and smyten hym;⁶⁴ and the byndefelden hym: and smyten his face; and axeden hym: and seiden; areed thou crist to us: who is he that smoot thee? ⁶⁵ also thei blasfemyng seiden aȝens hym many other thingis;⁶⁶ and as the dai was come: the elder men of the puple, and the prince of prestis, and scribis eamen to gidre, and ledde hym in to her counceil and seiden: ⁶⁷ if thou art crist: seie to us; and he seide to hem; if I seie to ȝou; ȝe schuln not bileue to me,⁶⁸ and if I axe, ȝe schuln not answer to me, nether ȝe schuln delyuere, me.⁶⁹ but aftir this tyme: mannes sone schal be sittynge on the riȝthalf of the vertu of god;⁷⁰ therfor alle seiden; thanne art thou the sone of god? and he seide; ȝe seien that I am;⁷¹ and thei seiden; what ȝit desiren we witness? for we us silf han herd of his mouth.

23. AND alle the multitude of hem arisen, and ledde hym to pilat,² and thei begunnen to accuse hym, and seiden; we han founden this, turnynge upso doun oure folk: ȝe forbydyng tributis to be ȝouen to the emperour, and seynge that hym silf is crist and kynge.³ and pilat axed hym and seide; art thou king of iherusalem? and he answerid; seiden; thou seist,⁴ and pilat seide to the prinis of prestis and to the puple; I fynde no thing of yowse in this man;⁵ and they woxen strengier; and seiden; he mouth the puple: techen; theu; al iudee bigynnyng fro galile til hider.

⁶ and pilat herynge galilee: axed if he

as= quere. to be. arret. axed, I tell. vertu, power. techen= gree. woxen= grew.

TYNDALE—1534.

not what thou sayest. And immediatly whyll he yet spake, the cocke crewe.⁶¹ And the Lorde tourned backe and lokyd upon Peter. And Peter remembred the wordes of the Lorde, how he sayde vnto him; before the cocke crowe, thou shalt denye me thrise.⁶² And Peter went out, and wepte bitterly.

⁶³ And the men that stode about Iesus, mocked him, and smote him;⁶⁴ and byndfolded him, and smote his face. And axed him sayinge: ardey who it is that smote thee? ⁶⁵ And many other thinges despytfully sayd they agaynst him.

⁶⁶ And assone as it was daye, the elders of the people and the hye prestes and scribes, came to gedder and ledde him into their counsell sayinge: ⁶⁷ arte thou very Christ? tell vs. And he sayde vnto them: yf I shall tell you, ye will not beleue.⁶⁸ And yf also I axe you, ye will not answer me, or let me goo.⁶⁹ Hereafter shall the sonne of man sit on the ryght honde of the power of God.⁷⁰ Then sayde they all: Arte thou then the sonne of God? He sayd to them: ye saye that I am.⁷¹ Then sayde they: what ned we eny further wites? We oure selues haue herde of his awne mouthe.

23. AND the whole multitude of them arose, and ledde him vnto Pylate.² And they beganne to accuse him sayinge: We haue founde this felowe pervertinge the people, and forbyddyng to paye tribute to Cesar: sayinge, that he is Christ a kynge.³ And Pylate apposed him sayinge: arte thou the kynge of the iewes? He answered him and sayde: thou sayest it.⁴ Then sayde Pylate to the hye prestes, and to the people: I fynde noo faute in this man.⁵ And they were the moore fearece sayinge. He moveth the people, teachynge thorowout al iewry, and beganne at Galile, even to this place.

⁶ When Pylate hearde mencion of Galilee

CRANMER—1539.

not what thou sayest. And immediatly whyll he yet spake, the cocke crew.⁶¹ And the Lorde tourned backe, and lokyd vpon Peter. And Peter remembred the worde of the Lorde, how he had sayde vnto hym: before the cocke crowe, thou shalt denye me thrise.⁶² And Peter went out, and wepte byttrely.

⁶³ And the men that toke Iesus, mocked hym, and smote him: ⁶⁴ and when they had byndfolded him, they stroke hym on the face, and asked hym, saying: arede, who is it that smote thee? ⁶⁵ And many other thynges despytfully sayd they agaynst hym.

⁶⁶ And assone as it was daye, the elders of the people and the hye Prestes and Scrybes, came together, and ledde hym into their counsell, sayinge: ⁶⁷ art thou very Chryst? tell vs. And he sayde vnto them: yf I tell you, ye wyll not beleue.⁶⁸ And yf I aske you, ye wyll not answer me, nor let me go.⁶⁹ Her after shall the sonne of man syt on the ryght hand of the power of God.⁷⁰ Then sayde they all: art thou then the sonne of God? He sayd: ye saye that I am.⁷¹ And they sayd: what ned we eny further wytnes? For we oure selues haue herde of hys awne mouth.

23. AND the whole multytude of them arose, and led hym vnto Pylate.² And they beganne to accuse him, sayinge: we founde this felowe peruertynge the people, and forbyddyng to paye tribute Cesar: sayinge, that he is Chryst a kynge.³ And Pylate apposed hym, sayinge: art thou the kynge of the Iewes? He answered him, and sayde: thou sayest it.⁴ Then sayde Pylate to the hye Prestes, and to the people: I fynde no faute in this man.⁵ And they were the more fearece, sayinge: He moutheth the people, techynge thorow out all Iewry, and beganne at Galile, euen to thys place.

⁶ When Pylate hearde mencion of

‘ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.’ ⁷⁰ Εἶπον δὲ πάντες, ‘Σὺ οὖν εἰ ὁ υἱὸς τοῦ Θεοῦ;’ Ὁ δὲ πρὸς αὐτοὺς ἔφη, ‘Τμείς λέγετε, ὅτι ἐγὼ εἰμι.’ ⁷¹ Οἱ δὲ εἶπον, ‘Τί ἐτι χρεῖαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.’

XXIII. Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον. ² ᾤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, ‘Τοῦτον εὗρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλεῖα εἶναι.’ ³ Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων, ‘Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων;’ Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, ‘Σὺ λέγεις.’ ⁴ Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, ‘Οὐδὲν εὗρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.’

⁵ Οἱ δὲ ἐπίσχουν, λέγοντες, ‘Ὅτι ἀνασείει τὸν λαόν, διδάσκων καθ’ ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.’ ⁶ Πιλάτος δὲ ἀκούσας Γαλιλαῖαν

^p Alex. ἀπήγαγον.

^r Rec. ἰανθῶν.

^s Alex. + εἰ.

^t Rec. ἤγαγον.

^u Alex. τὸ ἔθνος ἡμῶν.

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not what thou sayest. And immediately while he yet spake, the cocke crewe. ⁶¹ Then the Lord turned backe, and looked vp on Peter; and Peter remembered the wordes of the Lord, how he sayd vnto him, Before the cocke crewe, thou shalt deny me thrise.

⁶² And Peter went out, and wept bitterly. ⁶³ And the men that helde Iesus, mocked him, and stroke him. ⁶⁴ And when they had blindfolded him, they smote his face: and asked him, saying, Arede who it is that smote thee? ⁶⁵ And many other things despitefully sayd they against him. ⁶⁶ And assonne as it was day, the Elders of the people, and the hie Priests and Scribes, came together, and led him into their Counsell, ⁶⁷ Saying, Art thou very Christe? tel vs: and he sayd vnto them, If I tel you, ye wil not beleue. ⁶⁸ And if also I aske you, ye wil not answer me, or let me go: ⁶⁹ Hereafter shal the Sonne of man syt at the ryght hand of the power of God. ⁷⁰ Then sayd they all, Art thou then the Sonne of God? He sayd to them, Ye say that I am. ⁷¹ Then sayd they, What nede we any further wytnes? for we our selues haue heard of his owne mouth.

23. THEN the whole multitude of them arose, and led him vnto Pilate. ² And they began to accuse him, saying, We haue found this fellowe peruertering the people, and forbydding to pay tribute to Cæsar, saying, that he is Christe a kyng. ³ And Pilate apposed him, saying, Art thou the kyng of the Iewes? He answered hym and sayd, Thou sayest it. ⁴ Then sayd Pilate to the hie Priests, and to the people, I fynde no fault in this man. ⁵ But they were the more feroce, saying, He moueth the people, teachyng throughout al Iewrie, and began at Galile, euen to this place. ⁶ When Pilate heard

RHEIMS — 1582.

I knovv not vvhat thou sayest. And incontinent as he vv as yet speaking, the cocke crew. ⁶¹ And our Lord turning looked on Peter. And Peter remembered the vvord of our Lord, as he had said, That before the cocke crew, thou shalt thrise denie me. ⁶² And Peter going forth a doores, vv ept bitterly.

⁶³ And the men that held him, mocked him, beating him. ⁶⁴ And they did blindfold him, and smote his face. And they asked him saying, Prophecie, vvho is it that smote thee? ⁶⁵ And blaspheming many other things they said against him.

⁶⁶ And vvhen it vv as day, there assembled the auncients of the people and cheefe Priests and Scribes, and they brought him into their counsell, saying, ⁶⁷ If thou be Christ tel vs. And he said to them, If I tel you, you vvil not beleue me: ⁶⁸ if also I aske, you vvil not ansver me, nor dimisse me. ⁶⁹ But from hence forth the Sonne of man shal be sitting on the right hand of the povver of God. ⁷⁰ And they al said, Art thou then the sonne of God? Vvho sayd, You say that I am. ⁷¹ But they said, Vvhat nede vve testimonie any further? For our selues haue heard of his ovvne mouth.

23. AND all the multitude of them rising vp, led him to Pilate. ² And they began to accuse him, saying, Vve haue found this man subuerting our nation, and prohibiting to giue tributes to Cæsar, and saying that he is Christ the king. ³ And Pilate asked him, saying, Art thou the king of the Iewes? But he answering said, Thou sayest. ⁴ And Pilate said to the cheefe Priests and multitudes, I finde no cause in this man. ⁵ But they vv ere more earnest, saying, He stirreth the people teaching through out al Ievvrie, beginning from Galilee euen hither. ⁶ But Pilate hearing Galilee, asked if the man

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said, Man, I know not what thou sayest. And immediately while he yet spake, the cocke crew. ⁶¹ And the Lord turned, and looked vpon Peter; and Peter remembered the word of the Lord, how he had said vnto him, Before the cocke crew, thou shalt deny me thrise. ⁶² And Peter went out, and wept bitterly.

⁶³ And the men that held Iesus, mocked him and smote him. ⁶⁴ And when they had blindfolded him, they stroke him on the face, and asked him, saying, Prophecie, who is it that smote thee? ⁶⁵ And many other things blasphemously spake they against him.

⁶⁶ And assoone as it was day, the Elders of the people, and the chiefe Priests and the Scribes came together, and led him into their Counsell, saying, ⁶⁷ Art thou the Christ? Tell vs. And hee sayd vnto them, If I tell you, you will not beleue. ⁶⁸ And if I also aske you, you will not answer me, nor let me goe. ⁶⁹ Here after shal the sonne of man sit on the right hand of the power of God. ⁷⁰ Then said they all, Art thou then the Sonne of God? And hee sayd vnto them, Ye say that I am. ⁷¹ And they said, What need we any further witness? For we our selues haue heard of his owne mouth.

23. AND the whole multitude of them arose, and led him vnto Pilate. ² And they began to accuse him, saying, We found this fellowe peruertering the nation, and forbidding to giue tribute to Cesar, saying, that he himselfe is Christ a king. ³ And Pilate asked him, saying, Art thou the king of the Iewes? And he answered him, and said, Thou sayest it. ⁴ Then said Pilate to the chiefe Priests, and to the people, I finde no fault in this man. ⁵ And they were the more fierce, saying, He stirreth vp the people, teaching throughout al Iury, beginning from Galilee to this place. ⁶ When Pilate heard of

ἐπρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι· ⁷ καὶ ἐπιγνούς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν, ἀπέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὅτα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. ⁸ ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἤλπιδε τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. ⁹ ἐπρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. ¹⁰ εἰστήκεισαν δὲ οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ. ¹¹ ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθήτα λαμπράν, ἀπέπεμψεν αὐτὸν τῷ Πιλάτῳ. ¹² ἐγένοντο δὲ φίλοι ὁ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς. ¹³ Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν ¹⁴ εἶπε πρὸς αὐτοὺς, Ὑποσηνέγκατέ μοι

^a Alex. ἰξ ἱκανῶν χρόνων s. ἰξ ἱκανοῦ χρόνον.

^a Alex. = πολλὰ.

^a Alex. ἀντίπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς.

WICLIF—1380.

were a man of galile, ⁷ and whanne he knewe that he was of the power of eroude: he sente hym to eroude, whiche was at ierusalem in tho daies; ⁸ and whanne eroude siȝ ihesus: he ioied ful myche for long tyme he coueitid to se hym; for he herde many thingis of hym: and hopid to se summe tokene to be don of hym; ⁹ ⁊ he axed hym in many wordis; and he answerid no thing to hym; ¹⁰ and the pryncis of preestis and the scribis stoden: stidfastly accusynge hym. ¹¹ But eroude with his oost dispyid hym: and scorned hym, and clothid hym with a whist cloth, and sente hym agen to pilat. ¹² and eroude and pilat weren made frendis for that day; for bifor thei weren enemyes to gidre;

¹³ and pilat clepid to gidre the pryncis of preestis, and the magistratis of the puple; ¹⁴ and seide to hem; ⁊c han brouȝt this man to me: as turnynge aweie the puple; and lo I axynge bifor you: fynde no cause in this man, of these thingis in whiche ye accusen hym; ¹⁵ nether eroude; for he hath sente hym agen to us: and lo no thing worthi of deeth is don to hym; ¹⁶ ⁊ therfor I schal amende hym and delyver hym; ¹⁷ but he moste nede delyver to hem: oon bi the feest dai; ¹⁸ and all the puple cryed to gidre: and seide; ⁊c him aweie: ⁊ delyver to us barabas; ¹⁹ whiche was sente in to prison: for disturbance made in the citee and for seducing; ²⁰ and eftsoone pilat spake to hem; and wole delyver ihesus; ²¹ and thei ansur criden and seiden crucifie ihesu; ²² ⁊ the thyrde tyme he com to hem; for what yu I hath he don? I fynde no cause of deeth in hym; therfor I schal chasise hym; and I schal delyver; ²³ and thei contemplen with greet voyce;

TYNDALE—1534.

he axed whether the man were of Galile. ⁷ And assone as he knewe that he was of Herodes iurisdiction he sent him to Herode; which was also at Ierusalem in those dayes. ⁸ And when Herode sawe Iesus; he was exceedingly gladd. For he was desyrus to se him of a longe season; because he had hearde many thinges of him; and trusted to have sene some myracle done by him. ⁹ Then questioned he with him of many thinges. But he answered him not one worde. ¹⁰ The hye prestes and scribes, stode forth and accused him straitly. ¹¹ And Herod with his men of warre, despyed him; and mocked him; and arrayed him in whyte; and sent him agayne to Pylate. ¹² And the same daye Pylate and Herod were made frendes togeder. For before they were at variaunce.

¹³ And Pylate called to geder the hye prestes and the rulers; and the people; ¹⁴ and sayde vnto them: Ye have brought this man vnto me; as one that perverted the people. And beholde I have examined him before you; and have founde no faute in this man; of those thinges where of ye accuse him. ¹⁵ No nor yet Herode. For I sent you to him; and lo no thing worthy of deeth is done to him. ¹⁶ I will therfore chasten him and let him lowse. ¹⁷ For of necessite; he must have let one lowse vnto them at that feast.

¹⁸ And all the people cryed at once sayynge: awaye with him; and delyvere to vs Barabas; ¹⁹ which for insurrection made in the cite; and mother; was cast into prison. ²⁰ Pylate spake agayne to them; willinge to let Iesus lowse. ²¹ And they cryed sayynge: Crucifye him; Crucifye him. ²² He sayde vnto them the thyrde tyme. What evyll hath he done? I fynde no cause of deeth in him. I will therfore chasten him; and let him lowse. ²³ And they cryed with loude voyce; and required

CRANMER—1539.

Galile, he asked, whether the man were of Galile. ⁷ And assone as he knewe that he belonged vnto Herodes iurisdiction, he sent him to Herode, whiche was also at Ierusalem at that tyme. ⁸ And when Herode sawe Iesus, he was exceeding glad. For he was desyrus to se him of a longe season, because he had hearde many thynges of hym, and he trusted to have sene some myracle done by him. ⁹ Then he questionned with him many wordes. But he answered him nothyng. ¹⁰ The hye Prestes and Scribes, stode forth, and accused hym straitly. ¹¹ And Herod wyth his men of warre, despyed hym: and when he had mocked hym, he arrayed hym in whyte cloythyng, and sent him agayne to Pylate. ¹² And the same daye Pylate and Herod were made frendes together. For before, they were at variaunce.

¹³ And Pylate called together the hye Prestes and the rulers, and the people, ¹⁴ and sayde vnto them: ye haue brought this man vnto me, as one that peruertheth the people. And beholde, I examyn hym before you, and fynde no faute in this man, of those thynges where of ye accuse hym: ¹⁵ No nor yet Herode. For I sent you to hym: and lo, nothyng worthy of deeth is done to hym. ¹⁶ I will therfore chasten hym, and let hym lowse. ¹⁷ For of necessite, he must haue let one losse vnto them at the feast.

¹⁸ And all the people cryed at once, sayynge: awaye wyth hym, and delyver to vs Barabas: ¹⁹ (whych for a certayne insurreccyon made in the cytte and for mother, was cast in prison) ²⁰ Pylate spake agayne to them; willinge to let Iesus losse. ²¹ But they cryed, sayynge: Crucifye hym. Crucifye hym. ²² He sayd vnto them the thyrde tyme: What euyl hath he done? I fynde no cause of deeth in him. I will therfore chasten him, and let him go. ²³ And they cryed wyth loude voyces, requyting that he myght

‘ τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν
 ‘ ἀνακρίνας οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὃν κατηγορεῖτε κατ’ αὐτοῦ·
 ‘ ¹⁵ ἀλλ’ οὐδὲ Ἡρώδης· ¹⁶ ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ, οὐδὲν ἄξιον
 ‘ θανάτου ἐστὶ πεπραγμένον αὐτῷ. ¹⁶ παιδεύσας οὖν αὐτὸν ἀπολύσω. ¹⁷ ^z Ἀνάγκη
 δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα. ¹⁸ ἀνέκραξαν δὲ παμπληθεῖ, λέγοντες,
 ‘ Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν ⁹ τὸν Βαραββάν. ¹⁹ ὅστις ἦν διὰ στάσιν τινὰ
 γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακὴν. ²⁰ Πάλιν οὖν ὁ Πιλάτος
 προσεφώνησε, θέλων ἀπολύσαι τὸν Ἰησοῦν. ²¹ οἱ δὲ ἐπεφώνουν, λέγοντες, ‘ Σταύ-
 ‘ ρωσον, σταύρωσον αὐτόν. ²² Ὁ δὲ τρίτον εἶπε πρὸς αὐτοὺς, ‘ Τί γὰρ κακὸν
 ‘ ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὔρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν
 ‘ ἀπολύσω. ²³ Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτούμενοι αὐτὸν σταυρωθῆναι.

^z Alex. = Ἀνάγκη ἔειχεν ἀπολύειν αὐτοὺς κατὰ ἑορτὴν ἓνα.

⁹ Const. = τὸν.

^z Alex. ἔ.

GENEVA — 1557.

mention of Galile, he asked whether the man were of Galile.

⁷ And assone as he knew that he was of Herodes Iurisdiction, he sent him to Herode, which was also at Ierusalem in those dayes. ⁸ And when Herode sawe Iesus, he was exceedingly glad: for he was desirous to see him of a long season: because he had heard many thynges of him: and trusted to haue sene some miracle done by him. ⁹ Then questioned he with him of many thynges: but he answered hym not one worde. ¹⁰ The hye Priestes and Scribes, stode forth and accused him straitly. ¹¹ And Herode with his men of warre, despised him, and mocked hym, and arrayed him in white, and sent hym agayne to Pilate. ¹² And the same day Pilate and Herode were made friendes together: for before they were at variance. ¹³ And Pilate called together the hye Priestes, and the Rulers, and the people:

¹⁴ And sayd vnto them, Ye haue brought this man vnto me, as one that peruerter the people: and beholde I haue examined hym before you, and haue found no faute in this man, of those thynges where of ye accuse hym. ¹⁵ No, nor yet Herode: for I sent you to hym: and lo, nothing worthy of death is done to him. ¹⁶ I wil therefore chasten him, and let him lowse. ¹⁷ For of necessitie, he must haue let one lowse vnto them at the feast. ¹⁸ And all the people cried at once, saying, Away with him, and deliuer to vs Barabbas. ¹⁹ Which for a certayne insurrection made in the cite, and murder, was cast in prison. ²⁰ Then Pilate spake agayne to them, willing to let Iesus lowse. ²¹ But they cryed, saying, Crucifie, crucifie him. ²² He sayd vnto them the thyrd tyme, What euyl hath he done? I fynde no cause of death in him: I wyl therefore chasten him, and let him lowse. ²³ But they cryed with loude voyces, and required that he might be

RHEIMS — 1582.

vvere of Galilee. ⁷ And vvhē he vnder- stode that he vvas of Herods iurisdiction, he sent him backe to Herod, vvhō vvas also him self at Hierusalem in those daies.

⁸ And Herod seeing Iesvs, vvas very glad, for he vvas desirous of a long time to see him, for because he heard many things of him: and he hoped to see some signe vvrought by him. ⁹ And he asked him in many vvordes. But he answered him nothing. ¹⁰ And there stode the cheefe Priests and the Scribes constantly accusing him. ¹¹ And Herod vvith his armie set him at naught: and he mocked him, putting on him a vvhitte garment, and sent him backe to Pilate. ¹² And Herod and Pilate vvere made friendes that day, for before they vvere enemies one to an other.

¹³ And Pilate calling together the cheefe Priests and magistrates, and the people, ¹⁴ said to them, You haue presented vnto me this man, as auerting the people, and behold I examining him before you, haue found no cause in this man of those things vvherin you accuse him. ¹⁵ No, nor Herod neither. for I sent you to him, and behold, nothing vvorthie of death is done to him. ¹⁶ I vvill chasten him therefore and dimisse him.

¹⁷ And he of necessitie had to release vnto them vpon the feast day, one. ¹⁸ But the vvhole multitude together cried out, saying, Dispatch him, and release vs Barabbas. ¹⁹ vvho vvas for a certaine scdition made in the cite and murder, cast into prison. ²⁰ And Pilate againe spake to them, desirous to release Iesvs. ²¹ But they cried againe, saying, Crucifie, crucifie him. ²² And he the third time said to them, Vvhy, vvhat euil hath this man done? I finde no cause of death in him. I vvill correct him therefore and let him goe. ²³ But they vvere instant vvith loude voices requiring that he might be

AUTHORISED — 1611.

Galilee, he asked whether the man were a Galilean. ⁷ And assone as he knew that he belonged vnto Herods iurisdiction, he sent him to Herode, who himselfe also was at Hierusalem at that time.

⁸ And when Herod saw Iesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and hee hoped to haue sene some miracle done by him. ⁹ Then he questioned with him in many words, but he answered him nothing. ¹⁰ And the cheefe Priests and Scribes stood, and vehemently accused him. ¹¹ And Herod with his men of warre set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him againe to Pilate.

¹² And the same day Pilate and Herod were made friends together; for before, they were at enmitie betweene themselves.

¹³ And Pilate when he had called together the cheefe Priests, and the rulers, and the people, ¹⁴ Said vnto them, Ye haue brought this man vnto me, as one that peruerterth the people, and behold, I hauing examined him before you, haue found no fault in this man, touching those things whereof ye accuse him. ¹⁵ No, nor yet Herod: for I sent you to him, and loe, nothing worthy of death is done vnto him. ¹⁶ I will therefore chastise him, and release him. ¹⁷ For of necessitie hee must release one vnto them at the feast. ¹⁸ And they cried out all at once, saying, Away with this man, and release vnto vs Barabbas, ¹⁹ Who for a certaine scdition made in the cite, and for murder, was cast in prison. ²⁰ Pilate therefore willing to release Iesus, spake againe to them: ²¹ But they cried, saying, Crucifie him, crucifie him. ²² And he said vnto them the third time, Why, what euill hath he done? I haue found no cause of death in him, I will therefore chastise him, and let him goe. ²³ And they were instant with loud voices, requiring that he might be

καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. ²⁴ Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἶτημα αὐτῶν. ²⁵ ἀπέλυσε δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ᾠτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

²⁶ Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι ^b Σίμωνός τινος Κυρηναίου ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὀπίσθεν τοῦ Ἰησοῦ. ²⁷ Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν, αἱ ^d καὶ ἐκόπτοντο καὶ ἐθρήνον αὐτόν. ²⁸ στραφεῖς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε, Ὁυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμέ, πλὴν ἐφ' ἐαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. ²⁹ ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι, Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν. ³⁰ τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς. ³¹ ὅτι, εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν.

^a Rec. + αὐτοῖς.

^b Alex. Σίμωνά τινα Κυρηναῖον, ἐρχόμενον.

^c Rec. + τοῦ.

^d Alex. = καί.

^e Alex. ἡλθον. s. ἡλθαν.

^f Alex. εὐώνυμον.

^g Alex. κλήρους.

WICLIF—1380.

axȝyng that he schulde be crucified, and the woicis of hem wexen strong,

²⁴ and pilat demed her axȝyng to be don; and he deluyerede to hem, hym that for mansleyng and seducioyn was sente in to prisoun: whom thei axeden; but he bitook ihesus to her wille; ²⁵ and whanne thei ledde hym: thei token a man symount of sirenen comynge fro the toun, and leiden on hym the cros: to bere aftir ihesus;

²⁷ and there sued hym myche puple, and wymmen that weelden and bi moorneden hym; ²⁸ and ihesus turned to hem: and seid, douȝtris of ierusalem nyle ȝe wepe on me, but wepe ȝe on ȝou self and on ȝoure sones; ²⁹ for io daies schuln come: in which it schal be seide, blessid be bareneye wymmen, and wombe that han not borin children, and the tetis that han not ȝounn souke; ³⁰ thanne thei schuln bi ȝynne to seie to mounteynes falle ȝe doun on us; to smale hillis: kiuere ȝe us; ³¹ for if in a grene tree thei don these thingis; what schal be don in a drie?

³² also other tweie wickid men weren ledde with hym; to be slayn; ³³ and aftir that thei camen in to a place that is clepid of caluery: there thei crucifieden hym; and the theues; one on the ryȝthalf; and the tother on the lefthalf; ³⁴ but ihesus seid; fadir forȝewe hem: for thei witen not what thei don; and thei departiden his clothis and kessen lottis; ³⁵ and the puple stood abydyng, and the pryncis scorneden hym with hem: and seiden; other men he made saaf: make he hym self saaf; if this be crist the chosun of god; and the knyȝtis nyȝeden and scorneden him: and proforden venegre to him; ³⁷ and seiden; if thou art kyng of iewis: make theȝe saaf; ³⁸ and the superscripcion was writun ouer hym: with greke lettris, and of latyn, and of ebrewe, this is the kyng of iewis;

wycken, grece. demed, judg'd. her, their. suid. ȝe, you. nat. ȝounn, given. clepid, called. witen, knowe. knyȝtis, soldiers. nyȝeden, drew near.

TYNDALE—1534.

that he myght be crucified. And the voyce of them and of the hye Prestes prayeled.

²⁴ And Pylate gave sentence that it shuld be as they required ²⁵ and let lowse vnto them; him that for insurrection and murther, was cast into prison; whom they desired; and delyvered Iesus to do with him what they wolde. ²⁶ And as they ledde him awaye; they caught one Symon of Syrene; comynge out of the felde: and on him layde they the crosse; to beare it aftir Iesus.

²⁷ And ther folowed him a grete company of people and of women; which women bewayled and lamented him. ²⁸ But Iesus turned backe vnto them; and sayde: Daughters of Ierusalem; wepe not for me; but wepe for youre selves and for youre chyldren. ²⁹ For beholde; the dayes wil come; when men shall saye: happy are the baren and the wombes that never bare; and the pappes which never gave sucke. ³⁰ Then shall they begynne to saye to the mountaynes; fall on vs: and to the hillis; cover vs. ³¹ For yf they do this to a grene tree; what shalbe done to the drye?

³² And ther were two evyll doers ledde with him to be slayne. ³³ And when they were come to the place; which is called Calvary; there they crucified him; and the evyll doers; one on ryȝth honde; and the other on the lefte. ³⁴ Then sayde Iesus: fadir forȝewe them; for they woot not what they do. And they parted his rayment; and cast lottes. ³⁵ And the people stode and behelde.

And the rulers mocked him with them saying: he holpe other men; let him helpe him selfe; yf he be Christ the chosun of god. ³⁶ The soudiers also mocked him; and came and gave him veneger ³⁷ and sayde: yf thou be that kynge of the Iewes; save thy selfe. ³⁸ And his superscripcion was written over him; in greke; in latine and Ebreu: This is the kynge of the Iewes.

CRANMER—1539.

be crucified. And the voyces: of them and of the hye Prestes prayeled.

²⁴ And Pylate gaue sentence; that it shuld be as they required ²⁵ and he let losse vnto them; him that (for insurrection and murther) was cast into prison; whom they had desired; and he deluyered vnto them Iesus; to do with hym what they wolde. ²⁶ And as they ledde hym awaye; they caught one Symon of Syren; comynge out of the felde: and on hym layde they the crosse; that he myght beare it aftir Iesus.

²⁷ And there folowed hym a grete company of people; and of women which bewayled and lamented hym. ²⁸ But Iesus turned backe vnto them; and sayde: Ye daughters of Ierusalem; wepe not for me; but wepe for yourselves; and for youre chyldren. ²⁹ For beholde; the dayes wil come; in the which they shall saye: happy are the baren and the wombes that never bare; and the pappes which neuer gaue sucke. ³⁰ Then shall they begynne to saye to the mountaynes; fall on vs: and to the hillis; cover vs. ³¹ For yf they do this in a grene tree; what shalbe done in the drye?

³² And ther were two evyll doers ledde with hym to be slayne. ³³ And after that they were come to the place (which is called Calvary) ther they crucified him; and the evyll doers; one on the ryȝth hande; and the other on the lefte. ³⁴ Then sayde Iesus: fadir forȝewe them; for they wote not what they do. And they parted his rayment; and cast lottes. ³⁵ And the people stode; and behelde.

And the rulers mocked him wyth them; saying: he saued other men; let hym saue him selfe; yf he be very Chryst; the chosun of God. ³⁶ The sondyers also mocked him; and came; and offred hym veneger; ³⁷ and sayde: yf thou be that kynge of the Iewes; saue thy selfe. ³⁸ And a superscripcion was written ouer hym; wyth lettres of Greke; and Latin; and Hebrew: This is the kynge of the Iewes.

‘ἐν τῷ ξηρῷ τί γένηται;’ ³² Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.
³³ Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν
αὐτὸν, καὶ τοὺς κακοῦργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἄριστεράν. | ³⁴ ὁ δὲ Ἰησοῦς
ἔλεγε, ‘Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδας τί ποιούσι.’ Διαμεριζόμενοι δὲ τὰ
ἱμάτια αὐτοῦ, ἔβαλον ⁹ κλῆρον. | ³⁵ καὶ εἰστήκει ὁ λαὸς θεωρῶν. Ἐξεμυκτήριζον δὲ
^h καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες, ‘Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτος
‘ἐστὶν ὁ Χριστὸς, ὁ τοῦ Θεοῦ ἐκλεκτός.’ ³⁶ Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται,
προσερχόμενοι ^k καὶ ὅξος προσφέροντες αὐτῷ, καὶ λέγοντες, ³⁷ ‘Εἰ σὺ εἶ ὁ βασιλεὺς
τῶν Ἰουδαίων, σῶσον σεαυτὸν.’ ³⁸ Ἦν δὲ καὶ ἐπιγραφὴ ἰεγγραμμένη ἐπ’ αὐτῷ
^m γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, | ‘Οὗτος ἐστὶν ὁ βασιλεὺς
τῶν Ἰουδαίων.’

^a Alex. + αὐτὸν. ^g Alex. = σὺν αὐτοῖς. ^h Alex. = καί. ⁱ Alex. ἰεγγραμμένη s. = γεγραμμένη. ^m Alex. = γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς.

GENEVA—1557.

crucified: and the voices of them and of the hye Priestes preuayled.

²⁴ And Pilate gaue sentence, that it should be as they required. ²⁵ And let Iowse vnto them hym that for insurrection and murder was cast into prison, whom they desired: and deliuered Iesus to do with him what they would. ²⁶ And as they led hym away, they caught one Simon of Cyrene, commyng out of the field, and on him laid they the crosse, to beare it after Iesus. ²⁷ And there folowed him a great compaignie of people, and of women: which women bewayled and lamented him. ²⁸ But Iesus turned backe vnto them, and sayd, Daughters of Ierusalem, wepe not for me, but wepe for your selues, and for your chyldren: ²⁹ For beholde, the dayes wyl come, when men shal say, Happy are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. ³⁰ Then shal they begyn to say to the mountaynes, Fall on vs: and to the hylles, Couer vs. ³¹ For if they do this to a grene tre, what shalbe done to the drye? ³² And there were two others which were eucl doers led with him to be slayne.

³³ And when they were come to the place which is called Caluerie, there they crucified him, and the euil doers: one on the right hand, and the other on the lyft. ³⁴ Then sayd Iesus, Father forgiue them, for they wot not what they do: and they parted his rayment, and cast lottes. ³⁵ And the people stode, and behelde: and the rulers mocked hym with them, saying, He holpe other men, let him helpe him selfe, yf he be Christe the chosen of God. ³⁶ The souldiers also mocked him, and came and offered him vineger. ³⁷ And sayd, If thou be that Kyng of the Iewes, saue thy selfe. ³⁸ And a superscription was wrytten ouer him, in Greeke, in Latin, and Hebrew, THIS IS THE KYNG OF IEWES.

RHEIMS—1582.

crucified. And their voices prevailed. ²⁴ And Pilate adiudged their petition to be done. ²⁵ And he released vnto them him that for murder and sedition had been cast into prison, vvhom they demanded: but Iesus he deliuered to their pleasure.

²⁶ And vvhen they led him, they tooke one Simon of Cyrène comming from the countrie: and they laid the crosse vpon him to carie after Iesus. ²⁷ And there folowed him a great multitude of people, and of vvomen vvchich bevvaled and lamented him. ²⁸ But Iesus turning to them, said, Daughters of Hierusalem, vveepe not vpon me, but vveepe vpon your selues, and vpon your children. ²⁹ For behold the daies shal come, vvherein they vvil say, Blessed are the barren, and the vvombes that haue not borne, and the pappes that haue not giuen sucke. ³⁰ Then shal they begin to say to the mountaines, Fal vpon vs: and to the hilles, Couer vs. ³¹ For if in the greene wood they doe these things, in the drie vvhat shal be done?

³² And there vvere led also other two malefactors vvith him, to be executed. ³³ And after they came to the place vvchich is called Caluarie, there they crucified him: and the theues, one on the right hand, and the other on the left. ³⁴ And Iesus said, Father, forgiue them, for they knovv not vvhat they doe. But they deiuding his garments, did cast lottes.

³⁵ And the people stooode expecting, and the princes vvith them derided him, saying, Others he hath saued, let him saue him selfe, if this be Christ, the elect of God. ³⁶ And the souldiars also mocked him comming to him, and offering him vineger, ³⁷ saying, If thou be the kyng of the Iewes, saue thy selfe. ³⁸ And there vvvas also a superscription wvritten ouer him in Greeke, and Latine, and Hebrew letters: THIS IS THE KYNG OF THE IEVVES.

AUTHORISED—1611.

crucified: and the voyces of them, and of the chiefe Priests prevailed. ²⁴ And Pilate ^agaue sentence that it should be as they required. ²⁵ And he released vnto them, him that for sedition and murder was cast into prison, whom they had desired, but he deliuered Iesus to their will. ²⁶ And as they led him away, they laid hold vpon one Simon a Cyrenian, comming out of the cuntry, and on him they laid the crosse, that he might beare it after Iesus.

²⁷ And there followed him a great company of people, and of women, which also bewailed and lamented him. ²⁸ But Iesus turning vnto them, said, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children. ²⁹ For behold, the dayes are coming, in the which they shall say, Blessed are the barren, and the wombs that neuer bare, and the paps which neuer gaue sucke. ³⁰ Then shall they begin to say to the mountaines, Fall on vs, and to the hilles, Couer vs. ³¹ For if they doe these things in a green tree, what shalbe done in the drie? ³² And there were also two other malefactors led with him, to bee put to death. ³³ And when they were come to the place which is called ^b Caluarie, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

³⁴ Then said Iesus, Father, forgiue them, for they know not what they doe: And they parted his raiment, and cast lottes. ³⁵ And the people stood beholding, and the rulers also with them derided him, saying, He saued others, let him saue himselfe, if he be Christ, the chosen of God. ³⁶ And the souldiers also mocked him, comming to him, and offering him vineger, ³⁷ And saying, If thou be the King of the Iewes, saue thy selfe. ³⁸ And a superscription also was written ouer him in letters of Greeke, and Latin, and Hebrew, THIS IS THE KING OF THE IEWES.

^a Or, asserted.

^b Or, the place of a skull.

³⁹ Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, λέγων, 'Εἰ σὺ εἶ ὁ 'Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς.' ⁴⁰ Ἀποκριθεὶς δὲ ὁ ἕτερος ^α ἐπετίμα αὐτῷ, λέγων, 'Οὐδὲ φοβῇ σὺ τὸν Θεὸν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; καὶ ἡμεῖς μὲν 'δικαίως.' ⁴¹ ἄξια γὰρ ὦν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπράξε.' ⁴² Καὶ ἔλεγε τῷ Ἰησοῦ, 'Μνήσθητί μου, "Κύριε,| ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.' ⁴³ Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, 'Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ ' παραδείσῳ.' ⁴⁴ Ἦν δὲ ^ρ ὥσει ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης. ⁴⁵ καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον· ⁴⁶ καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε, ' Πάτερ, εἰς χεῖράς σου ^γ παραθήσομαι| τὸ ' πνεῦμά μου.' Καὶ ταῦτα εἰπὼν ἐξέπνευσεν. ⁴⁷ Ἰδὼν δὲ ὁ ἐκατόνταρχος τὸ γενό-

^α Alex. ἱπτικῶν αὐτῷ ἱερ. ^ρ Alex. = Κύριε. ^ρ Alex. + ἡ ἡ. ^γ Alex. παρατίθεται. ^γ Alex. = θεωρήσαντες τ. γ. ^α Alex. = ἰαντῶν. ⁴ Alex. αὐτῷ.

WICLIF—1380.

³⁹ And oon of thes theus that hangiden: blasfemed hym and seide; if thou art crist: make thi silf saaf and us; ⁴⁰ but the tother answerynge blamed hym and seide; nether thou dredist god: that art in the same dampnacioun; and truli we iustli, ⁴¹ for we han reseuyed worthi thingis to werkis; but this dede no thing of yuel; ⁴² and he seide to ihesus, lord haue mynde on me: whanne thou comest in to thi kyngdome; ⁴⁴ and ihesus seide to hym; truli I seie to thee: to day thou schalt be with me in paradiis,

⁴⁴ and it was almoost the sixte our: and derknessen weren made in al the erthe in to the nynthe our; ⁴⁵ and the sunne was made derk: and the veil of the temple was torente atwou; ⁴⁶ and ihesus crynge with greet voice seide; fadir in to thin hondis I bitake my spirit; and he seynge these thingis ȝaf up the goost; ⁴⁷ and the centurien seynge that thing that was don: glorified god and seide; verrili this man was iust. ⁴⁸ and al the puple of hem that weren there to gidre at this spectacle and sawen the thingis that weren don: smyten her bristis and turneden aȝen; ⁴⁹ but alle his knowen stoden afer: and wymmen that suden hym fro galilee, scynge these thingis;

⁵⁰ and lo a man; Ioseph bi name of arama-thi: a citee of iudee: that was a decurien: a good man and a iust; ⁵¹ this man consentid not to the counceil; and to the dedis of hem; and he abood the kingdom of god; ⁵² this Ioseph cam to pilat; and axed the bodi of ihesus; ⁵³ and took it down and whappid it in a cleue linnen clothe: and leide hym in a graue hewen, in which not ȝit oon man hadde be leide; ⁵⁴ and the dai was the euen of the halidai: and the

her, their acquaintance aȝen, again known, suden, followed.

TYNDALE—1534.

³⁹ And one of the eyvll doers which hangyd rayled on him sayinge: If thou be Christ save thy selfe and vs. ⁴⁰ The other answered and rebuked him sayinge. Nether fearest thou god; because thou arte in the same damnacion? ⁴¹ We are ryghteously punysshed; for we receave accordynge to oure dedes: But this man hath done nothyng amysse. ⁴² And he sayde vnto Iesus: Lorde remember me when thou comest into thy kyngdome. ⁴³ And Iesus sayde vnto him: Verely I saye vnto the; to daye shalt thou be with me in Paradyse.

⁴⁴ And it was about the sixt houre. And ther came a darcenes over all the londe; vntyll the nynt houre; ⁴⁵ and the sonne was darkened. And the vayle of the temple dyd rent even thorow the myddes. ⁴⁶ And Iesus cryed with a greete voyce and sayd: Father; into thy hondes I commende my sprete. And when he thus had sayd; he gave vp the goost. ⁴⁷ When the Centurion sawe what had happened; he glorified God sayinge: Of a surte this man was perfecte. ⁴⁸ And all the people that came to geder to that sight; beholdinge the thynges which were done: smote their hestes; and returned home. ⁴⁹ And all his acquaintance; and the wemen; that folowed him from Galilee; stode a furre of beholdinge these thynges.

⁵⁰ And beholde ther was a man named Ioseph; a counselloure; and was a good man and a iuste; ⁵¹ and dyd not consent to the counsell and dede of them; which was of Aramathia; a cite of the Iewes; which same also wayted for the kyngdome of God: ⁵² he went vnto Pilate; and begged the boddy of Iesus; ⁵³ and toke it downe; and whapped it in a linnen clothe; and huyed it in an hewen toombe; wherein was never man before layed. ⁵⁴ And that daye was the Saboth; even; and the

CRANMER—1539.

³⁹ And one of the eyvll doers which were hangyd, rayled on hym, sayinge: If thou be Chyrst, saue thy selfe and vs. ⁴⁰ But the other answered and rebuked hym, sayinge: Fearest thou not God, seynge thou art in the same dampnacion. ⁴¹ We are ryghteously punysshed, for we receave accordynge to oure dedes: But thys man hath done nothyng amysse. ⁴² And he sayd vnto Iesus: Lorde, remember me, when thou comest into thy kyngdome. ⁴³ And Iesus sayde vnto hym: Uerely I saye vnto the: to daye shalt thou be wyth me in Paradyse.

⁴⁴ And it was about the syxte houre. And ther was darkenes ouer all the earth, vntyll the nynt houre, ⁴⁵ and the sonne was darkened. And the vayle of the temple dyd rent, cuen thorow the myddes. ⁴⁶ And whan Iesus had cried with a loude voyce, he sayd: Father, into thy handes I commende my sprete. And when he thus had sayd, he gaue vp the goost. ⁴⁷ When the Centurion sawe what had happened, he glorified God sayinge. Uerely, this was a righteous man. ⁴⁸ And al the people that came together to that syght, and sawe the thynges which had happened, smote their brestes, and returned. ⁴⁹ And all hys acquaintance and the wemen that folowed hym from Galile, stode a furre of, beholdinge these thynges.

⁵⁰ And beholde ther was a man (named Ioseph) a counsellour, and he was a good man and a iuste: ⁵¹ the same had not consented to the counsell and dede of them, which was of Aramathia, a cytye of the Iewes, which same also wayted for the kyngdome of God: ⁵² he went vnto Pilate, and begged the boddy of Iesus, ⁵³ and toke it downe, and whapped it in a linnen cloth, and huyed it in a sepulchre that was hewen in stone, wherein neuer man before was layed. ⁵⁴ And that daye was the prepyaryng of the Sabboth, and the

μενον ἐδόξασε τὸν Θεὸν, λέγων, ὅτι ὁ ἄνθρωπος οὗτος δίκαιος ἦν.⁴⁸ Καὶ πάντες οἱ συμπαραγεγόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον.⁴⁹ εἰστίγκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

⁵⁰ Καὶ ἰδὼν, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος, (οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν,) ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ,⁵² οὗτος προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ.⁵³ καὶ καθελὼν αὐτὸ ἐντύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδὲπώ οὐδείς κείμενος.⁵⁴ καὶ ἡμέρα ἦν παρασκευή,⁵ καὶ σάββατον ἐπέφωσκε.

* Alex. συγκατατίθιμος. * Alex. προσέλιχτο s. καὶ (αὐτὸς) προσέλιχτο. * Alex. = αὐτὸ. * Alex. οὐδὲς οὕτως s. οὐδὲς οὐδέπω.
⁵ Alex. = καί.

GENEVA—1557.

³⁹ And one of the enyl doers which were hanged, rayled on him, saying, If thou be the Christe, saue thy selfe and vs. ⁴⁰ But the other answered, and rebuked him, saying, Fearest thou not God, seing thou art in the same condemnation. ⁴¹ We are ryghteously punished: for we receaue according to our dedes: but this man hath done nothing amisse. ⁴² And he sayd vnto Iesus, Lord, remember me, when thou comest into thy kyngdome. ⁴³ And Iesus sayd vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.

⁴⁴ And it was about the syxt honre: and there came a darknes ouer all the land, vntyl the nyynth honre. ⁴⁵ And the sunne was darkened, and the vayle of the temple dyd rente, euen through the myddes. ⁴⁶ And Iesus cried with a great voyce, and sayd, Father, into thy handes I commend my sprite. And when he thus had sayd, he gaue vp the gost. ⁴⁷ When the Centurion sawe what had happened, he glorified God, saying, Of a surety, this man was iuste. ⁴⁸ And all the people that came together to that syght, beholding the thynges which were done, smote their brestes, and returned home. ⁴⁹ And all his acquaintance, and the women that folowed him, from Galile, stode a farre of, beholding these thynges.

⁵⁰ And beholde there was a man named Ioseph a counseller, and was a good man, and a iust. ⁵¹ And dyd not consent to the counsel and dede of them, which was of Arimathea, a cite of the Iewes: which man also wayted for the kyngdome of God. ⁵² He went vnto Pilate, and asked the body of Iesus. ⁵³ And toke it downe, and wrapped it in a linnen cloth, and layed it in an heuen tombe, wherein was neuer man before layed. ⁵⁴ And that day was the Preparing of the Sabbath, and

RHEIMS—1582.

³⁹ And one of those theeues that vvere hanged, blasphemed him, saying, If thou be Christ, saue thy self, and vs. ⁴⁰ But the other ansuering, rebuked him, saying, Neither doest thou feare God, vvhase as thou art in the same damnation? ⁴¹ And vve in deede iustly, for vve receiue vvorthe of our doings: but this man hath done no euil. ⁴² And he said to Iesus, Lord, remember me vvhhen thou shalt come into thy kingdom. ⁴³ And Iesus said to him, Amen I say to thee: this day thou shalt be vvith me in paradise.

⁴⁴ And it vvas almost the sixt honre: and there vvas made darknesse vpon the vvhole earth vntil the ninthe honre. ⁴⁵ And the sunne vvas darkened: and the veile of the temple vvas rent in the middes. ⁴⁶ And Iesus crying vvith a loude voice, said, Father, into thy handes I commend my spirit. And saying this, he gaue vp the ghost.

⁴⁷ And the Centurion seeing that vvich vvas done, glorified God, saying, In deede this man vvas iust. ⁴⁸ And all the multitude of them that vvere present together at that sight, and savv the things that vvere done, returned knocking their brests. ⁴⁹ And all his acquaintance stode a far of: and the vvomen that had folowed him from Galilee, seeing these thynges.

⁵⁰ And behold a man named Ioseph, vvich vvas a sensour, a good man and a iust, ⁵¹ he had not consented to their counsel and doings, of Arimathea a cite of Ievvrie, vvho also him self expected the kingdom of God. ⁵² This man came to Pilate, and asked the body of Iesus. ⁵³ And taking it dovvne, vvrapped it in sindon, and laid him in a monument heved of stone, vvherein neuer yet any man had been laid. ⁵⁴ And it vvas the day of Parascue, and the Sabbath drew

AUTHORISED—1611.

³⁹ And one of the malefactors, which were hanged, rayled on him, saying, If thou be Christ, saue thy selfe and vs. ⁴⁰ But the other answering, rebuked him, saying, Doeest not thou feare God, seeing thou art in the same condemnation? ⁴¹ And we indeed iustly: for we receiue the due reward of our deeds, but this man hath done nothing amisse. ⁴² And he said vnto Iesus, Lord, remember me when thou comest into thy kingdom. ⁴³ And Iesus said vnto him, Verily, I say vnto thee, to day shalt thou be with me in Paradise. ⁴⁴ And it was about the sixth honre, and there was a darknesse ouer all the earth, vntill the ninth honre. ⁴⁵ And the Sunne was darkened, and the vaille of the Temple was rent in the mids.

⁴⁶ And when Iesus had cried with a lowd voice, he said, Father, into thy hands I commend my spirit: And hauing said thus, he gaue vp the ghost. ⁴⁷ Now when the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. ⁴⁸ And all the people that came together to that sight, beholding the things which were done, smote their brests, and returned. ⁴⁹ And all his acquaintance, and the women that followed him from Galilee, stood afarre off, beholding these things.

⁵⁰ And behold, there was a man named Ioseph, a counseller, and hee was a good man, and a iust. ⁵¹ (The same had not consented to the counsell and deed of them) he was of Arimathea, a cite of the Iewes (who also himselfe waited for the kingdom of God.) ⁵² This man went vnto Pilate, and begged the body of Iesus. ⁵³ And he tooke it downe, and wrapped it in linnen, and layd it in a Sepulchre that was hewen in stone, wherein neuer man before was layd. ⁵⁴ And that day was the Preparation, and the Sabbath drew

⁵⁵ Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνεληλυθῆναι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθέασαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. ⁵⁶ ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολὴν. XXIV. Τῇ δὲ μᾶ τῶν σαββάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ μνῆμα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα, καὶ τινες σὺν αὐταῖς.]

² Εὗρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου, ³ καὶ εἰσελθούσαι| οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. ⁴ καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι| αὐτὰς περὶ τούτου, καὶ ἰδὼν, ⁵ ἄνδρες δύο| ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. ⁶ ἐμβόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον| εἰς τὴν γῆν, εἶπον πρὸς αὐτὰς, ⁷ Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; ⁸ οὐκ ἔστιν ὧδε, ἀλλ' ἡγέρθη· ⁹ μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἔτι ὧν ἐν τῇ Γαλιλαίᾳ, ¹⁰ λέγων, Ὅτι δεῖ τὸν υἱὸν

² Alex. αἱ s. = καί.

⁵ Alex. = καὶ τινες σὺν αὐταῖς.

⁶ Alex. εἰσελθ. ἔι.

⁷ Alex. ἀπορίσθαι.

WICLIIF—1380.

saboth bigan to schyne, ⁵⁵ and the wym-
men sayng that camen with him fro gal-
ile, syen the graue and how his bodi
was leyd; ⁵⁶ and thei turneden aȝen and
maden redi swete smellyngis spicis ⁊
oynementis; but in the saboth thei residen
affir the comaundement.

24. BUT in o dai of the wike ful cerli
thei camen to the graue, ⁊ brouȝten swete
smellyng spicis, that thei hadden araied;
⁊ thei founden the stoon turned aweȝ
fro the graue; ⁊ and thei zeden ymne and
founden not the bodi of the lord ihesus;
⁊ and it was don while thei weren asto-
nyed in thouȝt, of this thing: lo twi men
stoden biȝidis hem in schynynge cloith;
⁊ whanne thei dreedden ⁊ boweden
her semblaunte in to the erthe: thei
seiden to hem; what seken ȝe hym that
lyueth with deed men? ⁶ he is not here;
but is risun; haue ȝe mynde hou he
spake to ȝou: whanne he was ȝit in galile;
⁊ seide; for it bihoueth mannes sone
to be bitakun in to the hondis of synful
men [and] to be crucified: and the thridde
dai to rise aȝen,

⁊ and thei biȝoughten on the wordis;
⁊ and thei zeden aȝen fro the graue, and
toolden alle these thingis, to the cniȝene
and to alle other. ¹⁰ and there was mary
mawdeleyn ⁊ ioone ⁊ mari of james
⁊ other wymmen that weren with hem;
that seiden to apostlis these thingis, ¹¹ and
these wordis weren seen bifor hem as
madnesse, ⁊ thei bileueden not to hem;
but petir roos vp, ⁊ raunde to the
graue; and he bowed down and saȝ;
the lynnyn clothis linge aloone; and he
wente bi hym self: wondringe on that
that was don.

¹² and lo tweyne of hem wenten in that
dai in to a castel; that was fro iherusa-
lem the space of sixti furlongis; bi name
Emmaus. ¹³ and thei spoken togidre of alle
these thingis that hadden be fulfild;
⁊ and it was don the while thei talkeden

to be mynde aȝen, again. o one, or first,
prepared. ȝoden went. semblaunte, face.
lyght.

TYNDALE—1534.

Saboth drue on. ⁵⁵ The wemen that folow-
ed after, which came with him from
Galile; behelde the sepulchre and how his
body was layed. ⁵⁶ And they returned
and prepared odoures and oynmentes;
but rested the Saboth daye; accordynge
to the commaundement.

24. ON the morowe after the saboth/
erly in the morninge, they came vnto the
tomb and brought the odoures which
they had prepared and other wemen with
them. ² And they founde the stone rowled
awaye from the sepulchre, ³ and went in:
but founde not the body of the Lorde
Iesu. ⁴ And it happened, as they were
amased therat; Beholde two men stode
by them in shynynge vestures. ⁵ And as
they were a frayde, and bowed downe their
faces to the erth: they sayd to them:
why seke ye the lyvinge amonge the deed?
⁶ He is not here: but is rysen. Remem-
ber how he spake vnto you, when he was
yet with you in Galile; ⁷ sayinge: that
the sonne of man must be delyvered into
the hondes of synfull men; and be cruci-
fied; and the thyrd daye ryse agayne.

⁸ And they remembred his wordes, ⁹ and
returned from the sepulchre, and tolde alle
these thinges vnto the eleuen; and to all
the remnaunt. ¹⁰ It was Mary Magdal-
den and Ioanna, and Mary Iacobi; and other
that were with them; which tolde these
thinges vnto the Apostles, ¹¹ and their
wordes semed vnto them fawnd thinges;
neither beleveth they them. ¹² Then arose
Peter and ran vnto the sepulchre, and
stouped in and sawe the lynnyn clothes
layde by them selfe; and departed, won-
drynge in him selfe at that which had
happened.

¹³ And beholde, two of them went that
same daye to a towne which was from
Iherusalem about thre score forlonges,
called Emmaus: ¹⁴ and they talked togeder
of all these thinges that had happened.

¹⁵ And it chaunced, as they commened

CRANMER—1539.

Sabboth drue on. ⁵⁵ The wemen that
followed after, whiche had come with hym
from Galile, behelde the sepulchre, and
how his body was layed. ⁵⁶ And they re-
turned and prepared swete odoures and
oynmentes: but rested the Sabboth daye,
accordynge to the commaundement:

24. BUT vpon the fyrst daye of the
Sabbathes, very early in the morninge,
they came vnto the sepulchre, and brought
the swete odoures which they had pre-
pared, and other wemen with them. ² And
they founde the stone rowled awaye from
the sepulchre, ³ and they went in: but
founde not the body of the Lorde Iesu.
⁴ And it happened, as they were amased
therat, Beholde, two men stode by them
in shynynge garmentes. ⁵ And as they were
afrayde, and bowed downe their faces to
the erth, they sayd vnto them: why seke
ye the lyuynge amonge the deed? ⁶ He
is not here: but is rysen. Remember,
how he spake vnto you, when he was yet
in Galile, ⁷ sayinge: that the sonne of
man must be delyvered into the handes
of synfull men, and be crucyfied, and the
thyrd daye ryse agayne.

⁸ And they remembred hys wordes, ⁹ and
returned from the sepulchre, and tolde alle
these thinges vnto those eleuen, and to
all the remnaunt. ¹⁰ It was Mary Mag-
dalen, and Ioanna, and Mary Iacobi,
and other that were with them, which tolde
these thinges vnto the Apostles. ¹¹ And
their wordes semed vnto them fawnd
thynges, neither beleveth they them. ¹² Then
arose Peter and ran vnto the sepulchre,
and looked in, and sawe the lynnyn clothes
layde by them selfe, and departed, won-
drynge in hym selfe at that whiche had
happened.

¹³ And beholde, two of them went that
same daye to a towne (called Emmaus)
which was from Iherusalem about thre
score forlonges, ¹⁴ and they talked to-
geder of all these thynges that had hap-
pened. ¹⁵ And it chaunced, that whyle

‘ τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.’ ⁸ Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ· ⁹ καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσι τοῖς λοιποῖς. (¹⁰ ^f Ἦν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ^g Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.) ¹¹ Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσπερ λῆρος τὰ ῥήματα ^h αὐτῶν, καὶ ἠπίστουν αὐταῖς. ¹² ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθῶνια κείμενα μόνα· καὶ ἀπῆλθε πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.

¹³ Καὶ ἰδού, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλὴμ, ᾧ ὄνομα Ἐμμαούς· ¹⁴ καὶ αὐτοὶ ὁμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. ¹⁵ καὶ ἐγένετο ἐν τῷ ὁμίλει

^d Rec. εἰς ἀνδρες.

^e Alex. τὰ πρόσωπα.

^f Rec. Ἦσαν δὲ.

^g Alex. + ἡ.

^h Alex. ταῦτα.

GENEVA—1557.

the Sabbath drewe on. ⁵⁵ The women that folowed after, which came with hym from Galile, behelde the sepulchre, and how his body was layed. ⁵⁶ And they returned and prepared odoures, and oyntments: and rested the Sabbath day, according to the commandement.

24. ON the morowe after the Sabbath, early in the mornynge they came vnto the tombe, and broght the odoures which they had prepared, and other women with them. ² And they founde the stone rowled away from the sepulchre. ³ And went in, but founde not the body of the Lord Iesus. ⁴ And it happened, as they were amased therat, beholde, two men sodenly stode by them in shynynge vestures. ⁵ And as they were afraide, and bowed downe theyr faces to the earth, they sayd to them, Why seeke ye him that lieth, among the dead? ⁶ He is not here, but is risen. Remember how he spake vnto you, when he was yet in Galilee. ⁷ Saying, that the sonne of man must be deliuered into the handes of synful men, and be crucified, and the thyrd day ryse agayne. ⁸ And they remembered his wordes. ⁹ And returned from the sepulchre, and tolde all these thynges, vnto the Eleuen, and to all the remnant.

¹⁰ It was Marie Magdalene and Ioanna, and Marie the mother of Iames, and other that were with them, which tolde these thynges vnto the Apostles. ¹¹ But their wordes semed vnto them fayned thynges, neither beleued they them. ¹² Then arose Peter, and ran vnto the sepulchre, and loked in, and sawe the linnen clothes layd by them selues: and departed wondryng in him selfe at that which had happened. ¹³ And beholde, two of them went that same day to a towne which was from Ierusalem about thre score furlonges, called Emmaüs. ¹⁴ And they talked together of all these thynges that had happened. ¹⁵ And it chanced, as they communed

RHEIMS—1582.

neere. ⁵⁵ And the women that vvere come with him from Galilee, folowing after, sawv the monument, and howv his body vvas laid. ⁵⁶ And returning they prepared spices and ointments: and on the Sabbath they rested according to the commandement.

24. AND in the first of the Sabbath very early they came to the monument, carying the spices vvhich they had prepared. ² And they found the stone rolled backe from the monument. ³ And going in, they found not the body of our Lord Iesvs. ⁴ And it came to passe: as they vvere astonied in their minde at this, behold tvvo men stode beside them in glistering appareil. ⁵ And vvhnen they feared and cast dovne their countenance tovvard the ground, they said vnto them, Vvhy seeke ye the liuing vvith the dead? ⁶ he is not here, but is risen, remember hovv he spake to you, vvhen he yet vvvas in Galilee, ⁷ saying, That the Sonne of man must be deliuered into the handes of sinners and he crucified, and the third day rise agayne. ⁸ And they remembered his vvordes. ⁹ And going backe from the monument, they told al these things to those cleuen, and to al the rest. ¹⁰ And it vvvas Marie Magdalene, and Ioane, and Marie of Iames, and the rest that vvere vvith them, vvvhich said these things to the Apostles. ¹¹ And these vvordes seemed before them as dotage, and they did not beleue them.

¹² But Peter rising vp ranne to the monument: and stouping dovne he sawv the linnen clothes lying alone, and went avway marvelling with him selfe at that vvvhich was done.

¹³ And behold, tvvo of them vvvent the same day into a tovvne vvvhich vvvas the space of sixtie furlonges from Hierusalem, named Emmaüs. ¹⁴ And they talked betvvixt them selues of al those things that had chanced. ¹⁵ And it came to passe:

AUTHORISED—1611.

on. ⁵⁵ And the women also which came with him from Galilee, followed after, and beheld the Sepulchre, and how his body was layd. ⁵⁶ And they returned, and prepared spices and ointments, and rested the Sabbath day, according to the commandement.

24. NOW vpon the first day of the weeke, very early in the morning, they came vnto the Sepulchre, bringing the spices which they had prepared, and certaine others with them. ² And they found the stone rolled away from the Sepulchre. ³ And they entred in, and found not the body of the Lord Iesus. ⁴ And it came to passe, as they were much perplexed thereabout, behold, two men stood by them in shining garments. ⁵ And as they were afraid, and bowed downe theyr faces to the earth, they said vnto them, Why seeke ye the liuing among the dead? ⁶ He is not here, but is risen: Remember how he spake vnto you when he was yet in Galilee, ⁷ Saying, The Sonne of man must be deliuered into the hands of sinfull men, and be crucified, and the third day rise agayne. ⁸ And they remembered his wordes. ⁹ And returned from the Sepulchre, and told all these things vnto the cleuen, and to all the rest. ¹⁰ It was Mary Magdalene, and Ioanna, and Mary the mother of Iames, and other women that were with them, which tolde these things vnto the Apostles. ¹¹ And their words seemed to them as idle tales, and they beleueed them not. ¹² Then arose Peter, and ranne vnto the Sepulchre, and stowping downe, hee behelde the linnen clothes layd by themselves, and departed, wondering in himselfe at that which was come to passe.

¹³ And behold, two of them went that same day to a village called Emaus, which was from Hierusalem about threescore furlongs. ¹⁴ And they talked together of all these things which had happened. ¹⁵ And it came to passe, that while they

^a Or, him that lieth.

αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· ¹⁶ οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. ¹⁷ Εἶπε δὲ πρὸς αὐτοὺς, 'Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστε 'σκυθρωποί;' ¹⁸ Ἀποκριθεὶς δὲ ὁ εἷς, ὃ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν, 'Σὺ 'μόνος παροικεῖς ¹⁹ Ἱερουσαλὴμ, καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις 'ταύταις;' ²⁰ Καὶ εἶπεν αὐτοῖς, 'Ποία;' Οἱ δὲ εἶπον αὐτῷ, 'Τὰ περὶ Ἰησοῦ τοῦ 'Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ 'Θεοῦ καὶ παντὸς τοῦ λαοῦ· ²¹ ὅπως τε παρέδωκαν αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ἄρ- 'χοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν· ²² ἡμεῖς δὲ ἠλπίζομεν ὅτι 'αὐτὸς ἐστὶν ὁ μέλλων λυτρώσθαι τὸν Ἰσραὴλ. ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην 'ταύτην ἡμέραν ἄγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο. ²³ ἀλλὰ καὶ γυναῖκές τινες

¹⁶ Alex. ἰδῆ.¹⁸ Rec. + ἐν.¹⁹ Alex. ὁρῶνται.

WICLIIF—1380.

τ souzten bi hem silf: ihesus hym silf
nyȝed and wente with hem, ¹⁶ but her
iȝen weren holden, that thei knewen hym
not, ¹⁷ and he seide to hem, what ben
these wordis that ze speken togidre
wandrynge, and ze ben sorwelful? ¹⁸ and
oon whos name was cleofas: answerid
and seide, thou thi silf art a pilgrym in
iherusalem, and hast thou not knowen
what thingis ben don in it in these daiis.
¹⁹ to whom he seide, what thingis? and
thei seiden to hym, of ihesus of nazareth,
that was a man profete myȝti in werk
and word: bifor god and alle puple,
²⁰ and hou the hiȝist prestis of oure
princis bitoken hym in to dampnacoun
of deeth: and crucifieden hym, ²¹ but we
hopiden that he schulde haue agenbouȝte
israel, and now on alle these thingis: the
thridde dai is to dai, that these thingis
weren don,

²² but also summe wyymen of ouris
maden us aferde, whiche bifor dai weren
at the graue, ²³ and whanne his bodi was
not founden: thei camen ⁊ seiden, that
thei seen also a sȝte of angelis: whiche
seien that he lyeth, ²⁴ and summe of oure
wenten to the graue, ⁊ thei founden so,
as the wyymen seiden: but thei founden
not hym, ²⁵ and he seide to hem, a foolis
and slowe of herte? to bileue in alle
thingis that the profetis han spokun,
²⁶ where it bihoſte not crist to suffre these
thingis, and so to entre in to his glorie?
²⁷ and he bigan at moises ⁊ at alle the
profetis and declarid to hem in alle scrip-
turis that weren of hym, ²⁸ and thei camen
nyȝt the castel, whidur thei wenten: and
he made contenance that he wolde go
further, ²⁹ ⁊ thei constraynedden him and
seiden, dwelle with us for it drawith to
nyȝt, and the dai is now bowid down, and
he entrid with hem.

³⁰ and it was don while he satte at the

TYNDALE—1534.

together and reasoned, that Iesus him selfe
druē neare, and went with them. ¹⁶ But
their eyes were holden, that they could not
knowe him. ¹⁷ And he sayde vnto them:
What maner of communicacions are these
that ye haue one to another as ye walke,
and are sadde. ¹⁸ And the one of them
named Cleophas, answered and sayd vnto
him: arte thou only a straunger in Ieru-
salem, and haste not knowen the thinges
which haue chaunced therein in these dayes?
¹⁹ To whom he sayd: what thinges?

And they sayd vnto him: of Iesus of
Nazareth which was a Prophet, myghtie
in dede, and worde, before god, and all
the people. ²⁰ And how the hye prestes,
and oure rulers delyvered him to be con-
demned to deeth: and haue crucified
him. ²¹ But we trusted that it shuld haue
bene he that shuld haue delyvered Israel.
And as touchynge all these thinges, to
daye is even the thyrd daye, that they
were done.

²² Ye and certayne wemen also of oure
company made vs astonyed, which came
erly vnto the sepulchre, ²³ and founde not
his boddy: and came sayynge, that they
had sene a vision of angels, which sayde
that he was alyue. ²⁴ And certayne
of them which were with vs, went their waye
to the sepulchre, and founde it even so as
the wemen had sayde: but him they
sawe not.

²⁵ And he sayde vnto them: O folos
and slowe of herte to beleue all that the
prophetes haue spoken, ²⁶ Ought not Christ
to haue suffred these thinges, and to enter
into his glory? ²⁷ And he began at Moyses,
and at all the prophetes, and interpreted
vnto them in all scriptures which were
wrytten of him. ²⁸ And they dreue nye
vnto the towne which they went to. And
he made as though he wolde haue gone
further. ²⁹ But they constrayned him
sayynge: abyde with vs, for it draweth
towards nyght, and the day is furre pas-
sed. And he went in to tary with them.

³⁰ And it came to passe as he sate at

CRANMER—1539.

they commened together and reasoned,
Iesus hym selfe dreue neare, and went
with them. ¹⁶ But their eyes were holden,
that they shulde not knowe hym.

¹⁷ And he sayde vnto them: What maner
of communicacyons are these that ye haue
one to another, as ye walke, and are sadd?
¹⁸ And the one of them (whose name was
Cleophas) answered, and sayde to hym:
art thou only a straunger in Iherusalem,
and hast not knowen the thynges which
haue chaunced therin, in these dayes? ¹⁹ He
sayd vnto them: what thynges?

And they sayd vnto him: of Iesus of
Nazareth, which was a Prophet, myghtye
in dede and worde before God, and all
the people: ²⁰ and how the hye Prestes,
and oure rulers delyuered hym to be con-
demned to deeth: and haue crucified
hym. ²¹ But we trusted that it had bene he,
which shuld haue redemed Israel. And as
touchynge all these thynges, to daye is
euen the thyrd daye, that they were done.

²² Yee, and certayne wemen also of oure
company made vs astonyed, which came
early vnto the sepulchre, ²³ and founde
not hys bodie: and came, sayynge, that
they had sene a vision of angels, which
sayde that he was alyue. ²⁴ And certayne
of them which were wyth vs, went to the
sepulchre, and founde it euen so as the
wemen had sayde: but hym they sawe not.

²⁵ And he sayde vnto them: O foolos
and slowe of herte, to beleue all that the
Prophetes haue spoken. ²⁶ Ought not
Chryst to haue suffred these thynges, and
to enter into hys glory? ²⁷ And he began
at Moyses, and all the Prophetes, and in-
terpreted vnto them in all scriptures
were wrytten of hym. ²⁸ And they dreue
nye vnto the towne, which they went
vnto. And he made, as though he wolde
haue gone further. ²⁹ And they con-
strayned hym sayynge: abyde wyth vs,
for it draweth towards nyght, and the
daye is furre passed. And he went into
tary wyth them.

³⁰ And it came to passe, as he sate at

nyȝed, drew near. her, their. agenbouȝte, (again bought) redeemed. castel, town.

‘ ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὄρθρῃαι ἐπὶ τὸ μνημεῖον ²³ καὶ μὴ εὑροῦσαι
 ‘ τὸ σῶμα αὐτοῦ, ἦλθον, λέγουσαι καὶ ὅπασίαν ἀγγέλων ἑωρακέσαι, οἱ λέγουσιν
 ‘ αὐτὸν ζῆν. ²⁴ καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὔρον οὕτω
 ‘ καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον. ²⁵ Καὶ αὐτὸς εἶπε πρὸς αὐτοὺς,
 ‘ Ὡ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦεν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προ-
 ‘ φῆται· ²⁶ οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;’
²⁷ Καὶ ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμήνευεν αὐτοῖς
 ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ. ²⁸ Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο·
 καὶ αὐτὸς ²⁹ προσεποιεῖτο πορεύεσθαι. καὶ παρεβιάσαντο αὐτὸν,
 λέγοντες, ‘ Μείνον μεθ’ ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστὶ, καὶ κέκλικεν ἡ ἡμέρα. Καὶ
 εἰσῆλθε τοῦ μέναι σὺν αὐτοῖς. ³⁰ καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ’ αὐτῶν,

* Alex. προσποιήσατο.

* Alex. + ἤδη.

GENEVA — 1557.

together, and reasoned, that Iesus him selfe drew neere, and went with them.

¹⁶ But their eyes were holden, that they could not know him. ¹⁷ And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad? ¹⁸ And the one of them (named Cleopas) answered and said vnto him, Art thou only a stranger in Ierusalem, and hast not known the thynges which haue chanced therein in these dayes? ¹⁹ And he said vnto him, What thynges? And they said vnto hym, Of Iesus of Nazareth which was a Prophet, myghty in dede and worde before God, and all the people. ²⁰ And how the hie Priestes, and our rulers deliuered hym to be condemned to death, and haue crucified hym.

²¹ But we trusted that it had bene he that should haue deliuered Israel: and as touchyng all these thynges, to day is euen the thyrday, that they were done.

²² Yea, and certayne women also of our compaignie made vs astonied, which came early vnto the sepulchre: ²³ Who founde not hys body, but came, saying, that they had sene a vision of Angels, which said that he was alyue. ²⁴ And certayne of them which were with vs, went to the sepulchre, and founde it euen so as the women had said, but hym they sawe not. ²⁵ Then he sayd vnto them, O folos and slowe of harte to beleue all that the Prophetes haue spoken.

²⁶ Oght not Christe to haue suffred these thynges, and to enter into his glorie? ²⁷ And he began at Moses, and at all the Prophetes, and interpreted vnto them in all the Scriptures the thynges which were written of hym. ²⁸ And they drew nye vnto the towne which they went to, and he made as thogh he would haue gone further. ²⁹ But they constrained him, saying, Abide with vs: for it draweth towards nyght, and the day is farre passed. And he went in, to tary with them. ³⁰ And it came to passe as he sate

RHEIMS — 1582.

vvhile they talked and reasoned vvith them sches, Iesus also him self approuching vvent vvith them. ¹⁶ but their eies vvere held that they might not knovv him. ¹⁷ And he said to them, Vvhat are these communications that you conferre one vvith an other vvalking, and are sad?

¹⁸ And one vvwhose name vvas Cleophas, ansyvering, said to him, Art thou only a stranger in Hierusalem, and hast not knovven the things that haue beene done in it, these daies? ¹⁹ To vvhom he said, Vvhat things? And they said, concerning Iesus of Nazareth, vvho vvas a man a Prophet, mightie in vvorde and vvorde before God and al the people. ²⁰ And hovv our cheefe Priestes and Princes deliuered him into condemnation of death, and crucified him. ²¹ but vve hoped that it vvas he that should redeeme Israel: and novv besides al this, to day is the thyrday since these things vvere done.

²² But certayne vvomen also of ours, made vs afraid: vvho before it vvas light, vvere at the monument, ²³ and not finding his body, came, saying that they savv a vision also of Angels, vvho say that he is alyue. ²⁴ And certayne men of ours vvent to the monument: and they found it so as the vvomen said, but him they found not.

²⁵ And he said to them, O folish, and slowe of harte to beleuee, in al things vvwhich the Prophetes haue spoken. ²⁶ Ought not Christ to haue suffred these things, and so to enter into his glorie? ²⁷ And beginning from Moyses and al the Prophets, he did interpret to them in al the scriptures the things that vvere concerning him. ²⁸ And they drevv nigh to the tovvne vvwhether they vvent: and he made senblance to goe further. ²⁹ And they forced him, saying, Tarye vvith vs, because it is tovvard nyght, and the day is novv farre spent. And he vvent in vvith them. ³⁰ And it came to passe, vvhiles he sate at the table vvith

AUTHORISED — 1611.

communed together, and reasoned, Iesus himselfe drew neere, and went with them. ¹⁶ But their eyes were holden, that they should not know him. ¹⁷ And he said vnto them, What maner of communications are these that yee haue one to another as yee walke, and are sad? ¹⁸ And the one of them, whose name was Cleophas, answering, saide vnto him, Art thou only a stranger in Hierusalem, and hast not known the things which are come to passe there in these dayes? ¹⁹ And hee saide vnto them, What things? And they said vnto him, Concerning Iesus of Nazareth, which was a Prophet, mighty in deede and word before God, and all the people. ²⁰ And how the chiefe Priests and our rulers deliuered him to be condemned to death, and haue crucified him. ²¹ But wee trusted that it had bene hee, which should haue redeemed Israel: and beside all this, to day is the third day since these things were done. ²² Yea, and certaine women also of our company made vs astonished, which were early at the Sepulchre: ²³ And when they found not his bodie, they came, saying, that they had also sene a vision of Angels, which saide that he was alyue. ²⁴ And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had said, but him they saw not.

²⁵ Then hee said vnto them, O fooles, and slow of heart to beleuee all that the Prophets haue spoken: ²⁶ Ought not Christ to haue suffered these things, and to enter into his glory. ²⁷ And beginning at Moscs, and all the Prophets, hee expounded vnto them in all the Scriptures, the things concerning himselfe. ²⁸ And they drew nigh vnto the village, whither they went, and hee made as though hee would haue gone further. ²⁹ But they constrained him, saying, Abide with vs, for it is towards eueing, and the day is farre spent: And he went in to tary with them. ³⁰ And it came to passe, as hee sate

λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπέδιδου αὐτοῖς. ³¹ αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. ³² Καὶ εἶπον πρὸς ἀλλήλους, 'Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν ἡμῖν τὰς γραφάς;'. ³³ Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον συνηθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς ³⁴ λέγοντας, 'Ὅτι ὁ ἡγέρθη ὁ Κύριος ὄντως, καὶ ὤφθη Σίμωνι'. ³⁵ Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου. ³⁶ Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, 'Εἰρήνῃ ὑμῖν.' ³⁷ Πτοηθέντες δὲ καὶ ἔμβοβοι γερόμενοι ἐδόκουν πνεῦμα θεωρεῖν. ³⁸ καὶ εἶπεν αὐτοῖς, 'Τί τεταραγμένοι ἐστέ; καὶ διὰ τί διαλογισμοὶ ἀναβαίνουνσιν

³¹ Alex. ὄντως ἡγέρθη ὁ Κύριος.

³² Alex. = ὁ Ἰησοῦς.

³³ Alex. ἔπειθεν.

WICLIF—1380.

mete with hem; he toke breed and blesid and brak and gaf to hem, ³¹ and the ȝen of hem weren opened: and thei knewen hym and he vanyschid fro her ȝen. ³² and thei seiden to gidre, whether oure herte was not breunnyng in us, while he spake to us in the weie, and opened to us scripturis? ³³ and thei risun up in the same oure: and wenten aȝen in to ierusalem; and founden the enelenne gaderid to gidre, and hem that weren with hem, ³⁴ seynge, that the lord is risen verrili: and thei apperid to symount. ³⁵ and thei telden what thingis weren don in the weie, and hou thei knewen hym in brekyng of breed.

³⁶ and the while thei spaken these thingis, ihesus stood in the myddil of hem, and seide to hem; pees to ȝow I am, nyle ȝe drede. ³⁷ but thei weren affraide and agast, and gessiden hem to se a spirit. ³⁸ and he seide to hem; what ben ȝe troublid; and thoustis comen up in to ȝoure hertis? ³⁹ se ȝe myn hondis, and my feet; for I my silf am; fele ȝe and se ȝe; for a spirit hath not fleisch and bones: as ȝe seen that I have. ⁴⁰ and whanne he hadde seid this thing he schewid hondis and feet to hem. ⁴¹ and ȝit while thei bileueden not, and wondrid for ioie: he seide; han ȝe here any thing that schal be eten? ⁴² and thei forfrecden hym a part of a fisch roostid; and an hony combe. ⁴³ and whanne he hadde eten bifor hem: he toke that that lefte and gaf to hem.

⁴⁴ and seide to hem; these ben the wordis that I spake to ȝou: whanne I was ȝit with ȝow for it is ned that alle thingis ben fulfilled: that ben writun in the lawe of moises and in profetis, and in salmes of me. ⁴⁵ Than he opened to hem witte: that thei schulden vnderstonde scripturis; and he seide to hem; for thus it is writun; and thus it bihoofe crist to suffre; and rise aȝen fro deeth in the thirde dai.

ȝe n. ȝen. aȝen, again. nyle, not.

TYNDALE—1534.

meate with them; he toke breed; blessed it; brake and gave to them. ³¹ And their eyes were opened; and they knewe him: and he vanished out of their syght.

³² And they sayde betwene them selves: dyd not oure hertes burne with in vs; whyll he talked with vs by the waye; and as he opened to vs the scriptures? ³³ And they roose vp the same houre; and returned agayne to Ierusalem; and founde the eleven gadered to gedre and them that were with them. ³⁴ which sayde: the Lorde is rysen in dede; and hath apered to Simon. ³⁵ And they tolde what thinges was done in the waye; and how they knewe him in brekyng of breed.

³⁶ As they thus spake Iesus hym selfe stode in the myddes of them; and sayde vnto them: peace be with you. ³⁷ And they were abashed and afrayde, supposinge that they had sene a sprete

³⁸ And he sayde vnto them: Why are ye troubled; and why do thoughtes aryse in youre hertes? ³⁹ Beholde my hondes and my fete; that it is even my selfe. Handle me and se: for spretes have not fleshe and bones; as ye se me have. ⁴⁰ And when he had thus spoken; he shewed them his hondes and his fete. ⁴¹ And whyll they yet beleved not for ioie; and wondred; he sayde vnto them: Hane ye here eny meate? ⁴² And they gave him a peece of a broyled fische; and of an hony combe. ⁴³ And he toke it; and ate it before them.

⁴⁴ And he sayde vnto them. These are the wordes; which I spake vnto you; whyll I was yet with you: that all must be fulfilled; which were written of me in the lawe of Moses; and in the Prophetes; and in the Psalmes. ⁴⁵ Then opened he their wyttes; that they myght vnderstonde the scriptures; and sayde vnto them. Thus is it writen; and thus it behoved Christ to suffre; and to ryse agayne from deeth

CRANMER—1539.

meate wyth them, he toke bread, and blessed it, and brake, and gaue to them. ³¹ And their eyes were opened, and they knewe hym: and he vanysshed out of their syght. ³² And they sayd betwene them selues: dyd not oure hertes burne wyth in vs, whyll he talked wyth vs by the waye, and opened to vs the scripctures? ³³ And they rose vp the same houre, and returned agayne to Ierusalem, and founde the eleuen gathered together, and them that were wyth them, ³⁴ saying: the Lorde is rysen in dede, and hath apered to Symon. ³⁵ And they tolde, what thynges were done in the waye, and how they knewe hym, in breakeynge of bread.

³⁶ As they thus spake Iesus hym selfe stode in the myddes of them, and sayeth vnto them: peace be vnto you (*It is I, feare not*). ³⁷ But they were abashed and afrayde, and supposyd that they had sene a sprete. ³⁸ And he sayde vnto them: why are ye troubled, and why do thoughtes aryse in youre hertes? ³⁹ Beholde my handes and my fete, that it is euen I my selfe. Handle me and se: for a sprete hath not fleshe and bones, as ye se me hane. ⁴⁰ And when he had thus spoken, he shewed them hys handes and hys fete.

⁴¹ And whyll they yet beleued not for ioie, and wondred, he sayde vnto them: Hane ye here eny meate? ⁴² And they offred hym a peece of a broyled fysshe and of an hony combe. ⁴³ And he toke it, and dyd eate before them.

⁴⁴ And he sayde vnto them. These are the wordes which I spake vnto you, whyll I was yet wyth you: that all nedes be fulfilled, which were wrytten of me in the lawe of Moses and in the Prophetes, and in the Psalmes. ⁴⁵ Then opened he their wyttes, that they myght vnderstand the scripctures, and sayde vnto them: Thus is it wrytten, and thus it behoued Chryst to suffre, and to ryse agayne from deeth the thyrde day.

‘ ἐν ταῖς καρδίαις ὑμῶν; ³⁹ ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς
 ‘ ἐγὼ εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα σάρκα καὶ ὅστέα οὐκ ἔχει,
 ‘ καθὼς ἐμὲ θεωρεῖτε ἔχοντα.’ ⁴⁰ Καὶ τοῦτο εἰπὼν ἑπέδειξεν αὐτοῖς τὰς χεῖρας
 καὶ τοὺς πόδας. ⁴¹ ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων,
 εἶπεν αὐτοῖς, ‘ Ἐχέτε τι βρώσιμον ἐνθάδε;’ ⁴² Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὅππου
 μέρος, καὶ ἀπὸ μελισσίου κηρίου. | ⁴³ καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. ⁴⁴ Εἶπε
 δὲ αὐτοῖς, ‘ Οὗτοι οἱ λόγοι, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πλη-
 ‘ ρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφῆταις καὶ ψαλμοῖς
 ‘ περὶ ἐμοῦ.’ ⁴⁵ Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς· ⁴⁶ καὶ
 εἶπεν αὐτοῖς, ‘ Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ

^r Alex. = καὶ ἀπὸ μελισσίου κηρίου.

^t Alex. + μου.

^t Alex. = καὶ οὕτως ἔδει.

GENEVA — 1557.

at meat with them, he toke the bread
 blessed it, brake, and gaue to them.
³¹ And their eyes were opened, and they
 knew him: but he was taken out of
 their syght. ³² And they sayd betwene
 them selues, Dyd not our hartes burne
 within vs, whyle he talked with vs by the
 way, and when he opened to vs the Scrip-
 tures? ³³ And they rose vp the same
 houre, and returned agayne to Ierusalem,
 and founde the Eleuen gathered together,
 and them that were with them.

³⁴ Which sayd, The Lord is rysen in
 dede, and hath appeared to Simon. ³⁵ Then
 they tolde what thyngs were done in the
 way: and how they knew hym in break-
 ing of bread. ³⁶ As they thus spake, Iesus
 hym self stode in the myddes of them, and
 sayd vnto them, Peace be with you. ³⁷ And
 they were abashed and afrajd, supposing
 that they had sene a sprite. ³⁸ Then he
 sayd vnto them, Why are ye troubled, and
 why do doutes arysc in your hartes?

³⁹ Beholde my handes and my fete: for
 it is euē I my self: handle me, and se:
 for a sprite hath not fleshe and bones, as
 ye se me haue. ⁴⁰ And when he had thus
 spoken, he shewed them his handes and
 his fete. ⁴¹ And whyle they yet beleued
 not for ioye, and wondred, he sayd vnto
 them, Hane ye here any meat? ⁴² And
 they gaue him a peece of a broyled fyshe,
 and of an hony combe. ⁴³ And he toke it,
 and dyd eat before them. ⁴⁴ And he sayd
 vnto them, These are the wordes which
 I spake vnto you whyle I was yet with
 you: That all must be fulfilled which are
 written of me in the lawe of Moses, and
 in the Prophetes, and in the Psalmes.

⁴⁵ Then opened he their wyttes, that they
 myght vnderstande the Scriptures. ⁴⁶ And
 sayd vnto them, Thus it is written and
 thus it behoued Christ to suffre, and to
 ryse agayne from death the third day:

RHEIMS — 1582.

them, he tooke bread, and blessed and
 brake, and did reach to them. ³¹ And
 their eies were opened, and they knew
 him: and he vanished out of their sight.

³² And they said one to the other, Vvas
 not our hart burning in vs, vvhiles he
 spake in the vvay, and opened vnto vs
 the scriptures? ³³ And rising vp the
 same houre they vvent backe into Hieru-
 salem: and they founde the eleuen gath-
 ered together, and those that vvere
 vvith them, ³⁴ saying, That our Lord is
 risen in dedde, and hath appeared to
 Simon. ³⁵ And they told the thyngs that
 vvere done in the vvay: and how they
 knew him in the breaking of bread.

³⁶ And vvhiles they speake these thyngs,
 Iesus stode in the middes of them, and
 he saith to them, Peace be to you: it is
 I. feare not. ³⁷ But they being troubled
 and frighted, imagined that they sawv a
 spirit. ³⁸ And he said to them, Vvhy are
 you troubled, and cogitations arise into your
 harts? ³⁹ See my handes, and fete, that
 it is I my self. handle, and see: for a
 spirit hath not flesh and bones, as ye see
 me to have. ⁴⁰ And vvhen he had said
 this, he shewed them his handes and
 fete. ⁴¹ But they yet not beleucing and
 marueiling for ioy, he said, Hane you
 here any thing to be eaten? ⁴² But they
 offred him a peece of fish broyled, and
 a hony combe. ⁴³ And vvhen he had eaten
 before them, taking the remaines he gaue
 to them.

⁴⁴ And he said to them, These are the
 vvordes vvch I spake to you, vvhen I
 vvvas yet vvith you, that al thyngs must
 needes be fulfilled, vvch are vvritten in
 the lavv of Moyses, and the Prophetes,
 and the Psalmes, of me. ⁴⁵ Then he open-
 ed their vnderstanding, that they might
 vnderstand the Scriptures. ⁴⁶ and he said
 to them, That so it is vvritten, and so it
 behoued Christ to suffer, and to rise
 agayne from the dead the third day:

AUTHORISED—1611.

at meate with them, he tooke bread, and
 blessed it, and brake, and gaue to them.
³¹ And their eyes were opened, and they
 knew him, and he vanished out of their
 sight. ³² And they said one to another,
 Did not our heart burne within vs, while
 hee talked with vs by the way, and while
 hee opened to vs the Scriptures?

³³ And they rose vp the same houre, and
 returned to Hierusalem, and found the
 eleuen gathered together, and them that
 were with them, ³⁴ Saying, The Lord is
 risen indeed, and hath appeared to Simon.
³⁵ And they told what things were done in
 the way, and how hee was knowne of
 them in breaking of bread.

³⁶ And as they thus spake, Iesus himselfe
 stood in the midst of them, and sayth
 vnto them, Peace be vnto you. ³⁷ But
 they were terrified, and afrighted, and
 supposed that they had sene a spirit.
³⁸ And he said vnto them, Why are yee
 troubled, and why doe thoughts arise in
 your hearts? ³⁹ Behold my hands and my
 fete, that it is I my selfe: handle me, and
 see, for a spirit hath not flesh and bones,
 as ye see me haue. ⁴⁰ And when he had
 thus spoken, hee shewed them his handes
 and his fete. ⁴¹ And while they yet be-
 leeued not for ioy, and wondered, hee saide
 vnto them, Hane ye here any meat?
⁴² And they gaue him a peece of a broyled
 fish, and of an hony combe. ⁴³ And he
 tooke it, and did eate before them. ⁴⁴ And
 he said vnto them, These are the wordes
 which I spake vnto you, while I was yet
 with you, that all things must be fulfilled,
 which were written in the Law of Moses,
 and in the Prophetes, and in the Psalmes
 concerning me.

⁴⁵ Then opened he their vnderstanding,
 that they might vnderstand the Scriptures,
⁴⁶ And said vnto them, Thus it is written,
 and thus it behoued Christ to suffer, and
 to rise from the dead the third day:

* Or, ceased to be seene of them.

‘ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, ⁴⁷ καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ
 ‘ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ⁴⁸ ἀρξάμενον ἀπὸ Ἰερουσαλὴμ.
 ‘ ⁴⁸ ὑμεῖς δὲ ἐστε μάρτυρες τούτων. ⁴⁹ καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ
 ‘ πατρός μου ἐφ’ ὑμᾶς· ὑμεῖς δὲ καθίστατε ἐν τῇ πόλει ⁵⁰ Ἰερουσαλὴμ, ἕως οὗ ἐνδύ-
 ‘ σῃσθε δύναμιν ἐξ ὑψους.’

⁴⁸ Alex. ἀρξάμενοι.⁵⁰ Alex. = Ἰερουσαλὴμ.

WICLIF—1380.

⁴⁷ and penaunce and remysyoun of synnes
 to he prechid in his name in to alle folkis
 bigynnynge at ierusalem. ⁴⁸ and ȝe ben
 witnissis of these thingis: ⁴⁹ and I schal
 sende the biheest of my fadir in to ȝou,
 but sitte ȝe in the citee: til that ȝe be
 clothid with vertu fro an hiȝ,

⁵⁰ and he ledde hem forth in to bethany:
 and whanne hise hondis weren left vp, he
 blessid hem, ⁵¹ & it was don the while he
 blessid hem, he departid fro hem, and was
 borun in to heuene, ⁵² and thei worschip-
 iden. & wenten aȝen in to ierusalem with
 greet ioie: ⁵³ & weren euer more in the
 temple heriynge & blessinge god.

biheest, promise. vertu, power. aȝen, again.
 heriynge, praising.

TYNDALE—1534.

the thyrd daye, ⁴⁷ and that repentaunce
 and remission of synnes shuld be preached
 in his name amonge all nacions, and must
 begynne at Ierusalem. ⁴⁸ And ye are wit-
 nesses of these thinges. ⁴⁹ And beholde,
 I will sende the promes of my father apon
 you. But tary ye in the cite of Ierusalem,
 vntyll ye be endewed with power from an
 hye.

⁵⁰ And he ledde them out into Bethany,
 and lyfte vp his bondes, and blest them.
⁵¹ And it cam to passe, as he blessed
 them, he departed from them, and was
 caryed vp in to heuen. ⁵² And they wor-
 shipped him, and returned to Ierusalem
 with greате ioye, ⁵³ and were continually
 in the temple, praysinge and laudinge God.
 Amen.

CRANMER—1539.

⁴⁷ and that repentaunce and remysyon of
 synnes shuld be preached in hys name
 amonge all nacyns, and must begynne at
 Ierusalem. ⁴⁸ And ye are wytnesses of
 these thynges. ⁴⁹ And beholde, I wyll
 sende the promes of my father vpon you.
 But tary ye in the cytye of Ierusalem,
 vntyll ye be endewed with power from
 an hye.

⁵⁰ And he led them out into Bethany,
 and lyfte vp hys handes, and blessed them.
⁵¹ And it cam to passe, as he blessed them,
 he departed from them, and was caryed
 vp into heauen. ⁵² And they worshipped
 hym, and returned to Ierusalem wyth
 greате ioye, ⁵³ and were contynually in
 the temple praysynge and laudyng God.
 Amen.

⁵⁰ Ἐξήγαγε δὲ αὐτοὺς ἔξω| ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς. ⁵¹ καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. ⁵² καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης· ⁵³ καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν.^x

^x Alex. = ἔξω.^x Rec. + 'Αμύν.

GENEVA—1557.

⁴⁷ And that repentance, and remission of synnes should be preached in his name among al nations, begynning at Ierusalem. ⁴⁸ And ye are wytnesses of these thinges. ⁴⁹ And beholde, I wil sende the promys of my Father vpon you: But tary ye in the cite of Ierusalem, vntyl ye be endued with power from an hye. ⁵⁰ And he led them out into Bethanie, and lyft vp hys handes, and blessed them.

⁵¹ And it came to passe, as he blessed them he departed from them, and was caryed vp into heauen. ⁵² And they worshipped him, and returned to Ierusalem with great ioye. ⁵³ And were continually in the temple, praying, and laudynge God. Amen.

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RHEIMS—1582.

⁴⁷ and penance to be preached in his name and remission of sinnes vnto al nations, beginning from Hierusalem. ⁴⁸ And you are vvitnesses of these thinges. ⁴⁹ And I send the promes of my Father vpon you: but you, tarie in the cite, til you be endued vvith povver from high.

⁵⁰ And he brought them forth abrode into Bethania: and lifting vp his handes he blessed them. ⁵¹ And it came to passe, vvhiles he blessed them, he departed from them, and vvas carried into heauen. ⁵² And they adoring vvent backe into Hierusalem vvith great ioy: ⁵³ and they vvere alvvayes in the temple praising and blessing God.

AUTHORISED—1611.

⁴⁷ And that repentance and remission of sinnes should be preached in his Name, among all nations, beginning at Hierusalem. ⁴⁸ And ye are vvitnesses of these thinges.

⁴⁹ And behold, I send the promise of my Father vpon you: but tary ye in the city of Hierusalem, vntill ye be indued with power from on high.

⁵⁰ And hee led them out as farre as to Bethanie, and he lift vp his hands, and blessed them. ⁵¹ And it came to passe, while he blessed them, hee was parted from them, and caried vp into heauen. ⁵² And they worshipped him, and returned to Hierusalem, with great ioy: ⁵³ And were continually in the Temple, praising and blessing God. Amen.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO JOHN.

CHAPTER I.

ἘΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. ² οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. ³ Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. ⁴ ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, ⁵ καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. ⁶ Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης. ⁷ οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. ⁸ οὐκ ἦν ἐκείνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ⁹ ἦν τὸ φῶς τὸ ἀληθινόν, ὃ

WICLIF—1380.

1. IN the begynnynge was the word and the word was at god; and god was the word; ² this was in the begynnynge at god; ³ alle thingis weren made bi hym; and withouten hym was made no thing. that thing that was made ⁴ in him was liuf, and the liuf was the list of men; ⁵ and the list schyneth in derknessis; and derknessis comprehendid not it.

⁶ A man was sente fro god to whom the name was Ion; ⁷ this man cam in to witnessynge, that he schulde bere witnessynge of the list, that alle men schulden bileue bi hym; ⁸ he was not the list, but that he schulde bere witnessynge of the list, ⁹ ther was a verri list; whiche listneth eche man that cometh in to this world; ¹⁰ he was in the world, and the world was made bi hym; and the world knewe hym not.

¹¹ he cam in to his owne thingis: ¹² he receyveden hym not; ¹³ but hou many euer rescueden hym; he gaf to hem power to be made the sonnes of god, to hem that bileueden in his name; ¹⁴ the whiche not of blodis; nether of the wille of fleisch, nether of the wille of man; but ben borun of god; ¹⁵ and the word was made man; and dwellide among us; and we han seen the glorie of hym; as the glorie of the oon bigetun sone of the fadir, ful of grace and of truthe.

¹⁶ Ion berith witnessynge of hym; and verri, true.

TYNDALE—1534.

1. IN the beginnyng was the word, and the word was with God; and the word was God. ² The same was in the beginnyng with God. ³ All thinges were made by it; and with out it, was made nothinge; that was made. ⁴ In it was lyfe, and the lyfe was the lyght of men; ⁵ and the lyght shyneth in the darcknes; but the darcknes comprehended it not.

⁶ There was a man sent from God; whose name was Iohn. ⁷ The same cam as a wytnes to beare wytnes of the lyght, that all men through him myght beleue. ⁸ He was not that lyght: but to beare wytnes of the lyght. ⁹ That was a true lyght, which lygheteth all men that come into the world. ¹⁰ He was in the worlde; and the worlde was made by him: and yet the worlde knewe him not.

¹¹ He cam amonge his (awne) and his awne receaved him not. ¹² But as meny as receaved him, to them he gave power to be the sonnes of God in that they beleved on his name: ¹³ which were borne, not of blonde nor of the will of the fleshe; nor yet of the will of man: but of God.

¹⁴ And the worde was made fleshe; and dwelt amonge vs; and we sawe the glory of it; as the glory of the only begotten sonne of the fader, which worde was full of grace and verite.

¹⁵ Iohn bare wytnes of him and cryed

CRANMER—1539.

1. IN the begynnynge was the worde, and the worde was wyth God; and God was the worde. ² The same was in the begynnynge with God. ³ All thynges were made by it, and without it, was made nothinge that was made. ⁴ In it was lyfe, and the lyfe was the lyght of men, ⁵ and the lyght shyneth in darcknes, and the darcknes comprehended it not.

⁶ There was sent from God a man, whose name was Iohn. ⁷ The same cam as a wytnes to beare wytnes of the lyght, that all men through hym myght beleue. ⁸ He was not that lyght: but was sent to beare wytnes of the lyght. ⁹ That lyght was the true lyght, which lygheteth euery man that cometh into the worlde. ¹⁰ He was in the worlde, and the worlde was made by hym: and the worlde knewe hym not.

¹¹ He cam amonge hys awne, and hys awne receaued him not. ¹² But as many as receaued hym to them gaue he power to be the sonnes of God: euen them that beleued on hys name: ¹³ which were borne, not of bloude nor of the wyll of the fleshe, nor yet of the wyll of man: but of God.

¹⁴ And the same worde became fleshe, and dwelt amonge vs: and we sawe the glory of it, as the glory of the only begotten sonne of the fader, full of grace and truthe.

¹⁵ Iohn beareth wytnes of him, and cryeth

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO JOHN.

CHAPTER I.

φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ¹⁰ ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. ¹¹ εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ¹² ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. ¹³ οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. ¹⁴ Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,) πλήρης χάριτος καὶ ἀληθείας. ¹⁵ Ἰωάννης

GENEVA — 1557.

1. IN the beginnyng was the word, and the word was with God, and that worde was God. ² The same was in the begynnyng with God. ³ Althings were made by it, and without it was made nothing that was made. ⁴ In it was lyfe, and the lyfe was the light of men. ⁵ And the light shineth in darkenes, and the darkenes comprehended it not. ⁶ There was a man sent from God, whose name was Iohn. ⁷ The same came for a wytnes, to beare wytnes of the light, that all men through hym might beleue. ⁸ He was not that light, but *was sent* to beare wytnes of the light.

⁹ That was that true lyght, which lyghteth all men that come into the worlde. ¹⁰ He was in the worlde, and the worlde was made by hym: and the worlde knewe him not. ¹¹ He came among his owne, and his owne receaued him not.

¹² But as many as receaued hym, to them he gaue power to be the sonnes of God, even to them that beleue in his name. ¹³ Which are borne, not of bloud, nor of the lust of the fleshe, nor of the lust of man, but of God. ¹⁴ And the worde was made fleshe, and dwelt among vs, (and we saue the glorie of it, as the glorie of the only begotten Sonne of the Father) full of grace and veritie. ¹⁵ Iohn bare witnes

RHEIMS — 1582.

1. IN the beginning vvas the Word, and the Word vvas vvith God, and God vvas the Word. ² This vvas in the beginning vvith God. ³ Al things vvere made by him: and vvithout him vvas made nothing. That vvich vvas made, ⁴ in him vvas life, and the life vvas the light of men: ⁵ and the light shineth in darknesse, and the darknesse did not comprehend it. ⁶ There vvas a man sent from God, vvwhose name vvas Iohn. ⁷ This man came for testimonie: to giue testimonie of the light, that al might beleue through him.

⁸ He vvas not the light, but to giue testimonie of the light. ⁹ It vvas the true light, vvich lighteneth euery man that cometh into this vvorld. ¹⁰ He vvas in the vvorld, and the vvorld vvas made by him, and the vvorld knew him not.

¹¹ He came into his ovvne, and his ovvne receiued him not. ¹² But as many as receiued him, he gaue them power to be made the sonnes of God, to those that beleue in his name. ¹³ Vvho, not of bloud, nor of the vvil of flesh, nor of the vvil of man, but of God are borne. ¹⁴ AND THE VVORD VVAS MADE FLESH, and dvvelt in vs (and vve savv the glorie of him, glorie as it vvere of the only-begotten of the Father) full of grace and veritie. ¹⁵ Iohn giueth

AUTHORISED — 1611.

1. IN the beginning was the Word, and the Word was with God, and the Word was God. ² The same was in the beginning with God. ³ All things were made by him, and without him was not any thing made that was made. ⁴ In him was life, and the life was the light of men. ⁵ And the light shineth in darkness, and the darkness comprehended it not.

⁶ There was a man sent from God, whose name was Iohn. ⁷ The same came for a witnesse, to beare witnesse of the light, that all men through him might beleue. ⁸ He was not that light, but *was sent* to beare witnesse of that light. ⁹ That was the true Light, which lighteth euery man that cometh into the world. ¹⁰ Hee was in the world, and the world was made by him, and the world knew him not. ¹¹ He came vnto his owne, and his owne receiued him not. ¹² But as many as receiued him, to them gaue hee a power to become the sonnes of God, *even* to them that beleue on his Name: ¹³ Which were borne, not of blood, nor of the wil of the flesh, nor of the will of man, but of God. ¹⁴ And the Word was made flesh, and dwelt among vs (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

¹⁵ Iohn bare witnesse of him, and cried,

μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων, ‘Οὗτος ἦν ὃν εἶπον, ‘Ο ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν.’ ¹⁶ Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· ¹⁷ ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. ¹⁸ Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

¹⁹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν ¹⁹ οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευῖτας, ἵνα ἐρωτήσωσιν αὐτὸν, ‘Σὺ τίς εἶ;’ ²⁰ Καὶ ὁμολόγησε, καὶ οὐκ ἠρνήσατο· καὶ ὁμολόγησεν, ‘Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός.’ ²¹ Καὶ ἠρώτησαν αὐτὸν, ‘Τί οὖν;’ Ἡλίας εἶ σύ; Καὶ λέγει, ‘Οὐκ εἰμὶ.’ ‘Ὁ προφῆτης εἶ σύ;’ Καὶ ἀπεκρίθη, ‘Οὐ.’ ²² Εἶπον οὖν αὐτῷ, ‘Τίς εἶ;’ ἵνα ἀπόκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;’ ²³ Ἐφη, ‘Εγὼ “φωνὴ βοῶντος

^a Alex. ‘Ori.

^b Alex. + πρὸς αὐτὸν (vel h. l. vel post. Atv.)

^c Alex. ἐγὼ οὐκ εἰμ.

^d Alex. = οἱ.

^e Alex. οὐδὲ.

WICLIF—1380.

crieth and seith, this is whom I seide; he that sehal come aftir me; he is made bifore me: for he was tofor me; ¹⁶ ⁊ of the plente of him, we alle han takun, and grace for grace; ¹⁷ for the lawe was ȝouun bi moises; but grace and truthe is made bi ihesus crist. ¹⁸ no man saie euer god: no but the oon bigetun sone, that is in the bosom of the fadir, he hath telld out

¹⁹ And this is the witnessynge of Ioon; whanne iewis senten fro ierusalem preestis and dekenes to hym: that thei schulden axe hym; who art thou; he knowlechid and denyed not; ²⁰ and he knowlechid: for I am not crist; ²¹ ⁊ thei axeden hym; what thanne? art thou eli; and he seide; I am not; art thou a profete? and he answerid; nai; ²² therfor thei seiden to hym; who art thou; that we ȝeue an answer to these that senten us; what seist thou of thy self; ²³ he seide; I am a vois of a crier in desert: dresse ȝe the weie of the lord, as Isaie the profete seide.

²⁴ And thei that weren sente: weren of the farises; ²⁵ and thei axeden hym and seiden [to hym]; what thanne baptisist thou if thou art not crist, nether eli, nether a profete? ²⁶ Ioon answerid to hem; and seide; I baptise in watir: but in the myddil of you hath stonde oon that ȝe knowen not; ²⁷ he it is that schal come aftir me, that was made bifor me; of whom I am not worthi to lose the thong of his schoom; ²⁸ These thingis weren don in bethany bigonde Iordan; where Ion was baptiȝunge.

²⁹ Another dai Ion saie ihesus comynge to hym; and he seide; to the lambe of god! lo he that doith awei the synnes of the world; ³⁰ this is he that I seide of; aftir me is comen a man; whiche was made bifor me; for he was rather thanne I;

propheten ȝeue ȝeue dresse prepare

TYNDALE—1534.

sayinge: This was he of whome I spake; he that cometh after me; was before me; because he was ycr then I. ¹⁶ And of his fulnes have all we receaved; even (grace) for grace. ¹⁷ For the lawe was geven by Moses; but grace and truthe came by Iesus Christ. ¹⁸ No man hath sene God at any tyme. The only begotten sonne; which is in the bosome of the fater; he hath declared him.

¹⁹ And this is the recorde of Iohn: When the Iewes sent Prestes and Levites from Ierusalem; to axe him; what arte thou? ²⁰ And he confessed and denyed not; and sayde playnly; I am not Christ. ²¹ And they axed him: what then? arte thou Helyas? And he sayde: I am not. Arte thou a Prophete? And he answered no. ²² Then sayd they vnto him: what arte thou; that we maye geve an answer to them; that sent vs; What sayest thou of thy selfe? ²³ He sayde: I am the voyce of a cryar in the wyldernes; make strayght the wawe of the Lorde; as sayde the Prophete Esaias.

²⁴ And they which were sent; were of the pharises. ²⁵ And they axed him; and sayde vnto him: why baptisest thou then; yf thou be not Christ nor Helyas; nether a Prophete? ²⁶ Iohn answered them sayinge: I baptise with water: but one is come amonge you; whom ye knowe not; ²⁷ he it is; that cometh after me; whiche was before me; whose sho latched I am not worthi to vnlose. ²⁸ These thinges were done in Bethabara beyonde Iordan; where Iohn dyd baptise.

²⁹ The nexte daye; Iohn sawe Iesus comynge vnto him; and sayde: beholde the lambe of God; which taketh awaye the synne of the world. ³⁰ This is he of whom I sayde. After me cometh a man; which was before me; for he was ycr then I;

CRANMER—1539.

sayinge: Thys was he of whom I spake; which though he came after me, went before me, for he was before me. ¹⁶ And of hys fulnes haue all we receaved, even grace for grace. ¹⁷ For the lawe was geuen by Moses, but grace and truthe came by Iesus Chryst. ¹⁸ No man hath sene God at any tyme. The only begotten sonne, whych is in the bosome of the fater, he hath declared hym.

¹⁹ And thys is the recorde of Iohn: when the Iewes sent Prestes and Levites from Ierusalem, to aske hym, what art thou? ²⁰ And he confessed and denyed not, and sayde playnly. I am not Chryst. ²¹ And they asked him: what then? art thou Helyas? And he sayeth: I am not. Arte thou that Prophete? And he answered no. ²² Then sayd they vnto hym: what art thou, that we maye geue an answer to them; that sent vs. What sayest thou of thyselfe? He sayde. ²³ I am the voyce of a crier in the wildernes, make strayght the wawe of the Lord, as sayde the Prophete Esaias.

²⁴ And they whych were sent, were of the Pharysees. ²⁵ And they asked him, and sayde vnto him: why baptisest thou then, yf thou be not Christ, nor Helyas, nether that Prophet? ²⁶ Iohn answered them sayinge: I baptise with water: but there stondesth one amonge you, whom ye know not, ²⁷ he it is; which though he came after me, was before me, whose sho latched I am not worthi to vnlose. ²⁸ These thinges were done in Bethabara beyonde Iordan; where Iohn dyd baptise.

²⁹ The nexte day, Iohn seeth Iesus comynge vnto him, and sayeth; beholde the lambe of God, which taketh awaye the synne of the worlde. ³⁰ This is he of whom I sayd: After me cometh a man, whych went before me, for he was before me,

“ἐν τῇ ἐρήμῳ, Εὐθύνετε τὴν ὁδὸν Κυρίου” καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.²⁴ Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων²⁵ καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ, ‘Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἠλίας, οὔτε ὁ προφήτης;’²⁶ Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, ‘Εγὼ βαπτίζω ἐν ὕδατι· μέσος^f δὲ ὑμῶν ἑστηκεν, ὃν ὑμεῖς οὐκ οἴδατε·²⁷ αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος,^h ὃς ἔμπροσθέν μου γέγονεν· ὃν ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ υποδήματος.’²⁸ Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

²⁹ Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει, ‘Ἴδε ὁ ἄμνος τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.³⁰ οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον, Ὅπισω μου ἔρχεται ἄνθρωπος, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

^f Alex. = ἐλ. ^g Alex. = αὐτός ἰσταν. ^h Alex. = ὃς ἔμπροσθέν μου γέγονεν. ⁱ Alex. = ἐγὼ. ^{Rec.} B. B. βαπτίζω. ^{Rec.} + ὁ Ἰωάννης.

GENEVA — 1557.

of him, and cried saying, This was he of whom I spake, He that commeth after me, is preferred before me: because he is more excellent then I.¹⁶ And of his fulnes haue all we receaued, euen grace for grace.

¹⁷ For the lawe was geuen by Moses, but grace and trueth came by Iesus Christe.¹⁸ No man hath sene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hath declared him.¹⁹ Then this is the recorde of Iohn, when the Iewes sent Priestes and Leuites from Ierusalem, to aske him, Who art thou?²⁰ And he confessed and denied not: and sayd playnly, I am not the Christe.²¹ And they asked him, What then? Art thou Elias? And he sayd, I am not. Art thou that Prophete? And he answered, No.²² Then sayd they vnto him, Who art thou that we may geue an answer to them that sent vs: What sayest thou of thy selfe?²³ He sayd, I am the voyce of one crying in the wyl-dernesse, Make strayght the way of the Lord, as sayd the Prophete Esaias.²⁴ And they which were sent, were of the Phariseis.

²⁵ And they asked him, and sayd vnto him, Why baptizest thou then, if thou be not Christ, nor Elias, nether that Prophet? ²⁶ Iohn answered them, saying, I baptize with water: but there is one among you, whom ye knowe not.²⁷ He it is that commeth after me, which was before me, whose shoe latched I am not worthy to vnloose.²⁸ These things were done in Bethabara beyonde Iordan, where Iohn dyd baptize.²⁹ The next day Iohn seeth Iesus comming vnto him, and sayeth, Beholde that lambe of God, which taketh away the synne of the worlde.³⁰ This is he of whom I sayd, After me cometh a man, which is preferred before me, for he is more excellent then I.

RHEIMS — 1582.

testimonie of him, and crieth saying, This vvas he of vvhom I spake, He that shal come after me, is made before me: because he vvas before me.¹⁶ And of his fulnes al vve haue receiued, and grace for grace.¹⁷ For the lavv vvas giuen by Moyses, grace and veritie vvas made by Iesvs Christ.¹⁸ God no man hath seen at any time: the onely-begotten Sonne vvhich is in the bosome of the father, he hath declared.

¹⁹ And this is Iohns testimonie, vvhén the Iewes sent from Hierusalem Priests and Leuites to him, that they should aske him, Vvho art thou?²⁰ And he confessed, and did not denie: and he confessed, That I am not Christ.²¹ And they asked him, Vvhat then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No.²² They said therefore vnto him, Vvho art thou, that vve may giue an answer to them that sent vs? vvhát saiest thou of thy self? ²³ He said, *I am the voyce of one crying in the desert, make straight the way of our Lord,* as Esaias the Prophet said.²⁴ And they that vvere sent, vvere of the Pharisees.²⁵ And they asked him, and said to him, Vvhy then doest thou baptize, if thou be not Christ, nor Elias, nor the Prophet? ²⁶ Iohn answered them, saying, I baptize in vvater: but there hath stood in the middes of you vvhom you kuovv not.²⁷ The same is he that shal come after me, that is made before me: vv hose latched of his shoe I am not worthe to vnloose.²⁸ These things were done in Bethania beyond Iordan, vvhere Iohn vv as baptizing.

²⁹ The next day Iohn savv Iesvs coming to him, and he saith, *Behold the lambe of God, behold him that taketh away the sinne of the vvorld.*³⁰ This is he of vvhom I said, After me there cometh a man, vv hich is made before me:

AUTHORISED — 1611.

saying, This was he of whom I spake, He that commeth after me, is preferred before me, for he was before me.¹⁶ And of his fulnesse haue all we received, and grace for grace.¹⁷ For the Law was giuen by Moses, but grace and trueth came by Iesus Christ.¹⁸ No man hath sene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hath declared him.

¹⁹ And this is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem, to aske him, Who art thou?²⁰ And he confessed, and denied not: but confessed, I am not the Christ.²¹ And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.²² Then said they vnto him, Who art thou, that we may giue an answer to them that sent vs? What sayest thou of thy selfe?²³ He said, *I am the voice of one crying in the wilderness: Make straight the way of the Lord,* as said the Prophet Esaias.²⁴ And they which were sent, were of the Pharisees.²⁵ And they asked him, and said vnto him, Why baptizest thou then, if thou bee not that Christ, nor Elias, neither that Prophet? ²⁶ Iohn answered them, saying, I baptize with water, but there standeth one among you, whom ye know not,²⁷ He it is, who coming after me, is preferred before me, whose shoes latched I am not worthy to vnloose.²⁸ These things were done in Bethabara beyond Iordane, where Iohn was baptizing.

²⁹ The next day, Iohn seeth Iesus coming vnto him, and saith, Behold the Lambe of God, which taketh away the sinne of the world.³⁰ This is he of whom I said, After me cometh a man, which is preferred before me: for he was before

³¹ *κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν*
^m *τῷ ὕδατι βαπτίζων.* ³² *Καὶ ἐμαρτύρησεν Ἰωάννης λέγων, "Ὅτι τεθέσμαι τὸ*
Πνεῦμα καταβαῖνον ὥς | περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. ³³ *κἀγὼ*
οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, 'Εφ'
ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων
ἐν Πνεύματι ἁγίῳ. ³⁴ *κἀγὼ ἐώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς*
τοῦ Θεοῦ.'

³⁵ *Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο.*
³⁶ *καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, 'Ἴδε ὁ ἄμνος τοῦ Θεοῦ.'* ³⁷ *Καὶ*
ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. ³⁸ *στραφεῖς*
ὁ δὲ | ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, 'Τί ζητεῖτε;'
Οἱ δὲ εἶπον αὐτῷ, 'Ραββί,' (ῥ ὁ λέγεται ἐρμηνευόμενον, Διδάσκαλε), | 'ποῦ μένεις;'

^m Alex. = τῷ. ⁿ Rec. ὡσί. ^o Const. = ἐ. ^p Alex. ὁ λέγεται μετῃρμηνευόμενον Διδ. ^q Alex. ὑψίστη. ^r Alex. ἦλθον οὐν εἰν. ^s Rec. = ἐ.

WICLIF — 1380.

³¹ and I knew hym not; but that he be
 schewid in israel: therfor I cam baptis-
 syng in watir, ³² and Ion bare witness-
 syng: and seide; that I saie the spirit
 comynge down as a culuer fro heuene;
 and dwellid on hym; ³³ and I knewe hym
 not; but he that sente me to baptise in
 watir: seide to me; on whom thou seest
 the spirit comynge down, and dwellynge
 on hym: this is he that baptisith in the
 holi goost. ³⁴ and I saie and bare witness-
 syng: that this is the sone of god.

³⁵ Another dai ion stode: and tweyne
 of his discipils; ³⁶ and he biheeld ihesus
 walkynge and seith; lo the lomb of god;
³⁷ *ἄ*wei discipils herden hym spekyng;
 and foloweden ihesus; ³⁸ and ihesus turned,
 and saie hem syngne hym: and seith to
 hem; what seken ge? and thei seiden to
 him; rabi, that is to seie maistir: where
 dwellest thou? ³⁹ and he seith to hem;
 come ge and se; and thei camen and saien
 where he dwelled: and dwelten with hym
 that dai; and it was as the tenthe oure;

⁴⁰ *τ* andrew the brother of Symounte
 petir was oon of the tweyne that herden
 of Ion: and hadden seyd hym; ⁴¹ this
 fonde first his brother Symounte; and he
 seide to hym; we han founden messias;
 that is to seie crist; ⁴² and he ledde hym
 to ihesus; and ihesus bihelde hym: and
 seide; thou art Symounte the sone of
 Ionanna; thou schalt be clepid cefas that
 is to seie petir; ⁴³ and on the morwe he
 wylde go out in to galilee: and he fonde
 philip; and he seide to hym; sue thou me.
⁴⁴ philip was of bethsaida the citee of andrew
 and of petir; ⁴⁵ philip founnd natanael;
 and seide to hym; we han founden ihesus
 the sone of Ioseph of nazareth: whom
 moyses wroot in the lawe and the prophetis;
⁴⁶ and natanael seide to hym; of nazareth

TYNDALE — 1534.

³¹ and I knew him not: but that he
 shuld be declared to Israell; therefore am
 I come baptysynge with water.

³² And Iohn bare recorde sayinge; I
 sawe the sprete descende from heven; lyke
 vnto a dove; and abyde apon him; ³³ and
 I knewe him not. But he that sent me to
 baptise in water; the same sayde vnto me:
 apon whom thou shalt se the sprete de-
 scende and tary styll on him; the same is
 he which baptiseth with the holy goost.
³⁴ And I sawe and bare recorde; that this
 is the sonne of God.

³⁵ The next daye after, Iohn stode agayne;
 and two of his disciples. ³⁶ And he be-
 helde Iesus as he walked by; and sayde;
 beholde the lambe of God. ³⁷ And the
 two disciples hearde him speake; and fol-
 lowed Iesus. ³⁸ And Iesus turned about
 and sawe them folowe; and sayde vnto
 them: What seek ye? They sayde vnto
 him: Rabbi (which is by interpretation;
 Master) where dwellest thou? ³⁹ He sayde
 vnto them: come and se. They came and
 sawe where he dwelt: and abode with him
 that daye. For it was about the tenthe
 houre.

⁴⁰ One of the two which hearde Iohn
 speake and folowed Iesus; was Andrew
 Simon Peters brother. ⁴¹ The same founde
 his brother Simon fyrst; and sayde vnto him:
 we have founde Messias; which is by in-
 terpretacion; annoynted; ⁴² and brought
 him to Iesus. And Iesus behelde him and
 sayde: thou arte Simon the sonne of
 Ionas; thou shalt be called Cephas: which
 is by interpretation; a stone.

⁴³ The daye folowynge Iesus wolde goo
 into Galile; and founde Philip; and sayde
 vnto him; folowe me. ⁴⁴ Philip was of
 Bethsaida the cite of Andrew and Peter.
⁴⁵ And Philip founde Nathanael; and sayde
 vnto him: We have founde him of whom
 Moses in the lawe; and the prophetes dyd
 wryte. Iesus the sonne of Ioseph of Na-
 zareth. ⁴⁶ And Nathanael sayd vnto him:

CRANMER — 1539.

³¹ and I knew him not: but that he shuld
 be declared to Israel; therefore am I come
 baptysynge wyth water.

³² And Iohn bare recorde, sayinge; I
 sawe the sprete descende from heauen; like
 vnto a doue; and abode vpon him; ³³ and
 I knewe hym not. But he that sent me
 to baptise in water, the same sayde vnto
 me: vpon whom thou shalt se the sprete
 descende, and tary styll on him; the same
 is he which baptiseth with the holy goost.
³⁴ And I sawe, and bare recorde, that he
 is the sonne of God.

³⁵ The nexte daye after, Iohn stode agayne,
 and two of his disciples, ³⁶ And he behelde
 Iesus as he walked by, and sayeth: be-
 holde the lambe of God. ³⁷ And the two
 disciples hearde him speake, and they
 folowed Iesus. ³⁸ And Iesus turned about
 and sawe them folowe him, and sayeth
 vnto them: what seke ye? They sayd
 vnto him: Rabbi (which is to saye yf one
 interpret it Master) where dwellest thou?
³⁹ He sayeth vnto them: come and se.
 They came, and sawe where he dwelt:
 and abode with him that daye. For it was
 about the tenth houre.

⁴⁰ One of the two which hearde Iohn
 speake, and folowed him, was Andrew
 Simon Peters brother. ⁴¹ The same founde
 hys brother Simon fyrst, and sayeth vnto
 him: we haue founde Messias (which is by
 interpretation, annoynted) ⁴² and brought
 him to Iesus. And Iesus behelde him,
 and sayde: thou art. Simon the sonne of
 Ionas, thou shalt be called Cephas: which
 is by interpretation, a stone.

⁴³ The daye folowynge, Iesus wolde go
 into Galile, and founde Philip, and sayeth
 vnto him: folowe me. ⁴⁴ Philip was of
 Bethsaida the citee of Andrew and Peter.
⁴⁵ Philip founde Nathanael, and sayeth
 vnto him: We haue founde hym, of whome
 Moses in the lawe and the Prophetes dyd
 wryte, Iesus the sonne of Ioseph of Na-
 zareth. ⁴⁶ And Nathanael sayd vnto him:

philer, dove. sayne, following. ceph, called.

³⁹ λέγει αὐτοῖς, Ἑρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη. ⁴⁰ Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ. ⁴¹ εὕρισκε οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, Εὐρήκαμεν τὸν Μεσσίαν, (ὃ ἐστὶ μεθερμηνεύμενον, Χριστός.) ⁴² καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπε, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάν· σὺ κληθήσῃ Κηφᾶς (ὃ ἐρμηνεύεται Πέτρος.) ⁴³ Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὕρισκε Φίλιππον, καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολουθεῖ μοι. ⁴⁴ Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαῖδα, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. ⁴⁵ Εὕρισκε Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ, Οὐ ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέθ. ⁴⁶ Καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ Ναζαρέθ δύναται

† Alex. πρῶτον. * Rec. + ὁ. * Rec. + εἶ. * Rec. + ὁ Ἰησοῦς post ἠθέλησεν, sed = ὁ Ἰησοῦς post αὐτῷ. † Alex. = τοῦ. † Alex. Ναζαρίτ.

GENEVA—1557.

³¹ And I knewe him not: but that he should be declared to Israel: therefore am I come, baptizing with water. ³² And Iohn bare recorde, saying, I saw the Sprite descend from heauen, lyke vnto a doue, and abyde vpon him.

³³ And I knewe hym not: but he that sent me to baptize in water, the same sayd vnto me, Vpon whom thou shalt see the Sprite descend, and tary stil on him, the same is he which baptizeth with the holy Ghost. ³⁴ And I saw, and bare recorde that this is the very Sonne of God. ³⁵ The next day after, Iohn stode agayne, and two of his disciples: ³⁶ And he behelde Iesus as he walked by, and sayd, Beholde the very lambe of God. ³⁷ And the two disciples heard him speake, and folowed Iesus. ³⁸ And Iesus turned about, and saw them folow, and sayd vnto them, What seke ye? They sayd vnto him, Rabbi (which is to say by interpretation, Maister) where dwellest thou?

³⁹ He sayd vnto them, Come and see. They came and sawe where he dwelt, and abode with him that day: for it was about the tenth houre. ⁴⁰ One of the two which heard Iohn speake, and folowed Iesus, was Andrew Simon Peters brother. ⁴¹ The same founde his brother Simon fyrst, and sayd vnto him, We haue founde the Messias, which is by interpretation, Annoynted. ⁴² And he broght him to Iesus. And Iesus behelde him, and sayd, Thou art Simon the sonne of Iona, thou shalt be called Cephas, which is by interpretation, a stone. ⁴³ The day folowing, Iesus would go into Galilee, and founde Philip, and sayd vnto him, Folow me. ⁴⁴ Philip was of Bethsaida, the cite of Andrew and Peter. ⁴⁵ And Philip founde Nathanael, and sayd vnto hym, We haue founde hym, of whome Moses in the law, and also the Prophetes dyd wryte, Iesus the sonne of Ioseph, of Nazaret. ⁴⁶ Then Nathanael

RHEIMS—1582.

because he vvas before me. ³¹ And I knev him not, but that he may be manifested in Israel, therefore came I baptizing in vwater. ³² And Iohn gaue testimonie, saying, That I savv the Sprite descending as a doue from heauen, and he remained vpon him. ³³ And I knev him not: but he that sent me to baptize in vwater, he said to me, He vpon vvhom thou shalt see the Sprite descending and remaining vpon him, he it is that baptizeth in the holy Ghost. ³⁴ And I savv: and I gaue testimonie that this is the sonne of God.

³⁵ The next day agayne Iohn stodee, and tvo of his disciples. ³⁶ And beholding Iesvs vwalking, he saith, Behold the lambe of God. ³⁷ And the tvo Disciples heard him speaking, and they folowed Iesvs. ³⁸ And Iesvs turning, and seeing them foloving him, saith to them, Vvhat seeke you? Vvho said to him, Rabbi (vvhich is called by interpretation, Maister) vvhere dvellest thou? ³⁹ He saith to them, Come and see. They came, and savv where he abode and they taried vvith him that day: and it vvas about the tenth houre. ⁴⁰ And Andrew the brother of Simon Peter vvas one of the tvo that had heard of Iohn, and folowed him. ⁴¹ He findeth first his brother Simon, and saith to him, Vve haue found Messias, vvhich is being interpreted, CHRIST. ⁴² And he broght him to Iesvs. And Iesvs looking vpon him, said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, vvhich is interpreted, Peter. ⁴³ On the morrov he vvould goe forth into Galilee, and he findeth Philippe. And Iesvs saith to him, Folovv me. ⁴⁴ And Philippe vvas of Betlsaida, the cite of Andrew and Peter. ⁴⁵ Philippe findeth Nathanael, and saith to him, Him vvhom Moses in the lavv, and the Prophets vvrote of: vve haue found Iesvs the sonne of Ioseph, of Nazareth. ⁴⁶ And Nathanael

AUTHORISED—1611.

me. ³¹ And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. ³² And Iohn bare record saying, I saw the Spirit descending from heauen, like a doue, and it abode vpon him. ³³ And I knew him not: but he that sent me to baptize with water, the same said vnto mee, Upon whom thou shalt see the Spirit descending, and remaying on him, the same is he which baptizeth with the holy Ghost. ³⁴ And I saw, and bare record, that this is the Sonne of God.

³⁵ Again the next day after, Iohn stood, and two of his disciples. ³⁶ And looking vpon Iesus as hee walked, he saith, Behold the Lambe of God. ³⁷ And the two disciples heard him speake, and they folowed Iesus. ³⁸ Then Iesus turned, and saw them folowing, and saith vnto them, What seeke ye? They said vnto him, Rabbi, (which is to say being interpreted, Master) where *dwellest thou? ³⁹ He saith vnto them, Come and see. They came and saw where hee dwelt, and abode with him that day: for it was about the tenth houre. ⁴⁰ One of the two which heard Iohn speake, & folowed him, was Andrew, Simon Peters brother. ⁴¹ He first findeth his owne brother Simon, & saith vnto him, Wee haue found the Messias, which is, being interpreted, † the Christ. ⁴² And hee broght him to Iesus. And when Iesus beheld him, hee said, Thou art Simon the sonne of Iona, thou shalt bee called Cephas, which is by interpretation, † a stone.

⁴³ The day folowing, Iesus would goe forth into Galilee, and findeth Philip, and saith vnto him, Follow me. ⁴⁴ Now Philip was of Bethsaida, the city of Andrew and Peter. ⁴⁵ Philip findeth Nathanael, and saith vnto him, We haue found him of whom Moses in the Law, and the Prophets did write, Iesus of Nazareth the sonne of Ioseph. ⁴⁶ And Nathanael said

* Or, abidest. † Or, the anointed. † Or, Peter.

‘τι ἀγαθὸν εἶναι;’ λέγει αὐτῷ Φίλιππος, ‘Ἐρχου καὶ ἴδε.’ ⁴⁷ Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, ‘Ἴδε ἀληθῶς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι.’ ⁴⁸ λέγει αὐτῷ Ναθαναὴλ, ‘Πόθεν με γινώσκεις;’ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, ‘Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅντα ὑπὸ τὴν συκὴν εἰδόν σε.’ ⁴⁹ Ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ, ‘Ραββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.’ ⁵⁰ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ‘Ὅτι εἶπόν σοι, Εἰδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζων τούτων ὁ ὄψη.’ ⁵¹ Καὶ λέγει αὐτῷ, ‘Ἀμὴν ἀμὴν λέγω ὑμῖν, ἂπ’ ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγμένον, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.’

* Rec. α. δ.

* Rec. ὁψει.

* Alex. = ἀπ’ ἄρτι.

WICLIF—1380.

mai summe good thing be, filip seide to hym, come and se.

⁴⁷ ihesus sij natanael comynge to him: and seide to hym, lo verrili a man of israel: in whom is no gyle. ⁴⁸ natanael seide to hym, where of hast thou knowen me? ihesus answerid: and seide to hym, bifor that filip clepide thee, whanne thou were vndir the fige tre: I saie thee. ⁴⁹ natanael answerid to hym and seide, rabi, thou art the sone of god: thou art kyng of israel. ⁵⁰ ihesus answerid: and seide to hym, for I seide to the, I sai thee vndir the fige tre, thou bileuest, thou schalt se more thanne these thingis. ⁵¹ and he seide to hem, truly truly I seie to you, ze schulin se heuene opened: and the aungels of god, steynge up, and comynge doun on mannes sone.

2. AND the thridde dai weddyngis weren made in the cane of galile: and the modir of ihesus was there; ² and ihesus was clepid and hise discipulis to the weddyngis; ³ and whanne wyne failid: the modir of ihesus seide to hym, thi han not wyne; ⁴ and ihesus seith to hir, what to me and to thee woman? myn our cam not jit; ⁵ his modir seith to the mynystres, what cuer thing he scie to you: do ze; ⁶ and there weren sette sixe stonen cannes afir the cleynging of the iewis holdynge ech e tweyne ether thre metretis.

⁷ and ihesus seith to hem, fille ze the pottis with watir; and thi filliden hem up to the mouth; ⁸ and ihesus seide to hem, drawe ze now and bere ze to the architriclyn; and thei baren; ⁹ and whanne the architriclyn hadde taastid the watir made wyne, and wist not where of it was, but the mynystres wisten that drowen the

clepide, called. steynge, ascending. metretis, measures. architriclyn, master of the feast. wist, knew.

TYNDALE—1534.

can ther eny good thinge come out of Nazareth? Philip sayde to him: come and se.

⁴⁷ Iesus sawe Nathanael comynge to him; and sayde of him. Beholde a ryght Israelite; in whom is no gyle. ⁴⁸ Nathanael sayd vnto him: where knewest thou me? Iesus answered; and sayde vnto him: Before that Philip called the, when thou wast vnder the fygge tree; I sawe the. ⁴⁹ Nathanael answered and sayde vnto him: Rabbi, thou arte the sonne of God; thou arte the kyng of Israel. ⁵⁰ Iesus answered and sayd vnto him: Because I sayde vnto the, I sawe the vnder the fygge tree; thou belevest. Thou shalt se greater thinges then these. ⁵¹ And he sayde vnto him: Verely, verely, I saye vnto you: hereafter shall ye se heven open; and the angels of God ascendynge and descendynge over the sonne of man.

2. AND the thryde daye, was ther a mariage in Cana a cite of Galile: and the mother of Iesus was there. ² And Iesus was called also and his discipulis vnto the mariage. ³ And when the wyne fayled; the mother of Iesus sayde vnto him: they have no wyne. ⁴ Iesus sayde vnto her: woman, what have I to do with the? myne houre is not yet come. ⁵ His mother sayde vnto the ministres: whatsoever he sayeth vnto you do it. ⁶ And therwere stondynge there, sixe waterpottes of stone after the maner of the purifyinge of the Iewes; containynge two or thre fyrkins a peece.

⁷ And Iesus sayde vnto them: fyll the water pottes with water. And they fylled them vp to the brym. ⁸ And he sayde vnto them: drawe out now, and beare vnto the gouerner of the feast. And they bare it. ⁹ When the ruler of the feast had tasted the water that was turned vnto wyne; and knewe not whence it was (but the ministres which drue the water knewe)

CRANMER—1539.

can there eny good thyng come out of Nazareth? Philip sayeth vnto him: come and se.

⁴⁷ Iesus sawe Nathanael comynge to him, and sayeth of him. Beholde a ryght Israelite, in whom is no gyle. ⁴⁸ Nathanael sayeth vnto him: whence knowest thou me? Iesus answered, and sayde vnto him. Before that Philip called the, when thou wast vnder the fygge tree, I sawe the. ⁴⁹ Nathanael answered and sayd vnto him: Rabbhy, thou art euen the very sonne of God, thou art the kyng of Israel. ⁵⁰ Iesus answered, and sayde vnto him: Because I sayde vnto the, I sawe the vnder the fygge tree, thou beuest. Thou shalt se greater thinges then these. ⁵¹ And he sayeth vnto him: Uerely verely, I saye vnto you: hereafter shall ye se heauen open, and the angels of God ascendynge and descendynge ouer the sonne of man.

2. AND the thryd daye, was ther a maryage in Cana a cite of Galile: and the mother of Iesus was there. ² And Iesus was called (and his discipulis) vnto the mariage. ³ And when the wyne fayled, the mother of Iesus sayeth vnto him: they have no wyne. ⁴ Iesus sayeth vnto her: woman what haue I to do with the, myne houre is not yet come. ⁵ His mother sayeth vnto the ministres: whatsoever he sayeth vnto you, do it. ⁶ And ther were standynge there, sixe waterpottes of stone after the maner of the purifyinge of the Iewes, containynge two or thre fyrkins a peece.

⁷ Iesus sayeth vnto them: fyll the water pottes with water. And they fylled them vp to the brym. ⁸ And he sayeth vnto them: drawe out now, and beare vnto the gouerner of the feast. And they bare it. ⁹ When the ruler of the feast had tasted the water that was turned vnto wyne, and knewe not whence it was (but the mynistres which drue the water knewe)

II. Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. ² ἐκλήθη δὲ καὶ ὁ Ἰησοὺς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. ³ καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν, ‘Οἶνον οὐκ ἔχουσι.’ ⁴ Λέγει αὐτῇ ὁ Ἰησοὺς, ‘Τί ἐμοὶ καὶ σοὶ, γύναι; οὐπω ἤκει ἡ ὥρα μου.’ ⁵ Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, ‘Ὁ τι ἂν λέγῃ ὑμῖν, ποιήσατε.’ ⁶ Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἑξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. ⁷ λέγει αὐτοῖς ὁ Ἰησοὺς, ‘Γεμίσατε τὰς ὑδρίας ὕδατος.’ Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. ⁸ Καὶ λέγει αὐτοῖς, ‘Ἀντλήσατε ὧν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ.’ ⁹ Καὶ ἤνεγκαν. ¹⁰ ὥς δὲ ἐγεύσατο ὁ ἀρχιτρίκλιος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν· (οἱ δὲ διάκονοι ᾔδεισαν

^c Alex. & Kai.

^d Alex. αὶ ἐλ ἤνεγκαν.

GENEVA — 1557.

said vnto him, can ther any good thynge come out of Nazaret? Philip said to him, come and se. ⁴⁷ Iesus saw Nathanael commynge to him, and sayd of him, Beholde in dede an Israelite, in whome is no gyle.

⁴⁸ Nathanael sayd vnto him, Whence knewest thou me? Iesus answered and sayd vnto him, Before that Philip called thee, when thou wast vnder the figge tre, I saw thee. ⁴⁹ Nathanael answered and sayd vnto hym, Rabbi, thou art the very Sonne of God: thou art the kynge of Israel. ⁵⁰ Iesus answered and sayd vnto hym, Because I sayd vnto thee, I saw thee vnder the figge tre, beleuest thou? thou shalt se greater thynges then these. ⁵¹ And he sayd vnto hym, Verely, verely, I say vnto you, Hereafter shal ye se heauen open, and the Angels of God ascending, and descending vpon the Sonne of man.

2. AND the third day, was there a mariage in Cana a towne of Galile; and the mother of Iesus was there. ² And Iesus was called also, and his disciples vnto the mariage. ³ And when the wyne fayled, the mother of Iesus sayd vnto him, They haue no wyne. ⁴ Iesus sayd vnto her, Woman, what haue I to do with thee? mine houre is not yet come. ⁵ His mother sayd vnto the ministers, What soeuer he sayeth vnto you, do it. ⁶ And there were standing there, six water-pottes of stone, after the maner of the purifying of the Iewes, containynge two or three fyryns a peece.

⁷ And Iesus sayd vnto them, Fyl the waterpottes with water. Then they fylled them vp to the brym. ⁸ And the sayd vnto them, Drawe out now and beare vnto the gouernour of the feast, and they bare it. ⁹ When the ruler of the feast had tasted the water that was turned vnto wine, (for he knew not whence it was but the ministers which drew the water

RHEIMS — 1582.

said to him, From Nazareth can there be any good? Philippe saith to him, Come and see. ⁴⁷ Iesus saw Nathanael comming to him, and he saith of him, Behold an Israelite in very deede, in vvhom there is no guile. ⁴⁸ Nathanael saith to him, How knowest thou me? Iesus answered and said to him, Before that Philippe did cal thee, vvhon thou wast vnder the fig-tree, I saw thee. ⁴⁹ Nathanael answered him, and saith, Rabbi, thou art the sonne of God, thou art the king of Israel.

⁵⁰ Iesus answered, and said to him, Because I said vnto thee, I saw thee vnder the figtree, thou beleuest: greater then these things shalt thou see. ⁵¹ And he saith to him, Amen Amen I say to you, You shal see the heauen opened, and the Angels of God ascending and descending, vpon the Sonne of man.

2. AND the third day there vvas a mariage made in Cana of Galilee: and the mother of Iesus vvas there. ² And Iesus also vvas called, and his Disciples to the mariage. ³ And the vyne failing, the mother of Iesus saith to him, They haue no vyne. ⁴ And Iesus saith to her, Vvhat is to me and thee vvoman? my houre commeth not yet. ⁵ His mother saith to the ministers, Vvhatsoeuer he shal say to you, doe ye. ⁶ And there were set there six vvater-pottes of stone, according to the purification of the Iewes, holding every one tvvo or three measures.

⁷ Iesus saith to them, Fill the vvater-pottes vvith vvater. And they filled them vp to the toppes. ⁸ And Iesus saith to them, Dravv novv, and carie to the cheefe stevvard. And they caried it. ⁹ And after the cheefe stevvard tasted the vvater made vyne, and knewv not vvhen it vvas, but the ministers knew that had dravvne the

AUTHORISED — 1611.

vnto him, Can there any good thing come out of Nazareth? Philip saith vnto him, Come and see. ⁴⁷ Iesus saw Nathanael comming to him, and saith of him, Behold an Israelite indeed in whom is no guile.

⁴⁸ Nathanael sayeth vnto him, Whence knowest thou mee? Iesus answered, and said vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I saw thee. ⁴⁹ Nathanael answered, and saith vnto him, Rabbi, thou art the Sonne of God, thou art the King of Israel. ⁵⁰ Iesus answered, and saide vnto him, Because I sayd vnto thee, I saw thee vnder the figtree, beleuest thou? thou shalt see greater things then these. ⁵¹ And hee sayeth vnto him, Verely, verely I say vnto you, hereafter ye shal see heauen open, and the Angels of God ascending, and descending vpon the Sonne of man.

2. AND the thirde day there was a mariage in Cana of Galilee, and the mother of Iesus was there. ² And both Iesus was called, and his disciples, to the mariage. ³ And when they wanted wine, the mother of Iesus saith vnto him, They haue no wine. ⁴ Iesus saith vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. ⁵ His mother saith vnto the seruants, Whatsoeuer he saith vnto you, doe it. ⁶ And there were set there six water pots of stone, after the maner of the purifying of the Iewes, containing two or three firkins apiece. ⁷ Iesus saith vnto them, Fill the water pots with water. And they filled them vp to the brimme. ⁸ And hee saith vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it.

⁹ When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the seruants which

οἱ ἡντληκότες τὸ ὕδωρ) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος, ¹⁰ καὶ λεγεί αὐτῷ, ' Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθῃσι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.' ¹¹ Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανερώσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ. ¹² Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. ¹³ Καὶ ἐγγὺς ἦν τὸ πᾶσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱερουσόλυμα ὁ Ἰησοῦς. ¹⁴ καὶ εὔρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς, καὶ τοὺς κερματιστὰς καθημένους. ¹⁵ καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεε 'τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε. ¹⁶ καὶ τοῖς τὰς πε-

* Alex. τὰ κέρματα.

/ Rec. κατράπεζα.

WICLIF—1380.

water, the architriclyn clepith the spouse, ¹⁰ and seith to hym; eche man settith first good wyne, & whanne men ben fulfilled, thanne that that is worse! but thou hast kept the good wyne in to this tyme; ¹¹ ihesus dide this the bigynnyng of signes in the cane of galile and schewid his glorie, and hise discipis bileueden in to hym. ¹² After this thingis he cam down to cafernaum; & his modir, & his brithren and his discipis; and thei dwelliden there not many daies.

¹³ and the pask of iewis was nyȝ; and ihesus wente up to ierusalem. ¹⁴ and he founde in the temple men sillinge oxen and sheep, and culuers, and changers sittynge; ¹⁵ and whanne he hadde made as it were a scourge of smale cordis; he droof out alle of the temple, and oxen and sheep, and he schede the monei of changers; and turned vpsodoun the boordis; ¹⁶ and he seide to hem that selden culuers, take awei fro hennis thes thingis; and nyle ȝe make the hous of my fadir an hous of marchaundise; ¹⁷ and his discipis hadden mynde for it was writun, the feruent loue of thin hous hath cten me;

¹⁸ therfor the iewis ansverden and seiden to hym; what tokene schewist thou to us; that thou doist thes thingis? ¹⁹ ihesus answerid and seide to hem; vndo ȝe this temple; and in thre daies I schal reise it; ²⁰ therfor the iewis seiden to hym; in fourti and sixe ȝer this was bildid; and schalt thou in thre daies reise it? ²¹ but he seide of the temple of his bodi; ²² therfor whanne he was risun fro deeth; hise discipis hadden mynde that he seide thes thingis of his bodi; and thei bileueden to the scripture; and to the word that ihesus seide; ²³ and whanne ihesus was at ierusalem in pask in the feest dai; many bileueden in his name; seynge hise signes that he dide; ²⁴ but ihesus trowid not him

TYNDALE—1534.

He called the brydegrome, ¹⁰ and sayde vnto him. All men at the begynnyng; set forth good wyne; and when men be dronke; then that which is worse. But thou hast kept backe the good wyne; vntyll now.

¹¹ This begynnyng of miracles dyd Iesus in Cana of Galile; and shewed his glory; and his disciples beleued on him. ¹² After that he descended in to Capernaum; and his mother; and his brethren; and his disciples; but contynued not manye dayes there.

¹³ And the Iewes ester was even at hande; and Iesus went vp to Ierusalem; ¹⁴ and founde syttinge in the temple; those that solde oxen and shepe and doves; and changers of money. ¹⁵ And he made a scourge of small cordes; and drave them all out of the temple; with the shepe and oxen; and powred oute the changers money; and overthru the tables; ¹⁶ and sayde vnto them that solde doves: Have thes thinges hence; and make not my fathers housse an housse of marchaundayse. ¹⁷ And his disciples rememberd how that it was written: the zele of thyne housse hath even eaten me.

¹⁸ Then answered the Iewes and sayde vnto him: what token shewest thou vnto vs; seynge that thou dost thes thinges? ¹⁹ Iesus answered and sayd vnto them; destroye this temple; and in thre dayes I will reare it vp agayne. ²⁰ Then sayde the Iewes; xlvj. yeares was this temple abyldinge; and wylt thou reare it vp in thre dayes? ²¹ But he spake of the temple of his body. ²² Assone therfore as he was rysen from deeth agayne; his disciples rememberd that he thus sayde. And they beleved the scripture; and the wordes which Iesus had sayde.

²³ When he was at Ierusalem at ester in the feest; many beleued on his name; when they sawe his miracles which he dyd. ²⁴ But Iesus put not him selfe in their

CRANMER—1539.

He calleth the brydegrome, ¹⁰ and sayeth vnto hym: Euery man at the begynnyng doth sett forth good wyne, and when men be droncke, then that which is worse. But thou hast kept the good wyne, vntyll now.

¹¹ This begynnyng of myracles dyd Iesus in Cana of Galile, and shewed his glory, and his disciples beleued on him. ¹² After this he wente downe to Capernaum, he and his mother, and his brethren, and his disciples, and there continued not manye dayes.

¹³ And the Iewes ester was euen at hande, and Iesus went vp to Ierusalem, ¹⁴ and founde syttinge in the temple, those that solde oxen and shepe and doves, and changers of money. ¹⁵ And when he had made (as it were) a scourge of small cordes, he droue them all out of the temple, with the shepe and oxen, and powred out the changers money, and overthru the tables, ¹⁶ and sayde vnto them that solde doves: Hauē these thinges hence, and make not my fathers house an house of marchaundayse. ¹⁷ And his disciples rememberd it that is written: the zele of thyne house hath euen eaten me.

¹⁸ Then answered the Iewes and sayde vnto him: what token shewest thou vnto vs, seinge that thou dost thes thynges? ¹⁹ Iesus answered and sayde vnto them: destroye thys temple, and in thre dayes I wyl reare it vp. ²⁰ Then sayde the Iewes, xlvj. yeris was this temple a byldynge; and wylt thou reare it vp in thre dayes? ²¹ But he spake of the temple of his body. ²² As sone therfore as he was rysen from deeth agayne, hys disciples rememberd that he thus had sayde. And they beleued the scripture, and the wordes which Iesus had sayde.

²³ When he was in Ierusalem at Easter in the feest daye, many beleued on his name, when they sawe his miracles which he dyd. ²⁴ But Iesus dyd not commyt him

architriclyn, master of the feast. clepith, calleth.
culuers, doves. nyle, not. trowid, trusted.

μιστεράς πωλοῦσιν εἶπεν, ‘ Ἀρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.’ ¹⁷ Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν, “ Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται| με.” ¹⁸ Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, ‘ Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; ’ ¹⁹ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, ‘ Δύσατε τὸν ναὸν τούτου, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.’ ²⁰ Εἶπον οὖν οἱ Ἰουδαῖοι, ‘ Τεσσαράκοντα καὶ ἕξ ἔτεσιν ὠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; ’ ²¹ Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ²² ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγε· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς. ²³ ὥς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. ²⁴ αὐτὸς δὲ ὁ Ἰησοῦς οὐκ

† Alex. = ὁ.

* Rec. + αὐτοῖς.

† Rec. = τοῖς.

GENEVA — 1557.

knew) the gouernour of the feast called the brydgrome: ¹⁰ And sayd vnto him, All men at the begynnyng, set forth good wyne, and when men haue wel droncke, then that which is worse: but thou hast kept backe the good wyne vntyl now. ¹¹ This begynnyng, of miracles did Iesus in Cana a towne of Galile, and shewed his glorie: and his disciples beleued on him.

¹² After that, he descended into Capernaum, and his mother, and his brethren, and his disciples: and continued not many dayes there. ¹³ For the Iewes Easter was euen at hand. And Iesus went vp to Ierusalem: ¹⁴ And founde sytting in the temple those that solde oxen, and sheepe, and doves, and changers of money. ¹⁵ And he made a scourge of small cordes, and draue them all out of the temple with the shepe, and oxen, and powred out the changers money, and ouerthrew the tables.

¹⁶ And sayd vnto them that solde doves, Haue these things hence, and make not my Fathers house, an house of merchandise. ¹⁷ And his disciples remembered, how that it was wrytten, The zeale of thyne house hath euen eaten me. ¹⁸ Then answered the Iewes, and sayd vnto hym, What token shewest thou vnto vs, seying that thou doest these thynges? ¹⁹ Iesus answered and sayd vnto them, Destroy this temple, and in three dayes I wil rayse it vp agayne. ²⁰ Then sayd the Iewes, Forty and six yerres was this temple a building, and wilt thou reare it vp in three dayes? ²¹ But he spake of the temple of his body. ²² Assone therefore as he was rysen from death, his disciples remembered that he thus sayd vnto them: and they beleued the Scripture, and the wordes which Iesus had sayd. ²³ When he was at Ierusalem at Easter in the feast, many beleued on his name, when they saw his miracles which he did. ²⁴ But

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vntar: the cheefe stevard calleth the bridegrome, ¹⁰ and saith to him, Eucry man first setteth the good vyne: and vwhen they haue vvel druncke, then that vvchich is vvorse. But thou hast kept the good vyne vntil novv. ¹¹ This beginning of miracles did Iesvs in Cana of Galilee: and he manifested his glorie, and his Disciples beleued in him.

¹² After this he vvent dovvn to Capernaum him self and his mother, and his brethren, and his disciples: and there they remained not many daies. ¹³ And the Pasche of the Ievves vvvas at hand, and Iesvs vvent vp to Hierusalem: ¹⁴ and he found in the temple them that sold oxen and sheepe and doves, and the bankers sitting. ¹⁵ And vvhen he had made as it vvvere a vvhippe of hitle coardes, he cast them all out of the temple, the sheepe also and the oxen, and the money of the bankers he powred out, and the tables he ouerthrevv. ¹⁶ And to them that sold doves, he said, Take avvay these things hence, and make not the house of my father, a house of merchandise. ¹⁷ And his Disciples remembered that it is vvritten, *The zeale of thy house hath eaten me.*

¹⁸ The Ievves therfore answered and said to him, Vvhat signe doest thou shevv vs, that thou doest these things? ¹⁹ Iesvs answered and said to them, Dissolve this temple, and in three daies I vvill raise it.

²⁰ The Ievves therfore said, In fourtie and six yerres vvvas this temple built, and vvilt thou raise it in three daies? ²¹ But he spake of the temple of his body. ²² Therefore vvhen he vvvas risen againe from the dead, his Disciples remembered, that he said this, and they beleued the scripture and the vvord that Iesvs did say. ²³ And vvhen he vvvas at Hierusalem in the Pasche, vpon the festiual day, many beleued in his name, seeing his signes vvchich he did. ²⁴ But Iesvs did not commit him self

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drew the water knew) the gouernour of the feast called the bridegrome, ¹⁰ And saith vnto him, Eucry man at the beginning doeth set fourth good wine, and when men haue well druncke, then that which is worse: but thou hast kept the good wine vntill now. ¹¹ This beginning of miracles did Iesus in Cana of Galilee, and manifested forth his glory, and his disciples beleued on him.

¹² After this he went downe to Capernaum, hee and his mother, and his brethren, and his disciples, and they continued there not many dayes.

¹³ And the Iewes Passeouer was at hand, and Iesus went vp to Hierusalem, ¹⁴ And found in the Temple those that sold oxen, and sheepe, and doves, and the changers of money, sitting. ¹⁵ And when he had made a scourge of small cords, he drove them all out of the Temple, and the sheepe and the oxen, and powred out the changers money, and ouerthrew the tables, ¹⁶ And said vnto them that sold doves, Take these things hence, make not my fathers house an house of merchandise. ¹⁷ And his disciples remembered that it was written, *The zeale of thine house hath eaten me vp.*

¹⁸ Then answered the Iewes, and said vnto him, What signe shewest thou vnto vs, seeing that thou doest these things? ¹⁹ Iesus answered, and said vnto them, Destroy this Temple, and in three dayes I will raise it vp. ²⁰ Then said the Iewes, Forty and six yerres was this Temple in building, and wilt thou reare it vp in three daies? ²¹ But hee spake of the Temple of his body. ²² When therefore hee was risen from the dead, his disciples remembered that hee had said this vnto them: and they beleued the Scripture, and the word which Iesus had said.

²³ Now when he was in Hierusalem at the Passeouer, in the feast day, many beleued in his Name, when they saw the miracles which he did. ²⁴ But Iesus did

ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας· ²⁵ καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

III. Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτοῦ, ἀρχὼν τῶν Ἰουδαίων. ² οὗτος ἦλθε πρὸς ³ αὐτὸν | νυκτὸς, καὶ εἶπεν αὐτῷ, ‘Ραββί, οἶδαμεν ὅτι ‘ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ¹ ταῦτα τὰ σημεῖα δύναται | ποιεῖν, ‘² ἂν σὺ ποιεῖς, ἐὰν μὴ ἦ ὁ Θεὸς μετ’ αὐτοῦ.’ ³ Ἀπεκρίθη ⁴ ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, ‘Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.’ ⁴ Λέγει πρὸς αὐτὸν ὁ Νικόδημος, ‘Πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;’ ⁵ Ἀπεκρίθη ὁ Ἰησοῦς, ‘Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ‘ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

³ Rec. τὸν Ἰησοῦν.

⁴ Alex. ἔδναται ταῦτα τὰ σημεῖα.

WICLIF — 1380.

silf to hem; for he knewe alle men, ²⁵ and for it was not nede to hym: that ony man schulde bere witnessynge; for he wiste what was in man;

3. AND there was a man of the farisies, nicodeme bi name a prince of the iewis. ² and he cam to ihesus bi nyght and seide to him; rabi, we witen that thou art comen for god maistr; for no man mai do these signes that thou doist: but god be with hym. ³ ihesus answerid; and seide to hym; truli truli I seie to thee, but a man be borun agen; he mai not se the kyngdom of god. ⁴ Nicodeme seide to hym; hou mai a man be borun: whanne he is oold? whether he mai entre agen in to his modris wombe, and be borun agen? ⁵ ihesus answerid; truli truli I seie to thee, but a man be borun agen of watir & of the holi goost; he mai not entre in to the kyngdom of god; ⁶ that that is borun of fleisch: is fleisch; & that that is borun of the spirit: is spirit; ⁷ wondre thou not for I seide to thee, it bihoueth you to be borun agen; ⁸ the spirit brethith where he wole; & thou herist his vois; but thou woost not for whennes he cometh: ne whidir he goith; so is eche man thatis borun of the spirit.

⁹ Nicodeme answerid and seide to hym; hou moun these thingis be don; ¹⁰ ihesus answerid: and seide to hym; thou art a maistr in israel: & knowest not these thingis? ¹¹ truli, truli I seie to thee: for we spoken that that we witen; and we witnessen, that that we han seen; and 3e taken not oure witnessynge; ¹² if I haue seide to you ertheli thingis, and 3e bileuen not hou if I seie to you heuenli thingis: schuln 3e bileue? ¹³ and no man stiech in to heuene, but he that cam down from heuene: mannes sone that is in heuene; ¹⁴ and as moises arerid a serpent in desert; So; it bihoueth mannes sone to be reisid; ¹⁵ that eche man that beleueth in

TYNDALE — 1534.

hondes, because he knewe all men, ²⁵ and neded not that eny man shuld testify of man. For he knewe what was in man.

3. THER was a man of the pharises named Nicodemus a ruler amonge the Iewes. ² The same cam to Iesus by nyght and sayde vnto him: Rabbi, we knowe that thou arte a teacher whiche arte come from God. For no man coulde do suche miracles as thou doest; except God were with him. ³ Iesus answered and sayde vnto him: Verely verely I saye vnto the: except a man be boren a newe; he cannot se the kyngdom of God. ⁴ Nicodemus sayde vnto him: how can a man be boren when he is olde? can he enter into his moders wombe and be boren agayne? ⁵ Iesus answered: verely, verely I saye vnto the: except that a man be boren of water and of the sprete; he cannot enter into the kyngdome of god. ⁶ That which is boren of the fleshe; is fleshe; and that which is boren of the sprete; is sprete. ⁷ Marvayle not that I sayd to the; ye must be boren a newe. ⁸ The wynde bloweth where he listeth; and thou hearest his sounde; but canst not tell whence he cometh and whether he goeth. So is every man that is boren of the sprete.

⁹ And Nicodemus answered and sayde vnto him: how can these thinges be? ¹⁰ Iesus answered and sayde vnto him: arte thou a master in Israel; and knowest not these thinges? ¹¹ Verely verely; I saye vnto the; we speake that we knowe; and testify that we have sene; and ye receave not oure wittnes. ¹² Yf when I tell you erthely thinges; ye beleue not: how shuld ye beleue; yf I shall tell you of hevenly thinges? ¹³ And no man ascendeth vp to heauen; but he that came doune from heauen; that is to saye; the sonne of man which is in heauen.

¹⁴ And as Moses lyfte vp the serpent in the wyldernes; even so must the sonne of man be lifte vp; ¹⁵ that none that beleuech

CRANMER — 1539.

selfe vnto them, because he knewe all men, ²⁵ and neded not, that eny man shuld testifie of him. For he knewe what was in man.

3. THER was a man of the Pharises named Nicodemus, a ruler of the Iewes. ² The same cam to Iesus by nyght, and sayde vnto him: Rabbi, we know that thou arte a teacher come from God: for no man coulde do suche myracles as thou doest, except God were with him. ³ Iesus answered and sayd vnto him: Uerely, uerely I saye vnto the: except a man be boren from aboue, he cannot se the kyngdom of God. ⁴ Nicodemus sayeth vnto him: how can a man be borne when he is olde? can he enter into his mothers wombe and be boren agayne? ⁵ Iesus answered verely, verely, I saye vnto the: except a man be borne of water and of the sprete, he cannot enter into the kyngdom of God, ⁶ That which is borne of the fleshe, is fleshe, and that which is borne of the sprete, is sprete. ⁷ Maruayle not thou that I sayd to the, ye must be borne from aboue. ⁸ The wynde bloweth where it lysteth, and thou hearest the sounde thereof but canst not tell whence it commeth and whether it goeth. So is euery one that is borne of the sprete.

⁹ Nicodemus answered and sayde vnto him: how can these thynges be? ¹⁰ Iesus answered and sayde vnto him: art thou a master in Israel, and knowest not these thinges? ¹¹ Uerely, verely, I saye vnto the: we speake that we do know, and testify that we haue sene; and ye receave not oure wytnes. ¹² If I haue tolde you earthly thinges, and ye beleue not: how shal ye beleue, yf I tell you of heauenly thinges. ¹³ And no man ascendeth vp to heauen, but he that came doune from heauen, euen the sonne of man which is in heauen:

¹⁴ And as Moses lyfte vp the serpent in the wyldernes, euen so must the sonne of man be lyfte vp, ¹⁵ that whosoer

W1534. knewe, witen, knowe, agen, againe, wote, knowest, moun, may, stieth, ascendeth.

‘⁶ τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύ-
 ‘ματος, πνεῦμά ἐστι. ⁷ μὴ θαυμάσης ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.
 ‘⁸ τὸ Πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν
 ‘ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος.’
 ‘⁹ Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, ‘ Πῶς δύναται ταῦτα γενέσθαι ;’ ¹⁰ Ἀπε-
 ‘κρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ‘ Σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ
 ‘γινώσκεις ; ¹¹ ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἑώρακαμεν
 ‘μαρτυροῦμεν καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. ¹² εἰ τὰ ἐπιγεια εἶπον
 ‘ὑμῖν, καὶ οὐ πιστεύετε, πῶς, ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε ; ¹³ καὶ
 ‘οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ
 ‘ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. ¹⁴ καὶ καθὼς Μωσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ,
 ‘οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ¹⁵ ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν

^m Alex. = ὁ.

ⁿ Alex. + καὶ εἶπεν αὐτῷ.

^o Rec. + ὁ.

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Jesus put not him selfe in their hands, because he knewe all men. ²⁵ And needed not that any should testifie of man: for he knewe what was in man.

3. THERE was a man of the Pharisees named Nicodemus, a ruler of the Iewes: ² The same came to Iesus by night, and sayd vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man couldo do suche miracles as thou doest, except God were with him. ³ Iesus answered and sayd vnto him, Verely verely I say vnto thee, except a man be begotten againe, he can not see the kyngdome of God. ⁴ Nicodemus sayd vnto him, How can a man be begotten which is olde? can he enter into his mothers wombe agayne, and be begotten? ⁵ Iesus answered, Verely, verely I say vnto thee, Except that a man be begotten of water, and of the Spirit, he can not enter into the kyngdome of God. ⁶ That which is begotten of the fleshe, is fleshe: and that that is begotten of the Spirit is Spirite. ⁷ Maruyle not that I sayd to thee, Ye must be begotten agayne. ⁸ The winde bloweth where it lysteth, and thou hearest his sounde: but canst not tell whence it cometh, and whether it goeth. So is euery man, that is begotten of the sprite. ⁹ Nicodemus answered, and sayd vnto him, How can these things be? ¹⁰ Iesus answered, and sayd vnto him, Art thou a master in Israel, and knowest not these things?

¹¹ Verely verely, I say vnto thee, We speake that we knowe, and testifie, that we haue seene; but ye receaue not our wytnes. ¹² If when I tel you earthly thinges, ye beleue not: how shuld ye beleue, if I shal tel you of heauenly thinges? ¹³ For no man ascendeth vp to heauen, but the Sonne of man which is in heauen. ¹⁴ And as Moses lyft vp the serpent in the wyldernes: euen so must the Sonne of man be lyft vp. ¹⁵ That none that beleueth

RHEIMS—1582.

vnto them, for that he knewe al, ²⁵ and because it vvas not needefull for him that any should giue testimonie of man: for he knewe vvhat vvas in man.

3. AND there vvas a man of the Pharisees, named Nicodemus, a prince of the Iewes. ² This man came to Iesus by night, and said to him, Rabbi, vve knovv that thou art come from God a maister, for no man can doe these signes vvich thou doest, vnles God be vvith him. ³ Iesus answered, and said to him, Amen, Amen I say to thee, Vvnes a man be borne againe, he can not see the kingdom of God. ⁴ Nicodemus said to him, Hovv can a man be borne, vvhen he is old? can he enter into his mothers vvombe againe and be borne? ⁵ Iesus answered, Amen, Amen I say to thee, Vvnes a man be borne againe of vvater and the Spirit, he can not enter into the kingdom of God. ⁶ That vvich is borne of the flesh, is flesh: and that vvich is borne of the spirit, is spirit. ⁷ Marueil not, that I said to thee, You must be borne againe. ⁸ The spirit breatheth vvhere he vvil: and thou hearest his voice, but thou knovvest not vvhen he cometh and vvither he goeth: so is euery one that is borne of the Spirit. ⁹ Nicodemus answered, and said to him, Hovv can these things be done? ¹⁰ Iesus answered, and said to him, Thou art a maister in Israel, and art thou ignorant of these things? ¹¹ Amen, Amen I say to thee, that vve speake that vvich vve knovv, and that vvich vve haue seen vve testifie, and our testimonie you receiue not. ¹² If I haue spoken to you earthly thinges, and you beleue not: hovv if I shal speake to you heauenly thinges, vvil you beleue? ¹³ And no man hath ascended into heauen, but he that descended from heauen, the Sonne of man vvich is in heauen. ¹⁴ And as Moyes exalted the serpent in the desert, so must the Sonne of man be exalted: ¹⁵ that euery one

AUTHORISED—1611.

not commit himself vnto them, because he knewe all men, ²⁵ And needed not that any should testifie of man: for he knewe what was in man.

3. THERE was a man of the Pharisees, named Nicodemus, a ruler of the Iewes: ² The same came to Iesus by night, and said vnto him, Rabbi, we know that thou art a teacher come from God: for no man can doe these miracles that thou doest, except God be with him. ³ Iesus answered, and said vnto him, Uerely, verely I say vnto thee, except a man be borne againe, he cannot see the kingdom of God. ⁴ Nicodemus saith vnto him, How can a man be borne when he is old? can hee enter the second time into his mothers wombe, and be borne? ⁵ Iesus answered, Uerely, verely I say vnto thee, except a man be borne of water and of the Spirit, hee cannot enter into the kingdom of God. ⁶ That which is borne of the flesh, is flesh, and that which is borne of the Spirit, is spirit. ⁷ Maruile not that I saide vnto thee, Ye must be borne againe. ⁸ The winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, & whither it goeth: So is euery one that is borne of the Spirit. ⁹ Nicodemus answered, & said vnto him, How can these things be? ¹⁰ Iesus answered, & said vnto him, Art thou a master of Israel, & knowest not these things? ¹¹ Uerely, verely I say vnto thee, We speake that we doe know, & testifie that we haue seene; & yet receiue not our witnesse. ¹² If I haue tolde you earthly thinges, and ye beleue not: how shall ye beleue if I tel you of heauenly things? ¹³ And no man hath ascended vp to heauen, but he that came downe from heauen, euen the Sonne of man which is in heauen.

¹⁴ And as Moses lifted vp the serpent in the wilderness: euen so must the Sonne of man be lifted vp: ¹⁵ That whosoever

* Or, from above.

‘ μὴ ἀπόληται, ἀλλ’ ἔχῃ ζωὴν αἰώνιον. ¹⁶ οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ’ ἔχῃ ζωὴν αἰώνιον. ¹⁷ οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα σωθῇ ὁ κόσμος δι’ αὐτοῦ. ¹⁸ ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. ¹⁹ αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ ῥητορική αὐτῶν | τὰ ἔργα. ²⁰ πᾶς γὰρ ὁ φαῦλα πράσσων, μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. ²¹ ὁ δὲ ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστιν εἰργασμένα.’

P Alex. = μὴ ἀπόληται, ἀλλ’.

q Alex. = αὐτοῦ.

WICLIF—1380.

hym perisch not but haue euerlastyngelif,

¹⁶ for god loued so the world! that he gaf his on bigetun sone; that eche man that beleueth in him perisch not; but haue euerlastyngelif, ¹⁷ for god sente not his sone in to the world, that he iuge the world, but that the world be saued bi him; ¹⁸ he that beleueth in hym, is not demed; but he that beleueth not, is now demyd, for he beleueth not in the name of the oon bigetun sone of god; ¹⁹ and this is the dome, for list cam in to the world; and men loneden more derknesses thanne list; for her werkis weren yuel;

²⁰ for eche man that doith yuel, hatith the list; and he cometh not to the list: that his werkis be not reprevd. ²¹ but he that doith trithe, cometh to the list, that his werkis be schewid, that thei be don in god. ²² afir these thingis ihesus cam and hisse discipils in to the lond of iudee; and there he dwelid with hem and baptisid; ²³ and Ion was baptisinge in ennon besidis salym; for many watris weren there, and thei camen and weren baptisid; ²⁴ and Ion was not jit sente into prisoun;

²⁵ therfor a questioun was made of Iones discipils with the icwis of the purificacioun; ²⁶ and thei camen to Ion; and seiden to him; maister, he that was with thee bigende Iordan to whom thou hast borun witnessynge, lo he baptisith; and alle men comen to hym; ²⁷ Ion answerid; and seide a man mai not take ouy thing; but it be zounn to him fro heuene; ²⁸ ze jou silf beren witnessynge to me; that I seide I am not crist; but that I am sente bifor hym; ²⁹ he that hath a wif; is the housboure; but the frend of the spouse, that stondith and herith him: ioieth with

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in him perisse: but have eternal lyfe. For God so loveth the worlde, that he hath geven his only sonne, ¹⁶ that none that beleve in him; shuld perisse: but shuld have everlastinge lyfe. ¹⁷ For God sent not his sonne into the worlde; to condemne the worlde: but that the worlde through him; might be saved. ¹⁸ He that beleveth on him; shall not be condemned. But he that beleveth not; is condemned all redy; be cause he beleveth not in the name of the only sonne of God.

¹⁹ And this is the condemnacion; that light is come into the worlde; and the men loved darcknes more then light; because their dedes were evill. ²⁰ For every man that evyll doeth; hateth the light; nether cometh to light; lest his dedes should be reprovcd. ²¹ But he that doth truth; cometh to the light; that his dedes might be knowne; how that they are wrought in God.

²² After these thinges cam Iesus and his disciples into the Iewes londe; and ther he haunted with them and baptised. ²³ And Iohn also baptised in Enon besydes Salim; because ther was moche water there; and they came and were baptised. ²⁴ For Iohn was not yet cast into preson.

²⁵ And ther arose a question betwene Iohns disciples and the Iewes about purifyinge. ²⁶ And they came vnto Iohn; and sayde vnto him: Rabbi; he that was with the beyonde Iordan; to whom thou barest witnes. Beholde the same baptyseth; and all men come to him. ²⁷ Iohn answered; and sayde: a man can receave no thinge at all except it be geven him from heauen. ²⁸ Ye your selves are witnesses; how that I sayde: I am not Christ; but am sent before him. ²⁹ He that hath the bryde; is the brydegrome. But the frende of the brydegrome which stondesth by and

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beleueth in him, perisse not, but haue eternal lyfe.

¹⁶ For God so loued the worlde, that he gaue his only begotten sonne, that whosoever beleueth in him, shulde not perisse, but haue euerlasting lyfe. ¹⁷ For God sent not his sonne into the worlde, to condemne the worlde; but that the worlde through him myght be saued. ¹⁸ He that beleueth on him, is not condemned. But he that beleueth not, is condemned all-ready, because he hath not beleued in the name of the onely begotten sonne of God;

¹⁹ And thys is the condemnacion that lyght is come into the world, and men loued darcknes more then lyght, because their dedes were euill. ²⁰ For every one that euill doeth, hateth the lyght: nether cometh to the lyght, lest his dedes shuld be reprovcd. ²¹ But he that doth trueth, cometh to the lyght, that his dedes maye be knowne, how that they are wrought in God.

²² After these thynges cam Iesus and hys disciples into the land of lewry and ther he taried with them, and baptised. ²³ And Iohn also baptised in Enon besydes Salim, because ther was moch water there, and they came and were baptised. ²⁴ For Iohn was not yet cast into preson.

²⁵ And ther arose a question betwene Iohns disciples and the Iewes, aboute purifyinge. ²⁶ And they came vnto Iohn, and sayde vnto him: Rabbi, he that was with the beyonde Iordan (to whom thou barest wytnes) beholde the same baptiseth and all men come to hym. ²⁷ Iohn answered, and sayde: a man can receaue nothyng, except it be geuen him from heauen. ²⁸ Ye your selues are witnesses how that I sayd: I am not Christ, but am sent before him. ²⁹ He that hath the bryde, is the brydegrome. But the frende of the brydegrome, which standeth and heareth

²² Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζεν. ²³ ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλεῖμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. ²⁴ οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. ²⁵ Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἱουδαίου| περὶ καθαρισμοῦ· ²⁶ καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, ‘Ραββὶ, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἶδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.’ ²⁷ Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, ‘Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ἡ δεδομένος αὐτῷ ἐκ τοῦ οὐρανοῦ. ²⁸ αὐτοὶ ἡμεῖς |μοι| μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ’ ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. ²⁹ ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων

* Alex. αὐτῶν πονηρά.

* Rec. Ἰουδαίων.

* Const. = μοι.

GENEVA—1557.

in him perish, but have eternal life. ¹⁶ For God so loveth the world, that he hath geuen his only begotten Sonne: that none that beleue in him, should perishe, but have euerlasting life. ¹⁷ For God sent not his Sonne into the world, to condemne the world: but that the world through hym, myght be saued. ¹⁸ He that beleueth on him, shal not be condemned: but he that beleueth not, is condemned already: because he beleueth not in the name of the onely begotten Sonne of God.

¹⁹ And this is the condemnation, that lyght is come into the world, and men loued darkenes rather then lyght, because their dedes were euyl. ²⁰ For euery man that euyl doeth, hateth the light, nether cometh to lyght, least his dedes should be reproofed. ²¹ But he that doth truth, cometh to the lyght, that his dedes myght be known, how that they are wrought according to God. ²² After these thynges, came Iesus and his disciples into the Iewes land, and there taried with them, and baptized. ²³ And Iohn also baptized in Enon besydes Salim, because there was much water there: and folke came and were baptized. ²⁴ For Iohn was not yet cast into prison.

²⁵ And there arose a question between Iohns disciples and the Iewes, about purifying. ²⁶ And they came vnto Iohn, and sayd vnto hym, Rabbi, he that was with thee beyonde Iordan, to whome thou barest witnes, behold, the same baptizeth, & all men come to hym. ²⁷ Iohn answered, and sayd, A man can receaue nothing at all, except it be geuen hym from heauen. ²⁸ Ye your selues are wytnesses, how that I sayd, I am not Christe, but am sent before him. ²⁹ He that hath the bryde, is the brydegrome: but the friend at the brydegrome, which standeth and heareth him,

RHEIMS—1582.

vvhich beleueth in him, perish not, but may haue life euerlasting. ¹⁶ For so God loued the vworld, that he gaue his only-begotten sonne: that euery one that beleueth in him, perish not, but may haue life euerlasting. ¹⁷ For God sent not his sonne into the vworld, to iudge the vworld, but that the vworld may be saued by him. ¹⁸ He that beleueth in him, is not iudged, but he that doeth not beleue, is already iudged: because he hath not beleueed in the name of the only-begotten sonne of God.

¹⁹ And this is the iudgment: because the light is come into the vworld, and men haue loued the darkenesse rather then the light: for their vvorkes vvare euil. ²⁰ For euery one that doeth il, hateth the light, and cometh not to the light, that his vvorkes may not be controuled. ²¹ But he that doeth veritie, cometh to the light, that his vvorkes may be made manifest, because they vvare done in God.

²² After these thynges Iesus came and his Disciples into the countrie of Ierrie: and there he abode vvith them, and baptized. ²³ And Iohn also vvvas baptizing in Enon beside Salim: because there vvvas much vvater there, and they came, and vvare baptized. ²⁴ For Iohn vvvas not yet cast into prison. ²⁵ And there rose a question of Iohns disciples vvith the Iewes concerning purification. ²⁶ And they came to Iohn, and said to him, Rabbi, he that vvvas vvith thee beyonde Iordan, to vvhom thou didst giue testimonie, behold he baptizeth, and al come to him. ²⁷ Iohn answered and said, A man can not receiue any thing, vnlesse it be giuen him from heauen. ²⁸ Your selues doe beare me vvitness, that I said, I am not CHRIST: but that I am sent before him. ²⁹ He that hath the bride, is the bridegrome: but the frende of the bridegrome that standeth and heareth him, reioyceth vvith ioy

AUTHORISED—1611.

beleueth in him, should not perish, but haue eternall life.

¹⁶ For God so loued the world, that he gaue his only begotten Sonne: that whosoever beleueth in him, should not perish, but haue euerlasting life. ¹⁷ For God sent not his Sonne into the world to condemne the world: but that the world through him might be saued.

¹⁸ He that beleueth on him, is not condemned: but he that beleueth not, is condemned already, because he hath not beleueed in the Name of the only begotten Sonne of God. ¹⁹ And this is the condemnation, that light is come into the world, and men loued darknesse rather then light, because their deedes were euill. ²⁰ For euery one that doeth euil, hateth the light, neither cometh to the light, lest his deedes should be reproved. ²¹ But he that doeth truth, cometh to the light, that his deedes may be made manifest, that they are wrought in God.

²² After these things, came Iesus and his disciples into the land of Iudea, and there hee taried with them, and baptized.

²³ And Iohn also was baptizing in Aenon, neere to Salim, because there was much water there: and they came, and were baptized. ²⁴ For Iohn was not yet cast into prison.

²⁵ Then there arose a question between some of Iohns disciples and the Iewes, about purifying. ²⁶ And they came vnto Iohn, and said vnto him, Rabbi, he that was with thee beyonde Iordane, to whom thou barest witness, behold, the same baptizeth, and all men come to him. ²⁷ Iohn answered, and said, A man can receive nothing, except it be giuen him from heauen. ²⁸ Ye your selues beare me witness, that I said, I am not the Christ, but that I am sent before him. ²⁹ He that hath the bride, is the bridegrome: but the friend of the bridegrome, which standeth and

* Or, discovered.

* Or, take vnto himselfe.

αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ
 πεπλήρωται. ³⁰ ἐκείνου δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. ³¹ ὁ ἄνωθεν ἐρχόμενος,
 ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστι, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ
 τοῦ οὐρανοῦ ἐρχόμενος, ³² ἐπάνω πάντων ἐστὶ, καὶ ὁ ἑώρακε καὶ ἤκουσε, ³³ τοῦτο
 μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. ³⁴ ὁ λαβὼν αὐτοῦ τὴν
 μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστιν. ³⁵ ὃν γὰρ ἀπέστειλεν ὁ Θεός,
 τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεός τὸ Πνεῦμα.
³⁶ ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. ³⁷ ὁ πιστεύων
 εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ
 ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

IV. Ὡς οὖν ἔγνω ὁ ^αΚύριος, | ὅτι ἤκουσαν οἱ Φαρισαῖοι, ^β“Ὅτι Ἰησοῦς πλείονας

^α Alex. = ἐπάνω πάντων ἐστὶ, καὶ s. i. π. i. ori.

^β Alex. = τοῦτο.

^γ Alex. = ὁ Θεός.

^δ Alex. Ἰησοῦς.

WICLIF—1380.

ioie/ for the vois of the spouse/ therfor in this thingis my ioie is fulfilld. ³⁰ it biho-
 ueth hym to wexe, but me to be made lasse/

³¹ he that cam fro above : is above alle/ he that is of the erthe, spekiþ of the erthe. he that cometh fro heuene : is above alle. ³² and he witnesith that thing that he hath seie and herde, and no man takith his witnessynge/ ³³ but he that takith his witnessynge hath confemred that god is sothfast/ ³⁴ but he whom god hath sente, spekiþ the wordis of god/ for not to mesure, god geueth the spirit. ³⁵ the fadir loueth the sone : and he hath zounen alle thingis in his hond/ ³⁶ he that bileueth in the sone : hath euerlastynge liif, but he that is vnbeleif to the sone : schal not se euerlastynge liif, but the wraththe of god dwelith on hym.

4. THERFOR as ihesus knewe, that the farisies herden, that ihesus makith and baptisith mo discipulis thanne Iohn/ ² thouȝ ihesus baptisid not but hise discipulis : ³ he lefte iude, and wente aȝen in to galilei, ⁴ and it bihofte him to passe bi samarie, ⁵ therfor ihesus cam in a citee of samarie, that is clepid sikar, bisidis the place that Iacob ȝaf to Iosep his sone/ ⁶ and the wolde of Iacob was there, and ihesus was wcri of the iournei : and sat thus on the welle,

ȝ the our was as it were the sixte, ⁷ and a womman cam fro samarie : to drawe watir, and ihesus seith to hir, geue me drynke, ⁸ and hise discipulis wren gon in to the cite : to bi mete, ⁹ therfor thiike womman of samarie seith to hym/ hou thou whanne thou art a iewe : axist of me drynke that am a womman of samarie ? for iewis usen not to dele with samaritans, ¹⁰ ihesus answerid and seide to hir, if thou wistist the ȝifte of god, and who he is that seith to thee, geue me drynke : thou parauntere woldest haue

wex, increase. sothfast, true. zoun, given.
 bihoiuf, unbefiering. aȝen, again. clepid, called.
 sone, yive. thiike, that. wistist, knewest.

TYNDALE—1534.

heareth him/ reioyseth greatly of the bryd-
 gomes voyce. This my ioye is fulfilled.

³⁰ He must increace : and I must deceace.

³¹ He that cometh from an hye is above all : He that is of the erth/ is of the erth/ and speaketh of the erth. He that cometh from heauen/ is above all, ³² and what he hath sene and hearde : that he testifieth : but no man receaveth his testimonye. ³³ How be it, he that hath receaved hys testimonye hath set to his seal that God is true. ³⁴ For he whom God hath sent/ speaketh the wordes of God. For God geveth not the sprete by measure. ³⁵ The father loveth the sonne and hath geven all thinges into his honde. ³⁶ He that beleveth on the sonne/ hath everlastynge lyfe : and he that beleveth not the sonne/ shall not se lyfe/ but the wrathe of God abyedeth on him.

4. ASSONE as the Lorde had knowledge/ how the Pharises had hearde/ that Iesus made and baptised moo disciples then Iohn ² (though that Iesus him selfe baptised not : but his disciples) ³ he lefte Iewry, and departed agayne into Galile. ⁴ And it was so that he must nedes goo thorowe Samaria. ⁵ Then came he to a cyte of Samaria called Sichar, besydes the possession that Iacob gave to his sonne Ioseph. ⁶ And there was Iacobs well. Iesus then weryed in his iorney/ sate thus on the well.

And it was about the sixte houre : ⁷ and there came a woman of Samaria to drawe water. And Iesus sayde vnto her : geve me drynke. ⁸ For his disciples were gone awaye vnto the tonne to bye meate. ⁹ Then sayde the woman of Samaria vnto him : how is it that thou beinge a Iewe/ axest drinke of me which am a Samaritan ? for the Iewes medle not with the Samaritans. ¹⁰ Iesus answered and sayde vnto hir : yf thou knewest the gyfte of God/ and who it is that sayeth to the geve me drynke/ thou woldest have axed of

CRANMER—1539.

him reioyseth greatly because of the bridegomes voyce. This my ioye therefore is fulfilled. ³⁰ He must increace : but I must deceace.

³¹ He that cometh from an hye, is above all : He that is of the erth, is earthly, and speaketh of the erth. He that cometh from heauen, is above all, ³² and what he hath seue and hearde : that he testifieth : and no man receaveth hys testimonye. ³³ He that hath receaved his testimonye hath set to his seale, that God is true. ³⁴ For he whom God hath sent, speaketh the wordes of God : For God geueth not the sprete by measure vnto hym. ³⁵ The father loveth the sonne and hath geuen all thynges into hys hande ³⁶ He that beleueth on the sonne hath euerlasting lyfe : He that beleueth not the sonne, shall not se lyfe, but the wrath of God abyedeth on him.

4. AS sone as the Lord knewe, how the pharises had hearde, that Iesus made and baptised moo disciples then Iohn ² (though that Iesus himselfe baptised not : but hys disciples) ³ he lefte Iewry, and departed agayne in to Galile. ⁴ For it was so that he must nedes goo thorowe Samaria ⁵ Then came he to a citee of Samaria (which is called Sichar) Besydes, the possession that Iacob gaue to hys sonne Ioseph, ⁶ And there was Iacobs well. Iesus then byng werye of hys iorney, sate thus on the well. And it was about the syxte houre : ⁷ and there came a woman of Samaria to drawe water. Iesus sayeth vnto her : geue me drinke. ⁸ For hys disciples were gone awaye vnto the towne to bye meate. ⁹ Then sayeth the woman of Samaria vnto him : how is it, that thou beinge a Iewe, askest dryncke of me, which am a Samaritan ? For the Iewes medle not with the Samaritans. ¹⁰ Iesus answered and sayde vnto hyr : yf thou knewest the gyfte of God, and who it is that sayeth to the geue me drinke,

‘μαθητὰς ποιεῖ καὶ βαπτίζει ἡ Ἰωάννης’ ² (καὶ τοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτειzen, ἀλλ’ οἱ μαθηταὶ αὐτοῦ) ³ ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. ⁴ ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. ⁵ ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου οὗ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. ⁶ ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. ὥρα ἦν ὥσπερ ἔκρη. ⁷ Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Ἄδὸς μοι πιεῖν. ⁸ οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι. ⁹ Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος ὢν παρ’ ἐμοῦ πιεῖν αἰτεῖς, οὐσης γυναικὸς Σαμαρεῖτιδος; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. ¹⁰ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων

* Alex. + γῆν.

* Const. = πάλιν.

* Rec. Συχάρ.

* Rec. δ.

* Alex. ὥς.

* Alex. οὐσης post Σαμαρ.

GENEVA—1557.

reioyseth greatly of the bridegrome voyce. This my ioy therefore is fulfilled. ³⁰ He must increase, and I must decrease. ³¹ He that commeth from an hye, is aboue all: he that is of the earth is earthly, and speaketh of the earth: he that commeth from heauen, is aboue all.

³² And what he hath sene and heard, that he testifieth: but no man receaueth his testimonie. ³³ Howbeit, he that hath receaued his testimonie, hath sealed that God is true. ³⁴ For he whome God hath sent, speaketh the wordes of God. For God geueth not the Sprite by measure vnto him. ³⁵ The Father loueth the Sonne, and hath geuen all thinges into his hande. ³⁶ He that beleueth on the Sonne, hath euerlasting life: and he that obeyeth not the Sonne, shal not se life: but the wrath of God abyedeth on him.

4. ASONE as the Lord had knowledge, how the Pharises had heard, that Iesus made, and baptized meo disciples then Iohn, ² (Though that Iesus him self baptized not: but his disciples) ³ He left Iewrie, and departed agayne into Galile. ⁴ And it was so, that he must nedes go through Samaria. ⁵ Then came he to a cite of Samaria called Sichar, besydes the possession that Iacob gaue to his sonne Ioseph. ⁶ And there was Iacobs wel. Iesus then weryed of his iorney, sate thus on the wel: for it was about the syxt houre.

⁷ And there came a woman of Samaria to drawe water. Iesus sayd vnto her, Geue me dryncke. ⁸ For his disciples were gone away into the towne, to bye meat. ⁹ Then sayd the woman of Samaria vnto hym, How is it, that thou beyng a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes medle not with the Samaritans.

¹⁰ Iesus answered and sayd vnto her, If thou knewest the gyft of God, and who he is that sayeth to thee, Geue me drinke,

3 H

RHEIMS—1582.

for the voice of the bridegrome. This my ioy therefore is filled. ³⁰ He must increase, and I diminise. ³¹ He that cometh from aboue, is aboue al. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heauen, is aboue al. ³² And vwhat he hath seen and heard, that he testifieth: and his testimonie no man receiueth. ³³ He that hath receiued his testimonie, hath signed that God is true. ³⁴ For he vvhom God hath sent, speaketh the vvordes of God. for God doth not giue the spirit by measure. ³⁵ The Father loueth the Sonne: and he hath giuen al thinges in his hand. ³⁶ He that beleueth in the Sonne, hath life euerlasting: but he that is incredulous to the Sonne, shal not se life, but the vvraeth of God remaineth vpon him.

4. WHEN IESVS therfore vnderstoode that the Pharisees heard that IESVS maketh mo Disciples, and baptizeth, then Iohn, ² (hovvbeit IESVS did not baptize, but his Disciples) ³ he left Iewrie, and vvent againe into Galilee. ⁴ and he had of necessitie to passe through Samaria. ⁵ He commeth therfore into a cite of Samaria vvhich is called Sichar: beside the maner that Iacob gaue to Ioseph his sonne. ⁶ And there vvas there the fountaine of Iacob. IESVS therfore vveariet of his iourney, sate so vpon the fountaine. It vvas about the sixt houre.

⁷ There commeth a vvoman of Samaria to dravv vvater. IESVS saith to her, Giue me to drinke. ⁸ For his Disciples vvere gone into the cite, to bie meates. ⁹ Therfore that Samaritane vvoman saith to him, Hovv doest thou being a Iewe, aske me to drinke, vvvhich am a Samaritane vvoman? For the Iewves do not communicate vvith the Samaritanes. ¹⁰ IESVS answered, and said to her, If thou didst knovv the gyft of God, and vvho he is that saith vnto thee, Giue me to drinke: thou perhaps wouldest haue asked of him,

AUTHORISED—1611.

heareth him, reioyceth greatly because of the bridegromes voice: This my ioy therefore is fulfilled. ³⁰ He must increase, but I must decrease. ³¹ He that cometh from aboue, is aboue all: hee that is of the earth, is earthly, and speaketh of the earth: he that cometh from heauen is aboue all: ³² And what hee hath sene and heard, that he testifieth, and no man receiueh his testimony: ³³ He that hath receiued his testimonie, hath set to his seale, that God is true. ³⁴ For he whom God hath sent, speaketh the words of God: For God giueth not the Spirit by measure vnto him. ³⁵ The Father loueth the Sonne, and hath giuen al things into his hand. ³⁶ He that beleueth on the Sonne, hath euerlasting life: and he that beleueth not the Sonne, shall not see life: but the wrath of God abideth on him.

4. WHEN therefore the Lord knew how the Pharisees had heard that Iesus made and baptized moe disciples then Iohn, ² (Though Iesus himselfe baptized not, but his disciples:) ³ He left Iudea, and departed againe into Galilee. ⁴ And hee must needs goe thorow Samaria. ⁵ Then commeth he to a city of Samaria, which is called Sichar, nere to the parcell of ground, that Iacob gaue to his sonne Ioseph.

⁶ Now Iacobs Well was there. Iesus therefore being wearied with his iourney, sate thus on the Well: and it was about the sixt houre. ⁷ There commeth a woman of Samaria to draw water: Iesus saith vnto her, Giue me to drinke. ⁸ For his disciples were gone away vnto the cite to buy meat. ⁹ Then saith the woman of Samaria vnto him, How is it that thou, being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes haue no dealings with the Samaritanes. ¹⁰ Iesus answered, and said vnto her, If thou knewest the gift of God, and who it is that saith to thee, Giue me to drinke; thou wouldest

‘σοι, Δός μοι πιεῖν, σὺ ἂν ᾔησας αὐτὸν, καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.’ ¹¹ Λέγει αὐτῷ ἡ γυνή, ‘Κύριε, οὔτε ἀμπλῆμα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;’ ¹² μὴ σὺ μέζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπινε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ;’ ¹³ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, ‘Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν.’ ¹⁴ ὃς δ’ ἂν πῖνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ ¹⁵ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ ἑγὼ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.’ ¹⁶ Λέγει πρὸς αὐτὸν ἡ γυνή, ‘Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀμπλεῖν.’ ¹⁷ Ἀπεκρίθη ἡ γυνή καὶ εἶπεν, ‘Ὁὐκ ἔχω ἄνδρα.’ Λέγει αὐτῇ ὁ Ἰησοῦς, ‘Καλῶς εἶπας, Ὅτι ἄνδρα

* Rec. + ὁ.

f Alex. hab. ἐψήσῃ et ὁ + ἰγῶ.

g Const. + αὐτῷ.

h Alex. ἀνδρα οὐκ ἔχω.

WICLIF—1380.

axed of hym, and he schulde haue zoun to thee quyk watir, ¹¹ the womman seith to hym, sire thou hast not whereynne to drawe, and the pitte is deep where of thanne hast thou quyk water? ¹² whether thou art getter thanne oure fadir Iacob: that ȝaf to us the pitte? and he dranke therof: and hise sones and hise becestis.

¹³ ihesus answerid and seide to hir, eche man that drynkith of this watir: schal thrist eftsoner, ¹⁴ but he that drynkith of the watir that I schal ȝeue hym: schal not thrist withouten ende; but the watir that I schal ȝeue hym, schal be made in hym a well of water springinge vp in to euerlastynge liif. ¹⁵ the womman seith to hym, sire, ȝeue me this watir that I thrist not: nether come hidre to drawe, ¹⁶ ihesus seith to hir, go clepe thin housbonde: ȝ come hidir, ¹⁷ the womman answerid and seide, I haue noon housbonde; ihesus seith to hir, thou seidist wel, that I haue noon housbonde, ¹⁸ for thou hast hadde fyue housbondis, and he that thou hast is not thin housbonde; this thing thou seidist sothli.

¹⁹ the womman seith to him, lord I se: that thou art a profete, ²⁰ oure fadris worschipiden in this hille; and ȝe sciȝ that at ierusalem is a place: where it bihoueth to worschip; ²¹ ihesus seith to hir, womman, bileue thou to me, for the oure schal come: whanne nether in this hille, nether in ierusalem ȝe schuln worschip the fadir; ²² ȝe worschipen that ȝe knowun not: we worschipen that that we knowun, for helthe is of the iewis; ²³ but the tyme is comen and now it is: whanne trewe worschippers schuln worschip the fadir in spirit and truthe for also the fadir sekith such, that worschipen hym; ²⁴ god is a spirit; ȝ it bihoueth hem that worschipen hym: to worschip in spirit and truthe, ²⁵ the womman seith to him, I wot that messias is comen: that is seid crist;

zoun, giren. quyk, liuing. eftsoner, again. ȝeue, giren. clepe, call. sothli, truly. wot, know.

TYNDALE—1534.

him; and he wolde haue geuen the water of lyfe. ¹¹ The woman sayde vnto him, Syr thou hast no thinge to drawe with; and the well is depe: from whence then hast thou that water of lyfe? ¹² Arte thou greater then oure father Iacob which gaue vs the well; and he him selfe dranke therof; and his chyldren; and his cattell?

¹³ Iesus answered and sayde vnto hir: whosoever drincketh of this water, shall thirst agayne. ¹⁴ But whosoever shall drinke of the water that I shall geue him, shall neuer be more a thyrst: but the water that I shall geue him, shalbe in him a well of water, springinge vp in to euerlastinge lyfe. ¹⁵ The woman sayd vnto him: Syr geue me of that water, that I thyrst not; nether come hedder to drawe. ¹⁶ Iesus sayde vnto her. Go and call thy husband, and come hydder. ¹⁷ The woman answered and sayde to him: I haue no husband. Iesus sayde to her: Thou hast well sayd, I haue no husband. ¹⁸ For thou haste had fyue husbendes; and he whom thou now hast, is not thy husband. That saydest thou truly.

¹⁹ The woman sayde vnto him: Syr I perceaue that thou arte a prophet. ²⁰ Oure fathers worshipped in this mountayne; and ye saye that in Hierusalem is the place where men ought to worshippe. ²¹ Iesus sayde vnto her: woman beleue me, the houre cometh; when yc shall nether in this mountayne nor yet at Ierusalem; worshippe the father. ²² Ye worshippe; ye wot not what: we knowe what we worshippe. For saluacion cometh of the Iewes. ²³ But the houre cometh and nowe is; when the true worshippers shall worshippe the father in sprete and in trouthe. For verely suche the father requyeth to worshippe him. ²⁴ God is a sprete; and they that worshippe him; must worshippe him; in sprete and trouthe.

²⁵ The woman sayde vnto him: I wot well Messias shall come; which is called

CRANMER—1539.

thou woldest haue asked of him and he wolde haue geuen the water of lyfe. ¹¹ The woman sayeth vnto him: Syr, thou hast nothyng to drawe wyth, and the well is depe: from whence then hast thou that water of lyfe? ¹² Art thou greater then oure father Iacob which gaue vs the well, and he him selfe drancke therof, and his chyldren, and his cattell?

¹³ Iesus answered, and sayde vnto hyr: whosoever drincketh of this water, shall thyrst agayne. ¹⁴ But whosoever drincketh of the water that I shall geue him, shall neuer be more a thyrst: but the water that I shall geue him, shalbe in him a well of water, spryngynge vp into euerlastynge lyfe. ¹⁵ The woman sayeth vnto him: Syr, geue me of that water, that I thyrst not, nether come hyther to drawe. ¹⁶ Iesus sayeth vnto her: Go, call thy husband, and come hyther. ¹⁷ The woman answered and sayde vnto him: I haue no husband. Iesus sayeth vnto her: Thou hast well sayd I haue no husband. ¹⁸ For thou hast had fyue husbandes, and he whom thou now hast, is not thy husband. In that saydest thou truly.

¹⁹ The woman sayeth vnto him: Syr, I perceaue that thou art a prophet. ²⁰ Oure fathers worshipped in thys mountayne and ye saye that in Ierusalem is the place, where men ought to worshippe. ²¹ Iesus sayeth vnto her: woman beleue me, the houre cometh, when ye shall (nether in this mountayne, nor yet at Ierusalem) worshippe the fathers. ²² Ye worschyp ye wote not what: we knowe what we worschyppe.

For saluacion cometh of the Iewes. ²³ But the houre cometh and now is, when the true worschippers shall worshippe the father in sprete, and in the treuth. For such the father also requyeth to worshippe him. ²⁴ God is a sprete: and they that worshippe him, must worshippe him in sprete and in the treuth.

²⁵ The woman sayeth vnto him: I wote, that Messias shall come, whych is called

‘ οὐκ ἔχω. ¹⁸ πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνὴρ· τούτο
 ‘ ἀληθὲς εἴρηκας. ¹⁹ Λέγει αὐτῷ ἡ γυνή, ‘ Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. ²⁰ οἱ
 ‘ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ | προσεκύνησαν· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱερο-
 ‘ σολύμοις ἐστὶν ὁ τόπος, ὅπου ^k δεῖ προσκυνεῖν. ²¹ Λέγει αὐτῇ ὁ Ἰησοῦς, ¹ Γύναι,
 ‘ πιστευσόν μοι, | ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις
 ‘ προσκυνήσετε τῷ πατρὶ. ²² ὑμεῖς προσκυνεῖτε δὲ οὐκ οἴδατε· ἡμεῖς προσκυνούμεν
 ‘ ὃ οἶδμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. ²³ ἀλλ’ ἔρχεται ὥρα καὶ νῦν
 ‘ ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ
 ‘ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν. ²⁴ Πνεῦμα
 ‘ ὁ Θεός· καὶ τοὺς προσκυνούντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.’
²⁵ Λέγει αὐτῷ ἡ γυνή, ‘ Οἶδα ὅτι Μεσσίας ἔρχεται· (ὁ λεγόμενος Χριστός)· ὅταν

¹ Rec. ἐν τούτῳ τῷ ὄρει.^k Alex. προσκυνεῖν δεῖ.¹ Alex. πιστεύει μοι, γύναι s. γύναι, πιστεύει μοι.

GENEVA—1557.

thou wouldest haue asked of him, and he would haue geuen thee water of lyfe. ¹¹ The woman sayd vnto hym, Syr, thou hast nothing to drawe with, and the wel is depe: from whence then hast thou that water of lyfe? ¹² Art thou greater then our father Iacob, which gaue vs the wel, and he him selfe, drancke therof, and his chyldren, and his cattel? ¹³ Iesus answered, and sayd vnto her, Whosoever drincketh of this water, shal thirst agayne: ¹⁴ But whosoever drincketh of the water that I shal geue hym, shal neuer be more a thyrst: but the water that I shal geue him, shalbe in hym a wel of water, springyng vp into euerlasting lyfe. ¹⁵ The woman sayd vnto him, Syr, geue me of that water, that I thyrst not, nether come hyther to drawe. ¹⁶ Iesus sayd vnto her, Go call thy housband, and come hyther.

¹⁷ The woman answered, and sayd to him, I haue no housband. Iesus sayd to her, Thou hast wel sayd, I haue no housband: ¹⁸ For thou hast had fyue housbandes, and he whome thou now hast, is not thy housband. that saydest thou truly. ¹⁹ The woman sayd vnto him, Syr, I perceaue that thou art a Prophet. ²⁰ Our fathers worshyped in this mountaine: and ye say, that in Ierusalem is the place where men ought to worshyp.

²¹ Iesus sayd vnto her, Woman beleue me, the houre commeth, when ye shal nether in this mountaine nor yet at Ierusalem, worshyp the Father. ²² Ye worshyp ye wot not what: we knowe what we worshyp: for saluation commeth of the Iewes. ²³ But the houre commeth, and now is, when the true worshippers shal worshyp the Father in sprite, and in trueth: for verely such the Father requireth to worshyp him. ²⁴ God is a Sprite, and they that worshyp hym must worshyp him in sprite and trueth. ²⁵ The woman sayd vnto him, I wot wel Messias

RHEIMS—1582.

and he vould haue giuen thee liuing vvater. ¹¹ The vvoman saith to him, Syr, neither hast thou vvherein to dravv, and the vvell is deepe: vvhence hast thou the liuing vvater? ¹² art thou greater then our father Iacob, vvho gaue vs the vvell, and him selfe dranke of it, and his children, and his cattel? ¹³ Issvs answered, and said to her, Euey one that drinkeith of this vvater, shal thirst againe: but he that shal drinke of the vvater that I vvill giue him, shal not thirst for euer, ¹⁴ but the vvater that I vvill giue him, shal become in him a fountaine of vvater springyng vp into life euerlasting. ¹⁵ The vvoman saith to him, Lord giue me this vvater, that I may not thirst, nor come hither to dravv.

¹⁶ Issvs saith to her, Goe, call thy husband, and come hither. ¹⁷ The vvoman answered and said, I haue no husband. Issvs saith to her, Thou hast said vvell, that I haue no husband. ¹⁸ For thou hast had fyue husbands: and he vvhom thou novv hast, is not thy husband. this thou hast said truly.

¹⁹ The vvoman saith to him, Lord, I perceiue that thou art a Prophet. ²⁰ Our fathers adored in this mountaine, and you say, that at Hierusalem is the place vvhere men must adore. ²¹ Issvs saith to her, Vvoman beleuee me, that the houre shal come, when you shal neither in this mountaine, nor in Hierusalem adore the Father. ²² You adore that you knovv not: vve adore that vve knovv, for saluation is of the Iewes. ²³ But the houre commeth, and novv it is, vvhen the true adorers shal adore the Father in spirit and veritie, for the Father also seeketh such, to adore him. ²⁴ God is a spirit, and they that adore him, must adore in spirit and veritie. ²⁵ The vvoman saith to him, I knovv that Messias commeth, (vvhich is called

AUTHORISED—1611.

haue asked of him, and hee would haue giuen thee liuing water. ¹¹ The woman saith vnto him, Sir, thou hast nothing to drawe with, and the Well is deepe: from whence then hast thou that liuing water? ¹² Art thou greater then our father Iacob, which gaue vs the Well, and dranke thereof of himselfe, and his children, and his cattell?

¹³ Iesus answered, and saide vnto her, Whosoever drinkeith of this water, shall thirst againe: ¹⁴ But whosoever drinkeith of the water that I shal giue him, shall neuer thirst: but the water that I shal giue him, shalbe in him a well of water springing vp into euerlasting life. ¹⁵ The woman saith vnto him, Sir, giue me this water, that I thirst not, neither come hither to draw. ¹⁶ Iesus saith vnto her, Goe, call thy husband, and come hither. ¹⁷ The woman answered, and said, I haue no husband. Iesus said vnto her, Thou hast well said, I haue no husband: ¹⁸ For thou hast had fyue husbands, and he whom thou now hast, is not thy husband: In that saidest thou truly. ¹⁹ The woman saith vnto him, Sir, I perceiue that thou art a Prophet. ²⁰ Our fathers worshipped in this mountaine, and ye say, that in Hierusalem is the place where men ought to worship.

²¹ Iesus saith vnto her, Woman, beleeeue mee, the houre commeth when ye shall neither in this mountaine, nor yet at Hierusalem, worship the Father. ²² Ye worship ye know not what: we know what we worship: for saluation is of the Iewes. ²³ But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit, and in trueth: for the Father seeketh such to worship him. ²⁴ God is a Spirit, and they that worship him, must worship him in spirit, and in trueth. ²⁵ The woman saith vnto him, I know that Messias commeth,

‘ ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα. ’ ²⁶ Λέγει αὐτῇ ὁ Ἰησοῦς, ‘ Ἐγὼ εἰμι, ὁ ‘ λαλῶν σοι. ’ ²⁷ Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἑθαύμαζον ὅτι μετὰ ‘ γυναικὸς ἐλάλει· οὐδεὶς μὲντοι εἶπε, ‘ Τί ζητεῖς ; ’ ἢ, ‘ Τί λαλεῖς μετ’ αὐτῆς ; ’

²⁸ Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, ²⁹ ‘ Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι ‘ οὗτός ἐστιν ὁ Χριστός ; ’ ³⁰ Ἐξῆλθον ἔκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

³¹ Ἐν ὁδῷ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέγοντες, ‘ Ραββί, φάγε. ’ ³² Ὁ δὲ εἶπεν αὐτοῖς, ‘ Ἐγὼ βρώσιν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε. ’ ³³ Ἐλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, ‘ Μὴ τις ἤνεγκεν αὐτῷ φαγεῖν ; ’ ³⁴ Λέγει αὐτοῖς ὁ Ἰησοῦς, ‘ Ἐμὸν βρώμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τε- ‘ λειώσω αὐτοῦ τὸ ἔργον. ’ ³⁵ οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τ’ τετράμηνός ἐστι, καὶ ὁ

²⁶ Rec. ἱθαίμασαν.

²⁷ Rec. + οὖν.

²⁸ Alex. = ἐί.

²⁹ Alex. ποιήσω.

³⁰ Alex. = ἔτι.

WICLIIF—1380.

therfor whanne he cometh / he schal telle us alle thingis; ²⁶ ihesus seith to hir / I am he, that spekieth with thee; ²⁷ and anon his discipulis camen: and wondriden that he spake with the woman; ne thes no man seide to him, what sekist thou? or what spekest thou with hir; ²⁸ therfor the woman lefte hir watir potte: and wente in to the citee, and seide to tho men; ²⁹ come ȝe and se ȝe a man that seide to me alle thingis: that I haue don; whether he be crist? ³⁰ and thi wenten out of the citee:

³¹ and camen to hym / in the meene while hise discipulis preiden hym and seiden; maistr eie; ³² but he seide to hem; I haue mete to ete: that ȝe knowen not; ³³ therfor [the] discipulis seiden to gidre; whether ony man hath brouȝte hym mete to ete? ³⁴ ihesus seith to hem; my mete is that I do the wille of hym that sente me; that I performe the werk of him; ³⁵ Whether ȝe seien not, that ȝit foure monethis ben; and ripe come cometh? lo I seie to ȝou, lefte vp ȝoure ȝen and se ȝe the feldis: for now thi ben white to reȝe; ³⁶ and he that repith: takith hire, and gaderith fruyt in to euerlastinge liif; that bothe he that sowith and he that repith: haue ioie to gidre; ³⁷ in this thing is the word trewe. for another is that sowith and another that repith; ³⁸ I sente ȝou to reȝe that that ȝe han not traueilid: [othere men han traueilid,] and ȝe han entrid in to her traueilis;

³⁹ ȝ of that citee many samaritans bileuden in hym: for the word of the woman that bare witnessynge, that he seide to me alle thingis that I haue don; ⁴⁰ therfor whanne samaritans camen to him: thei preiden hym to dwelle there; and he dwelte there twice daies; ⁴¹ and many no bileuden for his word: ⁴² and seiden to the woman; that now not for thi speche, we bileuen; for we han herde, and we

[ȝen eyes.

TYNDALE—1534.

Christ. When he is come; he will tell vs all thinges. ²⁶ Iesus sayde vnto hir: I that speake vnto the am he. ²⁷ And even at that poynte; came his disciples; and marvelled that he talked with the woman. Yet no man sayde vnto him: what meanest thou; or why talkest thou with her? ²⁸ The woman then lefte her waterpot; and went her waye into the cite; and sayde to the men. ²⁹ Come se a man which tolde me all thinges that ever I dyd. Is not he Christ? ³⁰ Then they went out of the cite; and came vnto him.

³¹ And in the meane while his disciples prayed him sayinge: Master; eate. ³² He sayde vnto them: I haue meate to eate; that ye knowe not of. ³³ Then sayd the disciples betwene them selues: hath eny man brought him meate? ³⁴ Iesus sayde vnto them: my meate is to doo the will of him that sent me. And to fynnysshe his worke. ³⁵ Saye not ye: there are yet foure monethes; and then commeth harvest? Beholde I saye vnto you; lyfte vp youre eyes; and loke on the regions: for they are whyte all redy vnto harvest. ³⁶ And he that repeth receaureth rewarde; and gaddereth frute vnto life eternal: that bothe he that soweth; and he that repeth myght reioyce to gether. ³⁷ And herin is the sayinge true; that one soweth; and another repeth. ³⁸ I sent you to reȝe that wheron ye bestowed no labour. Other men laboured; and ye are entred into their labours.

³⁹ Many of the Samaritans of that cytie beleued on him; for the sayinge of the woman; which testified: he tolde me all thinges that ever I dyd. ⁴⁰ Then when the Samaritans were come vnto him; they besought him; that he wolde tary with them. And he abode there two daies. ⁴¹ And many moo beleued because of his awne wordes; ⁴² and sayd vnto the woman: Now we beleue not because of thy sayinge. For we haue herde him oure selues;

CRANMER—1539.

Chryst. When he is come, he will tell vs all thinges. ²⁶ Iesus sayeth vnto hyr I that speake vnto the am he. ²⁷ And immediately came hys disciples, and marueyled that he talked with the woman. Yet no man said: what meanest thou or why talkest thou with her? ²⁸ The woman then lefte her waterpot, and went her waye into the cytie, and seyth to the men: ²⁹ Come, se a man which tolde me all thynges that euer I dyd. Is not he Christ? ³⁰ Then they went out of the cytie, and came vnto him.

³¹ In the meane whyle his disciples prayed him, saying: Master, eate. ³² He sayde vnto them: I haue meate to eate, that ye know not of. ³³ Therefore sayd the disciples amonge them selues: hath eny man brought him ought to eate? ³⁴ Iesus sayeth vnto them: my meate is to do the wyll of him that sent me, and to fynnishe his worke. ³⁵ Saye not ye: there are yet foure monethes, and then commeth harvest? Beholde I saye vnto you: lyfte vp youre eyes, and loke on the regions: for they are white all ready vnto harvest. ³⁶ And he that reapeth, receaueth rewarde, and gathereth frute vnto lyfe eternal: that both he that soweth, and he that reapeth, myght reioyce together. ³⁷ And herin is the sayinge true, that one soweth and another reapeth. ³⁸ I sent you to reape that wheron ye bestowed no labour. Other men laboured, and ye are entred into their labours.

³⁹ Many of the Samaritans of that cytie beleued on him, for the sayinge of the woman, which testified that he tolde her all that euer she dyd. ⁴⁰ So, when the Samaritans were come vnto him, they besought him, that he wolde tary with them. And he abode there two daies. ⁴¹ And many moo beleued because of his awne wordes, ⁴² and sayde vnto the woman. Now we beleue, not because of thy sayinge: for we haue herde hym oure selues,

‘θερισμὸς ἔρχεται ; ἰδοὺ, λέγω ὑμῖν, Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεά-
 ‘σασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. ³⁶ καὶ ὁ θερίζων μισθὸν
 ‘λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ
 ‘καὶ ὁ θερίζων. ³⁷ ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὅτι ἀληθινὸς, ὅτι ἄλλος ἐστὶν ὁ
 ‘σπείρων, καὶ ἄλλος ὁ θερίζων. ³⁸ ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὁ οὐχ ὑμεῖς κεκο-
 ‘πιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.’ ³⁹ Ἐκ
 δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον
 τῆς γυναικὸς μαρτυροῦσης, ‘Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα.’ ⁴⁰ Ὡς οὖν ἦλθον
 πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μέναι παρ’ αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο
 ἡμέρας. ⁴¹ καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, ⁴² τῇ τε γυναικὶ
 ἔλεγον, ‘Ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ

* Rec. τετραμήνόν.

* Alex. = καί.

* Alex. = καί.

* Alex. = ὁ.

* Alex. ὁ.

GENEVA — 1557.

shal come, which is called Christe : When he is come, he wil tel vs all things. ²⁶ Iesus sayd vnto her, I am he, that speake vnto thee.

²⁷ And euen at that poynt, came his disciples, and marauyled that he talked with the woman : Yet no man sayd vnto hym, What askest thou, or why talkest thou with her ? ²⁸ The woman then left her waterpot, and went her way into the citie, and sayd to the men, ²⁹ Come, se a man which tolde me all things that euer I dyd : Is not he the Christe ? ³⁰ Then they went out of the citie, and came vnto hym. ³¹ And in the meane while, the disciples prayed him, saying, Master, eat. ³² He sayd vnto them, I haue meat to eat, that ye knowe not of. ³³ Then sayd the disciples betwene them selues, Hath any man broght him meat ?

³⁴ Iesus sayd vnto them, My meat is to do the wyl of him that sent me, and to finishe his worke. ³⁵ Saye not ye, There are yet four monethes, and then cometh haruest ? Beholde I say vnto you, Lift vp your eyes, and loke on the regions : for they are whyte already vnto haruest. ³⁶ And he that reapeth receaueth rewarde, and gathereth frute vnto lyfe eternal : that both he that soweth, and he that reapeth, myght reioyce together. ³⁷ For herein is the saying true, That one soweth and another reapeth. ³⁸ I sent you to reape that, where on ye bestowed no labour : other men laboured, and ye are entred into theyr labours.

³⁹ Many of the Samaritans of that citie, beleued on him, for the saying of the woman which testified, He tolde me all things that euer I dyd. ⁴⁰ Then when the Samaritans were come vnto him, they besoght him, that he would tary with them : and he abode there two dayes. ⁴¹ And many moe beleued because of his owne wordes. ⁴² And sayd vnto the woman, Now we beleue, not because of thy saying, for we haue heard hym our selues,

RHEIMS—1582.

CHRIST) : therefore vvhén he cometh, he vil shevv us al things. ²⁶ Iesus saith to her, I am he, that speake vvith thee.

²⁷ And incontinent his Disciples came : and they marueiled that he talked vvith a vvoman. No man for al that said, Vvhat seekest thou, or vvhy talkest thou vvith her ?

²⁸ The vvoman therfore left her vvater-pot : and she vvent into the citie, and saith to those men, ²⁹ Come, and see a man that hath tolde me al things vvhatsoever I haue done. Is not he CHRIST ? ³⁰ They vvent forth therfore out of the citie, and came to him.

³¹ In the meane time the Disciples desired him, saying, Rabbi eate. ³² But he said to them, I haue meate to eate vvich you knowv not. ³³ The Disciples therfore said one to an other, Hath any man broght him for to eate ? ³⁴ Iesus saith to them, My meate is to doe the vvill of him that sent me, to perfit his vvorke. ³⁵ Doe not you say that yet there are foure moneths, and haruest cometh ? Behold I say to you, lift vp your eies, and see the countries, that they are vvHITE already to haruest. ³⁶ And he that reapeth, receiueh hire, and gathereth fruite vnto lyfe euER-lASTING : that both he that soweth, and he that reapeth, may reioyce together. ³⁷ For in this is the saying true : that it is one man that soweth, and it is an other that reapeth. ³⁸ I haue sent you to reape that vvich you laboured not : others haue laboured, and you haue entred into their labours.

³⁹ And of that citie many beleued in him of the Samaritans, for the vvord of the vvoman giuing testimonie, that he tolde me all things vvhatsoever I haue done.

⁴⁰ Therfore vvhen the Samaritans vvERE come to him, they desired him that he vvould tARIE there. And he tARIED there two daies. ⁴¹ And many moe beleued for his ovvNE vvord. ⁴² And they said to the vvoman, That novv not for thy saying doe vve beleue : for our selues

AUTHORISED — 1611.

which is called Christ : when he is come, he will tel vs all things. ²⁶ Iesus saith vnto her, I that speake vnto thee, am he.

²⁷ And vpon this came his disciples, and marueiled that he talked with the woman : yet no man said, What seekest thou, or, Why talkest thou with her ? ²⁸ The woman then left her water-pot, and went her way into the city, and saith to the men, ²⁹ Come, see a man, which tolde me all things that euer I did : Is not this the Christ ? ³⁰ Then they went out of the citie, and came vnto him.

³¹ In the meane while his disciples prayed him, saying, Master, eate. ³² But he said vnto them, I haue meate to eate that ye know not of. ³³ Therefore said the disciples one to another, Hath any man brought him ought to eate ? ³⁴ Iesus saith vnto them, My meate is, to doe the will of him that sent me, and to finish his worke. ³⁵ Saye not ye, There are yet foure moneths, and then cometh haruest ? Behold, I say vnto you, Lift vp your eyes, and looke on the fields : for they are white already to haruest. ³⁶ And he that reapeth receiueh wages, and gathereth fruit vnto lyfe eternal : that both he that soweth, and hee that reapeth, may reioyce together. ³⁷ And herein is that saying true : One soweth, and another reapeth. ³⁸ I sent you to reape that, whereon ye bestowed no labour : other men laboured, and yee are entred into their labours.

³⁹ And many of the Samaritanes of that citie beleued on him, for the saying of the woman, which testified, Hee tolde me all that euer I did. ⁴⁰ So when the Samaritanes were come vnto him, they besought him that he would tary with them, and he abode there two dayes. ⁴¹ And many moe beleued, because of his owne word : ⁴² And said vnto the woman, Now we beleue, not because of thy saying, for we haue heard him our selues, and know that

‘οἰδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ^νὁ Χριστός.’ ⁴³ Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκείθεν, ^κκαὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν. ⁴⁴ αὐτὸς γὰρ ^νἸησοῦς ἐμαρτύρησεν, ‘Ὅτι προφῆτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.’ ⁴⁵ Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἐωρακότες ^αἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἐορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἐορτήν. ⁴⁶ Ἦλθεν οὖν ^απάλιν ὁ Ἰησοῦς εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς ἡσθένει ἐν Καπερναούμ. ⁴⁷ οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἡρώτα ^βαὐτὸν ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλε γὰρ ἀποθνήσκειν. ⁴⁸ εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν, ‘Εὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε.’ ⁴⁹ Λέγει πρὸς αὐτὸν ὁ βασιλικὸς, ‘Κύριε, κατάβηθι πρὶν

^ν Alex. = ὁ Χριστός. ^κ Alex. = καὶ ἀπῆλθεν. ^γ Rec. + ὁ. ^α Alex. ὅσα. ^β Rec. ὁ Ἰησοῦς πάλιν, Alex. πάλιν. ^β Alex. = αὐτόν. ^α Alex. ὅν.

WICLIF—1380.

witen, that this is verrill the sayour of the world. ⁴³ And aftir twei daies he wente out fro thennes and wente in to galile; ⁴⁴ and he bare witnessynge, that a profete in his owne cuntre hath noon onour; ⁴⁵ therfor whanne he cam in to galile: men of galile resceyueden hym whanne thi hadde seen alle thingis that he hadde don in ierusalem in the feest dai; for also thi hadde comen to the feest dai; ⁴⁶ therfor he cam eftson in to the cane of galilee: where he made the watir wyne;

and a litil kyng was; whos sone was sick at cafernaum; ⁴⁷ whanne thi hadde herde that ihesus schulde come fro iudee in to galile: he wente to hym and preied hym; that he schulde come down and hele his sone; for he bigan to die; ⁴⁸ therfor ihesus seide to hym; but je se tokenes and greet wondris je bileuen not; ⁴⁹ the litil kyng seith to hym; lord come down: bifor that my sone die; ⁵⁰ ihesus seith to hym; go: thi sone lyueth; the man bileued to the word that ihesus seide to hym: and he wente; ⁵¹ and now whanne he cam down: the seruautis camen agens hym, and tellden to hym and seiden, that his sone lyued; ⁵² and he axed the oure of hem in which he was amendid; and thei seiden to hym; fro jistirdai in the seveneth our: the feur lefte hym; ⁵³ therfor the fadir knewe that thilke oure it was: in whiche ihesus seide to hym; thi sone lyueth: ^τ he bileued; and alle his hous; ⁵⁴ ihesus dide eftre this secunde tokene; whanne he cam fro iudee in to galilee.

5. AFTIR these thingis ther was a feest daie of the iewis: and ihesus wente up to ierusalem; ² and in ierusalem is a waischynghe place: that in ebrewe is named

^νsten, knowe ^εfo-sone, again ^αgens, against
thilke, that. eftre, again.

TYNDALE—1534.

and knowe that this is even in dede Christ the sauoure of the worlde. ⁴³ After two dayes he departed thence; and went away into Galile. ⁴⁴ And Iesus him self testified; that a Prophete hath none honoure in his awne cowntre. ⁴⁵ Then as sone as he was come into Galile; the Galileans receaved him which had sene all the thinges that he dyd at Ierusalem at the feest. For they went also vnto the feest daye. ⁴⁶ And Iesus came agayne into Cana of Galile; wher he turned water into wyne.

And ther was a certayne ruler; whose sonne was sick at Capernaum. ⁴⁷ Assone as the same herde that Iesus was come out of Iewry into Galile; he went vnto him; and besought him; that he wolde descende; and heale his sonne: For he was even readie to dye. ⁴⁸ Then sayde Iesus vnto him: excepte ye se signes and wondres; ye cannot beleue. ⁴⁹ The ruler sayd vnto him: Syr come awaye or ever that my chyld dye. ⁵⁰ Iesus sayde vnto him; goo thy waye; thy sonne liveth. And the man beleved the wordes that Iesus had spoken vnto him; and went his waye.

⁵¹ And anon as he went on his waye; his servantes met him; and tolde him sayinge: thy chyld liveth. ⁵² Then enquired he of them the houre when he beganne to amende. And they sayde vnto him: Yester daye the seventh houre; the fever lefte him. ⁵³ And the father knewe that it was the same houre in which Iesus sayde vnto him. Thy sonne liveth. And he beleved; and all his housholde. ⁵⁴ Thys is agayne the secunde myracle; that Iesus dyd; after he was come out of Iewry into Galile.

5. AFTER that ther was a feest of the Iewes; and Iesus went vp to Ierusalem. ² And ther is at Ierusalem by the slaughterhouse; a pole called in the Ebreu

CRANMER—1539.

and knowe that thys is euen Christ, the sauoure of the worlde.

⁴³ After two dayes he departed thence, and went away into Galile. ⁴⁴ For Iesus hym self testified, that a Prophete hath none honoure in his awne cowntre. ⁴⁵ Then, as sone as he was come into Galile, the Galileans receaved him, when they had sene all the thinges that he dyd at Ierusalem at the daye of the feest. For they went also vnto the feest daye. ⁴⁶ So Iesus cam agayne into Cana of Galile wher he turned the water into wyne. And ther was a certayne ruler, whose sonne was sycke at Capernaum. ⁴⁷ As sone as the same herde that Iesus was come out of Iewry into Galile, he went vnto him, and besought him, that he wolde come downe, and heale hys sonne. For he was euen at the poynt of death. ⁴⁸ Then sayde Iesus vnto him: excepte ye se signes and wondres, ye wyll not beleue. ⁴⁹ The ruler sayeth vnto him: Syr, come downe or euer that my sonne dye. ⁵⁰ Iesus sayeth vnto him: Go thy waye, thy sonne lyueth. The man helued the worde that Iesus had spoken vnto him, and he went his waye. ⁵¹ And as he was now goinge downe, the seruantes mett him, and tolde him, sayinge: thy sonne lyueth. ⁵² Then enquired he of them the houre, when he beganne to amende. And they sayd vnto him: Yester daye at the seventh houre, the fever lefte hym. ⁵³ So the father knewe, that it was the same houre, in the which Iesus sayde vnto him: Thy sonne lyueth. And he beleued, and all hys housholde. ⁵⁴ This is agayne the secunde myracle, that Iesus dyd, when he was come out of Iewry into Galile.

5. AFTER this was there a feast daie of the Iewes, and Iesus went vp to Ierusalem. ² And ther is at Ierusalem, by the slaughterhouse, a pole (which is called in

‘ἀποθανεῖν τὸ παιδίον μου.’⁵⁰ Λέγει αὐτῷ ὁ Ἰησοῦς, ‘Πορεύου· ὁ υἱός σου ζῇ.’ Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ· ᾧ| εἶπεν αὐτῷ ὁ| Ἰησοῦς, καὶ ἐπορεύετο.⁵¹ ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπήντησαν| αὐτῷ, καὶ ἀπήγγειλαν λέγοντες, ‘Οτι ὁ| παῖς| σου| ζῇ.’⁵² Ἐπύθετο οὖν ἡ| παρ’ αὐτῶν τὴν ᾠραν| ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ, ‘Οτι ἡ| χθες| ᾠραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός.’⁵³ Ἐγνώ οὖν ὁ πατήρ, ὅτι ἐν ἐκείνῃ τῇ ᾠρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, ‘^kΟτι| ὁ υἱός σου ζῇ.’ Καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.⁵⁴ τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

V. Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς| εἰς Ἱεροσόλυμα. ²Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἣ ἐπιλεγομένη

^d Rec. = d. ^e Alex. ἡγήνησαν. ^f Alex. υἱός. ^g Alex. αὐτῷ. ^h Alex. τὴν ᾠραν παρ’ αὐτῶν. ⁱ Alex. ἡ| χθες. ^k Alex. = εἶπεν. ^l Alex. Ἰησοῦς.

GENEVA — 1557.

and knowe that this is even in dede Christe the Saviour of the world.⁴³ After two dayes he departed thence, and went into Galile. ⁴⁴ And Iesus hym self testified that a Prophet hath none honour in his owne country. ⁴⁵ Then assone as he was come into Galile, the Galileans receaued him, which had sene all the thinges that he dyd at Ierusalem at the feast: for they went also vnto the feast day. ⁴⁶ And Iesus came agayne into Cana a towne of Galile, where he turned the water into wyne. And there was a certayne Ruler, whose sonne was sycke at Capernaum.

⁴⁷ Assone as the same heard that Iesus was come out of Iewrie into Galile, he went vnto hym, and besoght him that he would descend, and heale his sonne: for he was euen ready to dye. ⁴⁸ Then sayd Iesus vnto him, Except ye see signes and wonders, ye wil not beleue. ⁴⁹ The Ruler sayd vnto him, Syr, come away or euer that my sonne dye. ⁵⁰ Iesus sayd vnto him, Go thy way, thy sonne lyueth. And the man beleued the wordes that Iesus had spoken vnto him, and went his way.

⁵¹ And anone as he was going downe, his seruantes met him, saying, Thy sonne lyueth. ⁵² Then enquired he of them the houre when he began to amende: and they sayd vnto him, Yesterday, the seuenth houre, the feuer left him. ⁵³ Then the father knewe, that it was the same houre in which Iesus sayd vnto him, Thy sonne lyueth: and he beleued, and all his houshold. ⁵⁴ This is agayne the seconde miracle that Iesus dyd, after he was come out of Iewrie into Galile.

5. AFTER that there was a feast of the Iewes, and Iesus went vp to Ierusalem. ² And there is at Ierusalem, by the place of the shepe, a poole called in

RHEIMS — 1582.

haue heard, and doe knowv that this is the Saviour of the vvorld in deede.

⁴³ And after the two daies he departed thence: and vvent into Galilee. ⁴⁴ For Iesvs him self gaue testimonie that a Prophet hath no honour in his ovvne countrie. ⁴⁵ Therefore vvhen he vvvas come into Galilee, the Galileans receiued him, vvhereas they had seen al thinges that he had done at Hierusalem in the festiual day: for them selues also came to the festiual day.

⁴⁶ He came agayne therfore into Cana of Galilee, Vvhere he made vvater vvine. And there vvvas a certaine lord vvwhose sonne vvvas sicke at Capharnaum. ⁴⁷ He hauing heard that Iesvs came from Ievvvrie into Galilee, vvvent to him, and desired him that he vvould come dovvnne and heale his sonne. for he began to die. ⁴⁸ Iesvs therfore said to him, Vvlesse you see signes and vvonders, you beleuee not. ⁴⁹ The lord saith to him, Lord, come dovvnne before that my sonne die. ⁵⁰ Iesvs saith to him, Goe, thy sonne lyueth. The man beleueed the vvord that Iesvs said to him, and vvent. ⁵¹ And as he vvvas now going dovvnne, his seruants mette him: and they brought vvword, saying, That his sonne liued. ⁵² He asked therfore of them the houre, vvwherein he vvvas amended. And they said to him, That vvesterday at the seuenth houre the feuer left him. ⁵³ The father therfore knewv that it vvvas in the same houre vvwherein Iesvs said to him, Thy sonne lyueth. and him self he beleueed and his vvhole house. ⁵⁴ This agayne the seconde signe did Iesvs, vvwhen he vvvas come from Ievvvrie into Galilee.

5. AFTER these thinges there vvvas a festiual day of the Iewes, and Iesvs vvvent vp to Hierusalem. ² And there is at Hierusalem vvpon Probatica a pond vvwhich in

AUTHORISED — 1611.

this is indeed the Christ, the Saviour of the world.

⁴³ Now after two dayes he departed thence, and went into Galilee: ⁴⁴ For Iesus himself testified, that a Prophet hath no honour in his owne country. ⁴⁵ Then when hee was come into Galilee, the Galileans receiued him, hauing sene all the things that he did at Hierusalem at the Feast: for they also went vnto the Feast.

⁴⁶ So Iesus came agayne into Cana of Galilee, where he made the water wine. And there was a certaine ^a noble man, whose sonne was sicke at Capernaum. ⁴⁷ When he heard that Iesus was come out of Iudea into Galilee, he went vnto him, and besought him that he would come downe, and heale his sonne: for he was at the point of death. ⁴⁸ Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleuee. ⁴⁹ The noble man saith vnto him, Syr, come downe ycr my child die. ⁵⁰ Iesus saith vnto him, Go thy way, thy sonne lyueth. And the man beleueed the word that Iesus had spoken vnto him, and he went his way. ⁵¹ And as he was now going down, his seruants met him, and told him, saying, Thy sonne lyueth. ⁵² Then inquired he of them the houre when he began to amend: and they said vnto him, Yesterday at the seuenth houre the feuer left him. ⁵³ So the father knew that it was at the same houre in the which Iesus said vnto him, Thy sonne lyueth, and himself beleueed, and his whole house. ⁵⁴ This is agayne the second miracle that Iesus did, when he was come out of Iudea into Galilee.

5. AFTER this there was a Feast of the Iewes, and Iesus went vp to Hierusalem. ² Now there is at Hierusalem by the sheepe ^b market, a poole, which is called

^a Or, courtier, or ruler.

^b Or, gate.

Ἐβραϊστὶ Βηθεσδα, πέντε στοὰς ἔχουσα. ³ ἐν ταύταις κατέκειτο πλῆθος ^m πολὺ | τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. ⁴ ἄγγελος γὰρ ⁿ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ^o ἐτάρασσε | τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγῆς ἐγένετο, ᾧ δὴποτε κατέχετο νοσήματι. ⁵ Ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα ^p καὶ | ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ ^q. ⁶ τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολλὴν ἤδη χρόνον ἔχει, λέγει αὐτῷ, ‘Θέλεις ὑγῆς γενέσθαι;’ ^r ἀπεκρίθη αὐτῷ ὁ ἀσθενὼν, ‘Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχῇ τὸ ὕδωρ, ^r βάλῃ | με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.’ ⁸ Λέγει αὐτῷ ὁ Ἰησοῦς, ‘^s Ἐγείρε, | ἄρον τὸν κράββατόν σου, καὶ περιπάτει.’ ⁹ Καὶ εὐθέως ἐγένετο ὑγῆς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει. ἦν δὲ σάββατον

^m Alex. = πολὺ. ⁿ Alex. + Κυρίον. ^o Const. ἰταράσσειτο. ^p Rec. = καὶ. ^q Alex. + αὐτοῦ. ^r Rec. βάλλῃ. ^s Rec. Ἐγείραι. ^t Alex. ἰσπνὶ καὶ οὐκ etc.

WICLIIF—1380.

bethsaida, and hath fyue porchis; ³ in these laie a grette multitude of sike men, blinde, crokid, and drie, abydyng the mouynge of the watir; ⁴ for the angel of the lord cam doun certeyn tymes in to the watir, and the watir was moued, and he that first cam doun in to the sisterne aftir the mouynge of the watir was made hool of what euer sikenesse he was holden; ⁵ and a man was there hauynge eyte and thritti yzer in his sikenesse, ⁶ and whanne ihesus hadde sen hym liggyng and hadde known, that he hadde myche tyme, he seith to him, wolt thou be made hool? ⁷ the sike man answerid to hym, lord I haue no man that whanne the watir is moued to putte me in to the cisterne; for the while I come, another goith doun bi-for me;

⁸ ihesus seith to hym, rise up, take thi bed and go; ⁹ and anon the man was made hool; and took up his bedde and wente forth; and it was saboth in that dai; ¹⁰ therfor the iewis seiden to hym that was made hool, it is saboth, it is not leful to thee: to take awcié thi bedde; ¹¹ he answerid to hem, he that made me hool: seide to me, take thi bed and go; ¹² therfor thei axeden hym, what man is that, that seide to thee: take vp thi bedde and go; ¹³ but he that was made hool: wist not who it was; and ihesus bowid awci fro the puple that was sette in the place;

¹⁴ aftirward ihesus foonde hym in the temple; and seide to hym, lo thou art made hool: now nyle thou do synne; leest oþer worse thing bifalle to thee; ¹⁵ thilke man wente and teelde to the iewis: that it was ihesus that made hym hool; ¹⁶ therfor the iewis persued ihesus: for he dide this thing in the saboth. ¹⁷ and ihesus answerid to hem, my fadir worchith til now; and I worche; ¹⁸ therfor the iewis sougten more

ἰσπνὶ καὶ οὐκ etc. ¹⁰ Alex. = πολὺ. ¹¹ Alex. + Κυρίον. ¹² Const. ἰταράσσειτο. ¹³ Rec. = καὶ. ¹⁴ Alex. + αὐτοῦ. ¹⁵ Rec. βάλλῃ. ¹⁶ Rec. Ἐγείραι. ¹⁷ Alex. ἰσπνὶ καὶ οὐκ etc.

TYNDALE—1534.

tonge; Bethseda, havinge fyve porches ³ in which laye a greate multitude of sicke folke, of blinde, halt and wyddered, wayting for the movinge of the water. ⁴ For an angell went doun at a certayne ceason into the pole and troubled the water. Whosoever then fyrst after the steringe of the water, stepped in, was made whoale of what soever disease he had. ⁵ And a certayne man was there, which had bene diseased .xxxviii. yeres. ⁶ When Iesus sawe him lye, and knewe that he now longe tyme had bene diseased, he sayde vnto him. Wilt thou be made whoale? ⁷ The sicke answered him: Syr I have no man when the water is troubled, to put me into the pole. But in the meane tyme, whill I am about to come another stepth doun before me.

⁸ And Iesus sayde vnto him: ryse, take vp thy beed, and walke. ⁹ And immediately the man was made whole, and toke vp his beed, and went. And the same daye was the Saboth daye. ¹⁰ The Iewes therefore sayde vnto him that was made whole. It is the Saboth daye, it is not lawfull for the to cary thy beed. ¹¹ He answered them: he that made me whole, sayde vnto me: take vp thy beed, and get the hence. ¹² Then axed they him: what man is that which sayde vnto the, take vp thy beed and walke. ¹³ And he that was healed, wist not who it was. For Iesus had gotten him selfe awaye, because that ther was preace of people in the place.

¹⁴ And after that Iesus founde him in the temple, and sayd vnto him: beholde thou arte made whole, synne no moore; lest a worse thinge happen vnto the. ¹⁵ The man departed, and tolde the Iewes that yt was Iesus, whiche had made him whole. ¹⁶ And therefore the Iewes dyd persecute Iesus and sought the meanes to slec him, because he had done these thynges on the Saboth daye. ¹⁷ And Iesus answered them: my father worketh hider to, and I worke. ¹⁸ Therefore the Iewes

CRANMER—1539.

the Ebrue tonge, Bethseda) hauynge fyue porches, ³ in which laye a greate multitude of sycke folcke, of blinde, halt, and wythered, waytinge for the mouinge of the water. ⁴ For an angell went doun at a certayne ceason into the pole, and stered the water. Whosoever then fyrst (after the steringe of the water) stepped in, was made whoale of whatsoeuer disease he had. ⁵ And a certayne man was there, which had bene dyscayed .xxxviii. yeres. ⁶ When Iesus sawe him lye, and knewe that he now longe tyme had bene diseased, he sayeth vnto him: Wylt thou be made whole? ⁷ The sycke man answered him: Syr, I haue no man when the water is troubled, to put me into the pole. But in the meane tyme, whyll I am aboute to come, another stepth doun before me.

⁸ Iesus sayeth vnto him ryse, take vp thy bed, and walke. ⁹ And immediately the man was made whole, and toke vp his bed, and walked. And the same daye was the Saboth. ¹⁰ The Iewes therefore sayde vnto him that was made whole: It is the Saboth daye, it is not lawfull for the to cary thy bed. ¹¹ He answered them: he that made me whole, sayde vnto me: take vp thy bed, and walke. ¹² Then asked they him: what man is that, which sayd vnto the, take vp thy bed and walke? ¹³ And he that was healed, wist not who it was. For Iesus had gotten him selfe awaye, because that ther was preace of people in that place.

¹⁴ Afterwarde, Iesus founde him in the temple, and sayde vnto him: beholde, thou art made whole, synne no more, lest a worse thinge happen vnto the. ¹⁵ The man departed and tolde the Iewes, that it was Iesus, which had made him whole. ¹⁶ And therefore the Iewes dyd persecute Iesus, and sought the meanes to slec him, because he had done these thynges on the Saboth daye. ¹⁷ And Iesus answered them.

My father worketh hitherto, and I worke. ¹⁸ Therefore, the Iewes sought the more to

ἐν ἐκείνῃ τῇ ἡμέρᾳ. ¹⁰ Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, ‘Σάββατον
 ‘ἐστὶν οὐκ ἐξεστὶ σοι ἄραι τὸν κράββατον.’ ¹¹ Ἀπεκρίθη αὐτοῖς, ‘Ὁ ποιήσας
 ‘με ὑγιῇ, ἐκεῖνός μοι εἶπεν, Ἄρον τὸν κράββατόν σου, καὶ περιπάτει.’ ¹² Ἠρώτησαν
 οὖν αὐτὸν, ‘Τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράββατόν σου, καὶ
 ‘περιπάτει;’ ¹³ Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὃχλου
 ὄντος ἐν τῷ τόπῳ. ¹⁴ Μετὰ ταῦτα εὗρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν
 αὐτῷ, ‘Ἴδε ὑγιὲς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χειρὸν σοί τι γένηται.’
¹⁵ Ἀπήλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας
 αὐτὸν ὑγιῇ. ¹⁶ Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐξήτουν
 αὐτὸν ἀποκτείνειν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. ¹⁷ ὁ δὲ Ἰησοῦς ἀπεκρίνατο
 αὐτοῖς, ‘Ὁ πατὴρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι.’ ¹⁸ Διὰ τοῦτο οὖν

*Alex. *Οὐ δὲ ἀπερ. s. *Οὐ δὲ ἀπερ. * Rec. τί σοι. *Alex. ἀπήγγειλε s. εἶπε. *Alex. οἱ Ἰουδαῖοι τὸν Ἰησοῦν. *Alex. καὶ ἐξήτουν αὐτὸν ἀποκτείνειν.

GENEVA—1557.

Hebrue Bethesda, hauing fyue porches. ³ In which lay a great multitude of sycke folke, of blynde, halte, and wythered, waiting for the mouyng of the water. ⁴ For an Angel went downe at a certayne season into the poole, and troubled the water: whosoener then fyrst, after the styryng of the water, stepped in, was made whole of whatsoeuer disease he had. ⁵ And a certayne man was there, which had bene diseased eight and thirtie yeres. ⁶ When Iesus sawe him lye, and knewe that he now longe tyme had bene diseased, he sayd vnto hym, Wylt thou be made whole? ⁷ The sycke man answered hym, Syr, I haue no man, when the water is troubled, to put me into the poole: but in the meane tyme, while I am about to come, another steppeth downe before me. ⁸ And Iesus sayd vnto hym, Ryse, take vp thy bed, and walke. ⁹ And immediatly the man was made whole, and toke vp his bed, and walked, and the same day was the Sabbath day. ¹⁰ The Iewes therefore sayd to hym that was made whole, It is the Sabbath day, it is not lawfull for thee to cary thy bed. ¹¹ He answered them, He that made me whole, sayd vnto me, Take vp thy bed, and walke. ¹² Then asked they hym, What man is that which sayd vnto thee, Take vp thy bed, and walke. ¹³ And he that was healed, wist not who it was: for Iesus had gotten him selfe away because that there was prease of people in that place.

¹⁴ And after that, Iesus found hym in the temple, and sayd vnto him, Behold thou art made whole: synne no more, lest a worse thing happen vnto thee. ¹⁵ The man departed, and tolde the Iewes that it was Iesus, which had made him whole. ¹⁶ And therefore the Iewes dyd persecute Iesus, and sought the meanes to sleie him: because he had done these thynges on the Sabbath day. ¹⁷ And Iesus answered them, My Father worketh hitherto, and I worke.

¹⁸ Therefore the Iewes sought the more

RHEIMS—1582.

hebreu was surnamed Bethsaida, hauing fyue porches. ³ In these lay a great multitude of sicke persons, of blinde, lame, withered, expecting the stirring of the vwater. ⁴ And an Angel of our Lord descended at a certaine time into the pond: and the vwater vvas stirred. And he that had gone dovvne first into the pond after the stirring of the vwater, vvas made vvhole of vvhatsoever infirmite he vvas holden. ⁵ And there vvas a certaine man there that had bene eight and thirtie yerres in his infirmite. ⁶ Him vvhen Iesus had seen lying, & knevv that he had novv a long time, he saith to him, Vvilt thou be made vvhole? ⁷ The sicke man answered him, Lord, I haue no man, vvhen the vvater is troubled, to put me into the pond. For vvholes I come, an other goeth dovvne before me. ⁸ Iesus saith to him, Arise, take vp thy bed, and vvake. ⁹ And forthvvith he vvas made vvhole: and he tooke vp his bed, and vvalked. And it vvas the Sabbath that day. ¹⁰ The Iewes therefore said to him that vvas healed, It is the Sabbath, thou maist not take vp thy bed. ¹¹ He answered them, He that made me vvhole, he said to me, Take vp thy bed, and vvake. ¹² They asked him therefore, Vvhat is that man that said to thee, Take vp thy bed, and vvake? ¹³ But he that vvas made vvhole, knevv not vvho it vvas. For Iesus shronke aside from the multitude standing in the place. ¹⁴ Aftervvard Iesus findeth him in the temple, and said to him, Behold thou art made vvhole: sinne no more, lest some vvorse thing chaunce to thee. ¹⁵ That man vvnt his vvay, and told the Iewes that it vvas Iesus that made him vvhole. ¹⁶ Therevpon the Iewes persecuted Iesus, because he did these thynges on the Sabbath.

¹⁷ But Iesus answered them, My father vvorketh vntill novv: and I doe vvorke. ¹⁸ Therevpon therefore the Iewes sought

AUTHORISED—1611.

in the Hebrew tongue *Bethesda*, hauing fyue porches. ³ In these lay a great multitude of impotent folke, of blind, halt, withered, waiting for the mouing of the water. ⁴ For an Angel went downe at a certaine season into the poole, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. ⁵ And a certaine man was there, which had an infirmity thirtie and eight yeeres. ⁶ When Iesus saw him lie, and knew that he had bene now a long time in that case, he saith vnto him, Wilt thou be made whole? ⁷ The impotent man answered him, Sir, I haue no man when the water is troubled, to put mee into the poole: but while I am coming, another steppeth downe before me. ⁸ Iesus saith vnto him, Rise, take vp thy bed, and walke. ⁹ And immediatly the man was made whole, and tooke vp his bed, and walked: And on the same day was the Sabbath.

¹⁰ The Iewes therefore said vnto him that was cured, It is the Sabbath day, it is not lawfull for thee to cary thy bed. ¹¹ He answered them, He that made me whole, the same said vnto me, Take vp thy bed, and walke. ¹² Then asked they him, What man is that which said vnto thee, Take vp thy bed, and walke? ¹³ And he that was healed, wist not who it was: for Iesus had conueyed himselfe away, a multitude being in that place. ¹⁴ Afterward Iesus findeth him in the Temple, and said vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee. ¹⁵ The man departed, and told the Iewes that it was Iesus which had made him whole. ¹⁶ And therefore did the Iewes persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day.

¹⁷ But Iesus answered them, My Father worketh hitherto, and I worke. ¹⁸ Therefore the Iewes sought the more to kill

* Or, from the multitude that was.

μᾶλλον ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλκε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδίον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. ¹⁹ ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιούντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. ²⁰ ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δεῖκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δεῖξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. ²¹ ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ. ²² οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ. ²³ ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. ²⁴ Ἀμὴν ἀμὴν

^a Alex. ἀκούσῃσι s. ἀκούσῃσι.

WICLIIF—1380.

to sle hym; for non oonli he brak the saboth: but he seide that god was his fadir, and made hym euen to god;

¹⁹ therfor ihesus answerid: and seide to hem; truli truli I seie to zou, the sone mai not of hym self do ony thing; but that thing that he seeth the fadir doynge, for what euer thingis he doith: the sone doith in like maner tho thingis? ²⁰ for the fadir louch the sone, & schewith to hym alle thingis that he doith; and he schal schewe to hym greter werkis thanne these, that se wondren, ²¹ for as the fadir reisith deed men and quikeneth: so the sone quikeneth whom he wole, ²² for nether the fadir iugith ony man; but hath jouen echhe dome to the sone; ²³ that alle men onoure the sone; as thei onouren the fadir, he that onourith not the sone: onourith not the fadir that sente hym; ²⁴ truli truli I seie to zou; that he that herith my word and beleueth to hym that sente me: hath euerlastynge lif and he cometh not in to dome, but passith fro deeth in to lif.

²⁵ truli truli I seie to zou for the oure cometh and now it is, whanne deed men schulen here the vois of goddis sone; and thei that horeen schuln lyue. ²⁶ for as the fadir hath lif in hym self: so he gaf to the sone to haue lif in hym self; ²⁷ and he gaf to hym power to make dome: for he is mannes sone; ²⁸ nyle ze wondre this; for the oure cometh, in whiche alle men that ben in briels schuln here the vois of goddis sone; ²⁹ and thei that han do good thingis: schulen go in to azenrisynge of lif; but thei that han do yuele thingis in to azenrisynge of dome.

³⁰ I mai do no thing of my self: but as I haere I deme; and my doom is iust; for I seke not my wille, but the wille of the

TYNDALE—1534.

sought the moare to kill him, not only because he had broken the Saboth: but sayde also that God was his father, and made him selfe equall with God.

¹⁹ Then answered Iesus and sayde vnto them: verely, verely, I saye vnto you: the sonne can do no thinge of him selfe; but that he seeth the father do. For whatsoever he doeth, that doeth the sonne also. ²⁰ For the father loveth the sonne, and sheweth him all thinges; whatsoever he him selfe doeth. And he will shewe him greter workes then these, because ye shoulde marvaile. ²¹ For lykwyse as the father rayseth vp the deed, and quikeneth them; even so the sonne quykenneth whom he will. ²² Nether iudgeth the father eny man: but hath committed all iudgement vnto the sone; ²³ because that all men shuld honour the sonne, even as they honour the father. He that honoureth not the sonne, the same honoureth not the father which hath sent him. ²⁴ Verely I saye vnto you: He that heareth my wordes; and beleueth on him that sent me, hath euerlastinge lyfe; and shall not come in to damnacion: but is scaped from deeth vnto lyfe.

²⁵ Verely, verely I saye vnto you: the tyme shall come, and now is, when the deed shall heare the voyce of the sonne of God. And they that heare, shall lyue. ²⁶ For as the father hath life in him selfe: so lyke wyse hath he geuen to the sonne to haue lyfe in him selfe: ²⁷ and hath geuen him power also to iudge; in that he is the sonne of man. ²⁸ Marvaile not at this: the houre shall come in the which all that are in the graues, shall heare his voyce, ²⁹ and shall come forth: they that haue done good vnto the resurrection of lyfe: and they that haue done euyl; vnto the resurrection of dampnacion.

³⁰ I can of myne awne selfe do nothinge at all. As I heare, I iudge; and my iudgement is iust; because I seke not myne

CRANMER—1539.

kyll him, not only because he had broken the Sabboth: but sayde also that God was his father and made him selfe equall with God.

¹⁹ Then answered Iesus, and sayde vnto them: verely, verely, I saye vnto you the sonne can do nothinge of him selfe, but that he seeth the father do. For whatsoever he doeth, that doeth the sonne also. ²⁰ For the father loveth the sonne, and sheweth him all thynges that he him selfe doeth. And he will shewe him greter workes then these, because ye shuld marvaile. ²¹ For lykewyse as the father rayseth vp the deed, and quyckeneth them, euen so the sonne quykenneth whom he will. ²² Nether iudgeth the father eny man: but hath commytted all iudgement vnto the sone; ²³ because that all men shuld honour the sonne euen as they honour the father. He that honoureth not the sonne, the same honoureth not the father which hath sent hym. ²⁴ Uerely, verely I saye vnto you He that heareth my worde, and beleueth on him that sent me, hath euerlastynge lyfe, and shall not come into damnacyon: but is scaped from deeth vnto lyfe.

²⁵ Uerely, verely, I saye vnto you the houre shall come, and nowe it is, when the deed shall heare the voyce of the sonne of God. And they that heare, shall lyue. ²⁶ For as the father hath lyfe in him selfe, so lykewyse hath he geuen to the sonne to haue lyfe in him selfe: ²⁷ and hath geuen hym power also to iudge, because he is the sonne of man. ²⁸ Maruaile not at this: for the houre shall come, in the which, all that are in the graues, shall heare his voyce, ²⁹ and shall come forth: they that haue done good vnto the resurrection of lyfe: and they that haue done euyl, vnto the resurrection of dampnacion.

³⁰ I can of myne awne selfe do nothinge. As I heare, I iudge, and my iudgment is iust, because I seke not myne awne wyll,

to be given. dome, judgment. nyle, not.
to hear, graue. azenrisynge, resurrection. yuele, evil.
deme, iudge. wot, know.

λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει
ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς
τὴν ζωὴν. ²⁵ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ
^a ἀκούσονται | τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ^b ζήσονται. |
²⁶ ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν
ἐν ἑαυτῷ. ²⁷ καὶ ἐξουσίαν ἔδωκεν αὐτῷ | καὶ | κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου
ἐστί. ²⁸ μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις
ἀκούσονται τῆς φωνῆς αὐτοῦ, ²⁹ καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς
ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως. ³⁰ οὐ δύναμαι
ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν. καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία

^a Alex. ζήσουσι.^c Alex. = kai.

GENEVA—1557.

to kyl hym: not onely because he had broken the Sabbath: but sayd also that God was his Father, and made hym self equal with God. ¹⁹ Then answered Iesus, and sayd vnto them, Verely verely I say vnto you, The Sonne can do nothyng of him self, but that he seeth the Father do: for what soeuer he doth, that doeth the Sonne also. ²⁰ For the Father loueth the Sonne, and sheweth him all things whatsoever he hym self doeth: and he wyl shewe him greater workes then these, because ye should maraayle.

²¹ For lykewyse as the Father raysteth vp the dead, and quickeneth them, euen so the Sonne quickeneth whome he wyl. ²² Nether iudgeth the Father any man, but hath committed al iudgement vnto the Sonne. ²³ Because that all men should honour the Sonne, euen as they honour the Father. He that honoureth not the Sonne, the same honoureth not the Father which hath sent him. ²⁴ Verely verely I say vnto you, He that heareth my wordes, and beleueth on him that sent me hath euerlasting lyfe, and shal not come into damnation: but is escaped from death vnto lyfe. ²⁵ Verely verely I say vnto you, The houre shall come, and now is, when the dead shal heare the voyce of the Sonne of God: and they that heare, shal lyue.

²⁶ For as the Father hath lyfe in hym selfe, so lykewyse hath he geuen to the Sonne to haue lyfe in him selfe. ²⁷ And hath geuen hym power also to iudge, in that he is the Sonne of man. ²⁸ Maruayle not at this: for the houre shal come in the which all that are in the graues, shal heare his voyce: ²⁹ And they shal come forth, that haue done good, vnto the resurrection of lyfe: and they that haue done euyl, vnto the resurrection of damnation.

³⁰ I can of mine own self do nothyng at all: as I heare, I iudge: and my iudgement is iust: because I seke not myne

RHEIMS—1582.

the more to kil him: because he did not only breake the Sabbath, but also he said God was his father, making himself equal to God. ¹⁹ Iesus therefore answered, and said to them, Amen, amen I say to you, The Sonne can not doe any thing of him self, but that vvich he seeth the Father doing. For vvhat things soeuer he doeth, these the Sonne also doeth in like maner.

²⁰ For the Father loueth the Sonne, and sheweth him al things that him self doeth, and greater vvorkes then these vvil he shew him, that you may marueil. ²¹ For as the Father doth raise the dead and quickeneth: so the Sonne also quickeneth vvhom he vvil. ²² For neither doth the Father iudge any man: but al iudgement he hath giuen to the Sonne, ²³ that al may honour the Sonne, as they doe honour the Father. He that honoureth not the Sonne, doth not honour the Father, vvho sent him. ²⁴ Amen, amen I say to you, that he vvich heareth my vvord, and beleueth him that sent me, hath life euerlasting, and he commeth not into iudgement, but shal passe from death into life. ²⁵ Amen, amen I say to you, that the houre commeth, and now it is, vvhen the dead shal heare the voyce of the Sonne of God, and they that haue heard, shal lyue.

²⁶ For as the Father hath life in him self: so he hath giuen to the Sonne also to haue life in him self: ²⁷ and he hath giuen him povver to doe iudgement also, because he is the Sonne of man. ²⁸ Marueil not at this, because the houre commeth vvherein al that are in the graues, shal heare his voyce, ²⁹ and they that haue done good things, shal come forth into the resurrection of life: but they that haue done euil, into the resurrection of iudgement. ³⁰ I can not of my self doe any thing. As I heare, so I iudge: and my iudgement is iust. because I secke not

AUTHORISED—1611.

him, not onely because hee had broken the Sabbath, but said also, that God was his father, making himselfe equall with God.

¹⁹ Then answered Iesus, and said vnto them, Verely, verely I say vnto you, The sonne can doe nothing of himselfe, but what he seeth the Father doe: for what things soeuer he doeth, these also doth the sonne likewise. ²⁰ For the father loueth the sonne, and sheweth him all things that himselfe doth: and hee will shew him greater workes then these, that ye may maruell. ²¹ For as the Father raiseth vp the dead, and quickeneth them: euen so the Sonne quickeneth whom he will. ²² For the Father iudgeth no man: but hath committed al iudgement vnto the Sonne: ²³ That all men should honour the Son, euen as they honour the Father. He that honoureth not the Sonne, honoureth not the Father which hath sent him.

²⁴ Verely, verely I say vnto you, Hee that heareth my word, and beleueth on him that sent mee, hath euerlasting life, and shall not come into condemnation: but is passed from death vnto life. ²⁵ Verely, verely I say vnto you, The houre is coming, and now is, when the dead shall heare the voyce of the Sonne of God: and they that heare, shall lyue. ²⁶ For as the Father hath life in himselfe: so hath he giuen to the Sonne to haue life in himselfe: ²⁷ And hath giuen him authoritie to execute iudgement also, because he is the Sonne of man. ²⁸ Maruell not at this: for the houre is coming, in the which all that are in the graues shall heare his voyce, ²⁹ And shall come forth, they that haue done good, vnto the resurrection of life, and they that haue done euill, vnto the resurrection of damnation. ³⁰ I can of mine owne selfe doe nothing: as I heare, I iudge: and my iudgement is iust, because I secke not mine owne will, but the

ἔστιν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.³¹
³¹ Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.³² ἄλλος
 ἔστιν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ
 περὶ ἐμοῦ.³³ Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ·
³⁴ ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς
 σωθῆτε.³⁵ ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων, ὑμεῖς δὲ ἠεληῆσατε ἀγαλ-
 λιαθῆναι| πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.³⁶ ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ
 Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκε μοι ὁ πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα
 ἃ ἐγὼ ποιῶ,| μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκε·³⁷ καὶ ὁ πέμψας με
 πατήρ, αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ ἤ ἀκηκόατε πώποτε,|
 οὔτε εἶδος αὐτοῦ ὠράκατε.³⁸ καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἠ μένοντα ἐν ὑμῖν,|
 ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.³⁹ Ἐρευνᾶτε τὰς γραφάς,

^a Rec. + πατρός.^c Rec. ἀγαλλιασθῆναι.^f Alex. αὐτὰ τ. ἔ. ἀ. π.^g Alex. πώποτε ἀκηκόατε.

WICLIF—1380.

fadir that sente me; ³¹if I bere witness-
 syng of my self: my witnessyng is not
 trewe, ³²another is that beareth
 syng of me: and I woot that his witness-
 syng is trewe that he berith of me. ³³ye
 senten to Ion: and he bare witnessyng
 to truthe; ³⁴but I take not witnessyng
 of man: but I scie these thingis, that ye
 be sauð; ³⁵he was a lanternne brennyng,
 and schynynge; but ye wolden glade at an
 hour in his list. ³⁶but I haue more wit-
 nessyng thanne Ion for the werkis that
 my fadir gaf to me to performe hem:
 thilke werkis that I do beren witnessyng
 of me, that the fadir sente me; ³⁷and the
 fadir that sente me: he bare witnessyng
 of me; nether 3e herden cuer his vois,
 nether 3e saien his liknesse; ³⁸ye haue
 not his word dwellyng in 3ou: for 3e
 bileuen not to hym whom he sente;
³⁹seke 3e scripturis in whiche 3e gessen
 to haue euerlastyng lif; and tho it ben
 that heren witnessyng of me; ⁴⁰and 3e
 wolen not come to me, that 3e haue lif;
⁴¹I take not clerenesse of men; ⁴²but I
 haue knowun 3ou that 3e haue not the
 loue of god in 3ou; ⁴³I cam in the name
 of my fadir, and 3e token not me; if an-
 other come in his owne name; 3e schulu
 rec-seyuen him; ⁴⁴hou moun 3e bileue
 that rec-seyuen glorie eche of other, and 3e
 seken not the glorie that is of god alone?
⁴⁵yle 3e gesse that I am to accuse 3ou
 anentis the fadir; it is moises that accuseth
 3ou: in whom 3e hopen; ⁴⁶for if 3e bileue-
 uelen to moises; paraunture 3e schulden
 bileue also to me; for he wroote of me;
⁴⁷but if 3e bileue not to his letters: hou
 schuln 3e bileue to my wordis?

6. AFTER these thingis ihesu wente
 for the see of galilee: that is tiberias;
 and a greete multitude sued hym: for

first, knowe thilke, that, clerenesse, of me; knowen, may
 be leueth. anentis, with. and, followed.

TYNDALE—1534.

awne will; but the will of the father which
 hath sent me. ³¹Yf I beare witness of my
 self; my witness is not true. ³²There is a
 nother that beareth witness of me; and I
 am sure that the witness which he beareth
 of me, is true.
³³Ye sent vnto Iohn; and he bare wit-
 nes vnto the truthe. ³⁴But I receaue not
 the recorde of man. Nevertheless, these
 thinges I saye; that ye might be safe.
³⁵He was a burnyng and a shyninge
 light; and ye wolde for a season haue re-
 ioysed in his light. ³⁶But I haue greater
 witness then the witness of Iohn. For the
 workes which the father hath geuen me
 to fynnishe: the same workes which I do;
 beare witness of me; that the father sent
 me. ³⁷And the father him selfe
 hath sent me; beareth witness of me. Ye
 haue not hearde his voyce at any tyme;
 nor ye haue sene his shape: ³⁸therto his
 wordes haue ye not abydinge in you. For
 whome he hath sent: him ye beleue not.
³⁹Search the scriptures, for in them ye
 thinke ye haue eternall lyfe: and they are
 they which testify of me. ⁴⁰And yet will
 ye not come to me; that ye might haue
 lyfe. ⁴¹I receaue not prayse of men. ⁴²But
 I knowe you; that ye haue not the loue
 of God in you; ⁴³I am come in my fathers
 name; and ye receaue me not. Yf another
 shall come in his awne name; him will ye
 receaue. ⁴⁴How can ye beleue which re-
 ceave honour of another; and seke not
 the honour that cometh of God only?
⁴⁵Doo not thinke that I wyll accuse you
 to my father. Ther is one that accuseth
 you; even Moses in whom ye trust. ⁴⁶For
 had ye beleued Moses; ye wold haue be-
 leued me: for he wroote of me. ⁴⁷But
 now ye beleue not his writinge: how shall
 ye beleue my wordes.

6. AFTER these thinges Iesus went
 his waye ouer the see of Galile nye to a
 cyte called Tiberias. ²And a greete mul-
 titude folowed him because they had sene

CRANMER—1539.

but the wyll of the father which hath sent
 me. ³¹If I shulde beare wytnes of my selfe,
 my wytnes were not true. ³²There is another
 that beareth wytnes of me: and I am sure,
 that the wytnes which he beareth of me, is true.
³³Ye sent vnto Iohn, and he bare wytnes
 vnto the trueth. ³⁴But I receaue not
 the recorde of man. Neuerthesse, these
 thinges I saye that ye myght be safe. ³⁵He
 was a burnyng, and a shyninge lyght,
 and ye wolde for a season haue reioysed
 in his light. ³⁶But I haue greater wytnes,
 then the wytnes of Iohn. For the workes
 which the father hath geuen me to fi-
 nyshe, the same workes that I do, beare
 wytnes of me, that the father hath sent
 me. ³⁷And the father himselfe
 which hath sent me hath borne witness of me.
 Ye haue not hearde his voyce at any tyme,
 nor sene his shape: ³⁸his word haue ye
 not abydinge in 3ou. For whom he hath
 sent, him ye beleue not.

³⁹Search the scriptures, for in them ye
 thinke ye haue eternall lyfe and they are
 they which testify of me. ⁴⁰And yet wyll
 ye not come to me, that ye might haue
 lyfe. ⁴¹I receaue not prayse of men. ⁴²But
 I knowe you, that ye haue not the loue
 of God in you. ⁴³I am come in my fa-
 thers name and ye receaue me not. If
 another come in his awne name, him
 wyll ye receaue: ⁴⁴How can ye beleue,
 which receaue honour of another,
 and seke not the honour that cometh
 of God only?

⁴⁵Do not thyncke that I wyll accuse you
 to my father. Ther is one that accuseth
 you: euen Moses in whom ye trust. ⁴⁶For
 had ye beleued Moses, ye wold haue be-
 leued me: for he wroote of me. ⁴⁷But
 now ye beleue not his wytnes: how shall
 ye beleue my wordes?

6. AFTER these thynges Iesus went
 his waye ouer the see of Galile which
 is the see of Tiberias. ²and a greete mul-
 titude folowed hym, because they saue

‘ ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι
 ‘ περὶ ἐμοῦ· ⁴⁰ καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζωὴν ἔχητε. ⁴¹ Δόξαν παρὰ
 ‘ ἀνθρώπων οὐ λαμβάνω· ⁴² ἀλλ’ ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ
 ‘ ἔχετε ἐν ἑαυτοῖς. ⁴³ ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβά-
 ‘ νετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον λήψεσθε. ⁴⁴ πὼς δύνασθε
 ‘ ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ
 ‘ μόνου Θεοῦ οὐ ζητεῖτε; ⁴⁵ μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα·
 ‘ ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπικατε. ⁴⁶ εἰ γὰρ ἐπιστεύετε
 ‘ Μωσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκέλευς ἔγραψεν. ⁴⁷ εἰ δὲ τοῖς ἐκείνου
 ‘ γράμμασιν οὐ πιστεύετε, πὼς τοῖς ἐμοῖς ῥήμασι πιστεύετε;’

VI. Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς
 Τιβεριάδος· ² καὶ ἠκολούθει| αὐτῷ ὄχλος πολὺς, ὅτι ³ ἑώρων| ¹ τὰ σημεῖα ἃ ἐποίει ἐπὶ

^a Alex. ἐν ὑμῖν μένοντα.

^a Alex. ἠκολούθει δὲ.

^a Alex. ἐθώρων σ. ἐθώρων.

^a Rec. + αὐτοῦ.

GENEVA — 1557.

own wyl, but the wyl of the Father which
 hath sent me. ³¹ If I should beare wytnes
 of my selfe: my wytnes were not
 true. ³² There is another that beareth
 wytnes of me, and I am sure that the
 wytnes which he beareth of me, is true.
³³ Ye sent vnto Iohn, and he bare wytnes
 vnto the trueth. ³⁴ But I receaue not the
 reorde of man: Neuertheless, these
 thynges I say, that ye myght be safe.
³⁵ He was a burning, and a shynynge can-
 del: and ye would for a season haue re-
 ceived in his lyght. ³⁶ But I haue greater
 wytnes then the wytnes of Iohn: for the
 workes which the Father hath geuen me
 to finish, the same workes that I do,
 beare wytnes of me, that the Father sent
 me. ³⁷ And the Father hym selfe which
 hath sent me, beareth wytnesse of me. Ye
 haue not heard his voyce at any tyme,
 nor ye haue sene his shape. ³⁸ And his
 wordes haue ye not abyding in you: for
 whome he hath sent, hym ye beleue not.
³⁹ Search the Scriptures: for in them ye
 thinke ye haue eternal life: and they are
 they which testifie of me.

⁴⁰ And yet wyl ye not come to me, that
 ye myght haue life. ⁴¹ I receaue not prayse
 of men. ⁴² But I knowe you, that ye haue
 not the loue of God in you. ⁴³ I am come
 in my Fathers name, and ye receaue me
 not: If another shal come in his owne
 name, him wyl ye receaue. ⁴⁴ How can
 ye beleue which receaue honour one of
 another, and seke not the honour that
 cometh of God only? ⁴⁵ Do not thinke
 that I wyl accuse you to my Father: There
 is one that accuseth you, euen Moses, in
 whome ye trust. ⁴⁶ For had ye beleued
 Moses, ye would haue beleued me: for he
 wrote of me. ⁴⁷ But saying ye beleue not his
 wrytynges, how shal ye beleue my wordes?

6. AFTER these thynges, Iesus went
 his way ouer the sea of Galile, yea to a
 citie called Tiberias: ² And a great mul-
 titude folowed him, because they saw his

RHEIMS — 1582.

my vwill, but the vwill of him that sent me.
³¹ If I giue testimonie of my selfe, my testimo-
 nie is not true. ³² There is an other that giueth
 testimonie of me: and I know that the
 testimonie is true vvhich he giueth of me.

³³ You sent to Iohn: and he gaue testi-
 monie to the truth. ³⁴ But I receiue not
 testimonie of man: but I say these things
 that you may be sau'd. ³⁵ He was the
 lampe burning and shining. And you
 would for a time reioyce in his light.
³⁶ But I haue a greater testimonie then
 Iohn. For the workes vvhich the Father
 hath giuen me to perfit them: the very
 workes them selues vvhich I doe, giue
 testimonie of me, that the Father hath
 sent me. ³⁷ And the Father that sent me,
 him self hath giuen testimonie of me.
 neither haue you heard his voice at any
 time, nor seen his shape, ³⁸ and his vvord
 you haue not remaining in you: because
 vvhom he hath sent, him you beleue not.

³⁹ Search the scriptures, for you thinke
 in them to haue life everlasting: and the
 same are they that giue testimonie of me:
 and you vvill not come to me that you
 may haue life. ⁴⁰ Glorie of men I receiue
 not. ⁴¹ But I haue knowen you, that the
 loue of God you haue not in you. ⁴² I am
 come in the name of my Father, and you
 receiue me not: if an other shal come in
 his owne name, him you vvill receiue.
⁴³ How can you beleue, that receiue
 glorie one of an other: and the glorie
 vvhich is of God only, you seeke not?
⁴⁴ Thinke not that I vvill accuse you to the
 Father, there is that accuseth you, Moses,
 in vvhom you trust. ⁴⁵ For if you did
 beleue Moses: you vvould perhaps beleue
 me also, for of me he hath vvritten:
⁴⁶ And if you doe not beleue his wryttings:
 how vvill you beleue my vvordes?

6. AFTER these things Iesus vvenc
 beyond the sea of Galilee, vvhich is of
 Tiberias: ² and a great multitude folow-
 ed him, because they saw the signes

AUTHORISED — 1611.

will of the Father, which hath sent me.
³¹ If I beare witness of my selfe, my wit-
 nesse is not true.

³² There is another that beareth witness
 of me, and I know that the witness which
 he witnesseth of me, is true. ³³ Ye sent
 vnto Iohn, and he bare witness vnto the
 trueth. ³⁴ But I receiue not testimonie
 from man: but these things I say, that
 ye might be sau'd. ³⁵ He was a burning
 and a shining light: and ye were willing
 for a season to reioyce in his light.

³⁶ But I haue greater witness then that
 of Iohn: for the workes which the Father
 hath giuen me to finish, the same workes
 that I do, beare witness of me, that the
 Father hath sent me. ³⁷ And the Father
 himselfe which hath sent mee, hath borne
 witness of me. Ye haue neither heard
 his voice at any time, nor sene his shape.
³⁸ And ye haue not his word abiding in
 you: for whom he hath sent, him ye be-
 leue not.

³⁹ Search the Scriptures, for in them ye
 thinke ye haue eternal life, and they are
 they which testifie of me. ⁴⁰ And ye will
 not come to me, that ye might haue life.
⁴¹ I receiue not honour from men. ⁴² But
 I know you, that ye haue not the loue of
 God in you. ⁴³ I am come in my Fathers
 Name, and ye receiue mee not: if another
 shall come in his owne name, him ye will
 receiue. ⁴⁴ How can ye beleue, which re-
 ceiue honour one of another, and seeke
 not the honor that cometh from God
 only? ⁴⁵ Doe not thinke that I will accuse
 you to the Father: there is one that ac-
 cuseth you, euen Moses, in whom ye trust?
⁴⁶ For had ye beleued Moses, ye would
 haue beleued me: for he wrote of me.
⁴⁷ But if ye beleue not his wryttings, how
 shall ye beleue my wordes?

6. AFTER these things Iesus went ouer
 the sea of Galilee, which is the sea of Ti-
 berias: ² And a great multitude folowed
 him, because they saw his miracles which

τῶν ἀσθενούντων. ³ ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθιστο μετὰ τῶν μαθητῶν αὐτοῦ. ⁴ ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἐορτὴ τῶν Ἰουδαίων. ⁵ ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεασάμενος ὅτι πολλὸς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον, ᾿Πόθεν ἂγοράσωμεν ἄρτους, ἵνα φάγωσιν οὗτοι; ⁶ Τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιεῖν. ⁷ ἀπεκρίθη αὐτῷ Φίλιππος, ᾿Διακοσίῳν δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος ᾿ αὐτῶν βραχύ τι λάβῃ. ⁸ Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, ⁹ ᾿Εστί παιδάριον ἔν| ᾧδε, ᾿ὃ| ἔχει πέντε ἄρτους κρι- ¹⁰ θίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα εἰ ἔσται ἐκ τούστων; ¹⁰ Εἶπε δὲ ὁ Ἰησοῦς, ¹¹ Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολλὸς ἐν τῷ τόπῳ. ¹² ἀνέ- ¹³ πεσον| οὖν| οἱ| ἄνδρες τὸν ἀριθμὸν ὥσπερ πεντακισχίλιοι. ¹⁴ ἔλαβε δὲ τοὺς ἄρτους

^m Alex. τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς. ⁿ Rec. ἀγοράσομεν. ^o Alex. ἡμελλε. ^p Alex. = αὐτῶν. ^q Alex. = ἐν. ^r Alex. ὅς. ^s Alex. ἀνέπισαν.

WICLIF—1380.

thei saien the tokens that he dide on
hem that weren sike, ³ therfor ihesus
wente in to a hille, and sat there with
hise discipulis, ⁴ and the pask was ny ny;
a feest dai of the iewis, ⁵ therfor whanne
ihesus hadde lefte up his ijen, and hadde
seen that a greet multitude cam to hym,
he seith to filip: wherof schulen we bie
looues: that thes men ete? ⁶ but he seide
this thing: temptynge hym for he wiste
what he was to do, ⁷ filip answerid to
hym, the looues of twei hundred pens,
suffien not to hem; that eche man take
a litil what, ⁸ oon of hise discipulis andrew
the brother of symounte petir: seith to
him, ⁹ a child is here that hath fyue barli
loues and twei fischis; but what ben thes
make so many, ¹⁰ therfor ihesus seith,
make 5c hem sitte to the mete; and there
was myche hey in the place; ¹¹ so men
saten to the mete as fyue thousand in
nombur, ¹² and ihesus took fyue loues;
¹³ thwhanne he hadde do thankynis: he
departid to men that saten at the mete;
and also of the fischis as myche as thei
wolden;

¹² and whanne thei weren fillid: he scide to his discipulis; gadere ȝe the relikes that ben lefte: that thei perishe not. ¹³ and so thei gideriden and filliden twelue cofyns of reliif of the fyue barli loues and twei fischis: that leffen to hem that hadden eten. ¹⁴ therfor the men whanne thei hadden seen the signe that he hadde don: seiden; for this is verrili the profete that is to come in to the world. ¹⁵ And whanne ihesus hadde knownen, that thei weren to come to take hym and make hym kyng; he seiȝ; aloune efte in to an hille.

16 and whanne euentide was comen, hise
disciplys wenten down to the see, 17 and
thei wenten up in to a boot, and thei
caunen ouer the see in to cafernaum and

TYNDALE — 1534.

his myracles which he dyd on them that were diseased. ³ And Iesus went vp into a mountayne, and there he sate with his disciples. ⁴ And ester, a feast of the Iewes, was nye. ⁵ Then Iesus lifte vp his eyes, and sawe a greate company come vnto him, and sayde vnto Philip: whence shall we bye breed that these might eate. ⁶ This he sayde to prove him: for he him sylfe knewe what he wolde do.

7 Philip answered him, two hundred peny worthe of breed are not sufficient for them; that every man have a littell. 8 Then sayde vnto him, one of his disciples, Andrew Simon Peters brother. 9 There ys a lad here, which hath fyve barly loaves, and two fysshes; but what is that amonge so many? 10 And Iesus sayde. Make the people sit doune: Ther was moche grasse in the place. And the men sate doune in nombre, about fyve thousande. 11 And Iesus toke the breed, and gave thanks, and gave to the disciples, and his disciples to them that were set doune. And lykwyse of the fysshes, as moche as they wolde.

12 When they had eaten ynough, he sayd
vnto his disciples: gadder vp the broken
meate that remaineth: that nothing be
loost. 13 And they gadered it to gedre:
and fylled twelue baskettes with the broken
meate, of the five barly loaves, which broken
meate remained vnto them that had eaten.
14 Then the men, when they had sene the
myracle that Iesus dyd, sayde: This is of
a trueth the Prophet that shuld come into
the worlde.

¹⁵ When Iesus perceaved that they wolde come, and take him vp, to make him kinge, he departed agayne into a mountayne him silfe a lone.

¹⁶ And when even was come, his disciples went vnto the see ¹⁷ and entred into a shyppe, and went over the see vnto

CRANMER — 1539.

his myracles whych he dyd on them that were diseased. ³ And Iesus went vp into a mountayne, and there he sate wyth hys disciples. ⁴ And easter, a feast of the Iewes was nve.

5 When Iesus then lyfte vp his eyes, and sawe a great company come vnto hym, he sayeth vnto Philip: whence shall we bye breed, that these maye eate? 6 This he sayd to proue him: for he him selfe knew, what he wolde do.

7 Philip answered him two hundred penny
worthe of breed are not sufficient for them,
that euery man maye take a tytell. ⁸One
of his disciples (Andrew, Simon Peters
brother) sayeth vnto him: ⁹There is a
lad here, which hath fyue barly loues
and twofysshes: but what are they amonge
so many? ¹⁰And Iesus sayde: Make the
people syt downe. Ther was moche grasse
in that place. So the men sat downe in
nombre, about fyue thousand. ¹¹And
Iesus toke the breed: And whan he had
geuen thanckes, he gaue to the disciples,
and the disciples to them that were set
downe. And lykewyse of the fysshes as
moch as they wolde.

12 When they had eaten ynough, he sayeth vn to his disciples: gather vp the broken meate which remaineth, that nothing be lost. 13 And they gathered it together, and fylled twelue baskettes with the broken meate: of the fyue barly loaves: which broken meate remayned vnto them that had eaten. 14 Then those men (when they had sene the myracle that Iesus dyd) sayd: this is of a trueth the same prophete: that shulde come into the worlde. 15 When Iesus therfore perceaued, that they wolde come, and take him vp to make him kynge, he departed agayne into a mountayne him selfe alone.

16 And when euen was now come, his
disciples went downe vnto the see, 17 and
got vp into a shippe, and came ouer the

703, over	wiste, knew.	relevis, <i>relichs</i> .
if, by	haslets	flöz, fled.
		este, <i>again</i>

ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε ^ω τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. ¹² ὥς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, ‘Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται.’ ¹³ Συνήγαγον οὖν, καὶ ἐγένισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσεν τοῖς βεβρωκόσιν. ¹⁴ οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ὁ Ἰησοῦς, ἔλεγον, ‘Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ‘ὁ ἐρχόμενος εἰς τὸν κόσμον.’ ¹⁵ Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν, ἵνα ποιήσωσιν ^ω αὐτὸν βασιλέα, ἀνεχώρησεν ^ω πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

¹⁶ Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, ¹⁷ καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. καὶ

¹ Const. = οὖν. ^ω Alex. = οἱ. ^ω Alex. λαβὼν οὖν. ^ω Alex. = τοῖς μαθηταῖς, οἱ δὲ μαθηταί. ^ω Const. = αὐτὸν. ^ω Const. = πάλιν.

GENEVA—1557.

miracles, which he dyd on them that were diseased. ³ Then Iesus went vp into a mountayne, and there he sate with his disciples. ⁴ And Easter, a feast of the Iewes was nie. ⁵ Then IESVS lyft vp his eyes, and saw a great compaignie come vnto him, and sayd vnto Philip, Whence shal we bye bread, that these myght eat? ⁶ (This he sayd to proue hym: for he him self knewe what he would do) ⁷ Philip answered him, Two hundred penyworth of bread is not sufficient for them, that euery man may take a lytel. ⁸ Then sayd vnto him one of his disciples, Andrew Simon Peters brother, ⁹ There is a litle boye here, which hath fve barley loaves, and two fyses: but what are they among so many?

¹⁰ And Iesus sayd, Make the people syt downe. There was muche grasse in that place. Then the men sate downe in nombre, about fve thousand. ¹¹ And Iesus toke the bread, and gaue thanks, and gaue to the disciples, and his disciples to them that were set downe: and lykewyse of the fyses as muche as they would. ¹² And when they were satisfied, he sayd vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. ¹³ Then they gathered it together, and fylled twelue baskettes with the broken meat, of the fyve barly loaves, which fragments remayned vnto them that had eaten. ¹⁴ Then the men when they had sene the miracle that Iesus dyd, sayd, This is of a trueth that Prophet that should come into the world. ¹⁵ When Iesus therefore perceaued that they would come, and take hym to make him king, he departed agayne into a mountayne him selfe alone.

¹⁶ And when euen was nowe come, his disciples went downe vnto the sea: ¹⁷ And entred into a shyp, and went ouer the sea towards Capernaum: and anone

RHEIMS—1582.

vvhich he dyd vpon those that vvere sicke. ³ IESVS therefore went vp into the mountaine, and there he sate vvith his Disciples.

⁴ And the Pasche vvvas at hand, the festiual day of the Iewes. ⁵ Vvhen IESVS therefore had lifted vp his eyes, and sawv that a very great multitude commeth to him, he saith to Philippe, Vvhen shal vve bie bread: that these may eate? ⁶ And this he said, tempting him, for him self knewv vvhat he vvould doe? ⁷ Philippe answered him, Tvvvo hundred penie vvorth of bread is not sufficient for them, that euery man may take a litle peece. ⁸ One of his Disciples, Andrevv the brother of Simon Peter, saith to him, ⁹ There is a boy here that hath fve barley loaves, and tvvvo fyses: but vvhat are these among so many? ¹⁰ IESVS therefore saith, Make the men to sit downe. And there vvvas much grasse in the place. The men therefore sate downe, in number about fve thousand. ¹¹ IESVS therefore tooke the loaves: and vvhen he had giuen thanks, he distributed to them that sate. in like manner also of the fyses as much as they vvould. ¹² And after they vvvere fylled, he said to his Disciples, Gather the fragments that are remainyng, lest they be lost. ¹³ They gathered therefore, and fylled twelue baskets vvith fragments of the fyve barley loaves, vvvhich remayned to them that had eaten. ¹⁴ Those men therefore vvhen they had seen vvhat a signe IESVS had done, said, That this is the Prophet in deeade that is to come into the vvorld. ¹⁵ IESVS therefore vvhen he knewv that they vvould come to take him, and make him king, he fled agayne into the mountaine him self alone.

¹⁶ And vvhen euen vvvas come, his Disciples vvvent downe to the sea. ¹⁷ And vvhen they vvvere gone vp into the shippe, they came beyond the sea into Capharnaum.

AUTHORISED—1611.

hee did on them that were diseased. ³ And Iesus went vp into a mountaine, and there hee sate with his Disciples. ⁴ And the Passecouer, a feast of the Iewes, was nigh.

⁵ When Iesus then lift vp his eyes, and saw a great company come vnto him, he saith vnto Philip, Whence shall we buy bread, that these may eate? ⁶ (And thus he said to proue him: for he himselfe knew what he would doe) ⁷ Philip answered him, Two hundred peniworth of bread is not sufficient for them, that euery one of them may take a little. ⁸ One of his disciples, Andrew, Simon Peters brother, saith vnto him, ⁹ There is a lad here, which hath fve barley loaves, and two small fishes: but what are they among so many? ¹⁰ And Iesus said, Make the men sit downe. Now there was much grasse in the place. So the men sate downe, in number about fve thousand.

¹¹ And Iesus tooke the loaves, and when he had giuen thanks, hee distributed to the disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would. ¹² When they were fylled, he said vnto his disciples, Gather vp the fragments that remaine, that nothing be lost. ¹³ Therefore they gathered them together, and fylled twelue baskets vvith the fragments of the fyve barley loaves, which remayned ouer and aboue, vnto them that had eaten. ¹⁴ Then those men, when they had sene the miracle that Iesus did, sayd, This is of a trueth that Prophet that should come into the world.

¹⁵ When Iesus therefore perceiued that they would come and take him by force, to make him a King, he departed agayne into a mountaine himselfe alone. ¹⁶ And when euen was now come, his disciples went downe vnto the sea, ¹⁷ And entred into a ship, and went ouer the sea towards

σκοτία ἦδη ἐγεγόνει, καὶ οὐκ ἔληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, ¹⁸ ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο. ¹⁹ ἔληλακότες οὖν ὡς σταδίου εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον καὶ ἐφοβήθησαν. ²⁰ ὁ δὲ λέγει αὐτοῖς, 'Εγὼ εἰμι· μὴ φοβεῖσθε.' ²¹ Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

²² Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, ^b ἰδὼν ὅτι πλοῖαριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ ^d πλοῖαριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. ²³ (ἄλλα δὲ ἦλθε πλοῖαρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ Κυρίου.) ²⁴ ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι

^a Alex. οὐπω. ^b Alex. ἐγένετο τὸ πλοῖον. ^c Alex. εἶπον s. εἶπεν. ^d Alex. = ἐκεῖνον εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ.

WICLIF—1380.

darkness weren made thanne, and ihesus was not comen to hem, ¹⁸ and for a greet wynde blew: the see roos up, ¹⁹ therfor whanne thei hadden rowed as fyue and twenty furlongis or thritti: thei seen ihesus walkyng on the see, and to be ny; the boot and thei dreedn, ²⁰ and he seide to hem, I am: nyle ye drede, ²¹ therfor thei wolden take hym in to the boot: and anon the boot was at the lond, to whiche thei wenten.

²² On the tother dai the puple that stood ouer the see saie: that ther was noon other boot there but on; ^a that ihesus entrid not with his discipils in to the boot, but hise discipils aloone wenten; ²³ but other bootis camen fro tiberias bisidis the place where thei hadden cete breed, and dide thankyngis to god; ²⁴ therfor whanne the puple hadde seen that ihesus was not there nether hise discipils, thei wenten up in to botis, and camen to capernaum sekyng ihesus; ²⁵ and whanne thei hadden founden him ouer the see: thei seiden to hym, rabi, hou cam thou hider? ²⁶ ihesus answerid to hem and seide, truli truli I seie to you, ye seken me not for ye saien the myracles, but for ye sekyn of loous and weren fillid; ²⁷ worche ye not mete that perischith, but that dwelith in to euerlastyng lif, whiche mete mannes sone schal zeue to you, for god the fadir hath markid hym;

²⁸ therfor thei seiden to hym, what schuln we do that we worche the werkis of god? ²⁹ ihesus answerid: and seide to hem, this is the werke of god, that ye bileue to hym, whom he sente; ³⁰ therfor thei seiden to hym, what tokene thanne doest thou, that we seen and bileue to thee, what worchist thou? ³¹ oure fadris eten

TYNDALE—1534.

Capernaum. And anon it was darcke, and Iesus was not come to them. ¹⁸ And the see arose with a greate wynde that blew. ¹⁹ And when they had rowen aboute a .xxxv. or a .xxx. furlonges, they sawe Iesus walke on the see, and drawe nye vnto the shyp, and they were afraide. ²⁰ And he sayde vnto them: It is I, be not a frayde. ²¹ Then wolde they haue receaved him into the shyp, and the ship was by and by at the londe whyther they went.

²² The daye folowynge, the people which stode on the other syde of the see, sawe that ther was none other shyp there, save that one wher in his disciples were entred; and that Iesus went not in with his disciples in the ship: but that his disciples were gone awaye alone. ²³ How be it, ther came other shippes from Tiberias nye vnto the place, where they ate breed, when the Lorde had blessed. ²⁴ Then when the people sawe that Iesus was not there, nether his disciples, they also toke shippinge and came to Capernaum sekyng for Iesus.

²⁵ And when they had founde him on the other syde of the see, they sayd vnto him: Rabbi, when camest thou hider? ²⁶ Iesus answered them and sayde: verely verely I saye vnto you: ye seke me, not because ye sawe the myracles: but because ye ate of the loaves, and were filled. ²⁷ Laboure, not for the meate which perischeth, but for the meate that endureth vnto euerlastyng lyfe, whiche meate the sonne of man shall geve vnto you. For him hath god the father sealed.

²⁸ Then sayde they vnto him: what shall we do that we myght worke the workes of God? ²⁹ Iesus answered and sayde vnto them: This is the worke of God, that ye beleue on him, whom he hath sent. ³⁰ They sayde vnto him: what signe shewest thou then, that we maye se and beleue thee? What doest thou worke? ³¹ Oure fathers dyd eate Manna in the

CRANMER—1539.

see vnto Capernaum. And it was now darcke, and Iesus was not come to them. ¹⁸ And the see arose with a greate wynde that blew. ¹⁹ So when they had rowen about a .xxxv. or .xxx. furlonges, they sawe Iesus walking on the see, and drawing nye vnto the shippe, and they were afraide. ²⁰ But he saveth vnto them: It is I, be not afraide. ²¹ Then wold they haue receaved him into the shyp, and immediately the shyp was at the lande whither they went.

²² The daye folowynge when the people (which stode on the other syde of the see) sawe, that ther was none other shyp there, saue that one wher into his disciples were entred, and that Iesus went not in with his disciples into the ship: but that his disciples were gone awaye alone. ²³ (Howbeit, ther cam other shippes from Tiberias nye vnto the place, where they dyd eate bred, after that the Lord had geuen thanks) ²⁴ when the people therefore sawe that Iesus was not there, nether his disciples, they also toke shipping, and came to Capernaum, sekyng for Iesus.

²⁵ And when they had founde him on the other syde of the see, they sayde vnto him: Rabbi, when camest thou hyther? ²⁶ Iesus answered them, and sayde: verely verely I saye vnto you: ye seke me, not because ye sawe the myracles, but because ye dyd eate of the loaves, and were filled.

²⁷ Labour not for the meate which perischeth, but for that which endureth vnto euerlasting lyfe, which meate the sonne of man shall geue vnto you. For him hath God the father sealed.

²⁸ Then sayde they vnto him: what shall we do, that we myght worke the workes of God? ²⁹ Iesus answered and sayde vnto them: This is the worke of God, that ye beleue on him, whom he hath sent. ³⁰ They sayde therefore vnto him: what sygne shewest thou then, that we maye se, and beleue thee? What doest thou worke? ³¹ Oure fathers dyd eate Manna in the

Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβρισαν αὐτοὶ εἰς τὰ ¹ πλοῖα, καὶ ἦλθον εἰς Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν. ²⁵ καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ, ‘Ραββί, πότε ᾧδε γέγονας;’ ²⁶ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, ‘Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ’ ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. ²⁷ ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολ-
 ‘λυμένην, ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου
 ‘ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός.’ ²⁸ Εἶπον οὖν πρὸς αὐτὸν,
 ‘Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;’ ²⁹ Ἀπεκρίθη ⁹ ὁ Ἰησοῦς καὶ
 εἶπεν αὐτοῖς, ‘Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα ^h πιστεύσῃτε| εἰς ὃν ἀπέστειλεν
 ‘ἐκεῖνος.’ ³⁰ Εἶπον οὖν αὐτῷ, ‘Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύ-
 ‘σωμέν σοι; τί ἐργάζῃ;’ ³¹ οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς

^a Alex. πλοῖον.^c Rec. ἐνέβρισαν καὶ αὐτοὶ εἰς τὰ.^f Alex. πλοῖαρια.^g Const. = ὁ.^h Alex. πιστεύετε.

GENEVA—1557.

it was darke, and Iesus was not come to them.

¹⁸ And the sea arose with a great wynd that blew. ¹⁹ And when they had rowed about fwe and twenty, or thirte furlonges, they saw Iesus walking on the sea, and drawing nye vnto the shyp: and were afrajd. ²⁰ And he sayd vnto them, It is I, be not afrajd. ²¹ Then moste willingly they receaued hym into the shyp, and the ship was by and by at the land, whither they went. ²² The day folowynge, the people which stode on the other syde of the sea, sawe that there was none other shyp there, saue that one, wherinto his disciples were entred, and that Iesus went not with his disciples in the shyp, but that his disciples were gone alone: ²³ And then there came other shyppes from Tiberias nye vnto the place where they ate the bread, after the Lord had geuen thanks.

²⁴ Then when the people saw that Iesus was not there, nether his disciples, they also toke shyping, and came to Capernaum, sekynge for Iesus. ²⁵ And when they had found hym on the other syde of the sea, they sayd vnto him, Rabbi, when camest thou hither? ²⁶ Iesus answered them, and said, Verely verely I say vnto you, ye seeke me not because ye saw the miracles, but because ye ate of the loaves, and were fylled. ²⁷ Labour not for the meat which perisheth, but for the meat that endureth vnto euerlasting lyfe, which meat the Sonne of man shal geue vnto you: for hym hath God the Father sealed. ²⁸ Then sayd they vnto hym, What shal we do, that we myght worke the workes of God? ²⁹ Iesus answered, and said vnto them, This is the worke of God, that ye beleue on him, whome he hath sent.

³⁰ They sayd therefore vnto hym, What sygne shewest thou then, that we may see, and beleue thee? What doest thou worke?

³¹ Our fathers dyd eat Manna in the

RHEIMS—1582.

and novv it vvas darke, and Iesus vvas not come vnto them ¹⁸ And the sea arose, by reason of a great vvinde that blew. ¹⁹ Vvhen they had rowed therefore about fwe and tventie or thirtie furlonges, they see Iesus vvalking vpon the sea, and to dravy nigh to the shippe, and they feared. ²⁰ But he saith to them, It is I, feare not. ²¹ They vvould therefore haue taken him into the shippe: and forthvvith the shippe vvvas at the land to vvhich they vvvent.

²² The next day, the multitude that stoode beyond the sea, savv that there vvas no other boate there but one, and that Iesus had not entred into the boate vvith his Disciples, but that his Disciples only vvvere departed: ²³ but other boates came in from Tiberias beside the place vvhere they had eaten the bread, our Lord giuing thanks. ²⁴ Vvhen therefore the multitude savv that Iesus vvas not there, nor his Disciples, they vvvent vp into the boates, and came to Capernaum seeking Iesus.

²⁵ And vvhen they had found him beyond the sea, they said to him, Rabbi, vvhen camest thou hither? ²⁶ Iesus answered them, and said, Amen, amen I say to you, ye seeke me not because you haue seen signes, but because you did eate of the loaves, and vvvere fylled. ²⁷ Vvorkes not the meate that perisheth, but that endureth vnto life euerlasting, vvhich the Sonne of man vvil giue you. For him the Father, God, hath signed. ²⁸ They said therefore vnto him, Vvhat shal vve doe that vve may vvorkes the vvorkes of God?

²⁹ Iesus answered, and said to them, This is the vvorkes of God, that you beleue in him vvhom he hath sent. ³⁰ They said therefore to him, Vvhat signe therefore doest thou, that vve may see, and beleue thee? vvhat vvorkesst thou?

³¹ Our fathers did eate Manna in the

AUTHORISED—1611.

Capernaum: and it was now darke, and Iesus was not come to them. ¹⁸ And the sea arose, by reason of a great wind that blew. ¹⁹ So when they had rowed about five and twentie, or thirtie furlongs, they see Iesus walking on the sea, and drawing nigh unto the ship: and they were afraid. ²⁰ But he saith unto them, It is I, be not afraid. ²¹ Then they willingly received him into the ship, and immediately the ship was at the land whither they went.

²² The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one wherinto his Disciples were entred, and that Iesus went not with his Disciples into the boat, but that his Disciples were gone away alone: ²³ Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks: ²⁴ When the people therefore saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus. ²⁵ And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? ²⁶ Iesus answered them, and said, Uerely, verely I say unto you, Ye seeke me, not because ye saw the miracles, but because yee did eate of the loaves, and were filled. ²⁷ Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Sonne of man shal give unto you: for him hath God the Father sealed. ²⁸ Then said they unto him, What shall we do, that we might worke the workes of God? ²⁹ Iesus answered, and said unto them, This is the worke of God, that ye beleue on him whom he hath sent. ³⁰ They said therefore unto him, What signe shewest thou then, that we may see, and beleue thee? What doest thou worke?

³¹ Our fathers did eat Manna in the

^a Or, worke not.

‘ ἔστι γεγραμμένον, “Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.”’ ³² Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, ‘ Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ’ ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. ³³ ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζῶν διδὸς τῷ κόσμῳ.’ ³⁴ Εἶπον οὖν πρὸς αὐτὸν, ‘ Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτου.’ ³⁵ Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, ‘ Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με, οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ, οὐ μὴ διψήσῃ πώποτε. ³⁶ ἀλλ’ εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ με, καὶ οὐ πιστεύετε. ³⁷ πᾶν ὃ οἶδωσί μοι ὁ πατήρ, πρὸς ἐμὲ ἤξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω· ³⁸ ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. ³⁹ τούτο δὲ ἐστὶ τὸ θέλημα τοῦ πέμψαντός με· ἵνα πᾶν ὃ δέδωκέ μοι,

¹ Alex. ἀπό.² Alex. = πατρός.³ Const. ἀπὸν.⁴ Rec. ἐί.⁵ Alex. πατρός μου.⁶ Alex. ἰγὼ ἰν.

WICLIF—1380.

manna in deserte? as it is writun, he gaf to hem breed, fro heuene to ete; ³² therfor ihesus seith to hem; truli truli I seie to you, moises gaf you not breed fro heuene; but my fadir zeueth you verri breed fro heuene; ³³ for it is verri brede that cometh doum fro heuene, and zeueth lif to the world;

³⁴ therfor thei seiden to him; lord euer zeue us this breed; ³⁵ and ihesus seide to hem; I am breed of lif; he that cometh to me: schal not hungre; he that bilueth in me schal neuer thirst; ³⁶ but I seide to you that ze han sein me; and ze bileueden not. ³⁷ Al thing that the fadir zeueth to me schal come to me; and I schal not cast him out: that cometh to me; ³⁸ for I am doum fro heuene, not that I do my wille: but the wille of hym that sente me; ³⁹ & this is the wille of the fadir that sente me; that al thing that the fadir gaf me; I lese not of it; but agen reise it in the last dai; ⁴⁰ & this is the wille of my fadir that sente me; that eche man that seeth the sone; and bilueth in hym: haue cuerlastynge lif; and I schal agenreise him in the last dai;

⁴¹ therfor iewis gruchiden of hym for he hadde seide. I am breed that cam doum fro heuene; ⁴² and thei seiden; whether this is not ihesus the sone of Ioseph: whos fadir and modir we han knowen; hou thanne seith this that I cam doum fro heuene? ⁴³ therfor ihesus answerid and seide to hem; nyle ze gruche to gidre. ⁴⁴ No man mai come to me; but if the fadir that sente me drawe hym; and I schal agenreise hym in the last dai; ⁴⁵ it is writun in profetis; and alle men schulin be able for to be taufte of god; eche man that herde of the fadir and hath lerned: cometh to me; ⁴⁶ not for any man hath

TYNDALE—1534.

desert; as yt is writen: He gave them breed from heaven to eat. ³² Iesus sayde vnto them: verely, verely I saye vnto you: Moses gave you breed from heaven: but my father geveth you the true breed from heaven. ³³ For the breed of God is he which commeth doune from heaven and geveth lyfe vnto the worlde.

³⁴ Then sayde they vnto him: Lorde, ever moore geve vs this breed. ³⁵ And Iesus sayde vnto them: I am that breed of life. He that commeth to me, shall not hunger: and he that beleveth on me shall never thirst. ³⁶ But I sayed vnto you: that ye have sene me; and yet beleve not. ³⁷ All that the father geveth me, shall come to me: and him that cometh to me; I cast not away. ³⁸ For I came doune from heaven: not to do myne awne wille; but his will which hath sente me. ³⁹ And this is the fathers will which hath sent me; that of all which he hath geven me; I shuld loose no thinge: but shuld rayse it vp agayne at the last daye. ⁴⁰ And this is the wyll of him that sent me: that every man which seith the sone and beleveth on him; have everlastinge lyfe. And I will rayse him vp at the last daye.

⁴¹ The Iewes then murmured at him; because he sayde: I am that breed which is come doune from heaven. ⁴² And they sayde: Is not this Iesus the sonne of Ioseph; whose father and mother we knowe? How ys yt then that he sayeth; I came doune from heaven? ⁴³ Iesus answered and sayde vnto them. Murmur not betwene youre selves. ⁴⁴ No man can come to me except the father which hath sent me; drawe him. And I will rayse him vp at the last daye. ⁴⁵ It is writen in the Prophetes; that they shall all be taught of God. Every man therefore that hath hearde and hath lerned of the father commeth vnto me. ⁴⁶ Not that any man

CRANMER—1539.

desert as it is wrytten. He gave them breed from heauen to cate. ³² Then Iesus sayde vnto them: verely verely I saye vnto you: Moses gaue you not that breed from heauen: but my father geueth you the true breed from heauen. ³³ For the breed of God is he, which commeth downe from heauen, and geueth lyfe vnto the worlde.

³⁴ Then sayd they vnto him: Lord, euermore geue vs this breed. ³⁵ And Iesus sayd vnto them. I am the breed of lyfe. He that commeth to me shall not hunger: and he that beleueth on me shall neuer thirst. ³⁶ But I sayde vnto you: that ye also haue sene me, and yet ye beleue not. ³⁷ All that the father geueth me shall come to me: and him that commeth to me, I cast not away. ³⁸ For I came doune from heauen: not to do that I will, but that he wyll, which hath sent me. ³⁹ And thys is the fathers wyll which hath sent me, that of all whych he hath geuen me, I shal loose nothinge: but rayse them vp agayne at the last daye. ⁴⁰ And this is the will of him that sent me: that euery one which seeth the sonne and beleueth on him, haue cuerlasting lyfe. And I will rayse him vp at the last daye. ⁴¹ The Iewes then murmured at him, because he sayd: I am the breed (of lyfe) which came doune from heauen. ⁴² And they sayde: Is not thys Iesus the sonne of Ioseph, whose father and mother we knowe? How is it then that he sayeth, I came doune from heauen? ⁴³ Iesus answered and sayd vnto them. Murmur not amonge youre selues.

⁴⁴ No man can come to me, except the father which hath sent me, drawe hym: And I will rayse him vp at the last daye. ⁴⁵ It is written in the Prophetes: and they shalbe all taught of God. Euery man therefore that hath hearde, and hath lerned of the father, commeth vnto me. ⁴⁶ Not that any nan hath sene the father, saue

³⁵ true zeue, geue, agen, again. agerise, raise again. nyle, not.

‘ μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν | τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁰ τοῦτο
 ‘ γάρ | ἐστὶ τὸ θέλημα τοῦ ³⁹πέμψαντός με, | ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ
 ‘ πιστεῦσιν εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ὁ γὰρ | τῇ ἐσχάτῃ
 ‘ ἡμέρᾳ. ⁴¹ Ἐγὼ γινώσκω οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ
 ‘ καταβὰς ἐκ τοῦ οὐρανοῦ. ⁴² καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ,
 ‘ οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, | Ὅτι ἐκ τοῦ
 ‘ οὐρανοῦ καταβέβηκα; ⁴³ Ἀπεκρίθη ⁹ ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύσετε
 ‘ μετ’ ἀλλήλων. ⁴⁴ οὐδεὶς δύναται ἔλθειν πρὸς με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με
 ‘ ἐλκύσῃ αὐτὸν, καὶ ἐγὼ | ἀναστήσω αὐτὸν ³ ἐν | τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁵ ἐστὶ γεγραμ-
 ‘ μένον ἐν τοῖς προφήταις, “Καὶ ἔσονται πάντες διδακτοὶ Θεοῦ.” Πᾶς ^u ὁ
 ‘ ἀκούων | παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται πρὸς με. ⁴⁶ οὐχ ὅτι τὸν πατέρα

P Alex. = οὐτος.

9 Rec. = οὖν.

7 Alex. κάγω.

8 Rec. = ἰν.

6 Rec. = τοῖς.

u Rec. = οὖν.

v Rec. ἀκούσας.

GENEVA — 1557.

desert as it is wrytten, He gaue them bread
 from heauen to eat. ³² Then Iesus said
 vnto them, Verely verely I say vnto you,
 Moses gaue you not bread from heauen:
 but my Father geueth you the true bread
 from heauen. ³³ For the bread of God, is
 he which cometh downe from heauen,
 and geueth lyfe vnto the world. ³⁴ Then
 they sayd vnto hym, Lord, euermore geue
 vs this bread. ³⁵ And Iesus sayd vnto
 them, I am the bread of lyfe: He that
 cometh to me, shal not hunger: and he
 that beleueth on me shal neuer thirst.

³⁶ But I sayd vnto you, That ye also
 haue sene me, and yet beleue not. ³⁷ All
 that the Father geueth me, shal come to
 me: and hym that cometh to me, I cast
 not away: ³⁸ For I came downe from
 heauen, not to do myne own wyl, but his
 wyl which hath sent me. ³⁹ And it is the
 Fathers wyl which hath sent me, that of
 all which he hath geuen me, I should lose
 nothing, but should rayse it vp agayne at
 the last day. ⁴⁰ And this is the wyl of him
 that sent me, that euery man which seeth
 the Sone, and beleueth on hym, haue
 euerlasting lyfe: And I wyl raise him vp
 at the last day.

⁴¹ The Iewes then murmured at him, be-
 cause he sayd, I am that bread which is
 come downe from heauen. ⁴² And they
 sayd, Is not this Iesus the sonne of Ioseph,
 whose father and mother we knowe? How
 is it then that hee sayth, I came
 downe from heauen? ⁴³ Iesus answered
 and sayd vnto them, Murmur not among
 your selues. ⁴⁴ No man can come to me,
 except the Father which hath sent me draw
 him: And I wyl raise him vp at the last
 day. ⁴⁵ It is wrytten in the Prophetes,
 And they shalbe all taught of God. Euery
 man therefore that hath heard, and hath
 learned of the Father, cometh vnto me.

⁴⁶ Not that any man hath sene the

RHEIMS — 1582.

desert, as it is wvritten, *Bread from hea-
 uen he gaue them to eat.* ³² IESVS there-
 fore said to them, Amen, amen I say to
 you, Moses gaue you not the bread from
 heauen, but my Father giueth you the
 true bread from heauen. ³³ For the bread
 of God it is that descendeth from heauen,
 and giueth life to the wvorld. ³⁴ They said
 therefore vnto him, Lord, giue vs alwaies
 this bread. ³⁵ And IESVS said to them, I
 am the bread of life, he that cometh to
 me, shal not hunger: and he that be-
 leueth in me, shal neuer thirst. ³⁶ But I
 said to you that both you haue sene me,
 and yet beleue not. ³⁷ All that the Father
 giueth me, shal come to me: and him
 that cometh to me I vvil not cast forth.

³⁸ Because I descended from heauen, not
 to doe mine ovne vvil, but the vvil of
 him that sent me. ³⁹ For this is the vvil
 of him that sent me, the Father: that al
 that he hath giuen me I leese not thereof:
 but raise it in the last day. ⁴⁰ And this is
 the vvil of my father that sent me: that
 euery one that seeth the Sonne, and be-
 leueth in him, haue life euerlasting, and
 I vvil raise him in the last day.

⁴¹ The Iewes therfore murmured at him,
 because he had said, I am the bread
 vvhich descended from heauen: ⁴² and
 they said, Is not this IESVS the sonne of
 Ioseph, vvhose father and mother we
 know? How then saith he, That I de-
 scended from heauen? ⁴³ IESVS there-
 fore answered and said to them, Murmure
 not one to an other: ⁴⁴ no man can come
 to me, vnles the Father that sent me,
 draw him: and I vvil raise him vp in the
 last day. ⁴⁵ It is wvritten in the Prophetes,
And al shal be docible of God Euery one
 that hath heard of the Father, and hath
 learned, cometh to me. ⁴⁶ Not that any
 man hath sene the Father, but he vvhich

AUTHORISED—1611.

desert, as it is written, He gaue them
 bread from heauen to cate. ³² Then Iesus
 said vnto them, Uerely, verely I say vnto
 you, Moses gaue you not that bread from
 heauen, but my Father giueth you the true
 bread from heauen. ³³ For the bread of God
 is hee which cometh downe from heauen,
 and giueth life vnto the world. ³⁴ Then
 said they vnto him, Lord, euermore giue
 vs this bread.

³⁵ And Iesus said vnto them, I am
 the bread of life: hee that cometh to
 me, shall neuer hunger: and he that
 beleueth on me, shall neuer thirst. ³⁶ But
 I said vnto you, that ye also haue sene
 me, and beleue not. ³⁷ All that the Fa-
 ther giueth mee, shall come to mee; and
 him that cometh to me, I will in no wise
 cast out. ³⁸ For I came downe from hea-
 uen, not to do mine owne will, but the
 will of him that sent me. ³⁹ And this is
 the Fathers will which hath sent me, that
 of all which he hath giuen mee, I should
 lose nothing, but should raise it vp againe
 at the last day. ⁴⁰ And this is the will of
 him that sent me, that euery one which
 seeth the Sonne, and beleueth on him,
 may haue euerlasting life: And I will raise
 him vp at the last day.

⁴¹ The Iewes then murmured at him,
 because hee said, I am the bread which
 came downe from heauen. ⁴² And they
 said, Is not this Iesus the sonne of Ioseph,
 whose father and mother we know? How
 is it then that hee sayth, I came downe
 from heauen? ⁴³ Iesus therefore answered,
 and said vnto them, Murmure not among
 your selues. ⁴⁴ No man can come to me,
 except the Father which hath sent me,
 draw him: and I will raise him vp at the
 last day. ⁴⁵ It is written in the Prophets,
 And they shall be all taught of God. Euery
 man therefore that hath heard, and hath
 learned of the Father, cometh vnto me,
⁴⁶ Not that any man hath sene the

' τις ἐώρακεν | εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὗτος ἐώρακε τὸν πατέρα. ⁴⁷ ἀμὴν ἀμὴν
 ' λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον. ⁴⁸ ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.
 ' ⁴⁹ οἱ πατέρες ὑμῶν ἔφαγον ^{τὸ} μάννα ἐν τῇ ἐρήμῳ, | καὶ ἀπέθανον. ⁵⁰ οὗτός ἐστιν
 ' ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τὶς ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.
 ' ⁵¹ ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβὰς. ἐάν τις φάγῃ ἐκ τούτου
 ' τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν,
 ' ἣν ἐγὼ δώσω | ὑπὲρ τῆς τοῦ κόσμου ζωῆς. ⁵² Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ
 ' Ἰουδαῖοι λέγοντες, ' Πῶς δύναται οὗτος ἡμῖν δόναι τὴν σάρκα φαγεῖν; ' ⁵³ Εἶπεν
 οὖν αὐτοῖς ὁ Ἰησοῦς, ' Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν μὴ φάγητε τὴν σάρκα τοῦ
 ' υἱοῦ τοῦ ἀνθρώπου, καὶ πίνετε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. ⁵⁴ ὁ
 ' τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον, ^{καὶ} ἐγὼ |

⁴⁷ Alex. ἰόρ. τις.

⁴⁸ Alex. ἐν τῇ ἰρ. τ. μ.

⁵² Alex. = ἦν ἐγὼ δώσω.

⁵³ Alex. καὶ ὅ.

WICLIF—1380.

seen the fadir, but this that is of god hath
 seen the fadir, ⁴⁷ sothli sothli I seie to
 you, he that biueneith in me: hath euer-
 lastinge liif. ⁴⁸ I am breed of liif, ⁴⁹ youre
 fadris eten manna in desert: and ben deed.
⁵⁰ this is breed comyngdoun fro heuene;
 that if any man ete therof: he die not.
⁵¹ I am luyunge breed that cam down fro
 heuene; if any man ete of this breed he
 schal lyue with outen ende; and the breed
 that I schal zeie: is my fleisch, for the
 liif of the world.

⁵² therfor the iewis chidden to gidre and
 seiden, hou mai this zeue to us his fleisch
 to ete, ⁵³ therfor ihesus seith to hem, truli
 truli I seie to you but ye eten the flesh
 of mannes sone, and drynken his blood:
 ye schuln not haue liif in you. ⁵⁴ he that
 etith my fleisch and drinkith my blood,
 hath euerlastinge liif, and I schal azen,
 reise hym in the last dai, ⁵⁵ for my fleisch
 is verri mete; and my blood is verri
 drynke, ⁵⁶ he that etith my fleisch and
 drynkith my blood: dwellith in me and I
 in hym. ⁵⁷ as my fadir luyunge sente me:
 ⁊ I lyue for the fadir, and he that etith
 me: he schal lyue for me, ⁵⁸ this is breed
 that cam down fro heuene, not as youre
 fadris eten manna: and ben deed; he that
 etith this breed: schal lyue with outen
 ende.

⁵⁹ He seide these thingis in the synagoge
 teehyng in cafernaum, ⁶⁰ therfor many
 of his discipels berynged this, word
 is hard: who mai here it, ⁶¹ but ihesus
 wittinge at hym self, that heise discipels
 gruechiden of this thing: seide to hem,
 this thing selandriht you, ⁶² therfor if ye
 seen mannes sone styngue wher he was
 bifore ⁶³ it is the spirit that quykeneith,
 the fleisch profitith no thing, the wordis

sothli, truli, your, give, azen, again, verri, true, wittinge, knowing, styngue, ascending.

TYNDALE—1534.

hath sene the father; save he which is of God: the same hath sene the father.

⁴⁷ Verely verely I saye vnto you; he that beleveth on me; hath everlastinge lyfe.
⁴⁸ I am that breed of lyfe. ⁴⁹ Your fathers dyd eate Manna in the wyldernes and are deed. ⁵⁰ This is that breed which cometh from heaven; that he which eateth of it shuld also not dye. ⁵¹ I am that lyvinge breed which came dome from heaven. If eny man eate of this breed; he shall live forever. And the breed that I will geve, is my flesshe; which I will geve for the lyfe of the worlde.

⁵² And the Jewes strove amonge them selves sayinge: How can this felowe geve vs his flesshe to eate? ⁵³ Then Iesus sayde vnto them: Verely, verely I saye vnto you; except ye eate the flesshe of the sonne of man; and drinke his bloude; ye shall not have lyfe in you. ⁵⁴ Whosoever eateth my flesshe; and drinketh my bloude; hath eternall lyfe: and I will rayse him vp at the last daye. ⁵⁵ For my flesshe is meate in dede; and my bloude is drynke in dede. ⁵⁶ He that eateth my flesshe and drynketh my bloude; dwelleth in me and I in him. ⁵⁷ As the lyvinge father hath sent me; even so lyve I by my father: and he that eateth me; shall live by me. ⁵⁸ This is the breed which cam from heuene: not as youre fathers have eaten Manna and are deed. He that eateth of this breed; shall live ever.

⁵⁹ These thinges sayd he in the synagoge as he taught in Capernaum. ⁶⁰ Many of his disciples; when they had herde this; sayde: this is an herde sayinge: who can abyde the hearinge of it? ⁶¹ Iesus knew in hym selfe; that his disciples murmured at it; and sayde vnto them: Doth this offende you? ⁶² What and yf ye shall se the sonne of man ascende vp wher he was before? ⁶³ It is the sprete that quykeneith the flesshe; profiteth nothinge.

CRANMER—1539.

he which is of God: the same hath sene the father.

⁴⁷ Verely verely I saye vnto you: he that putteth his trust in me, hath euerlastinge lyfe. ⁴⁸ I am that breed of lyfe. ⁴⁹ Your fathers dyd eate Manna in the wyldernes, and are deed. ⁵⁰ This is that breed, which cometh downe from heauen; that a man maye eate therof, and not dye. ⁵¹ I am that lyuinge bread, which came downe from heauen. If eny man eate of this bread, he shall liue for euer. And the breed that I will geue, is my flesshe, which I wyll geue for the lyfe of the worlde.

⁵² The Jewes therfore stroue amonge them selues, saying: How can this felowe geue vs that flesh of his, to eate? ⁵³ Then Iesus sayde vnto them: Verely, verely I saye vnto you; except ye eate the flesshe of the sonne of man, and drinke his bloude: ye haue no lyfe in you. ⁵⁴ Whoso eateth my flesshe ⁊ dryncketh my bloude, hath eternall lyfe, and I wyll rayse him vp at the last daye. ⁵⁵ For my flesshe is meate in dede; and my bloude is drinke in dede. ⁵⁶ He that eateth my flesshe and drinketh my bloude, dwelleth in me and I in him. ⁵⁷ As the lyuinge father hath sent me, and I lue for the father: Euen so he that eateth me, shall lyue by the meanes of me. ⁵⁸ This is that breed, which cam downe from heauen: not as youre fathers dyd eate Manna, and are deed. He that eateth of this breed, shall lyue euer.

⁵⁹ These thinges sayd he in the synagoge, as he taught in Capernaum. ⁶⁰ Many therfore of his disciples (when they had herde this) sayde: this is an harde sayinge: who can abyde the hearinge of it? ⁶¹ Iesus knew in hym selfe, that his disciples murmured at it, and he said vnto them: Doth this offende you? ⁶² What and yf ye shall se the sonne of man ascende vp thither wher he was before? ⁶³ It is the sprete that quykeneith, the flesh profiteth

‘ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁵⁵ ἡ γὰρ σὰρξ μου ἁληθῶς ἐστι βρώσις, καὶ τὸ αἷμά μου ἁληθῶς ἐστι πόσις. ⁵⁶ ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ. ⁵⁷ καθὼς ἀπέστειλέ με ὁ ζῶν πατὴρ, καὶ ἐγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, καὶ κεῖνος ζήσεται δι’ ἐμέ. ⁵⁸ οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ἵμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τούτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα. ⁵⁹ Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ. ⁶⁰ Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, ‘ Σκληρὸς ἐστιν οὗτος ὁ λόγος | τίς δύναται αὐτοῦ ἀκοῦειν;’ ⁶¹ Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς, ‘ Τοῦτο ὑμᾶς σκανδαλίζει; ⁶² ἐὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντος ὅπου ἦν τὸ πρότερον; ⁶³ τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ

^a Rec. = *in*.^b Alex. ἀληθῶς.^c Alex. ζῆται.^d Alex. ἔξ.^e Alex. = ἱμῶν.^f Alex. ὁ λ. οὐτος

GENEVA — 1557.

Father, saue he which is of God, the same hath sene the Father. ⁴⁷ Verely verely I say vnto you, He that beleueth on me, hath euerlasting lyfe. ⁴⁸ I am that bread of lyfe. ⁴⁹ Your fathers dyd eat Manna in the wyldernes, and are dead. ⁵⁰ This is that bread which cometh downe from heauen, that he which eateth of it, should not dye. ⁵¹ I am that liuing bread which came downe from heauen: If any man eat of this bread, he shal liue for euer: and the bread that I wyl geue, is my fleshe, which I wyl geue for the lyfe of the world.

⁵² Then the Iewes stroue among them selues, saying, How can this felow geue vs his fleshe to eat? ⁵³ Then Iesus sayd vnto them, Verely verely I say vnto you, Except ye eat the fleshe of the Sonne of man, and dryncke his bloud, ye haue no lyfe in you. ⁵⁴ Whosoeuer eateth my fleshe, and drincketh my bloud, hath eternal lyfe: and I wyl rayse him vp at the last day.

⁵⁵ For my fleshe is meat in dede, and my bloud is drinke in dede. ⁵⁶ He that eateth my fleshe, and dryncketh my bloud dwelleth in me, and I in hym. ⁵⁷ As the liuing Father hath sent me, euen so I lue I by the Father: and so he that eateth me shal lue by me. ⁵⁸ This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead: He that eateth of thys bread, shal lue euer. ⁵⁹ These thynges sayd he in the Synagoge, as he taught in Capernaum.

⁶⁰ Many therefore of his disciples (when they heard this) sayd, This is an hard saying, who can abyde the hearing of it? ⁶¹ Iesus knewe in hym selfe, that his disciples murmured at it, and sayd vnto them, Doth this offende you? ⁶² What and if ye shulde se the Sonne of man ascende vp where he was before? ⁶³ It is the Sprite that quickeneth, the fleshe

RHEIMS — 1582.

is of God: this hath seen the Father. ⁴⁷ Amen, amen I say to you, he that beleeueth in me, hath life euerlasting. ⁴⁸ I am the bread of life. ⁴⁹ Your fathers did eate Manna in the desert: and they died.

⁵⁰ This is the bread that descendeth from heauen: that if any man eate of it, he die not. ⁵¹ I am the liuing bread, that came downe from heauen. If any man eate of this bread, he shal liue for euer: and the bread vvhich I vvil giue, is my flesh for the life of the vvorlde.

⁵² The Iewes therfore stroue among them selues, saying, How can this man giue vs his flesh to cate? ⁵³ Iesus therefore said to them, Amen, amen I say to you, Vnles you cate the flesh of the Sonne of man, and drinke his bloud, you shal not haue life in you. ⁵⁴ He that eateth my flesh, and drinketh my bloud, hath life euerlasting: and I vvil raise him vp in the last day. ⁵⁵ For my flesh, is meate in deede: and my bloud is drinke in deede.

⁵⁶ He that eateth my flesh, and drinketh my bloud, abideth in me, and I in him. ⁵⁷ As the liuing father hath sent me, and I lue by the father: and he that eateth me, the same also shal lue by me. ⁵⁸ This is the bread that came downe from heauen. Not as your fathers did eate Manna, and died. He that eateth this bread, shal lue for euer. ⁵⁹ These things he said teaching in the Synagoge, in Capernaum.

⁶⁰ Many therefore of his Disciples hearing it, said, This saying is hard, and vvhoe can heare it? ⁶¹ But Iesus knowing vvhich him selfe that his Disciples murmured at this, he said to them, Doth this scandalize you? ⁶² If then you shal see the Sonne of man ascend vvhoe he was before? ⁶³ It is the spirit that quickeneth, the flesh profiteth nothing. The vvorlde

AUTHORISED — 1611.

Father; saue hee which is of God, hee hath sene the Father. ⁴⁷ Uerely, verely I say vnto you, Hee that beleueth on me, hath euerlasting life. ⁴⁸ I am that bread of life. ⁴⁹ Your fathers did eate Manna in the wilderness, and are dead. ⁵⁰ This is the bread which cometh downe from heauen, that a man may eate thereof, and not die. ⁵¹ I am the liuing bread, which came downe from heauen. If any man eate of this bread, he shall liue for euer: and the bread that I will giue, is my flesh, which I will giue for the life of the world. ⁵² The Iewes therefore stroue amongst themselves, saying, How can this man giue vs his flesh to cate?

⁵³ Then Iesus sayd vnto them, Uerely, verely I say vnto you, Except yee eate the flesh of the sonne of man, and drinke his blood, yee haue no life in you. ⁵⁴ Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him vp at the last day. ⁵⁵ For my flesh is meate indeede, and my blood is drinke indeede.

⁵⁶ He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. ⁵⁷ As the liuing Father hath sent me, and I lue by the Father: so, he that eateth me, euen he shall lue by me. ⁵⁸ This is that bread which came downe from heauen: not as your fathers did eate Manna, and are dead: he that eateth of this bread, shall liue for euer. ⁵⁹ These things said hee in the Synagoge, as he taught in Capernaum. ⁶⁰ Many therefore of his disciples, when they had heard this, said, This is an hard saying, who can heare it?

⁶¹ When Iesus knew in himselfe, that his disciples murmured at it, hee said vnto them, Doeth this offend you? ⁶² What and if yee shall see the sonne of man ascend vp where hee was before? ⁶³ It is the spirit that quickeneth, the flesh

‘ὥφελεῖ οὐδὲν· τὰ ῥήματα ἃ ἐγὼ ἠλεάληκα| ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστίν.
 ‘⁶⁴ ἀλλ’ εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν.’ Ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς,
 τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστίν ὁ παραδώσων αὐτόν. ⁶⁵ Καὶ ἔλεγε,
 ‘Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἔλθιν πρὸς με, ἐὰν μὴ ἡ δεδομένον
 ‘αὐτῷ ἐκ τοῦ πατρός μου.’ | ⁶⁶ Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ|
 εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ’ αὐτοῦ περιεπάτουν. ⁶⁷ εἶπεν οὖν ὁ Ἰησοῦς τοῖς
 δώδεκα, ‘Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;’ ⁶⁸ Ἀπεκρίθη αὐτῷ Σίμων Πέτρος,
 ‘Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις.’ ⁶⁹ καὶ ἡμεῖς πεπι-
 ‘στεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Ἰησοῦς ὁ υἱὸς τοῦ Θεοῦ.’ ⁷⁰ Ἀπεκρίθη
 αὐτοῖς ὁ Ἰησοῦς, | ‘Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς
 ‘διάβολός ἐστιν;’ ⁷¹ Ἐλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην | οὗτος γὰρ
 ἤμελλεν | αὐτὸν παραδιδόναι, εἰς ὧν ἐκ τῶν δώδεκα.

f Rec. λαῶν.

b Alex. = μου.

c Alex. τῶν μαθητῶν αὐτοῦ ἀπῆλθον.

d Rec. + εἶν.

e Alex. ἄγιος. f Rec. + τοῦ ζῶντος.

g Const. = ὁ Ἰησοῦς.

h Alex. Ἰσκαριώτης.

i Alex. ἐμελλεν.

j Alex. παραδιδόναι αὐτόν.

WICLIF—1380.

that I have spoken to you: ben spirit,
 and lif. ⁶⁴ but there ben summe of you:
 that beleuen not for ihesus wiste fro the
 bigynnyng: whiche weren bileuynge,
 and who was to bitraie hym; ⁶⁵ and he
 seide; therfor I seide to you; that no man
 mai come to me: but it were jouun to
 him of my fadir;

⁶⁶ fro this tyme many of his discipils
 wenten abak and wenten not now with
 hym; ⁶⁷ therfor ihesus seide to the twelue;
 whether se wolen also go aweie? ⁶⁸ and
 symount petir answerid to hym; lord to
 whom schulen we go; thou hast wordis
 of euerlastyng lif; ⁶⁹ and we beleuen and
 han knowen: that thou art crist the sonne
 of god. ⁷⁰ therfor ihesus answerid to hem;
 whether I chees not you twelue x oon of
 you is a fende; ⁷¹ he seide this of iudas
 symounte scariot; for this was to bitraie
 hym: whanne he was oon of the twelue.

7. AFTIR these thingis ihesus walkid
 in to galilee; for he wolde not walke in to
 iudee; for the iewis sought to sle hym;
² x there was nyȝ a feest dai of the iewis,
 senefegin; ³ and his britheren seiden to
 him; passe fro hennes, and go in to iudee;
 that also the discipils seen thi werkis
 that thou doist. ⁴ for no man doith any thing
 in hidlis: and hym self sekith to be opene;
 if thou doist these thingis: schewe thi
 self to the world; ⁵ for neither hise brithren
 bileueden in hym;

⁶ therfor ihesus seide to hem; my tyme
 ys not ȝit: but soure tyme is cuermore
 redi; ⁷ the world mai not hate you; sothli
 it hatith me; for I bere witnessyng ther-
 of that the werkis of it ben yuel. ⁸ go ye
 up to this feest dai: but I schal not go
 up to this feest dai for my tyme is not ȝit
 fulfillid; ⁹ whanne he hadde seide these
 thingis: he dwelte in galile; ¹⁰ and aftir
 that hise brithren weren gon to: thanne

wiste. anser. jouun. given. nyȝ. night. hidlis. private.
 sothli. truly. yuel. evil.

TYNDALE—1534.

The wordes that I speake vnto you are
 sprete and lyfe. ⁶⁴ But ther are some of
 you that beleue not. For Iesus knewe
 from the begynnyng, which they were
 that beleued not; and who shuld betraye
 him. ⁶⁵ And he sayde: Therefore sayde I
 vnto you: that no man can come vnto
 me, except it were geuen vnto him of my
 father.

⁶⁶ From that tyme many of his disciples
 wente backe, and walked no moore with
 him. ⁶⁷ Then sayde Iesus to the twelue:
 will ye also goo awaye? ⁶⁸ Then Simon
 Peter answerd: Master to whom shall
 we go? Thou haste the wordes of eternall
 lyfe, ⁶⁹ and we beleue and knowe, that
 thou arte Christ the sonne of the lyvinge
 God. ⁷⁰ Iesus answerd them: Have not
 I chosen you twelue; and yet one of you
 is the devyll? ⁷¹ He spake it of Iudas
 Iscariot the sonne of Simon. For he it
 was that shuld betraye him; and was one
 of the twelue.

7. AFTER that Iesus went about in
 Galile and wolde not go about in Iewry;
 for the Iewes sought to kill him. ² The
 Iewes tabernacle feest was at hande. ³ His
 brethren therfore sayde vnto him: get
 the hence and go into Iewry that thy dis-
 ciples maye se thy workes that thou doest.
⁴ For ther is no man that doeth any thinge
 secretly, and he him self seketh to be
 knowne. Yf thou do soche thinges; shewe
 thy selfe to the worlde. ⁵ For as yet his
 brethren beleued not in him.

⁶ Then Iesus sayd vnto them: My tyme
 is not yet come; youre tyme is all waye
 redy. ⁷ The worlde cannot hate you. Me
 it hateth: because I testify of it; that the
 workes of it are evyll. ⁸ Go ye vp vnto
 this feest. I will not go vp yet vnto this
 feest; for my tyme is not yet full come.
⁹ These wordes he sayde vnto them and
 abode still in Galile. ¹⁰ But assone as his
 brethren were gone vp; then went he

CRANMER—1539.

nothinge. The wordes that I speake
 vnto you, are sprete and lyfe. ⁶⁴ But there
 are some of you that beleue not. For
 Iesus knew from the beginninge, which
 they were, that beleued not, and who
 shulde betraye him. ⁶⁵ And he sayd:
 therfore sayde I vnto you: that no man
 can come vnto me, except it were geuen
 vnto him of my father

⁶⁶ From that tyme many of his disciples
 wente backe, and forsoke him, and walked
 no more with him. ⁶⁷ Then sayde Iesus
 to the twelue: wyll ye also goo awaye?
⁶⁸ Then Simon Peter answered him:
 Lord, to whom shall we go? Thou haste
 the wordes of eternall lyfe, ⁶⁹ and we be-
 leue and are sure that thou art Christ the
 sonne of the lyvinge God. ⁷⁰ Iesus an-
 swereth them: Haue not I chosen you
 twelue, and one of you is a deuyll? ⁷¹ He
 spake of Iudas Iscariot the sonne of Si-
 mon. For he it was, that shuld betraye
 hym, beyng one of the twelue.

7. AFTER these thinges, Iesus went
 aboute in Galile: for he wolde not go
 aboute in Iewry because that the Iewes
 sought to kyll him. ² The Iewes feest of
 tabernacles was at hande. ³ His brethren
 therfore sayde vnto him: get the hence,
 and go into Iewry, that thy disciples also
 maye se thy workes that thou doest. ⁴ For
 ther is no man that doeth any thyng in
 secret, and he him selfe seketh to be
 knowne openly. If thou do soch thinges,
 shewe thy selfe to the world. ⁵ For his
 brethren beleued not in him.

⁶ Then Iesus sayde vnto them: My tyme
 is not yet come: but youre tyme is all
 waye ready. ⁷ The worlde cannot hate you.
 But me it hateth: because I testify of it,
 that the workes ther of are euill. ⁸ Go ye
 vp vnto this feest, I will not go vp yet
 vnto this feest, for my tyme is not yet full
 come. ⁹ When he had sayde these wordes
 vnto them he abode styll in Galile. ¹⁰ But
 as soon as his brethren were come, then

VII. ¹Καὶ ἰμετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. ²Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. ³εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, ⁴Μετὰβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς· ⁵οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. ⁶Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτὸν. ⁷Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, ⁸Ὁ καιρὸς ὁ ἐμὸς οὐπὼ πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἑτοιμος. ⁹οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. ¹⁰ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπὼ πεπλήρωται. ¹¹Ταῦτα εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ. ¹²Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ

¹ Alex. = Kai.² Rec. περιπάτει ὁ Ἰησοῦς μ. τ.⁴ Alex. = ταύτην.⁶ Rec. οὐπω.⁷ Alex. ἰμὸς καιρὸς.⁵ Rec. + ἔτι.

GENEVA — 1557.

profiteth nothing. The wordes that I speake vnto you, are sprit and lyfe. ⁶⁴ But there are some of you that beleue not. For Iesus knewe from the begynnyng, which they were that beleue not, and who should betraye hym.

⁶⁵ And he sayd, Therefore sayd I vnto you, That no man can come vnto me, except it were given vnto hym of my Father. ⁶⁶ From that tyme, many of his disciples went backe, and walked no more with hym. ⁶⁷ Then sayd Iesus to the twelue, Wyl ye also go away? ⁶⁸ Then Simon Peter answered, Master, to whome shall we go? Thou hast the wordes of eternal lyfe. ⁶⁹ And we beleue and knowe that thou art Christe the Sonne of the liuing God. ⁷⁰ Iesus answered them, Haue not I chosen you twelue, and yet one of you is a deuyll? ⁷¹ He spake it of Iudas Iscariot the sonne of Simon: for he it was that should betraye him, and was one of the twelue.

7. AFTER that, Iesus went about in Galile: and wolde not abyde in Iewrie, for the Iewes soght to kyl hym. ² The Iewes Tabernacle feast was at hand. ³ His brethren therefore sayd vnto hym, Get thee hence and go into Iewrie, that thy disciples may se thy workes that thou doest. ⁴ For ther is no man that doeth any thing secretly, and he hym selfe seketh to be knownen openly. If thou doest suche thynges, shewe thy selfe to the world. ⁵ For as yet his brethren beleued not in hym. ⁶ Then Iesus sayd vnto them, My tyme is not yet come: but your time is all way redy. ⁷ The world can not hate you: but me it hateth, because I testifie of it, that the workes of it are euill. ⁸ Go ye vp vnto this feast: I wil not go vp yet vnto this feast: for my time is not yet fulfilled. ⁹ These wordes he sayd vnto them, and abode styl in Galile.

¹⁰ But as sone as his brethren were gone

RHEIMS — 1582.

that I have spoken to you, he spirit and lyfe. ⁶⁴ But there be certayne of you that beleue not. For Iesus knewe from the beginning vvhoo they were that did not beleue, and vvho he vvas that vvould betraye him. ⁶⁵ And he said, Therefore did I say to you, that no man can come to me, vnles it be giuen him of my Father. ⁶⁶ After this many of his Disciples vvent backe: and novv they vvalked not vvith him. ⁶⁷ Iesus therefore said to the Twelue, Vvhat, vvill you also depart? ⁶⁸ Simon Peter therfore answered him, Lord, to vvhom shal vve goe? thou hast the vvordes of eternal lyfe. ⁶⁹ And vve beleue and haue knovven that thou art Christ the sonne of God. ⁷⁰ Iesus answered them, Haue not I chosen you to the Twelue: and of you one is a deuil? ⁷¹ And he meant Iudas Iscariot, Simons sonne: for this same vvas to betray him, vvhereas he vvas one of the Twelue.

7. AFTER these things Iesus vvalked into Galilee, for he vvould not vvake into Iewrie: because the Iewes sought to kil him. ² And the festiual day of the Iewes, Scenopégia, vvas at hand. ³ And his brethren said to him, Passe from hence, and goe into Iewrie: that thy Disciples also may see thy vvorkes vvvhich thou doest. ⁴ For no man doeth any thing in secrete, and seeketh him selfe to be in publike. If thou doe these things, manifest thy selfe to the vvorld. ⁵ For neither did his brethren beleue in him. ⁶ Iesus therfore saith to them, My time is not yet come: but youre time is alwaies readie. ⁷ The vvorld can not hate you. but me it hateth: because I giue testimonie of it, that the vvorkes thereof are euill. ⁸ Goe you vp to this festiual day: I goe not vp to this festiual day: because my time is not yet accomplished.

⁹ When he had said these things, him selfe taried in Galilee. ¹⁰ But after his brethren vvere gone vp, then he also

AUTHORISED — 1611.

profiteth nothing: the wordes that I speake vnto you, they are Spirit, and they are life. ⁶⁴ But there are some of you that beleue not. For Iesus knew from the beginning, who they were that beleueed not, and who should betray him. ⁶⁵ And he said, Therefore said I vnto you, that no man can come vnto me, except it were giuen vnto him of my Father. ⁶⁶ From that time many of his disciples went backe, and walked no more with him. ⁶⁷ Then said Iesus vnto the twelue, Will ye also goe away? ⁶⁸ Then Simon Peter answered him, Lord, to whom shall we goe? Thou hast the vvords of eternall life. ⁶⁹ And we beleuee and are sure that thou art Christ, the Sonne of the liuing God. ⁷⁰ Iesus answered them, Haue not I chosen you twelue, and one of you is a deuil? ⁷¹ He spake of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, being one of the twelue.

7. AFTER these things, Iesus vvalked in Galilee: for hee vvould not vvake in Iurie, because the Iewes sought to kill him. ² Now the Iewes feast of Tabernacles was at hand. ³ His brethren therefore saide vnto him, Depart hence, and go into Iudea, that thy Disciples also may see the vvorkes that thou doest. ⁴ For there is no man that doeth any thing in secrete, and hee himselfe seketh to be knownen openly: If thou doe these things, shew thy selfe to the vvorld. ⁵ For neither did his brethren beleue in him. ⁶ Then Iesus said vnto them, My time is not yet come: but your time is alvvay ready. ⁷ The vvorld cannot hate you, but me it hateth, because I testifie of it, that the vvorkes thereof are euill. ⁸ Goe ye vp vnto this feast: I goe not vp yet vnto this feast, for my time is not yet full come. ⁹ When he had said these vvords vnto them, he abode still in Galilee.

¹⁰ But vvhen his brethren were gone vp,

αὐτὸς ἀνέβη ⁹ εἰς τὴν ἑορτὴν, | οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ. ¹¹ Οἱ οὖν Ἰουδαῖοι ἐξήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον, 'Ποῦ ἔστιν ἐκεῖνος;' ¹² Καὶ γογγυσμὸς πολλὸς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον, 'Ὅτι ἀγαθὸς ἔστιν' ἄλλοι ¹³ ἔλεγον, 'Οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον.' ¹³ Οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

¹⁴ Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκε. ^{5a} καὶ ἐθαύμαζον | οἱ Ἰουδαῖοι λέγοντες, 'Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς;' ¹⁶ Ἀπεκρίθη ^b οὖν | αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, 'Ἡ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμῇ, ἀλλὰ τοῦ πέμψαντός με. ¹⁷ ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδασχῆς, πότερον ἐκ τοῦ Θεοῦ ἔστιν, ἢ ἐγὼ ἀπ' ἐμαντοῦ λαλῶ. ¹⁸ ὁ ἀφ' ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος

^a Alex. εἰς τὴν ἑορτὴν ποπ. post dñ. αὐτοῦ.

² Rec. + ἐι.

^a Alex. ἱθαύμαζον οἶν.

^b Rec. = οὖν.

WICLIF—1380.

he seȝe up to the feest daiȝ not opunliȝ; but as in pryuyte, ¹¹ therfor the iewis souȝten hym in the feest daiȝ: and seiden; where is he? ¹² and myche grucchyng was of hym among the puple; for summe seiden that he is good, and other seiden naiȝ: but he disceyueȝ the puple, ¹³ nethelles no man spake openliȝ of hym: for drede of the iewis.

¹⁴ but whanne the myddil feest daiȝ canȝ: ihesus wente up in to the temple, & tauȝte, ¹⁵ and the iewis wondride and seide; hou canne this man lettris siȝthen he hath not lerned? ¹⁶ ihesus answerid to hem; and seide; myn doctryne is not myn; but his that sente me; ¹⁷ if any man wole do his wille: he schal knowe of the techyng whether it be of god or I speke of my silf. ¹⁸ he that spekith of hym silf sekith his owne glorie; but he that sekith the glorie of hym that sente hym: is soȝfast; and vnriȝtwisnesse is not in him;

¹⁹ whether moises ȝaf not to ȝou a lawe? and noon of ȝou doith the lawe; what sekin ȝe to sle me? ²⁰ and the puple answerid and seide; thou hast a deuȝel; who sekith to sle thee? ²¹ ihesus answerid and seide to hem; I have don o werk: and alle ȝe wondren; ²² therfor moises ȝaf to ȝou circuncisioun; not for it is of moises: but of the fadir; and in the saboth ȝe circunciden a man; ²³ if a man take circuncisioun in the saboth; that the lawe of moises be not brokun; han ȝe indignacioun to me; for I made al a man hoȝl in the saboth? ²⁴ nyle ȝe deme adre the face; but deme ȝe a riȝtful dome; ²⁵ therfor summe of ierusalem seiden; whether this is not he: whom the iewis seken to sle? ²⁶ and lo; he spekith opunliȝ: and thei seyn no thing to hym; whether the pryncis knewen verriliȝ: that this is crist? ²⁷ but we knowen this man of whennes he is;

ȝeȝe, went. soȝfast, true. o, one. nyle, not.
deme, judge. dome, judgment.

TYNDALE—1534.

also vp vnto the feast: not openly but as it were prevely. ¹¹ Then souȝht him the Iewes at the feast; and sayde: Where is he? ¹² And moche murmuringe was ther of him amonge the people. Some sayde: He is good. Wother sayde naye; but he deceaueth the people. ¹³ How be it no man spake openly of him; for feare of the Iewes

¹⁴ In the middes of the feast; Iesus went vp into the temple and taught. ¹⁵ And the Iewes marueylled sayinge: How knoweth he the scriptures; seynge that he neuer learned? ¹⁶ Iesus answered them; and sayde: My doctrine is not myne; but his that sent me. ¹⁷ If eny man will do his will; he shall knowe of the doctrine: whether it be of God; or whether I speake of my selfe. ¹⁸ He that speaketh of him selfe; seketh his awne prayse. But he that seketh his prayse that sent him; the same is true; and no vnriȝhtewesnes is in him.

¹⁹ Dyd not Moses geue you a lawe; and yet none of you kepeth the lawe? Why goo ye a boutte to kyll me? ²⁰ The people answered and sayde: thou hast the deuyl: who goeth aboutte to kyll the? ²¹ Iesus answered and sayde to them: I haue done one worke; and ye all maruayle. ²² Moses therfore gaue vnto you circuncision: not because it is of Moses; but of the fathers. And yet ye on the Saboth daye; circuncise a man. ²³ If a man on the Saboth daye receaue circuncision without breakyng of the lawe of Moses: disdayne ye at me; because I haue made a man every whit whoale on the saboth daye? ²⁴ Iudge not after the vtter apereance: but iudge riȝhtewes iudgement.

²⁵ Then sayde some of them of Ierusalem: Is not this he whom they goo aboutte to kyll? ²⁶ Beholde he speaketh boldly; and they saye nothing to him. Do the rulers knowe in dede; that this is very Christ? ²⁷ How be it we knowe this man whence

CRANMER—1539.

went he also vp vnto the feast, not openly: but as it were preuely. ¹¹ Then souȝht him the Iewes at the feast, and sayde: where is he? ¹² And moch murmuringe was ther of him amonge the people. For some sayde: He is good, other sayde naye, but he deceaueth the people. ¹³ How be it no man spake openly of him, for feare of the Iewes.

¹⁴ Now whan halfe of the feast was done, Iesus went vp into the temple, and taught. ¹⁵ And the Iewes marueyled, saying: How knoweth he the scriptures, seynge that he neuer learned? ¹⁶ Iesus answered them, and sayde: My doctrine is not myne; but his that sent me. ¹⁷ If eny man will be obedient vnto hys wylle, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe. ¹⁸ He that speaketh of him selfe, seketh his awne prayse. But he that seketh his prayse that sent him, the same is true, and no vnriȝhtewesnes is in him.

¹⁹ Dyd not Moses geue you a lawe, and yet none of you kepeth the lawe? Why go ye about to kyll me? ²⁰ The people answered and sayde: thou hast the deuill: who goeth aboutte to kyll the? ²¹ Iesus answered, and sayde vn to them: I haue done one worcke, and ye all maruayle. ²² Moses therfore gaue vnto you the circuncisioun: not because it is of Moses, but of the fathers: and yet ye on the Saboth daye circuncyse a man. ²³ If a man on the Saboth daye receaue circuncisioun without breakyng of the lawe of Moses: disdayne ye at me, because I haue made a man euery whit whoale on the Saboth daye? ²⁴ Iudge not after the vtter apereance, but iudge with a ryȝhtewes iudgement.

²⁵ Then sayde some of them of Ierusalem: is not this he, whom they go about to kyll? ²⁶ But lo, he speaketh boldly, and they saye nothing to him. Do the rulers knowe in dede, that this is very Christ? ²⁷ Howbeit we know this man

‘αὐτὸν, οὗτος ἀληθὴς ἐστὶ, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. ¹⁹ οὐ Μωσῆς δέδωκεν
 ‘ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτείνειν;
²⁰ ‘Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε,| ‘Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείνειν;’ ²¹ Ἀπε-
 κρίθη ²² ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, ‘Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε
 ‘διὰ τοῦτο· Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν, (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν,
 ‘ἀλλ’ ἐκ τῶν πατέρων) καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. ²³ εἰ περιτομὴν
 ‘λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολάτε ὅτι
 ‘ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ; ²⁴ μὴ κρίνετε κατ’ ὄψιν, ἀλλὰ τὴν
 ‘δικαίαν κρίσιν κρίνατε.’ ²⁵ Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν, ‘Οὐχ οὗτός
 ‘ἐστὶν ὃν ζητοῦσιν ἀποκτείνειν;’ ²⁶ καὶ ἶδε παρῥησία λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι.
 ‘μήποτε ἀληθῶς ἐγνώσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν’ ὁ Χριστός; ²⁷ ἀλλὰ τοῦτον

‘ Alex. ‘Απεκρ. ὁ ὄχλος.

‘ Const. = ὁ.

‘ Rec. + ἀληθῶς.

GENEVA — 1557.

vp, then went he also vp vnto the feast :
 not openly, but as it were preuely. ¹¹ Then
 the Iewes sought him at the feast, and
 sayd, Where is he? ¹² And muche mur-
 muring was ther of him, among the peo-
 ple: Some sayd, He is a good man. Other
 sayd, Naye: but he deceaueth the peo-
 ple. ¹³ Howbeit no man spake openly of
 him for feare of the Iewes. ¹⁴ Now when
 halfe the feast was done, Iesus went vp
 into the temple and taught. ¹⁵ And the
 Iewes marueled, saying, How knoweth
 he the Scriptures, seying that he neuer
 learned? ¹⁶ Iesus answered them, and
 sayd, My doctrine is not myne, but his
 that sent me. ¹⁷ If any man wil do his wil,
 he shal know of the doctrine, whether it
 be of God, or whether I speake of my
 selfe.

¹⁸ He that speaketh of him selfe, seeketh
 his owne prayse: but he that seeketh his
 prayse that sent him, the same is true,
 and no vnrighteousnes is in him. ¹⁹ Dyd
 not Moses geue you a lawe, and yet none
 of you kepeth the lawe? Why go ye
 about to kyl me? ²⁰ The people answered,
 and sayd, Thou hast the deuil, who goeth
 about to kyl thee? ²¹ Iesus answered, and
 sayd to them, I haue done one worke, and
 ye all maraile. ²² Moses therefore gaue
 vnto you Circumcision (not because it is
 of Moses, but of the fathers) and yet ye
 on the Sabbath day, circumcise a man.
²³ If a man on the Sabbath day receiue
 circumcision without breakyng of the
 lawe of Moses, disdayne ye at me, be-
 cause I haue made a man euery whit whole
 on the Sabbath day?

²⁴ Iudge not after the vtter appearance,
 but iudge righteous iudgement. ²⁵ Then
 sayd some of them of Ierusalem, Is not
 this he, whome they go about to kyl?
²⁶ And beholde he speaketh openly, and
 they say nothing to him: do the rulers
 know in dede that this is very Christe?
²⁷ Howbeit we knowe this man whence he

RHEIMS — 1582.

vvent vp to the festiual day, not openly,
 but as it vv ere in secrete. ¹¹ The Iewes
 therfore sought him in the festiual day,
 and said, Vvhere is he? ¹² And there vv as
 much murmuring in the multitude of him.
 For certaine said, That he is good. And
 others said, No, but he seduceth the mul-
 titudes. ¹³ Yet no man spake openly of
 him for feare of the Iewes.

¹⁴ And vvhen the festiuitie vv as now
 halfe done, Iesus vv ent vp into the tem-
 ple, and taught. ¹⁵ And the Iewes mar-
 vv eiled, saying, Howv doth this man knovv
 letters, vvhereas he hath not learned? ¹⁶
 Iesus answered them, and said, My doc-
 trine is not mine, but his that sent me.
¹⁷ If any man vv il doe the vv il of
 him, he shal vvnderstand of the doctrine
 vvwhether it be of God, or I speake of my
 self. ¹⁸ He that speaketh of him self,
 seeketh his ovvne glorie. But he that
 seeketh the glorie of him that sent him,
 he is true, and iniustice in him there is
 not. ¹⁹ Did not Moyses giue you the lavv,
 and none of you doeth the lavv? ²⁰ Vvhy
 seeke you to kyl me? The multitude an-
 swered, and said, Thou hast a deuil, vvho
 seeketh to kyl thee? ²¹ Iesus answered,
 and said to them, One vvorke I haue
 done: and you doe al marveil. ²² There-
 fore Moyses gaue you circumcision: not
 that it is of Moyses, but of the fathers,
 and in the Sabboth you circuncise a man.
²³ If a man receiue circumcision in the
 Sabboth, that the lavv of Moyses be not
 broken: are you angrie at me because I
 haue healed a man vvholly in the Sabboth?

²⁴ Iudge not according to the face, but
 iudge iust iudgement.

²⁵ Certaine therfore of Hierusalem said,
 Is not this he vvhom they seeke to kyl?
²⁶ And behold, he speaketh openly, and
 they say nothing to him. Haue the Princes
 knovven in dede that this is CHRIST?
²⁷ But this man vv e knovv vvhen he is.

AUTHORISED — 1611.

then went he also vp vnto the feast, not
 openly, but as it were in secret. ¹¹ Then
 the Iewes sought him at the feast, and
 said, Where is he? ¹² And there was
 much murmuring among the people, con-
 cerning him: For some said, Hee is a
 good man: Others said, Nay, but he
 deceiueh the people. ¹³ Howbeit, no man
 spake openly of him, for feare of the
 Iewes.

¹⁴ Now about the midst of the feast,
 Iesus went vp into the Temple, and
 taught. ¹⁵ And the Iewes marueiled, say-
 ing, How knoweth this man letters, hau-
 ing neuer learned? ¹⁶ Iesus answered them,
 My doctrine is not mine, but his that
 sent me. ¹⁷ If any man will doe his will,
 hee shall know of the doctrine, whether it
 be of God, or whether I speake of my
 selfe. ¹⁸ He that speaketh of himselfe,
 seeketh his own glory: but he that seeketh
 his glory that sent him, the same is
 true, and no vnrighteousnesse is in him.
¹⁹ Did not Moses giue you the Law, and
 yet none of you kepeth the Law? Why
 goe ye about to kill me? ²⁰ The people
 answered, and said, Thou hast a deuil:
 who goeth about to kill thee? ²¹ Iesus
 answered, and said vnto them, I haue
 done one worke, and yee all maruile.
²² Moses therefore gaue vnto you Circum-
 cision (not because it is of Moses, but of
 the fathers) and yee on the Sabbath day
 circumcise a man. ²³ If a man on the
 Sabbath day receiue circumcision, ²⁴ that
 the Lawe of Moses should not be broken;
 are ye angry at me, because I haue made
 a man euery whit whole on the Sabbath
 day?

²⁴ Iudge not according to the appearance,
 but iudge righteous iudgement. ²⁵ Then
 said some of them of Hierusalem, Is not
 this hee, whome they seeke to kill? ²⁶ But
 loe, he speaketh boldly, and they say no-
 thing vnto him: Doe the rulers know in-
 deed that this is the very Christ? ²⁷ Howbeit
 wee know this man whence hee is: but

* Or, learning. † Or, without breaking the law of Moses.

‘οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχεται, οὐδεὶς γινώσκει πόθεν ἐστίν.’
²⁸ Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, ‘Καὶ με οἶδατε, καὶ οἶδατε
 πόθεν εἰμὶ· καὶ ἀπ’ ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ’ ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν
 ὑμεῖς οὐκ οἶδατε.’ ²⁹ ἐγὼ ὁἶδα αὐτὸν, ὅτι παρ’ αὐτοῦ εἰμι, κακείνους με ἀπέ-
 στείλεν.’ ³⁰ Ἐζήτουν οὖν αὐτὸν πᾶσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὴν χεῖρα,
 ὅτι οὕτω ἐληλύθει ἡ ὥρα αὐτοῦ. ³¹ Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς
 αὐτὸν, καὶ ἔλεγον, ‘Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μῆτι πλείονα σημεῖα τούτων
 ποιήσει ὢν οὗτος ἐποίησεν;’ ³² Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος
 περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα
 πιάσωσιν αὐτόν. ³³ εἶπεν οὖν ὁ Ἰησοῦς, ‘Ἐτι μικρὸν χρόνον μεθ’ ὑμῶν εἰμι,
 καὶ ὑπάγω πρὸς τὸν πέμψαντά με. ³⁴ ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ ὅπου
 εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.’ ³⁵ Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς, ‘Ποῦ

† Rec. + ἔλ. ‡ Alex. ‘Ἐκ τοῦ ὄχλου ἐλ (οὖν) πολλοί. † Alex. = ὅτι. † Alex. μὴ. † Alex. οἱ ἀρχιερ. καὶ οἱ Φαρισ. ὑπηρέτας. † Rec. + αὐτοῖς.

WICLIF—1380.

but whanne crist schal come: no man woot of whennes he is, ²⁸ therfor ihesus cried in the temple techynge and seide: ze knowun me and ze knownen of whennes I am; and I cam not of my self: but he is trewe that sente me whom ze knowun not; I knowe hym and if I seie that I knowe hym not: I schal be like to zou a lier, ²⁹ but I knowe hym: for of hym I am; and he sente me, ³⁰ therfor thi sousten to take hym: and no man sette on hym hondis, for his our cam not yet, ³¹ and many of the puple bileden in hym, and seiden: whanne crist schal come, whether he schal do mo tokens: than tho that this doith?

³² farises herden the puple musynge of hym these thingis, and the princis & farises senten mynystres, to take hym. ³³ therfor ihesus seid to hem: yet a litil tyme I am with zou; and I go to the fadir that sente me. ³⁴ ze schuln seke me: and ze schuln not fynde, and where I am ze moun not come, ³⁵ therfor the iewis seiden to hem self, whidur schal this gon: for we schuln not fynde hym? whether he wole go in to the scaterynge of hethen men: and wole teche the hethen men, ³⁶ what is this word which he seide? ze schuln seke me: ze schuln not fynde, and where I am ze moun not come? ³⁷ but in the last dai of the grete feest: ihesus stood and cried and seide, if any man thristith: come he to me and drinke; ³⁸ he that bileueth in me as the scripture seith: flodis of quike watir schuln flowe fro his wombe, ³⁹ but he seid this thing of the spirit: whom men that bileueden in hym schulden take, for the spirit was not yet zounn, for ihesus was not yet glorified, ⁴⁰ therfor of that company, whanne thei hadden herde these wordis of hym: thei seiden: this is uerriil a profete, ⁴¹ other seiden this is crist, but samme seiden, whether crist cometh fro galilee? ⁴² Whether the scripture seith not that of

woot, knowe. mouen, may. quike, liuing. zounn, given.

TYNDALE—1534.

he is: but when Christ cometh, no man shall knowe whence he is.

²⁸ Then cryed Iesus in the temple as he taught sayinge: ye knowe me, and whence I am ye knowe. And yet I am not come of my selfe, but he that sent me is true, whom ye knowe not. ²⁹ I knowe him: for I am of him, and he hath sent me. ³⁰ Then they sought to take him: but no man layde handes on him, because his tyme was not yet come. ³¹ Many of the people beleued on him and sayde: when Christ cometh, will he do moo miracles then this man hath done?

³² The pharises hearde that the people murmured suche thinges about him. Wherefore the pharises and hye prestes sent ministres forth to take him. ³³ Then sayde Iesus vnto them: Yet am I a lytell whyle with you, and then goo I vnto him that sent me. ³⁴ Ye shall seke me, and shall not fynde me: and where I am, thither can ye not come. ³⁵ Then sayde the Iewes bitwene them selues: whyther will he goo, that we shall not fynde him? Will he goo amonge the gentyls which are scattered all a broad, and teache the gentyls? ³⁶ What maner of sayinge is this that he sayde: ye shall seke me, and shall not fynde me: and where I am, thither can ye not come?

³⁷ In the last daye, that great daye of the feaste, Iesus stode and cryed sayinge: If any man thyrst, let him come vnto me and drinke. ³⁸ He that beleueth on me, as sayeth the scripture, out of his belly shall flowe ryuers of water of lyfe. ³⁹ This spak he of the sprete which they that beleued on him, shuld receaue. For the holy goost was not yet ther, because that Iesus was not yet glorified.

⁴⁰ Many of the people, when they hearde this sayinge sayd: of a truth this is a prophete. ⁴¹ Other sayde: this is Christ. Some sayde: shall Christ come out of Galile? ⁴² Sayeth not the scripture that

CRANMER—1539.

whence he is: but when Christ cometh, no man knoweth whence he is.

²⁸ Then cryed Iesus in the temple (as he taught) saying: ye both knowe me, and whence I am ye knowe. And I am not come of my selfe: but he that sent me is true, whom ye know not. ²⁹ But I know him (And yf I saye that I knowe hym not, I shalbe a lyer lyke vnto you, but I knowe him) for I am of him, and he hath sent me. ³⁰ Then they sought to take hym: but no man layde handes on him, because his houre was not yet come. ³¹ Many of the people beleued on him and sayde: when Christ cometh, will he do moo myracles then these, that this man hath done?

³² The Pharises hearde that the people murmured suche thinges concerning him. And the pharises and hye prestes sent ministres to take hym. ³³ Then sayde Iesus vnto them: Yet am I a lytell whyle wyth you, and then go I vnto him that sent me. ³⁴ Ye shall seke me, and shall not fynde me: and where I am, thither can ye not come. ³⁵ Then sayde the Iewes among them selues: whyther will he go, that we shall not fynde him? Wyl he go amonge the gentyls (which are scattered abroad) and teach the gentils: ³⁶ What maner of saying is this that he sayd: ye shall seke me, and shall not finde me: and where I am, thither can ye not come? ³⁷ In the last daye, that great daye of the feast Iesus stode, and cryed, sayinge: If eny man thyrst, lett him come vnto me, and drincke. ³⁸ He that beleueth on me (as sayeth the scripture) out of his belly shall flowe ryuers of water of lyfe. ³⁹ But this spake he of the sprete, whych they that beleue on him, shulde receaue. For the holy goost was not yet ther, because Iesus was not yet glorified. ⁴⁰ Many of the people therfore (when they hearde this saying) sayd of a truth this is a prophete: ⁴¹ but other sayde this is Christ: But some sayde: shall Christ come out of Galile: ⁴² Sayeth not the

‘ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν
‘ τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας; ’ ³⁶ τίς ἐστὶν οὗτος
‘ ὁ λόγος ὃν εἶπε, Ζητήσετέ με, καὶ οὐχ εὐρήσετε· καὶ, Ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ
‘ δύνασθε ἐλθεῖν;’

³⁷ Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς, καὶ ἔκραζε
λέγων, ‘ Ἐὰν τις διψᾷ, ἔρχέσθω πρὸς με καὶ πινέτω· ³⁸ ὁ πιστεύων εἰς ἐμὲ, καθὼς
‘ εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσιν ὕδατος ζῶντος.’ ³⁹ Τοῦτο
δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ⁴⁰ ἐμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν·
οὐ γὰρ ἦν Πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη. ⁴¹ πολλοὶ οὖν ἐκ
τοῦ ὄχλου ἀκούσαντες τὸν λόγον, ἔλεγον, ‘ Οὗτός ἐστιν ἀληθῶς ὁ προφήτης.’
⁴² Ἄλλοι ἔλεγον, ‘ Οὗτός ἐστιν ὁ Χριστός.’ ⁴³ Ἄλλοι δὲ ἔλεγον, ‘ Μὴ γὰρ ἐκ τῆς
‘ Γαλιλαίας ὁ Χριστὸς ἔρχεται;’ ⁴⁴ οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος

³⁷ Const. ἡμελλον. ³⁸ Alex. — ὁ. ³⁹ Alex. ἐκ τοῦ ὄχλου οὖν. ⁴⁰ Alex. τῶν λόγων τούτων s. τῶν λόγων. ⁴¹ Alex. οἱ δὲ ἔλεγον s. ἄλλοι ἔλεγον.

GENEVA — 1557.	RHEIMS — 1582.	AUTHORISED—1611.
<p>is. but when Christe commeth, no man shal knowe whence he is. ²⁸ Then cried Iesus in the temple as he taught, saying, Ye knowe me, and whence I am ye knowe, and yet I am not come of my selfe, but he that sent me is true, whome ye know not. ²⁹ But I know him, for I am of him, and he hath sent me. ³⁰ Then they sought to take hym, but no man layd handes on him, because his houre was not yet come.</p> <p>³¹ Many of the people beleued on him, and sayd, When Christe commeth wyl he do mo miracles then this man hath done? ³² The Phariseis heard that the people murmured suche things of him, and the Phariseis and hie Priestes sent ministers to take him. ³³ Then said Iesus vnto them, Yet am I lytel whyle with you, and then go I vnto him that sent me. ³⁴ Ye shal seke me, and shal not fynde me: and where I am, thither can ye not come. ³⁵ Then sayd the Iewes betwene them selues, Whither wil he go, that we shal not fynde hym? Wyl he go among the Gentiles, which are scattered all abrode, and teache the Gentiles? ³⁶ What maner of saying is this that he sayd, Ye shal seke me, and shal not fynde me: and where I am, thither can ye not come?</p> <p>³⁷ In the last and great day of the feast, Iesus stode and cried saying, If any man thyrst, let him come vnto me, and drinke. ³⁸ He that beleuech on me, as the scripture saith, Out of his belly shal flowe riuers of liuing water. ³⁹ (And this he said of the Spirit that they should receiue vvhich beleued in him. for as yet the Spirit vvas not giuen: because Iesus vvas not yet glorified.)</p> <p>⁴⁰ Of that multitude therefore, vvhien they had heard these wordes of his, some said, This is the Prophet in deede. ⁴¹ others said, This is CHRIST. But certaine said, Vvhy, doth CHRIST come from Galilee? ⁴² Doth not the scripture say, that of the</p>	<p>But vvhien CHRIST commeth, no man knoweth vvhence he is. ²⁸ Iesus therfore cried in the temple teaching, and saying, Both me you doe know, and vvhence I am you know. And of my self I am not come, but he is true that sent me, vvhom you know not. ²⁹ I know him, because I am of him, and he sent me. ³⁰ They sought therefore to apprehend him: and no man laide handes vpon him, because his houre vvas not yet come. ³¹ But of the multitude many beleued in him, and said, CHRIST vvhien he commeth, shal he doe more signes then these vvhich this man doeth? ³² The Pharisees heard the multitude murmuring these things touching him: and the Princes and Pharisees sent ministers to apprehend him. ³³ Iesus therfore said to them, Yet a litle time I am vvith you: and I goe to him that sent me. ³⁴ You secke me, and shal not finde: and vvhene I am, you can not come. ³⁵ The Iewes therfore said among them selues, Vvither vvil this man goe, that vve shal not finde him? Vvil he goe into the dispersion of the Gentiles, and teach the Gentiles? ³⁶ Vvhat is this saying that he hath said, You shal secke me, and shal not finde: And vvhene I am, you can not come.</p> <p>³⁷ And in the last, the great day of the festiuitie Iesus stode, and cried, saying, If any man thirst, let him come to me, and drinke. ³⁸ He that beleuech in me, as the scripture saith, Out of his belly shal flowe riuers of liuing water. ³⁹ (And this he said of the Spirit that they should receiue vvhich beleued in him. for as yet the Spirit vvas not giuen: because Iesus vvas not yet glorified.)</p> <p>⁴⁰ Of that multitude therefore, vvhien they had heard these wordes of his, some said, This is the Prophet in deede. ⁴¹ others said, This is CHRIST. But certaine said, Vvhy, doth CHRIST come from Galilee? ⁴² Doth not the scripture say, that of the</p>	<p>when Christ commeth, no man knoweth whence he is. ²⁸ Then cried Iesus in the Temple as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of my selfe, but hee that sent me is true, whome ye know not. ²⁹ But I know him, for I am from him, and he hath sent me. ³⁰ Then they sought to take him: but no man layd hands on him, because his houre was not yet come. ³¹ And many of the people beleueed on him, and saide, When Christ commeth, wyl hee doe moe miracles then these which this man hath done?</p> <p>³² The Pharisees heard that the people murmured such things concerning him: And the Pharisees and the chiefe Priests sent officers to take him. ³³ Then said Iesus vnto them, Yet a little while am I vvith you, and then I goe vnto him that sent me. ³⁴ Ye shall secke me, and shall not finde me: and where I am, thither ye cannot come. ³⁵ Then saide the Iewes among themselves, Whither will he goe, that we shall not finde him? will he goe vnto the dispersed among the Gentiles, and teach the Gentiles? ³⁶ What maner of saying is this that he said, Ye shall secke me, and shall not finde mee? and where I am, thither ye cannot come?</p> <p>³⁷ In the last day, that great day of the feast, Iesus stood, and cried, saying, If any man thirst, let him come vnto me, and drinke. ³⁸ Hee that beleuech on me, as the Scripture hath saide, out of his belly shall flow riuers of liuing water. ³⁹ (But this spake he of the Spirit which they that beleue on him, should receiue. For the holy Ghost was not yet giuen, because that Iesus was not yet glorified.)</p> <p>⁴⁰ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. ⁴¹ Others said, This is the Christ. But some said, Shall Christ come out of Galilee? ⁴² Hath not the</p>

* Or, Greeks.

‘ Δαυὶδ, καὶ ἀπὸ Βηθλεὲμ, τῆς κώμης ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται;’
⁴³ Σχίσμα οὖν ἔν τῳ ὄχλῳ ἐγένετο | δι’ αὐτόν. ⁴⁴ τινὲς δὲ ἤθελον ἐξ αὐτῶν πιῶσαι
 αὐτόν, ἀλλ’ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτόν τὰς χεῖρας. ⁴⁵ ἦλθον οὖν οἱ ὑπηρέται πρὸς
 τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, ‘ Διὰ τί οὐκ ἡγάγετε
 ‘ αὐτόν;’ ⁴⁶ Ἀπεκρίθησαν οἱ ὑπηρέται, ‘ Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, |
 ‘ ὥς οὗτος ὁ ἄνθρωπος.’ | ⁴⁷ Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, ‘ Μὴ καὶ ὑμεῖς
 ‘ πεπλάνησθε;’ ⁴⁸ μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρι-
 ‘ σαίων;’ ⁴⁹ ἀλλ’ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρατοί εἰσι.’
⁵⁰ Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν ἡνυκτός πρὸς αὐτόν, | εἰς ὃν ἐξ αὐτῶν,
 ‘ ⁵¹ Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ’ αὐτοῦ ἡ πρότερον, |
 ‘ καὶ γινῶ τί ποιεῖ;’ ⁵² Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, ‘ Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας

* Alex. ἐγένετο ἐν τῳ ὄχλῳ.

* Alex. ἐλάλησεν οὕτως ἄνθρωπος.

* Alex. = ὡς οὗτος ὁ ἄνθρωπος.

* Alex. πρὸς αὐτὸν πρότερον.

* Alex. πρῶτον.

WICLIF—1380.

the seed of dauith and of the castel of
 bethleem, where dauith was: crist cometh?
⁴³ therfor discencioun was made among
 the puple for hym. ⁴⁴ for summe of hem
 wolde haue take hym: but no man sette
 hondis on hym/

⁴⁵ therfor the mynstris camen to bi-
 chopis and farisies: and thei seiden to
 hem/ whi brougten ye not hym? ⁴⁶ the
 mynstris answerden: neuer man spake
 so: as this man spekiþ/ ⁴⁷ therfor the
 farisies answerden to hem/ whether ye
 ben disceyued also? ⁴⁸ whether any of the
 princis, or of the farisies, bileueden in
 hym? ⁴⁹ but this puple that knowith not
 the lawe: ben cursid. ⁵⁰ Nicodeme seith
 to hem he that cam to hym bi nyght: that
 was oon of hem/ ⁵¹ Whether oure lawe
 demeth a man: but it haue first herde of
 hym, and knowe what he doith? ⁵² thei
 answerden: and seiden to hym/ whether
 thou art a man of galilee also: seke thou
 scripturis, and se thou, that a profete
 risit not of galilee, ⁵³ and thei turneden
 aȝen eche in to his hous.

8. BUT ihesus wente in to the mount
 of olyuete: ² and erli eft he cam in to
 the temple; and al the puple cam to hym:
 ⁊ he satte and tange hem; ³ and scribis
 and farisies bringynge a woman takun
 in adoutri; and thei settiden hir in the
 myddil: ⁴ and seide to hym/ maistris
 this woman is now takun in adoutri; ⁵ and
 in the lawe moises comandid us: to
 stonc suche; therfor what seist thou?
⁶ and thei seiden this thing temptynge
 hym: that thei myȝten accuse hym; and
 ihesus bowid hym self doun, and wroot
 with his fynger in the erthe. ⁷ and whanne
 thei abiden axynge him, he reisid hym
 self ⁊ seide to hem/ he of ȝou that is with
 out synne: first cast a ston in to hir;
 ⁊ efte he bowid hym self: and wroot

castel, town.

demeth, judgeth.
eth, again.

aȝen, again.

TYNDALE—1534.

Christ shall come of the seed of David;
 and out of the toune of Bethleem where
 David was? ⁴³ So was ther dissencion
 amonge the people aboute him. ⁴⁴ And
 some of them wolde haue taken him: but
 no man layed handes on him.

⁴⁵ Then came the ministres to the hye
 prestes and pharises. And they sayde
 vnto them: why haue ye not brought
 him? ⁴⁶ The seruantes answered neuer
 man spake as this man doeth. ⁴⁷ Then
 answered them the pharises: are ye also
 discerued? ⁴⁸ Doth eny of the rulers or
 of the pharises beleue on him? ⁴⁹ But the
 comen people whiche knowe not the lawe;
 are cursid. ⁵⁰ Nicodemus sayde vnto them:
 He that came to Iesus by nyght and was
 one of them. ⁵¹ Doth oure lawe iudge eny
 man, before it heare him; and knowe what
 he hath done? ⁵² They answered and
 sayde vnto him: arte thou also of Galile?
 Seache and loke; for out of Galile aryseth
 no Prophete. ⁵³ And every man went vnto
 his awne housse.

8. AND IESUS went vnto mounte Oli-
 uete ² and erly in the mornyng he came
 agayne in to the temple and all the people
 came vnto him; and he sate doun and
 taught them. ³ And the scribes and the
 pharises brought vnto him a woman taken
 in aduourty; and set hyr in the myddes
⁴ and sayde vnto him: Master, this woman
 was taken in aduourty; even as the dede
 was a doynge. ⁵ Moyses in the lawe com-
 mandeud vs that suche shulde be stoned.
 What sayest thou ther fore? ⁶ And this
 they sayde to tempt him: that they myght
 haue; wherof to accuse him. Iesus stouped
 doun; and with his fynger wrote on the
 grounde. ⁷ And whyll they continued
 axynge him; he lyfte him selfe vp; and
 sayde vnto them: let him that is amonge
 you with out synne cast the fyrst ston
 at her. ⁸ And agayne he stouped doun

CRANMER—1539.

scripture, that Christ shall come of the
 seed of Dauid: and out of the towne of
 Bethleem where Dauid was? ⁴³ So was
 ther dissencion amonge the people be-
 cause of him. ⁴⁴ And some of them wolde
 haue taken him; but no man layed handes
 on him. ⁴⁵ Then came the mynistrs to
 the hye prestes and Pharises. And they
 sayd vnto them: why haue ye not brought
 him? ⁴⁶ The mynistrs answered: neuer
 man spake as this man doeth. ⁴⁷ Then
 answered them the Pharises: are ye also
 discerued? ⁴⁸ Doth eny of the rulers or
 of the Pharises beleue on hym? ⁴⁹ But this
 comen people whiche knowe not the lawe,
 are cursid. ⁵⁰ Nicodemus sayeth vnto them
 (he that came to Iesus by nyght, and was
 one of them) ⁵¹ Doth oure lawe iudge eny
 man, before it heare him, and knowe what
 he hath done? ⁵² They answered, and
 sayd vnto him: art thou also of Galile?
 Search and loke. For out of Galile aryseth
 no Prophete. ⁵³ And euery man went vnto
 his awne house.

8. IESUS went vnto mounte olyuete,
² and early in the mornyng he came
 agayne into the temple, and all the people
 came vnto him, and he sate doun, and
 taught them. ³ And the Scribes and Pha-
 rises brought vnto him a woman taken
 in aduourty: and when they had set hir in
 the myddes, ⁴ they saye vnto him: Master,
 this woman was taken in aduourty, euen
 as the dede was a doing. ⁵ Moyses in the
 lawe comandeud vs, that suche shulde
 be stoned. But what sayest thou? ⁶ Thus
 they sayde to tempt him, that they myght
 accuse him. But Iesus stouped doun,
 and with his fynger wrote on the grounde.
⁷ So, when they continued askynge him,
 he lyfte him selfe vp, and sayde vnto them:
 let him that is amonge you without synne,
 cast the fyrst ston at her. ⁸ And agayne
 he stouped doun, and wrote on the

‘ εἰ; ἐρεύνησον καὶ ἴδε, ὅτι ¹⁶ προφῆτης ἐκ τῆς Γαλιλαίας | οὐκ ² ἐγγήγεται.’ ⁵³ Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ. **VIII.** Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. ² ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. ³ ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ⁴ γυναῖκα ⁵ ἐπὶ μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ, ⁶ λέγουσιν αὐτῷ, ‘ Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἑπαντοφώρῳ μοιχευομένῃ. ⁷ ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐντείλατο τὰς τοιαύτας ⁸ λιθαίνειν | σὺ οὖν τί λέγεις ⁹ περὶ αὐτῆς; | ⁶ Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχῃσι κατηγορίαν κατ’ αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. ⁷ ὡς δὲ ἐπέμεινον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπε πρὸς αὐτούς, ‘ Ὁ ἀναμάρτητος ὑμῶν, ⁸ πρῶτος τὸν λίθον ἐπ’ αὐτῇ βαλέτω.’ ⁹ καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν

¹⁶ Alex. *ἱ. τῆς Γαλιλαίας προφῆτης.*

² Alex. *ἱγίρεται.*

³ Rec. + *πρὸς αὐτόν.*

⁵³ Rec. *iv.*

⁴ Rec. *λειτουργοῦσθαι.*

⁵ Rec. = *περὶ αὐτῆς.*

⁶ Rec. *κατηγορίαν.*

GENEVA—1557.

Scripture that Christe shal come of the seide of Dauid, and out of the towne of Bethlehem, where Dauid was? ⁴³ So was there dissention among the people about him.

⁴⁴ And some of them would haue taken him, but no man layd handes on him. ⁴⁵ Then came the ministers to the hie Priestes and Phariseis: and they sayd vnto them, Why haue ye not broght him? ⁴⁶ The seruantes answered, Neuer man spake as this man doeth. ⁴⁷ Then answered them the Phariseis, Are ye also deceaued? ⁴⁸ Doth any of the Rulers, or of the Phariseis beleue on him? ⁴⁹ But the commen people, which knowe not the law, are cursed. ⁵⁰ Nicodemus sayd vnto them, (he that came to Iesus by night, and was one of them.) ⁵¹ Doth our law iudge any man before it heare hym, and know what he hath done? ⁵² They answered and sayd vnto him, Art thou also of Galilee. Search and loke, for out of Galilee aryseth no Prophet. ⁵³ And euery man went vnto his owne house.

8. AND Iesus went vnto the hil of Oliues. ² And early in the morning came agayne into the temple, and all the people came vnto him, and he sate downe, and taught them. ³ And the Scribes and Phariseis broght vnto hym a woman, taken in aduourtrie, and set her in the middes. ⁴ And sayd vnto him, Master, this woman was taken in aduourtrie, euen as the dede was a doing. ⁵ Moses in the law commanded vs, that suche should be stoned. What sayest thou therfore? ⁶ And this they sayd to tempt hym, that they might haue, wherof to accuse hym. but Iesus stouped downe, and wyth his fynger wrote on the grounde. ⁷ And whyle they continued asking him, he lyft hym selfe vp, and sayd vnto them, Let him that is among you without synne, cast the fyrst stone at her. ⁸ And agayne

RHEIMS—1582.

seede of Dauid, and from Bethlehem the towne vvhre Dauid vvas, CHRIST doth come? ⁴³ Therefore there arose dissension in the multitude for him. ⁴⁴ And certaine of them vvwld haue appheued him: but no man laid handes vpon him. ⁴⁵ The ministers therfore came to the cheefe priests and the Pharisees. And they said to them, Vvhy haue you not brought him?

⁴⁶ The ministers answered, Neuer did there man so speake, as this man. ⁴⁷ The Pharisees therfore answered them, Vvhy, are ye also seduced? ⁴⁸ Hath any of the Princes beleueed in him, or of the Pharisees? ⁴⁹ But this multitude that knovveth not the lavv, are accursed. ⁵⁰ Nicodemus said to them, he that came to him by night, vvho vvas one of them, ⁵¹ Doth our lavv iudge a man, vvles it first heare him, and knovv vvhat he doeth? ⁵² They answered, and said to him, Vvhy, art thou also a Galilean? Search, and see that from Galilee a Prophet riseth not. ⁵³ And euery man returned to his house.

8. AND Iesus vvent into the Mount-oliuet: ² and early in the morning againe he came into the temple, and the people came to him, and sitting he taught them.

³ And the Scribes and Pharisees bring a vvoman taken in aduourtrie: and they did set her in the middes, ⁴ and said to him, Maister, this vvoman vvas euen novv taken in aduourtrie. ⁵ And in the lavv Moyses commaunded vs to stone such. What saiest thou therfore? ⁶ And this they said tempting him: that they might accuse him. But Iesus bovving him selfe downe, vvith his finger vvrote in the earth. ⁷ Vvhen they therfore continued asking him: he lifted vp himselfe, and said to them, He that is vvithout sinne of you, let him first throw the stone at her. ⁸ And againe bovving him selfe, he vvrote

AUTHORISED—1611.

Scripture said, that Christ commeth of the seede of Dauid, and out of the towne of Bethlehem, where Dauid was? ⁴³ So there was a diuision among the people because of him. ⁴⁴ And some of them would haue taken him, but no man layed hands on him.

⁴⁵ Then came the officers to the chiefe Priests and Pharisees, and they sayd vnto them, Why haue yee not brought him? ⁴⁶ The officers answered, Neuer man spake like this man. ⁴⁷ Then answered them the Pharisees, Are ye also decieued? ⁴⁸ Haue any of the rulers, or of the Pharisees beleueed on him? ⁴⁹ But this people who knoweth not the Law, are cursed. ⁵⁰ Nicodemus saith vnto them, (He that came to Iesus by night, being one of them,) ⁵¹ Doeth our Law iudge any man before it heare him, and know what he doeth? ⁵² They answered, and saide vnto him, Art thou also of Galilee? Search, and looke: for out of Galilee ariseth no Prophet. ⁵³ And euery man went vnto his owne house.

8. IESUS went vnto the Mount of Oliues: ² And early in the morning hee came againe into the Temple, and all the people came vnto him, and hee sate downe, and taught them. ³ And the Scribes and Pharisees brought vnto him a woman taken in adultery, and when they had set her in the mids, ⁴ They said vnto him, Master, this woman was taken in adultery, in the very act. ⁵ Now Moses in the Law commanded vs, that such should be stoned: but what sayest thou? ⁶ This they saide, tempting him, that they might haue to accuse him. But Iesus stouped downe, and with his finger wrote on the ground as though he heard them not. ⁷ So when they continued asking him, hee lift vp himselfe, and saide vnto them, Hee that is without sinne among you, let him first cast a stone at her. ⁸ And againe, hee

γῆν. ⁹ οἱ δὲ, ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἰς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ¹⁰ οὔσα. | ἀνακύνσας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναίκος, εἶπεν αὐτῇ, ‘ Γύναι, | ποῦ εἰσιν ἐκεῖνοι οἱ ‘ κατήγοροί σου; οὐδεὶς σε κατέκρινεν; ’ ¹¹ Ἡ δὲ εἶπεν, ‘ Οὐδεὶς, κύριε. ’ Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς, ‘ Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου καὶ μηκέτι ἀμάρτανε. ’ ¹² Πάλιν οὖν ¹³ ὁ Ἰησοῦς αὐτοῖς ἐλάλησε | λέγων, ‘ Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ‘ ἐμοί, οὐ μὴ ⁹ περιπατήσει | ἐν τῇ σκοτίᾳ, ἀλλ’ ἔξει τὸ φῶς τῆς ζωῆς. ’ ¹³ Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, ‘ Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ‘ ἀληθής. ’ ¹⁴ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, ‘ Κὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ‘ ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ

^d Rec. ἰσθῶσα.^e Rec. Ἡ γυνή.^f Alex. αὐτοῖς ἐλάλησε ὁ Ἰησοῦς s. ἐλάλ. αὐτοῖς ὁ Ἰησοῦς.^g Alex. περιπατήσῃ.

WICLIȚ — 1380.

in the erthe, ⁹ ⁊ thei heryenge these thingis wenten awei: oon afir anothir, and thei bigunne fro the eldir men/ and ihesus dwelte aloune; and the womman stoundyng in the myddil, ¹⁰ and ihesus reisd hym self, and seide to hir/ womman, where ben thei that accuseden thee? no man hath dampned thee, ¹¹ sche seide/ no man lord/ ihesus seide to hir/ nether I schal dampne thee, go thou and now aftirward nyle thou synne more/

¹² therfor efte ihesus spake to hem, and seide, I am the list of the worldy he that sueth me, walkith not in darkness: but schal haue the list of liif, ¹³ therfor the farisies seiden/ thou berist witnessinge of thi self: thi witnessyng is not trewe/ ¹⁴ ihesus answerid and seide to hem/ and if I bere witnessyng of my self: my witnessyng is trewe/ for I woot fro whennes I cam, and whidir I go/ but ye witen not fro whennes I cam ne whidir I go/ ¹⁵ for ye demen afir the fleisch: but I deme no man/ ¹⁶ and if I deme, my dome is trewe/ for I am not aloune but I ⁊ the fadir that sente me/ ¹⁷ ⁊ in youre lawe it is writun, that the witnessyng of twei men is trewe.

¹⁸ I am that berith witnessyng of my self. and the fadir that sente me berith witnessyng of me/ ¹⁹ therfor thei seiden to hym/ where is thi fadir? ihesus answerid, nether ye knowen me: nether ye knowen my fadir/ if ye knowen me: parenturete ye schulden knowe also my fadir, ²⁰ ihesus spake these wordis in the tresori, techyng in the temple/ and no man took hym: for his our cam not git.

²¹ therfor efte ihesus seid to hem/ lo I go and ye schuln seke me: and ye schuln die in youre synnes/ whidir I go ye schoun not come/ ²² therfor the iewis seiden/ whether

TYNDALE — 1534.

and wrote on the grounde. ⁹ And assone as they hearde that they went out one by one the eldest fyrst. And Iesus was lefte a lone/ and the woman stondyng in the myddes. ¹⁰ When Iesus had lyfte vp him selfe agayne/ and sawe no man but the woman/ he sayde vnto hyr. Woman/ where are those thyne accusers? Hath no man condempned the? ¹¹ She sayde: No man Lorde. And Iesus sayde: Nether do I condempne the. Go/ and synne no more.

¹² Then spake Iesus agayne vnto them sayinge: I am the light of the world. He that foloweth me shall not walke in darkness: but shall haue the light of lyfe. ¹³ The pharises sayde vnto him: thou bearest recorde of thy sylfe thy recorde is not true. ¹⁴ Iesus answered and sayde vnto them: Though I beare recorde of my selfe yet my recorde is true: for I knowe whence I came and whyther I go. But ye cannot tell whence I come/ and whyther I go. ¹⁵ Ye iudge after the fleshe. I iudge noman/ ¹⁶ though I iudge yet is my iudgment true. For I am not alone: but I and the father that sent me. ¹⁷ It is also writen in youre lawe/ that the testimony of two men is true. ¹⁸ I am one that beare wytnes of my selfe/ and the father that sent me/ beareth wytnes of me. ¹⁹ Then sayde they vnto him: where is thy father? Iesus answered: ye nether knowe me/ nor yet my father. Yf ye had knowen me/ ye shuld haue knowen my father also.

²⁰ These wordes spake Iesus in the treasury/ as he taught in the temple/ and noman layde handes on him/ for his tyme was not yet come.

²¹ Then sayde Iesus agayne vnto them. I go my waye/ and ye shall seke me/ and shall dye in youre synnes. Whyther I go/ thither can ye not come. ²² Then sayde the Iewes: will he kyll him selfe/

CRANMER — 1539.

grounde. ⁹ And assone as they hearde this, they went out one by one, beginning at the eldest. And Iesus was lefte alone, and the woman standyng in the myddes. ¹⁰ When Iesus had lyfte vp hym selfe, and sawe no man, but the woman, he sayde vnto hir: woman, where are those thine accusers? Hath no man condempned the? ¹¹ She sayde: No man, Lorde. And Iesus sayde. Nether do I condempne the. Go, and synne nomore.

¹² Then spake Iesus agayne vnto them, saying: I am the lyght of the world. He that foloweth me, doth not walke in darkness but shall haue the light of lyfe. ¹³ The Pharisees therefore sayde vnto him: thou bearest recorde of thy selfe, thy recorde is not true. ¹⁴ Iesus answered, and sayde vnto them: though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I cam, and whither I go. But ye cannot tell whence I come, and whither I go. ¹⁵ Ye iudge after the fleshe I iudge no man. ¹⁶ And yf I iudge, my iudgement is true. For I am not alone: but I and the father that sent me. ¹⁷ It is also written in youre lawe, that the testimony of two men is true. ¹⁸ I am one that beareth wytnes of my selfe, and the father that sent me, beareth wytnes of me.

¹⁹ Then sayde they vnto him: where is thy father? Iesus answered: ye nether know me, nor yet my father: If ye had knowen me, ye shulde haue knowen my father also. ²⁰ These wordes spake Iesus in the tresury as he taught in the temple, and no man layde handes on him for his houre was not yet come.

²¹ Then sayde Iesus agayne vnto them: I go my waye, and ye shall seke me, and shall dye in youre synnes. Whyther I go, thither can ye not come. ²² Then sayde the Iewes: will he kyll him selfe, because

dampne, condemn. nyle, nat. eite, again.
followeth. woot, knowe. witen, knowe.
wouten, iudge. dome, judgment. mouen, maye.

‘ οὐκ οἴδατε πόθεν ἔρχομαι, ^h | ποῦ ὑπάγω. ¹⁵ ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ
‘ οὐ κρίνω οὐδένα. ¹⁶ καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἰαληθής | ἐστὶν· ὅτι
‘ μόνος οὐκ εἰμὶ, ἀλλ’ ἐγὼ καὶ ὁ πέμψας με πατήρ. ¹⁷ καὶ ἐν τῷ νόμῳ δὲ τῷ
‘ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστὶν. ¹⁸ ἐγὼ εἰμι ὁ
‘ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. ¹⁹ Ἐλεγον
οὖν αὐτῷ, ‘ Ποῦ ἐστὶν ὁ πατήρ σου;’ Ἀπεκρίθη ἰησοῦς, ‘ Οὔτε ἐμὲ οἴδατε, οὔτε
‘ τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν.’ | ²⁰ Ταῦτα τὰ
ῥήματα ἐλάλησεν ^m ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίστανεν
αὐτὸν, ὅτι οὐκ ᾔδειτο ἡ ὥρα αὐτοῦ. ²¹ Εἶπεν οὖν πάλιν αὐτοῖς ὁ ἰησοῦς, |
‘ Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ
‘ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν. ²² Ἐλεγον οὖν οἱ Ἰουδαῖοι, ‘ Μῆτι ἀποκτενεῖ

^a Rec. καὶ.^a Alex. ἀληθινή.^a Rec. + ὁ.^a Alex. ἄν ᾔδειτε.^m Rec. + ὁ ἰησοῦς.^m Alex. = ὁ ἰησοῦς.

GENEVA—1557.

he stouped downe, and wrote on the grounde.

⁹ And as some as they heard that, beyng accused by their owne conscience they went out one by one, the eldest first euen til it came to the last : and Iesus was left alone, and the woman standing in the myddes. ¹⁰ When Iesus had lift vp him selfe agayne, and saw no man, but the woman, he sayd vnto her, Woman where are those thine accusars ? Hath no man condemned thee ? ¹¹ She sayd, No man Lord. And Iesus sayd, Nether do I condemne thee. Go and synne no more. ¹² Then spake Iesus agayne vnto them, saying, I am the light of the world : he that foloweth me, shal not walke in darcknesse, but shal haue the lyght of lyfe. ¹³ The Phariseis therefore sayd vnto him, Thou bearest recorde of thy selfe, thy recorde is not true.

¹⁴ Iesus answered, and sayd vnto them, Thogh I beare recorde of my selfe, yet my recorde is true : for I knowe whence I came, and whether I go : but ye can not tel whence I come, and whether I go. ¹⁵ Ye iudge after the fleshe, I iudge no man. ¹⁶ And if I iudge, my iudgement is true : for I am not alone, but I and the Father that sent me. ¹⁷ It is also written in your lawe, That the testimonie of two men is true. ¹⁸ I am one that beare wytnes of my selfe, and the Father that sent me, beareth witnes of me. ¹⁹ Then sayd they vnto him, Where is thy Father ? Iesus answered, Ye nether know me, nor yet my Father : If ye had knowne me, ye should haue known my Father also.

²⁰ These wordes spake Iesus in the treasury, as he taught in the temple, and no man layd handes on hym : for his houre was not yet come. ²¹ Then sayd Iesus agayne vnto them, I go my way, and ye shal seeke me, and shal dye in your sinnes. Whether I go, thether can ye not come. ²² Then sayd the Iewes, Wil he kil him self

RHEIMS—1582.

in the earth. ⁹ And they hearing, vvent out one by one, beginning at the seniours : and IESVS alone remained, and the vwoman standing in the middes. ¹⁰ And IESVS lifting vp him self, said to her, Vwoman, vvhere are they that accused thee ? hath no man condemned thee ? ¹¹ Vvho said, No man, Lord. And IESVS said, Neither vvill I condemne thee. Goe, and novv sinne no more.

¹² Againne therfore IESVS spake to them, saying, I am the light of the vvorld. he that folovveth me, vvalketh not in darcknesse : but shal haue the light of life. ¹³ The Pharisees therfore said to him, Thou givest testimonie of thy selfe : thy testimonie is not true. ¹⁴ IESVS answered, and said to them, Although I doe give testimonie of my self, my testimonie is true : because I knovv vvhen I came, and vvither I goe : but you knovv not vvhen I come, or vvither I goe. ¹⁵ You iudge according to the flesh : I doe not iudge any man. ¹⁶ And if I doe iudge, my iudgement is true : because I am not alone, but I and he that sent me, the Father. ¹⁷ And in your lavv it is vvritten, that the testimonie of tvo men is true. ¹⁸ I am he that give testimonie of my self : and he that sent me, the Father, giueth testimonie of me. ¹⁹ They said therfore to him, Vvhere is thy father ? IESVS answered, Neither me doe you knovv, nor my Father. If you did knovv me : perhaps you might knovv my Father also. ²⁰ These vvordes IESVS spake in the Treasure, teaching in the temple : and no man apprehended him, because his houre vvvas not yet come.

²¹ Againne therfore IESVS said to them, I goe, and you shal seeke me, and shal die in your sinne. Vvither I goe, you can not come. ²² The Iewes therfore said, Vvhy, vvill he kil him self, because he

AUTHORISED—1611.

stouped downe, and wrote on the ground. ⁹ And they which heard it, being conuicted by their owne conscience, went out one by one, beginning at the eldest, euen vnto the last : and Iesus was left alone, and the woman standing in the midst. ¹⁰ When Iesus had lift vp himselfe, and saw none but the woman, hee said vnto her, Woman, where are those thine accusers ? Hath no man condemned thee ? ¹¹ She said, No man, Lord. And Iesus said vnto her, Neither doe I condemne thee : Goe, and sinne no more.

¹² Then spake Iesus againe vnto them, saying, I am the light of the world : he that followeth me, shall not walke in darcknesse, but shall haue the light of life. ¹³ The Pharisees therefore said vnto him, Thou bearest record of thy selfe, thy record is not true. ¹⁴ Iesus answered, and said vnto them, Though I beare record of my selfe, yet my record is true : for I know whence I came, and vvither I goe : but ye cannot tell whence I come, and vvither I goe. ¹⁵ Yee iudge after the flesh, I iudge no man. ¹⁶ And yet if I iudge, my iudgement is true : for I am not alone, but I and the Father that sent me. ¹⁷ It is also written in your Law, that the testimonie of two men is true. ¹⁸ I am one that beare vvitness of my selfe, and the Father that sent mee, beareth vvitness of me.

¹⁹ Then said they vnto him, Where is thy Father ? Iesus answered, Ye neither know me, nor my Father : if ye had knowne mee, ye should haue known my Father also.

²⁰ These wordes spake Iesus in the treasury, as hee taught in the Temple : and no man layd hands on him, for his houre was not yet come. ²¹ Then said Iesus againe vnto them, I goe my way, and ye shall seeke me, and shall die in your sinnes : Vvither I goe, ye cannot come. ²² Then said the Iewes, Will hee kill himselfe ? because he

‘ἐαυτὸν, ὅτι λέγει, ‘Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;’ ²³ Καὶ εἶπεν| αὐτοῖς, ‘Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου ‘ τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. ²⁴ εἶπον οὖν ἡμῖν ὅτι ἀποθα- ‘ νεύσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθα- ‘ νεύσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.’ ²⁵ Ἐλεγον οὖν αὐτῷ, ‘Σὺ τίς εἶ;’ ²⁶ Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, ‘Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν. ²⁶ πολλὰ ἔχω περὶ ὑμῶν ‘ λαλεῖν καὶ κρίνειν· ἀλλ’ ὁ πέμψας με ἀληθὴς ἐστι, καὶ γὰρ ἃ ἤκουσα παρ’ αὐτοῦ, ‘ ταῦτα ²⁷ λέγω| εἰς τὸν κόσμον.’ ²⁷ Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. ²⁸ Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, ‘Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε ‘ γνώσεσθε ὅτι ἐγὼ εἰμι· καὶ ἀπ’ ἐμαντοῦ ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ ‘ πατήρ μου,| ταῦτα λαλῶ. ²⁹ καὶ ὁ πέμψας με, μετ’ ἐμοῦ ἐστίν· οὐκ ἀφήκέ με

° Alex. ἔλεγεν.

P Alex. = καί.

g Alex. λαλῶ.

* Alex. = μου.

WICLIF—1380.

he schal sle hym self, for he seith, whidir I go: ze moun not come, ²³ and he seid to hem; ze ben of bi nethe: I am of aboue; ze ben of this world I am not of this world; ²⁴ therfor I seide to zou that ze schuln die in zoure synnes; for if ze bileuen not that I am ze schuln die in zoure synnes;

²⁵ therfor thei seiden to hym, who art thou? ihesus seith to hem; the bigynnyng, whiche also spake to zou. ²⁶ I haue many thingis to speke and to deme of zou; but he that sente me is sothfast; and I speke in the world these thingis, that I herde of hym; ²⁷ and thei knewen not: that he clepid his fadir god, ²⁸ therfor ihesus seith to hem; whanne ze han aresid mannes sone: thanne ze schuln knowe, that I am; and of my self I do no thing; but as my fadir taughte me: I speke these thingis; ²⁹ and he that sente me, is with me, and lefte me not alone; for I do euermore tho thingis that ben plesyng to hym; ³⁰ whanne he spake these thingis: many bileueden in hym.

³¹ Therfor ihesus seide to the iewis that bileueden in hym; if ze dwellen in my word: uerrili ze schuln be my discipils; ³² and ze schuln knowe the truthe; and the truthe schal make zou fre; ³³ therfor the iewis answerden to hym; we ben the seed of abraham, and we scrueden neuer to man; hou seist thou that ze schuln be fre?

³⁴ ihesus answerid to hem; truli truli I seye to zou, eche man that doith synne; is scruaunte of synne; ³⁵ and the scruaunt dwelith not in the hous with outen cude; but the sone dwelith withouten cude; ³⁶ therfor if the sone make zou fre; verrili ze schulen be fre; ³⁷ I woot that ze ben abrahams sones; but ze seken to sle me; for my word takith not in zou. ³⁸ I speke tho thingis that I saie at my fadir; and

moun, may deme, judge sothfast, true.
clepid, called. woot, knowe.

TYNDALE—1534.

because he sayth: whyther I go; thither can ye not come? ²³ And he sayde vnto them: ye are from beneth; I am from above. Ye are of this worlde; I am not of this worlde. ²⁴ I sayde therfore vnto you; that ye shall dye in youre synnes. For except ye beleue that I am he; ye shall dye in youre synnes.

²⁵ Then sayde they vnto him; who arte thou? And Iesus sayde vnto them: Euen the very same thinge that I saye vnto you. ²⁶ I haue many thinges to saye; and to iudge of you. But he that sent me is true. And I speake in the worlde; those thinges which I haue hearde of him. ²⁷ They vnderstode not that he spake of his father.

²⁸ Then sayde Iesus vnto them: when ye haue lyft vp an hye the sonne of man; then shall ye knowe that I am he; and that I do nothinge of my selfe: but as my father hath taught me; even so I speake: ²⁹ and he that sent me is with me. The father hath not lefte me alone; for I do alwayes those thinges that please him. ³⁰ As he spake these wordes; many beleued on him.

³¹ Then sayde Iesus to those Jewes which beleued on him. If ye continue in my wordes; then are ye my very disciples; ³² and shall knowe the truthe; and the truthe shall make you free. ³³ They answered him: We be Abrahams seede; and were neuer bonde to any man: why sayest thou then; ye shalbe made fre.

³⁴ Iesus answered them: verely verely I saye vnto you; that whosoever committeth synne; is the scruaunt of synne. ³⁵ And the scruaunt abyedeth not in the housse for ever: But the sonne abyedeth ever. ³⁶ If the sonne therfore shall make you fre; then are ye fre in dede. ³⁷ I knowe that ye are Abrahams seed: but ye seke meanes to kyll me; because my sayings haue no place in you. ³⁸ I speake that I haue sene with my father: and ye do that

CRANMER—1539.

he sayth: whyther I go, thither can ye not come? ²³ And he sayde vnto them: ye are from beneth, I am from aboue. Ye are of this world, I am not of this world. ²⁴ I sayd therfore vnto you; that ye shall dye in youre synnes. For yf ye beleue not that I am he; ye shall dye in youre synnes.

²⁵ Then sayd they vnto him. who arte thou? And Iesus sayeth vnto them: Euen the very same thing that I speake vnto you. ²⁶ I haue many thinges to saye; and to iudge of you: Yee and he that sent me, is true. And I speake in the world; those thynges, which I haue hearde of hym. ²⁷ How be it they vnderstode not that he spake of his father. ²⁸ Then sayd Iesus vnto them: when ye haue lyft vp an hye the sonne of man, then shall ye knowe; that I am he, and that I do nothinge of my selfe: but as my father hath taught me; euen so I speake these thinges: ²⁹ and he that sent me, is with me. The father hath not lefte me alone; for I do all wayes those thinges that please him. ³⁰ As he spake these wordes; many beleued on him.

³¹ Then sayde Iesus to those Iewes, which beleued on him: If ye continue in my worde, then are ye my very disciples; ³² and ye shall knowe the truthe; and the truthe shall make you free. ³³ They answered him: We be Abrahams seed, and were neuer bonde to any man: how sayest thou then: ye shalbe made fre?

³⁴ Iesus answered them: verely, verely I saye vnto you; that whosoever committeth synne, is the scruaunte of synne. ³⁵ And the scruaunt abyedeth not in the house for cuer: But the sonne abyedeth cuer. ³⁶ If the sonne therfore shall make you fre; then are ye fre in dede. ³⁷ I knowe that ye are Abrahams seed: but ye seke meanes to kill me, because my word hath no place in you. ³⁸ I speake that which I haue sene wyth my father: and ye do

‘μόνον’ ὁ πατήρ,| ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.’ ³⁰ Ταῦτα αὐτοῦ λα-
λοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. ³¹ Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπι-
στευκότας αὐτῷ Ἰουδαίους, ‘Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς
‘μαθηταὶ μου ἔστέ.’ ³² καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει
‘ὑμᾶς.’ ³³ Ἀπεκρίθησαν αὐτῷ,| ‘Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλευκάμεν
‘πώποτε· πῶς σὺ λέγεις, “Οτι ἐλεύθεροι γενήσεσθε;” ³⁴ Ἀπεκρίθη αὐτοῖς ὁ
Ἰησοῦς, ‘Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δοῦλός ἐστι τῆς
‘ἁμαρτίας.’ ³⁵ ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν
‘αἰῶνα.’ ³⁶ ἔὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἔσεσθε. ³⁷ οἶδα ὅτι
‘σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ
‘ἐν ὑμῖν.’ ³⁸ ἐγὼ δ’ ἐώρακα παρὰ τῷ πατρὶ “μου,| λαλῶ· καὶ ὑμεῖς οὖν “ὁ|

‘ Alex. = ὁ πατήρ.

‘ Alex. πρὸς αὐτόν.

“ Alex. = μου.

” Alex. ἄ.

GENEVA—1557.

selfe, because he sayeth, Whether I go,
thether can ye not come? ²³ And he said
vnto them, Ye are from beneath, I am from
aboue: Ye are of this world, I am not
of this world. ²⁴ I sayd therfore vnto you,
That ye shal dye in your synnes. For ex-
cept ye beleue that I am he, ye shal dye
in your synnes.

²⁵ Then sayd they vnto him, Who art
thou? And Iesus sayd vnto them, Euen
the very same thing that I sayd vnto you
from the begynnyng. ²⁶ I haue many
things to say, and to iudge of you: but
he that sent me is true: and I speake in
the world, those things which I haue
heard of him. ²⁷ How beit they vnderstode
not that he spake to them of his Father.
²⁸ Then sayd Iesus vnto them, When ye
haue lift vp the Sonne of man, then shal
ye knowe that I am he, and that I do
nothing of my selfe, but as my Father
hath taught me, euen so I speake. ²⁹ And
he that sent me, is with me: the Father
hath not left me alone, for I do all wayes
those things that please him. ³⁰ As he
spake these wordes, many beleued on him.
³¹ Then sayd Iesus to those Iewes which
beleued on hym, If ye continue in my
wordes, then are ye my very disciples,
³² And shal knowe the trueth, and the
trueth shal restore you to libertie. ³³ They
answered him, We be Abrahams seede,
and were neuer bonde to any man: why
sayest thou then, Ye shalbe restored to
libertie?

³⁴ Iesus answered them, Verely verely I
say vnto you, That whosoeuer commit-
teth sinne, is the seruaut of synne. ³⁵ And
the seruaut abyedeth not in the house for
euer: but the Sonne abyedeth euer. ³⁶ If
the Sonne therfore shal make you free,
then are ye free in dede. ³⁷ I know that
ye are Abrahams seede: but ye seke
meanes to kyl me, because my sayings
haue no place in you. ³⁸ I speake that I
haue sene with my Father: and ye do

3 M

RHEIMS—1582.

saith, Vvither I goe, you can not come?
²³ And he said to them, You are from be-
neath, I am from aboue. you are of this
vvorld, I am not of this vvorld. ²⁴ There-
fore I said to you that you shal die in your
sinnes, for if you beleuee not that I am he,
you shal die in your sinne. ²⁵ They said
therfore to him, Vvho art thou? Iesus
said to them, The beginning vvho also
speake to you. ²⁶ Many things I haue to
speake and iudge of you. but he that sent
me, is true: and vvhat I haue heard of
him, these things I speake in the vvorld.

²⁷ And they keenv not that he said to them
that his father vvas God. ²⁸ Iesus therfore
said to them, Vvhen you shal haue exalted
the sonne of man, then you shal knovv
that I am he, and of my self I doe nothing,
but as the Father hath taught me, these
things I speake: ²⁹ and he that sent me,
is vvith me: and he hath not left me alone,
because the things that please him I doe
alvvaies. ³⁰ Vvhen he spake these things,
many beleueed in him.

³¹ Iesus therfore said to them that be-
leueed him, the Ievves: If you abide in
my vvorde, you shal be my disciples in
dede. ³² And you shal knovv the trueth,
and the trueth shal make you free. ³³ They
answered him, Vve are the seed of Abra-
ham, and vve neuer serued any man: hovv
saigest thou, You shal be free? ³⁴ Iesus
answered them, Amen, amen I say to you,
that every one vvich committeth sinne,
is the seruaut of sinne. ³⁵ and the seruaut
abideth not in the house for euer: the
sonne abideth for euer. ³⁶ If therfore the
sonne make you free, you shal be free in
dede. ³⁷ I knovv that you are the children
of Abraham: but you seeke to kil me, be-
cause my vvorde taketh not in you.

³⁸ I speake that vvich I haue sene vvith
my father: and you doe the things that you

AUTHORISED—1611.

saith, Vvither I goe, ye cannot come.
²³ And hec said vnto them, Yee are from
beneath, I am from aboue: Yee are of this
vvorld, I am not of this vvorld. ²⁴ I said
therfore vnto you, that ye shal die in
your sinnes. For if yee beleuee not that
I am hee, ye shal die in your sinnes.
²⁵ Then said they vnto him, Who art
thou? And Iesus saith vnto them, Euen
the same that I said vnto you from the
beginning. ²⁶ I haue many things to say,
and to iudge of you: But hee that sent
mee is true, and I speake to the vvorld,
those things which I haue heard of him.

²⁷ They vnderstood not that hee spake to
them of the Father. ²⁸ Then said Iesus
vnto them, When yee haue lift vp the
Sonne of man, then shall ye know that I
am he, and that I doe nothing of my selfe:
but as my Father hath taught mee, I speake
these things. ²⁹ And he that sent me, is
vvith me: the Father hath not left mee
alone: for I doe alvvayes those things that
please him. ³⁰ And as he spake those
wordes, many beleueed on him. ³¹ Then
said Iesus to those Iewes which beleueed
on him, If ye continue in my vvord, then
are yee my disciples indeed. ³² And ye
shall know the Trueth, and the Trueth
shall make you free.

³³ They answered him, We be Abrahams
seed, and were neuer in bondage to any
man: how sayest thou, Yee shall be made
free? ³⁴ Iesus answered them, Verily,
verily I say vnto you, Whosoeuer committeth
sinne, is the seruaut of sinne. ³⁵ And the
servant abideth not in the house for euer:
but the Sonne abideth euer. ³⁶ If the Sonne
therfore shal make you free, ye shall be
free indeed. ³⁷ I know that ye are Abra-
hams seed, but ye seeke to kill me, be-
cause my vvord hath no place in you.

³⁸ I speake that vvich I haue sene vvith
my Father: and ye do that vvich ye haue

‘ἐώρακατε παρὰ τῷ πατρὶ| ἡμῶν,| ποιεῖτε.’ ³⁹ Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, ‘Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι.’ Λέγει αὐτοῖς ὁ Ἰησοῦς, ‘Εἰ τέκνα τοῦ Ἀβραάμ ³⁹ ἦτε,| τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε.’ ⁴⁰ νῦν δὲ ζητεῖτέ με ἀποκτείνειν, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ τοῦτο Ἀβραάμ οὐκ ἐποίησεν. ⁴¹ ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.’ Εἶπον οὖν αὐτῷ, ‘Ἡμεῖς ἐκ πορείας οὐ γεγεννήμεθα. ἓνα πατέρα ἔχομεν, τὸν Θεόν.’ ⁴² Εἶπεν αὐτοῖς ὁ Ἰησοῦς, ‘Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἡγαπάτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ’ ἐμαντοῦ ἐλήλυθα, ἀλλ’ ἐκεῖνός με ἀπέστειλε. ⁴³ διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τοῦ ἐμόν.’ ⁴⁴ ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ

* Alex. τοῦ πατρός.

* Alex. = ἡμῶν.

* Alex. ἴστε.

* Rec. = ἂν.

* Alex. = οὖν.

WICLIF—1380.

39 don tho thingis that 3e saien at 3oure fadir,

³⁹ thei answereden and seiden to hym/ abraham is oure fadir. ihesus seith to hem/ if 3e ben the sones of abraham: do 3e the werkis of abraham/ ⁴⁰ but now 3e seken to sle me a man, that have spokun to 3ou truthe that I herde of god: abraham didde not this thing. ⁴¹ 3e don the werkis of 3oure fadir, therfor thei seiden to hym/ we ben not borun of fornicacioun; we han a fadir god; ⁴² but ihesus seith to hem/ if god were 3oure fadir: sothli 3e schulden loue me; for I passid forth of god; and came; for neither I cam of my silf: but he sente me. ⁴³ whi knowe 3e not my speche? for 3e moun not here my word.

⁴⁴ 3e ben of the fadir the deuel: and 3e wolen do the desiris of 3oure fadir; he was a mansleer from the bigynnyng; and he stood not in truthe: for truthe is not in hym; whanne he spekith lesynge: he spekith of his owne; for he is a hier and stode fadir of it. ⁴⁵ but for I seie truthe: 3e bileuen not to me.

⁴⁶ Who of 3ou schal repreue me of synne? if I seie truthe; whi bileue 3e not to me? ⁴⁷ he that is of god; herith the wordis of god; therfor 3e heren not for 3e ben not of god. ⁴⁸ therfor the iewis answereden and seiden; whether we sein not weel: that thou art a samaritan and hast a deuel? ⁴⁹ ihesus answerid and seide; I haue not a deuel; but I honour my fadir: and 3e han ynhonourid me. ⁵⁰ for I seke not my glorie; ther is he that sekith and demeth.

⁵¹ truli truli I seie to 3ou: if ony man kepe my word: he schal not tast deeth withouten ende; ⁵² therfor the iewis seiden; now we han knowen: that thou hast a deuel; abraham is deed and the profetis; and thou seist if ony man kepe my word

39 our sothli, truly. moun, may. lesynge lying.
demeth judgeth

TYNDALE—1534.

which ye have sene with youre father. ³⁹ They answered and sayde vnto him: Abraham is oure father. Iesus sayde vnto them. If ye were Abrahams chyldren; ye wolde do the dedes of Abraham. ⁴⁰ But now ye goo about to kyll me a man that have tolde you the trueth; which I have herde of god: this dyd not Abraham. ⁴¹ Ye do the dedes of youre father. Then sayde they vnto him: we were not borne of fornicacion. We haue one father; which is God. ⁴² Iesus sayde vnto them: yf God were youre father; then wolde ye love me. For I proceeded forth and come from God. Nether came I of my selfe; but he sent me. ⁴³ Why do ye not knowe my speache? Even because ye cannot abyde the hearynge of my wordes.

⁴⁴ Ye are of youre father the devyll; and the lustes of youre father ye will folowe. He was a murthrer from the begynnyng; and abode not in the trueth; because ther is no trueth in him. When he speaketh a lye; then speaketh he of his awne. For he is a liar; and the father therof. ⁴⁵ And because I tell you the trueth; therefore ye beleue me not.

⁴⁶ Which of you can rebuke me of synne? If I saye the trueth; why do not ye beleue me? ⁴⁷ He that is of God; heareth goddes wordes. Ye therefore heare them not; because ye are not of God.

⁴⁸ Then answered the Iewes and sayde vnto him: Saye we not well that thou arte a Samaritan; and hast the devyll? ⁴⁹ Iesus answered: I haue not the devyll: but I honour my father; and ye have dishonoured me. ⁵⁰ I seke not myne awne prayse: but ther is one that seketh and iudgeth.

⁵¹ Verely verely I saye vnto you; yf a man kepe my sayings; he shall never se deeth. ⁵² Then sayde the Iewes to him: Now knowe we that thou hast the devyll. Abraham is deed; and also the Prophetes; and yet thou sayest; yf a man kepe my

CRANMER—1539.

that, which ye haue sene with youre father. ³⁹ They answered and sayde vnto him: Abraham is oure father. Iesus sayeth vnto them: if ye were Abrahams chyldren, ye wolde do the dedes of Abraham. ⁴⁰ But now ye go aboute to kyll me, a man that hath tolde you the trueth; which I haue heard of God: this dyd not Abraham. ⁴¹ Ye do the dedes of youre father. Then sayde they to him: we were not borne of fornicacyon. We haue one father, euen God. ⁴² Iesus sayd vnto them: yf God were youre father, truly ye wolde loue me. For I proceeded forth, and came from God. Nether came I of my selfe, but he sent me. ⁴³ Why do ye not knowe my speache? Euen because ye can not abyde the hearyng of my worde.

⁴⁴ Ye are of youre father the denyll, and the lustes of youre father will ye serue. He was a murthrer from the begynnyng and abode not in the trueth, because ther is no trueth in him. When he speaketh a lye, he speaketh of his awne. For he is a liar, and the father of the same thing. ⁴⁵ And because I tell you the trueth, therefore ye beleue me not.

⁴⁶ Which of you rebuketh me of synne? If I saye the trueth, why do not ye beleue me? ⁴⁷ He that is of God, heareth Goddes wordes. Ye therefore heare them not, because ye are not of God. ⁴⁸ Then answered the Iewes, and sayd vnto him: Saye we not well, that thou art a Samaritan, and hast the denyll? ⁴⁹ Iesus answered: I haue not the denyll: but I honour my father, and ye haue dishonoured me. ⁵⁰ I seke not myne awne prayse: ther is one that seketh, and iudgeth.

⁵¹ Uerely, verely, I saye vnto you: yf a man kepe my sayinge, he shall neuer se deeth. ⁵² Then sayde the Iewes vnto him: Now knowe we, that thou hast the denyll. Abraham is deed, and the Prophetes, and thou sayest: yf a man kepe my saying,

‘ ἀληθεία οὐχ ἔστηκεν· ὅτι οὐκ ἔστιν ἀληθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ· ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ. ⁴⁵ ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. ⁴⁶ τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι; ⁴⁷ ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.’

⁴⁸ Ἀπεκρίθησαν ⁴⁹ οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, ‘ Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις;’ ⁴⁹ Ἀπεκρίθη Ἰησοῦς, ‘ Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. ⁵⁰ ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. ⁵¹ ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τερήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.’ ⁵² Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, ‘ Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε καὶ οἱ

° Rec. + οὐν.

° Rec. = τοῦ.

° Rec. + εἰ.

° Rec. + οὐν.

° Alex. ἰμὸν λόγον.

GENEVA—1557.

that which ye haue sene with your father. ³⁹ They answered and sayd vnto hym, Abraham is our father. Iesus sayd vnto them, If ye were Abrahams chyldren, ye would do the dedes of Abraham. ⁴⁰ But now ye go about to kyl me, a man that haue tolde you the truth, which I haue heard of God: this did not Abraham.

⁴¹ Ye do the dedes of your father. Then sayd they to hym, We are not borne of fornication: we haue one Father, which is God. ⁴² Iesus sayd vnto them, If God were your Father, then would ye loue me: for I proceeded forth, and came from God: neither came I of my selfe, but he sent me. ⁴³ Why do ye not vnderstand my talke? Euen because ye can not abyde the hearyng of my wordes.

⁴⁴ Ye are of your father the deuyll, and the lustes of your father ye wyl do. He hath bene a murdurer from the begynnyng, and abode not in the truth: because there is no truth in him. When he speaketh a lie, then speaketh he of his owne, for he is a lyar, and the father thereof. ⁴⁵ And because I tel you the truth, ye beleue me not. ⁴⁶ Which of you can rebuke me of synne? If I say the truth, why doe ye not beleue me?

⁴⁷ He that is of God, heareth Goddes wordes. Ye therefore heare them not, because ye are not of God. ⁴⁸ Then answered the Iewes and sayd vnto him, Say we not wel that thou art a Samaritane, and hast the deuyll. ⁴⁹ Iesus answered, I haue not the deuyll, but I honour my Father, and ye haue dishonoured me. ⁵⁰ I seeke not mine owne praise: but ther is one y sekeith and iudgeth. ⁵¹ Verely verely I say vnto you, Yf a man kepe my saying, he shal neuer se death. ⁵² Then sayd the Iewes to hym, Now knowe we that thou hast the denyll. Abraham is dead, and also the Prophetes: and yet thou sayest, If a man

RHEIMS—1582.

haue sene vwith your father. ³⁹ They answered, and said to him, Our father is Abraham. Iesus saith to them, If you be the children of Abraham, doe the vworkes of Abraham. ⁴⁰ But novv, you seeke to kil me, a man that haue spoken the truth to you, vvhich I haue heard of God: this did not Abraham. ⁴¹ You doe the vvorkes of your father. They said therfore to him, Vve vvere not borne of fornication, vve haue one father, God. ⁴² Iesus therfore said to them, If God vvere your father: verely you vvould loue me, for from God I proceeded, and came: for I came not of my self, but he sent me: ⁴³ Vvhy doe you not knovv my speech? Because you can not heare my vvord. ⁴⁴ You are of your father the Diuel, and the desires of your father you vvil doe. he vvvas a mankiller from the beginning, and he stodee not in the veritie: because veritie is not in him. vvhen he speaketh a lie, he speaketh of his owne, because he is a lyer, and the father thereof. ⁴⁵ But because I say the veritie, you beleuee me not. ⁴⁶ Vvvhich of you shal argue me of sinne? If I say the veritie: vvhy doe you not beleuee me?

⁴⁷ He that is of God, heareth the vvordes of God. Therfore you heare not, because you are not of God. ⁴⁸ The Iewes therfore answered, and said to him, Doe not we say vvell that thou art a Samaritane, and hast a diuill? ⁴⁹ Iesus answered, I haue no deuill: but I doe honour my Father, and you haue dishonoured me. ⁵⁰ but I seeke not mine ovvne glorie. there is that seekeith and iudgeth.

⁵¹ Amen, amen I say to you, If any man keepe my vvord, he shal not see death for euer. ⁵² The Iewes therfore said, Novv we haue knovven that thou hast a deuill. Abraham is dead, and the Prophetes: and thou saicst, If any man keepe my vvord,

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seene vwith your father. ³⁹ They answered, and sayd vnto him, Abraham is our father. Iesus saith vnto them, If ye were Abrahams children, yee would doe the workes of Abraham. ⁴⁰ But now ye seeke to kill mee, a man that hath tolde you the truth, which I haue heard of God: this did not Abraham. ⁴¹ Ye doe the dedes of your father. Then said they to him, We be not borne of fornication, wee haue one Father, euen God.

⁴² Iesus said vnto them, If God were your Father, yee would loue mee, for I proceeded forth, and came from God: neither came I of my selfe, but he sent me. ⁴³ Why doe yee not vnderstand my speech? euen because yee cannot heare my word.

⁴⁴ Ye are of your father the deuill, and the lusts of your father ye will doe: hee was a murdurer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his owne: for he is a liar, and the father of it. ⁴⁵ And because I tel you the truth, ye beleue me not. ⁴⁶ Which of you couineth mee of sinne? And if I say the truth, why doe ye not beleue me?

⁴⁷ He that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God. ⁴⁸ Then answered the Iewes, and said vnto him, Say wee not well that thou art a Samaritane, and hast a deuill?

⁴⁹ Iesus answered, I haue not a deuill: but I honour my Father, and ye doe dishonour me. ⁵⁰ And I seeke not mine owne glorie, there is one that seekeith and iudgeth. ⁵¹ Verely, verely I say vnto you, If a man keepe my saying, he shall neuer see death.

⁵² Then said the Iewes vnto him, Now we know that thou hast a deuill. Abraham is dead, and the Prophetes: and thou sayest, If a man keepe my saying, he shall neuer

‘προφήται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ ⁵³ γεύσῃται|
 ‘θανάτου εἰς τὸν αἰῶνα. ⁵³ μὴ σὺ μέζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις
 ‘ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ⁵⁴ ποιεῖς;’ ⁵⁴ Ἀπεκρίθη Ἰησοῦς,
 ‘Ἐὰν ἐγὼ δοξάζω ἑμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων
 ‘με, ὃν ὑμεῖς λέγετε, Ὅτι Θεὸς ⁵⁵ ἡμῶν ἐστι, ⁵⁵ καὶ οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ
 ‘οἶδα αὐτόν· καὶ ἐὰν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης·
 ‘ἀλλ’ οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ. ⁵⁶ Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιᾷ-
 ‘σατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε καὶ ἐχάρη.’ ⁵⁷ Εἶπον οὖν οἱ Ἰουδαῖοι
 πρὸς αὐτόν, ‘Πεντήκοντα ἔτη οὐπω ἔχεις, καὶ Ἀβραὰμ ἑώρακας;’ ⁵⁸ Εἶπεν αὐτοῖς
 ὁ Ἰησοῦς, ‘Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι.’ ⁵⁹ Ἦραν
 οὖν λίθους ἵνα βάλωσιν ἐπ’ αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ,

f Rec. γεύεται.

z Rec. + σὺ.

h Rec. ἡμῶν.

i Rec. + ὁ.

WICLIF—1380.

he schal not taast deeth withouten ende.
⁵³ Whether thou art gretter thanne oure
 fadir abraham that is deed? and the pro-
 fetis ben deed; whom makist thou thisilf?

⁵⁴ ihesus answerid; if I gloriefi my self;
 my glorie is nouȝt; my fadir is that glori-
 fieth me; whom ȝe seien that he is ȝoure
 god, ⁵⁵ and ȝe han not knowun him; but
 I haue knowun hym; and if I seie, that I
 knowe him not; I schal be a hier liche
 to ȝou. but I knowe hym & I kepe his
 word, ⁵⁶ abraham ȝoure fadir glade to se
 my daie, and he saie and ioied, ⁵⁷ thanne
 the iewis seiden to hym; thou hast not ȝit
 fifti ȝeer, and hast thou seen abraham?

⁵⁸ therfor ihesus seide to hem; truli truli
 I seie to ȝou, bifor that abraham schulde
 be: I am; ⁵⁹ therfor thei token stonis to
 cast to hym; but ihesus hidde hym: and
 wente out of the temple.

9. AND ihesus passynge siȝ; a man
 blynde fro the birthe, ² and hise discipils
 axeden hym; maistr what synned this
 man or hise eldis that he schulde be
 borun blynde; ³ ihesus answeride; nether
 this man synned nether hise eldis; but
 that the werkis of god be shewid in hym;
⁴ it bihoueth me to worche the werkis of
 hym that sente me: as long as the dai
 is; the nyȝt schal come: whanne no man
 nai worch; ⁵ as long as I am in the world;
 I am the lȝt of the world.

⁶ whanne he hadde seide these things,
 he spette in to the erthe, and made cley
 of the spetle; and anoyntid the cleie on
 hys ȝen, ⁷ and seide to hym; go and be
 thou waichen in the watir of siloe that is
 to seie sente; thanne he wente and waich-
 eide; and cam seynge; ⁸ and so neighboris
 and thei that hadden seen hym bifor, for

TYNDALE—1534.

sayinge, he shall neuer tast of deeth.
⁵³ Arte thou greater then oure father Abra-
 ham which is deed? and the Prophetes
 are deed. Whome makest thou thy selfe?

⁵⁴ Iesus answered: Yf I honour me
 selfe; myne honour is nothinge worth.
 It is my father that honoureth me; which
 ye saye; is youre God; ⁵⁵ and ye have not
 known him; but I knowe him. And yf
 I shuld saye; I knowe him not; I shuld be
 a lyar lyke vnto you. But I knowe him;
 and kepe his sayinge.

⁵⁶ Your father Abraham was glad to se
 my daye; and he sawe it and reioysed.
⁵⁷ Then sayde the Iewes vnto him: thou
 arte not yet .J. yere olde; and hast thou
 sene Abraham? ⁵⁸ Iesus sayd vnto them:
 Verely verely I saye vnto you; yer
 Abraham was I am. ⁵⁹ Then toke they vp
 stoness; to caste at him. But Iesus hid
 him selfe; and went out of the temple.

9. AND as Iesus passed by; he sawe
 a man which was blynde from his birth.
² And his disciples axed him sayinge.
 Master; who dyd synne: this man or his
 father and mother; that he was borne
 blynde. ³ Iesus answered: Nether hath
 this man synned; nor yet his father and
 mother; but that the workes of God
 shuld be shewed on him. ⁴ I must worke
 the workes of him that sent me; whyll it
 is daye. The nyght cometh when noman
 can worke. ⁵ As longe as I am in the
 worlde; I am the lyght of the worlde.

⁶ Assone as he had thus spoken; he spate
 on the grounde and made claye of the
 spetle; and rubbed the claye on the eyes
 of the blynde; ⁷ and sayde vnto him: Go
 wesse the in the pole of Syloe; which by
 interpretacion; signifieth sent. He went
 his waye and wasshed; and cam agayne
 seinge. ⁸ The neyghbours and they that
 had sene him before how that he was a
 begger; sayde: is not this he that sate

CRANMER—1539.

he shall neuer taste of deeth. ⁵³ Art thou
 greater then oure father Abraham, which
 is deed? and the prophetes are deed.
 whom makest thou thy selfe?

⁵⁴ Iesus answered: If I honour my selfe,
 myne honour is nothinge. It is my fa-
 ther that honoureth me, whych ye saye, is
 youre God, ⁵⁵ and yet ye haue not known
 him: but I knowe him. And yf I saye, I
 knowe him not, I shall be a lyar lyke vnto
 you. But I knowe him, and kepe his
 sayinge.

⁵⁶ Your father Abraham was glad to se
 my daye: and he sawe it, and reioysed.
⁵⁷ Then sayde the Iewes vnto him: thou
 art not yet .J. yere olde, and hast thou
 sene Abraham? Iesus sayd vnto them:
⁵⁸ Uerely verely, I saye vnto you: yer
 Abraham was borne I am. ⁵⁹ Then toke
 they vp stoness, to caste at him. But Iesus
 hid him selfe, and went out of the temple.

9. AND as Iesus passed by, he sawe a
 man, which was blynde from hys hyrth.
² And his disciples asked him sayinge:
 Master, who dyd synne, this man, or his
 father and mother, that he was borne
 blynde? ³ Iesus answered: Nether hath
 this man synned, nor yet his father and
 mother; but that the workes of God
 shulde be shewed in him. ⁴ I must worke
 the workes of him that sent me, whill it
 is daye. The nyght cometh, when no
 man can worke. ⁵ As longe as I am in
 the worlde, I am the lyght of the worlde.

⁶ As sone as he had thus spoken, he
 spatte on the grounde, and made claye of
 the spetle, and rubbed the claye on the
 eyes of the blynde, ⁷ and sayde vnto him:
 Go, wesse the in the pole of Syloe, which
 (by interpretacion) is asmoche to saye as:
 sent. He went his waye therefore, and
 wasshed, and came agayne seinge. ⁸ So
 the neyghbours and they that had sene
 him before (how that he sate a begger)
 sayde: is not this he that sate and begged?

διελθὼν διὰ μέσου αὐτῶν καὶ παρήγγεν οὕτως.

IX. Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. ² καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, ‘Ραββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα ‘ τυφλὸς γεννηθῇ;’ ³ Ἀπεκρίθη Ἰησοῦς, ‘Οὐτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ’ ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.’ ⁴ ἐμὲ! δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ⁵ ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου.’ ⁶ Ταῦτα εἰπὼν, ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοῦς ὀφθαλμούς τοῦ τυφλοῦ, ⁷ καὶ εἶπεν αὐτῷ, ‘Ὑπαγε νύψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ,’ (ὃ ἐρμηνεύεται, ἀπεσταλμένος.) ἀπῆλθεν οὖν καὶ ἐνύψατο, καὶ ἦλθε βλέπων. ⁸ Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι ^m προσαΐτης ἦν, |

^a Alex. ἡμᾶς.

^l Alex. + αὐτοῦ.

^m Rec. τυφλὸς ἦν.

GENEVA — 1557.

kepe my saying, he shal neuer tast of death.

⁵³ Art thou greater then our father Abraham, which is dead? and the Prophets are dead, whom makest thou thy selfe? ⁵⁴ Iesus answered, If I honour my selfe, myne honour is nothing worth: It is my Father that honoureth me, which ye say, is your God. ⁵⁵ And ye haue not known him: but I knowe him: and if I shuld say, I knowe him not, I should be a lyar lyke vnto you: but I knowe hym, and kepe his sayng. ⁵⁶ Your father Abraham was very glad to se my day, and he saw it, and reioysed. ⁵⁷ Then said the Iewes vnto him, Thou art not yet fifty yere olde, and hast thou sene Abraham? ⁵⁸ Iesus said vnto them, Verely verely I say vnto you, yer Abraham was, I am. ⁵⁹ Then toke they vp stoues, to cast at him: but Iesus hid him selfe, and went out of the temple.

9. AND as Iesus passed by, he sawe a man which was blynde from his byrth. ² And his disciples asked him, saying, Master, who dyd synne, this man, or his father and mother, that he was borne blynde? ³ Iesus answered, Nether hath this man synned, nor yet his father and mother: but that the workes of God shulde be shewed on him. ⁴ I must worke the workes of him that sent me, while it is day: the night cometh when no man can worke. ⁵ As long as I am in the world, I am the light of the world.

⁶ As sone as he had thus spoken, he spate on the grounde and made claye of the spettle, and rubbed the claye on the eyes of the blynde. ⁷ And said vnto him, Go wash thee in the poole of Siloam (which by interpretation signifieth, sent) He went his way therefore, and washed, and came agayne seying. ⁸ The neyghbours and they that had sene him before how that he was blynde, sayd, Is not this

RHEIMS — 1582.

he shal not tast death for euer. ⁵³ Vvhy, art thou greater then our father Abraham, vvho is dead? and the Prophets are dead. Vvhom doest thou make thy self? ⁵⁴ Iesus answered, If I doe glorifie my self, my glorie is nothing. it is my father that glorifieth me, vvhom you say that he is your God. ⁵⁵ And you haue not knovven him, but I knovv him. And if I shal say that I knovv him not: I shal be like to you, a lyer. But I doe knovv him, and doe keepe his vvord. ⁵⁶ Abraham your father reioyced that he might see my day: and he savv, and vvas glad. ⁵⁷ The Iewes therefore said to him, Thou hast not yet fifty yeres, and hast thou sene Abraham? ⁵⁸ Iesus said to them, Amen, amen I say to you, before that Abraham vvas made, I am. ⁵⁹ They tooke stoues therfore to cast at him. but Iesus hid him self, and vvent out of the temple.

9. AND Iesus passing by, savv a man blinde from his natiuitie: ² and his disciples asked him, Rabbi, vvho hath sinned, this man, or his parents, that he should be borne blinde? ³ Iesus answered, Neither hath this man sinned, nor his parents: but that the vvorkes of God may be manifested in him. ⁴ I must vvorke the vvorkes of him that sent me, vvholes it is day.

The night cometh, vvhen no man can vvorke. ⁵ As long as I am in the vvorld, I am the light of the vvorld. ⁶ Vvhen he had said these things, he spit on the ground, and made clay of the spettle, and spred the clay vpon his eies, ⁷ and said to him, Goe, vvash in the poole of Siloé, vvchich is interpreted, Sent. He vvvent therfore, and vvashed: and he came seeing.

⁸ Therefore the neyghbours, and they vvchich had sene him before, that he vvas a begger, said, Is not this he that sate,

AUTHORISED — 1611.

taste of death. ⁵³ Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe? ⁵⁴ Iesus answered, If I honour my selfe, my honour is nothing: it is my Father that honoureth mee, of whom ye say, that he is your God: ⁵⁵ Yet ye haue not known him, but I know him: and if I should say, I know him not, I shal be a liar like vnto you: but I know him, and keepe his saying. ⁵⁶ Your father Abraham reioyced to see my day: and he saw it, and was glad. ⁵⁷ Then said the Iewes vnto him, Thou art not yet fifty yeres olde, and hast thou sene Abraham? ⁵⁸ Iesus said vnto them, Uerely, verely I say vnto you, Before Abraham was, I am. ⁵⁹ Then tooke they vp stones to cast at him: but Iesus hidde himselfe, and went out of the Temple, going thorow the midst of them, and so passed by.

9. AND as Iesus passed by, he sawe a man which was blind from his birth. ² And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde? ³ Iesus answered, Neither hath this man sinned, nor his parents: but that the workes of God should be made manifest in him. ⁴ I must worke the workes of him that sent me, while it is day: the night cometh when no man can worke. ⁵ As long as I am in the world, I am the light of the world. ⁶ When he had thus spoken, he spat on the ground, and made clay of the spittle, and he ^a anointed the eyes of the blind man with the clay, ⁷ And said vnto him, Goe wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

⁸ The neighbours therefore, and they which before had sene him, that he was blinde, said, Is not this he that sate and

^a Or, spread the clay vpon the eyes of the blind man.

ἔλεγον, ‘Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;’ ⁹ Ἄλλοι ἔλεγον, ¹⁰ ‘Ὅτι οὗτός ἐστιν,’ ἄλλοι δὲ, ‘Ὅτι ὅμοιος αὐτῷ ἐστιν.’ Ἐκεῖνος ἔλεγεν, ‘Ὅτι ἐγὼ εἰμι.’ ¹⁰ Ἐλεγον οὖν αὐτῷ ‘Πῶς ¹¹ ἀνεῳχθήσάν σου οἱ ὀφθαλμοί;’ ¹² Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, ‘Ἀνθρωπος λεγόμενος Ἰησοῦς πλητὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι, Ὑπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ, καὶ νίψαι.’ ¹² ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα. Εἶπον οὖν αὐτῷ, ‘Ποῦ ἐστιν ἐκεῖνος;’ Λέγει, ‘Οὐκ οἶδα.’

¹³ Ἀγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. ¹⁴ ἦν δὲ σάββατον, ^x ὅτε| τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς. ¹⁵ πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, ‘Πηλὸν ^ε ἐπέθηκε ^μ μου ἐπὶ τοὺς ὀφθαλμούς,| καὶ ἐνψάμην, καὶ βλέπω.’ ¹⁶ Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινες, ‘Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ ^τ τοῦ Θεοῦ,| ὅτι τὸ

^u Alex. οὐχί, ἀλλ' s. ὅτι οὐτόστις πῶν ἅλλοι ἐι ἐλεγον· οὐχί, ἀλλ'.
^v Alex. = ὁ. ^t Alex. = εἰς αὐτά. ^u Alex. τὸν.
^o Alex. + οὐν. ^p Alex. ἡρσιψοφίαν. ^q Rec. σοι. ^r Alex. = καὶ εἶπον.
^v Alex. ἀπελθὼν οὐν εἰς. ^w Alex. = οὐν s. καὶ εἶπον.

WICLIF—1380.

TYNDALE—1534.

CRANMER—1539.

he was a begger: ⁹ seiden, whether this is not he that satte and beggid? other men seiden that this it is, other men seiden nay: but he is like hym; but he seide, that I am; ¹⁰ therfor thei seiden to hym: hou ben thin igen opened? ¹¹ he answered, thilke man, that is seid ihesus: made clei ⁊ anoyntid myn igen, and seide to me, go thou to the watir of seloe: and waseiche; and I wente and waseichid: and sai¹² and thei seiden to hym, where is he? he seide, I woot not,

¹³ thei lelen hym that was bylynde to
the farisies, ¹⁴ and it was saboth whanne
ihesu was made cleie and opened hise igen.
¹⁵ ¹⁶ the farisies axeden hym: hou he
hadde seen? he seide to hem, he leide
to me clei on the igen, and I waischide,
and I se, ¹⁶ thefar summe of farisies
seiden, this man is not of god: that kepith
not the saboth, other men seiden, hou
mai a synful man do these signes? and
strif was made among hem, ¹⁷ thefar
thei seien eftsoke to the bylynde man,
what seist thou of hym, that opened thin
igen? and he seide that he is a profete,

12 therfor iewis bileuden not of hym,
 that he was blynde, and hadde seen: til
 that he cleid his fadir and modir, that hadde
 seen,¹³ and that axeden hem and seiden/
 is this goure sone, whiche 3e seien was
 borun blinde, how thanne seest he now?¹⁴
 20 his fadir ⁊ modir answereden to hem
 and seiden, we witen that this is oure
 sone; and that he was borun blinde;²¹ but
 how he now seest we witen nere; or who
 opened hise iȝen we witen neuer; 3e ȝe-
 leuen he hath age: speke he of hym self.
 22 his fadir and modir seiden these thingis,
 for that dredden the iewis, for thanne the
 iewis hadden conspirid, that if any man
 knewechild hym crist, he schulde be don

and begged? ⁹ Some sayde: this is he. Other sayd: he is lyke him. But he him selfe sayde: I am enye him. ¹⁰ They sayde vnto him: How are thyne eyes opened then? ¹¹ He answered and sayde. The man that is called Iesus/ made claye/ and anoynted myne eyes/ and sayd vnto me: Goo to the pole Syloce and wesshe. I went and wessed and receaved my syght. ¹² They sayde vnto him: where is he? He sayde: I cannot tell.

¹³ Then brought they to the pharises/ him that a tyll before was blynde: ¹⁴ for it was the Saboth day when Iesus made the claye and opened his eyes. ¹⁵ Then agayne the pharises also axed him how he had receaved his syght. He sayde vnto them: He put claye vpon myne eyes and I washed; and do se. ¹⁶ Then sayde some of the pharises: this man is not of God, because he kepeth not the saboth day. Other sayde: how can a man that is symer, do suche myracle? And ther was stryfe amonge them. ¹⁷ Then spake they vnto the blynde agayne: What sayst thou of him/ because he hath opened thyne eyes? And he said: He is a Prophet.

18 But the Iewes dyd not beleve of the folow; how that he was blynde and receaved his syght; vntyll they had called the father and mother of him that had receaved his syght. 19 And they axed him saying: Is this youre sonne/whome ye saye was borne blynde? How doth he now se then? 20 His father and mother answered them and sayde: we wote well that this is oure sonne; and that he was borne blynde: 21 but by what meanes he now seith; that can we not tell; or who hath opened his eyes; can we not tell. He is olde ynough; axe him; let him answer for him selfe. 22 Suche wordes spake his father and mother; because they feared the Iewes. For the Iewes had conspyred all redy that if any man dyd confesse that he was Christ; he shuld be excommunicat.

⁹ Some sayde: this is he. Againe other sayde (*No, but*) he is lyke him.

He him-selfe sayde : I am cunen he.
¹⁰ Therefore sayde they vnto him : How
are thynne eyes opened? ¹¹ He answered
and sayde : The man that is called Iesus,
made claye, and anoynted myne eyes, and
sayde vnto me : Go to the pole Siloe, and
washe. And when I went and wesshed, I
receaued my syght. ¹² Then sayd they vnto
him : where is he? He sayde : I can not tell.
¹³ They brought to the Pharises, hym
that a tyll before was blinde : ¹⁴ and it
was the Sabbath daye, when Iesus made
the claye, and opened his eyes. ¹⁵ Then
agayne the Pharises also asked him, how
he had receaued his syght. He sayde vnto
them : he put claye vpon myne eyes, and
I washed, and do se. ¹⁶ Therefore sayde
some of the Pharises : this man is not of
God, because he kepeth not the Sabbath
daye. Other sayde : how can a man that
is a synner, do suche myracles? And ther
was a stryfe amonge them. ¹⁷ They spake
vnto the blynde man agayne : What sayest
thou of him, because he hath opened thine
eyes? He sayde : He is a Prophet.

19 But the Iewes dyd not beleue of the man, (how that he had bene blynde, and receaued his syght) vntyll they called the father and mother him that had receaued his syght. 20 And they asked them, saying: Is this your sonne, whom ye saye was borne blynde? How doth he now se then? 21 His father and mother answered them, and sayde: we knowe, that this is our sonne, and that he was borne blynde: 22 but by what meanes he now seeth, we can not tell: or who hath opened his eyes, can we not tell. He is olde yough, aske him, let him answere for him selfe. 23 Suche wordes spake his father and mother, because they feared the Iewes. For the Iewes had conspyred already, that yf any man dyd confesse that he was Christ, he shuld be excommunicat out of the

again	to like that	visit, know
	equal, equalled	when, know,

‘σάββατον οὐ τηρεῖ.’ Ἄλλοι ^a ἔλεγον, ‘Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν;’ Καὶ σχίσμα ἦν ἐν αὐτοῖς. ¹⁷ Λέγουσι τῷ τυφλῷ πάλιν, ‘Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἡνοῖξέ| σου τοὺς ὀφθαλμούς;’ Ὁ δὲ εἶπεν, ‘Ὅτι προφήτης ἐστίν.’ ¹⁸ Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, ¹⁹ καὶ ἠρώτησαν αὐτοὺς λέγοντες, ‘Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγενήθη; πῶς οὖν ^d ἄρτι βλέπει;’ ²⁰ Ἀπεκρίθησαν ^f αὐτοῖς| οἱ γονεῖς αὐτοῦ καὶ εἶπον, ‘Οἶδμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγενήθη.’ ²¹ πῶς δὲ ^e νῦν βλέπει, οὐκ οἶδμεν· ἢ τίς ἠνοῖξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδμεν· ^g αὐτὸς ἡλικίαν ἔχει· αὐτὸν ἐρωτήσατε,| αὐτὸς περὶ αὐτοῦ λαλήσει.’ ²² Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται.

^a Alex. ἰν ᾧ ἡμίον. ^b Rec. ἰπὶ τοῖς ὀφθαλμοῖς μου. ^c Alex. Θεοῦ. ^d Alex. + ἐπὶ. ^e Alex. + οὖν. ^f Alex. ἠνέφξεν s. ἀνέφξεν. ^g Alex. βλέπει ἄρτι. ^h Const. + ἐπὶ. ⁱ Alex. = αὐτοῖς. ^j Alex. αὐτὸν ἠρωτήσατε, ἡλικίαν ἔχει.

GENEVA—1557.

he that sate and begged? ⁹ Some sayd, This is he: other sayd, He is lyke him. But he him selfe sayd, I am euen he. ¹⁰ Therefore they sayd vnto him, How are thyne eyes opened then?

¹¹ He answered, and sayd, The man that is called Iesus, made claye, and anointed myne eyes, and sayd vnto me, Go to the poole Siloam and washe. And I went and washed, and receaued my sight. ¹² They sayd vnto him, Where is he? He sayd, I can not tel. ¹³ They broght to the Pharisees, him that a lytel before was blynde. ¹⁴ And it was the Sabbath day, when Iesus made the claye, and opened his eyes.

¹⁵ Then agayne the Pharisees also asked him, how he had receaued his syght. He sayd vnto them, He put claye vpon mine eyes, and I washed, and do see. ¹⁶ Then sayd some of the Pharises, This man is not of God: because he kepeth not the Sabbath day. Other sayd, How can a man that is a sinner, do suche miracles? And ther was stryfe among them. ¹⁷ Then spake they vnto the blynde againe, What saiest thou of him, because he hath opened thyne eyes? And he sayd, He is a Prophet.

¹⁸ But the Iewes dyd not beleue of hym (how that he was blynde, and receaued hys syght) vntyl they had called the father and mother of hym that had receaued his syght. ¹⁹ And they asked them, saying, Is this your sonne, whom yessay was borne blynde? How doth he now see then? ²⁰ Hys father and mother answered them, and sayd, We wot wel that this is our sonne, and that he was borne blynde: ²¹ But by what meanes he now seeth, that can we not tel: or who hath opened his eyes, can we not tel: he is olde ynowgh, aske him, he shal answer for him selfe.

²² Suche wordes spake his father and mother, because they feared the Iewes: for the Iewes had ordeined alreedy, that yf any man dyd confesse that he was Christ, he shulde be excommunicate out

RHEIMS—1582.

and begged? Others said, That this is he. ⁹ But others, No, not so, but he is like him. But he said, That I am he. ¹⁰ They said therefore to him, How were thine eyes opened? ¹¹ He answered, That man that is called Iesus, made clay: and anointed mine eyes, and said to me, Go to the poole of Siloe, and wash. And I went, and vvashed, and saw. ¹² And they said to him, Where is he? He saith, I know not. ¹³ They bring him that had been blinde, to the Pharisees. ¹⁴ And it was the Sabbath when Iesus made the clay, and opened his eyes.

¹⁵ Againe therfore the Pharisees asked him, how he saw. But he said to them, He put clay vpon mine eyes, and I vvashed: and I see. ¹⁶ Certaine therfore of the Pharisees said, This man is not of God, that keepeth not the Sabbath. But others said, How can a man that is a sinner doe these signes? And there vvas a schisme among them.

¹⁷ They say therefore to the blinde againe, Thou, what saiest thou of him that opened thine eyes? And he said, That he is a Prophet. ¹⁸ The Iewes therfore did not beleue of him, that he had been blinde and saw: vntill they called the parents of him that said, ¹⁹ and asked them, saying, Is this your sonne, whom you say that he vvas borne blinde? how then doeth he now see? ²⁰ His parents answered them, and said, We know that this is our sonne, and that he vvas borne blinde: ²¹ but how he now seeth, we know not, or who hath opened his eyes, we know not, aske him self: he is of age, let him self speake of him self. ²² These things his parents said, because they feared the Iewes, for the Iewes had now conspired, that if any man should confesse him to be Christ, he should be put out of the Synagogue.

AUTHORISED—1611.

begged? ⁹ Some said, this is hee: others said, Hee is like him: but hee sayd, I am hee. ¹⁰ Therefore said they vnto him, How were thine eyes opened? ¹¹ He answered and said, A man that is called Iesus, made clay, and anointed mine eyes, and said vnto me, Go to the poole of Siloam, and wash: and I went and washed, and I received sight. ¹² Then said they vnto him, Where is he? He said, I know not.

¹³ They brought to the Pharisees him that aforetime was blinde. ¹⁴ And it was the Sabbath day when Iesus made the clay, and opened his eyes. ¹⁵ Then againe the Pharisees also asked him how he had receiued his sight. He said vnto them, He put clay vpon mine eyes, and I washed, and do see. ¹⁶ Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner, do such miracles? and there was a diuision among them. ¹⁷ They say vnto the blind man againe, What sayest thou of him, that he hath opened thine eyes? He said He is a Prophet. ¹⁸ But the Iewes did not beleue concerning him, that he had bin blind, and receiued his sight, vntill they called the parents of him that had receiued his sight. ¹⁹ And they asked them, saying, Is this your sonne, who ye say was borne blinde? how then doth he now see? ²⁰ His parents answered them, and said, We know that this is our sonne, and that he was borne blinde: ²¹ But by what meanes he now seeth, we know not, or who hath opened his eyes we know not: he is of age, aske him, he shall speake for himselfe. ²² These wordes spake his parents, because they feared the Iewes: for the Iewes had agreed already, that if any man did confesse that he was Christ, he should

²³ διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον, ‘Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.’ ²⁴ Ἐφώ-
νησαν οὖν ἡ ἐκ δευτέρου | τὸν ἄνθρωπον | ὃς ἦν τυφλὸς, καὶ εἶπον αὐτῷ, ‘Δὸς δόξαν
τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν.’ ²⁵ Ἀπεκρίθη οὖν
ἐκείνος καὶ εἶπεν, ‘Εἰ ἁμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ἔω, | ἄρτι
‘βλέπω.’ ²⁶ Εἶπον ‘δὲ | αὐτῷ ^m πάλιν, | ‘Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς
‘ὀφθαλμούς;’ ²⁷ Ἀπεκρίθη αὐτοῖς, ‘Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἤκούσατε· τί πάλιν
‘θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;’ ²⁸ Ἐλοιδόρησαν |
αὐτὸν, καὶ εἶπον, ‘Σὺ εἰ μαθητῆς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμέν μαθηταί.
‘²⁹ ἡμεῖς οἶδαμεν ὅτι Μωσῇ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.’
³⁰ Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, ‘Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι
‘ὑμεῖς οὐκ οἰδάτε πόθεν ἐστίν, καὶ ἀνέφξέ μου τοὺς ὀφθαλμούς. ³¹ οἶδαμεν ὅδ’ | ὅτι

^h Alex. τὸν ἄνθ. ἐς ἐντὺρον. ⁱ Alex. ἡμῶν καὶ. ^j Alex. οὖν. ^m Alex. = πάλιν. ⁿ Rec. Ἐλοιδόρησαν οὖν σ. Οἱ εἰ ἰδοῦρ.

WICLIF—1380.

out of the synagoge, ²³ therfor his fadir
and modir seiden that he hath age, axe
ze hym.

²⁴ therfor eftson thei clepiden the man
that was bylynde and seiden to hym/ zeue
thou glorie to god/ we witen that this man
is a synner, ²⁵ thanne he seide/ if he is a
synner I woot nere/ o thing I woot that
whanne I was bylynde/ now I se/ ²⁶ ther-
for thei seiden to hym/ what dide he to
thee/ hou opened he thin igen? ²⁷ he an-
swerid to hem/ I seide to ze/ now/ and
ze herden/ what wolen ze fonsene here?
whether ze wolen be made hise discipulis?
²⁸ therfor thei curseden hym and seiden/
be thou his disciple/ we ben discipulis of
moises. ²⁹ We witen that god spak to
moises, but we knowen not this/ of
whennes he is/

³⁰ thilke man answerid and seide to hem/
for in this is a wonderful thing that ze
witen not of whennes he is/ he hath
opened myn igen/ ³¹ and we witen that
god herith not synful men/ but if ony is
worschipper of god, and doith his wille/
he herith hym/ ³² fro the world is not
herde/ that ony man opened the igen of
a bylynde borun man/ ³³ but this were of
god/ he mygte not do ony thing/ ³⁴ thei
answeriden/ and seiden to hym/ thou
art alle borun in synnes and techist thou
us? and thei putten hym out/ ³⁵ ihesus
herde/ that thei hadden putte hym out/
and whanne he hadde founden hym, he
seide to hym/ bileuest thou in the sone of
god? ³⁶ he answerid/ and seide/ lord who
is he/ that I bileue in hym/ ³⁷ and ihesus
seide to hym/ t thou hast seyn him, and
he it is that spakith with thee/ ³⁸ and he
seide/ lord, I bileue/ and he fel down and
worschipid hym/ ³⁹ therfor ihesus seith to
hym/ I can in to the world in to dome/
that thei that seen not/ se/ and thei that
seem be made bylynde/ ⁴⁰ and summe of
the farisies herden that weren with hym/

²³ again. ²⁴ clepiden, called.
²⁵ hinc. ²⁶ woot, know. ²⁷ nere, never. ²⁸ ze, give.
²⁹ thilke, that. ³⁰ dome, judgment. ³¹ o, one.

TYNDALE—1534.

out of the synagoge. ²³ Therefore sayde
his father and mother: he is olde ynough/
axe him.

²⁴ Then agayne called they the man that
was bylynde/ and sayd vnto him: Geue
God the prayse: we knowe that this man
is a synner. ²⁵ He answered and sayde:
Whyther he be a synner or noo/ I cannot
tell: One thinge I am sure of that I was
bylynde/ and now I se. ²⁶ Then sayde they
to him agayne. What dyd he to the?
How opened he thyne eyes? ²⁷ He an-
swered them/ I tolde you yerwhyte/ and
ye dyd not heare. Wherefore wolde ye
heare it agayne? Will ye also be his dis-
ciples? ²⁸ Then rated they him/ and sayde:
Thou arte his disciple. We be Moses disci-
ples. ²⁹ We are sure that God spake with
Moses. This felowe we knowe not from
whence he is.

³⁰ The man answered and sayde vnto
them: this is a merueleous thinge that ye
wote not whence he is/ seinge he hath
opened myne eyes. ³¹ For we be sure that
God heareth not synners. But yf any man
be a worshipper of God and do his will/
him heareth he. ³² Sence the worlde be-
ganne was it not hearde that eny man
opened the eyes of one that was borne
bylynd. ³³ If this man were not of God/ he
coule haue done no thinge. ³⁴ They an-
swered and sayd vnto him: thou arte
altogether borne in synne/ and dost thou
teache vs? And they cast him out.

³⁵ Iesus hearde that they had excom-
municate him: and assone as he had
founde him/ he sayd vnto him: doest thou
beleue on the sonne of God? ³⁶ He an-
swered and sayde: Who is it Lord/ that
I myght beleue on him? ³⁷ And Iesus
sayde vnto him: Thou hast sene him/ and
he it is that talketh with the. ³⁸ And he
sayde: Lord/ I beleue/ and worshippid
him. ³⁹ Iesus sayde: I am come vnto
judgement into this worlde: that they
which se not/ myght se/ and they which
se/ myght be made bylynde. ⁴⁰ And some
of the pharises which were with him/

CRANMER—1539.

synagoge. ²³ Therefore sayde his father and
mother: he is olde ynough, aske him.

²⁴ Then agayne called they the man that
was bylynde, and sayd vnto him: Geue
God the prayse: we know, that this man
is a sinner. ²⁵ He answered therefore, and
sayde: Whyther he be a synner or no, I
cannot tell: One thyng I am sure of:
that where as I was bylynd, now I se.
²⁶ Then sayd they to him agayne: What
dyd he to the? How opened he thine
eyes? ²⁷ He answered them: I tolde you
yer whyle, and ye dyd not heare. Where-
fore wold ye heare it agayne? Wyl ye
also be his disciples? ²⁸ Then rated they
him, and sayd: Be thou his disciple. We
are Moses discipules. We are sure, ²⁹ that
God spake vnto Moses. As for this felow,
we knowe not from whence he is:

³⁰ The man answered and sayde vnto
them: this is a merueleous thinge, that
ye wote not from whence he is, and yet
he hath opened myne eyes. ³¹ For we be
sure, that God heareth not synners. But
yf eny man be a worshipper of God, and
obedient vnto his will, him heareth he.
³² Sence the worlde beganne, was it not
hearde, that eny man opened the eyes of
one that was borne blind. ³³ If this man
were not of God, he coule haue done
nothinge. ³⁴ They answered, and sayde
vnto him: thou art altogether borne in
synne, and dost thou teache vs? And
they cast him out.

³⁵ Iesus hearde that they had excom-
municate him: and whan he had founde
him, he sayde vnto him: doest thou be-
leue on the sonne of God? ³⁶ He answered
and sayde: Who is it Lord, that I myght
beleue on him? ³⁷ And Iesus sayd vnto
him: Thou hast sene him, and he it is
that talketh with the. ³⁸ And he sayde:
Lord/ I beleue, and he worshippid him.
³⁹ And Iesus sayd vnto him: I am come
vnto judgement into this worlde: that
they which se not, myght se: and that
they which se, might be made bylynde.
⁴⁰ And some of the Pharises which were

‘ἀμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ’ ἐάν τις θεοσεβῇς ἢ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.’ ³² ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἤνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου. ³³ εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέ.’ ³⁴ Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, ‘Ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς;’ Καὶ ἐξέβαλον αὐτὸν ἔξω. ³⁵ Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὐρών αὐτὸν, εἶπεν αὐτῷ, ‘Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;’ ³⁶ Ἀπεκρίθη ἐκεῖνος καὶ εἶπε, ‘Καὶ τίς ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν;’ ³⁷ Εἶπε ³⁸ δὲ αὐτῷ ὁ Ἰησοῦς, ‘Καὶ ἐώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνός ἐστιν.’ ³⁸ Ὁ δὲ ἔφη, ‘Πιστεύω, κύριε’ καὶ προσεκύνησεν αὐτῷ. ³⁹ καὶ εἶπεν ὁ Ἰησοῦς, ‘Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τούτου ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται.’ ⁴⁰ Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα ^s οἱ

° Alex. = δι.

° Rec. = καί.

° Alex. = δι.

° Alex. = καί.

° Alex. οἱ μετ’ αὐτοῦ ὄντες.

GENEVA—1557.

of the Synagoge. ²³ Therefore said his father and mother, He is olde ynough, aske him. ²⁴ Then agayne called they the man that was blynde, and sayd vnto him, Geue glorie vnto God : we know that this man is a sinner. ²⁵ Then he answered, and sayd, Whyther he be a synner or no, I can not tel : One thyng I am sure of, that I was mynd, and now I see. ²⁶ Then sayd they to him agayne, What did he to thee? How opened he thyne eyes?

²⁷ He answered them, I tolde you yer while, and ye haue not heard it : wherefore wolde ye heare it agayne? wyl ye also be his disciples? ²⁸ Then checked they hym, and sayd, Be thou his disciple: we be Moses disciples. ²⁹ We are sure that God spake with Moses : this felow we knowe not from whence he is. ³⁰ The man answered, and sayd vnto them Doubtles, this is a merulous thing, that ye wot not whence he is, and yet he hath opened myne eyes. ³¹ For we be sure that God heareth not synners : but yf any man be a worshipper of God, and doth his wil, him heareth he. ³² Sence the world began was it not heard that any man opened the eyes of one that was borne blynde. ³³ If this man were not of God, he could haue done nothing. ³⁴ They answered and sayd vnto him, Thou art all together borne in synne, and doest thou teache vs? and they cast him out.

³⁵ Iesus heard that they had excommunicate him : and assone as he had founde him he sayd vnto him, Doest thou beleue on the Sonne of God? ³⁶ He answered and sayd, Who is he Lord, that I myght beleue on hym? ³⁷ And Iesus sayd vnto hym, Thou hast sene hym, and he it is that talketh with thee. ³⁸ And he sayd, Lord, I beleue, and worshipped hym. ³⁹ Iesus sayd, I am come vnto iudgement into this world : that they which see not, myght see : and they which see, myght be made blynde. ⁴⁰ And some of the Pharises which were with hym heard these

RHEIMS—1582.

²³ Therefore did his parents say, That he is of age, aske him self. ²⁴ They therefore againe called the man that had been blinde, and said to him, Giue glorie to God. vve knovv that this man is a sinner. ²⁵ He therefore said to them, Vvwhether he be a sinner, I know not : one thing I know, that vvhereas I vvas blinde, novv I see. ²⁶ They said therefore to him, Vvhat did he to thee? hovv did he open thine eies? ²⁷ He answered them, I haue novv told you, and you haue heard : vvhy vvil you heare it againe? vvil you also become his disciples?

²⁸ They reuiled him therefore, and said, Be thou his disciple : but we are the disciples of Moyses. ²⁹ We know that to Moyses God did speake : but this man vve knovv not vvhen he is. ³⁰ The man answered and said to them, For in this it is marvellous that you knovv not vvhen he is, and he hath opened mine eies. ³¹ and vve knovv that sinners God doth not heare, but if a man be a serner of God, and doe the vvil of him, him he heareth. ³² From the beginning of the vvorld it hath not been heard that any man hath opened the eies of one borne blinde. ³³ Vvles this man vvere of God, he could not doe any thing. ³⁴ They answered, and said to him, Thou vvast vvholly borne in sinnes, and doest thou teach vs? And they did cast him forth.

³⁵ Iesus heard that they cast him forth; and vvhen he had found him, he said to him, Doest thou beleue in the sonne of God? ³⁶ He answered, and said, Vvho is he Lord, that I may beleue in him? ³⁷ And Iesus said to him, Both thou hast sene him : and he that talketh vvith thee, he it is. ³⁸ But he said, I beleuee Lord. And falling dovvn he adored him. ³⁹ And Iesus said to him, For iudgement came I into this vvorld : that they that see not, may see : and they that see, may become blinde. ⁴⁰ And certaine of the Pharises that vvere vvith him, heard : and they said

AUTHORISED—1611.

be put out of the Synagoge. ²³ Therefore said his parents, He is of age, aske him.

²⁴ Then againe called they the man that was blind, and said vnto him, Giue God the praise, we know that this man is a sinner. ²⁵ He answered, and said, Whether he be a sinner or no, I know not : One thing I know, that whereas I was blind, now I see. ²⁶ Then said they to him againe, What did he to thee? How opened hee thine eyes? ²⁷ He answered them, I haue told you already, and ye did not heare : wherefore would you heare it againe? Will ye also be his disciples? ²⁸ Then they reuiled him, and said, Thou art his disciple, but we are Moses disciples. ²⁹ Wee know that God spake vnto Moses : as for this fellow, wee knowe not from whence he is. ³⁰ The man answered, and said vnto them, Why herein is a marvellous thing, that yee know not from whence he is, and yet he hath opened mine eyes. ³¹ Now we know that God heareth not sinners : but if any man bee a worshipper of God, and doth his will, him he heareth. ³² Since the world began was it not heard that any man opened the eyes of one that was borne blinde : ³³ If this man were not of God, he could doe nothing.

³⁴ They answered, and said vnto him, Thou wast altogether borne in sinnes, and doest thou teach vs? And they cast him out. ³⁵ Iesus heard that they had cast him out ; and when he had found him, he said vnto him, Doest thou beleuee on the Sonne of God? ³⁶ He answered and said, Who is he, Lord, that I might beleuee on him? ³⁷ And Iesus said vnto him, Thou hast both sene him, and it is he that talketh with thee. ³⁸ And he said, Lord, I beleuee : and he worshipped him.

³⁹ And Iesus said, For iudgement I am come into this world, that they which see not, might see, and that they which see, might be made blinde. ⁴⁰ And some of the Pharisees which were with him, heard

* Or, excommunicated him.

ὄντες μετ' αὐτοῦ, | καὶ εἶπον αὐτῷ, 'Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;' ⁴¹ Εἶπεν αὐτοῖς ὁ Ἰησοῦς, 'Εἰ τυφλοὶ ἦτε, οὐκ ἔαν | εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε, "Οτι βλέπομεν. " ἢ οὖν ἁμαρτία ὑμῶν μένει. |

X. 'Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἄλλαχόθεν, ἐκεῖνος κλέπτῃς ἐστὶ καὶ ληστής. ² ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμὴν ἐστὶ τῶν προβάτων. ³ τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα ⁴ καλεῖ | κατ' ὄνομα, καὶ ἐξάγει αὐτά. ⁵ καὶ ὅταν ⁶ τὰ ἴδια πρόβατα | ἐκβάλῃ, ἐμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδας τὴν φωνὴν αὐτοῦ. ⁷ ἄλλοτρίῳ δὲ οὐ μὴ ⁸ ἀκολουθήσωσιν, | ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδας τῶν ἀλλοτρίων τὴν φωνήν.' ⁹ Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς·

⁴¹ Alex. = ἄν.

² Alex. αἱ (οὖν) ἁμαρτίαι ὑμῶν μένουσι.

³ Alex. φωνεῖ.

⁴ Alex. τὰ ἴδια πάντα.

⁵ Alex. ἀκολουθήσουσιν.

WICLIF—1380.

and thei seiden to hym, whether we ben blynde? ⁴¹ ihesu seide to hem, if ze weren blynde: ze schuln not haue synne: but now ze seien that we seen, soure synne dwelleth stille.

10. TRULY truli I seie to zou he that cometh not ynne bi the dore in to the foold of sheep, but stieth bi another weye: is a nyst thief and a dai thef ² but he that entrih bi the dore: is the sheep-herd of the sheep, ³ to this the porter openeth and the sheep heren his vois: and he clepith his owne sheep bi name: and ledith hem out. ⁴ ⁊ whanne he hath don out his owne sheep: he goith bifore hem and the sheep sue hym, for thei knowun his vois: ⁵ but thei suen not an alien, but fleen fro hym, for thei han not knowun the vois of aliens, ⁶ ihesu seide to hem this prouerbe, but thei knewen not: what he spake to hem,

⁷ therfor ihesu seid to hem eftsoner, truli truli I seie to zou: that I am the dore of the sheep, ⁸ as many as han comen, weren nyst theues and dai theues: but the sheep herden not hem, ⁹ I am the dore, if ony man schal entre bi me: he schal be saued, and he schal go yme and schal go out: and he schal fynde lesewis. ¹⁰ a nyst thief cometh not: but that he stele, sle, ⁊ lese, and I cam that thei hav lif: and haue more plenteuously.

¹¹ I am a good sheepeherde, a good sheepchard geueth his lif for his sheep, ¹² but an hirid lynce, [and] that is not the sheepchard, whos ben not the sheep his owne: seeth a wolf comynge ⁊ he leueth the sheep and fleeth, and the wolf raiys-chith, and disparplith the sheep, ¹³ and the hirid lynce fleeth: for he is an hirid lynce: and it pertyeneth not to hym of the sheep. ¹⁴ I am a good sheepchard, ⁊

steleth, ascendeth. clepith, calleth. sue, followe.
fleeu, or fleu, again. lesewis, pasture. lese, destroy.
disparplith, dispereth

TYNDALE—1534.

hearde these wordes and sayde vnto him: are we then blynde? ⁴¹ Iesus sayde vnto them: yf ye were blynde, ye shuld haue no synne. But now ye saye, we se; therfore youre synne remaineth.

10. UERELY verely I saye vnto you: he that entreth not in by the dore into the shepefolde, but clymeth vp some other waye: the same is a thefe and a robber. ² He that goeth in by the dore, is the shepcherde of the shepe: ³ to him the porter openeth, and the shepe heare his voyce, and he calleth his awne shepe by name, and leadeith them out. ⁴ And when he hath sent forth his awne shepe, he goeth before them, and the shepe folowe him: for they knowe his voyce. ⁵ A straunger they will not folowe, but will flye from him: for they knowe not the voyce of straungers. ⁶ This similitude spake Iesus vnto them. But they vnderstode not what thinges they were which he spake vnto them.

⁷ Then sayde Iesus vnto them agayne. Verely verely I saye vnto you: I am the dore of the shepe. ⁸ All, euen as many as came before me, are theues and robbers: but the shepe dyd not heare them. ⁹ I am the dore: by me yf eny man enter in, he shalbe safe, and shall goo in and out, and fynde pasture. ¹⁰ The thefe cometh not but forto steale, kylle, and to destroye. I am come that they myght haue lyfe, and haue it more abundantly.

¹¹ I am the good shepeheerd. The good shepcheerd geueth his lyfe for the shepe. ¹² An heyred seruaunt, which is not the shepcheerd, nether the shepe are his awne, seith the wolfe comynge, and leueth the shepe, and flyeth, and the wolfe catcheth them, and scattereth the shepe. ¹³ The heyred seruaunt flyeth, because he is an heyred seruaunt, and careth not for the shepe. ¹⁴ I am that good shepeheerd, and

CRANMER—1539.

with him, hearde these wordes, and sayde vnto him: are we blynde also? ⁴¹ Iesus sayde vnto them: yf ye were blynde, ye shulde haue no synne. But now ye saye: we se, therefore youre synne remaineth.

10. VERELY, verely, I saye vnto you: he that entreth not in by the dore into the shepefolde, but clymeth vp some other waye, the same is a thefe and a murthurer. ² But he that entreth in by the dore, is the shepcherde of the shepe: ³ to him the porter openeth, and the shepe heare his voyce, and he calleth his awne shepe by name, and leadeith them out. ⁴ And when he hath sent forth his awne shepe, he goeth before them and the shepe folowe him: for they knowe his voyce. ⁵ A straunger will they not folowe, but will flye from him: for they know not the voyce of straungers. ⁶ This prouerbe spake Iesus vnto them. But they vnderstode not what thinges they were, whych he spake vnto them.

⁷ Then sayd Iesus vnto them agayne: Verely verely I saye vnto you: I am the dore of the shepe. ⁸ All (euen as many as came before me) are theues and murthurs: but the shepe did not heare them. ⁹ I am the dore: by me yf eny man enter in, he shalbe safe, and shall go in and out, and fynde pasture. ¹⁰ A thefe cometh not but for to steale, kylle, and to destroye. I am come, that they myght haue lyfe, and that they might haue it more abundantly.

¹¹ I am the good shepeheerd. A good shepcheerd geueth his lyfe for the shepe. ¹² An hyred seruaunt, and he which is not the shepcheerd (nether the shepe are his awne) seeth the wolfe comynge, and leueth the shepe, and flyeth and the wolfe catcheth, and scattereth the shepe. ¹³ The hyredseruaunt flyeth, because he is an hyred seruaunt, and careth not for the shepe. ¹⁴ I am the good shepeheerd and knowe

εκέينوι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς. ⁷ Ἐῖπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, ᾿Αμὴν ἀμὴν λέγω ὑμῖν, ⁸ ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. ⁹ πάντες ὅσοι ² πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. ⁹ ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει. ¹⁰ ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζῶν ἔχωσι, καὶ περισσὸν ἔχωσιν. ¹¹ Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· ¹² ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησιν τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἀπάξει αὐτὰ, καὶ σκορπίζει ¹³ τὰ πρόβατα. ¹³ ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐστι, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ¹⁴ ἐγὼ εἰμι ὁ ποιμὴν ὁ

⁷ Alex. = ὅτι.

² Const. = πρὸ ἐμοῦ Alex. ἦλθον πρὸ ἐμοῦ.

⁹ Alex. ἔστιν.

⁸ Alex. = τὰ πρόβατα.

⁹ Alex. = ὁ ἐκ μισθωτὸς φεύγει.

GENEVA — 1557.

wordes, and sayd vnto him, Are we blinde also? ⁴¹ Iesus sayd vnto them, If ye were blynde, ye should haue no synne: but now ye say, We se: therefore your synne remaineth.

10. VERELY verely I say vnto you, He that entreth not in by the dore into the shepefolde, but clymmeth vp some other way, the same is a thefe and a robber. ² But he that goeth in by the dore, is the shepheard of the shepe. ³ To him the porter openeth, and the shepe heare his voice, and he calleth his owne shepe by name, and leadeth them out. ⁴ And when he hath sent forth his owne shepe he goeth before them, and the shepe folow him: for they knowe his voyce.

⁵ A stranger they wyl not folow, but they fye from hym: for they knowe not the voyce of strangers. ⁶ This similitude spake Iesus vnto them: but they vnderstode not what thinges they were which he spake vnto them.

⁷ Then sayd Iesus vnto them agayne, Verely verely I say vnto you, I am the dore of the shepe. ⁸ All, euen as many as came before me, are theues and robbers, but the shepe dyd not heare them. ⁹ I am the dore: by me if any man enter in, he shalbe safe: and shal goe in and out, and fynde pasture. ¹⁰ The theefe commeth not but for to steale, kyl and destroye: I am come that they myght haue lyfe, and haue it in abundance. ¹¹ I am the good shepheard: the good shepheard gueth his lyfe for his shepe.

¹² An hyred seruant, and he which is not the shepheard, nether the shepe are his owne, seeth the wolf comming, and leueth the shepe, and flyeth, and the wolfe catcheth them, and scattereth the shepe. ¹³ The hired seruant flyeth, because he is an hyred seruant, and careth not for the shepe. ¹⁴ I am that good shepheard,

RHEIMS — 1582.

to him, Vvhy, are vve also blinde? ⁴¹ Iesus said to them, If you vvere blinde, you should not haue sinne, but nowv you say, That vve see. Your sinne remaineth.

10. AMEN, amen I say to you, he that entreth not by the doore into the folde of the sheepe, but climeth vp an other vvay: he is a theefe and a robber. ² But he that entreth by the doore, is the Pastor of the sheepe. ³ To this man the porter openeth: and the sheepe heare his voice: and he calleth his ovvne sheepe by name, and leadeth them forth. ⁴ And vvhen he hath let forth his ovvne sheepe, he goeth before them: and the sheepe folovv him, because they knovv his voice. ⁵ But a stranger they folovv not, but flee from him: because they knovv not the voice of strangers. ⁶ This prouerbe Iesus said to them. But they knevv not vvhat he spake to them.

⁷ Iesus therfore said to them agayne, Amen, amen I say to you, that I am the doore of the sheepe. ⁸ And hovv many soeuer haue come, are theeues and robbers: but the sheepe heard them not. ⁹ I am the doore. By me if any enter, he shal be saued: and he shal goe in and shal goe out, and shal finde pastures. ¹⁰ The theefe commeth not but to steale and kil and destroy. I came that they may haue life, and may haue more abundantly. ¹¹ I am the good Pastor. The good Pastor giueth his life for his sheepe.

¹² But the hireling and he that is not the Pastor, vvwhose ovvne the sheepe are not, seeth the vvoulfe comming, and leaueth the sheepe, and fleeth: and the vvoulfe raueth, and disperseth the sheepe. ¹³ And the hireling fleeth because he is a hireling: and he hath no care of the sheepe. ¹⁴ I am the good Pastor: and I knovv mine, and

AUTHORISED — 1611.

these words, and said vnto him, Are wee blind also? ⁴¹ Iesus said vnto them, If yee were blind, ye should haue no sinne: but now ye say, We see, therefore your sinne remaineth.

10. VERILY, verily I say vnto you, He that entreth not by the doore into the shepefold, but climeth vp some other way, the same is a theefe, and a robber. ² But hee that entreth in by the dore, is the shepheard of the sheepe. ³ To him the porter openeth, and the sheepe heare his voice, and he calleth his owne sheepe by name, and leadeth them out. ⁴ And when he putteth forth his owne sheepe, he goeth before them, and the sheepe folow him: for they know his voyce. ⁵ And a stranger will they not folow, but will flee from him, for they know not the voice of strangers. ⁶ This parable spake Iesus vnto them: but they vnderstode not what thinges they were which he spake vnto them.

⁷ Then sayd Iesus vnto them agayne, Uerily, verily I say vnto you, I am the doore of the sheepe. ⁸ All that euer came before me, are theeues and robbers: but the sheep did not heare them. ⁹ I am the doore, by me if any man enter in, he shalbe saued, and shal goe in and out, and find pasture. ¹⁰ The theefe commeth not, but for to steale and to kill, and to destroy: I am come that they might haue life, and that they might haue it more abundantly. ¹¹ I am the good shepheard: the good shepheard giueth his life for the sheepe.

¹² But he that is an hireling and not the shepheard, whose owne the sheepe are not, seeth the wolfe comming, and leaueth the sheep, and fleeth: and the wolfe catcheth them, and scattereth the sheepe. ¹³ The hireling fleeth, because he is an hireling, and careth not for the sheepe. ¹⁴ I am the good shepheard, and

‘καλός· καὶ γινώσκω τὰ ἐμὰ, καὶ ^d γινώσκομαι ὑπὸ τῶν ἐμῶν, | ¹⁵ καθὼς γινώσκει
 ‘με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ
 ‘τῶν προβάτων. ¹⁶ καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης·
 ‘κάκεινά· με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ ^f γενήσεται | μία
 ‘ποίμνη, εἰς ποιμήν. ¹⁷ διὰ τοῦτο ^g ὁ πατήρ με | ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν
 ‘μου, ἵνα πάλιν λάβω αὐτήν. ¹⁸ οὐδεὶς αἶρει αὐτήν ἀπ’ ἐμοῦ, ἀλλ’ ἐγὼ τίθημι
 ‘αὐτήν ἀπ’ ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν
 ‘αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.’ ¹⁹ Σχίσμα ^h οὖν |
 πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. ²⁰ ἔλεγον δὲ πολλοὶ ἐξ
 αὐτῶν, ‘Δαιμόνιον ἔχει καὶ μάλινεται· τί αὐτοῦ ἀκούετε;’ ²¹ Ἄλλοι ἔλεγον, ‘Ταῦτα
 ‘τὰ ῥήματα οὐκ ἔστι δαιμονιζόμενον· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς
 ‘ἀνοίγειν; |

^d Alex. γινώσκουσι με τὰ ἐμὰ. ^e Alex. εἶ με. ^f Alex. γενήσονται. ^g Alex. με ὁ πατήρ. ^h Alex. οὖν. ⁱ Alex. ἀνοῖζαι. ^k Alex. οἱ τοῖς. ^l Alex. καί.

WICLIF—1380.

I knowe my sheep: and my sheep knowen me, ¹⁵ as the fadir hath knowun me I knowe the fadir, and I putte my lif for my shepe, ¹⁶ I haue other sheep that ben not of this foold, and it bihoueth me to bryng hem to gidre, and thei schulen here my vois, and it schal be made o foold: ¹⁷ so schepeherd.

¹⁷ therfor the fadir loueth me: for I putte my lif, that eftone I take it, ¹⁸ no man takith it fro me: but I putte it of my self, I haue power to putte it: and I haue power to take it agen, this maunde-ment I haue takun of my fadir. ¹⁹ Efte discecnioun was made among the iewis for these wordis, ²⁰ and many of hem seiden, he hath a deuel and maddith, what heren ze hym. ²¹ other men seiden, thes wordis ben not of a man that hath a fende, whether the deuel mai opene the igen of blynde men?

²² But the feestis of halowynge of the temple weren made in ierusalem, and it was wynter, ²³ and ihesus walkid in the temple: in the porche of salomon, ²⁴ therfor the iewis came aboute hym: and seiden to hym, how takist thou aweie our soule? if thou art crist: seie thou to us openly, ²⁵ ihesus answerid to hem, I speke to zou and ze bileuen not, the werkis that I do in the name of my fadir beren witnesynge of me, ²⁶ but ze bileuen not for ze ben not of my sheep, ²⁷ my shepe heren my vois: and I knewe hem and thei suen me, ²⁸ and I geue to hem euerlastynge lif: and thei schulen not perishe withouten ende, and noon schal raiusche hem fro myn hond, ²⁹ that thing that my fadir gaf to me: is more thanne alle thingis, and no man mai raiusche fro my fadris hond, ³⁰ I and the fadir ben oon,

³¹ the iewis taken vp stones to stone hym, ³² ihesus answerid to hem, I haue

TYNDALE—1534.

knowe myne, and am knowen of myne. ¹⁵ As my father knoweth me: even so knowe I my father. And I geue my lyfe for the shepe: ¹⁶ and other shepe I have, which are not of this folde. Them also must I bringe, that they maye heare my voyce, and that ther maye be one flocke and one shepeherde.

¹⁷ Therefore doth my father love me, because I put my lyfe from me, that I myght take it agayne. ¹⁸ No man taketh it from me: but I put it awaye of my selfe. I have power to put it from me, and have power to take it agayne: This commaundment have I receaved of my father. ¹⁹ And ther was a dissencion agayne amonge the Iewes for these saynges, ²⁰ and many of them sayd. He hath the devyll, and is mad: why heare ye him? ²¹ Other sayde, these are not the wordes of him that hath the devyll. Can the devyll open the eyes of the blynde?

²² And it was at Ierusalem the feaste of the dedicacion, and it was wynter: ²³ and Iesus walked in Salomons porche. ²⁴ Then came the Iewes rounde aboute him, and sayde vnto him: How longe dost thou make vs doute? Yf thou be Christ tell vs playnly. ²⁵ Iesus answered them: I tolde you and ye beleue not. The workes that I do in my fathers name they beare witness of me. ²⁶ But ye beleue not, because ye are not of my shepe. As I sayde vnto you: ²⁷ my shepe heare my voyce, and I knowe them, and they folowe me, and ²⁸ I geve vnto them eternal lyfe, and they shall never perishe, nether shall any man plucke them oute of my honde. ²⁹ My father which gave them me, is greater then all, and no man is able to take them out of my fathers honde. ³⁰ And I and my father are one.

³¹ Then the Iewes agayne toke vp stones, to stone him with all. ³² Iesus answered

CRANMER—1539.

my shepe, and am knowen of myne. ¹⁵ As my father knoweth me, even so knowe I also my father. And I geue my lyfe for the shepe: and ¹⁶ other shepe I haue, which are not of this fold. Them also must I bring, and they shall heare my voyce, and ther shall be one folde and one shepeherde. ¹⁷ Therefore doth my father loue me, because I put my lyfe from me, that I myght take it agayne. ¹⁸ No man taketh it from me: but I put it awaye of my selfe. I haue power to put it from me, and I haue power to take it agayne: This commaundement haue I receaved of my father. ¹⁹ There was a dissencion therfore agayne amonge the Iewes for these saynges, ²⁰ and many of them sayde: He hath the devyll, and is madd: why heare ye him? ²¹ Other sayde these are not the wordes of him that hath the devyll. Can the devyll open the eyes of the blynde?

²² And it was at Ierusalem the feaste of the dedicacion, and it was wynter: ²³ and Iesus walked in the temple, even in Salomons porche. ²⁴ Then came the Iewes rounde aboute him, and sayd vnto him: How longe dost thou make vs doute? If thou be Christ, tell vs playnly. ²⁵ Iesus answered them: I tolde you, and ye beleue not. The workes that I do in my fathers name, they beare witness of me. ²⁶ But ye beleue not, because ye are not of my shepe. As I sayd vnto you: ²⁷ my shepe heare my voyce: and I knowe them, and they folow me, ²⁸ and I geue vnto them eternal lyfe, and they shall neuer perishe, nether shall any man plucke them out of my hande. ²⁹ My father which gaue them me, is greater then all, and no man is able to take them out of my fathers hande. ³⁰ I and my father are one.

³¹ Then the Iewes agayne toke vp stones, to stone him with all. ³² Iesus answered

o, me. e, thone, or este, again. agen, again. i, o, eyes. sun, folow. ze, give. raiusche. rarieth.

²² Ἐγένετο δὲ τὰ ἐγκαίρια ἐν ^k τοῖς Ἱεροσολύμοις, ¹ καὶ | χειμῶν ἦν ²³ καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ ^m ἡ Σολομῶνος. | ²⁴ ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, ‘Ἐως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παρρησίᾳ.’ ²⁵ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ‘Εἰπον ὑμῖν, καὶ οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ.’ ²⁶ Ἀλλ’ ὑμεῖς οὐ πιστεύετε. ^o οὐ γάρ | ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, ^p καθὼς εἶπον ὑμῖν. | ²⁷ τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ^q ἀκούει, | καὶ γινώσκω αὐτά· καὶ ἀκολουθοῦσί μοι. ²⁸ καὶ γὰρ ζῶν αἰῶνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ ^r οὐχ ἁρπάσει | τις αὐτὰ ἐκ τῆς χειρὸς μου. ²⁹ ὁ πατὴρ μου ὃς δέδωκέ μοι, μείζων πάντων ἐστί· καὶ οὐδεὶς δύναται ἁρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς μου. ³⁰ ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.’ ³¹ Ἐβαστασαν οὖν ^s πάλιν | λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. ³² Ἀπεκρίθη αὐτοῖς ὁ

^m Rec. + τοῦ. ⁿ Rec. Σολομῶνος. ^o Alex. ὅτι οὐκ. ^p Alex. = καθὼς εἶπον ὑμῖν. ^q Alex. ἀκούουσιν. ^r Alex. οὐ μὴ ἁρπάξω. ^s Alex. = πάλιν.

GENEVA — 1557.

and know myne, and am known of rayne. ¹⁵ As my Father knoweth me: euen so know I my Father: and I geue my lyfe for the shepe. ¹⁶ Other shepe I haue also which are not of this folde: them also must I bring, and they shall heare my voyce: and ther shall be one shepefolde, and one shepherde.

¹⁷ Therefore doth my Father loue me, because I put my lyfe from me, that I myght take it agayne. ¹⁸ No man taketh it from me, but I put it away of my selfe: I haue power to put it from me, and haue power to take it agayne: this commandement haue I receaued of my Father. ¹⁹ Then ther was a dissention agayne among the Iewes for these sayings: ²⁰ And many of them sayd, He hath the deuyll, and is madde: why heare ye him? ²¹ Other sayd, These are not the wordes of him that hath the deuyll: Can the deuyll open the eyes of the blynde? ²² And it was at Ierusalem the feast of the Dedication, and it was wynter.

²³ And Iesus walked in the temple, in Solomons porche. ²⁴ Then came the Iewes rounde about hym, and sayd vnto him, How longe doest thou make vs doute? If thou be the Christe, tel vs playnly. ²⁵ Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Fathers name, they beare wytnes of me. ²⁶ But ye beleue not: for ye are not of my shepe, as I sayd vnto you: ²⁷ My shepe heare my voyce, and I knowe them, and they folow me: ²⁸ And I geue vnto them eternal lyfe, and they shal neuer perishe, nether shal any man plucke them out of my hand. ²⁹ My Father which gaue them me, is greater then all: and no man is able to take them out of my Fathers hand.

³⁰ And I and my Father are one. ³¹ Then the Iewes agayne toke vp stones, to stone hym with all. ³² Iesus answered them,

RHEIMS — 1582.

mine knovv me. ¹⁵ As the Father knovveth me, and I knovv the Father: and I yeld my lyfe for my sheepe. ¹⁶ And other sheepe I haue that are not of this folde: them also I must bring, and they shall heare my voyce, and there shal be made one folde and one Pastor. ¹⁷ Therefore the Father loneth me: because I yeld my lyfe, that I may take it agayne. ¹⁸ No man taketh it avay from me: but I yeld it of my self. and I haue povver to yeld it: and I haue povver to take it agayne. This commaundement I receiued of my father.

¹⁹ A dissension rose agayne among the Iewes for these vvordes. ²⁰ And many of them said, He hath a deuil and is mad: vvhy heare you him? ²¹ Others said, These are not the vvordes of one that hath a deuil. can a deuil open the eyes of blinde men?

²² And the Dedication vvvas in Hierusalem: and it vvvas vvinter. ²³ And Iesus vvwalked in the temple, in Salomons porche. ²⁴ The Iewes therfore compassed him round about, and said to him, How longe doest thou hold our soule in suspense? if thou be CHRIST, tel vs openly. ²⁵ Iesus answered them, I speake to you: and you heleeue not, the vvordes that I doe in the name of my Father, they giue testimonie of me. ²⁶ But you doe not beleue, because you are not of my sheepe. ²⁷ My sheepe heare my voyce: and I knovv them, and they follovv me. ²⁸ And I giue them life euerlasting: and they shal not perish for euer, and no man shal plucke them out of my hand. ²⁹ My Father, that vvvhich he hath giuen me, is greater then al: and no man can plucke them out of the hand of my father. ³⁰ I and the Father are one.

³¹ The Iewes tooke vp stones, to stone him. ³² Iesus answered them, Many good

AUTHORISED — 1611.

know my sheepe, and am known of mine. ¹⁵ As the Father knoweth me, euen so know I the Father: and I lay downe my lyfe for the sheepe. ¹⁶ And other sheepe I haue, which are not of this fold: them also I must bring, and they shall heare my voyce; and there shall be one fold, and one shepheard. ¹⁷ Therefore doeth my Father loue me, because I lay downe my lyfe that I might take it agayne. ¹⁸ No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and I haue power to take it agayne. This commandement haue I receiued of my Father.

¹⁹ There was a diuision therefore agayne among the Iewes for these sayings. ²⁰ And many of them said, He hath a deuill, and is mad, why heare ye him? ²¹ Others said, These are not the wordes of him that hath a deuill. Can a deuill open the eyes of the blind?

²² And it was at Hierusalem the feast of the dedication, and it was winter. ²³ And Iesus walked in the temple in Solomons porch. ²⁴ Then came the Iewes round about him, and said vnto him, How longe doest thou ^a make vs to doubt? If thou be the Christ, tell vs plainly. ²⁵ Iesus answered them, I tolde you, and ye beleueed not: the workes that I doe in my Fathers Name, they beare wytnes of me. ²⁶ But ye beleueed not, because ye are not of my sheepe, as I said vnto you. ²⁷ My sheepe heare my voyce, and I know them, and they follow me. ²⁸ And I giue vnto them eternal life, and they shall neuer perish, neither shall any man plucke them out of my hand. ²⁹ My Father which gaue them me, is greater then all: and no man is able to plucke them out of my Fathers hand. ³⁰ I and my Father are one. ³¹ Then the Iewes tooke vp stones agayne to stone him.

³² Iesus answered them, Many good

^a Or. hold vs in suspense.

Ἰησοῦς, ‘Πολλὰ ἔργα ἔδειξα ὑμῖν| ἐκ τοῦ πατρός μου· διὰ ποῖον αὐτῶν
 ‘ἔργον λαθάστέ με;’ ³³ Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι ἠ λέγοντες,| ‘Περὶ καλοῦ
 ‘ἔργου οὐ λαθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς
 ‘σεαυτὸν Θεόν.’ ³⁴ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ‘Οὐκ ἔστι γεγραμμένον ἐν τῷ
 ‘νόμῳ ἡμῶν,| “Ἐγὼ εἶπα, θεοί ἐστε;” ³⁵ Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ
 ‘λόγος τοῦ Θεοῦ ἐγένετο, (καὶ οὐ δύναται λυθῆναι ἡ γραφή·) ³⁶ ὃν ὁ πατὴρ ἡγάσθη
 ‘καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε, “Οτι βλασφημεῖς, ὅτι εἶπον, Ὅτι
 ‘τοῦ Θεοῦ εἰμι;’ ³⁷ εἰ οὐ ποῖω τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι· ³⁸ εἰ δὲ
 ‘ποιῶ, κὰν ἐμοὶ μὴ ³⁹ πιστεύητε,| τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε ⁴⁰ καὶ πιστεύ-
 ‘σητε,| ὅτι ἐν ἐμοὶ ὁ πατὴρ, καὶ γὰρ ἐν αὐτῷ.’ ³⁹ Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι·
 καὶ ἐξήλθεν ἐκ τῆς χειρὸς αὐτῶν.

¹ Alex. ἔργα κατὰ ἔδειξα ὑμῖν.

² Alex. = λέγοντες.

³ Alex. ἡμῶν, ὅτι.

⁴ Alex. πιστεύετε.

⁵ Alex. καὶ γνώσκετε.

WICLIF—1380.

schewed to ȝou many good werkis of my
 fadir, for whiche werke of hem stonen ȝe
 me? ³³ the iewis answereden to hym; we
 stonen thee not of good werke: but of
 blasfemy, and for thou sithen thou art a
 man: makist thi self god; ³⁴ ihesus an-
 swerid to hem; whether it is not writun
 in ȝoure lawe: that I seide ȝe ben god-
 dis? ³⁵ if he seide that thei weren god-
 dis: to which the word of god was made
 and scripture mai not be vndo: ³⁶ thilke
 that the fadir hath halowid and hath
 sente in to the world: ȝe seien that thou
 blasfemyst, for I seide I am goddis sone;

if I do not the werkis of my fadir: nyle
 ȝe bileue to me; ³⁸ but if I do, thouȝ
 ȝe wolen not bileue to me: bileue ȝe to the
 werkis; that ȝe knowe and bileue: that
 the fadir is in me, and I in the fadir;

³⁹ therfor thei sougten to take hym: and
 he wente out of her hondis; ⁴⁰ and he
 wente eftsonne ower Iordan to that
 place whethere Iou was first baptisynge
 and he dwelte there; ⁴¹ and many eamen to
 hym, and seiden, for Iohn did no my-
 racle; and alle thingis what cuer Iohn seide
 of this weren sothe. ⁴² and many bileueden
 in hym.

II. AND there was a sike man lazarus
 of bethany: of the castil of marie and
 martha his sistris; ² and it was marie
 whiche anoyntid the lord with oynemente:
 and wipid hise feet with hir heeris: whos
 brother lazarus was sike; ³ therfor his sis-
 tris senten to hym: and seiden, lord lo
 he whom thou louest: is sike; ⁴ and ihesus
 herde and seide to hem; this sikenesse is
 not to the deeth: but for the glorie of
 god, that mannes sone be glorified by
 god. ⁵ and ihesus loued martha & hir
 sistir mari and lazarus; ⁶ therfor whanne

TYNDALE—1534.

them: many good workes haue I shewed
 you from my father: for which of them
 will ye stone me? ³³ The Iewes answered
 him sayinge. For thy good workes sake
 we stone the not: but for thy blasphemie,
 and because that thou beinge a man, mak-
 est thy selfe God. ³⁴ Iesus answered
 them: Is it not written in youre lawe: I
 saye, ye are goddes? ³⁵ If he called them
 goddes vnto whom the worde of God was
 spoken (and the scripture can not be
 broken) ³⁶ saye ye then to him, whom the
 father hath sanctified, and sent into the
 world, thou blasphemest, because I sayd
 I am the sonne of God? ³⁷ If I do not the
 workes of my father, beleue me not. ³⁸ But
 if I do though ye beleue not me; yet bele-
 ue the workes; that ye maye knowe and
 beleue that the father is in me, and I in
 him.

³⁹ Agayne they went aboute to take him:
 but he escaped out of their hondes. ⁴⁰ and
 went awaye agayne beyonde Iordan; into
 the place where Iohn before had baptised,
 and there abode. ⁴¹ And many resorted
 vnto him; and sayd. Iohn dyd no mir-
 acle: but all thinges that Iohn spake of
 this man are true. ⁴² And many beleued
 on him theare.

II. A Certayne man was sick; named
 Lazarus of Bethania the tounce of
 Mary and her sister Martha. ² It was that
 Mary which annoynted Iesus with oyn-
 tment, and wyped his fete with her heere;
 whose brother Lazarus was sike; ³ and
 his sisters sent vnto him sayinge. Lorde
 behold, he whom thou lovest, is sicke.

⁴ When Iesus hearde that, he sayd: this
 infirmite is not vnto deeth, but for the
 laude of God; that the sonne of God might
 be prayd by the reason of it. ⁵ Iesus
 loved Martha and her sister and Lazarus.

⁶ After he hearde that he was sicke, then

CRANMER—1539.

them: many good workes haue I shewed
 you from my father: for which of them
 do ye stone me? ³³ The Iewes answered
 him, sayinge. For thy good workes sake
 we stone the not but for thy blasphemie,
 and because that thou beinge a man, mak-
 est thy selfe God. ³⁴ Iesus answered them:
 Is it not written in youre lawe I sayd, ye
 are Goddes? ³⁵ If he called them Goddes,
 vnto whom the worde of God was spoken
 (and the scripture can not be broken) ³⁶ con-
 cernyng him whom the father hath sanc-
 tified, and sent into the worlde) do ye
 saye that I blasphem because I sayd, I
 am the sonne of God? ³⁷ If I do not the
 workes of my father, beleue me not. ³⁸ But
 yf I do, and yf ye beleue not me, beleue
 the workes: that ye maye knowe and
 beleue, that the father is in me, and I in
 him.

³⁹ Agayne they went aboute to take him;
 but he escaped out of their hande. ⁴⁰ and
 went awaye agayne beyonde Iordan, into
 the place where Iohn before had baptised,
 and there he abode. ⁴¹ And many resorted
 vnto him, and sayde: Iohn dyd no miracle,
 but all thynges that Iohn spake of this
 man were true. ⁴² And many beleued on
 him there.

II. A Certayne man was sycke,
 named Lazarus of Bethania the tounce of
 Mary, and her syster Martha. ² It was
 that Mary which annoynted Iesus with
 oynment, and wyped hys fete with her
 heer, whose brother Lazarus was sycke.
³ Therfore, his systers sent vnto him, say-
 inge: Lorde, beholde, he whom thou
 louest, is sycke. ⁴ When Iesus hearde that,
 he sayde: this infirmite is not vnto deeth
 but for the prayse of God, that the sonne
 of God might be prayd by the reason of
 it.

⁵ Iesus loued Martha and her syster
 and Lazarus. ⁶ Whan he had heard

sithen, since. thilke, that. nyle, not. eftsonne, again.
 sothe, true. castil, town.

⁴⁰ Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ. ⁴¹ καὶ πολλοὶ ἤλθον πρὸς αὐτὸν, καὶ ἔλεγον, ‘Ὅτι Ἰωάννης μὲν ² σημεῖον ἐποίησεν | οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ ‘τούτου, ἀληθὴ ἦν.’ ⁴² Καὶ ^a ἐπίστευσαν πολλοὶ | ^b ἐκεῖ εἰς αὐτόν.]

XI. Ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. ² (ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρω, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει.) ³ ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, ‘Κύριε, ἶδε ὃν φιλεῖς ἀσθενεῖ.’ ⁴ Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, ‘Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ’ ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι’ αὐτῆς.’ ⁵ Ἥγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ⁶ ὥς οὖν

^a Alex. τῷ πατρὶ.

² Alex. ἐποίησεν σημεῖον.

^b Alex. πολλοὶ ἐπίστευσαν.

^b Alex. εἰς αὐτὸν ἐκεῖ.

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Many good workes haue I shewed you from my Father: for which of those workes doe ye stone me? ³³ The Iewes answered him saying, For the good workes sakes we stone thee not: but for thy blasphemie: that is, that thou beyng a man, makest thy selfe God.

³⁴ Iesus answered them, Is it not wrytten in your lawe, I sayd, ye are Goddes? ³⁵ If he called them Goddes vnto whome the worde of God was spoken, and the Scripture can not be broken: ³⁶ Say ye then to him, whom the Father hath sanctified, and sent into the world, Thou blasphemest: because I sayd I am the Sonne of God? ³⁷ If I do not the workes of my Father, beleue me not. ³⁸ But yf I do, then thogh ye beleue not me, yet beleue the workes: that ye may knowe and beleue, that the Father is in me, and I in hym. ³⁹ Agayne they went about to take hym: but he escaped out of their handes. ⁴⁰ And went agayne beyond Iordan, into the place where Iohn before had baptized: and there abode. ⁴¹ And many resorted vnto him, and sayd, Iohn dyd no miracle: but all thinges that Iohn spake of this man were true. ⁴² And many beleued on hym there.

II. AND a certaine man was sick, named Lazarus of Bethania the towne of Marie, and her sister Martha. ² It was that Marie which anointed Iesus with oymntent, and wiped his fete with her heare, whose brother Lazarus was sick.

³ Therefore his sisters sent vnto him, saying, Lord, beholde, he whome thou louest, is sick. ⁴ When Iesus heard that, he sayd, This sicknes is not that he shulde dye, but for the laude of God that the Sonne of God myght be prayed by the reason of it. ⁵ Iesus loued Martha and her systers, and Lazarus. ⁶ And after he

RHEIMS — 1582.

vorkes I haue shewed you from my father, for vvhich of those vvorkes doe ye stone me? ³³ The Iewes answered him, For a good vvorke vve stone thee not, but for blasphemie, and because thou being a man, makest thy self God. ³⁴ Iesus answered them, Is it not vvritten in your lawv, that I said, you are goddes? ³⁵ If he called them goddes, to vvhom the vvord of God vvas made, and the scripture can not be broken: ³⁶ vvhom the Father hath sanctified and sent into the vvorld, say you, That thou blasphemest, because I sayd I am the sonne of God?

³⁷ If I doe not the vvorkes of my father, beleuee me not. ³⁸ But if I doe, and if you vvill not beleuee me, beleuee the vvorkes: that you may knovv and beleuee that the Father is in me, and I in the Father. ³⁹ They sought therefore to apprehend him: and he vvent forth out of their handes.

⁴⁰ And he vvent agayne beyond Iordan into that place vvhere Iohn vvas baptizing first: and he taried there. ⁴¹ and many came to him and they said, That Iohn in dedde did no signe. But all thinges vvhatsoeuer Iohn said of this man, vvcre true. ⁴² And many beleued in him.

II. AND there vvas a certaine sicke man, Lazarus of Bethania, of the tovne of Marie and Martha her sister. ² And Marie vvas she that anointed our Lord vvith ointment, and vviped his feete vvith her heare: vvwhose brother Lazarus vvas sicke.) ³ His sisters therefore sent to him saying, Lord, behold, he vvhom thou louest, is sicke. ⁴ And Iesus hearing, said to them, This sicknesse is not to death, but for the glorie of God: that the sonne of God may be glorified by it.

⁵ And Iesus loued Martha, and her sister Marie, and Lazarus. ⁶ As he heard

AUTHORISED — 1611.

workes haue I shewed you from my Father; for which of those workes doe ye stone me? ³³ The Iewes answered him, saying, For a good worke we stone thee not, but for blasphemy, and because that thou, being a man, makest thy selfe God.

³⁴ Iesus answered them, Is it not written in your Law, I said, yee are gods? ³⁵ If hee called them gods, vnto whom the word of God came, and the Scripture cannot be broken: ³⁶ Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Sonne of God? ³⁷ If I doe not the workes of my Father, beleuee me not. ³⁸ But if I doe, though ye beleuee not me, beleuee the workes: that ye may know and beleuee that the Father is in me, and I in him.

³⁹ Therefore they sought againe to take him: but hee escaped out of their hand. ⁴⁰ And went away againe beyond Iordane, into the place where Iohn at first baptized: and there he abode. ⁴¹ And many resorted vnto him, and said, Iohn did no miracle: but all thinges that Iohn spake of this man, were true. ⁴² And many beleued on him there.

II. NOW a certaine man was sicke, named Lazarus of Bethanie, the towne of Mary, and her sister Martha. ² (It was that Mary which anointed the Lord with oymntent, and wiped his feete with her haire, whose brother Lazarus was sicke.)

³ Therefore his sister sent vnto him, saying, Lord, behold, hee whom thou louest, is sicke. ⁴ When Iesus heard that, he sayd, This sicknesse is not vnto death, but for the glory of God, that the Son of God might be glorified thereby. ⁵ Now Iesus loued Martha, and her sister, and Lazarus. ⁶ When he had heard therefore that he was

ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπω δύο ἡμέρας. ⁷ Ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, | ‘Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν.’ ⁸ Λέγουσιν αὐτῷ οἱ μαθηταί, ‘Ραββὶ, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ‘ὑπάγεις ἐκεῖ;’ ⁹ Ἀπεκρίθη ^a Ἰησοῦς, ‘Οὐχὶ δώδεκά ἐσιν ὥραι τῆς ἡμέρας; | ‘ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκóπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου ‘βλέπει.’ ¹⁰ ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκóπτει, ὅτι τὸ φῶς οὐκ ἔστιν ‘ἐν αὐτῷ.’ ¹¹ Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς, ‘Λάζαρος ὁ φίλος ἡμῶν ‘κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.’ ¹² Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, | ‘Κύριε, εἰ κεκοίμηται, σωθήσεται.’ ¹³ Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. ¹⁴ τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησία, ‘Λάζαρος ἀπέθανε.’ ¹⁵ καὶ χαίρω δι’ ὑμᾶς,

^a Alex. τ. μ. αὐτοῦ.^d Rec. + ὁ.^e Alex. ὥραι εἰσιν τ. ἡ.^f Alex. αὐτῷ αὐ μαθηταὶ s. οἱ μαθ. αὐτῷ.^g Alex. πολλοὶ ἔλ.

WICLIF—1380.

ihesus herde that he was sike: thanne he dwelled in the same place twey daies;

⁷ and aftir these thingis: he seide to his discipils, go we eftre in to iudee, ⁸ the discipils seien to hym, maistr, now the iewis sousten for to stone thee, and eft goist thou thidir? ⁹ ihesus answerid, whether there ben not twelue ouris of the day? if ony man wandre in the day, he hirtith not: for he seeth the list of this world, ¹⁰ but if he wandre in the nygt: he stumbliþ, for list is not in hym. ¹¹ he seith these thingis; and aftir these thingis he seith to hem, lazarus oure frende slepith: but I go to reise hym fro sleep.

¹² therfor his discipils seiden, lord, if he slepith he schal be saaf. ¹³ but ihesus hadde seide of his deeth; but thei gessiden that he seid of slepyng of sleep. ¹⁴ thanne therfor ihesus seide to hem openly, lazarus is deed, ¹⁵ and I haue ioie for you: that ye bileue, for I was not there; but go to we hym. ¹⁶ therfor thomas that is seide dydymus: seide to euene discipils, go we also: that we dien with hym.

¹⁷ and so ihesus cam, and fonde hym haunyng thanne foure daies in the graue; ¹⁸ ⁊ bethany was bisidis ierusalem, as it were fiftene furlongis, ¹⁹ and many of the iewis camen to marie and martha; to coumforte hem of her brother, ²⁰ therfor as martha herde that ihesus cam: sche ranne to hym; but mari satte at hoom.

²¹ therfor martha seide to ihesus, lord if thou haddist be here: my brother hadde not be deed; ²² but now I woot, that what euer thingis thou schalt axe of god: god schal geue to thee, ²³ ihesus seith to hir, thi brother schal rise agen, ²⁴ martha seith to hym I woot that he schal rise agen in

^a sic, again. ^b euene, fellowe. ^c woot, know.
^d geue, give. ^e agen, again.

TYNDALE—1534.

abode he two dayes still in the same place where he was.

⁷ Then after that sayd he to his disciples: let vs goo into lewry agayne. ⁸ His disciples sayde vnto him. Master, the Iewes lately sought meanes to stone the; and wilt thou goo thyther agayne? ⁹ Iesus answered: are ther not twelue houres in the daye? Yf a man walke in the daye, he stombeeth not; because he seith the lyght of this worlde. ¹⁰ But yf a man walke in the nyght, he stombeeth, because ther is no lyght in him. ¹¹ This sayde he; and after that he sayde vnto them: oure frende Lazarus slepeth; but I goo to wake him out of slepe. ¹² Then sayde his disciples: Lorde yf he slepe, he shall do well ynough. ¹³ How be it Iesus spake of his deeth: but they thought that he had spoken of the naturall slepe. ¹⁴ Then sayde Iesus vnto them playnly, Lazarus is deed; ¹⁵ and I am glad for youre sakes; that I was not there; because ye maye beleue. Nevertheless let vs go vnto him. ¹⁶ Then sayde Thomas which is called Dydimus vnto the disciples: let vs also goo; that we maye dye with him.

¹⁷ Then went Iesus; and founde, that he had lyne in his grave foure dayes already. ¹⁸ Bethanie was nye vnto Ierusalem; aboute .xv. furlonges of; ¹⁹ and many of the Iewes were come to Martha and Mary; to comforte them over their brother. ²⁰ Martha assone as she hearde that Iesus was comyng; went and met him: but Mary sate still in the housse.

²¹ Then sayde Martha vnto Iesus: Lorde yf thou haddest bene here, my brother had not bene deed: ²² but nevertheless, I knowe that whatsoever thou axest of God, God will geue it thee. ²³ Iesus sayde vnto her: Thy brother shall ryse agayne. ²⁴ Martha sayde vnto him: I knowe that he shall ryse agayne in the resurrection;

CRANMER—1539.

therefore, that he was sycke, he abode two dayes styll in the same place where he was

⁷ Then after that, sayd he to hys disciples: lett vs go into Iewry agayne. ⁸ His disciples sayd vnto hym: Master, the Iewes lately sought to stone the, and wylt thou go thyther agayne? ⁹ Iesus answered: are ther not twelue houres of the daye? ¹⁰ If a man walke in the daye, he stombeith not, because he seeth the lyght of this worlde. But yf a man walke in the nyght, he stombeith, because ther is no lyght in him. ¹¹ This sayde he, and after that he sayd vnto them: oure frende Lazarus slepeth, but I goo to wake him out of slepe. ¹² Then sayde his disciples: Lorde, yf he slepe, he shall do well ynough.

¹³ Howbeit, Iesus spake of his deeth: but they thought, that he had spoken of the naturall slepe. ¹⁴ Then sayd Iesus vnto them playnly. Lazarus is deed, ¹⁵ and I am glad for your sakes, that I was not there, because ye maye beleue. Neuerthelesse, let vs go vnto him. ¹⁶ Then sayd Thomas which is called Dydimus, vnto the disciples: let vs also go, that we maye dye with him. ¹⁷ Then went Iesus, and founde that he had lyne in hys graue foure dayes already. ¹⁸ Bethanie was nye vnto Ierusalem, aboute .xv. furlonges of,

¹⁹ and many of the Iewes came to Martha and Mary to comforte them ouer their brother. ²⁰ Martha assone as she heard that Iesus was comyng, went and met him: but Mary sate styll in the housse.

²¹ Then sayd Martha vnto Iesus: Lord yf thou haddest bene here, my brother had not dyed: ²² neuerthelesse, now I knowe that what soeuer thou askest of God, God wyl geue it thee. ²³ Iesus sayde vnto her: Thy brother shall ryse agayne. ²⁴ Martha sayeth vnto him: I knowe that he shall ryse agayne in the resurrection;

‘ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ’ ἄγωμεν πρὸς αὐτόν.’ ¹⁶ Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, ‘Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθά-
νωμεν μετ’ αὐτοῦ.’ ¹⁷ Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἥδη
ἔχοντα ἐν τῷ μνημείῳ. ¹⁸ Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ
σταδίων δεκαπέντε. ¹⁹ καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ
Μάρθαν καὶ Μαρίαν, ἵνα παραμυθῶνται αὐτὰς περὶ τοῦ ἀδελφοῦ ἁντῶν. | ²⁰ ἡ
οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς | ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ
οἴκῳ ἑκαθέζετο. ²¹ εἶπεν οὖν ἡ | Μάρθα πρὸς τὸν Ἰησοῦν, ‘Κύριε, εἰ ἦς ὧδε, ἵ’
ἀδελφός μου οὐκ ἂν ἐτεθνῆκε. | ²² ἀλλὰ | καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν
‘Θεὸν, δώσεις σοι ὁ Θεός.’ ²³ Λέγει αὐτῇ ὁ Ἰησοῦς, ‘Ἀναστήσεται ὁ ἀδελφός
‘σου.’ ²⁴ Λέγει αὐτῷ ἡ Μάρθα, ‘Οἶδα ὅτι ἀναστήσεται, ἐν τῇ ἀναστάσει ἐν τῇ

¹⁶ Alex. = αὐτῶν.

¹⁷ Rec. ὅτι ὁ Ἰησοῦς.

¹⁸ Const. = ἡ.

¹⁹ Alex. οὐκ ἂν ἀπίθανόν μου ὁ ἀδελφός.

²⁰ Alex. = ἀλλὰ.

²¹ Alex. = ἡ.

GENEVA—1557.

had heard that he was sycke, yet abode
he two dayes styl in the same place where
he was.

⁷ Then after that, sayd he to his disci-
ples, Let vs go into Iewrie agayne. ⁸ His
disciples sayd vnto him, Master, the Iewes
lately soght to stone thee, and doest thou
go thither agayne? ⁹ Iesus answered,
Are there not twelue houres in the day?
If a man walke in the day, he stumbleth
not: because he seeth the lyght of this
world. ¹⁰ But if a man walke in the nyght,
he stumbleth: because there is no lyght
in him. ¹¹ These things sayd he, and after
he sayd vnto them, Our friend Lazarus
sleepeth: but I go to wake him out of
sleepe. ¹² Then sayd his disciples, Lord, if
he sleepe, he shal do wel ynough. ¹³ How-
beit, Iesus spake of his death: but they
thoght that he had spoken of the natural
sleepe. ¹⁴ Then sayd Iesus vnto them
playnely, Lazarus is dead. ¹⁵ And I am
glad for your sakes, that I was not there,
because ye may beleue: but let vs go
vnto him. ¹⁶ Then sayd Thomas (which
is called Didymus) vnto the disciples,
Let vs also go, that we may dye with
him.

¹⁷ Then came Iesus and found that he
had lyne in his graue four dayes already.
¹⁸ Bethanie was nye vnto Ierusalem, about
fiftene furlonges of. ¹⁹ And many of the
Iewes were come to Martha and Marie
to comforte them for their brother. ²⁰ Then
Martha, asone as she heard that Iesus
was commyng, went and met hym: but
Marie sate styl in the house. ²¹ Then sayd
Martha vnto Iesus, Lord if thou haddest
bene here, my brother had not bene dead:
²² But now I know also, that whatsoe-
uer thou askest of God, God wyl geue
it thee.

²³ Iesus sayd vnto her, Thy brother shal
ryse agayne, ²⁴ Martha sayd vnto hym,
I knowe that he shal ryse agayne in the

RHEIMS—1582.

therefore that he vvas sicke, then he taried
in the same place two daies: ⁷ then after
this he saith to his Disciples, Let vs goe
into Iewrie agayne. ⁸ The Disciples say to
him, Rabbi, now the Iewes sought to
stone thee: and goest thou thither agayne?

⁹ Iesus answered, Are there not twelue
houres of the day? If a man vvalke in
the day, he stumbleth not: because he
seeth the light of this vworld: ¹⁰ but if
he walke in the night, he stumbleth, because
the light is not in him. ¹¹ These things
he said: and after this he saith to them,
Lazarus our frende sleepeth: but I goe
that I may raise him from sleepe. ¹² His
Disciples therefore said, Lord, if he sleepe,
he shal be safe. ¹³ but Iesus spake of his
death: and they thought that he spake
of the sleeping of sleepe. ¹⁴ Then therefore
Iesus said to them plainely, Lazarus is
dead: ¹⁵ and I am glad for your sake,
that you may beleue, because I vvas not
there. but let vs goe to him. ¹⁶ Thomas
therefore, vvho is called Didymus, said to
his condisciples, Let vs also goe, to die
vvith him.

¹⁷ Iesus therefore came, and found him
now hauing bene four daies in the
grauē. (¹⁸ And Bethania vvas nigh to
Hierusalem about fiftene furlonges.) ¹⁹ And
many of the Iewes vvhere come to Martha
and Marie, to comfort them concerning
theire brother. ²⁰ Martha therefore vvhen
she heard that Iesus vvas come, vvent to
meete him: but Marie sat at home.

²¹ Martha therefore said to Iesus, Lord if
thou hadst bene here, my brother had not
died. ²² But now also I knowv that vvhat
things soeuer thou shalt aske of God,
God vvill geue thee. ²³ Iesus saith to her,
Thy brother shal rise agayne. ²⁴ Martha
saith to him, I knowv that he shal rise
agayne in the resurrection, in the last day,

AUTHORISED—1611.

sicke, he abode two dayes still in the same
place where he was. ⁷ Then after that,
sayth hee to his disciples, Let vs go into
Iudea againe. ⁸ His disciples say vnto him,
Master, the Iewes of late sought to stone
thee, and goest thou thither agayne? ⁹ Je-
sus answered, Are there not twelue houres
in the day? If any man walke in the day,
hee stumbleth not, because he seeth the
light of this world. ¹⁰ But if a man walke
in the night, hee stumbleth, because there
is no light in him.

¹¹ These things said hee, and after that,
he sayth vnto them, Our friend Lazarus
sleepeth, but I goe, that I may awake him
out of sleepe. ¹² Then said his disciples,
Lord, if he sleepe, he shall doe well. ¹³
Howbeit Iesus spake of his death: but
they thought that he had spoken of taking
of rest in sleepe. ¹⁴ Then sayde Iesus vnto
them plainely, Lazarus is dead: ¹⁵ And I
am glad for your sakes, that I was not
there (to the intent yee may beleue):
Neuerthelesse, let vs goe vnto him. ¹⁶ Then
said Thomas, which is called Didymus,
vnto his fellowe disciples, Let vs also goe,
that we may die vvith him. ¹⁷ Then when
Iesus came, hee found that hee had lien
in the graue four dayes already. ¹⁸ (Now
Bethanie was nigh vnto Hierusalem,
about fiftene furlonges off.) ¹⁹ And many
of the Iewes came to Martha, and Mary,
to comfort them concerning their brother.

²⁰ Then Martha, as soone as shee heard
that Iesus was commyng, went and met
him: but Mary sate still in the house.
²¹ Then said Martha vnto Iesus, Lord, if
thou hadst bene here, my brother had
not died. ²² But I know, that euen now,
whatsoever thou wilt aske of God, God
will geue it thee. ²³ Iesus saith vnto her,
Thy brother shall rise agayne. ²⁴ Martha
sayeth vnto him, I know that he shall rise
agayne in the resurrection at the last day.

‘ἐσχάτῃ ἡμέρᾳ.’ ²⁵ Εἶπεν αὐτῇ ὁ Ἰησοῦς, ‘Εγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ, καὶ ἀποθάνῃ, ζήσεται.’ ²⁶ καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;’ ²⁷ Λέγει αὐτῷ, ‘Ναὶ, κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.’ ²⁸ Καὶ ταῦτα εἰπούσα ἀπῆλθε, καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰπούσα, ‘Ὁ διδάσκαλος πάρεστι καὶ φωνεῖ σε.’ ²⁹ Ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. ³⁰ οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ’ ἦν ἔν τῳ τόπῳ ὅπου ὑπῆντησεν αὐτῷ ἡ Μάρθα. ³¹ οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ’ αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες, | ‘Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ.’ ³² Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν,

* Alex. + δι.

F Alex. + τη.

G Alex. ἐόξαντες.

* Alex. = ὁ.

* Alex. αὐτὸ πρὸς τοὺς πόδας.

WICLIF—1380.

the asenrisynge in the last day, ²⁵ ihesus seith to hir, I am asenrisynge and lifif he that beleueth in me: zhe thoug he be dede: he schal lyue; ²⁶ and eche that lyueth and beleueth in me: schal not die withouten endy; beleueth thou this thing? ²⁷ sche seith to hym, zhe lord, I haue beleued that thou art crist the sone of the luyynge god: that hast come in to this world. ²⁸ and whanne sche hadde seide this thing: sche wente and clepid mary hir sistr in silence and seide, the maistrith cometh z clepith thee, ²⁹ sche as sche herde roos anon and cam to hym; ³⁰ and ihesus cam not zit in to the castel: but he was zit in that place: where martha hadde come asens hym; ³¹ therfor the iewis that weren with hir in the hous, and counfortiden hir, whanne thei saien marie that sche roos swithe, and wente out thei sueden hir and seiden, for sche goith to the graue: to wepe there; ³² but whanne marie was come, where ihesus was: sche seynge hym, feldoun to his feet and seide to hym, lord if thou haddist be here: my brother hadde not be deed; ³³ and therfor whanne ihesus saie hir wepyng, and the icewis wepyng, that weren with hir: he made noise in spirit, and troublid hym self and seide; ³⁴ where han ze leide hym; thei seien to hym, lord come and se; ³⁵ and ihesus wepte; ³⁶ therfor the iewis seiden, lo how he loued hym; ³⁷ and summe of hem seiden, whether this man that opened the ijen of the borun blynde man: myste not make that this schulde not die? ³⁸ therfor ihesus eft makynge noise in hym self, cam to the graue; and there was a denne and a stone leide thereon; ³⁹ and ihesus seith, take ze awaye the stoon; martha the sistr of hym that was deed: seith to hym, lord he styngkith now: for he hath leic foure daies; ⁴⁰ ihesus seith to hir, haue I not seid to thee, that if thou bileuist thou schalt se the glorie of god? ⁴¹ therfor thei token awaye the

asenrisynge, reure cetera. clepith, called. castel, town. swithe, quick. sueden, fe. weped. ijen, eyes. eft, again.

TYNDALE—1534.

at the last day. ²⁵ Iesus sayde vnto her: I am the resurrection and the life: He that beleueth on me, ye though he were deed, yet shall he lyue. ²⁶ And whosoever lyueth and beleueth on me, shall neuer dye. Beleuest thou this? ²⁷ She sayde vnto him: ye Lorde, I beleue that thou arte Christ the sonne of god which shulde come into the worlde.

²⁸ And assone as she had so sayde, she went her waye and called Marie her sister secretly sayinge: The master is come and calleth for the. ²⁹ And she assone as she hearde that, arose quickly, and came vnto him. ³⁰ Iesus was not yet come into the toune: but was in the place where Martha met him. ³¹ The Iewes then which were with her in the house and comforted her, when they sawe Mary that she rose vp hastily, and went out folowed her saying: She goeth vnto the graue, to wepe there.

³² Then when Mary was come where Iesus was, and sawe him, she fell doun at his fete, sayinge vnto him: Lorde yf thou haddest bene here, my brother had not bene deed. ³³ When Iesus sawe her wepe, and the Iewes also wepe, which came with her, he groned in the sprete, and was troubled in him selfe and sayde: ³⁴ Where haue ye layed him? They sayde vnto him: Lorde come and se. ³⁵ And Iesus wept. ³⁶ Then sayde the Iewes: Beholde howe he loued him. ³⁷ And some of them sayde: coulde not he which opened the eyes of the blynde, haue made also, that this man shuld not haue dyed? ³⁸ Iesus agayne groned in him selfe, and came to the graue. It was a caue, and a stone layde on it.

³⁹ And Iesus sayd: take ye awaye the stone. Martha the syster of him that was deed, sayd vnto him: Lorde by this tyme he stinketh. For he hath bene deed foure dayes: ⁴⁰ Iesus sayde vnto her: Sayde I not vnto thee, that if thou diddest beleue, thou shuldest se the glory of God. ⁴¹ Then they toke awaye the stone from the place

CRANMER—1539.

at the last daye. ²⁵ Iesus sayeth vnto her: I am the resurrection and the life: He that beleueth on me, ye though he were deed, yet shall he lyue. ²⁶ And whosoever lyueth and beleueth on me, shall neuer dye: Beleuest thou this? ²⁷ She sayd vnto him: ye Lorde, I beleue, that thou art Christ the sonne of God which shulde come into the worlde. ²⁸ And assone as he had so sayde, she went her waye and called Marie her syster secretly, sayinge: The master is come, and calleth for the. ²⁹ Assone as she hearde that, she arose quickly and came vnto him. ³⁰ Iesus was not yet come into the toune: but was in that place where Martha met him. ³¹ The Iewes then which were with her in the house and comforted her (when they sawe Mary, that she rose vp hastily, and went out) folowed her, sayinge: She goeth vnto the graue, to wepe there.

³² Then when Mary was come where Iesus was, and sawe him, she commeth nye vnto his fete, and sayeth vnto him: Lorde, yf thou haddest ben here, my brother had not bene deed. ³³ When Iesus therefore sawe her wepe (and the Iewes also wepyng which came with her) he groned in the sprete, and was troubled in him selfe ³⁴ and sayde: Where haue ye layed hym? They saye vnto him: Lorde, come and se. ³⁵ And Iesus wept. ³⁶ Then sayd the Iewes: Beholde, how he loued him. ³⁷ And some of them sayd: coulde not he which opened the eyes of the blynde, haue made also, that this man shuld not haue dyed? ³⁸ Iesus therefore agayne groned in him selfe, and came to the graue. It was a caue, and a stone layde on it.

³⁹ Iesus sayde, take ye awaye the stone. Martha the syster of him that was deed, sayde vnto him: Lorde, by this tyme he styncketh. For he hath bene deed foure dayes: ⁴⁰ Iesus sayeth vnto her: Sayde I not vnto thee, that yf thou dydest beleue, thou shuldest se the glory of God? ⁴¹ Then they toke awaye the stone from the place

ἔπεσεν ²⁵ εἰς τοὺς πόδας αὐτοῦ, | λέγουσα αὐτῷ, | 'Κύριε, εἰ ἦς ὧδε, οὐκ ἂν
 'ἀπέθανέ μου ὁ ἀδελφός.' | ³³ Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίονσαν, καὶ τοὺς
 συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν
 ἑαυτὸν, ³⁴ καὶ εἶπε, 'Ποῦ τεθείκατε αὐτόν; Λέγουσιν αὐτῷ, 'Κύριε, ἔρχου καὶ
 'ἴδε.' ³⁵ Ἐδάκρυσεν ὁ Ἰησοῦς. ³⁶ ἔλεγον οὖν οἱ Ἰουδαῖοι, 'Ἴδε πῶς ἐφίλει αὐτόν.'
³⁷ Τινὲς δὲ ἐξ αὐτῶν εἶπον, 'Οὐκ ἡδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ
 'τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;' ³⁸ Ἰησοῦς οὖν πάλιν ἐμβριμώμενος
 ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.
 λέγει ὁ Ἰησοῦς, 'Ἄρατε τὸν λίθον.' Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ ³⁹ τετηνικότος |
 Μάρθα, 'Κύριε, ἥδη ὅζει· τεταρταῖος γάρ ἐστι.' ⁴⁰ Λέγει αὐτῇ ὁ Ἰησοῦς, 'Οὐκ
 'εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς, ὄψει | τὴν δόξαν τοῦ Θεοῦ;' ⁴¹ Ἦραν οὖν τὸν λίθον*.

* Alex. = αὐτῷ.

* Alex. μου ἀπὸ, ὁ ἀδελφός.

* Alex. τετελευτηκότος.

* Alex. ὄψῃ.

* Rec. & οὐ ἦν ὁ τετηνικός κείμενος.

GENEVA — 1557.

resurrection at the last day. ²⁵ Iesus said vnto her, I am the resurrection and the life: He that beleueth on me, yea, though he were dead, yet shal he liue. ²⁶ And whosoever lyueth and beleueth on me, shal neuer dye. Beleuest thou this? ²⁷ She said vnto hym, Yea Lord, I beleue that thou art Christe the Sonne of God, which should come into the world.

²⁸ And assone as she had so sayd, she went her way, and called Marie her syster secretly, saying, The master is come, and calleth for thee. ²⁹ Assone as she heard that, she arose quickly, and came vnto hym. ³⁰ Iesus was not yet come into the towne: but was in that place where Martha met hym. ³¹ The Iewes then which were with her in the house, and comforted her, when they sawe Marie that she rose vp hastily, and went out, folowed her, saying, She goeth vnto the graue, to wepe there. ³² Then when Marie was come where Iesus was, and sawe him, she fel downe at his feete, saying vnto him, Lord if thou haddest bene here, my brother had not bene dead. ³³ When Iesus therefore sawe her wepe, and the Iewes also wepe which came with her, he groned in the spirite, and was troubled in him selfe. ³⁴ And sayd, Where haue ye layed him? They sayd vnto him, Lord come and see. ³⁵ And Iesus wept.

³⁶ Then sayd the Iewes, Beholde how he loued him. ³⁷ And some of them sayd, Coule not he which opened the eyes of the blynde, haue made also, that this man should not haue died? ³⁸ Iesus therefore againe groned in him selfe, and came to the graue. It was a caue and a stone layde on it. ³⁹ Iesus sayd, Take ye away the stone. Martha the sister of him that was dead, sayd vnto him, Lord, by this tyme he styncketh: for he hath bene dead foure dayes. ⁴⁰ Iesus sayd vnto her, Sayd I not vnto thee, that if thou diddest beleue thou shouldest see the glorie of God? ⁴¹ Then the toke away the stone from the place

RHEIMS—1582.

²⁵ Iesus said to her, I am the resurrection and the life: he that beleueth in me, although he be dead, shal liue. ²⁶ And every one that liueth, and beleueth in me, shal not die for euer, Beleeuest thou this? ²⁷ She saith to him, Yea Lord, I haue beleued that thou art CHRIST the sonne of God that art come into this vvorld.

²⁸ And vvhen she had said these things, she vvent, and called Marie her sister secretly, saying, The maister is come, and calleth thee. ²⁹ She, vvhen she heard, riseth quickly, and commeth to him. ³⁰ For Iesus was not yet come into the tovvne: but he vvvas yet in that place vvhere Martha had mette him. ³¹ The Iewes therefore that vvvere vvith her in the house and did comfort her, vvhen they savv Marie that she rose quickly and vvvent forth, folovved her, saying, That she goeth to the graue, to vveepe there.

³² Marie therefore vvhen she vvvas come vvhere Iesus vvvas, seeing him, fel at his feete, and saith to him, Lord, if thou hadst been here, my brother had not died. ³³ Iesus therefore vvhen he savv her vvweeping, and the Iewes that vvvere come vvith her, vvweeping, he groned in spirit, and troubled him self, ³⁴ and said, Vvhere haue you laid him? They say to him, Lord, come and see. ³⁵ And Iesus vvwept. ³⁶ The Iewes therefore said, Behold hovv he loued him. ³⁷ But certaine of them said, Could not he that opened the eies of the blinde man, make that this man should not die? ³⁸ Iesus therefore againe groning in him self, commeth to the graue, and it vvvas a caue: and a stone vvvas laid ouer it. ³⁹ Iesus saith, Take avvay the stone. Martha the sister of him that vvvas dead, saith to him, Lord, novv he stinketh, for he is novv of foure daies. ⁴⁰ Iesus saith to her, Did not I say to thee, that if thou beleuee, thou shalt see the glorie of God? ⁴¹ They tooke therefore the stone avvay.

AUTHORISED — 1611.

²⁵ Iesus said vnto her, I am the resurrection and the life: hee that beleueth in me, though he were dead, yet shall he liue. ²⁶ And whosoever liueth, and beleueth in mee, shall neuer die. Beleeuest thou this? ²⁷ Shee saith vnto him, Yea Lord, I beleuee that thou art the Christ the Sonne of God, which should come into the world.

²⁸ And when shee had so said, shee went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. ²⁹ Assoone as she heard that, she arose quickly, and came vnto him. ³⁰ Now Iesus was not yet come into the towne, but was in that place where Martha met him. ³¹ The Iewes then which were with her in the house, and comforted her, when they saw Mary that she rose vp hastily, and went out, followed her, saying, She goeth vnto the graue, to weepe there. ³² Then when Mary was come where Iesus was, and saw him, shee fell downe at his feet, saying vnto him, Lord, if thou hadst bene here, my brother had not died. ³³ When Iesus therefore saw her weeping, and the Iewes also weeping which came with her, he groned in the Spirit, and was troubled. ³⁴ And said, Where haue ye laid him? They say vnto him, Lord, come, and see. ³⁵ Iesus wept.

³⁶ Then said the Iewes, Behold, how he loved him. ³⁷ And some of them said, Could not this man, which opened the eyes of the blinde, haue caused that even this man should not haue died? ³⁸ Iesus therefore againe groning in himselfe, commeth to the graue. It was a caue, and a stone lay vpon it. ³⁹ Iesus said, Take ye away the stone. Martha, the sister of him that was dead, saith vnto him, Lord, by this time he stinketh: for he hath bene dead foure dayes. ⁴⁰ Iesus saith vnto her, Said I not vnto thee, that if thou wouldest beleuee, thou shouldest see the glory of God? ⁴¹ Then they tooke away the stone

‘Ο δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς^α ἄνω, καὶ εἶπε, ‘Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.⁴² ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστώτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.’⁴³ Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκράνυγασε, ‘Λάζαρε, δεῦρο ἕξω.’⁴⁴ Καὶ ἐξῆλθεν ὁ τεθνηκώς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, ‘Λύσατε αὐτὸν, καὶ ἄφετε ὑπάγειν.’⁴⁵ Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θασάμενοι^δ αὐτῇ ἐποίησεν,^ε ἐπίστευσαν εἰς αὐτόν.⁴⁶ τινὲς δὲ ἐξ αὐτῶν ἀπηλλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς^δ αὐτῇ ἐποίησεν ὁ Ἰησοῦς.⁴⁷ συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, ‘Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ἑσμεῖα^ε ποιεῖ.’⁴⁸ ἔὰν ἀφώμεν αὐτὸν οὕτω, πάντες^ζ πιστεύουσιν^η εἰς αὐτόν· καὶ ἐλεύ-

^α Alex. + αὐτοῦ s. ἰαυτοῦ.

^ε Alex. = Kai.

^α Alex. + αὐτῶν.

^δ Alex. δ.

^ε Rec. + δ Ἰησοῦς.

^δ Alex. δ.

^ε Alex. ποιῶ σημα.

^ζ Alex. πιστεύουσιν.

^η Alex. = καὶ.

WICLIF—1380.

stone, and ihesus lift up his ijen and seide, fadir I do thankyngis to thee: for thou hast herde me.⁴² and I wiste that thou cuermore herist me; but for the puple that stoundith aboute I seide: that thi bileue that thou hast sente me?

⁴³ whanne he hadde seide these thingis he cried with a gret vois; lazarus come thou forth,⁴⁴ and anon he that was deed: cam out, bounden the hondis and the feet with boundis; ⁊ his face bounden with a sudarie, and ihesus seith to hem; vnyhnde ze hym: and suffre ze hym to go forth,⁴⁵ therfor many of the iewis that camen to marie and martha, and saien what thingis ihesus dide: bileueden in hym,⁴⁶ but summe of hem wenten to the farisies: and seiden to hem, what thingis ihesus hadde don?

⁴⁷ therfor the bischopis and the farisies gaderden a counceill agens ihesus and seiden; what do we: for this man doith many myrakis? ⁴⁸ if we leuen hym thus: alle men schuln bileue in him; and romayns schulen come and schulu take oure place and oure folk,⁴⁹ but oon of hem caifas bi name, whanne he was bischop of that zeer: seide to hem; ze witen no thing,⁵⁰ ne thenken: that it spedith to zou that o man die for the puple, and that alle the folk perische not.⁵¹ but he seide not this thing of hym self: but whanne he was bischop of that zeer, he profecied that ihesus was to die for the folk,⁵² and not oonli for the folk, but that he schulde gadere in to oon the somes of god, that weren scatterid,⁵³ therfor fro that dai, thi thoughten for to sle hym.

⁵⁴ therfor ihesus walkid not thanne opunli among the iewis but he wente in to a cuntre bisidis desert; in to a citee that is seide effren: and there he dwelid with his discipulis,⁵⁵ and the pask of the iwis was nyg: and many of the cuntre wenten

TYNDALE—1534.

where the deed was layde. And Iesus lyfte vp his eyes and sayde: Father I thanke the because that thou hast herde me.⁴² I wot that thou hearest me all wayes: but because of the people that stonde by I sayde it; that they may beleue that thou hast sent me.

⁴³ And when he thus had spoken; he cryed with a loud voyce. Lazarus come forth.⁴⁴ And he that was deed; came forth; bounde hand and fote with grave bondes; and his face was bounde with a napkin. Iesus sayde vnto them: loosse him; and let him goo.⁴⁵ Then many of the Iewes which came to Mary; and had sene the thingis which Iesus dyd; beleued on him.⁴⁶ But some of them went their wayes to the Pharises; and tolde them what Iesus had done.

⁴⁷ Then gadered the hie prestes and the Pharises a counsell; and sayde: what do we? For this man doeth many miracles.⁴⁸ Yf we let him scape thus; all men will beleue on him; and the Romaynes shall come and take awaye oure countre and the people.⁴⁹ And one of them named Cayphas which was the hieprest that same yere; sayde vnto them: Ye perceaue nothinge at all;⁵⁰ nor yet consider that it is expedient for vs; that one man dye for the people; and not that all the people perissh.⁵¹ This spake he not of him self; but beinge I ye preste that same yere; he prophesied that Iesus shulde dye for the people;⁵² and not for the people only; but that he shuld gader to geder in to the chyl dren of God which were scatterd abroode.⁵³ From that daye forth they held a counsell to geder; for to put him to deeth.

⁵⁴ Iesus therefore walked no more openly amonge the Iewes: but went his waye thence vnto a countre nye to a wildernes; into a cite called Ephraim; and there haunted with his disciples.⁵⁵ And the Iewes ester was nye at hand; and many went out of the countre vp to Ierusalem

CRANMER—1539.

where he that had bene deed, was layde. And Iesus lyfte vp hys eyes, and sayd: Father I thanke the, that thou hast heard me.⁴² Howbeit, I knewe: that thou hearest me all wayes: but because of the people which stande by. I sayde it, that they maye beleue, that thou hast sent me.

⁴³ And when he thus had spoken, he cryed with a loud voice: Lazarus, come forth.⁴⁴ And he that was deed, came forth, bounde hande and fote with graue clothes, and his face was bounde with a napkin. Iesus sayeth vnto them: loose him, and let him go.⁴⁵ Then many of the Iewes which came to Mary (and had sene the thingis which Iesus dyd) beleued on him.⁴⁶ But some of them went their wayes to the Pharises, and tolde them what Iesus had done.

⁴⁷ Then gathered the hie Prestes and the Pharises a counsell, and said: what do we? For this man doeth many miracles.⁴⁸ If we lett him scape thus, all men will beleue on him, and the Romaynes shall come, and take awaye both oure rowme and the people.⁴⁹ And one of them named Cayphas (beinge the hie prest that same yere) sayd vnto them: Ye perceaue nothinge at all,⁵⁰ nor consider, that it is expedient for vs, that one man dye for the people, and not that all the people perissh.⁵¹ This spake he not of him selfe, but beinge he Preste that same yere, he prophesied that Iesus shulde dye for the people,⁵² and not for the people only, but that he shuld gather to gether in one the chyl dren of God, that were scatterd abrode.⁵³ Then from that daye forth they toke counsell together, for to put him to deeth.

⁵⁴ Iesus therefore walcked nomore openly amonge the Iewes: but went his waye thence vnto a countre nye to a wildernes, into a citee which is called Ephraim, and there continued with his disciples.⁵⁵ And the Iewes Easter was nye at hand, and many went out of the countre vp to

1530. eyes. wiste, knew. sudarie, handkerchief.
55. against. witen, know. o, one.

‘ σονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν ⁹καὶ| τὸν τόπον καὶ τὸ ἔθνος.’ ⁴⁹ Εἰς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, ‘ Ὑμεῖς οὐκ οἴδατε οὐδέν.’ ⁵⁰ οὐδὲ ⁵¹διαλογίζεσθε|, ὅτι συμφέρεи ἡμῖν, ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπολήται.’ ⁵¹ Τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, ⁵²προεφῆτευσεν| ὅτι ⁵³ἐμελλεν| ὁ| Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ’ ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν. ⁵³ ἀπ’ ἐκείνης οὖν τῆς ἡμέρας ⁵⁴συνεβουλευσάντο| ἵνα ἀποκτείνωσιν αὐτόν. ⁵⁴ Ἰησοῦς οὖν| οὐκέτι παρῆρσία περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεῖ ⁵⁵οἰκέτριβε| μετὰ τῶν μαθητῶν αὐτοῦ. ⁵⁵ ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων καὶ ἀνέβησαν πολλοὶ εἰς

⁴ Alex. λογίζεσθαι.⁴ Alex. ἱποφῆτευσεν.⁴ Alex. ἡμελλεν.⁴ Alex. = ὁ.⁴ Alex. ἰβουλεύσαντο.⁴ Alex. Ὁ οὖν Ἰησοῦς.⁵ Alex. ἐμεινεν.⁵ Alex. = αὐτοῦ.

GENEVA — 1557.

where the dead was layd, And Iesus lyft vp his eyes, and sayd, Father I thanke thee, because thou hast heard me. ⁴² I wot that thou hearest me alwayes: but because of the people that stand by, I sayd it: that they may beleue, that thou hast sent me.

⁴³ And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. ⁴⁴ Then he that was dead, came forth, bounde hand and fote with bandes, and his face was bounde with a napkyn. Iesus sayd vnto them, Loose him, and let him go. ⁴⁵ Then many of the Iewes which came to Marie, and had seen the things which Iesus dyd, beleued on him. ⁴⁶ But some of them went their wayes to the Pharises, and tolde them what Iesus had done. ⁴⁷ Then gathered the hye Priestes and Pharises a council, and sayd, What shal we do? For this man doeth many miracles.

⁴⁸ If we let him escape thus, all men wyl beleue on hym: and the Romanes shal come and take away both our place, and the people. ⁴⁹ And one of them named Caiaphas which was the hye Priest that same yere, sayd vnto them, Ye perceaue nothing at all. ⁵⁰ Nor yet do you consider that it is expedient for vs, that one man dye for the people, and not that all the people perishe. ⁵¹ This spake he not of him selfe: but being hye Priest that same yere, he propheted that Iesus should die for the people. ⁵² And not for the people onely, but that he shoulde gather together in one, the chyldren of God, which were scattered abroad. ⁵³ Then from that day forth they consulted together, for to put hym to death.

⁵⁴ Iesus therfore walked no more openly among the Iewes: but went thence vnto a countrey nie to the wilderness, into a cite called Ephraim, and there continued with his disciples. ⁵⁵ And the Iewes Easter was nye at hande, and many went out of

RHEIMS — 1582.

And Iesus lifting his eyes vprward, said, Father, I giue thee thanks that thou hast heard me. ⁴² and I did knowv that thou doest alwaies heare me, but for the people that standeth about, haue I said it, that they may beleuee that thou hast sent me.

⁴³ Vhen he had said these things, he cried with a loud voice, Lazarus, come forth. ⁴⁴ And forthwith he came forth that had been dead, bound feete and handes with vinding bandes, and his face vvas tied with a napkin. Iesus said to them, Loose him, and let him goe.

⁴⁵ Many therfore of the Iewes that vvere come to Marie and Martha, and had seen the things that Iesus did, beleued in him.

⁴⁶ And certaine of them vvent to the Pharisees, and tolde them the things that Iesus did. ⁴⁷ The chiefe priests therfore and the pharisees gathered a council, and said, Vvhat doe vve, for this man doeth many signes. ⁴⁸ If vve let him alone so, al vvill beleue in him: and the Romanes vvill come, and take avvay our place and nation.

⁴⁹ But one of them named Caiphas, being the high priest of that yere, said to them, You knowv nothing, ⁵⁰ neither doe you consider that it is expedient for vs that one man die for the people, and the vvhole nation perish not. ⁵¹ And this he said not of him self: but being the high priest of that yere, he propheted that Iesus should die for the nation: ⁵² and not only for the nation, but to gather into one the children of God that vvere dispersed. ⁵³ From that day therfore they deuised to kil him. ⁵⁴ Iesus therfore vvalked no more openly among the Iewes, but he vvent into the countrey beside the desert vnto a cite that is called Ephrem, and there he abode with his Disciples.

⁵⁵ And the Pasche of the Iewes vvas at hand: and many of the countrey vvent vp

AUTHORISED — 1611.

from the place where the dead was layd. And Iesus lift vp his eyes, and said, Father, I thanke thee, that thou hast heard me. ⁴² And I knew that thou hearest me alwayes: but because of the people which stand by, I said it, that they may beleuee that thou hast sent me. ⁴³ And when hee thus had spoken, he cried with a lowd voice, Lazarus, come forth. ⁴⁴ And hee that was dead, came forth, bound hand and foot with graue-clothes: and his face was bound about with a napkin. Iesus saith vnto them, Loose him, and let him goe. ⁴⁵ Then many of the Iewes which came to Mary, and had seen the things which Iesus did, beleued on him. ⁴⁶ But some of them went their wayes to the Pharisees, and told them what things Iesus had done.

⁴⁷ Then gathered the chiefe Priests and the Pharisees a councell, and said, What doe wee? for this man doeth many miracles. ⁴⁸ If we let him thus alone, all men will beleuee on him, and the Romanes shall come, and take away both our place and nation. ⁴⁹ And one of them named Caiaphas, being the high Priest that same yere, said vnto them; Ye know nothing at al, ⁵⁰ Nor consider that it is expedient for vs, that one man should die for the people, and that the vvhole nation perish not. ⁵¹ And this spake he not of himselfe: but being high Priest that yee, he propheted that Iesus should die for that nation: ⁵² And not for that nation onely, but that also he should gather together in one, the children of God that were scattered abroad. ⁵³ Then from that day forth, they tooke counsell together for to put him to death. ⁵⁴ Iesus therfore walked no more openly among the Iewes: but went thence vnto a countrey neere to the wilderness, into a city called Ephraim, and there continued with his disciples.

⁵⁵ And the Iewes Passeouer was nigh at hand, and many went out of the countrey

Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἐαυτούς. ⁵⁶ ἐξήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἔν τῷ ἱερῷ ἐστηκότες, | 'Τί δοκεῖ ' ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἐορτήν; ⁵⁷ Δεδώκεσαν δὲ ' καὶ | οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ⁵ ἐντολὴν, | ἵνα ἐάν τις γνῶ πῶς ἐστι, μνηύσῃ, ὅπως πιάσωσιν αὐτόν.

XII. Ὁ οὖν Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκὼς, ὃν ἠγειρεν ἐκ νεκρῶν. ² ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς ἡν τῶν ἄνακειμένων σὺν αὐτῷ. ³ Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. ⁴ λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, ⁵ ' Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη

⁵ Alex. ἱσκαριώτης ἐν τ. i. ¹ Alex. = καί.

² Alex. ἐντολῆς.

⁴ Alex. + ὁ Ἰησοῦς.

³ Rec. συνακεμμένων. ⁵ Alex. ἔχων.

WICLIF—1380.

up to ierusalem bifor the pask, to halowe hem self. ⁵⁶ therfor thei sougten ihesus: and spaken to gidre stondynge in the temple: what gessen ze for he cometh not to the feest dai, ⁵⁷ for the bischopis and farises hadden zouan amaundement, that if ony man knowe where he is that he schewe, that thei take hym.

12. THERFOR ihesus bifor sixe daies of pask cam to bethany where lazarus hadde be deed: whom ihesus reysid. ² ⁊ thei maden to hym a souper there: and martha mynystrid to hym, and lazarus was oon of the men that saten at the mete with hym, ³ therfor marie took a pounde of oymenete of trewe narde/ precious and anyoyntid the feet of ihesus: and wipid his feet with hir heeris, and the hous was fullillid of the sauour of the oymenete. ⁴ therfor iudas scarioth oon of his discipulis that was to bitray hym: seide, ⁵ whi is not this oymenete seeld for thre hundrid pens: and is zouun to nedi men? ⁶ but he seid this thing, not for it pertheyned to hym of nedi men: but for he was a theef, and he hadde the pursis and bare tho thingis that weren sente/ ⁷ therfor ihesus seide, suffre ze hir, that in to the dai of my biringye sche kepe that. ⁸ for ze schulen euermore haue pore men with zou: but ze schuln not euermore haue me.

⁹ therfor myche puple of iewis knewe: that ihesus was there, ⁊ thei camen not onoly for ihesus, but to se lazarus, whom he hadde reysid fro deeth. ¹⁰ but the princis of preestis thougten to sle lazarus, ¹¹ for many of the iewis wenten awaye for hym, and bileueden in ihesus. ¹² But on the morowe a mych puple that cam to gidre to the feest day, whanne thei hadden herd that ihesus cam to ierusalem, ¹³ token branchis of palmes and camen forth agens hym, and crieden, hosanna/

¹³ Alex. gien agens, against.

TYNDALE—1534.

before the ester, to purify them selves. ⁵⁶ Then sought they for Iesus, and spake bitwene them selves as they stode in the temple: What thinke ye, seyng he cometh not to the feast. ⁵⁷ The hye prestes and Pharises had geuen a commaundement, that yf eny man knew where he were, he shuld shewe it, that they myght take him.

12. THEN Iesus sixe dayes before ester, came to Bethany where Lazarus was, which was deed and whom Iesus rayseed from deeth. ² There they made him a supper, and Martha served; but Lazarus was one of them that sate at the table with him. ³ Then toke Mary a pounde of oymnt called Nardus, perfecte and precious, and anyoynted Iesus fete, and wipt his fete with her heer, and the housse was filled of the savre of the oymnt. ⁴ Then sayde one of his disciples named Iudas Iscariot Simons sonne, which afterwarde betrayed him: ⁵ why was not this oymnt sold for thre hundred pence, and geuen to the poore? ⁶ This sayde he, not that he cared for the poore: but because he was a thefe, and kept the bagge, and bare that which was geuen. ⁷ Then sayde Iesus: Let her alone, agaynst the daye of my buryngye she kept it. ⁸ The poore all wayes shall ye haue with you, but me shall ye not all wayes haue.

⁹ Moche people of the Iewes had knowledge that he was there. And they came not for Iesus sake only, but that they myght se Lazarus also whom he rayseed from deeth. ¹⁰ The hye prestes therfore held a counsell that they myght put Lazarus to deeth also, ¹¹ because that for his sake many of the Iewes went awaye, and beleued on Iesus.

¹² On the morowe, moche people that were come to the feast, when they hearde that Iesus shuld come to Ierusalem, ¹³ toke braunches of palme trees and went and met him, and cryed: Hosanna, blessed

CRANMER—1539.

Ierusalem before the Easter, to purify them selues. ⁵⁶ Then sought they for Iesus, and spake amonge them selues, as they stode in the temple: What thinke ye, seyng he cometh not to the feast day? ⁵⁷ The hye Prestes and Pharises had geuen a commaundement, that yf eny man knew where he were, he shuld shewe it, that they myght take him.

12. THEN Iesus (sixe dayes before Easter) came to Bethany, where Lazarus had bene deed, whom he rayseed from deeth. ² There they made him a supper, and Martha serued but Lazarus was one of them that sate at the table with him. ³ Then toke mary a pounde of oymnt (called Nardus, perfecte, and precious) and anyoynted Iesus fete, and wyped his fete with her heer, and the house was fylled with the odoure of the oymnt. ⁴ Then sayde one of his disciples (euen Iudas Iscariot Simons sonne, which afterward betrayed him) ⁵ why was not this oymnt sold for thre hundred pence, and geuen to the poore? ⁶ This he sayde, not that he cared for the poore but because he was a thefe, and had the bagge, and bare that which was geuen. ⁷ Then sayde Iesus: Let her alone, agaynst the daye of my buryng hath she kept this. ⁸ For the poore all wayes shall ye haue with you, but me haue ye not allwaye.

⁹ Moche people of the Iewes therfore had knowledge, that he was there. And they came, not for Iesus sake only, but that they myght se Lazarus also whom he rayseed from deeth. ¹⁰ But the hye Prestes held a counsell, that they myght put Lazarus to deeth also, ¹¹ because that for his sake many of the Iewes went awaye and beleued on Iesus.

¹² On the nexte daye moche people that were come to the feast, when they hearde that Iesus shuld come to Ierusalem, ¹³ toke braunches of palme trees, and went furth to mete him, and cryed: Hosanna

‘ τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς; ’ ⁶ Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ’ ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον ⁷ εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν. ⁸ εἶπεν οὖν ὁ Ἰησοῦς, ‘ Ἀφες αὐτήν. ’ ⁹ εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. ¹⁰ τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.’

⁹ Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶ καὶ ἤλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ’ ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἡγείρεν ἐκ νεκρῶν. ¹⁰ ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν. ¹¹ ὅτι πολλοὶ δι’ αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. ¹² Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, ¹³ ἔλαβον τὰ βατὰ τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον,|

⁹ Alex. ἐν εἰς τὴν ἡμ. τοῦ ἑνταφ. μου τηρήσθ.

⁹ Alex. Ἰησοῦς ἰσχύεται.

⁹ Alex. ἐκράγαζον s. ἐκράγαζον (ἐκράζον) λίγοντες.

GENEVA — 1557.

the country vp to Ierusalem before the Easter, to purifie them selues. ⁵⁶ Then sought they for Iesus, and spake among them selues, as they stode in the temple, What thinke ye, that he cometh not to the feast? ⁵⁷ The hye Priestes and Pharises, had geuen a commandement, that if any man knewe where he were, he shulde shewe it, that they might take hym.

12. THEN Iesus six dayes before Easter came to Bethanie, where Lazarus was, which was dead, whome Iesus raysed from death. ² There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him. ³ Then toke Marie a pound of ointement called spike narde, that was very costely and anointed Iesus fete, and wypt his fete with her heere, and the house was fylled with the saour of the oyntement. ⁴ Then sayd one of his disciples, enen Iudas Iscariot Simons sonne, which shulde betraye him. ⁵ Why was not this ointement solde for three hundred pence, and geuen to the poore? ⁶ This sayd he, not that he cared for the poore: but because he was a thefe, and kept the bagge, and bare that which was geuen. ⁷ Then sayd Iesus, Let her alone, against the day of my burying she kept it. ⁸ For the poore alwayes ye haue with you, but me ye shal not haue alwayes.

⁹ Muche people of the Iewes had knowlege that he was there: and they came, not for Iesus sake only, but that they might see Lazarus also, whome he raysed from death. ¹⁰ The hye Priestes therefore consulted that they myght put Lazarus to death also. ¹¹ Because that for his sake, many of the Iewes went away, and beleued on Iesus. ¹² On the morow, much people that were come to the feast when they heard that Iesus should come to Ierusalem, ¹³ Toke branches of palme trees, and went forth to mete him, and cryed,

RHEIMS—1582.

to Hierusalem before the Pasche to sanctifie them selues. ⁵⁶ They sought Iesus therefore: and they communed one vvith an other, standing in the temple, Vwhat thinke you, in that he is not come to the festiual day? ⁵⁷ And the cheefe Priests and Pharisees had giuen commaundement, that if any man should know vwhere he vvas, he should tel, that they might apprehend him.

12. IESVS therefore sixe daies before the Pasche came to Bethania, vwhere Lazarus vvas, that had been dead, vvhom Iesus raised. ² And they made him a supper there: and Martha ministred, but Lazarus vvas one of them that sate at the table vvith him. ³ Marie therefore tooke a povnd of ointement of right spikenard, pretious, and anointed the feete of Iesus, and vviped his feete vvith her heere: and the house vvas filled of the odour of the ointment. ⁴ One therfore of his disciples, Iudas Iscariote, he that vvas to betray him, said, ⁵ Vvhy vvas not this ointment sold for three-hundred pence, and giuen to the poore? ⁶ And he said this, not because he cared for the poore: but because he vvas a theefe, and hauing the purse, caried the things that vvere put in. ⁷ Iesus therefore said, Let her alone that she may keepe it for the day of my burial. ⁸ For the poore you haue alwaies vvith you: but me you shal not haue alwaies. ⁹ A great multitude therfore of the Iewes knew that he vvas there: and they came, not for Iesus only, but that they might see Lazarus, vvhom he raised from the dead. ¹⁰ But the cheefe Priests deuised for to kil Lazarus also: ¹¹ because many for him of the Iewes vvent away, and beleued on Iesus.

¹² And on the morow a great multitude that vvas come to the festiual day, vvhen they had heard that Iesus cometh to Hierusalem: ¹³ they tooke the boughes of palmes, and vvent forth to meete him,

AUTHORISED—1611.

vp to Hierusalem before the Passeouer to purifie themselves. ⁵⁶ Then sought they for Iesus, and spake among themselves, as they stood in the Temple, What thinke ye, that he will not come to the Feast? ⁵⁷ Now both the chiefe Priests and the Pharisees had giuen a commandement, that if any man knew where he were, he should shew it, that they might take him.

12. THEN Iesus, sixe dayes before the Passeouer, came to Bethanie, where Lazarus was, which had bene dead, whom hee raised from the dead. ² There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him. ³ Then tooke Mary a pound of ointment, of Spikenard, very costly, and anointed the feet of Iesus, and wiped his feet with her haire: and the house was filled with the odour of the ointment. ⁴ Then saith one of his disciples, Iudas Iscariot, Simons son, which should betray him, ⁵ Why was not this ointment sold for three hundred pence, and giuen to the poore? ⁶ This hee said, not that he cared for the poore: but because hee was a thief, and had the bag, and bare what was put therein. ⁷ Then said Iesus, Let her alone, against the day of my burying hath she kept this. ⁸ For the poore alwayes yee haue with you: but me ye haue not alwayes. ⁹ Much people of the Iewes therefore knew that he was there: and they came, not for Iesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

¹⁰ But the chiefe Priests consulted, that they might put Lazarus also to death, ¹¹ Because that by reason of him many of the Iewes went away and beleued on Iesus.

¹² On the next day, much people that were come to the feast, when they heard that Iesus was coming to Hierusalem, ¹³ Took branches of Palme trees, and went forth to meet him, and cried,

‘ Ὁσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ² ὁ βασιλεὺς τοῦ Ἰσραὴλ.’
¹⁴ Εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ’ αὐτὸ, καθὼς ἐστί γεγραμμένον, ¹⁵ “ Μὴ
 “ φοβοῦ, ^a θυγάτερ Σιών ἰδοῦ, ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον
 “ ὄνου.” ¹⁶ ταῦτα ^b δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ’ ὅτε
 ἐδοξάσθη ^c ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ’ αὐτῷ γεγραμμένα, καὶ
 ταῦτα ἐποίησαν αὐτῷ. ¹⁷ ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ’ αὐτοῦ, ^d ὅτι τοὺ
 Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. ¹⁸ διὰ τοῦτο καὶ
 ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ^e ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.
¹⁹ οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἐαυτοὺς, ‘ Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε ὁ
 ‘ κόσμος ^f ὀπίσω αὐτοῦ ἀπῆλθεν.’

Ἦσαν δέ ^g τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν τῇ

² Const. = ὁ, Alex. καὶ ὁ.

^a Alex. θυγάτηρ.

^b Alex. = ἐῖ.

^c Alex. = ὁ.

^d Const. ὅτε.

^e Rec. ἤκουσε.

^f Alex. = ὄλος.

WICLIF—1380.

blessid is the kyng of israel, that cometh
 in the name of the lord; ¹⁴ and ihesu
 founde a jung asse and satte on hym as
 it is writun; ¹⁵ the doustir of sion nyle
 thou drede; lo thi kyng cometh, sityng
 on an asse foole; ¹⁶ hise discipulis knewun
 not first these thingis; but whanne ihesu
 was glorified, thanne thei hadden mynde
 for these thingis weren writun of hym;
 and these thingis thei diden to hym;

¹⁷ therfor the puple bare witnessynge
 that was with hym, whanne he clepid
 lazarus fro the graue: and reysid hym fro
 deeth; ¹⁸ and therfor the puple cam
 and mette with hym; for thei herden that he
 hadde don this signe; ¹⁹ therfor the fari-
 ges seiden to hem silf; se seen that we
 profeten no thing; lo al the world wente
 afir hym; ²⁰ & there weren summe hethen
 men: of hem that hadden come up to
 worship in the feest day; ²¹ and these
 camen to filip that was of bethsaide of
 galilee: and preieden him and seiden;
 sire we wolen se ihesus; ²² filip cometh
 and seith to andrew; cste andrew and
 filip seiden to ihesus; and ihesus an-
 swerid to hem and seide; the oure cometh
 that mannes sone be clarified;

²⁴ truli truly I seie to you. But a corne
 of whete falle in to the erthe, and be
 deed; it dwellith aloune; but if it be deed:
 it bryngith myche fruyt. ²⁵ he that loueth
 his liif schal lese it; and he that hatith his
 liif in this world: kepith it in to cuer-
 lastyng; liif; ²⁶ if ony man serue me sue
 he me; and where I am; there my mynys-
 ter schal be; if ony man serue me: my
 fadir schal worship hym; ²⁷ now my
 soule is troublid; and what schal I seie:
 fadir saue me fro this our; but therfor I

TYNDALE—1534.

is he that in the name of the Lorde; cometh
 kyng of Israel. ¹⁴ And Iesus got a
 yonge asse and sate thereon; accordinge to
 that which was writen: ¹⁵ feare not
 daughter of Sion; beholde thy kyng cometh
 sittinge on an asses coole. ¹⁶ These
 thinges vnderstode not his disciples at the
 first: but when Iesus was glorified; then
 remembryd they that soche thinges were
 writen of him; and that soche thinges
 they had done vnto him.

¹⁷ The people that was with him; when
 he called Lazarus out of his grave; and
 rayssed him from deeth; bare recorde.
¹⁸ Therefore met him the people; be cause
 they hearde that he had done soche a
 myracle. ¹⁹ The Pharises therfore sayde
 amonge them selves: perceave ye how we
 prevaile no thing? beholde the worlde
 goth awaye after him.

²⁰ Ther were certayne Grekes amonge
 them; that came to praye at the feast:
²¹ the same cam to Philip which was of
 Bethsaida a cyte in Galilee; and desired
 him sayinge: Syr we wolde fayne se Iesus.
²² Philip came and tolde Andrew. And
 agayne Andrew and Philip tolde Iesus.
²³ And Iesus answered them sayinge: the
 houre is come that the sonne of man must
 be glorified.

²⁴ Verely verely I saye vnto you; except
 the wheate corne fall into the grounde
 and dye; it bydeth alonc. Yf it dye; it
 brengeth forth moche frute. ²⁵ He that
 loveth his lyfe shall destroye it; and he
 that hateth his lyfe in this worlde shall
 kepe it vnto lyfe eternall. ²⁶ If eny man
 mynister vnto me; let him folowe me; and
 where I am there shall also my minister be.
 And yf eny man minister vnto me;
 him will my father honoure.

²⁷ Now is my soule troublid; and what
 shall I saye? Father delver me from this
 houre: but therfore came I vnto this

CRANMER—1539.

blessed is he that in the name of the Lord,
 cometh kyng of Israel. ¹⁴ And Iesus
 got a yonge asse, and sate thereon, as it
 is written: ¹⁵ feare not daughter of Syon.
 beholde, thy kyng cometh, sytting on
 an asses colte. ¹⁶ These thinges vnder-
 stode not his disciples at the fyrst: but
 when Iesus was glorified, then remembred
 they that soche thinges were written of
 him, and that soch thinges they had done
 vnto him. ¹⁷ The people that was with
 him (when he called Lazarus out of his
 graue, and rayssed him from deeth) bare
 recorde. ¹⁸ Therefore met him the people
 also, because they hearde, that he had
 done soch a miracle. ¹⁹ The Pharises ther-
 fore sayde amonge them selues: perceave
 ye, how we preuaile nothing? Beholde,
 (all the whole) worlde goeth after him.

²⁰ Ther were certayne Grekes amonge
 them, that came to worshippe at the feast:
²¹ the same came therfore to Philip (which
 was of Bethsaida a cite in Galilee) and
 desyred him, saying: Sir, we wolde fayne
 se Iesus. ²² Philip came and tolde Andrew.
 And agayne Andrew and Philip tolde Iesus.

²³ And Iesus answered them, saying: the
 houre is come, that the sonne of man
 must be glorified.

²⁴ Uerely uerely I saye vnto you except
 the wheate corne fall into the grounde and
 dye, it bydeth alonc. If it dye, it bringeth
 forth moche frute. ²⁵ He that loveth his
 lyfe, shall destroye it: and he that hateth
 his lyfe in this world, shall kepe it vnto
 lyfe eternall. ²⁶ If eny man minister vnto
 me, lett him folowe me: and where I am,
 ther shall also my minister be. Yf eny
 man minister vnto me, him wyl my father
 honoure.

²⁷ Now is my soule troublid, and what
 shall I saye? Father, deliuer me from
 this houre: but therfore came I vnto this

ἐορτῇ· ²¹ οὗτοι οὖν προσῆλθον Φίλιππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες, ‘ Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.’ ²² Ἔρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ^h καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ. ²³ ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, ‘ Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. ²⁴ ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. ²⁵ ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. ²⁶ ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω· καὶ ὅπου ἐγὼ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ. ²⁷ Νῦν ἡ ψυχὴ μου τετάρακται· καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν

^e Alex. Ἐλλήγεις τινες.

^h Alex. καὶ ἱρχεται.

ⁱ Alex. + καί.

^h Alex. ἐμοὶ τις ᾶ.

ⁱ Rec. + καί.

GENEVA—1557.

Hosanna, Blessed is he that in the name of the Lord, commeth Kyng of Israel. ¹⁴ And Iesus gate a yonge asse, and sate thereon, as it is wrytten, ¹⁵ Feare not daughter of Sion, behold thy Kyng commeth, sytting on an asses colte.

¹⁶ These thynges vnderstode not his disciples at the fyrst: but when Iesus was glorified, then remembered they, that suche thynges were wrytten of hym, and that suche thynges they had done vnto hym.

¹⁷ The people therefore that was with him bare witness that he called Lazarus out of the graue, and rayssed hym from death. ¹⁸ Therefore met hym the people also, because they heard that he had done such a miracle. ¹⁹ The Pharisees therefore, sayd among them selues, Perceauie ye how ye preuaile nothing? Beholde, the world goeth after hym. ²⁰ There were certayne Grekes among them, that ordinarily came to worship at the feast. ²¹ The same came therefore to Philip which was of Bethsaida a citie in Galile, and desired him saying, Syr, we would fayne se Iesus. ²² Philip came and tolde Andrew: and againe Andrew and Philip tolde Iesus. ²³ And Iesus answered them, saying, The houre is come that the Sonne of man must be glorified.

²⁴ Verely verely I say vnto you, Except the wheate come fall into the grounde and dye, it bydeth alone: but if it dye, it bringeth forth muche frute. ²⁵ He that loueth his lyfe, shal lose it: and he that hateth his lyfe in this world, shal kepe it vnto lyfe eternal. ²⁶ If any man minister vnto me, let hym folow me: for where I am, there shal also my minister be. And if any man minister vnto me, hym wyl my Father honour. ²⁷ Now is my soule troubled: and what shal I say? Father deliuer me from this houre, but therefore came I vnto this houre.

RHEIMS—1582.

and cried, *Hosanna, blessed is he that commeth in the name of our Lord, the king of Israel.* ¹⁴ And Iesus found a yong asse, and sate vpon it, as it is wrytten, ¹⁵ *Feare not daughter of Sion: behold, thy king commeth sitting vpon an asses colt.*

¹⁶ These things his disciples did not know at the first: but when Iesus was glorified, then they remembered that these things had been wrytten of him, and these things they did to him. ¹⁷ The multitude therefore gaue testimonie, which was with him when he called Lazarus out of the graue, and raised him from the dead. ¹⁸ For therefore also the multitude came to meete him, because they heard that he had done this signe. ¹⁹ The Pharisees therefore said among them selues, Doe you see that we preuaile nothing? behold, the vvhole vvorld is gone after him.

²⁰ And there vvere certayne Gentiles of them that came vp to adore in the festiual day. ²¹ These therefore came to Philippe vvho was of Bethsaida of Galilee, and desired him, saying, Sir, we are desirous to see Iesus. ²² Philippe commeth, and telleth Andrew. Againe Andrew and Philippe told Iesus. ²³ But Iesus answered them, saying, The houre is come, that the Sonne of man shal be glorified. ²⁴ Amen, amen I say to you, vnles the graine of vvheate falling into the ground, die: it self remaineth alone, but if it die, it bringeth much frute. ²⁵ He that loueth his life, shal lose it: and he that hateth his life in this vvorld, doth keepe it to life euerlasting. ²⁶ If any man minister to me, let him folow me: and vvhere I am, there also shal my minister be. If any man minister to me, my father vvill honour him. ²⁷ Now my soule is troubled. And vvhat shal I say? Father, saue me from this houre. But therefore came I into this

AUTHORISED—1611.

Hosanna, blessed is the King of Israel that commeth in the Name of the Lord. ¹⁴ And Iesus, when he had found a yong asse, sate thereon, as it is written, ¹⁵ Feare not, daughter of Sion, behold, thy King commeth, sitting on an asses colt. ¹⁶ These things vnderstood not his disciples at the first: but when Iesus was glorified, then remembered they that these things were written of him, and that they had done these things vnto him. ¹⁷ The people therefore that was with him, when he called Lazarus out of his graue, and raised him from the dead, bare record. ¹⁸ For this cause the people also met him, for that they heard that hee had done this miracle. ¹⁹ The Pharisees therefore saide among themselves, Perceiue ye how ye preuaile nothing? Behold, the world is gone after him.

²⁰ And there were certaine Greeks among them, that came vp to worship at the Feast: ²¹ The same came therefore to Philip which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Iesus. ²² Philip commeth and telleth Andrew: and againe Andrew and Philip told Iesus.

²³ And Iesus answered them, saying, The houre is come, that the Sonne of man should be glorified. ²⁴ Verely, I say vnto you, Except a corne of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit. ²⁵ Hee that loueth his life, shall lose it: and hee that hateth his life in this world, shall keepe it vnto life eternall.

²⁶ If any man serue me, let him follow me, and where I am, there shall also my seruant bee: If any man serue me, him will my Father honour. ²⁷ Now is my soule troubled, and what shall I say? Father, saue me from this houre, but for this cause came I vnto this houre.

‘ ταύτην. ²⁸ Πάτερ, δόξασόν σου τὸ ὄνομα.’ Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, ‘ Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.’ ²⁹ Ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας ἔλεγε βροιτῇν γεγονέναι. ἄλλοι ἔλεγον, ‘ Ἀγγελος αὐτῷ λελάληκεν.’ ³⁰ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν, ‘ Οὐ δὲ ἐμὲ αὕτη ἡ φωνὴ | γέγονεν, ἀλλὰ δι’ ὑμᾶς. ³¹ νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου | νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἐξω. ³² καγὼ εἰμὶ ὑψωθὼν ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν.’ ³³ Τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. ³⁴ ἀπεκρίθη αὐτῷ ὁ ὄχλος, ‘ Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πὼς σὺ λέγεις, “Οτι | δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;” ³⁵ Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, ‘ Ἐτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν | ἐστι. περιπατεῖτε ἕως | τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ

^m Alex. τὸν υἱόν.

ⁿ Alex. ἰσηκώς.

^o Alex. = ὁ. ^p Alex. ἡ φωνὴ αὐτῇ.

^q Alex. = τούτου.

^r Const. = ὅτι.

WICLIF—1380.

cam in to this cure; ²⁸ fadir clarifie thi name; and a vois cam fro heuene and seide, and I haue clarified; and eftē I schal clarifie. ²⁹ therfor the puple that stode and herd, seid that thundre was made; other men seiden an angil spake to hym; ³⁰ ihesus answerde and seide; this uois cam not for me: but for you.

³¹ Now is the dome of the world; now the prince of this world schal be cast out; ³² and if I schal be enhauncid fro the erthe; I schal drawe alle thingis to my self; ³³ and he seide this thing: signyfinge bi what deeth he was to die; ³⁴ and the puple answerid to hym; we han herde of the lawe, that crist dwellith with outen ende; and hou seist thou: it bihoueth mannes sone to be aerid? who is this mannis sone; ³⁵ and thanne ihesus seith to hem; jite a litil list is in you; walke 3e the while 3e han list: that derknessis cacche not you; he that wandrith in derknessis wot neuer whidir he goith; ³⁶ while 3e han list, bileue 3e in list, that 3e ben the children of list.

Ihesus spake these thingis and wente and hidde hym fro hem; ³⁷ and whanne he hadde don so many myracis bifor hem: thati bileueden not in hym; ³⁸ that the word of Isaie the profete schulde be fulfilled: whiche he seid; lord who bileued to oure herynge; and to whom is the arme of the lord schewide? ³⁹ therfor thei mysten not bileue: for eftē Isaye seide; ⁴⁰ he hath blyndid her iȝen; and he hath made harde the herte of hem; that thei se not with iȝen and vnderstonde with herte; and that thei be conuertid and I hele hem; ⁴¹ Isaie seide these thingis: whanne he saye the glorie of hym, and spake of him; ⁴² netheles of the princis many bileueden in hym; but for the farisies thei knowlecchiden not: that thei schulden not be putte out of the synagoge; ⁴³ for thei loueden the glorie of

clarifie, glorify. enhauncid, raised. wot; knoweth. iȝen, eyes.

TYNDALE—1534.

houre. ²⁸ Father glorify thy name. Then came ther a voyce from heauen: I haue glorified it, and will glorify it agayne. ²⁹ Then sayd the people that stode by and hearde: it thoundreth. Other sayde an angell spake to him. ³⁰ Iesus answered and sayde: this voyce cam not because of me; but for youre sakes.

³¹ Now is the iudgement of this worlde: now shall the prince of this worlde be cast out. ³² And I, yf I were lyfte vp from the erthe, will drawe all men vnto me. ³³ This sayde Iesus; signyfinge what deeth he shuld dye. ³⁴ The people answered him: We haue hearde of the lawe that Christ biydeth ever: and how sayest thou then that the sonne of man must be lyfte vp? who is that sonne of man? ³⁵ Then Iesus sayde vnto them: yet a tyllt whyle is the light with you. Walke whill ye haue light; lest the darcknes come on you. He that walketh in the darke; woteth not whither he goeth. ³⁶ Whyll ye haue light; beleue on the light; that ye maye be the chyldren of the lyght.

These thinges spake Iesus and departed; and hyd him selfe from them. ³⁷ And though he had done so many myracles before them; yet beleued not they on him; ³⁸ that the sayinge of Esayas the Prophet myght be fulfilled; that he spake. Lorde who shall beleue oure sayinge? And to whom ys the arme of the Lorde opened? ³⁹ Therefore coulde they not beleue; because that Esaias sayth agayne: ⁴⁰ he hath blinded their eyes and hardened their hertes; that they shuld not se with their eyes and vnderstonde with their hertes; and shuld be conuerted; and I shuld heale them. ⁴¹ Soche thinges sayde Esaias when he sawe his glory and spake of him. ⁴² Neuertheless amonge the chefe rulers many beleued on him. But be cause of the pharises they wolde not be a knownen of it; lest they shuld be excommunicate. ⁴³ For they loved the prayse that is geuen

CRANMER—1539.

houre. ²⁸ Father, glorify thy name. Then cam ther a voyce from heauen, sayinge: I haue both glorified it, and will glorify it agayne. ²⁹ The people therfore that stode by and hearde it, sayde, that it thoundred. Other sayd: an angell spake to him. ³⁰ Iesus answered and sayde: thys voyce cam not because of me but for youre sakes.

³¹ Now is the iudgement of this worlde: now shall the prince of this worlde be cast out. ³² And I (yf I were lyfte vp from the erth) will drawe all men vnto me. ³³ This he sayde signyfinge, what deeth he shulde dye. ³⁴ The people answered him: We haue heard out of the lawe, that Christ biydeth euer, and how sayest thou: the sone of man must be lyfte vp? who is that sone of man? ³⁵ Then Iesus sayd vnto them: yet a tyllt whyle is the lyght with you. Walke whyll ye haue lyght, lest the darcknes come on you. He that walketh also in the darck, woteth not whither he goeth. ³⁶ Whyll ye haue lyght, beleue on the lyght, that ye maye be the chyldren of the lyght.

These thinges spake Iesus, and departed, and hyd him selfe from them. ³⁷ But though he had done so many miracles before them, yet beleued not they on him; ³⁸ that the sayinge of Esaias the Prophet myght be fulfilled, which he spake: Lorde, who shall beleue oure saying? And to whom is the arme of the Lorde declared? ³⁹ Therefore coulde they not beleue, because that Esaias sayth agayne: ⁴⁰ he hath blinded their eyes, and hardened their herte, that they shulde not se with their eyes, and lest they shulde vnderstande with their herte and shuld be conuerted, and I shuld heale them. ⁴¹ Soch thinges sayde Esaias, when he sawe his glory, and spake of him. ⁴² Neuertheless, amonge the chefe rulers also, many beleued on him. But (because of the Pharises) they wolde not be a knownen of it; lest they shuld be excommunicate. ⁴³ For they loued

‘ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. ³⁶ ἕως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε.’ Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν. ³⁷ Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν. ³⁸ ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ, ὃν εἶπε, “Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχιὼν Κυρίου τίνι ἀπεκαλύφθη;” ³⁹ Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, ὅτι πάλιν εἶπεν Ἡσαίας, ⁴⁰ “Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ ἠπεώρωκεν αὐτῶν τὴν καρδίαν ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰάσονται αὐτούς.” ⁴¹ Ταῦτα εἶπεν Ἡσαίας, ὅτε | εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ. ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυναγάγωι γένωνται. ⁴³ ἡγάπησαν γὰρ

* Rec. μεθ' ἑμῶν.

† Alex. ὥς.

‡ Alex. = ὁ.

§ Alex. ἐπαρώσεν.

|| Alex. ἰάσονται.

¶ Alex. ὅτι.

GENEVA—1557.

²⁸ Father, glorifie thy Name. Then came there a voyce from heauen, *saying*, I haue both glorified it, and wil glorifie it agayne. ²⁹ Then sayd the people that stode by and heard, It thundreth: other sayd, An Angel spake to hym. ³⁰ Iesus answered, and sayd, This voyce, came not because of me, but for your sakes.

³¹ Now is the iudgement of this world, now shall the prince of this worlde be cast out. ³² And I if I were lift vp from the earth wil drawe all men vnto me. ³³ This sayd Iesus, signifying what death he should dye. ³⁴ The people answered hym, We haue heard out of the lawe, that Christe bydyeth ever: and how sayest thou, That the Sonne of man must be lyft vp? who is that Sonne of man? ³⁵ Then Iesus sayd vnto them, Yet a lytel whyle is the Lyght with you: walke whyle ye haue Lyght, lest the darkenes come on you, for he that walketh in the darke, wotteth not whither he goeth.

³⁶ While ye haue Lyght, beleue on the Lyght, that ye may be the children of the Lyght. These thinges spake Iesus, and departed, and hyd hym selfe from them. ³⁷ And thogh he had done so many miracles before them, yet beleued they not on hym. ³⁸ That the saying of Esai the Prophet might be fulfilled, that he spake, Lord who beleued our saying? And to whom is the arme of the Lord opened? ³⁹ Therefore could they not beleue, because that Esai sayth agayne, ⁴⁰ He hath blinded theyr eyes, and hardened theyr harts, that they should not se with theyr eyes, and vnderstand with theyr hartes, and shuld be conuerted, and I should heale them. ⁴¹ Suche thinges sayd Esai, when he saw his glorie, and spake of him. ⁴² Neuerthelessen euen among the chiefe Rulers, many beleued on him: but because of the Pharisees they would not confesse him, lest they should be cast out of the Synagoge. ⁴³ For they loued the prayse of men,

RHEIMS—1582.

houre. ²⁸ Father, glorifie thy name. A voyce therefore came from heauen, Both I haue glorified it, and againe I wil glorifie it. ²⁹ The multitude therefore that stode and had heard, said that it thundered. Others said, An Angel spake to him.

³⁰ IESVS answered, and said, This voyce came not for me, but for your sake. ³¹ Now is the iudgement of the world: now the Prince of this world shall be cast forth. ³² And I, if I be exalted from the earth, wil draw all things to my self. (³³ and this he said, signifying what death he should die.) ³⁴ The multitude answered him, We haue heard out of the law, that CHRIST abideth for euer: and how sayest thou, The Sonne of man must be exalted? Vho is this Sonne of man? ³⁵ IESVS therefore said to them, Yet a litle while, the light is among you. Vvaile vvhiles you haue the light, that the darkenesse ouertake you not. And he that walketh in darkenesse, knoweth not vvhither he goeth. ³⁶ Vvhiles you haue the light, beleue in the light, that you may be the children of light. These things IESVS spake and he vvent away, and hid him self from them.

³⁷ And vvhreas he had done so many signes before them, they beleued not in him: ³⁸ that the saying of Esay the Prophet might be fulfilled, vvhich he said, Lord, vwho hath beleued the hearing of vs? and the arme of our Lord to vvhom hath it bene reuealed? ³⁹ Therefore they could not beleue, because Esay said againe, ⁴⁰ He hath blinded their eyes, and indurated their hart: that they may not see vwith their eyes, nor vnderstand vwith their hart, and be conuerted, and I heale them. ⁴¹ These things said Esaias, vvhien he saw his glorie, and spake of him. ⁴² But yet of the Princes also many beleued in him: but for the Pharisees they did not confesse, that they might not be cast out of the Synagogue. ⁴³ for they

AUTHORISED—1611.

²⁸ Father, glorifie thy Name. Then came there a voyce from heauen, *saying*, I haue both glorified it, and wil glorifie it againe.

²⁹ The people therefore that stood by, and heard it, said, that it thundered: others said, An Angel spake to him. ³⁰ Iesus answered, and said, This voyce came not because of mee, but for your sakes. ³¹ Now is the iudgement of this world: now shall the prince of this world be cast out. ³² And I, if I be lifted vp from the earth, will draw all men vnto me. ³³ (This he said, signifying what death he should die) ³⁴ The people answered him, Wee haue heard out of the Law, that Christ abideth for euer: and how sayest thou, The Sonne of man must bee lift vp? Who is this Sonne of man? ³⁵ Then Iesus said vnto them, Yet a litle while is the light with you: walke while ye haue the light, lest darknesse come vpon you: For he that walketh in darknesse, knoweth not whither he goeth. ³⁶ While ye haue light, beleue in the light, that yee may bee the children of light. These things spake Iesus, and departed, and did hide himselfe from them.

³⁷ But though hee had done so many miracles before them, yet they beleueed not on him: ³⁸ That the saying of Esaias the Prophet might bee fulfilled, which hee spake, Lord, who hath beleueed our report? and to whom hath the arme of the Lord been reuealed? ³⁹ Therefore they could not beleue, because that Esaias said againe, ⁴⁰ He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and be conuerted, and I should heale them. ⁴¹ These things said Esaias, when he saw his glory, and spake of him.

⁴² Neuerthelessen, among the chiefe rulers also, many beleueed on him; but because of the Pharisees they did not confesse him, lest they should be put out of the Synagogue. ⁴³ For they loued the

τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ Θεοῦ. ⁴⁴ Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν, ‘Ὁ πιστεύων εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλ’ εἰς τὸν πέμψαντά με.’ ⁴⁵ καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με. ⁴⁶ ἐγὼ φῶς εἰς τὸν κόσμον ἔληλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ, ἐν τῇ σκοτίᾳ μὴ μείνῃ. ⁴⁷ καὶ εἰάν τις μου ἀκούσῃ τῶν ῥημάτων ⁴⁸ καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ’ ἵνα σώσω τὸν κόσμον. ⁴⁸ ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματα μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος δὲν ἐλάλησα, ἐκείνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁹ ὅτι ἐγὼ ⁵⁰ ἔξ’ ἐμαντοῦ οὐκ ἐλάλησα· ἀλλ’ ὁ πέμψας με πατήρ, αὐτὸς μοι ἐντολὴν ⁵¹ ἔδωκε, τί εἶπω καὶ τί λαλήσω. ⁵⁰ καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰωνίου ἐστίν. ἃ οὖν ⁵² λαλῶ ἐγὼ, καθὼς εἶρηκέ μοι ὁ πατήρ, οὕτως λαλῶ.

⁴⁵ Alex. καὶ μὴ οὐδέποτε.⁴⁸ Alex. ἀπ’.⁴⁹ Alex. ἔξ’ ἐμοῦ.⁵⁰ Alex. ἐγὼ λαλῶ.⁵¹ Alex. ἦλθον.

WICLIF—1380.

men: more thanne the glorie of god. ⁴⁴ I ihesus cried and seide he that bileueth in me: bileueth not in me, but in hym that sente me. ⁴⁵ he that seeth me: seeth hym that sente me. ⁴⁶ I list cam in to the world, that eche that bileueth in me: dwelle not in derknessis, ⁴⁷ and if ony man herith my wordis and kepith hem: I deme him not, for I cam not that I deme the world: but that I make the world saaf, ⁴⁸ he that dispisith me and takith not my wordis: hath hym that schal iuge hym, thilke word that I haue spokun: schal deme him in the last day, ⁴⁹ for I haue not spokun of my self, but thilke fadir that sente me: schal to me a maundement what I schal seie: and what I schal speke. ⁵⁰ and I woot that his maundement is euerlastyng: lif, therfor thou thingis that I speke as the fadir seide to me: so I speke.

13. BIFOR the feest dai of pask, ihesus witynge that his oure is comen: that he passe fro this world to the fadir, whanne he hadde loued hise that weren in the world: in to the ende he loued hem. ² and whanne the souper was made, whanne the deuel hadde putte thanne in to the herte, that iudas of symount scarioth schulde bitraye hym: ³ he witynge that the fadir schal alle thingis to hym in to his hondis, and that he wente out fro god, and goith to god. ⁴ he risith fro the souper and doith of his clothis: and whanne he hadde takun a lymen cloth, he girde hym: ⁵ and afterward he putte watir in to a basyn: and biganne to wasche the disciples feet: and to wipe with the lymen cloth, with whiche he was girde. ⁶ and so he came to symounte petir, and petir seith to hym: lord waischist thou my feet?

⁷ ihesus answered: and seide to him: what I do thou wost not now, but thou schalt witte afterward. ⁸ petir seith to hym:

⁷ ihesus answered: and seide to him: what I do thou wost not now, but thou schalt knowe hereafter. ⁸ petir seith to him: thou shalt knowe hereafter.

TYNDALE—1534.

of men: more then the prayse that cometh of God.

⁴⁴ And Iesus cryed and sayde: he that beleueth on me, beleueth not on me, but on him that sent me. ⁴⁵ And he that seeth me, seeth him that sent me. ⁴⁶ I am come a light into the worlde, that whosoever beleueth on me, shuld not byde in darkenes. ⁴⁷ And yf eny man heare my wordes and beleue not, I iudge him not. For I came not to iudge the worlde: but to save the worlde. ⁴⁸ He that refusethe me, and receaueh not my wordes, hath one that iudgeth him. The wordes that I haue spoken, they shall iudge him in the last day. ⁴⁹ For I haue not spoken of my selfe: but the father which sent me, he gaue me a commaundement what I shuld saye, and what I shuld speake. ⁵⁰ And I knowe that this commaundement is lyfe euerlasting. Whatsoeuer I speake therefore, even as the father bade me, so I speake.

13. BEFORE the feast of ester when Iesus knewe that his houre was come, that he shuld departe out of this worlde vnto the father. When he loved his which were in the worlde, vnto the ende he loved them. ² And when supper was ended, after that the deuyll had put in the hert of Iudas Iscariot Simons sonne, to betraye him: ³ Iesus knowinge that the father had geuen all thinges into his hondes. And that he was come from God and went to God: ⁴ he rose from supper, and layde a syde his ypper garmentes, and toke a towell, and gyrd him selfe. ⁵ After that he poured he water into a basyn, and beganne to wash his disciples fete, and to wype them with the towell, wherwith he was gyrded.

⁶ Then came he to Simon Peter. And Peter sayde to him: Lorde shalt thou wesshe my fete? ⁷ Iesus answered and sayde vnto him: what I do thou wostest not now, but thou shalt knowe hereafter. ⁸ Peter sayd vnto him: thou shalt not wesshe my

CRANMER—1539.

the prayse of men, more then the prayse of God.

⁴⁴ Iesus cryed, and sayde: he that beleueth on me, beleueth not on me, but on him that sent me. ⁴⁵ And he that seeth me, seeth him that sent me. ⁴⁶ I am come a lyght into the worlde: that whosoever beleueth on me, shuld not byde in darkenes. ⁴⁷ And yf eny man heare my wordes, and beleue not, I iudge hym not. For I came not to iudge the worlde: but to saue the worlde. ⁴⁸ He that refusethe me, and receaueh not my wordes, hath one that iudgeth him. The worde that I haue spoken, the same shall iudge him in the laste daye. ⁴⁹ For I haue not spoken of my selfe: but the father which sent me, he gaue me a commaundement, what I shuld saye, and what I shuld speake. ⁵⁰ And I know that his commaundement is lyfe euerlasting. Whatsoeuer I speake therefore, euen as the father bade me, so I speake.

13. BEFORE the feast of Easter, when Iesus knewe that his houre was come, that he shulde departe out of this worlde vnto the father. When he loued his which were in the worlde, vnto the ende he loued them. ² And when supper was ended, after that the deuyll had put in the hert of Iudas Iscariot Simons sonne, to betraye him: ³ Iesus knowyng that the father had geuen all thinges into his handes, and that he was come from God, and went to God: ⁴ he rose from supper, and layde asyde his ypper garmentes: and when he had taken a towell, he gyrded hym selfe. ⁵ After that, he poured water into a basyn, and beganne to wash the disciples fete, and to wype them with the towell, wherwith he was gyrded.

⁶ Then came he to Simon Peter. And Peter sayde vnto him: Lorde, dost thou wasshe my fete? ⁷ Iesus answered, and sayde vnto him: what I do, thou wostest not now, but thou shalt knowe hereafter. ⁸ Peter sayeth vnto him: thou shalt neuer

XIII. Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. ² καὶ δείπνου γενομένου, τοῦ διαβόλου ἡδὴ βεβληκότος εἰς τὴν καρδίαν ³ Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ, ⁴ εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει, ⁵ ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτὸν. ⁶ εἶπα Ἰβάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τὸν λεντίον ᾧ ἦν διεζωσμένος. ⁷ ἔρχεται οὖν πρὸς Σίμωνα Πέτρον καὶ λέγει αὐτῷ ἐκείνος, Κύριε, σὺ μου νίπτεις τοὺς πόδας; ⁸ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα. ⁹ Λέγει αὐτῷ Πέτρος, ὁ

⁴ Alex. ἵνα παραδῷ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης.

⁶ Alex. = ὁ Ἰησοῦς.

⁷ Alex. λαβὼν ἕως ἰβάλλει.

⁸ Alex. = καί.

GENEVA—1557.

more then the praye of God. ⁴⁴ And Iesus cryed, and sayd, He that beleueth on me, beleueth not on me, but on him that sent me.

⁴⁵ And he that seeth me, seeth him that sent me. ⁴⁶ I am come a Light into the world, that whosoever beleueth on me, should not byde in darkenes. ⁴⁷ And if any man heare my wordes, and beleue not, I iudge hym not: for I came not to iudge the world, but to saue the world. ⁴⁸ He that refuseth me, and receaueth not my wordes, hath one that iudgeth him: the wordes that I haue spoken, they shal iudge him in the last day. ⁴⁹ For I haue not spoken of my selfe: but the Father which sent me, he gaue me a commandement what I should say, and what I should speake. ⁵⁰ And I know that this commandement is life euerlasting. Whatsoeuer I speake therefore, euen as the Father bade me, so I speake.

13. BEFORE the feast of Easter, when Iesus knewe that his houre was come, that he should departe out of this world vnto the Father, forasmuche as he loued his which were in the worlde, vnto the ende he loued them. ² And when supper was ended after that the deuyll had put in the hart of Iudas Iscariot, Simons sonne, to betray him.) ³ Iesus knowing that the Father had geuen all thynges into his handes, and that he was come from God, and went to God: ⁴ He riseth from supper, and layeth aside his ypper garmentes: and toke a towel, and gyrded hym selfe. ⁵ After that, he poured water into a bason, and began to washe his disciples fete, and to wype them with the towel, wherewith he was gyrded. ⁶ Then came he to Simon Peter: and Peter sayde to him, Lord, dost thou washe my fete?

⁷ Iesus answered, and sayd vnto him, What I do, thou wotest not now: but thou shalt know hereafter. ⁸ Peter sayd

RHEIMS—1582.

loued the praye of God, then the glorie of God.

⁴⁴ But Iesus cried, and said, He that beleueth in me, doth not beleuee in me, but in him that sent me. ⁴⁵ And he that seeth me, seeth him that sent me. ⁴⁶ I a light am come into this vvorld: that euey one vvich beleueth in me, may not remaine in the darkenesse. ⁴⁷ And if any man heare my vvordes, and keepe them not: I doe not iudge him. for I came not to iudge the vvorld, but to saue the vvorld. ⁴⁸ He that despiseth me, and receieth not my vvordes, hath that iudgeth him, the vvord that I haue spoken, that shal iudge him in the last day. ⁴⁹ Because of my self I haue not spoken, but the Father that sent me, he gaue me commandement vvhat I should say, and vvhat I should speake. ⁵⁰ And I know that his commandement is life euerlasting. The things therfore that I speake: as the Father said to me, so doe I speake.

13. AND before the festial day of Pasche, Iesus knowing that his houre was come that he should passe out of this vvorld to his Father: vvheras he had loued his that vvere in the vvorld, vnto the end he loued them. ² And vvhen supper vvvas done, vvheras the deuil novv had put into the hart of Iudas Iscariote the sonne of Simon, to betray him: ³ knowing that the Father gaue him all things into his handes, and that he came from God, and goeth to God: ⁴ he riseth from supper, and laieth aside his garmentes, and hauing taken a tovvell, girded him self. ⁵ After that, he put vvater into a bason, and began to vvash the feete of the disciples, and to vvipe them vvith the tovvell vvherewvith he vvvas girded. ⁶ He commeth therfore to Simon Peter. And Peter saith to him, Lord, doest thou vvash my feete? ⁷ Iesus answered and said to him, That vvich I doe, thou knowest not novv, hereafter thou shalt know. ⁸ Peter saith to him, Thou shalt not vvash

AUTHORISED—1611.

praise of men, more then the praise of God.

⁴⁴ Iesus cried, and said, He that beleueth on me, beleueth not on mee, but on him that sent me. ⁴⁵ And he that seeth me, seeth him that sent me. ⁴⁶ I am come a light into the world, that whosoever beleueth on me, should not abide in darkenesse. ⁴⁷ And if any man heare my wordes, and beleue not, I iudge him not; for I came not to iudge the world, but to saue the world. ⁴⁸ He that receieth me, and receieth not my wordes, hath one that iudgeth him: the word that I haue spoken. the same shall iudge him in the last day. ⁴⁹ For I haue not spoken of my selfe; but the Father which sent me, he gaue mee a commaundement vvhat I should say, and vvhat I should speake. ⁵⁰ And I know that his commandement is life euerlasting: vvhatsoever I speake therfore, euen as the Father said vnto me, so I speake.

13. NOW before the feast of the Passouer, when Iesus knewe that his houre was come, that he should depart out of this world vnto the Father, hauing loued his owne which were in the world, he loued them vnto the end. ² And supper being ended (the deuill hauing now put into the heart of Iudas Iscariot Simons sonne to betray him.) ³ Iesus knowing that the Father had giuen all things into his hands, and that he was come from God, and went to God: ⁴ He riseth from supper, and layed aside his garmentes, and tooke a towell, and girded himselfe. ⁵ After that, he powred water into a bason, and beganne to wash the disciples feete, and to wipe them with the towell wherewith he was girded.

⁶ Then commeth he to Simon Peter: and Peter sayth vnto him, Lord, doest thou wash my feete? ⁷ Iesus answered, and said vnto him, What I doe, thou knowest not now: but thou shalt know hereafter. ⁸ Peter saith vnto him, Thou shalt neuer wash

‘Οὐ μὴ ἡ νύψης τοὺς πόδας μου| εἰς τὸν αἰῶνα.’ Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ‘Ἐὰν μὴ νύψω σε, οὐκ ἔχεις μέρος μετ’ ἐμοῦ.’ ⁹ Λέγει αὐτῷ Σίμων Πέτρος, ‘Κύριε, μὴ τοὺς πόδας μου| μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.’ ¹⁰ Λέγει αὐτῷ ὁ Ἰησοῦς, ‘Ὁ λελουμένος οὐ χρεῖαν ἔχει| ¹¹ ἢ τοὺς πόδας νύψασθαι, ἀλλ’ ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ’ οὐχὶ πάντες.’ ¹¹ Ἦδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, ‘Οὐχὶ πάντες καθαροὶ ἐστε.’

¹² Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἠναπεσὼν πάλιν, εἶπεν αὐτοῖς, ‘Γινώσκετε τί πεποίηκα ὑμῖν; ¹³ ὑμεῖς φωνεῖτέ με, ὁ διδάσκαλος, καὶ ὁ κύριος· καὶ καλῶς λέγετε, ἐγὼ γάρ. ¹⁴ εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νύπτειν τοὺς πόδας. ¹⁵ ὑπόδειγμα γὰρ ἔδωκα| ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς

⁸ Alex. νύψω μου τοὺς π.

⁹ Alex. Ἰησοῦς.

¹⁰ Const. = μὲν.

¹¹ Alex. οὐκ ἔχει χρεῖαν.

¹² Alex. εἰ μὴ τ. π. ν.

¹³ Alex. + καὶ.

WICLIF—1380.

thou schalt neuer waische my feet. ihesus answeride to him, if I schal not waische thee, thou schalt not haue part with me. ⁹ Symounte petir seith to hym, lord not oonly my feet but bothe the hondis and the heed. ¹⁰ ihesus seide to hym, he that is waischen hath no nede: but that he waischen the feet, but he is al clene; and 3e ben clene but not alle, ¹¹ for he wist who was he that schulde bitraie hym; therfor he seide 3e ben not al clene; ¹² and so aftir that he hadde waischen the feet of hem: he toke hise clothis; and whanne he was sette to mete agen: eft he seide to hem, 3e witen what I haue don to 3ou; ¹³ 3e clepen me maistr and lord, and 3e seien wel, for I am, ¹⁴ therfor if I lord and maistr haue waischen 3ou; feet: and 3e schuln waische on anotheris feet; ¹⁵ for I haue 3ouun ensaumple to 3ou; that as I haue don to 3ou; so do 3e, ¹⁶ truli truli I seie to 3ou, the seruaut is not gretter thanne his lord: nether an apostole is gretter thanne he that sente hym;

¹⁷ if 3e witen these thingis: 3e schulen be blisse, if 3e don hem; ¹⁸ I seie not of alle 3ou; I woot whiche I haue chosun; but that the scripture he fulfilled he that etith my brede: schal reise his hele agens me; ¹⁹ truli I seie to 3ou bifor it be don; that whanne it is don: 3e bileuen that I am, ²⁰ truli truli I seie to 3ou; he that takith whom euer I schal sende, reseceyeth me; and he that reseceyeth me reseceyeth hym that sente me;

²¹ Whanne ihesus hadde seide these thingis: he was troublid in spirit and witnessid and seide; truli truli I seie to 3ou; that oon of 3ou schal bitraie me; ²² therfor the discipils lokiden to gidre: doutynge of whom he seide; ²³ and so oon of his discipils was restynge in the bosum of iohannis: whom ihesus loued. ²⁴ therfor symounte petir bekened to hym and seith

¹⁸ I knee agen, again. efte, again. witen, knowe. clepen, call. 3ouun, given.

TYNDALE—1534.

fete wher the worlde stondeth. Iesus answere him: yf I wasche the not thou shalt have no part with me. ⁹ Simon Peter sayde vnto him: Lorde, not my fete only: but also my handes and my heed. ¹⁰ Iesus sayde to him: he that is wesshed, nedeth not save to wesshe his fete, and is clene every whit. And ye are clene; but not all. ¹¹ For he knewe his betrayer. Therefore sayde he: ye are not all clene.

¹² After he had wesshed their fete, and receaved his clothes; and was set doune agayne, he sayde vnto them? wot ye what I haue done to you? ¹³ Ye call me master and Lorde; and ye saye well, for so am I. ¹⁴ If I then your Lorde and master have wesshed your fete, ye also ought to wesshe one anothers fete. ¹⁵ For I have geuen you an ensample, that ye shuld do as I haue done to you. ¹⁶ Verely verely I saye vnto you the seruaut is not greater then his master, nether the messenger greater then he that sent him.

¹⁷ If ye vnderstonde these thinges, happy are ye yf ye do them. ¹⁸ I speake not of you all; I knowe whom I haue chosen. But that the scripture be fulfilled: he that eateth breed with me, hath lyfte vp his hele agaynst me. ¹⁹ Now tell I you before it come: that when it is come to passe, ye might beleue that I am he. ²⁰ Verely verely I saye vnto you. He that receaueth whomsoever I sende, receaueth me. And he that receaueth me, receaueth him that sente me.

²¹ When Iesus had thus sayd, he was troubled in the sprete, and testified saying: verely verely I saye vnto you; that one of you shall betraye me. ²² And then the disciples lokeden on another doutinge of whom he spake. ²³ Ther was one of his disciples, which leanned on Iesus bosome; whom Iesus loved. ²⁴ To him beckened

CRANMER—1539.

wash my fete. Iesus answered him, yf I wasche the not, thou hast no part with me. ⁹ Simon Peter sayeth vnto him: Lorde, not my fete only: but also the handes and the heed. ¹⁰ Iesus sayeth to him: he that is washed, nedeth not, saue to wasche his fete, but is cleane euery whit. And ye are cleane but not all.

¹¹ For he knew who it was that shulde betraye him. Therefore sayd he: ye are not all cleane. ¹² So after he had washed their fete, and receaued his clothes, and was set downe, he sayd vnto them agayne: wote ye what I haue done to you? ¹³ Ye call me master and Lord, and ye saye well, for so am I. ¹⁴ If I then youre Lorde and master haue wshed your fete, ye also ought to wesshe one anothers fete. ¹⁵ For I haue geuen you an ensample, that ye shuld do, as I haue done to you. ¹⁶ Uerely, uerely, I saye vnto you: the seruaut is not greater then his master, nether the messenger greater then he that sent him.

¹⁷ If ye vnderstande these thinges happy are ye, yf ye do them. ¹⁸ I speake not of you all, I knowe whom I haue chosen. But that the scripture maye be fulfilled: he that eateth breed with me, hath lyfte vp his hele agaynst me. ¹⁹ Now tell I you before it come: that when it is come to passe, ye myght beleue that I am he. ²⁰ Uerely, uerely, I saye vnto you: He that receaueth whom soeuer I sende, receaueth me. And he that receaueth me, receaueth him that sente me.

²¹ When Iesus had thus sayd, he was troubled in the sprete, and testified and sayd: verely verely I saye vnto you: that one of you shall betraye me. ²² Then the disciples lokeden on another, doutinge of whom he spake. ²³ Ther was one of Iesus disciples (which leanned on him) euen he whom Iesus loued. ²⁴ To him beckened Simon Peter therfore, that he shuld

‘ποιῆτε. ¹⁶ Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δούλος μεῖζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μεῖζων τοῦ πέμψαντος αὐτόν. ¹⁷ εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. ¹⁸ οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα ὅς ἐξελεξάμην ἄλλ’ ἵνα ἡ γραφὴ πληρωθῇ, “Ὁ τρώγων μετ’ ἐμοῦ τὸν ἄρτον, ἐπῆρην ἐπ’ ἐμέ τὴν πτέρναν αὐτοῦ.” ¹⁹ ἀπ’ ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται, πιστεύσῃτε ὅτι ἐγὼ εἰμι. ²⁰ ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων ἑάν τινα ἐπέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με. ²¹ Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε καὶ εἶπεν, Ἐμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. ²² Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει. ²³ ἦν δὲ ἀνακείμενος εἰς ἕκλ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἡγάπα ὁ Ἰησοῦς· ²⁴ νεύει οὖν τοίτῳ

* Const. ο ἐπίστος καὶ ὁ δὲ. † Alex. ἡ ἡμεῖς. ‡ Alex. γὰρ. § Alex. τινος. || Alex. ποτὶ τὸν ἄρτον. ¶ Alex. ἀντιπρ. * Rec. = ic.

GENEVA—1557.

vnto hym, Thou shalt neuer wasshe my fete. Iesus answered him, If I washe thee not, thou shalt haue no part with me.

⁹ Simon Peter sayd vnto him, Lord, not, my fete onely, but also my handes and my head. ¹⁰ Iesus sayd to him, He that is washid, nedeth not saue to washe his fete, but is cleane euery whit, and ye are cleane, but not all. ¹¹ For he knewe who should betraye him: therefore sayd he, Ye are not all cleane. ¹² So after he had washid their fete, and receaued his garments, and was set downe agayne, he sayd vnto them, Wot ye what I haue done to you? ¹³ Ye call me Master, and Lord, and ye say wel: for so am I. ¹⁴ If I then your Lord, and Master, haue washid your fete, ye also ought to washe one anothers fete. ¹⁵ For I haue geuen you an ensample, that ye shuld do as I haue done to you. ¹⁶ Verely verely I say vnto you, The seruant is not greater then his master, nether the messenger greater then he that sent him. ¹⁷ If ye vnderstand these thinges, happy are ye, if ye doe them. ¹⁸ I speake not of you all: I know whome I haue chosen: but that the Scripture might be fulfilled, He that eateth bread with me, hath lyft vp euen now his hele against me.

¹⁹ Now tel I you before it come, that when it is come to passe, ye might beleue that I am he. ²⁰ Verely verely I say vnto you, He that receaueth whom I send, receaueth me, and he that receaueth me, receaueth hym that sent me. ²¹ When Iesus had thus sayd, He was troubled in the Spirit, and testified, saying, Verely verely I say vnto you, That one of you shal betraye me. ²² Then the disciples looked one on another, douting of whome he spake. ²³ There was one of his disciples, which leaned on Iesus bosome, whom Iesus loued. ²⁴ To him beckened therefore

RHEIMS—1582.

my fete for euer. Iesus answered him, If I vvashe thee not, thou shalt not haue part with me. ² Simon Peter saith to him, Lord, not only my fete, but also handes, and head. ³ Iesus saith to him, He that is vvasshed, nedeth not but to vvashe his fete, but is cleane vvholy. And you are cleane, but not al. ⁴ For he knew vnto he vvas that vould betray him, therefore he said, You are not cleane al.

¹² Therefore, after he had vvasshed their fete, and taken his garments, being set dovne, againe he said to them, Know ye vwhat I haue done to you? ¹³ You call me, Maister, and Lord: and you say vvel, for I am so. ¹⁴ If then I haue vvasshed your fete, Lord and Maister, you also ought to vvashe one a others fete. ¹⁵ For I haue giuen you an example, that as I haue done to you, so you doe also. ¹⁶ Amen, amen I say to you, a seruant is not greater then his lord, neither is an apostle greater then he that sent him. ¹⁷ If you know these thinges, you shal be blessed if you doe them. ¹⁸ I speake not of you al: I know vvhom I haue chosen. But that the scripture may be fulfilled, *He that eateth bread with me, shal lift vp his heele against me.* ¹⁹ From this time I tel you, before it come to passe: that vwhen it shal come to passe, you may beleuee, that I am he. ²⁰ Amen, amen, I say to you, he that receiueh any that I send, receiueh me: and he that receiueh me, receiueh him that sent me.

²¹ Vwhen Iesus had said these thinges, he vvas troubled in spirit: and he protested, and said: Amen, amen I say to you: that one of you shal betray me. ²² The disciples therefore looked one vpon another, doubting of whom he spake. ²³ There vvas therefore one of his disciples leauing in the bosom of Iesus, he vvhom Iesus loued. ²⁴ Therefore Simon Peter beckened

AUTHORISED—1611.

my fete. Iesus answered him, If I wash thee not, thou hast no part with me. ² Simon Peter sayth vnto him, Lord, not my fete onely, but also my hands, and my head. ³ Iesus saith to him, Hee that is washed, needeth not, saue to wash his feet, but is cleane euery whit: and yee are cleane, but not all. ⁴ For he knew who should betray him, therefore sayd hee, Yee are not all cleane. ⁵ So after he had washed their feet, and had taken his garments, and was set downe againe, hee said vnto them, Know ye what I haue done to you?

¹³ Ye call me Master, and Lord, and ye say well: for so I am. ¹⁴ If I then your Lord and Master haue washed your feet, yee also ought to wash one anothers feet. ¹⁵ For I haue giuen you an example, that yee should doe, as I haue done to you. ¹⁶ Verily, verily I say vnto you, the seruant is not greater then his lord, neither he that is sent, greater then hee that sent him. ¹⁷ If ye know these things, happy are ye if ye doe them.

¹⁸ I speake not of you all, I know whom I haue chosen: but that the Scripture may be fulfilled, He that eateth bread with mee, hath lift vp his heele against me. ¹⁹ Now I tell you before it come, that when it is come to passe, yee may beleuee that I am he. ²⁰ Verily, verily I say vnto you, he that receiueh whome soeuer I send, receiueh me: and he that receiueh me, receiueh him that sent me. ²¹ When Iesus had thus said, hee was troubled in spirit, and testified, and said, Verily, verily I say vnto you, that one of you shall betray me. ²² Then the disciples looked one on another, doubting of whom he spake. ²³ Now there was leaning on Iesus bosome one of his disciples, whom Iesus loued. ²⁴ Simon Peter therefore beckened

Σίμων Πέτρος ὁ πρῶτος τίς ἂν εἴη | περι οὗ λέγει. ²⁵ ἐπιπεσὼν | ὃ δὲ | ἐκείνους | ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ, 'Κύριε, τίς ἐστίν;' ²⁶ Ἀποκρίνεται ὁ Ἰησοῦς, 'Εκείνός ἐστιν ὃς ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω.' | 'Καὶ ἐμβάψας τὸ ψωμίον', ²⁷ δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτη. | καὶ μετὰ τὸ ψωμίον, ²⁸ τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, 'Ὁ ποιεῖς, ποιήσου τὰ χεῖρα σου.' ²⁹ Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. ³⁰ τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, 'Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν' ἢ τοῖς πτωχοῖς ἵνα τι δῶ. ³¹ λαβὼν οὖν τὸ ψωμίον ἐκεῖνος, εὐθέως ἐξῆλθεν. | ἦν δὲ νύξ. ³² Ὅτε ἐξῆλθε, λέγει ὁ Ἰησοῦς, 'Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. ³³ καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν αἰῶνι, καὶ εὐθὺς

¹ Alex. καὶ λέγει αὐτῷ. Εἰπὶ, τίς ἐστίν. ² Alex. ἀναπείσων. ³ Alex. οὖν. ⁴ Const. ἐκείνους οὐτός s. ἐκείνους οὐτός. ⁵ Alex. καὶ οὖν s. αὐτῷ. ⁶ Alex. βάψας τὸ ψωμίον καὶ ἔδωκε αὐτῷ s. ἡμβάψας τ. ψ. ἔδωκε. ⁷ Alex. βάψας οὖν. ⁸ Alex. καὶ λαμβάνει καὶ. ⁹ Alex. Ἰσκαριώτην. ¹⁰ Alex. = τότε. ¹¹ Alex. = ὁ. ¹² Alex. ἐξῆλθεν εὐθέως.

WICLIȚ—1380.

to hym/ who is it of whom he seith? ²⁵ and so whanne he hadde restid agen on the brest of ihesus he seith to hym/ lord who is it? ²⁶ ihesus answerid/ he it is to whom I schal arcehe a soppe of breed/ & whanne he hadde wette breed/ he zaf to iudas of symount scarioth/ ²⁷ and aftrir the mossel: thanne sathanas entrid in to hym/

and ihesus seith to hym/ that thing that thou doist, do thou swithe. ²⁸ and noon of hem that saten at the mete wiste where to he seide to hym/ ²⁹ for summe gessiden for iudas hadde pursus: that ihesus hadde seide to hym/ bie thou thou thingis that ben nedeful to us, to the feest day: or that he schal seide sum thing to nedem/ ³⁰ therfor whanne he hadde taken the mussel he wente out anon/ and it was nyxt/ ³¹ and whanne he was goon out: ihesus seide/ now mannes sone is clarified: and god is clarified in hym/ ³² if god is clarified in him: god schal clarifie hym in hym silf/ and anon he schal clarifie hym.

³³ litil sones ȝit a litil I am with ȝow/ ȝe schulu seke me/ and as I seide to the iewis: whidir I go ȝe moun not come/ and to ȝou I seye now. ³⁴ I zeue to ȝou a newe mandement: that ȝe loue to gidre/ as I louted ȝou: and that ȝe loue to gidre/ ³⁵ in this thing alle men schulu knowe that ȝe be my discipulis: if ȝe han loue to gidre/ ³⁶ symount petir seith to hym/ lord whidir goist thou? ihesus answerid/ whidir I go, thou maist not sue me thee now/ I seith petir seith to hym/ why mai I not sue thee now/ I seith petir why my lif for thee? ³⁷ ihesus answerid/ thou schalt putte thi lif for me/ truly truil I sey to thee, the cok schal not crowe: til thou schalt denye me thries/ and he seith to his discipulis.

TYNDALE—1534.

Simon Peter that he shuld axe who it was of whom he spake. ²⁵ He then as he leaned on Iesus brest/ sayde vnto him: Lorde who ys it? ²⁶ Iesus answered/ he yt ys to whom I geue a soppe/ when I haue dept it. And he wet a soppe/ and gave it to Iudas Iscarioth Simons sonne. ²⁷ And after the soppe/ Satan entred into him.

Then sayd Iesus vnto him: That thou dost/ do quickly. ²⁸ That wist no man at the table/ for what intent he spake vnto him. ²⁹ Some of them thought/ because Iudas had the bagge/ that Iesus had sayd vnto him/ bye those thinges that we haue nede of agaynst the feast: or that he shulde geue some thinge to the poore. ³⁰ Assone then as he had receaved the soppe/ he went immediatly out. And it was night. ³¹ When he was gone out/ Iesus sayde: now is the sonne of man glorified. And God is glorified by him. ³² Yf God be glorified by him/ God shall also glorify him/ in him selfe: and shall straitwaye glorify him.

³³ Deare chyl dren/ yet a lytell whyle am I with you. Ye shall seke me/ and as I sayde vnto the Iewes/ whither I goo/ thither can ye not come. Also to you saye I nowe. ³⁴ A newe commandment geue I vnto you/ that ye love togeder/ as I haue loved you/ that euen so ye love one another. ³⁵ By this shall all men knowe that ye are my disciples/ yf ye shall have love one to another. ³⁶ Simon Peter sayd vnto him: Lorde whither goest thou? Iesus answered him: whither I goo thou canst not folowe me now/ but thou shalt folowe me afterwarde. ³⁷ Peter sayd vnto him: Lorde/ why cannot I folowe the now? I will geue my lyfe for thy sake?

³⁸ Iesus answered him: wylt thou geue thy lyfe for my sake? Verely verely I saye vnto the/ the cokke shall not crowe/ tyll thou haue denyed me thyrse.

CRANMER—1539.

aske, who it was of whom he spake. ²⁵ He then when he leaned on Iesus brest, sayd vnto him: Lorde, who is it? ²⁶ Iesus answered: he it is to whom I geue a soppe. And he wet the brede and gaue it to Iudas Iscarioth Simons sonne. ²⁷ And after the soppe. Satan entred into him: Then sayde Iesus vnto him: that thou doest, do quickly. ²⁸ That wist noman at the table, for what intent he spake vnto him. ²⁹ Some of them thought (because, Iudas had the bagge,) that Iesus had sayd vnto him: bye those thinges that we haue nede of agaynst the feast: or that he shulde geue some thinge to the poore. ³⁰ Assone then as he had receaved the soppe, he went immediatly out and it was night. ³¹ Therefore, when he was gone out. Iesus sayde Now is the sonne of man glorified. And God is glorified by him. ³² If God be glorified by him, God shall also glorify him by him selfe: and shall straitwaye glorify him.

³³ Lytle chyl dren, yet a lytell whyle am I with you. Ye shall seke me, and as I sayde vnto the Iewes, whither I goo, thither can ye not come. Also to you saye I nowe.

³⁴ A newe commandment geue I vnto you, that ye loue togeder, as I haue loved you, that euen so ye loue one another. ³⁵ By this shall all men knowe that ye are my disciples, yf ye haue loue one to another. ³⁶ Simon Peter sayd vnto him: Lorde, whither goest thou? Iesus answered him: whither I go, thou canst not folowe me now, but thou shalt folowe me afterwarde. ³⁷ Peter sayde vnto him: Lord, why canst not I folowe the now: I wyll icoparde my lyfe for thy sake? ³⁸ Iesus answered him: wylt thou icopard thy lyfe for my sake? Uerely verely, I saye vnto the: the cokke shall not crowe, tyll thou haue denyed me thyrse.

¹ reach. smithe. quick. wiste. knowe. geue. give. ² I amed. glorified. moun. may. sue. followe.

‘δοξάσει αὐτόν.’ ³³ Τεκνία, ἔτι μικρὸν μεθ’ ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς
 ‘εἶπον τοῖς Ἰουδαίοις, ¹ Ὅτι | ὅπου ὑπάγω ἐγὼ, | ὑμεῖς οὐ δύνασθε ἔλθειν, καὶ
 ‘ὑμῖν λέγω ἄρτι. ³⁴ ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους· καθὼς
 ‘ἡγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπάτε ἀλλήλους. ³⁵ ἐν τούτῳ γινώσκονται πάντες
 ‘ὅτι ἐμοὶ μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.’ ³⁶ Λέγει αὐτῷ Σίμων
 Πέτρος, ‘Κύριε, ποῦ ὑπάγεις;’ ἀπεκρίθη αὐτῷ | ὁ | Ἰησοῦς, ‘Ὅπου ὑπάγω,
 οὐ δύνασαι μοι νῦν ἀκολουθῆσαι· ² ὕστερον δὲ ἀκολουθήσεις μοι.’ | ³⁷ Λέγει αὐτῷ
 Πέτρος, | ‘Κύριε, διὰ τί οὐ δύναμαι σοι^s ἀκολουθῆσαι ἄρτι; | τὴν ψυχὴν μου
 ‘ὑπὲρ σοῦ θήσω.’ ³⁸ Ἀπεκρίθη | αὐτῷ | ὁ | Ἰησοῦς, ‘Τὴν ψυχὴν σου ὑπὲρ
 ‘ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ^x φωνήσῃ | ἕως οὗ^y ἀπαρνήσῃ |
 ‘με τρίς.

¹ Rec. = αὐτῶν. ² Alex. = εἰ δὲ θεός εἴ. ἐν αὐτῷ. ³ Alex. = Ὅτι. ⁴ Alex. ἐγὼ ὑπάγω. ⁵ Alex. = αὐτῷ. ⁶ Alex. = ὁ. ⁷ Alex. = ἐγὼ
 ἡ Alex. ἀκολουθήσεις ἐν ὕστερον. ⁸ Rec. ὁ Πέτρος. ⁹ Alex. = νῦν. ¹⁰ Alex. = ἄρτι. ¹¹ Alex. Ἀποκρίνεται. ¹² Alex. = αὐτῷ.
¹³ Alex. = ὁ. ¹⁴ Alex. φωνήσῃ. ¹⁵ Alex. ἀρνήσῃ.

GENEVA—1557.

Simon Peter, that he should aske who it
 was of whome he spake ²⁵ He then as he
 leaned on Iesus breast sayd vnto him,
 Lord, who is it? ²⁶ Iesus answered, He
 it is, to whom I shal geue a soppe, when
 I haue drypt it. and he wet a soppe, and
 gaue it to Iudas Iscariot, Simons sonne.

²⁷ And after the soppe, Satan entred into
 him. Then sayd Iesus vnto him, That thou
 doest, do quickly.

²⁸ That wist no man at the table, for
 what intent he spake vnto hym. ²⁹ Some
 of them thoght because Iudas had the
 bagge that Iesus had sayd vnto hym, Bye
 those things that we haue nede of
 agaynst the feast : or that he should geue
 some thyng to the poore. ³⁰ Assone then
 as he had receaued the soppe, he went
 immediately out, and it was nyght.

³¹ Therefore when he was gone out, Iesus
 sayd, Now is the Sonne of man glorified
 and God is glorified in him. ³² And if
 God be glorified in him, God shal also
 glorifie hym in hym selfe, and shal
 straight way glorifie him. ³³ Lytel chyl-
 dren, yet a lytel while am I with you,
 ye shal seeke me : and as I sayd vnto the
 Iewes, Whither I go, thither can ye not
 come : also to you say I now,

³⁴ A new commandment geue I vnto
 you, that ye loue together as I haue loued
 you, that euen so ye loue one another.

³⁵ By this shal al men knowe that ye are
 my disciples, if ye haue loue one to
 another. ³⁶ Simon Peter sayd vnto him,
 Lord whyther goest thou? Iesus answered
 him, Whither I go, thou canst not
 folow me now : but thou shalt folowe me
 afterwarde. ³⁷ Peter sayd vnto hym, Lord,
 why can I not folow thee now? I wyl
 ioeopardie my lyfe for thy sake. ³⁸ Iesus
 answered hym, Wylt thou ioeopardie thy
 lyfe for my sake? Verely verely I say
 vnto thee, The cocke shal not crowe, tyl
 thou haue denied me thrise.

RHEIMS—1582.

to him, and said to him, Who is it of
 vvhom he speaketh? ²⁵ He therefore lean-
 ing vpon the breast of Iesus, saith to him,
 Lord, vvho is he? ²⁶ Iesus answered:
 He it is to vvhom I shal reach the dipped
 bread. And vvhen he had dipped the
 bread, he gaue it to Iudas Iscariote Simons
 sonne. ²⁷ And after the morsel, then Satan
 entred into him. And Iesus saith to him,
 That vvich thou doest, doe it quickly.
²⁸ But no man kneu of those that sate at
 table to vvhat purpose he said this vnto
 him. ²⁹ For certaine thought, because
 Iudas had the purse, that Iesus had said
 to him, Bie those things vvich are neede-
 ful for vs to the festiual day : or that he
 should giue some thing to the poore.
³⁰ He therefore hauing receiued the morsel,
 incontinent vvent forth. And it vvvas nyght.

³¹ Vvhen he therefore vvvas gone forth,
 Iesus said, Now the Sonne of man is
 glorified, and God is glorified in him.
³² If God be glorified in him, God also
 vvil glorifie him in him selfe, and incont-
 inent vvil he glorifie him. ³³ Little children,
 yet a little vvhile I am vvith you. You
 shal seeke me, and as I said to the Iewes,
 Vvhhither I goe, you can not come : to you
 also I say now. ³⁴ A new commandment
 I giue to you, That you loue one an-
 other : as I haue loued you, that you also
 loue one another. ³⁵ In this al men shal
 knovv that you are my disciples, if you
 haue loue one to another. ³⁶ Simon Peter
 saith to him, Lord, vvhhither goest thou?
 Iesus answered, vvhhither I goe, thou
 canst not novv folovv me, but hereafter
 thou shalt folovv.

³⁷ Peter saith to him, Vvhy can not I
 folovv thee novv? I vvil yeld my lyfe for
 thee. ³⁸ Iesus answered him, Thy lyfe
 vvilt thou yeld for me? Amen, amen I
 say to thee, the cocke shal not crowe,
 vvntil thou denie me thrise.

AUTHORISED—1611.

to him, that he should aske who it should
 be of whom hee spake. ²⁵ Hee then lying
 on Iesus breast, saith vnto him, Lord, who
 is it?

²⁶ Iesus answered, Hee it is to whom I
 shall giue a * soppe, when I haue dipped
 it. And when he had dipped the sop, he
 gaue it to Iudas Iscariot the sonne of Sim-
 on. ²⁷ And after the soppe, Satan entred
 into him, Then said Iesus vnto him, That
 thou doest, doe quickly. ²⁸ Now no man
 at the table knew, for what intent he
 spake this vnto him. ²⁹ For some of them
 thought, because Iudas had the bagge, that,
 Iesus had sayd vnto him, Buy those
 things that we haue need of against the
 feast : or that he should giue some thing to
 the poore. ³⁰ Hee then hauing receiued the
 sop, went immediately out: and it was nyght.

³¹ Therefore when he was gone out, Ie-
 sus said, Now is the Sonne of man glo-
 rified : and God is glorified in him. ³² If
 God be glorified in him, God shall also
 glorifie him in himselfe, and shall straight-
 way glorifie him. ³³ Little children, yet a
 little while I am with you. Ye shall
 seeke mee, and as I said vnto the Iewes,
 whither I go, ye cannot come : so now I
 say to you. ³⁴ A new commandment I
 giue vnto you, That ye loue one another,
 as I haue loued you, that ye also loue
 one another. ³⁵ By this shall all men know
 that yee are my disciples, if yee haue loue
 one to another.

³⁶ Simon Peter sayd vnto him, Lord,
 whither goest thou? Iesus answered him,
 Whither I goe, thou canst not follow me
 now : but thou shalt follow me afterwards.
³⁷ Peter said vnto him, Lord, why can I
 not follow thee now? I will lay downe my
 life for thy sake. ³⁸ Iesus answered him,
 Wilt thou lay downe thy life for my sake?
 Verily, verily I say vnto thee, the Cocke
 shall not crow, til thou hast denied me
 thrise.

* Or, morsell.

XIV. *Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε.* ² *ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν·* ³ *πορεύομαι ἐτοιμάσαι τόπον ὑμῖν.* ⁴ *καὶ ἂν πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον,|* ⁵ *πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμάντόν· ἵνα ὅπου ἐμὶ ἐγὼ, καὶ ὑμεῖς ᾔητε.* ⁶ *καὶ ὅπου ἐγὼ| ὑπάγω, οἴδατε, καὶ τὴν ὁδὸν οἴδατε.* ⁷ *Λέγει αὐτῷ Θωμᾶς,· Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;* ⁸ *Λέγει αὐτῷ ὁ Ἰησοῦς,· Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ.* ⁹ *εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκετε ἅν·| καὶ ἀπ' ἁρτί γινώσκετε αὐτὸν, καὶ ἑώρακατε αὐτόν.* ¹⁰ *Λέγει αὐτῷ Φίλιππος,· Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.* ¹¹ *Λέγει αὐτῷ ὁ Ἰησοῦς,· Ὁ τοσοῦτον χρόνον| μεθ' ὑμῶν εἰμι, καὶ οὐκ ἐγνώκας με Φίλιππε;*

² Alex. + ὄτι.³ Alex. καὶ ἰδὼν πορευθῶ (s. ἐτοιμάσαι) τόπον ὑμῖν.⁴ Alex. ἂν ᾗτε s. ᾗτε ἂν.⁵ Alex. = ἰγῶ.⁶ Alex. οἶσατε τὴν ὁδόν.

WICLIF — 1380.

14. BE not youre herte affraied: ne drede it; ze bileuen in god: & bileue ze in me; ² in the hous of my fadir, ben many dwellynge; if ony thing lasse I hadde seid to you, ³ for I go to make redi to you a place; and if I go and make redi to you a place, eftsonen I come and I schal take you to my self; that where I am: ze be, & whidir I go ze witen: and ze witen the wey; ⁵ Thomas seith to hym; lord we witen not whidir thou goist; and hou moun we wite the weie; ⁶ ihesus seith to him; I am weye trithe and lif; no man cometh to the fadir: but bi me; ⁷ if ze hadden knowe me: sothli ze hadden knowe also my fadir; and aftirward ze schuln knowe him; and ze han seen hym.

⁸ Filip seith to him; lord schewe to us the fadir: and it sufficeth to us; ⁹ ihesus seith to hym; so long tyme I am with you: and han ze not knowen me? Filip, he that seith me: seeth also the fadir, hou seist thou: schewe to us the fadir; ¹⁰ hileuest thou not: that I am in the fadir and the fadir is in me; the wordis that I speke to you, I speke not of my self: but the fadir hym self dwelleth in me, doith the werkis; ¹¹ hiden ze not that I am in the fadir: and the fadir is in me? ellis: hileue ze for thilke werkis; ¹² truli truli I seye to you; if a man hileueh in me: also he schal do the werkis that I do; and he schal do gretter werkis thanne thes; for I go to the fadir; ¹³ and what euer thing ze axen the fadir in my name: I schal do this thing; that the fadir be glorified in the sone;

¹⁴ if ze axen ony thing in my name; I schal do it. ¹⁵ if ze louen me kepe ze my comaundementes; ¹⁶ and I schal preie the fadir: & he schal geue to you another counfortour the spirit of trithe, to dwelle with you; with outen ende; ¹⁷ whiche spirit the world may not take; for it seith hym not;

¹⁵ sone, again witen, know moun, may, sothli, truly, thilke, that, or the name zeue, geue.

TYNDALE — 1534.

14. And he sayd vnto his disciples: Let not youre hertes be troubled. Beleue in god and beleue in me. ² In my fathers housse are many mansions. If it were not so, I wolde haue tolde you. I go to prepare a place for you. ³ And yf I go to prepare a place for you, I will come agayne, and receaue you euen vnto my selfe; that where I am; there maye ye be also. ⁴ And whither I go ye knowe; and the waye ye knowe.

⁵ Thomas sayde vnto him: Lorde we knowe not whyther thou goest. Also how is it possible for vs to knowe the waye? ⁶ Iesus sayd vnto him: I am the waye, the trithe and the life. And no man cometh vnto the father; but by me. ⁷ Yf ye had knowen me, ye had knowen my father also. And now ye knowe him; and haue sene him.

⁸ Philip sayd vnto him: Lorde shew vs the father; and it sufficeth vs. ⁹ Iesus sayde vnto him: haue I bene so longe tyme with you; and yet hast thou not knowen me? Philip; he that hath sene me; hath sene the father. And how sayest thou then: shew vs the father? ¹⁰ Beleuest thou not that I am in the father; and the father in me? The wordes that I speake vnto you; I speake not of my selfe: but the father that dwelleth in me; is he that doeth the workes. ¹¹ Beleue me; that I am [in] the father and the father in me. At the leest beleue me for the very workes sake.

¹² Verely verely I saye vnto you: he that beleueth on me; the workes that I doo; the same shall he do; and greater workes then thes shall he do; because I go vnto my father. ¹³ And whatsoever ye axe in my name; that will I do; that the father might be glorified by the sonne. ¹⁴ Yf ye shall axe eny thing in my name; I will do it.

¹⁵ If ye love me kepe my comaundementes; ¹⁶ and I will praye the father; and he shall geue you another comfortor; that he maye byde with you ever; ¹⁷ which is the sprete of trithe whome the worlde cannot

CRANMER — 1539.

14. And he sayde vnto his disciples: let not youre herte be troubled. Ye beleue in God, beleue also in me. ² In my fathers house are many mansions. If it were not so, I wolde haue tolde you. I go to prepare a place for you. ³ And yf I go to prepare a place for you, I will come agayne, and receaue you euen vnto my selfe; that where I am, there maye ye be also. ⁴ And whither I go, ye knowe, and the waye ye knowe.

⁵ Thomas saueh vnto him: Lord, we know not whither thou goest. And how is it possible for vs, to knowe the waye? ⁶ Iesus sayeth vnto him: I am the waye & the truthe, and the lyfe. No man cometh vnto the father, but by me. ⁷ If ye had knowen me, ye had knowen my father also: And now ye knowe him, and haue sene him.

⁸ Philip sayeth vnto him: Lorde, shew vs the father, and it sufficeth vs. ⁹ Iesus sayeth vnto him, haue I bene so longe tyme with you; and yet hast thou not knowen me? Philip: he that hath sene me, hath sene the father. And how sayest thou then: shew vs the father? ¹⁰ Beleuest thou not, that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me is he that doeth the workes. ¹¹ Beleue me that I am in the father, and the father in me. Or els beleue me for the workes sake.

¹² Uerely, verely I saye vnto you: he that beleueth on me, the workes that I do, the same shall he do also, and greater workes then thes shall he do, because I go vnto my father: ¹³ And whatsoever ye aske in my name, that wyl I do, that the father maye be glorified by the sonne.

¹⁴ If ye shall aske eny thing in my name. I will do it. ¹⁵ If ye lone me, kepe my comaundementes, ¹⁶ & I wyl praye the father, and he shall geue you another comfortor, that he maye byde with you for euer: ¹⁷ euen the sprete of trithe, whom the worlde cannot receaue, because

' ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα;
 ' ¹⁰ οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥήματα ἃ
 ' ἐγὼ ¹ λαλῶ| ὑμῖν, ἀπ' ἐμαντοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοί μένων, ⁹ αὐτὸς
 ' ποιεῖ τὰ ἔργα.| ¹¹ πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί^h· εἰ δὲ
 ' μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε ¹ μοι| ¹² Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων
 ' εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κακεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι
 ' ἐγὼ πρὸς τὸν πατέρα ^k μου| πορεύομαι. ¹³ καὶ ὃ τι ἂν αἰτήσητε ἐν τῷ ὀνόματι
 ' μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ. ¹⁴ εἰάν τι αἰτήσητε ἐν τῷ
 ' ὀνόματί μου, ἐγὼ| ποιήσω. ¹⁵ Ἐάν ἀγαπάτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρή-
 ' σατε. ^{16 m} καὶ ἐγὼ| ἑρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα
 ' ⁿ μένη| μεθ' ὑμῶν εἰς τὸν αἰῶνα, ¹⁷ τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ

^a Alex. τοσοῦτον χρόνον.

^f Alex. λέγω.

^g ποιεῖ τὰ ἔργα αὐτοῦ.

^m Alex. κάγω.

^h Rec. + ἵστιν.

ⁱ Alex. = μοι.

^j Alex. = μου.

^k Alex. τοῦτο.

GENEVA — 1557.

14. AND he sayd vnto his disciples,
 Let not your hart be troubled. ye beleue
 in God: beleue also in me. ² In my
 Fathers house are many dwelling places:
 if it were not so, I would haue tolde you:
 I go to prepare a place for you. ³ And if
 I go to prepare a place for you, I will
 come again, and receaue you, euen vnto
 my selfe: that where I am, there may ye
 be also. ⁴ And whyther I go ye knowe,
 and the way ye knowe. ⁵ Thomas saith
 vnto hym, Lord we know not whyther
 thou goest: how then is it possible for
 vs to knowe the way? ⁶ Iesus sayd vnto
 hym, I am the Way, and the Truth, and the
 Life. No man cometh vnto the Father, but
 by me. ⁷ If ye had knowen me, ye sholde
 haue knowen my Fatheralso, and euen now
 ye knowe him, and haue sene hym.

⁸ Philip sayd vnto him, Lord shewe vs
 thy Father, and it suffiseth vs. ⁹ Iesus
 sayd vnto hym, Haue I bene so longe
 tyme with you, and yet hast thou not
 knowen me? Philip, he that hath sene
 me, hath sene my Father: how then say-
 est thou, Shewe vs thy Father? ¹⁰ Be-
 leuest thou not, that I am in my Father,
 and my Father in me? The wordes that
 I speake vnto you, I speake not of my
 selfe: but my Father that dwelleth in me,
 is he that doeth the workes. ¹¹ Beleue
 me, that I am in my Father: and my
 Father in me: at the leest beleue me for
 the very workes sake. ¹² Verely verely I
 say vnto you, he that beleueh on me, the
 workes that I do, the same shal he do
 also, and greater workes then these shal
 he do: for I go vnto my Father. ¹³ And
 what soeuer ye aske in my name, that
 wil I do: that the Father may be glori-
 fied in the Sonne. ¹⁴ If ye shal aske any
 thyng in my name, I wil do it.

¹⁵ If ye loue me, keepe my commande-
 ments. ¹⁶ And I wil pray the Father, and
 he shal geue you another Comforter, that
 he may byde with you for euer. ¹⁷ Euen
 the Sprite of truth, whom the worlde can

RHEIMS — 1582.

14. LET not your hart be troubled.
 You beleuee in God, beleuee in me also.
² In my fathers house there be many
 mansions. If not, I wvould haue told you,
 Because I goe to prepare you a place.
³ And if I goe, and prepare you a place:
 I come againe and vvil take you to my
 self, that vvhether I am, you also may be.
⁴ And vvhither I goe you knovv, and the
 vvay you knovv.
⁵ Thomas saith to him, Lord, vve knovv
 not vvhither thou goest: and hovv can
 vve knovv the vvay? ⁶ Iesus saith to him,
 I am the vvay, and the veritie, and the
 life. no man cometh to the Father, but
 by me. ⁷ If you had knovven me, my
 father also certes you had knovven: and
 from hence forth you shal knovv him,
 and you haue sene him.

⁸ Philippe saith to him, Lord shew vs
 the Father, and it sufficeth vs. ⁹ Iesus
 saith to him, So longe time I am vvith you:
 and haue you not knovven me? Philippe,
 he that seeth me, seeth the Father also.
 Hovv saiest thou, Shew vs the father?
¹⁰ Doest thou not beleuee that I am in the
 Father, and the Father in me? The
 vvordes that I speake to you, of my self
 I speake not. But my father that abideth
 in me, he doeth the vvorkes. ¹¹ Beleuee
 you not, that I am in the Father and the
 Father in me? Othervvise for the vvorkes
 then selues beleuee. ¹² Amen, amen I
 say to you, he that beleueh in me, the
 vvorkes that I doe, he also shal doe, and
 greater then these shal he doe, ¹³ because
 I goe to the Father, and vvhatsoeuer you
 shal aske in my name, that wil I doe:
 that the Father may be glorified in the
 Sonne. ¹⁴ If you aske me any thing in my
 name, that vvil I doe. ¹⁵ If you loue me,
 keepe my commandements. ¹⁶ And I vvil
 aske the father, and he vvil giue you an
 other Paraclete, that he may abide vvith
 you for euer, ¹⁷ the Sprite of truth, vvhom
 the vvorld can not receiue, because

AUTHORISED — 1611.

14. LET not your heart be troubled:
 yee beleuee in God, beleuee also in me.
² In my Fathers house are many mansions;
 if it were not so, I would haue told you:
 I goe to prepare a place for you. ³ And if
 I goe and prepare a place for you, I will
 come againe, and receiue you vnto my
 selfe, that where I am, there ye may be
 also. ⁴ And whither I goe yee know, and
 the way ye know. ⁵ Thomas saith vnto
 him, Lord, we know not whither thou
 goest: and how can we know the way?
⁶ Iesus saith vnto him, I am the Way, the
 Truth, and the Life: no man cometh
 vnto the Father but by mee. ⁷ If ye had
 knowen me, ye should haue knowen my
 Father also: and from henceforth ye know
 him, and haue sene him. ⁸ Philip saith
 vnto him, Lord, shew vs the Father, and
 it sufficeth vs.

⁹ Iesus saith vnto him, Haue I bin so
 longe time with you, and yet hast thou not
 knowen me, Philip? he that hath sene
 me, hath sene the Father, and how sayest
 thou then, Shew vs the Father? ¹⁰ Be-
 leueest thou not that I am in the Father,
 and the Father in me? The wordes that
 I speake vnto you, I speak not of my selfe:
 but the Father that dwelleth in me, he
 doeth the workes. ¹¹ Beleuee me that I am
 in the Father, and the Father in mee: or
 else beleuee me for the very workes sake.
¹² Uerely, verely I say vnto you, he that
 beleueh on me, the workes that I doe,
 shall hee doe also, and greater workes then
 these shall he doe, because I goe vnto my
 Father. ¹³ And vvhatsoeuer ye shal aske
 in my Name, that wil I doe, that the Fa-
 ther may be glorified in the Sonne. ¹⁴ If
 ye shal aske any thing in my Name, I
 will doe it.

¹⁵ If ye loue mee, keepe my commande-
 ments. ¹⁶ And I will pray the Father, and
 hee shal giue you another Comforter, that
 he may abide with you for euer, ¹⁷ Euen
 the Sprite of trueth, whom the world

‘ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό. ὑμεῖς δὲ γινώσκετε
 ‘ αὐτὸ, ὅτι παρ’ ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. ¹⁸ οὐκ ἀφήσω ὑμᾶς ὀρφανούς·
 ‘ ἔρχομαι πρὸς ὑμᾶς. ¹⁹ ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτε
 ‘ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. ²⁰ ἐν ἐκείνῃ τῇ ἡμέρᾳ ¹⁹ γνῶσεσθε ὑμεῖς| ὅτι
 ‘ ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐν ὑμῖν. ²¹ ὁ ἔχων τὰς ἐντολάς
 ‘ μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπη-
 ‘ θήσεται ὑπὸ τοῦ πατρὸς μου· ⁴ καὶ ἐγὼ| ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ
 ‘ ἐμάντόν.’ ²² Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, ‘ Κύριε, ⁷ καὶ τί γέγονεν
 ‘ ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ;’ ²³ Ἀπεκρίθη Ἰησοῦς
 ‘ καὶ εἶπεν αὐτῷ, ‘Εάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου
 ‘ ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ’ αὐτῷ ⁴ ποιήσομεν.]

P Alex. ἡμεῖς γινώσκοντες.

9 Alex. ἀγάω.

7 Rec. et Alex. = καί.

7 Rec. + ὁ.

WICLIIF—1380.

nether, knowith hym; but 3e schuln knowe
 hym: for he schal dwelle with 3ou, and
 he schal be in 3ou. ¹⁸ I schal not leue 3ou
 fadirles: I schal come to 3ou.

⁹ 3it a litil and the world seeth not now
 me; but 3e schuln se me: for I lyue and
 3e schulen lyue; ²⁰ in that day 3e schulen
 knowe that I am in my fadir, and 3e in
 me, and I in 3ou. ²¹ he that hath my co-
 maundementis & kepeth hem he it is that
 loueth me; and he that loueth me: schal
 be loued of my fadir, and I schal loue
 hym; and I schal schewe to hym my self.

²² iudas seith to hym: not he of searioth,
 lord what is don: that thou schalt schewe
 thisful to us, and not to the world? ²³ ihesus
 answerid and seide to hym; if any man
 loueth me: he schal kepe my word; x my
 fadir schal loue hym, and we schuln come
 to hym and we schuln dwelle with hym;
²⁴ he that loueth me not kepeth not my
 wordis and the word whiche 3e han herd,
 is not myn: but the fadiris that sente me,
²⁵ these thingis I haue spokun to 3ou
 dwellynge among 3ou.

²⁶ but thilke holi goost the counfourour
 whom the fadir schal sende in my name:
 he schal teche 3ou alle thingis and schal
 schewe 3ou alle thingis what euer thingis
 I schal seie to 3ou; ²⁷ pees I leue to 3ou
 my pees I geue to 3ou; not as the world
 geueth I geue to 3ou; be not 3oure herte
 afraid: I drede it; ²⁸ 3e han herd that
 I seide to 3ou: I go and I come to 3ou;
 if 3e loueden me: forsothe 3e schulden
 haue ioie, for I go to the fadir, for the
 fadir is gretter thanne I; ²⁹ and now I
 haue seide to 3ou bifor that it be don: that
 whanne it is don 3e bileuen; ³⁰ now I schal
 not speke many thingis with 3ou; for the
 prync of this world cometh: and hath
 not in me any thing. ³¹ but that the world
 knowe that I loue the fadir & that the fadir

⁹ (3it) that 3ou, give forsothe, in truth

TYNDALE—1534.

receiue, because the world seyth him
 not nether knoweth him. But ye knowe
 him. For he dwelleth with you; and shalbe
 in you. ¹⁸ I will not leave you comfortlesse:
 but will come vnto you.

¹⁹ Yet a litell while and the worlde seith
 me no more: but ye shall se me. For I
 liue; and ye shall liue. ²⁰ That daye shall
 ye knowe that I am in my father; and you
 in me; and I in you.

²¹ He that hath my commaundementes
 and kepeth them; the same is he that
 loveth me. And he that loveth me; shal
 be loved of my father: and I will love
 him; and will shewe myne awne selfe vnto
 him. ²² Iudas sayde vnto him (not Iudas
 Iscariot) Lorde what is the cause that
 thou wilt shewe thy selfe vnto vs; and
 not vnto the world? ²³ Iesus answered
 and sayde vnto him: yf a man love me
 and wyll kepe my saynges; my father also
 will love him; and we will come vnto him;
 and will dwelle with him. ²⁴ He that
 loveth me not; kepeth not my saynges.
 And the wordes which ye heare; are not
 myne; but the fathers which sent me.

²⁵ This haue I spoken vnto you beyng yet
 present with you. ²⁶ But that comfortor
 which is the holy gost (whom my father
 will sende in my name) he shall teache you
 all thinges; and bringe all thinges to youre
 remembraunce: whatsoever I haue tolde
 you. ²⁷ Peace I leue with you; my peace I
 geue vnto you. Not as the worlde geueth
 geue I vnto you. Let not your hertes be
 greued; nether feare ye. ²⁸ Ye haue heard
 how I sayde vnto you: I go and come
 agayne vnto you. If ye loved me; ye
 wolde verely reioyce; because I sayde; I
 go vnto the father. ²⁹ For the father is
 greater then I. And now haue I shewed
 you; before it come; that when it is come
 to passe; ye might beleue.

³⁰ Here after will I not talke many wordes
 vnto you. For the ruler of this worlde
 cometh; and hath nought in me. ³¹ But
 that the worlde maye knowe that I love
 the father: therefore as the father gaue

CRANMER—1539.

the worlde seeth him not, nether knoweth
 him. But ye knowe him. For he dwelleth
 with you, and shalbe in you. ¹⁸ I wyll not
 leaue you comfortlesse: but wyll come to
 you.

¹⁹ Yet a lytell while and the worlde seeth
 me no more: but ye se me. For I lyue,
 and ye shall lyue. ²⁰ That daye shall ye
 knowe that I am in my father: and you
 in me, and I in you.

²¹ He that hath my commaundementes,
 and kepeth them: the same is he that
 loueth me. And he that loueth me, shalbe
 loued of my father: and I will loue him,
 and will shewe myne awne selfe to him.
²² Iudas sayeth vnto him (not Iudas Isca-
 riot) Lorde what is done that thou wyll
 shewe thy selfe vnto vs, and not vnto
 the worlde? ²³ Iesus answered, and sayd vnto
 them: yf a man loue me, he wyll kepe my
 saynges, and my father will loue him, and
 we will come vnto him, and dwell with
 him. ²⁴ He that loneth me not, kepeth not
 my saynges. And the worde which ye
 heare, is not myne, but the fathers which
 sent me.

²⁵ These thinges haue I spoken vnto you,
 beyng yet present with you. ²⁶ But the
 comfortor which is the holy goost whom
 my father wyll sende in my name, he shall
 teache you all thinges, and bringe all
 thinges to youre remembraunce: whatso-
 euer I haue sayde vnto you.

²⁷ Peace I leaue with you, my peace I
 geue vnto you. Not as the worlde geueth,
 geue I vnto you. Let not your hertes be
 greued, nether feare. ²⁸ Ye haue heard
 how I sayde vnto you: I go, and come
 agayne vnto you. If ye loued me, ye wolde
 verely reioyce, because I sayde: I go vnto
 the father. For the father is greater then
 I. ²⁹ And now haue I shewed you before
 it come, that when it is come to passe, ye
 myght beleue. ³⁰ Here after wyll I not
 talke many wordes vnto you. For the
 prync of this worlde cometh, and hath
 naught in me. ³¹ But that the worlde maye
 knowe that I loue the father. And as the

²⁴ ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρός. ²⁵ Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ²⁶ ὁ δὲ παράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκείνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. ²⁷ εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. ²⁸ ἢ ταρσασέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω· ²⁹ ἡκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, ἵπτάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἡγαπατέ με, ἐχάρητε ἂν ὅτι· ³⁰ πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατὴρ μου¹ μεζῶν μου ἐστί· ³¹ καὶ νῦν εἴρηκα ἐμῖν πρὶν γενέσθαι· ἵνα ὅταν γένηται, πιστεύσητε. ³² Οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου² ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· ³³ ἀλλ' ἵνα γινῇ ὁ κόσμος, ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ

¹ Alex. ποιῶνόςθα.² Rec. + εἰπον.³ Alex. = μου.⁴ Rec. + τούτου.

GENEVA—1557.

not recaeue, because the worlde seeth hym not, nether knoweth him: but ye knowe hym: for he dwelleth with you, and shalbe in you. ¹⁸ I wil not leaue you comfortlesse: but wyl come to you. ¹⁹ Yet a litle while, and the worlde seeth me no more, but ye shal se me: for I lyeue, and ye shal lyeue. ²⁰ That day shal ye knowe that I am in my Father, and you in me, and I in you.

²¹ He that hath my commandementes and kepeth them, the same is he that loueth me: and he that loueth me, shalbe loued of my Father: and I wil loue him, and wil shewe myne owne selfe to him manifestly. ²² Iudas sayd vnto him (not Iudas Iscariot) Lord what is the cause that thou wilt shewe thy self vnto vs, and not vnto the world? ²³ Iesus answered, and sayd vnto him, Yf a man loue me, he wil kepe my sayings: and my Father wil loue him, and we wil come vnto hym, and wil dwel with him. ²⁴ He that loueth me not, kepeth not my sayings: and the wordes which ye heare, are not myne, but the Fathers which sent me.

²⁵ These haue I spoken vnto you, beyng yet present with you. ²⁶ But that Comforter, which is the holy Gost, whom my Father wil send in my name, he shal teache you al thynges, and bring all thynges to your remembrance, what so euer I haue tolde you.

²⁷ Peace I leue with you, my peace I geue vnto you: not as the worlde geueth, geue I vnto you: let not youre hartes be troubled, nether feare ye. ²⁸ Ye haue heard how I sayd vnto you, I go, and wil come vnto you. If ye loued me, ye wold verely reioyce, because I said, I go vnto my Father: for my Father is greater then I. ²⁹ And now haue I shewed you, before it come: that when it is come to passe, ye myght beleue. ³⁰ Here after wyl I not talke many wordes vnto you: for the prince of this world commeth, and hath nougt in me. ³¹ But that the world may knowe that I loue my Father: therfore as the

RHEIMS—1582.

it seeth him not, neither knoweth him. but you knovv him: because he shal abide vvith you, and shal be in you. ¹⁸ I vvil not leaue you orphanes: I vvil come to you. ¹⁹ Yet a litle vvhile: and the vvorld seeth me no more. But you see me: because I lue, and you shal lue.

²⁰ In that day you shal knovv that I am in my father, and you in me, and I in you. ²¹ He that hath my commande- ments, and kepeth them: he it is that loueth me. And he that loueth me, shal be loued of my father: and I vvil lue him, and vvil manifest my self to him.

²² Iudas saith to him, not that Iscariote, Lord, vvhat is done, that thou vvilt manifest thy self to vs, and not to the vvorld? ²³ Iesus answered, and said to him, If any loue me, he vvil keepe my vvord, and my father vvil loue him, and vve vvil come to him, and vvil make abode vvith him. ²⁴ He that loueth me not, kepeth not my vvordes. And the vvord vvich you haue heard, is not mine: but his that sent me, the Fathers. ²⁵ These things haue I spoken to you, abiding vvith you. ²⁶ But the Paraclete the holy Ghost, vvhom the Father vvil send in my name, he shal teach you al things, and suggest vnto you al things vvhatsoever I shal say to you. ²⁷ Peace I leaue to you, my peace I giue to you. not as the vvorld giueth, doe I giue to you. Let not your hart be troubled, nor feare.

²⁸ You haue heard that I said to you, I goe and I come to you. If you loued me, you vvould be glad verily, that I goe to the Father: because the Father is greater then I. ²⁹ And novv I haue tolde you before it come to passe: that vvhen it shal come to passe, you may beleue. ³⁰ Novv I vvil not speake many things vvith you. for the prince of this vvorld commeth, and in me he hath not any thing. ³¹ But that the vvorld may knovv that I loue the Father: and as the Father has giuen me

AUTHORISED—1611.

cannot receiue, because it seeth him not, neither knoweth him: but yee know him, for he dwelleth with you, and shall be in you. ¹⁸ I wil not leaue you comfortlesse, I will come to you. ¹⁹ Yet a little while, and the world seeth me no more: but ye see me, because I lue, ye shall lue also. ²⁰ At that day ye shall know, that I am in my Father, and you in me, and I in you. ²¹ He that hath my commandments, and keepeth them, hee it is that loueth me: and he that loueth me shall be loued of my Father, and I will loue him, and will manifest my selfe to him. ²² Iudas saith vnto him, not Iscariot, Lord, how is it that thou wilt manifest thyselfe vnto vs, and not vnto the world? ²³ Iesus answered, and said vnto him, If a man loue me, he will keepe my wordes: and my Father will loue him, and wee will come vnto him, and make our abode with him. ²⁴ He that loueth mee not, kepeth not my sayings, and the word which you heare, is not mine, but the Fathers which sent mee.

²⁵ These things haue I spoken vnto you, being yet present with you. ²⁶ But the Comforter, which is the holy Ghost, whom the Father will send in my Name, hee shall teach you all things, and bring all things to your remembrance, whatsoever I haue said vnto you. ²⁷ Peace I leaue with you, my peace I giue vnto you, not as the world giueth, giue I vnto you: let not your heart be troubled, neither let it be afraid. ²⁸ Yee haue heard how I said vnto you, I goe away, and come againe vnto you. If yee loued me, ye would reioyce, because I said, I goe vnto the Father: for my Father is greater then I. ²⁹ And now I haue told you before it come to passe, that when it is come to passe, ye might beleue. ³⁰ Hereafter I will not talke much with you: for the prince of this world commeth, and hath nothing in me. ³¹ But that the world may knowe that I loue the Father: and as the Father gaue mee

⁵ Or, orphanes.

‘πατήρ, οὕτω ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

XV. ‘Εγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστι.
 ‘² πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον,
 ‘καθαίρει αὐτὸ, ἵνα ² πλείονα καρπὸν φέρῃ. ³ ἤδη ὑμεῖς καθαροὶ ἐστέ, διὰ τὸν
 ‘λόγον ὃν λελάληκα ὑμῖν. ⁴ μένivate ἐν ἐμοὶ, καὶ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ
 ‘δύναται καρπὸν φέρειν ἀφ’ ἑαυτοῦ, ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ
 ‘ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μένῃτε. ⁵ ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων
 ‘ἐν ἐμοὶ, καὶ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε
 ‘ποιεῖν οὐδέν. ⁶ ἐὰν μὴ τις μένῃ ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ
 ‘ἐξηράνθη, καὶ συνάγουσιν ⁹ αὐτὰ καὶ εἰς ² τὸ πῦρ βάλλουσι, καὶ καίεται. ⁷ ἐὰν
 ‘μένῃτε ἐν ἐμοὶ, καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἐὰν θέλησθε ⁴ αἰτήσεσθε,]

² Alex. καρπὸν πλείονα.

⁹ Alex. αὐτὸ.

² Rec. = τὸ.

⁴ Alex. αἰτήσασθε.

WICLIFF—1380.

ȝaf a comaundment to me: so I do, rise
 ȝe go we hennes.

15. I AM a verri vync, and my fadir
 is an erthe tilier, ² eche braunche in
 me that berith not frut: he schal take aweie
 it; and eche that berith frut: he schal
 purge it that it bere the more frut; ³ now
 ȝe ben clene for the word: that I haue
 spokun to ȝou, ⁴ dwelle ȝe in me and I in
 ȝou, as a braunche mai not make frut of
 it self: but it dwelle in the vync: so
 nether ȝe, but ȝe dwelle in me.

⁵ I am a vync ȝe be the braunchis, who that
 dwelth in me and I in hym, this berith
 myche frut; for withouten me, ȝe moun
 no thing do, ⁶ if any man dwelth not in
 me: he schal be cast out as a braunche,
 and schal waxe drye, ⁷ thei schuln gadere
 hym: and thei schulen cast hym in to the
 fier and he brenneth. ⁸ if ȝe dwellen in
 me, and my wordis dwelle in ȝou: what
 ever thing ȝe wolen, ȝe schuln axe, and it
 schal be don to ȝou, ⁹ in this thing my
 fadir is clarifid: that ȝe brynge forth ful
 myche frut; and that ȝe be made my
 discipils, ⁹ as my fadir loued me I haue
 loued ȝou, dwelle ȝe in my loue;

¹⁰ if ȝe kepen my comaundementis ȝe
 schuln dwelle in my loue, as I haue kepte
 the comaundementis of my fadir: and I
 dwelle in his loue, ¹¹ these thingis I spake
 to ȝou that my ioie be in ȝou and ȝoure
 ioie be fulfillid. ¹² this is my comaunde-
 ment, that ȝe loue to gidre, as I loued
 ȝou; ¹³ no man hath more loue thanne
 this: that a man putte his lif for his
 frendis, ¹⁴ ȝe ben my frendis, if ȝe don
 the thingis that I comaundid to ȝou, ¹⁵ now
 I schal not clepe ȝou seruauntis, for the
 seruaunte woot not what his lord schal
 do; but I haue clepid ȝou frendis; for alle
 thingis what euer I herde of my fadir: I
 haue made known to ȝou, ¹⁶ ȝe han not
 chosun me, but I ches ȝou, and I haue

TYNDALE—1534.

me comaundment; even so do I. Ryse
 let vs go hence.

15. I AM the true vync, and my father
 ys an husbnde man. ² Every braunche
 that beareth not frute in me, he will take
 awaye. And every braunche that beareth
 frute, will he poure, that it maye bringe
 moare frute. ³ Now are ye cleane thorow
 the wordes which I haue spoken vnto you.
⁴ Byde in me, and let me byde in you.
 As the braunche cannot beare frute of it
 sylfe, excepte it byde in the vync: no
 more can ye, excepte ye abyde in me.

⁵ I am the vync, and ye are the braunches.
 He that abydeth in me, and I in him, the
 same bringeth forth moche frute. For
 with out me can ye do no thinge. ⁶ Yf a
 man byde not in me, he ys cast forthe as
 a braunche, and is wyddered: and men
 gadder it, and cast it into the fyre, and it
 burneth. ⁷ Yf ye byde in me, and my
 wordes also byde in you: axe what ye
 will, and it shalbe done to you. ⁸ Heare
 in is my father glorified, that ye beare
 moche frute, and be made my disciples.

⁹ As the father hath loved me, even so
 haue I loved you. Continue in my love.
¹⁰ Yf ye shall kepe my comaundementes,
 ye shall byde in my love, even as I haue
 kept my fathers comaundementes, and
 byde in his love. ¹¹ These thinges haue I
 spoken vnto you, that my ioie myght re-
 mayne in you, and that youre ioie might
 be full.

¹² This is my comaundement, that ye
 loue togeder as I haue loved you. ¹³ Gret-
 ter love then this hath no man, then that
 a man bestowe his lyfe for his frendes.
¹⁴ Ye are my frendes, yf ye do whatsoever
 I comaunde you. ¹⁵ Hence forth call I
 you not seruautes: for the seruaunt
 knoweth not what his Lorde doeth. But
 you haue I called frendes: for all thinges
 that I haue hearde of my father, I haue
 opened to you.

¹⁶ Ye haue not chosen me, but I haue
 chosen you and ordeyned you, that ye go

CRANMER—1539.

father gaue me comaundment, euen so
 do I. Ryse, let vs go hence.

15. I AM the true vync, and my father
 is the husbnde man. ² Euery braunche
 that beareth not frute in me, he wyll take
 a waye. And euery braunche that beareth
 frute, wyll he poure, that it maye bringe
 forth more frute. ³ Now are ye cleane tho-
 row the wordes which I haue spoken vnto
 you. ⁴ Byde in me, and I in you. As the
 braunch cannot beare frute of it selfe, ex-
 cept it byde in the vync: no more can ye,
 excepte ye abyde in me. ⁵ I am the vync,
 ye are the braunches. He that abydeh in
 me, and I in him, the same bringeth forth
 moche frute. For without me can ye do
 nothing. ⁶ If a man byde not in me, he is
 cast forth as a braunche, and is wythered:
 and men gather them: and cast them into
 the fyre, and they burne. ⁷ If ye byde in
 me, and my wordes abyde in you: aske
 what ye wyll, and it shalbe done for you.
⁸ Here in is my father glorified: that ye
 beare moch frute, and become my disci-
 ples.

⁹ As the father hath loued me, euen so
 haue I also loued you. Continue ye in my
 loue. ¹⁰ If ye kepe my comaundementes,
 ye shall byde in my loue, euen as I haue
 kept my fathers comaundementes, and
 byde in his love. ¹¹ These thinges haue I
 spoken vnto you, that my ioie might re-
 maine in you, and that youre ioie myght
 be full.

¹² This is my comaundement: that ye
 loue togeder, as I haue loued you. ¹³ Grea-
 ter loue hath no man, then this: that
 a man bestowe hys lyfe for hys fren-
 des. ¹⁴ Ye are my frendes, yf ye do what-
 soeuer I comaunde you. ¹⁵ Henceforth
 call I you not seruautes: for the serua-
 unt knoweth not what his lorde doeth.
 But you haue I called frendes: for all
 thinges that I haue hearde of my father
 haue I opened to you.

¹⁶ Ye haue not chosen me, but I haue
 chosen you, and ordeyned you, to go and

² verri true. ³ erthe the r. husbandman. ⁴ me in you.
⁵ schalbe glorified. ⁶ clepe. call. ⁷ woot. knoweth.

καὶ γενήσεται ὑμῖν. ⁸ ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολλὸν φέρετε. καὶ ⁹ γενήσεσθε | ἐμοὶ μαθηταί. ⁹ Καθὼς ἡγάπησέ με ὁ πατήρ, καὶ γὰρ ἡγάπησα ὑμᾶς | μέλινετε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. ¹⁰ εἰὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τητήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. ¹¹ ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ¹² μείνῃ, | καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπάτε ἀλλήλους, καθὼς ἡγάπησα ὑμᾶς. ¹³ μεῖζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. ¹⁴ ὑμεῖς φίλοι μου ἐστέ, εἰὰν ποιῇτε ὅσα | ἐγὼ ἐντέλλομαι ὑμῖν. ¹⁵ οὐκέτι ὑμᾶς λέγω | δούλους, ὅτι ὁ δούλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἵρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου, ἐγνώρισα ὑμῖν· ¹⁶ οὐκ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς, καὶ

⁸ Alex. γίνεσθε.⁹ Alex. ὑμᾶς ἡγάπησα.¹² Alex. ᾶ.¹³ Alex. ᾶ.¹⁴ Alex. λέγω ὑμᾶς.

GENEVA. — 1557.

Father gaue me commendement, euen so do I. Ryse, let vs go hence.

RHEIMS. — 1582.

commandement, so doe I: Arise, let vs goe hence.

AUTHORISED — 1611.

commandement, euen so I doe: Arise, let vs goe hence.

15. I AM the true vine, and my Father is a husbandman. ² Every branch that beareth not fruit in me, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. ³ Now are ye cleane through the wordes which I haue spoken vnto you. ⁴ Bide in me, and I in you. as the branch can not beare fruit of it selfe, except it abyde in the vine: no more can ye, except ye abyde in me. ⁵ I am the vine, ye are the branches. he that abydeth in me, and I in him, the same bringeth forth muche fruite. For without me, can ye do nothing. ⁶ If a man hyde not in me, he is cast forth as a branche, and withereth: and men gather them and cast them into the fyre, and they burne.

⁷ If ye byde in me and my wordes also in you: aske what ye wyl, and it shalbe done to you. ⁸ Herein is my Father glorified, that ye beare much fruite, and he made my disciples. ⁹ As my Father hath loved me, euen so haue I loved you: Continue in my loue. ¹⁰ If ye shal keepe my commandementes, ye shal abyde in my loue: euen as I haue kept my Fathers commandementes, and byde in his loue. ¹¹ These thynges haue I spoken vnto you, that my ioye myght remaine in you, and that your ioye myght be ful. ¹² This is my commandement, that ye loue together, as I haue loved you. ¹³ Greater loue then this hath no man, when he bestoweth his life for his frendes. ¹⁴ Ye are my frendes, yf ye do whatsoeuer I commaunde you.

¹⁵ Henceforth, call I you not seruautes, for the seruant knoweth not what his lord doeth: but I haue called you frendes, for all thynges that I haue heard of my Father, I haue opened to you. ¹⁶ Ye haue not chosen me, but I haue chosen you,

15. I AM the true vine: and my father is the husband-man. ² Euery branche in me, not bearing fruite, he vvill take it away: and euery one that beareth fruite, he vvill purge it, that it may bring more fruite. ³ Novv you are cleane for the word vvch I haue spoken to you. ⁴ Abide in me: and I in you. As the branche can not beare fruite of it self, vnles it abide in the vine: so you neither, vnles you abide in me.

⁵ I am the vine: you the branches. he that abideth in me, and I in him, the same beareth much fruite: for vvithout me you can doe nothing. ⁶ If any abide not in me: he shal be cast forth as the branche, and shal vvither, and they shal gather him vp, and cast him into the fire, and he burneth. ⁷ If you abide in me, and my vvordes abide in you: you shal aske vvhat thing soeuer you vvill, and it shal be done to you. ⁸ In this my father is glorified: that you bring very much fruite, and become my Disciples. ⁹ As my father hath loved me, I also haue loved you. Abide in my loue. ¹⁰ If you keepe my precepts, you shal abide in my loue: as I also haue kept my fathers precepts, and doe abide in his loue. ¹¹ These thynges I haue spoken to you, that my ioy may be in you, and your ioy may be filled. ¹² This is my precept, that you loue one another, as I haue loved you. ¹³ Greater loue then this no man hath, that a man yeld his life for his frendes. ¹⁴ You are my frendes, if you doe the thyngs that I commaund you.

¹⁵ Novv I cal you not seruants: for the seruant knovveth not vvhat his lord doeth. But you I haue called frendes: because all thyngs vvhatsoeuer I heard of my father, I haue notified vnto you. ¹⁶ You chose not me, but I chose you: and haue

15. I AM the true vine, and my Father is the husbandman. ² Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. ³ Now ye are cleane through the word which I haue spoken vnto you. ⁴ Abide in me, and I in you: As the branch cannot beare fruit of it selfe, except it abide in the vine: no more can ye, except ye abide in me. ⁵ I am the Vine, ye are the branches: He that abideth in mee, and I in him, the same bringeth forth much fruit: for ⁶ without me ye can doe nothing. ⁶ If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned. ⁷ If ye abide in me, and my words abide in you, ye shall aske what ye will, and it shall be done vnto you.

⁸ Herein is my Father glorified, that ye beare much fruit, so shall ye be my Disciples. ⁹ As the Father hath loved me, so haue I loved you: continue yee in my loue. ¹⁰ If ye keepe my Commandementes, ye shal abide in my loue, euen as I haue kept my Fathers Commandementes, and abide in his loue. ¹¹ These thynges haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full. ¹² This is my Commandment, that ye loue one another, as I haue loved you. ¹³ Greater loue hath no man then this, that a man lay downe his life for his frends. ¹⁴ Ye are my friends, if ye do whatsoeuer I command you. ¹⁵ Henceforth I call you not seruants, for the seruant knoweth not what his lord doth, but I haue called you friends: for all thynges that I haue heard of my Father, I haue made known vnto you. ¹⁶ Ye haue not chosen me, but I haue chosen you, and ordeined you,

* (17, severed from me.

ἔθῃκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρετε, καὶ ὁ καρπὸς ὑμῶν μένη·
 ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, ὁ δὲ ἰμὴν. ¹⁷ ταῦτα ἐντέλ-
 λωμαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. ¹⁸ Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι
 ἐμὲ πρότερον ὑμῶν μεμίσηκεν. ¹⁹ εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον
 ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου,
 διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. ²⁰ μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ
 ἔστι δούλος μεῖζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν
 λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. ²¹ ἀλλὰ ταῦτα πάντα ποιή-
 σουσιν ἡ ὑμῖν· διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. ²² εἰ μὴ
 ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ ἔχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι

† Const. ἐφῃ.

* Alex. εἰς ὑμᾶς.

* Alex. εἰχσαν.

WICLIF—1380.

putte ȝou that ȝe go and brynge forth
 fruyt, and ȝoure fruyt dwelle, that what
 euer thingis ȝe axen the fadir in my name:
 he ȝeue to ȝou.

¹⁷ these thingis I comaundid to ȝou, that
 ȝe loue to gidre, ¹⁸ if the world hatith ȝou:
 wite ȝe that it hadde me in hate rather
 thanne ȝou, ¹⁹ if ȝe hadde be of the world:
 the world schulde loue that thing that
 was his; but for ȝe ben not of the world:
 but I ches ȝou fro the world: therfor
 the world hatith ȝou. ²⁰ haue ȝe mynde of my
 word, whiche I seide to ȝou, the seruaunt
 is not gretter thanne his lord; if they han
 persued me: thei schulen persue ȝou also;
 if they han kepte my word: thei schulen
 kepe ȝou also. ²¹ but thei schulen do to
 ȝou alle these thingis for my name: for
 thei kneuen not hym that sente me; ²² if
 I hadde not comen and hadde not spoken
 to hem: thei schulden not haue synne;
 but now thei han noon excusacioun of her
 synne, ²³ he that hatith me, hatith also
 my fadir, ²⁴ if I hadde not don werkis in
 hem, whiche non other man dide: thei
 schulde not haue synne; but now bothe
 thei han seen and han hatid me and my
 fadir, ²⁵ but that the word be fulfilled that
 is writun in her lawe; for they hadden me
 in hate with outen cause;

²⁶ but whanne the counfortour schal
 come, whiche I schal sende to ȝou fro the
 fadir, a spirit of truthe whiche cometh
 of the fadir: he schal bere witnessynge of
 me; ²⁷ and ȝe schulen bere witnessynge,
 for ȝe ben with me fro the bigynnyng.

16. THESE thingis I haue spoken to
 ȝou, that ȝe ben not sclaudrid; ² thei
 schulen make ȝou withouten the synagoge;
 but the oure cometh that eche man that
 sleeth ȝou: deme that he doith seruyse
 to god; ³ and thei schulen do to ȝou these
 thingis: for thei han not knowen the

wite, knowe. deme, judge.

TYNDALE—1534.

and bringe forth the frute, and that youre
 frute remayne, that whatsoever ye shall
 axe of the father in my name, he shulde
 geue it you.

¹⁷ This commaunde I you, that ye loue
 to gedder. ¹⁸ Yf the worlde hate you, ye
 knowe that he hated me before he hated
 you. ¹⁹ Yf ye were of the worlde, the
 worlde wolde love his awne. How be it
 because ye are not of the worlde, but I
 haue chosen you out of the worlde, ther-
 fore hateth you the worlde. ²⁰ Remember
 the sayinge that I sayde vnto you: the
 seruaunt is not greater then his lorde.
 Yf they haue persecuted me, so will they
 persecute you. Yf they haue kept my
 sayinge, so will they kepe youre.

²¹ But all these thinges will they do vnto
 you for my names sake, because they haue
 not knowen him that sent me. ²² If I had
 not come and spoken vnto them, they
 shulde not haue had synne: but now
 haue they nothyng to cloke their synne
 with all. ²³ He that hateth me, hateth
 my father. ²⁴ If I had not done workes
 amonge them which none other man dyd,
 they had not had synne. But now haue
 they sene, and yet haue hated bothe me
 and my father: ²⁵ even that the sayinge
 myght be fulfilled that is writen in theyr
 lawe: they hated me without a cause.

²⁶ But when the comforter is come, whom
 I will sende vnto you from the father,
 which is the sprete of truthe, which pro-
 ceadeth of the father, he shall testifie of
 me. ²⁷ And ye shall beare witnes also,
 because ye haue bene with me from the
 begynnyng.

16. THESE thinges haue I sayde vnto
 you, because ye shuld not be offended.
² They shall excommunicat you: ye the
 tyme shall come, that whoseuer killeth
 you, will thinke that he doth God service.
³ And suche thinges will they do vnto
 you, because they haue not knowen the

CRANMER—1539.

brynge forth frute, and that youre frute
 shulde remaine that whatsoever ye aske
 of the father in my name, he maye geue it
 you.

¹⁷ This commaunde I you, that ye loue
 together. ¹⁸ If the worlde hate you, ye
 knowe that he hated me before he hated
 you. ¹⁹ If ye were of the world, the world
 wolde loue his awn Howbeit, because ye
 are not of the world, But I haue chosen
 you out of the world therefore the worlde
 hateth you. ²⁰ Remember the worde that
 I sayde vnto you: the seruaunt is not
 greater then the Lorde. If they haue per-
 secuted me, they will also persecute you.
 If they haue kept my sayinge, they will
 kepe yours also.

²¹ But all these thinges wyll they do vnto
 you for my names sake, because they haue
 not knowen him that sent me. ²² If I had
 not come and spoken vnto them, they
 shulde haue had no synne: but now haue
 they nothyng to cloke their synne withall.
²³ He that hateth me, hateth my father
 also: ²⁴ If I had not done amonge them
 the workes which none other man dyd,
 they shuld haue had no synne. But now
 haue they both sene, and hated: not onely
 me but also my father: ²⁵ But this hap-
 peneth that the saying myght be fulfilled,
 that is wyrtten in their lawe: they hated
 me without a cause. ²⁶ But when the com-
 forter is come whom I will sende vnto you
 from the father (euen the sprete of truthe,
 which proceedeth of the father) he shall
 testifie of me. ²⁷ And ye shall beare wytnes
 also, because ye haue bene with me
 from the begynnyng.

16. THESE thynges haue I sayde vnto
 you, because ye shuld not be offended.
² They shall excommunicat you: ye the
 tyme shall come, that whoseuer killeth
 you, will thinke that he doth God seruaice
³ And such thinges wyll they do vnto you,
 because they haue not knowen the father,

‘περί τῆς ἁμαρτίας αὐτῶν. ²³ ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ. ²⁴ εἰ τὰ
 ‘ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος ²⁵ κτεποίηκεν, ἁμαρτίαν οὐκ εἶχον·
 ‘νὺν δὲ καὶ ἐωράκασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου. ²⁶ ἀλλ’ ἵνα
 ‘πληρωθῇ ὁ λόγος ὁ ²⁷ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, | “Ὅτι ἐμίσησάν με
 “δωρεάν.” ²⁸ Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς,
 ‘τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει
 ‘περὶ ἐμοῦ. ²⁹ καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ’ ἀρχῆς μετ’ ἐμοῦ ἐστέ.

XVI. ‘Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. ² ἀποσυναγώγους
 ‘ποιήσουσιν ὑμᾶς· ἀλλ’ ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς, δόξῃ λατρεῖαν
 ‘προσφέρειν τῷ Θεῷ. ³ καὶ ταῦτα ποιήσουσιν ⁴, ὅτι οὐκ ἔγνωσαν τὸν πατέρα

² Alex. ἐποίησεν.

⁴ Alex. ἐν τῷ νόμῳ αὐτῶν γεγραμμένος.

²⁸ Rec. + ὑμῖν.

GENEVA.—1557.

and ordeyned you, that ye go and bring forth frute, and that your frute remayne: that what soeuer ye shal aske of my Father in my name, he may geue it you.

¹⁷ This commande I you, that ye loue together. ¹⁸ If the world hate you, ye know, that it hated me, before it hated you. ¹⁹ If ye were of the world, the world wolde loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therefore hateth you the world. ²⁰ Remember the saying that I sayd vnto you. The seruant is not greater then the Lord. If they haue persecuted me, so wil they persecute you: If they haue kept my sayings, they wil also kepe yours.

²¹ But all these things wyl they do vnto you for my names sake, because they haue not known hym that sent me. ²² If I had not come and spoken vnto them, they should not haue had synne: but now haue they nothing to cloke their sinne with all. ²³ He that hateth me, hateth my Father also. ²⁴ If I had not done workes among them which none other man did, they had not had synne: but now haue they both sene, and haue hated both me, and also my Father. ²⁵ Euen that the saying myght be fulfilled, that is written in their lawe: They hated me without a cause. ²⁶ But when the Comforter shal come, whome I wil send vnto you from the Father, euen the Sprite of truth, which proceedeth of the Father, he shal testifie of me. ²⁷ And ye shal wytnesse also, because ye haue bene with me from the beginning.

16. THESE things haue I sayd vnto you, because ye should not be offended. ² They shal excommunicate you: yea, the time shal come, that whosoever kylleth you, wil thinke that he doth God service. ³ And suche thynges wyl they do vnto you, because they haue not known the

RHEIMS.—1582.

appointed you: that you goe, and bring fruite: and your fruite abide: that what-soeuer you aske the father in my name, he may giue it you. ¹⁷ These things I commaund you, that you loue one another

¹⁸ If the vvorld hate you: knowe ye that it hath hated me before you. ¹⁹ If you had been of the vvorld, the vvorld vvould loue his ovne. but because you are not of the vvorld, but I haue chosen you out of the vvorld, therefore the vvorld hateth you. ²⁰ Remembre my vvord that I said to you. The seruant is not greater then his maister. If they haue persecuted me, you also vvil they persecute, if they haue kept my vvord, yours also vvil they keepe.

²¹ But all these things they vvill doe to you for my name sake: because they knowv not him that sent me. ²² If I had not come, and spoken to them, they should not haue sinne: but novv they haue no excuse of their sinne. ²³ He that hateth me, hateth my Father also. ²⁴ If I had not done among them vvorkes that no other man hath done, they should not haue sinne: but novv both they haue sene, and they doe hate both me and my Father. ²⁵ But that the vvord may be fulfilled, vvich is vvritten in their lavv: *That they hated me gratis.* ²⁶ But vvhen the Paraclete commeth vvhom I vvil send you from the Father, the Spirit of truth, vvich proceedeth from the Father, he shal giue testimonie of me: ²⁷ and you shal giue testimonie, because you are vvith me from the beginning.

16. THESE things haue I spoken to you, that you be not scandalized. ² Out of the synagogs they vvill cast you: but the houre commeth, that euery one vvich killeth you, shal thinke that he doeth service to God. ³ and these things they vvill doe to you: because they haue not

AUTHORISED.—1611.

that you should goe and bring fourth fruit, and that your fruit should remaine: that whatsoeuer ye shall aske of the Father in my Name, he may giue it you.

¹⁷ These things I command you, that ye loue one another. ¹⁸ If the world hate you, yee know that it hated me before it hated you. ¹⁹ If ye were of the world, the world would loue his owne: But because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you. ²⁰ Remember the word that I said vnto you, The seruant is not greater then the Lord: if they haue persecuted me, they will also persecute you: if they haue kept my saying, they will keepe yours also. ²¹ But all these things will they doe vnto you for my Names sake, because they know not him that sent me. ²² If I had not come, and spoken vnto them, they had not had sinne: but now they haue no ²³ cloke for their sinne. ²⁴ He that hateth me, hateth my Father also. ²⁵ If I had not done among them the works which none other man did, they had not had sinne: but now haue they both sene, and hated both me and my father. ²⁶ But *this commeth to passe*, that the word might be fulfilled that is written in their law. They hated me without a cause. ²⁷ But when the Comforter is come, whom I wil send vnto you from the Father, *euen* the Spirit of truth, which proceedeth from the Father, hee shall testifie of me. ²⁸ And ye also shall beare witnesse, because ye haue been with me from the beginning.

16. THESE things haue I spoken vnto you, that yee should not be offended. ² They shall put you out of the Synagogues: yea, the time commeth, that whosoever killeth you, will thinke that hee doeth God service. ³ And these things will they do vnto you, because they haue

οὐδὲ ἐμέ. ⁴ ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα^a, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. ⁵ νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; ⁶ ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. ⁷ ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρεи ὑμῖν ἵνα ἐγὼ ἀπέλθω. εἰ γὰρ ⁸ ἐγὼ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· εἰ δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. ⁹ καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. ¹⁰ περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ. ¹¹ περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκέτι θεωρεῖτέ με. ¹² περὶ δὲ κρίσεως, ὅτι ὁ ἀρχὼν τοῦ κόσμου τούτου

^a Alex. αὐτῶν, μνημονεύετε s. μνημονεύετε αὐτῶν. ^b Rec. = ἐγὼ. ^c Alex. = μόν. ^d Alex. ἐν τῇ ἀληθείᾳ πάσῃ s. εἰς τὴν ἀλήθειαν πᾶσαν.

WICLIF—1380.

fadir nether me, ⁴ but these thingis I spak to ȝou, that whanne the our of hem schal come, ȝe haue mynde that I seide to ȝou; I seide not to ȝou these thingis fro the bigynnyng for I was with ȝou.

⁵ and now I go to hym that sente me; and no man of ȝou axeth me whidir goist thou, ⁶ but for I haue spokun to ȝou these thingis: heynnesse hath fulfilled ȝoure herte; ⁷ but I seie to ȝou trithe; it spedith to ȝou that I go for if I go not forth: the counfortour schal not come to ȝou; but if I go forth I schal sende hym to ȝou; ⁸ and whanne he cometh he schal reue the world of synne and of riȝtwisnesse and of doom; ⁹ of synne, for they han not bilened in me; ¹⁰ and of riȝtwisnesse: for I go to the fadir, and now ȝe schulen not se me; ¹¹ but of dome: for the prync of this world is now demed.

¹² ȝit I haue many thingis for to seie to ȝou: but ȝe moun not here hem now; ¹³ but whanne thilke spirit of trithe cometh: he schal teche ȝou al trithe; for he schal not speke of hym self: but what euere thingis he schal here he schal speke; and he schal telle to ȝou the thingis that ben to come; ¹⁴ he schal clarifie me: for of myn he schal take and schal telle to ȝou; ¹⁵ alle thingis whiche euere the fadir hath: ben myn; therfor I seide to ȝou: for of myn he schal take, and schal telle to ȝou.

¹⁶ A litil and thanne ȝe schulen not se me; and eftsona a litil and ȝe schulen se me; for I go to the fadir; ¹⁷ therfore summe of hise discipulis seiden to gidre, what is this thing that he seith to us, a litil and ȝe schulen not se me, and eftsona a litil and ȝe schulen se me; for I go to the fadir; ¹⁸ therfor they seiden, what is this that he seith to us a litil? we witen not

TYNDALE—1534.

father nether yet me. ⁴ But these things have I tolde you, that when that houre is come, ye myght remember them; that I tolde you so. These things sayde I not vnto you at the begynnyng; because I was present with you.

⁵ But now I goo my waye to him that sent me, and none of you axeth me; whither goest thou? ⁶ But because I have sayde suche things vnto you, youre hertes are full of sorowe. ⁷ Nevertheless I tell you the trueth; it is expedient for you that I goo awaye. For yf I goo not awaye, that comfortor will not come vnto you. But yf I departe, I will sende him vnto you. ⁸ And when he is come, he will rebuke the worlde of synne, and of rightwesnes; and of iudgement. ⁹ Of synne; because they heleve not on me. ¹⁰ Of rightwesnes because I go to my father; and ye shall se me no moare: ¹¹ and of iudgement; because the chefe ruler of this worlde; is iudged all ready.

¹² I have yet many thinges to saye vnto you; but ye cannot beare them awaye now. ¹³ How be it when he is come (I mene the sprete of truthe) he will leade you into all trueth. He shall not speake of him selfe: but whatsoever he shall heare; that shall he speake; and he will shewe you thinges to come. ¹⁴ He shall glorify me; for he shall receave of myne and shall shewe vnto you. ¹⁵ All thinges that the father hath are myne. Therefore sayd I vnto you; that he shall take of myne and shewe vnto you.

¹⁶ After a while ye shall not se me; and agayne after a while ye shall se me: for I goo to the father. ¹⁷ Then sayd some of his disciples betwene them selves: what is this that he sayth vnto vs; after a while ye shall not se me; and agayne after a while ye shall se me; and that I go to the father. ¹⁸ They sayd therfore: what is this that he sayth after a while? we

CRANMER—1539.

nether yet me. ⁴ But these thynges haue I tolde you, that when the tyme is come, ye maye remember them, that I tolde you. These thynges sayde I not vnto you at the begynninge, because I was present with you.

⁵ But now I go my waye to him that sent me, and none of you asketh me whither I go. ⁶ But because I haue sayd suche thynges vnto you, youre hertes are full of sorowe. ⁷ Xcuerthesle I tell you the trueth, it is expedient for you, that I go awaye. For yf I goo not awaye, that comfortor will not come vnto you. But yf I departe, I wyll sende him vnto you. ⁸ And when he is come, he will rebuke the worlde of synne, and of ryghtwesnes, and of iudgement. ⁹ Of synne, because they beleue not on me. ¹⁰ Of ryghtwesnes, because I go to my father, and ye shall se me no moare: ¹¹ Of iudgement, because the prync of this worlde is iudged all ready:

¹² I haue yet many thinges to saye vnto you but ye cannot beare them awaye now. ¹³ How beit when he is come (which is the sprete of trueth) he will leade you into all trueth. He shall not speake of him selfe: but whatsoever he shall heare, that shall he speake, and he wyll shewe you thinges to come. ¹⁴ He shall glorify me, for he shall receaue of myne, and shall shewe vnto you. ¹⁵ All thinges that the father hath, are myne. Therefore sayde I vnto you, that he shall take of myne and shewe vnto you.

¹⁶ After a while ye shall not se me, and agayne after a while ye shall se me: for I go to the father. ¹⁷ Then sayd some of his disciples betwene them selues: what is this, that he sayth vnto vs, after a while, ye shall not se me, and agayne after a while ye shall se me: and that I go to the father? ¹⁸ They sayde therfore: what is this that he sayth: after a while? we

from iudgment. deme, judge. moun, maye.
make that. laude, glorify. eftsona, agayne.
after a while.

‘ κέκριται. ¹² Ἐτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι. ¹³ ὅταν
 ‘ δὲ ἔλθῃ ἐκείνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ¹⁴ εἰς πᾶσαν τὴν
 ‘ ἀλήθειαν | οὐ γὰρ λαλήσει ἅψ’ ἑαυτοῦ, ἀλλ’ ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ
 ‘ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ¹⁴ ἐκείνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ
 ‘ ἀναγγελεῖ ὑμῖν. ¹⁵ πάντα ὅσα ἔχει ὁ πατήρ, ἐμὰ ἐστί· διὰ τοῦτο εἶπον, ὅτι ἐκ
 ‘ τοῦ ἐμοῦ ¹⁶ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν. ¹⁶ Μικρὸν καὶ ὀὐ θεωρεῖτέ με, καὶ
 ‘ πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι ὕπάγω πρὸς τὸν πατέρα. ¹⁷ Εἶπον οὖν ἐκ
 τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, ¹⁸ Τί ἐστί τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ
 ‘ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ, Ὅτι ἐγὼ ὑπάγω πρὸς τὸν
 ‘ πατέρα; ¹⁸ Ἐλεγον οὖν, Τούτο τί ἐστὶν ὃ λέγει, τὸ μικρὸν; οὐκ οἶδαμεν τί

† Alex. ὅσα.

† Rec. λήψεται.

† Alex. οὐσίει.

* Alex. = ὅτι . . πατέρα.

† Rec. = ἰγώ.

* Alex. = ἰγώ.

GENEVA—1557.

Father, nether yet me. ⁴ But these thynges
 haue I tolde you, that when that houre shall
 come, ye might remembre them, that I
 tolde you. And these thynges sayd I not
 vnto you at the beginning, because I was
 with you. ⁵ But now I go my way to him
 that sent me, and none of you asketh me,
 Whither goest thou? ⁶ But because I haue
 said suche thynges vnto you, your hartes
 are ful of sorowe. ⁷ But I tel you the
 truth, It is expedient for you that I go
 away. For if I go not away, that Com-
 forter wyl not come vnto you: but if I
 departe, I wil send him vnto you. ⁸ And
 when he is come, he wil reprove the world
 of synne, and of rightuousnes, and of
 iudgement. ⁹ Of synne, because they be-
 leue not on me. ¹⁰ Of rightuousnes, be-
 cause I go to my Father, and ye shal see
 me no more. ¹¹ Of iudgement, because
 the prince of this world is iudged already.

¹² I haue yet many thynges to say vnto
 you, but ye can not beare them now.
¹³ How be it, when he is come which is
 the Sprite of truth, he wil lead you into
 all truth. For he shal not speake of him
 selfe, but whatsoever he shal heare, that
 shal he speake: and he wil shewe you
 such thynges as are to come. ¹⁴ He shal
 glorifie me, for he shal receaue of myne,
 and shal shewe it vnto you. ¹⁵ All thynges
 that the Father hath, are mine: therfore
 said I, That he shall take of myne, and
 shew it vnto you. ¹⁶ A little *whyle*, and ye
 shal not see me: and agayne a little *while*,
 and ye shal see me: for I go to my Fa-
 ther. ¹⁷ Then sayd some of his disciples,
 among them selues, What is this that he
 sayth vnto vs, A little *while*, and ye shal
 not see me, and agayne, A little *while*, and
 ye shal see me, and That I go to my Fa-
 ther?

¹⁸ They said therefore, What is this that
 he saith, A little *while*? we can not tel

RHEIMS—1582.

knovven the Father, nor me. ⁴ But these
 things I haue spoken to you: that vwhen
 the houre shall come, you may remember
 them, that I tolde you. But I tolde you
 not these things from the beginning, be-
 cause I vvas vvith you. ⁵ And novv I goe
 to him that sent me, and none of you
 asketh me: Vvthther goest thou? ⁶ But
 because I haue spoken these things to
 you, sorovv hath filled your hart. ⁷ But
 I tel you the truth, it is expedient for
 you that I goe. For if I goe not, the Pa-
 raclete shal not come to you: but if I
 goe, I vvil send him to you. ⁸ And vvhen
 he is come, he shal argue the vvorld of
 sinne, and of iustice, and of iudgement.
⁹ Of sinne: because they beleuev not in
 me. ¹⁰ But of iustice: because I goe to
 the Father: and novv you shal not see
 me. ¹¹ And of iudgement: because the
 prince of this vvorld is novv iudged.

¹² Yet many things I haue to say to you:
 but you can not beare them novv. ¹³ But
 vvhen he, the Spirit of truth, cometh, he
 shal teach you al truth. for he shal
 not speake of him self: but vvhat things
 soeuer he shal heare, he shal speake: and
 the things that are to come he shal shevv
 to you. ¹⁴ He shal glorifie me: because he
 shal receiue of mine, and shal shevv to
 you.

¹⁵ Al things vvhatsoever the Father hath,
 be mine. Therfore I said, that he shal
 receiue of mine, and shal shevv to
 you. ¹⁶ A little vvhile, and novv you shal
 not see me: and agayne a little vvhile,
 and you shal see me: because I goe to
 the Father.

¹⁷ Some therfore of his disciples said one
 to an other, Vvhat is this that he saith to
 vs: A little vvhile, and you shal not see
 me: and agayne a little vvhile, and you
 shal see me, and, because I goe to the
 Father? ¹⁸ They said therfore, Vvhat is
 this that he saith, A little vvhile? vve

AUTHORISED—1611.

not known the Father, nor me. ⁴ But
 these things haue I told you, that when
 the time shall come, yee may remember
 that I told you of them. And these things
 I said not vnto you at the beginning, be-
 cause I was with you. ⁵ But now I goe
 my way to him that sent mee, and none
 of you asketh me, Whither goest thou?

⁶ But because I haue said these things
 vnto you, sorrow hath filled your heart.
⁷ Neuertheless, I tell you the truth, it
 is expedient for you that I goe away: for
 if I goe not away, the Comforter will not
 come vnto you: but if I depart, I will
 send him vnto you. ⁸ And when he is
 come, he will reprove the world of
 sinne, and of righteousness, and of iudge-
 ment. ⁹ Of sinne, because they beleue
 not on me. ¹⁰ Of righteousness, because
 I goe to my Father, and ye see me no
 more. ¹¹ Of iudgement, because the prince
 of this world is iudged. ¹² I haue yet
 many things to say vnto you, but ye
 cannot beare them now: ¹³ Howbeit,
 when he the Spirit of truth is come, he
 wil guide you into all truth: For he
 shall not speake of himselfe: but what-
 soeuer he shall heare, that shall he speake,
 and he will shew you things to come.
¹⁴ He shall glorifie me, for hee shall re-
 ceive of mine, and shall shew it vnto you.

¹⁵ All things that the Father hath, are
 mine: therefore said I that he shall take
 of mine, and shal shew it vnto you. ¹⁶ A
 little while, and ye shall not see me:
 and agayne a little while, and ye shal see
 me: because I goe to the Father. ¹⁷ Then
 said some of his disciples among them-
 selues, What is this that he saith vnto vs,
 A little while, and ye shall not see me:
 and agayne, a little while, and ye shall see
 me: and, because I goe to the Father?

¹⁸ They said therefore, What is this that
 he saith, A little while? we cannot tell

‘λαλεῖ.’¹⁹ Ἐγὼ οὖν | ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, ‘Περὶ
 ‘τούτου ζητεῖτε μετ’ ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν
 ‘μικρὸν καὶ ὄψεσθέ με;’²⁰ ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε
 ‘ὕμεις, ὁ δὲ κόσμος χαρήσεται ὑμεῖς’²¹ δὲ | λυπηθήσεσθε, ἀλλ’ ἡ λύπη ὑμῶν εἰς
 ‘χαρὰν γενήσεται. ἡ γυνὴ ὅταν τίκῃ, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς.
 ‘ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι
 ‘ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.’²² καὶ ὑμεῖς οὖν | λύπην μὲν νῦν | ἔχετε | πάλιν
 ‘δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει
 ‘ἀφ’ ὑμῶν,’²³ καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω
 ‘ὑμῖν, ὅτι | ὅσα ἂν | αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. |
 ‘²⁴ ἕως ἄρτι οὐκ ᾔτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψετε, ἵνα ἡ

* Alex. = οὖν.

* Alex. = ἰ.

* Alex. νῦν μὲν λύπην.

* Alex. ἔχετε.

* Alex. = ὄτι.

* Alex. ἂν τι.

WICLIF—1380.

what he spekih, ¹⁹ and ihesus knewe: that
 that thei wolden axe hym: and he seide to
 hem, of this thing 3e soken among 3ou, for
 I seide, a hitil and 3e schuln not se me,
 and eftsoe a litil and 3e schuln se me.
²⁰ truli truli I seie to 3ou: that 3e schuln
 moome and wepe: but the world schal
 haue ioie and 3e schuln be sorwel, but
 3oure sorwe schal be turne in to ioie |

²¹ a woman whanne sche berith child: hath
 heynnesse for hir tyme is comen: but
 whanne sche hath bore a sone: now sche
 thenkith not on the peyne for ioie: for a
 man is borun in to the world: ²² and therfor
 3e han now sorowe, but eftsoe I schal se
 3ou and 3oure herte schal haue ioie, and
 no man schal take fro 3ou 3oure ioie: ²³
 and in that dai 3e schuln not axe me
 ny thing. truli truli I seie to 3ou, if 3e
 axen the fadir oyr thing in my name, he
 schal 3eue to 3ou: ²⁴ til now 3e axeden
 no thing in my name: axe 3e & 3e schuln
 take, that 3oure ioie be ful |

²⁵ I haue spokun to 3ou these thingis in
 prouerbis: the oure cometh whanne now
 I schal not speke to 3ou in prouerbis: but
 opunli of my fadir, I schal telle to 3ou: ²⁶
 in that dai 3e schuln axe in my name,
 and I seie not to 3ou: that I schal preye
 the fadir of 3ou: ²⁷ for the fadir hym silf
 louth 3ou: for 3e han loued me, & han
 bileued that I wente out fro god: ²⁸ I
 wente out fro the fadir and I cam in to
 the world: eftsoe I leue the world: and I
 go to the fadir: ²⁹ hise discipulis seiden
 to hym, lo now thou spekest opunli: and
 thou seist no prouerbe: ³⁰ now we witen
 that thou woost alle thingis: and it is not
 wode to thee: that oyr man axe thee in
 this thing we bileuen, that thou wentist
 out fro god: ³¹ ihesus answered to hem, now
 3e bileue, ³² lo the oure cometh & now it
 cometh, that 3e be disparpilid, ech in to

TYNDALE—1534.

cannot tell what he sayth. ¹⁹ Iesus per-
 ceaued, that they wolde axe him: and sayd
 vnto them: This is it that ye enquire of
 hitwene youre selues: that I sayd, after a
 whyle ye shall not se me, and agayne
 after a whyle ye shall se me. ²⁰ Verely
 verely I saye vnto you: ye shall wepe
 and lament and the world shall reioyce.
 Ye shall sorowe: but youre sorowe shalbe
 tourned to ioie.

²¹ A woman when she trauyleth hath
 sorowe: because hir houre is come: but
 asone as she is deliuered of the chyldre,
 she remembereth no moare the anguysshe,
 for ioie that a man is borne in to the
 world. ²² And ye now are in sorowe:
 but I wil se you agayne, and youre hertes
 shall reioyce: and youre ioie shall no man
 take from you. ²³ And in that daye
 shall ye axe me no question. Verely verely
 I saye vnto you: whatsoeuer ye shall axe
 the fadir in my name, he will geue it
 you. ²⁴ Hitherto haue ye axed nothinge
 in my name. Axe and ye shall receaue it:
 that youre ioie maye be full.

²⁵ These thinges haue I spoken vnto you
 in proverbes. The tyme will come when
 I shall no moare speake to you in pro-
 verbes: but I shall shewe you playnly
 from my fader. ²⁶ At that daye shall ye
 axe in myne name. And I saye not vnto
 you that I will speake vnto my fader for
 you. ²⁷ For the fadir him selfe loveth
 you, because ye haue loved me, and haue
 beleued that I came out from God. ²⁸ I
 went out from the fader, and came into
 the world: and I leue the world agayne,
 and go to the fader.

²⁹ His disciples sayd vnto him: loo now
 speakest thou playnly, and thou vsest no
 proverbe. ³⁰ Nowe knowe we that thou
 understandest all thinges, and nedest not
 that eny man shuld axe the eny question.
 Therefore beleue we that thou comest from
 god. ³¹ Iesus answered them: Now ye do
 beleue. ³² Beholde the houre draweth nye,
 and is already come: that ye shalbe scatred

CRANMER—1539.

cannot tell what he sayth. ¹⁹ Iesus per-
 ceaued, that they wold axe him, and
 sayde vnto them: Ye enquire of this be-
 twene youre selues, because I sayde after
 a whyle ye shall not se me, and agayne
 after a whyle ye shall se me. ²⁰ Verely,
 verely I saye vnto you: ye shall wepe
 and lament, but contrary wyse, the world shall
 reioyce. Ye shal sorowe, but youre sorowe
 shalbe turned to ioie.

²¹ A woman when she trauaileth, hath
 sorowe, because hir houre is come: but
 asone as she is deliuered of the chyldre,
 she remembereth no moare the anguysshe,
 for ioie that a man is borne into the
 world. ²² And ye now therefore haue so-
 rowe: but I wyll se you agayne, and youre
 hertes shall reioyce, and your ioie shall
 no man take from you. ²³ And in that daye
 shall ye aske me no question. Verely ve-
 rely I saye vnto you: whatsoeuer ye shall
 aske the fadir in my name, he wyll geue
 it you. ²⁴ Hitherto haue ye asked nothinge
 in my name. Aske, and ye shall receaue:
 that youre ioie maye be full.

²⁵ These thinges haue I spoken vnto you
 by prouerbes. The tyme wyll come, when
 I shall no moare speake to you by pro-
 verbes: but I shall shewe you playnly
 from my fader. ²⁶ At that daye shall ye
 aske in myne name. And I saye not vnto
 you that I wyll speake vnto my fader for
 you. ²⁷ For the fadir him selfe loveth
 you, because ye haue loved me, and haue
 beleued, that ²⁸ I came out from God. I
 went out from the fader, and cam into
 the world. Agayne, I leaue the world,
 and go to the fader.

²⁹ His disciples sayde vnto him: lo, now
 talkest thou playnly, and speakest no pro-
 uerbe. ³⁰ Now are we sure, that thou
 knowest all thinges, and nedest not, that
 eny man shulde aske the eny question.
 Therefore beleue we, that thou comest from
 god. ³¹ Iesus answered them: Now ye do
 beleue. ³² Behold, the houre draweth nye,
 and is already come, that ye shalbe

‘χαρὰ ὑμῶν ἢ πεπληρωμένη. ²⁵ ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν. ²⁶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· ²⁷ αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. ²⁸ ἐξῆλθον ἡ παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.’ ²⁹ Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, ‘Ἴδε νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. ³⁰ νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρειὰν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες.’ ³¹ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ‘Ἄρτι πιστεύετε; ³² ἰδοὺ, ἔρχεται ὥρα καὶ ἡ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε, ἕκαστος εἰς τὰ ἴδια,

^d Alex. ἐν τῇ ὁν. μ. hab. post ὑμῖν.

^e Rec. + ἀλλ’.

^f Alex. ἀπαγγελῶ.

^g Alex. πατρός.

^h Alex. ικ.

ⁱ Alex. = νῦν.

GENEVA—1557.

what he sayeth. ¹⁹ Iesus perceived that they would aske him, and sayd vnto them, Is this it that ye enquire of among your selues, that I sayd A little *while*, and ye shal not se me: and agayne, A little *whyle*, and ye shal se me? ²⁰ Verely verely I say vnto you, Ye shal wepe and lament, but the world shal reioyce: and ye shal sorowe, but your sorowe shalbe turned to ioye.

²¹ A woman when she trauayleth hath sorowe, because her houre is come: but assoone as she is deliuered of the chyld, she remembereth no more the anguyshe, for ioye that a man is borne into the worlde. ²² And ye now therefore are in sorow: but I wil se you agayne, and your hartes shal reioyce, and your ioye shal no man take from you. ²³ And in that day shal ye aske me no question. Verely verely I say vnto you, whatsoever ye shal aske my Father in my Name, he wil geue it you. ²⁴ Hitherto haue ye asked nothing in my name: aske, and ye shal receaue, that your ioye may be ful.

²⁵ These things haue I spoken vnto you in prouerbes: the tyme wil come, when I shal no more speake to you in prouerbes, but I shal shew you plainly of my Father. ²⁶ At that day shal ye aske in my Name: and I say not vnto you, that I wil pray vnto my Father for you: ²⁷ For the Father him self loueth you, because ye haue loued me, and haue beleued that I came out from God. ²⁸ I went out from my Father, and came into the world: agayne I leaue the world, and go to my Father. ²⁹ His disciples sayd vnto him, Lo, now speakest thou plainly, and thou speakest no prouerbe. ³⁰ Now knowe we that thou knowest all things, and needest not that any man shuld aske thee any question. By this we beleue, that thou camest from God. ³¹ Iesus answered them, Now doe you beleue? ³² Beholde the houre draweth nye, and is already come, that ye shalbe scattered euery man into his owne,

RHEIMS—1582.

knowy not vwhat he speaketh. ¹⁹ And Iesus knewy, that they wvould aske him: and he said to them, Of this you doe question among your selues, because I said to you, A little vvhile, and you shal not see me: and agayne a little vvhile, and you shal see me. ²⁰ Amen, amen I say to you, that you shal vveepe, and lament, but the wvorld shal reioyce: and you shal be made sorowfvl, but your sorowv shal be turned into ioy. ²¹ A vwoman vwhen she trauaileth, hath sorowv, because her houre is come: but vwhen she hath brought forth the childe, novv she remembereth not the anguish for ioy, that a man is borne into the wvorld. ²² And you therefore, novv in deede you haue sorow, but I vvil see you agayne, and your hart shal reioyce: and your ioy no man shal take from you. ²³ And in that day me you shal not aske any thing. Amen, amen I say to you, if you aske the Father any thing in my name, he vvil giue it you. ²⁴ Vntil novv you haue not asked any thing in my name. Aske and you shal receiue: that your ioy may be ful. ²⁵ These things in prouerbes I haue spoken to you. The houre commeth vwhen in prouerbes I vvil no more speake to you, but plainly of the Father I vvil shew you. ²⁶ In that day you shal aske in my name: and I say not to you, that I vvil aske the Father for you. ²⁷ For the Father him self loueth you, because you haue loued me, and haue beleued that I came forth from God. ²⁸ I came forth from the Father, and came into the wvorld: agayne I leaue the wvorld, and I goe to the Father.

²⁹ His disciples say to him, Behold novv thou speakest plainly, and saiest no prouerbe. ³⁰ Novv vve knowv that thou knowest all things, and thou needest not that any man aske thee. in this vve beleuee that thou camest forth from God. ³¹ Iesus answered them, Novv doe you beleuee? ³² Behold the houre commeth, and it is novv come, that you shal be scattered

AUTHORISED—1611.

what he saith. ¹⁹ Now Iesus knew that they were desirous to aske him, and said vnto them, Doe yee enquire among your selues of that I said, A little while, and ye shal not see mee: and agayne; A little while and ye shall see me? ²⁰ Verily, verily I say vnto you, that ye shall weepe and lament, but the world shall reioyce: And ye shall be sorrowfull, but your sorrow shall be turned into ioy. ²¹ A woman, when shee is in trauaile, hath sorrow, because her houre is come: but assoone as she is deliuered of the childe, she remembereth no more the anguish, for ioy that a man is borne into the world. ²² And ye now therefore haue sorrow: but I will see you agayne, and your heart shall reioyce, and your ioy no man taketh from you. ²³ And in that day ye shall aske me nothing: Verily, verily I say vnto you, Whatsoever ye shall aske the Father in my Name, he will giue it you. ²⁴ Hitherto haue ye asked nothing in my Name: aske, and ye shall receiue, that your ioy may be full. ²⁵ These things haue I spoken vnto you in * prouerbs: the tyme commeth when I shall no more speake vnto you in * prouerbs, but I shall shew you plainly of the Father. ²⁶ At that day ye shall aske in my Name: and I say not vnto you that I will pray the Father for you: ²⁷ For the Father himselfe loueth you, because ye haue loued me, and haue beleued that I came out from God. ²⁸ I came forth from the Father, and am come into the world: agayne, I leaue the world, and goe to the Father. ²⁹ His disciples said vnto him, Lo, now speakest thou plainly, and speakest no * prouerbe. ³⁰ Now are wee sure that thou knowest all things, and needest not that any man should aske thee: By this wee beleuee that thou camest forth from God. ³¹ Iesus answered them, Doe yee now beleuee? ³² Behold, the houre commeth, yea is now come, that ye shall be scattered,

* *Or*, parables.

‘καὶ ἐμὲ μόνον ἀφῆγτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ’ ἐμοῦ ἐστι. ³³ ταῦτα
 ᾠλεάληκα ὑμῶν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ
 ἁρσείτε, ἐγὼ νενίκηκα τὸν κόσμον.’

XVII. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἑπῆρε| τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, ¹καὶ| εἶπε, ‘Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ²καὶ| ὁ υἱός σου δοξάσῃ σε· ³καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα ⁴πάν ὁ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. ⁵αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα ⁶γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. ⁷ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ὃ ἐτελείωσα| ὁ δέδωκάς μοι ἵνα ποιήσω· ⁸καὶ νῦν δόξασόν με σὺ, πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν ⁹κόσμον εἶναι παρὰ σοί. ¹⁰Ἐφάνέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς

^A Rec. 15678.

¹ Alex. ἐπάρας.

ⁱⁱⁱ Alex. = καὶ.

ⁿ Alex. = καί.

^o Alex. τελευτώντας.

^p Alex. ἰδωκας.

WICLIF—1380.

his owne thingis: and that ȝe leue me
aloone, and I am not aloone: for the fadir
is with me,³³ these thingis I haue spokun
to ȝou that ȝe haue pees in me, in the
world ȝe schulu haue diseie but triste ȝe
I haue ouercomen the world.

17. THESE thingis Ihesus spake, and whanne he hadde cast vp hise ien in to neuene; he seide; fadir the our cometh, clarifie thi sone: that thi sone clarifie thee. ² as thou hast ȝoun to hym power of eche fleisch, that alle thingis that thou hast ȝoun to hym: be ȝeue to hem euerlastynge liif; ³ and this is euerlastynge liif: that thei knowe thes verri god alone, and whom thou hast sente ihesus crist.

4 I have clarified the on the erthe: I
have ended the werke that thou hast zounen
me to do; ⁵ and now fadir, clarifie me at
thi silf, with the clerenesse that I hadde
at thes, bifor the world was made; ⁶ I
have schewed thi name to the men, which
thou hast zounen to me of the world; thei
weren thin and thou hast zounen hem to
me: and thei han kepte thi word; ⁷ and
now thei han knowe that alle thingis that
thou hast zounen to me ben of thes ⁸ for
the wordis that thou hast zounen to me: I
sai to hem. and thei han takun, and han
known verrili that I wente out fro thes;
and thei bileuden that thou sentist me; ⁹
I prey for hem; I prei not for the world:
but for hem that thou hast zounen to me,
for thei ben thine ¹⁰ and alle my thingis
ben thei: ⁊ thi thingis ben myn, and I
am clarified in hem; ¹¹ and now I am not
in the world; and thes ben in the world
and I come to thes. Holi fadir kepe hem
in thi name whiche thou zapest to me:
that thei ben on as we ben. ¹² While I
was with hem I kepte hem in thi name,
thilke that thou zapest to me I kepte; and
noon of hem perischid but thilke sone of
pericion; that the scripture be fulfilled;
but now I come to thes; and I speke

discomfort. triste, trust. open, eyes. clarify, gla-
 ze in green. you give veri, true. think, that.

TYNDALE — 1534.

every man his wayes, and shall leave me alone. And yet am I not alone. For the father is with me.

³³ These wordes haue I spoken vnto you/
that in me ye might haue peace. For in the
worlde shall ye haue tribulacion: but be of
good cheare, I haue over come the worlde.

17. THESE wordes spake Iesus and lyfte vp his eyes to heven; and sayde: father the houre is come: glorify thy sonne; that thy sonne maye glorify the: ²as thou hast geven him power over all fleshe; that he shuld geve eternall lyfe to as many as thou hast geven him. ³This is lyfe eternall, that they myght knowe the that only very God; and whom thou hast sent Iesus Christ.

4 I have glorified the on the erth. I have
fynnyssed the worke which thou gavest
me to do. 5 And now glorify me thou
father with thyn awne selfe, with the
glory which I had with the yerre the
worlde was. 6 I have declared thy name
vnto the men which thou gavest me out
of the worlde. Thyn they were; and thou
gavest them me; and they have kept thy
sayings. 7 Now they knowe that all
things whatsoever thou hast geven me,
are of the. 8 For I have geven vnto them
the wordes which thou gavest me; and
they have receaved them; and knowe
surely that I came out from the: and doo
beleve that thou dyddst send me.

9 I praye for them; and praye not for the worlde: but for them which thou hast geuen me; for they are thynne. 10 And as myne are thynne; and thynne are myne; and I am glorified in them. 11 And now am I no more in the worlde; but they are in the worlde; and I come to the. Wholy father kepe in thine awne name; them which thou hast geuen me; that they maye be one as we are. 12 Whyll I was with them in the worlde; I kepte them in thy name. Those that thou gavest me; have I kepte; and none of them is lost; but that lost chyld; that the scripture myght be fulfilled. 13 Now come I to the; and these

CRANMER—1539.

scatered euery man to his awne, and shall
leauē me alone. And yet am I not alone:
For the father is with me.

33 These wordes haue I spoken vnto you,
that in me ye myght haue peace. For in
the worlde shall ye haue tribulacion: but be
of good cheare, I haue ouercome the worlde.

17. THESE wordes spake Iesus, and lyfte vp his eyes to heauen, and sayd: father the houre is come: glorify thy sonne, that thy sonne also maye glorify the: ² as thou hast geuen him power ouer all fleshe, that he shulde geue eternal lyfe to as many as thou hast geuen him. ³ This is lyfe eternal, that they might knowe the, the only true God, and Iesus Christ whom thou hast sent.

4 I haue glorified the on the erth I haue
synnyshed the worke, which thou gauest
me to do. 5 And now glorify thou me (O
father) with thyne awne selfe, with the
glory, which I had with the, yer the worlde
was. 6 I haue declared thy name vnto the
men, which thou gauest me out of the
worlde. Thine they were and thou gauest
them me, and they haue kept thy worde.

7 Now they haue knownen, that all thinges
whatsoever thou hast geuen me, are of
the: ⁸ For I haue geuen vnto them the
wordes, which thou gauest me, and they
haue receaued them, and haue knownen
surely, that I came out from the: and they
haue beleued, that thou dyddest send me.

11 I praye for them I praye not for the
 worlde: but for them which thou hast
 geuen me, for they are thyne. 10 And a
 myne are thyne. and thyne are myne, and
 I am glorified in them: 11 And now am I
 not in the worlde, and they, are in the
 worlde, and I come to the. Holy father,
 kepe thorow thine awne name, them which
 thou hast geuen me, that they also maye
 be one, as we are, 12 Whyll I was with
 them in the world, I kepte them in thy
 name. Those that thou gauest me, haue
 I kepte, and none of them is lost, but that
 lost chyld, that the scripture myght be
 fulfilled, 13 Now come I to the, and these

‘μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς ^p δέδωκας·| καὶ τὸν λόγον σου
 ‘τετηρήκασι. ⁷ νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ^q ἐστιν·| ⁸ ὅτι
 ‘τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν
 ‘ἀληθῶς, ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. ⁹ ἐγὼ
 ‘περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι
 ‘σοὶ εἰσι. ¹⁰ καὶ τὰ ἐμὰ πάντα σὰ ἐστὶ, καὶ τὰ σὰ ἐμὰ· καὶ δεδοξασμαι ἐν αὐτοῖς.
 ‘¹¹ καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, ^r καὶ ἐγὼ| πρὸς σε
 ‘ἔρχομαι. Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, ^s ᾧ| δέδωκάς μοι, ἵνα
 ‘ᾧσιν ἐν, καθὼς ^t ἡμεῖς. ¹² ὅτε ἤμην μετ’ αὐτῶν ^u ἐν τῷ κόσμῳ,| ἐγὼ ἐτήρουν
 ‘αὐτοὺς ἐν τῷ ὀνόματί σου· οὗς δέδωκάς μοι ^v ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν
 ‘ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. ¹³ νῦν δὲ πρὸς σε

^q Alex. εἶπον.^r Alex. ἐκγό.^s Rec. οἷς.^t Alex. + καί.^u Alex. = ἐν τῷ κόσμῳ.^v Alex. + καί.

GENEVA — 1557.

and shal leaue me alone, but yet I am not alone : for my Father is with me. ³³ These wordes haue I spoken vnto you, that in me ye myght haue peace. in the world ye shall haue tribulation : but be of good cheare, I haue ouercome the world.

17. THESE wordes spake Iesus, and lyft vp his eyes to heauen, and sayd, Father the houre is come, glorifie thy Sonne, that thy Sonne also may glorifie thee. ² As thou hast geuen him power ouer all fleshe, that he should geue eternal lyfe, to as many, as thou hast geuen him. ³ This is lyfe eternal, that they knowe thee to be the only very God, and whome thou hast sent, Iesus Christ. ⁴ I haue glorified thee on the earth : I haue finished the worke which thou gauest me to do. ⁵ And now glorifie me thou Father with thine owne selfe, with the glorie which I had with thee, yer this world was. ⁶ I haue declared thy Name vnto the men which thou gauest me chosen out of the world : thine they were, and thou gauest them me, and they haue kept thy sayings.

⁷ Now they know that al things whatsoever thou hast geuen me, are of thee. ⁸ For I haue geuen vnto them the wordes which thou gauest me : and they haue receaued them, and haue known surely that I came out from thee, and haue beleued that thou dydst send me. ⁹ I pray for them, and pray not for the world : but for them which thou hast geuen me, for they are thine. ¹⁰ And al myne are thine, and thine are myne : and I am glorified in them. ¹¹ And now am I no more in the world, but they are in the world, and I come to thee. Holy Father, kepe them in thy Name, which thou hast geuen me, that they may be one, as we are. ¹² While I was with them in the world, I kept them in thy Name : those that thou gauest me, haue I kept, and none of them is lost, but that chylde of perdition : that the Scripture myght be fulfilled. ¹³ Now come I to thee, and

RHEIMS — 1582.

euery man into his owne, and me you shal leaue alone : and I am not alone, because the Father is with me. ³³ These things I haue spoken to you, that in me you may haue peace. In the vvorlde you shal haue distresse : but haue confidence, I haue ouercome the vvorlde.

17. THESE things spake Iesus : and lifting vp his eies into heauen, he said, Father, the houre is come, glorifie thy sonne, that thy sonne may glorifie thee. ² As thou hast giuen him pouer ouer al flesh that al vvich thou hast giuen him, to them he may giue life euerlasting. ³ And this is life euerlasting that they knowv thee, the only true God, and vvhom thou hast sent Iesus Christ. ⁴ I haue glorified thee vpon the earth : I haue consummated the vvorke vvich thou gauest me to doe : ⁵ and novv glorifie thou me O Father vvith thy self, vvith the glorie vvich I had before the vvorlde vvvas, vvith thee. ⁶ I haue manifested thy name to the men vvhom thou gauest me out of the vvorlde. Thine they vvvere, and to me thou gauest them : and they haue kept thy vvord. ⁷ Novv they haue knowen that al things vvich thou gauest me, are from thee : ⁸ because the vvordes vvich thou gauest me, I haue giuen them : and they haue receiued, and knowen in very deeде that I came forth from thee, and haue beleued that thou didst send me. ⁹ For them doe I pray : Not for the vvorlde doe I pray, but for them vvhom thou hast giuen me : ¹⁰ because they be thine : and al my things be thine, and thine be mine : and I am glorified in them. ¹¹ And novv I am not in the vvorlde, and these are in the vvorlde, and I come to thee. Holy father, keepe them in thy name, vvhom thou hast giuen me : that they may be one, as also vve. ¹² Vvhen I vvvas vvwith them, I kept them in thy name. Those vvhom thou gauest me, haue I kept : and none of them perished, but the sonne of perdition, that the scripture may be fulfilled. ¹³ And novv I come to thee : and these things I

AUTHORISED — 1611.

every man to ^a his owne, and shall leaue mee alone : and yet I am not alone, because the Father is with me. ³³ These things I haue spoken vnto you, that in me ye might haue peace, in the world ye shall haue tribulation : but be of good cheare, I haue overcome the world.

17. THESE words spake Iesus, and lift vp his eyes to heauen, and said, Father, the houre is come, glorifie thy Sonne, that thy Sonne also may glorifie thee. ² As thou hast giuen him power ouer all flesh, that hee should giue eternal life to as many as thou hast giuen him. ³ And this is life eternal, that they might know thee the only true God, and Iesus Christ whome thou hast sent. ⁴ I haue glorified thee on the earth : I haue finished the worke which thou gauest me to doe. ⁵ And now O Father, glorifie thou me, with thine owne selfe, with the glory which I had with thee before the world was. ⁶ I haue manifested thy Name vnto the men which thou gauest me out of the world : thine they were ; and thou gauest them mee ; and they haue kept thy word. ⁷ Now they haue known that all things whatsoever thou hast giuen me, are of thee. ⁸ For I haue giuen vnto them the words which thou gauest me, and they haue receiued them, and haue known surely that I came out from thee, and they haue beleued that thou didst send me. ⁹ I pray for them, I pray not for the world : but for them which thou hast giuen me, for they are thine. ¹⁰ And all mine are thine, and thine are mine : and I am glorified in them. ¹¹ And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keepe through thine owne Name, those whom thou hast giuen mee, that they may be one, as we are. ¹² While I was with them in the world, I kept them in thy Name : those that thou gauest me, I haue kept, and none of them is lost, but the sonne of perdition : that the Scripture might be fulfilled. ¹³ And now

^a Ur, his owne home.

ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχῃσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. ¹⁴ ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ¹⁵ οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ¹⁶ ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ¹⁷ ἐκ τοῦ κόσμου οὐκ εἰμὶ. | ¹⁷ ἀγιάσου αὐτοὺς ἐν τῇ ἀληθείᾳ σου | ὁ λόγος ὁ σὸς ἀληθείᾳ ἐστι. ¹⁸ καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. ¹⁹ καὶ ὑπὲρ αὐτῶν ἔγωγ' ἀγιάσω ἐμαυτὸν, ἵνα ²⁰ καὶ αὐτοὶ ὦσιν | ἡγιασμένοι ἐν ἀληθείᾳ. ²⁰ Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων | διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ. ²¹ ἵνα πάντες ἐν ὧσιν καθὼς σὺ, πάτερ, ἐν ἐμοὶ, καὶ γὰρ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ²² ἐν ὧσιν ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ με ἀπέστειλας. ²² καὶ ἐγὼ | τὴν

¹⁴ Alex. οὐκ εἰμὶ ἐκ τοῦ κόσμου.

¹⁷ Alex. = σου.

¹⁹ Alex. = ἐγὼ.

¹⁸ Alex. ὡς καὶ αὐτοὶ.

¹⁹ Rec. πιστευόντων.

²² Alex. = ἐν.

WICLIF—1380.

these thingis in the world that thei haue my ioie fulfillid in hem self, ¹⁴ I saȝ to hem thi word, and the world hadde hem in hate; for thei ben not of the world: as I am not of the world. ¹⁵ I preye not that thou take hem aweye fro the world: but that thou kepe hem from yuel, ¹⁶ thei ben not of the world, as I am not of the world; ¹⁷ halowe thou hem in truthe; thi word is truthe. ¹⁸ as thou sentist me in to the world: also I sente hem in to the world; ¹⁹ and I halowe my self for hem: that also thei ben halowid in truthe.

²⁰ and I preie not onli for hem; but also for hem that schulden bileue in to me bi the word of hem; ²¹ that alle be oon, as thou fadir in me and I in thee: that also thei in us be oon; that the world bileue: that thou hast sente me. ²² and I haue soum to hem the cleerense that thou hast soum to me: that thei be oon as we ben oon. ²³ I in hem and thou in me: that thei be endid in to oon; and that the world knowe that thou sentist me; and hast loued hem: as thou hast loued also me. ²⁴ fadir thei whiche thou gauest to me; I wole that where I am, that thei be with me; that thei se my clerenesse, that thou hast soum to me: for thou louedist me bifor the makinge of the world. ²⁵ fadir riȝtfuli the world knewe thee not; but I knewe thee; and these knewe that thou sentist me; ²⁶ and I haue made thi name knownn to hem; ²⁷ schal make knownn: that the loue bi whiche thou hast loued me, be in hem and I in hem.

18. WHANNE ihesus hadde seide these thingis, he wente out with hys discipulis ower the stronde of cedron where was a yerde in to which he entrid and hys discipulis; ² and iudas that bitraid hym knewe the place, for ofte ihesus cam

TYNDALE—1534.

wordes speake I in the worlde; that they myght haue my ioye full in them. ¹⁴ I haue geuen them thy wordes; and the worlde hath hated them; because they are not of the worlde, euen as I am not of the worlde. ¹⁵ I desyre not that thou shuldest take them out of the worlde: but that thou kepe them from euyl. ¹⁶ They are not of the worlde; as I am not of the worlde. ¹⁷ Sanctify them with thy trueth. Thy sayinge is trueth. ¹⁸ As thou dydest send me into the worlde, euen so haue I sent them into the worlde; ¹⁹ and for their sakes sanctify I my self; that they also myght be sanctified thorowe the trueth.

²⁰ I praye not for them alone: but for them also which shall beleue on me thorowe their preachynge; ²¹ that they all maye be one; as thou father arte in me; and I in the; that they maye be also one in vs; that the worlde maye beleue that thou hast sent me. ²² And that glory that thou gauest me; I haue geuen them; that they maye be one; as we are one; ²³ I in them and thou in me; that they maye be made perfecte in one; and that the worlde maye knowe that thou hast sent me; and hast loved them; as thou hast loved me.

²⁴ Father, I will that they which thou hast geuen me; be with me where I am; that they maye se my glory which thou hast geuen me. For thou lovedest me before the makinge of the worlde. ²⁵ O ryghteous father, the very worlde hath not knowne the: but I haue knowne the; and these haue knowne that thou hast sent me. ²⁶ And I haue declared vnto them thy name; and will declare it; that the loue wher with thou hast loved me; be in them; and that I be in them.

18. VVHEN Iesus had spoken these wordes, he went forth with his disciples ower the broke Cedron; where was a garden; into the which he entred with his disciples. ² Iudas also which betrayed him; knewe the place: for Iesus ofte tynes

CRANMER—1539.

wordes speake I in the worlde, that they myght haue my ioye full in them. ¹⁴ I haue geuen them thy worde and the worlde hath hated them, because they are not of the worlde, euen as I also am not of the worlde: ¹⁵ I desyre not, that thou shuldest take them out of the worlde: but that thou kepe them from euyl. ¹⁶ They are not of the worlde, as I also am not of the worlde. ¹⁷ Sanctifie them thorow thy trueth. Thy worde is the trueth. ¹⁸ As thou diddest send me in to the worlde, euen so haue I also sent them into the worlde. ¹⁹ And for their sakes sanctify I my selfe, that they also myght be sanctified thorow the trueth.

²⁰ Neuertheles, I praye not for them alone, but for them also which shall beleue on me thorow their preachynge: ²¹ that they all maye be one, as thou father art in me, and I in the; and that they also maye be one in vs: that the worlde maye beleue, that thou hast sent me. ²² And the glory which thou gauest me, I haue geuen them, that they maye be one, as we also are one: ²³ I in them, and thou in me, that they maye be made perfecte in one, and that the worlde maye know, that thou hast sent me, and hast loued them as thou hast loued me.

²⁴ Father, I wyll, that they which thou hast geuen me be with me where I am, that they maye se my glory, which thou hast geuen me. For thou lovedest me before the makinge of the worlde. ²⁵ O ryghteous father, the world also hath not knowne the: but I haue knowne the: and these haue knowne, that thou hast sent me. ²⁶ And I haue declared vnto them thy name, and will declare it; that the loue wherwith thou hast loued me, maye be in them, and I in them.

18. WHEN Iesus had spoken these wordes, he went forth with hys discyples ower the broke Cedron, wher was a garden, into the which he entred, and hys discyples. ² Iudas also which betrayed hym, knewe the place: for Iesus ofte

¹⁴ uel. eis soum, given. stronde, strand.
yerde, yard, or garden.

‘δόξαν ἢν^a δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὥσιν ἐν, καθὼς ἡμεῖς ἐν^b ἐσμεν.’
 ‘²³ ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοὶ, ἵνα ὥσι τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ
 ‘ὁ κόσμος ὅτι σὺ με ἀπέστειλας, καὶ ἡγάπησας αὐτοὺς, καθὼς ἐμὲ ἡγάπησας.
 ‘²⁴ Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κἀκεῖνοι ὥσι μετ’ ἐμοῦ ἵνα
 ‘θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἢν^c ἔδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς
 ‘κόσμου. ²⁵ Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι
 ‘ἔγνωσαν, ὅτι σὺ με ἀπέστειλας.’ καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω
 ‘ἵνα ἡ ἀγάπη, ἢν ἡγάπησάς με, ἐν αὐτοῖς ᾗ, καὶ γὰρ ἐν αὐτοῖς.’

XVIII. Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ
 χειμάρρου^a τοῦ Κεδρὼν, ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ
 αὐτοῦ. ² ἦδει δὲ καὶ Ἰούδας ὁ παραδίδους αὐτὸν, τὸν τόπον ὅτι πολλάκις συνήχθηⁱ

^a Alex. κάγω.^d Alex. ἔδωκας.^e Alex. = ἰσμεν.^f Alex. = καὶ.^g Alex. ἔδωκας.^h Rec. τὸν Κεδρὼν.ⁱ Const. + καὶ.

GENEVA—1557.

these wordes speake I in the world, that they myght haue my ioye ful in them selues.

¹⁴ I haue genen them thy wordes, and the world hath hated them, because they are not of the world, euen as I am not of the world. ¹⁵ I desire not that thou shouldest take them out of the world, but that thou kepe them from euyl. ¹⁶ They are not of the world, as I am not of the world. ¹⁷ Sanctifie them with thy trueth, thy worde is trueth. ¹⁸ As thou diddest send me into the world, euen so haue I sent them into the world. ¹⁹ And for their sakes sanctifie I my selfe, that they also might be sanctified through the trueth. ²⁰ I pray not for them alone, but for them also which shal beleue on me, through their preachyng. ²¹ That they all may be one, as thou Father art in me, and I in thee, and that they may be also one in vs: that the world may beleue that thou hast sent me. ²² And the glorie that thou gauest me, I haue genen them: that they may be one, as we are one. ²³ I in them, and thou in me, that they may be made perfect in one, and that the world may knowe, that thou hast sent me, and hast loued them, as thou hast loued me. ²⁴ Father, I wil that they which thou hast genen me, be with me where I am: that they may se my glorie, which thou hast genen me, for thou louedst me before the foundation of the world was layed. ²⁵ O righteous Father, the world also hath not known thee, but I haue known thee, and these haue known, that thou hast sent me. ²⁶ And I haue declared vnto them thy Name, and wil declare it: that the loue wherewith thou hast loued me, may be in them, and I in them.

18. WHEN Iesus had spoken these wordes, he went forth with his disciples ouer the broke Cedron, where was a garden, into the which he entred, and his disciples. ² Iudas also which betrayed him, knewe the place, for Iesus oft tymes

RHEIMS—1582.

speake in the world, that they may haue my ioy filled in them selues. ¹⁴ I haue genen them thy vvord, and the vvorld hath hated them, because they are not of the vvorld: as I also am not of the vvorld. ¹⁵ I pray not that thou take them away out of the vvorld, but that thou preserue them from euil. ¹⁶ Of the vvorld they are not: as I also am not of the vvorld. ¹⁷ Sanctifie them in truth. Thy vvord is truth. ¹⁸ As thou didst send me into the vvorld, I also haue sent them into the vvorld. ¹⁹ And for them I doe sanctifie my self: that they also may be sanctified in truth. ²⁰ And not for them only doe I pray, but for them also that by their vvord shal beleuee in me: ²¹ that they al may be one, as thou (Father) in me, and I in thee, that they also in vs may be one: that the vvorld may beleuee that thou hast sent me. ²² And the glorie that thou hast giuen me, haue I giuen to them: that they may be one, as vve also are one. ²³ I in them, and thou in me: that they may be consummate in one: and the vvorld may knovv that thou hast sent me, and hast loued them, as me also thou hast loued. ²⁴ Father, vvhom thou hast giuen me, I vvil, that vvhere I am, they also may be vvith me: that they may see my glorie vvich thou hast giuen me, because thou hast loued me before the creation of the vvorld. ²⁵ Just Father, the vvorld hath not knovven thee. but I haue knovven thee: and these haue knovven, that thou didst send me. ²⁶ And I haue notified thy name to them, and vvil notifie it: that the loue vvhervvith thou hast loued me may be in them, and I in them.

18. WHEN IESVS had said these things, he vvent forth vvith his disciples beyond the Torrent-Cedron, vvhere vvvas a garden, into the vvchic he entred and his Disciples. ² And Iudas also, that betrayed him, knewv the place: because

AUTHORISED—1611.

come I to thee, and these things I speake in the world, that they might haue my ioy fulfilled in themselves. ¹⁴ I haue giuen them thy word, and the world hath hated them, because they are not of the world, euen as I am not of the world. ¹⁵ I pray not that thou shouldest take them out of the world, but that thou shouldest keepe them from the euill. ¹⁶ They are not of the world, euen as I am not of the world. ¹⁷ Sanctifie them through thy trueth: thy word is trueth. ¹⁸ As thou hast sent mee into the world: euen so haue I also sent them into the world. ¹⁹ And for their sakes I sanctifie my selfe, that they also might be sanctified through the trueth. ²⁰ Neither pray I for these alone; but for them also which shall beleuee on me through their word: ²¹ That they all may be one, as thou Father art in mee, and I in thee, that they also may be one in vs: that the world may beleuee that thou hast sent mee. ²² And the glory which thou gauest me, I haue giuen them: that they may be one, euen as we are one: ²³ I in them, and thou in mee, that they may bee made perfect in one, and that the world may know that thou hast sent mee, and hast loued them, as thou hast loued me. ²⁴ Father, I will that they also vvhom thou hast giuen me, be vvith mee vvhere I am, that they may behold my glory vvich thou hast giuen mee: for thou louedst mee before the foundation of the vvorld. ²⁵ O righteous Father, the vvorld hath not known thee, but I haue known thee, and these haue known that thou hast sent me. ²⁶ And I haue declared vnto them thy Name, and vvill declare it: that the loue vvherewith thou hast loued mee, may be in them, and I in them.

18. WHEN Iesus had spoken these wordes, hee went forth vvith his disciples ouer the brooke Cedron, vvhere vvvas a garden, into the vvchic he entred and his disciples. ² And Iudas also vvchic betrayed him, knewv the place: for Iesus oft tymes

^a Or, truly sanctified.

αὐτοῦ τὸ ^p ὥτιον| τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. ¹¹ εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, ὅτι ^q Βάλε τὴν μάχαιραν ^r εἰς τὴν θήκην. τὸ ποτήριον δὲ δέδωκέ μοι ὁ πατήρ, οὐ μὴ πῖω αὐτό; ¹² Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρεταὶ τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδρσαν αὐτὸν, ¹³ καὶ ἀπήγαγον αὐτὸν| πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. ¹⁴ ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἓνα ἄνθρωπον ἀπολέσθαι| ὑπὲρ τοῦ λαοῦ. ¹⁵ Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητὴς. ὁ δὲ μαθητὴς ἐκείνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισήλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως. ¹⁶ ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον. ¹⁷ λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ,| ὅτι Μὴ

^p Alex. ὥτιον. ^q Rec. + σου. ^r Alex. = αὐτόν. ^s Alex. ἀποθανεῖν. ^t Alex. τοῦ ἀρχιερέως. ^u Alex. τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρὸς.

GENEVA — 1557.

resorted thither with his disciples. ³ Iudas then after he had receaued a bande of men and ministers of the hie Priests and Pharisees, came thither with lanternes and fyrebrandes, and wepons. ⁴ Then Iesus, knowing all thinges that should come on him, went forth and said vnto them, Whome seeke ye? ⁵ They answered him, Iesus of Nazaret. Iesus said vnto them, I am he. Iudas also which betrayed him, stode with them. ⁶ And assonne as he had said vnto them, I am he: they went backwardes, and fel to the grounde.

⁷ And he asked them agayne, Whome seeke ye? And they said, Iesus of Nazaret. ⁸ Iesus answered, I said vnto you, I am he. therfore if ye seeke me, let these goe their way. ⁹ That the saying myght be fulfilled which he spake, Of them which thou gauest me, haue I not lost one. ¹⁰ Then Simon Peter hauing a sword, drewe it, and smote the hie Priestes seruant, and cut of hys ryght eare. The seruantes name was Malchus. ¹¹ Then said Iesus vnto Peter, Put vp thy sworde into the sheath, shal I not drinke of the cup which my Father hath geuen me? ¹² Then the bande and the Captayne, and the officers of the Iewes toke Iesus, and bounde him:

¹³ And led hym away to Annas fyrst (for he was Father in lawe vnto Caiaphas, which was the hie Priest that same yere.) ¹⁴ And Caiaphas was he, that gaue counsel to the Iewes, that it was expedient that one man should dye for the people.

¹⁵ And Simon Peter folowed Iesus, and another disciple: that discipule was knowen of the hie Priest, and went in with Iesus into the hall of the hie Priest. ¹⁶ But Peter stode at the doore without. Then went out that other discipule which was knowen vnto the hie Priest, and spake to the mayd that kept the doore, and brought in Peter. ¹⁷ Then said the mayde that kept the doore

RHEIMS — 1582.

Iesus had often resorted thither together with his Disciples. ³ Iudas therefore hauing receiued the band of men, and of the cheefe Priests and the Pharisees, ministers, cometh thither with lanternes and torches and weacons. ⁴ Iesus therefore knowing al things that should come vpon him, went forth, and said to them, Vvhom seeke ye? ⁵ they answered him, Iesus of Nazareth. Iesus saith to them, I am he. And Iudas also that betrayed him, stoode with them. ⁶ As sone therfore as he said to them, I am he: they went backward, and fel to the ground. ⁷ Againe therfore he asked them, Vvhom seeke ye? And they said, Iesus of Nazareth. ⁸ Iesus answered, I haue told you, that I am he. if therfore you seeke me, let these goe their vvaies. ⁹ That the vvord might be fulfilled vvich he said, That of them vvhom thou hast giuen me, I haue not lost any. ¹⁰ Simon Peter therfore hauing a svvord, dreve it out: and smote the seruant of the high priest: and cut of his right eare. And the name of the seruant vvas Malchus. ¹¹ Iesus therfore said to Peter, Put vp thy svvord into the scabbard. The challice vvich my father hath giuen me, shal not I drinke it? ¹² The band therfore and the Tribune and the ministers of the Ievves apprehended Iesus, and bound him: ¹³ and they brought him to Annas first, for he vvas father in lavv to Caiphas, vvho vvas the high priest of that yere. ¹⁴ And Caiphas vvas he that had giuen the counsel to the Ievves, That it is expedient that one man die for the people.

¹⁵ And Simon Peter folowed Iesus, and an other discipule. And that Discipule vvas knowen to the high priest, and went in with Iesus into the court of the high priest. ¹⁶ but Peter stode at the doore vvithout. The other discipule therfore that vvas knowen to the high Priest, went forth, and spake to the portresse, and brought in Peter. ¹⁷ The vvench therfore that vvas portresse, saith to Peter, Art

AUTHORISED — 1611.

resorted thither with his disciples. ³ Iudas then hauing receiued a band of men, and officers from the chiefe Priests and Pharisees, cometh thither with lanternes and torches, and weapons. ⁴ Iesus therefore knowing all things that should come vpon him, went fourth, and said vnto them, Whom seeke ye? ⁵ They answered him, Iesus of Nazareth. Iesus saith vnto them, I am he. And Iudas also which betrayed him, stood with them. ⁶ Assoone then as he had said vnto them, I am he, they went backward, and fell to the ground. ⁷ Then asked hee them againe, Whom seeke ye? And they said, Iesus of Nazareth. ⁸ Iesus answered, I haue told you that I am he: If therfore ye seeke me, let these goe their way: ⁹ That the saying might bee fulfilled which hee spake, Of them which thou gauest me, haue I lost none. ¹⁰ Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare: The seruants name was Malchus. ¹¹ Then said Iesus vnto Peter, Put vp thy sword into the sheath: the cup which my Father hath giuen me, shall I not drinke it?

¹² Then the band and the captaine, and officers of the Iewes, tooke Iesus, and bound him, ¹³ And led him away to Annas first, (for he was father in law to Caiaphas) which was the high Priest that same yere. ¹⁴ Now Caiaphas was he which gaue counsel to the Iewes, that it was expedient that one man should die for the people.

¹⁵ And Simon Peter followed Iesus, and so did another discipule: that discipule was knowen vnto the high Priest, and went in with Iesus into the palace of the high Priest. ¹⁶ But Peter stood at the doore without. Then went out that other discipule, which was knowen vnto the high Priest, and spake vnto her that kept the doore, and brought in Peter. ¹⁷ Then saith the damosel that kept the doore vnto

‘καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;’ λέγει ἐκείνος, ‘οὐκ εἰμί.’
¹⁸ Εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται ἀνθρακίαν πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ’ αὐτῶν ὁ Πέτρος | ἐστὼς καὶ θερμαινόμενος. ¹⁹ Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασχῆς αὐτοῦ. ²⁰ ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ‘Εγὼ παρῤῥησία ἠλάλησαι τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἠλάλησα οὐδέν.’ ²¹ Τί με ἐπερωτᾷς; | ἐπερώτησον | τοὺς ἀκηκόοντας, τί ἠλάλησα αὐτοῖς· ἵδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ.’ ²² Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκε ῥάπισμα τῷ Ἰησοῦ, εἰπὼν, ‘Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;’ ²³ Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ‘Εἰ κακῶς ἠλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;’ ²⁴ Ἀπέστειλεν αὐτὸν ὁ

* Alex. καὶ ὁ Πίτρος μετ’ αὐτῶν.

* Alex. ἀλλήληκα.

* Rec. ἐν τῷ σ. κ.

* Alex. ἱερῶς.

* Rec. πάντοθεν. Alex. πάντες. Const. πάντοτε.

WICLIF—1380.

thou art also of this mannes discipyls? he seide; I am not. ¹⁸ & the seruauntes and mynystres stoden at the colis for it was coold, and thei warmeden hem; and petir was with hem, stondynge and warmynge hym.

¹⁹ and the bischop axed ihesus of hise discipyls: and of his techynge; ²⁰ ihesus answerid to hym; I haue spokun openly to the world; I taugte euermore in the synagoge and in the temple, whidur alle the iewis camen to gidre and in hidlis. I spake no thing; ²¹ what axist thou me? axe hem that herden: what I haue spokun to hem; lo thei witen what thingis I haue seide; ²² whanne he hadde seide thes thingis oon of the mynystres stondynge, ny, gaf a buffat to ihesus and seide; answerist thou so to the bischope? ²³ ihesus answerid to hym; if I haue spokun yuel here thou witnessynge of yuel; but if I seide wel: whi smytist thou me? ²⁴ and annas sente hym bounden to caifas the bischop.

²⁵ and Symount petir stode and warmed hym; and thei seiden to hym; whether also thou art hise discipyl? he denyed and seide; I am not. ²⁶ oon of the bischopis seruauntes cosyn of hym whos eere petir kitte of: seide; whether I saie thes not in the jerde with hym? ²⁷ and petir eftsonde denyed; and anon the cok crewe.

²⁸ thanne thei ledde ihesus to caifas in to the moot halle; and it was eerli and thei enriden not in to the moot-halle: that thei schulden not be defoulid, but that thei schuld ete pask; ²⁹ therfor pilat wente out with outforth to hem: and seide; what accusynge byrynge ze agens this man? ³⁰ thei answeriden; and seiden to hym; if this were not a mysdoer, we hadden not bitakun hym to thee; ³¹ thanne pilat seith to hem, take ze hym, and deme ze hym aftir zoure lawe; and the iewis

hidlis, priente. witen, knowe. yuel, evil. jerde, yard, or garden. eftsone, or eft, again. moot halle, court or town hall. deme, judge.

TYNDALE—1534.

not thou one of this mannes disciples? He sayde: I am not. ¹⁸ The seruauntes and the ministres stode there; and had made a fyre of coles: for it was colde; and they warmed them selves. Peter also stode amonge them and warmed him selfe. ¹⁹ The hye preste axed Iesus of his disciples and of his doctrine. ²⁰ Iesus answered him: I spake openly in the world. I ever taught in the synagoge and in the temple whither all the Iewes resorted; and in secrete have I sayde nothyng. ²¹ Why axest thou me? Axe them whiche hearde me; what I sayde vnto them. Beholde they can tell what I sayde. ²² When he had thus spoken, one of the ministres which stode by, smote Iesus on the face sayinge: answerest thou the hye preste so? ²³ Iesus answered him. If I haue evyll spoken; heare wites of the evyll: yf I haue well spoken; why smytest thou me? ²⁴ And Annas sent him hounde vnto Cayphas the hye preste.

²⁵ Simon Peter stode and warmed him selfe. And they sayde vnto him: arte not thou also one of his disciples? He denyed it and sayde: I am not. ²⁶ One of the seruauntes of the hye preste (his cosyn whos eare Peter smote of) sayde vnto him: dyd not I se the in the garden with him? ²⁷ Peter denyed it agayne: and immediately the cocke crewe.

²⁸ Then led they Iesus from Cayphas into the hall of iudgement. It was in the mornynge, and they them selves went not into the iudgement hall lest they shuld be defyled; but that they myght cate the pascall lambe. ²⁹ Pylate then went out vnto them and sayde: what accusacion bringe ye agaynste this man? ³⁰ They answered and sayd vnto him. If he were not an evyll doer, ye wolde not have deliuered him vnto the. ³¹ Then sayd Pylate vnto them: take ye him; and iudge him after youre awne lawe. Then the Iewes

CRANMER—1539.

mannes dyscyples? He sayde: I am not. ¹⁸ The seruauntes and the ministres stode there, which had made a fyre of coles: for it was colde, and they warmed them selves. Peter also stode amonge them, and warmed hym.

¹⁹ The hye preste then asked Iesus of hys dyscyples and of hys doctrine. ²⁰ Iesus answered hym: I spake openly in the world. I euer taught in the Synagoge, and in the temple, whither all the Iewes resorte, and in secrete haue I sayde nothyng. ²¹ Why askest thou me? Aske them whych hearde me, what I haue sayd vnto them. Beholde, they can tell what I sayd. ²² When he had thus spoken, one of the mynysters whych stode by, smote Iesus on the face, sayinge: answerest thou the hye preste so? ²³ Iesus answered hym: If I haue euyl spoken, beare wites of the euyl: But yf I haue well spoken, why smyttest thou me? ²⁴ And Annas sent hym bounde vnto Cayphas the hye preste.

²⁵ Symon Peter stode, and warmed him selfe. Then sayde they vnto hym: art not thou also one of hys dyscyples? He denyed it, and sayde: I am not. ²⁶ One of the seruauntes of the hye prestes (hys cosyn whos eare Peter smote of) sayd vnto hym: dyd not I se the in the garden with him? ²⁷ Peter therfore denyed agayne: and immediately the cocke crewe. ²⁸ Then led they Iesus from Cayphas into the hall of iudgement. It was in the mornynge, and they them selues went not into the iudgement hall lest they shuld be defyled, but that they might cate Passeeouer. ²⁹ Pilate then went out vnto them and sayde: what accusacyon byrynge ye agaynste this man? ³⁰ They answered and sayd vnto him: If he were not an euyl doer, we wolde not have deliuered him vnto the. ³¹ Then sayd Pylate vnto them: take ye hym, and iudge him after youre awne lawe. The Iewes therefore sayd vnto

Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα. ²⁵ Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ, Ὁ Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἑρνήσατο· ἐκέλευς, καὶ εἶπεν, Ὁὐκ εἰμί. ²⁶ Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὡν οὐ ἀπέκοψε Πέτρος τὸ ὄτιον, Ὁὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; ²⁷ Πάλιν οὖν ἠρνήσατο ^d ὁ Πέτρος, καὶ ἐθύεως ἀλέκτωρ ἐφώνησεν.

²⁸ Ἀγουνισιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον. (ἦν δὲ πρῶτα·) καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα. ²⁹ ἐξῆλθεν οὖν ὁ Πιλάτος ⁹ πρὸς αὐτούς, καὶ ^h εἶπε, Ὅτινα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; ³⁰ Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὅτι μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. ³¹ Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ

^a Alex. ἐρώτησεν.^b Rec. + οὖν.^c Const. + οὖν.
^e Alex. ἔξω πρὸς αὐτούς.^d Alex. Πέτρος.
^h Alex. φησιν.^e Alex. πρῶτα.^f Alex. = ἵνα.

GENEVA—1557.

vnto Peter, Art not thou also one of this mans disciples? He sayd, I am not.

¹⁸ And the seruantes and officers stode there, which had made a fyre of coles, for it was colde, and they warmed them selues. And Peter also stode among them and warmed hym selfe. ¹⁹ The hye Priest then asked Iesus of his disciples, and of his doctrine. ²⁰ Iesus answered him, I spake openly to the world, I euer taught in the Synagoge and in the temple, whyther all the Iewes resort, and in secret haue I sayd nothyng. ²¹ Why askest thou me? aske them which heard me what I sayd vnto them: beholde, they can tel what I sayd. ²² When he had thus spoken, one of the officers which stode by, smote Iesus with his rod, saying, Answerest thou the hye Prieste so? ²³ Iesus answered him, If I haue euyl spoken, beare witness of the euyl: but if I haue well spoken, why smyttest thou me? ²⁴ (Now Annas had sent him bounde vnto Caiaphas the hie Prieste)

²⁵ And Simon Peter stode and warmed him selfe, and they sayd vnto him, Art not thou also one of his disciples? He denied it, and sayd, I am not. ²⁶ One of the seruantes of the hie Prieste, his cosyn whose eare Peter smote of, sayd vnto him, Did not I se thee in the garden with him? ²⁷ Peter then denied agayne, and immediately the cocke crewe. ²⁸ Then led they Iesus from Caiaphas into the hall of Iudgement. It was in the morning, and they them selues went not into the Iudgement hall, lest they should be defiled, but that they myght eat the Paschal lambe. ²⁹ Pilate then went out vnto them, and sayd, What accusation bring ye against this man? ³⁰ They answered and sayd vnto him, If he were not an euyl doer, we would not haue deliuered him vnto thee. ³¹ Then sayd Pilate vnto them, Take ye him, and iudge hym after your owne lawe.

RHEIMS—1582.

not thou also of this mans disciples? He saith to her, I am not. ¹⁸ And the seruants and ministers stode at a fyre of coles, because it vvas cold, and vvarmed them selues. And vvith them vvas Peter also standing, and vvarming him self. ¹⁹ The high priest therfore asked Iesvs of his disciples, and of his doctrine. ²⁰ Iesvs ansvered him, I haue openly spoken to the vvorld: I haue alwaies taught in the synagogue, and in the temple vvither all the Iewes resort together: and in secret I haue spoken nothyng. ²¹ Vvhy askest thou me? aske them that haue heard vvhat I haue spoken vnto them: behold they knovv vvhat things I haue said. ²² Vvhen he had said these things, one of the ministers standing by, gaue Iesvs a blow, saying, Ansverest thou the high priest so? ²³ Iesvs ansvered him, If I haue spoken il, giue testimonie of euil: but if vvell, vvhy strikest thou me?

²⁴ And Annas sent him bound to Caiphas the high priest. ²⁵ And Simon Peter vvas standing, and vvarming him self. They said therfore to him, Art not thou also of his disciples? He denied and said: I am not. ²⁶ One of the seruants of the high priest saith to him, his cosyn vv hose eare Peter did cut of, Did not I see thee in the garden with him? ²⁷ Againe therfore Peter denied: and forthvvith the cocke crewe.

²⁸ They therfore bring Iesvs from Caiphas into the Pallace. And it vvas morning: and they vv ent not in into the Pallace, that they might not be contaminated, but that they might eate the Pasche. ²⁹ Pilate therfore vv ent forth to them vvithout, and said, Vv what accusation bring you against this man? ³⁰ They ansvered and said to him, If he vv ere not a malefactor, vv e vv ould not haue deliuered him vp to thee. ³¹ Pilate therfore said to them, Take him you, and according to your lavy iudge him. The

AUTHORISED—1611.

Peter, Art not thou also one of this mans disciples? He sayth, I am not. ¹⁸ And the seruants and officers stood there, who had made a fyre of coles, (for it was colde) and they warmed themselves: and Peter stood with them, and warmed himselfe.

¹⁹ The high Priest then asked Iesus of his disciples, and of his doctrine. ²⁰ Iesus answered him, I spake openly to the world, I euer taught in the Synagogue, and in the Temple, whither the Iewes alwayes resort, and in secret haue I said nothing: ²¹ Why askest thou me? Aske them which heard me, what I haue said vnto them: behold, they know what I said. ²² And when hee had thus spoken, one of the officers which stood by, stroke Iesus ^a with the palme of his hand, saying, Answerest thou the hie priest so? ²³ Iesus answered him, If I haue spoken euill, beare witness of the euill: but if well, why smitest thou me? ²⁴ Now Annas had sent him bound vnto Caiaphas the high Priest. ²⁵ And Simon Peter stood and warmed himselfe: They said therfore vnto him, Art not thou also one of his disciples? Hee denied it, and said, I am not. ²⁶ One of the seruants of the high Priests (being his kinsman whose eare Peter cut off) saith, Did not I see thee in the garden with him? ²⁷ Peter then denied againe, and immediately the cocke crew.

²⁸ Then led they Iesus from Caiaphas vnto ^b the hall of Iudgement: And it was early, and they themselves went not into the Iudgement hall, lest they should be defiled: but that they might eate the Pasceouer. ²⁹ Pilate then went out vnto them, and said, What accusation bring you against this man? ³⁰ They answered, and said vnto him, If he were not a malefactor, we would not haue deliuered him vp vnto thee. ³¹ Then said Pilate vnto them, Take ye him, and iudge him according to your law. The Iewes

^a Or, with a rod.^b Or, Pilates house.

οἱ Ἰουδαῖοι, 'Ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν οὐδένα·' ³² ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε σημαίνων ποῖω θανάτῳ ἡμελλεν ἀποθνήσκειν. ³³ Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ 'Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;' ³⁴ Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, 'Ἀφ' ἐαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;' ³⁵ Ἀπεκρίθη ὁ Πιλάτος, 'Μῆτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἄρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;' ³⁶ Ἀπεκρίθη ὁ Ἰησοῦς, 'Ἡ βασιλεία ἣ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἣ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἣ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.' ³⁷ Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, 'Οὐκοῦν βασιλεὺς εἶ σὺ;' Ἀπεκρίθη ὁ Ἰησοῦς, 'Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἡ ἐγώ· ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα

³² Alex. πάλιν εἰς τ. π.³⁴ Alex. = αὐτῷ.³⁵ Alex. = ὁ.³⁶ Alex. οἱ ἐμοὶ ἠγωνίζοντο ἂν.³⁷ Alex. = ἐγώ.

WICLIF—1380.

seiden to hym; it is not leful to us to sle any man. ³² that the word of ihesus schulde be fulfillid whiche he seide; signyfynge bi what deeth he schulde die; ³³ therfor eftsonc pilat entrid in to the mote halle, and clepid ihesus & seide to hym; art thou kyng of iewis? ³⁴ ihesus answerid and seide to hym; seist thou this thing of thi self; other other han seide to thee of me? ³⁵ pilat answerid; whether I am a iewe? thi folk and bischopis bitokun thee to me. what hast thou don? ³⁶ ihesus answerid; my kyngdom is not of this world; if my kyngdom were of this world, my mynystris schulden stryue, that I schulde not be takun to the iewis; but now my kyngdom is not here.

³⁷ and so pilat seide to hym; thanne thou art a kyng. ihesus answerid; thou seist, that I am a kyng; to this thing I am borne, and to this I am comen in to the world to bere witnessynge to truthe; eche that is of truthe herith my vois; ³⁸ pilat seith to hym; what is truthe? and whanne he hadde seid this thing; eftc he wente out to the iewis, and seide to hem; I fynde no cause in hym. ³⁹ but it is a custum to zou that I deluyver oon to zou in pasch; therfor wole ze that I deluyver to zou the kyng of iewis? ⁴⁰ alle eriden eftsonc and seiden; not this; but barabau and barabas was a theef.

19. THERFOR pilat toke thanne ihesus & scourgid; ² & knyghtis writthen a crowne of thornes and setten on his heed; and diden aboute hym a clothe of purpur; and camen to hym ³ and seiden; heil kyng of iewis. and thi zauen to hym buffettis; ⁴ eftsonc pilat wente out; and seide to hem; lo I bryngge hym out to zou; that ze knowe that I fynde no cause in hym.

eftsonc or eftc, again. mote halle, court, or, town hall.
clepid, called. knyghtis, soldiers.

TYNDALE—1534.

sayde vnto him. It is not lawfull for vs to put any man to death. ³² That the wordes of Iesus myght be fulfilled which he spake, signifyinge what deeth he shuld dye.

³³ Then Pylate entred into the iudgement hall agayne, and called Iesus, and sayd vnto him: arte thou the kyng of the Iewes? ³⁴ Iesus answered: sayst thou that of thy selfe, or dyd other tell it of me? ³⁵ Pylate answered: Am I a Iewe? Thyne awne nacion and hys prestes have delyvered the vnto me. What hast thou done? ³⁶ Iesus answered: my kyngdome is not of this worlde. Yf my kyngdome were of this worlde, then wolde my ministres suerly fight; that I shuld not be delyvered to the Iewes; but now is my kyngdome not from hence. ³⁷ Pylate sayde vnto him: Arte thou a kyng? Iesus answered: Thou sayst that I am a kyng. For this cause was I borne; and for this cause came I into the worlde that I shuld beare witness vnto the truth. And all that are of the truth heare my voyce. ³⁸ Pylate sayde vnto him: what thinge is truth? And when he had sayd that; he went out agayne vnto the Iewes; and sayde vnto them: I fynde in him no cause at all. ³⁹ Ye have a custome, that I shuld delyver you one lowysse at ester. Will ye that I lowse vnto you the kyng of the Iewes. ⁴⁰ Then cryed they all agayne sayinge: Not him; but Barrabas; that Barrabas was a robber.

19. TIEN Pylate toke Iesus and scourged him. ² And the soudiers wounde a crowne of thornes and put it on his heed. And they dyd on him a purple garment; ³ and sayd: hayll kyng of the Iewes; and they smote him on the face. ⁴ Pylate went forth agayne; and sayde vnto them: beholde I bringe him forth to you; that ye maye knowe; that I fynde no faute in

CRANMER—1539.

him: It is not lawfull for vs to put any man to death. ³² That the wordes of Iesus might be fulfilled which he spake, signifying, what deeth he shuld dye.

³³ Then Pylate entred into the iudgement hall agayne, and called Iesus, and sayd vnto hym: art thou the kyng of the Iewes? ³⁴ Iesus answered: sayst thou that of thy selfe, or dyd other tell it of me? ³⁵ Pylate answered: Am I a Iew? Thyne awne nacyon and hys prestes haue delyuered the vnto me. What hast thou done? ³⁶ Iesus answered: my kyngdome is not of this worlde. Yf my kyngdome were of this worlde, then wolde my ministres suerly fyght, that I shulde not be delyvered to the Iewes, but now is my kyngdome not from hence. ³⁷ Pylate therefore sayd vnto hym: Art thou a kyng? then? Iesus answered: thou sayst that I am a kyng. For this cause was I borne, and for this cause came I into the worlde, that I shulde beare witness vnto the truth. And all that are of the truth, heare my voyce. ³⁸ Pylate sayd vnto him: what thinge is truth? And when he had sayd this, he went out agayne vnto the Iewes, and sayeth vnto them: I fynde in him no cause at all. ³⁹ Ye haue a custome, that I shulde delyver you one loose at ester. Wyl ye that I lose vnto you the kyng of the Iewes? ⁴⁰ Then cryed they all agayne, sayinge: Not hym, but Barrabas: the same Barrabas was a murtherer.

19. THEN Pylate toke Iesus therfore, and scourged him. ² And the soudiers wounde a crowne of thornes, and put it on his heed. And they dyd on hym a purple garment, (and came vnto hym) ³ and sayd: hayll kyng of the Iewes; and they smote hym on the face: ⁴ Pylate went forth agayne, and sayde vnto them: beholde, I bringe hym forth to you, that ye maye knowe, that I fynde no faute in

‘ εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.’ ³⁸ Λέγει αὐτῷ ὁ Πιλάτος, ‘ Τί ἐστὶν ἀλήθεια;’ Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, ‘ Ἐγὼ οὐδεμίαν αἰτίαν εὗρίσκω ἐν αὐτῷ. ³⁹ ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὅ ὑμῖν ἀπολύσω| ἐν τῷ πάσχᾳ· βούλεσθε οὖν ὅ ὑμῖν ἀπολύσω| τὸν βασιλέα τῶν Ἰουδαίων;’ ⁴⁰ Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες, ‘ Μὴ τοῦτου, ἀλλὰ τὸν Βαραββᾶν’ ἦν δὲ ὁ Βαραββᾶς ληστῆς. XIX. Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἑμαστίγωσε. ² καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν. ³ καὶ ἔλεγον,| ‘ Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων’ καὶ ἐδίδουν αὐτῷ ῥαπίσματα. ⁴ Ἐξῆλθεν οὖν| πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, ‘ Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ

° Alex. ἀπόλυσω ὑμῖν. ° Alex. ἀπόλυσω ὑμῖν.

° Alex. = πάντες.

° Alex. καὶ ἤρχοντο πρὸς αὐτὸν κ. ἱ.

° Alex. Καὶ ἐξῆλθε σ. ἐξῆλθε.

GENEVA—1557.

then the Iewes said vnto him, It is not lawfull for vs to put any man to death. ³² That the wordes of Iesus might be fulfilled which he spake, signifying what death he should dye. ³³ Then Pilate entred into the Iudgement hall againe, and called Iesus, and said vnto hym, Art thou the Kyng of the Iewes? ³⁴ Iesus answered, Sayst thou that of thy selfe, or dyd other tel it thee of me? ³⁵ Pilate answered, Am I a Iewe? Thyne owne nation, and the hye Priestes haue deliuered thee vnto me. What hast thou done? ³⁶ Iesus answered, My kyngdome is not of this world: if my kyngdome were of this worlde, then would my seruants suerly fyght, that I shulde not be deliuered to the Iewes: but now is my kyngdome not from hence.

³⁷ Pilate then said vnto hym, Art thou a Kyng then? Iesus answered, Thou sayest that I am a kyng: for this cause am I borne, and for this cause came I into the world, that I should beare wytnes vnto the truth: euery one that is of the truth, heareth my voyce. ³⁸ Pilate said vnto hym, What is truth? And when he had said that, he went out agayne vnto the Iewes, and said vnto them, I fynde in him no cause at all. ³⁹ Ye haue a custome, that I shulde deliuer you one loose at Easter, wyl ye then that I loose vnto you the Kyng of the Iewes? ⁴⁰ Then cried they all agayne, saying, Not hym, but Barabbas: and that Barabbas was a mur- therer.

19. THEN Pilatooke Iesus and scourged him. ² And the souldiers wound a croune of thornes and put it on his head, and they dyd on hym a purple garment. ³ And said, Hayl Kyng of the Iewes. And they smote him with their stauies. ⁴ Then Pilate went forth agayne, and said vnto them, Behold, I bring him forth to you, that ye may knowe, that I fynde no

RHEIMS—1582.

Iewes therfore said to him, It is not lawfull for vs to kil any man. ³² That the vword of Iesus might be fulfilled vvhich he said, signifying what death he should die.

³³ Pilate therfore vvent into the Palace againe, and called Iesus, and said to him, Art thou the king of the Iewes? ³⁴ Iesus answered, Saiest thou this of thy self, or haue others told it thee of me? ³⁵ Pilate answered, Vvhy, am I a Iewe? Thy nation, and the chiefe priests haue deliuered thee vp to me: vvhast thou done? ³⁶ Iesus answered, My kingdom is not of this vvorlde. if my kingdom vv ere of this vvorlde, my ministers verily vvould strue that I should not be deliuered to the Iewes. but nowv my kingdom is not from hence. ³⁷ Pilate therfore said to him, Art thou a king then? Iesus answered, Thou saiest, that I am a king. For this vv as I borne, and for this came I into the vvorlde: that I should giue testimonie to the truth. Euery one that is of the truth, heareth my voice. ³⁸ Pilate saith to him, Vvhat is truth?

And vvhen he had said this, he vvent forth agayne to the Iewes, and saith to them, I finde no cause in him. ³⁹ But you haue a custome that I should release one to you in the Pasche: vvill you therfore that I release vnto you the king of the Iewes? ⁴⁰ They all therfore cried agayne, saying, Not him but Barabbas. And Barabbas vv as a theefe.

19. THEN therfore Pilate tooke Iesus, and scourged him. ² And the souldiers plattig a croune of thornes, put it vpon his head: and they put about him a purple garment. ³ And they came to him, and said, Haile king of the Iewes, and they gaue him blovves. ⁴ Pilate vvent forth agayne, and saith to them, Behold I bring him forth vnto you, that you may knowv that I finde no cause in him.

AUTHORISED—1611.

therefore said vnto him, It is not lawfull for vs to put any man to death: ³² That the saying of Iesus might be fulfilled, which hee spake, signifying what death he should die. ³³ Then Pilate entred into the Iudgement hall againe, and called Iesus, and said vnto him, Art thou the King of the Iewes?

³⁴ Iesus answered him, Sayest thou this thing of thy selfe? or did others tell it thee of me? ³⁵ Pilate answered, Am I a Iew? Thyne owne nation, and the chiefe Priests haue deliuered thee vnto mee: What hast thou done? ³⁶ Iesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my seruants fight, that I should not be deliuered to the Iewes: but now is my kingdom not from hence. ³⁷ Pilate therfore said vnto him, Art thou a King then? Iesus answered, Thou saiest that I am a King. To this ende was I borne, and for this cause came I into the world, that I should beare witness vnto the truth: euery one that is of the truth heareth my voyce.

³⁸ Pilate saith vnto him, What is truth? And when hee had said this, he went out agayne vnto the Iewes, and saith vnto them, I finde in him no fault at all. ³⁹ But yee haue a custome that I should release vnto you one at the Passecouer: will ye therefore that I release vnto you the king of the Iewes? ⁴⁰ Then cried they all agayne, saying, Not this man, but Barabbas. Now Barabbas was a robber,

19. THEN Pilate therfore tooke Iesus, and scourged him. ² And the souldiers platted a croune of thornes, and put it on his head, and they put on him a purple robe, ³ And said, haile king of the Iewes and they smote him with their hands. ⁴ Pilate therfore went fourth agayne, and saith vnto them, Behold, I bring him forth to you, that yee may

‘οὐδεμίαν αἰτίαν εὐρίσκω.’ ⁵ (Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον.) καὶ λέγει αὐτοῖς, ‘Ἴδε ὁ ἄνθρωπος.’ ⁶ Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, ‘Σταύρωσον, σταύρωσον αὐτόν.’ Λέγει αὐτοῖς ὁ Πιλάτος, ‘Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.’ ⁷ Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, ‘Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν ⁸ Θεοῦ ἐποίησεν.’

⁸ Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, ⁹ καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, ‘Πόθεν εἰ σύ;’ Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. ¹⁰ λέγει ¹¹ οὖν αὐτῷ ὁ Πιλάτος, ‘Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαί σε;’ ¹¹ Ἀπεκρίθη ¹² ὁ Ἰησοῦς, ‘Οὐκ εἶχες ἐξουσίαν ¹³ οὐδεμίαν κατ’ ἐμοῦ εἰ μὴ ἦν

¹ Rec. = αὐτὸν. ² Alex. = ἡμῶν. ³ Rec. + τοῦ. ⁴ Alex. = οὖν. ⁵ Alex. + αὐτῷ. ⁶ Alex. = ὁ. ⁷ Alex. κατ’ ἐμοῦ οὐδεμίαν.

⁸ Alex. ἐκράζον s. ἐκράγασαν.

WICLIF—1380.

⁵ and so ihesus wente out beringe a crowne of thornes; and a cloth of purpur; and he seith to hem; lo the man; ⁶ but whanne the bischopis and mynystres hadden seen hym thei crieden and seiden; crucifye crucifye hym. pilat seith to hem; take ye hym, and crucifye, for I fynde no cause in hym. ⁷ the iewis answeriden to him; we han a lawe, and bi the lawe he owith to die: for he made hym goddis sone.

⁸ therfor whanne pilat hadde herde this word he dredde the more. ⁹ and he wente in to the moothalle eftson, and seide to ihesus; of whennes art thou? but ihesus gaf noon answer to hym; ¹⁰ pilat seith to hym; spekest thou not to me; worst thou not that I have power to crucifye thee, and I have power to deluyver thee? ¹¹ ihesus answerid; thou schuldist not have power agens me; but it were ȝouun to thee fro above; therfor he that bitoke me to thee, hath the more synne; ¹² fro that tyme pilat souȝte to deluyvere him; but the iewis crieden and seiden; if thou deluycest this thou art not the emperouris frend; for eche man that makith hym silf kyng, agenseith the emperour. ¹³ and pilat whanne he hadde herd these wordis, ladde ihesus forth and satte for domesman in a place that is seid liocostratos; but in ebrewe golgatha; ¹⁴ and it was paske euen; as it were the sixte our. and he seith to the iewis; lo ȝoure kyng; ¹⁵ but thei crieden; and seiden; take away, take away, crucifye hym; pilat seith to hem; schal I crucifye ȝoure kyng; the bischopis answeriden; we han no kyng; but the emperour. ¹⁶ and thanne pilat bitook him to hem: that he schulde be crucified;

and thei token ihesus & lediden hym out; ¹⁷ and he bare to hym silf a cros; and wente out in to that place, that is seid of caluarie, in ebrewe golgatha; ¹⁸ where thei

TYNDALE—1534.

him. ⁵ Then came Iesus forth the wearynge a croune of thorne and a robe of purple. And Pylate sayd vnto them: beholde the man. ⁶ When the hye Prestes and ministers sawe him; they cryed sayinge: crucify him; crucify him. Pylate sayde vnto them. Take ye him and crucify him: for I fynde no cause in him. ⁷ The lewes answered him. We have a lawe; and by oure lawe he ought to dye: because he made him selfe the sonne of God.

⁸ When Pylate hearde that sayinge, he was the moare afraide; ⁹ and went agayne into the iudgment hall, and sayde vnto Iesus: whence arte thou? But Iesus gave him none answer. ¹⁰ Then sayde Pylate vnto him. Speakest thou not vnto me? knowest thou not that I have power to crucifye thee? and have power to loose thee? ¹¹ Iesus answered: Thou couldest have no power at all agaynst me; except it were geuen the from above. Therefore he that deluyvered me vnto thee; is moare in synne. ¹² And from thence forth sought Pylate meanes to loose him: but the lewes cryed sayinge: yf thou let him go; thou art not Cesars frende. For whosoever maketh him selfe a kyng; is agaynst Cesar.

¹³ When Pylate hearde that sayinge; he brought Iesus forth; and sate doune to geue sentence; in a place called the pavement: but in the Hebrue tonge; Gabbatha. ¹⁴ It was the Saboth even which falleth in the ester feyt; and aboute the sixte houre. And he sayde vnto the lewes: beholde youre kyng. ¹⁵ They cryed; awaye with him; awaye with him; crucifye him. Pylate sayde vnto them. Shall I crucifye youre kyng? The hye Prestes answered: we wane no kyng; but Cesar. ¹⁶ Then deluyvered he him vnto them; to be crucified.

And they toke Iesus and led him awaye. ¹⁷ And he bare his crosse; and went forth into a place called the place of deed mens sculles; which is named in Hebrue; Golgatha. ¹⁸ Where they crucified him; and

CRANMER—1539.

⁵ Then came Iesus forth, wearynge a croune of thorne, and a robe of purple. And he sayeth vnto them: beholde the man.

⁶ When the hye Prestes therfore and ministers sawe hym, they cryed sayinge: crucify him, crucify him. Pylate sayeth vnto them: Take ye hym, and crucify him: for I fynde no cause in hym. ⁷ The Iewes answered him: We haue a lawe, and by oure lawe he ought to dye: because he made him selfe the sonne of God. ⁸ When Pylate hearde that sayinge, he was the moare afraide, ⁹ and went agayne into the iudgement hall, and sayeth vnto Iesus: whence art thou? But Iesus gaue him none answer. ¹⁰ Then sayd Pylate vnto him: Speakest thou not vnto me? Knowest thou not, that I have power to crucifye thee, and haue power to loose thee? ¹¹ Iesus answered: Thou couldest haue no power at all agaynst me, except it were geuen the from above. Therefore he that deliuered me vnto thee, hath the more synne. ¹² And from thence forth sought Pylate meanes to loose hym: but the Iewes cryed sayinge: yf thou let him go, thou art not Cesars frende. For whosoever maketh hym selfe a kyng, is agaynst Cesar.

¹³ When Pylate hearde that sayinge, he brought Iesus forth, and sate doune to geue sentence, in a place that is called the pavement: but in the Hebrue tonge, Gabbatha. ¹⁴ It was the prepyring daye of the easter, aboute the sixte houre. And he sayeth vnto the Iewes: beholde youre kyng? ¹⁵ They cryed, awaye with him, awaye with him, crucifye him. Pylate sayeth vnto them: shall I crucifye your kyng? The hye prestes answered: we haue no kyng; but Cesar. ¹⁶ Then deliuered he hym vnto them, to be crucified.

And they toke Iesus, and led hym away: ¹⁷ And he bare his crosse, and went forth into a place, which is called the place of deed mens sculles. But in Hebrue, Golgatha: ¹⁸ where they crucified hym, and

most halles, court house. eftson, again. worst, leastest.
agens, against. agenseith, gaineys.
domesman, iudge.

‘σοι δεδομένον ἄνωθεν’ διὰ τοῦτο ὁ παραδιδούς με σοι μείζονα ἁμαρτίαν ἔχει.’
¹² Ἐκ τούτου ἐξήτει ὁ Πιλάτος ἀπολύσαι αὐτόν. οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες,
 ‘Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλεὺς ἑαυτὸν
 ‘ποιῶν, ἀντιλέγει τῷ Καίσαρι.’¹³ Ὁ οὖν Πιλάτος ἀκούσας ‘τοῦτον τὸν λόγον,
 ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον
 Λιθόστρωτον, Ἐβραϊστὶ δὲ Γαββαθᾶ.’¹⁴ (ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ
 ὥσεϊ) ἔκτη) καὶ λέγει τοῖς Ἰουδαίοις, ‘Ἴδε ὁ βασιλεὺς ὑμῶν.’¹⁵ Οἱ δὲ ἐκραύ-
 γασαν, ‘Ἄρον, ἄρον, σταύρωσον αὐτόν.’ Λέγει αὐτοῖς ὁ Πιλάτος, ‘Τὸν βασιλεὺς
 ὑμῶν σταυρώσω;’ Ἀπεκρίθησαν οἱ ἀρχιερεῖς, ‘Οὐκ ἔχομεν βασιλεὺς εἰ μὴ
 ‘Καίσαρα.’¹⁶ Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.⁹ Παρέλαβον δὲ
 τὸν Ἰησοῦν ἡ καὶ ἤγαγον.¹⁷ Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγό-
 μενον Κρανίου τόπον, ὃς λέγεται Ἐβραϊστὶ Γολγοθᾶ.¹⁸ ὅπου αὐτὸν ἐσταύρωσαν,

^b Rec. αὐτόν. ^c Alex. τῶν λόγων τούτων s. τούτων τῶν λόγων. ^d Alex. = τοῦ. ^e Alex. ἦν s. = ἐξ. ^f Alex. ὥς. ^g Alex. II. οὖν. τ. 1.

^h Rec. καὶ ἀπήγαγον Alex. = καὶ ἤγαγον.

GENEVA—1557.

faute in him. ⁵ Then came Iesus forth wearing a croune of thorne, and a robe of purple. And Pilate said vnto them, Behold the man. ⁶ When the hye Priests and officers saw hym, they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I finde no faute in him. ⁷ The Iewes answered him, We haue a lawe, and by our lawe he ought to dye, because he made him selfe the Sonne of God.

⁸ When Pilate heard that saying, He was the more afrayde. ⁹ And went agayne into the Iudgement hall, and said vnto Iesus, Whence art thou? but Iesus gaue him none answer. ¹⁰ Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? ¹¹ Iesus answered, Thou couldest haue no power at all agaynst me, except it were geuen thee from aboue: therefore he that deliuered me vnto thee, is the more in synne. ¹² And from thence forth, soght Pilate means to loose hym: but the Iewes cryed, saying, Yf thou let hym go, thou art not Cæsars friende: for whosoever maketh hym selfe a Kyng, is agaynst Cæsar.

¹³ When Pilate heard that saying, he brought Iesus forth, and sate downe to geue sentence, in a place called the Paucement, and in Hebrue, Gabbatha. ¹⁴ And it was the Preparing day of the Easter, and about the syxt houre: and he said vnto the Iewes, Beholde your Kyng. ¹⁵ But they cried, Away with him, away with him, crucifie him. Pilate said vnto them, Shall I crucifie your King? The hie Priests answered, We haue no Kyng but Cæsar.

¹⁶ Then deliuered he hym vnto them, to be crucified. And they toke Iesus, and led hym away. ¹⁷ And he bare his crosse, and came into a place called the place of dead mens Sculles, in Hebrue Golgotha. ¹⁸ Where they crucified him, and two other

RHEIMS—1582.

⁵ Iesus therfore vvent forth caryng the croune of thornes, and the purple vestiment. And he saith to them, Loe the man. ⁶ Vvhen the cheefe priests therfore and the ministers had seen him, they cried, saying, Crucifie, crucifie him. Pilate saith to them, Take him you, and crucifie him. for I finde no cause in him. ⁷ The Iewes answered him, Vve haue a Law: and according to the Law he ought to die, because he hath made him selfe the sonne of God. ⁸ Vvhen Pilate therfore had heard this saying, he feared more. ⁹ And he entred into the Palace againe: and he saith to Iessvs, Vvhen art thou? But Iessvs gaue him no answer. ¹⁰ Pilate therfore saith to him, Speakest thou not to me? knowest thou not that I haue power to crucifie thee, and I haue power to release thee? ¹¹ Iessvs answered, Thou shouldst not haue any power against me, vnles it were giuen thee from aboue. Therefore he that hath betraied me to thee, hath the greater synne.

¹² From thence forth Pilate sought to release him. But the Iewes cried, saying, If thou release this man, thou art not Cæsars friend. euery one that maketh him self a king, speaketh against Cæsar. ¹³ But Pilate vvhen he had heard these vvordes, brought forth Iessvs: and he sate in the iudgement seate, in the place that is called Lithostrotos, and in Hebreu Gabbatha. ¹⁴ And it vvvas the Parasceue of Pasche, about the sixt houre, and he saith to the Iewes, Loe your king. ¹⁵ But they cried, Away, away vvith him, crucifie him. Pilate saith to them, Shal I crucifie your king? The cheefe priests answered, Vve haue no king, but Cæsar. ¹⁶ Then therfore he deliuered him vnto them for to be crucified.

And they tooke Iessvs, and led him forth. ¹⁷ And bearing his ovvne crosse he vvent forth into that vvchich is called the place of Caluarie, in Hebreu Gólgotha. ¹⁸ vvhere they crucified him, and

AUTHORISED—1611.

know that I find no fault in him. ⁵ Then came Iesus forth, wearing the croune of thornes, and the purple robe: and Pilate saith vnto them, Behold the man. ⁶ When the chiefe Priests therfore and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith vnto them, Take ye him, and crucifie him: for I find no fault in him. ⁷ The Iewes answered him, We haue a law, and by our law he ought to die, because hee made himselfe the Son of God. ⁸ When Pilate therfore heard that saying, he was the more afraid. ⁹ And went againe into the iudgement hall, and saith vnto Iesus, Whence art thou? But Iesus gaue him no answer. ¹⁰ Then saith Pilate vnto him, Speakest thou not vnto me? Knowest thou not, that I haue power to crucifie thee, and haue power to release thee? ¹¹ Iesus answered, Thou couldest haue no power at all agaynst me, except it were giuen thee from aboue: therfore he that deliuered me vnto thee, hath the greater synne. ¹² And from thenceforth Pilate sought to release him: but the Iewes cried out, saying, If thou let this man go, thou art not Cæsars friend: whosoever maketh himselfe a king, speaketh agaynst Cæsar.

¹³ When Pilate therfore heard that saying, he brought Iesus forth, and sate downe in the iudgement seate, in a place that is called the paucement, but in the Hebrew, Gabbatha. ¹⁴ And it was the preparation of the Passecouer, and about the sixth houre: and he saith vnto the Iewes, Beholde your King. ¹⁵ But they cried out, Away with him, away with him, crucifie him. Pilate saith vnto them, Shall I crucifie your King? The chiefe Priests answered, We haue no king but Cæsar. ¹⁶ Then deliuered he him therfore vnto them to bee crucified: and they tooke Iesus, and led him away. ¹⁷ And he bearing his crosse, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: ¹⁸ Where they

καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. ¹⁹ Ἐγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένοι, 'Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.' ²⁰ Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ¹ ὁ τόπος τῆς πόλεως, ὅπου ἔσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ. ²¹ ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, 'Μὴ γράφῃ, Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε, Βασιλεὺς εἰμι τῶν Ἰουδαίων.' ²² Ἀπεκρίθη ὁ Πιλάτος· 'Ὁ γέγραφα, γέγραφα.' ²³ Οἱ οὖν στρατιῶται, ὅτε ἔσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιῳτῇ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄρραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. ²⁴ εἶπον οὖν πρὸς ἀλλήλους, 'Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται·'

¹ Rec. τῆς πόλεως ὁ τόπος.¹ Alex. Ῥωμαϊστὶ, Ἑλληνιστὶ.¹ Alex. ἰδε.¹ Alex. ἰδε.

WICLIIF—1380.

crucified hym, and other .ij. with hym, oon on this dede, ⁊ oon on that side, and ihesus in the myddil, ¹⁹ and pilat wroot a titil, and sette on the cros, and it was writun, ihesus of nazareth kyng of iewis, ²⁰ therfor many of the iewis reddon this titil for the place where ihesus was crucified: was ny; the citee, and it was writun, in ebrewe, greek, and latyn, ²¹ therfor the bisschopis of the iewis seiden to pilat, nyle thou write kyng of iewis, but for he seide I am kyng of iewis. ²² pilat answerd, that that I haue writun I haue writun,

²³ therfor the knyghtis whanne they hadden crucified him: token his clothis, and maden foure partis, to eche knygt a part, and a coote, and the coote was with out seem and woun al aboute, ²⁴ therfor thei seiden togidre, kitte we not it, but cast we lotte whos it is, that the scripture he fulfillid seynge, thei departiden my clothis to hem, and on my cloth thei casten lotte, and the knyghtis diden these thyngis. ²⁵ But bisidis the cros of ihesus stoden his modir, and the sistr of his modir, marie cleophe, and mari mawdeleyn. ²⁶ therfor whanne ihesus hadde sein his modir, and the disciple stondynge whom he loued, he seith to his modir, womman: lo thi sone, ²⁷ afterward he seith to the disciple, lo thi modir: and fro that our the disciple took hir in to his modir.

²⁸ afterward ihesus witynge, that now alle thingis ben endid: that the scripture he fulfillid he seith, I thirst. ²⁹ and a vessel was sette ful of venegre, ⁊ thei leiden in liope aboute the sponge ful of venegre and putten to his mouthe, ³⁰ therfor whanne ihesus hadde tukun the venegre: he seide it is endid, and whanne his heed was bowid down, he gaf up the goost.

ny; nygh. ⁊ to not. knyght. mawdeleyn. u. tynge. knowyng.

TYNDALE—1534.

two other with him on ether syde one, and Iesus in the myddes. ¹⁹ And Pylate wrote his tittle, and put it on the crosse. The wrytynge was, Iesus of Nazareth kyng of the Iewes. ²⁰ This tittle reed many of the Iewes. For the place where Iesus was crucified, was nye to the cite. And it was written in Hebrue, Greke and Latyn. ²¹ Then sayde the hye prestes of the Iewes to Pylate: he write not kyng of the Iewes: but that he sayde, I am kyng of the Iewes. ²² Pylate answered: what I haue written, that haue I written.

²³ Then the soudiers, when they had crucified Iesus, toke his garmentes and made foure partes, to every soudier a parte, and also his coote. The coote was with out seme, wrought vpon thorowe out. ²⁴ And they sayde one to another, Let vs not deuyde it: but cast loostes who shall haue it. That the scripture myght be fulfilled which sayth: They parted my rayment amonge them, and on my coote dyd cast lottes. And the soudiers dyd soche thynges in dede.

²⁵ Ther stode by the crosse of Iesus his mother, and his mothers sister, Mary the wyfe of Cleopas, and Mary Magdalene. ²⁶ When Iesus sawe his mother, and the disciple stondynge whom he loued, he sayd vnto his mother: woman beholde thy sone. ²⁷ Then sayde he to the disciple: beholde thy mother. And from that houre the disciple toke her for his awne.

²⁸ After that when Iesus perceaved that all thinges were performed: that the scripture myght be fulfilled, he sayde: I thirst. ²⁹ Ther stode a vessel full of veneger by. And they filled a sponge with veneger, and wounde it about with ysope, and put it to his mouth. ³⁰ Asone as Iesus had receaved of the veneger, he sayd: It is fynished, and bowed his heed, and gaue up the goost.

CRANMER—1539.

two other with hym, on ether syde one, and Iesus in the myddes. ¹⁹ And Pylate wrote a tittle, and put it on the crosse. The wrytynge was, Iesus of Nazareth kinge of the Iewes. ²⁰ Thys tittle redd many of the Iewes. For the place where Iesus was crucyfyed, was nye to the cyttee. And it was wrytten in Hebrue, and Greke and Latyn. ²¹ Then sayde the hye prestes of the Iewes to Pylate: wryte not kyng of the Iewes, but that he sayde, I am kyng of the Iewes. ²² Pylate answered: what I haue wrytten, that haue I wrytten.

²³ Then the soudiers, when they had crucyfyed Iesus, toke his garmentes and made foure partes, to eury soudier a parte, and also hys coate. The coate was without seme, wrought vpon thorowe out. ²⁴ They sayd therfore amonge them selues: Let vs not deuyde it, but cast lotes for it, who shal haue it. That the scripture myght be fulfilled, sayinge: They parted my rayment amonge them, and for my coate dyd they cast lotes. And the soudiers dyd soche thynges in dede.

²⁵ There stode by the crosse of Iesus his mother, and his mothers syster, Mary the wyfe of Cleophas, and Mary Magdalene. ²⁶ When Iesus therfore sawe his mother, and the disciple stondynge whom he loued, he sayeth vnto his mother: woman: beholde thy sone. ²⁷ Then sayd he to the disciple: beholde thy mother. And from that houre the discypyle toke her for his awne.

²⁸ After these thynges, Iesus knowing that all thinges were now performed: that the scripture myght be fulfilled: he sayeth: I thirst. So therfore stode a vessell by, full of veneger. ²⁹ Ther stode they filled a sponge with veneger, and wounde it about with ysope, and put it to his mouth. ³⁰ Asone as Iesus then receaved of the veneger, he sayde: It is finished, and bowed his

ἵνα ἡ γραφὴ πληρωθῇ ἡ λεγουσα, “Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.” Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν·
²⁵ εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ. ²⁶ Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, ‘Γύναι, ‘ἰδοὺ| ὁ υἱός σου.’ ²⁷ Εἰτα λέγει τῷ μαθητῇ, ²⁸ ‘Ἰδοὺ,| ἡ μήτηρ σου.’ Καὶ ἀπ’ ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν| εἰς τὰ ἴδια. ²⁹ Μετὰ τοῦτο ὁ εἰδὼς ὅτι Ἰησοῦς, ὅτι πάντα ᾔδει| τετέλεσται, ἵνα τελειωθῇ ἡ γραφὴ, λέγει, ‘Διψῶ.’ ³⁰ Σκευὸς οὖν ἔκειτο ὅξους μεστόν· ὁ δὲ, πλησάντες σπόγγον ὅξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτὸν τῷ στόματι· ὅτε οὖν ἔλαβε τὸ ὅξος ὁ Ἰησοῦς, εἶπε, ‘Τετέλεσται·’ καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.

* Rec. αὐτὴν ὁ μαθητής.

* Alex. ἰδὼν.

* Alex. ᾔδει πάντα.

* Alex. σπόγγον οὖν μεστόν τοῦ ὅξους.

GENEVA—1557.

with him, on either syde one, and Iesus in the middes. ¹⁹ And Pilate wrote also a title and put it on the crosse. The writing was, IESVS OF NAZARET KYNG OF THE IEWES. ²⁰ Thus thylt then read many of the Iewes : for the place where Iesus was crucified : was nye to the cite . and it was written in Hebrue, Greke, and Latin. ²¹ Then said the hye Priestes of the Iewes to Pilate, Wryte not, Kyng of the Iewes. but that he sayd, I am Kyng of the Iewes. ²² Pilate answered, What I haue wrytten, that haue I wrytten.

²³ Then the souldiers, when they had crucified Iesus, toke his garments and made foure partes, to euery souldier a parte, and also his cote : the cote was without seme, wrought vpon through out.

²⁴ Therefore they sayd one to another, Let vs not deuide it, but cast lottes for it, who shal haue it. That the Scripture myght be fulfilled, which sayth, They departed my rayment among them : and on my cote dyd cast lottes. And the souldiers did such things in dede. ²⁵ Then stode by the crosse of Iesus, his mother, and his mothers sister Marie the wyfe of Cleopas, and Marie Magdalene. ²⁶ When Iesus sawe his mother, and the disciple standing whome he loued, he sayd vnto his mother, Woman, beholde thy sonne.

²⁷ Then sayd he to the disciple, Behold thy mother. and from that houre, the disciple toke her home vnto hyn. ²⁸ After, when Iesus knewe that all thinges were perfourmed, that the Scripture might be fulfilled, he sayd, I thirst. ²⁹ And there was set a vessell full of vineger . and they filled a sponge with vineger, and wound it about an hyssope stalke, and put it to his mouth. ³⁰ Assone as Iesus had receaued of the vineger, he sayd, It is finished : and bowed his head, and gaue vp the

RHEIMS—1582.

vwith him two others, on the one side and on the other, and in the middes Iesvs. ¹⁹ And Pilate v wrote a title also : and he put it vpon the crosse. And it vvas vvvritten, IESVS OF NAZARETH THE KING OF THE IEVVES. ²⁰ This title therfore many of the Ievves did reade : because the place vvhere IESVS vvas crucified, vvvas nigh to the cite : and it vvas vvvritten in Hebrevv, in Greeke, and in Latin. ²¹ The cheefe priests therfore of the Ievves said to Pilate, Vvrite not, *The king of the Ievves* : but that he said, *I am king of the Ievves*. ²² Pilate answered, That vvchich I haue vvvritten, I haue vvvritten.

²³ The souldiers therfore vvhen they had crucified him, tooke his garments (and they made foure partes, to euery souldier a part) and his coate. And his coate vvvas vvithout seame, vvrought from the toppe through out. ²⁴ They said therfore one to another, Let vs not cut it, but let vs cast lottes for it vvchose it shal be. That the scripture might be fulfilled saying, *They haue parted my garments among them : and vpon my vesture they haue cast lottes*. And the souldiers did these things. ²⁵ And there stode beside the crosse of Iesvs, his mother, and his mothers sister, Marie of Cléophas, and Marie Magdalene. ²⁶ Vvhen Iesvs therfore had seen his mother and the disciple standing vvhom he loued, he saith to his mother : *Vvoman, behold thy sonne*. ²⁷ After that, he saith to the disciple, Behold thy mother. And from that houre the disciple tooke her to his ovvne.

²⁸ Aftervvard Iesvs knovving that all thinges vv ere novv consummate, that the scripture might be fulfilled, he saith, I thirst. ²⁹ A vessell therfore stode there full of vineger. And they putting a sponge full of vineger about hyssope, offered it to his mouth. ³⁰ Iesvs therfore vvhen he had taken the vineger, said, It is consummate. And bowving his head, he gaue vp the ghost.

AUTHORISED—1611.

crucified him, and two other with him, on either side one, and Iesus in the midst.

¹⁹ And Pilate wrote a title, and put it on the crosse. And the writing was, *IESVS OF NAZARETH, THE KING OF THE IEWES*. ²⁰ This title then read many of the Iewes : for the place where Iesus was crucified, was nigh to the cite, and it was written in Hebrew, and Greeke, and Latine. ²¹ Then said the chiefe Priests of the Iewes to Pilate, Write not, *The king of the Iewes* : but that he said, *I am King of the Iewes*. ²² Pilate answered, What I haue written, I haue written.

²³ Then the souldiers, when they had crucified Iesus, tooke his garments, (and made foure partes, to euery souldier a part) and also his coat : Now the coat was without seame, a women from the top thorough out. ²⁴ They said therfore among themselves, Let not vs rent it, but cast lottes for it, whome it shall bee : that the Scripture might bee fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lottes. These things therfore the souldiers did.

²⁵ Now there stode by the crosse of Iesus, his mother, and his mothers sister, *Mary the wife of ^β Cleophas*, and *Mary Magdalene*. ²⁶ When Iesus therfore saw his mother, and the disciple standing by, whom he loued, he saith vnto his mother, *Woman, behold thy sonne*. ²⁷ Then saith he to the disciple, Behold thy mother. And from that houre that disciple tooke her vnto his owne home.

²⁸ After this, Iesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. ²⁹ Now there was set a vessell, full of vineger : And they filled a sponge with vineger, and put it vpon hyssope, and put it to his mouth. ³⁰ When Iesus therfore had receiued the vineger, he said, It is finished, and he bowed his head, and gaue

* Or, wrought.

* Or, Cleopas.

³¹ Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ^s ἐπεὶ παρασκευὴ ἦν | (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου | τοῦ σαββάτου) ἤρωτησαν τὸν Πιλάτον, ἵνα κατεργάσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. ³² ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ. ³³ ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη. ³⁴ ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνύξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. ³⁵ καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινῇ αὐτοῦ ἐστὶν ἡ μαρτυρία, κακῆν οἶδεν ὅτι ἀληθῆ λέγει, ἵνα "καὶ ὑμεῖς πιστεύσητε." ³⁶ ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ, "Ὅσοτον οὐ συντριβήσεται αὐτοῦ." ³⁷ Καὶ πάλιν ἑτέρα γραφὴ λέγει, "Ὅψονται εἰς ὃν ἐξεκέντησαν."

³⁸ Μετὰ ὃ δὲ | ταῦτα ἠρώτησε τὸν Πιλάτον ὁ | Ἰωσήφ ὁ | ἀπὸ Ἀρμαθαίας,

^a Alex. ἐπεὶ π. ἦν ante ἵνα pon.

^t Rec. ἐστίν.

^u Rec. == καὶ.

^v Const. = ἔτι.

^w Alex. = ὅ.

WICLIF—1380.

³¹ therfor for it was the pask euene, that the bodis schulden not abide on the cros in the saboth, for that was a greet saboth day: the iewis preieden pilat, that the hipis of hem schulden be brokun, and thei takun aweye, ³² therfor knyztis camen, and thei brakun the thies of the first and of the tother that was crucified with hym, ³³ but whanne thei weren comen to ihesus as thei sjeu hym deed thaune: thei brakun not hise thiȝes, ³⁴ but oon of the knyztis: opened his side with a spere, and anon blood and watir wente out, ³⁵ and he that saie bare witnessge, and his witnessge is trewe, and he woot that he seith trewe thingis that ȝe bileue, ³⁶ and these thingis weren don: that the scripture schulde be fulfilled, ȝe schuln not breke a boon of hym, ³⁷ and eftsonen another scripture seith, thei schuln se in to whom thei piȝten thorȝ.

³⁸ but after these thingis Ioseph of armathi: preied pilat, that he schulde take awey the bodi of ihesus: for that he was a discipule of ihesus: but pryry for drede of the iewis, and pilat suffrid, and so he cam, and took awei the bodi of ihesus, ³⁹ and nyodemee cam also that hadde come to hym first bi nyȝt, and brouȝte amedylng of myrre and aloes, as it were an hundrid pounde, ⁴⁰ ⁊ thei tokun the bodi of ihesus: and bounden it in linnen clothis with swete smellynge oynementis, as it is custum to iewis for to buriȝe, ⁴¹ and in the place where he was crucified, was aȝerd, and in the ȝerd a newe graue, in whiche ȝit no man was leyd, ⁴² therfor there thei putten ihesus, for the vigile of iewis feest for the sepulcre was nyȝ.

20. AND in o dai of the wike, marie mawdcleyn, cam erli to the graue; whanne it was ȝit derke; and she saie the stoon moued awei fro the graue; ⁊ therfor she ranne and cam to symount Petir ⁊ to

TYNDALE—1534.

³¹ The Iewes then because it was the saboth even; that the bodyes shuld not remayne upon the crosse on the saboth daye (for that saboth daye was an hye daye) besought Pylate that their legges myght be broken and that they myght be taken downe. ³² Then came the soudiers and brake the legges of the fyrst, and of the other which was crucified with Iesus. ³³ But when they came to Iesus; and sawe that he was deed already they brake not his legges: ³⁴ but one of the soudiers with a speare thrust him into the syde, and forth with came ther out blood and water. ³⁵ And he that sawe it bare recorde; and his recorde is true. And he knoweth that he sayth true; that ye myght beleve also. ³⁶ These thinges were done that the scripture shuld be fulfilled: Ye shall not breake a boone of him. ³⁷ And agayne another scripture sayth: They shall looke on him, whom they pearced.

³⁸ After that Ioseph of Aramathia (which was a discipule of Iesus: but secretly for feare of the Iewes) besought Pylate that he myght take downe the body of Iesus. And Pylate gave him licence. ³⁹ And ther cam also Nicodemus which at the begynnyng came to Iesus by nyght; and brought of myrre and aloes mingled to gether aboute an hundred pounde wayght. ⁴⁰ Then toke they the body of Iesu and wounde it in linnen clothes with the odoures as the maner of the Iewes is to bury. ⁴¹ And in the place where Iesus was crucified; was a garden; and in the garden a newe sepulchre, wherin was never man layde. ⁴² There layde they Iesus because of the Iewes saboth even; for the sepulchre was nye at hande.

20. THE morow after the saboth daye, came Mary Magdalene erly; when it was yet derke; vnto the sepulchre; and sawe the stonk taken awaye from the tombbe. ² Then she ranne; and came to Simon Peter and to the other discipule whom Iesus

CRANMER—1539.

heed, and gaue vp the goost. ³¹ The Iewes therfore because it was the preparing of the Sabboth, that the bodyes shuld not remayne vpon the crosse on the saboth daye (for that saboth daye was an hye daye) besought Pilate, that their legges might be broken and that they might be taken downe. ³² Then came the soudiers, and brake the legges of the fyrst, and of the other which was crucified with him. ³³ But when they came to Iesus: and sawe that he was deed already, they brake not his legges: ³⁴ but one of the soudiers with a speare, thrust him into the syde, and forthwith came ther out blood and water. ³⁵ And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayth true, that ye might beleue also. ³⁶ For these thinges were done, that the scripture shuld be fulfilled: Ye shall not breake a bone of him. ³⁷ And agayne another scripture sayeth: they shall loke on him, whom they pearced. ³⁸ After this, Ioseph of Aramathia (which was a discipule of Iesus: but secretly for feare of the Iewes) besought Pilate, that he might take downe the body of Iesus. And Pilate gaue him licence. (he came therfore, and toke the body of Iesus) ³⁹ And ther cam also Nicodemus (which at the begynning came to Iesus by nyght) and brought of myrre and aloes mingled together, aboute an hundred pounde wayght. ⁴⁰ Then toke they the body of Iesu, and wounde it in linnen clothes with the odoures, as the maner of the Iewes is to bury. ⁴¹ And in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherin was neuer man layde. ⁴² There layde they Iesus therfore, because of the preparing of the Sabboth of the Iewes, for the sepulchre was nye at hande:

20. THE first daye of the Sabbathes cam Mary Magdalene early (when it was yet derke) vnto the sepulchre, and sawe the stonk taken awaye from the graue. ² Then she ranne, and came to Simon Peter, and to the other discipule whom

knyȝt, soldiȝr. sjeu, saw. woot, knewe.
 awei, awey. piȝten thorȝ, pierced through.
 symount, miztare. ȝerd, garden. o, one.

ὡν μαθητῆς τοῦ Ἰησοῦ, κεκρυμμένοι δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. | ³⁹ ἦλθε δὲ καὶ Νικόδημος ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν | νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλός ^a ὥς λίτρας ἑκατόν. ⁴⁰ ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδωκαν αὐτὸ ^b ἐν ὀβονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. ⁴¹ ἦν δὲ ἐν τῇ τόπῳ, ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῇ κήπῳ μνημεῖον καινὸν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. ⁴² ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, οἱ ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

XX. Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτῃ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον. καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημεῖου. ² τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν

^a Alex. = ὁ.^b Alex. ἡ, οὖν κ. ἡ, τὸ σ. αὐτοῦ.^c Alex. πρὸς αὐτόν.^d Rec. ὡσι.^e Rec. = ἰν.

GENEVA — 1557.

gost. ³¹ The Iewes thene (because it was the day of the Preparation, that the bodies should not remayne vpon the crosse on the Sabbath day, for that Sabbath was an iye day) besoght Pilate that their legges might be broken, and that they might be taken downe. ³² Then came the souldiers and brake the legges of the fyrst thefe, and of the other which was crucified with Iesus. ³³ But when they came to Iesus, and saw that he was dead already, they brake not his legges. ³⁴ But one of the souldiers with a speare, perced him into the syde, and forthwith came therout bloude and water.

³⁵ And he that sawe it, bare recorde, and his record is true : he knoweth that he sayth true, that ye might beleue also. ³⁶ For these thynges were done, that the Scripture should be fulfilled. Not one of his bones shal be broken. ³⁷ And agayne another Scripture sayth, They shal see hym whom they haue thrust through. ³⁸ After that, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) besoght Pilate that he might take downe the body of Iesus : and Pilate gaue him licence. he came then and toke Iesus body. ³⁹ And there came also Nicodemus (which at the begynnyng came to Iesus by night) and broght of myrrhe and aloes mingled together about an hundred pound weyght. ⁴⁰ Then toke they the body of Iesus, and wound it in linnen clothes with the odoures, as the maner of the Iewes is to bury. ⁴¹ And in that place where Iesus was crucified, was a garden, and in the garden a newe sepulchre, wherein was neuer man layd. ⁴² There then layd they Iesus, because of the Iewes Preparation day : and because the sepulchre was nie at hand.

20. AND the first day after the Sabbath, came Marie Magdalene, early when it was yet darke, vnto the sepulchre, and saw the stone taken away from the tombe. ² Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus

RHEIMS — 1582.

³¹ The Iewes therefore (because it vvas the Parascue) that the bodies might not remaine vpon the crosse on the Sabbath (for that vvas a greate Sabbath day) they desired Pilate that their legges might be broken, and they might be taken avay. ³² The souldiers therfore came : and of the first in deede they brake the legges, and of the other that vvas crucified vvith him. ³³ But after they vvere come to Iesus, vvhen they savv that he vvas dead, they did not brake his legges. ³⁴ But one of the souldiers vvith a speare opened his side, and incontinent there came forth bloud and vvater. ³⁵ And he that savv it, hath giuen testimonie : and his testimonie is true. And he knowveth that he saith true, that you also may beleue. ³⁶ For these thynges vvere done that the scripture might be fulfilled, *You shal not breake a bone of him.* ³⁷ And agayne an other scripture saith, *They shal looke on him vvhom they pearced.*

³⁸ And after these thynges Ioseph of Arimathea (because he vvas a disciple of Iesus, but secrete for feare of the Iewes) desired Pilate that he might take avay the body of Iesus. And Pilate permitted. He came therfore, and tooke avay the body of Iesus. ³⁹ Nicodemus also came, he that at the first came to Iesus by night, bringing a mixture of myrrhe and aloes, about an hundred poundes. ⁴⁰ They tooke therfore the body of Iesus, and bound it in linnen clothes vvith the spices, as the maner is vvith the Iewes to burie. ⁴¹ And there vvas in the place vvhere he vvas crucified, a garden : and in the garden a nev monument, vvherein no man yet had been laide. ⁴² There therfore because of the Parascue of the Iewes, they laide Iesus, because the monument vvas hard by.

20. AND the first of the Sabbath, Marie Magdalene commeth early, vvhen it vvas yet darke, vnto the monument : and she savv the stone taken avay from the monument. ² She ranne therfore and commeth to Simon Peter, and to the

AUTHORISED — 1611.

vp the ghost. ³¹ The Iewes therefore, because it was the preparation, that the bodies should not remaine vpon the Crosse on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away.

³² Then came the souldiers, and brake the legs of the first, and of the other, which was crucified with him. ³³ But when they came to Iesus, and saw that he was dead already, they brake not his legs. ³⁴ But one of the souldiers with a speare pierced his side, and forthwith came there out blood and water. ³⁵ And hee that saw it, bare record, and his record is true, and he knoweth that hee saith true, that yee might beleue. ³⁶ For these things were done, that the Scripture should be fulfilled. A bone of him shall not be broken. ³⁷ And agayne another Scripture saith, They shall looke on him whom they pierced.

³⁸ And after this, Ioseph of Arimathea (being a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that he might take away the body of Iesus, and Pilate gaue him leave: he came therefore, and tooke the body of Iesus. ³⁹ And there came also Nicodemus, which at the first came to Iesus by night, and brought a mixture of myrrhe and aloes, about an hundred pound weight. ⁴⁰ Then tooke they the body of Iesus, and wound it in linen clothes, with the spices, as the maner of the Iewes is to burie : ⁴¹ Now in the place where he was crucified, there was a garden, and in the garden a new Sepulchre, wherein was neuer man yet layd. ⁴² There layd they Iesus therefore, because of the Iewes preparation day, for the Sepulchre was nigh at hand.

20. THE first day of the weeke, cometh Marie Magdalene early when it was yet darke, vnto the Sepulchre, and seeth the stone taken away from the Sepulchre. ² Then she runneth and cometh to Simon Peter, and to the other disciple whom

ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, ‘Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οὔδαμεν ποῦ ἔθηκαν αὐτόν.’ ³ Ἐξήλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς τὸ μνημεῖον. ⁴ ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον, ⁵ καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. ⁶ ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, ⁷ καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. ⁸ τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν· ⁹ οὐδέπω γὰρ ᾗδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ¹⁰ ἀπῆλθον οὖν πάλιν πρὸς ἐαυτοὺς οἱ μαθηταί. ¹¹ Μαρία δὲ εἰσῆλκει πρὸς τὸ μνημεῖον | ^a κλαίουσα ἕξω.]

^a Alex. τῷ μνημείῳ.^a Alex. ἕξω κλαίουσα.^c Rec. + Kai.

WICLIIF — 1380.

another disciple whom ihesus loued : and seith to hem/ thei han takun the lord fro the graue, and we witen not where thei han leide hym; ² therfor petir wente out, and thilke other disciple : and thei camen to the graue, ⁴ and thei tweyne runnen to gidre, and thilke othir disciple ranne bi-for petir : and cam first to the graue, ⁵ and whanne he stoupid he saie the schetis liggyng : netheles he entrid not; ⁶ therfor symount petir cam suyng hym and he entrid in to the graue; and he saie the schetis leide : ⁷ and the sudarie that was on his heed not leide with the schetis : but hi it self, wlappid in to a place, ⁸ therfor thanne thilke disciple that cam first to the graue entride, and saie and beleued; ⁹ for thei kuenen not jit the scripture, that it bihoffs him to rise agen fro death. ¹⁰ therfor the discipulis wenten eftsone to hem self.

¹¹ but marie stode at the graue without forth wepyng; and the while sche wepte, sche bowid hir, and biheeld forth in to the graue. ¹² and sche saie twey angels sittynge in whijt : oon at the heed and oon at the feet, where the bodi of ihesus was leide; ¹³ and thei seyn to hir/ womman what wepest thou, sche seide to hem/ for thei han take awey my lord : and I woot not where thei han leide hym; ¹⁴ whanne sche hadde seide thise thingis sche turned bakward and sise ihesus stondynge, and wiste not that it was ihesus; ¹⁵ ihesus seith to hir/ womman what wepest thou : whom sekist thou, sche gessynge that he was a gardener, seith to hym/ sire if thou hast takun hym yn, seie to me where thou hast leide hym, and I schal take hym awey; ¹⁶ ihesus seith to hir/ marie, sche turned and seith to hym/ rabony, that is to seye maistir; ¹⁷ ihesus seith to hir/ nyle thou touche me, for I haue not jit stied to my fadir, but go to my brithren : and seie to hem/ I stie to my fadir and to soure

TYNDALE — 1534.

loved, and sayde vnto them. They have taken away the Lorde out of the tombe, and we cannot tell where they have layde him. ² Peter went forth and that other disciple, and came vnto the sepulchre. ⁴ They ranne bothe to gether, and that other disciple dyd out runne Peter, and came fyrst to the sepulchre. ⁵ And he stouped doune and sawe the lynnyn clothes lyeing, yet went he not in. ⁶ Then came Simon Peter folowynge him, and went into the sepulchre, and sawe the lynnyn clothes lye, ⁷ and the napkin that was aboute his heed, not lyeing with the lynnyn clothes, but wrapped togeder in a place by it self. ⁸ Then went in also that other disciple which came fyrst to the sepulchre, and he sawe and beleued. ⁹ For as yet they knew not the scriptures, that he shuld ryse agayne from death. ¹⁰ And the disciples went awaye agayne vnto their awne home.

¹¹ Mary stode with out at the sepulchre wepyng. And as she wept, she bowed her selfe into the sepulchre, ¹² and sawe two angels in whyte sittinge, the one at the heed and the other at the fete, where they had layde the body of Iesus. ¹³ And they sayde vnto her: woman why wepest thou? She sayde vnto them: For they have taken awaye my lord, and I wote not where they have layde him. ¹⁴ When she had thus sayde, she turned her selfe backe and sawe Iesus stondynge, and knewe not that it was Iesus. ¹⁵ Iesus sayde vnto her: woman why wepest thou? Whom sekest thou? She supposynge that he had bene the gardener, sayde vnto him. Syr yf thou have borne him hence tell me where thou hast layde him; that I maye fet him. ¹⁶ Iesus sayde vnto her: Mary. She turned her selfe, and sayde vnto him: Rabboni, which is to saye master. ¹⁷ Iesus sayde vnto her, touche me not, for I am not yet ascended to my father. But goo to my brethren and saye vnto them/ I ascede vnto my father and

CRANMER — 1539.

Iesus loued, and sayeth vnto them : They haue taken awaye the Lorde out of the graue, and we cannot tell where they haue layd him. ² Peter therfore went forth, and that other disciple, and came vnto the sepulchre. ⁴ They ranne bothe together, and that other disciple dyd out runne Peter, and came fyrst to the sepulchre. ⁵ And whan he had stowped doune he sawe the lynnyn clothes lyeinge, yet went he not in. ⁶ Then came Simon Peter, folowinge him, and went into the sepulchre, and sawe the lynnyn clothes lye, ⁷ and the napkin that was aboute his heed, not lyeing with the lynnyn clothes, but wrapped togeder in a place by it self. ⁸ Then went in also that other disciple, which came fyrst to the sepulchre, and he sawe and beleued. ⁹ For as yet they knew not the scripture, that he shulde ryse agayne from death. ¹⁰ Then the disciples went awaye agayne vnto their awne home.

¹¹ Mary stode without at the sepulchre wepinge. So as she wepte, she bowed her selfe into the sepulchre, ¹² and seeth two angels clothed in whyte, syttinge, the one at the heed and the other at the fete, where they had layde the body of Iesus. ¹³ They saye vnto her: woman, why wepest thou? She sayeth vnto them: for they haue taken awaye my Lord, and I wote not where they haue layde him. ¹⁴ When she had thus sayd, she turned her selfe backe, and sawe Iesus standinge, and knewe not that it was Iesus: ¹⁵ Iesus sayeth vnto her: woman, why wepest thou? Whom sekest thou? She supposynge that he had bene a gardener, sayeth vnto him, Syr: yf thou haue borne him hence, tell me wher thou hast layde him, and I will fet him. ¹⁶ Iesus sayeth vnto her. Mary. She turned her selfe, and sayd vnto hym: Rabboni, which is to saye master. ¹⁷ Iesus sayeth vnto her, touche me not, for I am not yet ascended to my father. But go to my brethren, and saye vnto them : I ascend vnto my father and

with, know, thilke, that, suyng, folowynge, sudarie
handkercheif agen, again. eft, or, eftsone, again.
stied, knowe, wille, knowe. nyle, not. stied, ascended.

ὡς οὖν ἔκλαιε, παρέκυνθεν εἰς τὸ μνημεῖον, ¹² καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. ¹³ καὶ λέγουσιν αὐτῇ ἐκεῖνοι, ‘Γύναι, τί κλαίεις;’ Λέγει αὐτοῖς, ‘Ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.’ ¹⁴ Ταῦτα εἰπούσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα· καὶ οὐκ ᾔδει ὅτι ¹⁵ ὁ Ἰησοῦς ἐστι. ¹⁶ λέγει αὐτῇ ὁ Ἰησοῦς, ‘Γύναι, τί κλαίεις; τίνα ζητεῖς;’ Ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ, ‘Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ⁹ ἔθηκες αὐτόν·| κἀγὼ αὐτόν ἀρῶ.’ ¹⁶ Λέγει αὐτῇ ὁ Ἰησοῦς, ‘Μαρία.’ Στραφεῖσα ἐκείνη λέγει αὐτῷ ¹⁷ Ἐβραϊστὶ,| ‘Ραββουνί’ (ὃ λέγεται, διδάσκαλε.) ¹⁷ λέγει αὐτῇ ὁ Ἰησοῦς, ‘Μὴ μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου· δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου

f Alex. = ὁ.

g Rec. αὐτὸν ἰθὺς.

h Rec. = Ἐβραϊστὶ.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611

loured, and said vnto them, They haue taken away the Lord out of the tombe, and we can not tel where they haue layd him. ³ Peter therefore went forth, and the other disciple, and came vnto the sepulchre. ⁴ And they ranne bothe together, but that other disciple did out runne Peter, and came fyrst to the sepulchre. ⁵ And he stouped doune, and sawe the linnen clothes lying: yet went he not in. ⁶ Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen clothes lye, ⁷ And the napkin that was about his head, not lying with the linnen clothes, but wrappd together in a place by it selfe. ⁸ Then went in also that other disciple which came fyrst to the sepulchre, and he saw and beleued. ⁹ For as yet they knew not the Scripture, That he should ryse agayne from death. ¹⁰ And the disciples went away agayne vnto their owne home.

¹¹ And Marie stode without at the sepulchre weeping, and as she wept, she bowed her selfe into the sepulchre, ¹² And sawe two Angels in whyte, sitting, the one at the head, and the other at the fete, where the body of Iesus had layne. ¹³ And they sayd vnto her, Woman, why wepest thou? She sayd vnto them, they haue taken away my Lord, and I wot not where they haue layd him. ¹⁴ When she had thus sayd, she turned her selfe backe and sawe Iesus standing, and knewe not that it was Iesus. ¹⁵ Iesus sayeth vnto her, Woman, why wepest thou? Whom seekest thou? She supposing that he had bene the gardener, sayd vnto him, Syr, if thou hast borne him hence, tel me wher thou hast layd hym, and I wyl fet him.

¹⁶ Iesus sayeth vnto her, Marie. She turned her selfe, and sayd vnto him, Rabboni, which is to say, master. ¹⁷ Iesus sayeth vnto her, Touche me not: for I am not yet ascended to my Father: but go to my brethern and say vnto them, I ascend vnto my Father and your Father,

other disciple vvhom Iesus loued, and saith to them, They haue taken our Lord out of the monument, and vve knovv not vvhere they haue laid him.

³ Peter therefore vvent forth and that other disciple, and they came to the monument. ⁴ And both ranne together, and that other disciple did out-runne Peter, and came first to the monument. ⁵ And vvhen he had stouped dovne, he savv the linnen clothes lying: but yet he vvent not in. ⁶ Simon Peter therefore commeth, folovving him, and vvent in to the monument, and savv the linnen clothes lying, ⁷ and the napkin that had been vpon his head, not lying vvith the linnen clothes, but apart, vvrappt vp into one place. ⁸ Then therefore vvent in that other disciple also vvvhich came first to the monument: and he savv, and beleued. ⁹ For as yet they knevvt not the scripture, that he should rise againe from the dead. ¹⁰ The disciples therefore departed againe to them selues.

¹¹ But Marie stood at the monument vvithout, vveeping. Therfore as she vvas vveeping, she stouped dovne, and looked into the monument: ¹² and she savv tvo Angels in vvHITE, sitting, one at the head, and one at the fete, vvhere the body of Iesus had been laid. ¹³ They say to her, Vvoman, vvhy vveapest thou? She saith to them, Because they haue taken avvay my Lord, and I knovv not vvhere they haue put him. ¹⁴ Vvhen she had said thus, she turned backvvard, and savv Iesus standing: and she knevvt not that it is Iesus. ¹⁵ Iesus saith to her, Vvoman, vvhy vveapest thou? vvhom seekst thou? She thinking that it vvas the gardiner, saith to him, Sir, if thou hast caried him avvay, tel me vvhere thou hast laid him: and I vvill take him avvay. ¹⁶ Iesus saith to her, Marie. She turning saith to him, Rabbóni (vvvhich is to say, Maister.) ¹⁷ Iesus saith to her, Do not touche me, for I am not yet ascended to my Father: but goe to my brethern, and say to them, I ascend to my Father and your Father,

Iesus loued, and saith vnto them, They haue taken avvay the Lord out of the Sepulchre, and wee know not vvhere they haue laid him. ³ Peter therefore vvent forth, and that other disciple, and came to the Sepulchre. ⁴ So they ranne both together, and the other disciple did outrun Peter, and came first to the Sepulchre. ⁵ And he stouping dovne and looking in, savv the linnen clothes lying, yet went he not in. ⁶ Then commeth Simon Peter following him, and went into the Sepulchre, and seeth the linnen clothes lie, ⁷ And the napkin that was about his head, not lying with the linnen clothes, but wrappd together in a place by it selfe. ⁸ Then went in also that other disciple vvvhich came first to the Sepulchre, and he saw, and beleued. ⁹ For as yet they knew not the Scripture, that hee must rise againe from the dead. ¹⁰ Then the disciples went avvay vnto their owne home.

¹¹ But Mary stood without at the sepulchre, weeping: and as shee wept, she stouped dovne, and looked into the Sepulchre, ¹² And seeth two Angels in white, sitting, the one at the head, and the other at the fete, vvhere the body of Iesus had layen: ¹³ And they say vnto her, Woman, vvhy weapest thou? Shee saith vnto them, Because they haue taken avvay my Lord, and I know not vvhere they haue layd him. ¹⁴ And vvhen she had thus said, shee turned herselfe backe, and savv Iesus standing, and knew not that it was Iesus. ¹⁵ Iesus saith vnto her, Woman, vvhy weapest thou? vvhom seekst thou? Shee supposing him to be the gardiner, saith vnto him, Sir, if thou haue borne him hence, tell me vvhere thou hast layd him, and I will take him avvay. ¹⁶ Iesus saith vnto her, Mary. She turned her selfe, and saith vnto him, Rabboni, vvvhich is to say, Master. ¹⁷ Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but go to my brethern, and say vnto them, I ascend vnto my Father, and your Father,

‘καὶ πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν.’ ¹⁸ Ἐρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε| τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ. ¹⁹ Οὗσης οὖν ὀφίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μᾶ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, ‘Εἰρήνῃ ὑμῖν.’ ²⁰ Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. ²¹ εἶπεν οὖν αὐτοῖς ^k ὁ Ἰησοῦς| πάλιν, ‘Εἰρήνῃ ὑμῖν. ‘καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.’ ²² Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς, ‘Λάβετε Πνεῦμα ἅγιον. ²³ Ἄν τινων ἀφήτε τὰς ἁμαρτίας, ^l ‘ἀφιένται| αὐτοῖς· ἂν τινων κρατῆτε, κεκράτῃνται.’ ²⁴ Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. ²⁵ ἔλεγον οὖν

^a Alex. ἑώρακε.^k Alex. = ὁ Ἰησοῦς.^l Alex. ἀφιένται.

WICLIIF—1380.

fadir to my god and to youre god; ¹⁸ mari mawdeleyne cam tellynge to the disciplis, that I sij the lord, and these thingis he seide to me.

¹⁹ therfor whanne it was enen in that dai oon of the sabotis, and the zatis weren schitte, where the disciplis weren gaderid for drede of the iewis: ihesus cam and stode in the myddil of the disciplis; and he seith to hem; pees to zou; ²⁰ and whanne he hadde seide this, he schewid to hem hondis and side; therfor the disciplis ioiiden, for the lord was seen; ²¹ and he seith to hem; pees to zou; as the fadir sente me I sende zou; ²² whanne he hadde seide this, he blew on hem and seide; take ze the holi goost; ²³ whos synnes ze forzeuen: tho ben forzoun to hem; and whos ze with holden: tho ben with holden.

²⁴ But Thomas oon of the twelue, that is seide dydymus, was not with hem; whanne ihesus cam; ²⁵ therfor the other disciplis seiden; we han seen the lord. and he seide to hem; but I se in his hondis the fetcheng of the nailis and putte my fingir in to the place of the nailis and putte myn hond in to his side: I schal not bileue; ²⁶ And aftir eiste daies, cftone his disciplis weren with ymne, and Thomas with hem; ihesus cam while the gatis weren schitte, and stood in the myddil and seide; pees to zou; ²⁷ aftirward he seith to thomas; putte in here thi fyngir and se myn hondis: & put hidir thin hond and putte in to my side; and nyle thou be vnbeleful: but feithful. ²⁸ Thomas answerid and seide to him; my lord and my god. ²⁹ ihesus seith to hym; Thomas for thou hast seen me thou bileuest. blessid ben thei that seen not, and han bileued.

³⁰ and ihesus didde many other signes in the sijt of his disciplis, which be not

TYNDALE—1534.

yourre father to: my god and yourre god. ¹⁸ Mary Magdalene came and tolde the disciplis that she had sene the lorde; and that he had spoken soche thinges vnto her.

¹⁹ The same daye at nyght; which was the morowe after the saboth daye; when the dores were shut; where the disciplis were assembled to gedre for feare of the Iewes; came Iesus and stode in the myddes; and sayd to them: peace be with you. ²⁰ And when he had so sayde; he shewed vnto them his hondes; and his syde. Then were the disciplis glad when they sawe the Lorde. ²¹ Then sayde Iesus to them agayne: peace be with you. As my father sent me; even so sende I you. ²² And when he had sayde that; he brethred on them and sayde vnto them: Receaue the holy goost. ²³ Whosoever synnes ye remyt they are remitted vnto them. And whosoever synnes ye retayne; they are retayned.

²⁴ But Thomas one of the twelue; called Didymus; was not with them when Iesus came. ²⁵ The other disciplis sayd vnto him: we have sene the lorde. And he sayde vnto them: except I se in his hondes the prent of the nayles; and put my fynger in the holes of the nayles; and thrust my honde into his syde; I will not beleue.

²⁶ And after .viii. dayes agayne; his disciplis were with in; and Thomas with them. Then came Iesus when the dores were shut; and stode in the myddes and sayde: peace be with you.

²⁷ After that sayde he to Thomas: bringe thy fynger hether; and se my hondes; and bringe thy honde and thrust it into my syde; and be not faythesles; but belevyng.

²⁸ Thomas answered and sayde vnto him: my Lorde; and my God. ²⁹ Iesus sayde vnto him: Thomas; because thou hast sene me; therefore thou belevest: Happy are they that have not sene; and yet beleue.

³⁰ And many other signes dyd Iesus in the presence of his disciplis; which are

CRANMER—1539.

yourre father: and to my God, and yourre God. ¹⁸ Mary Magdalene came and tolde the disciplis, that she had sene the Lorde, and that he had spoken soche thinges vnto her.

¹⁹ The same daye at nyght: which was the first daye of the Saboths, when the dores were shut (where the disciplis were assembled together for feare of the Iewes) came Iesus, and stode in the myddes, and sayeth vnto them: peace be vnto you. ²⁰ And when he had so sayde, he shewed vnto them his handes, and his syde. Then were the dycyples glad when they sawe the Lord. ²¹ Then sayd Iesus to them agayne: peace be vnto you. As my father sent me, even so sende I you also. ²² And when he had sayd those wordes, he brethred on them and sayeth vnto them: Receaue the holy goost. ²³ Whosoever synnes ye remitte, they are remitted vnto them. And whosoever synnes ye retayne, they are retayned.

²⁴ But Thomas one of the twelue (which is called Didymus) was not with them, when Iesus came. ²⁵ The other disciplis therfore sayde vnto him: we haue sene the Lorde. But he sayde vnto them: except I se in his handes the prynt of the nayles, and put my fynger in to the prynt of the nayles, and thrust my hande into his syde, I will not beleue. ²⁶ And after .viii. daies, agayne his disciplis were within, and Thomas with them. Then came Iesus when the dores were shut, and stode in the myddes, and sayde: peace be vnto you.

²⁷ After that sayd he to Thomas: bringe thy fynger hether, and se my handes, and reach hyther thy hande, and thrust it into my syde, and be not faythesles, but beleuyng. ²⁸ Thomas answered, and sayde vnto him: my Lorde, and my God: ²⁹ Iesus sayeth vnto him: Thomas, because thou hast sene me, thou hast beleued: blessed are they that haue not sene, and yet haue beleued.

³⁰ And many other synnes truly dyd Iesus in the presence of his disciplis, whych

^a, ^g, ^h, ⁱ, ^j, ^k, ^l, ^m, ⁿ, ^o, ^p, ^q, ^r, ^s, ^t, ^u, ^v, ^w, ^x, ^y, ^z, ^{aa}, ^{ab}, ^{ac}, ^{ad}, ^{ae}, ^{af}, ^{ag}, ^{ah}, ^{ai}, ^{aj}, ^{ak}, ^{al}, ^{am}, ^{an}, ^{ao}, ^{ap}, ^{aq}, ^{ar}, ^{as}, ^{at}, ^{au}, ^{av}, ^{aw}, ^{ax}, ^{ay}, ^{az}, ^{ba}, ^{bb}, ^{bc}, ^{bd}, ^{be}, ^{bf}, ^{bg}, ^{bh}, ^{bi}, ^{bj}, ^{bk}, ^{bl}, ^{bm}, ^{bn}, ^{bo}, ^{bp}, ^{bq}, ^{br}, ^{bs}, ^{bt}, ^{bu}, ^{bv}, ^{bw}, ^{bx}, ^{by}, ^{bz}, ^{ca}, ^{cb}, ^{cc}, ^{cd}, ^{ce}, ^{cf}, ^{cg}, ^{ch}, ^{ci}, ^{cj}, ^{ck}, ^{cl}, ^{cm}, ^{cn}, ^{co}, ^{cp}, ^{cq}, ^{cr}, ^{cs}, ^{ct}, ^{cu}, ^{cv}, ^{cw}, ^{cx}, ^{cy}, ^{cz}, ^{da}, ^{db}, ^{dc}, ^{dd}, ^{de}, ^{df}, ^{dg}, ^{dh}, ^{di}, ^{dj}, ^{dk}, ^{dl}, ^{dm}, ^{dn}, ^{do}, ^{dp}, ^{dq}, ^{dr}, ^{ds}, ^{dt}, ^{du}, ^{dv}, ^{dw}, ^{dx}, ^{dy}, ^{dz}, ^{ea}, ^{eb}, ^{ec}, ^{ed}, ^{ee}, ^{ef}, ^{eg}, ^{eh}, ^{ei}, ^{ej}, ^{ek}, ^{el}, ^{em}, ^{en}, ^{eo}, ^{ep}, ^{eq}, ^{er}, ^{es}, ^{et}, ^{eu}, ^{ev}, ^{ew}, ^{ex}, ^{ey}, ^{ez}, ^{fa}, ^{fb}, ^{fc}, ^{fd}, ^{fe}, ^{ff}, ^{fg}, ^{fh}, ^{fi}, ^{fj}, ^{fk}, ^{fl}, ^{fm}, ^{fn}, ^{fo}, ^{fp}, ^{fq}, ^{fr}, ^{fs}, ^{ft}, ^{fu}, ^{fv}, ^{fw}, ^{fx}, ^{fy}, ^{fz}, ^{ga}, ^{gb}, ^{gc}, ^{gd}, ^{ge}, ^{gf}, ^{gg}, ^{gh}, ^{gi}, ^{gj}, ^{gk}, ^{gl}, ^{gm}, ^{gn}, ^{go}, ^{gp}, ^{gq}, ^{gr}, ^{gs}, ^{gt}, ^{gu}, ^{gv}, ^{gw}, ^{gx}, ^{gy}, ^{gz}, ^{ha}, ^{hb}, ^{hc}, ^{hd}, ^{he}, ^{hf}, ^{hg}, ^{hh}, ^{hi}, ^{hj}, ^{hk}, ^{hl}, ^{hm}, ^{hn}, ^{ho}, ^{hp}, ^{hq}, ^{hr}, ^{hs}, ^{ht}, ^{hu}, ^{hv}, ^{hw}, ^{hx}, ^{hy}, ^{hz}, ^{ia}, ^{ib}, ^{ic}, ^{id}, ^{ie}, ^{if}, ^{ig}, ^{ih}, ⁱⁱ, ^{ij}, ^{ik}, ^{il}, ^{im}, ⁱⁿ, ^{io}, ^{ip}, ^{iq}, ^{ir}, ^{is}, ^{it}, ^{iu}, ^{iv}, ^{iw}, ^{ix}, ^{iy}, ^{iz}, ^{ja}, ^{jb}, ^{jc}, ^{jd}, ^{je}, ^{jf}, ^{jj}, ^{jk}, ^{jl}, ^{jm}, ^{jn}, ^{jo}, ^{jp}, ^{jq}, ^{jr}, ^{js}, ^{jt}, ^{ju}, ^{jv}, ^{jw}, ^{jx}, ^{jy}, ^{jz}, ^{ka}, ^{kb}, ^{kc}, ^{kd}, ^{ke}, ^{kf}, ^{kg}, ^{kh}, ^{ki}, ^{kj}, ^{kk}, ^{kl}, ^{km}, ^{kn}, ^{ko}, ^{kp}, ^{kq}, ^{kr}, ^{ks}, ^{kt}, ^{ku}, ^{kv}, ^{kw}, ^{kx}, ^{ky}, ^{kz}, ^{la}, ^{lb}, ^{lc}, ^{ld}, ^{le}, ^{lf}, ^{lg}, ^{lh}, ^{li}, ^{lj}, ^{lk}, ^{ll}, ^{lm}, ^{ln}, ^{lo}, ^{lp}, ^{lq}, ^{lr}, ^{ls}, ^{lt}, ^{lu}, ^{lv}, ^{lw}, ^{lx}, ^{ly}, ^{lz}, ^{ma}, ^{mb}, ^{mc}, ^{md}, ^{me}, ^{mf}, ^{mg}, ^{mh}, ^{mi}, ^{mj}, ^{mk}, ^{ml}, ^{mm}, ^{mn}, ^{mo}, ^{mp}, ^{mq}, ^{mr}, ^{ms}, ^{mt}, ^{mu}, ^{mv}, ^{mw}, ^{mx}, ^{my}, ^{mz}, ^{na}, ^{nb}, ^{nc}, nd, ^{ne}, ^{nf}, ^{ng}, ^{nh}, ⁿⁱ, ^{nj}, ^{nk}, ^{nl}, ^{nm}, ⁿⁿ, ^{no}, ^{np}, ^{nq}, ^{nr}, ^{ns}, ^{nt}, ^{nu}, ^{nv}, ^{nw}, ^{nx}, ^{ny}, ^{nz}, ^{oa}, ^{ob}, ^{oc}, ^{od}, ^{oe}, ^{of}, ^{og}, ^{oh}, ^{oi}, ^{oj}, ^{ok}, ^{ol}, ^{om}, ^{on}, ^{oo}, ^{op}, ^{oq}, ^{or}, ^{os}, ^{ot}, ^{ou}, ^{ov}, ^{ow}, ^{ox}, ^{oy}, ^{oz}, ^{pa}, ^{pb}, ^{pc}, ^{pd}, ^{pe}, ^{pf}, ^{pg}, ^{ph}, ^{pi}, ^{pj}, ^{pk}, ^{pl}, ^{pm}, ^{pn}, ^{po}, ^{pp}, ^{pq}, ^{pr}, ^{ps}, ^{pt}, ^{pu}, ^{pv}, ^{pw}, ^{px}, ^{py}, ^{pz}, ^{qa}, ^{qb}, ^{qc}, ^{qd}, ^{qe}, ^{qf}, ^{qg}, ^{qh}, ^{qi}, ^{qj}, ^{qk}, ^{ql}, ^{qm}, ^{qn}, ^{qo}, ^{qp}, ^{qq}, ^{qr}, ^{qs}, ^{qt}, ^{qu}, ^{qv}, ^{qw}, ^{qx}, ^{qy}, ^{qz}, ^{ra}, ^{rb}, ^{rc}, rd, ^{re}, ^{rf}, ^{rg}, ^{rh}, ^{ri}, ^{rj}, ^{rk}, ^{rl}, ^{rm}, ^{rn}, ^{ro}, ^{rp}, ^{rq}, ^{rr}, ^{rs}, ^{rt}, ^{ru}, ^{rv}, ^{rw}, ^{rx}, ^{ry}, ^{rz}, ^{sa}, ^{sb}, ^{sc}, ^{sd}, ^{se}, ^{sf}, ^{sg}, ^{sh}, ^{si}, ^{sj}, ^{sk}, ^{sl}, sm, ^{sn}, ^{so}, ^{sp}, ^{sq}, ^{sr}, ^{ss}, st, ^{su}, ^{sv}, ^{sw}, ^{sx}, ^{sy}, ^{sz}, ^{ta}, ^{tb}, ^{tc}, ^{td}, ^{te}, ^{tf}, ^{tg}, th, ^{ti}, ^{tj}, ^{tk}, ^{tl}, tm, ^{tn}, ^{to}, ^{tp}, ^{tq}, ^{tr}, ^{ts}, ^{tt}, ^{tu}, ^{tv}, ^{tw}, ^{tx}, ^{ty}, ^{tz}, ^{ua}, ^{ub}, ^{uc}, ^{ud}, ^{ue}, ^{uf}, ^{ug}, ^{uh}, ^{ui}, ^{uj}, ^{uk}, ^{ul}, ^{um}, ^{un}, ^{uo}, ^{up}, ^{uq}, ^{ur}, ^{us}, ^{ut}, ^{uu}, ^{uv}, ^{uw}, ^{ux}, ^{uy}, ^{uz}, ^{va}, ^{vb}, ^{vc}, ^{vd}, ^{ve}, ^{vf}, ^{vg}, ^{vh}, ^{vi}, ^{vj}, ^{vk}, ^{vl}, ^{vm}, ^{vn}, ^{vo}, ^{vp}, ^{vq}, ^{vr}, ^{vs}, ^{vt}, ^{vu}, ^{vv}, ^{vw}, ^{vx}, ^{vy}, ^{vz}, ^{wa}, ^{wb}, ^{wc}, ^{wd}, ^{we}, ^{wf}, ^{wg}, ^{wh}, ^{wi}, ^{wj}, ^{wk}, ^{wl}, ^{wm}, ^{wn}, ^{wo}, ^{wp}, ^{wq}, ^{wr}, ^{ws}, ^{wt}, ^{wu}, ^{wv}, ^{ww}, ^{wx}, ^{wy}, ^{wz}, ^{xa}, ^{xb}, ^{xc}, ^{xd}, ^{xe}, ^{xf}, ^{xg}, ^{xh}, ^{xi}, ^{xj}, ^{xk}, ^{xl}, ^{xm}, ^{xn}, ^{xo}, ^{xp}, ^{xq}, ^{xr}, ^{xs}, ^{xt}, ^{xu}, ^{xv}, ^{xw}, ^{xx}, ^{xy}, ^{xz}, ^{ya}, ^{yb}, ^{yc}, ^{yd}, ^{ye}, ^{yf}, ^{yg}, ^{yh}, ^{yi}, ^{yj}, ^{yk}, ^{yl}, ^{ym}, ^{yn}, ^{yo}, ^{yp}, ^{yq}, ^{yr}, ^{ys}, ^{yt}, ^{yu}, ^{yv}, ^{yw}, ^{yx}, ^{yy}, ^{yz}, ^{za}, ^{zb}, ^{zc}, ^{zd}, ^{ze}, ^{zf}, ^{zg}, ^{zh}, ^{zi}, ^{zj}, ^{zk}, ^{zl}, ^{zm}, ^{zn}, ^{zo}, ^{zp}, ^{zq}, ^{zr}, ^{zs}, ^{zt}, ^{zu}, ^{zv}, ^{zw}, ^{zx}, ^{zy}, ^{zz}.

αὐτῷ οἱ ἄλλοι μαθηταί, ‘Εωράκαμεν τὸν κύριον.’ Ὁ δὲ εἶπεν αὐτοῖς, ‘Ἐὰν μὴ ἴδῳ ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλῳ τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλῳ τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεῦσω.’ ²⁶ Καὶ μεθ’ ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ’ αὐτῶν· ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔσται εἰς τὸ μέσον καὶ εἶπεν, ‘Εἰρήνῃ ὑμῖν.’ ²⁷ Εἶτα λέγει τῷ Θωμᾷ, ‘Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.’ ²⁸ Καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ, ‘Ὁ κύριός μου καὶ ὁ Θεός μου.’ ²⁹ Λέγει αὐτῷ ὁ Ἰησοῦς, ‘Ὅτι ἐώρακάς με,^o πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.’

³⁰ Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν

²⁶ Alex. = Kai.

²⁸ Rec. + ὁ.

^o Rec. + Θωμᾶ.

GENEVA — 1557.

and to my God, and your God. ¹⁸ Marie Magdalene came and tolde the disciples that she had sene the Lord, and that he had spoken suche things vnto her.

¹⁹ The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled together for feare of the Iewes, came Iesus and stode in the middes, and sayd to them, Peace be vnto you. ²⁰ And when he had so sayd, he shewed vnto them his handes, and his syde. Then were the disciples glad when they sawe the Lord. ²¹ Then sayd Iesus to them agayne, Peace be vnto you. As my Father sent me, *euen so* send I you. ²² And when he had sayd that, he breathed on them, and sayd vnto them, Receaue the holy Ghost.

²³ Whosoeuers synnes ye remit, they are remitted vnto them, and whosoeuers synnes ye retayne, they are retayned. ²⁴ But Thomas one of the twelue called Didymus, was not with them when Iesus came. ²⁵ The other disciples therefore sayd vnto him, We haue sene the Lord: but he sayd vnto them, Except I see in his handes the print of the nailes, and put my fynger into the print of the nailes, and put my hand into his syde, I wil not beleue.

²⁶ And after eight dayes, agayne his disciples were with in, and Thomas with them. Then came Iesus, when the doores were shut, and stode in the myddes, and sayd, Peace be vnto you. ²⁷ After that sayd he to Thomas, Put thy finger here and se my handes, and thrust forth thy hande, and put it into my syde, and be not faithlesse, but faithfull. ²⁸ Thomas answered, and sayd vnto hym, *Thou art* my Lord, and my God. ²⁹ Iesus sayd vnto hym, Thomas, because thou hast sene me, thou belest: blessed are they that haue not sene, and yet haue beleued. ³⁰ And many other signes also did Iesus in the presence of his

RHEIMS — 1582.

my God and your God. ¹⁸ Marie Magdalene commeth and telleth the disciples, That I haue seen our Lord, and thus he said vnto me.

¹⁹ Therfore vvhen it vvas late that day, the first of the Sabbaths, and the doores vvere shut, vvhere the disciples vvere gathered together for feare of the Iewves, Iesus came and stodee in the middes, and saith to them, Peace be to you. ²⁰ And vvhen he had said this, he shewed them his handes and side. The disciples therfore vvere glad vvhen they savv our Lord. ²¹ He said therfore to them againe, Peace be to you. As my Father hath sent me, I also doe send you. ²² Vvhen he had said this, he breathed vpon them: and he saith to them, Receiue ye the Holy Ghost: ²³ VVHOSE SINNES YOY SHAL FORGIVE, THEY ARE FORGIVEN THEM: AND VVHOSE YOY SHAL RETEINE, THEY ARE RETEINED. ²⁴ But Thomas one of the Twelue, vvho is called Didymus, vvas not vvith them vvhen Iesus came. ²⁵ The other disciples therfore said to him, Vve haue seen our Lord. But he said to them, Vvles I see in his handes the print of the nailes, and put my finger into the place of the nailes, and put my hand into his side: I vvil not beleuee.

²⁶ And after eight daies, againe his disciples vvere vvithin: and Thomas vvith them. Iesus commeth the doores being shut, and stodee in the middes, and said, Peace be to you. ²⁷ Then he saith to Thomas, Put in thy finger hither, and see my handes, and bring hither thy hand, and put it into my side: and be not incredulous but faithfull. ²⁸ Thomas answered, and said to him, My Lord, and my God. ²⁹ Iesus saith to him, Because thou hast seen me, Thomas, thou hast beleueed: blessed are they that haue not seen and haue beleueed.

³⁰ Many other signes also did Iesus in the sight of his disciples, vvhiich are not

AUTHORISED — 1611.

and to my God, and your God. ¹⁸ Mary Magdalene came and told the disciples that shee had scene the Lord, and that hee had spoken these things vnto her.

¹⁹ Then the same day at euening being the first day of the weeke, when the doores where shut, where the disciples were assembled for feare of the Iewes, came Iesus, and stood in the midst, and saith vnto them, Peace bee vnto you. ²⁰ And when hee had so said, hee shewed vnto them his hands and his side. Then were the disciples glad, when they saw the Lord. ²¹ Then said Iesus to them againe, Peace be vnto you: As my Father hath sent me, euen so send I you. ²² And when he had sayd this, hee breathed on them, and saith vnto them, Receiue ye the holy Ghost. ²³ Whose soeuer sinnes yee remit, they are remitted vnto them, and whose soeuer sinnes yee retaine, they are retained.

²⁴ But Thomas one of the twelue, called Didymus, was not with them when Iesus came. ²⁵ The other disciples therefore said vnto him, We haue scene the Lord. But he said vnto them, Except I shall see in his hands the print of the nailes, and put my finger into the print of the nailes, and thrust my hand into his side, I will not beleuee.

²⁶ And after eight dayes, againe his disciples were within, and Thomas with them: Then came Iesus, the doores being shut, and stood in the midst, and said, Peace be vnto you. ²⁷ Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and bee not faithlesse, but beleueing. ²⁸ And Thomas answered, and said vnto him, My Lord, and my God. ²⁹ Iesus saith vnto him, Thomas, because thou hast scene mee, thou hast beleueed: blessed are they that haue not scene, and yet haue beleueed.

³⁰ And many other signes truly did Iesus in the presence of his disciples, which

αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. ³¹ ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ^p Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζῶν ^q ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

XXI. Μετὰ ταῦτα ἐφάνερώσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερώσε δὲ οὕτως. ² ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. ³ λέγει αὐτοῖς Σίμων Πέτρος, ‘Υπάγω ἀλιεύειν.’ Λέγουσιν αὐτῷ, ‘Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.’ Ἐξῆλθον καὶ ἐνέβησαν ἐῖς τὸ πλοῖον εὐθύς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. ⁴ πρωίας δὲ ἥδη γενομένης ἔστη ^u ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μόντοι ᾗδειςαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστί. ⁵ λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, ‘Παῖδια, μὴ τι

^p Rec. + ὁ.^q Alex. + αἰώνιον.^r Alex. τ. μ. αὐτοῦ.^s Rec. ἀνίστασιν.^t Alex. = εἰθῆς.

WICLIF—1380.

writun in this booke; ³¹ but these ben writun that ze bileue that ihesus is crist the sone of god. & that ze bileuynge: haue lif in his name.

21. AFTIRWARD ihesus eftsonne schewid hym to his discipils: at the see of tyberias, and he schewid hym thus. ² there were to gidre symount petir and thomas, that is seide didymus, and natanael that was of the cane of galilee, and the sones of zebede, and twey other of his discipils. ³ symount petir seith to hem; I go to fische, thei seien to hym; & ze comen with thee, and thei wenten out and wente in to a boot; and in that nygt thei tokun no thing. ⁴ but whanne the morowe was come, ihesus stod in the brynke, netheles the discipils knewen not that it was ihesus; ⁵ therfor ihesus seith to hem; children where ze han ony soupinge thing? thei answerden to hym; nay. ⁶ he seide to hem; putte ze the nette in to the riȝthalf of the rowyng and ze schuln fynde; and thei putiden the nette, and thanne thei myȝten not drawe it for multitude of fischis.

therfor thilke discipile, whom ihesus loued seide to petir; it is the lord, symount petir whanne he hadde herde that it is the lord: gidre hym with a coote for he was nakid, & wente in to the see, ⁸ but the other discipils camen bi bote, for thei weren not for fro the lond; but as a two hundrid cubitis: drawynge the nette of fischis. ⁹ and as thei camen doun in to the lond: thei saien colis liggyng, and a fische leide on, and breed. ¹⁰ ihesus seith to hem; bryng ze of the fischis, which ze han tokun now. ¹¹ symount petir Wente up to drow; the nette in to the lond ful of greet fischis, an hundrid fifti and thre; and whanne thei weren so many: the

TYNDALE—1534.

not written in this booke. ³¹ These are written that ye myght beleve, that Iesus is Christ the sonne of God; and that in beleevynge ye myght have lyfe thorowe his name.

21. AFTER that Iesus shewed him selfe agayne, at the see of Tyberias. And on this wyse shewed he him selfe. ² There were to geder Simon Peter and Thomas; which is called Didymus: and Nathanael of Cana a citie of Galilee, and the sones of Zebedei, and two other of the disciples. ³ Simon Peter sayde vnto them: I goo a fysshynge. They sayde vnto him: We also will goo with the. They went their waye and entred into a shippe straight waye; and that nyght caught they nothinge.

⁴ But when the mornynge was now come, Iesus stode on the shore: neverthelesse the disciples knewe not that it was Iesus. ⁵ Iesus sayde vnto them: syrs, have ye eny meate? They answered him; no. ⁶ And he sayde vnto them: cast out the net on the ryght syde of the ship, and ye shall fynde. They cast out, and anonie they were not able to drawe it for the multitude of fysshes.

⁷ Then sayde the discipile whom Iesus loved, vnto Peter: It is the Lorde. When Simon Peter hearde, that it was the lorde, he gyrd his mantell to him (for he was naked) and sprange into the see. ⁸ The other disciples came by ship: for they were not farre from lande, but as it were two hundred cubites; and they drewe the net with fysshes. ⁹ Assone as they were come to lande, they sawe hoot coles and fysshelaid ther on; and breed. ¹⁰ Iesus sayde vnto them: bringe of the fyssh which ye have now caught. ¹¹ Simon Peter stepped forth and drewe the net to londe full of greate fysshes; an hondred and .liiij. And for all ther were so many, yet was not the

CRANMER—1539.

are not written in this booke. ³¹ These are written, that ye myght beleue, that Iesus is Christ the sonne of God, and that (in beleuynge) ye myght haue lyfe thorow his name.

21. AFTER warde dyd Iesus shewe him selfe agayne, at the see of Tyberias. And on this wyse shewed he him selfe. ² There were together Symon Peter and Thomas (which is called Didymus) and Nathanael of Cana in Galilee, and the sones of zebedei, and two other of his disciples. ³ Simon Peter sayeth vnto them: I will go a fissinghe. They saye vnto him: we also wyll go with the. They went their waye and entred into a shippie immediatly, and that night caught they nothinge.

⁴ But when the mornynge was now come, Iesus stode on the shore: neuerthelesse the discyples knewe not that it was Iesus. ⁵ Iesus sayeth vnto them: Children, haue ye eny meate? they answered him, no. ⁶ And he sayeth vnto them: cast out the net on the right syde of the ship, and ye shall fynde. They cast out therfore, and anonie they were not able to drawe it for the multitude of fysshes.

⁷ Then sayde the discipyle whom Iesus loued vnto Peter: It is the Lorde: When Simon Peter heard that it was the Lorde, he gyrd his coate vnto him (for he was naked) and sprange into the see. ⁸ The other disciples came by ship for they were not farre from lande, but as it were two hundred cubites, and they drewe the net with fysshes. ⁹ Assone then as they were come to lande, they sawe hoot coles, and fische layd thereon, and breed. ¹⁰ Iesus sayeth vnto them. bryng of the fyssh whych ye haue now caught: ¹¹ Symon Peter went vp, and drewe the net to londe full of greate fysshes, an hondred and .liiij. And for all ther were so many, yet was

⁸ Symon. ⁹ Assone. ¹⁰ Like, that. ¹¹ liggynge, lying.

‘προσφάγιον ἔχετε;’ Ἀπεκρίθησαν αὐτῷ, ‘Οὐ.’ ⁶ ‘Ὁ δὲ εἶπεν αὐτοῖς, ‘Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε.’ Ἐβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκύσαι ἔσχυσαν| ἀπὸ τοῦ πλήθους τῶν ἰχθύων. ⁷ λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἡγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, ‘Ὁ κύριός ἐστι.’ Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο· ἦν γὰρ γυμνός· καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. ⁸ οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον· (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ’ ὡς ἀπὸ πηχῶν διακοσίων,) σύροντες τὸ δίκτυον τῶν ἰχθύων. ⁹ Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὄψαριον ἐπικείμενον, καὶ ἄρτον. ¹⁰ λέγει αὐτοῖς ὁ Ἰησοῦς, ‘Ἐνέγκατε ἀπὸ τῶν ὄψαρίων ὧν ἐπιάσατε νῦν.’ ¹¹ Ἀνέβη Σίμων Πέτρος, καὶ εἵλκυσε τὸ δίκτυον ² ἐπὶ τῆς γῆς,| μεστὸν ἰχθύων μεγάλων| ἑκατὸν πεντηκοντατριῶν· καὶ τοσοῦτων ὄντων,

* Alex. = ὁ.

* Alex. ἰπι.

* Alex. ἰσχυον.

* Alex. εἰς τὴν γῆν s. ἐπὶ τὴν γῆν.

* Alex. μεγ. ἰχθ.

GENEVA — 1557.

disciples, which are not written in this boke. ³¹ these are wrayten that ye might beleue, that Iesus is Christe the Sonne of God, and that in beleuyng ye myght haue life through his Name.

21. AFTER that, Iesus shewed hym self agayne, at the sea of Tiberias: and on this wyse shewed he hym selfe. ² There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebede, and two other of his disciples.

³ Simon Peter sayd vnto them, I go a fyszynge. They sayd vnto him, We also wyl go with thee. They went their way and entred into a shyp straightway, and that night caught they nothing. ⁴ But when the morning was now come, Iesus stode on the shore: neuerthelesse the disciples knewe not that it was Iesus. ⁵ Iesus then sayd vnto them, Sirs haue ye any meat? They answered hym, No. ⁶ And he sayd vnto them, Cast out the net on the right syde of the shyp, and ye shal fynde. then they cast out, and anone they were not hable to drawe it, for the multitude of fysshes.

⁷ Then sayd the disciple whome Iesus loued vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he gyrd his coate to him, for he was naked, and sprang into the sea. ⁸ The other disciples came by shyppe (for they were not farre from lande, but as it were two hundred cubites) and they drewe the net with fysshes. ⁹ Assone then as they were come to lande, they sawe hotte coles, and fysshe layd thereon, and bread. ¹⁰ Iesus sayd vnto them, Bryng of the fysshes, which ye haue now caught. ¹¹ Simon Peter stepped forth and drewe the net to land, ful of great fysshes, an hundred, fifty, and three: and for all ther were so many, yet was not the net broken.

RHEIMS — 1582.

written in this booke. ³¹ And these are wrayten, that you may beleuee that Iesus is CHRIST the sonne of God: and that beleueing, you may haue life in his name.

21. AFTER Iesus manifested him self againe at the sea of Tiberias. And he manifested thus: ² There were together Simon Peter and Thomas wwho is called Didymus, and Nathanael wvhich vvas of Cana in Galilee, and the sonnes of Zebedee, and twvo others of his disciples.

³ Simon Peter saith to them, I goe to fish. They say to him, Vve also come wvith thee. And they vvent forth and got vp into the boate: and that night they tooke nothing. ⁴ But vvhenn morning vvas novv come, Iesus stode on the shore: yet the disciples knevv not that it vvas Iesus.

⁵ Iesus therfore saith to them, Children, haue you any meate? They answered him, No. ⁶ He saith to them, Cast the nette on the right side of the boate: and you shal finde. They therfore did cast it: and novv they were not able to draw it for the multitude of fishes. ⁷ That disciple therfore vvhom Iesus loved, saith to Peter, It is our Lord. Simon Peter vvhenn he had heard that it is our Lord: girded his coate vnto him (for he vvas naked) and cast him self into the sea. ⁸ But the other disciples came in the boate (for they were not farre from the land, but as it were tvo hundred cubites) draving the nette of fishes. ⁹ Therfore after they came dovvn to land, they savv hote coles lying, and fish laid thereon, and bread.

¹⁰ Iesus saith to them, Bring hither of the fishes that you tooke novv. ¹¹ Simon Peter vvent vp, and drevv the nette to the land, ful of great fishes, an hundred fiftie three. And although they were so many, the nette vvas not broken.

AUTHORISED — 1611.

are not written in this booke: ³¹ But these are written, that yee might beleuee that Iesus is the Christ the Sonne of God, and that beleueing ye might haue life through his Name.

21. AFTER these things Iesus shewed himselfe againe to the disciples at the sea of Tiberias, and on this wise shewed he himselfe. ² There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedee, and two other of his disciples. ³ Simon Peter saith vnto them, I goe a fishing. They say vnto him, Wee also goe with thee. They went fourth and entred into a ship immediatly, and that night they caught nothing. ⁴ But when the morning was now come, Iesus stood on the shore: but the disciples knew not that it was Iesus. ⁵ Then Iesus saith vnto them, *Children, haue ye any meat? They answered him, No. ⁶ And hee said vnto them, Cast the net on the right side of the ship, and yee shall find. They cast therefore, and now they were not able to draw it, for the multitude of fishes. ⁷ Therefore that disciple whom Iesus loved, saith vnto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fishers coat vnto him, (for he was naked) and did cast himselfe into the sea. ⁸ And the other disciples came in a litle ship (for they were not farre from land, but as it were two hundred cubites) dragging the net with fishes.

⁹ Assone then as they were come to land, they saw a fire of coales there, and fish layd thereon, and bread. ¹⁰ Iesus saith vnto them, Bring of the fish, which ye haue now caught. ¹¹ Simon Peter went vp, and drew the net to land full of great fishes, an hundred and fiftie and three: and for all there were so many, yet was

* Or, Sirs.

οὐκ ἐσχίσθη τὸ δίκτυον. ¹² Λέγει αὐτοῖς ὁ Ἰησοῦς, 'Δεῦτε ἀριστήσατε.' οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, 'Σὺ τίς εἶ;' εἰδότες ὅτι ὁ κύριός ἐστιν. ¹³ Ἐρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὄψάριον ὁμοίως. ¹⁴ τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

¹⁵ Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, 'Σίμων Ἰωῶν, ἀγαπᾷς με πλείον τούτων; Λέγει αὐτῷ, 'Ναὶ, κύριε· σὺ οἶδας ὅτι φιλῶ σε.' Λέγει αὐτῷ, 'Βόσκει τὰ ἀρρία μου.' ¹⁶ Λέγει αὐτῷ πάλιν δεύτερον, 'Σίμων Ἰωῶν, ἀγαπᾷς με; Λέγει αὐτῷ, 'Ναὶ κύριε· σὺ οἶδας ὅτι φιλῶ σε.' Λέγει αὐτῷ, 'Ποίμαινε τὰ προβατά μου.' ¹⁷ Λέγει αὐτῷ τὸ τρίτον, 'Σίμων Ἰωῶν, φιλεῖς με;' Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον, 'Φιλεῖς με;' καὶ εἶπεν αὐτῷ,

² Alex. οὖν.

⁴ Alex. = αὐτοῦ.

⁵ Alex. Ἰωάννου s. Ἰωάννου.

WICLIF—1380.

nette was not brokun. ¹² ihesus seith to hem come ȝe ete ȝe and no man of hem that saten at the mete durste axe hym: Who art thou wityng that it is the lord. ¹³ ⁊ ihesus cam and took breed and gaf to hem, and fisch also. ¹⁴ now this thridde tyme ihesus was schewed to his disciplys whanne he hadde risen agen fro deeth.

¹⁵ and whanne thei hadde eten ihesus seith to symount petir. symount of Ion louest thou me more thanne these? he seith to hem, ȝhe lord, thou woost that I loue thee. ihesus seith to hym, fede thou my lambren. ¹⁶ eft he seith to hym symount of Ion louest thou me? he seith to hym, ȝhe lord, thou woost that I loue thee, he seith to hym, fede thou my lambren. ¹⁷ he seith to hym the thridde tyme symount of Iohn louest thou me? Petir was heuy for he seith to hym the thridde tyme louest thou me. and he seith to him lord thou knowist alle thingis: thou woost that I loue thee, ihesus seith to hym, fede thou my sheep.

¹⁸ truli truli I seie to thee whanne thou were jonger thou girdidst thee; and wandridst were thou woldest but whanne thou schalt wexe elder thou schalt loude forth thin hondis; and another schal girde thee, and schal lede thee whidir thou wilt not. ¹⁹ he seide this thing signyfyng bi what deeth he schulde gloriefy god, and whanne he hadde seide these thingis he seith to hym, sue thou me. ²⁰ petir turned and saie thilke discipule—uyng, whom ihesus loued, whiche also restid in the soper on his brest; and he seid to hym lord who is it that schal bitraie the; ²¹ therfor whanne petir hadde seen this: he seith to ihesus lord but what this? ²² ihesus seith to hym so I wole that he dwelle til I come; what to thee? sue thou me. ²³ therfor this word wente out among the bretheren, that thilke discipule dieth not, and ihesus seide not to hym that he dieth not: but so I wole that he dwelle

TYNDALE—1534.

net broken. ¹² Iesus sayde vnto them: come and dyne. And none of the disciples durste axe him: what arte thou? For they knewe that it was the lorde. ¹³ Iesus then came and toke breed and gave them, and fysshe lykwyse. ¹⁴ And this is now the thyrdye tyme that Iesus appered to his disciples after that he was rysen agayne fro deeth.

¹⁵ When they had dyned, Iesus sayde to Simon Peter: Symon Ioanna, lovest thou me more then these? He sayde vnto him: ye Lorde, thou knowest, that I loue the. He sayde vnto him: fede my lambes. ¹⁶ He sayde to him agayne the seconde tyme: Symon Ioanna, lovest thou me? He sayde vnto him: ye lorde thou knowest that I loue the. He sayde vnto him: fede my shepe. ¹⁷ He sayde vnto him the thyrdye tyme: Symon Ioanna, lovest thou me? And Peter sorowed because he sayde to him the thyrdye tyme, lovest thou me, and sayde vnto him: Lorde, thou knowest all thinge, thou knowest that I loue the. Iesus sayde vnto him: fede my shepe.

¹⁸ Verely verely I saye vnto the, when thou wast yonge, thou gerddest thy selfe, and walkedst whyther thou woldest: but when thou arte olde, thou shalt stretche forth thy hondes, and a nother shall gyrd the, and leade the whyther thou woldest not. ¹⁹ That spake he signifyinge by what deeth he shuld glorify God.

And when he had sayde thus, he sayd to him folowe me. ²⁰ Peter turned about and save that discipule whom Iesus loved folowyng: which also lened on his brest at supper and sayde: Lorde which is he that shall betraye the? ²¹ When Peter sawe him he sayde to Iesus: Lorde what shall he here do? ²² Iesus sayd vnto him: Yf I will have him to tary tyll I come, what is that to the? folowe thou me. ²³ Then went this sayinge a broode amonge the brethern, that that discipule shulde not dye. Yet Iesus sayde not to him, he shall not dye: but yf I will that he tary

CRANMER—1539.

not the net broken. ¹² Iesus sayeth vnto them: come and dyne. And none of the disciples durst aske him: what art thou? For they knewe that it was the Lord. ¹³ Iesus then came, and toke breed, and gaue them, and fysshe likewise. ¹⁴ Thys is now the thyrdye tyme that Iesus appeared to hys dyscyples, after that he was rysen agayne fro deeth.

¹⁵ So when they had dyned, Iesus sayeth to Simon Peter: Symon Ioanna, louest thou me more than these? He sayd vnto him: ye Lord, thou knowest, that I loue the. He sayeth vnto him: fede my lambes. ¹⁶ He sayeth to hym agayne the seconde tyme: Symon Ioanna, louest thou me? He sayeth vnto hym: Yee Lorde, thou knowest that I loue the. He sayde vnto hym: fede my shepe. ¹⁷ He sayde vnto him the thyrdye tyme: Symon Ioanna, louest thou me? Peter was sory, because he sayde vnto him the thyrdye tyme: louest thou me, and he sayde vnto hym: Lord, thou knowest all thynges, thou knowest that I loue the. Iesus sayeth vnto him: fede my shepe.

¹⁸ Verely, verely, I saye vnto the: when thou wast yong, thou gerddest thy selfe, and walkedst whyther thou woldest: but when thou arte olde, thou shalt stretche forth thy handes, and another shal gyrd the, and leade the whyther thou woldest not. ¹⁹ That spake he, signyfyng, by what deeth he shuld glorifye God.

And when he had spoken this, he sayeth vnto him: folowe me. ²⁰ Peter turned about, and sawe the discipule whom Iesus loued, folowyng (whiche also leaned on hys brest at supper, and sayde: Lorde, which is he that betrayeth the?) ²¹ When Peter therfore sawe him, he sayeth to Iesus: Lord, what shall he here do? ²² Iesus sayeth vnto hym: If I wyll haue hym to tary tyll I come, what is that to the? folowe thou me. ²³ Then went thys sayinge abroad amonge the brethern, that that discipule shulde not dye. Yet Iesus sayde not to hym, he shall not dye: but yf I

¹² 1380. knowing agen again. woost, knowest.
¹⁵ 1380. know. grieved. sue. followe thilke, that.
¹⁸ 1380. following.

‘Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε.’ Λέγει αὐτῷ ὁ Ἰησοῦς, ‘Βόσκει τὰ πρόβατα μου.’ ¹⁸ ἄμην ἄμην λέγω σοι, ὅτε ἡς νεώτερος, ἐξῶννης σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἶσει ὅπου οὐ θέλεις.’ ¹⁹ (Τοῦτο δὲ εἶπε, σημαίνων πῶς θανάτῳ δοξάσει τὸν Θεόν.) καὶ τοῦτο εἰπὼν λέγει αὐτῷ, ‘Ἀκολουθε μοι.’ ²⁰ Ἐπιστραφεὶς ‘δὲ’ ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἡγάπα ὁ Ἰησοῦς, ἀκολουθούντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπε, ‘Κύριε, τίς ἐστιν ὁ παραδίδους σε;’ ²¹ Τοῦτον δὲ ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, ‘Κύριε, οὗτος δὲ τίς;’ ²² Λέγει αὐτῷ ὁ Ἰησοῦς, ‘Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; σὺ ἀκολουθε μοι.’ ²³ Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ‘Ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει’ καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ

c Alex. = ζι.

d Alex. + οὖν.

e Alex. σὺ μοι ἀκολουθεῖ.

GENEVA — 1557.

¹² Iesus sayd vnto them, Come and dyne. And none of the disciples durst aske hym, Who art thou? for they knew that it was the Lord. ¹³ Iesus then came and toke bread, and gaue them, and fyshe lykewyse. ¹⁴ This is now the thyrd tyme that Iesus appeared to his disciples, after that he was rysen agayne from death.

¹⁵ So when they had dyled, Iesus sayd to Simon Peter, Simon *sonne of Iona*, louest thou me more then these? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto hym, Fede my lambes. ¹⁶ He sayd to hym agayne the second tyme, Simon the *sonne of Iona*, louest thou me? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto him, Fede my shepe. ¹⁷ He sayd vnto him the third tyme, Simon the *sonne of Iona*, louest thou me? Peter sorowed because he sayd to him the thyrd tyme, Louest thou me? and sayd vnto him, Lord thou knowest all thinges, thou knowest that I loue thee. Iesus sayd vnto him, Fede my shepe.

¹⁸ Verely verely I say vnto thee, When thou wast yonge, thou gyrddest thy selfe, and walkdest whither thou woldest: but when thou shalt be olde, thou shalt stretch forth thy handes, and another shal gyrd thee, and lead thee whither thou woldest not. ¹⁹ That spake he, signifying by what death he should glorifie God. And when he had sayd thus, he sayd to him, Follow me. ²⁰ Peter turned about, and sawe that disciple whom Iesus loued folowynge: which had also leane on his brest at supper, and had sayd, Lord which is he that betrayeth thee? ²¹ When Peter therfore sawe hym, he sayd to Iesus, Lord what shal he here do?

²² Iesus sayd vnto him, If I wolde haue him toтары tyl I come, what is that to thee? folow thou me. ²³ Then went this saying abroad among the brethren, that that same disciple should not dye, Yet Iesus sayd not to him, He sholde not dye: but if I

RHEIMS — 1582.

¹² Iesus saith to them, Come, dine. And none of them that sate at meate, durst aske him, Vwho art thou? knowing that it is our Lord. ¹³ And Iesus commeth and taketh the bread and giueth them, and the fish in like maner. ¹⁴ This now the third tyme Iesus was manifested to his disciples, after he was risen from the dead.

¹⁵ Therfore vwhen they had dined, Iesus saith to Simon Peter, Simon of Iohn, louest thou me more then these? He saith to him, Yea Lord: thou knowest that I loue thee. he saith to him, FEDE MY LAMBES. ¹⁶ He saith to him againe, Simon of Iohn, louest thou me? he saith to him, Yea Lord, thou knowest that I loue thee. He saith to him, FEDE MY LAMBES. ¹⁷ He saith to him the third tyme, Simon of Iohn, louest thou me? Peter was stricken sad, because he said vnto him the third tyme, Louest thou me? And he said to him, Lord, thou knowest al thinges: thou knowest that I loue thee. He saith to him, FEDE MY SHEEP. ¹⁸ Amen, amen I say to thee, vwhen thou vvasst yonger, thou didst gird thy selfe, and didst vvalke vwhere thou vvouldest. but vwhen thou shalt be old, thou shalt stretch forth thy handes, and another shall gird thee, and leade thee vvither thou vvilt not.

¹⁹ And this he said, signifying by vvhat death he should glorifie God. And vwhen he had said this, he saith to him, Follow me. ²⁰ Peter turning, saw that disciple vvhom Iesus loued, folowynge, vvho also leane at the supper vpon his brest, and said, Lord vvho is he that shal betray thee? ²¹ Him therfore vwhen Peter had seen, he saith to Iesus, Lord, and this man vvhat? ²² Iesus saith to him, So I vvill haue him to remaine til I come, vvhat to thee? folowv thou me. ²³ This saying therfore vvent abroad among the brethren, that that disciple dieth not. And Iesus did not say to him, he dieth not: but, So

AUTHORISED — 1611.

not the net broken. ¹² Iesus saith vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou? knowing that it was the Lord. ¹³ Iesus then commeth, and taketh bread, and giueth them, and fish likewise. ¹⁴ This is now the third tyme that Iesus shewed himselfe to his disciples, after that he was risen from the dead.

¹⁵ So when they had dined, Iesus saith to Simon Peter, Simon, sonne of Ionas, louest thou mee more then these? He saith vnto him, Yea, Lord, thou knowest that I loue thee. He saith vnto him, Feed my lambes. ¹⁶ He saith to him againe the second tyme, Simon sonne of Ionas, louest thou me? He saith vnto him, Yea, Lord, thou knowest that I loue thee. He saith vnto him, Feed my sheepe. ¹⁷ He said vnto him the third tyme, Simon sonne of Ionas, louest thou me? Peter was grieved, because he said vnto him the third tyme, Louest thou me? And he said vnto him, Lord, thou knowest all thinges, thou knowest that I loue thee. Iesus saith vnto him, Feed my sheepe. ¹⁸ Verily, verily I say vnto thee, when thou wast yong, thou girdedst thy selfe, and walkdest whither thou woldest: but when thou shalt be old, thou shalt stretch forth thy handes, and another shall gird thee, and cary thee whither thou woldest not. ¹⁹ This spake hee, signifying by what death he should glorifie God. And when he had spoken this, he saith vnto him, Follow me. ²⁰ Then Peter turning about, seeth the disciple whom Iesus loued, following, which also leane on his brest at supper, and said, Lord, which is hee that betrayeth thee? ²¹ Peter seeing him, saith to Iesus, Lord, and what shall this man doe? ²² Iesus saith vnto him, If I will that he tary till I come, what is that to thee? Follow thou me. ²³ Then went this saying abroad among the brethren, that that disciple should not die: yet Iesus said not vnto him, He shall not die: but, If I

ἀποθνήσκει· ἀλλ', 'Εὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ';

²⁴ Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία αὐτοῦ. ²⁵ ἔστι δὲ καὶ ἄλλα πολλὰ

WICLIF—1380.

til I come what to thee. ²⁴ this is thilke disciple, that berith witnessynge of these thyngis, and wroot hem; and we witen that his witnessynge is trewe. ²⁵ and there ben also many other thyngis that Iesus dyde, whiche if thei ben writun bi echc bi hym silf, I deme that the world hymself schal not take tho bokis that ben to be writun.

thilke, that. witen, know. deme, judge.

TYNDALE—1534.

tyll I come, what is that to the? ²⁴ The same disciple is he, which testifieth of these thynges, and wrote these thynges. And we knowe, that his testimony is true.

²⁵ There are also many other thynges which Iesus dyd: the which yf they shuld be written every won I suppose the worlde coulde not contayne the bokes that shuld be written.

CRANMER—1539.

wyll that he tary tyll I come, what is that to the? ²⁴ The same discypyle is he, whych testifieth of these thynges, and wrote these thynges. And we knowe, that his testimony is true. ²⁵ There are also many other thynges whych Iesus dyd, the whych yf they shuld be wyrtten euery one, I suppose the worlde coulde not contayne the bokes that shuld be wyrtten.

Pericopa de muliere in adulterio deprehensâ, Joh. vii. 53—viii. 11 (quæ à codicibus antiquis multis prorsus abest, et in aliis vel obeliscis vel asteriscis dubitationem indicantibus notatur), propter magnam et insolitam in eâ lectionis diversitatem à SCHOLZIO (sequente Griesbachium) duplici textu in margine interiori exhibetur:—alter secundum codicem D. (seu Bezae), codicum quibus reperitur hæc pericopa vetustissimū;—alter secundum codices alios.

Visum fuit in hæc Novi Fæderis editione eodem modo hanc pericopam ad calcem evangelii Johannis adjicere.

Textus codicis D.

⁵³ Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

VII. ¹ Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. ² Ὁρθρου δὲ πάλιν παραγίνεται εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν. ³ Ἀγροσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἐπὶ ἁμαρτίᾳ γυναικᾶ εἰλημμένην καὶ στήσαντες αὐτὴν ἐν μέσῳ, ⁴ λέγονσιν αὐτῷ ἐκπειράζοντες αὐτὸν οἱ ἱερεῖς, ἵνα ἔχῃσι κατηγορίαν αὐτοῦ· 'Διδάσκαλε, αὕτη ἡ 'γυνὴ κατέληπται ἑπαντοφώρῳ μοιχευομένῃ· ⁵ Μωϋσῆς δὲ ἐν τῷ νόμῳ ἐκίλευσε τὰς τοιαύτας λυθάζειν' σὺ δὲ νῦν τί 'λέγεις;' ⁶ Ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.

⁷ Ὡς δὲ ἐπέμεινον ἐρωτῶντες, ἀνέκλψε καὶ εἶπεν αὐτοῖς, 'Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω 'λίθον.' ⁸ Καὶ πάλιν κατακύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν. ⁹ Ἐκαστος δὲ τῶν Ἰουδαίων ἐξήρχετο, ἀρξάμενος ἀπὸ τῶν πρεσβυτέρων· ὥστε πάντας ἐξελεῖν· καὶ κατελείφθη μόνος, καὶ ἡ γυνὴ ἐν μέσῳ οὔσα. ¹⁰ Ἀνακύψας δὲ ὁ Ἰησοῦς, εἶπεν τῇ γυναικί, 'Ποῦ εἰσιν; οὐδεὶς σε κατέκρινεν;' ¹¹ Κάκεινῃ εἶπεν αὐτῇ, 'Οὐδεὶς, κύριε· ὁ δὲ εἶπεν, 'Οὐδὲ ἐγὼ σε κατακρίνω' ὕπαγε, ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.'

ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅπαντα ἐὰν γράφηται καθ' ἑν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.^f

^f Rec. + Ἀμήν.

GENEVA — 1557.

wolde that he tary tyl I come, what is that to thee? ²⁴ The same disciple is he, which testifieth of these things, and wrote these things. and we knowe that his testimonie is true. ²⁵ There are also many other things which Iesus dyd, the which yf they should be written euery one, I suppose the worlde could not containe the bookes that should be wrytten. Amen.

RHEIMS — 1582.

I vvil haue him to remaine til I come, vvhat to thee? ²⁴ This is that disciple vvhich giueth testimonie of these things, and hath vvritten these things: and vve knovv that his testimonie is true. ²⁵ But there are many other things also vvhich Iesvs did: vvhich if they vvre vvritten in particular, neither the vvorld it self I thinke vvre able to containe those bookes that should be vvritten.

AUTHORISED—1611.

will that he tary till I come, what is that to thee? ²⁴ This is the disciple which testifieth of these things, and wrote these things, and we know that his testimonie is true. ²⁵ And there are also many other things which Iesus did, the which if they should be written euery one, I suppose that euen the world it selfe could not containe the bookes that should be written, Amen.

Textus codicum plurimorum.

³⁸ Καὶ ἀπῆλθεν ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

VIII. Καὶ ὁ Ἰησοῦς ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. ² Ὁρθρον δὲ πάλιν βαθείας ἦλθεν (ὁ Ἰησοῦς) εἰς τὸ ἱερόν, καὶ πᾶς ὁ ὄχλος ἤρχετο· καὶ καθίσας ἐδίδασκεν αὐτούς. ³ Φέρουσι πρὸς αὐτὸν (αἱ. καὶ προσήνεγκαν αὐτῷ) οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι γυναικὰ ἐπὶ μοιχείᾳ καταληφθεῖσαν· καὶ στήσαντες αὐτὴν ἐπὶ τῷ μέσῳ, ⁴ εἶπον πειράζοντες, ‘Διδάσκαλε, ταύτην εὗρομεν ἐπαντοφώρῳ μοιχευομένην. ⁵ καὶ ἐν τῷ νόμῳ ἡμῶν Μωσῆς ἐνετείλατο ‘τὰς τοιαύτας λιθάζειν’ σὺ οὖν τί λέγεις περὶ αὐτῆς;’ ⁶ Τοῦτο δὲ εἶπον πειράζοντες (ἐκπειράζοντες), ἵνα ἔχωσι (σχῶσι) κατηγορίαν κατ’ αὐτοῦ· ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ (τῷ δ. = alii) κατέγραφεν (s. ἔγραψεν) εἰς τὴν γῆν, μὴ προσποιούμενος (αἱ. καὶ προσποιούμενος.)

⁷ Ὡς δὲ ἐπέμενον ἐπερωτῶντες αὐτὸν, καὶ ἀναβλέψας (ἀνέκυψε καὶ) λέγει αὐτοῖς, ‘Ὁ ἀναμάρτητος ὑμῶν πρῶτον ‘λίθου βαλέτω ἐπ’ αὐτήν,’ (s. ἐπ’ αὐτὴν τὸν λ. βαλέτω· alii aliter). ⁸ Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν ἐνὸς ἑκάστου αὐτῶν τὰς ἁμαρτίας. ⁹ Καὶ ἰξήλθον εἰς ἕκαστος αὐτῶν (s. εἰς καθ’ εἰς) ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων καὶ κατελήφθη ὁ Ἰησοῦς (s. ὁ Ἰησοῦς μόνος) καὶ ἡ γυνὴ ἐν μέσῳ οὔσα. ¹⁰ Ἀναβλέψας δὲ ὁ Ἰησοῦς εἶδεν αὐτὴν καὶ (εἶδεν αὐτὴν καὶ = alii) εἶπε, ‘Γύναι’ (γύναι = alii), ὅπου εἰσιν οἱ κατηγοροί σου;’ (alii ποῦ εἰσιν οἱ κ. σ. =, alii ποῦ εἰσιν; habent) ¹¹ Ἡ δὲ εἶπεν· ‘Οὐδεὶς, κύριε’ καὶ ὁ Ἰησοῦς εἶπε, ‘Οὐδὲ ἐγὼ ‘σε κρινῶ’ πορεύου, καὶ ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.’

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

Κεφάλαιον Α.

THE ACTS OF THE APOSTLES.

CHAPTER I.

ΤΟΝ μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων ὃ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ² ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήθη. ³ οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. ⁴ καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου. ⁵ ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι,

^a Alex. μου.

WICLIF—1380.

I. TEOFLE first I made a sermoun of alle thingis: that ihesus bigan to do and to teche ² in to the day of his ascencion in which he comaundid: bi the holi goost, to his apostis which he hadde chosun ³ to which he schewid hym self alyue aftir his passioun, bi many argumentis: apperynge to hem fourti daies, and spekyng of the rewme of god, ⁴ and he eet with hem and comaundid that thei schulden not departe fro ierusalim, but abiden the bihest of the fadir, whiche ze herden he seide bi my mouth, ⁵ For ioun baptisid in watir, but ze schuln be baptisid in the holi goost, aftir these fewe daies, ⁶ therefore thei that weren come to gidir: axeden him and seide, lord whether in this tyme: thou schalt restore the kingdom of israel? ⁷ and he seide to hem, it is not ȝoure to knowe the tymes other momentis, whiche the fadir hath putte in his power, ⁸ but ze schuln take the vertu of the holi goost comyng fro aboue in to ȝou: and ze schuln be my witnessis in ierusalim and in al iudee and samarie: and to the vtmost of the erthe,

⁹ ⁊ whanne he hadde seid these thingis, an her sijt he was lefte vp, and a cloude

fewme, realme. I. iust, promise. vertu power, her, their

TYNDALE—1534.

I. IN the former treatise (Deare frende Theophilus) I have written of all that Iesus beganne to do and teache, ² vntyll the daye in the which he was taken vp, after that he thorowe the holy goost, had geuen commaundementes vnto the Apostles, which he had chosen: ³ to whom also he shewed him selfe alyue, after his passion by many tokens, apperynge vnto them forty dayes, and speakyng of the kyngdome of god, ⁴ and gaddered them togeder, and commaunded them, that they shuld not departe from Ierusalem: but to wayte for the promys of the father, wherof ye haue herde of me. ⁵ For Iohn baptised with water: but ye shalbe baptised with the holy goost, and that with in this fewe dayes. ⁶ When they were come togeder, they axed of him sayyng: Lorde wilt thou at this tyme restore agayne the kyngdome of Israel? ⁷ And he sayde vnto them: It is not for you to knowe the tymes, or the seasons, which the father hath put in his awne power: ⁸ but ye shall receave power of the holy goost which shall come on you. And ye shall be witnesses vnto me in Ierusalem, and in all Iewrye and in Samary, and euen vnto the worldes ende.

⁹ And when he had spoken these thinges, whyll they behelde, he was taken vp, and

CRANMER—1539.

I. IN the former treatise (Deare Theophilus) we haue spoken of all that Iesus beganne to do and teach, ² vntyll the daye in which he was taken vp, after that he, thorow the holy goost, had geuen commaundementes vnto the Apostles, whom he had chosen: ³ to whom also he shewed him selfe alyue after his passion (and that by many tokens) appearyng vnto them fourty dayes, and speakyng of the kyngdome of God, ⁴ and gathered them together, and commaunded them, that they shuld not departe from Ierusalem: but to wayte for the promys of the father wherof (sayeth he) ye haue hearde of me. ⁵ For Iohn truly baptysed wyth water: but ye shalbe baptysed with the holy goost after these fewe dayes. ⁶ When they therfore were come together, they asked of him, sayyng: Lorde, wilt thou at this tyme, restore agayne the kyngdome to Israel? ⁷ And he sayde vnto them: It is not for you to knowe the tymes, or the seasons, which the father hath put in hys awne power: ⁸ but ye shall receaue power after that the holy goost is come vpon you. And ye shalbe wytnesses vnto me, not onely in Ierusalem, but also in all Iewry and in Samary, and euen vnto the worldes ende.

⁹ And when he had spoken these thynges, whyll they beheld, he was taken vp an hye,

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

Κεφάλαιον Α.

THE ACTS OF THE APOSTLES.

CHAPTER I.

‘ὤμεις δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ταύτας ἡμέρας.’
 ‘Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, ‘Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ
 ‘ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;’ Ἐῖπε δὲ πρὸς αὐτοὺς, ‘Οὐχ ὑμῶν ἐστὶ
 ‘γνῶναι χρόνους ἢ καιροὺς οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.’⁸ ἀλλὰ λήψεσθε
 ‘δύναμιν, ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ’ ὑμᾶς, καὶ ἔσεσθέ ^αμοι μάρτυρες ἐν
 ‘τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς
 ‘γῆς.’⁹ Καὶ ταῦτα εἰπὼν, βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν

^b Alex. = ἐν.

GENEVA — 1557.

1. IN the former treatise *deare friend* Theophilus, I haue written of all that IESVS began to doe and teach, ² Vntil the day in which he was taken vp, after that he through the holy Gost, had geuen commandementes vnto the Apostles, whome he had chosen. ³ To whom also he shewed him self aliyue after his passion, by many infallible tokens, appearing vnto them by the space of fourty dayes, and speaking of those things which *apperteine* to the kyngdom of God. ⁴ And gathering them together, he commanded them, that they shulde not depart from Ierusalem: but to wayt for the promes of the Father, which *said he*, ye haue heard of me. ⁵ For Iohn truly baptized with water, but ye shalbe baptized with the holy Gost, with in these fewe dayes. ⁶ When they therfore were come together, they asked of hym, saying, Lord wilt thou at this tyme, restore the kyngdome to Israel? ⁷ And he said vnto them, It is not for you to knowe the tymes, or the seasons, which the Father hath put in his owne power. ⁸ But ye shal receaue power of the holy Gost, when he shal come on you: and ye shalbe wytnesses vnto me both in Ierusalem, and in all Iewrie, and in Samaria, and euen vnto the vttermost partes of the earth.

⁹ And when he had spoken these thinges whyle they behelde, he was taken vp, and

3 X

RHEIMS — 1582.

1. THE first treatise I made of all thinges, O Theophilus, vvhich IESVS began to doe and to teache, ² vntil the day vvhere- in giuing commaundement by the holy Ghost to the Apostles vvhom he chose, he vvvas assumed: ³ to vvhom he shewed also him self aliyue after his passion in many arguments, for fourtie daies appearing to them, and speaking of the kingdom of God.

⁴ And eating vvith them, he commaunded them, that they should not depart from Hierusalem, but should expect the promise of the Father, vvvhich you haue heard (saith he) by my mouth: ⁵ for Iohn in dede baptized vvith vvwater, but you shal be baptized vvith the holy Ghost after these fevv daies. ⁶ They therfore that vvvere assembled, asked him, saying, Lord, vvwhether at this time vvilt thou restore the kingdom to Israel? ⁷ but he said to them, It is not for you to knowv times or moments, vvvhich the Father hath put in his ovvne povver: ⁸ but you shal receiue the vvrtue of the holy Ghost coming vvpon you, and you shal be vvvitneses vvnto me in Hierusalem, and in al Iewrvie, and Samaria, and euen to the vtmost of the earth. ⁹ And vvhen he had said these thinges, in their sight he vvvas eleuated:

AUTHORISED — 1611.

1. THE former treatise haue I made, O Theophilus, of all that Iesus began both to doe and teach, ² Untill the day in which he was taken vp, after that he through the holy Ghost had giuen commandements vnto the Apostles, whom he had chosen. ³ To whom also hee shewed himselfe aliyue after his passion, by many infallible proofes, being scene of them fortie dayes, and speaking of the things pertaining to the kingdom of God: ⁴ And^a being assembled together with them, commanded them that they should not depart from Hierusalem, but wait for the promise of the Father, which, *saith he*, ye haue heard of me. ⁵ For Iohn truly baptized with water, but ye shall be baptized with the holy Ghost, not many dayes hence. ⁶ When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdom to Israel? ⁷ And he said vnto them, It is not for you to knowe the times or the seasons, which the Father hath put in his owne power. ⁸ But ye shall receiue^b power after that the holy Ghost is come vpon you, and ye shall be witnesses vnto me, both in Hierusalem, and in all Iudea, and in Samaria, and vnto the vttermost part of the earth. ⁹ And when he had spoken these thinges, while they beheld, he was

^a Or, eating together with them. ^b Or, the power of the holy Ghost coming vvpon you.

ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. ¹⁰ καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανόν, πορευομένου αὐτοῦ, καὶ ἰδὼν ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἑσθῇ λευκῇ, ¹¹ οἱ καὶ εἶπον, Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀνα-
 ληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται ἄν τῶν τρόπων ἐθεάσασθε αὐτὸν
 πορευόμενον εἰς τὸν οὐρανόν. ¹² Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ
 καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον ὁδόν. ¹³ Καὶ
 ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῶν οὗ ἦσαν καταμένοντες, ὃ τε Πέτρος καὶ
 Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ
 Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου. ¹⁴ οὗτοι
 πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν
 γυναιξὶ, καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ. ¹⁵ Καὶ ἐν

^c Alex. ἰσθῆσι λευκαῖς.

^d Alex. Ἰωάννης καὶ Ἰάκωβος.

^e Alex. = καὶ τῇ εἰρήνῃ.

^f Alex. = σὺν.

WICLIF—1380.

reseyued him fro her ȝen. ¹⁰ and whanne
 the biholden hym goyng in to heuene
 to twey men stoden bisidis hem in white
 clothing. ¹¹ ⁊ seiden men of galilee: what
 stonden ze biholdenge in to heuene? this
 ihesus which is taken vp fro ȝou in to
 heuene: schal come, as ȝe saien hym go-
 yng in to heuene. ¹² thanne thei turneden
 aȝen to ierusalim, fro the hille that is
 clepid the hille of olyuete: whiche is
 bisidis ierusalim an haliday iorney. ¹³ and
 whanne thei weren eutrid in to the hous
 where thei dwelleden thei wenten up in
 to the soler, Petir ⁊ Ion, Iames ⁊ an-
 drewe, Philip and thomas Bartilmewe and
 matheu, Iames of alphey and Symount
 gelotes, and Iudas of Iames. ¹⁴ Alle these
 weren lastnygli contynyngue with o wille
 in prier with wymmen and mari the
 modir of ihesus, and with his bretheren.

¹⁵ in tho dayes, petir roos up in the
 myddil of the bretheren and seide, and
 there was a company of men to gidre
 almeest an hundrid ⁊ twenty. ¹⁶ bretheren
 it bihoueth that the scripture be fillid:
 whiche the holi goost biforside bi the
 mouth of dauith of iudas that was leder
 of hem that token ihesus. ¹⁷ and was num-
 berid among vs: and gat a part of this
 seruyce. ¹⁸ and this iudas hadde a feeld
 of the hir of wickidnesse, and he was
 hangid, and to brast the myddil: and alle
 his entrailis weren schede abrood. ¹⁹ and
 it was made knowun to alle men that
 dwelten in ierusalim: so that the ilke feeld
 was clepid acheldamak in the langage of
 hem, that is the feeld of blood.

²⁰ and it is writun in the boke of salmes:
 the abitacioun of hem be made desert:
 and be there noon that dwelle in it: and
 another take his bischopricke. ²¹ therfor
 it bi houeth of these men that ben gaderid

ȝen, ȝen. clepid, called. soler, parlor.
 a, one hir, hire. to brast, burst suddenly.
 like same.

TYNDALE—1534.

a cloude receaued him vp out of their
 sight. ¹⁰ And while they looked stedfastly
 vp to heauen as he went, beholde two
 men stode by them in white apparell,
¹¹ which also sayde: ye men of Galile,
 why stonde ye gasinge vp into heauen?
 This same Iesus which is taken vp from
 you in to heauen: shall so come, euen as
 ye haue sene him goo into heauen.

¹² Then returned they vnto Ierusalem
 from mount oliuete, which is nye to Ieru-
 salem; conteyninge a Saboth dayes iorney.
¹³ And when they were come in, they went
 vp into a parler, where abode both Peter
 and Iames: Iohn and Andrew, Philip and
 Thomas; Bartlemew and Mathew, Iames
 the sonne of Alpheus; and Simon zelotes;
 and Iudas Iames sonne. ¹⁴ These all con-
 tinued with one acorde in prayer and sup-
 plicacion with the women and Mary the
 mother of Iesu; and with his brethren.

¹⁵ And in those dayes Peter stode vp in
 the myddes of the disciples and sayde (the
 nombre of names that were to gether,
 were aboute an hondred and twenty). ¹⁶ Ye
 men and brethren, this scripture must haue
 nedes ben fulfilled which the holy goost
 thorow the mouth of Dauid spake before
 of Iudas, which was gyde to them that
 tooke Iesu. ¹⁷ For he was nombred with
 vs and had obtayned fellowship in this
 ministracion. ¹⁸ And the same hath now
 possessed a plot of grounde with the re-
 ward of iniquite; and when he was hanged,
 brast a sondre in the myddes, and all his
 bowels gushed out. ¹⁹ And it is known
 vnto all the inhabitors of Ierusalem: in so
 moche that that felde is called in their
 mother tonge, Acheldama; that is to saye,
 the bloud felde.

²⁰ It is written in the boke of Psalmes:
 His habitacion be voyde; and no man be
 dwelling therein: and his bisshopricke
 let another take. ²¹ Wherefore of these
 men which haue companied with vs; all

CRANMER—1539.

and a cloude receaued him vp out of their
 sight. ¹⁰ And while they looked stedfastly
 vp towarde heauen, as he went, beholde,
 two men stode by them in whyte apparell,
¹¹ which also sayd: ye men of Galile, why
 stande ye gasyng vp into heauen? This
 same Iesus whych is taken vp from you
 into heauen, shall so come, euen as ye
 haue sene him go into heauen. ¹² Then
 returned they vnto Ierusalem from the
 mount (that is called Olyuete) whych is
 from Ierusalem, a Saboth dayes iorney.
¹³ And when they were come in, they went
 vp into a parler, where abode both Peter
 and Iames, and Iohn and Andrew, Philip
 and Thomas, Barthelemew and Mathew,
 Iames the sonne of Alpheus, and Simon
 zelotes, and Iudas the brother of Iames.
¹⁴ These all contynued with one accorde
 in prayer and supplicacyon wyth the wo-
 men and Mary the mother of Iesu, and
 wyth his brethren.

¹⁵ And in those dayes Peter stode vp in
 the myddes of the discyples, and sayde
 (the nombre of names that were together,
 were aboute an hundred and twenty). ¹⁶ Ye
 men and brethren, this scripture
 must haue nedes ben fulfilled, whych the
 holy goost thorow the mouth of Dauid
 spake before of Iudas, whych was gyde
 to them that toke Iesu. ¹⁷ For he was
 nombred with vs, and had obtayned fel-
 lowshyp in this mynistracyon. ¹⁸ And the
 same hath now possessed a plat of grounde
 wyth the rewarde of iniquite: and when
 he was hanged, he burst a sondre in the
 myddes, and all his bowels gushed out.
¹⁹ And it is known vnto all the inhabitors
 of Ierusalem: in so moche that the same
 felde is called in their mother tonge, A-
 cheldama, that is to saye, the bloud felde.

²⁰ For it is wrytten in the boke of Psalmes:
 hys habitacyon be voyde, and no man be
 dwelling therein: and his Bisshopricke
 let another take. ²¹ Wherefore of these men
 whych haue companied with vs (all the

ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν εἶπεν· (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν·) ¹⁶ Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ, περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν· ¹⁷ ὅτι καθριθμημένος ἦν ἐν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης. ¹⁸ Οὗτος μὲν οὖν ἐκτίσαστο χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχχνα αὐτοῦ· ¹⁹ (καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά, τοῦτ' ἐστὶ χωρίον αἵματος.) ²⁰ Γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν, “Γενθῆτω ἡ ἔπαυσις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ” καὶ, “Τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.” ²¹ Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ

† Alex. ἀτελῶν.

† Alex. = ταύτην.

† Rec. σὺν.

† Rec. + τοῦ.

† Alex. λαβῆτω.

GENEVA—1557.

a cloud receaued him vp out of their sight. ¹⁰ And whyle they looked stedfastly vp to heauen, as he went, beholde two men stode by them in whyte apparel, ¹¹ Which also sayd, Ye men of Galile, why stand ye gazing into heauen. This same Iesus which is taken vp from you into heauen, shal so come, euen as ye haue sene him go into heauen. ¹² Then returned they vnto Ierusalem from the mount that is called the Oliue hill, which is nye to Ierusalem, conteyning a Sabbath dayes iorney. ¹³ And when they were come in, they went vp into an vpper chamber, where a bode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartholmew, and Matthew, Iames the sonne of Alpheus, and Simon zelotes, and Iudas Iames brother.

¹⁴ These all continued wyth one accorde in prayer and supplication wyth the women and Marie mother of Iesus, and with his brethren. ¹⁵ And in those dayes, Peter stode vp in the middes of the disciples and sayd (the nombre of names that were together, were about an hundred and twenty) ¹⁶ Ye men and brethren, this Scripture must nedes haue ben fulfilled, which the holy Gost by the mouth of Dauid spake before of Iudas, which was gyde to them that toke Iesus. ¹⁷ For he was numbred with vs, and had obtained fellowship in this ministracion. ¹⁸ And he therefore hath now gotton a plat of ground with the rewarde of iniquite, and when he had killed him selfe, he brast a sonde in the myddes, and all hys bowels gushed out. ¹⁹ And it is known vnto all the inhabitants of Ierusalem: insomuche that that fiede is called in their mother tonge, Aeceldama, that is to say, the fiede of bloud. ²⁰ For it is written in the boke of Psalmes, Let his habitation be voyde, and no man dwel therein: And let another take his charge. ²¹ Wherefore, of these men which haue companied with vs, all the

RHEIMS—1582.

and a cloud receiued him out of their sight. ¹⁰ And vwhen they beheld him going into heauen, beheld two men stode beside them in vwhite garments, vwho also said, ¹¹ Ye men of Galilee, vwhy stand you looking into heauen? This Iesvs vvhich is assumed from you into heauen, shal so come as you haue seen him going into heauen.

¹² Then they returned to Hierusalem from the mount that is called Oliuet, vvhich is by Hierusalem, distant a Sabbathis iourney. ¹³ And vwhen they vvere entred in, they vvent vp into an vpper chamber, vwhere abode Peter and Iohn, Iames and Andrevv, Philippe and Thomas, Bartholomevv and Mathevv, Iames of Alpheus and Simon Zelotes, and Iude of Iames. ¹⁴ Al these vvere persecuting vwith one minde in praier vwith the vwomen and MARIE the mother of IESVS, and his brethren.

¹⁵ In those daies Peter rising vp in the middes of the brethren, said: (and the multitude of persons together, vvas almost an hundred and tventie) ¹⁶ You men, brethren, the scripture must be fulfilled vvhich the holy Ghost spake before by the mouth of Dauid concerning Iudas, vwho vvas the captaine of them that apprehended IESVS: ¹⁷ vwho vvas numbred among vs and obtained the lot of this ministerie. ¹⁸ And he in deede hath possessed a field of the revvard of iniquitie, and being hanged he burst in the middes, and al his bovells gushed out. ¹⁹ And it vvas made notorious to al the inhabitants of Hierusalem: so that the same field vvas called in their tonge, *Hacel-dema*, that is to say, the field of bloud. ²⁰ For it is vvritten in the booke of Psalmes. *Be their habitation made desert, and be there none to dwell in it. And his Bishopricke let another take.* ²¹ Therefore, of these men that haue assembled vwith vs, all the

AUTHORISED—1611.

taken vp, and a cloud receiued him out of their sight. ¹⁰ And while they looked stedfastly toward heauen, as he went vp, behold, two men stood by them in white apparel, ¹¹ Which also said, Ye men of Galilee, why stand ye gazing vp into heauen? This same Iesus, which is taken vp from you into heauen, shall so come in like maner as ye haue sene him goe into heauen. ¹² Then returned they vnto Hierusalem, from the mount called Oliuet, which is from Hierusalem a Sabbath dayes iourney. ¹³ And when they were come in, they went vp into an vpper room, where abode both Peter and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, Iames the sonne of Alpheus, and Simon Zelotes, and Iudas the brother of Iames. ¹⁴ These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Iesus, and with his brethren.

¹⁵ And in those dayes Peter stood vp in the mids of the disciples, and said, (The number of names together were about an hundred and twentie) ¹⁶ Men and brethren, This Scripture must needs haue bene fulfilled, which the holy Ghost by the mouth of Dauid spake before concerning Iudas, which was guide to them that tooke Iesus.

¹⁷ For hee was numbred with vs, and had obtained part of this ministry. ¹⁸ Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the mids, and all his bowels gushed out. ¹⁹ And it was known vnto all the dwellers at Ierusalem, inasmuch as that field is called in their proper tongue, *Aeceldama*, that is to say, The field of blood. ²⁰ For it is written in the booke of Psalmes, Let his habitation be desolate, and let no man dwell therein: And his Bishopricke let another take. ²¹ Wherefore of these men which haue companied with

* Or, office, or, charge.

‘ ἐν ᾧ | εἰσῆλθε καὶ ἐξῆλθεν ἐφ’ ἡμᾶς ὁ κύριος Ἰησοῦς, ²² ἀρξάμενος ἀπὸ τοῦ βαπτί-
 ‘ τίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ’ ἡμῶν, μάρτυρα τῆς ἀνα-
 ‘ στάσεως αὐτοῦ | γενέσθαι σὺν ἡμῖν | ἕνα τούτων. ’ ²³ Καὶ ἔστησαν δύο, Ἰωσήφ τὸν
 καλούμενον Βαρσαβάν, ὃς ἐπεκλήθη Ἰούστος, καὶ Ματθίαν. ²⁴ καὶ προσευξάμενοι
 εἶπον, ‘ Σὺ, Κύριε καρδιογνώστα πάντων, ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν
 ‘ δύο ἕνα | ²⁵ λαβεῖν ἃ τὸν κλῆρον | τῆς διακονίας ταύτης καὶ ἀποστολῆς, ²⁶ ἐξ ἧς
 ‘ παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. ’ ²⁶ Καὶ ἔδωκαν κλήρους
 αὐτῶν, | καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκά
 ἀποστόλων.

II. Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες
 ὁμοθυμαδὸν | ἐπὶ τὸ αὐτό. ² καὶ ἐγένετο ἄφω ἐκ τοῦ οὐρανοῦ ἥχος ὥσπερ φερο-

^m Alex. φ.

ⁿ Alex. σὺν ἡμῖν γενίσθαι.

^o Rec. ἐκ τούτων τῶν δύο ὅσα ὃν ἐξελέξω.

^p Alex. τὸν τόπον.

^q Alex. ἀφ’.

WICLIIF—1380.

to gidre with us in al the tyme in which the
 the lord ihesus entrid and wente out
 among us, ²² and bigan fro the baptyrn of
 Ioon til in to the day in which he was
 taken up fro us, that oon of these he
 made a witness of his resurexioun with
 us, ²³ and thei ordeyneden tweyne/ ioseph
 that was clepid barsabaz, that was named
 iust; and mathew ²⁴ and thei preiden
 τ seiden thou lord that knowist the hertes
 of alle men, schewe whom thou hast chosun
 of these tweyne, ²⁵ that oon take the place
 of this seruyce and apostilheod, of whiche
 iudas trespassid; that he schulde go in
 to his place, ²⁶ and thei zauen lottis to
 hem, and the lotte filde on mathi, and he
 was noumbrid with enleuene apostils.

2. AND whanne the dayes of pente-
 cost weren fillid; al the disciplis weren
 to gidre in the same place, ² and sudeynli
 there was made a sowne fro heuene, as of
 a greet wynde comynge, and it fillid al
 the hous; where thei saten, ³ and dyuers
 tungis, as fier appereden to hem, and it
 sat on eche of hem, ⁴ and alle weren fillid
 with the holi goost; and thei bigunnen
 to speke dyuers langagis as the holi goost
 gaf to hem for to speke, ⁵ and there weren
 in ierusalem dwellynge iewis relegeiouse
 men, of ech naciou that is vndir heuene,

⁶ and whanne this vois was made: the
 multitude cam to gidre, and thei weren
 astonyed in thougt; for eche man herde
 hem spekyng in his langage, ⁷ and alle
 weren astonyed and wondriden and seiden
 to gidre, whether not alle these that speken
 ben men of galilee ⁸ and hou herden we
 eche man his langage in whiche we ben
 borun? ⁹ of parthi and medy and elamyte
 a thei that dwellen at mesopotamy, iudee,
 and capadosy, and ponte and asie, ¹⁰ frigie

¹ lepod, called.

² gauen, gawe.

TYNDALE—1534.

the tyme that the Lorde Iesus went in
 and out among vs, ²² begynnyng at the
 baptyme of Iohn vnto that same daye that
 he was taken vp from vs, must one be
 ordeyned to beare wytnes with vs of his
 resurreccion.

²³ And they appoynted two, Ioseph called
 Barsabas (whose syr name was Iustus)
 and Mathias. ²⁴ And they prayed sayinge:
 thou Lorde which knowest the hertes of
 all men, shewe whether of these two thou
 hast chosen ²⁵ that the one maye take
 the roume of this ministracion and apos-
 tleshippe from the which Iudas by trans-
 gression fell, that he myght go to his
 awne place. ²⁶ And they gaue forth the
 lottes; and the lot fell on Mathias, and he
 was counted with the eleuen Apostles.

2. WHEN the fyfth daye was come,
 they were all with one accorde togeder in
 one place. ² And sodenly ther cam a
 sounde from heauen, as it had bene the
 comminge of a myghty wynde, and it filled
 all the housse where they sate. ³ And ther
 appered vnto them cloven tonges, lyke as
 they had bene fyre, and it sate vpon eache
 of them: ⁴ and they were all filled with
 the holy goost, and beganne to speake
 with other tonges, even as the sprete gaue
 them vtterance.

⁵ And ther were dwellynge at Ierusalem
 Iewes, deuoute men, which were of all
 nacions vnder heauen. ⁶ When this was
 noysed aboute, the multitude came to-
 gether and were astonyed, because that
 every man hearde them speake his awne
 tounge. ⁷ They wondred all and marueyled
 sayinge amonge them selues: Beholde,
 are not all these which speake, of Galile?

⁸ And how heare we every man his awne
 tounge wherein we were borne? ⁹ Parthins,
 Medes and Elamytes, and the inhabi-
 tants of Mesopotamia, of Iury, and of
 Capadocia, of Ponthus and Asia, ¹⁰ Phrygia,

CRANMER—1539.

tyme that the Lorde Iesus had all his
 conuersacyon amonge vs, ²² begynnyng
 at the baptyme of Iohn, vnto that same
 daye that he was taken vp from vs) must
 one be ordeyned, to be a wytnes with vs
 of his resurreccyon.

²³ And they apoynted two, Ioseph which
 is called Barsabas (whose syr name was
 Iustus) and Mathias. ²⁴ And when they
 prayed they sayde: thou Lorde, which
 knowest the hertes of all men, shewe
 whether of these two thou hast chosen: ²⁵
 that he maye take the roume of thys my-
 nistracyon and Apostleshippe, from which
 Iudas by transgressyon fell, that he myght
 go to hys awne place. ²⁶ And they gaue
 forth their lottes, and the lot fel on Ma-
 thias, and he was counted with the eleuen
 Apostles.

2. WHEN the fyfthe dayes were come
 to an ende, they were all with one accorde
 togeder in one place. ² And sodenly ther
 came a sounde from heauen, as it had bene
 the commynge of a myghty wynde, and
 it fylled all the housse where they sate.
³ And there appered vnto them clouen
 tonges, lyke as they had bene of fyre, and
 it sate vpon eache one of them: ⁴ and they
 were all fylled with the holy goost, and
 beganne to speake with other tonges, euen
 as the same sprete gaue them vtterance.

⁵ Ther were dwellynge at Ierusalem,
 Iewes, deuoute men, out of euery nacyon
 of them that are vnder heauen. ⁶ When
 thys was noysed aboute, the multitude
 came togeder, and were astonyed, be-
 cause that euery man hearde them speake
 with his awne langage. ⁷ They wondred
 all, and marueyled, sayinge amonge them
 selues: beholde, are not all these which
 speake, of Galile? ⁸ And how heare we
 euery man his awne tounge, wherin we
 were borne? ⁹ Parthians, and Medes
 and Elamytes, and the inhabitors of Mesopota-
 mia, and of Iury, and of Capadocia,
 of Ponthus and Asia, ¹⁰ Phrygia and

μένης πνοῆς βιαίως, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι· ³ καὶ ὠφθῆσαν αὐτοῖς διαμεριζόμεναι γλώσσαι ὡσεὶ πυρὸς, ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐτῶν, ⁴ καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ᾗρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. | ⁵ Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. ⁶ γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος καὶ συνεχύθη· ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. ⁷ ἐξίσταντο δὲ καὶ ἐθαύμαζον, λέγοντες ᾠρὸς ἀλλήλους, | Ὁὐκ ἰδοὺ πάντες οὗτοι εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; ⁸ καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγενήθημεν, ⁹ Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαῖαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, ¹⁰ Φρυγίαν τε

* Alex. αὐτοῖς.

* Alex. vel = vel ὁμοῦ.

* Alex. ἀποφθέγγεσθαι αὐτοῖς.

* Rec. + πάντες.

* Alex. = πρὸς ἀλλήλους.

GENEVA — 1557.

time that the Lord Iesus was conversant among vs, ²² Begynnyng at the Baptisme of Iohn, vnto that same day that he was taken vp from vs, must one be ordeyned to be a wites with vs of his resurrection. ²³ And they appointed two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

²⁴ And they prayed, saying, Thou Lord, which knowest the hartes of all men, shewe whether of these two thou hast chosen. ²⁵ That the one may take the roume of this ministratiō and Apostleship, from which Iudas hath gone astray, that he myght go to his owne place. ²⁶ Then they gaue forth their lottes, and the lot fel on Matthias, and he was by a common consent counted with the eleuen Apostles.

2. VVHEN the feast of Pentecoste was come, they were all with one accorde together in one place. ² And sodenly there came a sounde from heauen, as it had bene of a rushing and mighty wynde, and it filled all the house where they sate.

³ And there appeared vnto them clouen tongues, lyke as they had bene fier, and it sate vpon eche of them. ⁴ And they were all fylled with the holy Ghost, and began to speake with other tongues, euen as the same Sprite gaue them vtterance. ⁵ And there were dwelling at Ierusalem, Iewes who feared God, of all nations vnder heauen. ⁶ When this was noysed about, the multitude came together and were astonied, because that euery man heard them speake his owne tonge.

⁷ They wondred all, and maruayled, saying among them selues, Beholde, are not all these which speake, of Galile? ⁸ How then heare we euery man our owne tonge, wherein we were borne? ⁹ Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iurie, and of Cappadocia, of Pontus, and Asia, ¹⁰ Of Phrygia,

RHEIMS — 1582.

time that our Lord Iesus vvent in and vvent out among vs, ²² beginning from the baptisme of Iohn vntil the day vvherein he vvvas assumed from vs, there must one of these he made a vvitness vvith vs of his resurrection.

²³ And they appointed tvvvo, Ioseph, vvho vvvas called Barsabas, vvho vvvas surnamed Iustus: and Mathias. ²⁴ And praying they said, Thou Lord that knowest the hartes of al men, shew of these tvvvo, one, vvhom thou hast chosen, ²⁵ to take the place of this ministerie and Apostleship, from the vvchich Iudas hath preuaricated that he might goe to his ovvne place. ²⁶ And they gaue them lottes, and the lot fel vpon Mathias, and he vvvas numbered vvith the eleuen Apostles.

2. AND vvhen the daies of Pentecost vvvere accomplished, they vvvere all together in one place: ² and sodenly there vvvas made a sounde from heauen, as of a vehement vvvinde comming, and it filled the whole house vvhere they vvvere sitting. ³ And there appeared to them parted tongues as it were of fire, and it sate vpon euery one of them: ⁴ and they vvvere all replenished vvith the HOLY GHOST, and they began to speake vvith diuerse tongues, according as the HOLY GHOST, gaue them to speake.

⁵ And there vvvere dvvelling at Hierusalem Iewes, deuout men of euery nation that is vnder heauen. ⁶ And vvhen this voice vvvas made, the multitude came together, and vvvas astonied in minde, because euery man heard them speake in his ovvne tongue. ⁷ And they vvvere all amased, and marueled saying, Are not lo, al these that speake, Galileans, ⁸ and how haue vve heard eche man our ovvne tongue vvwherein vve vvvere borne? ⁹ Parthians, and Medians, and Elamites, and that inhabite Mesopotamia, Ievrie, and Cappadocia, Pontus, and Asia, ¹⁰ Phrygia,

AUTHORISED — 1611.

vs all the time that the Lord Iesus went in and out among vs, ²² Beginning from the Baptisme of Iohn, vnto that same day that he was taken vp from vs, must one be ordained to be a witness with vs of his resurrection. ²³ And they appointed two, Ioseph called Barsabas, who was surnamed Iustus, and Matthias. ²⁴ And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen. ²⁵ That hee may take part of this ministry and Apostleship, from which Iudas by transgression fell, that hee might goe to his owne place. ²⁶ And they gaue fourth their lots, and the lot fell vpon Matthias, and hee was numbred with the eleuen Apostles.

2. AND when the day of Pentecost was fully come, they were all with one accord in one place. ² And suddenly there came a sound from heauen as of a rushing mighty winde, and it filled all the house where they were sitting. ³ And there appeared vnto them clouen tongues, like as of fire, and it sate vpon each of them. ⁴ And they were all filled with the holy Ghost, and began to speake with other tongues, as the Spirit gaue them vtterance. ⁵ And there were dwelling at Hierusalem Iewes, deuout men, out of euery nation vnder heauen. ⁶ Now when this was noised abroad, the multitude came together, and were confounded, because that euery man heard them speake in his owne language. ⁷ And they were all amazed, and marueled, saying one to another, Behold, are not all these which speake, Galileans? ⁸ And how heare we euery man in our owne tongue, wherein we were borne? ⁹ Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Iudea, and Cappadocia, in Pontus, and Asia, ¹⁰ Phrygia, and

* Or, troubled in mind.

καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδιημούντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προσήλυτοι, ¹¹ Κρήτες καὶ Ἀραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεία τοῦ Θεοῦ; ¹² Ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες, ¹³ Τί ἂν θέλοι τοῦτο εἶναι; ¹⁴ Ἄλλοι δὲ ¹⁵ διαχλευάζοντες ἔλεγον, ¹⁶ Ὅτι γλεύκους μεμεστωμένοι εἰσὶ.

¹⁴ Σταθεὶς δὲ Πέτρος σὺν τοῖς ἑνδεκα, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς, ¹⁵ Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. ¹⁶ οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτῃ τῆς ἡμέρας· ¹⁷ ἀλλὰ τοῦτο ἔστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ, ¹⁸ Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, ¹⁹ λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύ-

* Rec. χλευάζοντες.

* Rec. ἰνύπνια.

WICLIF—1380.

and pample egypt, and the parties of libie, that is aboue sirenen/ and comelings romayns/ and iewis and proselit¹¹ men of crete and of arabie we han herd hem spekyng in oure langagis the greet thingis of god; ¹² and alle weren astonyed & wondriden and seiden to gidre what wole this thing be? ¹³ & other scorned and seiden for these men ben ful of must.

¹⁴ But Petir stood with the enlenene : and reisid vp his vois and spake to hem; 3e iewis and al that dwellen at ierusalem, be this knowun to 3ow and with eris perseue 3e my wordis; ¹⁵ for not as 3e wenen; these ben drunken; whanne it is the thridde our of the day; ¹⁶ but this it is: that was seid bi the prophete iohel; ¹⁷ and it schal be in the last dayes of the lord seith & schal heelde out my spirit on ech fleisch: I 3oure sonnes and 3oure doustris schuln profecie; and 3oure jung men schuln se visions; and 3oure eldris schulen dreme sweuenes; ¹⁸ and on my seruautis & myn handmaidens; in tho dayes I schal scheide out my spirit; and thei schuln profecie; ¹⁹ and I schal 3eue greet wondris in heuene aboue and signes in erthe binethe: blood and fier and heet of smoke; ²⁰ the sunne schal be turned in to derknesse; and the moone in to blood: bifor that the greet and the opun day of the lord come; ²¹ and it schal be echc man whiche euer schal clepe to help the name of the lord: schal be saaf;

²² 3e men of israel here 3e these wordis; ihesus of nazareth, a man proued of god, bifor 3ou bi vertues; and wondris and tokenes, which god dide bi hym in the myddil of 3on as 3e witen; ²³ 3e turnen-tiden and killid hym bi the boondis of wicked men: bi counceyl determynd; and bitakun bi the forknowyng of god; ²⁴ whom

comelings, strangers. must, new wine. wenen, think, heelde, pour, gived. sweuenes, dreams. 3eue, give, clepe, call. vertues, powers. witen, know.

TYNDALE—1534.

Pamphilia, and of Egypte, and of the parties of Libia which is besyde Syrene, and straungers of Rome; Iewes and conuertes; ¹¹ Grekes and Arabians: we haue herde them speake with oure awne tonges the greates workes of God. ¹² They were all amased, and wondred sayinge one to another: what meaneth this? ¹³ Other mocked them sayinge: they are full of newe wyne.

¹⁴ But Peter stepped forth with the cleveland, and lift vp his voyce, and sayde vnto them: Ye men of Iewrye, and all ye that inhabit Ierusalem: be this knowne vnto you, and with your eares heare my wordes. ¹⁵ These are not dronken, as ye suppose: for it is yet but the thyrdie houre of the daye. ¹⁶ But this is that which was spoken by the Prophete Iohel: ¹⁷ It shalbe in the last dayes sayth God: of my sprete I will powre out vpon all fleshe. And youre sonnes and youre daughters shall prophesy, and youre yonge men shall se visions, and youre olde men shall dreme dreames. ¹⁸ And on my seruantes, and on my honde maydens I will powre out of my sprete in those dayes; and they shall prophesye. ¹⁹ And I will shewe wondres in heauen a bove, and tokens in the erth benethe, bloud and fyre, and the vapour of smoke. ²⁰ The sunne shalbe turned into darknes, and the moone into bloud before that greate and notable daye of the Lorde come. ²¹ And it shalbe, that whosoever shall call on the name of the Lorde shalbe saved.

²² Ye men of Israel heare these wordes. Iesus of Nazareth, a man approued of God amonge you with myracles, wondres and signes which God dyd by him in the myddes of you, as ye yourse selues knowe: ²³ him haue ye taken by the hondes of vnrightewes persones; after he was deliuered by the determinat counsell and forknowledge of God, and haue crucified and slayne: ²⁴ whom God hath rayseed vp

CRANMER—1539.

Pamphilia, of Egypte, and of the parties of Lybia whych is besyde Syren, and straungers of Rome, Iewes & Proselites. ¹¹ Grekes and Arabians: we haue herde them speake in oure awne tonges the greates workes of God. ¹² They were all amased, and wondred, sayinge one to another: what meaneth this? ¹³ Other mocked, sayinge: these men are full of new wyne.

¹⁴ But Peter stepped forth with the eleuen, and lyft vp his voyce, and sayde vnto them: Ye men of Iewrye, and all ye that dwell at Ierusalem: be this knowne vnto you, and with your eares heare my wordes. ¹⁵ For these are not dronken, as ye suppose, seynge it is but the thyrdie houre of the daye. ¹⁶ But this is that which was spoken by the Prophete Iohel: ¹⁷ And it shalbe in the last dayes, sayth God: of my sprete I wyll powre out vpon all fleshe. And youre sonnes and youre daughters shall prophesye, and youre yonge men shall se visyons, and youre olde men shall dreame dreames. ¹⁸ And on my seruantes, and on my hande maydens I wyll powre out of my sprete in those dayes, and they shall prophesye. ¹⁹ And I wyll shewe wondres in heauen aboue, and tokens in the erth beneth, bloud and fyre, and the vapour of smoke. ²⁰ The sunne shalbe turned into darknes, and the moone into bloud, before that greate and notable daye of the Lorde come. ²¹ And it shal come to passe, that whosoever shall call on the name of the Lord, shalbe saued.

²² Ye men of Israel, heare these wordes: Iesus of Nazareth a man aproued of God amonge you with myracles, wondres and sygnes, which God dyd by hym in the myddes of you (as ye yourse selues knowe) ²³ him haue ye taken by the handes of vnrightewes persones, after he was deliuered by the determinat counsell and foreknowledge of God, and haue crucified and slayne him: ²⁴ whom God hath

“ σουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν· καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις
 “ ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται. ¹⁸ καὶ γε ἐπὶ
 “ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ
 “ τοῦ Πνεύματός μου, καὶ προφητεύσουσι. ¹⁹ καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω,
 “ καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. ²⁰ ὁ ἥλιος μετα-
 “ στραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἐλθεῖν τὴν ἡμέραν
 “ Κυρίου τὴν μεγάλην καὶ ἐπιφανῇ. ²¹ καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα
 “ Κυρίου, σωθήσεται.” ²² Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους·
 “ Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδοδειγμένον· εἰς ὑμᾶς δυνάμεσι
 “ καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι’ αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ |
 “ αὐτοὶ οἴδατε, ²³ τοῦτον τῇ ὀρίσμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἐκδοτον
 “ λαβόντες, | διὰ ^b χειρῶν ἀνόμων προσπήξαντες ἀνέλιπε· ²⁴ ὃν ὁ Θεὸς ἀνέστησε,

^v Alex. ἀποδοδειγμένον ἀπὸ τοῦ Θεοῦ.

^z Alex. = καί.

^a Alex. = λαβόντες.

^b Alex. χειρὸς.

^c Rec. ἀνέλιπε.

GENEVA — 1557.

and Pamphylia, of Egypt, and of the parties of that Libya, which is besyde Cyrene, and strangers of Rome, and Iewes, and those that were conuerted to the Iewish religion. ¹¹ Cretes, and Arabians: we heard them speake in our owne tonges the wonderful workes of God. ¹² They were all then amazed, and doubted, saying one to another, What may this be? ¹³ Other mocked, saying, They are ful of newe wyne.

¹⁴ But Peter stepped forth with the Eleuen, and lyft vp his voyce, and sayd vnto them, Ye men of Iurie, and ye all that inhabit Ierusalem, be this known vnto you, and with your eares heare my wordes. ¹⁵ These are not droncken, as ye suppose, since it is yet but the thyrde houre of the day. ¹⁶ But this is that, which was spoken by the Prophete Ioel, ¹⁷ And it shalbe in the last dayes (sayth God) I wil powre out of my Spirit vpon all fleshe: and your sonnes, and your daughters shal prophesie, and your yonge men shal see visions, and your olde men shal dreame dreames. ¹⁸ And on my seruantes, and on my handmaidens, I wil powre out of my Sprite in those dayes, and they shal prophesie. ¹⁹ And I wil shewe wonders in heauen aboue, and tokens in the earth beneth, blood, and fire, and the vapour of smoke. ²⁰ The sunne shalbe turned into darknes, and the moone into blood, before that great and notable day of the Lord come. ²¹ And it shalbe, that whosoer shall call on the name of the Lord, shalbe saved.

²² Ye men of Israel heare these wordes, That Iesus of Nazaret, a man approued of God among you with notable workes, and wondres, and signes, which God dyd by hym in the myddes of you, as ye your selues knowe: ²³ Him I say haue ye taken by the handes of wrighteous persones, after he was deliuered by the determinat counsel, and fore knowledge of God, and haue crucified and slayne: ²⁴ Whome God

RHEIMS — 1582.

and Pamphilia, Ægypt and the partes of Libya that is about Cyrène, and strangers of Rome, Iewes also, and Proselytes, ¹¹ Cretensians, and Arabians: Vve haue heard them speake in our ovvne tonges the great vworkes of God. ¹² And they vvvere al astonied, and marueled, saying one to another, Vvhat meaneth this? ¹³ But others deriding said, That these are ful of nevv vyne.

¹⁴ But Peter standing vvith the Eleuen, lifted vp his voyce, and spake to them, Ye men, Iewes, and al you that dvvell in Hierusalem, be this known to you, and vvith your eares receiue my vvordes. ¹⁵ For these are not druncke, as you suppose, vvhereas it is the third houre of the day: ¹⁶ But this is it that vvvas said by the Prophet Ioël, ¹⁷ And it shal be, in the last daies (saith our Lord) of my Spirit I vvill povvre out vpon al flesh: and your sonnes and your daughters shal prophesie, and your yong men shal see visions, and your auncients shal dreame dreames. ¹⁸ And vpon my seruants truly, and vpon my handmaidens vvill I povvre out in those daies, of my Spirit, and they shal prophesie: ¹⁹ And I vvill giue vvonders in the heauen aboue, and signes in the earth beneth, blood, and fire, and vapour of smoke. ²⁰ The sunne shal be turned into darkenes, and the moone into blood, before the great and manifest day of our Lord doth come. ²¹ And it shal be, every one vvhoesover calleth vpon the name of our Lord, shal be saved.

²² Ye men of Israël heare these vvordes, Iesus of Nazareth a man approued of God among you, by miracles and vvonders and signes vvvhich God did by him in the middes of you, as you knowv: ²³ This same, by the determinate counsel and prescience of God being deliuered, you by the handes of vvicked men haue crucified and slaine. ²⁴ vvvhom God hath raised

AUTHORISED — 1611.

Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Iewes and Proselytes, ¹¹ Cretes, and Arabians, wee doe heare them speake in our tongues the wonderfull workes of God. ¹² And they were all amazed, and were in doubt, saying one to another, What meaneth this? ¹³ Others mocking said, These men are full of new wine.

¹⁴ But Peter standing vp with the elenen, lift vp his voice, and said vnto them, Ye men of Iudea, and all ye that dwell at Hierusalem, bee this known vnto you, and hearken to my words: ¹⁵ For these are not druncken, as yee suppose, seeing it is but the third houre of the day. ¹⁶ But this is that which was spoken by the Prophet Ioel, ¹⁷ And it shall come to passe in the last dayes (saith God) I will powre out of my Spirit vpon all flesh: and your sonnes and your daughters shall prophesie, and your yong men shall see visions, and your old men shall dreame dreames: ¹⁸ And on my seruants, and on my handmaidens, I will powre out in those daies of my Spirit, and they shall prophesie: ¹⁹ And I will shewe wonders in heauen aboue, and signes in the earth beneath: blood, and fire, and vapour of smoke. ²⁰ The Sunne shall be turned into darkenesse, and the Moone into blood, before that great and notable day of the Lord come. ²¹ And it shall come to passe, that whosoever shall call on the Name of the Lord, shall be saved.

²² Yee men of Israel, heare these words, Iesus of Nazareth, a man approued of God among you, by miracles, wonders, and signes, which God did by him in the midst of you, as yee your selues also know: ²³ Him, being deliuered by the determinate counsell and foreknowledge of God, yee haue taken, and by wicked hands, haue crucified, and slaine: ²⁴ Whom God

‘ λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ’ αὐτοῦ. ²⁵ Δαυὶδ γὰρ λέγει εἰς αὐτὸν, “ Προφῶρῳμην τὸν Κύριον ἐνώπιόν μου διὰ παντός· ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ· ²⁶ διὰ τοῦτο ἐυφράνθη| ἡ καρδία μου, καὶ ἡγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σάρξ μου κατασκη- νώσει ἐπ’ ἐλπίδι. ²⁷ ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾄδον,| οὐδὲ δώσεις τὸν ὀσιόν σου ἰδεῖν διαφθοράν. ²⁸ ἐγνώρισάς μοι ὁδούς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.” ²⁹ Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνῆμα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. ³⁰ προφῆτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὥμοσεν αὐτῷ ὁ Θεός, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ ³¹ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν,| καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ, ³¹ προ-

²⁵ Alex. ἡγέρανθη.

²⁶ Alex. ᾄδην.

²⁷ Alex. = τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν.

²⁸ Alex. οὕτε.

³¹ Alex. ἐγκαταλείψθ.

WICLIIF—1380.

god reisid, whanne sorowis of helle weren vnbounden; bi that that it was in possible that he were holdun of it, ²⁵ for dauith seith of hym I saiz afer the lord bifor me euermore: for he is on my riȝthalf that I be not moued, ²⁶ for this thing myn herte ioied and my tunge made ful out ioie, and more ouer my fleisch schal reste in hope; ²⁷ for thou schalt not leue my soule in helle: nether thou schalt ȝene thin holi to corrupcioun, ²⁸ thou hast made knowun to me the weyes of liif: thou schalt fille me in myrthe with thy faec.

²⁹ bretheren be it leful booldli to seye to ȝou of the patriark dauith; for he is deed and biried, and his sepulere is amonge us in this day, ³⁰ therfor whanne he was a profete, & wist that with a greet ooth god hadde swoor to hym that of the fruyt of his leende, schulde oon sitte on his sect: ³¹ he seinge afer spake of the resurexioun of crist; for nethir he was lefte in helle: nether his fleisch saiz corrupcioun; ³² god reisid this ihesus: to whom we alle ben witnessis, ³³ therfore he was enlauid bi the riȝthand of god and thorȝ; the biheest of the holi goost that he toke of the fadir; he scheddle out this spirit that ȝe seen and heren; ³⁴ for dauith stied not in to heuene; but he seith; the lord seide to my lord sitte thou on my riȝthalf, ³⁵ til I putte thin enemyes the stal of thy feet; ³⁶ therfor moost certeynli wite alle the hous of israel: that god made hym bothe lord and erist; this ihesus whom ȝe crucifieden;

³⁷ whanne thei herden these things thei weren conpunt in herte; and thei sciden to petir and to other apostolis; bretheren what schula we do? ³⁸ and petir seide to hem; do ȝe penaunce and ech of ȝou be

TYNDALE—1534.

and lowed the sorowes of deeth; because it was vnpossible that he shuld be holden of it. ²⁵ For David speaketh of him: Afore hande I sawe God alwayes before me: For he is on my ryght honde; that I shuld not be moued. ²⁶ Therefore dyd my hert reioyce, and my tonge was glad. Moreouer, also my flesshe shall rest in hope; ²⁷ because thou wilt not leue my soul in hell; nether wilt suffre thyne holye to se corrupcioun. ²⁸ Thou hast shewed me the wayes of lyfe; and shalt make me full of ioye with thy countenance.

²⁹ Men and brethern; let me frely speake vnto you of the patriarke David: For he is both deed and buryed; and his sepulchre remaineth with vs vnto this day. ³⁰ Therefore seinge he was a Prophet; and knewe that God had sworne with an othe to him; that the frute of his loynes shuld sit on his seat (in that Christ shulde ryse agayne in the flesshe) ³¹ he sawe before; and spake in the resurreccion of Christ; that his soule shulde not be left in hell: nether his flesshe shuld se corrupcioun. ³² This Iesus hath God rayseyd vp; wher of we all are witnesses.

³³ Sence now that he by the right honde of God exalted is; and hath receaved of the fader the promyse of the holy goost; he hath sheed forth that which ye nowe se and heare. ³⁴ For David is not ascendyd into heauen; but he sayde. The Lorde sayde to my Lorde sit on my right honde; ³⁵ vntill I make thy foes thy fote stole. ³⁶ So therfore let all the housse of Israel knowe for a surty; that God hath made the same Iesus whom ye have crucified lord and Christ.

³⁷ When they hearde this; they were pricked in their hertes; and sayd vnto Peter and vnto the other Apostles: Ye men and brethern; what shall we do? ³⁸ Peter sayde vnto them: repent and be

CRANMER—1539.

rayseyd vp, and loosed the sorowes of deeth, because it was vnpossible, that he shuld be holden of it. ²⁵ For David speaketh of him: Afore hande I sawe God alwayes before me: for he is on my right hande, that I shuld not be moued. ²⁶ Therefore dyd my hert reioyce, and my tonge was glad. Moreouer also my flesshe shall rest in hope, ²⁷ because thou wilt not leaue my soule in hell, nether wilt thou suffre thine holye to se corrupcioun. ²⁸ Thou hast shewed me the wayes of lyfe: thou shalt make me full of ioye with thy countenance.

²⁹ Ye men and brethern, let me frely speake vnto you of the patriarke David: For he is both deed and buryed, and his sepulchre remaineth with vs vnto this day. ³⁰ Therefore, seinge he was a Prophet, and knewe that God had sworne with an othe to him, that Christ (as concernynge the flesshe) shulde come of the frute of his loynes, and on his seat, ³¹ he knowynge this before, spake of the resurreccioun of Christ, that his soule shulde not be left in hell: nether his flesshe shuld se corrupcioun. ³² This Iesus hath God rayseyd vp, wherof we all are witnesses.

³³ Sence now that he by the ryght hande of God exalted is, and hath receaued of the fader the promyse of the holy Goost, he hath sheed forth this (gyfte) which ye now se and heare. ³⁴ For David is not ascendid into heuen: but he sayeth: The Lord sayd to my Lord: syt thou on my right hande, ³⁵ vntyll I make thy foes thy fote stole. ³⁶ So therfore, let all the house of Israel knowe for a surty, that God hath made that same Iesus (whom ye haue crucified) Lorde and Chryst.

³⁷ When they hearde this, they were pricked in their hertes, and sayd vnto Peter, and vnto the other Apostles: Ye men and brethern; what shall we do? ³⁸ Peter sayde vnto them: repent of youre synnes,

reisid, reue. seue, gire leful, laueful. wist, kurn. ioied, leue, liue. biheest, promise. stird, ascended. wite, know. conpunt, compunct.

‘ ἰδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι ³⁰ οὐ^κ ^ακατελείφθη| ἡ ψυχὴ
 ‘ αὐτοῦ| εἰς ἄδου ^κ οὐδὲ| ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. ³² τοῦτον τὸν Ἰησοῦν ἀνέ-
 ‘ στησεν ὁ Θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες. ³³ τῇ δεξιᾷ οὖν τοῦ Θεοῦ
 ‘ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου Πνεύματος λαβὼν παρὰ τοῦ πατρὸς,
 ‘ ἐξέχεε ^ι τοῦτο ὃ νῦν ὑμεῖς| βλέπετε καὶ ἀκούετε. ³⁴ οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς
 ‘ οὐρανοὺς, λέγει δὲ αὐτὸς, “ Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου.”
 ‘ ³⁵ ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.” ³⁶ Ἀσφαλῶς οὖν
 ‘ γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι ^κ καὶ| κύριον ^α αὐτὸν καὶ Χριστὸν| ὁ Θεός
 ‘ ἐποίησε τούτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.’

³⁷ Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς
 λοιποὺς ἀποστόλους, ‘ Τί ποιήσομεν, ἄνδρες ἀδελφοί;’ ³⁸ Πέτρος δὲ ἔφη πρὸς

¹ Alex. = ἡ ψυχὴ αὐτοῦ.

² Alex. οὔτε.

³ Alex. τοῦτο, ὃ ἡμεῖς.

⁴ Rec. = καί.

⁵ Rec. καὶ Χριστὸν αὐτὸν.

GENEVA—1557.

hath raised vp, and loosed the sorrowes of death, because it was vnpossible that he should be holden of it. ²⁵ For Dauid speaketh of hym, I beheld the Lord alwayes before me: for he is at my ryght hand, that I should not be moued. ²⁶ Therefore dyd my hart reioyce, and my tounge was glad: moreouer also, my fleshe shall rest in hope: ²⁷ Because thou wilt not leaue my soule in graue, nether wilt suffer thine Holy one to se corruption. ²⁸ Thou hast shewed me the wayes of life, and shalt make me full of ioye with thy countenance.

²⁹ Men and brethren, I may freely speake vnto you of the Patriarche Dauid, For he is both dead and buried, and his sepulchre remayneth with vs vnto this day. ³⁰ Therefore, seyng he was a Prophet, and knewe that God had sworne with an othe to hym, that Christe, as concerning the fleshe, should come of the frute of his loynes, and syt on hys seat, ³¹ He knowyng this befores, spake of the resurrection of Christe, That his soule should not be left in graue, nether his fleshe shulde se corruption. ³² This Iesus hath rayseed vp, wher of we all are wytnesses.

³³ Since now that he by the ryght hand of God hath bene exalted, and hath receaued of his Father the promise of the holy Gost, he hath shed forth this which ye now se and heare. ³⁴ For Dauid is not ascended into heauen, but he sayeth, The Lord sayd to my Lord, Syt at my ryght hand, ³⁵ Vntyl I make thy foes thy fote stole. ³⁶ So therefore, let al the house of Israel knowe for a surty, that God hath made him both Lord, and Christe, this Iesus I say whome ye haue crucified.

³⁷ When they heard this, they were pricked in their hartes, and sayd vnto Peter and vnto the other Apostles, Men and brethren, what shal we do? ³⁸ Then Peter sayd vnto them, Amend your liues, and be baptized

RHEIMS—1582.

vp looseng the sorowes of hel, according as it was impossible that he should be holden of it. ²⁵ For Dauid saith concerning him, *I foresaw the Lord in my sight alive: because he is at my right hand that I be not moued.* ²⁶ For this, my hart hath been glad and my tongue hath reioyced: moreover my flesh also shall rest in hope. ²⁷ Because thou wilt not leaue my soul in hel, nor give thy Holy one to see corruption. ²⁸ Thou hast made knowne to me the wayes of life: thou shalt make me full of ioyfulness with thy face.

²⁹ Ye men, brethren, let me boldly speake to you of the Patriarch Dauid: that he died, and was buried: and his sepulchre is with vs vntil this present day. ³⁰ Whereas therefore he was a Prophet, and knew that by an othe God had sworne to him that of the fruite of his loynes there should sit vpon his seate: ³¹ forcing he the spake of the resurrection of Christ, for neither was he left in hel, neither did his flesh see corruption. ³² This Iesus hath God raised againe, vvhreeof al vve are witneses.

³³ Being exalted therefore by the right hand of God, and hauing receiued of his father the promise of the holy Ghost, he hath poured out this vvhom you see and heare. ³⁴ For Dauid ascended not into heauen: but he saith, *Our Lord hath said to my Lord, sit on my right hand, vntil I make thine enemies the footstool of thy feet.* ³⁶ Therefore let al the house of Israel know most certainly that God hath made him both Lord, and CHRIST, this Iesus, vvhom you haue crucified.

³⁷ And hearing these things, they were compuncte in hart, and said to Peter and to the rest of the Apostles, Vvhat shal vve doe men, brethren? ³⁸ But Peter said to them, Doe penance, and be eury one

AUTHORISED—1611.

bath raised vp, hauing loosed the paines of death: because it was not possible that hee should be holden of it. ²⁵ For Dauid speaketh concerning him, *I foresaw the Lord alwayes before my face, for he is on my right hand, that I should not be moued.* ²⁶ Therefore did my heart reioyce, and my tongue was glad: Moreouer also, my flesh shall rest in hope, ²⁷ Because thou wilt not leaue my soule in hell, neither wilt thou suffer thine Holy one to see corruption. ²⁸ Thou hast made knowne to mee the wayes of life, thou shalt make mee full of ioy with thy countenance. ²⁹ Men and brethren, let me freely speake vnto you of the Patriarch Dauid, that he is both dead and buried, and his sepulchre is with vs vnto this day: ³⁰ Therefore being a Prophet, and knowing that God had sworne with an oath to him, that of the fruit of his loines, according to the flesh, hee would raise vp Christ, to sit on his throne: ³¹ He seeing this before, spake of the resurrection of Christ, that his soule was not left in hell, neither his flesh did see corruption. ³² This Iesus hath God raised vp, wherof we all are witnesses.

³³ Therefore being by the right hand of God exalted, and hauing receiued of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and heare. ³⁴ For Dauid is not ascended into the heauens, but he saith himselfe, The Lord said vnto my Lord, Sit thou on my right hand, ³⁵ Until I make thy foes thy footstool. ³⁶ Therefore let all the house of Israel know assuredly, that God hath made that same Iesus, whom ye haue crucified, both Lord and Christ.

³⁷ Now when they heard this, they were pricked in their heart, and said vnto Peter, and to the rest of the Apostles, Men and brethren, What shall we doe? ³⁸ Then Peter said vnto them, Repent, and be

* Or, I may.

αὐτοὺς, ‘Μετανοήσατε, καὶ βαπτισθῆτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ
 ‘Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν· καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος.
 ‘³⁹ ὑμῶν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν,
 ‘ὅσους ἂν προσκαλέσῃται Κύριος ὁ Θεὸς ὑμῶν.’ ⁴⁰ Ἐτέροις τε λόγοις πλείοσι
 ‘διεμαρτύρετο | ^pκαὶ παρεκάλει | λέγων, ‘Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς
 ‘ταύτης.’ ⁴¹ Οἱ μὲν οὖν ^aἀσμένως | ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν
 καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχὰι ὥσεί τρισχίλια.

⁴² Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ καὶ
 τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. ⁴³ ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλὰ
 τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο. ⁴⁴ πάντες δὲ οἱ πιστεύοντες
 ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινὰ, ⁴⁵ καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις
 ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἂν τις χρειὰν εἶχε· ⁴⁶ καθ’ ἡμέραν

^p Alex. διεμαρτύρατο.

^p Alex. καὶ παρεκάλει αὐτοὺς.

WICLIF—1380.

baptisid in the name of ihesus crist, in to
 remission of youre synnes, and ze schulun
 take the gifte of the holi goost; ³⁹ for the
 bihest is to you and to youre sones, & to
 alle that ben fer: whiche euer oure lord
 god hath leyd; ⁴⁰ also with oure wordis
 ful many he witnessid to hem: and monestid
 hem and seide; be ze saued fro this
 schrewid generacioun; ⁴¹ than thei that
 rescyueden his word weren baptisid; and
 in that day souls weren encrecid: aboute
 thre thousand.

⁴² and weren lastyng stable in the tech-
 nyng of the apostlis & in comynyng of the
 brekyng of breed and in priers; ⁴³ and
 drede was made to eche man, and many
 wondris and signes, weren don bi the
 apostlis in ierusalem, and greet drede was
 in alle; ⁴⁴ & alle that biwedenen weren to
 gidre: and hadden alle thingis comyn;
⁴⁵ thei selden possessiouns and catel & de-
 partiden tho thingis to alle men, as it was
 nede to ech; ⁴⁶ and eche day thei dwelliden
 stabli with owill in the temple, and braken
 breed aboute housis: and token mete with
 ful out ioie and symplenesse of herte, ⁴⁷ and
 heriden togidre god and hadden grace to
 alle the folk; and the lord encrecid hem; that
 weren made snaf ech day in the same thing.

3. AND Petir & Iohn wenten up in to
 the temple: at the nyynthe oure of prei-
 yng; ² and a man that was lame fro the
 wombe of his modir was borun; and was
 leid eche day at the gate of the temple
 that is seid feir: to axe almes of men that
 entriden in to the temple; ³ this whanne
 he saie Petir and Iohn bigynnyng to entre
 in to the temple: pried that he schulde
 take almes; ⁴ and petir with ioun bihelde
 on hym and seide; biholde thou in to vs; ⁵
 and he bihelde in to hem; and hopid
 that he schulde take summe what of hem;
⁶ but Petir seide, I haue nether siluer ne
 gold; but that that I haue I geue to the;

bihest, promys-
 or, our

clejad, called,
 herid-n, praised.

catel, chattels,
 youe, give.

TYNDALE—1534.

baptised every one of you in the name of
 Iesus Christ; for the remission of synnes;
 and ye shall receive the gyfte of the holy
 goost. ³⁹ For the promyse was made vnto
 you and to youre chyldren and to all that
 are as farre even as many as the Lorde
 oure God shall call. ⁴⁰ And with many
 other wordes bare he witnes and exhorted
 them sayinge: Save your selves from this
 vntowarde generacion. ⁴¹ Then they
 that gladly receaved his preachynge were
 baptised: and the same daye ther were
 added vnto them aboute thre thousande
 soules.

⁴² And they continued in the Apostles
 doctrine and fellowshipe, and in break-
 inge of breed, and in prayer. ⁴³ And feare
 came ouer every soule. ⁴⁴ And many
 wondres and signes were shewed by the
 Apostles. ⁴⁵ And all that belevyd kept
 them selves togedder; and had all thinges
 comen; ⁴⁶ and solde their possessions
 and goodes; and departed them to all men;
 as every man had nede. ⁴⁷ And they con-
 tinued dayly with one acorde in the tem-
 ple, and brake breed in every house; and
 dyd cate their meate togedder with
 gladnes and singlenes of hert; ⁴⁷ praysinge
 God and had favour with all the people.
 And the Lorde added to the congregacion
 dayly soche as shuld be saved.

3. PETER and Iohn went vp togedder
 into the temple at the nyynthe houre of
 prayer. ² And ther was a certayne man
 halt from his mothers wombe, whom they
 brought and layde at the gate of the tem-
 ple called beutyfull; to axe almes of them
 that entred into the temple. ³ Which same
 when he sawe Peter and Iohn; that they
 wolde in to the temple; desyred to receave
 an almes. ⁴ And Peter fastened his eyes
 on him with Iohn and sayde: looke on
 vs. ⁵ And he gaue hede vnto them; trust-
 inge to receave somthinge of them. ⁶ Then
 sayd Peter: Silver and golde haue I none;

CRANMER—1539.

and be baptysed euery one of you in the
 name of Iesus Chryst for the remission of
 synnes, and ye shall receave the gyfte
 of the holy goost. ³⁹ For the promyse
 was made vnto you and to youre chyldren, & to
 all that are a farre of, even as many as the
 Lorde oure God shall call. ⁴⁰ And wyth many
 other wordes bare he witnes, & exhorted
 them, sayinge: Saue youre selues from thys
 vntowarde generacyon. ⁴¹ Then they that
 gladly receaved his preachinge, were bap-
 tised: and the same daye ther were added
 vnto them aboute thre thousande soules.

⁴² And they contynued in the Apostles
 doctrine and felowshippe, and in break-
 yng of breed, and in prayers. ⁴³ And
 feare came ouer euery soule. ⁴⁴ And many
 wondres and signes were shewed by the
 Apostles. (at Ierusalem. And great feare
 came vpon all men). ⁴⁵ And all that be-
 leued, kept them selues together, and had
 all thinges comen, ⁴⁶ and solde their pos-
 sessiouns and gooddes, and parted them to
 all men, as euery man had nede. ⁴⁷ And
 they contynued dayly wyth one acorde in
 the temple, and brake breed from house
 to house, and dyd cate their meate toge-
 ther, with gladnes and singlenes of hert,
⁴⁷ praysinge God, and had fauour wyth all
 the people. And the Lorde added to the
 congregacyon dayly, soch as shuld be saued.

3. PETER and Iohn went vp together
 into the temple at the nyynth houre of
 prayer. ² And a certayne man that was
 halt from his mothers wombe, was brought,
 whom they layde daile at the gate of the
 temple (which is called beutyfull) to aske
 almes of them that entred into the temple.
³ When he sawe Peter and Iohn that they
 wolde into the temple, he desyred to re-
 ceave an almes. ⁴ And Peter fastened his
 eyes on hym wyth Iohn, and sayde: loke
 on vs. ⁵ And he gaue hede vnto them,
 trustyng, to receaue some thinge of them.
⁶ Then sayde Peter: Syluer and golde
 haue I none, such as I haue, geue I the.

τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετε-
λαμβάνον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, ⁴⁷ αἰνοῦντες τὸν Θεὸν καὶ
ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ'
ἡμέραν τῇ ἐκκλησίᾳ.

III. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν
ῥαβν τῆς προσευχῆς τὴν ἐννάτην. ² καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ
ὑπάρχων ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγο-
μένην Ὠραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερὸν. ³ ὃς
ιδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιεῖν εἰς τὸ ἱερὸν, ἠρώτα ἐλεημοσύνην
λαβεῖν. ⁴ ἀτεινίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπε, 'Βλέψον εἰς ἡμᾶς.'
⁵ Ὁ δὲ ἐπέειχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν. ⁶ εἶπε δὲ Πέτρος,
'Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ

⁹ Alex. = ἀσμένως.

GENEVA.—1557.

every one of you in the Name of Iesus
Christe for the remission of synnes : and
ye shal receaue the gyft of the holy Ghost.
³⁹ For the promise was made vnto you,
and to your chyldren, and to all that are
a farre off, euen as many as the Lord our
God shal call.

⁴⁰ And with many other wordes he be
sought, and exhorted them, saying, Sae
your selues from this vntowarde genera-
tion. ⁴¹ Then they that gladly receaued his
preaching, were baptized : and the same
day, there were added to the Church, a-
bout three thousand soules. ⁴² And they
continued in the Apostles doctrine, and
fellowship, and in breakyng of bread, and
in prayers. ⁴³ And feare came ouer euery
soule : and many wondres and signes were
shewed by the Apostles. ⁴⁴ And all that
beleued, kept them selues together, and
had all things common. ⁴⁵ And solde their
possessions and goodes, and departed
them to all men, as euery man had neede.
⁴⁶ And they continued daily with one ac-
corde in the temple, and breking bread
at home, dyd eat their meat together,
with gladnes and singlenesse of hart : ⁴⁷ Pray-
sing God, and had fauour with all the
people. And the Lord added to the Church
daily, suche as should be saued.

3. NOW, Peter and Iohn went vp to-
gether in to the temple, at the nynthe
houre of prayer. ² And a certayne man
halt from his mothers wombe, was caryed,
whome they layd at the gate of the tem-
ple called Beutyfull, to aske almes of them
that entred into the temple. ³ Which sayng
Peter and Iohn, that they wolde entre into
the temple, desired to receaue an almes.
⁴ And Peter earnestly beholding hym with
Iohn, said, Loke on vs. ⁵ And he gaue
hede vnto them, trustyng to receaue some
thing of them. ⁶ Then sayd Peter, Syluer
and golde haue I none, suche as I haue,

RHEIMS — 1582.

of you baptized in the name of Iesus
CHRIST for remission of your synnes : and
you shal receiue the gift of the holy Ghost.
³⁹ For to you is the promise, and to your
children, and to al that are farre off,
vvhomsoeuer the Lord our God shal call.
⁴⁰ Vvith very many other vvordes also did
he testifie, and exhorted them, saying,
Saeue your selues from this peruerse ge-
neration. ⁴¹ They therefore that receiued his
vvord, were baptized : and there vvere ad-
ded in that day about three thousand soules.
⁴² And they vvere perseuering in the
doctrine of the Apostles, and in the com-
munication of the breaking of bread, and
praiers. ⁴³ And feare came vpon euery
soul : many vvondres also and signes
were done by the Apostles in Hierusalem,
and there vvvas great feare in al. ⁴⁴ Al
they also that beleueed, vvore together,
and had al things common. ⁴⁵ Their pos-
sessions and substance they sold, and
deuided them to al, according as euery
one had neede. ⁴⁶ Daily also continu-
ing vvith one accord in the temple, and
breakyng bread from house to house, they
tooke their meate vvith ioy and simplicitie
of hart : ⁴⁷ praising God, and hauyng
grace vvith al the people. And our Lord in-
creased them that should be saued, daily
together.

3. AND Peter and Iohn vvent vp into
the temple, at the ninthe houre of prai-
er. ² And a certayne man that vvvas lame
from his mothers vvombe, vvvas caryed : vvhom
they laid euery day at the gate of the
temple, that is called Specious, that he
might aske almes of them that vvent into
the temple. ³ He, vvhen he had seen Peter
and Iohn about to enter into the temple,
asked to receiue an almes. ⁴ But Peter
vvith Iohn looking vpon him, said, Looke
vpon vs. ⁵ But he looked earnestly vpon
them, hoping that he should receiue some
thing of them. ⁶ But Peter said, Siluer
and gold I haue not, but that vvich I

AUTHORISED — 1611.

baptized euery one of you in the Name
of Iesus Christ, for the remission of synnes,
and ye shal receiue the gift of the holy
Ghost. ³⁹ For the promise is vnto you,
and to your children, and to all that are
as farre off, euen as many as the Lord our
God shall call. ⁴⁰ And with many other
wordes did hee testifie and exhort, saying,
Saeue your selues from this vntoward ge-
neration.

⁴¹ Then they that gladly receiued his
word, were baptized : and the same day
there were added *vnto them* about three
thousand soules. ⁴² And they continued
stedfastly in the Apostles doctrine and
fellowship, and in breaking of bread, and
in prayers. ⁴³ And feare came vpon euery
soule : and many wondres and signes
were done by the Apostles. ⁴⁴ And all
that beleueed were together, and had all
things common. ⁴⁵ And sold their posses-
sions and goods, and parted them to all
men, as euery man had need. ⁴⁶ And they
continuing daily with one accord in the
Temple, and breaking bread *from house*
to house, did eat their meat with glad-
nesse and singlenesse of heart. ⁴⁷ Praying
God, and hauyng fauour with all the peo-
ple. And the Lord added to the Church
daily such as should be saued.

3. NOWE Peter and Iohn went vp
together into the Temple at the houre of
prayer, being the ninth houre. ² And a
certain man lame from his mothers wombe
was caryed, whom they layd daily at the
gate of the Temple which is called Beau-
tiful, to aske almes of them that entred
into the Temple. ³ Who seeing Peter and
Iohn about to go into the Temple, asked
an almes. ⁴ And Peter fastening his eyes
vpon him, with Iohn, said, Looke on vs.
⁵ And he gaue heede vnto them, expect-
ing to receiue some thing of them. ⁶ Then
Peter said, Siluer and gold haue I none,

‘ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ἔγειραι καὶ περιπάτει.’ ⁷ Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· παραχρῆμα δὲ ἑσπερεύθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρὰ, ⁸ καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν, περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν Θεόν. ⁹ καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν. ¹⁰ ἐπεγίνωσκόν τε| αὐτὸν ὅτι ‘οὗτος| ἦν ὁ πρὸς τὴν ἑλενημοσύνην καθήμενος ἐπὶ τῇ Ὠραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

¹¹ Κρατοῦντος δὲ αὐτοῦ| τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομώνος,| ἔκθαμβοι. ¹² ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, ‘Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν ‘ τί ἀτεινίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν;

⁷ Alex. ἤγειρε αὐτόν.

⁷ Alex. ἔι.

⁷ Alex. αὐτός.

⁷ Rec. τοῦ ἱαθίστου χωλοῦ.

⁷ Rec. Σολομώντος.

WICLIF—1380.

in the name of ihesus crist of nazareth rise thou up ⁷ and he took him bi the righthond and heued him up; 7 anon his leggis and his feet weren soudid to gidre ⁸ 7 he leppard and stode; and wandid; and he entrid with hem in to the temple, and wandid; and leppard and heried god,

⁹ and alle the puple sawe hym walkynge and herieden god ¹⁰ 7 thei knewen hym; that he it was that sat at almes at the feire zate of the temple; 7 thei weren fillid with wondrynge and stonyngde of mynde in that thing that bifelde to hym; ¹¹ but whanne thei sizen petir and iohn; alle the puple ranne to hem at the porche that was cleid of solomon, and wondriden greetli;

¹² and petir sij; and answerd to the puple; men of israel: what wondren 3e in this thing; ether what biholden 3e us as bi oure vertu, ether power, we made this man for to walke: ¹³ god of abraham and god of Isaac; and god of iacob, god of oure fadris hath glorified his sone ihesus; whom 3e bitrayeden: 7 denyeden bifor the face of plat; whanne he demed hym to be deluycrie; ¹⁴ but 3e denyeden the holiz and the ristful: and axeden a mansleer to be 3oun to 3ou; ¹⁵ and 3e slown the maker of lif; whom god reisid for deuth; of whom we ben witnessis; ¹⁶ and in the feith of his name he hath confermed this man whom 3e seen; 7 knowun; the name of hym; and the feith that is bi hym; 3af to this man ful helthe in the sijt of alle 3ou.

¹⁷ and now britheren I woot: that bi vn witynge 3e diden as also 3oure princes; ¹⁸ but god that bifor teeld bi the mouth of alle profetis, that his crist schulde suffre; hath fillid so; ¹⁹ therfor be 3e repentaunt, and be 3e conuertid: that 3oure synnes be don awey; that whanne the tymes of

TYNDALE—1534.

suche as I have, geve I the. In the name of Iesu Christ of Nazareth, ryse vp and walke. ⁷ And he toke hym by the right honde, and lifte him vp. And immediatly his fete and anclebones receaved strenght. ⁸ And he sprange; stode and also walked; and entred with them into the temple; walkinge and leapinge and laudynge God.

⁹ And all the people sawe him walke and laude God. ¹⁰ And they knewe him; that it was he which sate and begged at the beutifull gate of the temple. And they wondred and were sore astonnyed at that which had happened vnto him. ¹¹ And as the halt which was healed, helde Peter and Iohn; all the people ranne amased vnto them in Salomons porche.

¹² When Peter sawe that, he answered vnto the people. Ye men of Israel, why marvaile ye at this; or why looke ye so stedfastly on vs; as though by oure awne power or holynes; we had made this man goo? ¹³ The God of Abraham; Isaac; and Jacob; the God of oure fathers hath glorified his sone Iesus; whom ye deluyered; and denyed in the presence of Pylate; when he had iudged him to be lowed. ¹⁴ But ye denyed the holy and iust; and desyred a murtherer to be geuen you; ¹⁵ and kylled the Lorde of lyfe; whom God hath rayssed from deeth; of the which we are wytnesses. ¹⁶ And his name thorow the fayth of his name; hath made this man sound; whom ye se and knowe. And the fayth which is by him; hath geuen to him this health in the presence of you all.

¹⁷ And now bretheren I wote well that thorow ignorance ye did it as dyd also youre heddes. ¹⁸ But those thinges which God before had shewed by the mouth of all his Prophetes; how that Christ shuld suffre; he hath thus wyse fulfilled. ¹⁹ Repent ye therfore and turne; that youre synnes may be done awaye; when the tyme of refresshinge cometh; which we

CRANMER—1539.

In the name of Iesus Chrys of Nazareth, ryse vp and walke. ⁷ And he toke hym by the ryght hande, and lyfte hym vp. And immediatly his fete and anclebones receaved strenght. ⁸ And he sprange, stode, and walked, and entred wyth them into the temple, walkynge, and leapyng, and praysynge God.

⁹ And all the people sawe him walke and prayse God. ¹⁰ And they knewe hym, that it was he, which sate and begged at the beutifull gate of the temple. And they wondred and were sore astonied at that which had happened vnto hym. ¹¹ And as the halt which was healed, helde Peter and Iohn, all the people ranne amased vnto them in the porche that is called Salomons.

¹² When Peter sawe that, he answered vnto the people. Ye men of Israel, why marvaile ye at this, or why loke ye so on vs, as though by oure awne power or strength we had made thys man go? ¹³ The God of Abraham, and of Isaac, and of Jacob, the God of oure fathers hath glorified his sone Iesus, whom ye deluyered, and denyed in the presence of Pylate, when he had iudged hym to be loosed. ¹⁴ But ye denyed the holy and iust, and desyred a murtherer to be geuen you; ¹⁵ and kylled the Lorde of lyfe, whom God hath rayssed from deeth, of the which we are wytnesses. ¹⁶ And hys name thorow the fayth of his name, hath made thys man sound, whom ye se and knowe. And the fayth which is by hym, hath geuen to hym thys health in the presence of you all.

¹⁷ And now bretheren, I wote that thorow ignorance ye dyd it, as dyd also youre rulers. ¹⁸ But God (which before had shewed, by the mouth of all hys Prophetes, how that Chyrst shuld suffre) hath thus wyse fulfilled. ¹⁹ Let it repent ye thourfore, and conuerite, that youre synnes maye be done awaye, when the tyme of

soudid, strengthened, heried, praised. clept, called.
vertu, strength demed, judged. 3oun, stern.
woot, know witynge, knowing.

¹³ ὁ Θεὸς Ἀβραὰμ καὶ ¹⁰ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξαζε τὸν παῖδα αὐτοῦ Ἰησοῦν· ὃν ὑμεῖς ⁷ μὲν παρεδώκατε, καὶ ἡρνήσασθε ⁹ αὐτὸν | κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν. ¹⁴ ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἡρνήσασθε, καὶ ᾗτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, ¹⁵ τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε· ὃν ὁ Θεὸς ἡγείρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. ¹⁶ καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον ὃν θεωρεῖτε καὶ οἴδατε, ἐστερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. ¹⁷ καὶ ὑν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν· ¹⁸ ὁ δὲ Θεὸς ἅ προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ παθεῖν τὸν Χριστὸν, | ἐπλήρωσεν οὕτω. ¹⁹ μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας,

¹⁰ Alex. (ὁ) Θεὸς Ἰσαὰκ καὶ (ὁ) Θεός.

⁷ Rec. = μὲν.

⁹ Alex. = αὐτόν.

¹² Alex. παθεῖν τὸν Χριστὸν αὐτοῦ.

GENEVA—1557.

geue I thee, In the Name of Iesus Christe of Nazareth, ryse vp and walke.

⁷ And he toke hym by the right hand, and lift hym vp : and immediatly his fete and anclebones receaued strength. ⁸ And he leaped vp, stode, and also walked, and entred with them into the temple, walking and leaping, and laudying God. ⁹ And all the people sawe hym walke and laude God. ¹⁰ And they knewe him, that it was he which sate to receaue almes at the Beutifull gate of the temple : and they wondred and were sore astonied at that, which had happened vnto hym. ¹¹ And as the halt which was healed, helde Peter and Iohn, al the people ran amased vnto them in the porche which is called Solomons.

¹² When Peter sawe that, he answered vnto the people, Ye men of Israel, why maruaile ye at this? or why loke ye so stedfastly on vs, as though by our owne power or godlines, we had made this man go? ¹³ The GOD of Abraham, and Isaac and Iacob, the GOD of our fathers hath glorified his Sonne Iesus, whome ye betrayed, and denyed in the presence of Pilate, when he had iudged hym to be deliuered. ¹⁴ But ye denyed the Holy and iust, and desired a murderher to be geuen you. ¹⁵ And kyled the Lord of lyfe, whome God hath raysed from death, of the which thing we are wytnesses. ¹⁶ And his Name, hath made this man sounde, whom ye se, and knowe, through faith in his Name. And the faith which is by hym, hath geuen to hym this health in the presence of you al. ¹⁷ And now brethren, I wot wel that through ignorance ye dyd it, as dyd also your Gouverners. ¹⁸ But those thinges which God before had shewed, by the mouth of all his Prophetes, how that Christe should suffre, he hath thus wyse fulfilled.

¹⁹ Repent ye therefore, and turne, that your synnes may be wiped away, since

RHEIMS.—1582.

haue, the same I giue to thee : In the name of IESVS CHRIST of Nazareth arise, and vvalke. ⁷ And taking his right hand, he lifted him vp, and forthwith his feete and soles vvere made strong. ⁸ And springing he stode, and vvalked : and vvent in vwith them into the temple vvalking, and leaping, and praising God. ⁹ And al the people savv him vvalking and praising God. ¹⁰ And they knenv him, that it vvas he vvwhich sate for almes at the Specious gate of the temple : and they vvere exceedingly astonied and agast at that that had chaunced to him. ¹¹ And as he held Peter and Iohn, al the people ranne to them vnto the porche vvwhich is called Salomons, vvondering.

¹² But Peter seing them, made ansver to the people, Ye men of Israel, vvhy maruel you at this, or vvhy looke ye so vpon vs, as though by our povver or holines vve haue made this man to vvalke?

¹³ The God of Abraham, and the God of Isaac, and the God of Iacob, the God of our fathers hath glorified his sonne Iesus, vvhom you in deede deliuered and denied before the face of Pilate, he iudging him to be released. ¹⁴ But you denied the holy and the iust one, and asked a mankiller to be giuen vnto you. ¹⁵ But the authour of life you killed, vvhom God hath raised from the dead, of vvwhich vve are vvitnesses. ¹⁶ And in the faith of his name, this man vvhom you see and knovv, his name hath strengthened : and the faith vvwhich is by him, hath giuen this perfect health in the sight of al you.

¹⁷ And novv (brethren) I knovv that you did it through ignorance, as also your princes. ¹⁸ But God vvho foresheved by the mouth of al the prophets, that his CHRIST should suffer, hath so fulfilled it.

¹⁹ Be Penitent therfore and conuert, that

AUTHORISED—1611.

but such as I haue, giue I thee: In the Name of Iesus Christ of Nazareth, rise vp and walke. ⁷ And hee tooke him by the right hand, and lift him vp: and immediatly his feete and ancle bones receiued strength. ⁸ And hee leaping vp, stood, and walked, and entred with them into the Temple, walking, and leaping, and praising God. ⁹ And all the people saw him walking, and praising God. ¹⁰ And they knew that it was hee which sate for almes at the beautifull gate of the Temple: and they were filled with wonder and amazement at that which had happened vnto him. ¹¹ And as the lame man which was healed, held Peter and Iohn, all the people ran together vnto them in the porch, that is called Solomons, greatly wondring.

¹² And when Peter saw it, hee answered vnto the people, Yee men of Israel, why maruell ye at this? or why looke ye so earnestly on vs, as though by our own power or holinesse we had made this man to walke? ¹³ The God of Abraham, and of Isaac, and of Iacob, the God of our fathers hath glorified his Sonne Iesus, whom ye deliuered vp, and denied him in the presence of Pilate, when he was determined to let him goe. ¹⁴ But ye denied the Holy one, and the Iust, and desired a murderer to be granted vnto you, ¹⁵ And killed * the Prince of life, whom God hath raised from the dead, whereof we are witnesses. ¹⁶ And his Name through faith in his Name hath made this man strong, whom ye see and know: yea, the faith which is by him, hath giuen him this perfect soundnesse in the presence of you all. ¹⁷ And now brethren, I wote that through ignorance ye did it, as did also your rulers. ¹⁸ But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, hee hath so fulfilled.

¹⁹ Repent yee therefore, and be conuerted, that your sins may be blotted out,

* Or, author.

ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου, ²⁰ καὶ ἀποστείλῃ
τὸν ^a προκεχειρισμένον ὑμῖν Ἰησοῦν Χριστὸν, ²¹ ὃν δεῖ οὐρανὸν μὲν δέξασθαι
ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος ^b τῶν
ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. ²² Μωσῆς μὲν ^c πρὸς τοὺς πατέρας εἶπεν,
“Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς
ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. ²³ ἔσται δὲ, πᾶσα
“ψυχὴ, ἣτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.”
²⁴ Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθέξης, ὅσοι ἐλάλησαν, καὶ
κατήγγειλαν τὰς ἡμέρας ταύτας. ²⁵ ὑμεῖς ἐστε ^d οἱ υἱοὶ τῶν προφητῶν, καὶ τῆς
διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ,
“Καὶ ^e ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς.”

^a Rec. προκεκηρυγμένον. ^b Rec. πάντων. ^c Rec. & γὰρ. ^d Alex. = πρὸς τοὺς πατέρας. ^e Rec. προκατήγγειλαν. ^f Rec. = οἱ.

WICLIIF—1380.

refreischynge schuln come fro the sijt of
the lord; ²⁰ and he schal sende thilke ihesus
erist, that is now prechid to you; ²¹ whom
it bihoueth heuene to reseueyn in to the
tymes of restitution of alle thingis whiche
the lord spake bi the mouth of his holy
profetis fro the world;

²² for moises seide, for the lord zoure
god schal reise to you a profete of zoure
brethren: as me 3e schuln here him bi
alle thingis; what euer he schal speke to
you; ²³ 7 it schal be that; eury man that
schal not here the ilke profete: schal he
distried fro the puple; ²⁴ and alle profetis
fro samuel, and aftirward that spakun
telden these dayes; ²⁵ but 3e ben the sones
of profetis; and of the testament; that god
ordeyned to oure fadiris: and seide to
abraham in thi seed; alle the meyneces of
erthe schuln be blessid; ²⁶ god reisd his
sone first to you; and sente hym blessid
you: that ech man conuertid hym: fro
his wickidnesse.

4. AND while thei spaken to the puple:
the preestis and magistratis of the temple,
and the saduces camen up on hem; ² and
sorweden that thei taugten the puple: and
telden in ihesus and agerisynge fro deeth;
³ and thei leiden hondis on hem, 7 puttiden
hem in to warde in to the morowe; for it
was thanne euentide; ⁴ but many of hem
that hadden herde the word: hilecnyden
and the noumber of men was made fyue
thousandis;

⁵ and amorowe it was don, that the
princeis of hem and elder men; and scribis
wren gaderid in ierusalim; ⁶ and annas
prince of preestis; and caifas, and ion, and
alisaundre; and hou many euer wren of
the kynde of preestis; ⁷ and thei settiden
hem [in] the myddil, and axeden; In what

thilke, that. meynes, families.
agerisynge, resurrection.

TYNDALE—1534.

shall have of the presence of the Lorde;
²⁰ and when God shall sende him; which
before was preached vnto you; that is to
wit Iesus Christ; ²¹ which must receave
heaven vntill the tyme that all thinges;
which God hath spoken by the mouth of
all his holy Prophetes sence the worlde
began be restored agayne.

²² For Moses sayd vnto the fathers: A
Prophet shall the Lorde youre God rayse
vp vnto you; euen of youre brethren; lyke
vnto me: him shall ye heare in all thinges
whatsoeuer he shall saye vnto you. ²³ For
the tyme will come; that every soule which
shall not heare that same Prophet; shalbe
destroyed from amonge the people. ²⁴ Also
all the Prophetes from Samuel and thence
forth; as many as haue spoken; haue in
lykwyse tolde of these dayes.

²⁵ Ye are the chyldren of the Prophetes;
and of the covenaut which God hath
made vnto oure fathers sayinge to Abra-
ham: Euen in thy seede shall all the
kinredes of the erth be blessed. ²⁶ Fyrst
vnto you hath God raysed vp his sonne
Iesus; and him he hath sent to blyssye you;
that every one of you shuld turne from
youre wickednes.

4. AS they spake vnto the people; the
prestes and the rular of the temple; and
the Saduces came vpon them; ² takynge
it greuously that they taught the pople
and preached in Iesus the resurreccion
from deeth. ³ And they layde hondes on
them; and put them in holde vntill the
nexte daye: for it was now euen tyde.
⁴ Howbeit many of them which hearde
the wordes; beleued; and the noumber
of the men was aboute fyve thousande.

⁵ And it chaunced on the morowe that
their rulars and elders and Scribes; ⁶ as
Annas the chefe Prest and Cayphas and
Iohn and Alexander; and as many as were
of the kynred of the hye prestes gadered
to geder at Ierusalem; ⁷ and set the other
before them; and axed; by what power or

CRANMER—1539.

refreeshynge commeth, which we shall haue
of the presence of the Lorde, ²⁰ and when
God shall sende him, which before was
preached vnto you, that is to wit Iesus
Christ, ²¹ which must receaue heauen vn-
till the tyme that all thynges, which God
hath spoken by the mouth of all hys holy
Prophetes sence the worlde began, be re-
stored agayne.

²² Moses trulye sayde vnto the fathers:
a Prophet shall the Lorde youre God rayse
vp vnto you, euen of youre brethren lyke
vnto me: him shall ye heare, in all thynges
whatsoeuer he shall saye vnto you. ²³ For
the tyme wyll come, that eury soule
whych wyll not heare that same Prophet,
shalbe destroyed from amonge the people. ²⁴
Also all the Prophetes also from Samuel
and thence forth (as many as haue spoken)
haue in lykewyse tolde of these dayes.

²⁵ Ye are the chyldren of the Prophetes,
and of the couenant, whych God made
vnto oure fathers, sayinge to Abraham:
Euen in thy seede shall all the kynredes
of the earth be blessed. ²⁶ Fyrst whan
God had raysed vp hys sonne Iesus vnto
you, he sent him to blesse you, that eury
one of you shuld turne from his wyck-
ednes.

4. AS they spake vnto the people, the
prestes and the rulars of the temple, and
the Saduces, came vpon them, ² takynge it
greuously, that they taught the people,
and preached in Iesus the resurreccyon
from deeth. ³ And they layde handes on
them, and put them in holde vntill the
nexte daye: for it was now euentide.
⁴ Howbeit many of them which hearde
the wordes, beleued, and the noumber
of the men was aboute fyue thousande.

⁵ And it chaunced on the morowe, that
their rulars and elders and Scribes, ⁶ (and
Annas the chefe Prest, and Cayphas, and
Iohn, and Alexander, and as many as were
of the kynred of the hye Prestes) gathered
together at Ierusalem. ⁷ And whan they
had set them before them, they asked by

‘²⁶ Ἰμῖν πρῶτον ὁ Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ^h, ἀπέστειλεν αὐτὸν εὐλο-
 γοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.’

IV. Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ
 στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,² διαπιονούμενοι διὰ τὸ διδάσκειν αὐτοὺς
 τὸν λαόν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν.³ καὶ
 ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο^k εἰς τήρησιν εἰς τὴν αὔριον ἦν γὰρ
 ἑσπέρα ἡδῇ.⁴ πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν καὶ ἐγενήθη ὁ
 ἀριθμὸς τῶν ἀνδρῶν ὥσπερ χιλιάδες πέντε.⁵ Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι
 αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς^l εἰς Ἱερουσαλὴμ,⁶ καὶ
 Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ
 γένους ἀρχιερατικοῦ.⁷ καὶ στήσαντες αὐτοὺς ἐν^m μέσῳ, ἐπυνθάνοντο, ‘Ἐν ποίᾳ

℞ Rec. = ἰν.

^h Rec. + Ἰησοῦν.

ⁱ Const. τῶν.

^k Alex. + αὐτοῦς.

^l Alex. ἰν.

^m Rec. + τῷ.

GENEVA—1557.

the tyme of refreshing shal come from the presence of the Lord.²⁰ And *since* God shal send him, which before was preached vnto you, that is to wyt Iesus Christe.²¹ Whome the heauen must conteyne vntyl the tyme that all thinges, be restored which God hath spoken by the mouth of al his holy Prophets synce the world began.²² For Moses sayd vnto the fathers. The Lord your God shal raise vp vnto you a Prophet, euen of your brethren lyke vnto me: ye shal heare him in all thinges, whatsoever he shal say vnto you.²³ For the tyme wyl come, that euery one which shal not heare that same Prophet, shalbe destroyed from among the people.²⁴ Also al the Prophetes from Samuel and thence forth as many as haue spoken, haue in lykwysse fore tolde of these dayes.²⁵ Ye are the chyldren of the Prophetes, and of the couenant, which God hath made vnto our fathers, saying to Abraham, Euen in thy seed shal all the kynredes of the earth be blessed.²⁶ Fyrst vnto you hym God raysed vp his Sonne Iesus, and hath he hath sent to blesse you, in turning euery one of you from your wyckednes.

RHEIMS—1582.

your sinnes may be put out. that, vwhen the times shal come of refreshing by the sight of our Lord,²⁰ and he shal send him that hath been preached vnto you IESVS CHRIST, ²¹ vvhom heauen truly must receiue vntil the times of the restitution of al thinges, vvhich God spake by the mouth of his holy prophets from the beginning of the world. ²² Moyses in deede said, *That a prophet shal the Lord your God raise vp to you of your brethren, as my self: him you shal heare according to al thinges vvhatsouer he shal speake to you.* ²³ And it shal be, euery soule that shal not heare that prophet, shal be destroyed out of the people. ²⁴ And al the Prophetes from Samuel and afterward that haue spoken, tolde of these daies. ²⁵ You are the children of the Prophetes and of the testament vvhich God made to our fathers, saying to Abraham, *And in thy seede shal al the families of the earth be blessed.* ²⁶ To you first God raising vp his sonne, hath sent him blessing you: that euery one should conuert him self from his naughtines.

AUTHORISED—1611.

when the times of refreshing shal come from the presence of the Lord.²⁰ And he shall send Iesus Christ, which before was preached vnto you. ²¹ Whom the heauen must receiue, vntill the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began. ²² For Moses truly said vnto the fathers, A Prophet shal the Lord your God raise vp vnto you of your brethren, like vnto mee; him shall ye heare in all things whatsoever he shal say vnto you. ²³ And it shall come to passe, that euery soule which will not heare that Prophet, shalbe destroyed from among the people. ²⁴ Yea, and all the Prophetes from Samuel, and those that folow after, as many as haue spoken, haue likewise foretold of these dayes. ²⁵ Yee are the children of the Prophetes, and of the couenant which God made with our fathers, saying vnto Abraham, and in thy seed shall all the kinreds of the earth be blessed. ²⁶ Vnto you first, God hauing raised vp his Sonne Iesus, sent him to blesse you, in turning away euery one of you from his iniquities.

4. AND as they spake vnto the people, the Priests, and the Ruler of the temple, and the Sadduces, came vpon them: ² Taking it greuously that they taught the people, and preached in Iesus, the resurrection from death. ³ And they layd handes on them, and put them in holde, vntil the next day: for it was now euentide. ⁴ Howbeit, many of them which heard the wordes, beleued, and the nombre of the men, was about fyue thousande. ⁵ And it chaunced on the morrow, that their Rulers, and Elders and Scribes, were gathered together at Ierusalem. ⁶ And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the kindred of the hie Priestes. ⁷ And when they had set them before them, they asked,

4. AND vwhen they vvere speaking to the people, the Priests and magistrates of the temple and the Sadducees came vpon them, ² being greened that they taught the people, and sherved in Iessvs the resurrection from the dead: ³ and they laid handes vpon them, and put them into vvard, vntil the morovv, for it vvas novv euenieng. ⁴ And many of them that had heard the vvord, beleueed: and the number of the men vvvas made fyue thousand.

⁵ And it came to passe on the morovv, that their princes, and Auncients, and Scribes vvvere gathered into Hierusalem. ⁶ And Annas the high priest, and Caiphas and Iohn, and Alexander, and as many as vvvere of the priests stocke. ⁷ And setting them in the middes, they asked: In

4. AND as they spake vnto the people, the Priests and the capitaine of the Temple, and the Sadduces came vpon them, ² Being grieued that they taught the people, and preached through Iesus the resurrection from the dead. ³ And they laid hands on them, and put them in hold vnto the next day: for it was now euentide. ⁴ Howbeit, many of them which heard the word, beleued, and the number of the men was about fyue thousand. ⁵ And it came to passe on the morow, that their rulers and Elders, and Scribes, ⁶ And Annas the high Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the kindred of the high Priest, were gathered together at Hierusalem. ⁷ And when they had set them in the midst, they asked, By what power, or

* Or, ruler.

‘δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;’ ⁸ Τότε Πέτρος πλησθεὶς Πνεύματος ἁγίου, εἶπε πρὸς αὐτοὺς, ‘Ἀρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ, ⁹ εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται’ ¹⁰ γνῶσθὼν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. ¹¹ οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ’ ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. ¹² καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία. ¹³ οὐτε| γὰρ ὀνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.’

¹³ Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοι εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπερίνωσκόν τε αὐτοὺς ὅτι σὺν

⁹ Alex. οὐκ ὀνόμα.¹⁰ Alex. οὐδὲ.¹¹ Alex. τε.¹³ Alex. ποιήσωμεν.

WICLIIF—1380.

vertu ether in what name: han 3e don this thing? ⁸ thanne Petir was fillid with the holi goost: and seiden to hem, 3e princes of the puple and 3e elder men: here 3e, ⁹ if we to day be demed in the gode dede of a sike man, in whom this man is made saaf: ¹⁰ be it knowun to 3ou alle 1 to alle the puple of israel, that in the name of ihesus crist of nazareth: whom 3e crucifieden, whom god reisid fro deeth: in this this man stonidh hool bifore 3ou: ¹¹ this is the stoon: whiche was reupoued of 3ou bilydng: whiche is made in to the heed of the corner and helthe is not in any other, ¹² for nether other name vndir heuene is 3ouun to men: in whiche it bihoueth us to be made saaf,

¹³ and thei sien the stidfastnesse of petir and of ioon: for it was founden that thei weren men vnlettrid and lewid men: and thei wondriden and knewen hem that thei weren with ihesu: ¹⁴ and thei sijen the man that was hiled stondyng with hem: and thei mysten no thing agenseie, ¹⁵ but thei comaundiden hem to go forth with out the councel, and thei spaken togidre ¹⁶ and seiden: what schuln we do to these men? for the signe is made known bi hem to alle men that dwellen at ierusalem: it is opun: and we moun not denye, ¹⁷ but that it be no more pupphischid in to the puple: manasse we to hem: that thei speke no more in this name to any men:

¹⁸ and thei clepeden hem: and denoumceden to hem, that on no maner thei schulden speke, nether teche in the name of ihesu: ¹⁹ but Petir 1 ioon answeriden and seiden to hem: if it be ristful in the sijt of god to here 3ou rather thanne god: deme 3e, ²⁰ for we moten nedis speke tho thingis that we han seyn and herde: ²¹ and thei manassiden and leften hem, and founden

vertu, power. demed, judged. lewid, ignorant. schulden, schuld. speke, gainay. moun, may. clepeden, called.

TYNDALE—1534.

what name haue ye done this agyns? ⁸ Then Peter full of the holy goost sayd vnto them: ye rulars of the people, and elders of Israel, ⁹ yf we this daye are examined of the good dede done to the sycke man, by what meanes he is made whoale: ¹⁰ he yt knowen vnto you all, and to the people of Israel, that in the name of Iesus Christ of Nazareth, whom ye crucified, and whom God rayseed agayne from deeth: even by him doth this man stonde here present before you whoale. ¹¹ This is the stone cast a syde of you bylders which is set in the chefe place of the corner. ¹² Nether is ther saluacion in eny other. Nor yet also is ther eny other name geuen to men wherin we must be saved.

¹³ When they sawe the boldnes of Peter and Iohn, and vnderstode that they were vlnured men and laye people, they marueyled, and they knew them: that they were with Iesu: ¹⁴ and beholdinge also the man which was healed stondinge with them, they coulde not saye agaynst it.

¹⁵ But they commaunded them to go a syde out of the counsell, and conceeled amonge them selves ¹⁶ sayinge: what shall we do to these men? For a manifest signe is done by them, and is openly known to all them that dwell in Ierusalem, and we cannot denye it. ¹⁷ But that it be noyed no farther amonge the people, let vs threaten, and charge them that they speake hence forth to no man in this name.

¹⁸ And they called them, and commaunded them that in no wyse they shuld speake or teache in the name of Iesu. ¹⁹ But Peter and Iohn answered vnto them and sayde: whether it be right in the syght of God to obeye you moare then God, iudge ye. ²⁰ For we cannot but speake that which we haue sene and hearde. ²¹ So threatened they them and let them goo,

CRANMER—1539.

what power, or in what name haue ye done this?

⁸ Then Peter full of the holy goost sayd vnto them: ye rulars of the people, and elders of Israel, ⁹ yf we this daye be examined of the good dede that we haue done to the sycke man, by what meanes he is made whoale, ¹⁰ he it knowen vnto you all, and to all the people of Israel, that by the name of Iesus Chryst of Nazareth, whom ye crucifyed, whom God rayseed agayne from deeth: euen by him doth this man stande here present before you whoale. ¹¹ This is the stone which was cast asyde of you bylders, which is become the chefe of the corner. ¹² Nether is ther saluacyon in eny other. For among men vnder heauen there is geuen none other name, wherin we must be saued.

¹³ When they sawe the boldnes of Peter and Iohn, and vnderstode that they were vlnured and laye men, they marueyled, and they knew them, that they had bene with Iesu: ¹⁴ and beholdinge also the man (which was healed) standyng with them, they coulde not saye agaynst it: ¹⁵ but commaunded them to go asyde out of the counsell, and conceeled amonge them selves, ¹⁶ sayinge: what shall we do to these men? For a manifest sygne is done by them, and is openly known to all them that dwell in Ierusalem, and we cannot denye it. ¹⁷ But that it be noyed no farther amonge the people, let vs threaten and charge them, that they speake hence forth to no man in this name.

¹⁸ And they called them, and commaunded them, that in nowyse they shuld speake ner teache in the name of Iesu. ¹⁹ But Peter and Iohn answered and sayde vnto them: whether it be ryght in the syght of God, to herken vnto you more then to God, iudge ye. ²⁰ For we cannot but speake, that which we haue sene and hearde. ²¹ So threatened they them, and

τῷ Ἰησοῦ ἦσαν· ¹⁴ τὸν ¹⁴ δὲ | ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθερα-
 πευμένον, οὐδὲν εἶχον ἀντειπεῖν. ¹⁵ κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου
 ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους, ¹⁶ λέγοντες, ‘Τί ¹⁶ ποιήσομεν | τοῖς ἀνθρώποις
 ‘τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε δι’ αὐτῶν, πᾶσι τοῖς κατοικοῦσιν
 ‘Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι· ¹⁷ ἀλλ’ ἵνα μὴ ἐπὶ πλείον
 ‘διανεμηθῇ εἰς τὸν λαόν, ¹⁸ ἀπειλῇ | ἀπειλησόμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ
 ‘ὀνόματι τούτῳ μηδεὶ ἀνθρώπων.’ ¹⁸ Καὶ καλέσαντες αὐτοὺς, παρήγγειλαν ‘αὐτοῖς |
 τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. ¹⁹ ὁ δὲ
 Πέτρος καὶ Ἰωάννης ἀποκριθέντες ‘πρὸς αὐτοὺς, εἶπον, | ‘Εἰ δίκαιόν ἐστιν ἐνώπιον
 ‘τοῦ Θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε. ²⁰ οὐ δυνάμεθα γὰρ ἡμεῖς
 ‘ἂ εἶδομεν καὶ ἡκούσαμεν, μὴ λαλεῖν.’ ²¹ Οἱ δὲ προσπαπειλησάμενοι ἀπέλυσαν

¹⁴ Alex. = ἀπειλῇ.¹⁶ Alex. = ἀρτοῖς.¹⁸ Alex. εἶπον πρὸς αὐτοὺς.

GENEVA — 1557.

By what power, or in what Name, haue
 ye done this?

⁸ Then Peter ful of the holy Gost, sayd
 vnto them, Ye Rulers of the people, and
 Elders of Israel, ⁹ Forasmuche as we this
 day are examined of the good dede *done*
 to the sicke man, *to wit*, by what meanes
 he is made whole. ¹⁰ Be it known vnto
 you al, and to al the people of Israel, that
 by the Name of Iesus Christ of Nazareth,
 whome ye crucified, whome God rayseed
 agayne from death : euen by this *Name*
I say doth this man stand here present
 before you, whole. ¹¹ This is the stone
 cast a syde of you buylders, which is be-
 come the chiefe of the corner. ¹² Nether
 is ther saluation in any other : For among
 men there is geuen none other Name vnder
 heauen, wher by we must be saued.

¹³ When they sawe the boldnes of Peter
 and Iohn, and vnderstode that they were
 vnlerned men and without knowledge,
 they maruayled, and knew them, that they
 had bene with Iesus. ¹⁴ And beholding
 also the man which was healed standing
 with them, they could not saie against it.
¹⁵ Then they commanded them to go a
 side out of the Councel, and counseled
 among them selues. ¹⁶ Saying, What shal
 we do to these men? For a manifest
 signe is done by them, and is openly
 known to all them that dwell in Ierusa-
 lem : and we cannot deny it. ¹⁷ But that
 it be noysed no farther among the people,
 let vs threaten and charge them, that they
 speake hence forth to no man in this
 Name. ¹⁸ And they called them, and com-
 manded them that in no wise, they shulde
 speake or teache, in the Name of Iesus.

¹⁹ But Peter and Iohn answered vnto them,
 and sayd, Whether it be right in the sight
 of God, to obey you rather then God,
 iudge ye. ²⁰ For we can not but speake
 those things which we haue sene and
 heard. ²¹ So they threatened them, and

RHEIMS — 1582.

vvhath pover or in vvhath name haue you
 done this?

⁸ Then Peter replenished vvvith the
 holy Ghost, said to them, Ye princes
 of the people and Auncients : ⁹ If vve
 this day be examined for a good deede
 vvpon an impotent man, in vvhath he hath
 been made whole, ¹⁰ be it known to al
 you and to al the people of Israel, that in
 the name of IESVS CHRIST of Nazareth,
 vvhom you did crucifie, vvhom God hath
 raised from the dead, in this same this
 man standeth before you vvhole. ¹¹ This
 is the stone that was reiectied of you the
 builders : *vvhich is made into the head of
 the corner.* ¹² and there is not saluation
 in any other. for neither is there any
 other name vnder heauen giuen to men,
 vvherein vve must be saued. ¹³ And see-
 ing Peters constancie and Iohns, vnder-
 standing that they vvere men vvnettered,
 and of the vulgar sort, they marueled,
 and they knew them that they had bene
 vvith IESVS : ¹⁴ seeing the man also that
 had been cured, standing vvith them, they
 could say nothing to the contrarie. ¹⁵ But
 they commanded them to goe aside forth
 out of the councel : and they conferred
 together, ¹⁶ saying, Vvhath shal vve doe
 to these men? for a notorious signe in
 deede hath been done by them, to al the
 inhabitants of Hierusalem : it is manifest,
 and vve can not denie it. ¹⁷ But that it
 be no further spred abroad among the
 people, let vs threaten them, that they
 speake no more in this name to any man.

¹⁸ And calling them, they charged them
 that they should not speake at al, nor
 teache in the name of IESVS. ¹⁹ But Peter
 and Iohn ansvvering, said to them, If it be
 iust in the sight of God, to heare you
 rather then God, iudge ye. ²⁰ For vve can
 not but speake the things vvvhich vve haue
 sene and heard. ²¹ But they threatening,
 dimissed them : not finding hovv they

AUTHORISED — 1611.

by what name haue ye done this? ⁸ Then
 Peter filled with the holy Ghost, said vnto
 them, Ye rulers of the people, and Elders
 of Israel, ⁹ If we this day be examined of
 the good deed done to the impotent man,
 by what meanes he is made whole, ¹⁰ Be
 it known vnto you all, and to all the
 people of Israel, that by the Name of Ie-
 sus Christ of Nazareth, whom ye cruci-
 fied, whom God raised from the dead,
 euen by him doeth this man stand here
 before you, whole. ¹¹ This is the stone
 which was set at nought of you builders,
 which is become the head of the corner.

¹² Neither is there saluation in any other :
 for there is none other name vnder hea-
 ven giuen among men whereby [we] must
 be saued.

¹³ Now when they sawe the holdnesse
 of Peter and Iohn, and perceiued that they
 were vnlerned and ignorant men, they
 marueled, and they tooke knowledge of
 them, that they had been with Iesus.
¹⁴ And beholding the man which was
 healed, standing with them, they could
 say nothing against it. ¹⁵ But when they
 had commanded them to go aside out of
 the Council, they conferred among them-
 selues, ¹⁶ Saying, what shall we do to
 these men? for that indeed a notable
 miracle hath been done by them, is mani-
 fest to all them that dwell in Hierusalem,
 and we cannot denie it. ¹⁷ But that it
 spread no farther among the people, let
 vs straitly threaten them, that they speake
 henceforth to no man in this Name. ¹⁸ And
 they called them, and commanded them,
 not to speake at all, nor teach in the
 Name of Iesus. ¹⁹ But Peter and Iohn
 answered, and said vnto them, Whether
 it be right in the sight of God, to hearken
 vnto you more then vnto God, iudge ye.

²⁰ For wee cannot but speake the things
 which we haue sene and heard. ²¹ So
 when they had further threatned them,

αὐτοὺς, μηδὲν εὐρίσκοντες τὸ πῶς "κολάσωνται| αὐτοὺς, διὰ τὸν λαὸν, ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι. ²² ἔτῳ γὰρ ἦν πλείονων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

²³ Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. ²⁴ οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν Θεόν, καὶ εἶπον, 'Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, ²⁵ ὃ διὰ στόματος Δαυὶδ παιδὸς σου εἰπὼν, | "Ἰνατί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; ²⁶ παρέστησαν οἱ " βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου, καὶ " κατὰ τοῦ Χριστοῦ αὐτοῦ." ²⁷ Συνήχθησαν γὰρ ἐπ' ἀληθείας ²⁸ ἐν τῇ πόλει ταύτῃ | ἐπὶ τὸν ἅγιον παῖδα σου, Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος,

* Const. κολάσονται.

* Rec. ὁ δ. σ. Δ. τοῦ π. σ. ε.

WICLIIF—1380.

not hou thei schulden punysche hem, for the puple, for alle men clarified that thing that was don in that that was bifalle; ²² for the man was more thanne of fourti yeer: in whiche this signe of helthe was made; ²³ and whanne thei weren delyuerid: thei camen to her felowis and telden to hem; hou greet thingis the pryncis of preestis, ⁊ the eldre men; hadden seide to hem; ²⁴ and whanne thei herden: with oon herte; thei reisen vois to the lord, and seiden; lord thou that madist heuene ⁊ erthe see and alle thingis that ben in hem; ²⁵ whiche seidist bi the holi goost bi the mouth of oure fadir dauti this child; whi hethen men gnastiden with teeth to gidre; and the puple thouste veyn thingis; ²⁶ kyngis of the erthe stoden nyȝ ⁊ pryncis comen to gidre in oon aȝens the lord; and aȝens his crist,

²⁷ for verrill eroude and pounce pilat with hethen men; and pupis of israel camen to gidre in this citee aȝens thin holi child ihesus whom thou anoyntidist; ²⁸ to do the thingis that thin hond and thei counceil demeden to be doon; ²⁹ and now lord biholde in to the thretenyngis of hem; ⁊ graunte to thy seruauitis to speke the word with al trist; ³⁰ in that thing that thou holde forth thin hond; that helthis and signes and wondris be made; bi the name of thin holi sone ihesus; ³¹ and whanne thei hadden preiedned, the place was moued in whiche thei weren gaderid; and alle weren fillid with the holi goost; and spaken the word of god with trist;

³² ⁊ of the multitude of men bileuynge; was oon herte and o wille; nether any man seide any thing of the thingis that he wilkide to be his owne: but alle thingis weren comoun to hem; ³³ and with greet virtu the apostis gilden witnessynge of the aȝenrysinge of ihesus crist oure lord; and gret grace was in alle hem; ³⁴ for nether any nedi man was among hem; for hou

TYNDALE—1534.

and founde no thinge how to punysse thei; because of the people. For all men lauded God for the myracle which was done: ²² for the man was above forty yearre olde; on whom this myracle of healyng was shewed.

²³ Assone as they were let go; they came to their felowes; and shewed all that that the hye prestes and elders had sayde to them. ²⁴ And when they hearde that; they lyfte vp their voyces to God with one accorde; and sayde: Lorde; thou arte God which hast made heauen and erth; the see and all that in them is; ²⁵ which by the mouth of thy seruaunt David hast sayd: Why dyd the hethen rage; and the people immagen vayne thinges. ²⁶ The kynges of the erth stode vp; and the rulers came to gedder; agaynst the Lorde and agaynst his Christ.

²⁷ For of a trueth; agaynst thy holy chyld Iesus whom thou hast annoynted; bothe Herode and also Poncius Pylate; with the Gentils and the people of Israel; gaddered them selues to gedder; ²⁸ forto do whatsoeuer thy honde and thy counsell determined before to be done. ²⁹ And now Lorde; beholde their thretenynges; and graunte vnto thy seruauntes with all confidence to speake thy worde. ³⁰ So that thou stretche forth thy honde; that healyng and signes and wondres be done by the name of thy holy chyld Iesus. ³¹ And assone as they had prayed; the place moued where they were assembled to gedder; and they were all filled with the holy goost; and they spake the worde of God boldly.

³² And the multitude of them that beleeued; were of one hert; and of one soule. Also none of them sayde; that any of the thinges which he possessed; was his awne; but had all thinges comen. ³³ And with grete power gave the Apostles wytnes of the resurreccion of the Lorde Iesu. And grete grace was with them; ³⁴ Nether was ther eny amonge them; that lacked.

CRANMER—1539.

let them go, and founde nothyng how to punysse them, because of the people. For all men prayed God because of that which was done: ²² for the man was aboute forty yearre olde, on whom thys myracle of healyng was shewed.

²³ Assone as they were let go, they came to their felowes, and shewed all that that the hye Prestes and elders had sayde. ²⁴ And when they hearde that, they lyfte vp their voyces to God with one accorde, and sayde: Lorde, thou arte God, which hast made heauen and erth, the see, and all that in them is, ²⁵ which (in the holy goost) by the mouth of thy seruaunt Dauid (oure father) hast sayd: Why dyd the hethen rage, and the people ymagen vayne thynges? ²⁶ The kynges of the erth stode vp, and the rulers came together, agaynst the Lorde and agaynst his anoynted.

²⁷ For of a trueth, agaynst thy holy chyld Iesus (whom thou hast annoynted) both Herode and also Poncius Pylate, with the Gentylys and the people of Israel, gathered them selues together (in this citee) ²⁸ for to do whatsoeuer thy hande and thy counsell determyned before to be done. ²⁹ And now Lorde, beholde their thretenynges, and graunte vnto thy seruauntes, that wyth all confidence they maye speake thy worde. ³⁰ So that thou stretche forth thyne hande, that healyng and synges and wondres be done by the name of thy holy chyld Iesus. ³¹ And assone as they had prayed the place moued where they were assembled together and they were all fylled wyth the holy Goost, and they spake the worde of God boldly.

³² And the multytude of them that beleeued, were of one hert, and of one soule. Neyther sayde anye of them, that ought of the thynges which he possessed, was his awne: but they had all thinges comen. ³³ And with grete power gaue the Apostles wytnes of the resurreccyon of the Lord Iesu. And grete grace was wyth them all. ³⁴ Nether was ther eny amonge

clarified, glorified. aȝens, against. demeden, judged. tei, i. confidence. o, one. wille, power. aȝenrysinge, again-rising.

‘ σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, ²⁵ ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου
 ‘ προώρισε γενέσθαι. ²⁹ καὶ τα ὕν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς
 ‘ τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, ³⁰ ἐν τῷ τῇν
 ‘ χεῖρά σου ἐκτείνειν σε εἰς ἱάσιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος
 ‘ τοῦ ἁγίου παιδός σου Ἰησοῦ. ’ ³¹ Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ
 ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἐλάλουν τὸν
 λόγον τοῦ Θεοῦ μετὰ παρρησίας.

³² Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδιά καὶ ἡ ψυχὴ μία· καὶ οὐδὲ
 εἰς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ’ ἦν αὐτοῖς ἅπαντα κοινά.
³³ καὶ μεγάλῃ δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ
 Κυρίου Ἰησοῦ, ³⁴ χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτοὺς. ³⁴ οὐδὲ γὰρ ἔνδεής τις

* Rec. = (Alex. +) ἐν τῷ πόλει ταύτῃ.

† Alex. + Χριστοῦ.

GENEVA—1557.

let them go, and founde nothing how to
 punishe them, because of the people, for
 all men praised God for that which was
 done: ²² For the man was aboute forty
 yere olde, on whome this miracle of heal-
 ing was shewed. ²³ Then assone as they
 were let go, they came to their felowes,
 and shewed all that the hie Priestes and
 Elders had said.

²⁴ And when they heard *that*, they lyft
 vp their voyces to God with one accord,
 and sayd, Lord, thou art God which
 hast made heauen and earth, the sea, and
 all that in them is: ²⁵ Which by the mouth
 of thy seruant Dauid hast said, Why dyd
 the Gentils rage, and the people imagine
 vayne thinges? ²⁶ The kynges of the earth
 assembled, and the rulers came together,
 against the Lord, and agaynst his Christ.
²⁷ For doutelesse, against thy holy Sonne
 Iesus whome thou haddest anoynted,
 bothe Herode and also Pontius Pilate, with
 the Gentils, and the people of Israel ga-
 thered them selues together, ²⁸ For to do
 whatsoever thy hand, and thy counsel de-
 termined to be done.

²⁹ And now Lord, beholde their threat-
 eninges, and grante vnto thy seruantes,
 with all confidence to speake thy worde.
³⁰ So that thou stretch forth thyne hand
 to heale, and that synges, and wonders
 may be done by the Name of thy holy
 Sonne Iesus. ³¹ And assone as they had
 praied, the place moued where they were
 assembled together, and they were all
 fylled with the holy Gost, and they spake
 the worde of God boldly. ³² And the
 multitude of them that beleued, were of
 one hart, and of one soule: nether any
 of them said, that ought of the thinges
 which he possessed, was his owne, but
 they had all thinges common.

³³ And with great power gaue the Apostles
 witness of the resurrection of the Lord
 Iesus: and great grace was with them all.
³⁴ Nether was there any amonge them,

RHEIMS—1582.

might punish them, for the people, be-
 cause all glorified that which had been
 done, in that which was chaunced. ²² For
 the man was more then fourtie yeres old
 in whom that signe of health had been
 wrought.

²³ And being dismissed they came to
 theirs, and shewed al that the chiefe
 priests and Auncients had said to them.
²⁴ Vho hauing heard it, with one accord
 lifted vp their voice to God, and said,
 Lord, thou that didst make heauen and
 earth, the sea, and al things that are in
 them, ²⁵ vwho in the holy Ghost by the
 mouth of our father Dauid thy seruant
 hast said, *Why did the Gentiles rage, and
 the people meditate vaine thinges: the
 kings of the earth stand vp, and the princes
 assemble together against our Lord, and
 against his CHRIST?* ²⁷ For there assem-
 bled in deede in this cite against thy
 holy childe Iesus vvhom thou hast anoint-
 ed, Herod, and Pontius Pilate, vvith the
 Gentiles and the people of Israël, ²⁸ to
 doe vvhath thy hand and thy counsel de-
 creed to be done. ²⁹ And now Lord looke
 vpon their threatenings, and giue vnto
 thy seruants vvith al confidence to speake
 thy vvorde, ³⁰ in that, that thou extend thy
 hand to cures and signes and vvonders to
 be done by the name of thy holy sonne
 Iesus. ³¹ And vvhen they had praied, the
 place was moued vvherein they vvere
 gathered: and they vvere al replenished
 vvith the holy Ghost, and they spake the
 vvord of God vvith confidence.

³² And the multitude of belecuers had
 one hart and one soule: neither did any
 one say that ought was his owne of
 those thinges vvch he possessed, but al
 things vvere common vnto them. ³³ And
 vvith great povver did the Apostles giue
 testimonie of the resurrection of Iesus
 CHRIST our Lord: and great grace was
 in al them. ³⁴ For neither was there any

AUTHORISED—1611.

they let them goe, finding nothing how
 they might punish them, because of the
 people: for all men glorified God for that
 which was done. ²² For the man was
 aboute fourtie yeres olde, on whome this
 miracle of healing was shewed.

²³ And being let goe, they went to their
 owne company, and reported all that the
 chiefe Priests and Elders had said vnto
 them. ²⁴ And when they heard that, they
 lift vp their voyce to God with one ac-
 cord, and said, Lord, thou art God which
 hast made heauen and earth, and the sea,
 and all that in them is, ²⁵ Who by the
 mouth of thy seruant Dauid hast said,
 Why did the heathen rage, and the people
 imagine vaine thinges? ²⁶ The Kings
 of the earth stood vp, and the rulers were
 gathered together against the Lord, and
 against his Christ. ²⁷ For of a trueth
 against the holy childe Iesus, whom thou
 hast anointed, both Herod, and Pontius
 Pilate, vvith the Gentiles, and the people
 of Israel were gathered together, ²⁸ For
 to doe whatsoever thy hand and thy coun-
 sell determined before to be done. ²⁹ And
 now Lord, behold their threatnings, and
 graunt vnto thy seruants, that vvith all
 boldnesse they may speake thy word,
³⁰ By stretching forth thine hand to heale:
 and that signes and wonders may be done
 by the Name of thy holy childe Iesus.

³¹ And when they had prayed, the place
 was shaken where they were assembled
 together, and they were all filled vvith
 the holy Ghost, and they spake the vvord
 of God vvith boldnesse. ³² And the mul-
 titude of them that beleued, were of one
 heart, and of one soule: Neither said any
 of them, that ought of the thinges which
 he possessed, was his owne, but they had
 all thinges common. ³³ And vvith great
 power gaue the Apostles vvittnesse of the
 resurrection of the Lord Iesus, and great
 grace was vvpon them all. ³⁴ Neither was
 there any amonge them that lacked: For

ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων, ³⁵ καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων. διεδίδοδοτο δὲ ἐκάστῳ, καθότι ἂν τις χρεῖαν εἶχεν. ³⁶ Ἰωσῆς δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, (ὃ ἔστι μεθερμηνευόμενον, υἱὸς παρακλήσεως,) Λεῦτης, Κύπριος τῷ γένει, ³⁷ ὑπάρχοντος αὐτοῦ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων. V. Ἀνὴρ δέ τις Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε κτῆμα, ² καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. ³ εἶπε δὲ Πέτρος, ὁ Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ Πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; ⁴ οὐχὺ μένον σοὶ ἔμενε, καὶ πρᾶθέν ἐν τῇ σῇ ἐξουσίᾳ

² Alex. Ἰωσήφ.³ Alex. = αὐτοῦ.

WICLIF—1380.

many cuer were possessours of feldis ether of honis; thei seelden and bronzen the pris of the thingis; that thei seelden; ³⁵ and leiden bifor the feet of the apostis; and it was departid to ech; and as it was nede to ech;

³⁶ forsothe Ioseph that was named barnabas of apostis; that is to seye the sone of comfoute of the lynage of leuy; a man of cepre; ³⁷ whanne he hadde a feelde seeld it; and brougte the priis and leide it bifor the feet of apostis.

5. BUT a man many bi name; with safira his wiif; seelde a feelde; ² and defraudid; of the pris of the feld; and his wiif was witinge; and he brougte a part; and leide bifor the feet of the apostis; ³ and petir seide to hym; anyane whi hath sathanas temptid thin herte; that thou lie to the holi goost; to defraude of the pris of the felde? ⁴ whether it vnseeld was not thin; and whanne it was seeld it was in thi power? whi hast thou putte this thing in thin herte? thou hast not lied to men but to god; ⁵ anyane herde these wordis; and fildoun and was deed; and greet drede was made on alle that herden; ⁶ and jung men risen; and moneden hym awey; and baren hym out and buried;

⁷ and there was made as a space of thre ouris; and his wiif knewe not that thing that was doon; and entrid; ⁸ and petir answerid to hir; woman seye to me; whether ge seelden the feld for so mych? and sche seide ge for so myche; ⁹ and petir seide to hir; what bifilde to ȝou to tempte the spirit of the lord; lo the feet of hem that han birid thin husbunde; ben at the dore; and thei schulu bere the out; ¹⁰ anon sche fildoun at his feet and died; and the jung men entriden; and founden hir ded; and thei baren hir out; and biriden to hir housbunde; ¹¹ and greet drede was made; in alle the chirche; and in to alle that herden these thingis;

wusage, knowing.

TYNDALE—1534.

For as many as were possessers of londes or houses; solde them and brought the pryce of the thinges that were solde; ³⁵ and layed yt doune at the Apostles fete. And distribution was made vnto every man accordinge as he had nede.

³⁶ And Ioses which was also called of the Apostles Barnabas (that is to saye the sonne of consolacion) beyng a Leuite; and of the countre of Cypers; ³⁷ had londe; and solde it; and layde the pryce doune at the Apostles fete.

5. A Certayne man named Ananias with Saphira his wyfe solde a possession; ² and kepte awaye parte of the pryce (his wyfe also beyng of counsell) and brought a certayne parte; and layde it doune at the Apostles fete. ³ Then sayde Peter: Ananias; how is it that Satan hath filled thyne hert; that thou shuldest lye vnto the holi goost; and kepe awaye parte of the pryce of the lyevelod: ⁴ Pertayned it not vnto the only; and after it was solde; was not the pryce in thyne awne power? How is it that thou hast conceaied this thinge in thyne herte? Thou hast not lyed vnto men; but vnto God. ⁵ When Ananias herde these wordes; he fell doune and gave vp the goost. And great feare came on all them that these thinges hearde. ⁶ And the yonge men rose vp; and put him a parte; and caryed him out; and buried him.

⁷ And it fortuneth as it were aboute the space of .iii. houres after; that his wyfe came in; ignorant of that which was done. ⁸ And Peter sayde vnto her: Tell me; gave ye the londe for so moche? And she sayde: yee for so moche. ⁹ Then Peter sayde vnto her: why haue ye agreed together; to tempt the sprete of the Lorde? Beholde the fete of them which haue buryed thy husbunde; are at the dore; and shall cary the out. ¹⁰ Then she fell doune straight waye at his fete; and yelded vp the goost. And the yonge men came in; and founde her ded; and caryed her out; and buryed her by her husbunde.

¹¹ And great feare came on all the

CRANMER—1539.

them; that lacked. For as many as were possessers of landes or houses; solde them; and brought the pryce of the thinges that were solde; ³⁵ and layed it doune at the Apostles fete. And distribucion was made vnto euery man accordyng as he had nede. ³⁶ And Ioses; which was also called of the Apostles; Barnabas (that is to saye; the sonne of consolacion) beyng a Leuite; and of the countre of Cypers; ³⁷ when he had lande; solde it; and layde the pryce doune at the Apostles fete.

5. A Certayne man named Ananias with Saphyra his wyfe solde a possession; ² and kepte awaye parte of the pryce (his wyfe also beyng of counsell) and brought a certayne parte; and layd it doune at the Apostles fete. ³ But Peter said: Ananias; how is it; that Sathan hath fylled thyne hert; that thou shuldest lye vnto the holi goost; and kepe awaye parte of the pryce of the lande? ⁴ Pertayned it not vnto the onely? and after it was solde; was it not in thyne awne power? Why hast thou conceaied this thinge in thyne herte? Thou hast not lyed vnto men; but vnto God. ⁵ When Ananias herde these wordes; he fell doune; and gaue vp the goost. And great feare came on all them that hearde these thinges. ⁶ And the yonge men rose vp; and put hym a parte; and caryed him out; and buried him.

⁷ And it fortuneth; that (as it were) aboute the space of thre houres after) his wyfe came in; ignorant of that which was done. ⁸ And Peter sayde vnto her: Tell me; Solde ye not the lande for so much? And she sayd: yee; for so much. ⁹ Then Peter sayde vnto her: why haue ye agreed together; to tempt the sprete of the Lorde? Beholde; the fete of them which haue buryed thy husbunde; are at the dore; and shall cary the out. ¹⁰ Then fell she doune straight waye at his fete; and yelded vp the goost. And the yonge men came in; and founde her ded; and caryed her out; and buryed her by her husbunde. ¹¹ And great feare came on all the

‘ ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ.’ ⁵ Ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε· καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. | ⁶ Ἀναστάντες δὲ οἱ νεώτεροι συνέσπειλαν αὐτὸν, καὶ ἐξενέγκαντες ἔθαψαν. ⁷ Ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός εἰσῆλθεν. ⁸ Ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος, ‘ Εἰπέ μοι, εἰ τοσοῦτον τὸ χωρίον ἀπέδοσθε; ’ Ἡ δὲ εἶπε, ‘ Ναὶ τοσοῦτον. ’ ⁹ Ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν, ‘ Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ Πνεῦμα Κυρίου; ἰδὼν, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου, ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσί σε. ’ ¹⁰ Ἐπεσε δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν. εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. ¹¹ καὶ ἐγένετο φόβος μέγας ἐφ’ ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας

⁵ Rec. = ὁ.⁶ Alex. = ταῦτα.

GENEVA — 1557.

that lacked: for as many as were possessors of landes or houses, solde them, and brought the price of the thinges that were solde, ³⁵ And layed it doune at the Apostles fete. and distribution was made vnto every man, according as he had neede. ³⁶ Also Ioses which was called of the Apostles Barnabas (that is to say, the sonne of consolation) being a Leuite, and of the countrie of Cypers, ³⁷ Where as he had lande, solde it, and layd the monye doune at the Apostles fete.

5. BVT a certayne man named Ananias, with Sapphira his wyfe, solde a possession. ² And kept away *parte* of the price, his wyfe also beyng of counsel: and brought a certayne parte, and layd it doune at the Apostles fete. ³ Then sayd Peter, Ananias, how is it that Satan hath filled thine hart, that thou shouldest lye vnto the holy Gost, and kepe away parte of the price of the possession? ⁴ Pertayned it not vnto thee only, and after it was solde, is it not in thine owne power? how is it that thou hast conceaued this thing in thine hart? thou hast not lyed vnto men, but vnto God.

⁵ When Ananias heard these wordes, he fel doune, and gaue vp the gost. Then great feare came on all them that heard these thinges. ⁶ And the yonge men rose vp, and put hym aparte, and caryed hym out, and buried him. ⁷ And it fortunied as it were about the space of three houres after, that his wyfe came in, ignorant of that which was done. ⁸ And Peter said vnto her, Tel me, solde ye the land for somuche? And she said, Yea for so much. ⁹ Then Peter said vnto her, Why haue ye agreed together, to tempt the Sprite of the Lord? beholde, the fete of them which haue buried thy husband, *are* at the dore, and shal cary thee out. ¹⁰ Then she fel doune straight way at his fete, and yielded vp the gost, and the yonge men came in, and found her dead, and caried her out, and buried her by her husband. ¹¹ And great feare came on all the Church,

RHIMS — 1582.

one needie among them. For as many as vvere ovners of landes or houses, sold and brought the prices of those things vvhich they sold, ³⁵ and laid it before the fete of the Apostles. And to euery one vvas deuicid according as euery one hade neede. ³⁶ And Ioseph vvhich vvas surnamed of the Apostles Barnabas (vvhich is by interpretation, the sonne of consolation) a Leuite, a Cyprian borne, ³⁷ vvherses he had a peece of land, sold it, and brought the price, and laid it before the fete of the Apostles.

5. BVT a certayne man named Ananias, vwith Saphira his vvife sold a peece of land, ² and defrauded of the price of the land, his vvife being priue thereto: and bringing a certayne portion, laide it at the fete of the Apostles. ³ And Peter said, Ananias, vvhy hath Satan tempted thy hart, that thou shouldest lie to the holy Ghost, and defraude of the price of the land? ⁴ Remaining, did it not remaine to thee: and being sold, vvas it not in thy povver? Vvhy hast thou put this thing in thy hart? Thou hast not lied to men, but to God. ⁵ And Ananias hearing these vvordes, fell dovvne, and gaue vp the ghost. And there came great feare vpon al that heard it. ⁶ And yong men rising vp, removed him, and bearing him forth buried him. ⁷ And it vvas the space as it vvere of three houres, and his vvife, not knowing vvhat vvas chaunced, came in. ⁸ And Peter answered her, Tel me vvoman, vvheret didd you sel the land for so much? But she said, Yea, for so much. ⁹ And Peter said vnto her, Vvhy haue you agreed together to tempt the Spirit of our Lord? Behold, their fete that haue buried thy husband, at the doore, and they shal beare thee forth. ¹⁰ Forthvvith she fel before his fete, and gaue vp the ghost. And the yong men going in, found her dead: and caried her forth, and buried her by her husband. ¹¹ And there fel great feare in the vvhole Church, and vpon al that heard

AUTHORISED — 1611.

as many as were possessors of lands, or houses, solde them, and brought the prices of the things that were sold, ³⁵ And layd them doune at the Apostles fete: And distribution was made vnto euery man according as he had need. ³⁶ And Ioses, who by the Apostles was surnamed Barnabas (which is, being interpreted, The sonne of consolation) a Leuite, and of the countrie of Cyprus, ³⁷ Having land, sold it, and brought the money, and laid it at the Apostles fete.

5. BUT a certaine man named Ananias, with Sapphira his wife, sold a possession. ² And kept backe *part* of the price, his wife also being priuy *to it*, and brought a certaine part, and layd it at the Apostles fete. ³ But Peter said, Ananias, Why hath Satan filled thine heart ⁴ to lie to the holy Ghost, and to keepe backe *part* of the price of the land? ⁴ Whiles it remained, was it not thine owne? and after it was sold, was it not in thine owne power? why hast thou conceiued this thing in thine heart? thou hast not lied vnto men, but vnto God. ⁵ And Ananias hearing these wordes, fell downe, and gaue vp the ghost: and great feare came on all them that heard these things. ⁶ And the yong men arose, wound him vp, and caried him out, and buried him. ⁷ And it was about the space of three houres after, when his wife, not knowing what was done, came in. ⁸ And Peter answered vnto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. ⁹ Then Peter said vnto her, How is it that yee haue agreed together, to tempt the Spirit of the Lord? behold, the fete of them which haue buried thy husband, are at the doore, and shal cary thee out. ¹⁰ Then fell she downe straightway at his fete, and yielded vp the ghost: And the yong men came in, and found her dead, and carying her forth, buried her by her husband. ¹¹ And great feare came vpon all the Church, and

⁴ Or, to deceiue.

τοὺς ἀκούοντας ταῦτα. ¹² Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ^d ἐγίνετο| σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλὰ· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ ^e Σολομώνος.| ¹³ τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· ¹⁴ (μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πληθὴ ἀνδρῶν τε καὶ γυναικῶν·) ¹⁵ ὥστε ^f κατὰ τὰς πλατείας| ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ ^g κλινῶν| καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου καὶ ἡ σκιά ἐπισκιάσῃ τινὲ αὐτῶν. ¹⁶ συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὄχλους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

¹⁷ Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, ¹⁸ καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους,

^d Alex. γίγντο.^e Rec. Σολομώντος.^f Alex. καὶ εἰς τὰς πλ.

WICLIF—1380.

¹² and bi the hondis of the apostis: signes and mony wondris weren made in the puple; and alle weren of oon accorde in the porche of salomon, ¹³ but no man of other durste ioyne hym silf with hem; but the puple magnyfyeden hem, ¹⁴ and the multitude of men & of wyman bi-leyunge in the lord was more encrecid.

¹⁵ so that thei brousten out sike men in to stretis; and leiden in litil heddis and couchis; that whanne petir cam, nameli the schadewe of hym schulde schadowe eche of hem: and thei schulden be deluyerd fro her sikenesse, ¹⁶ and the multitude of citeis nyȝt to ierusalem ranne: brynginge sike men and that weren traucilid of vnclene spiris; whiche al weren hecild.

¹⁷ But the prince of preestis roos up, and alle that weren with hym; that is the eresie of saduces, and weren fillid with enuy, ¹⁸ and leiden hondis on the apostis; and puttiden hem in the comyn warde, ¹⁹ but the aungel of the lord opened bi nyȝt the zatis of the prison: and ledde hem out and seide: ²⁰ go ȝe and stonde ȝe, and speke in the temple to the puple; alle the wordis of this lif. ²¹ Whom whanne thei hadden herde, thei entriden eerli in to the temple and taugten.

and the prince of preestis cam; and thei that weren with hym, and clepeden to gidre the counceil, & al the elder men of the children of israel; and scnten to the prison, that thei schulden be brougte forth; ²² and whanne the mynystres camen, founde hem not; and for the prison was opened: thei turneden aȝen, and telden ²³ and seiden; we founden the prison schitte with alle diligens and the keepers stondynge at the zatis; but we openden; and founden no man thereynne; ²⁴ and as the magistratis of the temple: and the princis of preestis herden these wordis

clepeden, called.

aȝen, again.

TYNDALE—1534.

congregacion; and on as manyas hearde it. ¹² By the hondes of the Apostles were many signes and wondres shewed amonge the people. And they were all together with one accorde in Salomons porche.

¹³ And of other durst no man ioyne him selfe to them: neverthelater the people magnified them. ¹⁴ The noubre of them that beleued in the Lorde bothe of men and women, grewe moare and moare: ¹⁵ in so moche that they brought the sick into the strettes; and layde them on beddes and palettes; that at the lest waye the shadowe of Peter when he came by, myght shadowe some of them. ¹⁶ There came also a multitude out of the cities round about, vnto Ierusalem; bringynge sick folke; and them which were vexed with vnclene spretes. And they were healed every one.

¹⁷ Then the chefe preste rose vp and all they that were with him (which is the secte of the Saduces) and were full of indignacion, ¹⁸ and layde hondes on the Apostles; and put them in the comen prison. ¹⁹ But the angell of the Lorde by nyght opened the prison dores; and brought them forth; and sayde: ²⁰ go, steppes forth; and speake in the temple to the people all the wordes of this lyfe. ²¹ When they hearde that, they entred into the temple early in the mornynge and taught.

The chefe prest came and they that were with him; and called a counsell to gedder; and all the elders of the chyldren of Israel; and sent to the prison to fet them. ²² When the ministres came and founde them not in the prison; they returned and tolde ²³ sayynge: the prison founde we shut as sure as was possible; and the keepers stondynge wth out before the dores. But when we had opened, we founde no man within. ²⁴ When the chefe prest of all and the ruler of the temple and the hye prestes hearde these thynges; they doubted

CRANMER—1539.

congregacyon, and on as many as hearde it. ¹² By the handes of the Apostles were many sygnes and wondres shewed amonge the people. And they were all together wyth one accorde in Salomons porche.

¹³ And of other, durst no man ioyne him selfe to them: neuertheslesse the people magnified them. ¹⁴ The nombre of them that beleued in the Lorde both of men and women, grew more and moare: ¹⁵ in so much that they brought the sick into the stretes, and layde them on beddes and couches, that at the least waye the shadowe of Peter when he came by, myght shadowe some of them (and that they myght all be deluyered from their infyrmytyes). ¹⁶ There came also a multitude out of the cyties round about, vnto Ierusalem, bryngynge sycke folkes, and them which were vexed with vnclene spretes. And they were healed euery one.

¹⁷ Then the chefe Preste rose vp, and all they that were with him (which is the secte of the Saduces) and were full of indignacyon, ¹⁸ and layde handes on the Apostles, and put them in the comen prison. ¹⁹ But the angell of the Lorde by nyght opened the prison dores, and brought them forth, and sayde: ²⁰ go, and stande, and speake in the temple to the people all the wordes of this lyfe. ²¹ When they hearde that, they entred into the temple early in the mornynge; and taught.

But the chefe Prest came and they that were with him, and called a counsell together, and all the elders of the chyldren of Israel, and sent men to the prison, to fet them. ²² When the mynystres came, and founde them not in the prison, they returned and tolde, ²³ sayynge: the prison truly found we shut with all diligence, and the keepers standynge wythout before the dores. But when we had opened, we founde no man within. ²⁴ When the chefe Prest and the ruler of the temple, and the hye Prestes hearde these thynges, they

καὶ ἔθεντο αὐτοὺς ἐν τηρῇσει δημοσίᾳ. ¹⁹ ἄγγελος δὲ Κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς, ἐξαγαγόν τε αὐτοὺς εἶπε, ²⁰ ‘ Πορεύεσθε, καὶ σταθέντες ἑλπίετε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. ’ ²¹ Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν, καὶ ἐδίδασκον. παραγενόμενοι δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ· καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτούς. ²² οἱ δὲ ὑπηρεταὶ παραγενόμενοι οὐχ εὔρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν, ²³ λέγοντες, ‘ Ὅτι τὸ μὲν δεσμωτήριον εἵρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἑστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ, ἔσω οὐδένα εὑρομεν. ’ ²⁴ Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους· ὁ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, |

* Alex. κληρίων.

* Rec. + ἱζω.

* Alex. ὁ τε στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς.

GENEVA—1557.

and on as many as heard these things. ¹² Thus by the hands of the Apostles were many signes and wondres shewed among the people: (and they were all together with one accorde in Solomons porche. ¹³ And of the other, durst no man ioyne him selfe to them: neuerthesle the people magnified them. ¹⁴ Also the nombre of them that beleued in the Lord both of men and women, grewe more and more.) ¹⁵ Insomuch that they broght the sick in to the stretes, and layd them on beddes and couches, that at the lest way, the shadow of Peter, when he came by, myght shadow some of them.

¹⁶ There came also a multitude out of the cities round about vnto Ierusalem, bringing sicke folkes, and them which were vexed with vnclene sprites: which were healed euery one.

¹⁷ Then the chiefe Priest rose vp, and al they that were with him (which is the secte of the Sadduces) and were ful of indignation. ¹⁸ And layd handes on the Apostles, and put them in the common prison. ¹⁹ But the Angel of the Lord, by nyght opened the prison doores, and broght them forth, and sayd, ²⁰ Go, your way, and being in the temple speake to the people all the words of this life. ²¹ When they heard that, they entred into the temple early in the morning and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the chyldren of Israel, and sent to the prison, to fet them. ²² But when the officers came, and founde them not in the prison, they returned and tolde,

²³ Sayinge, Certeynly we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when we had opened, we founde no man with in. ²⁴ Then when the chiefe Priest, and the ruler of the temple, and the hie Priestes, heard these things, they

RHEIMS—1582.

these things. ¹² And by the handes of the Apostles were many signes and vwndres done among the people. And they vvere al vvith one accord in Salomons porche.

¹³ But of the rest none durst ioyne them selues vnto them: but the people magnified them. ¹⁴ And the multitude of men and vvomen that beleued in our Lord, vvas more increased: ¹⁵ so that they did bring forth the sicke into the stretes, and laid them in beddes and couches, that vvhen Peter came, his shadow at the least might ouershadow any of them, and they all might be deliuered from their infirmities. ¹⁶ And there ranne together vnto Hierusalem the multitude also of the cities adioyning, bringing sicke persons and such as vvere vexed of vnclene sprites: vvho vvere al cured.

¹⁷ And the high priest rising vp, and al that vvere vvith him, vvich is the heresie of the Sadduces, vvere replenished vvith zeale: ¹⁸ laid hands vpon the Apostles, and put them in the common prison.

¹⁹ But an Angel of our Lord by night opening the gates of the prison, and leading them forth, said, ²⁰ Go: and standing speake in the temple to the people al the vvordes of this life. ²¹ Vvho hauing heard this, early in the morning entred into the temple, and taught. And the high priest comming, and they that vvere vvith him, called together the Councell and al the auncients of the children of Israel: and they sent to the prison that they might be brought. ²² But vvhen the ministers vvere come, and opening the prison, found them not: returning they told, ²³ saying, The prison truly vve found shut vvith al diligence, and the keepers standing before the gates: but opening it, vve found no man vvithin. ²⁴ And as soone as the Magistrate of the temple and the chiefe priests heard these vvordes, they

AUTHORISED—1611.

upon as many as heard these things. ¹² And by the handes of the Apostles, were many signes and wondres wrought among the people. (And they were all with one accord in Solomons porch. ¹³ And of the rest durst no man ioyne himselfe to them: But the people magnified them. ¹⁴ And beleueers were the more added to the Lord, multitudes both of men and women.) ¹⁵ Insomuch that they brought forth the sicke into the strettes, and layed them on beds and couches, that at the lest the shadow of Peter passing by, might ouershadow some of them. ¹⁶ There came also a multitude out of the cities round about vnto Hierusalem, bringing sicke folkes, and them which were vexed with vnclene sprites: and they were healed euery one.

¹⁷ Then the high Priest rose vp, and al they that were with him, (which is the sect of the Sadduces) and were filled with indignation, ¹⁸ And laid their hands on the Apostles, and put them in the common prison, ¹⁹ But the Angel of the Lord by night opened the prison doores, and brought them forth, and said, ²⁰ Go, stand and speake in the Temple to the people all the words of this life. ²¹ And when they heard that, they entred into the Temple early in the morning, and taught: but the high Priest came, and they that were with him, and called the Councill together, and all the Senate of the children of Israel, and sent to the prison to haue them brought. ²² But when the officers came, and found them not in the prison, they returned, and told, ²³ Saying, The prison truly found we shut with all safety, and the keepers standing without before the doores, but when wee had opened, wee found no man within. ²⁴ Now when the high Priest, and the Captaine of the Temple, and the chiefe Priests heard these things, they doubted of them

* Or, in euery street.

* Or, enuie.

διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. ²⁵ παραγενόμενος δέ τις ἀπήγγειλεν αὐτοῖς, ^k “Ὅτι ἰδοὺ οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες ‘καὶ διδάσκοντες τὸν λαόν.’” ²⁶ Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις, ἤγαγεν αὐτοὺς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαόν, ἵνα μὴ λιθασθῶσιν. ²⁷ ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπρώτησεν αὐτοὺς ὁ ἀρχιερεὺς, ²⁸ λέγων, “Ὁὐ παραγγελία παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι ‘τούτῳ; καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ‘ἐπαγαγεῖν ἐφ’ ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.” ²⁹ Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον, “Πειθαρχεῖν δεῖ Θεῷ ἂν ἀνθρώποις. ³⁰ ὁ Θεὸς τῶν ‘πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου·” ³¹ τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν

^k Rec. + λίγων.ⁱ Alex. = αὐτοῦ.^m Alex. = εἰ.ⁿ Alex. ἰσοίλοιστο.

WICLIF — 1380.

thei douteden of hem what was don, ²⁵ but a man cam and teeld to hem, for lo tho men whiche ze han putte in to prison: ben in the temple and stonden and techen the puple; ²⁶ thanne the magistrat wente with the mynstris: and brougt hem with out violence; for thei dreden the puple leest thei schulden be stoned; ²⁷ and whanne thei hadden brougt hem thei setiden hem in the counceil; and the prince of prestis axeden hem, ²⁸ and seide, in comaundement we comaundiden zou; that ze schulden not teche in this name; and lo ze han fillid iherusalem with youre techynge; and ze wolden brynge on us the blood of this man;

²⁹ and petir answerid, and the apostlis and seiden, it bihoted to obeye to god: more thanne to men; ³⁰ god of oure fadiris resid ihesus whom ze sloun: hanging in a tre; ³¹ god enhauncid with his righthond, this prince and sauour: that penaunce were zounn to israel, and remysсион of synnes; ³² and we ben witnessis of these wordis, and the holi goost whom god gaf to alle obeischynge to hym;

³³ whanne thei herden these thingis, thei werun turmentid and thougten to sle hem;

³⁴ but a man roos in the counceil: a farise; gamaliel bi name; a doctoure of the lawe; a worshipful man to alle the puple; and comaundide the men to be putte with out forth, for a while; ³⁵ and he seide to hem; ze men of israel take tene to zou self on these men: what ze schulin do; ³⁶ for bifor these dayes teodas that seid himself to be summe man to whom a nombre of men consentiden aboute four hundrid whiche was slayn: and alle that bileueden to hym weren disparpilid and brougten to nougt; ³⁷ afir this iudas of galilee was in the dayes of professioun; and turned awey the puple afir hym; and alle hou many euer

zounn, given obeischynge, obeying tene, herd.
disparpilid, dispered.

TYNDALE — 1534.

of them, wherunto this wolde growe. ²⁵ Then came one and shewed them: beholde the men that ye put in prison: stonde in the temple; and teache the people.

²⁶ Then went the ruler of the temple with ministers; and brought them with out violence. For they feared the people; lest they shuld have bene stoned. ²⁷ And when they had brought them; they set them before the counsell. And the chefe preste axed them ²⁸ sayinge: dyd not we straitly commaunde you that ye shuld not teache in this name? And beholde ye have filled iherusalem with youre doctrine; and ye intende to brynge this mans blood vpon vs.

²⁹ Peter and the other Apostles answered and sayde: We ought moare to obey God then men. ³⁰ The God of oure fathers rayssed vp Iesus; whom ye slewe and hanged on tre. ³¹ Him hath god lifte vp with his right hand; to be a ruler and a sauioeur; for to geue repentance to Israell and forgiveness of synnes. ³² And we are his recordes concernynge these thinges; and also the holi goost whom God hath geuen to them that obey him. ³³ When they hearde that, they clave asunder: and sought meanes to sle them. ³⁴ Then stode ther vp one in the counsell; a Pharisee named Gamaliel, a doctoure of lawe; had in auctorite amonge all the people; and comaundid to put the Apostles a syde a lytell space; ³⁵ and sayde vnto them: Men of Israell take hede to youre selues what ye entende to do as touchynge these men.

³⁶ Before these dayes rose vp one Theudas; hostynge him selfe; to whom resorted a nombre of men; about a foure hundred; which was slayn; and they all which beleued him were scatred a broode and brought to nougt. ³⁷ Afir this man arose ther vp one Iudas of Galile; in the tyme when tribute began; and drewe awaye moche people afir him. He also perished:

CRANMER — 1539.

douted of them, wher vnto this wolde grow.

²⁵ Then came one and shewed them: beholde, the men that ye put in prison, stande in the temple, and teach the people: ²⁶ Then went the ruler of the temple, with mynystres, and brought them without violence. For they feared the people, lest they shuld haue bene stoned. ²⁷ And when they had brought them, they set them before the counsell. And the chefe Preste asked them, ²⁸ sayinge: dyd not we straitly commaunde you, that ye shuld not teach in this name? And behold, ye haue fylled iherusalem wyth youre doctryne, and intende to brynge thys mans blood vpon vs.

²⁹ Peter and the other Apostles answered, and sayde: We ought more to obey God then men. ³⁰ The God of oure fathers rayssed vp Iesus, whom ye slew, and hanged on tre. ³¹ Hym hath God lyfte vp with his right hand, to be a ruler and a sauioir, for to geue repentance to Israell, and forgiveness of synnes. ³² And we are recordes of these thinges which we saye, and so is also the holi goost, whom God hath geuen to them that obey him. ³³ When they hearde that, they clave asunder, and sought meanes to sle them. ³⁴ Then stode ther vp one in the counsell, a Pharysee, named Gamaliel, a doctoure of lawe (had in reputacyon amonge all the people) and comaundid the Apostles to go asyde a lytell space, ³⁵ and sayde vnto them: ye men of Israell, take hede to youre selues, what ye intende to do, as touchynge these men. ³⁶ For before these dayes rose vp one Thudas, boastynge hym selfe, to whom resorted a nombre of men, about a foure hundred, which was slayn: and they all which beleued hym, were scatred abroad, and brought to nougt. ³⁷ Afir this man, was ther one Iudas of Galile in the dayes of the trybute, and drew awaye moch people afir hym. He also perished and

‘ τῷ Ἰσραὴλ καὶ ἄφεισιν ἁμαρτιῶν. ³² καὶ ἡμεῖς ἐσμεν ἑαυτοῦ | μάρτυρες τῶν
 ‘ ῥημάτων τούτων, καὶ τὸ Πνεῦμα ³³ δὲ | τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθα-
 ‘ ροῦσιν αὐτῷ. ³³ Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ³⁴ ἐβουλεύοντο | ἀνελεῖν αὐτούς.
³⁴ ἀναστὰς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος
 τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω ³⁵ βραχύ τι | τοὺς ἀποστόλους ποιῆσαι, ³⁵ εἰπέ-
 τε πρὸς αὐτούς, ‘ Ἄνδρες Ἰσραηλίται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τού-
 ‘ τοις τί μέλλετε πράσσειν. ³⁶ πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοδᾶς, λέγων
 ‘ εἶναί τινα ἑαυτὸν, ᾧ ³⁷ προσεκολλήθη | ἀριθμὸς ἀνδρῶν | ὥσει | τετρακοσίῳν ὃς
 ‘ ἀνῆρθη, καὶ πάντες ὅσοι ἐπέιθοντο αὐτῷ, διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.
³⁷ μετὰ τούτων ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς,
 ‘ καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κἀκείνος ἀπόλετο, καὶ πάντες ὅσοι

° Alex. βραχύ.

P Alex. προσεκολλήθη.

9 Alex. ἀνδρῶν ἀριθμῶν.

* Alex. ὡς.

GENEVA—1557.

douted of them, when vnto this wolde growe. ²⁵ Then came one and shewed the people. Beholde, the men that ye put in prison, stand in the temple, and teache the people. ²⁶ Then went the ruler of the temple with ministres, and brought them without violence (for they feared the people, lest they shulde haue bene stoned) ²⁷ And when they had brought them, they set them before the Counsel. Then the chiefe Prieste asked them, ²⁸ Saying, Dyd not we straitly commande you, that ye shulde not teache in this Name? and beholde, ye haue filled Ierusalem with your doctrine, and ye intende to bring this mans bloud vpon vs.

²⁹ Then Peter and the Apostles answered and sayd, We ought rather to obey God then men. ³⁰ The God of our fathers rayed vp Iesus, whome ye slewe, and hanged on tree. ³¹ Hym hath God lyft vp with his ryght hand, to be a ruler and a sauour, for to gene repentance to Israel, and forgiuenes of synnes. ³² And we are his recordes concerning these thinges which we say: yea, and also the holy Gost whome God hath geuen to them that obey him. ³³ When they heard that, they brast for anger, and soght meanes to slay them. ³⁴ Then stode ther vp one in the Counsel, a Pharisei named Gamaliel, a doctour of the lawe, had in auctoritie among all the people, and commanded to put the Apostles asyde a litel space. ³⁵ And sayd vnto them, Men of Israel take hede to your selues, what ye entend to do as touching these men.

³⁶ For before these tymes, rose vp one Theudas boasting him selfe, to whome resorted a nombre of men about a foure hondred: which was slayne, and they all which obeyed him, were scattred abroad, and brought to nocht. ³⁷ After this man, arose ther vp one Iudas of Galile, in the time when tribute began, and drewe away muche people after him: he also perished:

RHEIMS—1582.

vvere in doubt of them, what vould befall.

²⁵ And there came a certaine man and told them, That the men, loe, which you did put in prison, are in the temple standing, and teaching the people. ²⁶ Then went the Magistrate with the ministres, and brought them without force, for they feared the people lest they should be stoned. ²⁷ And when they had brought them, they set them in the Council. And the high priest asked them, ²⁸ saying, Commanding we commaunded you that you should not teach in this name: and behold you haue filled Hierusalem with your doctrine, and you wil bring vpon vs the bloud of this man. ²⁹ But Peter answering and the Apostles, said, God must be obeyed, rather then men. ³⁰ The God of our Fathers hath raised vp Iesus, whom you did kil, hanging him vpon a tree. ³¹ This Prince and Sauour God hath exalted with his right hand, to give repentance to Israel, and remission of sinnes. ³² And we are vvitneses of these wordes, and the holy Ghost, whom God hath giuen to al that obey him. ³³ Vhen they had heard these things, it cut them to the hart, and they consulted to kil them.

³⁴ But one in the Councel rising vp, a Pharisee named Gamaliel, a doctor of law honorable to al the people, commaunded the men to be put forth awhile. ³⁵ And he said to them, Ye men of Israel, take hede to your selues touching these men what you meane to doe. ³⁶ For before these daies there rose Theudas, saying he was some body, to whom consented a nombre of men about foure hundred, who was slaine: and al that beleued him, were dispersed, and brought to nothing. ³⁷ After this fellow there rose Iudas of Galilee in the daies of the Enrolling, and drewe away the people after him, and he perished: and as many as

AUTHORISED—1611.

wherunto this would grow. ²⁵ Then came one, and tolde them, saying, Behold, the men whom yee put in prison, are standing in the Temple, and teaching the people. ²⁶ Then went the captain with the officers, and brought them without violence: (For they feared the people, lest they should haue bene stoned.) ²⁷ And when they had brought them, they set them before the Councill, and the high Priest asked them, ²⁸ Saying, Did not wee straitly command you, that you should not teach in this Name? And behold, yee haue filled Hierusalem with your doctrine, and intend to bring this mans blood vpon vs.

²⁹ Then Peter, and the other Apostles answered, and sayd, Wee ought to obey God rather then men. ³⁰ The God of our fathers raised vp Iesus, whom yee slew and hanged on a tree. ³¹ Him hath God exalted with his right hand to bee a Prince and a Sauour, for to give repentance to Israel, and forgiuenesse of sinnes. ³² And we are his witnesses of these things, and so is also the holy Ghost, whom God hath giuen to them that obey him.

³³ When they heard that, they were cut to the heart, and tooke counsel to slay them. ³⁴ Then stood there vp one in the Councill, a Pharisee, named Gamaliel, a Doctor of Law, had in reputation among all the people, and commanded to put the Apostles forth a little space, ³⁵ And said vnto them, Yee men of Israel, take heede to your selues, what ye intend to doe as touching these men. ³⁶ For before these dayes rose vp Theudas, boasting himselfe to be some body, to whom a number of men, about foure hundred, ioyined themselves: who was slaine, and all, as many as obeyed him, were scattered, and brought to nought. ³⁷ After this man rose vp Iudas of Galilee, in the dayes of the taxing, and drewe away much people after him: he also perished, and all, even as

* Or, beleued.

‘ἐπείθοντο αὐτῷ διεσκορπίσθησαν.³⁸ καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ἡ ἐξ ἀνθρώπων ἢ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται.’³⁹ εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτό, μήποτε καὶ θεομάχοι εὐρεθῇτε.’⁴⁰ Ἐπεισθήσαν δὲ αὐτῷ καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς.⁴¹ Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος κατηξιώθησαν ἀτιμασθῆναι.⁴² πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ’ οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

VI. Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν, ἐγένετο γογυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ

³⁸ Alex. ἐννήσιθε.

³⁹ Alex. αὐτοῖς.

⁴⁰ Rec. + αὐτοῦ.

WICLIF—1380.

consentiden to hym, werun scatterid ⁊ he perischid.

³⁸ And now therfor I seye to you, depart ye fro thes men, and suffre ze hem, for if this counceil ether werkis of men, it schal be vndon; ³⁹ but if it is of god: ze moun not vndo hem, leest paraunture, ze be founden to repugne god; ⁴⁰ and thei consentiden to hym, and thei clepiden to gidre the apostlis, and denounciden to hem that weren betun: that thei schulden no more speke in the name of ihesus, and thei leten hem go; ⁴¹ and thei wenten ioynge fro the sijt of the counceil, that thei weren hadde worthi to suffre dispisynge for the name of ihesus; ⁴² but echē day thei ceaseden not in the temple, and aboute housis: to teche ⁊ to preche ihesus crist.

TYNDALE—1534.

and all even as many as hathen to him, are scattered a brood.

³⁸ And now I saye vnto you: refrayne youre selves from these men, let them alone. For yf the counsell or this worke be of men, it will come to nought. ³⁹ But and yf it be of God, ye can not destroye it; lest haply ye be founde to stryve agaynst God. ⁴⁰ And to him they agreed, and called the Apostles, and bet them, and commaunded that they shuld not speake in the name of Iesu, and let them goo.

⁴¹ And they departed from the counsell, reioysynge that they were counted worthy to soffre rebuke for his name. ⁴² And dayly in the temple and in every housse they ceased not, teachinge and preachinge Iesus Christ.

CRANMER—1539.

all, euen (as many as hathen to hym) were scattered abroad.

³⁸ And now I saye vnto you: refrayne youre selues from these men, and let them alone. For yf this counsell or this worke be of men, it will come to naught. ³⁹ But and yf it be of God, ye cannot destroye it, lest haply ye be founde to stryue agaynst God. ⁴⁰ And to hym agreed the other: and when they had called the Apostles, they bet them, and commaunded, that they shulde not speake in the name of Iesu, and let them go.

⁴¹ And they departed from the counsell, reioysynge, that they were counted worthy, to suffre rebuke for hys name. ⁴² And dayly in the temple and in euery house they ceased not, to teach and preach Iesus Chryst.

6. BUT in tho daies, whanne the nombre of discipulis encreased the grekis cruciden aȝen the ebrewe, for that her widewis weren dispisid in eueri daies mynstryng² and the twelue clepeden to gidre the multitude of discipulis, and seiden, it is not riȝtful, that we leue the word of god, and mynystren to boordis; ³ therfor breithren biholde ze men of you of good fame ful of the holi goost and of wisdom, whiche we schuln ordeyne on this werk; ⁴ we schulen be bisie to prier and preche the word of god, ⁵ and the word plesid bifor alle the multitude, and thei cheseden steuen a man ful of feith, and of the holi goost, ⁊ filip, and procore, and nycauor and tymon and parnamam and nyel a comelyng⁶ a man of antioche; thei ordeyneden thes bifor the sijt of apostolis, and thei priciden and leiden hondis on hem;

⁷ and the word of the lord waxed and the nombre of the discipulis in iherusalem was mych multiplied; also moche company of prestis obied to the feith. ⁸ And steuen ful of grace and of strengthe,

6. IN those dayes as the nombre of the disciples grew, ther arose a grudge amonge the Grekes agaynst the Ebrues, because their wyddowes were despyred in the dayly mynstracion. ² Then the twelue called the multitude of the disciples to gether and sayde: it is not mete that we shuld leue the worde of God and serue at the tables. ³ Wherefore brethren, loke ye out amonge you seven men of honest reporte, and full of the holy goost and wysdome, which we maye apoynte to this needful busynce. ⁴ But we will geue oure selues continually to prayer, and to the ministracion of the worde. ⁵ And the sayinge pleased the whoale multitude. And they chose Steven a man full of fayth and of the holy goost; and Philip, and Prochorus, and Nicanor and Timon, and Permenas, and Nicholas a conuerte of Antioche. ⁶ Which they set before the Apostles, and they prayed and layde their hondes on them.

⁷ And the worde of God encreased, and the nombre of the disciples multiplied in iherusalem greatly, and a great company of the prestes were obedient to the faythe. ⁸ And Steven full of faythe and power,

6. IN those dayes (whan the nombre of the discyples grew) ther arose a grudge amonge the Grekes against the Hebrues, because their wyddowes were despyred in the dayly mynstracyon. ² Then the twelue called the multitude of the discyples together and sayd: it is not mete, that we shuld leaue the worde of God, and serue tables. ³ Wherefore brethren loke ye out amonge you seuen men of honest reporte, and ful of the holy goost and wysdome, to whom we maye committe this busynce. ⁴ But we will geue oure selues continually to prayer and to the ministracyon of the worde. ⁵ And the sayinge pleased the whole multitude. And they chose Steuen a man full of fayth and of the holy goost, and Philip, and Procorus, and Nicuor, and Timon, and Permenas, and Nicholas a conuerte of Antioche. ⁶ These were set before the Apostles: and whan they had prayed they layde their handes on them.

⁷ And the worde of God encreased, and the nombre of the discyples multiplied in Ierusalem greatly, and a great company of the prestes were obedient to the faythe: ⁸ And Steuen, full of fayth and power, dyd

mouth, mych. repugne, resist. clepeden, called. mynstryng stranger waxed, grew.

τῇ καθημερινῇ αἱ χῆραι αὐτῶν. ² προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον, ‘Οὐκ ἄρεστόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ Θεοῦ, διακονεῖν τραπέζαις. ³ ἐπισκέψασθε οὖν, ἀδελφοί, ἀνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπὶ τῇ πλήρει Πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῇ χρείᾳ ταύτης. ⁴ ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.’ ⁵ Καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλῆθους καὶ ἐξελέξαντο Στέφανον, ἀνδρα πλήρη πίστεως καὶ Πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον καὶ Νικάνορα, καὶ Τίμωνα καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχείας, οὓς ἕστησαν ἐνώπιον τῶν ἀποστόλων καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. ⁷ καὶ ὁ λόγος τοῦ Θεοῦ ἤξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολλὸς τε ὁ λόγος τῶν ἱερέων ὑπήκουον τῇ πίστει. ⁸ Στέφανος

^a Alex. = ἁγίου.

^w Rec. καταστήσωμεν.

^a Alex. πλήρης.

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and all that harkened to him were scattered abroad. ³⁸ And now I say vnto you, refrain your selues from these men, let them alone: for yf this counsel, or this worke be of men, it wil come to noght.

³⁹ But and yf it be of God, ye cannot destroye it, lest haply ye be founde to stryue agaynst God. ⁴⁰ And to him they agreed, and called the Apostles, and beat them, and commanded that they shulde not speake in the Name of Iesus, and let them go. ⁴¹ And they departed from the Council, reioycing, that they were counted worthy to suffre rebuke for the Name of Iesus. ⁴² And dayly in the temple, and in euery house they ceased not, teaching and preaching Iesus Christe.

6. AND in those dayes as the number of the disciples grewe, ther arose a grudge of the Grekes towards the Hebrues: because their wyddowes were despised in the dayly ministring. ² Then the Twelue called the multitude of the disciples together, and sayd, It is not mete that we shulde leaue the worde of God, and serue the tables. ³ Wherefore brethren, loke ye out among you seven men of honest report, and ful of the holy Gost, and wysdome, which we may appoint to this needeful busynes.

⁴ But we wil geue our selues continually to prayer, and to the ministracion of the worde. ⁵ And the saying pleased the whole multitude: and they chose Steuen a man ful of faith and of the holy Gost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a conuerter of Antioche. ⁶ Which they set before the Apostles: and they prayed, and layde their handes on them.

⁷ And the worde of God encreased, and the nombre of the disciples multiplied in Ierusalem greatly, and a great company of the Priestes were obedient to the faith.

⁸ And Steuen ful of faith and power, dyd

RHEIMS—1582.

euer consented to him, vvere dispersed. ³⁸ And now therefore I say to you, depart from these men and let them alone: for if this counsel or vvorke be of men, it vvil be dissolued: ³⁹ but if it be of God, you are not able to dissolue them, lest perhaps you be found to resist God also. ⁴⁰ And they consented to him. And calling in the Apostles, after they had scourged them, they charged them that they should not speake in the name of Iesus, and dismissed them. ⁴¹ And they vvent from the sight of the council reioycing, because they vvere accounted vvorthy to suffer reproche for the name of Iesus. ⁴² And euery day they ceased not in the temple and from house to house to teach and euangelize Christ Iesus.

6. AND in those daies the nombre of disciples increasing, there arose a murmuring of the Greekes against the Hebrues, for that their vviddowes vvere despised in the daily ministerie. ² And the Twelue calling together the multitude of the disciples, said, It is not reason, that vve leaue the vvord of God, and serue tables. ³ Consider therefore brethren, seven men of you of good testimonie, ful of the holy Ghost and vvisedom, vvhom vve may appoint ouer this busines. ⁴ But vve vvil be instant in praier and the ministerie of the vvord. ⁵ And the saying vvvas liked before all the multitude. And they chose Steuen a man ful of faith and of the holy Ghost, and Philippe, and Próchorus, and Nicanor, and Timon, and Pármenas, and Nicolas a stranger of Antioche. ⁶ These they did set in the presence of the Apostles: and praying they imposed handes vpon them. ⁷ And the vvord of God increased, and the number of the disciples vvvas multiplied in Hierusalem exceedingly: a great multitude also of the priests obeyed the faith.

⁸ And Steuen ful of grace and fortitude

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many as obeyed him, were dispersed. ³⁸ And now I say vnto you, refrain from these men, and let them alone: for if this counsel or this worke be of men, it will come to nought. ³⁹ But if it be of God, ye cannot ouerthrow it, lest haply ye be found euen to fight against God. ⁴⁰ And to him they agreed: and when they had called the Apostles, and beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

⁴¹ And they departed from the presence of the Council, reioycing that they were counted worthy to suffer shame for his Name. ⁴² And dayly in the Temple, and in euery house, they ceased not to teach and preach Iesus Christ.

6. AND in those dayes when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrewes, because their widowes were neglected in the dayly ministracion. ² Then the twelve called the multitude of the disciples vnto them, and said, It is not reason that wee should leaue the word of God, and serue tables. ³ Wherefore brethren, looke ye out among you seven men of honest report, full of the holy Ghost, and wisdome, whom we may appoint ouer this businesse. ⁴ But we will giue our selues continually to prayer, and to the ministry of the word.

⁵ And the saying pleased the whole multitude: and they chose Steuen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicolas a proselite of Antioch. ⁶ Whom they set before the Apostles: and when they had prayed, they layd their hands on them. ⁷ And the word of God encreased, and the number of the Disciples multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the faith. ⁸ And Steuen full of faith and power, did great

δὲ πλήρης ⁹ χάριτος | καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.
⁹ ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, καὶ Κυρη-
 ναίων καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στε-
 φάνῳ.¹⁰ καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει.¹¹ τότε
 ὑπέβαλον ἄνδρας λέγοντας, ‘Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα
 ‘ εἰς ¹² Μωϋσῆν | καὶ τὸν Θεόν.’¹² Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους
 καὶ τοὺς γραμματεῖς, καὶ ἐπιστάτας συνήρπασαν αὐτόν, καὶ ἤγαγον εἰς τὸ συν-
 ἔδριον.¹³ ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας, ‘Ὁ ἄνθρωπος οὗτος οὐ παύεται
 ‘ ῥήματα ¹⁴ λαλῶν κατὰ τὸν τόπον τοῦ ἁγίου ¹⁵ καὶ τοῦ νόμου.¹⁵ ἀκηκόαμεν γάρ
 ‘ αὐτοῦ λέγοντος, ‘Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τούτον, καὶ
 ‘ ἀλλάξει τὰ ἔθνη ¹⁶ ἀπαρέδωκεν ἡμῖν Μωϋσῆς.’¹⁶ Καὶ ἀτενίσαντες εἰς αὐτόν ‘ἀπαντες|

⁹ Rec. πιστῶς.⁹ Rec. Μωϋσῆν Alex. Μωϋσῆν.⁹ Rec. + βλάσφημα.⁹ Rec. + ταῦτον.⁹ Alex. πάντες.

WICLIF—1380.

made wondris and greet signes in the
 puple,⁹ but summe risen of the synagoge
 that was clepid of libertyns, and ciren-
 enensis and of men of alisaundre and of
 hem that weren of ellice, and of asie, and
 of disputiden with steuene,¹⁰ and thei myzten
 not withstonde the wisdom and the spirit
 that spake,¹¹ thanne thei preueli senten
 men that schulden seye, that thei herden
 hym seynge wordis of blasfemy agens
 moises and god¹² and so thei moueden
 to gidre the puple: and the elder nien
 and the scribis and thei ronnen to gidre
 and token hym and brouzten in to the
 counceyl,¹³ thei ordeyneden false witnessis,
 that seiden, this man ceisith not to speke
 wordis agens the holi place, and the lawe,¹⁴
¹⁴ for we herden hym seynge, that this
 ihesus of nazareth schal distric this place,
 and schal change the tradicions whiche
 moises bitook to us,¹⁵ and alle men that
 saten in the counceyl bihelden hym and
 saien his face as the face of an angel.

7. AND the prince of preestis seide to
 steuen, whether these thingis han hem so?
² whiche seide, brittenen and fadris here
 30, god of glorie apperid to oure fadir
 abraham, whanne he was in mesopotamy,
 bifor that he dwelte in carram,³ and seide
 to hym, go out of thi lond and of thi
 kinrede, and come in to the lond whiche I
 schal schewe to thee,⁴ thanne he wente
 out of the lond of caldeis: and dwelte in
 carram, and fro themes afir that his fadir
 was deed, he translatid him in to this lond,
 in whiche 30 dwellen now,⁵ and he gaf
 not to hym eritage in it, nehir a paas of
 a foot: but he bihigte to geue him it in
 possession, and to his seed afir hym,
 whanne he hadde not a sone.

⁶ and god spake to hym, that his seed
 schal be comelinge in an alien lond, and
 thei schal make hem suget to seruage,

TYNDALE—1534.

dyd great wondres and myracles amonge
 the people.⁹ Then ther arose certayne of
 the synagoge, which are called Lybertines
 and Syrenites, and of Alexandria, and of
 Cilicia, and Asia, and disputed with Ste-
 ven.¹⁰ And they coulde not resist the
 wysdome, and the sprete, with which he
 spake.¹¹ Then sent they in men, which
 sayd: we haue hearde him speake blasphemous
 wordes agaynst Moses, and agaynst
 God.¹² And they moved the people and
 the elders and the scribes: and came upon
 him and caught him, and brought him to
 the counsell,¹³ and brought forth false wit-
 nesses, which sayde. This man ceasith not
 to speake blasphemous wordes agaynst
 this holy place and the lawe:¹⁴ for we
 hearde him saye: this Iesus of Nazareth
 shall destroye this place, and shall change
 the ordinaunces whiche Moses gaue vs.
¹⁵ And all that sate in the counsell looked
 stedfastly on him, and sawe his face as it
 had bene the face of an angel.

7. THEN sayde the chefe prest: is it
 euen so? ² And he sayde: ye men, brethren
 and fathers, harken to. The God of
 glory appered vnto oure father Abraham
 whyl he was yet in Mesopotamia, before
 he dwelt in Charran,³ and sayd vnto
 him: come out of thy contrey, and from
 thy kynred, and come into the lande
 which I shall shewe the.⁴ Then came he
 out of the lande of Chaldee, and dwelt in
 Charran. And after that, asonne as his
 father was deed, he brought him into this
 lande, in which ye now dwell,⁵ and he
 gaue him none inheritance in it, no not
 the bredeth of a fote: but promised that
 he wolde geue it to him to possesse, and
 to his seed after him, when as yet he had
 no chylde.

⁶ God verely spake on this wyse that his
 seede shulde be a dweller in a straunge
 lande, and that they shulde kepe them in

CRANMER—1539.

great wondres and myracles amonge the
 people.⁹ Then ther arose certayne of the
 Synagoge, which is called the Synagoge
 of the Lybertines and Syrenites, and of
 Alexandria, and of Celicia and of Asia
 disputing with Steuen.¹⁰ And they coulde
 not resist the wisdom, and the sprete,
 which spake.¹¹ Then sent they in men,
 which sayde: we haue hearde hym speake
 blasphemous wordes agaynst Moses,
 and agaynst God.¹² And they moued the
 people and the elders and the scribes: and
 came vpon hym and caught hym, and
 brought hym to the counsell,¹³ and brought
 forth false wytnesses, which sayde: This
 man ceasith not to speake blasphemous
 wordes agaynst this holy place and the
 lawe,¹⁴ for we hearde hym saye: this
 Iesus of Nazareth shall destroye this
 place, and shall change the ordinaunces
 whych Moses gaue vs.¹⁵ And all that sate
 in the counsell, looked stedfastly on hym,
 and sawe hys face as it had bene the face
 of Angell.

7. THEN sayde the chefe prest: is it
 euen so? ² And he sayde: ye men, brethren
 and fathers, hearken: The God of
 glory appeared vnto oure father Abraham
 when he was in Mesopotamia, before he
 dwelt in Charran,³ and sayd vnto hym:
 Get the out of thy contrey, and from thy
 kynred, and come into the lande, which I
 shall shewe the.⁴ Then came he out of
 the lande of Chaldee, and dwelt in Charran.
 And from thence, when his father
 was deed, he brought hym into this lande
 in which ye now dwell,⁵ and he gaue hym
 none inheritance in it, no not the bredeth
 of a fote: and promysed that he wolde
 geue it to hym to possesse, and to hys seed
 after hym, when as yet he had no chylde.

⁶ God verely spake on this wyse that
 hys seade shulde sojourne in a straunge
 lande, and that they shuld kepe them in

οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

VII. Εἶπε δὲ ὁ ἀρχιερεὺς, ⁴ ‘Εἰ ἄρα ταῦτα οὕτως ἔχει;’ ² ‘Ὁ δὲ ἔφη, ‘Ἄνδρες, ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ Θεὸς τῆς δόξης ὥφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ³ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρρὰν, καὶ εἶπε πρὸς αὐτὸν, “Ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν ⁴ ἣν ἂν σοι δείξω.” ⁴ Τότε, ἐξελθὼν ἐκ γῆς Χαλδαίων, κατῴκησεν ἐν Χαρρὰν. ⁵ κακεῖθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετόπισεν αὐτὸν εἰς τὴν γῆν, ⁶ ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. ⁵ καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο ⁷ αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτὴν, καὶ τῷ ⁸ σπέρματι αὐτοῦ μετ’ αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου. ⁶ ἐλάλησε δὲ οὕτως ὁ Θεός, ⁹ “Ὅτι ἔσται τὸ σπέρμα αὐτοῦ παρόικον ἐν γῇ ἁλλοτρίᾳ, καὶ δουλώσουσιν αὐτῷ

⁴ Alex. s. = Εἰ ἄρα s. = ἄρα.

⁵ Alex. + τὴν.

⁷ Alex. δοῦναι αὐτῇ εἰς κατάσχεσιν αὐτῇ.

GENEVA — 1557.

great wonders and miracles among the people. ⁹ Then there arose certaine of the Synagogue, which are called Libertines, and Cyrenites, and of Alexandria, and Cilicia, and Asia, and disputed with Steuen. ¹⁰ But they could not resist the wisdom, and the Sprite, by which he spake.

¹¹ Then they suborned men, which sayd, We haue heard him speake blasphemous wordes against Moses, and against God. ¹² And they moued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Council. ¹³ And brought forth false witnesses, which sayd, This man ceaseth not to speake blasphemous wordes against this Holy place, and the Lawe. ¹⁴ For we heard hym saye, that this Iesus of Nazareth shall destroye this place, and shal change the ordinances which Moses gaue vs. ¹⁵ And all that sate in the Council looked stedfastly on him, and sawe his face as it had bene the face of an Angel.

7. THEN sayd the chief Prieste, Are these things so? ² And he sayd, Ye men, brethren, and fathers, hearken: The God of glorie appeared vnto our father Abraham, whyle he was in Mesopotamia, before he dwelt in Charran. ³ And sayd vnto him, Come out of thy cuntry, and from thy kynred, and come into the land, which I shal shewe thee. ⁴ Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, he brought him from thence, into this land, in which ye now dwel. ⁵ And he gaue him none inheritance in it, no, not the breadth of a fote: and he promised that he wolde geue it to him to possesse, and to his seed after him, when as yet he had no childe. ⁶ God verely spake on this wyse, that his seede shulde be a sejourner in a strange land, and that they shulde kepe them in

RHEIMS — 1582.

did great vnder and signes among the people. ⁹ And there arose certaine of that vvich is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that vvere of Cilicia and Asia, disputing vvith Steuen: ¹⁰ and they could not resist the vvisedome and the Spirit that spake. ¹¹ Then they suborned men, to say they had heard him speake vvordes of blasphemie against Moyse and God. ¹² They therfore stirred vp the people, and the Auncients, and the Scribes: and running together they tooke him, and brought him into the Council,

¹³ and they set false vvitnesses that sayd, This man ceaseth not to speake vvordes against the holy place and the Law. ¹⁴ For vve haue heard him say, that this same Iesus of Nazareth shal destroy this place, and shal change the traditions, vvich Moyse deliuered vnto vs. ¹⁵ And al that sate in the Council beholding him, savv his face as it vvere the face of an Angel.

7. AND the cheefe priest sayd, Are these things so? ² Vvho sayd, Ye men, brethren and fathers, heare. The God of glorie appeared to our father Abraham vvhen he vvvas in Mesopotamia, before that he abode in Charran. ³ and said to him, *Go forth out of thy cuntry, and out of thy kinned, and come into a land that I shal shewe thee.* ⁴ Then vvvent he forth out of the land of the Chaldees, and dvvelt in Charran. And from thence, after his father vvvas dead, he translated him into this land, vvhercin you doe novv dvvel. ⁵ And he gaue him no inheritance in it, no not the pase of a fote: and he promised to giue it him in possession, and to his seede after him, vvhen as he had no childe. ⁶ And God spake to him, *That his seede shal be a sejourner in a strange cuntry, and they shal subdue them to seruitude, and shal euil intreate*

AUTHORISED — 1611.

wonders and miracles among the people. ⁹ Then there arose certaine of the Synagogue, which is called the Synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Steuen. ¹⁰ And they were not able to resist the wisdom and the spirit by which he spake. ¹¹ Then they suborned men which said, We haue heard him speake blasphemous words against Moses, and against God. ¹² And they stirred vp the people, and the Elders, and the Scribes, and came vpon him, and caught him, and brought him to the Council. ¹³ And set vp false witnesses, which said, This man ceaseth not to speake blasphemous words against this holy place, and the Law. ¹⁴ For we haue heard him say, that this Iesus of Nazareth shall destroy this place, and shal change the ^a Customes which Moses deliuered vs. ¹⁵ And all that sate in the Council, looking stedfastly on him, saw his face as it had been the face of an Angel.

7. THEN said the high Priest, Are these things so? ² And hee said, Men, brethren, and fathers, hearken: The God of glory appeared vnto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran. ³ And said vnto him, Get thee out of thy cuntry, and from thy kinned, and come into the land which I shall shew thee. ⁴ Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, hee remooued him into this land wherein ye now dwell. ⁵ And he gaue him none inheritance in it no not so much as to set his foote on: yet he promised that he would giue it to him for a possession, and to his seed after him, when as yet he had no child. ⁶ And God spake on this wise, that his seede should sojourne in a strange land, and that they should bring them into

“ καὶ κακώσουσιν, ἔτη τετρακόσια. ⁷ καὶ τὸ ἔθνος, ᾧ ἐὰν ⁹ δουλεύσωσι | κρινῶ ἐγὼ,”
 “ εἶπεν ὁ Θεός· “ Καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ
 “ τούτῳ.” ⁸ Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ,
 “ καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ
 “ τοὺς δώδεκα πατριάρχας. ⁹ καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο
 “ εἰς Αἴγυπτον· καὶ ἦν ὁ Θεὸς μετ’ αὐτοῦ, ¹⁰ καὶ ἠξίελετο | αὐτὸν ἐκ πασῶν τῶν
 “ θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως
 “ Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ’ Αἴγυπτον καὶ ὅλον τὸν οἶκον
 “ αὐτοῦ. ¹¹ ἦλθε δὲ λιμὸς ἐφ’ ὅλην τὴν ^k γῆν Αἰγύπτου | καὶ Χαναὰν, καὶ θλίψις
 “ μεγάλη· καὶ οὐχ εὗρισκον χορτάσματα οἱ πατέρες ἡμῶν. ¹² ἀκούσας δὲ Ἰακώβ
 “ ὄντα ¹ σῖτα | ^m ἐν Αἰγύπτῳ, | ἐξάπεστειλε τοὺς πατέρας ἡμῶν ¹³ πρώτων· ¹³ καὶ ἐν τῷ

* Alex. δουλεύουσιν.

* Alex. ἐξείλατο.

* Alex. + ἴφ’.

* Alex. Αἰγύπτον.

* Alex. σῖτα.

* Alex. εἰς Αἴγυπτον

* Alex. αὐτοῦ.

* Alex. Ἰακώβ τὸν πατέρα αὐτοῦ.

WICLIF — 1380.

and schulen yuel trete hem foure hundred
 zeiris and thritti, ⁷ and I schal iuge the
 folk : to the whiche the schuln serue
 seith the lord, and afir thes thingis, thei
 schuln go out and thei schuln serue to me
 in this place, ⁸ and he gaf to hym the
 testament of circumcisioun, and so he
 gendrid Isaac and circumcidid him the
 eghte day, and Isaac gendrid iacob : and
 iacob gendrid the xij patriarkis,

⁹ and the patriarkis hadden enuye to
 ioseph, and selden him in to egipt, and
 god was with hym, ¹⁰ and deluyerd him of
 alle his tribulaciouns and gaf to hym grace
 and wisdom in the sijt of faroo king of egipt,
 and he ordeyned hym souereyn on egipt
 and on alle his hous, ¹¹ and hungre cam in
 to al egipt and canaan and greet tribula-
 cioun and oure fadris founden not mete,
¹² but whanne iacob hadde herd, that
 whete was in egipt : he sente oure fadris
 first, ¹³ and in the secunde tyme ioseph
 was known of his britheren and his kyn
 was maad known to faroo, ¹⁴ and ioseph
 sente, and clepid iacob his fadir, and al
 his kynrede seuenti and fyue men, ¹⁵ and
 iacob cam doun in to egipt, and was deed :
 he and oure fadris, ¹⁶ and thei weren
 translatid in to sichen, and weren leide
 in the sepulchre, that abraham bougte bi
 priis of siluer of the sonnes of emor, the
 sonne of sechen,

¹⁷ whanne the tyme of biheest cam nyȝ,
 whiche god hadde knowelichid to abra-
 ham : the puple waxed, and multipli in
 egipt, ¹⁸ till another king roos in egipt
 whiche knewe not ioseph, ¹⁹ this biglid oure
 kyn and turmentide oure fadris : that thei
 schulden putte away her zong children,
 for thei schulden not lyue, ²⁰ in the same
 tyme moises was born : and he was loued
 of god, and he was norischid thre monethis

yuel, euid. egipte, eighth. clepid, called.
biheest, promise.

TYNDALE — 1534.

bondage and entreate them euyll. iiii. C.
 yeares. ⁷ But the nacion to whom they
 shalbe in bondage will I iudge sayde
 God. And after that shall they come
 forth and serue me in this place. ⁸ And
 he gave him the covenant of circum-
 cision. And he begat Isaac, and circum-
 cised him the viii. daye, and Isaac begat
 Jacob, and Jacob the twelve patriarkes.

⁹ And the patriarkes hauinge indignacion
 sold Ioseph into Egipte. And God was
 with him ¹⁰ and delivered him out of all
 his aduersities. And gave him fauour
 and wisdom in the sight of Pharaos kynge
 of Egipte which made him governor ouer
 Egipte, and ouer all his housholde.

¹¹ Then came ther a derth ouer all the
 londe of Egipt and Canaan, and great
 affliction, that our fathers founde no
 sustenance. ¹² But when Jacob hearde that
 ther was come in Egipte, he sent oure
 fathers fyrst, ¹³ and at the seconde tyme,
 Ioseph was known of his brethren, and
 Iosephs kynred was made knowne vnto
 Pharaos. ¹⁴ Then sent Ioseph and caused
 his father to be brought and all his kynre-
 the score and xv. soules. ¹⁵ And iacob
 descended into Egipte and dyed bothe he
 and oure fathers, ¹⁶ and were translated
 into Sichem and were put in the sepulchre
 that Abraham bought for money of the
 sonnes of Emor, at Sichem.

¹⁷ When the tyme of the promes drue
 nye (which God had sworne to Abraham)
 the people grewe and multiplied in Egipte,
¹⁸ till another kynge arose which knewe
 not of Ioseph. ¹⁹ The same dealete suttely
 with oure kynred, and euyll intreated
 oure fathers, and made them to cast oute
 their younge chyldren, that they shuld
 not remayne alyue. ²⁰ The same tyme
 was Moses borne, and was a proper childe
 in the sight of God, which was norished
 vp in his fathers housse thre monethes.

CRANMER — 1539.

bondage, and entreate them euyll. iiii. C.
 yeares. ⁷ And the nacyon (to whom they
 shalbe in bondage) will I iudge, sayde
 God. And after that, shall they come forth
 and serue me in thys place. ⁸ And he gaue
 him the couenant of circumcisiyon. And
 he begat Isaac, and circumcised him the
 .viii. daye, and Isaac begat iacob, and
 iacob begat the twelue Patriarkes. ⁹ And
 the Patriarkes hauinge indignacyon solde
 Ioseph into Egipte. And God was with
 him, ¹⁰ and deluyered him out of all his
 aduersities, and gaue him fauoure and
 wisdom in the sight of Pharaos kynge of
 Egipte : And he made hym gouernoure
 ouer Egipte, and ouer all his housholde.

¹¹ But there came a derth ouer all the
 lande of Egipte and Canaan, and great
 afflictioun, that our fathers founde no
 sustenance. ¹² But when iacob hearde
 that ther was come in Egipte he sent oure
 fathers fyrst. ¹³ And at the seconde tyme,
 Ioseph was known of his brethren, and
 Iosephs kiured was made knowne vnto
 Pharaos. ¹⁴ Then sent Ioseph a message,
 and caused his father to be brought, and
 all his kynne, thre score and .xv. soules.
¹⁵ And iacob descended into Egipte and
 dyed both he and oure fathers, ¹⁶ and were
 caryed ouer into Sichem, and layde in the
 sepulchre, that Abraham bought for money
 of the sonnes of Emor, the sonne of Sichem.

¹⁷ But when the tyme of the promes drue
 nye which God had sworne to Abraham
 the people grew and multiplied in Egipte,

¹⁸ tyll another kyng arose which knew not
 of Ioseph. ¹⁹ The same dealete suttely
 with oure kynred, and euyl intreated oure fa-
 thers, and made them to cast oute their
 younge chyldren, that they shuld not re-
 mayne alyue. ²⁰ The same tyme was Moses
 borne, and was acceptable vnto God, and
 norysshed vp in his fathers housse thre

‘ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο τῷ Φαραῷ
 ‘ τὸ γένος τοῦ Ἰωσήφ. | ¹⁴ ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο ὁ τὸν πατέρα αὐτοῦ
 ‘ Ἰακώβ | καὶ πᾶσαν τὴν συγγένειαν¹⁵, ἐν ψυχαῖς ἐβδόμηκοντα πέντε. ¹⁵ κατέβη
 ‘ δὲ | Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν ¹⁶ καὶ
 ‘ μετετέθησαν εἰς Συχέμ, καὶ ἐτέθησαν ἐν τῷ μνήματι τῷ ὧν ἠγάπησεν Ἰακώβ
 ‘ τιμῆς ἀργυρίου, παρὰ τῶν υἱῶν Ἑμμὸρ | τοῦ Συχέμ. ¹⁷ Καθὼς δὲ ἤγγιζεν ὁ
 ‘ χρόνος τῆς ἐπαγγελίας ἧς ἴσμεν, ὁ Θεὸς τῷ Ἀβραάμ, ἠΐξῃσεν ὁ λαὸς καὶ
 ‘ ἐπληθύνθη ἐν Αἰγύπτῳ, ¹⁸ ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος¹⁹, ὃς οὐκ ᾔδει τὸν
 ‘ Ἰωσήφ. ¹⁹ οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν,
 ‘ τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. ²⁰ Ἐν ᾧ καιρῷ ἐγεν-
 ‘ νήθη ὁ Μωϋσῆς, | καὶ ἦν ἀστέιος τῷ Θεῷ. ὃς ἀνερτράφη μῆνας τρεῖς ἐν τῷ οἴκῳ

F Rec. + αὐτοῦ.

G Alex. καὶ κατέβη.

H Rec. δ.

I Alex. Ἑμμὸρ.

K Alex. ὁ μολόγησεν.

L Alex. + ἐπ' Αἰγυπτῶν.

M Rec. Μωσῆς.

GENEVA — 1557.

bondage, and entreate them euyl four hundred yeres. ⁷ But the nation to whom they shalbe in bondage wil I iudge sayeth God: and after that, they shal come forth and serue me in this place.

⁸ And he gaue him the couenant of Circumcision: and so Abraham begate Isaac, and circumcised him the eight day: and Isaac begate Jacob, and Jacob the twelue Patriarkes. ⁹ And the Patriarks hauing indignation, solde Ioseph into Egypt: but God was with him, ¹⁰ And deliuered him out of all his tribulations, and he gaue him fauour and wysdome in the syght of Pharaο Kyng of Egypt, who made him Gouvernour ouer Egypt, and ouer all his housholde. ¹¹ Then came there a dearth ouer all the land of Egypt and Chanaan, and great affliction: that our fathers founde no sustenance. ¹² But when Iacob heard that there was corne in Egypt, he sent our fathers first. ¹³ And at the seconde time, Ioseph was known of his brethren, and Iosephs kinned was made known vnto Pharaο. ¹⁴ Then sent Ioseph and caused his father to be broght and all his kynne, thre score and fiftene soules. ¹⁵ And Iacob descended into Egypt, and dyed, both he and our fathers. ¹⁶ And were translated into Sicheim, and were put in the sepulchre, that Abraham boght for money, of the sonnes of Emor, sonne of Sicheim.

¹⁷ But when the tyme of the promise due nye which God had sworne to Abraham, the people grew and multiplied in Egypt. ¹⁸ Tyl another Kyng arose, which knewe not Ioseph. ¹⁹ The same dealt suttly with our kynred, and euyl intreated our fathers, and made them to cast out their yong chyldren, that they shulde not remayne aloue. ²⁰ The same tyme was Moses borne, and was acceptable vnto God, which was norryshed vp in his fathers

RHEIMS — 1582.

then foure hundred yeres: 7 and the nation vvhich they shal serue, euyl I iudge, said God. and after these things they shal goe forth, and shal serue me in this place.

⁸ And he gaue him the testament of circumcision, and so he begat Isaac, and circumcised him the eight day: and Isaac, Iacob: and Iacob, the twelue Patriarkes. ⁹ And the Patriarkes through emulation, sold Ioseph into Egypt. and God was with him: ¹⁰ and deliuered him out of all his tribulations, and he gaue him grace and wysdom in the sight of Pharaο the kyng of Egypt, and he appointed him Gouvernour ouer Egypt and ouer all his house. ¹¹ And there came famin vpon all Egypt and Chanaan, and great tribulation: and our fathers found no victuals. ¹² But vhen Iacob had heard that there was corne in Egypt: he sent our fathers first: ¹³ and at the second time Ioseph was knouen of his brethren, and his kinned was made knouen vnto Pharaο. ¹⁴ And Ioseph sending, called thither Iacob his father and all his kinned in secentie fve soules. ¹⁵ And Iacob descended into Egypt: and he died, and our fathers. ¹⁶ And they were translated into Sicheim, and were laid in the sepulchre that Abraham bought for a price of siluer of the sonnes of Hemor the sonne of Sicheim.

¹⁷ And vhen the time drev neere of the promise vvhich God had promised to Abraham, the people increased and was multiplied in Egypt, ¹⁸ vntil another kyng arose in Egypt, that knev not Ioseph. ¹⁹ This same circumventing our stocke, afflicted our fathers: that they should expose their children, to the end they might not be kept aloue. ²⁰ The same time was Moses borne, and he was acceptable to God, who was nourished three

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bondage, and intreate them euill foure hundred yeres. ⁷ And the nation to whome they shall be in bondage, will I iudge, sayd God: And after that shall they come forth, and serue me in this place. ⁸ And he gaue him the couenant of Circumcision: and so Abraham begate Isaac, and circumcised him the eight day: and Isaac begate Iacob, and Iacob begate the twelue Patriarchs. ⁹ And the Patriarchs moued with enuie, sold Ioseph into Egypt: but God was with him, ¹⁰ And deliuered him out of all his afflictions, and gaue him fauour and wisdom in the sight of Pharaο kyng of Egypt: and he made him gouernour ouer Egypt and all his house.

¹¹ Now there came a dearth ouer all the land of Egypt, and Chanaan, and great affliction, and our fathers found no sustenance. ¹² But when Iacob heard that there was corne in Egypt, he sent out our fathers first. ¹³ And at the second time Ioseph was made known to his brethren, and Iosephs kinned was made known vnto Pharaο. ¹⁴ Then sent Ioseph, and called his father Iacob to him, and all his kinned, threescore and fiftene soules. ¹⁵ So Iacob went downe into Egypt, and died, he and our fathers, ¹⁶ And were caried ouer into Sicheim, and laid in the sepulchre that Abraham bought for a summe of money of the sonnes of Emor the father of Sicheim. ¹⁷ But when the tyme of the promise drew nigh, which God had sworne to Abraham, the people grew and multiplied in Egypt, ¹⁸ Till another kyng arose, which knew not Ioseph.

¹⁹ The same dealt suttly with our kinned, and euill intreated our fathers, so that they cast out their yong children, to the end they might not lue. ²⁰ In which tyme Moses was borne, and was exceeding faire, and nourished vp in his fathers

τοῦ πατρὸς.²¹ ἔκτεθέυτα δὲ αὐτὸν, | ²² ἀνείλετο | αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ
 ἀνεθρέψατο αὐτὸν ἐαυτῇ εἰς υἱόν.²³ καὶ ἐπαίδευσεν ὁ Μωϋσῆς | ²⁴ πάσῃ σοφίᾳ Αἰγυ-
 πτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ²⁵ ἐν ἔργοις αὐτοῦ. | ²⁶ Ὡς δὲ ἐπληροῦτο αὐτῷ
 τεσσαρακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς
 ἀδελφούς αὐτοῦ τοὺς υἱούς Ἰσραὴλ.²⁷ καὶ ἰδὼν τινα ἀδικοῦμενον, ἡμίνατο καὶ
 ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον.²⁸ ἐνόμizε δὲ
 συνιέναι τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σω-
 τηρίαν· οἱ δὲ οὐ συνῆκαν.²⁹ Τῇ δὲ | ἐπιούσῃ ἡμέρᾳ ὥφθη αὐτοῖς μαχομένοις,
 καὶ ³⁰ συνήλασεν | αὐτοὺς εἰς εἰρήνην, εἰπὼν, “Ἄνδρες, ἀδελφοί ἐστέ ὑμεῖς· | ἰνατί
 “ ἀδικεῖτε ἀλλήλους;” ³¹ Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπόσπαστο αὐτὸν, εἰπὼν, “ Τίς
 “ σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ’ ³² ἡμᾶς; | ³³ μὴ ἀνελείν με σὺ θέλεις, ὅν

²¹ Rec. + αὐτοῦ.²² Alex. ἐκτεθῆντος ἔκ αὐτοῦ.²³ Alex. ἀνείλετο.²⁴ Rec. Μωϋσῆς.²⁵ Alex. + iv.²⁶ Alex. = iv.²⁷ Rec. = αὐτοῦ.²⁸ Alex. π.²⁹ Alex. συνήλασεν.

WICLIF — 1380.

in the hous of his fadir,²¹ and whanne he
 was putt out in the flood : the doughter of
 farao took hym vp, and nurischid him in
 to hir sone,²² and moises was lerned in
 alle the wisdom of egipcians : and he was
 myȝti in his wordis and werkis.

²³ but whanne the tyme of fourti zeer
 was fillid to hym, it roos up in to his
 herte, that he schulde visite his britheren
 the sonnes of israel,²⁴ ⁊ whanne he say a
 man suffryng wrong : he vengid hym, ⁊ dide
 veniaunce for hym that suffrid the wrong,
 and he killid the egipcian.²⁵ for he gesid
 that his britheren schulde vnderstonde,
 that god schulde zeue to hem helthe bi
 the hond of hym; but they vnderstoden not.
²⁶ for in the day sayunge he aperide to
 hem chidinge; ⁊ he acordid hem in pees
 and seide; men ȝe ben britheren; whi noien
 ȝe eche other? ²⁷ but he that dide the
 wrong to his neibore, puttid hym away
 and seide; who ordeyned the prync and
 domesman on us? ²⁸ whether thou wolt
 sle me as ȝistirday thou kildist the egip-
 cian? ²⁹ and in this word Moyses flei,
 and was made a comelyng in the lond of
 madian, where he bigat twyce sonis.

³⁰ ⁊ whanne he hadde fillid fourti zeer :
 an angel aperid to hym in fier of flamwe
 of a buysch in desert of the mounte of
 synay,³¹ and moises seiȝ; and wondriden
 on the seiȝ; and whanne he nyȝd to bi-
 holde, the vois of the lord was maad to
 hym.³² and seide; I am god of ȝoure
 fadiris, god of abraham, god of Isaac
 god of iacob; Moises was made tremblinge,
 and durste not biholde;³³ but god seide
 to hym; do of the schoon of thi fete; for
 the place in which thou stondist : is holi
 erthe.³⁴ I seyunge saye the turmentynge
 of my puple; that is in egipte; and I herde
 the mornynge of hem : ⁊ I can doun to
 deluyere hem; and now come thou ⁊ I
 sehal sende thee in to egipt.

³⁵ this moises whom they denyeden

thou ȝite. sayunge following. domesman, judge
 counsellour, stranger. nyȝd, drew near

TYNDALE — 1534.

²¹ When he was cast out Pharoos doughter
 toke him vp, and norissed him vp
 for her awne sonne. ²² And Moises was
 learned in all maner wisdom of the
 Egipcians; and was mighty in dedes and
 in wordes.

²³ And when he was full forty yeare
 olde; it came into his hert to visit his
 brethern; the chyldren of Israel. ²⁴ And
 when he sawe one of them suffre wronge;
 he defended him; and avenged his quarell
 that had the harme done to him; and
 smote the Egypcian. ²⁵ For he supposed
 hys brethern wolde have vnderstande
 how that God by his hondes shuld save
 them. But they vnderstode not.

²⁶ And the next daye he shewed him
 selfe vnto them as they strove; and wolde
 have set them at one agayne sayinge :
 Syrs; ye are brethern; why hurte ye one
 another? ²⁷ But he that dyd his neighbour
 wronge; thrust him awaye sayinge : who
 made the a ruler and a iudge amonge
 vs? ²⁸ What; wilt thou kyll me; as thou
 dydest the Egyptian yester daye? ²⁹ Then
 fled Moises at that sayenge; and was a
 stranger in the londe of Madian; where
 he begat two sonnes.

³⁰ And when .xl. yeares were expired;
 ther appered to him in the wyldernes of
 mounte Syna an angell of the Lorde in a
 flamme of fyre in a busche. ³¹ When
 Moises sawe it; he wondred at the syght.
 And as he drue neare to beholde; the
 voyce of the Lorde came vnto him : ³² I
 am the God of thy fathers; the God of
 Abraham; the God of Isaac; and the God
 of iacob. Moises trembled and durst not
 beholde. ³³ Then sayde the Lorde to him;
 Put of thy shoues from thy fete; for the
 place where thou stondest; is holi grounde.

³⁴ I have perfectly sene the affliction of
 my people which is in Egipte; and I have
 hearde their gronyng; and am come
 doune to deluyere them. And now come
 and I will sende the into Egipte.

³⁵ This Moises whom they forsoke sayinge :

CRANMER — 1539.

monethes. ²¹ When he was cast out, Pha-
 roes daughter toke hym vp, and norissed
 hym vp for her awne sonne. ²² And Moises
 was learned in all maner wysdome of the
 Egypcians, and was myghty in dedes and
 in wordes.

²³ And when he was full forty yeare olde,
 it came into his hert, to vyset hys brethern
 the chyldren of Israel. ²⁴ And when he
 sawe one of them suffre wronge, he de-
 fended hym, and auenged hys quarell
 that had the harme done to hym, and smote
 the Egypcian. ²⁵ For he supposed hys
 brethern wolde have vnderstande, how
 that God by hys hande shulde deluyere
 them. But they vnderstode not.

²⁶ And the next daye he shewed him selfe
 vnto them as they stroue, and wolde have
 set them at one agayne, sayinge : Syrs,
 ye are brethern, why hurte ye one ano-
 ther? ²⁷ But he that dyd his neyghbour
 wronge, thrust hym awaye, sayinge : who
 made the a ruler and a iudge ouer vs?
²⁸ wilt thou kyll me, as thou dydest the
 Egypcian yester daye? ²⁹ Then fled Mo-
 ses at that sayinge, and was a straunger
 in the lande of Madian, where he begat
 two sonnes.

³⁰ And when fortye yeares were expired,
 ther appered to him in the wyldernes of
 mounte Syna, an Angell of the Lorde in
 a flamme of fyre in a busche. ³¹ When Mo-
 ses sawe it, he wondred at the syght. And
 as he drue neare to beholde, the voyce of
 the Lorde came vnto him : ³² I am the
 God of thy fathers, the God of Abraham,
 the God of Isaac, and the God of iacob.
 Moises trembled, and durst not beholde.
³³ Then sayde the Lorde to hym. Put of
 thy shoues from thy fete, for the place
 where thou standest, is holi grounde. ³⁴ I
 haue perfectly sene the affliction of my
 people which is in Egipte, and I have
 hearde their gronyng, and am come
 doune to deluyere them. And now come,
 and I will sende the into Egipte.

³⁵ Thys Moises whom they forsoke (sayinge :

“τρόπον ἀνείλες χθές τὸν Αἰγύπτιον;” ²³ Ἐφυγε δὲ ἡ Μωϋσῆς| ἐν τῷ λόγῳ τούτῳ,
 “καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο.” ³⁰ Καὶ πληρωθέντων
 “ἑτῶν τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὅρους Σινᾶ ἄγγελος Κυρίου|
 “ἐν ᾧ φλογὶ πυρὸς| βάτου. ³¹ ὁ δὲ Μωϋσῆς ἰδὼν ἑθαύμαζε| τὸ ὄραμα· προσερχο-
 “μένου δὲ αὐτοῦ κατανοήσαι, ³² ἐγένετο φωνὴ Κυρίου πρὸς αὐτὸν,| ³³ “Ἐγὼ ὁ
 “Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ.”
 “Ἐντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοήσαι. ³³ εἶπε δὲ αὐτῷ ὁ
 “Κυρίος, “Λύσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἑστηκας, γῇ
 “ἁγία ἐστίν. ³⁴ ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ
 “στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο, ἀπο-
 “στελῶ σε εἰς Αἴγυπτον.” ³⁵ Τοῦτον τὸν Μωϋσῆσιν ὃν ἡρνήσαντο εἰπόντες, “Τίς σε

f Alex. = ἡμίς.

g Alex. ἡμῶν.

h Rec. Μωϋσῆς.

i Alex. = Κυρίου.

k Alex. πυρὶ φλογός.

l Rec. θαύμασι.

m Alex. ἰγνέτω φωνὴ Κυρίου.

GENEVA—1557.

house three monethes. ²¹ And when he
 was cast out, Pharaos daughter toke
 him vp, and norissed him for her owne
 sonne. ²² And Moses was learned in all
 maner wysdome of the Egyptians: and
 was myghty in wordes and in dedes. ²³ And
 when he was ful forty yere olde, it came
 into hys heart to viset his brethren,
 the children of Israel. ²⁴ And whan he sawe
 one of them suffre wronge, he defended
 him, and auenged hys quarrel that had the
 harme done to hym, and smote the E-
 gyptian. ²⁵ For he supposed hys brethren
 wolde haue vnderstande, how that God
 by his handes shulde geue saluation vnto
 them: but they vnderstode not.

²⁶ And the next day, he shewed hym
 selfe vnto them as they stroue, and wolde
 haue set them at one agayne, saying, Syrs,
 ye are brethren, why hurt ye one another?
²⁷ But he that dyd his neighbour wronge,
 thrust him away, saying, Who made thee
 a Ruler, and a Iudge ouer vs? ²⁸ Wylt
 thou kyl me, as thou dydest the Egyptian
 yesterday? ²⁹ Then fled Moses at that
 saying, and was a stranger in the lande of
 Madian, where he begate two sonnes.
³⁰ And when forty yeaeres were expired,
 ther appeared to him in the wilderness of
 mount Sina, an Angel of the Lord in a
 flamme of fyre, in a bush. ³¹ When Moses
 saw it, he wondred at the sight: and as
 he drew neare to beholde, the voice of the
 Lord came vnto him, ³² I am the God of
 thy fathers, the God of Abraham, the
 God of Isaac, and the God of Iacob. Then
 Moses trembled and durst not be-
 holde. ³³ And the Lord sayd to him, Put
 of thy shoues from thy fete: for the place
 where thou standest is holy ground. ³⁴ I
 haue sene, I haue sene the affliction of my
 people which is in Egypt, and I haue
 heard their gronyng, and am come downe
 to deliuer them, and now come, and I wyl
 send thee into Egypt.

³⁵ This Moses whome they forsoke saying,

RHEIMS—1582.

moneths in his fathers house ²¹ And vwhen
 he vvas exposed, Pharaos daughter tooke
 him vp, and nourished him for her owne
 sonne. ²² And Moyses vvas instructed in
 al the vvissdome of the Egyptians: and
 he vvas myghtie in his vvordes and
 vvorkes. ²³ And vwhen he vvas fully of
 the age of fourtie yeres, it came to his
 minde to visite his brethren the children
 of Israel. ²⁴ And vwhen he had seen one
 suffer vvrong, he defended him: and
 striking the Egyptian, he reuenged his
 quarrel that susteined the vvrong. ²⁵ And
 he thought that his brethren did vnder-
 stand that God by his hand vvould saue
 them: but they vnderstoode it not. ²⁶ And
 the day folloving he appeared to them
 being at strife: and he reconciled them
 vnto peace, saying, Men, ye are brethren,
 vvherfore hurt you one another? ²⁷ But
 he that did the iniurie to his neighbour,
 repelled him, saying, *Veho hath appointed
 thee prince and iudge ouer vs?* ²⁸ *Vwhat,
 vvilt thou kil me, as thou didst yesterday
 kil the Egyptian?* ²⁹ And Moyses fled
 vpon this vvord: and he became a se-
 iourner in the land of Madian, vvhere he
 begat tvvo sonnes, ³⁰ And after fourtie
 yeres vvere expired, there appeared to
 him in the desert of mount Sina an Angel
 in the fire of the flamme of a bush. ³¹ And
 Moyses seeing it, marueled at the vision.
 And as he vvent neere to vveve it, the
 voice of our Lord vvas made to him, ³² *I
 am the God of thy fathers, the God of
 Abraham, the God of Isaac, and the God
 of Iacob.* And Moyses being made to
 tremble, durst not vveve it. ³³ And the
 Lord said to him, *Loose of the shoe of thy
 fete: for the place vvherein thou stand-
 est, is holy ground.* ³⁴ *Seeing I haue seen
 the affliction of my people vvchich is in
 Egypt, and I haue heard their gronyng,
 and am descended to deliuer them. And
 now come, and I vvill send thee into
 Egypt.*

³⁵ This Moyses, vvhom they denied, saying

AUTHORISED—1611.

house three moneths: ²¹ And when he
 was cast out, Pharaohs daughter tooke
 him up, and nourished him for her own
 sonne. ²² And Moses was learned in all
 the wisdom of the Egyptians, and was
 mighty in words and in deeds. ²³ And
 when he was full forty years old, it came
 into his heart to visit his brethren the
 children of Israel. ²⁴ And seeing one of
 them suffer wrong, he defended him, and
 avenged him that was oppressed, and
 smote the Egyptian: ²⁵ For he supposed
 his brethren would have understood, how
 that God by his hand would deliver them,
 but they understood not. ²⁶ And the next
 day he shewed himselfe unto them as they
 stroued, saying, Sirs, ye are brethren,
 Why doe ye wrong one to another?

²⁷ But hee that did his neighbour wrong,
 thrust him away, saying, Who made thee
 a ruler and a Iudge over vs? ²⁸ Wilt thou
 kill me, as thou diddest the Egyptian
 yesterday? ²⁹ Then fled Moses at this
 saying, and was a stranger in the land of
 Madian, where he begate two sonnes.

³⁰ And when forty yeeres were expired,
 there appeared to him in the wilderness
 of mount Sina, an Angel of the Lord in
 a flame of fire in a bush. ³¹ When Moses
 saw it, he wondered at the sight: and as
 he drew neere to behold it, the voice of
 the Lord came unto him, ³² *Saying, I am
 the God of thy fathers, the God of Abra-
 ham, and the God of Isaac, and the God
 of Iacob.* Then Moses trembled, and durst
 not behold. ³³ Then said the Lord to him,
 Put off thy shoes from thy feet: for the
 place where thou standest, is holy
 ground. ³⁴ I haue scene, I haue seen the
 affliction of my people which is in Egypt,
 and I haue heard their groning, and am
 come down to deliver them: and now
 come, I will send thee into Egypt. ³⁵ This
 Moses whom they refused, saying, Who

“κατέστησεν ἄρχοντα καὶ δικαστὴν;” τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν
 “ἀπέσπειλεν| ⁹ ἐν| χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. ³⁶ οὗτος
 ἐξήγαγεν αὐτοὺς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Ῥαῖνύπτῳ| καὶ ἐν ἐρυθρᾷ
 θαλάσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. ³⁷ Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν
 τοῖς υἱοῖς Ἰσραὴλ, “Προφῆτην ὑμῖν ἀναστήσει ὁ Κύριος| ὁ Θεὸς ἐκ τῶν ἀδελφῶν
 ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε.” ³⁸ Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ
 ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν
 πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν. ³⁹ ᾧ οὐκ ἠθέλησαν ὑπήκοοι
 γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ’ ἀπόσαντο, καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν
 ἐς Αἴγυπτον, ⁴⁰ εἰπόντες τῷ Ἀαρὼν, “Ποίησον ἡμῖν θεοὺς οἱ προπορεύονται
 ἐῖς ἡμῶν” ὁ γὰρ ὁ Μωϋσῆς| οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν

⁹ Alex. s. ἰρ' ἡμᾶς s. ἰρ' ἡμῶν.

³⁶ Alex. ἀπίσταλκιν.

³⁷ Alex. σὲν.

³⁸ Rec. Αἰγύπτου.

³⁹ Alex. = Κύριος.

⁴⁰ Rec. + ἡμῶν.

WICLIIF—1380.

seynge, who ordeyned thes prince and
 domesman on us; god sent this prince and
 azenbier with the hond of the aungel that
 apperid to hym in the buysehe, ³⁶ this
 moises ledde hem out and dide wondris
 and signes in the lond of egipt and in the
 reed see; and in desert fourti zeeris; ³⁷ this
 is moises that seide to the sones of israel;
 god schal reise to ȝou a profete of ȝour
 britheren: as me ȝe schulen here hym;

³⁸ this it is that was in the chirche in
 wilderness with the aungel that spake to
 hym in the mount syna and with our
 fadris; whiche took wordis of lif to ȝeue
 to us; ³⁹ to whom our fadris wolden not
 obeie, but puttiden hym away and weren
 turned away in hertis in to egipt; ⁴⁰ sei-
 ynge to aaron; make thou to us goddis
 that schul go bifor us; for to this moises;
 that led us out of the lond of egipt, we
 witen not what is don to hym; ⁴¹ ⁊ thei
 maden a calf in tho dayes; and offriden a
 sacrifice to the mawmet; and thei weren
 glad in the werkis of her hondis; ⁴² ⁊ god
 turned and bitook hem to serue to the
 knyghthod of heuene, as it is writun, in
 the boke of profetis; whether ȝe hous of
 israel offreden to me slayn sacrificis; ether
 sacrifice fourti zeeris in desert? ⁴³ and
 ȝe han take the tabernacle of molok ⁊ the
 sterre of ȝoure god: reufam; figuris that
 ȝe han made to worship hem; ⁊ I schal
 translate ȝou in to babyloune;

⁴⁴ the tabernacle of witnessynge was
 with our fadris in desert as god disposid
 to hem and spake to moises; that he
 schulde make it afir the fournc that he
 say; ⁴⁵ whiche also our fadris token with
 ihesus; and brougten in to the possession
 of hethen men; whiche god puttid away
 fro the face of our fadris, til in the dayes

TYNDALE—1534.

who made the a ruler and a iudge:
 the same God sent bothe a ruler and a del-
 lyverer; by the hondes of the angell which
 appered to him in the busshe. ³⁶ And the
 same brought them out shewynge wonders
 and signes in Egypte; and in the reed
 see, and in the wyldernes .xl. yeares.
³⁷ This is that Moses which sayde vnto
 the chyldren of Israel: A Prophet shall
 the Lorde youre God rayse vp vnto you
 of youre brethren lyke vnto me; him shall
 ye heare.

³⁸ This is he that was in the congrega-
 cion in the wyldernes with the angell
 which spake to him in the mounte Syna;
 and with our fathers. This man receaved
 the worde of lyfe to geue vnto vs; ³⁹ to
 whom our fathers wolde not obeye but
 cast it from them, and in their hertes
 turned backe agayne into Egypte; ⁴⁰ say-
 ynge vnto Aaron: Make vs goddes to
 go before vs. For this Moses that
 brought vs out of the lond of Egypte;
 we wote not what is become of him.
⁴¹ And they made a calfe in those dayes;
 and offered sacrifice vnto the ymage; and
 reioysed in the workes of their awne
 hondes.

⁴² Then God turned him selfe; and gave
 them vp; that they shuld worship the
 starres of the skye; as it is writen in the
 boke of the prophetes. O ye of the housse
 of Israel; gaue ye to me sacrificies and
 meate offerynge; by the space of xl.
 yeares in the wyldernes? ⁴³ And ye toke
 vnto you the tabernacle of Moloch; and
 the starre of youre god Remphan; figures
 which ye made to worshippe them. And
 I will translate you beyonde Babylon.

⁴⁴ Our fathers had the tabernacle of
 wytnes in the wyldernes; as he had ap-
 poynted them speakynge vnto Moses: that
 he shuld make it accordynge to the fasshon
 that he had sene. ⁴⁵ Which tabernacle
 our fathers receaved; and brought it in
 with Iosue into the possession of the
 gentylis which God draue out before the
 face of our fathers vnto the tyme of

CRANMER—1539.

who made the a ruler and a iudge;) the
 same dyd God send to be a ruler and a
 delyuerer, by the handes of the Angell
 which appered to hym in the busshe. ³⁶
 And the same brought them out, shew-
 ynge wondres and synges in Egypt, and
 in the reed see, and in the wyldernes
 fourtye yeares. ³⁷ Thys is that Moses,
 which sayde vnto the chyldren of Israel:
 A Prophet shall the Lord youre God rayse
 vp vnto you of youre brethren, lyke vnto
 me, hym shall ye heare.

³⁸ This is he that was in the congrega-
 cion, in the wyldernes wyth the Angell
 (whych spake to hym in the mounte Syna)
 and with our fathers. This man receaved
 the worde of lyfe to geue vnto vs, ³⁹ to
 whom our fathers wolde not obeye, but
 cast it from them, and in their hertes
 turned backe agayne into Egypte, ⁴⁰ say-
 ynge vnto Aaron: make vs Goddes to go
 before vs. For as for this Moses that
 brought vs out of the lande of Egypte, we
 wote not what is become of him. ⁴¹ And
 they made a calfe in those dayes, and of-
 fered sacryfyce vnto the ymage, and reioysed
 ouer the workes of their awne handes.

⁴² Then God turned hym selfe, and gaue
 them vp, that they shulde worshipp the
 hoost of the skye, as it is wyrtten in the
 boke of the Prophetes: O ye of the
 house of Israel, gaue ye to me sacryfyces
 and meate offeringes by the space of
 fourtye yeares in the wyldernes? ⁴³ And
 ye toke vnto you the tabernacle of Mo-
 loch, and the starre of youre god Rem-
 pham, figures whych ye made to wor-
 shyppe them. And I wyl translate you
 beyonde Babylon.

⁴⁴ Our fathers had the tabernacle of
 wytnes in the wyldernes, as he had ap-
 poynted them speakynge vnto Moscs: that
 he shuld make it, accordynge to the fus-
 syon that he had sene. ⁴⁵ Which tabernacle
 also our fathers that came after, brought
 in wyth Iosue into the possession of the
 Gentylis, whom God draue out before the
 face of our fathers, vnto the tyme of

domesman, judge. azenbier, redeemer. seue, siee.
 witen, know. mawmet, idol. knyghthod, army.

“τί γέγονεν αὐτῷ,” ⁴¹ Καὶ ἔμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον
 ‘ θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. ⁴² Ἔστρεψε
 ‘ δὲ ὁ Θεὸς, καὶ παρέδωκεν αὐτοὺς λατρεῖν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς
 ‘ γέγραπται ἐν βίβλῳ τῶν προφητῶν, “Μὴ σφάγια καὶ θυσιάς προσηνέγκατέ
 ‘ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ;” ⁴³ καὶ ἀνελάβετε τὴν σκηνὴν
 “τοῦ Μολοῦχ, καὶ τὸ ἄστρον τοῦ θεοῦ ἡμῶν;” ⁴⁴ Ῥεμφάν, | τοὺς τύπους οὓς
 “ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ μετοικίω ὑμᾶς ἐπέκεινα Βαβυλῶνος.” ⁴⁵ Ἡ
 ‘ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο
 ‘ ὁ λαλῶν τῷ Μωϋσῇ, | ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακεν ⁴⁵ ἦν καὶ
 ‘ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν
 ‘ ἐθνῶν, ὃν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν

* Rec. Μωϋς, ut supra v. 22 et 32.

* Alex. = ἡμῶν.

* Alex. Ῥεμφάν.

* Alex. = ἐν.

* Rec. Μωϋς.

GENEVA—1557.

Who made thee a Ruler and a Judge: the same God sent bothe a Ruler, and a deliuerer, by the handes of the Angel which appeared to hym in the bushe. ³⁶ And the same brought them out, shewing wondrous and signes in Egypte, and in the red sea, and in the wylerneses forty yeres. ⁴⁷ This is that Moses which sayd vnto the children of Israel, A Prophet shal the Lord your God rayse vp vnto you of your brethren, lyke vnto me, him shal ye heare. ³⁸ This is he that was in the congregation, in the wylerneses with the Angel which spake to him in the mount Sina, and with our fathers, who receaued the lyuely oracles to geue vnto vs. ³⁹ To whom our fathers would not obey, but refused, and in their hartes turned backe agayne into Egypt. ⁴⁰ Saying vnto Aaron, Make vs goddes to go before vs. For we wot not what is become of this Moses that brought vs out of the land of Egypt.

⁴¹ And they made a calfe in those dayes, and offered sacrifice vnto the idole: and reioysed in the workes of their owne handes. ⁴² Then God turned *him selfe* away, and gaue them vp *into a reprobate sense*, that they should worship the hoste of the skye, as it is written in the booke of the Prophets, Thou house of Israel, gaue ye to me killing of beasts and sacrifices by the space of forty yeres in the wylerneses?

⁴³ And ye toke vp the tabernacle of Moloch, and the starre of your god Remphan, figures which ye made, to worship them: therefore I wil remoue you beyonde Babylon. ⁴⁴ Our fathers had the tabernacle of witnes in the wylerneses, as he had appointed them, speaking vnto Moses, that he should make it according to the fashon that he had sene. ⁴⁵ Which tabernacle also, our fathers receaued and brought in with Iesus into the possession of the Gentiles, which God draue out before the face of our Fathers, vnto the dayes of Dauid:

RHEIMS—1582.

Vnto hath appointed the prince and Capitaine? him God sent prince and redeemer, with the hand of the Angel that appeared to him in the bush. ³⁶ He brought them forth doing vonders and signes in the land of Egypt, and in the reddie sea, and in the desert fourtie yeres. ³⁷ This is that Moyses vvhich said to the children of Israel, *A prophet wil God raise vp to you of your ovne brethren as my self: him you shal heare.* ³⁸ This is he that vvas in the assemblie in the vildernesse, with the Angel that spake to him in Mount Sina, and vwith our fathers: vvhoe receiued the vvordes of life to giue vnto vs. ³⁹ To vvhom our fathers vvould not be obedient: but they repelled him, and in their hartes turned avay into Aegypt, ⁴⁰ saying to Aaron: *Make vs goddes that may goe before vs: for this Moyses that brought vs out of the land of Aegypt, wee knowe not vvhath is befallen to him.* ⁴¹ And they made a calfe in those daies, and offered sacrifice to the Idol, and reioyced in the vvorkes of their ovne handes. ⁴² And God turned, and deliuered them vp to serue the host of heauen, as it is vvritten in the booke of the Prophets: *Did you offer victims and hostes vnto me fourtie yeres in the desert, O house of Israel?*

⁴³ *And you tooke vnto you the tabernacle of Moloch, and the starre of your God Remphan, figures vvhich you made, to adore them. And I wil translate you beyond Babylon.*

⁴⁴ The tabernacle of testimonie vvas among our fathers in the desert, as God ordained speaking to Moyses, that he should make it according to the forme vvhich he had sene. ⁴⁵ Vvhich our fathers vwith Iesus receiuing, brought it in also into the possession of the Gentiles, vvhich God expelled from the face of our fathers,

AUTHORISED—1611.

made thee a ruler and a Judge? the same did God send to bee a ruler and a deliuerer, by the hands of the Angel which appeared to him in the bush. ³⁶ He brought them out, after that he had shewed wonders and signes in the land of Egypt, and in the red Sea, and in the wildernesses forty yeeres.

³⁷ This is that Moses which said vnto the children of Israel, A Prophet shall the Lord your God raise vp vnto you of your brethren, like vnto mee; him shall ye heare. ³⁸ This is he that was in the Church in the wilderness with the Angel, which spake to him in the mount Sina, and with our fathers: who receiued the liuely oracles, to giue vnto vs. ³⁹ To whom our fathers would not obey, but thrust him from them, and in their hearts turned backe againe into Egypt, ⁴⁰ Saying vnto Aaron, Make vs gods to go before vs. For as for this Moses, which brought vs out of the land of Egypt, we wote not what is become of him. ⁴¹ And they made a calfe in those dayes, and offered sacrifice vnto the idole, and reioyced in the workes of their owne hands. ⁴² Then God turned, and gaue them vp to worship the hoste of heauen, as it is written in the booke of the Prophets, O ye house of Israel, haue ye offered to me staine beasts, and sacrifices, by the space of forty yeeres in the wilderness? ⁴³ Yea, ye tooke vp the Tabernacle of Moloch, and the starre of your God Remphan, figures which ye made, to worship them: and I wil carie you away beyond Babylon. ⁴⁴ Our fathers had the Tabernacle of witness in the wilderness, as hee had appointed, speaking vnto Moses, that he should make it according to the fashion that he had sene. ⁴⁵ Which also our fathers that came after, brought in with Iesus into the possession of the Gentiles, whom God draue out before the face of our fathers, vnto the dayes of Dauid,

* Or, as my selfe.

‘ Δαυῖδ. ⁴⁶ ὃς εὖρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ᾔητάτο εὖρεῖν σκῆνωμα τῷ Θεῷ
 ‘ Ἰακώβ. ⁴⁷ Σολομῶν δὲ ὀικοδόμησεν αὐτῷ οἶκον. ⁴⁸ Ἄλλ’ οὐχ ὁ ὕψιστος ἐν χειρο-
 ‘ ποιήτοις κατοικεῖ, καθὼς ὁ προφήτης λέγει, ⁴⁹ “Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ
 “ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι; λέγει Κύριος·” ἡ τίς
 “ τόπος τῆς καταπαύσεώς μου; ⁵⁰ οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα;”
 ‘ ⁵¹ Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν, ὑμεῖς αἰεὶ τῷ
 ‘ Πνεύματι τῷ ἁγίῳ ἀντιπύπτετε, ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς. ⁵² τίνα τῶν
 ‘ προφητῶν οὐκ ἐδώξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγέ-
 ‘ λοντας περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς ⁵³ γεγέ-
 ‘ νησθε. ⁵³ οἷτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάσσετε.
 ‘ ⁵⁴ Ἀκούοντες δὲ ταῦτα, διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἐβρυχον τοὺς ὀδόντας

* Rec. + ναιός.

* Alex. (ταῖς) καρδίαις.

WICLIIF—1380

of dauith, ⁴⁶ that foonde grace anentis god
 and axed that he schulde fynde a taber-
 nacle to god of iacoby. ⁴⁷ but salomon bildid
 the hous to hym. ⁴⁸ but the biȝ god
 dwellich not in thingis made bi hond as
 he seith bi the profete; ⁴⁹ heuene is a seete
 to me and the erthe is the stool of my
 feet; what hous schuln ȝe bilde to me seith
 the lord : ether what place is of my rest-
 ynge ? ⁵⁰ whethir myn hond, made not
 alle these thingis ?

⁵¹ with hard nol and vncircumcidide
 hertis and ceris ȝe with stonden : euer-
 more the holi goost; and as ȝoure fadiris
 so ȝe; ⁵² whom of the profetis than not
 ȝoure fadiris persuede ȝ han slayn hem
 that bifor teden of the comynge of the
 riȝtful man : whos traitouris and man-
 sleers ȝe weren now; ⁵³ whiche token the
 lawe in ordinaunce of augels : ȝ han not
 kept it; ⁵⁴ and thei herden these thingis;
 and werun dyuersli turmentid in her hertis;
 and greneden with teeth on hym; ⁵⁵ but
 whanne steuene was ful of the holi goost;
 he bi helde in to heuene; and say the
 glorie of god; and ihesus stondeynge on
 the riȝthalf of the vertu of god; ⁵⁶ and he
 seid; lo I se heuene opened : ȝ mannes
 sone stondeynge on the riȝthalf of the
 vertu of god; ⁵⁷ and thei crieden with a
 greet vois; and stoppiden her ceris; and
 madden with a wille an asaunt in to hym;
⁵⁸ and thei brouȝten hym out of the citee;
 and stonyeden; and the witnessis diden
 of her clothis biȝidis the feet of a ȝung
 man that was elepid saul; ⁵⁹ and thei
 stondeyn steuene; that clepid god to help
 and seide; lord ihesus resceyue my spirit;
⁶⁰ and he kneelde and cried with greet
 vois; and seide; lord sette not to hem this
 synne; and whanne he hadde seide this
 thing he diede.

8. BUT saul was consentynge to his
 deeth; ȝ greet persencion was made that
 day in the church that was in ierusalem;
 and alle men weren scaterid by the

anentis with. nol, h. nol. vertu, power.
 o. one. elepid, galled.

TYNDALE—1534.

David, ⁴⁶ which founde favour before God;
 and desyred that he myght fynde a taber-
 nacle for the God of Iacob. ⁴⁷ But Salom-
 on bylt him an housse.

⁴⁸ How he it he that is hiest of all,
 dwellecth not in temple made with handes;
 as sayth the Prophete : ⁴⁹ Heven is my
 seate, and erth is my fote stole; what
 housse will ye bylde for me sayth the
 Lorde ? or what place is it that I shuld
 rest in ? ⁵⁰ hath not my honde made all
 these thinges ?

⁵¹ Ye stifnecked and of vncircumcised
 hertes and eares : ye have all wayes re-
 sisted the holy goost : as youre fathers
 dyd, so do ye. ⁵² Which of the prophetes
 have not youre fathers persecuted ? And
 they have slayne them, which shewed
 before of the comynge of that iust
 whom ye have now betrayed and mord-
 red. ⁵³ And ye also have receaved a
 lawe by the ordinaunce of angels, and
 have not kept it.

⁵⁴ When they hearde these thinges; their
 hertes clave a sunder; and they gnashed
 on him with their tethe. ⁵⁵ But he beyng
 full of the holy goost; loked vp stedfastly
 with his eyes into heven and sawe the
 glorie of God; and Iesus stondeynge on
 the riȝht honde of God; ⁵⁶ and sayde :
 beholde; I se the heavens open; and the
 sonne of man stondeynge on the riȝht
 honde of god. ⁵⁷ Then they gave a shute
 with a loude voyce; and stopped their
 eares and ranne upon him all at once;
⁵⁸ and caste him out of the cite, and
 stoned him. And the witnesses layde
 dounce their clothes at a yonge mannes
 fete named Saul. ⁵⁹ And they stoned
 Steven callynge on and sayinge : Lorde
 Iesu receave my sprete. ⁶⁰ And he kneld
 dounce and cryed with a loude voyce :
 Lorde laye not this synne to their charge.
 And when he had thus spoken; he fell a slepe.

8. SAUL had pleasure in his deeth.
 And at that tyme there was a great per-
 secucion agaynst the congregacion which
 was at Ierusalem; and they were all

CRANMER—1539.

Dauid : ⁴⁶ Whych founde favour before God,
 and wolde fayne have founde a tabernacle
 for the God of Iacob. ⁴⁷ But Salomon bylt
 hym an house.

⁴⁸ Howbeit he that is hiest of all, dwell-
 eth not in temples made with handes, as
 sayth the Prophet : ⁴⁹ heauen is my seate,
 and erth is my fote stole. What house
 will ye bylde for me, sayth the Lord ? or
 which is the place of my rest : ⁵⁰ hath not
 my hande made all these thynges ?

⁵¹ Ye stifnecked and of vncircumcised
 hertes and eares : ye haue all wayes re-
 sisted the holy goost : as youre fathers
 dyd, so do ye. ⁵² Whych of the Prophetes
 haue not youre fathers persecuted ? And
 they haue slayne them, which shewed be-
 fore of the comynge of that iust, whom ye
 haue now betrayed, and mordred. ⁵³ And
 ye also haue receaued the lawe by the my-
 nistracyon of Angels, and haue not kept it.

⁵⁴ When they hearde these thynges, their
 hertes clave a sunder, and they gnashed
 on hym wyth their tethe. ⁵⁵ But he beyng
 full of the holy goost, loked vp stedfastly
 wyth his eyes into heauen, and sawe the
 glorie of God, and Iesus stondeynge on
 the riȝht hande of God; ⁵⁶ and sayde : be-
 holde, I se the heavens open, and the
 sonne of man standynge on the riȝht
 hande of God. ⁵⁷ Then they gaue a shout
 wyth a loude voyce, and stopped their
 eares, and ranne vpon him all at once,
⁵⁸ and cast him out of the cyte, and stoned
 him. And the witnesses layde downe their
 clothes at a yonge mannes fete, whose
 name was Saul. ⁵⁹ And they stoned Steuen
 callynge on, and sayinge, Lorde Iesu,
 receaue my sprete. ⁶⁰ And he kneld downe
 and cryed with a loude voyce : Lord, laye
 not this synne to their charge. And when
 he had thus spoken, he fell a slepe.

8. SAUL consented vnto his deeth.
 And at that tyme there was a great per-
 secucion agaynst the congregacyon which
 was at Ierusalem, and they were all

ἐπ' αὐτόν. ⁵⁵ Ὑπάρχων δὲ πλήρης Πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανὸν, εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, ⁵⁶ καὶ εἶπεν, 'Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἁνεωγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ.' ⁵⁷ Κράξαντες δὲ φωνῇ μεγάλῃ, συνέσχον τὰ ὅσα αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν. ⁵⁸ καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου, ⁵⁹ καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα, 'Κύριε Ἰησοῦ, δεξαι τὸ πνευμά μου.' ⁶⁰ Θεὸς δὲ τὰ γόνατα, ἔκραξε φωνῇ μεγάλῃ, 'Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην.' Καὶ τοῦτο εἰπὼν ἐκοιμήθη. VIII. Σαῦλος δὲ ἦν συνευδοκῶν αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱερουσαλὺμοις· πάντες ^aτε| διεσπάρησαν

^b Alex. ἰγνίσκε.^c Alex. ἐιληγμένους.^d Alex. ἐί.

GENEVA—1557.

⁴⁶ Who founde favour before God, and desired that he myght fynde a tabernacle for the God of Iacob. ⁴⁷ But Salomon buylt hym an house. ⁴⁸ Howbeit, that moste hiest *God* dwelleth not in temples made with handes, as sayth the Prophete, ⁴⁹ Heauen is my seat, and earth is my fote stole, what house wyl ye buylde for me, sayth the Lord? or what place is it that I should reste in? ⁵⁰ Hathe not my hande made all these thynges?

⁵¹ Ye stiffenecked and of vncircumcised hartes and eares, ye haue alwayes resisted the holy Gost: as your fathers dyd so do ye. ⁵² Which of the Prophetes haue not your fathers persecuted? and they haue slayne them, which shewed before of the commynge of that Iust, whom ye haue now betrayed and murdered. ⁵³ Which haue receaued the Lawe by the ordinance of Angels, and haue not kept it. ⁵⁴ When they heard these thinges, their hartes brast for anger, and they gnashed at him with their teeth. ⁵⁵ But he being ful of the holy Gost, loked vp stedfastly with his eyes into heauen, and saw the glorie of God, and Iesus standing at the right hand of God. ⁵⁶ And sayd, Behold, I see the heauens open, and the Sonne of man standing at the ryght hand of God. ⁵⁷ Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him all at once. ⁵⁸ And cast him out of the cite, and stoned hym: and the wytnesses layd downe their clothes at a yonge mans feete named Saul. ⁵⁹ And they stoned Steuen, who called on God, and sayd, Lord Iesus, receaue my sprite. ⁶⁰ And he kneled downe, and cried with a loude voyce, Lord lay not this synne to their charge. And when he had thus spoken, he fel aslepe.

8. AND Saul consented to his death. and at that tyme, there was a great persecution against the Congregation which was at Ierusalem, and they were all

RHEIMS—1582.

till in the daies of David, ⁴⁶ Vvho found grace before God, and desired that he might finde a tabernacle for the God of Iacob. ⁴⁷ And Salomon built him a house. ⁴⁸ But the Highest dwelleth not in houses made by hand, as the prophet saith: ⁴⁹ *Heauen is my seate: and the earth the fote-stole of my feete. Vvhat house evil you build me, saith our Lord? or vwhat place is there of my resting?* ⁵⁰ *Hath not my hand made all these things?* ⁵¹ You stiff-necked and of vncircumcised hartes and eares, you alwaies resist the holy Ghost: as your fathers, your selues also. ⁵² Vvwhich of the prophets did not your fathers persecute? And they sleve them that foretold of the comming of the Iust one, of vvhom now you haue been the betraiers and murderers: ⁵³ vvho receiued the Lavv by the disposition of Angels, and haue not kept it.

⁵⁴ And hearing these things they vvrote cut in their hartes, and they gnashed vvith their teeth at him. ⁵⁵ But he being full of the holy Ghost, looking stedfastly vvnto heauen, savv the glorie of God, and Iesus standing on the right hand of God. ⁵⁶ And he said, Behold I see the heauens opened, and the Sonne of man standing on the right hand of God. ⁵⁷ And they crying out vvith a loude voice, stopped their eares, and vvith one accord ranne violently vpon him. ⁵⁸ And casting him forth vvithout the citie, they stoned him: and the vvitnesses laide of their garments beside the feete of a yong man that vvvas called Saul. ⁵⁹ And they stoned Steuen inuocating, and saying: Lord Iesus, receiue my spirit. ⁶⁰ And falling on his knees, he cried vvith a loude voice, saying: Lord, lay not this sinne vvnto them. And vvhen he had said this, he fel asleepe. And Saul vvvas consenting to his death.

8. AND the same day there vvvas made a great persecution in the Church, vvich vvvas at Hierusalem, and al vvhere dispersed

AUTHORISED—1611.

⁴⁶ Who found favour before God, and desired to find a Tabernacle for the God of Iacob. ⁴⁷ But Solomon built him an house. ⁴⁸ Howbeit the most high dwelleth not in temples made with hands, as saith the Prophet, ⁴⁹ Heauen is my Throne, and earth is my footstool: What house will ye build me, saith the Lord? Or what is the place of my rest? ⁵⁰ Hath not my hand made all these things? ⁵¹ Ye stiffnecked and vncircumcised in heart, and eares, ye doe alwayes resist the holy Ghost: as your fathers did, so doe ye. ⁵² Which of the Prophets haue not your fathers persecuted? And they haue slaine them which shewed before of the comming of the Iust one, of whom ye haue bene now the betrayers and murderers: ⁵³ Who haue receiued the Law by the disposition of Angels, and haue not kept it.

⁵⁴ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. ⁵⁵ But he being full of the holy Ghost, looked vp stedfastly into heauen, and saw the glory of God, and Iesus standing on the right hand of God. ⁵⁶ And said, Behold, I see the heauens opened, and the Sonne of man standing on the right hand of God. ⁵⁷ Then they cried out with a loud voice, and stopped their eares, and ran vpon him with one accord. ⁵⁸ And cast him out of the citie, and stoned him: and the witnesses layd downe their clothes at a yong mans feete, whose name was Saul. ⁵⁹ And they stoned Steuen, calling *vpon God*, and saying, Lord Iesus receiue my spirit. ⁶⁰ And he kneeled down, and cried with a loud voice, Lord lay not this sinne to their charge. And when he had said this, he fell asleepe.

8. AND Saul was consenting vvnto his death. And at that time there was a great persecution against the Church vvich was at Hierusalem, and they were all scattered

κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων. ² συνεκόμεσαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποίησαντο κοσπετὸν μέγαν ἐπ' αὐτῷ. ³ Σαῦλος δὲ ἐλυμαίνεται τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.

⁴ Οἱ μὲν οὖν διασπαρέντες διήλθον, εὐαγγελιζόμενοι τὸν λόγον. ⁵ Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκήρυσσεν αὐτοῖς τὸν Χριστόν. ⁶ προσείχον τε | οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδόν, ἐν τῷ ἀκοῦεν αὐτοὺς καὶ βλέπεν τὰ σημεῖα ἃ ἐποίει. ⁷ πολλῶν | γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα ⁸ φωνῇ μεγάλῃ | ⁹ ἑξήρχετο | πολλοὶ δὲ παρακλημένοι καὶ χωλοὶ ἐθεραπεύθησαν. ¹⁰ καὶ ἐγένετο | χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. ¹¹ Ἀνὴρ δέ τις ὀνόματι Σίμων προὔπῃρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας,

c Alex. ἔι.

f Alex. πολλοί.

g Rec. μεγάλη φωνῇ.

h Alex. ἐξήρχετο.

i γίνετο δὲ.

k Rec. = καλονόμην.

WICLIIF—1380.

cuntreis of iudee and samarie, outakun the apostlis; ² but good men biriden steuene; and made greet mornynge on hym; ³ but saul greetli distrud the chirche and entrid bi housis, and drowe men and wymmen and bitoke hem in to prisoun; ⁴ and thei that weren scatterid: passiden forth prechynge the word of god. ⁵ And filip cam down in to a citee of samarie, and prechid to hem crist; ⁶ and the puple gaf tente to thes thingis that weren seid of filip with o wille herynge and syngne the signes that he did; ⁷ for many of hem that hadde vnclene spiritis crieden with a greet vois and wente out; and many sike in the palsy and crokid weren heeled; ⁸ therfor greet ioie was made in that citee. ⁹ But there was a man in that citee, whos name was Symoun a wiche that hadde disceyued the folk of samarie; seynge that hym silf was summe greet man; ¹⁰ whom alle herkeneden; fro the leest; to the moost and seiden; this is the vertu of god whiche is clepid greet; ¹¹ and thei leueden him for long tyme he hadde maddid hem with his wiche craftis; ¹² but whanne thei hadden bileued to filip that prechid of the kyngdom of god: men and wymmen weren baptised in the name of ihesu crist; ¹³ and thanne also Symounde hym silf bileued; t whanne he was baptised; he drowe to filip; and he say also that signes, and greet vertues weren don; he was astonyed and wondrid;

¹⁴ but whanne the apostlis that weren at ierusalem hadden herd that samarie hadden resceyued the word of god thei senten to hem petir i ioh; ¹⁵ and whanne thei camen thei prieden for hem; that thei schulden resceyue the holi goost; ¹⁶ for he cam not sit in to any of hem; but thei weren baptised only in the name of the lord ihesu; ¹⁷ thanne thei leiden

TYNDAL—1534.

scattered abroad thorowout the regions of Iury and Samaria; except the Apostles. ² Then devout men dressed Steven, and made great lamentacion over him. ³ But Saul made havocke of the congregacion entrynge into every housse, and drewe out bothe man and woman, and thrust them into preson. ⁴ They that were scattered abroad, went every where preachynge the worde. ⁵ Then came Philip into a cite of Samaria and preached Christ vnto them. ⁶ And the people gaue hede vnto those thinges which Philip spake; with one acorde, in that they hearde and sawe the miracles which he dyd. ⁷ For vnclene spretes crynge with loude voyce, came out of many that were possessed of them. And manye taken with palsy, and many that halted, were healed. ⁸ And ther was great ioie in that cite. ⁹ And ther was a certayne man called Simon, which before tyme in the same cite, vsed witche crafte and bewitched the people of Samarie, sayinge; that he was a man that coule do greате thinges. ¹⁰ Whom they regarded, from the lest to the greatest, sayinge: this felow is the great power of God. ¹¹ And him they set moche by, because of longe tyme with sorcery he had mocked them. ¹² But asson as they beleved Philip's preachynge of the kyngdome of God and of the name of Iesu Christ; they were baptised bothe men and wemen. ¹³ Then Simon him selfe beleved also, and was baptised; and continued with Phillip; and wondred beholdynge the miracles and signes, which weren shewed.

¹⁴ When the Apostles which were at Ierusalem hearde saye that Samaria had receaved the worde of God: they sent vnto them; Peter and Iohn; ¹⁵ which when they were come; prayed for them; that they myght receave the holy goost; ¹⁶ For as yet he was come on none of them: But they were baptised only in the name of Christ Iesu. ¹⁷ Then layde they their

CRANMER—1539.

scattered abroad thorowout the regions of Iury and Samaria, except the Apostles. ² But deuout men dressed Steven, and made great lamentacyon ouer him. ³ As for Saul he made hanocke of the congregacyon, and entred into euery house, and drewe out bothe men and women, and thrust them into preson. ⁴ Therefore, they that were scattered abroad, went euery where preachynge the worde of God. ⁵ Then came Philip into a cytve of Samaria, and preached Christ vnto them. ⁶ And the people gaue hede vnto those thinges which Philip spake, with one acorde, hearyng and seynge the myracles which he did. ⁷ For vnclene spretes crynge with loude voyce, came out of many that were possessed of them. And many taken with palsy, and many that halted, were healed. ⁸ And ther was greате ioie in the cytve. ⁹ But ther was a certayne man called Simon, which before tyme in the same cytve vsed witchcrafte, and bewitched the people of Samarie, sayinge that he was a man that coule do greате thynges. ¹⁰ Whom they regarded, from the lest to the greatest, sayinge: this man is the power of God which is called great. ¹¹ And him they set moche by, because that of longe tyme he had bewitched them with sorceries. ¹² But asson as they gaue credence to Philip's preachynge of the kyngdome of God, and of the name of Iesu Christ, they were baptised both men and wemen. ¹³ Then Simon him selfe beleued also. And whan he was baptised, he continued with Philip, and wondred, beholdinge the myracles and synges, which weren shewed.

¹⁴ When the Apostles which were at Ierusalem hearde saye, that Samaria had receaued the worde of God, they sent vnto them Peter, and Iohn. ¹⁵ Whych when they were come downe, prayed for them, that they myght receaue the holy goost. ¹⁶ For as yet he was come on none of them: but they were baptised only in the name of Christ Iesu. ¹⁷ Then layde they their

outakun, exord. hrm, thom. tente, herd. o. ou. vnto, power. cl pod. called. leueden, regarded. 237, 238.

λέγων εἶναι τινα ἐαυτὸν μέγαν ¹⁰ ᾧ προσείχον πάντες ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες, 'Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ ^kκαλουμένη|μεγάλη.' ¹¹ Προσείχον δὲ αὐτῷ, διὰ τὸ ἰκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέσαι αὐτούς. ¹² Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ ¹τὰ|περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος ^mἸησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. ¹³ ὁ δὲ Σίμων καὶ αὐτοὺς ἐπίστευσε, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, θεωρῶν τε ⁿδυνάμεις καὶ σημεῖα μεγάλα γινόμενα,|ἐξίστατο. ¹⁴ Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι, ὅτι δέδεκται ἡ Σαμαρεία τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς ^oτὸν|Πέτρον καὶ Ἰωάννην ¹⁵ οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν, ὅπως λάβωσι Πνεῦμα ἅγιον. ¹⁶ ^pοὐπω| γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιτεπωκός, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. ¹⁷ τότε ^qἐπέτιθον|

¹ Alex. = τὰ.^m Rec. = τοῦ.ⁿ Rec. σημεῖα καὶ δυνάμεις μεγάλα γινόμενα.^o Alex. = τὸν.^p Alex. οὐδέπω.^q Alex. ἐπιτίθειαν.

GENEVA — 1557.

scattered abroad, through the regions of Iurie and Samaria, except the Apostles. ² Then certeyne men fearing God, caried Steuen amongs them, to be buried, and made great lamentation ouer him. ³ But Saul made hauooke of the Congregation, and entred into euery house: and drewe out bothe men and women, and put them into prison. ⁴ Therefore they that were scattered abroad, went euery where preaching the worde of God. ⁵ Then came Philip into the cite Samaria, and preached Christ vnto them.

⁶ And the people gaue hede vnto those things which Philip spake, with one accorde, hearing and seing the miracles which he dyd. ⁷ For vnclene sprites crying with a loud voyce, came out of many that were possessed of them, and many taken with palseys, and that halted, were healed. ⁸ And ther was great ioye in that cite. ⁹ And ther was a certayne man called Simon, which before tyme, in the same cite vsed witchcrafte and bewitched the people of Samarie, saying, that he was a man that could do great things: ¹⁰ Whom they regarded from the least to the greatest, saying, This fellow is that great power of God. ¹¹ And they set muche by hym, because that of longe tyme he had bewitched them with sorceries. ¹² But asson as they beleued Philipes preaching of the kyngdome of God, and of the Name of Iesus Christ, they were baptized bothe men and women.

¹³ Then Simon him self beleued also: and was baptized, and continued with Philip: and wondred, beholding the signes and miracles which were shewed. ¹⁴ Now when the Apostles which were at Ierusalem heard say, that Samaria had receaued the worde of God, they sent vnto them, Peter and Iohn. ¹⁵ Which when they were come downe, prayed for them, that they myght receaue the holy Gost. ¹⁶ (For as yet, he was come on none of them, but they were baptized only in the Name of our Lord Iesus.) ¹⁷ Then layd they their

RHEIMS — 1582.

through the countries of Ievrie and Samaria, sauing the Apostles. ² And deuout men tooke order for Steuens funeral, and made great mourning vpon him. ³ But Saul vvasited the Church: entring in from house to house, and draving men and vvomen, debued them into prison. ⁴ They therfore that vvere dispersed, passed through, euangelizing the vvord.

⁵ And Philippe descending into the cite of Samaria, preached CHRIST vnto them. ⁶ And the multitudes vvere attent to those things vvich vvere said of Philippe, vvith one accord hearing, and seing the signes that he did. ⁷ For many of them that had vnclene sprites, crying vvith a loud voice, vvient out. And many sicke of the palsey and lame vvere cured. ⁸ There vvas made therfore great ioy in that cite. ⁹ And a certaine man named Simon, vvho before had been in that cite a Magician, seducing the nation of Samaria, saying him self to be some great one: ¹⁰ vnto vvhom al harkened from the least to the greatest, saying, This man is the povver of God, that is called great. ¹¹ And they vvere attent vpon him, because a long time he had bewitched them vvith his magical practises. ¹² But vvhen they had beleued Philippe euangelizing of the kingdom of God, and of the name of Iesus CHRIST, they vvere baptized, men and vvomen. ¹³ Then Simon also him self beleued: and being baptized, he cleaued to Philippe. Seing also signes and very great miracles to be done, he vvvas astonied vvith admiration.

¹⁴ And vvhen the Apostles vvho vvere in Hierusalem, had heard, that Samaria had receiued the vvord of God: they sent vnto them Peter and Iohn. ¹⁵ Vvho vvhen they vvere come, praied for them, that they myght receiue the holy Ghost. ¹⁶ For he vvvas not yet come vpon any of them, but they vvere only baptized in the name of our Lord Iesus. ¹⁷ Then did they

AUTHORISED — 1611.

abroad throughout the regions of Iudea and Samaria, except the Apostles. ² And deuout men caried Steuen to his buriall, and made great lamentation ouer him. ³ As for Saul, hee made hauooke of the Church, entring into euery house, and hailing men and women, committed them to prison. ⁴ Therefore they that were scattered abroad, went euery where preaching the word. ⁵ Then Philip went downe to the cite of Samaria, and preached Christ vnto them. ⁶ And the people with one accord gaue heede vnto those things which Philip spake, hearing and seeing the miracles which he did. ⁷ For vnclene sprites, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. ⁸ And there was great ioy in that cite. ⁹ But there was a certaine man called Simon, which before time in the same cite vsed sorcery, and bewitched the people of Samaria, giuing out that himselfe was some great one. ¹⁰ To whom they all gaue heed from the least to the greatest, saying, This man is the great power of God. ¹¹ And to him they had regard, because that of long time he had bewitched them with sorceries. ¹² But when they beleued Philip preaching the things concerning the kingdome of God, and the Name of Iesus Christ, they were baptized, both men and women. ¹³ Then Simon himselfe beleued also: and when hee was baptized, he continued with Philip, and wondered, beholding the miracles and signes which were done. ¹⁴ Now when the Apostles which were at Hierusalem, heard that Samaria had receiued the word of God, they sent vnto them Peter and Iohn.

¹⁵ Who when they were come downe, praied for them that they might receiue the holy Ghost. ¹⁶ (For as yet he was fallen vpon none of them: only they were baptized in the Name of the Lord Iesus.) ¹⁷ Then laide they their hands on

τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάμβανον Πνεῦμα ἅγιον. ¹⁸ Ἰδὼν δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ Πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα, ¹⁹ λέγων, 'Δότε καὶ μοι τὴν ἐξουσίαν ταύτην, ἵνα ὡς ἐάν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ Πνεῦμα ἅγιον.' ²⁰ Πέτρος δὲ εἶπε πρὸς αὐτὸν, 'Τὸ ἀργυρίον σου σὺν σοὶ εἶη εἰς ἀπόλειαν, ὅτι τὴν δαρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κατ᾿σθαι. ²¹ οὐκ ἔστι σοι μερὶς οὐδὲ κλήρος ἐν τῷ λόγῳ τούτῳ. ἢ γὰρ καρδίᾳ σου οὐκ ἔστιν εὐθεία ἐνώπιον τοῦ Θεοῦ. ²² μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου. ²³ εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὀρώ σε ὄντα.' ²⁴ Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε, 'Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μὴδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.' ²⁵ Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες

† Rec. ὁσιώμανος.

† Alex. ἑναντι.

† Alex. κριπιο,

WICLIIF—1380.

hondis on hem : and thei reseyueden the holi goost.

¹⁸ ⁊ whanne symounde hadde seyn, that the holi goost was ȝouun bi leyvinge on of hondis of the apostils; and he proferid to hem money ¹⁹ and seide ȝeue ȝe also to me this power that whom euer I schal ley on my hondis : that he reseyue the holi goost, ²⁰ but petir seide to him; thi money be with thee in to perdicoun : for thou ȝessist the gife of god schulden be hadde for money; ²¹ there is no part ne sort to the in this word; for thin herte is not riȝtful bifor god; ²² therfor do thou penaunce, for this wickednesse of thee, and prey god, if paraunteure this thought of thin herte be forȝoun to thee, ²³ for I se that thou art in the galle of bitternesse : and in the boond of wickednesse;

²⁴ and symount answeride : and seide; prey ȝe for me to the lord : that no thing of thes that ȝe han seide come on me; ²⁵ and thei witnessiden and spaken the word of the lord : and ȝeden agen to ierusalem; and prechiden to many cuntreis of samaritans.

²⁶ And an aungel of the lord : spake to filip and seide; rise thou and go agens the south, to the way that goeth down fro ierusalem in to gaza, this is desert; ²⁷ and he roos and wente forth; and lo a man of ethiopia, a myȝti man seruaunt a gildyng of the queen of candace ethiopience, whiche was on alle hir richessis cam to worschip in ierusalem; ²⁸ and he turned agen sittynge on his chare; and redyng Isaac the profete; ²⁹ and the spirit seide to filip; nyȝ thou and ioynne thee to this chare; ³⁰ and filip ranne to and herde hym redyng Isay the profete; ⁊ he seide; ȝessist thou, where thou vnderstondist, what thingis thou redist? ³¹ ⁊ he seide; hou mai I if no man schewe to me? and

TYNDALE—1534.

hondes on them; and they received the holy goost.

¹⁸ When Simon sawe; that thorowe layinge on of the Apostles hondes on them; the holy goost was geuen : he offered them money sayinge : ¹⁹ Geue me also this power; that on whom soeuer I put the hondes; he maye receaue the holy goost. ²⁰ Then sayde Peter vnto him : thy monye perysh with the; because thou weneest that the gifte of God maye be obteyned with money. ²¹ Thou hast nether parte nor fellowshippe in this busines. For thy hert is not ryght in the syght of God. ²² Repent therfore of this thy wickednes; and praye God that the thought of thyne hert maye be forgeuen the. ²³ For I perceaue that thou arte full of bitter gall; and wrapped in iniquite.

²⁴ Then answered Simon and sayde : Praye ye to the lorde for me that none of these thynges whiche ye haue spoken; fall on me. ²⁵ And they; when they had testified and preached the worde of the lorde; returned toward Ierusalem; and preached the gospell in many cities of the Samaritans.

²⁶ And the angell of the lorde spake vnto Phillip sayinge : aryse and goo towarde mydde daye vnto the waye that goeth doune from Ierusalem vnto Gaza which is in the desert. ²⁷ And he arose; and went on. And beholde a man of Ethiopia which was a chamberlayne; and of grete auctorite with Candace queene of the Ethiopians; and had the rule of all her treasure; came to Ierusalem forto praye. ²⁸ And as he returned home agayne sittynge in his charet; he rede Esay the prophet.

²⁹ Then the sprete sayde vnto Phillip : Goo neare and ioynne thy selfe to yonder charet. ³⁰ And Phillip ranne to him; and heard him rede the prophet Esayas and sayde : Vnderstondest thou what thou reddest? ³¹ And he sayd : how can I,

CRANMER—1539.

handes on them, and they receaued the holi goost.

¹⁸ When Symon sawe, that thorowe layinge on of the Apostles handes, the holy goost was geuen, he offered them money, ¹⁹ sayinge : geue me also this power, that on whom soeuer I put the handes, he maye receaue the holi goost. ²⁰ But Peter sayde vnto hym : thy money peryshe with the, because thou hast thought that the gyfte of God maye be obteyned with money. ²¹ Thou hast nether parte, nor fellowshyppe in thys busynes. For thy hert is not ryght in the syght of God. ²² Repent therfore of this thy wickednes, and praye God, that the thought of thyne hert maye be forgeuen the. ²³ For I perceaue that thou arte full of hytter gall, and wrapped in iniquite.

²⁴ Then answered Symon and sayd : praye ye to the Lorde for me, that none of these thynges whych ye haue spoken, fall on me. ²⁵ And they when they had testyfied and preached the worde of God, returned toward Ierusalem, and preached the gospell in many cytyes of the Samaritans.

²⁶ The Angel of the Lorde spake vnto Phillip, sayinge : aryse, and go toward the south, vnto the waye that goeth downe from Ierusalem vnto the cyte of Gaza, which is in the desert. ²⁷ And he arose, and went on. And beholde : a man of Ethiopia (a chamberlayne, and of greate auctorite wyth Candace queene of the Ethiopians, and had the rule of all her treasure) came to Ierusalem for to worshyppe. ²⁸ And as he returned home agayne syttyng in hys chariot, he red Esay the Prophete.

²⁹ Then the sprete sayde vnto Phillip : go neare, and ioynne thy selfe to yonder charet. ³⁰ And Phillip ranne to hym, and heard him reade the Prophet Esay, and sayde : Understandest thou what thou readest? ³¹ And he sayde : how can I,

τὸν λόγον τοῦ Κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, | πολλὰς τε κόμας τῶν Σαμα-
ρειῶν εὐηγγελίσαντο. |

²⁶ Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων, Ἐνίστασθαι καὶ πορεύου
κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν·
αὕτη ἐστὶν ἔρημος. ²⁷ καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ εὐνοῦχος
δυνάστης Κανδάκης ²⁸ τῆς βασιλείσης Αἰθίοπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης
αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλὴμ, ²⁹ ἦν τε ὑποστρέφων καὶ καθή-
μενος ἐπὶ τοῦ ἅρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν. ³⁰ εἶπε δὲ τὸ
Πνεῦμα τῷ Φιλίππῳ, Ἐπρόσελθε καὶ κολλήθητι τῷ ἅρματι τούτῳ. ³¹ Προσδραμὼν
δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν,
Ἄρα γε γινώσκεις ἃ ἀναγινώσκεις; ³¹ Ὁ δὲ εἶπε, Πῶς γὰρ ἂν δυναίμην ἐὰν μὴ

^a Alex. Ἱερουσόλω.

^v Alex. εὐηγγελίζοντο.

^w Alex. = τῆς.

GENEVA—1557.

handes on them, and they receaued the holy Gost. ¹⁸ When Simon sawe, that through laying on of the Apostles handes, the holy Gost was geuen, he offered them money. ¹⁹ Saying, Geue me also this power, that on whomsoeuer I put the handes, he may receau the holy Gost.

²⁰ Then sayd Peter vnto hym, Thy money perishe with thee, because thou weneest that the gift of God may be obtained with money. ²¹ Thou hast nether part nor fellowship in this busynes: for thy hart is not right in the sight of God. ²² Repent therfore of this thy wickednes, and pray God, that if it be possible the thought of thyne hart may be forgiven thee. ²³ For I perceau that thou art in the gall of bitternes, in the bonde of iniquite. ²⁴ Then answered Simon, and sayd, Pray ye to the Lord for me that none of these thinges which ye haue spoken, fall on me. ²⁵ And they when they had testified and preached the worde of the Lord, returned toward Ierusalem, and preached the Gospel in many townes of the Samaritans.

²⁶ Then the Angel of the Lord spake vnto Philip, saying, Arise and go toward the south vnto the way that goeth doune from Ierusalem vnto Gaza, which is leaft waste. ²⁷ And he arose and went on: and beholde a certeyne Eunuche of Ethiopia Candaces the Queene of the Ethiopians chief Gouernour, who had the rule of all her threasoure, came to Ierusalem for to worship. ²⁸ And as he returned home agayne sytting in his charet, he read Esai the Prophete. ²⁹ Then the Sprite sayd vnto Philip, Go neare and ioyn thy selfe to yonder charet.

³⁰ And Philip ranne thether, and heard him read the Prophet Esai, and sayd, But vnderstandest thou what thou readest?

³¹ And he sayd, How can I, except I had

RHEIMS—1582.

impose thy handes vpon them, and they receiued the holy Ghost. ¹⁸ And vwhen Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost vvas giuen, he offered them money, ¹⁹ saying, Giue me also this pover, that on vvhomsoeuer I impose my handes, he may receiue the holy Ghost. ²⁰ But Peter said to him, Thy money be vvith thee vnto perdition: because thou hast thought that the gift of God is purchased vvith money.

²¹ Thou hast no part, nor lot in this vvord. For thy hart is not right before God. ²² Doe penance therfore from this thy vvickednesse: and pray to God, if perhaps this cogitation of thy hart may be remitted thee. ²³ For I see thou art in the gall of bitternes and the obligation of iniquite. ²⁴ And Simon ansvering said, Pray you for me to our Lord, that nothing come vpon me of these things vvich you haue said. ²⁵ And they in deede hauing testified and spoken the vvord of our Lord, returned to Hierusalem, and euangelized to many countries of the Samaritans.

²⁶ And an Angel of our Lord spake to Philippe, saying: Arise, and goe toward the South, to the vvay that goeth douvne from Hierusalem into Gaza: this is desert. ²⁷ And rising he vvent. And behold, a man of Ethiopia, an eunuch, of great authoritie vnder Candace the Queene of the Ethiopians, vvho vvvas ouer all her treasoures, vvvas come to Hierusalem to adore: ²⁸ and he vvvas returning and sitting vpon his chariot, and reading Esay the prophet. ²⁹ And the Spirit said to Philippe, Goe neere, and ioyn thy selfe to this same chariot. ³⁰ And Philippe running thereto, heard him reading Esay the prophet, and he said: Trovest thou that thou vnderstandest the things vvich thou readest? ³¹ Vvho said, And hovv can I,

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them, and they received the holy Ghost. ¹⁸ And when Simon sawe that through laying on of the Apostles hands, the holy Ghost was giuen, hee offered them money, ¹⁹ Saying, Giue me also this power, that on whomsoeuer I lay handes, hee may receiue the holy Ghost. ²⁰ But Peter said vnto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. ²¹ Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God.

²² Repent therfore of this thy wickednesse, and pray God, if perhaps the thought of thine heart may be forgiven thee. ²³ For I perceiue that thou art in the gall of bitterness, and in the bond of iniquity. ²⁴ Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which yee haue spoken, come vpon me. ²⁵ And they, when they had testified and preached the word of the Lord, returned to Hierusalem, and preached the Gospel in many villages of the Samaritans.

²⁶ And the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South, vnto the way that goeth douvne from Hierusalem vnto Gaza, which is desert. ²⁷ And he arose, and went: and behold, a man of Ethiopia, an Eunuch of great authority vnder Candace queene of the Ethiopians, who had the charge of all her treasure, and had come to Hierusalem for to worship, ²⁸ Was returning, and sitting in his charet, read Esaias the Prophet. ²⁹ Then the Spirit said vnto Philip, Go neere, & ioyn thy selfe to this chariot. ³⁰ And Philip ran thither to him, and heard him read the Prophet Esaias, and said, Understandest thou what thou readest? ³¹ And he said, How can I, except

‘ τις ὁδηγήσῃ με; ’ Παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. ³² ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν, ἦν αὕτη, “Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ * κείροντος | αὐτὸν ἄφρων, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. ³³ ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη, τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.” ³⁴ Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε, ‘Δέομαί σου, περὶ τίνος ὁ προφῆτης λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἐτέρου τινός;’ ³⁵ Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. ³⁶ ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος. ‘Ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι;’ ³⁷ Καὶ ἐκέλευσε στήναι τὸ ἄρμα· καὶ κατέβησαν

* Alex. κείρωντος.

* Rec. + 37. Εἶπε εἰς ὁ Φίλιππος, ‘Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξισεν.’

WICLIȚ — 1380.

he preied filip: that he schulde come up, and sitte with hym; ³² and the place of the scripture that he redde was this; as a sheep he was ledde to sleynge; ⁊ as a lombe bifor a man that schere hym is doumbe with out vois: so he opened not his mouth; ³³ in mekenesse his dome was takun up; who schal telle out the generacioun of him? for his liif schal be takun away from the erthe; ³⁴ and the gildynge answerid to the filip; and seide; I biseche thee: of what profete seith he this thing; of hym silf: ether of ony other?

³⁵ and filip opened his mouth, and bigan at this scripture: and prechid to hym ihesus; ³⁶ and the while thei wenten bi the weye: thei camen to a watir and the gildynge seide lo watir; who forbideth me to be baptisid? ³⁷ and filip seide; if thou bileuest of alle the herte; it is leufel; and he answerid and seide; I bileue that ihesus crist is the sone of god; ³⁸ ⁊ he comaundid the chare to stonde stille; and thei wenten doun bothe in to the watir; filip and the gildynge: and filip baptisid hym; ³⁹ and whanne thei weren come up of the watir; the spirit of the lord rauschild filip; and the gildynge say hym no more; [and he wente ioying bi his weye.] ⁴⁰ and filip was founden in agotis; and he passid forth and prechid to alle citees: til he cam to cesarie.

9. BUT saule ȝit a blower of manassis, and of betingis agens the discipulis of the lord: cam to the prince of preestis; ⁊ axed of hym letters in to damask to the synagogis; that if he found ony men and wymmen of this liif: he schulde lede hem bounden to ierusalem; ³ and whanne he made his iourney: it bifelde that he cam nyȝ to damask; and sudeynli a lyȝt from heuene schoon aboute hym; ⁴ and he fille

TYNDALE — 1534.

except I had a gyde? And he desyred Philip that he wold come vp and sit with him. ³² The tenoure of the scripture which he redde, was this. He was ledde as a shepe to be slayne: and lyke a lambe domme before his sherer, so opened he not his mouth. ³³ Because of his humblenes he was not esteemed: who shall declare his generacion? for his lyfe is taken from the erthe. ³⁴ The chamberlayne answered Philip and sayde: I praye the; of whom speaketh the Prophet this? of him selfe; or of some other man?

³⁵ And Philip opened his mouth; and beganne at the same scripture; and preached vnto him Iesus. ³⁶ And as they went on their waye; they came vnto a certayne water; and the chamberlayne sayde: Se here is water; what shall let me to be baptised? ³⁷ Philip sayde vnto him: If thou beleue with all thyne hert thou mayst. He answered and sayde: I beleue that Iesus Christe is the sonne of God. ³⁸ And he commaunded the charet to stonde still. And they went doune bothe into the water: bothe Philip and also the chamberlayne; and he baptised him. ³⁹ And assone as they were come out of the water; the sprete of the lorde caught away Philip; that the chamberlayne sawe him no moore. And he went on his waye reioysinge: ⁴⁰ but Philip was founde at Azotus. And he walked thorow out the cowntre preachynge in their cities; tyll he came to Cesarea.

9. AND Saul yet brethyng out threatnyngs and slaughter agaynst the discipulis of the lorde; went vnto the hye preste; ⁊ desyred of him letters to Damasco; to the synagoges: that yf he founde eny of this waye; whether they were men or women; he myght bringe them bounde vnto Ierusalem. ³ But as he went on his iorney; it fortuneth that he drue nye to Damasco; and sodenly ther shyned round about him a lyght from heuen. ⁴ And he fell to the erth

CRANMER — 1539.

except I had a gyde? And he desyred Philip, that he wold come vp, and syt with hym. ³² The tenoure of the scripture whych he red, was this: He was led as a shepe to be slayne: and lyke a lambe domme before hye sheerer, so opened he not his mouth. ³³ Because of his humblenes, he was not esteemed. But who shal declare his generacyon? for his lyfe is taken from the erth. ³⁴ The chamberlayne answered Philip, and sayde: I praye the, of whom speaketh the Prophet this? of hym selfe, or of some other man?

³⁵ Philip opened his mouth, and beganne at the same scripture, and preached vnto hym Iesus. ³⁶ And as they went on their waye, they came vnto a certayne water, and the chamberlayne sayde: Se, here is water: what doth let me to be baptysed? ³⁷ Philip sayde vnto hym: If thou beleue wyth all thyne hert, thou mayst. And he answered and sayde, I beleue, that Iesus Chyrst is the sonne of God. ³⁸ And he commaunded the charet to stande styll. And they went downe both into the water: bothe Philip and also the chamberlayne, and he baptysed hym. ³⁹ And assone as they were come out of the water, the sprete of the Lorde caught away Philip, and the chamberlayne sawe hym nomore. And he went on hys waye reioysinge. ⁴⁰ but Philip was founde at Azotus. And he walked thorowout the cowntre, preachynge in all the cities, tyll he came to Cesarea.

9. AND Saul yet brethyng out threatnyngs and slaughter agaynst the discipulis of the Lorde, went vnto the hye preste, ⁊ desyred of hym lettres, to cary to Damasco, to the synagoges: that yf he founde eny of thys waye (whether they were men or women) he myght bringe them bounde vnto Ierusalem. ³ And when he iorneyed, it fortuneth that as he was come nye to Damasco, sodenly ther shyned round about hym a lyght from heauen, ⁴ and he fell to the earth, and

domme judgment. gildynge, euenuch. leufel, laetful.
ȝit, yet. manassis, miraces. agens, agaynst.
nyȝ, nyȝt.

ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνούχος· καὶ ἐβάπτισεν αὐτόν. ³⁹ ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, Πνεῦμα Κυρίου ἤρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνούχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. ⁴⁰ Φίλιππος δὲ εὐρέθη εἰς Ἄζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

IX. Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεῖ, ² ᾠτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. ³ ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγίξεν τῇ Δαμασκῷ, καὶ ἐξαίφνης περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ· ⁴ καὶ

¹ Ἀποκριθεὶς ὁ εἶπε, Ἐπιστάτω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.

² Alex. ix.

GENEVA — 1557.

a gyde ? And he desired Philip, that he wolde come vp and sit with him. ³² The place of the Scripture which he read was this, He was led as a shepe to be slayne; and like a lambe domme before his shearer, so opened he not his mouth. ³³ In his humilitie his iudgement hath bene exalted. But who shal declare his generation ? for his life is taken from the earth. ³⁴ Then the Eunuche answered Philip and sayd, I pray thee of whom speaketh the Prophet this ? of him selfe, or of some other man ?

³⁵ Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus. ³⁶ And as they went on their way, they came vnto a certayne water, and the Eunuche sayd, Se, here is water, what doth let me to be baptized ?

³⁷ And Philip sayd vnto him, If thou beleuest with all thine heart, thou mayst. And he answered and sayd, I beleue that Iesus Christe is the Sonne of God. ³⁸ Then he commanded the charret to stand styll; and they went doune bothe into the water, bothe Philip and also the Eunuche, and he baptized him. ³⁹ And assone as they were come out of the water the Spirit of the Lord caught away Philip, that the Eunuche sawe him no more, and he went on his way reioycing. ⁴⁰ But Philip was founde at Azotus : and he walked through out the countre, preaching in their cities, tyl he came to Cesarea.

9. AND Saul yet breathing out threatenings and slaughter agaynst the disciples of the Lord, went vnto the hye Priest, ² And desired of him letters to Damascus to the Synagoges : that if he founde any of thys way (whether they were men or women) he myght bring them bounde vnto Ierusalem. ³ Now as he iorneyed, it fortuned that as he was come nye to Damascus, sodenly ther shyned rounde about him a lyght from heauen. ⁴ And he fel to

RHEIMS — 1582.

vlesse some man shevv me ? and he desired Philippe that he vould come vp and sit vwith him. ³² And the place of the scripture vvhich he did reade, vvvas this : *As a sheepe to slaughter vvvas he led : and as a lambe before his shearer, vvwithout voice, so did he not open his mouth.* ³³ *In humilitie his iudgement vvvas taken avay.* *His generation vvho shal declare, for from the earth shal his life be taken ?*

³⁴ And the eunuch ansvvering Philip, said, I beseeche thee, of vvvhom doth the Prophet speake this ? of him selfe, or of some other ? ³⁵ And Philip opening his mouth, and beginning from this scripture, evangelized vnto him Iesus. ³⁶ And as they vvent by the vvway, they came to a certayne vvwater : and the eunuch said, Lo vvwater, vvho doth let me to be baptized ? ³⁷ And Philip said, If thou beleuee vvwith al thy hart, thou maiest. And he ansvvering said, I beleuee that IESVS CHRIST is the sonne of God. ³⁸ And he commanded the chariot to stay : and both vvent douvne into the vvwater, Philip and the Eunuch, and he baptized him. ³⁹ And when they vvvere come vp out of the vvwater, the Spirit of our Lord tooke avay Philip, and the eunuch savv him no more. And he vvent on his vvway reioycing. ⁴⁰ But Philip vvvas found in Azotus, and passing through, he evangelized to al the cities, til he came to Cesaréa.

9. AND Saul as yet breathing forth threatenings and slaughter against the disciples of our Lord, came to the high priest, ² and asked letters of him vnto Damascus to the synagogs, that if he had found any men and vvomen of this vvway, he might bring them bound vnto Hierusalem.

³ And as he vvent on his iourney, it chaunced that he drevv nigh to Damascus : and sodenly a light from heauen shined round about him. ⁴ And falling on

AUTHORISED — 1611.

some man should guide me ? And he desired Philip, that hee would come vp, and sit with him. ³² The place of the Scripture, which hee read, was this, Hee was led as a sheepe to the slaughter, and like a Lambe dumbe before the shearer, so opened he not his mouth : ³³ In his humiliation, his Iudgement was taken away ; and who shall declare his generation ? For his life is taken from the earth. ³⁴ And the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this ? of himselfe, or of some other man ?

³⁵ Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus. ³⁶ And as they went on their way, they came vnto a certayne water : and the Eunuch said, See, heere is water, what doeth hinder me to be baptized ? ³⁷ And Philip said, If thou beleueest with all thine heart, thou mayest. And he answered, and said, I beleuee that Iesus Christ is the Sonne of God.

³⁸ And he commanded the charret to stand still : and they went douvne both into the water, both Philip, and the Eunuch, and he baptized him. ³⁹ And when they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more : and hee went on his way reioycing. ⁴⁰ But Philip was found at Azotus : and passing thorow he preached in all the cities, till he came to Cesarea.

9. AND Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went vnto the high Priest, ² And desired of him letters to Damascus, to the Synagogues, that if he found any of this way, whether they were men or women, he might bring them bound vnto Hierusalem. ³ And as he iourneyed he came neere Damascus, and suddenly there shined round about him a light from heauen. ⁴ And he fell to the

πεσὼν ἐπὶ τὴν γῆν, ἤκουσε φωνὴν λέγουσαν αὐτῷ, ‘Σαοὺλ, Σαοὺλ, τί με διώκεις;’
⁵Εἶπε δὲ, ‘Τίς εἶ, Κύριε;’ Ὁ δὲ ^aΚύριος εἶπεν,| ‘Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις.
^{b b c}‘Ἀλλὰ| ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι ^dτί| σε δεῖ
^e‘ποιεῖν.’ ⁷Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰσῆλθισαν ἔννεοι,| ἀκούοντες μὲν
τῆς φωνῆς, μηδὲνα δὲ θεωροῦντες. ⁸ἡγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεωγ-
μένων δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδὲνα ἑβλεπε, χειραγωγοῦντες δὲ αὐτὸν εἰσῆγαγον
εἰς Δαμασκόν. ⁹καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν
¹⁰Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ εἶπε πρὸς αὐτὸν ^fὁ Κύριος
ἐν ὁράματι,| ‘Ἀνανία.’ Ὁ δὲ εἶπεν, ‘Ἰδοὺ ἐγὼ, Κύριε.’ ¹¹Ὁ δὲ Κύριος πρὸς αὐτὸν,
‘Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν, καὶ ζήτησον ἐν

^a Alex. = Κύριος ἐῖπεν.

^b Rec. + σκληρόν σοι πρὸς κίτρα λακτίζων.' 6. Τρέμων τε καὶ θαμβῶν εἶπε, 'Κύριε, τί με θέλεις ποιῆσαι;' καὶ ὁ Κύριος πρὸς αὐτόν.

WICLIF—1380.

to thee eerthe, and herde a vois seyinge
to hym, saul saul what pursuest thou me?
and he seide, who art thou lord? ⁊ he
seide, I am ihesus of nazareth: whom thou
pursuest, it is hard to thee: to kike agens
the pricke,⁶ and he tremblid and wondrid
and seide, lord what wolst thou that I do?
and the lord seide to hym, rise up and
entre in the citee and it schal be seide to
thee, what it bihoueth thee to do.

7 and tho men that wenten with hym :
 stoden astonyed for this herden a vois
 but thei syen no man, ⁸ and saul roos for
 the erthe, and whanne his igen weren
 opened he say no thing, and thei drowen
 hym bi the hondis, and ledde hym in to
 damask, ⁹ and he was thre dayes not
 seynge : and he eete not nether dranke,
¹⁰ and a disciple anayve bi name, was at
 damask, and the lord seide to hym in a
 visoun, anay, and he seide, lo I lord,
¹¹ and the lord seide to hym rise thei
 and go in to a street that is clepid rectus
 and seke in the hous of iudas saul bi name
 of tarse, for lo he priethi, ¹² and he say
 a man anay bi name entrynge and leiv-
 ynge on hym hondis that he rescueve sijt.

¹⁴ and anany answerid, lord I have herde
 of many of this man, hou greet yuels he
 hidde to thi seyntis in ierusalem, ¹⁴ and
 this hath power of the princis of preestis
 to binde alle men that clepen thi name to
 help, ¹⁵ ⁊ the lord seide to him, go thou
 for this is to me a vessel of chesynge,
 that he bere my name bifor hethen men
 and kyngis, and to for the sones of israel,
¹⁶ for I schal schewe to hym how lord
 thingis it bihoueth him to suffre for my
 name, ¹⁷ and anany wente and entride in
 to the hous, and leide on hym hise handis
 and seide, saule brother the lord ihesus
 sente me that apperid to the in the wey

TYNDALE—1534.

and hearde a voyce sayinge to him: Saul/ Saul/ why persecutest thou me? ⁵ And he sayde/ what arte thou lorde? And the lorde sayd/ I am Iesus whom thou persecutest/ it shalbe harde for the to kycke against the pricke. ⁶ And he bothe trem- blyng and astonyed sayde : Lorde what wilt thou have me to do? And the Lorde sayde vnto him : aryse and goo into the cite/ and it shalbe tolde the what thou shalt do.

7 The men which iornayed with him,
stode anased, for they herde a voyce; but
sawe no man. ⁸ And Saul arose from the
erth; and opened his eyes; but sawe no
man. Then ledde they him by the honde,
and brought him into Damasco. ⁹ And
he was iiii. dayes with out sight; and
nether ate nor dranke. ¹⁰ And ther was
a certayne discipule at Damasco named
Ananias; and to him sayde the lord
in a vision: Ananias. And he sayde: be-
hold I am here lord. ¹¹ And the lord
sayde to him: aryse and goo into the
strete which is called straight; and seke
in the house of Iudas after one called
Saul of Tharsus. For beholde he prayeth;
¹² and hath seen in a vision a man named
Ananias comyng in to him; and puttynge
his handes on him; that he myght receave
his syght.

13 Then Ananias answered: Lorde I haue
hearde by many of this man, how moche
well he hath done to thy saintes at Ieru-
salem, 14 and here he hath auctorite of
the hye prestes to bynde all that call on
thy name. 15 The lorde sayde vnto him:
Goo thy wayes: for he is a chosen vessell
vnto me, to beare my name before the
gentyls and kynges, and the chyldren of
Israel. 16 For I will shewe him how great
thynges he must suffre for my names sake.

17 Ananias went his waye and entryd
into the housse and put his handes on
him and sayde: brother Saul, the lorde
that apperyd vnto the in the waye as
thou camst, hath sent me, that thou

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heard a voyce, saying to him : Saul, Saul,
why persecutest thou me ? ⁵ And he sayde :
what art thou Lorde ? And the Lorde
sayd : I am Iesus, whom thou persecutest.
It is harde for the to kycke agaynst the
pryckes. ⁶ And he bothe trembling and
astonyed, sayde : Lord, what wilt thou
haue me to do ? And the Lorde sayd vnto
hym : arise, and go into the cytye, and it
shalbe tolde the, what thou must do.

7 The man which iorneyed wyth hym,
stode amased, hearyng a voyce, hut seinge
no man. ⁸ And Saul arose from the earth,
and when he opened his eyes, he sawe no
man. But they led hym by the hande,
and brought hym into Damasco. ⁹ And
he was three dayes without syght, and
nether dyd eate nor dryncke. ¹⁰ And ther
was a certayne dyscypel at Damasco,
named Ananias, and to hym sayde the
Lorde in a visyon: Ananias? And he
sayde, beholde, I am here Lord. ¹¹ And
the Lorde sayd vnto hym: aryse, and go
into the strette (which is called strayght)
and seke in the house of Iudas, after one
called Saul of Tharsus. For beholde, he
prayeth, ¹² and hath sene in a visyon a
man named Ananias comyng into hym,
and puttynge his handes on hym, that he
myght receaue his syght.

¹³ Then Ananias answered: Lorde, I haue heard by many of this man how much euyl he hath done to thy saintes at Ierusalem: ¹⁴ and here he hath auctoryte of the hye Prestes, to bynde all that call on thy name. ¹⁵ The Lord sayd vnto hym: go thy waye, for he is a chosen vessell vnto me, to beare my name before the Gentyles, and kynges, and the chyldren of Israel. ¹⁶ For I wil shewe him, how great thynges he must suffre for my names sake.

17 And Ananias went his waye, and entred into the house, and put his handes on hym, and sayde: brother Saul, the Lorde that apperyd vnto the in the waye as thou camest, hath sent me, that thou

rens, against. 15-n, ess. elopid, called. yuels, evils.
che 8-n, choosing.

‘οικία Ἰούδα Σαῦλον ὀνόματι, Ταρσέα. ἰδοὺ γὰρ προσεύχεται, ¹² καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ ⁹ χεῖρα, ὥπως ἀναβλέψῃ.’ ¹³ Ἀπεκρίθη δὲ Ἀνανίας, ‘Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἀγίοις σου ἐν Ἱερουσαλὴμ. ¹⁴ καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου.’ ¹⁵ Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος, ‘Πορεύου, ὅτι σκευὸς ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων, υἱὼν τε Ἰσραὴλ. ¹⁶ ἐγὼ γὰρ ὑποδείξω αὐτῷ, ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.’ ¹⁷ Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ’ αὐτὸν τὰς χεῖρας εἶπε, ‘Σαοὺλ ἀδελφε, ὁ Κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου,

° Rec. = Ἄλλὰ.

° Alex. ὅ τι.

° Alex. ἰνοῖ.

° Alex. ἐν ὁράματι ὁ Κύριος.

° Alex. + τε.

° Alex. τὰς χεῖρας.

° Rec. + ὁ.

GENEVA — 1557.

the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me? ⁵ And he said, Who art thou Lord? And the Lord said, I am Iesus whom thou persecutest, it is hard for thee to kycke against prickcs. ⁶ He then bothe trembling and astonyed, sayd, Lord what wilt thou haue me to do? and the Lord sayd vnto him, Arise and go into the citie, and it shalbe tolde thee what thou shalt do.

⁷ The men which iorneyed with him, stode amased, hearing his voyce : but seeing no man. ⁸ And Saul arose from the grounde, and opened his eyes, but sawe no man. Then led they him by the hand, and broght him into Damascus. ⁹ When he was three dayes with out sight, and neither ate nor drancke. ¹⁰ And there was a certaine disciple at Damascus named Ananias, and to him sayd the Lord in a vision, Ananias. And he sayd, Beholde, *I am here* Lord. ¹¹ Then the Lord sayd vnto him, Arise, and go into the strette which is called Strayght and seke in the house of Iudas after one called Saul of Tarsus : for beholde he prayeth. ¹² And he sawe in a vision a man named Ananias coming into him, and putting his handes on him, that he myght receaue his syght. ¹³ Then Ananias answered, Lord, I haue heard by many of this man, how muche euyl he hath done to thy sanctes at Ierusalem.

¹⁴ Moreouer here he hath auctorite of the hye Priestes, to bynde all that call on thy Name. ¹⁵ The Lord sayd vnto him, Go thy wayes : for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and kynges, and the children of Israel. ¹⁶ For I wil shewe hym, how many thynges he must suffre for my Names sake. ¹⁷ Then Ananias went his way, and entred into that house, and put his handes on him, and sayd, Brother Saul, the Lord hath sent me (Iesus *I meane* that appeared vnto thee in the way as thou camest) that

RHEIMS. — 1582.

the ground, he heard a voyce saying to him, Saul, Saul vvhy persecutest thou me? ⁵ Vvho said, Vvho art thou Lord? And he, I am Iesus vvhom thou dost persecute. it is hard for thee to kicke against the prickce. ⁶ And trembling and being astonied he said, Lord, vvhat vvilt thou haue me to doe? And our Lord to him, Arise, and goe into the citie, and it shal be tolde thee vvhat thou must doe. ⁷ But the men that vvent in companie vvith him, stood amased, hearing the voyce, but seeing no man. ⁸ And Saul rose vp from the ground, and his eies being opened, he sawv nothing. And they dravving him by the handes, brought him into Damascus. ⁹ And he vvvas three daies not seeing, and he did neither eate nor drinke.

¹⁰ And there vvvas a certaine disciple at Damascus, named Ananias : and our Lord said to him in a vision, Ananias. But he said, Loe, here I am Lord. ¹¹ And our Lord to him, Arise, and goe into the streate that is called Straight : and secke in the house of Iudas, one named Saul of Tarsus, for behold he prayeth. (¹² And he sawv a man named Ananias, comming in and imposing handes vpon him for to receiue his sight.) ¹³ But Ananias answered, Lord, I haue heard by many of this man, hovv much euyl he hath done to thy sanctines in Hierusalem : ¹⁴ and here he hath authoritie from the cheefe priests to binde all that inuocate thy name. ¹⁵ And our Lord said to him, Goe, for a vessel of election is this man vnto me, to carie my name before the Gentiles, and kinges, and the children of Israell. ¹⁶ For I vvill shewv him hovv great things he must suffer for my name.

¹⁷ And Ananias vvwent, and entred into the house : and imposing handes vpon him, he said, Brother Saul, our Lord Iesus hath sent me, he that appeared to thee in the vvay that thou camest : that thou

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earth, and heard a voyce saying vnto him, Saul, Saul, vvhy persecutest thou me? ⁵ And he said, Who art thou, Lord? And the Lord said, I am Iesus vvhom thou persecutest : It is hard for thee to kicke against the prickcs. ⁶ And he trembling and astonished, said, Lord, vvhat vvilt thou haue mee to doe? And the Lord said vnto him, Arise, and goe into the citie, and it shall be tolde thee vvhat thou must doe. ⁷ And the men vvich iorneyed vvith him, stood speechlesse, hearing a voyce, but seeing no man. ⁸ And Saul arose from the earth, and vvhen his eies were opened, he saw no man : but they led him by the hand, and brought him into Damascus. ⁹ And he vvvas three dayes vvithout sight, and neither did eate nor drinke.

¹⁰ And there vvvas a certaine disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, *I am here*, Lord. ¹¹ And the Lord saide vnto him, Arise, and goe into the street vvich is called Straight, and inquire in the house of Iudas, for one called Saul of Tarsus : for behold, he prayeth. ¹² And hath scene in a vision a man named Ananias, comming in, and putting his hand on him, that he might receiue his sight. ¹³ Then Ananias answered, Lord, I haue heard by many of this man, how much euill hee hath done to thy Saints at Hierusalem : ¹⁴ And here he hath authority from the cheefe Priestes, to binde all that call on thy Name. ¹⁵ But the Lord said vnto him, Goe thy way : for he is a chosen vessell vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel. ¹⁶ For I vvill shewv him how great things hee must suffer for my Names sake

¹⁷ And Ananias vvwent his vvay, and entred into the house, and putting his handes on him, saide, Brother Saul, the Lord (euen Iesus that appeared vnto thee in the vvay as thou camest) hath sent mee, that thou

‘ὅπως ἀναβλέψῃς καὶ πλησθῇς Πνεύματος ἁγίου.’¹⁸ Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὥσπερ λεπίδες, ἀνέβλεψέ τε^k παραχρήμα, καὶ ἀναστὰς ἐβapteίσθη.¹⁹ καὶ λαβὼν τροφήν ἐνίσχυσεν. Ἐγένετο δὲ ἔμετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς·²⁰ καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν^m Ἰησοῦν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.²¹ ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον, ‘Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς;’²² Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.²³ Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν·²⁴ ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. ἠπαρτήρουν^l τεⁱ τὰς πύλας ἡμέρας τε καὶ νυκτός, ὥπως αὐτὸν

^k Alex. = παραχρήμα.^l Rec. + ὁ Σαῦλος.^m Rec. Χριστὸν.ⁿ Alex. παρρηροῦντο.^o Alex. εἰ καί.^p Alex. οἱ μαθηταὶ αὐτοῦνυκτός εἰά τοι ταῖς πύλαις καθέσαν αὐτόν. ^q Rec. + ὁ Σαῦλος.

WICLIF—1380.

in whiche thou comest : that thou se, and he fulfilled with the holi goost.¹⁸ And anon as the scales felden fro his igen he resceyved syght and he roos and was baptisid;¹⁹ and whanne he hadde take mete he was counfortid

and he was bi summe dayes with the discipulis that werun at damask;²⁰ and anon he entride in to the synagogis, and prechid the lord ihesus; for this is the sone of god;²¹ and alle men that herden hym wondriden : and seiden where this is not he that impugned in ierusalem hem that clepiden to help this name? and hidir he cam for this thing; that he schulde lede hem bounden to the pryncis of preest;²² but saul myche the more wexed strong : and counfoundide the iewis, that dwelieden at damask, and afermed that this is crist;²³ and whanne many dayes weren fillid : iewis maden a counceill that thei schulden sle hym; and the aspries of hem, werun made known to saul;²⁴ and thei kepten the jatis day and nyght, that thei schulden sle hym;²⁵ but his discipulis token hym bi nyght, and delyverden hym; and leten hym down in a lepe bi the walles;

²⁶ and whanne he cam in to ierusalem, he asaied to ioynne hym to the discipulis, and alle dredden hym; and leueden not that he was a discipule;²⁷ but barnabas took & ledde hym to the apostolis, and telden to hem; hou in the weye he hadde seyn the lord; and that he spake to hym; and hou in damask he dide tristili in the name of ihesus;²⁸ and he was with hem and entrid and gede out in ierusalem;²⁹ and dide tristili in the name of ihesus; and he spake with hethen men : and dispuitid with grekis; and thei sougten to sle hym;³⁰ whiche thing; whanne the briteren hadde knowe, thei ledde hym bi nyght to cesarie; & leten him go to tarsus;³¹ and the church bi alle iudee & galilee and samarie hadde pees; and was edified

TYNDALE—1534.

myghtest receave thy syght and befilled with the holi goost.¹⁸ And immediatly ther fell from his eyes as it had bene scales; and he receaved syght; and arose and was baptised;¹⁹ and receaved meate and was comforted. Then was Saul a certayne daye with the disciples which were at Damasco.²⁰ And streight waye he preached Christ in the synagoges; how that he was the sonne of God.²¹ All that hearde him; were amased and sayde : is not this he that spoyled them which called on this name in ierusalem; and came hyther for that entent that he shuld bringe them bounde vnto the hye prestes? ²² But Saul encreased in strength; and confounded the Iewes which dwelte at Damasco; affirminge that this was very Christ.

²³ And after a good whyle, the Iewes toke counsell to gether; to kyll him.²⁴ But their layinge awayte was knowne of Saul. And they watched at the gates daye and nyght to kyll hym.²⁵ Then the disciples toke him by nyght and put him thorow the wall and let him doune in a basket.

²⁶ And when Saul was come to Ierusalem, he assayde to cople him selfe with the disciples and they were all afraide of hym and beleued not that he was a discipule.²⁷ But Barnabas toke hym and brought hym to the apostles and declared to them how he had sene the Lorde in the waye and had spoken wyth hym : and how he had done boldly at damasco in the name of Iesu.²⁸ And he had his conuersacion with them at Ierusalem;²⁹ and quit hym selfe boldly in the name of the lorde Iesu. And he spake and disputed wyth the grekes : and they went aboute to slee hym.³⁰ But when the brethren knew that they brought hym to cesarica; and sent hym forth to Tharsus.³¹ Then had the congregacions rest thorowoute all Iewry and galile and Samary;

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myghtest recæue thy syght, and be filled with the holy goost.¹⁸ And immediatly ther fell from his eyes as it had bene scales, and he recæueed syght : and arose, and was baptised,¹⁹ and recæueed meate and was comforted. Then was Saul a certayne dayes wyth the discyples, which were at Damasco.²⁰ And streight waye he preached Chyrst in the Synagoges, how that he was the sonne of God.²¹ But all that heard hym, were amased and sayde : is not this he, that spoyled them which called on thys name in Ierusalem, and came hyther for that entent, that he myght brynge them bounde vnto the hye prestes? ²² But Saul encreased the more in strength, and confounded the Iewes which dwelt in Damasco, affyrmyng: that this was very Chyrst.

²³ And after a good whyle, the Iewes toke counsell together, to kyll hym.²⁴ But their layinge awayte was knowne of Saul. And they watched the gates daye and nyght to kyll hym.²⁵ Then the disciples toke him by nyght, and put hym thorow the wall, and let hym doune in a basket.

²⁶ And when Saul was come to Ierusalem, he assayde to couple him selfe to the disciples : but they were all afraide of him, and beleued not, that he was a discipule.²⁷ But Barnabas toke him, and brought hym to the Apostles, and declared to them, how he had sene the Lorde in the waye, and that he had spoken to him, and how he had done boldly at Damasco in the name of Iesu.²⁸ And he had his conuersacyon with them at Ierusalem,²⁹ speakynge boldly in the name of the Lorde Iesu. And he spake and disputed agaynst the Grekes : but they went about to slee hym.³⁰ Whych when the brethren knew, they brought hym to Cesarea, and sent hym forth to Tharsus.³¹ Then had the congregacions rest thorow out all Iewry and Galile and Samary, and were edified,

¹⁸en, eyes.¹⁹veden, relieved.²⁰epiden, called.²¹lepe, basket.²²tristili, courageously.²³gede, send.

ἀνέλωσι· ²⁵ λαβόντες δὲ ^ρ αὐτὸν οἱ μαθηταὶ νυκτὸς, καθῆκαν διὰ τοῦ τείχους, | χαλάσαντες ἐν σπυρίδι. ²⁶ Παραγενόμενος δὲ ^ρ εἰς | Ἱερουσαλὴμ, ^ρ ἐπειράτω | κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής. ²⁷ Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν, ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διηγῆσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάζατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. ²⁸ καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν | Ἱερουσαλὴμ, καὶ | παρῤῥησιάζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου ^ρ Ἰησοῦ, | ²⁹ ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχειροῦν αὐτὸν ἀνελεῖν. ³⁰ ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.

³¹ Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας

^ρ Alex. ἐν. ^ρ Alex. ἐπειράζων. ^ρ Alex. εἰς. ^ρ Alex. = καί. ^ρ Alex. = Ἰησοῦ. ^ρ Alex. ἡ μὲν οὖν ἐκκλησία . . . εἶχεν εἰρήνην, οἰκοδομονμένη καὶ πορευομένη . . . ἐκλήθηντο.

GENEVA — 1557.

thou myghtest receave thy syght, and be fylled with the holy Gost.

¹⁸ And immediatly ther fel from his eyes as it had bene scales, and sodenly he receaved syght: and arose, and was baptized. ¹⁹ And receaved meat, and was comforted. Then was Saul certayne dayes with the disciples which were at Damascus. ²⁰ And straght way he preached Christ in the Synagoges, how that he was the Sonne of God. ²¹ So that all that heard him, were amased and sayd, Is not this he, that spoyled them which called on this Name in Ierusalem: and came hyther for that entent, that he shuld bryng them bounde vnto the hye Priests? ²² But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming, that this was very Christe. ²³ And after a good whyle, the Iewes toke counsel together, to kyl him. ²⁴ But their laying awayt was known of Saul, and they watched the gates day and nyght to kyl him.

²⁵ Then the disciples toke him by night, and put him through the wall, and let him doune in a basket. ²⁶ And when Saul was come to Ierusalem, he assayde to couple him selfe with the disciples, but they were all afraide of him, and beleued not that he was a disciple. ²⁷ But Barnabas toke him, and broght him to the Apostles, and declared to them, how he had sene the Lord in the way, how spake vnto him: and how he had done boldly at Damascus in the Name of Iesus. ²⁸ And he was conversant with them at Ierusalem. ²⁹ And spake frankly in the Name of the Lord Iesus, and disputed with the Grekes: and they went about to slay him. ³⁰ But when the brethren knewe of that, they broght hym to Cesarea, and sent him forth to Tarsus. ³¹ Then had the Churches rest through all Iewrie, and Galile, and Samaria,

RHEIMS — 1582.

maiest see and be filled vwith the holy Ghost. ¹⁸ And forthvwith there fel from his eies as it vv ere scales, and he receiued sight. and rising he vv as baptized. ¹⁹ And vvhen he had taken meate, he vv as strengthened.

And he vv as vvith the disciples that vv ere at Damascus, for certaine daies. ²⁰ And incontinent entring into the synagoges, he preached Iesus, that this is the sonne of God. ²¹ And al that heard, vv ere astonied, and said, Is not this he that expugned in Hierusalem those that inuocated this name: and came hither to this purpose that he might bring them bound to the cheefe priests? ²² But Saul vvaxed mightie much more, and confounded the Ievves that dvvelt at Damascus, affirming that this is CHRIST. ²³ And vvhen many daies vv ere passed, the Ievves consulted that they might kil him. ²⁴ But their conspiracie came to Sauls knowvledge. And they kept the gates also day and night, that they might kil him. ²⁵ But the disciples taking him in the night, conueied him avvay by the vv all, letting him dovvn in a basket.

²⁶ And vvhen he vv as come into Hierusalem, he assayed to ioynne him self to the disciples, and al feared him, not beleeuing that he vv as a disciple. ²⁷ But Barnabas tooke him and brought him to the Apostles, and told them hovv in the vvay he had seen our Lord, and that he spake vnto him, and hovv in Damascus he dealt confidently in the name of Iesus. ²⁸ And he vv as vvith them going in and going out in Hierusalem, and dealing confidently in the name of our Lord. He spake also to the Gentiles, and disputed vvith the Greeces: but they sought to kil him. ²⁹ Vvhen vvhen the brethren had knovven, they brought him dovvn to Cesarea, and sent him avvay to Tarsus.

³¹ The CHVRCH truly through all Ievvrie and Galilee and Samaria had peace, and

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mightest receiue thy sight, and be filled with the holy Ghost. ¹⁸ And immediately there fell from his eyes as it had bene scales, and he receiued sight forthwith, and arose, and was baptized. ¹⁹ And when he had receiued meat, he was strengthened. Then was Saul certaine dayes with the disciples which were at Damascus. ²⁰ And straightway hee preached Christ in the Synagogues, that hee is the Sonne of God. ²¹ But all that heard him, were amazed, and said, Is not this he that destroyed them which called on this Name in Hierusalem, and came hither for that intent that he might bring them bound vnto the chiefe Priests? ²² But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, proouing that this is very Christ.

²³ And after that many dayes were fulfilled, the Iewes tooke counsel to kill him. ²⁴ But their laying awayte was known of Saul: and they watched the gates day and night to kill him. ²⁵ Then the disciples tooke him by night, and let him downe by the wall in a basket. ²⁶ And when Saul was come to Hierusalem, he assayed to ioynne himselfe to the disciples, but they were all afraid of him, and beleueed not that he was a Disciple. ²⁷ But Barnabas tooke him, and brought him to the Apostles, and declared vnto them how hee had sene the Lord in the way, and that he had spoken to him, and how hee had preached boldly at Damascus in the Name of Iesus. ²⁸ And he was with them comming in, and going out at Hierusalem. ²⁹ And he spake boldly in the Name of the Lord Iesus, and disputed against the Grecians: but they went about to slay him. ³⁰ Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus. ³¹ Then had the Churches rest thorowout all Iudea, and Galilee, and Samaria, and

εἶχον εἰρήνην, οἰκοδομοῦμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος ἐπληθύνοντο. | ³² Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων, κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν· ³³ εὔρε δὲ ἐκεῖ ἄνθρωπον τινα Ἀινέα· ὀνόματι, | ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κρᾶββάτῳ, ὃς ἦν παραλελυμένος. ³⁴ καὶ εἶπεν αὐτῷ ὁ Πέτρος, Ἀινέα, ἰαταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι καὶ στρώσον σεαυτῷ. Καὶ εὐθέως ἀνέστη· ³⁵ καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σάρωνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον. ³⁶ Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθὰ, ἥ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσιυνῶν ὧν ἐποίει· ³⁷ ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερώῳ. ³⁸ ἐγγὺς δὲ οὖσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες

* Alex. ὀνόματι Αἰνίαν.

† Alex. ὀνήσης.

WICLIIF—1380.

and walkid in the drede of the lord : and was fillid with counfort of the holi goost,

³² and it bifilde that petir, the while he passid aboute alle : come to the holi men that dwelliden at lidde, ³³ and he foonde a man enea bi name, that fro eijte jeer he hadde leye in bedde, and he was sike in palsie, ³⁴ and petir seide to hym, enea the lord ihesu crist hele thee, rise thou & araye thee, and anon he roos, ³⁵ and alle men that dwelliden at lidde, and at sarone sayen hym, whiche weren conuertid to the lord, ³⁶ and in ioppe was a disciplesse, whos name was tabita : that is to seye dorcas, this was ful of good werkis and almesdedis that sche dide, ³⁷ & it bifilde in tho dayes : that sche was sike and died, & whanne thei hadden waichun hir, thei leiden hyr in a soler, ³⁸ and for lidda was nyȝ ioppe, the discipulis herden that petir was there ynnre, and senten twey men to hym and preiden, that thou tarie not to come to us,

³⁹ and petir roos up : and cam with hem, and whanne he was comun : thei ledde hym in to the soler, and alle widowis stoden aboute hym : wepyng and schewyng cotois and clothis whiche dorcas made to hem, ⁴⁰ and whanne alle men weren putte with out forth : petir knelide and preide, and he turned to the bodi : and seide, tabita rise thou and sche opened hir iȝen, and whanne sche siȝ petir sche sat up aȝen, ⁴¹ and he took hir bi the hond : & reisid hir, and whanne he hadde clepid the holi men and widewis he assigned hir alyue, ⁴² and it was made knowun bi al ioppe, and many bileueden in the lord, ⁴³ and it was made that many diues he dwellid in ioppe, at oon symount a courtour.

iop room.

asen, asia.

cleps l. called.

iȝen, eyes.

TYNDALE—1534.

and were edified, and walked in the feare of the lorde, and multiplied by the confor-te of the holy goost.

³² And it chaunced that as Peter walked throughoute all quarters, he cam to the saynetes which dwelt at Lydda, ³³ and there he founde a certayne man namyd Eneas, which had keppe hys bed viii. yere sicke of the palsie. ³⁴ Then sayde Peter vnto hym : Eneas Iesus Christ make the whole. Aryse and make thy bed. And he arose immediatly. ³⁵ And all that dwelt at lydda and assaron, sawe hym, and tourned to the lorde.

³⁶ Ther was at Ioppe a certayne woman (whiche was a discipule named Tabitha, which by interpretacion is called dorcas) the same was full of good workes and almes dedes, which she did. ³⁷ And it chaunced in those dayes that she was sick and dyed. When they had wesshed her and layd her in a chamber : ³⁸ Because Lydda was nye to Ioppa, and the disciples had hearde that Peter was there, they sent vnto hym, desyring him that he wolde not he greved to come vnto them.

³⁹ Peter arose and came with them and when he was come, they brought him in to the chamber. And all the wydwes stode rounde aboute hym wepyng and shewyng the cotes and garments which Dorcas made whill she was with them. ⁴⁰ And Peter put them all forth and kneled doune and prayde and turned him to the body, and sayde : Tabitha aryse. And she opened her eyes, and when she sawe Peter she sat vp. ⁴¹ And he gaue her the honde and lyft her vp and called the saynetes and wydwes, and shewed her alyue. ⁴² And it was knowne throwout all Ioppa, and many beleved on the Lorde. ⁴³ And it fortuneth that he taryed many dayes in Ioppa with one Simon a tan-

CRANMER—1539.

and walked in the feare of the Lorde, and multiplied by the confor-te of the holy goost :

³² And it chaunced as Peter walked throughoute all quarters, he cam also to the saynetes which dwelt at Lydda. ³³ And there he founde a certayne man named Eneas, which had keppe his bed .viii. yeres, and was sycke of the palsy. ³⁴ And Peter sayde vnto hym : Eneas. The Lord Iesus Christ make the whole : aryse, and make thy bed. And he arose immediatly. ³⁵ And all that dwelt at Lydda and Assaron, sawe hym, and tourned to the Lorde :

³⁶ Ther was at Ioppa a certayne woman, a discipule named Tabitha, (which by interpretacyon is called Doreas) the same was ful of good workes and almes dedes, which she dyd. ³⁷ And it chaunced in those dayes that she was sycke, and dyed. Whome when they had wesshed, they layd her in a chamber. ³⁸ But for asmoch as Lydda was nye to Ioppa, and the disciples had heard that Peter was there, they sent vnto hym, desyring him, that he wolde not be greued to come vnto them.

³⁹ Peter arose, and came with them. And when he was come, they brought him in to the chamber. And all the widowes stode round about him, wepyng, and shewing the coates and garments which Dorcas made, whyll she was with them. ⁴⁰ And Peter put them all forth, and kneled doune, and prayde : and turned him to the body : and sayde : Tabitha aryse. And she opened her eyes, and when she sawe Peter, she sat vp. ⁴¹ And he gaue her the hande, and lyft her vp. And when he had called the saynetes and widowes, he shewed her alivē. ⁴² And it was knowne throwout all Ioppa, and many beleued on the Lorde. ⁴³ And it fortuneth, that he taryed many dayes in Ioppa, with one Simon a tanner.

ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ ὀκνήσαι | διελθεῖν ἕως αὐτῶν. | ³⁹ ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενομένον ἀνίγαγον εἰς τὸ ὑπερῶν, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὕσα ἢ Δορκάς. ⁴⁰ ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, ⁴¹ θείς τὰ γόνατα προσ-
 ἤψατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε, *Ταβιθά, ἀνάστηθι.* Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισε. ⁴² δούς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἀγίους καὶ τὰς χήρας, παρέστη-
 σεν αὐτὴν ζῶσαν. ⁴³ γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ ⁴⁴ πολλοὶ ἐπίστευσαν | ἐπὶ τὸν Κύριον· ἐγένετο δὲ ἡμέρας ἱκανὰς μείναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

² Alex. ἡμῶν.³ Alex. + καί.⁴ Alex. ἐπίστευσαν πολλοί.

GENEVA—1557.

and were edified, and walked in the feare of the Lord, and multiplied by the comfort of the holy Gost.

³² And it chanced as Peter walked through out all *quarters*, he came also to the saintes which dwelt at Lydda. ³³ And there he founde a certayne man named AEneas, which had kept his bed eight yeres, sycke of the palsey. ³⁴ Then sayd Peter vnto him, AEneas, Iesus Christe maketh thee whole: arise and make vp thy bed. and he arose immediately. ³⁵ And all that dwelt at Lydda and Saron, sawe him, and tourned to the Lord. ³⁶ Ther was at Ioppa a certayne woman which was a disciple named Tabitha, (which by interpretation is called Dorcas) the same was full of good workes and almes dedes, which she did. ³⁷ And it chanced in those dayes, that she was sycke and dyed. and when they had washed her, they layd her in an vpper chamber. ³⁸ Now forasmuche as Lydda was nye to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men desiring that he wolde not delaye to come vnto them.

³⁹ Then Peter arose and came with them: and when he was come, they broght him into the vpper chamber: where all the widdowes stode rounde about him weping, and shewyng the coates and garmentes which Dorcas made, while she was with them. ⁴⁰ And Peter put them all forth, and kneeled downe, and prayd, and turned him to the body, and sayd, Tabitha, arise. And she opened, her eyes, and when she sawe Peter, sat vp. ⁴¹ And he gaue her the hand, and lift her vp, and called the saintes and wyddowes, and restored her alnye. ⁴² And it was knowne through out all Ioppa, and many beleued in the Lord. ⁴³ And it came to passe that he taried many dayes in Ioppa, with one Simon a tanner.

RHEIMS—1582.

vvas edified, vvalking in the feare of our Lord, and vvas replenished vvith the consolation of the holy Ghost.

³² And it came to passe, that Peter as he passed through al, came to the saintes that dwelt at Lydda. ³³ and he found there a certaine man named AEneas, lying in his bed from eight yeres before, vvho had the palsey. ³⁴ And Peter sayd to him, AEneas, our Lord IESUS CHRIST heale thee: arise, and make thy bed. And incontinent he arose. ³⁵ And al that dwelt at Lydda and Saron, savv him: vvho converted to our Lord.

³⁶ And in Ioppé there vvas a certaine disciple named Tabitha, vvch by interpretation is called Dorcas. This vvoman vvas full of good vvorkes and almes-deedes vvchich she did. ³⁷ And it came to passe in those daies, that she vvas sicke and died. Vvhom vvhen they had vvashed, they laid her in an vpper chamber. ³⁸ And vvheras Lydda vvas nigh to Ioppé, the disciples hearing that Peter vvas in it, they sent tvo men vnto him, desiring him, Be not loth to come so farre as to vs. ³⁹ And Peter rising vp came vvith them. And vvhen he vvas come, they brought him into the vpper chamber: and al the vviddowes stode about him vvweeping, and sherving him the coates and garmentes vvchich Dorcas made them. ⁴⁰ And al being put forth, Peter falling on his knees praied, and turning to the body he said: Tabitha, arise. And she opened her eies: and seeing Peter, she sate vp. ⁴¹ And giuing her his hand, he lifted her vp. And vvhen he had called the saintes and the vviddowes, he presented her alnye. ⁴² And it vvas made knovven through out al Ioppé: and many beleued in our Lord. ⁴³ And it came to passe that he abode many daies in Ioppé, vvith one Simon a tanner.

AUTHORISED—1611.

were edified, and walking in the feare of the Lord, and in the comfort of the holy Ghost, were multiplied.

³² And it came to passe, as Peter passed thorough all quarters, he came downe also to the Saints, which dwelt at Lydda. ³³ And there he found a certaine man named Aeneas, which had kept his bed eight yeeres, and was sicke of the palsey. ³⁴ And Peter said vnto him, Aeneas, Iesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. ³⁵ And all that dwelt in Lydda, and Saron, sawe him, and turned to the Lord.

³⁶ Now there was at Ioppa a certain disciple named Tabitha, which by interpretation is called Dorcas: This woman was full of good works, and almes deeds, which she did. ³⁷ And it came to passe in those dayes that shee was sicke, and died: whome when they had washed, they laid her in an vpper chamber. ³⁸ And forasmuch as Lydda was nigh to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring him that he would not delay to come to them.

³⁹ Then Peter arose and went with them: when he was come, they brought him into the vpper chamber: And all the widdowes stood by him weeping, and shewing the coates and garments which Dorcas made, while shee was with them. ⁴⁰ But Peter put them all forth, and kneeled downe, and prayed, and turning him to the body, sayd, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sate vp. ⁴¹ And he gaue her his hand, and lift her vp: and when hee had called the Saints and widdowes, presented her aliae. ⁴² And it was known thorough out Ioppa, and many beleued in the Lord. ⁴³ And it came to passe, that he taried many dayes in Ioppa, with one Simon a Tannar.

⁴ Or, be grieved.

X. Ἀνὴρ δέ τις ἦν| ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, ² εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν ³ τε| ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διαπαιτός· ⁴ εἶδεν ἐν ὁράματι φανερώς, ὥσει| ὧραν ἐννάτην τῆς ἡμέρας, ἄγγελου τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῷ, ‘Κορνήλιε.’ ⁵ Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος εἶπε, ‘Τί ἐστι, κύριε;’ εἶπε δὲ αὐτῷ, ‘Αἰ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ.’ ⁶ καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα ⁷ ὃς ἐπικαλεῖται Πέτρος|. ⁸ οὗτος ξενίζεται παρὰ τινι Σίμωνι βυρσεῖ, ὃ ἐστὶν οἰκία παρὰ θάλασσαν.’ ⁹ Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν| αὐτῷ,| φωνήσας δύο τῶν οἰκετῶν ¹⁰ αὐτοῦ,| καὶ στρατιωτῶν εὐσεβῇ τῶν προσκατερούντων αὐτῷ, ¹¹ καὶ ἐξηγησάμενος αὐτοῖς

^c Alex. = ἦν.^d Alex. = τε.^e Alex. ὥσει περί.^f Alex. = τινα.^g Const. τὸν ἐπικαλούμενον Πέτρον.^h Rec. = οὗτος λαλήσει

σοι τί σὺ εἶ ποιῇ.

ⁱ Rec. τῷ Κορνήλιῳ.

WICLIF—1380.

10. A MAN was in cesarie corneli bi name a centurion of the company of knyghtis, that is seide of italie,² a relesious man t dredinge the lord with al his meyne, doyng many almessis to the puple, and preynge the lord euermore,³ this say in a visoun opunli, as in the nynthe our of the day: an angel of god entrynge in to hym t seynge to hym, corneli,⁴ and he bihelde hym and was adredde and seide whi art thou lord? he seide to hym, thi preieris and thin almessedis: han stied up in to mynde in the sijt of the lord,⁵ and now seide thou men in to ioppe; and clepe oon symont that is named petir,⁶ this is herboride at a man symont coriour: whos hous is beside the see; this schal seye to thee, what it bihoueth thee to do;⁷ and whanne the angel that spake to hym, was gon away he clepid tweyne men of his hous, and a knygt that dredde the lord: which werun at his biddinge,⁸ and whanne he hadde tolde hem alle these thingis, he sente hem in to ioppe,⁹ and on the day suyng while thei maden iourney, t nygeden to the citee, petir went up in the hijist place of the hous to preye aboute the sixte our,¹⁰ and whanne he was hungrid, he wolde haue ete; but while thei maden redi a rauyschyng of spirit felde on hym,¹¹ and he say heuene opened and a vessel comynge down as a greet scheet, with four corners to be lte don fro heuene in to erthe,¹² in whiche werun al foure footid beestis, t cрыping of the erthe, and volatis of heuene,¹³ and a vois was made to hym, rise thou petir and sle and ete,¹⁴ and petir scide, lorde forbede, for I neuer ete oon comoun thing and vnclene,¹⁵ and cfte the secounde tyme the vois was made to hym, that thing that god hath clensid: sey thou not vnclene,¹⁶ and this thing was doon bi thries; and anon the vessel was rescueyd agen, [into heuene.]

¹⁷ and while that petir doutid with ynne

TYNDALE—1534.

10. THER was a certayne man in Cesarea called Cornelius, a capytayne of the souldiers of Italy,² a deuoute man, and one that feared God with all his household, which gaue moche almes to the people, and prayde God alwaye.³ The same man sawe in a vision euydently aboute the nynthe houre of the daye an angel of god comynge into him, and sayinge vnto him: Cornelius. ⁴ When he looked on him, he was afraide, and sayde: what is it lorde? He sayde vnto him. Thy prayers and thy almesses ar come vp into remembrance before God. ⁵ And now sende men to Ioppa, and call for one Simon named also Peter. ⁶ He lodgeth with one Simon a tanner, whose house is by the see syde. He shall tell the, what thou oughtest to doo. ⁷ When the angel which spake vnto Cornelius was departed, he called two of his householdes seruauntes, and a deuoute souldier of them that wayted on him,⁸ and tolde them all the mater, and sent them to Ioppa.

⁹ On the morowe as they went on their iourney and drewe nye vnto the cite, Peter went vp into the toppie of the housse to praye, aboute the vi. houre. ¹⁰ Then wexed he an hongred, and wolde haue eaten. But whyll they made redy. He fell into a trance, ¹¹ and sawe heuene opened and a certayne vessel come doune vnto him, as it had bene a greate shete, knygt at the iiii. corners, and was let doune to the erth, ¹² where in wer al maner of .iiii. footed beastes of the erth and vermen and wormes, and foules of the ayer. ¹³ And ther came a voyce to him: ryse Peter kyll and ate. ¹⁴ But Peter sayde: God forbyd Lorde, for I haue neuer eaten any thinge that is comen or vnclene. ¹⁵ And the voyce spake vnto him agayne the secounde tyme: what God hath clensid, that make thou not comen. ¹⁶ This was done thryse, and the vessell was recoueyd vp agayne into heuen.

¹⁷ Whyll Peter mused in him selfe what

CRANMER—1539.

10. THERE was a certayne man in Cesarea called Cornelius, a capytayne of the souldiers of Italy,² a deuoute man, and one that feared God with all his household, which gaue moch almes to the people, and prayde God alwaye. ³ The same sawe by a visoun euydently (aboute the nynthe houre of the daye) an Angell of God comynge into hym: and sayinge vnto him: Cornelius. ⁴ When he loked on him, he was afraide, and sayd: what is it Lorde? He sayde vnto hym. Thy prayers and thy almesses are come vp into remembrance before God. ⁵ And now sende men to Ioppa, and call for one Simon, whose symarne is Peter. ⁶ He lodgeth wyth one Simon a tanner, whose house is by the see syde. He shall tell the, what thou oughtest to do. ⁷ And when the Angell whych spake vnto hym, was departed, he called two of his householdes seruauntes and a deuoute souldier of them that wayted on him, ⁸ and tolde them all the matter, and sent them to Ioppa.

⁹ On the morowe as they went on their iourney and drewe nye vnto the citee, Peter went vp vpon the toppie of the house to praye, aboute the vi. houre. ¹⁰ And when he wexed an hongred, he wolde haue eaten. But while they made redy, he fell into a trance, ¹¹ and sawe heauen opened, and a certayne vessell come doune vnto him, as it had bene a greate shete, knygt at the foure corners, and was let doune to the erth, ¹² where in were al maner of foure footed beastes of the earth, and vermen and wormes, and foules of the ayer. ¹³ And ther came a voyce to him: ryse Peter, kyll, and eat. ¹⁴ But Peter said: not so Lorde, for I haue neuer eaten any thinge that is comen or vnclene. ¹⁵ And the voyce spake vnto him agayne the secounde tyme: what God hath clensid, that call not thou comen. ¹⁶ This was done thryse, and the vessell was recoueyd vp agayne into heauen.

¹⁷ While Peter also mused in hym selfe

knyght, soldiery. meyne, family. etid, ascended. etpe, call. seynge, following. nygeden, drew near. volatis, fowls. ete, agayne. agen, agayne.

ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. ⁹ Τῇ δὲ ἐπαύριον ὁδοιπορούντων ἑκείνων| καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ ὧραν ἔκτῃ. ¹⁰ ἐγένετο δὲ πρόσπεινος, καὶ ἤθελε γεύσασθαι παρασκευαζόντων δὲ ἑκείνων,| ¹¹ ἐπέπεσεν| ἐπ' αὐτὸν ἑκστασις, ¹² καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον, καὶ καταβαίνον ὁσκέως τι ὡς ὁθόνην μεγάλην, τέσσαρσιν ἀρχαῖς ¹³ δεδεμένον, καὶ| καθιέμενον ἐπὶ τῆς γῆς. ¹⁴ ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα ¹⁵ τῆς γῆς| καὶ τὰ θηρία| καὶ τὰ ἐρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. ¹⁶ καὶ ἐγένετο φωνὴ πρὸς αὐτὸν, ὁ Ἀναστάς, Πέτρε, θύσον καὶ φάγε. ¹⁷ Ὁ δὲ Πέτρος εἶπε, ὁ Μηδαιώτης, Κύριε ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ¹⁸ ἢ ἀκάθαρτον. Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτὸν, ὁ Ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοῖνον. ¹⁹ Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ ²⁰ πάλιν| ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν. ²¹ Ὡς δὲ ἐν ἑαυτῷ

¹ Alex. = αὐτοῦ.² Alex. αὐτῶν.³ Alex. αὐτῶν.⁴ Alex. ἰγίνετο.⁵ Rec. = ἰπ' αὐτῶν.⁶ Alex. = ἐκείμενον καὶ.⁷ Alex. τῆς

γῆς pon. post. ἰπετὰ.

⁸ Alex. = καὶ τὰ θηρία.⁹ Alex. καὶ.¹⁰ Alex. εὐθὺς.

GENEVA — 1557.

10. FORTHMORE there was a certayne man in Cesarea called Corneli, a captayne of the souldiers called the Italian bande. ² A deuout man, and one that feared God with all his housholde, which gaue much almes to the people, and prayed God continually. ³ The same sawe in a vision evidently (about the nythe houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius, ⁴ But he beholding him, taken vvith feare, said, Vvho art thou Lord? And he said to him, Thy praiers and thy almes-deedes are ascended into remembrance in the sight of God. ⁵ And novv send men vnto Ioppé, and call hither one Simon that is surnamed Peter. ⁶ he lodgeth vvith one Simon a tanner, vvwhose house is by the sea side, he vvill tel thee vvhat thou must doe. ⁷ And vvhen the Angel vvvas departed that spake to him, he called ttvvo of his houshold, and a souldiar that feared our Lord, of them that vvvere vvnder him. ⁸ To vvvhom vvhen he had told all, he sent them vvnto Ioppé.

⁹ And the next day vvvhiles they vvvere going on their iourney, and drowing nigh to the citie, Peter vvvent vv into the higher partes, to pray about the sixt houre. ¹⁰ And being hungrie, he vvvas desirous to take somevvhat. And as they vvvere preparing, there fel vvpon him an excesse of minde: ¹¹ and he savv the heauen opened, and a certayne vessell descending, as it vvvere a great linnen sheete vvwith foure corners let dovvnne from heauen to the earth, ¹² vvwherein vvvere al foure-footed beastes, and that creepe on the earth, and fowles of the aire. ¹³ And there came a voyce to him, Arise Peter: kill, and eate. ¹⁴ But Peter said, God forbid, Lord: for I did neuer eate any common and vvncleane thing. ¹⁵ And a voice came to him againe the second time, That vvvhich God hath purified, doe not thou call common. ¹⁶ And this vvvas done thrise, and forthvvith the vessell vvvas taken vv againe into heauen. ¹⁷ And vvvhiles Peter doubted vvwithin him self,

RHEIMS — 1582.

10. And there vvvas a certaine man in Cesarea, named Cornelius, Centurion of that vvvhich is called the Italian band, ² religious, and fearing God vvwith al his house, doing many almes-deedes to the people. And alvvvaies praying to God, ³ he savv in a vision manifestly, about the ninthe houre of the day, an Angel of God comming in vvnto him, and saying to him, Cornelius, ⁴ But he beholding him, taken vvwith feare, said, Vvho art thou Lord? And he said to him, Thy praiers and thy almes-deedes are ascended into remembrance in the sight of God. ⁵ And novv send men vvnto Ioppé, and call hither one Simon that is surnamed Peter. ⁶ he lodgeth vvwith one Simon a tanner, vvwhose house is by the sea side, he vvill tel thee vvhat thou must doe. ⁷ And vvhen the Angel vvvas departed that spake to him, he called ttvvo of his houshold, and a souldiar that feared our Lord, of them that vvvere vvnder him. ⁸ To vvvhom vvhen he had told all, he sent them vvnto Ioppé.

⁹ And the next day vvvhiles they vvvere going on their iourney, and drowing nigh to the citie, Peter vvvent vv into the higher partes, to pray about the sixt houre. ¹⁰ And being hungrie, he vvvas desirous to take somevvhat. And as they vvvere preparing, there fel vvpon him an excesse of minde: ¹¹ and he savv the heauen opened, and a certayne vessell descending, as it vvvere a great linnen sheete vvwith foure corners let dovvnne from heauen to the earth, ¹² vvwherein vvvere al foure-footed beastes, and that creepe on the earth, and fowles of the aire. ¹³ And there came a voyce to him, Arise Peter: kill, and eate. ¹⁴ But Peter said, God forbid, Lord: for I did neuer eate any common and vvncleane thing. ¹⁵ And a voice came to him againe the second time, That vvvhich God hath purified, doe not thou call common. ¹⁶ And this vvvas done thrise, and forthvvith the vessell vvvas taken vv againe into heauen. ¹⁷ And vvvhiles Peter doubted vvwithin him self,

AUTHORISED — 1611.

10. THERE was a certaine man in Cesarea, called Cornelius a Centurion of the band called the Italian band, ² A deuout man, and one that feared God with all his house, which gaue much almes to the people, and prayed to God alway. ³ He saw in a vision evidently, about the ninth houre of the day, an Angel of God comming in to him, and saying vnto him, Cornelius. ⁴ And when he looked on him, hee was afraid, and said, What is it, Lord? And he said vnto him, Thy praiers and thine almes are come vp for a memorial before God. ⁵ And now send men to Ioppa, and call for one Simon, whose surname is Peter. ⁶ Hee lodgeth vvith one Simon a Tanner, whose house is by the Sea side; he shall tell thee what thou oughtest to doe. ⁷ And when the Angel which spake vnto Cornelius, was departed, he called two of his household seruants, & a deuout souldier of them that waited on him continually. ⁸ And when hee had declared all these things vnto them, he sent them to Ioppa. ⁹ On the morrow as they went on their iourney, and drew nigh vnto the citie, Peter went vvpon the house to pray, about the sixth houre. ¹⁰ And he became very hungry, and would haue eaten: But while they made ready, he fell into a trance, ¹¹ And he saw heauen opened, and a certaine vessell descending vnto him, as it had been a great sheete, knit at the foure corners, and let downe to the earth: ¹² Wherein were all manner of foure footed beastes of the earth, and wilde beasts, and creeping things, and fowles of the ayre. ¹³ And there came a voyce to him, Rise, Peter: kill, and eate. ¹⁴ But Peter said, Not so, Lord: for I haue neuer eaten any thing that is common or vncleane.

¹⁵ And the voyce spake vvnto him againe the second time, What God hath cleansed, that call not thou common. ¹⁶ This was done thrise: and the vessell was receiued vv againe into heauen. ¹⁷ Now while Peter doubted in himselfe what this

¹⁸ And the voyce spake vvnto him againe the second time, What God hath purified pollute thou not. ¹⁹ This was so done thrise: and the vessell was drawn vv againe into heauen. ²⁰ Whye Peter mused

διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ ὄραμα ὃ εἶδε, καὶ ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα·¹⁸ καὶ φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται.¹⁹ Τοῦ δὲ Πέτρου διενθυμούμενου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα, Ἰδοὺ, ἄνδρες τρεῖς ζητοῦσὶ σε·²⁰ ἀλλὰ ἀναστὰς κατάβηθι, καὶ πορεύου· σὺν αὐτοῖς, μηδὲν διακρινόμενος· διότι ἐγὼ ἀπέσταλκα αὐτούς.²¹ Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας, εἶπεν, Ἰδοὺ, ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν παρέστε;²² οἱ δὲ εἶπον, Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου, μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ.²³ Εἰσκαλέσάμενος οὖν αὐτοὺς ἐξέγειτο. Τῇ δὲ ἐπαύριον ἀναστὰς|

¹⁸ Alex. = καί.¹⁹ Rec. ἐνθυμούμενον.²⁰ Alex. ὄντι.²¹ Rec. + τοὺς ἀπεσταλλένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν.²² Rec. = ἀναστὰς.

WICLIIF—1380.

hym self, what the visoun was that he say: lo the men that weren sent fro corneli; sougten the hous of symounte and stoden at the zate,¹⁸ and whanne thei hadden clepid: thei axeden if simount that is named petir hadde there herbere;¹⁹ and while petir thought on the visoun: the spirit seide to hym; lo thre men seken thee;²⁰ therfor rise thou and go down and go with hem; and doute thou no thing for I sente hem;²¹ and petir cam down to the men, and seide; lo I am whom ye seken; what is the cause: for whiche ye ben come? ²² and thei seiden; corneli the centurier a iust man ⁊ dreyngde god; and hath good witnessynge of alle the folke of iewis toke answer of an holi aungel to clepe thee in to his hous; and to here wordis of thee;²³ therfor he ledde hem ynn; and reseyued in herbere; and that nyȝt thei dwelliden with hym; and in the day syunge he roos and wente forth with hem; and summe of the britheren foloweden hym fro ioppe that thei be witnessis to petir;

²⁴ and the tothir day he entrid in to cesarie; and corneli abode him with his cosyns ⁊ necessarie frendis that weren clepid to gidre;²⁵ and it was don; whanne petir was come ynn corneli cam metynge hym and fildoun at his fet and worshipid hym;²⁶ but petir reisid hym, and seide arise thou; also I my self am a man as thou;²⁷ ⁊ he spake with hym; and wente ynn; and fonde many that weren come to gedre;²⁸ and he seide to hem; ye witen hou abhomyuable it is to a iewe to be ioyned, ether to come to an alien; but god schewid to me that no man seye a man comyn ether vnclene;²⁹ for which thing I cam whanne I was cleped with out doughte; therfor I axe you: for what cause han ye clepid me?

³⁰ and corneli seide; to day foure dayes; in to this oure I was preiynge and fastynge

TYNDALE—1534.

this vision which he had sene meant; beholde; the men which were sent from Cornelius; had made iniquance for Simons housse; and stode before the dore.¹⁸ And called out won and axed whether Simon which was also called Peter were lodged there.¹⁹ Whyll Peter thought on this vision; the sprete sayde vnto him: Beholde; men seke the:²⁰ aryse therfore; get the downe; and goo with them; and doute not. For I haue sent them.²¹ Peter wente downe to the men which were sent vnto him from Cornelius; and sayde; Beholde; I am he whom ye seke; what is the cause wherfore ye are come? ²² And they sayde vnto him: Cornelius the captayne a iust man, and won that feareth God; and of good reporte amonge all the people of the Iewes was warned by an holy angell; to sende for the into his housse; and to hearewordes of the.²³ Then called he them in; and lodged them.

And on the morowe Peter went awaye with them; and certayne brethren from Ioppa accompanied hym.²⁴ And the thyrdaye entred they into Cesaria. And Cornelius wayted for them; and had called to gether his kynsmen; and speciall frendes.²⁵ And as it chaunced Peter to come in; Cornelius met hym; and fell downe at his fete; and worshipped hym:²⁶ But Peter toke him vp sayinge: stande vp; for evyn I my selfe am a man.²⁷ And as he talked with him he cam in; and founde many that were come to gether.²⁸ And he sayde vnto them: Ye do knowe how that yt ys an vnlawfull thyng for a man that is a Iewe; to company or come vnto an alient: But god hath shewed me that I shuld not call eny man comen or vnclene:²⁹ therfore came I vnto you with oute sayenge naye asone as I was sent for. I axe therfore; for what intent have ye sent for me?

³⁰ And Cornelius sayde: This daye now .iiii. dayes I fasted; and at the nynthe

CRANMER—1539.

what thys visyon (whyche he had sene) meant: beholde; the men which were sent from Cornelius; had made iniquance for Simons house; and stode before the dore:¹⁸ and called out one; and asked whether Symon which was surnamed Peter; were lodged there.¹⁹ Whyll Peter thought on the vision; the sprete sayd vnto him: beholde; men seke the:²⁰ aryse therfore; and get the downe; and go with them; and dowe not: for I haue sent them.

²¹ Peter went downe to the men which were sent vnto him from Cornelius; and sayde. Beholde; I am he whom ye seke; what is the cause wherfore ye are come? ²² They sayde; Cornelius the captayne; a iust man; and one that feareth God; and of good reporte amonge all the people of the Iewes; was warned by an holy Angell; to sende for the into hys house; and to heare wordes of the.²³ Then called he them in and lodged them.

And on the morow; Peter went awaye with them; and certayne brethren from Ioppa accompanied hym.²⁴ And the thyrdaye entred they into Cesarea. And Cornelius wayted for them; and had called together hys kynsmen; and speciall frendes.²⁵ And as it chaunced Peter to come in; Cornelius met hym; and fell downe at hys fete; and worshipped hym.²⁶ But Peter toke hym vp; sayinge: stande vp; I my selfe also am a man.²⁷ And as he talked with him; he cam in; and founde many that were come together.²⁸ And he sayde vnto them: Ye knowe how that it is an vnlawfull thyng for a man that is a Iewe; to company or come vnto an alient: but God hath shewed me; that I shulde not call eny man comen or vnclene:²⁹ therfore came I vnto you without delaye; asone as I was sent for. I aske therfore; for what intent haue ye sent for me.

³⁰ And Cornelius sayd: This daye now .iiii. dayes aboute this houre; I sat fasting;

clepid. called. herbere, lodging. v. syng. following. witen know.

^a ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ ^a Ἰόππης συνῆλθον αὐτῶ.
²⁴ ^b καὶ τῇ | ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν· ὁ δὲ Κορνήλιος ἦν προσδοκῶν
αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. ²⁵ Ὡς
δὲ ἐγένετο ^c τοῦ | εἰσελθεῖν τὸν Πέτρον, συναυτῆσας αὐτῷ ὁ Κορνήλιος, πεσὼν ἐπὶ
τοὺς πόδας προσεκύνησεν. ²⁶ ὁ δὲ Πέτρος ^d αὐτὸν ἤγειρε | λέγων, ‘ Ἀνάστηθι· κἀγὼ
‘ αὐτὸς ἄνθρωπός εἰμι.’ ²⁷ Καὶ συνομιλῶν αὐτῷ, εἰσῆλθε, καὶ εὕρισκει συνεληλυ-
θότας πολλοὺς, ²⁸ ἔφη τε πρὸς αὐτοὺς, ‘ Ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ
‘ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἄλλοφύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα
‘ κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον· ²⁹ διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμ-
‘ φθεῖς. πυνθάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με;’ ³⁰ Καὶ ὁ Κορνήλιος ἔφη,
‘ Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἡμῶν ^e νηστεύων, καὶ | τὴν ἐννάτην

^a Rec. + ὁ Πέτρος.^b Rec. + τῆς.^c Τῇ δὲ.^d Rec. = τοῦ.^e Alex. ἡγείρει αὐτὸν.^f Alex. = νηστεύων, καί.

GENEVA — 1557.

in him self what this vision which he had
sene meant, behold, the men which were
sent from Cornelius, had made inquirance
for Simons house, and stode before the
dore. ¹⁸ And called out one, and asked,
whether Simon, which was surnamed
Peter, were lodged there. ¹⁹ Whyte Peter
thought on the vision, the Sprite said
vnto him, Beholde thee men seeke thee.
²⁰ Aryse therefore, get thee downe, and
go with them, and doute not : for I haue
sent them. ²¹ Then Peter went downe to
the men, which were sent vnto him from
Cornelius. and sayd, Beholde, I am he
whome ye seeke, what is the cause where-
fore ye are come?

²² And they sayd, Cornelius the captaine,
a iuste man, and one that feareth God,
and of good reporte among all the people
of the Iewes, was warned by an holy
Angel, to send for thee into his house,
and to heare thy wordes. ²³ Then called
he them in, and lodged them. and the
next day, Peter went away with them, and
certayne brethren from Ioppa accom-
panied hym. ²⁴ And the day after, they
entred into Cesarea. And Cornelius wayted
for them, and had called together his
kynsmen, and speciall friends. ²⁵ And as
it chanced Peter to come in, Cornelius
met hym, and fel downe at his fete, and
worshipped hym. ²⁶ But Peter toke hym
vp, saying, Stand vp, for euen I my selfe
am a man. ²⁷ And as he talked with hym,
he came in, and founde many that were
come together. ²⁸ And he said vnto them,
Ye know how that it is an vnlawful
thyng for a man that is a Iewe, to com-
panye or come vnto one, that is of an
other nation: but God hath shewed me,
that I should not call any man com-
mon, or vncleane. ²⁹ Therefore came I vnto you
without saying naue, asson as I was sent
fore. I aske therefore, For what intent
haue ye sent for me?

³⁰ Then Cornelius said, Foure dayes ago,
euen about this houre I fasted, and at

RHEIMS — 1582.

vwhat the vision should be that he had
sen, behold the men that vvere sent from
Cornelius, inquiring for Simons house,
stood at the gate. ¹⁸ And vvhen they had
called, they asked, if Simon that is sur-
named Peter, vvere lodged there. ¹⁹ And
as Peter vvvas thinking of the vision, the
Spirit said to him, Behold three men doe
seeke thee. ²⁰ Arise therfore, and get thee
dovvne, and goe vvith them, doubting
nothing: for I haue sent them. ²¹ And
Peter going dovvnne to the men, said, Be-
hold, I am he vvhom you seeke: vvhat is
the cause, for the vvchich you are come?

²² Vvho said, Cornelius the Centurion, a
iust man and that feareth God, and hauing
testimonie of al the nation of the Iewes,
receiued an ansvver of an holy Angel to
send for thee into his house, and to heare
vvordes of thee. ²³ Therfore bringing them
in, he lodged them.

And the day folovving he arose and
vvent vvith them: and certayne of the bre-
thren of Ioppé accompanied him. ²⁴ And
on the morow he entred into Cesarea. And
Cornelius expected them, hauing
called together his kinne, and special
frendes. ²⁵ And it came to passe, Vvhen
Peter vvvas come in, Cornelius came to
meete him, and falling at his feete adored.

²⁶ But Peter lifted him vp saying, Arise,
my self also am a man. ²⁷ And talking
vvith him, he vvvent in, and findeth many
that vvvere assembled, ²⁸ and he said to
them, You know hovv abominable it is
for a man that is a Iewe, to ioyne, or to
approche vnto a stranger: but God hath
shewed to me, to call no man common
or vncleane. ²⁹ For the vvchich cause,
making no doubt, I came vvhen I vvas
sent for. I demaund therfore, for vvhat
cause you haue sent for me? ³⁰ And Cor-
nelius said, Foure daies since, vntill this
houre, I vvvas praying the ninthe houre

AUTHORISED — 1611.

vision which he had sene, should meane:
behold, the men which were sent from
Cornelius, had made enquiry for Simons
house, and stood before the gate, ¹⁸ And
called, and asked whether Simon, which
was surnamed Peter, were lodged there.

¹⁹ While Peter thought on the vision,
the spirit said vnto him, Behold, three
men seeke thee. ²⁰ Arise therefore, and
get thee downe, and goe vvith them,
doubting nothing: for I haue sent them.
²¹ Then Peter went downe to the men,
which were sent vnto him from Cornelius,
and said, Behold, I am hee, vvhom yee
seeke: vvhat is the cause vvherefore ye
are come? ²² And they sayd, Cornelius
the Centurion, a iust man, and one that
feareth God, and of good report among
all the nation of the Iewes, was warned
from God by an holy Angel, to send for
thee into his house, and to heare vvordes
of thee. ²³ Then called he them in, and
lodged them: And on the morrow Peter
went away vvith them, and certayne breth-
ren from Ioppa accompanied him. ²⁴ And
the morrow after they entred into Cesarea:
and Cornelius vvaited for them, and had
called together his kinsemen and neere
frendes. ²⁵ And as Peter vvvas coming in,
Cornelius met him, and fell downe at his
feete, and worshipped him. ²⁶ But Peter
tooke him vp, saying, Stand vp, I my
selfe also am a man. ²⁷ And as he talked
vvith him, hee vvvent in, and found many
that vvvere come together. ²⁸ And he said
vnto them, Ye know vvhat that it is an
vnlawfull thing for a man that is a Iewe,
to keepe company or come vnto one of
another nation: but God hath shewed
me, that I should not call any man com-
mon or vncleane. ²⁹ Therefore came I vnto
you vvithout gainesaying, as soone as I
vvvas sent for. I aske therfore, for vvhat
intent ye haue sent for me. ³⁰ And Cor-
nelius said, Foure dayes agoe I vvvas fasting
vntill this houre, and at the ninth houre I

ἄραν| προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἑσθήτι λαμπρᾷ, ³¹ καὶ φησι, Κορνήλιε, εἰσηκούσθη σου ἡ προσευχή, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ. ³² πέμψον οὖν εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς παραγενόμενος λαλήσει σοι. ³³ Ἐξαυτῆς οὖν ἔπεμψα πρὸς σε· σύ τε καλῶς ἐποίησας παραγενόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ. ³⁴ Ἀνοίξας δὲ Πέτρος τὸ στόμα ^h εἶπεν, Ἐπὶ ἀληθείας καταλαμβάνομαι, ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός, ³⁵ ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἔστι. ³⁶ τὸν λόγον ἰδὼν ἀπέστείλε τὸς υἱοὺς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, οὗτός ἐστι πάντων

/ Alex. = ἄραν.

E Alex. Κυρίον.

A Alex. + αὐτοῦ.

1 Alex. = ὄν.

A Alex. ἀρξάμενος.

WICLIIF—1380.

in the nynthe our in my hous, and lo a man stood bifor me in a whyt cloth: ³¹ and seide: corneli thi preyer is herd, and thin almesdedis ben in mynde in the sijt of god. ³² therfor sende thou in to ioppe, and clepe symount that is named petir; this is herborid in the hous of symounte coriour bisidis the see, this whanne he schal come, schal speke to thee; ³³ therfor anon I sente to thee and thou didist wel in comynge to us; now therfore we alle ben present in this sijt to here the wordis what euer ben comaundid to thee of the lord; ³⁴ and Petir openid his mouth and seide; in trathe I haue founiden: that god is not acceptor of persones; ³⁵ but in eeche folk he that dredith god and worchith riȝtwisnesse is accepte to hym;

³⁶ god sente a word to the children of israel: sohewynge pees bi ihesus crist; this is lord of alle thingis. ³⁷ ze witen the word, that is made thorȝ al iudee and biganne at galile, aftir the Baptym that ion prechid ihesus of nazareth; ³⁸ how god annoyntid hym with the holi goost and vertu, which passid forth in doyng wele, and helynge alle men oppressid of the deuel; for god was with hym; ³⁹ we ben witnessis of alle thingis, which he hided in the cuntrey of iewis and of ierusalem; whom thei slouen hangynge in a tre; ⁴⁰ and god reisid this in the thirde day: and ȝaf hym to be made knowun;

⁴¹ not to alle puple: but to witnessis bifor ordeyned of god; to us that eten and drunken with hym: aftir that he roos agen fro deeth; ⁴² and he comaundid to us; to preche to the puple to witness; that he it is that is ordeyned of god domesman of the quycke and dede; * to alle thes profetis beren witnessinge

clupe, call. herborid, lodged. witen, know. vertu, power. domesman, judge.

TYNDALE—1534.

houre I prayde in my house: and behold, a man stode before me in bright clothynge; ³¹ and sayde: Cornelius, thy prayer is hearde, and thyne almes dedes are had in remembrance in the sight of God. ³² Sende therfore to Ioppa, and call for Simon which is also called Peter. He is lodged in the housse of one Simon a tanner by the see syde; the which asson as he is come, shall speake vnto the. ³³ Then sent I for the immediatly, and thou hast well done for to come. Now are we all here present before god, to heare all thynges that are commaunded vnto the of God.

³⁴ Then Peter opened his mouth and sayde: Of a trueth I perseave; that God is not parciall; ³⁵ but in all people he that feareth him and worketh rightewesnes, is accepted with him.

³⁶ Ye knowe the preachynge that God sent vnto the chyldren of Israel, preachinge peace by Iesus Christe (which is Lorde ouer all thinges: ³⁷ Which preachynge was published thorow oute all Iewrye, and beganne in Galile, after the baptyme which Iohn preached; ³⁸ how God had annoynted Iesus of Nazareth with the holi goost, and with power; which Iesus went aboute doyng good, and healyng all that were oppressid of the develles; for God was with him. ³⁹ And we are witnessis of all thynges which he dyd in the londe of the Iewes and at Ierusalem; whom they slew; and honged on tree.

⁴⁰ Him God reysed vp the thyrde daye, and shewed him openly; ⁴¹ not to all the people; but vnto vs witnessis chosyn before of God; which ate and dronke with him; after he arose from deeth. ⁴² And he commaunded vs to preache vnto the people and testifie; that it is he that is ordeined of God a Iudge of quycke and deed. ⁴³ To him geue all the Prophetes

CRANMER—1539.

and at the nynthe houre I prayde in my house: and behold, a man stode before me in bryght clothynge; ³¹ and said: Cornelius, thy prayer is heard, and thyne almes dedes are had in remembrance in the syght of God. ³² Sende men therfore to go to Ioppa, and call for Symon, whose synname is Peter. He is lodged in the house of one Symon a tanner by the see syde: which asson as he is come, shall speake vnto the. ³³ Then sent I for the immediatly, and thou hast well done, that thou art come. Now therfore are we all here present before God, to heare all thynges that are commaunded vnto the of God.

³⁴ Then Peter oppened his mouth and sayde: Of a trueth I perceive, that there is no respect of parsones with God; ³⁵ but in all people, he that feareth hym, and worketh ryghtewesnes, is accepted with him.

³⁶ Ye knowe the preachynge that God sent vnto the chyldren of Israel, preachinge peace by Iesus Chryst, which is Lorde ouer all thinges: ³⁷ Which preachynge was published thorow out all Iewrye (and beganne in Galile, after the baptyme which Iohn preached) ³⁸ how God annoynted Iesus of Nazareth with the holi goost, and with power. Which Iesus went aboute doyng good, and healyng all that were oppressid of the deuel, for God was with hym. ³⁹ And we are wytnesses of all thynges which he dyd in the lande of the Iewes and at Ierusalem: whom they slew, and hanged on tree. ⁴⁰ Him God reysed vp the thyrde daye, and shewed hym openly; ⁴¹ not to all the people, but vnto vs witnessis (chosyn before of God for the same intent) which dyd eate and drinke with him, after he arose from deeth. ⁴² And he commaunded vs to preache vnto the people, and to testifie, that it is he, which was ordeined of God to be the Iudge of quycke and deed. ⁴³ To him geue all

‘ κύριος. ³⁷ ὑμεῖς οἶδατε τὸ γινόμενον ῥῆμα καθ’ ὅλης τῆς Ἰουδαίας, ^k ἀρξάμενον |
‘ ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης. ³⁸ Ἰησοῦν τὸν ἀπὸ
‘ Ἰαζαρέτ, | ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διήλθεν
‘ εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι
‘ ὁ Θεὸς ἦν μετ’ αὐτοῦ. ³⁹ καὶ ἡμεῖς ^m μάρτυρες πάντων ὧν ἐποίησεν ἐν τε τῇ χώρᾳ
‘ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν ⁿ καὶ ^o ἀνείλυν | κρεμάσαντες ἐπὶ ξύλου.
‘ ⁴⁰ τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῇ γενέσθαι, ⁴¹ οὐ
‘ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν,
‘ οἵτινες συνεβάγομεν καὶ συνεπίομεν αὐτῷ, μετὰ τὸ ἀναστήναι αὐτὸν ἐκ νεκ-
‘ ρῶν. ⁴² καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι, ὅτι ^p αὐτός |
‘ ἐστὶν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. ⁴³ τούτῳ πάντες οἱ

^l Alex. Ναζαρέθ.^m Rec. = ἱερμν.ⁿ Rec. = καὶ.^o Alex. ἀνείλυν.^p Alex. οὗτος.

GENEVA—1557.

the nythe houre, I prayd in my house :
and beholde, a man stode before me in
bryght clothynge, ³¹ And sayd, Cornelius,
thy prayer is heard and thyne almes dedes
are had in remembrance in the syght of
God.

³² Send therfore to Ioppa, and call for
Simon, whose surname is Peter: he is
lodged in the house of one Simon a tan-
ner by the sea syde, the which assone as
he is come, shal speake vnto thee. ³³ Then
sent I for thee immediatly, and vnto hast
wel done for to come. Now ther fore are
we al here present before God, to heare
all things that are commanded vnto thee
of God.

³⁴ Then Peter opened his mouth, and
sayd, Of a truth I perceaua, that God
is not parciall. ³⁵ But in all people he
that feareth him, and worketh righte-
ousnes, is accepted with hym. ³⁶ The
which thing he declared vnto the children
of Israel, preaching peace by Iesus Christe,
which is Lord ouer all. ³⁷ Ye knowe what
thing was done through out all Iewrie,
and beginning in Galile, after the bap-
tisme which Iohn preached: ³⁸ How God
anointed Iesus of Nazareth with the holy
Gost, and with power: which Iesus went
about doing good and healing all that
were cruelly oppressed of the deuyll: for
God was with hym. ³⁹ And we are wyt-
nesses of all things which he dyd bothe
in the land of the Iewes, and also at Ie-
rusalem: whome they slewe, hanging
him on a tree. ⁴⁰ Hym God rayseed vp
the third day, and caused that he was shewed
openly:

⁴¹ Not to al the people, but vnto the
witnesses chosen before of God, to vs
which ate and dranck with him, after he
arose from death. ⁴² And he commanded
vs to preach vnto the people, and testifie,
that it is he that is ordeyned of God, a
Iudge of quicke and dead. ⁴³ To him also

RHEIMS—1582.

in my house, and behold a man stode
before me in vvhite apparel, ³¹ and said :
Cornelius, thy prair is heard, and thy
almes-deedes are in memorie in the sight
of God.

³² Send therfore to Ioppé, and call
hither Simon that is surnamed Peter:
he lodgeth in the house of Simon a tanner
by the sea side. ³³ Immediatly therfore I
sent to thee: and thou hast done vvel in
comming. Now therfore al vve are pre-
sent in thy sight, to heare al things vvhath-
soeuer are commaunded thee of the Lord.

³⁴ And Peter opening his mouth, said, In
very deede I perceiue that God is not an
accepter of persons. ³⁵ but in euery nation,
he that feareth him, and vworketh iustice,
is acceptable to him. ³⁶ The word did God
send to the children of Isracl, preaching
peace by IESVS CHRIST (this is Lord of
all.)

³⁷ You knowv the vword that hath
been made through al Ievvrie, for begin-
ning from Galilee, after the baptisme
vvhich Iohn preached. ³⁸ IESVS of Naza-
reth hovv God anointed him vvvith the
holy Ghost and vvith povver, vvho vvent
through out doing good and healing all
that vvore oppressed of the Deuil, because
God vvvas vvwith him. ³⁹ And vve are vvit-
nesses of al things that he did in the
countrie of the Ievves and in Hierusalem,
vvhom they killed hanging him vvpon a
tree.

⁴⁰ Him God raised vp the third day
and gaue him to be made manifest, ⁴¹ not
to al the people, but to vs, vvho did eate
and drinke vvith him after he rose agayne
from the dead. ⁴² And he commaunded vs
to preach to the people, and to testifie that
it is he that of God vvvas appointed iudge
of the liuing and of the dead. ⁴³ To him

AUTHORISED—1611.

prayed in my house, and behold, a man
stood before me in bright clothing, ³¹ And
said, Cornelius, thy prayer is heard, and
thyne almes are had in remembrance in
the sight of God. ³² Send therfore to
Ioppa, and call hither Simon, whose sur-
name is Peter; he is lodged in the house
of one Simon a Tanner, by the Sea side,
who when he commeth, shal speake vnto
thee. ³³ Immediatly therfore I sent to
thee, and thou hast well done, that thou
art come. Now therfore are wee all here
present before God, to heare all things
that are commanded thee of God.

³⁴ Then Peter opened his mouth, and
said, Of a truth I perceiue that God is
no respecter of persons: ³⁵ But in euery
nation, he that feareth him, and worketh
righteousnesse, is accepted with him.

³⁶ The word which God sent vnto the
children of Israel, preaching peace by
Jesus Christ (he is Lord of all.) ³⁷ That
word (I say) you knowe which was pub-
lished thrownt all Iudea, and began from
Galilee, after the baptisme which Iohn
preached: ³⁸ How God anointed Iesus of
Nazareth with the holy Ghost, and with
power, who went about doing good, and
healing all that were oppressed of the
deuill: for God was with him. ³⁹ And
we are witnesses of all things which hee
did both in the land of the Iewes, and in
Iherusalem, whom they slew and hanged
on a tree,

⁴⁰ Him God raised vp the third day,
and shewed him openly, ⁴¹ Not to all
the people, but vnto witnesses, chosen
before of God, euen to vs vvho did eate
and drinke with him after he rose from
the dead. ⁴² And he commanded vs to
preach vnto the people, and to testifie
that it is he which was ordeined of God
to be the Iudge of quicke and dead. ⁴³ To
him giue all the Prophets witness, that

‘προφῆται μαρτυροῦσιν, ἄφεςιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν
 ‘πιστεύοντα εἰς αὐτόν.’⁴⁴ Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε
 τὸ Πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.⁴⁵ καὶ ἐξέστησαν οἱ
 ἐκ περιτομῆς πιστοὶ ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ
 ἁγίου Πνεύματος ἐκκέχυται.⁴⁶ ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγα-
 λυνόντων τὸν Θεόν. τότε ἀπεκρίθη ὁ Πέτρος,⁴⁷ ‘Μήτι τὸ ὕδωρ κωλύσαι δύναται
 ‘τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ
 ‘ἡμεῖς;’⁴⁸ προσετάξετέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι⁹ τοῦ Κυρίου. τότε
 ἠρώτων αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

XI. Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν,
 ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ.² καὶ ὅτε| ἀνέβη Πέτρος εἰς Ἱερο-

⁹ Alex. ἱεροῦ Χριστοῦ.⁵ Alex. ὅτε εἰ.⁴ Alex. s. εἰσῆλθε πρὸς ἀνδρας ἀκαρποστιας ἔχοντες s. εἰσῆλθε καὶ συνίχατε.

WICLIIF—1380.

that alle men that biheuen in hym, schul
 reseyue remyscioun of synnes bi his
 name;

⁴⁴ And sit while that petir spake thes
 wordis, the holi goost filde on alle that
 herden the word; ⁴⁵ And the feithful men
 of circumeisioun that camen with petir
 wondriden that also in to natiouns the
 grace of the holi goost is schod out; ⁴⁶ for
 thei herden hem spekyng in langagis,
 and magnifyng god; thanne petir an-
 swerid, ⁴⁷ whether any man may forbe-
 dre watir that thes be not baptisid; that
 also han reseyued the holi goost as we?
⁴⁸ And he comaundid hem to be baptisid
 in the name of the lord ihesu crist; thanne
 thei preiden hym that he schulde dwelle
 with hem summe dayes.

II. AND the apostis, τ the brethern
 that werun in indee herden that also
 hethen men reseyued the word of god,
 and thei glorified god; ² but whanne
 petir cam to ierusalem: thei that weren
 of circumeisioun disputiden agens hym,
³ and seiden, whi entridist thou to men
 that han prepuce: and hast etc with hem;
⁴ and petir bigan τ expownded to hem bi
 ordre: and seide, ⁵ I was in the cite of
 ioppe and preied, and I say in rauschyng
 of my mynde a visoun that a vessel cam
 doun as a greeet scheet with foure coordis
 and was sente doun fro heuene: and it
 cam to me; ⁶ in to whiche I lokyng
 bihelde and say foure footid beestis of
 the erthe, and beestis and crepyng beestis
 and volatils of heuene; ⁷ and I herde also
 a vois that seide to me, petir rise thou
 and sle and etc; ⁸ but I seide, ny lord,
 for comun thing ether vnclene: entrid
 neuer in to my mouth; ⁹ and the vois an-
 swerid the secunde tyme fro heuene, that
 thing that god hadde clensid seye thou
 not vnclene; ¹⁰ and this was don bi
 thries and alle thingis weren reseyued
 agen in to heuene;

¹¹ τ lo thre men anon stoden in the

⁴⁵ petir, against. prepuce, uncircumcisioun.
 rauschyng, rarisshng. volatils, fouls

TYNDALE—1534.

witnes, that thorowe his name shall
 receave remission of synnes all that beleve
 in him.

⁴⁴ Whyte Peter yet spake thes wordes,
 the holi gost fell on all them which
 hearde the preachinge. ⁴⁵ And they of
 the circumcision which beleved, were as-
 tonied, as many as came with Peter, be-
 cause that on the Gentyls also was shed
 oute the gyfte of the holi gost. ⁴⁶ For
 they hearde them speake with tonges
 and magnify God. Then answered Peter:
⁴⁷ can eny man forbyd water that thes
 shuld not be baptised; which have re-
 ceaued the holi goost as well as we? ⁴⁸ And
 he comaunded them to be baptysed in
 the name of the Lorde. Then prayde
 they him, to tary a feawe dayes.

II. AND the Apostles, and the bre-
 thren that were thorowout Iewry, harde
 saye that the hethen had also receaued
 the worde of God. ² And when Peter was
 come vp to Ierusalem; they of the cir-
 cumcision reasoned wyth him ³ sayinge:
 Thou wentest in to men vncircumcised,
 and atest with them.

⁴ Then Peter began and expounded the
 thinge in order to them sayinge: ⁵ I was
 in the cyte of Ioppa prayinge; and I
 was in a trance I sawe a vision; a certen vessel
 descende, as it had bene a large lynnyn
 clothe; let doune from hevin by the fower
 corners; and it cam to me. ⁶ Into the
 which when I had fastened myn eyes; I
 considered and sawe fowerfoted beastes
 of the erth, and vermen and wormes; and
 foules of the ayer. ⁷ And I herde a voyce
 sayinge vnto me: aryse Peter, sleigh and
 cate. ⁸ And I sayd: God forbyd I orde-
 re for nothinge comen or vnclene; hath
 at eny tyme entred into my mouth. ⁹ But
 the voyce answered me agayne from
 heven; count not thou those thinges
 comen; which god hath clensid. ¹⁰ And
 this was done thre tymes. And all were
 takin vp agayne into heven.

¹¹ And beholde immediatly ther were thre

CRANMER—1539.

the Prophetes witnes, that thorow his
 name whosoever beleueh in hym, shall
 receaue remission of synnes.

⁴⁴ Whyte Peter yet spake thes wordes,
 the holi goost fell on all them which
 heard the preachinge. ⁴⁵ And they of the
 circumcysion which beleued, were as-
 tonied, as many as came with Peter, be-
 cause that on the Gentyls also was shed
 out the gyfte of the holi goost. ⁴⁶ For
 they hearde them speake with tonges,
 and magnify God. Then answered Peter:
⁴⁷ can eny man forbyd water, that thes shuld
 not be baptysed, which haue receaued the
 holi goost as well as we. ⁴⁸ And he com-
 maunded them to be baptysed in the name
 of the Lorde. Then prayde they him, to
 tary a feaw dayes.

II. AND the Apostles and brethren
 that were in Iewry, heard that the Hethen
 had also receaued the worde of God. ² And
 when Peter was come vp to Ierusalem,
 they that were of the circumeisioun, con-
 tended agaynst him, ³ sayinge: Thou
 wentest into men vncircumcised, and dyd-
 dest eate wyth them.

⁴ But Peter rehearsed the matter from
 the begynnyng, and expounded it by order
 vnto them, sayinge: ⁵ I was in the cyte
 of Ioppa, prayinge: and in a trance, I
 sawe a visyon, a certen vessell descende,
 as it had bene a greete shete, let doune
 from heauen by the fower corners, and it
 cam to me. ⁶ Into the whych when I had
 fastened myne eyes, I considered, and
 sawe fowerfoted beastes of the erth,
 and vermen and wormes, and foules of the ayer.
⁷ And I herde a voyce sayinge vnto me:
 aryse Peter, sleigh, and cate. ⁸ But I sayd:
 not so Lorde, for nothyng comen or vn-
 cleane hath at eny tyme entred into my
 mouth. ⁹ But the voyce answered me
 agayne from heauen: count not thou those
 thynges comen, which God hath clensid.
¹⁰ And this was done thre tymes. And all
 were taken vp agayne into heauen.

¹¹ And beholde, immediatly ther were

σόλυμα, διεκρίνονται πρὸς αὐτὸν οἱ ἐκ περιτομῆς, ³ λέγοντες, ‘Ὅτι πρὸς ἄνδρας ἀκροβυστιᾶν ἔχοντας εἰσῆλθες, καὶ συνέφαγες| αὐτοῖς.’ ⁴ Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων, ⁵ ‘Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ εἶδον ἐν ἐκστάσει ὄραμα, καταβαίνουν σκευὸς τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρῃ ἐμοῦ· ⁶ εἰς ἣν ἀτεινίσας κατέ- νόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἐρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. ⁷ ἤκουσα δὲ| φωνῆς λεγούσης μοι, Ἀναστὰς Πέτρε, θύσον καὶ φάγε. ⁸ εἶπον δὲ, Μηδαμῶς, Κύριε· ὅτι κοινὸν ἡ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. ⁹ ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοῖνον. ¹⁰ τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ ¹¹ πάλιν ἀνεσπάσθη| ἅπαντα εἰς τὸν οὐρανόν. καὶ ἰδοὺ, ἐξαυτῆς τρεῖς ἄνδρες

¹ Alex. s. ἡκουσα εἰ καὶ s. καὶ ἡκουσα.

² Rec. + πάν.

³ Alex. ἀνεσπάσθη πάλιν.

GENEVA — 1557.

geue all the Prophets wittes, that through his Name, all that beleue in hym, shal receaue remission of synnes. ⁴⁴ Whyte Peter yet spake these wordes, the holy Gost fel on all them which heard the preaching. ⁴⁵ And they of the Circumcision which beleued, were astonied, as many as came with Peter, because that on the Gentils also, was poured out the gift of the holy Gost. ⁴⁶ For they heard them speake with tongues, and magnifie God. Then answered Peter, ⁴⁷ Can any man forbid water, that these should not be baptized, which haue receaued the holy Gost, as wel as we? ⁴⁸ And he commanded them to be baptized in the Name of the Lord. Then prayed they hym to tary a fewe dayes.

II. AND the Apostles and the brethren that were in Iewrie, heard say, that the Gentils had also receaued the worde of God. ² And when Peter was come vp to Ierusalem, they of the Circumcision reasoned with hym, ³ Saying, Thou wentest into men vncircumcised, and atest with them. ⁴ Then Peter began, and expounded the thing in order to them, saying, ⁵ I was in the cite of Ioppa praying, and in a trance I sawe this vision, A certayne vessel descende, as it had bene a large linnen cloth, let downe from heauen by the four corners, and it came to me. ⁶ Into the which, when I had fastened myne eyes, I considered, and sawe foure footed beastes of the earth, and wilde beastes, and creeping beastes, and fowles of the ayre. ⁷ Also I heard a voyce, saying vnto me, Arise Peter, slay and eat.

⁸ And I sayd, God forbid Lord, for nothing comen or vncleane, hath at any time entred into my mouth. ⁹ But the voyce answered me agayn from heauen, Count not thou those thynges comen, whych God hath clesned. ¹⁰ And this was done thre tymes: and al were taken vp agayne into heauen. ¹¹ Then beholde immediatly

RHEIMS — 1582.

al the prophets giue testimonie, that al receiue remission of sinnes by his name, vvhich beleuee in him.

⁴⁴ As Peter vvas yet speaking these vvordes, the holy Ghost fel vpon al that heard the vvord. ⁴⁵ And the faithful of the Circumcision that came with Peter, vv ere astonied, for that the grace of the holy Ghost vvas poured out vpon the Gentiles also. ⁴⁶ For they heard them speaking with tongues, and magnifying God. Then Peter answered, ⁴⁷ Can any man forbid vvater, that these should not be baptized vvhich haue receiued the holy Ghost as vv el as vv e? ⁴⁸ And he commanded them to be baptized in the name of our Lord IESVS CHRIST. Then they desired him that he vvould tarie vvith them certaine daies.

II. AND the Apostles and brethren that vv ere in Ievvrie, heard that the Gentiles also receiued the vvord of God. ² And vvhen Peter vv as come vp to Hierusalem, they that vv ere of the Circumcision reasoned against him, saying, ³ Vvhy didst thou enter in to men vncircumcised, and didst eate with them? ⁴ But Peter began and declared to them the order, saying: ⁵ I vv as in the cite of Ioppé praying, and I savv in an excesse of minde a vision, a certaine vessel descending as it vv ere a great sheete with foure corners let downe from heauen, and it came euen vnto me. ⁶ Into vvhich I looking considered, and savv foure footed beastes of the earth, and cattel, and such as creeze, and fowles of the aire. ⁷ And I heard also a voice saying to me, Arise Peter, kil and eate. ⁸ And I said, Not so Lord: for common or vncleane thing neuer entred into my mouth. ⁹ And a voice answered the second time from heauen: That vvhich God hath made cleane, doe not thou call common. ¹⁰ And this vv as done thrise: and al vv ere taken vp agayne into heauen. ¹¹ And behold, three men immediatly vv ere come to the

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through his Name whosoever beleueth in him, shall receiue remission of sinnes.

⁴⁴ While Peter yet spake these words, the holy Ghost fell on all them which heard the word. ⁴⁵ And they of the circumcision which beleued, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost. ⁴⁶ For they heard them speake with tongues, and magnifie God. Then answered Peter, ⁴⁷ Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as wee? ⁴⁸ And hee commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certaine dayes.

II. AND the Apostles, and brethren that were in Iudea, heard that the Gentiles had also receiued the word of God. ² And when Peter was come vp to Hierusalem, they that were of the circumcision contended with him, ³ Saying, Thou wentest in to men vncircumcised, and didst eate with them. ⁴ But Peter rehearsed the matter from the beginning, and expounded it by order vnto them, saying, ⁵ I was in the cite of Ioppa praying, and in a trance I saw a vision, a certaine vessel descend, as it had bene a great sheete, let downe from heauen by foure corners, and it came euen to me. ⁶ Upon the which when I had fastened mine eyes, I considered, and saw foure footed beastes of the earth, and wild beasts, and creeping things, and fowles of the ayre. ⁷ And I heard a voyce, saying vnto me, Arise Peter, slay, and eate. ⁸ But I said, Not so, Lord: for nothing common or vncleane hath at any time entred into my mouth. ⁹ But the voice answered me againe from heauen, What God hath clesaned, that call not thou common. ¹⁰ And this was done three times: and all were drawn vp agayne into heauen. ¹¹ And beholde, immediatly there were three men already

ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με.
¹² εἶπε δέ μοι τὸ Πνεῦμα, συνελθεῖν αὐτοῖς, μηδὲν διακρινόμενον· ἦλθον δὲ σὺν
ἐμοὶ καὶ οἱ ἕξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός, ¹³ ἀπήγγ-
γελέ ¹⁴ τε| ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν τῷ ὄκῳ αὐτοῦ σταθέντα καὶ εἰπόντα
αὐτῷ, ¹⁵ Ἀπόστειλον εἰς Ἰόππην, καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον
Πέτρον, ¹⁶ ὃς λαλήσει ῥήματα πρὸς σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός
σου. ¹⁷ Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς,
ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. ¹⁸ ἐμνήσθην δὲ τοῦ ῥήματος ¹⁹ τοῦ| Κυρίου, ὡς
ἐλεγεν, Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι
ἀγίῳ. ²⁰ Εἰ οὖν τὴν ἴσιν δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύσασι
ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, ἐγὼ ²¹ δὲ| τίς ἦμην, δυνατὸς κωλύσαι τὸν Θεόν;

¹⁴ Alex. τί.¹⁸ Rec. + ἀνέρας.¹⁹ Rec. = τοῦ.

WICLIF—1380.

hous in whiche I was; and thei weren
sente fro cesarie to me; ¹² and the spirit
seide to me; that I schulde go with hem;
and doute no thing; she and these sixe
brithren camen with me; and we entriden
in to the hous of the man; ¹³ and he telde
to us hou he say an angel in his hous;
standynge and seiynge to hym; sende
thou in to ioppe; and clepe symount that
is named petir; ¹⁴ whiche schal speke to
thee wordis in whiche thou schalt be saaf
and al thin hous; ¹⁵ and whanne y hadde
bigumen to speke; the holi goost fille on
hem as in to us in the bigynnyng; ¹⁶
and I bithouste on the word of the
lord: as he seide; for ioun baptysid in
watr but se schule be baptysid in the
holi goost; ¹⁷ therfor if god gaf the same
grace; [to me] as to us that bileueden
in the lord ihesus crist; who was I that
myste forbeide; the lord that he seue not
the holi goost to hem that bileueden in
the name of ihesus crist; ¹⁸ whanne these
thingis weren herd; thei helden pes and
glorifieden god and seiden; therfor also
to hethen men: god hath zoun penaunce
to lif.

¹⁹ and thei that weren scaterid of the
tribulacion that was made vndir steuene:
walkiden forth to fenyece and to cipe
and to antioche; and spakun the word to
no man; but to iewis aloner; ²⁰ but summe
of hem werun men of cipe; of siren; whiche
whanne thei hadden entrid in to
antioche; thei spakun to the grekis and
prechyden the lord ihesus; ²¹ and the
hond of the lord was with hem; and myche
nombur of men bileuynge was conuerti
to the lord;

²² and the word cam to the eris of the
churche; that was at ierusalem on these
thingis; and thei senten barnabas to
antioche; ²³ and whanne he was come;
and sij; the grace of the lord: he ioied
and mone-tid alle men to dwelle in the
lord in purpos of herte; ²⁴ for he was a

clepe call. seur. gire. zounen. giren

TYNDALE—1534.

men come vnto the housse where I was;
sent from Cesarea vnto me. ¹² And the
sprete sayde vnto me; that I shuld go
with them; with out doutinge. Moreover
the sixe brethren accompanied me: and
we entred into the mans housse. ¹³ And
he shewed vs; how he had sene an angell
in his housse; which stod and sayde to
him: Send men to Ioppa; and call for
Symon; named also Peter: ¹⁴ he shall
tell the wordes; wher by both thou and
all thyne housse shalbe saved. ¹⁵ And as I
beganne to preach; the holi goost fell on
them; as he dyd on vs at the begynninge.
Then came to my remembrance the
wordes of the Lorde; how he sayde: Iohn
baptysed with water; but ye shalbe bap-
tysed with the holi goost. ¹⁷ For as moche
then as God gave them lyke gyftes; as
he dyd vnto vs; when we beleued on the
Lorde Iesus Christ: what was I that I
shuld haue with stonde God? ¹⁸ when
they hearde this; they helde their peace
and glorified God; sayinge: then hath
God also to the gentyls graunted repen-
taunce vnto lyfe.

¹⁹ They which were scattryd abroad
thorow the affliction that arose aboute
Steven; walked thorow oute tyll they
came vnto Phenices and Cypers and Antio-
choe; preachynge the worde to no man;
but vnto the Iewes only. ²⁰ Some of them
were men of Cypers and Syrene; which
when they were come into Antioche;
spake vnto the Grekes; and preached the
Lorde Iesus. ²¹ And the honde of the
Lorde was with them; and a grete
nombur beleued and turned vnto the
Lorde.

²² Tydings of these thinges came vnto
the eares of the congregacion; which was
in Ierusalem. And they sente forth Bar-
nabas that he shuld go vnto Antioche.
²³ Which when he was come; and had
sene the grace of God; was glad; and
exhorted them all; that with purpose of
hert they wolde continually cleave vnto
the Lorde. ²⁴ For he was a good man;

CRANMER—1539.

thre men allready come vnto the house
where I was, sent from Cesarea vnto me.
¹² And the sprete sayde vnto me, that I
shuld go wyth them, without doutynge.
Moreover these sixe brethren accom-
panied me: and we entred into the mans
house. ¹³ And he shewed vs, how he had
sene an Angel in hys house, which stode
and sayde to hym: send men to Ioppa,
and call for Symon, whose symname is
Peter: ¹⁴ he shall tell the wordes, wherby
both thou and all thyne house shalbe
saued. ¹⁵ And as I beganne to preach,
the holi goost fell on them, as he dyd on
vs at the begynnyng. ¹⁶ Then came it to
my remembrance, how that the Lorde
sayd: Iohn baptysed with water, but ye
shalbe baptysed wyth the holi goost.
¹⁷ For as moche then as God gaue them
lyke gyftes, as he dyd vnto vs, when we
beleued on the Lorde Iesus Chryst: what
was I, that I shulde haue withstande God?
¹⁸ When they heard this, they helde their
peace, and glorified God, sayinge: then
hath God also to the Gentyls graunted
repentaunce vnto lyfe.

¹⁹ They also which were scatred abroad
thorow the affliction that arose aboute
Steven, walked thorow out vnto Phenices
and Cypers, and Antioche, preachynge the
worde to no man, but vnto the Iewes
only. ²⁰ Some of them were men of Cy-
pers and Syren: which when they were
come to Antioche, spake vnto the Grekes,
and preached the Lorde Iesus. ²¹ And the
hande of the Lorde was with them, and
a greate nombre beleued and turned vnto
the Lorde.

²² Tydings of these thinges came vnto
the eares of the congregacyon, which was
in Ierusalem. And they sent forth Bar-
nabas, that he shulde go vnto Antioche.
²³ Whye when he came, and had sene
the grace of God, was glad, and exhorted
them all, that wyth purpose of hert, they
wolde continually cleave vnto the Lord.
²⁴ For he was a good man, and full of the

¹⁸ Ἀκούσαντες δὲ ταῦτα ἠσύχασαν, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες, ‘ Ἄραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωήν.’

¹⁹ Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ, διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδεὶν λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. ²⁰ ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες “ἐλθόντες| εἰς Ἀντιόχειαν, ἐάλουν πρὸς τοὺς ^bἝλληνας,| εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν. ²¹ καὶ ἦν χεῖρ Κυρίου μετ’ αὐτῶν· πολὺς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν Κύριον. ²² Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὅσα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν ὃ διελθεῖν| ἕως Ἀντιοχείας. ²³ Ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ ἔχαρῃ, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ. ²⁴ ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης

$$^{\circ} \text{ Alex.} = \delta \epsilon.$$

^a Rec. εἰσελθόντες.

^b Rec. 'Ελληνιστας.

^c Alex. = $\delta\iota\epsilon\lambda\theta\epsilon\iota\nu$.

GENEVA — 1557.

ther were thre men already come vnto
the house where I was, sent from Cesarea
vnto me. ¹² And the Sprite sayd vnto me,
that I shuld go with them, and vnto doun-
ting. Moreouer these sixe brethren ac-
companied me: and we entred into a
certain mans house. ¹³ And who shewed
vs, how he had sene an Angel in his
house, which stode and said to him, Send
men to Ioppa, and call for Simon whose
surname is Peter. ¹⁴ He shal tel thee
wordes whereby both thou and all thyne
house shalbe sau'd.

¹⁵ And as I began to preache, the holy
Gost fel on them, as he dyd on vs at the
begynnyng. ¹⁶ Then came to my remem-
brance that saying of the Lord, how he
said, Iohn baptized with water, but ye
shalbe baptized with the holy Gost. ¹⁷ For
as muche then as God gaue them a lyke
gyfte, as he dyd vnto vs, when we beleued
on the Lord Iesus Christe: who was I,
that I shuld haue withstande God? ¹⁸ When
they heard thys, they helde their peace,
and glorified God, saying, Then hath God
also the Gentils graunted repentance vnto
lyfe.

¹⁹ And thyl they which were scattered abroad because of the affliction that arose about Stenen, walked throughout tyl they came vnto Phenice and Cyprus, and Antioche, preaching the worde to no man, but vnto the Iewes only. ²⁰ But some of them were men of Cyprus and Cyrene, which when they were come into Antioche, spake vnto the Grekes, and preached the Lord Iesus. ²¹ And the hand of the Lord was with them, and a great nombre belened and turned vnto the Lord. ²² Tydings of these things came vnto the eares of the Congregation, which was in Ierusalem: and they sent forth Barnabas that he shulde go vnto Antioche. ²³ Which, when he was come and had sene the grace of God, was glad, and exhorted them al, that with purpose of heart they wold continually cleane vnto the Lord. ²⁴ For he

RHEIMS—1582.

house vvherein I vvas, sent to me from Casaræa. ¹² And the spirit said to me, that I should goe vvith them, doubting nothing. And there came vvith me these sixe brethren also: and vve vvent in the mans house. ¹³ And he told vs, how he had seen an Angel in his house, standing and saying to him, Send to Ioppé, and cal hither Simon, that is surnamed Peter, ¹⁴ vvho shal speake to thee vvordes vvherein thou shalt be saned and al thy house. ¹⁵ And vvhen I had begonne to speake, the holy Ghost fel vpon them, as vpon vs also in the beginning. ¹⁶ And I remembered the vvord of our Lord, according as he said, *Iohn in deede baptized vvith vwater, but you shal be baptized vvith the holy Ghost.* ¹⁷ If therefore God hath giuen them the same grace, as to vs also that beleened in our Lord Iesvs CHRIST: vvho vvas I that might prohibit God? ¹⁸ Hauing heard these things, they held their peace: and glorified God, saying, God then to the Gentiles also hath giuen repentance vnto life.

¹⁹ And they truly that had been dispersed by the tribulation that vsas made vnder Stenen, vwalked through out vnto Phoenice and Cypres and Antioche, speaking the vord to none, but to the leues only. ²⁰ But certaine of them were men of Cypres and Cyrene, vho vhen they were entred into Antioche, spake to the Greekes, preaching our Lord Iesus. ²¹ And the hand of our Lord vsas with them: and a great number of beleeuers vsas conuerted to our Lord. ²² And the report came to the eares of the Church that vsas at Hierusalem, touching these things: and they sent Barnabas as farre as Antioche. ²³ Vho vhen he vsas come, and saw the grace of God, reioyced: and he exhorted al vith purpose of hart to continuety in our Lord: ²⁴ because he vsas a

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come vnto the house where I was, sent
from Cesarea vnto me. ¹² And the spirit
bad mee goe with them, nothing doubt-
ing: Moreouer, these sixe brethren ac-
companied me, and we entred into the
mans house: ¹³ And hee shewed vs how
hee had sene an Angell in his house,
which stood and said vnto him, Send me
to Ioppa, and call for Simon, whose sir-
name is Peter: ¹⁴ Who shal tell thee
words, whereby thou, and all thy house
shall be saved. ¹⁵ And as I began to
speake, the holy Ghost fell on them, as
on vs at the beginning. ¹⁶ Then remem-
ber I the word of the Lord, how that he
said, Iohn indeed baptized with water:
but ye shall be baptized with the holy
Ghost. ¹⁷ Forasmuch then as God gaue
them the like gift as hee did vnto vs,
who beleueed on the Lord Iesus Christ:
what was I that I could withstand God?
¹⁸ When they heard these things, they
held their peace, and glorified God, say-
ing, Then hath God also to the Gentiles
granted repentance vnto life.

¹⁹ Now they which were scattered abroad vpon the persecution that arose about Steuen, traualled as farre as Phenice, and Cyprus, and Antioch, preaching the word to none, but vnto the Iewes onely. ²⁰ And some of them were men of Cyprus, and Cyrene, which when they were come to Antioch, spake vnto the Grecians, preaching the Lord Iesus. ²¹ And the hand of the Lord was with them: and a great number beleened, and turned vnto the Lord.

²² Then tidings of these things came vnto the eares of the Church, which was in Hierusalem : and they sent forth Barnabas, that he should goe as farre as Antioch. ²³ Who when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleaue vnto the Lord. ²⁴ For he was a good man, and full of the

Πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἱκανὸς τῷ Κυρίῳ. ²⁵ Ἐξῆλθε δὲ εἰς Ταρσὸν ^d ὁ Βαρνάβας, ἀναζητῆσαι Σαῦλον, καὶ εὗρων αὐτὸν | ἥγαγεν αὐτὸν | εἰς Ἀντιόχειαν. ²⁶ ἐγένετο δὲ αὐτοὺς | ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἱκανόν, χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

²⁷ Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. ²⁸ ἀναστὰς δὲ εἰς ἐξ αὐτῶν ὀνόματι Ἀγαβος, ἐσήμανε διὰ τοῦ Πνεύματος λιμὸν ^h μέγαν | μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις | ^k καὶ | ἐγένετο ἐπὶ Κλαυδίου. ²⁹ τῶν δὲ μαθητῶν καθὼς ἠὲν πορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς. ³⁰ ὁ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

^d Alex. = ὁ Βαρνάβας.^e Alex. = αὐτὸν.^f Alex. = αὐτὸν.^g Alex. αὐτοῖς.^h Alex. μεγάλην.

WICLIIF—1380.

good man : and ful of the holi goost & of feith; and myche puple, was encresid to the lord, ²⁵ and he wente forth to tharsis to seke saul, ²⁶ & whanne he hadde founden hym : he ledde to antioche, & alle a yeer, thet lyueden there in the chirche : and taugten myche puple;

²⁷ so that the disciplis weren named first at antioche cristen men; ²⁸ and in thes dayes, profetis camen ouer fro ierusalem to antioche; and oon of hem roos vp agabus bi name : and signyfyd bi the spirit; a greet hungre to comynge in alle the world which hungre was made vndir claudius, ²⁹ and alle the disciplis purposiden aftir that eche hadde; for to sende in to mynysterie to britheren that dweliden in iudee; ³⁰ whiche thing also thet diden, and senten it to the elder men; bi the hondis of barnabas and saul.

12. AND in the same tyme eroude the king sente power to turmenten sum men of the chirche, ² and he slouwe bi swerd, james the brother of iohn; ³ and he sij that it plesid to iewis : and cast to take also petir, and the dayes of thet loues weren, ⁴ and whanne he hadde causte petir, he sente hym in to prison; and bitook to four quaternions of knyztis to kepe hym : & wolde aftir pask bringe him forth to the puple, ⁵ and petir was kept in prison; but preier was made of the chirche with out cesynge to god for hym; ⁶ but whanne eroude schulde brynge hym forth in that nyzt petir was slepyng bi twixe twey knyztis; & was bounden with ij. cheynes, and the keepers bifor the dore kepten the prison;

⁷ and lo an angel of the lord stood nyȝt and list; schoon in the prison hous; and whanne he hadde smyte the side of petir he reisid hym and seide; rise thou swiftly;

thert unlessen d

knyztis. and diera

TYNDALE—1534.

and full of the holi goost and of faythe; and moche people was added vnto the Lorde. ²⁵ Then departed Barnabas to Tarsus; for to seke Saul. ²⁶ And when he had founde him; he brought him vnto Antioche. And it chaunced that a whole yere they had their conuersacion with the congregacion there, and taught moche people : in somoche that the disciples of Antioche were the fyrst that were called Christen.

²⁷ In those dayes came Prophetes from ierusalem vnto Antioche. ²⁸ And ther stode vp one of them; named Agabus; and signified by the sprete; that ther shuld be great derth thoughtoute all the worlde; which came to passe in the Emproure Claudius dayes. ²⁹ Then the disciples every man accordyng to his abilitie; purposed to sende socoure vnto the brethren which dwelt in Iewry. ³⁰ Which thinge they also dyd; and sent it to the elders; by the hondes of Barnabas and Saul.

12. IN that tyme Herode the kynge stretched forth his handes to vexce certayne of the congregacion. ² And he kylled James the brother of Iohn with the swerde; ³ and because he sawe that it pleased the Iewes; he proceded forther; and toke Peter also. Then were the dayes of swete breed. ⁴ And when he had caught him; he put him in preson; and delyvered him to .iiii. quaternions of soudiers to bekept; entendinge aftir ester to bryngge him forth to the people. ⁵ Then was Peter kepte in preson. But prayer was made with out cesynge of the congregacion vnto God for him. ⁶ And when Herode wolde have brought him oute vnto the people; the same nyght slepte Peter betwene two soudiers; bounde with two chaynes; and the keepers before the dore kepte the preson.

⁷ And beholde the angell of the Lorde was there present; and a lyght shyned in the lodge. And he smote Peter on the syde; and steryd him vp sayinge; aryse vp

CRANMER—1539.

holy goost and of fayth : and moche people was added vnto the Lorde. ²⁵ Then departed Barnabas to Tarsus, for to seke Saul. ²⁶ And when he had founde hym, he brought hym vnto Antioche.

And it chaunced that a whole yere they had their conersacyon with the congregacyon there, and taught moch people : in so moch, that the disciples of Antioche were the fyrst that were called Christen.

²⁷ In those dayes came Prophetes from the citee of Ierusalem vnto Antioche. ²⁸ And ther stode vp one of them named Agabus, and signified by the sprete, that ther shuld be great derth thorow out all the worlde, which came to passe in the Emperour Claudius dayes. ²⁹ Then the disciples euery man accordyng to his abyhte, purposed to sende socoure vnto the brethren which dwelt in Iewry. ³⁰ Which thyng they also dyd, and sent it to the elders, by the handes of Barnabas and Saul.

12. AT the same tyme Herode the kynge stretched forth his handes to vexce certayne of the congregacyon. ² And he kylled James the brother of Iohn with the swerde. ³ And because he sawe that it pleased the Iewes, he proceded farther, and toke Peter also. Then were the dayes of swete breed. ⁴ And when he had caught him, he put him in preson also and delyuered him to .iiii. quaternions of soudiers to be kepte, entendinge aftir Ester to bryngge hym forth to the people. ⁵ And Peter was kepte in preson. But prayer was made without cesynge of the congregacyon, vnto God for him. ⁶ And when Herode wolde have brought him oute vnto the people, the same nyght slepte Peter betwene two soudiers, bounde with two chaynes, and the keepers before the dore kepte the preson.

⁷ And beholde, the angell of the Lorde was there present, and a lyght shyned in the habitacyon. And he smote Peter on the syde, and steryd him vp, sayinge :

XII. Κατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας. ² ἀνείλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρα. ³ καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον ἦσαν δὲ αἱ ἡμέραι τῶν ἀζύμων ⁴ ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πᾶσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. ⁵ ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὅ ὑπὲρ αὐτοῦ. ⁶ Ὅτε δὲ ἐμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μετὰ δύο στρατιωτῶν, δεδεμένος ἀλύσει δις, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν. ⁷ καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκηματί· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν λέγων, Ὁ Ἀνάστα ἐν

⁴ Alex. ἡγic.⁴ Alex. = καi.⁴ Rec. + Καίσαρος.⁴ Alex. ἰδὼν ἔi.⁴ Rec. = al.⁴ Alex. περι.

GENEVA—1557.

was a good man, and ful of the holy Gost, and faith; and muche people was added vnto the Lord. ²⁵ Then departed Barnabas to Tarsus, for to seke Saul: ²⁶ And when he had founde hym, he broght hym vnto Antioche, and it chanced that a whole yere they had their conseration with the Church there, and taught muche people: insomuche, that the disciples of Antioche, were the fyrst that were called Christen.

²⁷ In those dayes came Prophetes from Ierusalem vnto Antioche. ²⁸ And ther stode vp one of them named Agabus, and signified by the sprite, that their shulde be great deth throughout all the worlde, which came to passe in the Emperour Claudius dayes. ²⁹ Then the disciples, every man according to his habillite, purposed to send socour vnto the brethern which dwelt in Iewrie. ³⁰ Whych thyng they also dyd, and sent it to the Elders, by the handes of Barnabas and Saul.

12. IN that tyme, Herode the kynge stretched forth his handes to vexce certayne of the Congregation. ² And he kylled Iames the brother of Iohn, with the sworde. ³ And because he saw that it pleased the Iewes, he proceeded farther, to take Peter also. then were the dayes of swete bread. ⁴ And when he had caught him, he put him in prison, and deliuered him to foure quaternions of souldiers, to be kept: entending after Easter to bringe him forth to the people. ⁵ Then was Peter kept in prison, but prayer was made with out ceasing of the Church vnto God for him. ⁶ And when Herode wolde haue broght hym out vnto the people, the same nyght slept Peter hitwene two souldyers, bounde with two chaynes, and the keepers before the dore, kept the prison. ⁷ And beholde, the Angel of the Lord came vpon them, and a light shyned in the lodge: and he smote Peter on the syde, and sterid hym vp saying, Arise vp quickly,

RHEIMS—1582.

good man, and ful of the holy Ghost, and faith. And a great multitude was added to our Lord. ²⁵ And he vwent, forth to Tarsus, to seeke Saul: ²⁶ vvhom vwhen he had found, he brought him to Antioche. And they conuersed there in the church a vvhole yere: and they taught a great multitude, so that the disciples vvere at Antioche first named CHRISTIANS.

²⁷ And in these daies there came Prophets from Hierusalem to Antioche, ²⁸ and one of them rising, named Agabus, did by the Spirit signifie a great famine that should be in the vvhole vvorlde, vvhich fel vnder Claudius. ²⁹ And the disciples according as eche man had, purposed every one to send, for to serue the brethern that dwelt in Iewrie: ³⁰ vvhich also they did, sending to the aunccients by the handes of Barnabas and Saul.

12. AND at the same time Herod the king set his handes, to afflict certayne of the Church. ² And he killed Iames the brother of Iohn with the svord. ³ And seeing that it pleased the Iewes, he added to apprehend Peter also. And it was the daies of the Azymes. ⁴ Vvhom vwhen he had apprehended, he cast into prison, deliuering him to foure quaternions of souldiers to be kept, meaning after the Pasche to bring him forth to the people. ⁵ And Peter in deede was kept in prison. But praiser was made of the Church vwith out intermission vnto God for him. ⁶ And vwhen Herod vwould haue brought him forth, the same night Peter was sleeping betwene two souldiers, bound vwith two chaynes: and the keepers before the dore kept the prison. ⁷ And behold an Angel of our Lord stode in presence: and light shined in the house: and striking Peters side, he raised him, saying, Arise quickly,

AUTHORISED—1611.

holy Ghost, and of faith: and much people was added vnto the Lord. ²⁵ Then departed Barnabas to Tarsus, for to seeke Saul. ²⁶ And when he had found him, he brought him vnto Antioch. And it came to passe, that a whole yere they assembled themselves ^a with the Church, and taught much people, and the disciples were called Christians first at Antioch.

²⁷ And in these dayes, came Prophetes from Hierusalem vnto Antioch. ²⁸ And there stood vp one of them, named Agabus, and signified by the spirit, that there should be great dearth throughout all the world: which came to passe in the dayes of Claudius Cesar. ²⁹ Then the disciples, every man according to his abillitie, determined to send reliefe vnto the brethern which dwelt in Iudea. ³⁰ Which also they did, and sent it to the Elders by the handes of Barnabas and Saul.

12. NOW about that time, Herode the King ^b stretched forth his hands, to vexce certayne of the Church. ² And he killed Iames the brother of Iohn with the sword. ³ And because hee saw it pleased the Iewes, hee proceeded further, to take Peter also. (Then were the dayes of vneleavened bread.) ⁴ And when hee had apprehended him, he put him in prison, and deliuered him to foure quaternions of souldiers to keepe him, intending after Easter to bring him fourth to the people. ⁵ Peter therefore was kept in prison, but prayer was made without ceasing of the Church vnto God for him. ⁶ And when Herode would haue brought him fourth, the same night Peter was sleeping betwene two souldiers, bound with two chaynes, and the keepers before the dore kept the prison. ⁷ And beholde, the Angel of the Lord came vpon him, and a light shined in the prison: and hee smote Peter on the side, and raised him vp, saying, Arise vp quickly. And

^a Or, in the Church. ^b Or, began. ^c Or, instant and earnest prayer was made.

‘τάχει.’ Καὶ ἔξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. ⁸ εἶπέ τε ὁ ἄγγελος πρὸς αὐτὸν, ‘⁹ Περίζωσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου.’ Ἐποίησε δὲ οὕτω. καὶ λέγει αὐτῷ, ‘Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι.’ ⁹ Καὶ ἐξελθὼν ἠκολούθει ἑαυτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν. ¹⁰ διελθόντες δὲ πρώτῃν φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρὰν, τὴν φέρουσιν εἰς τὴν πόλιν, ἥτις αὐτομάτῃ ἠνοίχθη αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥίμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ’ αὐτοῦ. ¹¹ καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ, εἶπε, ‘Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέ-
‘στελε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἔξείλατό με ἐκ χειρὸς Ἡρώδου καὶ πάσης
‘τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.’ ¹² συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν

P Alex. ἐπίπασαι.

9 Alex. Ζώσαι.

* Alex. = αὐτῷ.

WICLIȚ—1380.

TYNDALE—1534.

CRANMER—1539.

and anon the cheynes felden down fro his hondis; ⁸ and the angel seide to hym; girde thee: and do on thi hoosis, and he hidde so, and he seide to hym; do aboute thee thi clothis: and sue me, ⁹ and he jede out and sued hym, and he wist not that it was soth, that was don bi the angel; for he gessid him silf to haue seye a visoun, ¹⁰ and thei passiden the first and the secounde ward and camen to the iren gate that ledith to the citee whiche anon was opened to hem; and thei jeden out and camen into o strette; and anon the angel passid away fro hym.

¹¹ and petir turned aȝen to hym silf: and seide; now I woot verrili that the lord sente his angel and delyverid me fro the hond of eroude, and fro al the abydinge of the puple of iewis, ¹² and he biheld and cam to the hous of marie modir of Ioon, that is named markus, where many werun gaderid to gidre and preynge; ¹³ ⁊ whanne he knockid at the dore of the gate: a damysel roode bi name, come forth to se; ¹⁴ ⁊ whanne sche knewe the vois of petir: for ioie sche opened not the gate, but ranne ynne and teeld that petir stode at the gate; ¹⁵ and thei seiden to hir; thou maddist; but sche affirmed that it was so; and thei seiden; it is his angel; ¹⁶ but petir abood stille and knockid; and whanne thei hadden opened the dore thei saien hym and wondriden; ¹⁷ and he bekened to hem with his hond to be stille: ⁊ telde hou the lord hadde ledde hym out of the prison; and he seid; telle ȝe to Iames and to the brithren these thingis; and he jede out, and wente in to an other place;

¹⁸ ⁊ whanne the day was come; there was not litil troublinge among the knyghtis

hoosis, atchings. sue, follow. jede went with him. with, real or, true. o our wool, more. knyghtis, soldiers.

quelykly. And his cheynes fell of from his hondes. ⁸ And the angell sayd vnto him: gyrd thy selfe and bynde on thy sandales. And so he dyd. And he sayde vnto him: cast thy mantle aboute the, and folowe me. ⁹ And he came oute and folowed him; and wist not that it was trueth which was done by the angell, but thought he had sene a vision. ¹⁰ When they were past the fyrst and the seconde watche; they came vnto the yron gate; that ledeth vnto the cyte, which opened to them by his awne accorde. And they went out and passed thorowe one strete; and by and by the angell departed from him.

¹¹ And when Peter was come to him selfe; he sayde: now I knowe of a surety; that the Lorde hath sent his angell; and hath delyvered me out of the honde of Herode; and from all the waytynge for of the people of the Iewes. ¹² And as he consyded the thyng; he cam to the housse of Mary the mother of one Iohn; which was called Marke also; where many were gathered to gedder in prayer. ¹³ As Peter knockid at the entry dore; a damsell cam forth to herken; named Rhoda.

¹⁴ And when she knew Peters voyce; she opened not the entrey for gladnes; but ran in and told how Peter stode before the entrey. ¹⁵ And they sayde vnto her; thou arte mad. And she bare them doune that it was even so. Then sayde they: it is his angell. ¹⁶ Peter contynued knockinge. When they had opened the dore; and sawe him; they were astonyed. ¹⁷ And he beckened vnto them with the honde to holde their peace; and tolde them by what meanes the Lorde had brought him oute of the preson. And sayde: goo shew these thynges vnto Iames and to the brethren. And he departed and went into a nother place.

¹⁸ Assone as it was daye ther was no lyttel a doo amonge the soudyers; what

aryse vp quelykly. And his cheynes fell of from his handes. ⁸ And the Angell sayd vnto him: gyrd thy selfe, and bynde on thy sandales. And so he dyd. And he sayeth vnto him: cast thy garment aboute the, and folowe me. ⁹ And he came out and folowed him, and wist not, that it was trueth which was done by the Angell, but thought he had sene a visyon. ¹⁰ When they were past the fyrst and the seconde watch, they came vnto the yron gate, that leadeth vnto the cytwe, which opened to them by the awne accorde. And they went out, and passed thorow one strete, and forth with, the Angell departed from him.

¹¹ And when Peter was come to hym selfe, he sayde: now I knowe of a surety, that the Lorde hath sent his Angell, and hath delyuered me out of the hande of Herode, and from all the waiting for of the people of the Jewes. ¹² And as he consyded the thyng, he came to the house of Mary the mother of one Iohn (whose synname was Marke) where many were gathered together in prayer. ¹³ As Peter knocked at the entry dore, a damsell cam forth to herken, named Rhoda. ¹⁴ And when she knew Peters voyce, she opened not the entry for gladnes, but ran in, and told how Peter stode before the entry.

¹⁵ And they sayde vnto her: thou arte mad. But she affirmed that it was even so. Then sayd they, it is his angel. ¹⁶ But Peter contynued knockinge: and when they had opened the dore, and sawe hym, they were astonyed. ¹⁷ And when he had beckned vnto them with the hande, that they myght holde their peace, he tolde them by what meanes the Lorde had brought him out of the preson. And he sayde: go shewe these thynges vnto Iames and to the brethren. And he departed, and went into another place.

¹⁸ Assone as it was daye, ther was no lyttel ado amonge the soudiers, what

Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι. ¹³ Κρούσαντος δὲ αὐτοῦ| τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακούσαι, ὀνόματι Ῥόδη. ¹⁴ καὶ ἐπνυνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμούσα δὲ ἀπήγγειλεν ἑστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. ¹⁵ οἱ δὲ πρὸς αὐτὴν εἶπον, ‘Μαίνη.’ Ἡ δὲ δῦσχυρίζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον, ‘Ὁ ἄγγελος αὐτοῦ ἔστιν.’ ¹⁶ Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξέστησαν. ¹⁷ κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν, διηγῆσατο αὐτοῖς πῶς ὁ Κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπε δὲ, ‘Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα.’ Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. ¹⁸ Γενομένης δὲ ἡμέρας, ἦν ταραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις,

* Rec. ἱεζεκιέλ.

* Rec. τοῦ Πέτρου.

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And his chaynes fel of from hys handes. ⁸ And the Angel sayd vnto hym, Gyrd thy selfe, and bynde on thy sandales. and so he dyd, and he sayd vnto hym, Cast thy garment about thee, and folowe me. ⁹ Then Peter came out and folowed hym, and wist not that it was true which was done by the Angel, but thought he had sene a vision.

¹⁰ When they were past the fyrst and the seconde watche, they came vnto the yron gate, that leadeth vnto the cite, which opened to them by it owne accorde: and they went out, and passed through one strete, and by and by, the Angel departed from hym. ¹¹ And when Peter was come to hym selfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the wayting fore, of the people of the Iewes. ¹² And as he considered the thinge, he came to the house of Marie, the mother of one Iohn, whose surname was Marke, wher many were gathered together and prayed.

¹³ As Peter knocked at the entry doore, a mayde came forth to hearken, named Rhode. ¹⁴ So when she knew Peters voyce, she opened not the entry for gladnes, but ran in, and tolde how Peter stode before the entry. ¹⁵ But they sayd vnto her, Thou art mad. And she bare them downe, that it was euen so, then said they, It is his Angel. ¹⁶ But Peter continued knocking: and when they had opened the doore, and sawe hym, they were astonyed. ¹⁷ And he beckened vnto them, with the hand, to holde their peace, and tolde them by what meanes the Lord had broght him out of the prison. And he said, Go shewe these thinges vnto Iames and to the brethren. and he departed and went into another place. ¹⁸ Now assoone as it was day, there was no lytle a do among

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And the chaines fel from his handes. ⁸ And the Angel said to him, Gird thee, and put on thy shoes. And he did so. And he said to him, Put thy garment about thee, and folovv me. ⁹ And going forth he folloved him, and he knew not that it vvas true vvich vvas done by the Angel: but he thought that he savv a vision. ¹⁰ And passing through the first and the second vvatch, they came to the yron gate that leadeth to the cite, vvch of itself opened to them. And going out, they vvnt forward one streate: and incontinent the Angel departed from him. ¹¹ And Peter returning to him self, said: Novv I knovv in very deece that our Lord hath sent his Angel, and delucred me out of Herods hand, and from al the expectation of the people of the Ievves.

¹² And considering, he came to the house of Marie the mother of Iohn, vvho vvas surnamed Marke, vvhere many vvhere gathered and praying. ¹³ And vvhen he knocked at the doore of the gate, there came forth a vvench to see, named Rhode.

¹⁴ And as she knevv Peters voice, for joy she opened not the gate, but running in she told that Peter stode before the gate. ¹⁵ But they said to her, Thou art mad. But she affirmed that it vvas so. But they said, It is his Angel. ¹⁶ And Peter continued knocking. And vvhen they had opened, they savv him, and vvcre astonied.

¹⁷ And beckening vvith his hand to them, that they should hold their peace, he told hovv our Lord had brought him out of prison, and he said, Tel these thinges to Iames and to the brethren. And going forth he vvnt into another place. ¹⁸ And when day vvas come, there vvas no lytle a doe betvvene the souldiars, vvhat vvas

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his chaines fell off from his hands. ⁸ And the Angel said vnto him, Gird thy selfe, and binde on thy sandales: And so he did. And he saith vnto him, Cast thy garment about thee, and follow me.

⁹ And hee went out, and followed him, and wist not that it was true which was done by the Angel: but thought he saw a vision. ¹⁰ When they were past the first and the second ward, they came vnto the yron gate that leadeth vnto the cite, which opened to them of his owne accord: and they went out and passed on thorow one street, and forthwith the Angel departed from him. ¹¹ And when Peter was come to himselfe, hee said, Now I know of a suretie, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the expectation of the people of the Iewes. ¹² And when hee had considered the thing, he came to the house of Mary the mother of Iohn, whose sirname was Marke, where many were gathered together praying.

¹³ And as Peter knocked at the doore of the gate, a damosell came * to hearken, named Rhoda. ¹⁴ And when shee knew Peters voyce, she opened not the gate for gladnesse, but ranne in, and told how Peter stood before the gate. ¹⁵ And they said vnto her, Thou art mad. But she constantly affirmed that it was euen so. Then said they, It is his Angel. ¹⁶ But Peter continued knocking: and when they had opened the doore, and saw him, they were astonished. ¹⁷ But he beckening vnto them with the hand, to hold their peace, declared vnto them how the Lord had brought him out of the prison: And he said, Goe shew these things vnto Iames, and to the brethren. And hee departed, and went into another place.

¹⁸ No assoone as it was day, there was no small stirre among the souldiers, what

* Or, to aske who was there.

τί ἄρα ὁ Πέτρος ἐγένετο. ¹⁹ Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὑράν, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν| Καισάρειαν διέτριβεν. ²⁰ Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστου τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἤτοῦντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. ²¹ Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθήτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτούς. ²² ὁ δὲ δῆμος ἐπεφώνει, ‘Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου.’ ²³ παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, ἀνθ’ ὧν οὐκ ἔδωκε ¹⁰ δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος, ἐξέψυξεν. ²⁴ Ὁ δὲ λόγος τοῦ Θεοῦ ἤξανε καὶ ἐπληθύνετο. ²⁵ Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ² ἐξ Ἱερουσαλὴμ,| πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες ³ καὶ| Ἰωάννην

¹⁰ Alex. = τῇν.

² Rec. + ὁ Ἡρώδης.

² Rec. + τῇν.

² Alex. ἀπὸ Ἱεροσ. s. εἰς Ἱερσ.

³ Alex. = καί.

WICLIFF—1380.

what was don of petir, ¹⁹ and whanne eroude hadde sonz him, τ fonde not afir that he hadde made enquerynge of the kepers, he comaundid hem to be brougte to hym, and he come don fro iude in to cesarie: and dwelld there, ²⁰ and he was wrooth to men of tirie and of sidon, and thei of oon accord camen to hym, Whanne thei hadden conceiuld with bastus that was the kyngis chamberleyn, thei axeden pees, for as myche as her cuntrees werun vitallid of hym, ²¹ and in a day that was ordeyned eroude was clothid with kyngis clothinge, and satte for domesman and spake to hem, ²² and the puple cried the vois of god: and not of man, ²³ and anon an angel of the lord smote hym, for he hadde not zoue onour to god, and he was wastid of wormes and died, ²⁴ τ the word of the lord waxid and was multiplied, ²⁵ and barnabas and saul turned agen fro ierusalem, whanne the mynsterie was fillid: and token iohn that was named markus.

13. AND profetis and doctouris werun in the chirche that was at antioche in which barnabas, and symoun that was clepid blak, and lucius cironense, and manaan that was the soukyng fere of cronde tetrark, and saul werun, ² and whanne thei mynstriden to the lord and fastiden: the holi goost seide to hem, departe ze to me saul τ barnabas in to the werk to which I haue takun hem, ³ thanne thei fastiden and preiden, and leiden hondis on hem and leten hem go, ⁴ but thei werun sent of the holi goost: and wente forth to seleucia, and fro thence thei wenten bi boot to cypre, ⁵ τ whanne thei camen to salamine thei prechiden the word of god in the synagogis of iewis, and thei hadden also ioun in mynsterie,

⁶ and whanne thei hadden walkid bi al the ile to pafum: thei founden a man a

domesman, iudge, waxid, grece, clepid, called.
soukyng fere, suckynge male, or, foster brother.
departe, separate.

TYNDALE—1534.

was becum of Peter. ¹⁹ When Herode had called for him, and founde him not, he examined the keepers, and comaunded to departe. And he descended from Iewry to Cesarea, and ther abode. ²⁰ Herode was displeased with them of Tyre and Sydon. And they came all at once, and made intercession vnto Blastus the kynges chamberlen, and desyred peace, because their cuntry was norysshed by the kynges londe. ²¹ And vpon a daye appoynted Herode arayed him in royall apparell, and set him in his seate, and made an oracyon vnto them. ²² And the people gaue a shoute, sayinge: it is the voyce of a God and not of a man. ²³ And immediatly the angell of the Lorde smote him, because he gaue not God the honour, and he was eatyn of wormes, and gaue vp the goost.

²⁴ And the worde of God grewe and multiplied. ²⁵ And Barnabas and Paul returned to Ierusalem, when they had fulfilled their office, and toke with them Iohn, which was also called Marcus.

13. THERE were at Antioche, in the congregacion certayne Prophetes and teachers: as Barnabas and Simon called Niger, and Lucius of Cerene, and Manahan Herode the Tetrarkes norsfelow, and Saul. ² As they mynstrid to the Lorde, and fasted, the holy goost sayde: separate me Barnabas and Saul, for the worke where vnto I haue called them. ³ Then fasted they and prayed, and put their hondes on them, and let them go. ⁴ And they after they were sent of the holy goost, came vnto Seleucia, and from thence they sayled to Cyprus. ⁵ And when they were come to Salamine, they shewed the worde of God in the synagoges, of the Iewes. And they had Iohn to their minister.

⁶ When they had gone thorowt the yle vnto the cite of Paphos, they founde

CRANMER—1539.

become of Peter. ¹⁹ When Herode had sought for him, and founde him not, he examined the keepers, and comaunded them to be caried awaye. And he descended from Iewry to Cesarea, and ther abode. ²⁰ Herode was displeased with them of Tyre and Sidon. But they came all with one accorde, and made intercession vnto Blastus the kynges chamberlayne, and desyred peace, because their cuntry was norysshed by the kynges prouisyon. ²¹ And vpon a daye appoynted, Herode arayed hym in royall apparell, and set hym in his seate, and made an oracyon vnto them. ²² And the people gaue a showte, sayinge: it is the voyce of a God and not of a man. ²³ But immediatly the angell of the Lorde smote hym, because he gaue not God the honour, and he was eaten of wormes and gaue vp the goost. ²⁴ And the worde of God grewe and multiplied. ²⁵ And Barnabas and Paul returned to Ierusalem, when they had fulfilled their offyce, and toke with them Iohn, whose synname was Marke.

13. THERE were in the congregacyon that is at Antioche, certayne Prophetes, and teachers: as Barnabas and Symon that was called Niger, and Lucius of Cerene and Manahan, Herode the Tetrarkes norsfelow, and Saul. ² As they ministred to the Lorde and fasted, the holy goost sayde: separate me Barnabas and Saul, for the worke where vnto I haue called them. ³ And when they had fasted and prayed, and layde their handes on them, they let them go. ⁴ And they after they were sent forth of the holy goost, departed vnto Selencia, and from thence they sayled to Cyprus. ⁵ And when they were at Salamine, they shewed the worde of God in the synagoges of the Iewes. And they had Iohn to their minister.

⁶ When they had gone thorow the yle vnto Paphos, they found a certayne sorcerer

τὸν ἐπικληθέντα Μάρκον.

XIII. Ἦσαν δὲ ^aτινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὃ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηνάιος, Μαναὴν τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος. ² Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστενούντων, εἶπε τὸ Πνεῦμα τὸ ἅγιον, ᾿Αφορίσατε δὴ μοι τὸν ^aΒαρνάβαν καὶ ^bτὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. ³ Τότε νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυσαν. ⁴ Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, κατήλθον εἰς τὴν Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς ^dτὴν Κύπρον. ⁵ καὶ γενόμενοι ἐν Σαλαμῖνι, κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. ⁶ διελθόντες δὲ ὅλην τὴν νῆσον ἄχρη

^a Alex. = τινες.

^a Rec. + τε.

^b Alex. = τὸν.

^c Alex. = τὴν.

^d Alex. = τὴν.

^e Rec. = ὅλην.

GENEVA—1557.

the souldiers, what was become of Peter. ¹⁹ When Herode had sought for him, and found hym not, he examined the keepers, and commanded them to be led to be punished, and he descended from Iewrie to Cesarea, and there abode.

²⁰ Then Herode intended to make warre against them of Tyre and Sidon: but they came all with one accorde, and made intercession vnto Blastus the kyniges chamberlayne, and desired peace, because their country was nourished by the kyniges land. ²¹ And vpon a daye appoynted, Herode arayed hym in royal apparel and set him in his seat, and made an oration vnto them. ²² And the people gaue a shoute, saying, It is the voyce of a God, and not of a man. ²³ But immediatly the Angel of the Lord smote him, because he gaue not God the honour, so that he was eaten of wormes, and gaue vp the gost. ²⁴ And the worde of God grewe, and multiplied. ²⁵ And Barnabas and Saul returned from Ierusalem, when they had fulfilled their office, and toke with them Iohn, whose surname was Marke.

13. THERE were in the Congregation that was at Antioche, certayne Prophetes, and teachers, as Barnabas, and Simeon calle^d Nig^r, and Lucius of Cyrene, and Manahan, which had bene brought vp with Herod the kynge, and Saul. ² As they ministred to the Lord, and fasted, the holy Gost sayd, Separate me Barnabas and Saul, for the worke where vnto I haue called them. ³ Then fasted they and prayed, and layd their handes on them, and let them go. ⁴ And they, after they were sent forth of the holy Gost, came vnto Seleucia, and from thence they sayled to Cyprus. ⁵ And when they were at Salamina, they preached the worde of God in the Synagoges of the Iewes: and they had also Iohn to their minister. ⁶ When they had gone through out the yle vnto

RHEIMS—1582.

become of Peter. ¹⁹ And Herod, vvhen he had sought him, and had not found, making inquisition of the keepers, commaunded them to be led avay: and going dovne from Ievrie into Cæsarea, there he abode. ²⁰ And he vvas angrie vvith the Tyrians and the Sidonians. But they vvith one accord came to him, and perswading Blastus that vvas cheefe of the kings chamber, they desired peace, for that their countries vvere nourished by him. ²¹ And vpon a day appointed, Herod being araised vvith kingly attire, sate in the iudgement seate, and made an oration to them. ²² And the people made acclamation. The voices of a God, and not of a man. ²³ And forthvvith an Angel of our Lord strooke him, because he had not giuen the honour to God: and being consumed of vvormes, he gaue vp the ghost. ²⁴ But the vvord of our Lord increased and multiplied. ²⁵ And Barnabas and Saul returned from Hierusalem, hauing accomplished their ministerie, taking vvith them Iohn that vvas surnamed Marke.

13. AND there vvere in the Church vvith vvvas at Antioche, Prophets and Doctors, among vvhom vvvas Barnabas, and Simon that vvvas called Nig^r, and Lucius of Cyrene, and Manahan vvho vvvas the foster-brother of Herod the Tetrarch, and Saul. ² And as they vvvere ministring to our Lord, and fasting, the holy Ghost said: Separate me Saul and Barnabas vnto the vvorke, vvhereto I haue taken them. ³ Then they fasting and praying, and imposing handes vvpon them, dismissed them.

⁴ And they being sent of the holy Ghost, vvvent to Seleucia, and thence sayled to Cyp^rs. ⁵ And vvhen they vvvere come to Salamina, they preached the vvword of God in the synagoges of the Iewes. And they had Iohn also in their ministerie. ⁶ And vvhen they had vvwalked through out the vvhole iland as farre as Paphos, they found a

AUTHORISED—1611.

was become of Peter. ¹⁹ And when Herode had sought for him, and found him not, hee examined the keepers, and commanded that they should be put to death. And hee went downe from Iudea to Cesarea, and there abode.

²⁰ And Herode ^a was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and hauing made Blastus the kings Chamberlaire their friend, desired peace, because their country was nourished by the kings country. ²¹ And vpon a set day Herod arayed in royall apparell, sate vpon his throne, and made an Oration vnto them. ²² And the people gaue a shout, saying, It is the voyce of a God, and not of a man. ²³ And immediatly the Angel of the Lord smote him, because hee gaue not God the glory, and hee was eaten of wormes, and gaue vp the ghost.

²⁴ But the word of God grew, and multiplied. ²⁵ And Barnabas and Saul returned from Hierusalem, when they had fulfilled their ^b ministerie, and tooke with them Iohn, whose sirname was Marke.

13. NOW there were in the Church that was at Antioch, certaine prophets and teachers: as Barnabas, and Simeon that was called Nig^r, and Lucius of Cyrene, and Manan, which had bene brought vp with Herod the Tetrarch, and Saul. ² As they ministred to the Lord, and fasted, the holy Ghost saide, Separate me Barnabas and Saul, for the worke whereunto I haue called them. ³ And when they had fasted and prayed, and layd their hands on them, they sent them away.

⁴ So they being sent forth by the holy Ghost, departed vnto Seleucia, and from thence they sayled to Cyprus. ⁵ And when they were at Salamis, they preached the word of God in the Synagogues of the Iewes: and they had also Iohn to their Minister. ⁶ And when they had gone thorow the Ile vnto Paphos, they found a

^a Or, bare an hostile minde intending warre. ^b Or, charge.
^c Or, Herods foster brother.

Πάφου, εἰρόν^f τινα μάγον ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα Βαρίσησους, ⁷ ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπέζητησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. ⁸ ἀνθίστατο δὲ αὐτοῖς Ἐλύμας, ὁ μάγος (οὗτῳ γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ) ζητῶν διαστρέφαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. ⁹ Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς Πνεύματος ἁγίου, ⁹ καὶ ἀπενίστας εἰς αὐτὸν ¹⁰ εἶπεν, ὦ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ πάντῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας; ¹¹ καὶ νῦν ἰδοῦ, χεῖρ ἡ Κυρίου ἐπὶ σέ, καὶ ἔσῃ τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων ἐζήτει χειραγωγούς. ¹² τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονὸς ἐπίστευσεν, ἐκπλησσομένους ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

^f Alex. + ἀντρος.^g Alex. = καί.^h Rec. + τοῦ.ⁱ Alex. οἱ περὶ Παῦλον.

WICLIIF—1380.

wiche a fals profete a iew to whom the name was bariesu ⁷ that was with the preconcil, sergius paule a prudent man; this clepid barnabas and poul and desidir to here the word of god; ⁸ but elymas wiche withstode hem for his name is exprownd so: and he sougte to turne away the pro consul fro bileue ⁹ but saul whiche is seide also paul was fillid with the holi goost: and biheld in to hym; ¹⁰ and seide; a thou ful of al gile, and al falsnesse thou some of the deucl, thou enemy of al rightwisnesse: thou leuest not to turne ypsodoun the riȝtful weyes of the lord; ¹¹ and now lo the honde of the lord is on thee: ⁊ thou schalt be blynde and not seynge the sunne in to a tyme; and anon myst and derknesse felden down on hym; and he zede aboute and sougt hym that schulde geue hond to hym; ¹² thanne the proconsul: whanne he hadde seyn the dede: bileued wondring on the techynge of the lord;

¹³ And whanne fro pafum poul hadde go bi a boot and thei that werun with hym: thei camen to pergen of pamfilie; but ioun departid fro hem; and turned agen to ierusalem; ¹⁴ and thei zeden to pergen and camen to antioche of perside; and thei etriden in to the synagoge in the day of sabotis: and sateu; ¹⁵ and aftir the redynge of the lawe, and of the profetis the prineis of the synagoge, senten to hem and seiden; britheren if any word of extorcacioun to the puple is in you: seye ȝe;

¹⁶ and poul roos and with hond bade seiñence: and seide; men of israel and ȝe that dreden god: here ȝe, ¹⁷ god of the pople of israel chees oure fadris, and enaueñid the puple: whanne thei weren comyngis in the lond of egipt, and in an hijz arme he ledde hem out of it; ¹⁸ and bi the tyme of fourti ȝeiris, he suffrid hir maners in desert; ¹⁹ and he distried seuen

clepid, called. ȝede, went. comelyngs, strangers. ȝeue, gior.

TYNDALE—1534.

a certayne sorserer; a false prophet which was a Iewe; named Bariesur; ⁷ which was with the ruler of the countre won Sergius Paulus a prudent man. The same ruler called vnto him Barnabas and Saul; and desyred to heare the worde of God. ⁸ But Elenas the sorcerar (for so was his name by interpretacon) with stode them; and sought to turne away the ruler from the fayth. ⁹ Then Saul (which also is called Paul) beynge full of the holy goost; set his eyes on him; ¹⁰ and sayde: O full of all sutteltie and disseytfulnes; the chyld of the devyll; and the enemye of all righteounes; thou ceasest not to pervert the straight wayes of the Lorde. ¹¹ And now beholde the honde of the Lorde is vpon the; and thou shalt be blinde and not se the sunne for a season. And immediatly ther fell on him a myste and a darknes; and he went aboute sekinge them that shuld leade him by the honde. ¹² Then the ruler when he sawe what had happened; beleued; and wondred at the doctryne of the Lorde.

¹³ When they that were with Paule, were departed by shyppe from Paph; they cam to Perga a cite of Pamphilia; and there Iohn departed from them; and returned to Ierusalem. ¹⁴ But they wandred thorowe the countres; from Perga to Antioche a cite of the countre of Pisidia; and went in to the synagoge on the saboth daye, and sate doune. ¹⁵ And after the lawe and the Prophetes were redde; the rulers of the synagoge sent vnto them sayynge: Ye men and brethren, yf ye have eny sermon to exhorte the people, saye on.

¹⁶ Then Paul stode vp, and beckened with the honde; and sayde: Men of Israel; and ye that feare God; geue audience. ¹⁷ The God of this people chose oure fathers; and exalted the people when they dwelt as straungers in the londe of Egypt; and with a mighty arme brought them oute of it; ¹⁸ and aboute the tyme of .xl. yeares suffred he their maners in the wyldernes. ¹⁹ And he destroyed .vii. nacions in

CRANMER—1539.

(a false prophet, a Iewe) whose name was Bariesu, ⁷ which was wyth the ruler of the countre, one Sergius Paulus a prudent man. The same ruler called vnto hym Barnabas and Saul, and desyred to heare the worde of God: ⁸ But Elymas the sorcerar (for so is his name by interpretacon) withstode them, and sought to turne away the ruler from the fayth. ⁹ Then Saul (whyche also is called Paul) beynge full of the holy goost, set his eyes on hym, ¹⁰ and sayde: O full of all sutteltie and disseytfulnes, thou childe of the deuyl, thou enemye of all ryghteousnes: whyt thou not cease to pervert the straight wayes of the lorde? ¹¹ And now beholde, the hande of the Lorde is vpon thee, and thou shalt be blynde, and not se the sunne for a season. And immediatly ther fell on him a myste and a darknes, and he went aboute, sekyngne them that shuld leade hym by the bande. ¹² Then the ruler when he sawe what had happened beleued, and wondred at the doctryne of the Lorde.

¹³ When Paul departed from Paphos, they that were wyth hym, came to Perga in Pamphilia; and Iohn departed from them, and returned to Ierusalem. ¹⁴ But they wandred thorow the countres, and came from Perga to Antioche in Pisidia, and went into the synagoge on the Saboth daye, and sate doune. ¹⁵ And after the lecture of the lawe and the Prophetes, the rulers of the synagoge sent vnto them, sayynge: Ye men and brethren, yf ye haue eny sermon to exhorte the people, saye on.

¹⁶ Then Paul stode vp, and beckened wyth the hande for sylence, and sayde: Men of Israel and ye that feare God, geue audience. ¹⁷ The God of thys people chose oure fathers, and exalted the people, when they dwelt as straungers in the lande of Egypt, and wyth a hys arme brought he them out of it, ¹⁸ and aboute the tyme of fortye yeares, suffred he their maners in the wyldernes. ¹⁹ And he destroyed seuen

¹³ Ἀναρχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον, ἦλθον εἰς Πέργην τῆς Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν, ὑπέστρεψεν εἰς Ἱεροσόλυμα. ¹⁴ αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης, παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν. ¹⁵ Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς, λέγοντες, Ἐἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαόν, λέγετε. ¹⁶ Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας τῇ χειρὶ, εἶπεν, Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεόν, ἀκούσατε. ¹⁷ ὁ Θεὸς τοῦ λαοῦ τοῦτου ἔξελέξατο τοὺς πατέρας ἡμῶν καὶ τὸν λαὸν ὑψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς· καὶ ὡς τεσσαρακονταετὴ χρόνον ἔτροφοφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ· καὶ καθελὼν

^a Alex. + τις.

¹ Rec. + Ἰσραήλ.

^m Rec. ἐτροφοφόρησεν.

GENEVA — 1557.

the *citie* of Paphos, they founde a certayne sorcerer a false prophet, which was a Jewe, named Bariesus. ⁷ Which was wyth the Ruler of the cuntry, one Sergius Paulus, a prudent man: the same Ruler called vnto hym Barnabas and Saul, and desired to heare the worde of God. ⁸ But Elymas, the sorcerer (for so is his name by interpretation) withstode them, and sought to turne away the Ruler from the fayth. ⁹ Then Saul (which also is called Paul) beyng ful of the holy Ghost, set his eyes on hym, ¹⁰ And sayd, O ful of all subtiltie and mischiefe, thou chyld of the deuyll, and enemye of all righteousnes, whylt thou not cease to peruert the straight wayes of the Lord? ¹¹ Now therefore beholde, the hand of the Lord is vpon thee, and thou shalt be blynde, and not se the sunne for a season. And immediatly ther fel on hym a myste and a darknes, and he went about, seking some to lead hym by the hand. ¹² Then the Ruler when he sawe what had happened, beleued, and wondred at the doctrine of the Lord. ¹³ When Paul and they that were with him were departed by ship from Paphos, they came to Pergè a *citie* of Pamphylia: and Iohn departed from them, and returned to Ierusalem.

¹⁴ But they wanded through the cuntries from Pergè to Antioche a *citie* of the cuntry of Pisidia, and went into the Synagoge on the Sabbath day, and sate doune. ¹⁵ And after the lecture of the Lawe and Prophetes, the Rulers of the Synagoge sent vnto them, saying, Ye men and brethren, yf ye haue any worde of exhortation for the people, say on. ¹⁶ Then Paul stode vp and beckned with the hand, and said, Men of Israel, and ye that feare God, geue audience. ¹⁷ The God of this people chose our fathers, and exalted the people when they dwelt as strangers in the lande of Egypt, and with a myghty arme, brought them out of it. ¹⁸ And about the tyme of fortie yeres, suffred he their maners in the wyldernes. ¹⁹ And he destroyed seuen nations in the

RHEIMS — 1582.

a certayne man that vvas a magician, a false-prophete, a Iewv, vvwhose name vvas Bar-iesu^s, ⁷ vvho vvas vvith the Proconsul Sergius Paulus a vvise man. He sending for Barnabas and Saul, desired to heare the vvord of God. ⁸ But Elymas the magician (for so is his name interpreted) resisted them, seeking to auert the Proconsul from the faith. ⁹ But Saul, other-vvise Paul, replenished vvith the holy Ghost, looking vvpon him, ¹⁰ said: O ful of al guile, and al deceit, sonne of the deuil, enemye of al iustice, thou ceasest not to subvert the right vvayes of our Lord. ¹¹ And novv behold the hand of our Lord vvpon thee, and thou shalt be blind, not seing the sunne vntil a time. And forthvvith there fel dimnesse and darkenesse vvpon him, and going about he sought some body that vvould giue him his hand. ¹² Then the Proconsul, vvhen he had seen that vvich vvas done, beleued, marveling at the doctrine of our Lord. ¹³ And vvhen Paul and they that vvere vvith him had sailed from Paphos, they came to Pergè in Pamphylia. And Iohn departing from them, returned to Hierusalem. ¹⁴ But they passing through Pergè, came to Antioche in Pisidia: and entering into the synagogue on the day of the Sabbath, they sate dovvn. ¹⁵ And after the lesson of the Lavv and the Prophets, the princes of the Synagogue sent to them, saying, Men brethren, if there be among you any sermon of exhortation to the people, speake.

¹⁶ And Paul rising vp, and vvith his hand beckning for silence, said, Ye men of Israel, and you that feare God, barken: ¹⁷ The God of the people of Israel chose our fathers, and exalted the people vvhen they vvere seiousners in the lande of Egypt, and in a mightie arme brought them out thereof, ¹⁸ and for the space of fortie yeres tolerated their maners in the desert. ¹⁹ And destroying seuen nations in the

AUTHORISED — 1611.

certaine sorcerer, a false prophet, a Jew, whose name was Bariesus: ⁷ Which was with the deputie of the cuntry Sergius Paulus, a prudent man: who called for Barnabas and Saul, and desired to heare the word of God. ⁸ But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turne away the deputy from the faith.

⁹ Then Saul (who also is called Paul) filled with the holy Ghost, set his eyes on him, ¹⁰ And said, O ful of all subtiltie and all mischiefe, thou child of the deuil, thou enemye of all righteousnesse, wilt thou not cease to pervert the right wayes of the Lord? ¹¹ And now behold, the hand of the Lord is vpon thee, and thou shalt bee blind, not seeing the Sunne for a season. And immediatly there fel on him a mist and a darknesse, and hee went about, seeking some to lead him by the hand. ¹² Then the Deputie when hee saw what was done, beleened, being astonished at the doctrine of the Lord. ¹³ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and Iohn departing from them, returned to Hiernsalem.

¹⁴ But when they departed from Perga, they came to Antioch in Pisidia, and went into the Synagoge on the Sabbath day, and sate doune. ¹⁵ And after the reading of the Law and the Prophets, the rulers of the Synagoge sent vnto them, saying, Yee men and brethren, if ye haue any word of exhortation for the people, say on. ¹⁶ Then Paul stood vp, and beckning with his hand, said, Men of Israel, and ye that feare God, giue audience. ¹⁷ The God of this people of Israel chose our fathers, and exalted the people when they dwell as strangers in the land of Egypt, and with an high arme brought he them out of it. ¹⁸ And about the time of forty yeres suffered he their maners in the wilderness. ¹⁹ And when he had destroyed

ἔθνη ἐπτά ἐν γῇ Χαναάν, κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν.²⁰ καὶ μετὰ ταῦτα, ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα, ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου.²¹ καὶ οὕτως ἡγήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαουλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσαράκοντα.²² καὶ μεταστήσας αὐτὸν, ἤγειρεν αὐτοῖς τὸν Δαυὶδ εἰς βασιλέα, ὃ καὶ εἶπε μαρτυρήσας; “Εὗρον Δαυὶδ τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.”²³ Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ’ ἐπαγγελίαν ἤγαγε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανόιας παντὶ τῷ λαῷ Ἰσραὴλ.²⁵ ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἔλεγε, Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ, ἀλλ’ ἰδοὺ, ἔρχεται μετ’ ἐμὲ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.²⁶ Ἄνδρες ἀδελφοί,

²⁰ Rec. κατεκληροδοτήσεν.

²¹ Alex. ὡς ἑτεσι τετρακοσίοις καὶ πενήκοντα. Καὶ μετὰ ταῦτα ἴσως.

²² Rec. ἤγειρε.

WICLIF—1380.

folkis, in the lond of canaan : and bisort departid to hem her lond as aftir foure hundrid and fifti zeiris;²⁰ and aftir thes thingis he gaf domesmen to Samuel the profete;²¹ and fro that tyme thei axeden a king; and god gaf to hem saul the sone of eys a man of the lynage of beniamyn bi fourti zeiris,²² and whanne he was don awey he reisid to hem dauith king; to whom he bare witnessyng and seide; I have foundun dauith the sone of iesse a man aftir myn herte whiche schal do al my willis;²³ of whos seed bi the bihest god hath led out to israel a saviour ihesus.²⁴ whanne ioun prechid bifor the face of his comynge the baptym of penance to alle the puple of israel;²⁵ but whanne ioun fillid his cours; he seide; I am not he whom ye demen me to be; but lo he cometh aftir me; and I am not worthi to don of the schoon of his feet.

²⁶ Britheren and sones of the kynde of abraham; and whiche that in zou dreden god : to zou the word of helthe is sente;²⁷ for thei that dwelleden at ierusalem and pryncis of it, that knewen not this ihesus and the voicis of profetis that bi eucri saboth ben redde; demeden and filliden;²⁸ and thei founden in hym no cause of deeth, and axeden of pilat that thei schulden sle hym;²⁹ and whanne thei hadden endid alle thingis that werun writun of him, thei token hym down of the tre, and leiden him in a graue;³⁰ and god reisid hym fro deeth in the thridde day;³¹ which was seyn bi many daies; to hem that wenten up to gidre with hym fro galilee in to ierusalem whiche ben til now his witnessis to the puple

³² and we schewen to zou the bihest that was made to oure fadiris;³³ for god hath fulfilled this to hir sones; And asenreisid ihesus as in the secunde salme it

domesmen, iudges. demen, iudges. kynde, kindred. bihest, promys.

TYNDALE—1534.

the lond of Canaan; and devided their lond to them by lot.²⁰ And after warde he gave vnto them iudges aboute the space of .iiii.C. and .l. yeres vnto the tyme of Samuel the Prophet.²¹ And after that they desyred a king; and God gave vnto them Saul the sonne of Cis; a man of the tribe of Beniamin; by the space of .xl. yeres.²² And after he had put him doune; he set vp David to be their kynge; of whome he reported sayinge : I have founde David the sonne of Iesse; a man aftir myne awne hert; he shall fulfill all my will.

²³ Of this mannes seed hath God (accordinge to his promes) brought forth to the people of Israel a saviour; one Iesus;²⁴ when Iohn had fyrst preached before his commynge the baptyme of repentance to Israel.²⁵ And when Iohn had fulfilled his course; he sayde : whome ye thinke that I am; the same am I not. But beholde ther cometh one after me; whose shewes of his fete I am not worthy to lowse.

²⁶ Ye men and brethren; chyldren of the generacion of Abraham; and whosoever amonge you feareth God; to you is this worde of saluacion sent.²⁷ The inhabytors of Ierusalem and their rulers; because they knewe him not; nor yet the voyces of the Prophetes which are redde every Saboth day; they have fulfilled them in condemninge him.²⁸ And when they founde no cause of deeth in him; yet desyred they Pylate to kyl him.²⁹ And when they had fulfilled all that were written of him; they toke him doune from the tree and put him in a sepulchre.³⁰ But God rayshed him agayne from deeth;³¹ and he was sene many dayes of them which came with him from Galile to Ierusalem. Which are his witnessys vnto the people.

³² And we declare vnto you; how that the promes made vnto the fathers;³³ God hath fulfilled vnto vs their chyldren; in that he reysed vp Iesus agayne euen as it is written in the fyrste psalme : Thou arte

CRANMER—1539.

nyacions in the lande of Canaan, and deuyded their lande to them by lot.²⁰ And afterwarde he gaue vnto them iudges aboute the space of .iiii.C. and .fifty yeres, vnto the tyme of Samuel the Prophet.²¹ And afterwarde, they desyred a kinge, and God gaue vnto them Saul the sonne of Cis, a man of the trybe of Beniamin, by the space of fourtye yeres.²² And when he was put doune, he set vp Dauid to be their kynge, of whom he reported sayinge : I have founde Dauid the sonne of Iesse, a man aftir myne awne hert, which shall fulfill all my wyll.

²³ Of this mannes seed hath God (accordynge as he had promysed) brought forth to Israel, a sauaiour, one Iesus,²⁴ when Iohn had fyrst preached before his comynge the baptyme of repentance to Israel.²⁵ And when Iohn had fulfilled his course, he sayde : whom ye thynke that I am, the same am I not. But beholde, ther cometh one after me, whose shewes of his fete I am not worthy to loose.

²⁶ Ye men and brethren, chyldren of the generacyon of Abraham, and whosoever amonge you feareth God, to you is this worde of saluacyon sent.²⁷ For the inhabytors of Ierusalem and their rulers, because they knewe hym not, nor yet the voyces of the Prophetes which are redde euery Saboth daye, they haue fulfilled them, in condemninge him.²⁸ And when they founde no cause of deeth in him, yet desyred they Pylate to kyl hym.²⁹ And when they had fulfilled all that were wrytten of him, they toke hym doune from the tree, and put him in a sepulchre.³⁰ But God rayshed him agayne from deeth, (the thyrd daye)³¹ and he was sene many dayes of them which came vp wyth hym from Galyle to Ierusalem. Whych are hys witnessys vnto the people.

³² And we declare vnto you, how that the promes (which was made vnto the fathers)³³ God hath fulfilled vnto their chyldren (euen vnto vs) in that he reysed vp Iesus agayne : euen as it is wrytten in

‘ υἱὸν γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν, ⁹ ὑμῖν | ὁ λόγος τῆς
 ‘ σωτηρίας ταύτης ἄπεσπάλῃ. | ²⁷ οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ
 ‘ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ
 ‘ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν ²⁸ καὶ μηδεμίαν αἰτίαν
 ‘ θανάτου εὑρόντες, ᾗτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν. ²⁹ ὥς δὲ ἐτέλεσαν
 ‘ πάντα | τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνη-
 ‘ μεῖον. ³⁰ ὁ δὲ Θεὸς ἡγείρεν αὐτὸν ἐκ νεκρῶν. ³¹ ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς
 ‘ συναναβάσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινες ὑνὺν εἰσι μάρ-
 ‘ τυρες αὐτοῦ πρὸς τὸν λαόν. ³² καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς
 ‘ πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις
 ‘ αὐτῶν ἡμῖν, | ἀναστήσας Ἰησοῦν. ³³ ὥς καὶ ἐν τῷ * ψαλμῷ τῷ δευτέρῳ γέγραπται, |

⁹ Alex. ἡμῖν.⁹ Alex. ἑξαπσπάλῃ.³¹ Rec. ἄπαντα.³¹ Rec. = νῦν.³¹ Alex. ἡμῶν.³¹ Alex. ψαλμῷ γέγρ. τῷ δευτέρῳ.

GENEVA—1557.

land of Chanaan, and devided their land to them by lot. ²⁰ Then afterwarde he gaue vnto them Iudges, about the space of foure hundredth and fifty yeres, vnto the tyme of Samuel the Prophet. ²¹ So after that, they desired a kyng, and God gaue vnto them Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of forty yeres.

²² And after he had put hym downe, he set vp Dauid to be their kyng, of whome he witnessed, saying, I haue found Dauid the sonne of Jesse, a man after myne owne heart, which wyl fulfil al things that I wyl. ²³ Of this mans seede hath God according to hys promise raised vp to Israel, the sauour Iesus: ²⁴ When Iohn had fyrst preached before him that was euen commyng, the baptisme of amende-ment of lyfe to Israel. ²⁵ And when Iohn had fulfilled his course, he sayd, Whom ye thinke that I am, the same am I not, but behold there cometh one after me, whose shoe of his fete, I am not worthy to lowse. ²⁶ Ye men and brethren, chyl- dren of the generation of Abraham, and whosoer among you feareth God, to you is this worde of saluation sent. ²⁷ For the inhabitors of Ierusalem, and their Rulers, because they knew him not, nor yet the wordes of the Prophetes, which are red every Sabbath day, they haue fulfilled them in condemning him.

²⁸ And when they founde no cause of death in him, yet desired they Pilat to kyl him. ²⁹ And when they had fulfilled all that was written of him, they toke him downe from the tree, and put him in a sepulchre. ³⁰ But God raised him vp from death: ³¹ And he was seene many dayes of them, which came with him from Galile to Ierusalem: which are his wytnesses vnto the people. ³² And we declare vnto you, how that the promise made vnto the fathers, ³³ God hath fulfilled vnto vs their children, in that he raysed vp Iesus, euen as it is written in the

RHEIMS—1582.

land of Chanaan, by lot he devided their land among them, ²⁰ as it vvere after foure hundred and fiftie yeres: and after these things he gaue Iudges, vntil Samuel the prophet. ²¹ And thenceforth they desired a king: and he gaue them Saul the sonne of Cis, a man of the tribe of Benjamin, fourtie yeres. ²² and remouing him, he raised them vp Dauid to be king: to vvhom giuing testimonie, he said, *I haue found Dauid the sonne of Jesse, a man according to my hart, vvhoe shall doe al my vviiles.*

²³ Of his seede God according to his promise hath brought forth to Israel a Sauour Iesus, ²⁴ Iohn preaching before the face of his comming, baptisme of penance to all the people of Israel. ²⁵ And vvhon Iohn fulfilled his course, he said, Vvhom doe you thinke me to be? I am not he, but behold there cometh after me, vvhose shoes of his fete I am not vvorthish to vnloose.

²⁶ Men brethren, children of the stocke of Abraham, and they among you that feare God, to you the vvord of this saluation vvas sent. ²⁷ For they that inhabited Ierusalem, and the princes thereof, not knowing him, nor the voices of the prophets that are read euery Sabbath, iudging haue fulfilled them, ²⁸ and finding no cause of death in him, desired of Pilate, that they might kil him. ²⁹ And vvhon they had consummated al things that vvere vvritten of him, taking him downe from the tree, they put him in a monument. ³⁰ But God raised him vp from the dead the third day: ³¹ vvhoe vvas seen for many daies of them that came vp together vvvith him from Galilee into Hierusalem, vvhoe vntil this present are his vvitnesses to the people. ³² And vve preach vnto you that promise vvhich vvas made to our fathers: ³³ that God hath fulfilled this same to our children, raising vp Iesus, as in the second Psalme also it is vvritten:

AUTHORISED—1611.

seuen nations in the land of Chanaan, he diuided their land to them by lot: ²⁰ And after that hee gaue vnto them iudges, about the space of foure hundred and fiftie yeres vntill Samuel the Prophet. ²¹ And afterward they desired a King, and God gaue vnto them Saul the sonne of Cis, a man of the tribe of Benjamin, by the space of fourtie yeres. ²² And when he had remoued him, hee raysed vp vnto them Dauid to bee their king, to whom also he gaue testimonie, and said, I haue found Dauid the sonne of Jesse, a man after mine owne heart, which shal fulfil all my will. ²³ Of this mans seed hath God, according to his promise, raised vnto Israel a Sauour, Iesus: ²⁴ When Iohn had first preached before his comming, the baptisme of repentance to all the people of Israel. ²⁵ And as Iohn fulfilled his course, he said, Whom thinke ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his fete I am not worthy to loose. ²⁶ Men and brethren, children of the stocke of Abraham, and whosoer among you feareth God, to you is the word of this saluation sent. ²⁷ For they that dwell at Hierusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read euery Sabbath day, they haue fulfilled them in condemning him.

²⁸ And though they found no cause of death in him, yet desired they Pilate that he should be slaine. ²⁹ And when they had fulfilled all that was written of him, they tooke him downe from the tree, and layd him in a Sepulchre. ³⁰ But God raised him from the dead: ³¹ And he was seene many dayes of them which came vp with him from Galile to Hierusalem, who are his witnesses vnto the people. ³² And we declare vnto you glad tidings, how that the promise which was made vnto the fathers, ³³ God hath fulfilled the same vnto vs their children, in that he hath raised vp Iesus againe, as it is also written

“Υἱός μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε.” ³⁴ “Οτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἴρηκεν, “Οτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά.” ³⁵ διὸ καὶ ἐν ἐτέρῳ λέγει, “Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.” ³⁶ Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ, ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν. ³⁷ ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν. ³⁸ Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται. ³⁹ καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. ⁴⁰ βλέπετε οὖν μὴ ἐπέλθῃ ἐφ’ ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις, “⁴¹ Ἰδετε, οἱ καταφρονηταὶ, καὶ θαυμάσατε καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργά-

* Rec. ᾧ.

* Rec. ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων.

* Rec. + τὰ ἰδὼν.

* Rec. + αὐτοῖς.

* Rec. ἰπμίναν.

WICLIIF—1380.

is writun, thou art my sone to day I bigat thee, ³⁴ and he agen reisid hym fro deeth that he schulde not turne agen in to corrupcioun: seide thus for I schal zeue to zou the holi trewe thingis of dauith, ³⁵ and therfor ȝ on another stide he seith thou schalt not zeue thin holi to se corrupcioun, ³⁶ but dauith in his generacioun whanne he hadde mynystrid to the wille of god, died and was leide with his fadris: and say corrupcioun, ³⁷ but he whom god reisid fro deeth: say not corrupcioun.

³⁸ therfor britheren be it knowun to zou that bi hym remyscioun of synnes is teeld to zou ³⁹ fro alle synnes of whiche ȝe mysten not be iustified in the lawe of moises, in this eche man that bileueth, is iustified, ⁴⁰ therfor se ȝe that it come not to zou that is biforseide in the profetis, ⁴¹ ȝe despisers, se ȝe and wondre ȝe and be ȝe scatterid abrood, for I worche a werk in ȝoure dayes, a werk that ȝe schuln not bileue: if ony man schal telle it zou,

⁴² ȝ whanne thei jeden out: thei preiden that in the saboth suyngre thei schulden speke to hem these wordis, ⁴³ and whanne the synagoge was lefte: many of iewis and of comelyngis worschippinge god sueden poull and barnabas that spakun and counceilden hym: that thei schulden dwell in the grace of god, ⁴⁴ and in the saboth suyngre, almest al the citee cam togidre to herc the word of god, ⁴⁵ and iewis sien the puple and werun fillid with enuye and agenseiden these thingis, that werun seid of poull and blasfemed, ⁴⁶ thanne poull and barnabas stidfast seiden to zou it bihoite first to speke the word of god, but for ȝe putten it away, and han demed zou vnworthi to euerlastyngre lif: lo we

TYNDALE—1534.

my sonne, this same daye begat I thee. ³⁴ As concerninge that he reysed him vp from deeth, now no more to returne to corrupcion, he sayde on this wyse: The holy promyses made to David I will geve them faithfully to you. ³⁵ Wherefore he saith also in another place: Thou shalt not soffre thyne holye to se corrupcion. ³⁶ Howbe it David after he had in his tyme fulfilled the will of God, he slepte, and was layde with his fathers, and sawe corrupcion. ³⁷ But he whom God reysed agayne, sawe no corrupcion.

³⁸ Be it knowne vnto you therfore ye men and brethren, that thorow this man is preached vnto you the forgevenes of synnes, ³⁹ and that by him are all that beleve iustified from all thynges from the which ye coule not be iustified by the lawe of Moses. ⁴⁰ Beware therfore lest that fall on you, which is spoken of in the Prophetes: ⁴¹ Beholde ye despisers and wonder, and perishe ye: for I do aworke in youre dayes, which ye shall not beleve, yf a man wolde declare it you.

⁴² When they were come out of the Synagoge of the Iewes, the gentyls besought that they wolde preache the worde to them bitwene the Saboth dayes. ⁴³ When the congregacion was broken vp, many of the Iewes and verteous conuertes folowed Paul and Barnabas, which spake to them and exhorted them to continue in the grace of God. ⁴⁴ And the nexte Saboth daye, came almoste the whole cite to gether, to heare the worde of God. ⁴⁵ When the Iewes sawe the people, they were full of indignacion and spake agaynst those thinges which were spoken of Paul, spekinge agaynst it, and raylinge on it. ⁴⁶ Then Paul and Barnabas waxed bolde, and sayde: it was mete that the worde of God shulde fyrst haue bene preached to you. But seynge ye put it from you, and thinke youre selves onworthy of euerlastinge lyfe: lo,

CRANMER—1539.

the fyrste psalme: Thou art my sonne, this daye haue I begotten thee. ³⁴ As concerninge that he reysed him vp from deeth, now no more to returne to corrupcion, he sayd on this wyse: The holy promyses made to David, wyl I geue faythfully to you. ³⁵ Wherefore he sayth also, in another place: Thou shalt not suffre thyne holye to se corrupcion. ³⁶ For David (after he had in hys tyme fulfilled the wyll of God) fell on slepe, and was layde vnto hys fathers, and sawe corrupcion. ³⁷ But he whom God reysed agayne, sawe no corrupcion.

³⁸ Be it knowne vnto you therfore (ye men and brethren) that thorow this man is preached vnto you the forgevenes of synnes, ³⁹ and that by him, all that beleue, are iustified from all thynges, from which ye coule not be iustified by the lawe of Moses. ⁴⁰ Beware therfore, lest that fall on you, which is spoken of in the Prophetes: ⁴¹ Beholde ye despysers, and wonder, and perysше ye: for I do a worke in youre dayes, which ye shal not beleue, though a man declare it you.

⁴² When the Iewes were gone out of the congregacion, the Gentyls besought that they wolde preache the worde to them the nexte Saboth. ⁴³ When the congregacion was broken vp, many of the Iewes and verteous proselytes folowed Paul and Barnabas, which spake to them: and exhorted them to continue in the grace of God. ⁴⁴ And the nexte Saboth daye came almoste the whole cite together, to heare the worde of God. ⁴⁵ But when the Iewes sawe the people, they were full of indignacion and spake agaynst those thinges, which were spoken of Paul, spekinge agaynst it, and raylinge on it: ⁴⁶ Then Paul and Barnabas waxed bolde, and sayde: it was mete that the worde of God shuld fyrst haue bene preached to you. But seynge ye put it from you, and thinke youre selues vnworthy of euerlastinge lyfe:

ȝour, ȝis followinge goinauid. stide, place. jeden, went. conuylmes, strangers. agenseiden, demed, iudged.

“ζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον” ὃ | οὐ μὴ πιστεύσητε, εἰάν τις ἐκδιηγῆται ὑμῖν.”
⁴² Ἐξιώτων δὲ αὐτῶν, | παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς
τὰ ῥήματα ταῦτα. ⁴³ λυθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰου-
δαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβῃ· οἵτινες προσ-
λαλοῦντες, ἔπειθον αὐτοὺς προσμένειν | τῇ χάριτι τοῦ Θεοῦ. ⁴⁴ Τῷ ὅτε ἐχο-
μένῳ | σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.
⁴⁵ ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὅχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ
τοῦ Παύλου λεγομένοις, | ἀντιλέγοντες καὶ βλασφημοῦντες. ⁴⁶ παρῆρσιαν αὐτοὺς
δὲ | ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον, Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν
λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς

^b Rec. δὲ.^c Rec. ἱερωνίμ.^d Alex. λαλοῦντες.^e Alex. = ἀντιλέγοντες καὶ.^f Alex. τε.

GENEVA — 1557.

second Psalme, Thou art my Sonne, this day begat I thee. ⁴⁴ As concerning that he raysted him vp from deathe, now no more to returne to graue, he sayd on this wise: The holy mercies made to Dauid, I wil geue faithfully to you. ⁴⁵ Wherefore he sayth also in another place, Thou shalt not suffre thyne Holy one to see corrup-
tion. ⁴⁶ Howbeit, Dauid after he had serued his tyme by the counsel of God, he slept, and was layd with his fathers, and sawe corruption. ³⁷ But he whom God raysted agayne, sawe no corruption.

³⁸ Be it known vnto you therefore men and brethren, that through this man, is preached vnto you the forgiveness of sinnes, and that from all synnes, from which ye could not be iustified by the Lawe of Moses. ³⁹ By him euery one that beleueth is iustified. ⁴⁰ Beware therefore, lest that fall on you, which is spoken of, in the Prophetes, ⁴¹ Beholde ye despisers, and wonder, and vanishe away: for I worke a worke in your dayes, a worke which ye shal not beleue, yf a man would declare it you. ⁴² When they were come out of the Synagoge of the Iewes, the Gentiles besought, that they would preache these wordes to them the next Sabbath daye. ⁴³ When the Church was broken vp, many of the Iewes, and vertuous conuer-
tes folowed Paul and Barnabas: which spake to them, and exhorted them to continue in the grace of God. ⁴⁴ And the next Sabbath day, came almost the whole cite together, to heare the worde of God. ⁴⁵ But when the Iewes sawe the people, they were ful of indignation, and spake agaynst those things which were spoken of Paul, contrarying them, and rayling on them.

⁴⁶ Then Paul and Barnabas waxed bolde, and sayd, It was mete that the worde of God should fyrst haue bene preached to you: but sayng ye put it from you, and iudge your selues vnworthy of euertlasting

RHEIMS — 1582.

My sonne art thou, this day haue I begotten thee. ³⁴ And that he raised him vp from the dead, not to returne novv any more into corruption, thus he said, *That I wil give you the holy things of Dauid faithful.* ³⁵ And therefore in an other place also he saith, *Thou shalt not give thy holy one to see corruption.* ³⁶ For Dauid in his generation vvhon he had serued, according to the vvil of God slept: and he was laid to his fathers and savv corruption. ³⁷ But he vvhom God hath raised vp, savv no corruption.

³⁸ Be it knovven therfore to you, men brethren, that through him, forgiveness of sinnes is preached to you, from all the things from the vvhich you could not be iustified by the lavv of Moyses. ³⁹ In him euery one that beleueth is iustified. ⁴⁰ Take heede therfore lest that come vpon you vvhich is spoken in the prophetes, ⁴¹ See ye contemnners, and vvonder, and perish: because I vvorke a vvorke in your dayes, a vvorke vvhich you vil not beleue, if any man shal tel it you.

⁴² And they going forth, they desired them that the Sabbath folovving they would speake vnto them these wordes. ⁴³ And vvhon the synagoge was dismissed, many of the Iewes, and of the strangers seruing God, folovved Paul and Barnabas: vvhon speaking exhorted them to continue in the grace of God. ⁴⁴ But the next Sabbath the vvhole cite almost assembled to heare the vvord of God.

⁴⁵ And the Iewes seing the multitudes, vvore replenished vvith enuy, and contradicted those things vvhich vvore said of Paul, blaspheming. ⁴⁶ Then Paul and Barnabas constantly said, To you it behooved vs first to speake the vvord of God: but because you repell it, and iudge your selues vvnvorthie of eternal life: behold

AUTHORISED — 1611.

in the second Psalme: Thou art my Sonne, this day haue I begotten thee. ³⁴ And as concerning that he raised him vp from the dead, now no more to returne to corruption, hee sayd on this wise, I will give you the sure mercies of Dauid. ³⁵ Wherefore he saith also in another Psalme, Thou shalt not suffer thine holy One to see corruption. ³⁶ For Dauid after he had serued his owne generation by the will of God, fell on sleepe, and was laide vnto his fathers, and saw corruption: ³⁷ But he whom God raised again, saw no corruption. ³⁸ Be it known vnto you therefore, men and brethren, that through this man is preached vnto you the forgiveness of sinnes. ³⁹ And by him all that beleue, are iustified from all things, from which ye could not be iustified by the Law of Moses. ⁴⁰ Beware therefore, lest that come vpon you which is spoken of in the Prophetes, ⁴¹ Behold, ye despisers, and wonder, and perish: for I worke a worke in your dayes, a worke which you shall in no wise beleue, though a man declare it vnto you. ⁴² And when the Iewes were gone out of the Synagoge, the Gentiles besought that these words might be preached to them the next Sabbath. ⁴³ Now when the Congregation was broken vp, many of the Iewes, and religious Proselytes folowed Paul and Barnabas, who speaking to them, perswaded them to continue in the grace of God.

⁴⁴ And the next Sabbath day came almost the whole cite together to heare the word of God. ⁴⁵ But when the Iewes saw the multitudes, they were filled with enuy, and spake against those things which were spoken by Paul, contradicting, and blaspheming. ⁴⁶ Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first haue bene spoken to you: but seeing ye put it from you, and iudge your selues unworthy of euertlasting life, loe, we turne

* Or, after he had in his owne are serued the will of God, # Or, in the weeke betweene, or, in the Sabbath betweene.

‘ αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη. ⁴⁷ οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος, “ Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἑσχάτου τῆς γῆς.” ⁴⁸ Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. ⁴⁹ διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι’ ὅλης τῆς χώρας. ⁵⁰ οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρῶτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὀρίων αὐτῶν. ⁵¹ οἱ δὲ ἐκτιναξάμενοι τὸν κοινορτὸν τῶν ποδῶν αὐτῶν ἐπ’ αὐτοὺς, ἤλθον εἰς Ἰκόνιον. ⁵² οἱ δὲ μαθηταὶ ἐπληροῦντο χαρὰς καὶ Πνεύματος ἁγίου.

XIV. Ἐγένετο δὲ ἐν Ἰκονίᾳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλήσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλή-

ε Rec. + καί.

h Alex. = τὸν.

i Alex. = αὐτῶν.

k Alex. ἀπαυθῆσαντες Ἰουδ. ἐπ’ αὐτῶν.

WICLIF—1380.

turne to hethen men/ ⁴⁷ for so the lord comaundid us/ I haue sette thee in to list/ to hethen men/ that thou be in to helthe to the vtmost of erthe/

⁴⁸ and hethen men herden : and ioieden and glorified the word of the lord, and bileueden as many as were unbifor ordeyned to euerlastyng lif. ⁴⁹ and the word of the lord was sowen bi alle the cuntrey/ ⁵⁰ but the iewis stirden religious wyymen and onest, and the worthiest men of the citee : and stirden persecucioun agens pou and barnabas, and dryuen hem out of her cuntreys/ ⁵¹ and thei schokun aweye in to hem the dust of hir fete : and camen to icony. ⁵² and the disciples weren fillid with ioye and the holi goost.

14. BUT it bifille at yconye, that thei entriden to gidre in to the synagoge of iewis and spakun : so that ful greet multitude of iewis and grekis bileueden, ² but the iewis that weren vnbeleueful, reisid persecucioun and stirden to wrathe the soules of hethen men agens the bretheren/ but the lord gaf soone pees/ ³ therfor thei dwelliden myche tyme and diden tristli in the lord, berynge witnessyng to the word of his grace geuyng signes and wondris to be made bi the hondis of hem/ ⁴ but the multitude of the citee was departid/ and summe werun with the iewis, and summe with the apostis/ ⁵ but whanne there was made an assaute of the hethen men/ and the iewis with hir princis to turmenten and to stonen hem :

⁶ thei vndirstoden and fledden to gidre to the citees of licaonia and listris, and derben and in to al the cuntrey aboute/ ⁷ and thei prechiden there the gospel/ and al the multitude was moued to gidre in the techyng of hem/ pou and barnabas dwelten at listris/ ⁸ and a man at listris was sike in the feet : and hadde seet crokid fro his modris wombe, whiche neuer hadde gon/ ⁹ this herde poul spekynge/ and poul biheld hym, and sig that he hadde feith that he schulde be made saaf : ¹⁰ and seide with a greet vois/ rise

tristly, courageously.

TYNDALE—1534.

we turne to the gentyls. ⁴⁷ For so hath the Lorde commaunded vs : I have made the a light to the gentyls : that thou be saluacion vnto the ende of the worlde.

⁴⁸ The gentyls hearde and were glad and glorified the worde of the Lorde, and beleued : euen as many as were ordeyned vnto eternall lyfe. ⁴⁹ And the worde of the Lorde was published thorow oute all the region. ⁵⁰ But the Iewes moued the worshypfull and honorable wemen, and the chefe men of the cyte, and reysed persecucioun agaynst Paul and Barnabas, and expelled them oute of their costes. ⁵¹ And they shouke of the duste of their fete agaynst them, and came vnto Iconium. ⁵² And the disciples were filled with ioye and with the holy goost.

14. AND it fortunid in Iconium that they went both to gether into the synagoge of the Iewes, and so spake, that a gret multitude both of the Iewes and also of the Grekes beleued. ² But the vnbeleuyng Iewes, steryd vp and vquyeted the myndes of the Gentyls agaynst the brethren. ³ Longe tyme a bode they there and quyt them selues boldly with the helpe of the Lorde, the which gaue testimony vnto the worde of his grace, and caused signes and wondres to be done by their hondes. ⁴ The people of the cyte were deuidid : and parte helde with the Iewes, and parte with the Apostles.

⁵ When ther was a saute made both of the gentyls and also of the Iewes with their rulers, to put them to shame and to stone them, ⁶ they were ware of it, and fled vnto Lystra and Derba, cities of Licaonia, and vnto the region that lyeth round aboute. ⁷ And there preached the gospell. ⁸ And ther sat a certayne man at Lystra weake in his fete, beinge creple from his mothers wombe, and neuer walkyd. ⁹ The same hearde Paul preache. Which behelde him and perceaued that he had fayth to be whole, ¹⁰ and sayd with a

CRANMER—1539.

lo, we turne to the Gentyls : ⁴⁷ For so hath the Lorde commaunded vs. I haue made the a lyght of the Gentyls, that thou be the saluacion vnto the ende of the worlde.

⁴⁸ Whan the gentyls hearde this, they were glad and glorified the worde of the Lorde, and beleued : euen as many as were ordeyned vnto eternal lyfe. ⁴⁹ And the worde of the Lorde was published thorow out all the region. ⁵⁰ But the Iewes moued the deuoute and honest wemen, and the chefe men of the citee, and reysed persecucioun agaynst Paul and Barnabas, and expelled them out of their costes. ⁵¹ But they shouke of the duste of their fete agaynst them, and came vnto Iconium. ⁵² And the disciples were filled with ioye and with the holy goost.

14. AND it fortunid in Iconium, that they went both together into the synagoge of the Iewes, and so spake, that a great multitude both of the Iewes and also of the Grekes beleued. ² But the vnbeleuyng Iewes, steryd vp, and vquyeted the myndes of the gentyls agaynst the brethren. ³ Longe tyme abode they there, and quyt them selues boldly with the helpe of the Lorde, which gaue testimony vnto the worde of his grace, and graunted signes and wondres to be done by their handes. ⁴ But the multitude of the citee was deuyded : and parte helde with the Iewes, and parte with the Apostles.

⁵ When ther was an assaute made both of the Gentyles and also of the Iewes with their rulers, to do them violence, and to stone them, ⁶ they were ware of it, and fled vnto Lystra and Derba, cities of Licaonia, and vnto that region that lyeth round about. ⁷ and there preached the Gospell. (and all the multitude was moued at their doctryne, but Paul and Barnabas taried still at Lystra) ⁸ And ther sat a certayne man at Lystra weake in his fete, beinge creple from his mothers wombe, and neuer had walkyd. ⁹ The same hearde Paul preache. Which beholding him, and perceauing that he had fayth to be whole, ¹⁰ said with a loude voyce : stand vpright

νων πολὺν πλῆθος. ² οἱ δὲ ⁴ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. ³ ἱκανὸν μὲν οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, ¹ δίδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. ⁴ ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. ⁵ Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, ὕβρισαι καὶ λιθοβολῆσαι αὐτούς, ⁶ συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον, ⁷ ἧκαί ἦσαν εὐαγγελιζόμενοι.

⁸ Καὶ τις ἀνὴρ ἐν Λύστροις ἀδυνατοῦς τοῖς ποσίν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ⁹ ὃς οὐδέποτε περιπεπατήκει. ¹⁰ οὗτος ᾔκουε τοῦ Παύλου λαλοῦντος· ὃς ἀνένισας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, ¹¹ εἶπε μεγάλῃ τῇ

¹ Rec. + καί.⁶ Rec. + ὑπάρχων.⁷ Rec. περιπεπατήκει.⁹ Alex. ἤκουε.

GENEVA — 1557.

lyfe, lo, we turne to the Gentils. ⁴⁷ For so hath the Lord commanded vs, saying, I have made thee a lyght of the Gentiles, that thou shouldest be the saluation vnto the ende of the world. ⁴⁸ When the Gentiles heard this, they were glad, and glorified the worde of the Lord: and beleued, euen as many as were ordeyned vnto eternal lyfe. ⁴⁹ And the worde of the Lord was published throughout all that contrey. ⁵⁰ But the Jewes stirred certeyne deuoute and honorable women, and the chiefe men of the cite, and raysed persecution against Paul and Barnabas, and expelled them out of their costes. ⁵¹ But they shooke of the dust of their fete against them, and came vnto Iconium. and the disciples were fylled with ioye, and with the holy Gost.

14. AND so it was, in Iconium, that they went both together into the Synagoge of the Iewes, and so spake, that a great multitude, both of the Iewes, and also of the Grekes beleued. ² But the vnbeleuing Iewes steryd vp, and corrupted the myndes of the Gentils, against the brethren. ³ Long time abode they there, and spake frankly with the helpe of the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wonders to be done by their handes. ⁴ But the people of the cite were diuided: and part helde with the Iewes, and part with the Apostles. ⁵ And when there was an assaut made both of the Gentiles, and also of the Iewes with their Rulers, to do them violence, and to stone them:

⁶ They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region that lieth round about. ⁷ And there preached the Gospel. ⁸ And there sate a certayne man at Lystra, impotent in his fete, being a creeple from his mothers wombe, and neuer walked. ⁹ The same heard Paul preach: who beholding hym, and perceauing that he had faith to be whole, ¹⁰ Sayd with a lowde voyce,

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RHEIMS — 1582.

we turne to the Gentils. ⁴⁷ For so our Lord commaunded vs: I haue put thee to be the light of the Gentils: that thou maiest be saluation vnto the vtmost of the earth. ⁴⁸ And the Gentils hearing it, were glad, and glorified the vvord of our Lord: and there beleueed as many as were pre-ordinate to life euermlasting. ⁴⁹ And the vvord of our Lord was spread through out the vvhole countrie. ⁵⁰ But the Iewes stirred vp religious and honest vvomen, and the chiefe of the cite, and raised persecution against Paul and Barnabas: and they did cast them forth out of their coastes. ⁵¹ But they shaking of the dust of their fete against them, came to Iconium. ⁵² The disciples also were replenished vvith ioy and vvith the holy Ghost.

14. AND it came to passe at Iconium that they entred together into the synagoge of the Iewes, and so spake, that a very great multitude of Iewes and of the Greeces did beleuee. ² But the Iewes that were incredulous, stirred vp and incensed the hartes of the Gentils to anger against the brethren. ³ A long time therefore they abode, dealing confidently in our Lord, vvho gaue testimonie to the vvord of his grace, graunting signes and vvonders to be done by their handes. ⁴ And the multitude of the cite vvvas diuided: and certayne of them in deede vvere vvith the Iewes, but certayne vvith the Apostles. ⁵ And vvhen the Gentils and the Iewes vvith their princes had made an assaut, to vse them contumeliously, and to stone them, ⁶ vvnderstanding it, they fled to the cities of Lycaonia, Lystra, and Derbe, and the vvhole countrie about, ⁷ and there they vvore euangelizing.

⁸ And a certayne man at Lystra impotent of his feete sate there, lame from his mothers vvombe, that neuer had vvalked. ⁹ This same heard Paul speaking. Vvho looking vvpon him, and seeing that he had faith to be saued, ¹⁰ he said vvith a

AUTHORISED — 1611.

to the Gentiles. ⁴⁷ For so hath the Lord commanded vs, saying, I haue set thee to bee a light of the Gentiles, that thou shouldest bee for saluation vnto the ends of the earth. ⁴⁸ And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordeined to eternall life, beleueed. ⁴⁹ And the word of the Lord was published throughout all the region. ⁵⁰ But the Iewes stirred vp the deuout and honourable women, and the chiefe men of the cite, and raised persecution against Paul and Barnabas, and expelled them out of their coastes. ⁵¹ But they shooke off the dust of their feete against them, and came vnto Iconium. ⁵² And the disciples were filled with ioy; and with the holy Ghost.

14. AND it came to passe in Iconium, that they went both together into the synagoge of the Iewes, and so spake, that a great multitude both of the Iewes, and also of the Greekes, beleueed. ² But the vnbeleueing Iewes stirred vp the Gentiles, and made their mindes euill affected against the brethren. ³ Long time therefore abode they speaking boldly in the Lord, which gaue testimonie vnto the word of his grace, and granted signes and wonders to be done by their hands. ⁴ But the multitude of the city was diuided: and part helde with the Iewes, and part with the Apostles. ⁵ And when there was an assault made both of the Gentiles, and also of the Iewes, with their rulers, to vse them despitefully, and to stone them, ⁶ They were ware of it, and fled vnto Lystra and Derbe, cities of Lycaonia, and vnto the region that lyeth round about, ⁷ And there they preached the Gospel.

⁸ And there sate a certayne man at Lystra, impotent in his feete, being a creeple from his mothers wombe, who neuer had vvalked. ⁹ The same heard Paul speake: who stedfastly beholding him, and perceiuing that he had faith to be healed, ¹⁰ Said with a

φωνῇ, ⁸ Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός. Καὶ ⁹ ἤλατο| καὶ περιεπάτει. ¹¹ Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες, Ὅι θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. ¹² ἐκάλουν τε τὸν μὲν Βαρνάβαν, Δία· τὸν δὲ Παῦλον, Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. ¹³ ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως, ταύρους καὶ στέμματα ἐπὶ τοὺς πλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε| θύειν. ¹⁴ Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἱμάτια αὐτῶν ἔξεπῆδησαν| εἰς τὸν ὄχλον, κρίζοντες ¹⁵ καὶ λέγοντες, Ἀνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν Θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς. ¹⁶ ὃς ἐν ταῖς παρωχημέναις γενεαῖς εἶσε

⁸ Alex. + Σοι λίγοι ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ Χριστοῦ.¹ Rec. εἰσπήγαν.⁹ Rec. ἤλατο.² Alex. ὁτὼν ζῶντα.³ Rec. + αὐτῶν.⁴ Alex. ἤθελον

WICLIȚ—1380.

thou vp riȝt on thi fete and he lippid and walkid; ¹¹ and the puple, and whanne they hadden seyn that that poul dide: rereden her vois in hecon tunge and seiden/goddiss maad liik to men ben comun doun to us; ¹² and thei cleiden barnabas lupiter and poul mercuri: for he was leder of the word, ¹³ and the preest of iuber that was bifor the citee: brouȝte boolis and crownes bifor the ȝatis with puppis, and wolde haue made sacrifice; ¹⁴ and whanne the apostis barnabas and poul herden this: thei torente her cootis; and thei skippten out amonge the puple: ¹⁵ and crieden and seiden, men what don ȝe this thing? and we ben deedly men like ȝou: and schewen to ȝou, that ȝe be conuertid fro thes veyn thingis to the hyuynge god: that made heuene and erthe and the see, and al thingis that ben in hem; ¹⁶ which in generaciouns passid: suffrid alle folkis to gon in to her owne weies, ¹⁷ and ȝit he lefte not him silf with out witnessynge in wel doynge, for he ȝaf reynes fro heuene, and tymes beringe fruyt: and fulltilid ȝoure hertis with mete and gladnesse; ¹⁸ and thei seiynge thes thingis vnnethis swagiden the puple, that thei offriden not to hem;

¹⁹ but summe iewis camen ouer fro antioche and yconye: and counceliden the puple and stonden poul, and drowen oute of the citee, and gessiden that he was dede; ²⁰ but whanne discipis werun comun aboute hym: he roos and wente in to the citee, and in the day syunge he wente forth with barnabas in to derben; ²¹ and whanne they hadden prechid to the ilke citee and tauȝte many thei turneden agen to listris and yconye, and to antioche, ²² comfyrmyng the soulis of discipis and monestynge, that thei schulden dwelle in the feith, and seiden, that bi many tribulaciouns it bihoueth us to entre in to the kyngdome of heuene; ²³ and whanne thei hadden ordeyned preestis to

cleiden, callid. boolis, bulis. tynghis, scayre; syunge, following. the ilke, that.

TYNDALE—1534.

loude voyce: stond vp riȝht on thy fete. And he stert vp, and walked. ¹¹ And when the people sawe what Paul had done, they lyfte vp their voyces, sayinge in the speache of Lycania: Goddes are come doun to vs in the lyknes of men. ¹² And they called Barnabas Iupiter, and Paul Mercurius, because he was the preacher. ¹³ Then Iupiters Preste, which dwelt before their cite, brought oxen and garlandes vnto the church porche, and wolde haue done sacrifice with the people.

¹⁴ But when the Apostles, Barnabas and Paul herde that they rent their clothes, and ran in amonge the people, cryinge ¹⁵ and sayinge: syrs, why do ye this? We are mortall men lyke vnto you, and preache vnto you, that ye shuld turne from these vanyties vnto the lyvinge God, which made heauen and erth and the see and all that in them is: ¹⁶ the which in tymes past suffred all nacions to walke in their awne wayes. ¹⁷ Neuerthesse he lefte not him selfe with outen witnes, in that he shewed his benefites, in gevinge vs rayne from heauen and frutefull ceasons, fyllinge oure hertes with fode and gladnes. ¹⁸ And with these sayings, scase refrayned they the people, that they had not done sacrifice vnto them.

¹⁹ Thither came certayne Iewes from Antioche and Iconium, and oplayned the peoples consent and stoned Paul, and drew him oute of the cyte, supposynge he had bene deed. ²⁰ How be it as the disciples stode rounde about him, he arose vp, and cam into the cyte. And the nexte daye he departed with Barnabas to Derba. ²¹ After they had preached to that cite and had tauȝt many, they returned agayne to Listra, and to Iconium and Antioche, ²² and strenghted the disciples soules, exhortinge them to continue in the faith, affirminge that we must throwe moche tribulacion entre into the kyngdome of God. ²³ And when they had ordered them elders by eleccion

CRANMER—1539.

on thy fete: And he stert vp, and walked. ¹¹ And when the people sawe what Paul had done, they lyfte vp their voyces, sayinge in the speache of Lycania: Goddes are come doun to vs in the lyknes of men. ¹² And they called Barnabas Iupiter and Paul Mercurius, because he was the preacher. ¹³ Then Iupiters preste, which dwelt before their cite, brought oxen and garlandes vnto the porche, and wolde haue done sacryfice with the people.

¹⁴ Which when the Apostles, Barnabas and Paul herde of, they rent their clothes, and ran in amonge the people, cryinge ¹⁵ and saying: syrs why do ye this? We are mortall men lyke vnto you, and preache vnto you, that ye shulde turne from these vanyties vnto the lyvinge God, which made heauen and erth and the see and all things that are ther in: ¹⁶ the whych in tymes past suffred all nacions to walcke in their awne wayes. ¹⁷ Neuerthesse he left not him selfe withoute wytnes, in that he shewed his benefites from heauen, in geuynge vs rayne and frutefull ceasons, fylling oure hertes with fode and gladnes. ¹⁸ And with these sayings, scase refrayned they the people, that they had not done sacrifice vnto them.

¹⁹ Thither came certayne Iewes from Antioche and Iconium: which (whan they had obtayned the peoples consent and had stoned Paul) drew him out of the cite, supposynge he had bene deed. ²⁰ Howbeit as the disciples stode rounde about him, he arose vp, and came into the cite. And the nexte daye he departed with Barnabas to Derba. ²¹ And whan they had preached to that cite, and had tauȝt many, they returned agayne to Lystra, and to Iconium and Antioche, ²² and strenghted the disciples soules agayne, and exhorted them to continue in the fayth affirminge that we must throwe moche trybulacion entre into the kyngdome of God. ²³ And whan they had ordered them elders by eleccion in

‘ πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν· ¹⁷ καὶ τοιγε| οὐκ ἀμάρτυρον ἑαυτὸν ἀφήκεν, ¹⁸ ἀγαθοποιῶν,| οὐρανόθεν ἔμιν| ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἔμπιπλυν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἑμῶν. | ¹⁸ Καὶ ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὅχλους τοῦ μὴ θύειν αὐτοῖς. ¹⁹ = Ἐπῆλθον δέ| ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὅχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν ^a τεθνάναι. | ²⁰ κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν. Καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. ²¹ εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ ^b Ἰκόνιον καὶ Ἀντιόχειαν. ²² ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλὴν ^c θλίψεωv δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. ²³ χειροτονήσαντες δὲ

^a Alex. αἰτοῖ.

^b Alex. ἀγαθοργῶν.

^c Rec. ἡμῶν.

^d Rec. ἡμῶν.

^e Alex. διατρέβοντων αὐτὸν καὶ ἐπισκείνων, ἱππῶδον.

^f Alex. τεθνήσκαι.

^g Alex. εἰς Ἰκόνιον καὶ εἰς.

GENEVA — 1557.

Stand vp right on thy fete, and he stert vp, and walked. ¹¹ Then when the people saw what Paul had done, they lyft vp their voices, saying in the speache of Lycaonia, Goddes are come downe to vs in the lykenes of men. ¹² And they called Barnabas Jupiter: and Paul Mercurius, because he was the speaker. ¹³ Then Iupiters priest, which dwelt before their cite, broght oxen with garlandes vnto the gates, and would haue done sacrifice with the people.

¹⁴ But when the Apostles, Barnabas and Paul heard that, they rent their clothes, and ran in among the people, crying, ¹⁵ And saying, O men, why do ye these things? We are mortal men lyke vnto you, and preache vnto you, that ye should turne from these vaine *idoles*, vnto the liuing God, which made heauen and earth and the sea, and all things that in them are. ¹⁶ The which in tymes past, suffred al nations to walke in their owne ways. ¹⁷ Neuerthesse, he left not hym selfe without wytnesse, in that he shewed his benefites, in geuyng vs rayne from heauen, and frutefull seasons, fylling our hartes with foode and gladnes. ¹⁸ And with these sayings, scarce refrayned they the people, that they had not sacrificed vnto them. ¹⁹ Then ther came certayne Iewes from Antioche and Iconium, which when they had perswaded the people, stoned Paul, and drew him out of the cite, supposing he had bene dead. ²⁰ Howbeit, as the disciples stode round about him, he arose vp, and came into the cite: and the next day, he departed with Barnabas to Derbe. ²¹ And after they had preached to that cite, and had taught many, they returned to Lystra, and to Iconium, and Antioche. ²² Confirming the disciples hartes, and exhorting them to continue in the faith, affirming that we must through much tribulation, entre into the kyngdome of God. ²³ And when they had ordeined them Elders by election, in eury

RHEIMS — 1582.

loud voice, Stand vp right on thy feete. And he leaped and vwalked. ¹¹ And the multitudes vvhien they had seen vvhath Paul had done, lifted vp their voice in the lyeaonian tongue, saying, Gods made like to men, are descended to vs. ¹² And they called Barnabas, Iupiter: but Paul, Mercurie, because he vvvas the cheefe speaker.

¹³ The Priest also of Iupiter that vvvas before the cite, bringing oxen and garlands before the gates, vvould vvith the people sacrifice. ¹⁴ Vvvhich thing vvhien the Apostles Barnabas and Paul heard, renting their coates, they leaped forth into the multitudes, crying ¹⁵ and saying, Ye men, vvhy doe you these things? Vve also are mortal, men like vnto you, preaching to you for to conuert from these vaine things, to the liuing God that made the heauen, and the earth, and the sea, and al things that are in them: ¹⁶ vvho in the generations past suffred al the Gentils to goe their ovvne vvaises. ¹⁷ Hovvbeit he left not him self vvithout testimonie, being beneficial from heauen, giuing ruines, and frutefull seasons, filling our hartes vvith foode and gladnes. ¹⁸ And speaking these things, they scarce appeased the multitudes from sacrificing to them. ¹⁹ But there came in certayne Iewes from Antioche and Iconium: and persvading the multitudes, and stoning Paul, they drevv him out of the cite, thinking him to be dead. ²⁰ But the disciples compassing him round about, he rising vp, entred into the cite, and the next day he vvvent forth vvith Barnabas vnto Derbe.

²¹ And vvhen they had euangelized to that cite, and had taught many, they returned to Lystra and Iconium, and to Antioche: ²² confirming the hartes of the disciples, and exhorting them to continue in the faith, and that by many tribulations vve must enter into the kyngdom of God. ²³ And vvhen they had ordeined to them

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lowd voyce, Stand vp right on thy feete; And he leaped and vwalked. ¹¹ And when the people saw what Paul had done, they lift vp their voices, saying in the speech of Lycaonia, The gods are come downe to vs in the likenesse of men. ¹² And they called Barnabas Iupiter, and Paul Mercurius, because hee was the cheefe speaker. ¹³ Then the priest of Iupiter, which was before their city, brought oxen, and garlands vnto the gates, and would haue done sacrifice with the people. ¹⁴ Which when the Apostles, Barnabas and Paul heard of, they rent their clothes, and ranne in among the people, crying out, ¹⁵ And saying, Sirs, Why doe yee these things? We also are men of like passions with you, and preach vnto you, that ye should turne from these vanities, vnto the liuing God, which made heauen and earth, and the sea, and all things that are therein. ¹⁶ Who in times past, suffered all nations to walke in their owne wayes. ¹⁷ Neuerthesse, he left not himselfe without witnesse, in that hee did good, and gaue vs raine from heauen, and fruitful seasons, filling our hearts with food and gladnesse.

¹⁸ And with these sayings scarce restrained they the people, that they had not done sacrifice vnto them.

¹⁹ And there came thither certaine Iewes from Antioch and Iconium, who perswaded the people, and hauing stoned Paul, drew him out of the Citie, supposing he had bene dead. ²⁰ Howbeit, as the disciples stood round about him, he rose vp, and came into the City, and the next day he departed with Barnabas to Derbe. ²¹ And when they had preached the Gospel to that city, and had taught many, they returned againe to Lystra, and to Iconium, and Antioch, ²² Confirming the soules of the disciples, and exhorting them to continue in the faith, and that wee must through much tribulation enter into the kingdom of God. ²³ And when they had ordeined them Elders in eury Church,

αὐτοῖς ἑπρεσβυτέρους κατ' ἐκκλησίαν, | προσευξάμενοι μετὰ ἰησευῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν. ²⁴ καὶ διελθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν. ²⁵ καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν. ²⁶ καὶ ἐκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν. ²⁷ παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. ²⁸ διέτριβον δὲ ^a χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

XV. Καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδίδασκον τοὺς ἀδελφοὺς, ὅτι ἐὰν μὴ ἑπιτεμένῃσθε | τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι. ² Γενομένης οὖν | στάσεως ³ καὶ ζητήσεως | οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν

^a Alex. κατ' ἐκκλησίαν πρεσβυτέρους.^a Rec. + ἐκεῖ.

WICLIF—1380.

hem bi al citees : and hadden preied with fastynges : thei bitoken hem to the lord, in whom thei bileeden.

²⁴ and thei passiden persidie, and cam to pampfili, ²⁵ and thei spakun the word of the lord in pergen, and camen doun in to italie, ²⁶ and fro thennes thei wenten bi bote to antioche fro whennes thei werun taken to the grace of god in to the werk that thei filleden, ²⁷ and whanne thei werun comun and hadden gaderid the chirche, thei teliden hou greet thingis god dide with hem, and that he hadde opened to lathen men the dore of feith, ²⁸ and thei dweliden not a litil tyme with the discipils.

15. AND summe camen doun fro iudee, and taugten britheren, that but 3e ben circumsidid afir the lawe of moises; 3e moun not be made saaf, ² therfor whanne there was made not a litil discencioun to poul and barnabas agens hem : thei ordeyneden that poul and barnabas, and summe other of hem schulden go up to the apostlis, and preestis in ierusalem on this ques-tioun; ³ and so thei werun ledde forth of the chirche : and passiden bi feneye and samarie; and thei teliden the conversacioun of hethen men : and thei made greet ioye to alle the britheren, ⁴ 7 whanne thei camen to ierusalem; thei werun reseeyued of the chirche and of the apostlis and of the elder men; and teliden hou greet thingis god dide with hem; ⁵ but summe of the eresic of farises that bileueden, risun up and seiden, that it bihoueth hem to be circumsidid : and to comaunde to kepe also the lawe of moises; ⁶ and the apostlis and elder men camen to gidre to se of this word.

⁷ 7 whanne there was made a greet sekynge here of petir roos and seide to hem; britheren 3e witen, that of eld daies in 3ou : god chees bi my mouth hethen

moun, may.

witen knowe.

TYNDALE—1534.

in every congregacion; after they had prayde and fasted; they comended them to God on whom they beleved.

²⁴ And they went thorow out Pisidia and came into Pamphilia; ²⁵ and when they had preached the worde of God in Perga; they descended in to Attalia; ²⁶ and thence departed by shippe to Antioche; from whence they were delivered vnto the grace of God, to the worke which they had fulfilled. ²⁷ When they were come and had gaddered the congregacion to gedder; they rehersed all that God had done by them; and how he had opened the dore of faith vnto the gentyls. ²⁸ And ther they abode longe tyme with the disciples.

15. THEN cam certayne from Iewrie; and taught the brethren : excepte ye be circumsyced after the maner of Moses; ye cannot be saved. ² And when ther was rysen dissencion and disputinge not alitle vnto Paul and Barnabas agaynst them. They determined that Paul and Barnabas and certayne other of them shuld ascende to Ierusalem vnto the Apostles and elders aboute this question. ³ And after they were brought on their waye by the congregacion; they passed ouer Phenices and Samaria; declarynge the conuersion of the gentyls; and they brought great ioye vnto alle the brethren. ⁴ And when they were come to Ierusalem; they were receaved of the congregacion and of the Apostles and elders. And they declared what thinges God had done by them. ⁵ Then arose ther vp certayne that were of the secte of the Pharises and dyd beleve sayinge; that it was nedfull to circumsyce them and to enioyne them to kepe the lawe of Moses. ⁶ And the Apostles and elders came to geder to reason of this matter.

⁷ And when ther was moche disputynge; Peter rose vp and sayde vnto them : Ye men and brethren; ye knowe how that a good whyle agoor; God chose howe that the gentyls by my mouth shuld heare

CRANMER—1539.

euery congregacion, and had prayde and fasted, they comended them to the Lord on whom they beleued. ²⁴ And when they had gone thorow out Pisidia, they came to Pamphilia : ²⁵ and when they had preached the worde in Perga, they descended in to the cite Attalia, ²⁶ and thence departed by shyppe to Antioche, from whence they were committed vnto the grace of God, to the worke which they fulfilled. ²⁷ When they were come, and had gathered the congregacion together, they rehersed all that God had done by them and how he had opened the dore of fayth vnto the Gentyls. ²⁸ And there they abode longe tyme with the disciples.

15. AND certayne men which came downe, taught the brethren excepte ye be circumsyced after the maner of Moses, ye cannot be saued. ² So when ther was rysen dissencion and disputynge not a litytel vnto Paul and Barnabas agaynst them, they determined that Paule and Barnabas, and certayne other of them, shuld go vp to Ierusalem vnto the Apostles and elders aboute thys question. ³ And after they were brought on their waye by the congregacion, they passed ouer Phenices and Samaria, declarynge the conuersion of the Gentyls, and they brought great ioye vnto alle the brethren. ⁴ And when they were come to Ierusalem, they were receaued of the congregacion and of the Apostles and elders. And they declared all thinges that God had done by them. ⁵ Then rose vp certayne of the secte of the Pharises, which dyd beleue, sayinge, that it was nedfull to circumsyce thim, and to comaunde them to kepe the lawe of Moses. ⁶ And the Apostles and elders came together, to reason of this matter.

⁷ And when ther was moche disputynge, Peter rose vp, and sayd vnto them : Ye men and brethren, ye knowe how that a good whyle agoe, God did chose amonge vs, that the Gentyls by my mouth shuld

πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου. ³ οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. ⁴ παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀγγεγελάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. ⁵ ἐξανέστησαν δέ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες, ⁶ Ὅτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε ⁷ τηρεῖν τὸν νόμον Μωϋσέως.

⁸ Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου. ⁹ πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτοὺς, ¹⁰ Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ

^a Alex. περιτμήσει.^f Alex. εἶ.^g Rec. καὶ συζητήσει.

GENEVA—1557.

Church, and prayd and fasted, they comended them to God on whom they beleued.

²⁴ Thus they went through out Pisidia, and came to Pamphylia. ²⁵ And when they had preached the worde of God in Perga, they descended into Attalia. ²⁶ So thence departed by ship to Antioche, from whence they had bene comended vnto the grace of God, to the worke which they had fulfilled. ²⁷ When they were come and had gathered the Church together they rehersed all that God had done by them, and how he had opened the doore of faith vnto the Gentils. ²⁸ And there they abode long tyme with the disciples.

15. THEN came certayne from Iewrie, and taught the brethern *saying*, Except ye be circumcised after the maner of Moses, ye can not be saued. ² And when there was rysen sedition, and disputing not a lyttel vnto Paul and Barnabas agaynst them, they determined that Paul and Barnabas, and certayne other of them, shulde go vp to Ierusalem vnto the Apostles and Elders about this question. ³ Thus being send forth by the Church, they passed ouer Phenice, and Samaria, declaring the conuersion of the Gentils : and they brought great ioye vnto all the brethren. ⁴ And when they were come to Ierusalem, they were receaued of the Church, and of the Apostles and Elders : and they declared what thinges God had done by them.

⁵ But *sayed they*, certayne of the secte of the Pharises rose vp, which dyd beleue, saying, That it was needful to circumcise them, and to enioyne them to kepe the Lawe of Moses. ⁶ Then the Apostles, and Elders came together to reason of this matter. ⁷ And when ther was much disputing, Peter rose vp, and sayd vnto them, Ye men and brethren, ye know how that a good while agoe, God chose *one* from among vs, that the Gentils by my mouth,

RHEIMS—1582.

Priests in euery Church, and had praied wvith fastings, they comended them to our Lord in vvhom they beleued. ²⁴ And passing through Pisidia, they came into Pamphylia, ²⁵ and speaking the vword of our Lord in Pergé, they vvent downe into Attalia : ²⁶ and from thence they sailed to Antioche, vvhence they had been deliuered to the grace of God vnto the vvorke vvhich they accomplished. ²⁷ And vvhén they vvere come, and had assembled the Church, they reported vvhát great thinges God had done vvvith them, and that he had opened a doore of faith to the Gentils. ²⁸ And they abode no litle time vvvith the disciples.

15. AND certaine comning downe from Ievvrie, taught the brethren : That vnles you be circumcised according to the maner of Moyses, you can not be saued. ² No litle sedition therefore being risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should goe vp, and certaine others of the rest, to the Apostles and priests vnto Hierusalem, vpon this question. ³ They therfore being brought on their vvay by the Church, passed through Phenice and Samaria, reporting the conuersion of the Gentiles : and they made great ioy to al the brethren.

⁴ And vvhén they vvere come to Hierusalem, they vvere receiued of the Church and of the Apostles and Auncients, declaring vvvhatsoeuer God had done vvvith them. ⁵ And there arose certayne of the heresie of the Pharisees that beleued, saying, That they must be circumcised, commaunded also to keepe the lavy of Moyses. ⁶ And the Apostles and Auncients assembled to consider of this vvvord.

⁷ And vvhén there vvas made a great disputation, Peter rising vp said to them, Men brethren, you knovy that of old daies God among vs chose, that by my mouth

AUTHORISED—1611.

and had prayed with fasting, they comended them to the Lord, on whom they beleued. ²⁴ And after they had passed throughout Pisidia, they came to Pamphylia. ²⁵ And when they had preached the word in Perga, they went downe into Attalia, ²⁶ And thence sailed to Antioch, from whence they had bene recommended to the grace of God, for the worke which they fulfilled. ²⁷ And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the doore of faith vnto the Gentiles. ²⁸ And there they abode long time with the disciples.

15. AND certaine men which came downe from Iudea, taught the brethren, *and said*, Except ye be circumcised after the maner of Moses, ye cannot be saued. ² When therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain other of them, should goe vp to Hierusalem vnto the Apostles and Elders about this question. ³ And being brought on their way by the Church, they passed thorow Phenice and Samaria, declaring the conuersion of the Gentiles : and they caused great ioy vnto all the brethren. ⁴ And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles, and Elders, and they declared all thinges that God had done with them. ⁵ But there rose vp certayne of the sect of the Pharises which beleued saying, that it was needfull to circumcise them, and to command them to keepe the Law of Moses.

⁶ And the Apostles and Elders came together to consider of this matter. ⁷ And when there had bene much disputing, Peter rose vp, and said vnto them, Men and brethren ye know how that a good while agoe, God made choise among vs, that the Gentiles by my mouth should

τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι.
 8 καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, δὸς αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον,
 καθὼς καὶ ἡμῖν. 9 καὶ οὐδὲν διεκρίνε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθα-
 ρίσας τὰς καρδίας αὐτῶν. 10 νῦν οὖν τί πειράζετε τὸν Θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ
 τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν
 βαστάσαι; 11 ἀλλὰ διὰ τῆς χάριτος τοῦ Κυρίου Ἰησοῦ πιστεύομεν σωθῆναι,
 καθ' ὃν τρόπον καὶ ἐκεῖνοι. 12 Ἐτίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν
 καὶ Παύλον ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι
 δι' αὐτῶν. 13 Μετὰ δὲ τὸ συγγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος λέγων, Ἄνδρες
 ἀδελφοί, ἀκούσατέ μου. 14 Συμμεῶν ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο
 λαβεῖν ἐξ ἔθνων λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ. 15 καὶ τούτῳ συμφωνοῦσιν οἱ

^a Rec. = τοῦ.^b Rec. + Χριστοῦ.^c Alex. = ἐπι.

WICLIIF—1380.

to here the word of the gospel and to
 beleue; 8 and god that knew hertis bare
 witnessynge, and gaf to hem the holi
 goost as also to us; 9 and no thing dy-
 uersid hitwixe us and hem; and clensid
 the hertis of hem bi feith; 10 now thanne
 what tempten ye god, to putte a yok on
 the necke of the disciplis, whiche nethir
 we nethir oure fadiris myzten bere; 11 but
 bi the grace of oure lord ihesus crist, we
 hilenen to be saued; as also thei; 12 and
 al the multitude helde pees and herden
 barnaban and poul tellynge hou greet
 signes and wondris god dide bi hem in
 hethen men;

and affir that thei helden pees; iames
 answerid and seide; brithren here ye
 me; 14 symount teelde hou god visitid
 first to take of hethen men a puple to his
 name; 15 and the wordis of profetis ac-
 corden to hym; as it is writun; 16 after
 this I schal turne agen, and bielede the
 tabernacle of dauith that felde down; and
 I schal bilde agen the cast don thingis
 of it; and I schal reise it; 17 that other
 men seke the lord, and alle folkis on
 whiche my name is clepid to help
 the lord doyng this thing seith; 18 fro the
 world the werk of the lord is knowun to
 the lord; 19 for whiche thing I deme hem
 that of hethen men ben conuertide to
 god to be not dissesid; 20 but to write to
 hem; that thei absteyne hem fro defoul-
 ynge of mawmetis; fro fornyecioun, and
 stranglid thingis and blood; 21 for moises
 of oold tymes, hath in alle citeis, hem
 that prechen him in synagogis; wherchi
 ech saboth he is reede;

22 thanne it plesid to the apostlis and to
 the elder men with alle the chirche to

TYNDALE—1534.

the worde of the gospell and beleue. 8 And
 God which knoweth the hertes; bare them
 witness, and gave vnto them the holy
 goost; even as he dyd vnto vs; 9 and he
 put no difference betwene them and vs;
 but with fayth purified their hertes. 10 Now
 therefore why tempt ye God; that ye
 wolde put a yoke on the disciples neckes;
 which nether oure fathers nor we were
 able to beare. 11 But we beleue that
 thorowe the grace of the Lorde Iesu
 Christ we shalbe saued; as they doo. 12
 Then all the multitude was peaced and
 gave audience to Barnabas and Paul;
 which tolde what signes and wondres
 God had shewed amonge the gentyls; by
 them.

13 And when they helde their peace,
 James answered sayinge; Men and brethern
 herken vnto me. 14 Simeon tolde
 how God at the begynnyng dyd visit
 the gentyls; and receaved of them; people
 vnto his name. 15 And to this agreith
 the wordes of the Prophetes; as it is written.
 16 After this I will retorne; and wyll hylyde
 agayne the tabernacle of David which is
 fallen doune; and that which is fallen in
 dekey of it; will I bilde agayne; and I
 will set it vp; 17 that the residue of men
 might seke after the Lorde; and also the
 gentyls vpon whom my name is named
 saith the Lorde; which doth all these
 thinges; 18 knowne vnto God are all his
 workes from the begynnyng of the worlde.
 19 Wherefore my sentence is; that we trouble
 not them which from amonge the
 gentyls; are turned to God; 20 but that
 we write vnto them that they abstayne
 them selves from filthynges of ymages;
 from fornicacion; from stranglyd and
 from bloude. 21 For Moses of olde tyme
 hath in every cite that preache him; and
 he is rede in the synagoges every saboth
 daye.

22 Then pleased it the Apostles and elders
 with the whole congregacion; to sende

CRANMER—1539.

beare the worde of the Gospell, and be-
 leue. 8 And God which knoweth the hertes,
 bare them wytnes, and gaue vnto them the
 holy goost, euen as he dyd vnto vs, 9 and
 put no difference betwene vs and them
 synge that wyth fayth he purified their
 hertes. 10 Now therefore, why tempte ye
 God, to put on the disciples neckes the
 yoke which nether oure fathers nor we
 were able to beare? 11 But we beleue, that
 thorow the grace of the Lorde Iesu Christ,
 we shalbe saued, as they do. 12 Then all
 the multitude was peaced and gave au-
 dience to Barnabas and Paul, which tolde
 what synges and wondres God had shewed
 amonge the Gentyls by them.

13 And when they heldeth their peace, James
 answered, saying: Men and brethern,
 herken vnto me. 14 Simeon tolde, how
 God at the beginning dyd visit the gentyls,
 to receaue of them a people in his name.
 15 And to this agree the wordes of the
 prophetes, as it is written: 16 After this I
 wyll retorne, and will buylde agayne the
 tabernacle of Dauid, which is fallen downe;
 and that which is fallen in decaye of it,
 wyll I buylde agayne, and I wyll set it vp,
 17 that the resydue of men myght seke after
 the Lord, and also the Gentyls vpon whom
 my name is named sayth the Lorde, which
 doth all these thinges: 18 knowne vnto
 God are all his workes from the beginning
 of the world. 19 Wherefore my sentence is,
 that we trouble not them: which from
 amonge the Gentyls, are turned to God:
 20 but that we wryte vnto them, that they
 absteyne them selues from filthynes of
 ymages, and from fornicacion, and from
 stranglyd, and from bloude. 21 For Moses
 of olde tyme hath in euery cite them that
 preache him, in the synagoges, when he is
 redd euery Saboth daye.

22 Then pleased it the apostles and elders
 with the whole congregacion, to sende

^a *wpod, called.* ^b *aym, judge.* ^c *dissesid, disquieted.*
^d *inawmetis, idols.*

‘λόγοι τῶν προφητῶν, καθὼς γέγραπται ¹⁶ μετὰ ταῦτα, “Ἀναστρέψω καὶ ἀνοικο-
 “δομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν· καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικο-
 “δομήσω, καὶ ἀνορθώσω αὐτήν·” ¹⁷ ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώ-
 “πων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ’ οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ’
 “αὐτούς· λέγει Κύριος ὁ ποιῶν ταῦτα” ¹⁸ γνωστὰ ἀπ’ αἰῶνος.” ¹⁹ διὸ ἐγὼ κρίνω
 “μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν·” ²⁰ ἀλλὰ
 “ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων καὶ
 “τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος. ²¹ Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων
 “κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάβ-
 “βατον ἀναγινωσκόμενος.’

²² Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ,

¹ Rec. + πάντα.

^m Rec. + ἰσχυρῶς Θεῷ πάντα τὰ ἔργα αὐτοῦ.

GENEVA — 1557.

shulde heare the worde of the Gospel, and beleue. ⁸ And God which knoweth the heartes, bare them wytnes, in gyuing vnto them the holy Gost, euen as he dyd vnto vs : ⁹ And he put no difference betwene them and vs, seying that with faith he purified their heartes. ¹⁰ Now therefore, why tempt ye God, to lay a yoke on the disciples neckes, which nether our fathers, nor we were able to beare? ¹¹ But we beleue, that through the grace of the Lord Iesus Christ, we shalbe saued, euen as they do.

¹² Then all the multitude was appeased, and gaue audience to Barnabas and Paul, which tolde what signes and wondrous God had shewed among the Gentils by them. ¹³ And when they helde their peace, Iames answered, saying, Men and brethren hearken vnto me. ¹⁴ Simeon tolde, how God at the beginning did visit the Gentils, to take of them a people vnto his Name. ¹⁵ And to this agreeeth the wordes of the Prophetes, as it is written. ¹⁶ After this I wyl returne, and wyl build agayne the tabernacle of Dauid, which is fallen doune, and that which is fallen in decay of it, wil I buyld agayne, and I wyl set it vp. ¹⁷ That the residue of men myght seke after the Lord, and all the Gentils vpon whom my Name is called, sayth the Lord, which doth all these things : ¹⁸ From the begynnyng of the worlde God knoweth all his workes. ¹⁹ Wherefore my sentence is, that we trouble not them, which from among the Gentyls are turned to God : ²⁰ But that we wryte vnto them, that they abstaine them selues from filthynes of idoles, and from fornication, from strangled, and from bloude. ²¹ For Moses of olde tyme hath in every cite them that preache him, being read in the Synagoges every Sabbath day.

²² Then pleased it the Apostles and Elders with the whole Church, to send

RHEIMS — 1582.

the Gentiles should heare the vvord of the Gospel, and beleuee. ⁸ And God vvhich knoweth the hartes, gaue testimonie, giuing vnto them the holy Ghost as vvell as to vs, ⁹ and hath put no difference betwene vs and them, by faith purifying their hartes. ¹⁰ Nowv therefore vvhy tempt you God, to put a yoke vpon the neckes of the disciples, vvhich neither our fathers nor vve have been able to beare? ¹¹ But by the grace of our Lord Iesus Christ vve beleuee to be saued, in like maner as they also.

¹² And al the multitude held their peace : and they heard Barnabas and Paul telling vvhat great signes and vvonders God had done among the Gentiles by them.

¹³ And after they held their peace, Iames answered, saying, Men brethren, heare me. ¹⁴ Simon hath told hovv God first visited to take of the Gentiles a people to his name. ¹⁵ And to this accord the vvordes of the prophets, as it is written : ¹⁶ After these things I vvill returne, and vvill reedifie the tabernacle of Dauid, vvhich vvvas fallen, and the ruines thereof I vvill reedifie, and set it vp : ¹⁷ that the residue of men may seeke after the Lord, and al nations vpon vvhom my name is vvouched, saith the Lord that doeth these things. ¹⁸ To our Lord vvvas his ovvne vvork knownen from the beginning of the vvorld. ¹⁹ For the vvhich cause I iudge, that they vvhich of the Gentiles are conuerted to God, are not to be disquieted, ²⁰ but to vvrite vnto them that they refrainethem selues from the contaminations of Idols, and fornication, and strangled things, and bloud. ²¹ For Moyes of old times hath in every citie them that preach him in the synagogs, vvhere he is read every Sabbath.

²² Then it pleased the Apostles and Aun-
 cients vvith the vvhole Church, to chose

AUTHORISED — 1611.

heare the word of the Gospel, and beleuee. ⁸ And God which knoweth the hearts, bare them witnes, giuing them the holy Ghost, euen as he did vnto vs, ⁹ And put no difference between vs and them, purifying their hearts by faith. ¹⁰ Now therefore why tempt ye God, to put a yoke vpon the necke of the disciples, which neither our fathers nor we were able to beare? ¹¹ But we beleuee that through the grace of the Lord Iesus Christ, we shal be saued euen as they.

¹² Then all the multitude kept silence, and gaue audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

¹³ And after they had helde their peace, Iames answered, saying, Men and brethren, hearken vnto me. ¹⁴ Simeon hath declared how God at the first did visite the Gentiles to take out of them a people for his Name. ¹⁵ And to this agree the wordes of the Prophets, as it is written, ¹⁶ After this I will returne, and wil build againe the Tabernacle of Dauid, which is fallen doune : and I will build againe the ruines thereof, and I will set it vp : ¹⁷ That the residue of men might seke after the Lord, and all the Gentiles, vpon whom my Name is called, sayth the Lord, who doeth all these things. ¹⁸ Knownen vnto God are all his workes from the beginning of the world. ¹⁹ Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God : ²⁰ But that wee write vnto them, that they abstaine from pollutions of Idoles, and from fornication, and from things strangled, and from blood. ²¹ For Moses of olde time hath in every citie them that preach him, being read in the Synagogues every Sabbath day. ²² Then pleased it the Apostles and Elders with the whole Church, to send chosen men of their owne

ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν ἑπικαλούμενον^ο Ὁ Βαρσαβάν,^π καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς·²³ γράψαντες διὰ χειρὸς αὐτῶν τάδε, Ὁῖ ἀπόστολοι καὶ οἱ πρεσβύτεροι^ρ καὶ οἱ ἀδελφοί, τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν.²⁴ Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν,^α λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον,^β οἷς οὐ διεστείλαμεθα·²⁵ ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν,^γ ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ,²⁶ ἀνθρώποις παραδεδοκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.²⁷ Ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.²⁸ ἔδοξε γὰρ τῷ ἁγίῳ Πνεύματι

^ο Alex. καλούμενον.^ο Alex. Βαρσαβάν.^π Alex. = καὶ οἱ.^α Alex. = λέγοντες περιτέμνεται καὶ τηρεῖν τὸν νόμον.^β Alex. ἐκλεξαμένοις.

WICLIF—1380.

chese men of hem; ⁊ sende to antiochie with poul and barnabas; iudas that was named bersabas, and silas the first men among britheren;²³ and writun bi the hondis of hem; apostis and elder britheren to hem that ben at antioche and sirie and silice, britheren of hethen men: gretynge;²⁴ for we herden that summe weuten out fro us and troubliden jou with wordis; ⁊ turneden upsodoun jou soules to whiche men we comaundiden not: ²⁵ it plesid to us gaderid in to oon: to chese men and sende to jou with oure moost dereworthe barnabas and poul;²⁶ men that ȝaen her luyes: for the name of oure lord ihesu crist;²⁷ therfor we senten iudas and silas and thei schulen tolle the same thingis to jou bi wordis;²⁸ for it is seyn to the holi goost and to us to putte to jou no thing more of charge; thanne thes nedeful thingis,²⁹ that ȝe absteyne jou fro the offrid thingis of mawmetis and blood strauglid, ⁊ fornycacioun; fro whiche ȝe keypyngē jou: schulu do wel; fare ȝe wel;

³⁰ therfor thei werun let go; ⁊ camen doun to antioche; and whanne the multitude was gaderid; thei tokun the epistil;³¹ whiche whanne thei hadden redde; thei ioiden on the counfore;³² and iudas ⁊ silas, and thei for thei werun profetis; confortiden britheren; and confermeden with ful many wordis;³³ but aftir that thei hadden be ther a litil while; thei werun let go of britheren with pees to hem that hadden sent hem;³⁴ but it was seyn to silas to dwelle there; and iudas wente aloune to ierusalem;³⁵ and poul and barnabas dwelten at antioche; techynge and prechyngē the word of the lord with other many;³⁶ but aftir summe daies, poul seide to barnabas; turne we agēn and visite brithereu bi alle citees in whiche

TYNDALE—1534.

chosyn men of their owne company to Antioche with Paul and Barnabas. They sent Iudas called also Barsabas and Silas, which were chefe men amonge the brethren;²³ and gave them lettres in their hondes after this maner.

The Apostles, elders and brethren send gretyngeys vnto the brethren which are of the gentyls in Antioche, Siria and Celicia.²⁴ For as moche as we haue hearde that certayne which departed from vs, haue troubled you with wordes; and combred youre myndes sayinge: Ye must be circumcised and kepe the lawe; to whom we gaue no soche commaundement.²⁵ It semed therfore to vs a good thinge, when we were come to gedder with one acorde; to sende chosyn men vnto you with oure beloved Barnabas and Paul;²⁶ men that haue ioparded their luyes for the name of oure Lorde Iesus Christ.²⁷ We haue sent therfore Iudas and Syllas; which shall also tell you the same thingis by mouth.²⁸ For it semed good to the holi gost and to vs; to put no greuous thinge to you more then these necessary thinges; that is to saye;²⁹ that ye abstayne from thinges offered to ymages, from blood, from strangled and fornication. From which yf ye kepe youre selves; ye shall do well. So fare ye well.

³⁰ When they were departed; they came to Antioche and gadderd the multitude togeder and delyvered the pistle.³¹ When they had redde it; they reioysed of that consolacion.³² And Iudas and Syllas beynge prophetes; exhorted the brethren with moche prechyngē; and strenghtened them.³³ And after they had taryed there a space; they were let go in peace of the brethren vnto the Apostles.³⁴ Not with standynge it plesyd Syllas to abyde there still.³⁵ Paul and Barnabas continued in Antioche; techynge and prechyngē the worde of the Lorde with other many.

³⁶ But after a certayne space; Paul sayde vnto Barnabas: Let vs goo agayne and

CRANMER—1539.

chosen men of their awne company to Antioche with Paul and Barnabas. They sent Iudas (whose synname was Barsabas) and Syllas, which were chefe men amonge the brethren,²³ and gaue them letters in their handes after this maner.

The apostles, and elders and brethren send gretyngeys vnto the brethren which are of the Gentyls in Antioche, Syria and Cylicia.²⁴ For as much as we haue hearde, that certayne which departed from vs, haue troublid you with wordes, and combred youre myndes saying: Ye must be circumcised, and kepe the lawe, to whom we gaue no soch commaundement.²⁵ It semed therfore to vs a good thing, when we were come together with one acorde, to sende chosen men vnto you, with oure beloved Barnabas and Paul,²⁶ men that haue ioparded their luyes for the name of oure Lorde Iesus Christ.²⁷ We haue sent therfore Iudas and Syllas, which shall also tell you the same thingis by mouth.²⁸ For it semed good to the holi goost ⁊ to vs, to charge you with no more then these necessary thinges: that is to saye,²⁹ that ye abstayne from thinges offered to ymages, and from blood, and from strangled and from fornication. From which yf ye kepe youre selues, ye shall do well. So fare yewell.

³⁰ When they therfore were departed, they cam to Antioche and gathered the multitude together, and deliuered the pistle.³¹ Which when thei had red, they reioysed of the consolacion.³² And Iudas and Syllas beynge Prophetes, exhorted the brethren with moch prechyng, and strenghtened them.³³ And after they had taryed there a space, they were let go in peace of the brethren vnto the Apostles.³⁴ Not wythstandynge it pleased Syllas, to abyde there styll (but Iudas departed alone to Ierusalem)³⁵ Paul and Barnabas continued in Antioche, techyng and prechyng the worde of the Lord with other many.

³⁶ But after a certayne space, Paul sayd vnto Barnabas: Let vs goo agayne, and

καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν ὧν ἐπάναγκες τούτων, ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτοῦ καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράττετε. ἔρρωσθε.

³⁰ Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολήν. ³¹ ἀναγνόντες δὲ, ἐχάρησαν ἐπὶ τῇ παρακλήσει. ³² Ἰούδας ὁ τε καὶ Σίλας, καὶ αὐτοὶ προφήται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς, καὶ ἐπεστήριξαν. ³³ Ποιήσαντες δὲ χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς. ³⁴ ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ. ³⁵ Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ Κυρίου.

³⁶ Μετὰ δέ τινος ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν, Ἐπιστρέψαντες δὴ

¹ Alex. s. τῶν ἐπάναγκες s. τούτων ἐπάναγκες s. τῶν ἐπ' ἀνάγκας,

¹ Alex. πράττετε.

² Alex. κατ' ἡθῶς.

³ Rec. ἔι.

⁴ Rec. ἀποστόλους.

⁵ Alex. = ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτόν.

GENEVA — 1557.

chosen men of their owne company to Antioche with Paul and Barnabas, to wit, Iudas whose surname was Barsabas and Silas, which were chiefe men among the brethren. ²³ And wrate letters by them after this manner. The Apostles, and the Elders, and the brethren send gretings vnto the brethren, which are of the Gentiles in Antioche, and in Syria, and in Cilicia. ²⁴ Forasmuch as we haue heard, that certaine which departed from vs, haue troubled you with wordes, and coumbred your myndes, saying, Ye must be circumcised and kepe the Lawe, to whom we gaue no suche commandement.

²⁵ It semed therfore good to vs, when we were come together with one acorde, to send chosen men vnto you, with our beloued Barnabas and Paul. ²⁶ Men that haue ioparded their liues, for the Name of our Lord Iesus Christe. ²⁷ We haue therfore sent Iudas and Silas, which shal also tel you the same things by mouth. ²⁸ For it semed good to the holy Gost, and to vs, to lay no more burden vpon you, then these necessary things. ²⁹ That is to say, that ye abstayne from thinges offered to images, from bloude, from strangled, and fornication: from which if ye kepe your selues, ye shal doe well. So fare ye wel. ³⁰ When they were departed, they came to Antioche: and the multitude being assembled, they deliuered the Epistle. ³¹ When they had read it, they reioysed of that consolation.

³² And Iudas and Silas being Prophetes, exhorted the brethren with much preaching, and strengthened them. ³³ And after they had taried there a space, they were let go in peace of the brethren vnto the Apostles. ³⁴ Notwithstanding, Silas thought good to abyde there styl. ³⁵ Paul also and Barnabas continued in Antioche, teaching and preaching with other many, the worde of the Lord. ³⁶ But after a certayne space, Paul sayd vnto Barnabas, Let vs go agayne,

RHEIMS — 1582.

men out of them, and to send to Antioche vwith Paul and Barnabas, Iudas, vvhovvas surnamed Barsabas, and Silas, cheefe men among the brethren, ²³ vwriting by their handes.

The Apostles and Auncients, the brethren, to the brethren of the Gentiles that are at Antioche and in Syria and Cilicia, greeting. ²⁴ Because vve haue heard that certaine going forth from vs, haue troubled you vwith vvordes, subverting your soules, to vvhom vve gaue no commandeement: ²⁵ It hath pleased vs being gathered in one, to chose out men and to send them vnto you vvith our dearest Barnabas and Paul, ²⁶ men that haue giuen their liues for the name of our Lord Iesus CHRIST: ²⁷ Vve haue sent therfore Iudas and Silas, vvho them selues also vvil in vvordes report vnto you the same things. ²⁸ For it hath seemed good to the holy Ghost and to us, to lay no further burden vpon you then these necessarie things: ²⁹ that you abstaine from the things imolated to Idols, and blood, and that vvich is strangled, and fornication, from the vvich things keeping your selues, you shal doe vvell. Fare ye vvell.

³⁰ They therfore being dismissed vvint dovne to Antioche: and gathering the multitude, deliuered the epistle. ³¹ Vvvhvhen they had read, they reioycied vpon the consolation: ³² but Iudas and Silas, them selues also being prophetes, vvith many vvordes comforted the brethren, and confirmed them. ³³ And hauing spent some time there, they vvvere vvith peace dismissed of the brethren vnto them that had sent them. ³⁴ But it seemed good vnto Silas to remaine there: and Iudas departed alone: ³⁵ And Paul and Barnabas taried at Antioche, teaching and euangelizing vvith many others the vvord of our Lord.

³⁶ And after certayne daies, Paul said to Barnabas, Let vs returne and visite our

AUTHORISED — 1611.

company to Antioch, with Paul and Barnabas: namely, Iudas surnamed Barsabas, and Silas, chiefe men among the brethren, ²³ And wrote letters by them after this manner. The Apostles and Elders, and brethren, send greeting vnto the brethren, which are of the Gentiles in Antioch, and Syria, and Cilicia. ²⁴ Forasmuch as wee haue heard, that certaine which went out from vs, haue troubled you with wordes, subverting your soules, saying, Ye must be circumcised, and keepe the Law, to whom we gaue no such commandeement: ²⁵ It seemed good vnto vs, being assembled with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul, ²⁶ Men that haue hazarded their liues for the Name of our Lord Iesus Christ. ²⁷ Wee haue sent therfore Iudas and Silas, who shall also tell you the same things by mouth. ²⁸ For it seemed good to the holy Ghost, and to vs, to lay vpon you no greater burden then these necessarie things: ²⁹ That ye abstaine from meates offered to idoles, and from blood, and from things strangled, and from fornication: from which if ye keepe your selues, yee shall doe well. Fare ye well.

³⁰ So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they deliuered the Epistle. ³¹ Which when they had read, they reioycied for the consolation. ³² And Iudas and Silas, being Prophetes also themselves, exhorted the brethren with many wordes, and confirmed them: ³³ And after they had taried there a space, they were let goe in peace from the brethren vnto the Apostles. ³⁴ Notwithstanding it pleased Silas to abide there still. ³⁵ Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

³⁶ And some daies after, Paul said vnto Barnabas, Let vs go againe and visit our

‘ ἐπισκεψόμεθα τοὺς ἀδελφούς ³⁷ κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγέλαμεν τὸν
 ‘ λόγον τοῦ Κυρίου, πῶς ἔχουσι.’ ³⁷ Βαρνάβας δὲ ³⁸ ἐβουλεύσατο | συμπαραλαβεῖν
 ³⁸ καὶ | Ἰωάννην τὸν καλούμενον Μάρκον· ³⁹ Παῦλος δὲ ἡξίου, τὸν ἀποστάντα ἀπ’
 αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλα-
 βεῖν τοῦτον. ³⁹ ἐγένετο οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ’ ἀλλήλων,
 τὸν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπεῦσαι εἰς Κύπρον· ⁴⁰ Παῦλος δὲ
 ἐπιλεξάμενος Σίλαν ἐξῆλθε, παραδοθεὶς τῇ χάριτι τοῦ ^b Θεοῦ | ὑπὸ τῶν ἀδελφῶν.
 ⁴¹ διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.

XVI. ‘ Κατήντησε δὲ | εἰς Δέρβην καὶ Λύστραν· καὶ ἰδοὺ, μαθητὴς τις ἦν ἐκεῖ,
 ὀνόματι Τιμόθεος, υἱὸς γυναικὸς ^d Ἰουδαίας πιστῆς, πατὴρ δὲ Ἕλληνας· ^e ὃς ἐμαρτυ-
 ρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίᾳ ἀδελφῶν. ³ τοῦτον ἠθέλησεν ὁ Παῦλος σὺν

³ Rec. + ἡμῶν.

² Alex. ἐβουλέτο.

³ Rec. τὸν.

^b Alex. Κυρίου.

^c Alex. Κατήντησε δὲ καὶ.

^d Rec. + τινος.

^e Alex. ὅτι Ἕλληνας

ὁ πατὴρ αὐτοῦ ὑπῆρχεν.

WICLIȚ—1380.

we han prechid the worde of the lord :
 hou thei han hem, ³⁷ and barnabas wolde
 take with hym ioun : that is named markus,
 ³⁸ but poul preid him, that he that
 departid fro hem fro familie and wenten
 not with hem in to the werk schulde not
 be resceyued, ³⁹ ⁊ dissencion was made
 so that thei departiden atwynnyng and bar-
 nabas took mark : and cam bi boot to
 cypre, ⁴⁰ and poule chees silas, and wente
 forth to the bretheren and was bitakun to
 the grace of god, ⁴¹ and he wente bi sirie
 and cilice and confemede the chirche
 comaunding to kepe the heestis of apostis
 and elder men.

16. AND he cam in to derben and
 listram, and lo a disciple was there, by
 name tymothee the sone of a iewesse
 cristen and of the fadir hethen, ² and br-
 theren that werun in listris and yconeyr,
 gildiden good witnessynge to him, ³ ⁊
 poule wolde that this man schulde go
 forth with him, ⁊ he took ⁊ circumceidid
 hym for iewis that werun in the places,
 for alle wisten that his fadir was hethen,
 ⁴ whanne thei passiden bi citeis : thei
 bitokun to hem to kepe the techyngis that
 werun demed of apostis, and elder men,
 that werun at ierusalem, ⁵ and the chirehis
 werun confemred in feith and enereseden
 in noumbre eche day.

⁶ and thei passiden frigie, and the cuntre
 of galathie : and werun forbedun of the
 holi goost to speke the word of god in
 asia, ⁷ and whanne thei camen in to mysie
 thei aspiden to go in to bethany, and the
 spirit of ihesus suffrid not hem, ⁸ but
 whanne thei hadden passid [bi] mysie,
 thei camen down to troade, ⁹ and a visoun
 bi nygt was schewid to poul, but a man
 of macedony that stooȝ ⁊ preide hym
 and seide go thou in to macedony and
 helpe us, ¹⁰ and as he hadde sey the
 visoun anon we sougten to go forth in

TYNDAL—1534.

visite our brethern in every cite where
 we have shewed the worde of the Lorde,
 and se how they do. ³⁷ And Barnabas
 gave counsell to take with them Iohn,
 called also Marke. ³⁸ But Paul thought
 it not mete to take him vnto their com-
 pany whiche departed from them at Pam-
 phylia, and went not with them to the
 worke. ³⁹ And the dissencion was so
 sharpe bitwene them, that they departed
 a sunder one from the other : so that
 Barnabas toke Marke and sayled vnto
 Cyper. ⁴⁰ And Paul chose Sylas and de-
 parted delyvered of the brethern vnto the
 grace of god. ⁴¹ And he went thorow all
 Cyria and Cilicia, stablissynge the con-
 gregacions.

16. THEN came he to Derba and to
 Lystra. And beholde a certayne disciple
 was there named Timotheus, a womans
 sonne which was a Iewas and beleved ;
 but his father was a Greke. ² Of whom
 reported well, the brethern of Lystra and
 of Iconium. ³ The same Paul wolde that
 he shuld go forth with him, and toke
 and circumcised him because of the Iewes
 which were in those quarters : for they
 knewe all that his father was a Greke. ⁴
 As they went thorow the cities, they
 delyvered them the decrees for to kepe,
 ordeyned of the Apostles and elders which
 were at Ierusalem. ⁵ And so were the
 congregacions stablissid in the fayth,
 and increased in noumbre dayly.

⁶ When they had gone thorow out
 Phrigia and the region of Galacia, and
 were forbydden of the holi goost to preach
 the worde in Asia, ⁷ they came to Mysia,
 and sought to goo into Bethynia. But the
 sprete soffred them not. ⁸ Then they went
 over Mysia, and cam downe to Troada. ⁹
 And a visoun appered to Paul in the
 nyght. There stode a man of Macedonia
 and prayed him sayinge : come into Ma-
 cedonia and helpe vs. ¹⁰ After he had
 sene the visoun, immediately we prepared

CRANMER—1539.

vyssite our brethern in euery cytie where
 we haue shewed the worde of the Lord,
 and se how they do. ³⁷ And Barnabas
 gaue counsell to take wyth them Iohn,
 whose synname was Marke. ³⁸ But Paul
 wolde not take him vnto their company
 which departed from them at Pamphilia,
 and went not with them to the worke.
 ³⁹ And the contencion was so sharpe be-
 twene them : that they departed asunder
 one from the other and so Barnabas toke
 Marke, and sayled vnto Cyper. ⁴⁰ And
 Paul chose Sylas, and departed, beyng
 committed of the brethern vnto the grace
 of God. ⁴¹ And he went thorow Cyria and
 Cylicia, stablissinge the congregacions :
 (commaunding to kepe the preceptes of the
 Apostles and elders)

16. THEN cam he to Derba and to
 Lystra, And beholde, a certayne discyple
 was there named Timotheus, a womans
 sonne, which was a Iewesse and beleued :
 but his father was a Greke. ² Of whom
 reported well the brethern that were at
 Lystra and Iconium. ³ Him wolde Paul
 that he shuld go forth wyth him, and toke
 and circumcised him, because of the Iewes
 whych were in those quarters : for they
 knewe all, that his father was a Greke. ⁴
 As they went thorow the cyties, they
 deliuered them the decrees for to kepe,
 that were ordeyned of the Apostles and
 elders, which were at Ierusalem. ⁵ And so
 were the congregacions stablissid in the
 fayth, and increased in nombre dayly.

⁶ When they had gone thorow out Phrigia,
 and the region of Galacia, and were for-
 bydden of the holi goost to preach the
 worde in Asia, ⁷ they came to Mysia, and
 sought to go into Bethynia. But the
 sprete soffred them not. ⁸ But whan they
 had gone thorow Mysia, they came downe
 to Troada. ⁹ And a visoun appered to
 Paul in the nyght. There stode a man of
 Macedonia and prayed him, saying : come
 into Macedonia, and helpe vs. ¹⁰ After
 he had sene the visoun, immediately we

atwynny asunder.

gildiden, yielded, or, gave.

schewid, judged.

heestes, commands.

wisten, knew.

αὐτῷ ἐξελεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ᾗδισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχεν. |
⁴ ὥς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσαλὴμ. ⁵ αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσεον τῷ ἀριθμῷ καθ' ἡμέραν.
⁶ Διελθόντες | δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, ἔλθόντες κατὰ τὴν Μυσίαν ἐπείραζον εἰς τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἶασεν αὐτοὺς τὸ Πνεῦμα Ἰησοῦ. |
⁸ παρελθόντες δὲ τὴν Μυσίαν, κατέβησαν εἰς Τρωάδα. ⁹ καὶ ὄραμα διὰ τῆς νυκτὸς ὥφθη τῷ Παύλῳ· Ἄνὴρ τις ἦν Μακεδὼν ἐστὼς, παρακαλῶν αὐτὸν καὶ λέγων, Ὑπάγε εἰς Μακεδονίαν, βοήθησον ἡμῖν. ¹⁰ Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως

/ Alex. = τῶν.

/ Alex. Διηλθον.

/ Alex. = τὴν.

/ Alex. + ἔλ.

/ Rec. κατὰ.

/ Rec. = Ἰησοῦ.

/ Alex. s. + καὶ s. + κατὰ πρόσωπον αὐτοῦ.

GENEVA—1557.

and visite our brethern in euery citie, where we haue shewed the worde of the Lord, and se how they do.

³⁷ And Barnabas gaue counsel to take with them Iohn, called Marke. ³⁸ But Paul thought it not mete to take him vnto their companye, which departed from them from Pamphylia, and went not with them to the worke. ³⁹ And then was their angre so sharpe, that they departed a sunder one from the other: so that Barnabas toke Marke, and sayled vnto Cyprus. ⁴⁰ And Paul chose Silas and departed, beyng commended of the brethern vnto the grace of God. ⁴¹ And he went through Syria and Cilicia, stablissing the Churches.

16. THEN came he to Derbe and to Lystra: and beholde, a certaine disciple was there named Timotheus, a womans sonne, which was a Iewe and beleued, but his father was a Greke. ² Of whom reported wel the brethern of Lystra and of Iconium. ³ Paul wolde that he shulde go forth with him, and toke and circumcised him, because of the Iewes, which were in those quarters: for they knew all, that his father was a Greke. ⁴ As they went through the cities, they deliuered them the decrees for to kepe, ordeined of the Apostles, and Elders, which were at Ierusalem. ⁵ And so were the Churches stablissed in the faith, and increased in nombre dayly.

⁶ When they had gone through out Phrygia, and the region of Galacia, and were forbydden of the holy Gost to preach the worde in Asia. ⁷ They came to Mysia, and sought to go into Bithynia: but the Sprite suffred them not. ⁸ Then they went ouer Mysia, and came downe to Troas. ⁹ And a vision appeared to Paul in the nyght, There stode a man of Macedonia, and prayed him, saying, Come in to Macedonia, and helpe vs. ¹⁰ After he had sene the vision, immediatly we prepared

RHEIMS—1582.

brethren in al cities vvherein vve haue preached the vword of our Lord, hovv they doe. ³⁷ And Barnabas vvvould have taken vvitth them Iohn also that vvas surnamed Marke. ³⁸ But Paul desired that he (as vvhó had departed from them out of Pamphylia, and had not gone vvitth them to the worke) might not be receiued. ³⁹ And there rose a dissention, so that they departed one from an other, and that Barnabas in deede taking Marke sailed to Cyprus. ⁴⁰ But Paul chosing Silas departed, being deuiered of the brethren to the grace of God. ⁴¹ And he vvalked through Syria and Cilicia, confirming the Churches: commaunding them to keepe the præcepts of the Apostles and the Auncients.

16. AND he came to Derbé and Lystra. And behold, there vvas a certaine disciple there named Timothee, the sonne of a vvidow vvwman that beleued, of a father a Gentile. ² To this man the brethren that vvere in Lystra and Iconium, gaue a good testimonie. ³ Him Paul vvvould haue to goe forth vvitth him: and taking him he circumcised him because of the Iewes that vvere in those places. For they al knew that his father vvas a Gentile.

⁴ And vvhén they passed through the cities, they deliuered vnto them to keepe the decrees that vvere decreed of the Apostles and Auncients which were at Hierusalem.

⁵ And the Churches vvere confirmed in faith, and did abound in nombre dayly.

⁶ And passing through Phrygia and the countrie of Galatia, they vvere forbidden by the holy Ghost to preach the vword in Asia.

⁷ And vvhén they were come into Mysia, they attempted to goe into Bithynia: and the Spirit of Iesvs permitted them not.

⁸ And vvhén they had passed through Mysia, they vvent downe to Troas: ⁹ and a vision by night vvas shewed to Paul: There vvas a certaine man of Macedonia standing and beseeching him, and saying, passe into Macedonia, and helpe vs. ¹⁰ And as soone as he had sen the vision,

AUTHORISED—1611.

brethren, in euery citie where we haue preached the word of the Lord, and see how they doe. ³⁷ And Barnabas determined to take with them Iohn, whose surname was Marke. ³⁸ But Paul thought not good to take him with them; who departed from them from Pamphylia, and went not with them to the worke. ³⁹ And the contention was so sharpe betweene them, that they departed asunder one from the other: and so Barnabas took Marke, and sailed vnto Cyprus. ⁴⁰ And Paul chose Silas, and departed, being recommended by the brethren vnto the grace of God. ⁴¹ And he went thorow Syria and Cilicia, confirming the Churches.

16. THEN came hee to Derbe, and Lystra: and behold, a certain disciple was there, named Timotheus, the sonne of a certain woman which was a Iewesse, and beleued; but his father was a Greeke: ² Which was well reported of by the brethren that were at Lystra and Iconium. ³ Him would Paul haue to go forth with him, and tooke, and circumcised him, because of the Iewes which were in those quarters: for they knew all, that his father was a Greeke. ⁴ And as they went through the cities, they deliuered them the decrees for to keepe, that were ordeined of the Apostles and Elders, which were at Hierusalem. ⁵ And so were the Churches established in the faith, and increased in number dayly. ⁶ Now when they had gone thorowout Phrygia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia, ⁷ After they were come to Mysia, they assayed to goe into Bithynia: but the Spirit suffered him not. ⁸ And they passing by Mysia, came downe to Troas. ⁹ And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come ouer into Macedonia, and helpe vs. ¹⁰ And after he had sen the vision, immediatly

ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ ¹¹Κύριος| εὐαγγελίσασθαι αὐτούς. ¹¹Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν, ¹²ἐκεῖθεν τε| εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος ¹³τῆς| Μακεδονίας πόλις κολώνια. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς· ¹³τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς ¹⁴πόλεως| παρὰ ποταμὸν, οὗ ¹⁴ἐνομίζετο| ¹⁵προσευχῇ| εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναῖξί. ¹⁴Καί τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν Θεὸν, ¹⁵ἥκουεν·| ἥς ὁ Κύριος δίδνοιξε τὴν καρδίαν, προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. ¹⁵ὥς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα, ¹⁶Ἐἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, ¹⁶εἰσελθόντες εἰς τὸν οἶκόν μου, μένετε· καὶ παρεβιάσατο ἡμᾶς. ¹⁶Ἐγένετο δὲ

^a Alex. ὁδός.^b Alex. κάειθεν.^c Alex. = τῆς.^d Alex. πόλιν.^e Alex. ἐνομίζομεν.

WICLIF—1380.

to macedony, ⁊ werun made certeyn that god hadde clepid us to preche to hem; ¹¹ ⁊ we zeden bi schip fro troade and comen to samatracia with streizte couris: and the day saynge to neapolis; ¹² and fro thennes to filippis that is the first part of macedony, the citee colony,

and werun in this citee summe daies: and spakun to gidre, ¹³ and in the day of sabothis we wenten forth with out the gate bisidis the flood where preier semed to be: and we saten and spakun to wymmen that comen to gidre, ¹⁴ and a womman hidda bi name a purpusses of the citee of tiatiens: worshipinge god herde, whos herte the lord opened: to zeue tent to thes thingis that weren seid of poul; ¹⁵ ⁊ whanne sche was baptisid, and hir hous: sche preied and seide; if ze han demed that I am feithful to the lord: entre ze in to my hous and dwelle, and sche constrayned us,

¹⁶ and it was don; whanne we zeden to preier: that a damysel that hadde a spirit of duygnacioun mette us whiche gaf greet wynnyng to her lordis in duygnynge; ¹⁷ this sued poul and us: and cried and seide; these men ben seruauantis of the hig god that tellen to zou the way of helthe; ¹⁸ and this sche dide in many daies; and poul sorowid and turned and seide to the spirit; I comaunde thee in the name of ihesus crist that thou go out of hir; and he wente out in the same our; ¹⁹ and the lordis of hir sizen that the hope of hir wynnyng wente away, and thei tokun poul and silas and ledde in to the doom place to the princis; ²⁰ and thei brougten hem to the magistratis: and seiden; thes men distribulen oore citee; for thei ben iewis; ²¹ and schewen a custum, whiche it is not leufel to us to reseceyue nether do:

clepid, called. zeden, went. saynge, following. purpuss, dealer in purple. zeu, give. tent, attention. demed, judged. sued, followed. doom, judgment.

TYNDALE—1534.

to goo into Macedonia; certified that the lorde had called vs for to preache the gospell vnto them. ¹¹ Then lowsed we forth from Troada; and with a straight course came to Samothracia; and the nexte daye to Neapolim; ¹² and from thence to Philippos; which is the cheefest cite in the partes of Macedonia; and a fre cite.

We were in that cite abydyng a certayne dayes. ¹³ And on the saboth dayes we went out of the cite besydes a ryver where men were wont to praye; and we sate doune and spake vnto the women which resorted thither. ¹⁴ And a certayne woman named Lydia; a seller of purple; of the cite of Thyatira; which worshipped God; gave vs audience. Whose hert the Lorde opened that she attended vnto the thinges which Paul spake. ¹⁵ When she was baptised and her housholde; she besought vs sayinge: Yf ye thinke that I beleue on the Lorde; come into my housse; and abyde there. And she constrayned vs.

¹⁶ And it fortunad as we went to prayer; a certayn damsell possessed with a sprete that prophesied met vs; which brought her master and mastres moche vantage with prophesyinge. ¹⁷ The same folowed Paul and vs and cryed sayinge: these men are the seruauantes of the most hye God; which shewe vnto vs the waye of saluacion. ¹⁸ And this dyd she many dayes. But Paul not content; turned about and sayd to the sprete: I comaunde the in the name of Iesu Christ; that thou come out of her. And he came out the same houre.

¹⁹ And when her master and mastres sawe that the hope of their gaynes was gone; they caught Paul and Syllas; and drue them into the market place vnto the rulars; ²⁰ and brought them to the officers sayinge: These men trouble oure cite; which are Iewes ²¹ and preache ordinances; which are not lafulfull for vs to

CRANMER—1539.

prepared to go into Macedonia, beinge certified that the Lord had called vs, for to preache the gospell vnto them. ¹¹ When we losed forth then from Troada, we came with astraye course to Samothracia, and the nexte daye to Neapolim, ¹² and from thence to Philippos, which his the chefe cite in the partes of Macedonia, and a fre cite.

We were in that cite abyding certayne dayes. ¹³ And on the Saboth dayes we went out of the cite besydes a ryuer, where men were wont to praye. And we sate doune, and spake vnto the women which resorted thither. ¹⁴ And a certayne woman (named Lydia) a seller of purple, of the cite of Thyatira, which worshipped God, gaue vs audience. Whose hert the Lorde opened, that she attended vnto the thynges, which Paul spake. ¹⁵ When she was baptised, and her housholde, she besought vs, saying: If ye thincke that I beleue on the Lord, come into my house, and abyde there. And she constrayned vs.

¹⁶ And it fortunad as we went to prayer, a certayn damsell possessed with a sprete that prophesied, met vs, which brought her master and mastres moche vantage with Prophesyinge. ¹⁷ The same folowed Paul and vs, and cryed, sayinge: these men are the seruauantes of the most hye God, which shew vnto vs the waye of saluacyon. ¹⁸ And thys dyd she many dayes. But Paul not content, turned about, and sayde to the sprete. I comaunde the in the name of Iesu Christ, that thou come out of her. And he came out the same houre.

¹⁹ And when her master and mastres sawe that the hope of their gaynes was gone, they caught Paul and Syllas, and drue them into the market place vnto the rulars, ²⁰ and brought them to the officers, saying: These men trouble oure cite; seinge they are Iewes, ²¹ and preach ordinances, which are not lafulfull for vs to

πορευομένων ἡμῶν εἰς τὴν προσευχὴν, παιδίσκην τινὰ ἔχουσιν πνεῦμα Πύθωνος | ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρέιχε τοῖς κυρίοις αὐτῆς, μαντευομένη. ¹⁷ αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἔκραζε λέγουσα, ‘Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσιν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας.’ ¹⁸ Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε, ‘Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, ἐξελθεῖν ἀπ’ αὐτῆς.’ Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. ¹⁹ Ἰδόντες δὲ οἱ κύριοι αὐτῆς, ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν, εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας. ²⁰ καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον, ‘Οὗτοι οἱ ἄνθρωποι ἐκταράσσουν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες.’ ²¹ καὶ καταγγέλλουσιν ἔθνη ἃ οὐκ ἔξοστιν ἡμῖν παραδέχεσθαι οὐδὲ

¹⁷ Alex. προσευχῇν.¹⁸ Alex. ἡκουσεν.¹⁹ Rec. = τῇν.²⁰ Alex. Πύθωνα.²¹ Rec. ἐμῖν.

GENEVA — 1557.

to go in to Macedonia, beyng certified that the Lord had called vs for to preache the Gospel vnto them. ¹¹ Then went we forth from Troas, and with a strayght course came to Samothracia, and the next day to Neapolis.

¹² And from thence to Philippi, which is the chief citie in the partes of Macedonia, and whose inhabitants came from Rome to dwel there. we were in that citie abyding certayne dayes. ¹³ And on the Sabbath day, we went out of the citie, besydes a ryuer, where they were wont to pray: and we sate doune, and spake vnto the women, which resorted thither. ¹⁴ And a certayne woman named Lydia a seller of purple, in the citie of the Thyatirians, which worshipped God, gaue vs audience: whose heart the Lord opened, that she attended vnto the thinges, which Paul spake.

¹⁵ When she was baptized, and her householde, she besoght vs saying, If ye thinke that I beleue on the Lord, come into my house, and abyde there, and she constrained vs. ¹⁶ And thus as we went to prayer, a certain mayde possessed with a sprite of diuination, met vs, which gate her masters much vantage with diuining. ¹⁷ The same folowed Paul and vs, and cried, saying, These men are the seruantes of the most hye God, which shewe vnto vs the way of saluation. ¹⁸ And this dyd she many dayes: but Paul not content, turned about, and said to the sprite, I commaunde thee in the Name of Iesus Christe, that thou come out of her, and he came out the same houre. ¹⁹ And when her masters sawe that the hope of their gayne was gone, they caught Paul and Silas, and drue them into the market place, vnto the magistrats,

²⁰ And broght them to the Rulers, saying, These men which are Iewes trouble our citie. ²¹ And preache ordinances, which are not laulful for vs to receaue, nether to

RHEIMS — 1582.

forthwith vve sought to goe into Macedonia, being assured that God had called vs to euangelize to them. ¹¹ And sailing from Troas, vve came vvith a straight course to Samothracia, and the day folloving to Neapolis:

¹² and from thence to Philippi, vvhich is the first citie of the part of Macedonia, a colônia. And vve were in this citie certayne daies, abiding. ¹³ And vpon the day of the Sabbathos, vve vvent forth vvithout the gate beside a riuier, vvhere it seemed that there vvas praier: and sitting vve spake to the vvomen that vvere assembled. ¹⁴ And a certayne vvoman named Lydia, a seller of purple of the citie of the Thyatirians, one that vvorshipped God, did heare: vvwhose hart our Lord opened to attend to those thinges vvvhich vvere said of Paul. ¹⁵ And vvhen she vvas baptized, and her house, she besought vs, saying: If you haue iudged me to be faithfull to our Lord, enter in unto my house, and tarie. And she constrained vs. ¹⁶ And it came to passe as vve vvent to praier, a certayne vvemme hauing a Pythonical spirit, mette vs, that brought great gaine to her masters by diuining. ¹⁷ This same folloving Paul and vs, cried saying, These men are the seruants of the high God, vvvhich preach vnto you the vvay of saluation.

¹⁸ And this she did many daies. And Paul being sorie, and turning, said to the spirit, I commaund thee in the name of IESSU CHRIST to goe out from her, And he vvvent out the same houre. ¹⁹ But her maisters seeing that the hope of their gaine vvas gone, apprehending Paul and Silas, brought them into the market place to the Princes: ²⁰ and presenting them to the magistrats, they said, These men trouble our citie, being Iewes: ²¹ and they preach a fashion vvvhich it is not

AUTHORISED—1611.

we endeouored to goe into Macedonia, assuredly gathering, that the Lord had called vs for to preach the Gospel vnto them. ¹¹ Therefore loosing from Troas, we came vvith a straight course to Samothracia, and the next day to Neapolis: ¹² And from thence to Philippi, which is the chief citie of that part of Macedonia, and a Colony: and we were in that citie abiding certayne dayes. ¹³ And on the Sabbath we went out of the citie by a riuier side, vvhere prayer was wont to be made, and we sate downe, and spake vnto the vvomen vvvhich resorted thither.

¹⁴ And a certayne woman named Lydia, a seller of purple, of the citie of Thyatira, vvvhich worshipped God, heard vs: vvwhose heart the Lord opened, that she attended vnto the thinges vvvhich were spoken of Paul. ¹⁵ And vvhen she was baptized, and her household, she besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into my house, and abide there. And she constrained vs.

¹⁶ And it came to passe, as we went to prayer, a certayne Damosell possessed vvith a spirit of ^β diuination, met vs: vvvhich brought her masters much gaine by soothsaying. ¹⁷ The same folloved Paul and vs, and cried, saying, These men are the seruants of the most hie God, vvvhich shew vnto vs the vvay of saluation.

¹⁸ And this dyd she many dayes: but Paul being grieued, turned and said to the spirit, I commaund thee in the name of Iesus Christ, to come out of her. And he came out the same houre.

¹⁹ And vvhen her masters sawe that the hope of their gaines was gone, they caught Paul and Silas, and drew them vnto the market place, vnto the rulers, ²⁰ And brought them to the magistrats, saying, These men being Iewes, doe exceedingly trouble our citie, ²¹ And teach customes vvvhich are not lawfull for vs to receiue,

¹⁷ Or, the first.¹⁸ Or, of Python.¹⁹ Or, court

‘ποιεῖν, Ῥωμαίοις οὖσι.’ ²² Καὶ συνεπέστη ὁ ὄχλος κατ’ αὐτῶν, καὶ οἱ στρατηγοὶ περιῤῥήξαντες αὐτῶν τὰ ἱμάτια, ἐκέλευον ῥαβδίξαι· ²³ πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς, ἔβαλον εἰς φυλακὴν, παραγγεῖλαντες τῷ δεσμοφύλακι, ἀσφαλῶς τηρεῖν αὐτούς· ²⁴ ὃς παραγγελίαν τοιαύτην ἔειληφώς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον. ²⁵ Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοι. ²⁶ ἄφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ἀνεῤῃχθῶσαν ^a τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη. ²⁷ ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν, ἔμελλεν ἐαυτὸν ἀναρεῖν, νομίζων ἐκπεφευγῆναι τοὺς δεσμούς. ²⁸ ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων, ‘Μηδὲν πράξῃς

^a Alex. λαβῶν.^a Alex. ῥι.

WICLIF—1380.

sithen we ben romayns, ²² and the puple and magistratis runnen agens hem: and whanne thei hadden to rent the cootis of hem, thei comaundiden hem to be betun with zerdis; ²³ and whanne thei hadden zoun to hem many woundis: thei senten hem in to prison; and comaundiden to the keper: that he schulde kepe hem diligentli; ²⁴ ⁊ whanne he hadde take suche a presepht he putte hem in to the ynnere prison ⁊ streyned the feet of hem in a tree;

²⁵ and at mydnyȝt poul and silas, worschipiden and heriden god, and thei that werun in kepyng herden hem; ²⁶ and sudeynli a greet erthemoung was made; so that the foundementis of the prison weren moned; and anon alle the doris weren opened and the boondis of alle werun loosid; ²⁷ and the keper of the prison was wakid, and sij the zatis of the prison opened; and with a swerd drawun out he wolde haue slawe hym self, and gessid that the men that werun bounden hadden fledde; ²⁸ but poul cried with a greet vois and seide, do thou no harme to thi self for alle we ben here; ²⁹ and he axid list and entrid; and tremblid, and fille down to poul and to silas at her feet; ³⁰ and he brouȝte hem withouth: and seide lordis what bihoueth me to do: that I be made saaf? ³¹ and thei seiden, bileue thou in the lord ihesus, and thou schalt be saaf and thin hous; ³² and thei spakun to hym the word of the lord: with alle that werun in his hous; ³³ and he took hem in the ilke our of the nyȝt: and waichide her woundis; and he was baptisid and alle his hous anon; ³⁴ and whanne he hadde ledde hem in to his hous: he settid to hem a boord; and he was glad with alle his hous; and biloued to god;

³⁵ and whanne day was come, the magistratis senten cachepollis and seiden, deluȝer thou the men; ³⁶ and the keper of the prison tolde these wordis to poul that the magistratis hath sente that se be

TYNDALE—1534.

receave, nether to observe, seinge we are Romayns. ²² And the people ranne on them, and the officers rent their clothes, and comaunded them to be beaten with rodde. ²³ And when they had beaten them sore, they cast them into prison, comaundynge the iayler to kepe them surely. ²⁴ Which iayler when he had receaved suche comaundment, thrust them into the ynnere prison, and made their fete fast in the stockes.

²⁵ At mydnyght Paul and Syllas prayed, and lauded God. And the prisoners hearded them. ²⁶ And sodenly ther was a greater erth quake, so that the foundation of the prison was shaken; and by and by all the dores opened, and every mannes bondes weren loused. ²⁷ When the keper of the prison waked out of his skepe and sawe the prison dores open, he drue out his swearde and wolde have kylled him selfe, supposynge the prisoners had bene fledde. ²⁸ But Paul cryed with a lowde voyce sayinge: Do thy selfe no harme, for we are all here.

²⁹ Then he called for a lyght and sprange in; and came tremblyng, and fell down before Paul and Syllas; ³⁰ and brought them out and sayde: Syrs, what must I do to be saved? ³¹ And they sayde: beleve on the Lorde Iesus; and thou shalt be saved and thy housholde. ³² And they preached vnto him the worde of the Lorde, and to all that were in his housse. ³³ And he toke them the same houre of the nyght and washed their woundes; and was baptised with all that belonged vnto him straight waye. ³⁴ When he had brought them into his housse, he set meate before them; and ioied that he with all his housholde, beleved on God.

³⁵ And when it was daye, the officers sent the ministres sayinge: Let those men go. ³⁶ The keper of the prison tolde this sayinge to Paul; the officers have sent worde to louse you. Now therfore

CRANMER—1539.

receave, nether to observe, seinge we are Romayns. ²² And the people ranne against them, and the officers rent their clothes, and comaunded them to be beaten with rodde. ²³ And when they had beaten them sore, they cast them into prison, comaundinge the iayler of the prison to kepe them diligentli. ²⁴ Which when he had receaved such comaundement, thrust them into the ynnere prison, and made their fete fast in the stockes.

²⁵ At mydnyght Paul and Syllas prayed, and lauded God. And the prisoners heard them. ²⁶ And sodenly ther was a greater earthquake, so that the foundation of the prison was shaken, and immediatly all the dores opened and euery mannes bandes were loused. ²⁷ When the keper of the prison waked out of his slepe and sawe the prison dores open, he drue out his swearde and wolde haue kylled him selfe, supposinge that the prisoners had bene fledde. ²⁸ But Paul cried with a lowde voyce, saying: do thy selfe no harme, for we are all here. ²⁹ Then he called for a lyght and sprange in; and cam tremblyng vnto Paul, and fell downe at the fete of Paul and Syllas, ³⁰ and brought them out, and sayde: Syrs what must I do to be saued. ³¹ And they sayde: beleue on the Lorde Iesus, and thou shalt be saued and thy housholde. ³² And they preached vnto him the worde of the Lord, and to all that were in his house. ³³ And he toke them the same houre of the nyght, and washed their woundes, and was baptised and all they of his houshold straight waye. ³⁴ And when he had brought them into his house, he set meate before them, and ioied that he with all his housholde, beleued on God.

³⁵ And when it was daye, the officers sent the ministres, saying: let those men go. ³⁶ The keper of the prison tolde this sayinge to Paul: the officers haue sent worde to lose you. Now therfore, get you

^a pōlis, etc. etc. ^a zoun, green. ^a heriden, praised.
^a i. e. ike, that, or the same. ^a cachepollis, but ifa.

‘σεαυτῷ κακόν· ἅπαντες γάρ ἐσμεν ἐνθάδε.’ ²⁹ Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλῃ· ³⁰ καὶ προαγαγὼν αὐτοὺς ἔξω, ἔφη, ‘Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;’ ³¹ Οἱ δὲ εἶπον, ‘Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν· ^b Χριστὸν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου.’ ³² Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου, καὶ | πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. ³³ καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρήμα· ³⁴ ἀναγαγόν τε αὐτοὺς εἰς τὸν οἶκον ^d αὐτοῦ, | παρέθηκε τράπεζαν, καὶ ἡγαλλιάσατο πανοικὶ πεπιστευκῶς τῷ Θεῷ. ³⁵ Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες· ‘Ἀπό- ^c λυσον τοὺς ἀνθρώπους ἐκείνους.’ ³⁶ Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον, ‘Ὅτι ἀπεστάλκασιν οἱ στρατηγοί, ἵνα ἀπολυθῇτε· νῦν

^b Alex. = Χριστὸν.^c Alex. σὺν.^d Alex. = αὐτοῦ.

GENEVA — 1557.

obscure, seeing we are Romans. ²² And the people together made an insurrection against them, and the Rulers rent their clothes, and commanded *them* to be beaten with rods. ²³ And when they had beaten them sore, they cast *them* into prison, commanding the iaylor to keepe them surely. ²⁴ Who hauing receaued suche commendation, thrust them into the yanner prison, and made their fete fast in the stocks. ²⁵ And at midnight, Paul and Silas prayed, and praised God: and the prisonners heard them.

²⁶ And sodenly ther was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bandes were loosed. ²⁷ When the keeper of the prison waked out of his sleepe, and sawe the prison doores open, he drue out his sword and wolde haue kylled him selfe, supposing the prisoners had bene fled. ²⁸ But Paul cried with a loud voice, saying, Do thy selfe no harme: for we are all here. ²⁹ Then he called for a light and sprang in and came trembling, and fel doune at the fete of Paul and Silas. ³⁰ And brought them out, and said, Syrs, what must I do to be saued? ³¹ And they sayd, Beleue in the Lord Iesus Christe, and thou shalt be saued, and thy honsholde. ³² And they preached vnto him the worde of the Lord, and to all that were in his house.

³³ And he toke them the same houre of the night, and washed *their* woundes, and was baptized, with all that belonged vnto him, straight way. ³⁴ When he had brought them into his house, he set meat before them, and ioyed that he with all his householde beleued in God. ³⁵ And when it was day, the Rulers sent the sergeants, saying, Let those men go. ³⁶ The keeper of the prison tolde this saying to Paul, The Rulers *said* he, haue sent worde to lowse yow. now therefore get you hence,

RHEIMS — 1582.

lavful for vs to receiue, nor doe, being Romanes. ²² And the people ranne against them: and the magistrates tearing their coates, commanded them to be beaten with rods. ²³ And when they had laid many stripes vpon them, they did cast them into prison, commanding the keeper that he should keepe them diligently.

²⁴ When when he had receiued such commendation, cast them into the inner prison, and made their feete fast in the stocks. ²⁵ And at mid-night, Paul and Silas praying, did praise God. And they that were in prison, heard them. ²⁶ But sodenly there was made a great earthquake, so that the foundations of the prison were shaken. And forthwith all the doores were opened: and the bands of all were loosed. ²⁷ And the keeper of the prison waked out of his sleepe, and seeing the doores of the prison opened, drawing out his sword, would haue killed him self, supposing that the prisoners had bene fled. ²⁸ But Paul cried with a loud voice, saying, Doe thy self no harme, for we are all here. ²⁹ And calling for light, he went in, and trembling fel downe to Paul and Silas at their feete: ³⁰ and bringing them forth, he said, Maisters, what must I doe that I may be saued? ³¹ But they said, Beleuee in our Lord IESVS: and thou shalt be saued and thy house. ³² And they preached the vword of our Lord to him with all that were in his house.

³³ And he taking them in the same houre of the night, vvashed their vvvoundes: and him self vvas baptized and all his house incontinent. ³⁴ And when he had brought them into his ovvne house, he laid the table for them, and reioyced vvvith all his house, beleeueng God. ³⁵ And vvhen day vvas come, the magistrates sent the sergeants, saying, Let those men goe. ³⁶ And the keeper of the prison tolde these vvordes to Paul, That the magistrates haue sent that you should be let goe. nowv therfore

AUTHORISED — 1611.

neither to observe, being Romanes. ²² And the multitude rose vp together against them, and the magistrates rent off their clothes, and commanded to beate them.

²³ And when they had layed many stripes vpon them, they cast them into prison, charging the Iaylor to keepe them safely. ²⁴ Who hauing receiued such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

²⁵ And at midnight, Paul and Silas praied, and sang praises vnto God: and the prisonners heard them. ²⁶ And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doores were opened, and euery ones bands were loosed. ²⁷ And the keeper of the prison awaking out of his sleepe, and seeing the prison doores open, he drew out his sword, and would haue killed himselfe, supposing that the prisoners had bene fled. ²⁸ But Paul cried with a loud voice, saying, Doe thy selfe no harme, for we are all here. ²⁹ Then he called for a light, and sprang in, and came trembling, and fell downe before Paul and Silas, ³⁰ And brought them out, and said, Sirs, what must I doe to be saued? ³¹ And they said, Beleuee on the Lord Iesus Christ, and thou shalt be saued, and thy house. ³² And they spake vnto him the word of the Lord, and to all that were in his house. ³³ And hee tooke them the same houre of the night, and washed their stripes, and was baptized, he and all his, straightway. ³⁴ And when he had brought them into his house, he set meat before them, and reioyced, beleeueng in God with all his house. ³⁵ And when it was day, the Magistrates sent the Sergeants, saying, Let those men goe. ³⁶ And the keeper of the prison tolde this saying to Paul, The Magistrates haue sent to let you goe: Now

‘ οὖν ἐξεληόντες, πορεύεσθε ἐν εἰρήνῃ. ’ ³⁷ Ὁ δὲ Παῦλος ἔφη πρὸς αὐτοὺς, ‘ Δείραντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γὰρ ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. ’ ³⁸ ^f Ἀνῆγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι, ³⁹ καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἡρώτων ^g ἐξελεῖν τῆς πολεως. ⁴⁰ ἐξεληόντες δὲ ἐκ τῆς φυλακῆς εἰσήλθον ^h πρὸς τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφούς, παρεκάλεσαν αὐτοὺς, καὶ ἐξήλθον.

XVII. Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ⁱ ἡ συναγωγὴ τῶν Ἰουδαίων. ² κατὰ δὲ τὸ εἶθος τῷ Παύλῳ εἰσήλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία ^k διελέγετο | αὐτοῖς ἀπὸ τῶν γραφῶν,

^c Const. = ἡμᾶς.

^f Alex. Ἀπηγγειλαν.

^g Alex. ἀπὸ τῶν ἀπὸ.

^h Rec. εἰς.

ⁱ Alex. = ἡ

^k Alex. s. εὐαλίθη s. εὐαλίσατο.

^l Alex. πλὴθος πολὺ.

WICLIF — 1380.

delyerid, now thorow go ye out : and go se in pees, ³⁷ and poul seide to hem, thei senten us men of rome in to prisoun that werun betun opunli and vndampned, and now preueth thei bringen us out ? not so but comen thei hemself and delyuere us out, ³⁸ and the cacchepolis teelden thes wordis to the magistratis, and thei dreden : for thei herden that thei werun romayns, ³⁹ and thei camen and bisechiden hem, and thei broukten hem out, and preiden that thei schulden go out of the citee, ⁴⁰ and thei zeden out of prisoun and entriden to lidie & whanne thei sigen brithren : thei counfortiden hem and seden forth.

17. AND whanne thei hadden passid by amfipolis, and appolonye thei camen to thesoloniky, where was a synagoge of iewis, ² and bi custum Poul entrid to hem : & bi thre sabotis he declarid to hem of scripturis : ³ & opened and schewid that it bihoft crist to suffre : and rise agen from deeth, & that this is ihesus crist : whom I telle to you, ⁴ & summe of hem bileueden and werun ioyned to poul and to sylas, and a greet multitude of hethen men worshipid god and noble wymmen not a fewe.

⁵ but the iewis hadden enuye, and token of the comoun puple summe yuel men, and whanne thei hadden made a company thei moueden the citee, and thei camen to iasouns hous, and soukten hem to bringe forth among the puple, ⁶ and whanne thei founden hem not thei drowen iason, and summe brithren to the pryncis of the citee and crieden that thes it hen that mouen the world and hidir thei camen ⁷ whiche iason rescuyed, and thes alle doen agens the maundementis of the emperour and seien that ihesus is another kynge, ⁸ and thei moueden the puple and the pryncis of the citee herynge thes

TYNDALE — 1534.

get you hence and goo in peace. ³⁷ Then sayde Paul vnto them : they haue beaten vs openly vncondenpned, for all that we are Romayns, and haue cast vs into prison : and now wolde they sende vs awaye preuely ? Naye not so, but let them come them selves and fet vs out. ³⁸ When the ministres tolde these wordes vnto the officers, they feared when they hearde that they were Romayns, ³⁹ and came and besought them, and brought them out, and desyred them to departe out of the cite. ⁴⁰ And they went out of the prison and entred into the housse of Lidia, and when they had sene the brethren, they comforted them and departed.

17. AS they made their iorney thorow Amphipolis and Appolonia, they came to thessalonica where was a synagoge of the Jewes. ² And Paul as his maner was, went in vnto them, and thre saboth dayes declared oute of the scripture vnto them, ³ openynge and allegynge that Christ must nedes haue suffred and rysen agayne from deeth, and that this Iesus was Christ, whom (sayde he) I preache to you. ⁴ And some of them beleved and came and accompanied with Paul and Syllas : also of the honourable Grekes a greute multitude, and of the chefe women, not a fewe.

⁵ But the Jewes which beleved not, havyng indignacion, toke vnto them evyll men which were vagabondes, and gadered a company, and set all the cite on a roore, and made assaute vnto the housse of Iason, and sought to bringe them out to the people. ⁶ But when they founde them not, they drue Iason and certayne brethren vnto the heedes of the cite cryinge : these that trouble the worlde, are come hydder also, ⁷ which Iason hath receaved preuely. And these all do contrary to the elders of Cesar, affirmynge another kynge, one Iesus. ⁸ And they troubled the people and the officers of the cite when they hearde thes thinges.

CRANMER — 1539.

hence, and go in peace. ³⁷ Then sayd Paul vnto them : they haue beaten vs openly vncondenpned, for all that we are Romayns, and haue cast vs into prison : and now wolde they sende vs awaye preuely ? Naye Uerely, but let them come them selues, and fet vs out. ³⁸ When the ministres tolde these wordes vnto the officers, they feared when they hearde, that they were Romaynes, ³⁹ they cam and besought them : and brought them out, and desyred them, to departe out of the cytie. ⁴⁰ And they went out of the prison, and entred into the house of Lidia, and when they had sene the brethren, they comforted them, and departed.

17. AS they made their iourney thorow Amphipolis : and Appolonia, they cam to thessalonica, where was a Synagoge of the Jewes. ² And Paul (as his maner was) went in vnto them, and thre Sabbath dayes declared out of the scripture vnto them, ³ openynge and alleginge, that Christ must nedes haue suffred, and ryse agayne from deeth, and that this Iesus was Christ, whom (sayd he) I preach to you. ⁴ And some of them beleved, and cam and accompanied with Paul and Syllas, and of the deuoute Grekes a greute multitude, and of the chefe women, not a fewe.

⁵ But the Iewes which beleved not, had indignacion and toke vnto them cyyll men, which were vagabundes, and gathered a company, and set all the cytie on a roare, and made assaute vnto the house of Iason, and sought to bryngne them out to the people. ⁶ And when they founde them not, they drue Iason, and certayne brethren vnto the heedes of the cite, cryinge : these that trouble the worlde, are come hyther also, ⁷ whom Iason hath receaved preuely. And these all do contrary to the decrees of Cesar, affirminge another kynge, one Iesus. ⁸ And they troubled the people, and the officers of the cytie, when they

³ διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. ⁴ Καί τινες ἐξ αὐτῶν ἐπέισθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων ἡ πολὺ πλῆθος, | γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. ⁵ ^m Προσλαβόμενοι δὲ οἱ Ἰουδαῖοι οἱ ἀπειθοῦντες | τῶν ἀγοραίων ἡ τινὰς ἀνδρας | πονηροὺς, καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν. ^ο ἐπιστάντες τε | τῇ οἰκίᾳ ^p Ἰάσονος, | ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον. ⁶ μὴ εὑρόντες δὲ αὐτοὺς, ἔσυρον τὸν Ἰάσονα καὶ τινὰς ἀδελφούς ἐπὶ τοὺς πολιτάρχας, βοῶντες, Ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ ἐνθάδε πάρεισιν, ⁷ οὓς ὑποδεδεκται Ἰάσων καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος ^q πράττουσι, | βασιλείᾳ λέγοντες ἕτερον εἶναι, Ἰησοῦν. ⁸ Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας

^m Rec. Ζηλωσαντες ἔτι οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι. Const. Προσλαβόμενοι ἔτι οἱ Ἰουδαῖοι οἱ ἀπειθοῦντες. Alex. Ζηλωσαντες ἔτι οἱ Ἰουδαῖοι καὶ προσλαβόμενοι. ⁿ Alex. ἀνδρας τινὰς. ^ο Alex. καὶ ἐπιστάντες. ^p Alex. Ἰάσωος. ^q Alex. πράσσουσι.

GENEVA — 1557.

and go in peace. ³⁷ Then said Paul vnto them, They haue beaten vs openly vncōdemned, for all that we are Romans, and haue cast vs into prison, and now wolde they send vs away preuely? nay verely: but let them come and fet vs out. ³⁸ And the sergants tolde these wordes vnto the Rulers, who feared when they heard that they were Romans. ³⁹ Then came they and prayed them, and broght them out, and desired them to departe out of the citie. ⁴⁰ And they went out of the prison, and entred into the house of Lydia, and when they had sene the brethren, they comforted them, and departed.

17. AS they made their iorney through Amphipolis, and Appolonia, they came to Thessalonica, where was a Synagoge of the Iewes. ² And Paul, as his maner was, went in vnto them, and thre Sabbath dayes disputed with them by the Scriptures, ³ Openyng, and allegyng, that Christ must needs haue suffered, and risen agayn from death: and this is Iesus Christ whom *said he*, I preach to you. ⁴ And some of them beleued, and ioyned in company with Paul and Silas: also of the Greeces that feared God a great multitude, and of the chiefe women, not a fewe.

⁵ But the Iewes which beleued not, hauing indignation, toke vnto them certeyne vagabondes which were wicked felowes, and when they had assembled the people, they set all the citie on a rore, and made assaut against the house of Iason, and sought to bryng them out to the people. ⁶ But when they found them not, they drev Iason and certain brethren vnto the heades of the citie, crying, These are they which haue subuerted the state of the world and here they are, ⁷ Which Iason hath receaved: and these all doe contrary to the decrees of Cesar, affirming that there is another kynge, one Iesus. ⁸ And they troubled the people, and the Rulers of the citie, when they heard these things.

RHEIMS — 1582.

departing, goe ye in peace. ³⁷ But Paul said to them: Being vvhipped openly, vncōdemned, men that are Romanes, they haue cast vs into prison: and now do they send vs out secretly? Not so, but let them come, and let vs out them selues.

³⁸ And the sergants reported these wordes to the magistrates. And they vvere afraid hearing that they vvere Romanes: ³⁹ and comming they besought them, and bringing them forth they desired them to depart out of the citie. ⁴⁰ And going out of the prison, they entred in vnto Lydia: and hauing sene the brethren, they comforted them, and departed.

17. AND vven they had vvalked through Amphipolis and Apollonia, they came to Thessalonica, vvhete there vvas a synagoge of the Iewes. ² And Paul according to his custome entred in vnto them, and three Sabboths he discoursed to them out of the Scriptures, ³ declaring and insinuating that it behoued CHRIST to suffer and to rise againe from the dead: and that this is IESVS CHRIST, vvhom I preach to you. ⁴ And certayne of them beleued, and vvere ioyned to Paul and Silas, and of the Gentiles that serued God a great multitude, and noble women not a few. ⁵ But the Iewes enuyng, and taking vnto them of the rascal sort certayne naughtie men, and making a tumult stirred the citie: and besetting Iasons house, sought to bring them forth vnto the people. ⁶ And not finding them, they drevv Iason and certayne brethren to the princes of the citie, crying, That these are they that stirre vp the vvorld, and are come hither. ⁷ vvhom Iason hath receiued, and al these doe against the decrees of Cesar, saying that there is an other king, IESVS. ⁸ And they moued the people, and the princes of the citie hearing these

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therefore depart, and goe in peace. ³⁷ But Paul said vnto them, They haue beaten vs openly vncōdemned, being Romanes, and haue cast vs into prison, and now doe they thrust vs out priuily? Nay verely, but let them come themselves, and fetch vs out. ³⁸ And the Sergeants tolde these words vnto the Magistrates: and they feared when they heard that they were Romanes. ³⁹ And they came and besought them, and brought them out, and desired them to depart out of the citie. ⁴⁰ And they went out of the prison, and entred into the house of Lydia, and when they had sene the brethren, they comforted them, and departed.

17. NOW when they had passed thorow Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Iewes. ² And Paul, as his maner was, went in vnto them, and three Sabbath dayes reasoned with them out of the Scriptures, ³ Opening and alleadging, that Christ must needs haue suffered and risen againe from the dead: and that this Iesus whome I preach vnto you, is Christ. ⁴ And some of them beleued, and commorated with Paul and Silas: and of the deuout Greeks a great multitude, and of the chiefe women not a few.

⁵ But the Iewes which beleued not, moued with enuie, tooke vnto them certayne lewd fellows of the baser sort, and gathered a company, and set all the citie on an vproue, and assaulted the house of Iason, and sought to bring them out to the people. ⁶ And when they found them not, they drew Iason, and certayne brethren vnto the rulers of the citie, crying, These that haue turned the world vp-side downe, are come hither also. ⁷ Whom Iason hath receiued: and these all doe contrary to the decrees of Cesar, saying, that there is another King, one Iesus. ⁸ And they troubled the people, and the rulers of the citie, when they heard these

ταῦτα.⁹ καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς.¹⁰ Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν· οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήεσαν.¹¹ οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ δὲ καθ' ἡμέραν ἀνακρίνοντας τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως.¹² πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι.¹³ ὥς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροία κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κάκεῖ σαλεύοντες τοὺς ὄχλους.¹⁴ εὐθέως δὲ τότε τὸν Παῦλον ἐξ-ἀπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὥς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.¹⁵ Οἱ δὲ καθιστῶντες τὸν Παῦλον, ἤγαγον αὐτὸν ἕως

⁹ Alex. = τοῦ.⁴ Alex. + καὶ παράσποντες.⁴ Alex. s. = ὡς s. ἕως.

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things; ⁹ and whanne satisfacioun was takun of Iason and of other thei leten poul and silas go.

¹⁰ And anon bi nyȝt britheren leten silas go in to beroun; ⁊ whanne thei camen thidir thei entriden in to the synagoge of the iewis, ¹¹ but thes werun the worthier of hem that ben at thesologyk whiche resceyueden the word with al desire: eche day sekyng scripture, if thes thingis hadden hem so; ¹² and many of hem bileuden and of hethen wymmen onest and men not a fewe, ¹³ but whanne the iewis in tessolonyk hadden knowe, that also at bero, the word of god was prechid of poul: thei camen thidir mounyng and distirbylge the multitude, ¹⁴ and tho anon britheren deluyveriden poul that he schulde go to the see; but silas and tymothe the dwelten there, ¹⁵ and thei that ledde forth poul, ledde hym to atenes; and whanne thei hadden take amaundement of hym to silas and to tymothe that ful hiȝnyȝ thei schulde come to hym: thei wenten forth.

¹⁶ And while poul abood hem at atenes: his spirit was moued in hym: for he siȝ the eitec ȝoun to idolatrie, ¹⁷ therfor he disputid in the synagoge with iewis and with men that worschipiden god, and in the dome place bi alle dayes to hem that herden; ¹⁸ and summe epucureis and stoisens, and filosofis disputiden with hym and summe sciden, what wil this sower of wordis seye? and other seiden, he semeth to be a teller of newe fendis for he telde to hem ihesus and the agenysynge, ¹⁹ ⁊ thei token and ledde hym to ariopage and seiden, moun we wite what is this newe doctryne that is seid of thes? ²⁰ For thou bryngst ynne summe newe thingis to oure eiris; therfor we wolen wite:

hiȝnyȝ, hastily. ȝoun, given. dome, judgment. agenysynge, resurrection. moun, may. wite, knowe.

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⁹ And when they were sufficiently answered of Iason and of the other, they let them go.

¹⁰ And the brethren immediately sent away Paul and Syllas by nyght vnto Berrea. Which when they were come thither, they entred into the synagoge of the Iewes. ¹¹ These were the noblest of byrthe amonge them of Thessalonía which receaued the worde with all diligence of mynde, and searched the scriptures dayly whether those thinges were even so.

¹² And many of them beleued: also of worshipfull women which were Grekes, and of men not afeawe. ¹³ When the Iewes of Thessalonía had knowledge that the worde of God was preached of Paul at Berrea, they came there and moued the people. ¹⁴ And then by and by the brethren sent away Paul to goo as it were to the see: but Syllas and Timotheus abode there still. ¹⁵ And they that gyded Paul brought him vnto Attens; and receaued a commaundement vnto Syllas and Timotheus for to come to him atonce, and came their waye.

¹⁶ Whyll Paul wayted for them at Attens, his sprete was moued in him, to se the cite geuen to worshippinge of ymages. ¹⁷ Then he disputed in the synagoge with the Iewes, and with the deuout persones, and in the market dayly with them that came vnto him. ¹⁸ Certayne philosophers of the Epicures and of the stoyckes, disputed with him. And some ther were which sayde: what will this babler saye. Other sayd: he semeth to be a tydynges bringer of newe deuyls, because he preached vnto them Iesus and the resurrection.

¹⁹ And they toke him, and brought him into Marce strete sayinge: maye we not knowe what this newe doctryne wher of thou speakest, is? ²⁰ For thou bringest straunge tydynges to oure eares. We

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hearde these thinges. ⁹ And when they were sufficiently answered of Iason, and of the other, they let them go.

¹⁰ And the brethren immediately sent away Paul and Syllas by nyghte vnto Berrea. Which when they were come thither, they entred into the Synagoge of the Iewes. ¹¹ These were the noblest of byrth amonge them of Thessalonía, whiche receaued the worde wyth all dygence of mynde, and searched the scriptures dayly, whether those thinges were euen so.

¹² And many of them belened: also of worshipfull women which were Grekes, and of men not afeaw. ¹³ When the Iewes of Thessalonía had knowledge, that the worde of God was preached of Paul at Berrea: they came, and moued the people there. ¹⁴ And then immediately the brethren sent away Paul, to go as it were to the see: but Syllas and Timotheus abode there styll. ¹⁵ And they that gyded Paul, brought him vnto Athens, and receaued a commaundement vnto Syllas and Timotheus, for to come to him with speede, and came their waye. ¹⁶ Whil Paul wayted for them at Athens, his sprete was moued in him, when he sawe the cytie geuen to worshippynge of ymages. ¹⁷ Then disputed he in the synagoge with the Iewes, and with the deuoute persones: and in the market dayly with them that came vnto him by chaunce. ¹⁸ Certayne Philosophers of the Epicures and of the Stoyckes, disputed with him. And some ther were which sayd: what will this babler saye? Other sayd: he semeth to be a tydynges bringer of newe deuils, because he preached vnto them Iesus and the resurrection.

¹⁹ And they toke him, and brought him into Marce strete, sayinge: maye we not knowe what this newe doctryne wherof thou speakest, is? ²⁰ For thou bryngest straunge tydynges to oure eares. We wolde knowe

Ἀθηνῶν· καὶ λαβόντες ἐντολήν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξήσαν.

¹⁶ Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ^a θεωροῦντι| κατείδωλον οὔσαν τὴν πόλιν. ¹⁷ διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πάσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. ¹⁸ τινες δὲ^z καὶ τῶν Ἑπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔλεγον, ‘Τί ἂν θέλοι ὁ σπερ-
‘μολόγος οὗτος λέγειν;’ Οἱ δὲ, ‘Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι,’ ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. ¹⁹ ἐπιλαβόμενοι τε αὐτοῦ, ἐπὶ τὸν Ἄρειον πάγον ἤγαγον λέγοντες, ‘Δυνάμεθα γνῶναι, τίς ἡ καὶνὴ αὕτη ἡ ὑπὸ
‘σοῦ λαλουμένη διδασχά;’ ²⁰ ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν

^a Alex. s. ὑπέρβαινας s. ὑπέρβαινον.

^z Alex. = αὐτὸν.

^y Alex. θεωροῦντος.

^z Rec. = καί.

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⁹ Notwithstanding when they had received sufficient assurance of Iason and of the other, they let them go. ¹⁰ And the brethren immediately sent away Paul and Silas by night vnto Berea, which when they were come thither, they entred into the Synagoge of the Iewes. ¹¹ These were more worthy men then they which were at Thessalonica, which receaued the worde with readiest affection, and searched the Scriptures dayly, whether those things were so.

¹² Then many of them beleued: and honest women, which were Grekes, and men not afewe. ¹³ When the Iewes of Thessalonica had knowledge, that the worde of God was preached of Paul at Berea, they came thither also and moued the people. ¹⁴ But by and by the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there styl. ¹⁵ And they had charge to conduit Paul safely, and broght him euen to Athens: and receaued a commandement vnto Silas and Timotheus, for to come to him at once, and so came their way.

¹⁶ While Paul waited for them at Athens, his sprite was moued in him, to se the citie subiect to worship idoles. ¹⁷ Therefore he disputed in the Synagoge with the Iewes, and with them that feared God, and in the market dayly with whome soeuer he met. ¹⁸ Certaine Philosophers of the Epicures, and of the Stoicks, disputed with him. and some said, What wil this babler say? Other sayd, He seemeth to be a tydings bringer of newe Gods (because he preached vnto them Iesus, and the resurrection.) ¹⁹ And they toke hym, and broght him into Mars strete, saying, May we not know, what this new doctrine, wherof thou speakest, is?

²⁰ For thou bryngest strange tydynges to our cares: we wolde know therfore, what

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things. ⁹ And taking a satisfaction of Iason and of the rest, they dismissed them. ¹⁰ But the brethren forthwith by night sent away Paul and Silas vnto Berea.

Vho vhen they vvere come, entred into the synagogue of the Iewes. ¹¹ And these were more noble then they that are at Thessalonica, vho receiued the vword vwith all greedines, daily searching the scriptures, if these things vvere so. ¹² And many surely of them beleueed, and of honest vwomen Gentiles, and men not a fevv.)

¹³ And vwhen the Iewes in Thessalonica vnderstood, that at Berea also the vword of God vvas preached by Paul, they came thither also, mouing and troubling the multitude. ¹⁴ And then immediatly the brethren sent away Paul, to goe vnto the sea: but Silas and Timothee remained there. ¹⁵ And they that conducted Paul, brought him as farre as Athens, and receiuing commaundement of him to Silas and Timothee, that they should come to him very speedily, they departed.

¹⁶ And vwhen Paul expected them at Athens, his spirit vvas incensed vwithim him, seeing the citie giuen to Idolatrie. ¹⁷ He disputed therfore in the synagogue vwith the Iewes, and them that serued God, and in the market-place, euery day vwith them that vvere there. ¹⁸ And certaine Philosophers of the Epicures and the Stoikes disputed vwith him, and certaine said, Vvhat is it that this vword-sover vould say? But others, He seemeth to be a preacher of nev v gods. because he preached to them Iesus and the resurrection. ¹⁹ And apprehending him, they led him to Areopagus, saying, May vve know vwhat this new doctrine is that thou speakest of? ²⁰ For thou bringest in certain nev things to our cares. Vve vvil

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things. ⁹ And when they had taken securitie of Iason, and of the other, they let them goe.

¹⁰ And the brethren immediately sent away Paul and Silas by night vnto Berea: who coming thither, went into the Synagogue of the Iewes. ¹¹ These were more noble then those in Thessalonica, in that they receiued the word with all readinesse of minde, and searched the Scriptures daily, whether those things were so. ¹² Therefore many of them beleued: also of honourable women which were Greekes, and of men not a few. ¹³ But when the Iewes of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred vp the people. ¹⁴ And then immediatly the brethren sent away Paul, to goe as it were to the sea: but Silas and Timotheus abode there still. ¹⁵ And they that conducted Paul, brought him vnto Athens, and receiuing a commandement vnto Silas and Timotheus, for to come to him with all speed, they departed.

¹⁶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the citie^a wholly giuen to idolatrie. ¹⁷ Therefore disputed he in the Synagogue with the Iewes, and with the deuout persons, and in the market daily with them that met with him. ¹⁸ Then certaine Philosophers of the Epicureans, and of the Stoicks, encountered him: and some said, What wil this^b babler say? Other some, He seemeth to bee a setter forth of strange gods: because hee preached vnto them Iesus, and the resurrection. ¹⁹ And they tooke him, and brought him vnto^c Areopagus, saying, May we know what this new doctrine, wherof thou speakest, is? ²⁰ For thou bringest certain strange things to our cares: we would know therefore what

^a Or, full of idoles. ^b Or, base fellow. ^c Or, Mars-hill: It was the highest court in Athens.

ἡ βουλόμεθα οὖν γινῶναι, ^a τί ἂν| θέλοι, ταῦτα εἶναι. ²¹ Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπίδημοῦντες ξένοι εἰς οὐδὲν ἕτερον ^b εὐκαίρουν, | ἢ λέγειν τι καὶ ἀκούειν καινότερον. ²² Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἔφη, Ἀνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. ²³ διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εἶρον καὶ βωμὸν ἐν ᾧ ἐπεγεγράπτο, “Ἀγνώστῳ Θεῷ.” ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. ²⁴ ὁ Θεὸς οὗ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, ²⁵ οὐδὲ ὑπὸ χειρῶν ἀνθρώπων| θεραπεύεται προσ- δεόμενός τινος, αὐτὸς δίδους πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα. ²⁶ ἐποίησέ τε ἐξ ἐνὸς ^d αἵματος| πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον| τῆς γῆς, ὀρίσας ^e προστεταγμένους| καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν

^a Alex. τίνα.^b Alex. ἡκαίρουν.^c Alex. ἀνθρώπων.^d Alex. = αἵματος.^e Alex. παντός προσώπων.^f Rec. προτεταγμένων.

WICLIIF—1380.

what these thingis wolen be, ²¹ for alle men of athenes and comelyngis herborid zaen tente to noon other thing but ther to seye ether to here summe newe thing; ²² and poul stood in the myddil of ariopage and seide; men of atenes bi alle thingis; I se you as veyn worshipers; ²³ for I passid and siȝ youre mawmetis; and foond an autir in youre writun to the vnknowun god; therfor whiche thing ȝe vnknowynge worschipen: this thing I schewe to you; ²⁴ god that made the world and alle thingis that ben in it: this for he is lord of heuene and of erthe, dwelith not in templs mad with hond; ²⁵ nether is worschipid bi mannes hondis; nether hath nede of ony thing: for he ȝeuth lif to alle men, and brething and alle thingis; ²⁶ and made of oon alle the kynde of men to enhabite on al the face of the erthe, determynynge tymes ordeyneden, and termes of the dwellynge of hem ²⁷ to seke god; if parauntere thei felen hym ether fynden: thouȝ he be not fer fro eche of you ²⁸ for in hym we lyuen and mouen and ben; as also summe of youre poctis seiden; and we ben also the kynde of hym; ²⁹ therfor sithen we ben the kynde of god: we schuln not deme that godli thing is like gold and siluer ether stone ether to graunye of craft and thouȝte of man; ³⁰ for god dispatch the tymes of this vnkunynge and now schewith to men that alle euery where don penaunce; ³¹ for that he hath ordeyned a day: in whiche he schal deme the world in equite in a man in whiche he ordeyned and ȝaf feith to alle men: and reisid hym fro deeth; ³² and whanne thei hadden herde the aȝerisynge of deed men; summe scorneden and summe seiden; we schuln here theȝe eft of this thing; ³³ so poul wente out of the myddil of hem; ³⁴ but summen drowen to hym; and bileuden among

TYNDALE—1534.

wolde knowe therfore what these thinges meane. ²¹ For all the Attenians and straungers which were there, gave them selves to nothinge els; but ether to tell or to heare newe tydynges.

²² Paul stode in the myddes of Marse strete and sayde: ye men of Attens; I perceave that in all thinges ye are to superstitious. ²³ For as I passed by, and behelde the maner how ye worship youre goddes; I founde an autre wher in was written: vnto the vnknowen god. Whom ye then ignorantly worship, him shewe I vnto you. ²⁴ God that made the worlde and all that are in it; seyng that he is Lorde of heuene and erth; he dwelleth not in temples made with hondes; ²⁵ nether is worshipped with mennes hondes; as though he neded of eny thinge; seinge he him selfe geueth lyfe and breeth to all men euery where; ²⁶ and hath made of one bloud all nacions of men; for to dwell on all the face of the erthe; and hath assigned before how longe tyme; and also the endes of their inhabitacioun; ²⁷ that they shuld seke God; yf they myght fele and fynde him; though he be not farre from euery one of vs. ²⁸ For in him we lyue; move and haue oure beyng; as certayne of youre awne Poctes sayde. For we are also his generacion. ²⁹ For as moche then as we are the generacion of God; we ought not to thynke that the godhed is lyke vnto golde; silver or stone; graven by crafte and ymaginacion of man.

³⁰ And the tyme of this ignorance God regarded not: but now he byddeth all men euery where repent; ³¹ because he hath apointed a day; in the which he will iudge the worlde accordynge to ryghtewysnes; by that man whom he hath apointed; and hath offered faith to all men; after that he had raysed him from deeth.

³² When they hearde of the resurrection from deeth; some mocked; and other sayde: we will heare the agayne of this matter.

³³ So Paul departed from amonge them.

³⁴ Howbeit certayne men claued vnto Paul

CRANMER—1539.

therfore, what these thinges meane. ²¹ For all the Athenians and straungers which were there, gaue them schew to nothing els; but ether to tell, or to heare some newe thing.

²² Paul stode in the myddes of Marce strete, and sayde: ye men of Athens, I perceave that in all thinges ye are to superstitious. ²³ For as I passed by, and behelde the maner how ye worship youre goddes; I founde an auter wherin was written: vnto the vnknowen God. Whom ye then ignorantly worship, him shew I vnto you: ²⁴ God that made the worlde and all that are in it (seinge that he is Lorde of heauen and earth) dwelleth not in templs made with handes. ²⁵ nether is worshipped with mennes handes, as though he neded of eny thyng, seinge he him selfe geueth lyfe and breth to all men euery where, ²⁶ and hath made of one bloud all nacions of men, for to dwell on all the face of the earth, and hath assigned before, how longe tyme, and also the endes of their inhabitacion, ²⁷ that they shuld seke God, yf they myght fele and fynde him, though he be not farre from euery one of vs. ²⁸ For in him we lyue, mooue, and haue oure beinge, as certayne of your awne Poctes sayd: For we are also his generacion. ²⁹ For as moche then as we are the generacion of God, we ought not to thinke that the Godhead is lyke vnto golde, syluer or stone, grauen by crafte and ymaginacion of man.

³⁰ And the tyme of this ignorance God regarded not. But now byddeth all men euery where repent, ³¹ because he hath apointed a day, in the which he will iudge the world with ryghtewesnes, by that man by whom he hath apointed, and hath offered faith to all men, after that he had raysed him from deeth.

³² When they hearde of the resurrection from deeth, some mocked, and other sayd: we will heare the agayne of this matter.

³³ So Paul departed from amonge them.

³⁴ Howbeit certayne men claued vnto Paul

^a comelyngis, stranngers. herborid, lorded. zaen, beate, attention. mawmetis, idols. ben, are. drowen, drowe. deme, judge. aȝerisynge, resurrection. drowen to hym, drowen, drew.

‘²⁷ ἡ ζῆτειν τὸν Θεόν,| εἰ ἄραγε ψηλαφήσειαν αὐτὸν ^h καὶ| εὖροιεν, ‘καὶ τοιγε| οὐ
 ‘μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα. ²⁸ ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα
 ‘καὶ ἐσμεν’ ὡς καὶ τινες τῶν καθ’ ὑμᾶς ποιητῶν εἰρήκασι, “Τοῦ γὰρ καὶ
 “γένος ἐσμέν.” ²⁹ Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ
 ‘ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι
 ‘ὅμοιον. ³⁰ Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεός, ταῦν παραγ-
 ‘γέλλει τοῖς ἀνθρώποις ^k πᾶσι| πανταχοῦ μετανοεῖν. ³¹ ^l διότι| ἔσθῃσεν ἡμέραν, ἐν
 ‘ἣ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρα-
 ‘σχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν.’ ³² Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν
 οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον, ‘Ἀκουσόμεθά σου ^m πάλιν περὶ τούτου.’ ³³ Καὶ
 οὗτος ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. ³⁴ τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ

℞ Rec. ζῆτειν τὸν κύριον. ^h Alex. ἡ. ⁱ Alex. καίγ. ^k Alex. πάντας. ^l Alex. καθότι. ^m Alex. s. περὶ τούτου καὶ πάλιν s. περὶ τούτου πάλιν

GENEVA — 1557.

these things meane. ²¹ For all the Athenians, and strangers which dwelt there, gaue them selues to nothing els, but ether to tel, or to heare some new tidinges. ²² Paul stode in the myddes of Mars strete, and sayd, Ye men of Athens, I perceau that in all thinges ye are to superstitious. ²³ For as I passed by, and behelde the maner how ye worshyp your goddes, I founde an aukter wherin was written, VNTO THE VNKNOWN GOD. Whome ye then ignorantly worshyp, him shewe I vnto you.

²⁴ God that made the worlde, and all that is in it: saying that he is Lord of heauen and earth, dwelleth not in temples made wyth handes. ²⁵ Neither is worshipped with mens handes, as thogh he needed any thing, seing he geueth to all, lyfe and breath and all thinges: ²⁶ And hath made of one bloud all man kynde, for to dwel on all the face of the earth, and hath assigned the tymes which were ordeyned before, and the endes of their inhabitation. ²⁷ That they shulde seke God, yf they myght fele, and fynde hym, thogh doutles he be not farre from euery one of vs. ²⁸ For in him we lyue, moue, and haue our being, as also certayne of your owne Poetes haue sayd, For we are also his generation.

²⁹ For as muche then, as we are the generation of God, we ought not to thinke that the Godhead is lyke vnto golde, syluer, or stone grauen by crafte and imagination of man. ³⁰ And the tyme of this ignorance, God regarded not. But now he biddeth all men, euery where repent. ³¹ Because he hath appointed a day, in the which he wil iudge the world according to righteousnes, by that man whom he hath appointed, *which thing* he made manifest to all men, in that he raysed him from death. ³² When they heard of the resurrection from death, some mocked: and other sayd, We wyl heare thee agayne of this matter. ³³ So Paul departed from among them. ³⁴ Howbeit certayne men

RHEIMS — 1582.

knovv therfore vvhat these things may meane. ²¹ And al the Athenians, and the strangers sciourning there, emploied them selues to nothing els but either to speake, or to heare some nevves.) ²² But Paul standing in the middes of Arcopagus, said:

Ye men of Athens, in al things I perceiue you as it vvere superstitious. ²³ For passing by and seeing your Idols, I found an altar also vvherexpon vvas vvritten, *To the vnknoovven God.* That therfore vvhich you vvorshippe, not knowing it, the same do I preach to you. ²⁴ The God that made the vvorld and al things that are in it, he being Lord of heauen and earth, dvvelleth not in temples made vvith hand, ²⁵ neither is he serued vvith mens handes, needing any thing, vvhereas him self giueth liue vnto al, and breathing, and al things: ²⁶ and he made of one al mankinde, to inhabite vpon the vvhole face of the earth, assigning set times, and the limits of their habitation, ²⁷ for to seeke God, if happily they may feele or finde him, although he be not farre from euery one of vs. ²⁸ For in him vve liue and moue and be, as certaine also of your ovvne poëtes said, *For of his kinde also vve are.* ²⁹ Being therfore of Gods kinde, vve may not suppose, the Diuinitie to be like vnto gold or siluer, or stone, the grauing of art and deuise of man. ³⁰ And the times truly of this ignorance vvhereas God dispised, novv he denounceth vnto men that al euery vvhere doe penance, ³¹ for that he hath appointed a day wherein he vvill iudge the vvorld in equitie, by a man vvhom he hath appointed, giuing al men faith, raying him vp from the dead.

³² And vvhen they had heard the resurrection of the dead, certaine in deede mocked, but certaine said, Vve vvill heare thee agayne concerning this point. ³³ So Paul vvvent forth out of the middes of them. ³⁴ But certaine men ioyning vnto

AUTHORISED — 1611.

these things meane. ²¹ (For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

²² Then Paul stood in the midst of ^a Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. ²³ For as I passed by, and beheld your ^b deuotions, I found an Altar with this inscription, *TO THE UNKNOWN GOD.* Whom therefore ye ignorantly worship, him declare I vnto you. ²⁴ God that made the world, and all things therein, seeing that hee is Lord of heauen and earth, dwelleth not in Temples made with hands: ²⁵ Neither is worshipped with mens hands as though he needed any thing, seeing hee giueth to all life and breath, and all things, ²⁶ And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: ²⁷ That they should seeke the Lord, if haply they might feele after him and finde him, though he be not farre from euery one of vs. ²⁸ For in him we liue, and moue, and haue our being, as certaine also of your owne Poets haue said, For we are also his offspring. ²⁹ Forasmuch then as wee are the offspring of God, wee ought not to thinke that the Godhead is like vnto golde, or siluer, or stone grauen by arte, and mans deuice. ³⁰ And the times of this ignorance God winked at, but now commandeth all men euery where to repent: ³¹ Because he hath appointed a day in the which he will iudge the world in righteousness, by that man whom hee hath ordained, whereof he hath giuen assurance vnto all men, in that he hath raised him from the dead.

³² And when they heard of the resurrection of the dead, some mocked: and others said, Wee will heare thee againe of this matter. ³³ So Paul departed from among them. ³⁴ Howbeit, certaine men claue vnto

^a Or, court of the Areopagites. ^b Or, gods that you worship, 2 Thess. 2. 4. ^c Or, offered faith.

ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

XVIII. Μετὰ δὲ ταῦτα χωρισθεὶς ^a ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον· ² καὶ εὗρόν τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, (διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ^{ἐκ} τῆς Ῥώμης,) προσῆλθεν αὐτοῖς· ³ καὶ διὰ τὸ ὁμότεχνον εἶναι, ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο· ⁴ ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην· | διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθ' ἐτε Ἰουδαίους καὶ Ἑλλήνας. ⁵ Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο ⁹ τῷ λόγῳ | ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις ⁷ τὸν Χριστὸν Ἰησοῦν. ⁸ ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων,

^a Alex. = ὁ Παῦλος.

⁹ Alex. ἀπό.

⁷ Alex. ἦσαν γ. σ. τῇ τέχνῃ.

WICLIF — 1380.

which dynyse ariopage was, and a womman bi name damaris, and other men with hem.

18. AFTIR thes thingis Poul seide out of athenes: and come to corentheie, ² and he foond a man a iew aquyla bi name of ponte bi kinde; that late cam fro italie and priscille his wiif for that claudins commaundid alle iewis to departe fro rome; ³ he cam to hem; ⁴ and for he was of the same crafte: he dwelled with hem and wroughte, and thei werun of roopmaker crafte; ⁴ and he disputid in the synagoge bi ech sabboth puttynge among the name of the lord ihesus; and he counceildid iewis and grekis;

⁵ and whanne silas and tymothe camen fro macedonie: poul gaf bisynesse to the word; ⁷ witnessid to the iewis that ihesus is crist; ⁶ but whanne thei agenseind and blasfemed, he shoke awey his clothis and seide to hem; soure blood be on zoure heed; I schal be clene fro hennes forth; and schal go to hethen men; ⁷ ⁸ he passid fro theennes: and entrid in to the hous of a iust man tite bi name that worschipid god; whos hous was ioyned to the synagoge; ⁹ and crispe prince of the synagoge: bilenede to the lord with al his hous; and many of the corynthies herden and bileueden: and werun cristened.

⁹ and the lord seide bi nyzt to poul bi a visoun; nyle thou drede, but speke and be not stille; ¹⁰ for I am with thee and no man schal be putte to thee to noye thee: for myche puple is to me in this cite; ¹¹ and he dwelled there a zeer and sixe monthis techynge among hem the word of god; ¹² but whanne gallio was proconsul of achaye, iewis risun up with o wille agens poul and ledde hym to the doom; ¹³ and seiden agens the lawe: this counceillith

TYNDALE — 1534.

and beleued; amonge the which was Dionysius a senatour; and a woman named Damaris; and other with them.

18. AFTER that, Paul departed from Attens, and came to Corinthum, ² and founde a certayne Iewe named Aquila; borne in Pontus; latly come from Italie with his wyfe Priscilla (because that the Emperour Claudius had commaunded all Iewes to departe from Rome) and he drewe vnto them. ³ And because he was of the same crafte; he abode with them and wrought: their crafte was to make tentes. ⁴ And he preached in the synagoge every sabbath day; and exhorted the Iewes and the gentyls.

⁵ When Sylas and Timotheus were come from Macedonia; Paul was constrained by the sprete to testifie to the Iewes that Iesus was very Christ. ⁶ And when they sayde contrary and blasphemed; he shoke his rayment and sayde vnto them: yourre blood upon yourre awne heeddes; and from hence forth I goo blamelesse vnto the gentyls. ⁷ And he departed thence; and entred into a certayne mannes housse named Iustus a worshiper of god; whose housse ioyned harde to the synagoge. ⁸ How be it one Crispus the chefe ruler of the synagoge beleued on the lorde with all his housholde; and many of the Corinthians gaue audience and beleued and were baptised.

⁹ Then spake the lorde to Paul in the nyght by a visyon: be not afraide, but speake; and holde not thy peace: ¹⁰ for I am with the; and no man shall invade the that shall hurte the. For I have moche people in this cite. ¹¹ And he continued there a yere and sixe monethes; and taught them the worde of God.

¹² When Gallio was ruler of the countre of Acaia; the Iewes made insurrection with one accorde agaynst Paul; and brought him to the iudgement seate; ¹³ saying: this felow counceileth men to worship God

CRANMER — 1539.

and beleued: amonge the which was Dionysius a senatour, and a woman named Damaris, and other with them.

18. AFTER this, Paul departed from Athens, and came to Corinthum, ² and founde a certayne Iewe named Aquila, borne in Pontus, lately come from Italie with his wyfe Priscilla (because that the Emperour Claudius had commaunded all Iewes to departe from Rome) and he drew vnto them. ³ because he was of the same crafte, he abode with them, and wrought: their crafte was to make tentes. ⁴ And he preached in the synagoge every Sabbath daye (setting forth in the meane whyle the name of the Lorde Iesus) and exhorted the Iewes and the gentyls.

⁵ When Silas, and Timotheus were come from Macedonia, Paul was constrained by the sprete, to testifie to the Iewes that Iesus was very Christ. ⁶ And when they sayde contrary and blasphemed he shoke hys rayment and sayde vnto them: yourre blond be vpon yourre awne heeddes: from hence forth wyll I go blamelesse vnto the gentyls. ⁷ And he departed thence, and entred into a certayne mannes house, named Iustus, a worshipper of God, whose house ioyned hard to the synagoge. Howbeit, ⁸ one Crispus the chefe ruler of the synagoge beleued on the Lorde with all his housholde, and many of the Corinthians when they gaue audience, beleued, and were baptised.

⁹ Then spake the Lorde to Paul in the nyght by a visyon: be not afraide, but speake, and holde not thy peace: ¹⁰ for I am with the, and no man shall invade the, that shall hurte the. For I haue moche people in this cite. ¹¹ And he continued there a yere and syxe monethes, and taught them the worde of God.

¹² When Gallio was ruler of the countre of Acaia, the Iewes made insurrection with one accorde agaynst Paul, and brought him to the iudgement seate, ¹³ saying: this felow counceileth men to worship God

⁹ le, wert
agaynst, gainaid.
allure, judgment.

kinde, kindred, or, country.
nyle, not. o, one.

ἐκτιναζάμενος τὰ ἱμάτια, εἶπε πρὸς αὐτοὺς, 'Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν καθαρὸς ἐγὼ, ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.' ⁷ Καὶ μεταβὰς ἐκέλευεν ἡλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν Θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. ⁸ Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο. ⁹ Εἶπε δὲ ὁ Κύριος δι' ὀράματος ἐν νυκτὶ τῷ Παύλῳ, 'Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς·' ¹⁰ διότι ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαι σε· διότι λαὸς ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ.' ¹¹ Ἐκάθισέ τε| ἐναντὶν καὶ μῆνας ἕξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ. ¹² Γαλλίωνος δὲ ἀνθυπατεύοντος| τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα λέγοντες, ¹³ 'Οτι παρὰ τὸν νόμον οὗτος ἀναπέθει

⁹ Rec. τῷ πνεύματι.⁷ Alex. + εἶναι.⁸ Alex. εἰσῆλθεν.⁴ Alex. ἔι.⁶ Alex. ἀνθυπάτον ὄντος.

GENEVA—1557.

clane vnto Paul, and beleued: among the which was Denis Areopagita, and a woman named Damaris, and other with them.

18. AFTER that, Paul departed from Athens, and came to Corinthus. ² And founde a certayne Iewe, named Aquila borne in Pontus, lately come from Italie, and his wyfe Priscilla (because that the Emperour Claudius had commanded all Iewes to departe from Rome) and he drewe vnto them. ³ And because he was of the same crafte, he abode with them and wrought (for their crafte was to make tentes.) ⁴ And he preached in the Synagoge euery Sabbath day, and exhorted the Iewes, and also the Grekes.

⁵ When Silas and Timotheus were come from Macedonia, Paul burned in sprite to testifie to the Iewes that Iesus was very Christ. ⁶ And when they sayd contrary and blasphemd, he shoke his rayment, and sayd vnto them, Your blood vpon your owne heades, and from hence forth wyl I go blamelesse vnto the Gentils. ⁷ And he departed thence, and entred into a certayne mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagoge. ⁸ And one Crispus the chiefe Ruler of the Synagoge, beleued in the Lord with all his housholde: and many of the Corinthians gaue audience, and beleued and were baptized.

⁹ Then spake the Lord to Paul in the nyght by a vision, Be not afraide, but speake, and holde not thy peace: ¹⁰ For I am with thee, and no man shal inuade thee that shal hurt thee: for I haue much people in this citie. ¹¹ And he continued there a yere and six monethes, and taught them the worde of God. ¹² When Gallio was Lieutenant of the countre of Achaia, the Iewes made insurrection with one accorde agaynst Paul, and brought him to the iudgement seat, ¹³ Saying, This fellow

RHEIMS—1582.

him, did beleue: among vvhom vvas also Dionysius Areopagita, and a vwoman named Damaris, and others vvith them.

18. AFTER these things, departing from Athens, he came to Corinth. ² And finding a certayne Iew, named Aquila, borne in Pontus, vvho of late vvas come out of Italie, and Priscilla his vvife (because Claudius had commaunded all Iewes to depart from Rome,) he came to them. ³ And because he vvas of the same craft, he remained vvith them, and vvrought, (and they vvere tentmakers by their craft.) ⁴ And he disputed in the synagogue euery Sabbath, interposing the name of our Lord Iesus, and he exhorted the Iewes and the Greeces. ⁵ And vvhen Silas and Timothee vvere come from Macedonia, Paul vvas instant in preaching, testifying to the Iewes that Iesus is CHRIST. ⁶ But they contradicting and blaspheming, he shaking his garments, said to them, Your blood vpon your owne head: I being cleane, from hence forth vvill goe to the Gentiles. ⁷ And departing thence, he entred into the house of a certayne man, named Titus Iustus, one that serued God, vvwhose house vvas adioyning to the synagogue. ⁸ And Crispus the prince of the Synagogue beleued our Lord, vvith all his house: and many of the Corinthians hearing beleued, and vvere baptized. ⁹ And our Lord said in the nyght by a vision to Paul, Doe not feare, but speake, and holde not thy peace, ¹⁰ for-because I am vvith thee: and no man shal set vpon thee to hurt thee: for I haue much people in this citie. ¹¹ And he sate there a yere and sixe moneths, teaching among them the vvord of God.

¹² But Gallio being Proconsul of Achaia, the Iewes vvith one accord rose vp agaynst Paul, and brought him to the iudgement seate, ¹³ saying, That this man contrarie

AUTHORISED—1611.

him, and beleued: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

18. AFTER these things, Paul departed from Athens, and came to Corinth, ² And found a certain Iewe named Aquila, borne in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Iewes to depart from Rome) and came vnto them. ³ And because he was of the same craft, he abode with them, and wrought (for by their occupation they were tentmakers.) ⁴ And he reasoned in the Synagogue euery Sabbath, and perswaded the Iewes, and the Greeces. ⁵ And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Iewes, that Iesus was Christ.

⁶ And when they opposed themselves and blasphemed, he shook his raiment, and sayd vnto them, Your blood be vpon your owne heads, I am cleane: from henceforth I will go vnto the Gentiles.

⁷ And he departed thence, and entred into a certayne mans house, named Iustus, one that worshipped God, whose house ioyned hard to the Synagogue. ⁸ And Crispus, the chiefe ruler of the Synagogue, beleued on the Lord, with all his house: and many of the Corinthians, hearing, beleued, and were baptized. ⁹ Then spake the Lord to Paul in the nyght by a vision, Bee not afraid, but speake, and holde not thy peace: ¹⁰ For I am with thee, and no man shal set on thee, to hurt thee: for I haue much people in this city, ¹¹ And hee continued there a yere and sixe moneths, teaching the word of God among them.

¹² And when Gallio was the Deputie of Achaia, the Iewes made insurrection with one accord against Paul, and brought him to the iudgement seat, ¹³ Saying, This fellow perswadeth men to worship God

‘τους ανθρώπους σέβεσθαι τὸν Θεόν.’ ¹⁴ Μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, ‘Εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥαδιούργημα ποιηρὸν, ὧ Ἰουδαῖοι, κατὰ λόγον ἂν ἦνεσχόμην ὑμῶν.’ ¹⁵ εἰ δὲ ‘ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ’ ὑμᾶς, ὅψεσθε αὐτοί· κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι.’ ¹⁶ Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος. ¹⁷ ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν.

¹⁸ ‘Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχήν.’ ¹⁹ κατήντησε δὲ εἰς Ἐφεσον, ἀκακείους κατέλειπεν αὐτοῦ· αὐτὸς δὲ ἐισελθὼν εἰς τὴν συναγωγὴν, διελέχθη τοῖς Ἰουδαίοις.

¹⁴ Alex. = οὖν.

¹⁵ Alex. ζήτηματα.

¹⁶ Alex. = γὰρ.

¹⁷ Alex. = οἱ Ἕλληνες.

¹⁸ Alex. κατήντησαν.

WICLIȝ — 1380.

men to worship god, ¹⁴ and whanne poul bigan to open his mouth: gallion seide to the iewis, if there were any wicked thing ethir yuel trespass; ze iewis, riȝt I schulde suffre ȝou, ¹⁵ but if questions ben of the word, and of names of ȝoure lawe bisee ȝou silf; I wole not be domesman of thes thingis; ¹⁶ and he droof hem fro the dome place, ¹⁷ and alle token sostenes prince of the synagoge, and smoot hym before the dome place, and no thing of thes was to charge to gallion.

¹⁸ and whanne poul hadde abidun many dayes: he seide fare wel to bretheren and bi boot cam to sirie, and priscille, and aquyla camen with hym which hadde clippid his heed in tencris, for he hadde a vowe, ¹⁹ and he cam to effesie, and there he lefte hem, and he zede in to the synagoge and disputid with iewis; ²⁰ and whanne thei preiden that he schulde dwelle more tyme: he consentid not, ²¹ but he made fare wel to bretheren and seide, eft I schal turne agen to ȝou, if god wole; and he wente forth fro effesie, ²² and he cam down to cesarie and he zede up and grette the chirche and came down to antioche, ²³ and whanne he hadde dwelid there summe tyme of tyme: he wente forth walkynge bi rewe thorouȝ the cuntree of galathai and frigie; and confermed alle the discipils.

²⁴ but a few appollo bi name a man of alisaundre of kynde a man eloquent cam to effesie; and he was myȝti in scripture; ²⁵ this man was taughte the wei of the lord, and was feruente in spirit ȝe spake, and taughte diligenti the thingis that werun of ihesus; and knewe onli the baptyum of loon; ²⁶ and this man bigan to do tristli

TYNDALE — 1534.

contrary to the lawe. ¹⁴ And as Paul was about to open his mouth, Gallio sayde vnto the Iewes: yf it were a matter of wronge, or an evyll dede (o ye Iewes) reason wolde that I shulde heare you; ¹⁵ but yf it be a question of wordes, or of names, or of youre lawe, loke ye to it youre selves. For I wilbe no iudge in soche matters, ¹⁶ and he drave them from the seate. ¹⁷ Then toke alle the Grekes Sostenes the chefe ruler of the synagoge and smote him before the iudges seate. And Gallio cared for none of the thinges.

¹⁸ Paul after this, taryed there yet a good while, and then toke his leave of the brethern, and sayled thence into Ciriya, Priscilla and Aquila accompanyinge him. And he shored his heed in Cenchrea, for he had a vowe. ¹⁹ And he came to Ephesus and lefte them there: but he him selfe entred into the synagoge, and reasoned with the Iewes. ²⁰ When they desyred him to tary longer tyme with them, he consented not, ²¹ but bad them fare well sayinge. I must nedes at this feast that cometh be in Ierusalem: but I will retorne agayne vnto you yf God will.

And he departed from Ephesus ²² and came vnto Cesarea: and ascended and saluted the congregacion, and departed vnto Antioche; ²³ and when he had taryed there a while, he departed. And went over all the countree of Galacia and Phrigia by order, strengthynge all the disciples.

²⁴ And a certayne Iewe named Apollos, borne at Alexandria, came to Ephesus; an eloquent man, and myghty in the scriptures. ²⁵ The same was informed in the waye of the Lorde, and he spake fervently in the sprete, and taught diligently the thinges of the Lorde, and knewe but the baptyon of Iohn only. ²⁶ And the same began to speake boldly in the synagoge.

CRANMER — 1539.

contrari to the lawe. ¹⁴ And whan Paul sayde was about to open his mouth, Gallio sayde vnto the Iewes: yf it were a matter of wronge, or an evyll dede (O ye Iewes) reason wold that I shulde heare you: ¹⁵ but yf it be a question of wordes or of names, or of youre lawe, loke ye to it youre selues, For I will be no iudge of soch matters, ¹⁶ and he draue them from the seate. ¹⁷ Then alle the Grekes toke Sostenes the chefe ruler of the Synagoge, and smote him before the iudges seate, And Gallio cared for none of those thinges.

¹⁸ Paul after this, taryed there yet a good while, and then toke his leaue of the brethern, and sayled thence into Ciriya, Priscilla and Aquila accompanying him. And he shored his heed in Cenchrea, for he had a vowe. ¹⁹ And he cam to Ephesus and lefte them there: but he him selfe entred into the Synagoge, and reasoned with the Iewes. ²⁰ When they desyred him to tary longer tyme with them, he consented not, ²¹ but bad them fare well sayinge. I must nedes (at this feast that cometh) be in Ierusalem: but I will retorne agayne vnto you yf God will. And he departed from Ephesus; ²² and whan he was come vnto Cesarea: and ascended vp and saluted the congregacion, he departed vnto Antioche: ²³ and when he had taryed there a while, he departed: and went ouer all the countree of Galacia and Phrigia by order, strengthinge all the disciples.

²⁴ And a certayne Iew named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. ²⁵ The same was informed in the waye of the Lorde, and spake feruently in the sprete, and taught diligently the thinges of the lorde, and knew but the baptime of Iohn only. ²⁶ And the same began to speake boldly in the Synagoge.

ȝuel, evil domes-man, iudge. dome, judgment.
 aȝen, went. ch. again, rewe, ruler, or, order.
 bynde, knote. tristli, courageously.

²⁰ ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μέναι παρ' αὐτοῖς, οὐκ ἐπένευσεν·
²¹ ἀλλ' ἀπετάξατο αὐτοῖς, εἰπὼν, ^c Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην
 ποιῆσαι εἰς Ἱερουσόλυμα· πάλιν ^d δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος.
 Καὶ ἀνῆχθη ἀπὸ τῆς Ἐφέσου· ²² καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ
 ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν. ²³ καὶ ποιήσας χρόνον τινά,
 ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλιτικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας
 τοὺς μαθητάς.

²⁴ Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήν-
 τησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. ²⁵ οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ
 Κυρίου, καὶ ζῶν τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου,
 ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου· ²⁶ οὗτός τε ἤρξατο παρῆρσιαζεσθαι

^b Alex. ἀλλὰ ἀποτάξμενος καὶ αὐτὸν δ. α. αὐτοῖς κ.

^d Alex. = εἰ.

^c Alex. = Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱερουσόλυμα.

^e Alex. = καὶ. ^f Alex. τοῦ Ἰησοῦ s. Ἰησοῦ.

GENEVA—1557.

counselleth men to worship God contrary to the Lawe.

¹⁴ And as Paul was about to open his mouth, Gallio sayd vnto the Iewes, Yf it were a matter of wronge, or an euyl dede (ō ye Iewes) I would according to reason heare you. ¹⁵ But yf it be a question of wordes, and names, and of your Lawe, loke ye to it your selues: for I wil be no iudge in suche matters. ¹⁶ And he draue them from the seat. ¹⁷ Then toke all the Greekes Sosthenes the chief Ruler of the Synagoge, and bet him before the iudges seat: but Gallio cared for none of those things. ¹⁸ Paul after this, taried there yet a good whyle, and then toke his leaue of the brethren, and sayled thence into Syria. (Priscilla and Aquila accompanying him) after that he had shorne his head in Cenchrea: for he had a vowe. ¹⁹ And he came to Ephesus, and left them there: but he entred into the Synagoge, and reasoned with the Iewes. ²⁰ When they desired him to tary longer tyme with them, he consented not. ²¹ But bade them fare wel saying, I must needs in this feast that cometh, be in Ierusalem: but I wil returne agayne vnto you, yf God wil. and he departed from Ephesus. ²² And when he came downe to Cesarea he ascended to Ierusalem, and saluted the Church, and went doune vnto Antioche. ²³ And when he had taryed there a whyle, he departed, and went forthwith ouer all the cuntry of Galacia and Phrygia by order, strengthening all the disciples.

²⁴ And a certayne Iewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the Scriptures. ²⁵ The same was informed in the way of the Lord, and he spake feruently in the Sprite, and taught diligently the thinges of the Lord, and knewe but the baptisme of Iohn only. ²⁶ And he began to spake boldly in the Synagoge.

RHEIMS—1582.

to the Law persuadeth men to worshippe God. ¹⁴ And Paul beginning to open his mouth, Gallio said to the Iewes, If it vvere some vniust thing, or an heinous facte, O you men Iewes, I should by reason heare you. ¹⁵ But if they be questions of vvord and names, and of your law, your selues looke vnto it: I vvill not be iudge of these things. ¹⁶ And he droue them from the iudgement seat. ¹⁷ And al apprehending Sosthenes the prince of the synagogue, strooke him before the iudgement seat: and Gallio cared for none of those things.

¹⁸ But Paul vvhen he had staid yet many daies, taking his leaue of the brethren, sailed to Syria, (and vvith him Priscilla and Aquila, vvho had shorne his head in Cenchris. for he had a vovv. ¹⁹ And he came vnto Ephesus, and them he left there. But him self entring into the synagogue, disputed vvith the Iewes. ²⁰ And vvhen they desired him, that he vvould tarie a longer time, he consented not, ²¹ but taking his leaue, and saying, I vvill returne to you againe God vvilling, he departed from Ephesus. ²² And going dovvn to Cesarea, he vvent vv, and saluted the Church, and came dovvn to Antioche.

²³ And hauing taried there a certaine tyme, he departed, vvalking in order through the cuntry of Galatia and Phrygia, confirming al the disciples.

²⁴ And a certayne Ievv, named Apollos, borne at Alexandria, an eloquent man, came to Ephesus, mighty in the scriptures. ²⁵ This man vvvas taught the vvay of our Lord: and being feruent in spirit he spoke, and taught diligently those things that pertaine to Iesvs, knowing only the baptisme of Iohn. ²⁶ This man therefore began to deale confidently in the synagoge.

AUTHORISED—1611.

contrary to the Law. ¹⁴ And when Paul was now about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or wicked lewdnesse, O yee Iewes, reason would that I should heare with you. ¹⁵ But if it bee a question of words, and names, and of your law, looke ye to it: for I will be no iudge of such matters. ¹⁶ And he draue them from the iudgment seat. ¹⁷ Then all the Greekes tooke Sosthenes the chiefe ruler of the Synagogue, and beat him before the Iudgement seat: and Gallio cared for none of those things.

¹⁸ And Paul after this taried there yet a good while, and then tooke his leaue of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: hauing shorne his head in Cenchrea: for he had a vow. ¹⁹ And he came to Ephesus, and left them there: but he himselfe entred into the Synagogue, and reasoned with the Iewes. ²⁰ When they desired him to tary longer time with them, hee consented not: ²¹ But bade them farewell saying, I must by all means keepe this feast that cometh, in Hierusalem: but I will returne againe vnto you, if God will: and hee sailed from Ephesus. ²² And when he had landed at Cesarea, and gone vpp, and saluted the Church, he went downe to Antioch. ²³ And after he had spent some time there, hee departed, and went ouer all the cuntry of Galatia and Phrygia in order, strengthening all the disciples.

²⁴ And a certayne Iew, named Apollos, borne at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. ²⁵ This man was instructed in the way of the Lord, and being feruent in the spirit, hee spake and taught diligently the thinges of the Lord, knowing only the baptisme of Iohn. ²⁶ And he began to speake boldly in the Synagoge: whom

ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ ⁹ Ἀκύλας καὶ Πρίσκιλλα,| προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο ^h τὴν τοῦ Θεοῦ ὁδόν. | ²⁷ βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδεξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος· ²⁸ εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνύς διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν Ἰησοῦν.

XIX. Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλὸν εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἐλθεῖν | εἰς Ἐφεσον καὶ ^k εὐρών τινας μαθητὰς, ² εἶπε | πρὸς αὐτοὺς, Ἐὶ Πνεῦμα ἅγιον ἐλάβετε πιστεύσαιτες· Οἱ δὲ ^l εἶπον | πρὸς αὐτόν, Ἄλλ' οὐδὲ εἰ Πνεῦμα ἅγιον ἐστίν, ἠκούσαμεν. ³ Εἰπέ τε ^m πρὸς αὐτοὺς, | Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ εἶπον, Εἰς τὸ Ἰωάννου βάπτισμα. ⁴ Εἶπε δὲ

^f Alex. Πρίσκιλλα καὶ Ἀκύλας. ^h Alex. τὴν ὁδὸν τοῦ Θεοῦ. ⁱ Alex. κατελθεῖν. ^k Alex. εὐρεῖν ... εἰπέ τε s. ἔι. ^l Alex. = εἶπον.

WICLIIF—1380.

in the synagoge/ whom whanne priscil and aquyla herden thei tokun hym ⁹ more diligentli expowned to hym the wey of the lord, ²⁷ and whanne he wolde go to acay: britheren excitiden and writun to the discipulis, that thei schulden rescueye hym/ which whanne he cam : zaf myche to hem that bileueden, ²⁸ for he greetli ouercam iewis : and schewid opunli bi scripturis that ihesus is crist.

19. AND it bifille whanne apollo was at corynthis : that poul whanne he hadde go the hijer coostis, he cam to effesie/ & founde summe of discipils, ² and he seide to hem/ whether ze that beleuen han resceued the holi goost ? and thei seiden to hym/ but nether we han herde : if the holi goost is? ³ and he seide/ therfor in what thing ben ze baptisid? and they seiden/ in the baptyrn of Ion, ⁴ and Paul seide/ Ioon baptisid the puple in baptyrn of penaunce : and taugte that thei schulden bileue in hym that was to comynge after hym that is in ihesus, ⁵ whanne thei herden thes thingis/ thei werun baptisid in the name of the lord ihesus, ⁶ and whanne poul hadde leid on hem his hondis : the holi goost cam in hem : and thei spaken with langagis and profecieden, ⁷ and alle werun almost twelue men/

⁹ and he zede in to the synagoge & spake with trist/ thre monthis disputynge and tetrynge of the kyngdom of god. ⁹ But whanne summe werun hardid and bileueden not and curseden the wey of the lord bifor the multitude he zede auy fro hem & departid the discipils/ & disputid in the scole of a myyti man eche day, ¹⁰ this was don bi twey zecris/ so that alle that dwelled in asie herden the word of the lord iewis and hethen men/ ¹¹ and god dide

zede, went. trist, confidence. departid, divided.

TYNDALE—1534.

And when Aquila and Priscilla had hearde him they toke him vnto them, and expounded vnto him the waye of God more perfectly.

²⁷ And when he was disposed to goo into Acaia, the brethren wrote exhortynge the disciples to receave him. After he was come thither, he holpe them moche which had beleued thorow grace. ²⁸ And mightely he overcame the Iewes, and that openly, shewynge by the scriptures that Iesus was Christ.

19. IT fortunyd, whyll Appollo was at Corinthum, that Paul passed thorow the vpper costes and came to Ephesus, and founde certayne disciples ² and sayd vnto them : haue ye receaved the holy goost, sence ye beleued? And they sayde vnto him : no we haue not hearde whether ther be eny holygoost or no. ³ And he sayd vnto them : wher with were ye then baptised? And they sayd : with Iohns baptim. ⁴ Then sayde Paul : Iohn verely baptised with the baptim of repentaunce, sayinge vnto the people that they shuld beleue on him which shuld come after him : that is on Christ Iesus. ⁵ When they hearde that, they were baptised in the name of the lorde Iesu. ⁶ And Paul layde his hondes upon them, and the holy gost came on them, and they spake with tonges, and prophesied, ⁷ and all the men were aboute .xii.

⁹ And he went into the synagoge, and behaved him selfe boldly for the space of thre monethes, disputynge and gevyng thei exhortacions of the kyngdome of God. ⁹ When dyvers waxed harde herted and beleued not, but spake euyll of the waye, and that before the multitude : he departed from them, and seperated the disciples. And disputed dayly in the scole of one called Tyrannus. ¹⁰ And this continued by the space of two yeres : so that all they which dwelt in Asia, hearde the worde of the lorde Iesu, bothe Iewes and Grekes. ¹¹ And god wrought no small

CRANMER—1539.

Whom when Priscilla and Aquila had hearde they toke him vnto them, and expounded vnto him the waye of God more perfectly.

²⁷ And when he was disposed to go into Acaia, the brethren wrote, exhortynge the disciples to receave him. Which whan he was come, helped them moche which had beleued thorow grace : ²⁸ For he ouercame the Iewes mightely : and that openly, shewynge by the scriptures, that Iesus was Christ.

19. IT fortunyd that whyll Appollo was at Corinthum, Paul passed thorow the vpper coastes, and came to Ephesus, and founde certayne disciples, ² and sayde vnto them haue ye receaved the holy goost, sence ye beleued? And they sayde vnto him : no, we haue not heard whether ther be eny holy goost or no. ³ And he sayde vnto them : wherwith were ye then baptised? And they sayd : with Iohns baptime. ⁴ Then sayd Paul : Iohn verely baptised with the baptim of repentaunce, saying vnto the people that they shuld beleue on him, which shuld come after him : that is on Christ Iesus. ⁵ When they hearde this, they were baptised in the name of the Lorde Iesu. ⁶ And whan Paul layde his handes vpon them, the holy goost came on them, and they spake with tonges, and prophesied, ⁷ and all the men were aboute twelue.

⁹ And he went into the synagoge, and behaved him selfe boldly for the space of thre monethes, disputynge and geuynge them exhortacions of the kyngdom of God. ⁹ When dyuers waxed hard herted and beleued not, but spake euyll of the waye (and that before the multitude) he departed from them, and seperated the disciples. And he disputed dayly in the scole of one called Tyrannus. ¹⁰ And this continued by the space of two yeres : so that all they which dwelt in Asia, hearde the worde of the Lorde Iesu, both Iewes and Grekes. ¹¹ And God wrought special

Παῦλος, ὁ Ἰωάννης ἔβαπτισεν βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἔρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι, τοῦτ' ἐστὶν εἰς τὸν Χριστὸν Ἰησοῦν. Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ προεφήτευον. ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ ἑκατὸν. Ἐισελθὼν δὲ εἰς τὴν συναγωγὴν, ἐπαρρησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. Ὡς δὲ τινες ἐσκληρύνοντο καὶ ἠπειθούν, κακολογούντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός. Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου, Ἰουδαίους τε καὶ Ἑλλήνας. Δυνάμεις τε οὐ τὰς τεχούσας

^m Alex. = πρὸς αὐτοὺς.

ⁿ Alex. = μὲν.

^o Alex. = Χριστὸν.

^p Alex. ὡς ἔκεκα.

^q Alex. = τὰ.

^r Rec. = Ἰησοῦ.

GENEVA—1557.

Whome when Aquila and Priscilla had heard, they toke him vnto them, and expounded vnto him the way of God more perfectly. ²⁷ And when he was disposed to go into Achaia, the brethren exhorting him, wrate to the disciples to receaue him: after he was come thither, he holpe them muche which had beleued through grace. ²⁸ For mightely he ouercame the Iewes, and that openly, shewing by the Scriptures, that Iesus was Christe.

19. AND so it came to passe, while Apollos was at Corinth, that Paul passed through the vpper costes, and came to Ephesus, and founde certayne disciples: ² And sayd vnto them, Haue ye receaued the holy Gost sence ye beleued? And they sayd vnto him, No, we haue not heard whether ther be any holy Gost. ³ And he sayd vnto them, Vnto what were ye then baptized? And they said, vnto Iohns baptisme. ⁴ Then sayd Paul, Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him: that is in Christ Iesus. ⁵ When they heard that, they were baptized in the Name of the Lord Iesus. ⁶ And Paul layd hys handes vpon them, and the holy Gost came on them, and they spake with tongues, and prophecied. ⁷ And all these men were about twelue.

⁸ Moreover he went into the Synagoge, and spake boldly for the space of three monethes, disputyng, and geuyng them exhortations of the kyngdome of God. ⁹ But when diuers waxed hard harted, and obeyed not, but spake euil of the way of the Lord before the multitude, he departed from them, and separated the disciples, and disputed dayly in the schole of one called Tyrannus. ¹⁰ And this continued by the space of two yerres: so that all they which dwelt in Asia, heard the worde of the Lord Iesus, both Iewes and Grekes.

¹¹ And God wrought no small miracles

RHEIMS—1582.

Vvhom vvhen Priscilla and Aquila had heard, they tooke him vnto them, and expounded to him the vvay of our Lord more diligently. ²⁷ And vvhereas he vvvas desirous to goe to Achaia, the brethren exhorting vvrote to the disciples to receiue him. Vvho, vvhen he vvvas come, profited them much that had beleued. ²⁸ For he vvith vvehemencie conuincid the Iewes openly, shewing by the scriptures, that IESVS is CHRIST.

19. AND it came to passe vvhen Apollo vvas at Corinth, that Paul hauing gone through the higher partes came to Ephesus, and found certayne disciples: ² and he said to them, Haue you receiued the holy Ghost, beleeuing? But they said to him, Nay, neither haue vve heard whether there be a holy Ghost. ³ But he said, In vvhat then vvere you baptized? Vvho said, In Iohns baptisme. ⁴ And Paul said: Iohn baptized the people vvith the baptisme of penance, saying: That they should beleue in him that vvvas to come after him, that is to say, in IESVS. ⁵ Hearing these things, they vvvere baptized in the name of our Lord IESVS. ⁶ And vvhen Paul had imposed hands on them, the holy Ghost came vpon them, and they spake vvith tongues, and prophecied. ⁷ And all the men vvvere about tvuelue.

⁸ And entring in to the synagogue, he spake confidently for three moneths, disputing and exhorting of the kingdom of God. ⁹ But vvhen certayne vvvere indurate, and beleued not, il-speaking the vvay of our Lord before the multitude, departing from them, he separated the disciples, daily disputing in the schole of one Tyranus. ¹⁰ An this vvvas done for the space of tvo yerres, so that al vvvhich dvvelt in Asia, heard the vvord of our Lord, Iewes and Gentiles.

¹¹ And God vvrought by the hand of

AUTHORISED—1611.

when Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the way of God more perfectly. ²⁷ And when hee was disposed to passe into Achaia, the brethren wrote, exhorting the disciples to receiue him: who, when he was come, helped them much which had beleued through grace. ²⁸ For he mightily conuincid the Iewes, and that publicly, shewing by the scriptures, that Iesus was Christ.

19. AND it came to passe, that while Apollos was at Corinth, Paul hauing passed thorow the vpper costes, came to Ephesus, and finding certayne disciples, ² He said vnto them, Haue ye receiued the Holy Ghost since ye beleued? And they said vnto him, Wee haue not so much as heard whether there be any Holy Ghost. ³ And hee said vnto them, Unto what then were ye baptized? And they said, Unto Iohns Baptisme. ⁴ Then said Paul, Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleue on him which should come after him, that is, on Christ Iesus. ⁵ When they heard this, they were baptized in the Name of the Lord Iesus. ⁶ And when Paul had layde his hands vpon them, the holy Ghost came on them, and they spake with tongues, and prophecied. ⁷ And all the men were about twelue. ⁸ And hee went into the Synagogue, and spake boldly for the space of three moneths, disputing and perswading the things concerning the Kingdome of God.

⁹ But when diuers were hardened, and beleued not, but spake euill of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the schoole of one Tyranus. ¹⁰ And this continued by the space of two yerres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grekes. ¹¹ And God wrought speciall

ἔποιει ὁ Θεὸς | διὰ τῶν χειρῶν Παύλου, ¹² ὥστε καὶ ἐπὶ τοὺς ἀσθενούντας ἐπι-
φέρεισθαι | ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ'
αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἔκπορεύεσθαι | ¹³ Ἐπεχείρησαν δέ
τινες ἀπὸ | τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας
τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες, ¹⁴ Ὁρκίζω | ὑμᾶς
τὸν Ἰησοῦν ὃν ¹⁵ οἱ Παῦλος κηρύσσει. Ἦσαν δέ τινες υἱοὶ Σκευᾶ Ἰουδαίου
ἀρχιερέως ἐπὶ τὰ ¹⁶ οἱ τοῦτο ποιοῦντες. ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε,
Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; ¹⁷ Καὶ
ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ | κατα-
κυριεύσας | ¹⁸ αὐτῶν, ἰσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους
ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. ¹⁹ τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε
καὶ Ἕλλησι τοῖς κατοικοῦσι τὴν Ἔφεσον, καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς,

^a Alex. ὁ Θεὸς ἵποιε.^b Alex. ἀπόφερεσθαι.^c Rec. ἐξέρχεται.^d Rec. + ἀπ' αὐτῶν.^e Alex. καὶ.^f Rec. Ὁρκίζομαι.

WICLIIF—1380.

vertues not smale bi the hond of poul: ¹² so that on sike men the sudaries weren borun fro his bodi, and sikenessis departiden fro hem: and wickid spiritis wenten out, ¹³ but also summe of the iewis exorcistis zeden aboute and asaiiden to clepe the name of the lord ihesus crist on hem that hadden yul spiritis and seiden: I coniure zou bi ihesus: whom poul prechith, ¹⁴ and there weren senene sones of a iewe steuene a priuce of prestis: that diden this thing, ¹⁵ but the yul spirit answerid and seide to hem: I knowe ihesus: and I knowe poul but who ben ye? ¹⁶ and the man in which was the worst devel, lippid on hem, and hadde victorie of bothe, and was strong agens hem: that thei nakid and woundid, fledden away fro that hous, ¹⁷ and this thing was made known, to alle iewis and to hethene men, that dwelled at ephesie, and drede fille down on hem alle: and thei magnifieden the name of the lord ihesus, ¹⁸ and many men bileueden, and camen knowlechynge and tellynge her dedis, ¹⁹ and many of hem that suden curious thingis, brougten to gidre bokis and brennedden hem bifore alle men: z whanne the pris of thei weren acountid: thei founden money of fifti thousand pens, ²⁰ so strongly the word of god waxid and was confermed, ²¹ and whanne these thingis weren fillid: poul purposid in spirit, after that macedony was passid z acie to go to ierusalem and seide, fro aftir that I schal be there: it bihoueth me to se also rome, ²² and he sente in to macedony twene men that mynistriden to hym, tymothee and eraste: and he dwelled for a tyme in asia,

²³ and a greet troubylynge was made in that day of the weye of the lord, ²⁴ for a man demetrie bi name, a worcher in siluer: made siluer housis to diene, and zaf to crafti men myche wynnyng, ²⁵ whiche he clepid togidre hem that

sudaries, handkerchiefs. zeden, went. clepe, call. yul, evil. sweden, followed. wexid, grew.

TYNDALE—1534.

miracles by the hondes of Paul: ¹² so that from his body, were brought vnto the sicke, napkins or partlettes, and the diseases departed from them, and the euyl spretes went out of them.

¹³ Then certayne of the vagabonde Iewes exorcistes, toke apen them to call ouer them which had euyl spretes: the name of the lorde Iesus sayinge: We adiuere you by Iesu whom Paul preacheth. ¹⁴ And ther wer seven sones of one Sceua a Iewe and chefe of the prestes which dyd so. ¹⁵ And the euyl sprete answered and sayde: Iesus I knowe, and Paul I knowe: but who are ye? ¹⁶ And the man in whom the euyl sprete was, ranne on them, and overcame them, and preyed agaynst them, so that they fledde out of that housse naked and wounded. ¹⁷ And this was known to all the Iewes and Grekes also, which dwelt at Ephesus, and feare came on them all, and they magnified the name of the lorde Iesus.

¹⁸ And many that beleued, came and confessed and shewed their workes. ¹⁹ Many of them which vsed curious craftes, brought their bokes and burned them before all men, and they counted the price of them and founde it fifty thousande siluerlynges. ²⁰ So mightely grewe the worde of god, and preyed. ²¹ After these thinges were ended, Paul purposed in the sprete, to passe ouer Macedonia and Achaia, and to goo to Ierusalem saying: After I have bene there, I must also se Rome. ²² So sent he into Macedonia two of them that ministred vnto him Timotheus and Erastus: but he him selfe remained in Asia for a season.

²³ The same tyme ther arose no lytell a do aboute that waye. ²⁴ For a certayne man named Demetrius, a silversmyth, which made siluer shrines for Diana, was not a lytell beneficiall vnto the craftes men. ²⁵ Which he called to geder with

CRANMER—1539.

miracles by the handes of Paul: ¹² so that from his body, were brought vnto the sicke, napkins and partelletes, and the diseases departed from them, and the euyl spretes went out of them.

¹³ Then certayne of the vagabonde Iewes exorcistes, toke vpon them to call ouer them (which had euyl spretes) the name of the lorde Iesus, sayinge: We adiuere you by Iesu, whom Paul preacheth. ¹⁴ And ther wer senen sones of one Sceua a Iew and chefe of the prestes which dyd so. ¹⁵ And the euyl sprete answered and sayde: Iesus I knowe, and Paul I know: but who are ye? ¹⁶ And the man in whom the euyl sprete was, ranne on them, and overcame them, and preyed agaynst them so that they fledde out of that housse naked and wounded. ¹⁷ And this was known to all the Iewes and Grekes also, which dwelt at Ephesus, and feare came on them all, and the name of the Lorde Iesus was magnified.

¹⁸ And many that beleued, cam, and confessed and shewed their workes. ¹⁹ Many of them which vsed curious craftes, brought their bokes, and burned them before all men, and they counted the pryce of them, and founde it fifty thousand syluerlynges. ²⁰ So mightely grewe the worde of God, and preyed. ²¹ After these thynges were ended, Paul purposed in the sprete (whan he had passed ouer Macedonia and Achaia) to go to Ierusalem, saying: After I haue bene there, I must also se Rome. ²² So sent he into Macedonia two of them that mynistred vnto hym, euen Timotheus and Erastus: but he him selfe remained in Asia for a season.

²³ The same tyme ther arose no lytell a do aboute that waye. ²⁴ For a certayne man named Demetrius, a syluersmyth (which made syluer shrines for Diana) was not a lytell beneficiall vnto the craftes men. ²⁵ Whom he called together with

καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. ¹⁸ Πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ¹⁹ ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων, συνενέγκαιτες τὰς βίβλους κατέκαιον ἐνώπιον πάντων καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε. ²⁰ οὕτω κατὰ κράτος ὁ λόγος τοῦ Κυρίου ἡῤῥισαν καὶ ἴσχυεν.

²¹ Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἱερουσαλὴμ, εἰπὼν, “Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν.” ²² Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. ²³ Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνου τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. ²⁴ Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην· ²⁵ οὓς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα

⁹ Alex. = ὁ.² Alex. = οἱ.³ Alex. + αὐτοῖς.⁶ Alex. = καί.⁵ Alex. κατακυριεύσαν.⁴ Alex. ἀποστρέφων.

GENEVA — 1557.

by the handes of Paul. ¹² So that from his body, were brought vnto the sycke, napkins or handkercheifs and the diseases departed from them, and the euyl sprites went out of them. ¹³ Then certayne of the vagabonde Iewes, exorcistes, toke vpon them to call ouer them which had euyl sprites, the Name of the Lord Iesus, saying, We adiuire you by Iesus, whome Paul preacheth. ¹⁴ And there were seuen sonnes of one Sceua a Iewe, and chiefe of the Priestes which dyd this. ¹⁵ And the euyl sprite answered, and said, Iesus I know, and Paul I know: but who are ye?

¹⁶ And the man in whome the euyl sprite was, ran on them, and overcame them, and preuayled agaynst them: so that they fled out of that house, naked, and wounded. ¹⁷ And this was knowen to all the Iewes, and Grekes also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified. ¹⁸ And many that beleued, came and confessed, and shewed their workes. ¹⁹ Many also of them which vsed curious craftes, broght their bokes, and burned them before all men, and they counted the price of them, and founde it fifty thousand syluerlynges. ²⁰ So mightely grew the worde of God, and preuayled.

²¹ After these thynges were ended, Paul purposed, by the Sprite, to passe ouer Macedonia and Achaia, and to go to Ierusalem, saying, After I haue bene there, I must also see Rome. ²² So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, and he him self remainyd in Asia for a season. ²³ The same tyme there arose no lytle a do about that way. ²⁴ For a certayne man named Demetrius a syluer-smith, which made syluer shrynes for Diana broght great gaynes vnto the craftes men. ²⁵ Which he called together, with

RHEIMS — 1582.

Paul miracles not common: ¹² so that there were also brought from his body napkins or handkercheifs vpon the sicke, and the diseases departed from them, and the vicked spirits went out. ¹³ And certaine also of the Iudaical exorcists that went about, assaied to inuocate vpon them that had euil spirits, the name of our Lord Iesvs, saying, I adiuire you by Iesus vvhom Paul preacheth. ¹⁴ And there were certaine sonnes of Sceua a Iewe, cheefe priest, seuen, that did this. ¹⁵ But the vicked spirit ansvvering, said to them, Iesvs I know, and Paul I know: but you, vvhath are ye? ¹⁶ And the man in vvhom the vicked spirit vvas, leaping vpon them, and masting both, preuailed against them, so that they fled out of that house naked and vvhounded. ¹⁷ And this vvas made notorious to al the Iewes and the Gentiles that dwelt at Ephesus: and feare fel vpon al them, and the name of our Lord Iesvs vvas magnified. ¹⁸ And many of them that beleued, came confessing and declaring their deedes. ¹⁹ And many of them that had folowed curious things, brought together their bookes, and burnt them before al: and counting the prices of them, they found the money to be fiftie thousand pence. ²⁰ So mightely increased the vvord of God and vvas confirmed.

²¹ And vvhen these things vvcre ended, Paul purposed in the Spirit, vvhen he had passed through Macedonia and Achaia, to goe to Hierusalem, saying, After I shall haue been there, I must see Rome also. ²² And sending into Macedonia two of them that ministred vnto him, Timothee and Erastus, him self remained for a time in Asia.

²³ And at that time there vvas made no litle trouble about the vvay of our Lord. ²⁴ For one named Demetrius, a siluer-smith, that made siluer temples of Diana, procured to the artificers no smal gaine: ²⁵ vvhom calling together and them that

AUTHORISED — 1611.

miracles by the hands of Paul: ¹² So that from his body were brought vnto the sicke handkerchiefs or aprons, and the diseases departed from them, and the euill spirits went out of them.

¹³ Then certaine of the vagabond Iewes, exorcistes, tooke vpon them to call ouer them which had euill spirits, the Name of the Lord Iesus, saying, We adiuire you by Iesus whom Paul preacheth. ¹⁴ And there were seuen sonnes of one Sceua a Iewe, and chiefe of the Priests, which did so. ¹⁵ And the euill spirit answered, and saide, Iesus I know, and Paul I know, but who are ye? ¹⁶ And the man in whom the euill spirit was, leapt on them, and overcame them, and preuailed against them, so that they fled out of that house naked and wounded. ¹⁷ And this was knowen to all the Iewes and Greekes also dwelling at Ephesus, and feare fell on them all, and the Name of the Lord Iesus was magnified. ¹⁸ And many that beleued came, and confessed, and shewed their deedes. ¹⁹ Many also of them which vsed curious artes, brought their bookes together and burned them before all men: and they counted the price of them, and found it fiftie thousand pieces of siluer. ²⁰ So mightily grew the word of God, and preuailed.

²¹ After these things were ended, Paul purposed in the spirit, when hee had passed thorow Macedonia and Achaia, to go to Hierusalem, saying, After I haue bin there, I must also see Rome. ²² So he sent into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he himselfe stayed in Asia for a season. ²³ And the same time there arose no small stirre about that way. ²⁴ For a certaine man named Demetrius, a siluer smith, which made siluer shrines for Diana, brought no small gaine vnto the craftsmen: ²⁵ Whom hee called together, with the workemen

ἐργάτας, εἶπεν, ²⁴ ‘Ανδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν|
 ‘ ἔστιν. ²⁶ καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ ¹ σχεδὸν πάσης τῆς
 ‘ Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ
 ‘ οἱ διὰ χειρῶν γινόμενοι. ²⁷ οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπε-
 ‘ λεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς ² Ἀρτέμιδος ἱερὸν| εἰς οὐδὲν ³ λογι-
 ‘ σθῆναι, | μέλλειν τε καὶ καθαιρεῖσθαι ⁴ τὴν μεγαλειότητα| αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ
 ‘ ἡ οἰκουμένη σέβεται.’ ²⁸ Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ, ἔκραζον
 λέγοντες, ‘ Μεγάλη ἡ Ἀρτεμις Ἐφεσίων.’ ²⁹ Καὶ ⁵ ἐπλήσθη ἡ πόλις ὅλη τῆς
 συγχύσεως| ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ
 Ἀρίσταρχον Μακεδόνας, συνεκδήμους ⁶ Παῦλον. ³⁰ τοῦ δὲ Παύλου βουλομένου
 εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶδον αὐτὸν οἱ μαθηταί. ³¹ τινὲς δὲ καὶ τῶν Ἀσιαρχῶν

¹ Alex. ἡμῶν. ² Alex. & καὶ. ³ Alex. ἱερὸν Ἀρτέμιος. ⁴ Alex. λογισθήσεται. ⁵ Alex. τῆς μεγαλειότητος. ⁶ Rec. ἐπλ. ἡ π. δ. σ.

WICLIJF—1380.

werun suche maner theke men: and
 seide/ men ze witen: that of this crafte
 wyngnyng is to us, ²⁶ and ze seen and
 heren that this poul counceilliþ and turn-
 eth awaye myche puple not onli of effesie/
 but almost of alle asie/ and seith/ that
 thei ben not goddis that ben made with
 hondis/ ²⁷ and not onli this part schal
 be in peril to us to come in to reprof:
 but also the temple of the greet dian
 schal be accountid in to nouȝt/ she and the
 maieste of hir schal bigyme to be dis-
 tricted: whom al asie and the world wor-
 schipith/

²⁸ whanne these thingis werun herd:
 thei werun fillid with ire & crieden and
 seiden/ greet is the dian of effians/ ²⁹ and
 the citee was fillid with confusioun/ and
 thei maden an asaūt with oon wille in to
 the teatre/ and tokun gayus and arist-
 tark men of macedony felowis of poul/ ³⁰
 and whanne poule wolde haue entrid
 in to the puple, the discipulis suffred not/ ³¹
 and also summe of the princis of asie
 that werun his frendis senten to hym and
 preiden that he schulde not zeue hym
 silf in to the teatre/ ³² and other men
 crieden other thing for the chirche was
 confusid: and many wisten not for what
 cause thei werun come to gide/

³³ but of the puple thei drowen awaye
 oon aisaudre while iewis putiden hym
 forth/ and aisaudre axid with his hond
 silence/ and wolde ȝilde a resoun to the
 puple/ ³⁴ & as thei knewen that he was a
 iew: o vois of alle men was maad crynge/
 as bi twie ouris/ greet is diane of effi-
 ans/ ³⁵ and whanne the scribe hadde
 ceesid the puple: he seide/ men of effesie
 what man is he that knowith not that the
 citee of effians is the worshipper of
 greet dian/ and of the child of iuhiter? ³⁶
 therfor whanne it mai not be agensid
 to thes thingis/ it bihoueth ȝou to be
 weesid/ & to do no thing folly/ ³⁷ for ze
 han brouȝte thes men, nether sacrilegers/

witen. knowe. clypud. callid. ȝoue. give.
 witen. knowe. o. one. agensid. gainaid.

TYNDALE—1534.

the worke men of lyke occupacion/ and
 sayd: Syrs/ ye knowe that by this crafte
 we haue vauntage. ²⁶ Moreover ye se and
 heare that not alone at Ephesus/ but
 almost thorowe oute all Asia/ this Paul
 hath perswaded and turned awaye moche
 people/ saying that they be not goddes
 which are made with hondes. ²⁷ So that
 not only this oure crafte cometh into
 parell to be set at nought: but also that
 the temple of the grete goddess Diana
 shulde be despyed/ and her magnificence
 shulde be destroyed which all Asia/ and
 the worlde worshippeth. ²⁸ When they
 hearde these sayings/ they were full of
 wrathe/ and cryed out saying: Greate is
 Diana of the Ephesians. ²⁹ And all the
 cite was on a roore/ and they rushed in to
 the comen hall with one assent/ and caught
 Gayus and Aristarcus/ men of Macedonia/
 Pauls companions. ³⁰ When Paul wolde
 haue entred in vnto the people/ the disci-
 ples suffered him not. ³¹ Certayne also of
 the chefe of Asia which were his frendes/
 sent vnto him/ desyringe him that he
 wolde not preace into the comen hall. ³²
 Some cryed one thinge and some ano-
 ther/ and the congregacion was all out
 of quiet/ and the moare parte knewe not
 wherfore they were come togeder.

³³ Some of the company drue forth
 Alexander/ the fewes thurstynge him
 forwarde. Alexander bekened with the
 honde/ and wolde haue geuen the people
 an answer. ³⁴ When they knewe that he
 was a Iewe/ ther arose a shoute almost
 for the space of two houres/ of all men
 crying/ greate is Diana of the Ephesians.

³⁵ When the towne clarkc had ceased
 the people/ he sayd: ye men of Ephesus/
 what man is it that knoweth not how
 that the cite of the Ephesians is a wor-
 shipper of the grete goddess Diana/ and of
 the ymage which came from heuen. ³⁶ Scin-
 ge then that no man sayth here agaynst/
 ye ought to be content/ and to do nothinge
 rashly: ³⁷ For ye haue brought hyther

CRANMER—1539.

the workemen of lyke occupacion, and
 sayd: Syrs, ye knowe that by this craft
 we haue aduantage. ²⁶ Moreouer, ye se
 and heare that not alone at Ephesus, but
 almost thorow out all Asia, this Paul hath
 perswaded and turned awaye moche peo-
 ple, saying, that they be not goddes which
 are made with handes. ²⁷ So that not only
 this oure crafte cometh into parell to be
 set at nought: but also that the temple of
 the grete Goddess Diana shulde be
 despyed, and her magnificence shulde be
 destroyed, whom all Asia and the worlde
 worshypeth.

²⁸ When they hearde these sayings, they
 were full of wrathe, and cryed out, say-
 inge. Greate is Diana of the Ephesians.
²⁹ And all the citee was on a rore, and
 they rushed into the comen hall with one
 assent, and caught Gaius and Aristarcus,
 men of Macedonia, Pauls companions.
³⁰ When Paul wolde haue entred in vnto
 the people, the disciples suffered him not.
³¹ But certayne of the chefe of Asia (which
 were his frendes) sent vnto him, desyr-
 inge him, that he wolde not preace into
 the comen hall. ³² Some therfore cryed
 one thyng and some another, and the
 congregacion was all out of quiete, and
 the moare parte knew not wherfore they
 were come together.

³³ Some of the company droue forth Alex-
 ander, the Iewes thurstynge hym for-
 wardes. Alexander: bekened with the
 hand, and wolde haue geuen the people
 an answer. ³⁴ When they knewe that he
 was a Iewe, ther arose a shoute almost
 for the space of two houres, of all men,
 crying: great is Diana of the Ephesians.

³⁵ When the towne clarkc had ceased
 the people, he sayde: ye men of Ephesus,
 what man is it that knoweth not how that
 the cittyte of the Ephesians is a worshipper
 of the grete goddess Diana, of the ymage
 which cam from heauen. ³⁶ Scinge then
 that noman sayth here agaynst, ye ought
 to be content, and to do nothing rashly:
³⁷ for ye haue brought hither these men:

οὐτες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. ³² ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν, τίνος ἕνεκεν συνεληλύθεισαν. ³³ ἐκ δὲ τοῦ ὄχλου ^ππροεβίβασαν| Ἀλέξανδρον, ^ππροβαλλόντων| αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. ³⁴ ἐπιγνόντες| δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων, ὥς ἐπὶ ὥρας δύο κραζόντων, ‘Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.’ ³⁵ Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησὶν, ‘Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος| ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν· νεωκόρον οὖσαν τῆς μεγάλης Ἄρτέμιδος καὶ τοῦ Διοπετοῦς; ³⁶ ἀναντιρρήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετὲς· ³⁷ πράττεω. ἡγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους οὔτε βλασφη-

¹ Rec. + τοῦ. ^π Alex. συνιβίζισαν. ^π Alex. προβαλλόντων. ^π Rec. ἐπιγνόντων. ^π Alex. (τῶν) ἀνθρώπων. ^π Rec. + θεᾶς.

GENEVA—1557.

the workemen of lyke occupation, and sayd, Syrs, ye knowe that by this crafte we get our goodes. ²⁶ Moreover ye see and heare, that not alone at Ephesus, but almoste throughout all Asia, this Paul hath perswaded, and turned away muche people, saying, That they be not goddes which are made with handes. ²⁷ So that not only this our crafte being reprobud by him to our faces is in danger to be set at nought: but also that the temple of the great goddesse Diana should be despiced, and her magnificence should be destroyed, which all Asia, and the world worshippeth. ²⁸ When they heard these sayings, they were ful of wrath, and cryed out saying, Great is Diana of the Ephesians. ²⁹ And all the cite was on a rore, and they rushed into the Commen place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Paules companions of his iorney. ³⁰ When Paul would haue entred in vnto the people, the disciples suffered hym not.

³¹ Certayne also of the chiefes of Asia which were his friendes sent vnto hym, desiring hym that he would not prease into the Commen place. ³² Some therefore cryed oue thyng, and some another, for the assembly was all out of ordre, and the more parte knew not wherfore they were come together. ³³ And some of the companye drew forth Alexander, the Iewes thrusting hym forwardes. Alexander then bekened with the hande, and would haue excused the matter to the people. ³⁴ When they knewe that he was a Iewe, there arose a shoute almoste for the space of two houres, of all men crying, Great is Diana of the Ephesians.

³⁵ Then the towne clarcke when he had staid the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great goddesse Diana, and of the image which came from Iupiter? ³⁶ Seyng then that no man sayeth here agaynst, ye ought to be content, and to do nothing rashly. ³⁷ For ye haue brought

RHEIMS—1582.

were the same kinde of vvorkemen, he said, Syrs, you know that our gaine is of this occupation: ²⁶ and you see, and heare that this same Paul by persuation hath auerted a great multitude not only of Ephesus, but almost of al Asia, saying, That they are not gods vvhich be made by handes. ²⁷ And not only vnto vs is this part in danger to be reprobud, but also the temple of great Diana shal be reputed for nothing, yea and her maiestie shal begin to be destroyed, vvhom al Asia and the vvorld vvorshippeth. ²⁸ Hearing these things, they vvere replenished vvith anger, and cried out saying, Great is Diana of the Ephesians. ²⁹ And the vvhole cite vvvas filled vvith confusion, and they ranne vvioently vvith one accord into the théatre, catching Gains and Aristarchus Macedonians, Paules companions. ³⁰ And vvhen Paul vvould haue entred in to the people, the disciples did not permit him. ³¹ And certaine also of the Princes of Asia that vvvere his frendes, sent vnto him, desyring that he vvould not adventure him self into the théatre: ³² and others cried another thing. For the assemblee vvvas confuse, and the more part knev not for vvhat cause they vvvere assembled.

³³ And of the multitude they drevv forth Alexander, the Iewes thrusting him forward. But Alexander vvith his hand desiring silence, vvould haue giuen the people satisfaction. ³⁴ Vvhom as soone as they perceiued to be a Iewve, there vvvas made one voice of al, almost for the space of tvo houres crying out, Great is Diana of the Ephesians. ³⁵ And vvhen the Scribe had appeased the multitudes, he saith, Ye men of Ephesus, forvvhat man is there that knovveth not the cite of the Ephesians to be a vvorshipper of great Diana, and Iupiters childe? ³⁶ Forasmuch therefore as these things can not be gausaid, you must be quieted, and doe nothing rashly. ³⁷ For you haue bróught these men, being

AUTHORISED—1611.

of like occupation, and said, Sirs, ye know that by this craft we haue our wealth. ²⁶ Moreover, ye see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying, that they bee no gods, which are made with hands. ²⁷ So that not only this our craft is in danger to be set at nought: but also that the Temple of the great goddesse Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth.

²⁸ And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. ²⁹ And the whole city was filled with confusion, and hauing caught Gaius and Aristarchus men of Macedonia Pauls companions in traualle, they rushed with one accord into the Theatre. ³⁰ And when Paul would haue entred in vnto the people, the disciples suffered him not. ³¹ And certaine of the chiefe of Asia, which were his friends, sent vnto him, desiring him that he would not adventure himself into the Theatre. ³² Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherfore they were come together.

³³ And they drew Alexander out of the multitude, the Iewes putting him forward. And Alexander bekened with the hand, and would haue made his defence vnto the people. ³⁴ But when they knew that hee was a Iew, all with one voyce about the space of two houres cried out, Great is Diana of the Ephesians. ³⁵ And when the Towne-clerke had appeased the people, hee said, Yee men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddesse Diana, and of the image which fell downe from Iupiter? ³⁶ Seeing then that these things cannot be spoken against, yee ought to be quiet, and to doe nothing rashly. ³⁷ For ye haue brought hither these men, which are

‘ μούντας τὴν θεὸν | ὁ μὲν. | ³⁸ εἰ μὲν οὖν Δημήτριος καὶ οἱ συν αὐτῷ τεχνῦται
 ‘ ἔχουσι πρὸς τινα λόγον, | ἄγοράοι | ἄγονται, καὶ ἀνθρώποιοι εἰσιν ἐγκαλείτωσαν
 ‘ ἀλλήλους. ³⁹ εἰ δέ τι περὶ ἐτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθῇ-
 ‘ σεται. ⁴⁰ καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδεὸς
 ‘ αἰτίου ὑπάρχοντος περὶ οὗ ὅ δυνησόμεθα ἂποδοῦναι | λόγον ὅτι τῆς συστροφῆς
 ‘ ταύτης. Καὶ ταῦτα εἰπὼν, ἀπέλυσε τὴν ἐκκλησίαν.

XX. Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, ὁ προσκαλεσάμενος | ὁ Παῦλος
 τοὺς μαθητὰς, καὶ ἀσπασάμενος, | ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδониαν.
² διελθὼν δὲ τὰ μέρη ἐκείνα, καὶ παρακάλεσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν
 Ἑλλάδα. ³ ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων
 μέλλουσι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακε-

* Rec. τὴν θείαν.

* Alex. ἡμῶν.

* Rec. πρὸς τινα λόγον ἔχουσιν.

* Rec. ἀγοράοι.

* Alex. + ob.

* Const. ἰούνα.

* Alex. + περὶ. * Alex. μεταπράττοντες.

WICLIF—1380.

nether blasfemynge youre goddesse,³⁸ that
 if demetrie and the werk men that ben
 with hym, han cause agens any man; ther
 ben courtis of domes and iugis: accusen
 thei ech other,³⁹ if ge seken out of any
 other thing; it may be asolid in the lawful
 chireche;⁴⁰ for whi we ben in peril to be
 reпреud of this daies dissencion; sithen
 no man is gilty of whom we moune silde
 resoun of this rennyng to gidre;⁴¹ and
 whanne he hadde seide this thing he leet
 the puple go.

20. AND aftir the nois cessid: poul
 clepid the discipils and monestid hem and
 seide fare wel; and he wente forth to go
 in to macedony,² and whanne he hadde
 walkid bi tho coostis and hadde monestid
 hem bi many wordis, he cam to grece;
 “where whanne he hadde be thre monethis
 the iewis leiden aspies for hym that
 was to saile in to sirrie; and he hadde coun-
 ceil to turne agen bi macedony; and sossy-
 pater of pirri borocns folowid hym/ of
 thesolyontensis astrink, and secoundis
 and gayus derbus; and timothee; and asians;
 titicus and trophimus;³ thes for thei wenten
 bifor: abodon us at troude;⁴ for we schippiden
 aftir the daies of therf looues for
 filippis and camen to hem at troude in
 fyue daies where we dwelten secunde daies;⁵
 and in the first daye of the woker,
 whanne we camen to breke breed; poul
 disputid with hem; and schulde go forth
 in the morowe; and drowe alonge the ser-
 monun til in to mydnyght;⁶ and many
 laumpis weren in the soler where we
 weren gaderid to gidre;⁷ and a jung
 man euticus bi name sette on the wyndow;
 whanne he was fullun in to an
 heuy sleep; while poul disputid long al
 slepyng he fille donn for the thridde
 stage; and he was takun up: and was
 brougte deed;⁸ to whom whanne poul
 cam donn; he lay on him: and biclippid

TYNDALE—1534.

these men whiche are nether robbers of
 churches; nor yet despisers of youre goddes.
³⁸ Wherefore yf Demetrius and the craftes
 men which are with him; have eny say-
 inge to eny man; the lawe is open; and
 ther are ruelars; let them accuse one an-
 other. ³⁹ Yf ye goo about eny other thinge;
 it may be determined in a lawfull con-
 gregation. ⁴⁰ For we are in iopardy to be
 accused of this dayes busines: for as
 moche as ther is no cause wherby we
 maye geve a rekenyng of this concourse
 of people. ⁴¹ And when he had thus spokyn,
 he let the congregation departe.

20. AFTER the rage was ceased, Paul
 called the disciples vnto him; and toke
 his leaue of them; and departed for to go
 into Macedonia. ² And when he had gone
 ouer those parties; and geuen them large
 exhortacions; he came into Grece; ³ and
 there abode .iii. monethes. And when the
 Iewes layde wayte for him as he was
 about to sayle into Syria; he purposed to
 returne thorow Macedonia. ⁴ Ther accom-
 panied him into Asia Sopater of Bercea;
 and of Thessalonias Aristarchus and Sec-
 undus; and Gayus of Derba; and Timo-
 theus; and out of Asia Tychicus and
 Trophimus. ⁵ These went before; and
 taryed vs at Troas. ⁶ And we sayled
 awaye from Philippos after the ester
 holydaies; and came vnto them to Troas
 in fyue dayes; where we abode seven dayes.

⁷ And on the morowe after the sabbath
 daye the disciples came to gedre for to
 breake breed; and Paul preached vnto
 them (redy to departe on the morowe)
 and continued the preacheinge vnto myd-
 nyght. ⁸ And there were many lyghtes in
 the chamber where they were gaddred
 to gedre; ⁹ and there sate in a wyndowe
 a certayne yonge man named Eutichus;
 fallen into a depe slepe. And as Paul de-
 clared; he was the moare overcome with
 slepe; and fell doune from the thyrdle
 lofte; and was taken vp deed. ¹⁰ Paul went
 doune and fell on him; and embrased

CRANMER—1539.

which are nether robbers of churches, nor
 yet despisers of youre goddess. ³⁸ Where-
 fore, yf Demetrius and the craftes men
 which are with him, haue a matter agaynst
 eny man, the lawe is open, and ther are
 rulers, let them accuse one another. ³⁹ But
 yf ye goo aboute eny other thinge, it shall
 be determined in a lawfull congregation.
⁴⁰ For we are in iopardy to be accused
 of this dayes vproure, for as much as ther
 is no cause, wherby we maye geue a
 rekenyng of this concourse of people.
⁴¹ And when he had thus spoken, he let
 the congregation departe:

20. AFTER that the rage was ceased,
 Paul called the disciples vnto him, and
 toke his leaue of them, and departed for
 to go into Macedonia. ² And when he had
 gone ouer those parties, and had geuen
 them alonge exhortacion, he cam into
 Grece, ³ and there abode .iii. monethes.
 And when the Iewes layde wayt for him
 as he was about to sayle into Syria, he
 purposed to returne thorow Macedonia.
⁴ Ther accompanied him into Asia, Sopater
 of Berrea, and of Thessalonias, Aristarcus
 and Secundus, and Gayus of Derba, and
 Timotheus, and out of Asia Tychicus and
 Trophimus. ⁵ These goyng before, taryed
 vs at Troas. ⁶ And we sayled awaye from
 Philippos after the dayes of swete bread,
 and cam vnto them to Troas in fyue dayes,
 where we abode seven dayes.

⁷ And vpon one of the Saboth dayes,
 when the disciples came together for to
 breake breed Paul preached vnto them
 (ready to departe on the morow) and con-
 tinued the preacheinge vnto mydnyght.
⁸ And ther were many lyghtes in the cham-
 ber, where we were gathered together,
⁹ and ther sate in a wyndowe a certayne
 yonge man (named Euticus) beinge fallen
 into a depe slepe. And as Paul was
 preachinge, he was the moare overcome
 with slepe, and fell doune from the thyrdle
 lofte, and was taken vp deed. ¹⁰ But when
 Paul went doune, he fell on him and

³⁸ against domes, judgments, auidit, abused.
 domes, since zide, yield, mouen, may clerpi, called.
 cert' houses, understood bread, -slept, top room, ut,
 biclippid, embraced.

δονίας. ⁴ συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας ὁ Σώπατρος Πύρρον| Βεροιαῖος· Θεσσαλονικέων δὲ, Ἀρίσταρχος καὶ Σεκούνδος, καὶ Γάιος Δερβαιοὺς καὶ Τιμόθεος· Ἀσιανοὶ δὲ, Τυχικὸς καὶ Τρόφιμος. ⁵ οὗτοι ^b προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι· ⁶ ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτὰ. ⁷ Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων ἡμῶν ^d κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου· ⁸ ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ οὗ ἦμεν| συνηγμένοι. ⁹ καθήμενος| δέ τις νεανίας ὀνόματι Εὐτυχὸς ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ, διαλεγόμενον τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἦρθη νεκρός. ¹⁰ καταβὰς δὲ ὁ Παῦλος

² Alex. s. καὶ παρακ. ἀσπ. s. καὶ παρακ. ἀσπ. τε.⁴ Rec. Σώπατρος.^b Alex. + δι.^c Rec. τῶν μαθητῶν.^d Rec. + τοῦ.^c Rec. ἦσαν.^f Alex. καθιζόμενος.

GENEVA—1557.

hyther these men, which are nether robbers of churches, nor yet despisers of your goddesses. ³⁸ Wherefore, yf Demetrius and the craftes men which are with him, haue any matter against any man, the lawe is open, and ther are Rulers, let them accuse one another. ³⁹ But yf ye go about any other thyng, it may be determined in a lawfull assemble. ⁴⁰ For we are in iopardy, to be accused of thys dayes vproure: forasmuche as there is no cause, whereby we may geue a rekenyng, of thys concourse of people. ⁴¹ And when he had thys spoken, he let the assemble departe.

20. AFTER the rage was ceased, Paul called the disciples vnto hym, and embraced them, and departed for to go into Macedonia. ² And when he had gone ouer those parties, and geuen them large exhortations, he came into Greece. ³ And hauing taried there three monethes, when the Iewes layd wayt for him as he was about to sayle into Syria, he purposed to returne through Macedonia. ⁴ And there accompanied him into Asia Sopater of Berea: and of Thessalonica, Aristarchus, and Secundus: and Gaius of Derbe, and Timotheus: and out of Asia Tychicus, and Trophimus. ⁵ These went before, and taried vs at Troas.

And we sayled away from Philippi, after the dayes of swete bread, and came vnto them to Troas, in fyue dayes, where we abode seuen dayes. ⁷ And the first day after the Sabbath, the disciples being come together for to breake bread, Paul preached vnto them, ready to departe on the morowe: and continued the preaching vnto mydnyght. ⁸ And there were many lightes in an vpper chamber, where we were gathered together. ⁹ And there sate in a wyndowe, a certayne yonge man named Eutychnus fallen into a depe slepe, and as Paul was long preaching, he falling doune for slepe, fel from the thyrd loft doune ward, and was taken vp dead. ¹⁰ But Paul descended, and lay on hym,

RHEIMS—1582.

neither sacrilegious, nor blaspheming your Goddesses. ³⁸ But if Demetrius and the artificers that are with him, haue matter to say against any man, there are Courtes kept in the common place, and there are Proconsuls, let them accuse one another. ³⁹ And if you aske any other matter: it may be resoled in a lawfull assemble. ⁴⁰ For vve are in danger also to be accused for this daies sedition: vvhareas there is no man guilty by vvhom vve may giue an account of this concourse. And vvhnen he had said these things, he dismissed the assembley.

20. AND after that the tumult vvas ceased, Paul calling the disciples, and exhorting them, tooke his leaue, and set forvvard to goe into Macedonia. ² And vvhnen he had vvalked through those partes, and had exhorted them vvitth much speech, he came to Greece: ³ vvhvhen vvhnen he had spent three moneths, the Ievves laid vwait for him as he vvas about to saile into Syria: and he had counceiled to returne through Macedonia. ⁴ And there accompanied him Sosipater of Pyrrhus, of Berea: and of Thessalonians, Aristarchus, and Secundus: and Caius of Derbe, and Timothee: and of Asia, Tychicus and Tróphimus. ⁵ These going before, staid for vs at Troas: ⁶ but vve sailed after the daies of Azymes from Philippi, and came to them vnto Troas in fyve daies, vvhvhen vve abode seuen daies.

⁷ And in the first of the Sabbath vvhvhen vve vvere assembled to breake bread, Paul disputed vvitth them, being to depart on the morovv, and he continued the sermon vntill midnight. ⁸ And there vvere a great number of lampes in the vpper chamber vvhvhen vve vvere assembled. ⁹ And a certayne yong man named Eutychnus, sitting vpon the vvindowv, vvhvareas he vvas oppressed vvitth heauy sleepe (Paul disputing long) driven by sleepe, fel from the third loft doune, and vvas taken vp dead. ¹⁰ To vvhom vvhvhen Paul

AUTHORISED—1611.

neither robbers of Churches, nor yet blasphemers of your goddesses: ³⁸ Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the Law is open, and there are deputies, let them implead one another. ³⁹ But if ye enquire any thing concerning other matters, it shalbe determined in a lawfull assembly. ⁴⁰ For we are in danger to be called in question for this dayes vpror, there being no cause whereby wee may giue an account of this concourse. ⁴¹ And when hee had thus spoken, he dismissed the assembly.

20. AND after the vpror was ceased, Paul called vnto him the disciples, and embraced them, and departed, for to go into Macedonia. ² And when he had gone ouer those parts, and had giuen them much exhortation, he came into Greece, ³ And there abode three moneths: and when the Iewes layed waite for him, as he was about to saile into Syria, hee purposed to returne thvrow Macedonia. ⁴ And there accompanied him into Asia, Sopater of Berea: and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus: and of Asia Tychicus and Trophimus. ⁵ These going before, taried for vs at Troas: ⁶ And we sailed away from Philippi, after the dayes of vneleavened bread, and came vnto them to Troas in fyve dayes, where we abode seuen dayes. ⁷ And vpon the first day of the weeke, when the disciples came together to breake bread, Paul preached vnto them, ready to depart on the morrow, and continued his speech vntill midnight. ⁸ And there were many lights in the vpper chamber where they were gathered together. ⁹ And there sate in a window a certayne yong man named Eutychnus, being fallen into a deepe sleepe, and as Paul was long preaching, hee sunke doune with sleepe, and fel doune from the third loft, and was taken vp dead. ¹⁰ And Paul went

^a Or, the Court dayes are kept. ^b Or, ordinary.

ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε, ‘ Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν.’ ¹¹ Ἀναβὰς δὲ καὶ κλάσας ⁹ ἄρτον καὶ γευσάμενος, ἐφ’ ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. ¹² ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως. ¹³ Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον, ἀνήχθημεν εἰς τὴν Ἀσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεύειν. ¹⁴ ὥς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαμβάνοντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην· ¹⁵ κατέειθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηντήσαμεν ἂντικρῦ| Χίου· τῇ δὲ ἐτέρα παρεβάλομεν εἰς Σάμον· ¹ καὶ μέιναντες ἐν Τρωγυλλίῳ, τῇ| ἐχομένῃ ἤλθομεν εἰς Μίλητον. ¹⁶ ἔκρινε| γὰρ ὁ Παῦλος παραπλεύσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γὰρ, ¹ εἰ δυνατὸν ἦν αὐτῷ,| τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

ε Alex. + τὸν.

¹ Alex. ἀντικρῦς.¹ Alex. s. τῷ δὲ s. καὶ τῷ.¹ Alex. κερκίει.¹ Alex. εἰ δ. ἐλ. ἀ.¹⁶ Rec. + πολλῶν.¹⁶ Alex. = τῇ γ.¹⁶ Alex. εἰς τ. Κ. ἡ. Γ.

WICLIF—1380.

and seide; nyle ȝe be troublid/ for his soule is in hym; ¹¹ and he wente up/ and brak breed and ete/ and spake Inous vnto the day and so he wente forth/ ¹² and thei brouȝten the child alȝue/ and thei werun counfortid greetli/

¹³ and we wenten up in to a schip, and schippiden in to asson: to take poull for theis/ for so he hadde disposid to make journey bi lond/ ¹⁴ & whanne he foud us in asson/ we token hym and camen to mutlene/ ¹⁵ and fro theennes we schippiden in the day sunȝe/ and we camen aȝens chȝum/ and another day we haueȝyden at samum, and in the day sunȝe we camen to mylete/ ¹⁶ and poull purposid to schippe ouer to effisie: leest oȝe tarynge were made to hym in asie/ for he hysid, if it were possible to hym/ that he schulde be in the day of pentecoste at ierusalem/ ¹⁷ fro mylete he sente to efficie: and clepid the grettist men of birthe of the chirche/ ¹⁸ and whanne thei comen to hym/ and werun to gidre: he seide to hem/ ȝe witen for the first day in whiche I cam in to asie: hou with ȝou bi eche tyme ¹⁹ I was serȝunte to the lord with alle mekenes and myldnesse and teeris and temptaciouns that filden to me, of aspinyngs of iewis/ ²⁰ hou I withdrow/ not of profitable thingis to ȝou: that I teeld not to ȝou and taugte ȝou opunli and bi housen/ ²¹ and I witnessid to icwis and to hethen men penauce in to god: and feith in to oure lord ihesu crist/

²² and now lo I am bounden in spirit and go in to ierusalem/ and I knowe not what thingis schulu come to me in it: ²³ but that the holi goost bi alle citeis witnesseth to me and scith/ that bondis and truhaciouns at ierusalem abiden me/ ²⁴ but I drede no thing of thes, nether I

TYNDALE—1534.

him/ and sayde: make nothinge a do/ for his lyfe is in him. ¹¹ When he was come vp agayne/ he brake breed/ and tasted/ and comened a longe whyle even tyll the mornyng/ and so departed. ¹² And they brought the yonge man a lyve/ and were not alytell comforted.

¹³ And we went a fore to shippe and lowsed vnto Asson/ there to receave Paul. For so had he apoynted/ and wolde him selfe goo a fote. ¹⁴ When he was come to vs vnto Asson/ we toke him in/ and came to Mytelenes. ¹⁵ And we sayled thence/ and came the nexte daye over agaynst Chios. And the nexte daye we aryved at Samos/ and taryed at Trogilon. The nexte daye we came to Myleton: ¹⁶ for Paul had determined to leave Ephesus as they sayled/ because he wolde not spende the tyme in Asia. For he hasted to be (yf he coulde possible) at Ierusalem at the daye of pentecoste. ¹⁷ Wherefore from Myleton he sent to Ephesus/ and called the elders of the congregacion.

¹⁸ And when they were come to him/ he sayde vnto them: Ye knowe from the fyrst daye that I came vnto Asia/ after what maner I have bene with you at all seasons/ ¹⁹ serȝunte the lorde with all humblenes of mynde/ and with many teares/ and temptaciouns which happened vnto me by the laynges awayte of the Iewes/ ²⁰ and how I kept backe no thinge that was profitable: but that I have shewed you and taught you openly and at home in youre houses/ ²¹ witnessinge bothe to the Iewes/ and also to the Grekes/ the repentaunce to ward God/ and faith towarde oure Lorde Iesu.

²² And now beholde I goo bounde in the spryte vnto Ierusalem/ and knowe not what shall come on me there/ ²³ but that the holi goost witnesseth in every cite sayinge: that bondes and trouble abyde me. ²⁴ But none of the thinges move me:

CRANMER—1539.

embrased him and sayde: make nothinge a do, for his lyfe is in him. ¹¹ So when he was come vp agayne, and had broken the bread and eaten, and talcked a longe whyle (euen tyll the mornyng) at the last he departed. ¹² And they brought the yonge man alȝue, and were not a lytell comforted.

¹³ And we went afore to shippe, and lowsed vnto Asson there to receave Paul. For so had he apoynted, and wolde him selfe goo a fote. ¹⁴ When we were come together at Asson, we toke him in, and came to Mytilenes. ¹⁵ And we sayled thence, and cam the nexte daye ouer agaynst Chios. And the nexte daye we aryued at Samos, and taried at Trogilon. The nexte daye we came to Myleton: ¹⁶ for Paul had determined to sayle ouer by Ephesus, because he wolde not spende the tyme in Asia. For he hasted (yf it were possible for him) to kepe at Ierusalem the daye of Pentecoste. ¹⁷ And from Myleton he sent messaungers to Ephesus, and called the elders of the congregacion.

¹⁸ Which when they were come to hym, he sayd vnto them: Ye know from the fyrst daye that I cam into Asia, after what maner I haue bene with you at all seasons. ¹⁹ serȝunte the Lorde with all humblenes of mynde, and with many teares and temptaciouns which happened vnto me by the laynges awayte of the Iewes, ²⁰ because I wolde kepe backe nothinge that was profitable vnto you: but to shewe you and teache you openly, and thorow out euery house, ²¹ witnessing both to the Iewes, and also to the Grekes, the repentaunce, that is toward God, and the fayth which is toward oure Lorde Iesu. ²² And now beholde I go bounde in the sprete vnto Ierusalem, not knowing the thinges that shall come on me there, ²³ but that the holi goost witnesseth in euery cytie, sayinge: that bandes and trouble abyde me. ²⁴ But none of these thynges moue me

nyle, not. Inous, eumoph. sayre, following. haueȝyden, haueȝyden, harboured. biȝid, hastened. lepid, called. witen, knew.

¹⁷ Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. ¹⁸ ὡς δὲ παρεγένοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς, ‘ Ὑμεῖς ἐπίστασθε, ‘ ἀπὸ πρώτης ἡμέρας, ἀφ’ ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ’ ὑμῶν τὸν ‘ πάντα χρόνον ἐγενόμην, ¹⁹ δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ ‘ ^m δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων ‘ ²⁰ ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ‘ ὑμᾶς δημοσίᾳ καὶ κατ’ οἴκους, ²¹ διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλήσι τὴν ‘ εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν ⁿ τὴν | ^o εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. | ‘ ²² καὶ νῦν ἰδοὺ ἐγὼ δεδεμένος τῷ πνεύματι, πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν ‘ αὐτῇ ^p συναντήσουτά μοι μὴ εἰδώς, ²³ πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν ‘ διαμαρτύρεται ^q μοι | λέγον, ὅτι δεσμά ^r με καὶ θλίψεις | μένουσιν. ²⁴ ἀλλ’ ^s οὐδενὸς

^p Alex. s. συναντήσαντα s. συμβαλλόμενα.

^q Rec. = μοι.

^r Alex. καὶ θλίψεις με.

^s Alex. s. οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχὴν τιμᾶν ἑμαυτῷ s. οὐδ. λ. ἔχω, οὐδὲ ποιοῦμαι τ. ψ. τ. ἡμ.

GENEVA—1557.

and embraced him, saying, Make nothing a do, for his life is in him.

¹¹ So when Paul was come vp againe, and had broken bread, and eaten, he comonned sufficiently, euen tyl the dawning, and so departed. ¹² And they broght the boye alyue, and were not a lytle comforted.

¹³ And we went afore to shyp, and sailed vnto the citie Assos, there to receaue Paul: for so had he appoynted, and would hym selfe goe a fote. ¹⁴ When he was come vnto vs to Assos, and we had receaued him, we came to Mitylenes. ¹⁵ And we sayled thence, and came the next day ouer against Chios. and the next day we arriued at Samos: and taried at Trogyllium, the next day we came to Miletum. ¹⁶ For Paul had determined to leaue Ephesus as they sayled, because he would not spend the tyme in Asia: for he hasted to be, yf he could possible, at Ierusalem, at the day of Pentecost.

¹⁷ Wherfore from Miletum he sent to Ephesus, and called the Elders of the Church. ¹⁸ Which when they were come to hym, he said vnto them, Ye knowe from the first day that I came into Asia, after what maner I haue bene with you at all seasons: ¹⁹ Seruing the Lord with all modestie, and with many teares, and tentations, which happened vnto me by the layings awaýt of the Iewes. ²⁰ And how I kept backe nothing that was profitable, but haue shewed you, and taught you openly, and throughout euery house, ²¹ Witnessing both to the Iewes, and also to the Grekes, the repentance towarde God, and fayth towarde our Lord Iesus.

²² And now beholde I goe bounde in the sprite vnto Ierusalem, and knowe not what shal come on me there. ²³ But that the holy Gost witnesseth in euery citie saying, That bandes and trouble abyde me. ²⁴ But

RHEIMS—1582.

vvas gone dovne, he lay vpon him: and embracing him he said, Be not troubled, for his soule is in him. ¹¹ And going vp and breaking bread and tasting, and hauing talked sufficiently to them vntil day light, so he departed, ¹² And they brought the lad aliue, and vvere not a litle comforted.

¹³ But vve going vp into the ship, sailed to Asson, from thence meaning to receiue Paul. for so he had ordained, him self purposing to iourney by land. ¹⁴ And vvhén he had found vs in Asson, taking him vwith vs vve came to Mityléne. ¹⁵ And sailing thence, the day folovving vve came ouer against Chios: and the other day vve arriued at Samos: and the day folovving vve came to Miletum. ¹⁶ For Paul had purposed to saile leauing Ephesus, lest any stay should be made him in Asia. For he hastened, if it vvere possible for him, to keepe the day of Pentecost at Hierusalem.

¹⁷ And sending from Miletum to Ephesus, he called the Auncients of the Church. ¹⁸ Vvho being come to him, and assembled together, he said to them, You knowv from the first day that I entred into Asia, in vvhát maner I haue been vwith you al the time, ¹⁹ seruing our Lord vwith al humilitie and teares, and tentations that did chaunce to me by the conspiracies of the Iewes: ²⁰ Howv I haue vvithdrawen nothing that vvas profitable, but that I preached it to you, and taught you openly and from house to house, ²¹ testifying to Iewes and Gentils penance toward God and faith in our Lord IESVS CHRIST. ²² And novv behold, being bound by the spirit, I goe to Hierusalem: not knowing vvhát things shal befall me in it, ²³ but that the Holy Ghost through out al cities doth protest to me, saying: that bandes and tribulations abide me at Hierusalem. ²⁴ But

AUTHORISED—1611.

downe, and fell on him, and embracing him, saide, Trouble not your selues, for his life is in him. ¹¹ When hee therefore was come vp againe, and had broken bread, and eaten, and talked a long while, euen till breake of day, so he departed, ¹² And they brought the yong man aliue, and were not a little comforted.

¹³ And wee went before to ship, and sailed vnto Assos, there intending to take in Paul: for so had hee appointed, minding himselfe to goe afoot. ¹⁴ And when he met with vs at Assos, we tooke him in, and came to Mitylene. ¹⁵ And we sailed thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and taried at Trogyllium: and the next day we came to Miletus. ¹⁶ For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for he hasted, if it were possible for him, to be at Hierusalem the day of Pentecost.

¹⁷ And from Miletus hee sent to Ephesus, and called the Elders of the Church. ¹⁸ And when they were come to him, he said vnto them, Ye know from the first day that I came into Asia, after what maner I haue bene with you at all seasons, ¹⁹ Seruing the Lord with all humilitie of minde, and with many teares, and temptations, which befell mee by the lying in wait of the Iewes: ²⁰ And how I kept backe nothing that was profitable vnto you, but haue shewed you, and haue taught you publicly, and from house to house, ²¹ Testifying both to the Iewes and also to the Greekes, repentance toward God, and faith toward our Lord Iesus Christ. ²² And now beholde, I goe bound in the spirit vnto Hierusalem, not knowing the things that shal befall me there: ²³ Sane that the holy Ghost witnesseth in euery city, saying that bonds and afflictions ^a abide me. ²⁴ But none of

^a Or, wait for me.

‘ λόγον ποιῶμαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμὰντῶ,| ὡς τελειῶσαι τὸν
 ‘ δρόμον μου ‘ μετὰ χαρᾶς,| καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ,
 ‘ διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. ²⁵ καὶ νῦν ἰδοὺ ἐγὼ οἶδα,
 ‘ ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διήλθον κηρύσσων τὴν
 ‘ βασιλείαν τοῦ Θεοῦ. ²⁶ διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς
 ‘ ἐγὼ| ἀπὸ τοῦ αἵματος πάντων ²⁷ οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν
 ‘ πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. ²⁸ προσέχετε ²⁹ οὖν| ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ,
 ‘ ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν
 ‘ τοῦ Θεοῦ,| ἣν περιποιήσατο διὰ ³ τοῦ αἵματος τοῦ ἰδίου. ²⁹ ἐγὼ ³ γὰρ οἶδα
 ‘ τοῦτο,| ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι
 ‘ τοῦ ποιμνίου. ³⁰ καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες δι-

‘ Alex. = μετὰ χαρᾶς.

‘ Alex. = τοῦ Θεοῦ.

‘ Alex. εἰμί.

‘ Alex. = οὖν.

‘ Rec. τοῦ Θεοῦ.

Alex. τοῦ κυρίου.

Const. κυρίου καὶ Θεοῦ.

WICLIF—1380.

make my liif prechour thame my liif, so
 that I ende my cours in the mynsterie
 of the word whiche I reseeyued of the
 lord ihesus: to witnesse the gospel of
 the grace of god

²⁵ and now lo I woot that ze schulu no
 more se my face, alle ze bi whiche I passid
 prechyng the kyngdom of god, ²⁶ wher-
 for I witnes to zou this day that I am
 clene of the blood of alle men, ²⁷ for I
 flei not aweye, that I teeld not to zou alle
 the counceill of god, ²⁸ take ze tente to
 zou, and to alle the flocke in whiche the
 holi goost hath sette zou bischopis to
 rule the chirche of god whiche he pur-
 chasid with his blood, ²⁹ I woot that afir
 my departyng raunyngne volues schul
 entre in to zou and spare not the flocke,
³⁰ and men spekyngne schrewid thingis
 schulu rise of zou silf: that thei leden
 away discipulis afir hem, ³¹ for which
 thing wake ze holdyngne in mynde: that
 bi thre zeer nygt 3 day I ceesid not with
 teiris monesteyng ech of zou

³² and now I bitake zou to god, and to
 the word of his grace: that is mysti to
 edifie, and zeue critage in alle that ben
 made holi, ³³ and of no man I coueitid
 siluer and gold ether cloth, ³⁴ as zou silf
 witen, for to tho thingis that werun nede-
 ful to me, and to that thei ben with me,
 these hondis mynstryden, ³⁵ alle thes
 thingis I schewid to zou: for so it bi-
 houeth men traueilyngne to reseceue sike
 men, and to haue mynde of the word of
 the lord ihesus: for he seide, it is more
 blisful to zeue thanne to reseceue, ³⁶
 and whanne he hadde seide thes thingis: he
 knelid and he preied with alle hem, ³⁷
 and gret wepyngne of alle men was made,
 and thei filden on the nekke of poull: and
 kissiden hym, ³⁸ and sorwedun moost in

prechour, more precious. woot, know. flei, fled.
 tentie, heed. zeue, give. witen, know.

TYNDALE—1534.

nether is my lyfe dere vnto my selfe, that
 I myght fulfill my course with ioye, and
 the ministracion which I haue receaved
 of the Lorde Iesu, to testify the gospell
 of the grace of god.

²⁵ And now beholde, I am sure that
 henceforth ye all (thorow whom I haue
 gone preachinge the kyngdome of God)
 shall se my face no moore. ²⁶ Wherefore
 I take you to recorde this same daye,
 that I am pure from the bloude of all
 men. ²⁷ For I haue kepte nothinge backe;
 but haue shewed you all the counsell of
 God. ²⁸ Take hede therefore vnto youre
 selves, and to all the flocke, wherof
 the holy goost hath made you oversears,
 to rule the congregacion of God which
 he hath purchased with his blood. ²⁹ For I
 am sure of this; that after my departyng
 shall grevous wolves entre in amonge
 you, which will not spare the flocke.
³⁰ Moreover of youre awne selues shall
 men aryse speakinge perverse thinges;
 to drawe disciples after them. ³¹ Therefore
 awake and remember, that by the space
 of .iiij. yeaeres I ceased not to warne
 every one of you, both nyght and daye
 with teares. ³² And now brethren I com-
 mend you to God and to the worde of his
 grace, which is able to bylde further, and
 to geue you an inheritance amonge all
 them which are sanctified. ³³ I haue
 desyred no mans silver, golde, or vesture.
³⁴ Ye knowe well that these hondes
 have ministred vnto my necessities, and
 to them that were with me. ³⁵ I haue
 shewed you all thinges; how that so labo-
 ryng ye ought to receave the weake, and to
 remember the wordes of the Lorde Iesu,
 how that he sayde: It is more blessed to
 geve, then to receave.

³⁶ When he had thus spoken, he kneled
 downe, and prayed with them all. ³⁷ And
 they wept all abundantly, and fell on
 Pauls necke, and kissed him, ³⁸ sorowinge

CRANMER—1539.

nether is my lyfe deare vnto my selfe, that
 I myght fulfill my course with ioye, and
 the ministracion (of the worde) which I
 haue receaved of the Lorde Iesu, to tes-
 tifye the Gospell of the grace of God.

²⁵ And now beholde, I am sure, that
 henceforth ye all (thorow whom I haue
 gone preachinge the kyngdom of God)
 shall se my face no more. ²⁶ Wherefore,
 I take you to recorde this daie, that I am
 pure from the bloude of all men. ²⁷ For
 I haue spared no labour, but haue shewed
 you all the counsell of God. ²⁸ Take hede
 therefore vnto youre selues and to all the
 flocke, among whom the holy goost hath
 made you ouersears, to rule the congrega-
 tion of God which he hath purchased
 with his bloude.

²⁹ For I am sure of this, that after my
 departyng shall greacious wolves entre in
 amonge you, not sparing the flocke.
³⁰ Moreover, of youre awne selues shall
 men arise, speakinge puerse thinges to
 drawe disciples after them. ³¹ Therefore
 awake, and remember, that by the space
 of .iiij. yerres: I ceased not to warne
 every one of you nyght and daye with
 teares.

³² And now brethren, I commend you
 to God and to the worde of his grace,
 which is able to builde farther, and to geue
 you an inheritance amonge all them which
 are sanctified. ³³ I haue desyred no mans
 syluer, golde, or vesture. ³⁴ Yee ye your
 selues know that these handes haue
 ministred vnto my necessities, and to them
 that were with me. ³⁵ I haue shewed you
 all thinges, how that so laboringe ye ought
 to receaue the weake, and to remember
 the wordes of the Lorde Iesu, how that
 he sayd: it is more blessed to geue then
 to receaue.

³⁶ And when he had thus spoken, he
 kneled downe and prayed with them all.
³⁷ And they all wepte sore and fell on
 Pauls necke, and kissed hym, ³⁸ sorowinge

‘στραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. ³¹ διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπανόσμην μετὰ δακρῶν νουθετῶν ἕνα ἕκαστον. ³² καὶ τανὺν παρατίθεμαι ὑμᾶς, ἰδὲ ἀδελφοί, τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι καὶ δοῦναι ἑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. ³³ ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα. ³⁴ αὐτοὶ γινώσκετε ὅτι ταῖς χρεαῖς μου καὶ τοῖς οὖσι μετ’ ἐμοῦ ὑπηρετήσαν αἱ χεῖρες αὐταί. ³⁵ πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε, “Μακάριόν ἐστι μᾶλλον διδοῦναι ἢ λαμβάνειν.” ³⁶ Καὶ ταῦτα εἰπὼν, θεὶς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο. ³⁷ Ἰκανὸς δὲ ἐγένετο κλαυθμὸς πάντων καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου, κατεφίλουν αὐτόν.

³¹ Rec. τοῦ ἰδίου αἵματος.

³² Alex. εἶδα.

³³ Alex. = ἀδελφοί.

³⁴ Alex. οἰκοδομήσαι.

³⁵ Alex. = ὑμῖν.

³⁶ Rec. + ἱ.

³⁷ Rec. εὐδοκῶν μᾶλλον.

GENEVA — 1557.

none of these thynges moue me: nether is my lyfe deare vnto my selfe, that I myght fulfyl my course with ioye, and the ministracion which I haue receaued of the Lord Iesus, to testifie the Gospel of the grace of God.

²⁵ And now behold, I am sure that hence forth ye all through whome I haue gone preachyng the kyngdom of God, shal se my face no more. ²⁶ Wherefore, I take you to record this same day, that I am pure from the blood of all men. ²⁷ For I haue kept nothyng backe, but haue shewed you all the counsell of God. ²⁸ Take hede therefore vnto your selues, and to all the flocke, wherof the holy Gost hath made you Ouerseers, to gouerne the Church of God, which he hath purchased with his blood. ²⁹ For I am sure of this, that after my departing, shal greuous wolues entre in among you, not sparyng the flocke. ³⁰ Moreouer of your owne selues, shal men arise, speakyng peruerse thynges, to drawe disciples after them.

³¹ Therefore, watche, and remember, that by the space of three yerres, I ceased not to warne euery one, both nyght and day with teares. ³² And now brethren, I comende you to God, and to the worde of his grace, which is able to buylde further, and to geue you an inheritance among all them which are sanctified. ³³ I haue coueted no mans syluer, golde, or vesture. ³⁴ Ye know wel, that these handes haue ministred vnto my necessities, and to them that were with me. ³⁵ I haue shewed you all thynges, how that so labouryng, ye ought to receaue the weake, and to remember the wordes of the Lord Iesus, how that he said, It is a blessed thyng to geue, rather then to receaue. ³⁶ When he had thus spoken, he kneeled downe, and prayed with them all. ³⁷ And they wept all abundantly, and fel on Pauls necke, and kyssed him. ³⁸ Sorowyng moste of

RHEIMS — 1582.

I feare none of these thyngs, neither doe I make my life more pretious then my self, so that I may consummat my course and ministerie vvhich I receiued of our Lord Iesus, to testifie the Gospel of the grace of God. ²⁵ And now behold I doe know, that you shal no more see my face al you, through vvhom I haue passed preachyng the kingdom of God. ²⁶ Vvherefore I take you to witness this present day that I am cleere from the blood of al. ²⁷ For I haue not spared to declare vnto you al the counsell of God. ²⁸ Take heede to your selues and to the vvhole flocke vvherein the Holy Ghost hath placed you bishops, to rule the Church of God vvhich he hath purchased with his ovvne blood.

²⁹ I knovv that after my departure there vvill raucnyng vvholes enter in among you, not sparing the flocke. ³⁰ and out of your ovvne selues shal arise men speakyng peruerse thynges, to dravv avway disciples after them selues. ³¹ For the vvhich cause be vigilant, keepyng in memorie that for three yerres nyght and day I ceased not vvith teares to admonish euery one of you.

³² And nowv I commend you to God and to the vvord of his grace, vvho is able to edifie, and to giue inheritance in al the sanctified. ³³ No mans siluer and gold or garment haue I coueted. ³⁴ Your selues knovv that for such thyngs as vvare needful for me and them that are vvith me, these handes haue ministred. ³⁵ I haue shewed you al thyngs, that so labouryng, you must receiue the vvake, and remember the vvord of our Lord Iesus, because he said, It is a more blessed thyng to giue rather then to take.

³⁶ And vvhen he had said these thyngs, fallyng on his knees he praied vvith them all. ³⁷ And there vvvas great weeping made of al, and fallyng vpon the necke of Paul, they kyssed him, ³⁸ being sorie most

AUTHORISED — 1611.

these thyngs moue me, neither count I my life deare vnto my selfe, so that I might finish my course with ioy, and the ministry which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God. ²⁵ And now beholde, I know that ye all, among whom I haue gone preachyng the kingdom of God, shall see my face no more. ²⁶ Wherefore I take you to record this day, that I am pure from the blood of all men. ²⁷ For I haue not shunned to declare vnto you all the counsell of God.

²⁸ Take heed therefore vnto your selues, and to all the flocke, ouer the which the holy Ghost hath made you ouerseers, to feed the Church of God, which he hath purchased with his owne blood. ²⁹ For I know this, that after my departing shall greiuous wolues enter in among you, not sparing the flocke. ³⁰ Also of your owne selues shall men arise, speaking peruerse thynges, to draw away disciples after them.

³¹ Therefore watch, and remember that by the space of three yerres, I ceased not to warne euery one night and day with teares.

³² And now brethren, I commend you to God, and to the word of his grace, which is able to build you vp, and to giue you an inheritance among all them which are sanctified. ³³ I haue coueted no mans siluer, or gold, or apparell. ³⁴ Yea, you your selues know, that these handes haue ministred vnto my necessities, and to them that were with mee. ³⁵ I haue shewed you all thyngs, how that so labouryng, ye ought to support the weake, and to remember the words of the Lord Iesus, how he said. It is more blessed to giue, then to receiue.

³⁶ And when he had thus spoken, he kneeled downe, and prayed with them all. ³⁷ And they all wept sore, and fell on Pauls necke, and kissed him, ³⁸ Sorrowing most

³⁸ ὁδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

XXI. Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν ἹΚῶν, | τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κἀκείθεν εἰς Πάταρα. ² καὶ εὑρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν. ³ ἀναφανέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμοι, ἐπλέομεν εἰς Συρίαν, ⁴ καὶ κατήχθημεν εἰς Τύρον. | ἐκέισε γὰρ ἡν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. ⁵ καὶ ἀνευρόντες | τοὺς μαθητὰς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ. οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος, μὴ ἀναβαίνειν εἰς Ἱερουσόλυμα. | ⁶ ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως,

f Rec. Κῶν.

f Alex. καὶ κατήλθομεν εἰς Τύρον.

h Alex. ἀνευρόντες ἔλ.

k Rec. Ἱερουσαλήμ.

l Alex. προσεύαμνοι.

i Alex. s. ἡσπασάμεθα s. ἀπῆσπασάμεθα s. ἀπῆσπάρμεθα.

WICLIF—1380.

the word that he seide : for thei schuln no more se his face, | thei ledden him to the schip,

21. AND whanne it was don, that we schulden seile and werun passid awey fro hem, with streit couris we camen to choun, and in the day synge to rodis : and fro theennes to patiram, | fro theennes to miram, ² and whanne we founden a schip passage oure to feneye we wenten up in to it, and sailiden forth. ³ and whanne we apperden to cipe, we leften it at the lefthalf, and sailiden in to sirie, and camen to tyre, for there the schippe schulde be vnechargid, ⁴ and whanne we founden disciples we dweliden there seene dayes, whiche seiden bi spirit to poul : that he schulde not go up to ierusalem, ⁵ and whanne the dayes werun fillid : we leden forth, and alle men with wyues and children ledden forth us with outen the citey, and we kneliden in the see brynke and preiden, ⁶ and whanne we hadden made farewell togidre : we wenten vp in to the schip, | thei turneden agen in to her owene places.

⁷ and whanne the schip sailynge was fillid fro tyre, we camen down to tolo mayday, and whanne we hadde greet wel the britheren, we dwelid o day at hem, ⁸ and on other day we leden forth and camen to cesarie, and we entriden in to the hous of filip euangelist that was oon of the seene : and dwelledenat hym, ⁹ and to hym werun foure dougtris virgins that profeciden, ¹⁰ and whanne we dwelleden there bi summe dayes a profete agabus bi nam, | cam ouer fro iudey, ¹¹ this whanne he cam to us : took the girdil of poul, and bounde to gidre his feet and hondis and seide, the holi goost seith these thingis : thus iewis schuln bynde in ierusalem the man whos is this girdil : and

TYNDALE—1534.

most of all for the wordes which he spake, that they shuld se his face no moore. And they acompanied him vnto the shippe.

21. AND it chaunsed that assone as we had launched forth, and were departed from them, we came with a strayght course vnto Choon, and the daye folowinge vnto the Rhodes, and from thence vnto Patara. ² And we founde a shippe redy to sayle vnto Phenices, and went a borde and set forth. Then appered vnto vs Cyprus, ³ and we lefte it on the lefte honde, and sayled vnto Syria, and came vnto Tyre. For there the shippe vnladed her burthen. ⁴ And when we had founde brethren, we taried there .vij. dayes. And they tolde Paul thorowe the sprete, that he shuld not goo vp to Ierusalem.

⁵ And when the dayes were ended, we departed and went oure wayes, and they all brought vs on oure waye, with their wyues and chyldren, tyll we were come out of the cyte. And we kneled doune in the shore and prayde. ⁶ And when we had taken oure leaue one of another, we toke shippe, and they returned home agayne.

⁷ When we had full ended the course from Tyre, we aryved at Ptolomaida, and saluted the brethren, and abode with them one daye. ⁸ The nexte daye, we that were of Pauls company, departed and came vnto Cesarea. And we entred into the housse of Philip the Euangelist, which was one of the seven deacones, and abode with him. ⁹ The same man had fower daughters virgins, which dyd prophesy. ¹⁰ And as we taried there a good many dayes, there came a certayne prophete from Iurie, named Agabus. ¹¹ When he was come vnto vs, he toke Pauls gerdell, and bounde his hondes and fete, and sayde : thus saith the holi goost : so shall the Iewes at Ierusalem bynde the man that oweth this gerdell, and

CRANMER—1539.

most of all for the wordes which he spake, that they shulde se hys face nomore. And they conuayed hym vnto the shippe.

21. AND whan it chaunced that we had launched forth, and were departed from them, we came wyth a strayght course vnto Choon and the daye folowynge vnto the Rhodes, and from thence vnto Patara. ² And whan we had gotten a shippe that wolde sayle vnto Phenices, we went aborde in to it, and set forth. ³ But whan Cyprus beganne to appeare vnto vs, we lefte it on the lefte hande, and sayled vnto Siria, and cam vnto Tyre. For there the shippe vnladed the burthen. ⁴ And when we had founde brethren, we taried there .vij. dayes. And they tolde Paul thorow the sprete that he shuld not go vp to Ierusalem. ⁵ And when the dayes were ended we departed and went oure waye, and they all brought vs on oure waye, wyth wyues and chyldren, tyll we were come out of the cytie. And we kneled doune in the shore and prayde. ⁶ And when we had taken oure leaue one of another, we toke shippe, and they returned home agayne.

⁷ When we had full ended the course from Tyre, we went downe to Ptolomaida, and saluted the brethren, and abode with them one daye. ⁸ The nexte daye, we that were of Pauls company departed, and came vnto Cesarea. And we entred into the house of Philip the Euangelist, which was one of the seuen, and abode with him.

⁹ The same man had fower daughters virgins, which dyd prophesy. ¹⁰ And as we taried there a good many of dayes, there cam a certayne prophet from Iurie, named Agabus. ¹¹ When he was come vnto vs, he toke Pauls gerdell, and bounde his fete and handes, and saide : Thus sayth the holi goost so shall the Iewes at Ierusalem bynde the man that oweth this

καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν ^kπροσηυξάμεθα. | ⁶καὶ ἄσπασάμενοι | ἀλλήλους, ^mἐπέβημεν εἰς τὸ πλοῖον, | ἐκείνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. ⁷Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι τοὺς ἀδελφούς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. ⁸τῇ δὲ ἐπαύριον ἐξελθόντες ⁿἤλθομεν εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, ^oὄντος ἐκ τῶν ἐπτὰ, ἐμείναμεν παρ' αὐτῷ. ⁹τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι. ¹⁰ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἀγαβος· ¹¹καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας ^pτε αὐτοῦ | ^qτὰς χεῖρας καὶ τοὺς πόδας | εἶπε, ῥάδε λέγει τὸ Πνεῦμα τὸ ἅγιον, ῥτὸν ἄνδρα οὗ ἐστὶν ἡ ζώνη αὕτη, οὕτω δήσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι,

^m Alex. s. ἀνέβημεν εἰς τ. π. s. ἐνέβημεν ἰ. τ. π.ⁿ Rec. + οἱ περὶ τὸν Παῦλον.^o Rec. + τοῦ.^p Alex ἰαυτοῦ.^q Alex. τοὺς πόδας καὶ τὰς χεῖρας.

GENEVA — 1557.

all for the wordes which he spake, that they should se his face no more. And they accompanied hym vnto the shyp.

21. AND it came to passe, that assonne as we had launched forth, and were departed from them, we came with a straight course vnto Coos, and the day folowynv vnto the Rhodes: and from thence vnto Patara. ² And we founde a shyp ready to sayle vnto Phenice, and went a boorde, and set forth. ³ And when Cyprus began to appeare vnto vs, we left it on the left hand, and sayled vnto Syria, and came vnto Tyrus: for ther the shyp vnladed the burthen. ⁴ And when we had founde disciples, we taried ther seuen dayes. And they tolde Paul through the Sprite, that he should not go vp to Ierusalem. ⁵ And when the dayes were ended, we departed, and went our wayes, and they all broght vs on our way, wyth their wyues and children, tyl we were come out of the cite: and we kneeling downe on the shore praved.

⁶ Then when we had embrased one another, we toke shyp, and they returned home agayne. ⁷ And when we had ful ended the course from Tyrus, we arriued at Ptolomais, and saluted the brethren, and abode with them one day. ⁸ The next day, Paul, and we that were of his company departed, and came vnto Cesarea: and we entred into the house of Philip the Euangelist, which was one of the seuen *deacons* and abode with him.

⁹ The same man had foure daughters virgins, which dyd prophecie. ¹⁰ And as we taried there a good many of dayes, there came a certayne Prophet from Iurie, named Agabus. ¹¹ When he was come vnto vs, he toke Pauls gyrdle, and bounde his owne handes and fete, and sayd, Thus sayth the holy Gost, So shal the Iewes at Ierusalem bynde the man that oweth this

RHEIMS — 1582.

of al for the vvord vvhich he had said, that they should see his face no more. And they brought him going vnto the shippe.

21. AND vvhen it came to passe that vve sailed, being caried from them, vvith a straight course vve came to Cōos, and the day folowynv to Rhodes, and from thence to Pātara. ² And when vve had found a ship that passed ouer to Phenice, going vp into it vve sailed.

³ And vvhen vve vvere in the sight of Cypres, leauynv it on the left hand, vve sailed into Syria, and came to Tyre: for there the ship vvvas to discharge her lode. ⁴ And findynv disciples, vve taried there seuen daies: vvho said to Paul by the Spirit, that he should not goe vp to Hierusalem.

⁵ And the daies being expired, departynv on vvent forvvard, al bringynv vs on the vvay, vvith their vvives and children, til vve vvere out of the cite: and fallynv vpon our knees on the shore, vve praved.

⁶ And vvhen vve had bid one another farevvell, vve vvent vp into the ship: and they returned vnto their ovvne. ⁷ But vve hauynv ended the nauigation, from Tyre came dovne to Ptolomais: and saluting the brethren, vve taried one day vvith them. ⁸ And the next day departynv, vve came to Cesarēa. And entrynv into the house of Philip the Euangelist, vvho vvvas one of the seuen, vve taried vvith him. ⁹ And he had foure daughters virgins, that did prophecie.

¹⁰ And as vve abode there for certayne daies, there came a certayne prophet from Ievrie, named Agabus. ¹¹ He, vvhen he vvvas come to vs, tooke Pauls girdle: and bindynv his ovvne handes and fete, he said, Thus sayth the holy Ghost: The man vvwhose girdle this is, so shal the

AUTHORISED — 1611.

of all for the words which he spake, that they should see his face no more. And they accompanied him vnto the ship.

21. AND it came to passe, that after we were gotten from them, and had lunched, we came with a straight course vnto Choos, and the day following vnto Rhodes, and from thence vnto Patara. ² And finding a ship sailing ouer vnto Phenicia, we went aboard, and set forth. ³ Now when we had discouered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the shippe was to vn-lade her burden. ⁴ And finding disciples, we taried there seuen dayes: who saide to Paul through the Spirit, that he should not goe vp to Hierusalem. ⁵ And when wee had accomplished those dayes, we departed, and went our way, and they all brought vs on our way, with wifes and children, till we were out of the cite: and wee kneeled downe on the shore, and prayed. ⁶ And when wee had taken our leaue one of another, we tooke ship, and they returned home againe.

⁷ And when wee had finished our course from Tyre, wee came to Ptolemais, and saluted the brethren, and abode with them one day. ⁸ And the next day we that were of Pauls company, departed, and came vnto Cesarea, and wee entred into the house of Philip the Euangelist (which was one of the seuen) and abode with him.

⁹ And the same man had foure daughters, virgins, which did prophesie. ¹⁰ And as wee taried there many dayes, there came downe from Iudea a certayne Prophet, named Agabus. ¹¹ And when he was come vnto vs, hee tooke Pauls girdle, and bound his owne hands and feet, and said, Thus sayeth the holy Ghost, So shall the Iewes at I Hierusalem binde the man that oweth

‘καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν.’¹² Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ.¹³ ἀπεκρίθη δὲ ὁ Παῦλος, ‘Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἐτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ.’¹⁴ Μὴ πειθομένου δὲ αὐτοῦ, ἡσυχάσαμεν εἰπόντες, ‘Τὸ θέλημα τοῦ Κυρίου ὡς γενέσθω.’¹⁵ Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλὴμ.¹⁶ συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ’ ᾧ ξενισθῶμεν, Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

¹⁷ Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἄσμένως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί.
¹⁸ τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο

¹ Alex. τότε ἀπεκρίθη ὁ Παῦλος καὶ εἶπε. ² Alex. + Χριστοῦ. ³ Alex. τοῦ Κυρίου τὸ θέλημα. ⁴ Alex. γενέσθω. ⁵ Alex. ἐπισκευασάμενοι.

WICLIIF—1380.

thei schuln bitake in to hethen mennes hondis,

¹² whiche thing whanne we herden we preiden and thei that werun of that place, that he schulde not go up to ierusalem, ¹³ thanne pouls answerid and seide, what don ge wepyngre ⁊ turmentyng myn herte? for I am redy not onli to be bounden, but also to die in ierusalem, for the name of the lord ihesu; ¹⁴ and whanne we mysten not counceill hym we werun stille and seiden, the wille of the lord be doom, ¹⁵ and afir thes daies, we werun made redi, and wenten up to ierusalem; ¹⁶ and summe of the discipulis camen with us fro cesarie, and leden with hem a man iason of cypre an eeld discipule at whom we schulden be herborid, ¹⁷ ⁊ whanne we camen to ierusalem: breithren rescyeuden us wilfulli, ¹⁸ and in the day sunyng poul entrid with us to lames: and alle the elder men werun gaderid, ¹⁹ which whanne he hadde grette: he telde bi alle thingis, what god hadde don in hethene men bi the mynysterie of him; ²⁰ and whanne thei herden thei magnyfyeden god ⁊ seiden to hym, brothere thou seest how many thousandis ben in iewis that han bileued to god and alle ben louers of the lawe? ²¹ and thei herden of thee, that thou techist departyng fro moises of thilke iewis that ben bi hethen men, that seiend, that thei owen not to circumcise her sones: nether owen to entre bi custum, ²² therfor what is? it bihoueth that the multitude come to gidre, for thei schulen here: that thou art come, ²³ therfor do thou this thing that we seien to thei,

there ben to us foure men, that han a vow on hem; ²⁴ take thou thes men: and halowe thes with hem; bouge on hem that thei schawe her hedis; and that alle men wite: that the thingis that thei herden of thee ben false; but that thou walkest and the silf kepist the lawe; ²⁵ but

sunyng, following. thilke, the same. bouge, hang, or, adhere. wite, know.

TYNDALE—1534.

shall deliuer him into the hondes of the gentyls.

¹² When we hearde this, both we and other of the same place, besought him, that he wolde not goo vp to Ierusalem. ¹³ Then Paul answered and sayde: what do ye wepyng and breakinge myne hert? I am redy not to be bound only, but also to dye at Ierusalem for the name of the Lorde Iesu. ¹⁴ When we coulde not turne his mynde, we ceased sayinge: the wille of the Lorde he fulfilled. ¹⁵ After those dayes we made oure selves redy, and went vp to Ierusalem. ¹⁶ There went with vs also certayne of his disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde discipule with whom we shuld lodge.

¹⁷ And when we were come to Ierusalem, the brethren receaued vs gladly. ¹⁸ And on the morowe Paul went in with vs vnto Iames. And all the elders came to geder. ¹⁹ And when he had saluted them, he tolde by order all thinges that God had wrought amonge the gentyls by his ministracion. ²⁰ And when they hearde it, they glorified the Lorde, and sayde vnto him: thou seiist brother, how many thousandes Iewes ther are which beleue, and they are all zelous ouer the lawe. ²¹ And they are informed of the, that thou teachest all the Iewes which are amonge the gentyls, to forsake Moses, and sayst that they ought not to circumcise their chyldren, nether to liue after the customes. ²² What is it therfore? The multitude must nedes come togeder. For they shall heare that thou arte come. ²³ Do therfore this that we saye to the.

We haue .iiii. men, which haue a vowe on them. ²⁴ Them take, and purifie thy selfe with them, and do cost on them, that they maye shawe their hecches, and all shall knowe, that thou thinges which they haue hearde concerninge the, are nothyng: but that thou thy selfe also walkest and kepest the lawe. ²⁵ For as

CRANMER—1539.

gerdell, and shall deliuer hym into the handes of the Gentyls.

¹² When we hearde this, both we and other which were of the same place, besought him that he wolde not go vp to Ierusalem. ¹³ Then Paul answered, and sayde: what do ye wepyng and vexyng myne herte? I am ready, not to be bound onely, but also to dye at Ierusalem for the name of the Lorde Iesu. ¹⁴ When we coulde not turne hys mynde, we ceased, sayinge the wyll of the Lord be fulfilled. ¹⁵ After those dayes we toke vp oure burthens, and went vp to Ierusalem. ¹⁶ Ther went with vs also certayne of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde discipule, with whom we shulde lodge. ¹⁷ And when we were come to Ierusalem, the brethren receaued vs gladly. ¹⁸ And on the morow, Paul went in with vs vnto Iames. And all the elders came together. ¹⁹ And when he had saluted them, he tolde by order all thynges, that God had wrought amonge the gentyls by his ministracyon. ²⁰ And when they hearde it, they glorified the Lorde, and sayde vnto him: Thou seest brother, how many thousande Iewes ther are which beleue, and they are all earnest folowers ouer the lawe. ²¹ And they are informed of the, that thou teachest all the Iewes which are amonge the gentyls, to forsake Moses: and sayst, that they ought not to circumcise their chyldren, nether to liue after the customes. ²² What is it therfore? The multitude must nedes come together. For they shall heare that thou arte come. ²³ Do therfore this, that we saye to the.

We haue .iiii. men, which haue a vowe on them. ²⁴ Them take, and purifie thy selfe with them, and do cost on them, that they maye shawe their heades: and all shall knowe, that those thynges which they haue hearde concernyng the, are nothyng: but that thou thy selfe also walkest and kepest the lawe. ²⁵ But as

οἱ πρεσβύτεροι. ¹⁹ καὶ ἀσπασάμενος αὐτοὺς, ἐξηγήειτο καθ' ἑν ἑκάστου ὡν ἐποίησεν
 ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. ²⁰ οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν
 ὁ Κύριον | εἰπόν τε αὐτῷ, Ὁ θεωρεῖς ἀδελφε, πόσαι μυριάδες εἰσὶν Ἰουδαίων | τῶν
 πεπιστευκότων καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν. ²¹ κατηχήθησαν δὲ
 περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωσέως τούς κατὰ τὰ ἔθνη πάντας |
 Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν. ²² τί
 οὖν ἐστί; πάντως δεῖ πλήθους συνελθεῖν ἀκούσονται γὰρ ὅτι ἐλήλυθας. ²³ τοῦτο
 οὖν ποιήσον ὅ σοι λέγομεν εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ'
 ἑαυτῶν. ²⁴ τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς,
 ἵνα ξυρήσωνται τὴν κεφαλὴν, καὶ γινώσκονται πάντες ὅτι ὦν κατήχηνται περὶ
 σοῦ οὐδὲν ἐστίν, ἀλλὰ στοιχείς καὶ αὐτὸς τὸν νόμον φυλάσσων. ²⁵ περὶ δὲ τῶν

¹⁹ Alex. Ἱεροσόλυμα. ²⁰ Alex. ἀσπίνως ἀπειτέξ. ἡμᾶς. ²¹ Alex. Θεόν. ²² Alex. ἐν τοῖς Ἰουδαίσις. ²³ Alex. = πάντας. ²⁴ Rec. γυνῶσι.

GENEVA — 1557.

gyrdle, and shal deliuer him into the
 handes of the Gentiles. ¹² But when we
 heard this, both we and other of the same
 place, besoght hym that he would not go
 vp to Ierusalem. ¹³ Then Paul answered,
 and sayd, What do ye weping and break-
 yng myne heart? I am ready not to be
 bounde only, but also to dye at Ierusalem,
 for the Name of the Lord Iesus. ¹⁴ So
 when we could not turne his mynde, we
 ceased, saying, The wyl of the Lord be
 fulfilled.

¹⁵ After those dayes we trussed vp our
 fardeles and went vp to Ierusalem. ¹⁶ There
 went with vs also *certaine* of the disciples
 of Cesarea, and broght with them one
 Mnason of Cyprus, an old disciple, with
 whom we should lodge. ¹⁷ And when we
 were come to Ierusalem, the brethren re-
 ceaued vs gladly. ¹⁸ And the next day
 Paul went in with vs vnto Iames: and all
 the Elders were there assembled. ¹⁹ And
 when he had embrased them, he tolde by
 order all thinges, that God had wrought
 among the Gentiles by his ministratiō.
²⁰ When they heard it, they glorified the
 Lord, and sayd vnto hym, Thou seyst
 brother, how many thousand Iewes there
 are which beleue, and they are all zelous
 of the Lawe. ²¹ Now they are informed
 of thee, that thou teachest all the Iewes,
 which are among the Gentiles, to forsake
 Moses, and sayst, That they ought not to
 circumcise their chyldren, nether to lye
after the customes. ²² What is then to be
 done? the multitude must nedes come to-
 gether: for they shal heare that thou art
 come.

²³ Do therfore this that we say to thee.
 We haue four men, which haue made a
 vowe. ²⁴ Them take, and purifie thy self
 with them, and do cost on them, that they
 may shauē their heades: and all shal
 know, that those thinges, which they
 haue heard by relation concerning thee,
 are nothing: but that thou thy selfe also
 walkest and kepest the Lawe. ²⁵ For as

RHEIMS — 1582.

Ievves binde in Hierusalem, and shal de-
 liuer him into the handes of the Gentiles.

¹² Vvwhich vvhen vve had heard, vve and
 they that vvere of the same place, desired
 him that he would not goe vp to Hieru-
 salem. ¹³ Then Paul ansvvered, and said,
 Vvhat doe you, vvweeping and afflictng
 my hart? for I am ready not only to be
 bound, but to die also in Hierusalem for
 the name of our Lord Iesus. ¹⁴ And
 vvhen vve could not perswade him, we
 ceased, saying, The vvil of our Lord be
 done.

¹⁵ And after these daies, being prepared,
 vve went vp to Hierusalem. ¹⁶ And there
 came also of the disciples from Cesarēa
 vvith vs, bringing vvith them one Iason
 a Cyprian (vvith vvhom vve should lodge)
 an old disciple. ¹⁷ And vvhen vve vvere
 come to Hierusalem, the brethren receiued
 vs gladly. ¹⁸ And the day folloving Paul
 vvent in vvith vs to Iames, and all the
 Auncients vvere assembled. ¹⁹ Vvhom
 vvhen he had saluted, he told particularly
 vvhat God had done among the Gentiles
 by his ministerie. ²⁰ But they hearing it,
 magnified God, and said to him: Thou
 seest (brother) hovv many thousands there
 are among the Ievves that haue beleueed:
 and al are zealātours of the Lavv. ²¹ But
 they haue heard of thee that thou doest
 teach those Ievves that are among the
 Gentiles, to depart from Moyes: saying
 that they ought not to circuncise their
 children, nor vvalke according to the cus-
 tome. ²² Vvhat is it then? nedes must
 the multitude assemble: for they vvill
 heare that thou art come. ²³ Doe this
 therfore vvich vve tel thee, There are
 vvith vs foure men, that haue a vvowe
 on them. ²⁴ Taking these vvnto thee, sanctifie
 thy self vvith them: and bestow on them,
 that they may shauē their heads: and al
 shal knovv that the thinges vvich they
 heard of thee, are false: but that thy self
 also vvalkest keeping the Lavv. ²⁵ But

AUTHORISED — 1611.

this girdle, and shal deliuer him into the
 hands of the Gentiles.

¹² And when we heard these things, both
 wee and they of that place, besought him
 not to goe vp to Hierusalem. ¹³ Then Paul
 answered, What meane ye to weepe and
 to breake mine heart? for I am ready, not
 to be bound onely, but also to die at
 Hierusalem for the Name of the Lord
 Iesus. ¹⁴ And when hee would not be per-
 swaded, we ceased, saying, The will of the
 Lord be done. ¹⁵ And after those daies we
 tooke vp our carriages, and went vp to
 Hierusalem. ¹⁶ There went with vs also
 certain of the disciples of Cesarea, and
 brought with them one Mnason of Cyprus,
 an old disciple, with whom we should
 lodge. ¹⁷ And when we were come to Hieru-
 salem, the brethren receiued vs gladly.

¹⁸ And the day following Paul went in
 with vs vnto Iames, and all the Elders
 were present. ¹⁹ And when hee had saluted
 them, hee declared particularly what things
 God had wrought among the Gentiles by
 his ministerie. ²⁰ And when they heard it,
 they glorified the Lord, and said vnto him,
 Thou seest, brother, how many thousands
 of Iewes there are which beleuee, and they
 are all zealous of the Law. ²¹ And they
 are informed of thee, that thou teachest
 all the Iewes which are among the Gen-
 tiles, to forsake Moses, saying, that they
 ought not to circumcise their children, nei-
 ther to walke after the customes. ²² What
 is it therefore? the multitude must needs
 come together: for they will heare that
 thou art come. ²³ Doe therefore this that
 we say to thee: Wee haue foure men which
 haue a vow on them, ²⁴ Them take, and
 purifie thy selfe with them, and be at
 charges with them, that they may shauē
 their heads: and al may know that those
 things wherof they were informed con-
 cerning thee, are nothing, but that thou
 thy selfe also walkest orderly, and keepest
 the Law. ²⁵ As touching the Gentiles which

‘ πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες ‘μὴδὲν τοιούτων τηρεῖν ‘ αὐτοὺς, εἰ μὴ| φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικτόν ‘ καὶ πορνείαν.’ ²⁶ Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσῆει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά. ²⁷ Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον ^d τὰς χεῖρας ἐπ’ αὐτὸν,| ²⁸ κρᾶζοντες, ‘ Ἄνδρες Ἰσραηλῖται, βοηθεῖτε. οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ ‘ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας ‘ πανταχοῦ| διδάσκων. ἔτι τε ‘ καὶ Ἑλλήνας εἰσήγαγεν εἰς τὸ ἱερόν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τούτον.’ ²⁹ Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν

^c Alex. = μὴδὲν τοιούτων τηρεῖν αὐτοὺς εἰ μὴ.

^d Alex. ἐπ’ αὐτὸν τὰς χεῖρας.

WICLIIF—1380.

of these that bileuden of hethen men/ we writen demyng that thei absteyne hem fro thing offrid to idols and fro blood/ and also fro stranglid thing and fro fornyca- cioun/ ²⁶ thanne poull took the men/ and in the day syunge he was purifid with hem/ and entrid in to the temple/ and schewid the fyllinge of dayes of purifynge/ til the offrynge was offrid for eche of hem/

²⁷ and whanne seuen daies werun endid/ the iewis that werun of asia/ whanne thei saien hym in the temple/ stiriden alle the puple /leiden hoodis on him ²⁸ & crieden/ men of israel helpe ze us/ this is the man that agens the puple /& the lawe and this place/ techith euery where alle men/ more ouer/ and hath ledde hethen men in to the temple / and hath defoulid this holi place/ ²⁹ for thei seien trofymus of effsie in the citee with hym/ whom thei gessiden that poull hadde brougt in to the temple/ ³⁰ and alle the citee was moued / & a remynge to gidre of the puple was made/ & thei token poull and drowen hym out of the temple / and anon the jatis werun closid/

³¹ and whanne thei sougten to sle hym it was teeld to the tribune of the cumpany of knyghtis that al ierusalem is confoundid/ ³² whiche anon took knyghtis and centuriens / and ranne to hem/ and whanne thei hadden seen the tribune and the knyghtis thei cesoden to smyte poull/ ³³ Thanne the tribune cam and caughte hym/ and comaundid that he were bounden with twey chaynes/ and axid who he was and what he hadde don/ ³⁴ but other crieden offther thing among the puple/ and whanne he sayst knowe no certeyn thing for the man/ he comaundid hym to be ledde in to the castels ³⁵ and whanne poull cam to the greces/ it bifille that he was borun of knyghtis for strengthe of the puple/ ³⁶ for

TYNDALE—1534.

touchinge the gentyls which beleve/ we have writen and concluded/ that they observe no soche thinges / but that they kepe them selves from thinges offred to ydoles/ from bloud/ from strangled and from fornicacion. ²⁶ Then the nexte daye Paul toke the men/ and purifid him selfe with them/ and entred into the temple/ declaringe that he observed the dayes of the purificacion/ vntyll that an offeringe shuld be offred for every one of them.

²⁷ And as the seven dayes shuld have bene ended/ the Iewes which were of Asia when they sawe him in the temple/ they moved all the people/ and layde handes on him ²⁸ cryinge/ men of Israel helpe. This is the man that teacheth all men every where agaynst the people/ and the lawe/ and this place. Moreover alle he hath brought Grekes into the temple/ and hath polluted this holy place. ²⁹ For they sawe one Trophimus an Ephesian with him in the cyte. Him they supposed Paul had brought into the temple. ³⁰ And all the cyte was moved/ and the people swarmed to gedre. And they toke Paul and drue him out of the temple/ and forthwith the dores were shut to.

³¹ As they went about to kyl him/ tydinges came vnto the hye captayne of the soudiers/ that all ierusalem was moved. ³² Which immediatly toke soudiers and vndercaptaynes/ and ranne doune vnto them. When they sawe the vpper captayne and the soudiers/ they left smytynge of Paul. ³³ Then the captayne came neare and toke him/ and comaunded him to be bounde with twey chaynes/ and demaunded what he was/ and what he had done. ³⁴ And one cryed this/ another that amonge the people. And when he could not knowe the certayntie for the rage/ he comaunded him to be caried into the castle. ³⁵ And when he came vnto a grece/ it fortuneth that he was borne of the soudiers of the violence of the people. ³⁶ For the multitude of the people

CRANMER—1539.

touchyng the gentyls which beleue we haue writen and concluded/ that they observe no soche thing: saue only that they kepe them selues from thynges offred to ydoles, and from bloud, and from strangled, and from fornicacion. ²⁶ Then the nexte daye Paul toke the men, and purified him selfe with them and entred into the temple, declaringe that he observed the dayes of the purificacion, vntyll that an offerynge should be offered for euery one of them.

²⁷ And whan the seuen dayes were now all most ended, the Iewes which were of Asia (when they sawe him in the temple) moued all the people, and layde handes on him, ²⁸ cryinge: men of Israel, helpe. This is the man, that teacheth all men euery where agaynst the people and the lawe, and this place. He hath also brought Grekes into the temple, and hath polluted thys holy place. ²⁹ For they had sene with him one in the citee. Trophimus an Ephesian, whom they supposed that Paul had brought into the temple. ³⁰ And all the cytie was moued, and the people swarmed together. And they toke Paul, and drue him out of the temple, and forth with, the dores were shut.

³¹ As they went about to kyl him, tidynges came vnto the hye captayne of the soudyers, that all Ierusalem was moued. ³² Which immediatly toke soudiers and vndercaptaynes, and ranne doune vnto them. When they sawe the vpper captayne and the soudiers: they left smytynge of Paul. ³³ Then the captayne came neare and toke him, and comaunded him to be bounde with twey chaynes, and demaunded what he was, and what he had done. ³⁴ And some cryed one thinge, some another amonge the people. And when he could not knowe the certayntie for the rage, he comaunded him to be caried into the castle. ³⁵ And when he cam vnto a stayte, it fortuneth that he was borne of the soudiers for the vyolence of the people. ³⁶ For the multitude of the

^c adding. ^d crying, follow ing. ^e knyghtis soldiers. ^f greces, degrees, steps.

ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος. ³⁰ ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. ³¹ ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη συγκέχυται Ἰερουσαλὴμ· ³² ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο τύπτοντες τὸν Παῦλον. ³³ τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἀλύσει δις· καὶ ἐπυνθάνετο τίς αὐτὸν εἶη, καὶ τί ἐστὶ πεποιηκός. ³⁴ ἄλλοι δὲ ἄλλο τι ἑβόων· ἐν τῷ ὄχλῳ μὴ δυνάμενος δὲ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. ³⁵ ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου. ³⁶ ἡκολούθει γὰρ τὸ

* Alex. πανταχῇ.

f Const. ἰγγίσας ῥί.

* Alex. ἐπερώων.

GENEVA — 1557.

touching the Gentiles which beleue, we haue written, and concluded, that they obserue no suche things, but that they kepe them selues from things offred to idoles, and from blood, and from strangled, and from fornication. ²⁶ Then Paul toke the men, and the next day was purified with them, and entred into the temple, declaring that he obserued the dayes of the purification, vntill that an offering should be offered for euery one of them. ²⁷ And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw him in the temple) moued all the people, and layd handes on him,

²⁸ Crying, Men of Israel, helpe: this is the man that teacheth all men euery where, against the people, and the Lawe, and this place: moreouer, he hath brought Grekes into the temple, and hath polluted this holy place. ²⁹ For they had sene before one Trophimus an Ephesian with him in the cite, whom they supposed Paul had brought into the temple. ³⁰ Then all the cite was moued, and the people swarmed together: and they toke Paul, and drewe hym out of the temple: and forthwith the doores were shut. ³¹ As they went about to kyl him, tydinges came vnto the hie Capitayne of the souldiers, that all Ierusalem was on an vpror. ³² Which immediatly toke souldiers and vnder Captaynes, and ran doune vnto them: and when they saw the hie Capitayne and the souldiers, they left beating of Paul.

³³ Then the Captayne came neare and toke him, and commanded him to be bounde with two chaines: and demanded who he was, and what he had done. ³⁴ And one cryed this, another that, among the people: so when he could not knowe the certaintie for the rage, he commanded hym to be caried into the castle. ³⁵ And when he came vnto the greces, he was borne of the souldiers, for the violence of the people. ³⁶ For the multitude of the

RHEIMS — 1582.

concerning them that beleuee of the Gentils, vve haue vvritten, decreeing that they should refraine them selues from the immolated to Idols, and blood, and suffocated, and fornication. ²⁶ Then Paul taking the men vnto him, the next day being purified vvith them entred into the temple, sheving the accomplishment of the daies of the purification, vntill an oblation vvvas offered for euery one of them.

²⁷ But vvholes the seuen daies vvvere a finishing, those Iewes that vvvere of Asia, vvhen they had seen him in the temple, stirred vp al the people, and laid handes vvpon him, ²⁸ crying, Ye men of Israēl, help: this is the man that against the people and the Lawv and this place teaching al men euery vvhere, hath also moreouer brought in Gentiles into the temple, and hath violated this holy place. ²⁹ (For they had seen Tróphimus the Ephesian in the citie vvith him, vvhom they supposed that Paul had brought into the temple.) ³⁰ And the vvhole citie vvvas in an vvpror: and there vvvas made a concourse of the people. And apprehending Paul, they dreuve him forth of the temple: and immediately the doores vvvere shut. ³¹ And as they sought to kil him, it vvvas told the Tribune of the band, That al Hierusalem is in a confusion. ³² Vvho forthvvith taking vnto him souldiars and Centurions, rame dovvne to them. Who, vvhen they had seen the Tribune and the souldiars, ceased to strike Paul. ³³ Then the Tribune commanding neere apprehended him, and commanded him to be bound vvith two chaines: and he demanded vvho he vvvas, and vvhat he had done. ³⁴ And some cried one thing, some an other, in the multitude. And vvheras he could not knovv the certaintie for the tumult, he commanded him to be led into the castel. ³⁵ And vvhen he vvvas come to the staires, it chaunced that he vvvas caried of the souldiars because of the violence of the people. ³⁶ For

AUTHORISED — 1611.

beleuee, wee haue vvritten and concluded, that they obserue no such thing, saue onely that they keepe themselves from things offred to idoles, and from blood, and from strangled, and from fornication.

²⁶ Then Paul tooke the men, and the next day purifying himselfe vvith them, entred into the Temple, to signifie the accomplishment of the dayes of purification, vntill that an offering should be offered for euery one of them: ²⁷ And vvhen the seuen dayes were almost ended, the Iewes vvvhich vvvere of Asia, vvhen they saw him in the Temple, stirred vp all the people, and layde handes on him, ²⁸ Crying out, Men of Israēl, helpe: this is the man that teacheth all men euery vvhere against the people, and the Law, and this place: and farther brought Grekes also into the Temple, and hath polluted this Holy place. ²⁹ (For they had sene before vvith him in the citie, Trophimus an Ephesian, vvhom they supposed that Paul had brought into the Temple.) ³⁰ And all the city vvvas moued, and the people ran together: and they tooke Paul, and drew him out of the Temple: and forthvvith the doores vvvere shut. ³¹ And as they went about to kil him, tidings came vnto the chiefe Capitayne of the band, that all Hierusalem vvvas in an vvpror. ³² Who immediately tooke souldiers, and Centurions, and ran dovvne vnto them: and vvhen they saw the chiefe Capitayne and the souldiers, they left beating of Paul. ³³ Then the chiefe capitaine came neere, and tooke him, and commanded him to be bound vvith two chaines, and demanded vvho he vvvas, and vvhat he had done. ³⁴ And some cried one thing, some another, among the multitude: and vvhen he could not knowe the certaintie for the tumult, he commanded him to be caried into the castle. ³⁵ And vvhen he came vvpon the staires, so it vvvas that he vvvas borne of the souldiers, for the violence of the people. ³⁶ For the multitude of the people

πλήθος τοῦ λαοῦ ἡ κράζον, | Ἀῖρε αὐτόν. ³⁷ Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Ἐἰ ἔξεστί μοι εἰπεῖν τι | πρὸς σε; Ὁ δὲ ἔφη, Ἐλληνιστὶ γινώσκεις; ³⁸ οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων; ³⁹ Εἶπε δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν λαόν. ⁴⁰ Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστῶς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ συγῆς γενομένης, προσεφώνησε τῇ Ἑβραϊδὶ διαλέκτῳ λέγων, XXII. Ἄνδρες, ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς ¹ ὑνὶ | ἀπολογίας. ² Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. καὶ φησιν, ³ Ἐγὼ ¹ μὲν | εἰμι ἀνὴρ Ἰου-

¹ Alex. κράζοντες.¹ Alex. = τ.¹ Rec. νῦν.

WICLIȚ—1380.

the multitude of people sued hym : and cried take hym away.

³⁷ ⁊ whanne poul biganne to be led in to the castels ; he seide to the tribune, where it is leful to me to speke ony thing to thee : and he seide ? canst thou greke ? ³⁸ where thou art not the egipcian, whiche bifor these dayes mouedist a noyse : and leddest out in to desert four thousand of men mensleers ? ³⁹ ⁊ poul seide to hym, for I am a iew of tharse of cilicie a cite-seyn whiche cite is not vnkknown, ⁊ I preie thee : suffre me to speke to the puple, ⁴⁰ and whanne he suffrid poul stode in the grees, ⁊ bekenyd with the hond to the puple, and whanne a greet silence was made he spake in ebrew tunge and seide.

22. BRITHEREN and fadris : here 3e what resoun I gilde now to 3ou, ² and whanne summe herden, that in ebrew tunge he spake to hem : thei 3aue the more scilence, and he seide, ³ I am a man a iew borun at tharse of cilicie nurischid, ⁊ in this cite bisidis the fete of gamaliel taugte bi the truthe of fadris laue a lounder of the lawe : as also 3e alle ben to day, ⁴ and I pursued this wey til to the deeth : byndynge and bitakynge in to holdis men and wymmen, ⁵ as the prince of preestis gildith witnessynge to me, and alle the greetist of birthe, of whom also I took pistlis to britheren : and wente to damask, to bringe fro themes men bounden in to ierusalem : that thei schulden be peyned.

⁶ and it was don while I 3ede ⁊ neigde to damask : at mydday sudeynli fro heuene a grete plente of list schoon aboute me, ⁷ and I fil doun to the erthe and herde a vois fro heuene seiynge to me, saul saul what pursuest thou me ? it is hard to thee to kyke agens the pricke, ⁸ and I answerid, who art thou lord ? and he seide to me, I am ihesus of nazareth :

TYNDALE—1534.

followed after crying: away with him. ³⁷ And as Paul shuld have bene caried into the castle, he sayde vnto the hye Captayne: maye I speake vnto the? Which sayde: canst thou speake Greke? ³⁸ Arte not thou that Egyrcpian which before these dayes made an vproure and ledde out into the wildernes .iiii. thousande men that were motherers? ³⁹ But Paul sayde: I am a man which am a Iewe of Tharsus a cite in Cicill a Citesyn of no vyle cite, I beseeche the soffre me to speake vnto the people. ⁴⁰ When he had geuen him licence, Paul stode on the steppes and beekned with the honde vnto the people: and ther was made a greete silence. And he spake vnto them in the Ebrue tonge sayinge:

22. YE men, brethren and fathers, heare myne answer which I make vnto you. ² When they hearde that he spake in the Ebrue tonge to them, they kept the moore silence. And he sayde: ³ I am verely aman which am a Iewe, borne in Tharsus, a cite in Cicill: nevertheless yet brought vp in this cite: at the fete of Gamaliel and informed diligently in the lawe of the fathers, and was fervent mynyed to Godwarde, as ye all are this same daye; ⁴ and I persecuted this waye vnto the deeth byndynge and delyveringe into preson birthe men and wemen, ⁵ as the chefe prest doth beare me wytnes, and all the elders: of whom also I receaved letters vnto the brethern, and went to Damasco to bringe them which were there: bounde vnto Ierusalem for to be punysshed.

⁶ And it fortunyd, as I made my iorney and was come nye vnto Damasco aboute none, that sodenly ther shone from heaven a greate lyght rounde aboute me, ⁷ and I fell vnto the erth, and hearde a voyce sayinge vnto me: Saul, Saul why persecutest thou me? ⁸ And I answered: what urte thou Lorde? And he sayd vnto

CRANMER—1539.

people followed after, crying: away with him.

³⁷ And whan Paul beganne to be caried into the castle, he sayde vnto the hye Captayne: maye I speake vnto the? Which sayde: Canst thou speake Greke? ³⁸ Art not thou that Egyrcpian, which before these dayes mades an vproure, and leddest out into the wyldernes .iiii. thousande men that were motherers? ³⁹ But Paul sayde: I am a man which am a Iewe of Tharsus a cite in Cicill, a Citesyn of no vyle cytie, I heseeche the soffre me to speake vnto the people. ⁴⁰ And when he had geuen him lycence, Paul stode on the steppes, and beekned with the hande vnto the people: and whan ther was made a greete sylence he spake vnto them in the hebrue tonge sayinge.

22. MEN, brethren and fathers, heare ye myne answer which I make now vnto you. ² When they hearde that he spake in the Ebrue tonge to them, they kept the more sylence. And he sayeth, ³ I am verely a man which am a Iewe borne in Tharsus, a cytie in Cyccyl: nevertheless yet brought vp in this cytie, at the fete of Gamaliel, and informed diligently in the lawe of the fathers, and was feruent mynyed to God warde, as ye all are this same daye, and ⁴ I persecuted this waye vnto the deeth byndynge and deluyeryng into preson both men and wemen, ⁵ as the chefe prest doth beare me wytnes, and all the estate of the elders: of whom also I receaved letters vnto the brethern, and went to Damasco to bryngre them (which were there bounde) vnto Ierusalem for to be punysshed.

⁶ And it fortunyd (that as I made my iorney and was come nye vnto Damasco aboute none) sodenly ther shone from heauen a great lyght rounde aboute me, ⁷ and I fell vnto the erth, and heard a voyce saying vnto me: Saul, Saul, why persecutest thou me? ⁸ And I answered: what art thou Lorde? And he sayde vnto

such, followed. grees, degrees, steps. 38he, yield. lounder, looser. 3ede, went. neigde, d. eu nege.

δαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῷου νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον· ὃς ταύτην τὴν ὁδὸν ἐδίδωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς ἀνδρας τε καὶ γυναῖκας, ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέριον παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφούς, εἰς Δαμασκὸν ἐπορευόμεν, ἄζων καὶ τοὺς ἐκείσε ὄντας, δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσω. ἔγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιastράψαι φῶς ἱκανὸν περὶ ἐμέ· ἔπεσον τε εἰς τὸ ἕδαφος, καὶ ἤκουσα φωνῆ λεγούσης μοι, Σαούλ, Σαούλ, τί με διώκεις; Ἐγὼ δὲ ἀπεκρίθην, Τίς εἰ κύριε; Εἰπέ τε πρὸς με, Ἐγὼ εἰμι Ἰησοῦς ὁ

^l Alex. = μιν.^m Alex. ἔπεσα.

GENEVA — 1557.

people folowed after crying, Away with him. ³⁷ And as Paul shulde haue bene caried into the castle, he sayd vnto the hye Captayne, May I speake vnto thee? Which sayd, Canst thou speake Greeke? ³⁸ Art not thou that Egyptian, which before these dayes made an vpror, and led out into the wyldernes foure thousande men that were murtherers? ³⁹ Then Paul sayd, I am a man which am a Iewe, and citizen of Tarsus, a famous cite in Cilicia, and I beseeche thee suffer me to speake vnto the people. ⁴⁰ And when he had geuen him licence, Paul stode on the steppes, and beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrue tongue, saying,

22. YE MEN, brethren and fathers, heare my defence which I now make vnto you. ² (When they heard that he spake in the Hebrue tonge to them, they kept the more silence, and he sayd) ³ I am verely a man which am a Iewe, borne in Tarsus, a citie in Cilicia: neuertheless, yet brought vp in this citie, at the fete of Gamaliel, and instructed according to the perfect maner of the Lawe of the fathers, and was feruent mynded to Godwarde, as ye all are this same day. ⁴ And I persecuted this way vnto the death, byndyng and deliueying into prison bothe men and women.

⁵ As the chiefe Priest doth beare me wytnes, and all the state of the Elders: of whome also I receaued letters vnto the brethren, and went to Damascus to bryng them which were there bounde vnto Ierusalem, for to be punished. ⁶ And so it was, as I made my iorney and was come nye vnto Damascus about noone, that sodenly ther shone from heauen a great lyght rounde about me, ⁷ So I fel vnto the earth and heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me? ⁸ Then I answered, Who art thou Lord?

RHEIMS — 1582.

the multitude of the people folowed, crying, Away with him.

³⁷ And vhen Paul began to be brought into the castel, he saith to the Tribune, Is it lawfull for me to speake some thing to thee? Vho said, Canst thou speake Greeke? ³⁸ Art not thou the Egyptian that before these daies did raise a tumult, and didst lead forth into the desert foure thousand men that vvere murderers? ³⁹ And Paul said to him, I am a man truly a Iewe of Tarsus, a citizen not of an obscure citie of Cilicia. And I desire thee, permit me to speake to the people. ⁴⁰ And vhen he had permitted him, Paul standing on the staires, beckened with his hand to the people. and great silence being made, he spake vnto them in the Hebreu tongue, saying.

22. MEN brethren and fathers, heare vwhat account I doe render now vnto you. ² (And vhen they had heard that he spake to them in the Hebreu tongue, they did the more keepe silence. ³ And he saith,) I am a man a Iewe, borne at Tarsus in Cilicia, but brought vp in this citie, at the fete of Gamaliel instructed according to the veritie of the lavv of the fathers, an emulatur of the Lavv as also al you are this day: ⁴ vwho persecuted this vvay vnto death, binding and deliueying into custodies men and vvomen, ⁵ as the high Priest doth giue me testimonie, and al the auncients. of vvhom receiuing letters also to the brethren, I vvnt to Damascus, that I might bring them thence bound to Hierusalem, to be punished. ⁶ And it came to passe as I vvvas going, and dravvying nigh to Damascus at midday, sodenly from heauen there shone round about me much light: ⁷ and falling on the ground, I heard a voice saying to me, Saul, Saul, vvhy persecutest thou me? ⁸ And I answered, Vwho art thou Lord? And he

AUTHORISED — 1611.

folowed after, crying, Away with him. ³⁷ And as Paul was to be led into the castle, he said vnto the chiefe Captaine, May I speake vnto thee? Who said, Canst thou speake Greeke? ³⁸ Art not thou that Egyptian which before these daies madest an vpror, and leddest out into the wilderness foure thousand men that were murderers? ³⁹ But Paul said, I am a man which am a Iewe of Tarsus, a city in Cilicia, a citizen of no meane city: and I beseech thee suffer me to speak vnto the people. ⁴⁰ And when hee had giuen him licence, Paul stood on the staires, and beckened with the hand vnto the people: and when there was made a great silence, he spake vnto them in the Hebrew tongue, saying.

22. MEN, brethren, and fathers heare ye my defence which I make now vnto you. ² (And when they heard that hee spake in the Hebrew tongue to them, they kept the more silence: and he saith,) ³ I am verily a man which am a Iewe borne in Tarsus a citie in Cilicia, yet brought vp in this citie at the fete of Gamaliel, and taught according to the perfect maner of the law of the fathers, and was zealous towards God, as ye all are this day.

⁴ And I persecuted this way vnto the death, binding and deluering into prisons both men and women, ⁵ As also the high Priest doth beare me witnesse, and all the estate of the elders: from whom also I receiued letters vnto the brethren, and went to Damascus, to bring them which were there, bound vnto Ierusalem, for to be punished.

⁶ And it came to passe, that as I made my iourney, and was come nigh vnto Damascus about noone, suddenly there shone from heauen a great light round about me. ⁷ And I fell vnto the ground, and heard a voyce saying vnto mee, Saul, Saul, why persecutest thou me? ⁸ And I answered, who art thou, Lord? And he said vnto

ἡ Ναζωραῖος ὃν σὺ διώκεις. ⁹ Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο, ⁹ καὶ ἔμφοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. ¹⁰ εἶπον δὲ, ¹⁰ Τί ποιήσω κύριε; Ὁ δὲ Κύριος εἶπε πρὸς με, Ἀναστὰς πορεύου εἰς Δαμασκὸν· κακεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι. ¹¹ Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενοι ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δαμασκόν. ¹² Ἀνανίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικοῦντων Ἰουδαίων, ¹³ ἐλθὼν πρὸς με καὶ ἐπιστὰς εἶπέ μοι, Σαοὺλ ἀδελφεῖ, ἀνάβλεψον. Καγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. ¹⁴ ὁ δὲ εἶπεν, Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ. ¹⁵ ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν ἑώρακας καὶ ἤκουσας.

⁹ Alex. = καὶ ἔμφοβοι ἐγένοντο.

⁹ Rec. τοῦ Κυρίου.

WICLIIF—1380.

whom thou pursuest,⁹ and thei that werun with me: sijen bot the liȝt; but thei herden not the vois of him that spake with me;¹⁰ and I seide, lord what schal I do? and the lord seide to me, rise thou and go to damask and there it schal be seid to thee of alle thingis, whiche it bihoueth thee to do,¹¹ and whanne I say not for the clereite of that list I was ledde bi the hond of felowis and I cam to damask.

¹² and a man anany that bi the lawe hadde witnessynge of alle iewis dwellynge in damask; ¹³ cam to me and stood nyȝ and seide to me, saul brother bihold, and in the same oure I biheeld in to hym;¹⁴ and he seide, god of oure fadiris hath bifor ordeyned thee: that thou schuldist knowe the wille of hym; and schuldist se the riȝtful man: and here the vois of his mouth,¹⁵ for thou schalt be his witnessse to alle men of tho thingis: that thou hast seyn and herd;¹⁶ and now what dwelst thou? rise up and be baptisid and wasche away thi synnes bi the name of hym clepid to help.

¹⁷ and it was don to me as I turned aȝen in to ierusalem and preid in the temple: that I was made in rauyschyng of soule;¹⁸ and I sij hym seynge to me, hiȝ thou and go out fast of ierusalem for thy schuln not resceyve thy witnessynge of me;¹⁹ and I seide, lord thei witen that I was elosynge to gidre in to prisoun and betynge bi synagogis hem that bileueden in to thee;²⁰ and whanne the blood of steuene thi witnessse was schiedde out I stood nyȝ and consentid and kepte the clothis of men that slouen hym;²¹ and he seide to me, go thou for I schal sende thee for to naciouns;

²² and thei herden hym til this word and thei reisen her vois and seiden, take

TYNDALE—1534.

me: I am Iesus of Nazareth, whom thou persecutest. ⁹ And they that were with me, sawe verely alyght and were a frayde: but they hearde not the voyce of him that spake with me. ¹⁰ And I sayde: what shall I do Lorde? And the Lorde sayde vnto me: Aryse and goo into Damasco and there it shalbe tolde the of all thinges which are apoynted for the to do. ¹¹ And when I sawe nothyng for the brightnes of that light, I was ledde by the honde of them that were with me, and came into Damasco.

¹² And one Ananias a perfect man, and as pertaynyng to the lawe, havinge good reporte of all the Iewes which there dwelt, ¹³ came vnto me, and stode and sayd vnto me: Brother Saul, loke vp. And that same houre I receaved my sight and sawe him. ¹⁴ And he sayde, the God of oure fathers hath ordeyned the before, that thou shuldest knowe his will, and shuldest se that which is rightfull, and shuldest heare the voyce of his mouth: ¹⁵ for thou shalt be his witness vnto all men of tho thinges which thou hast sene and hearde. ¹⁶ And now: why tariest thou? Aryse and be baptised, and wesshe away thy synnes, in callenge on the name of the Lorde.

¹⁷ And it fortunede, when I was come agayne to Ierusalem, and prayde in the temple, that I was in a traunce, ¹⁸ and sawe him sayinge vnto me. Make haste, and get the quickly out of Ierusalem: for they will not receave thy wytnes that thou bearest of me. ¹⁹ And I sayde: Lorde they knowe that I presoned, and bet in every synagoge them that beleved on the. ²⁰ And when the blood of thy wytnes Steven was shedd, I also stode by, and consented vnto his deeth, and kept the rayment of them that slewe him. ²¹ And he sayde vnto me: departe for I will sende the a farre hence vnto the Gentyls.

²² They gave him audience vnto this word; and then lyfte vp their voyces and

CRANMER—1539.

me: I am Iesus of Nazareth, whom thou persecutest. ⁹ And they that were with me: sawe verely a lyghte and were afrayde: but they hearde not the voyce of him that spake with me. ¹⁰ And I sayde: what shall I do Lorde? And the Lord sayd vnto me: Aryse and go into Damasco, and there it shalbe tolde the of all thinges, which are apoynted for the to do. ¹¹ And when I sawe nothyng for the bryghtnes of that lyght, I was led by the hande of them that were with me, and came into Damasco.

¹² And one Ananias a perfect man, (and as pertaynyng to the lawe hauyng good reporte of all the Iewes which there dwelt) ¹³ cam vnto me, and stode, and sayde vnto me: Brother Saul, receaue thy sight, And the same houre I receaved my syght, and sawe him. ¹⁴ And he sayd: the God of oure fathers hath ordeyned the before, that thou shuldest knowe his will, and shuldest heare the voyce of hys mouth; ¹⁵ for thou shalt be hys wytnes vnto all men of those thynges, which thou hast sene and heard. ¹⁶ And now: why tariest thou? Arise, and be baptised, and washe away thy synnes in callenge on the name of the Lorde. ¹⁷ And it fortunede, that when I was come agayne to Ierusalem and prayde in the temple, I was in a traunce, ¹⁸ and sawe him sayinge vnto me: Make haste, and get the quickly out of Ierusalem: for they will not receaue thy wytnes that thou bearest of me.

¹⁹ And I sayde: Lord, they knowe, that I presoned and bet in euery synagoge them that beleued on the. ²⁰ And when the blood of thy wytnes Steuen was shed, I also stode by, and consented vnto his deathe, and kept the rayment of them that slewe him. ²¹ And he sayd vnto me departe, for I will sende the a farre hence vnto the Gentyls.

²² They gaue hym audience vnto this worde, and then lyfte vp their voyces and

seyð, saue. say aȝen. clepid, called.
rauyschyng, rousching. hiȝ, hasten
witen, knowe

¹⁶ καὶ ὡν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπι-
 καλεσάμενος τὸ ὄνομα ὁ αὐτοῦ. | ¹⁷ Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερου-
 σαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, ¹⁸ καὶ ἰδεῖν
 αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ· διότι οὐ
 παραδέξονται σου τὴν μαρτυρίαν περὶ ἐμοῦ. ¹⁹ Καγὼ εἶπον, Κύριε αὐτοὶ
 ἐπίστανται, ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς
 πιστεύοντας ἐπὶ σέ. ²⁰ καὶ ὅτε ἔξεχέτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου,
 καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν, καὶ φυλάσσω τὰ ἱμάτια τῶν
 ἀναιρῶντων αὐτόν. ²¹ Καὶ εἶπε πρὸς με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν
 ἐξαποστελῶ σε.

²² Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν

Ὁ Alex. ἔξεχύνετο.

ἢ Rec. + τῇ ἀναίρεσί αὐτοῦ.

GENEVA—1557.

And he said to me, I am Iesus of Nazareth, whom thou persecutest.

⁹ Moreover they that were with me, sawe verely a light and were afraide: but they heard not the voyce of him that spake with me. ¹⁰ And I said, What shal I do Lord? And the Lord sayd vnto me, Arise, and go into Damascus: and there it shalbe tolde thee of all things, which are appointed for thee to do. ¹¹ So when I could not see for the bryghtnes of that lyght, I was led by the hande of them that were with me, and came into Damascus. ¹² And one Ananias a godly man as per tayning to the Lawe, hauing good reporte of all the Iewes which dwelt there, ¹³ Came vnto me, and stode, and sayd vnto me, Brother Saul, receaue thy sight: and that same houre I looked vpon him.

¹⁴ And he sayd, The God of our fathers hath ordeyned thee, that thou shuldest knowe his wil, and shuldest se that Iuste one, and shuldest heare the voyce of his mouth. ¹⁵ For thou shalt be hys wytnes vnto all men of those things, which thou hast sene and heard. ¹⁶ Now therefore why tariest thou? Arise and be baptized, and wassh away thy synnes, in calling on the Name of the Lord. ¹⁷ And so when I was come agayne to Ierusalem, and prayed in the temple, I was in a trance, ¹⁸ And sawe him saying vnto me, Make haste, and get thee quickly out of Ierusalem: for they wyl not receaue thy wytnes that thou hearest of me.

¹⁹ Then I said, Lord they know that I prised, and bet in euery Synagoge, them that beleued on thee. ²⁰ And when the blood of thy wytnes Steuen was shed, I also stode by, and consented vnto his death, and kept the clothes of them that slewe him. ²¹ Then he sayd vnto me, Depart, for I wil send thee a farre hence, vnto the Gentils.

²² And they gaue hym audience vnto this worde, but then they lift vp their

RHEIMS—1582.

said to me, I am Iesus of Nazareth, vvhom thou persecutest. ¹⁰ And they that vvere vvith me, sawv the light in dedde, but the voice they heard not of him that spake vvith me. ¹¹ And I said, Vvhat shal I doe Lord? And our Lord said to me, Arise and goe to Damascus: and there it shal be tolde thee of al things that thou must doe.

¹² And vvheras I did not see for the bryghtnesse of that light, being led of my companions by the hand, I came to Damascus. ¹³ And one Ananias, a man according to the Lavv hauing testimonie of al the Ievves inhabitants, ¹⁴ comming to me, and standing by me, said to me, Brother Saul, looke vp. And I the self same houre looked vp on him. ¹⁵ But he said, The God of our fathers hath pre-ordained thee, that thou shouldest knovv his vvil, and see the Iust one, and heare a voice from his mouth: ¹⁶ because thou shalt be his vvitnes to al men, of those things vvvhich thou hast seen and heard.

¹⁷ And novv vvhat tariest thou? Rise vp, and be baptized, and vvash avvay thy synnes inuocating his name. ¹⁸ And it befel me returning into Hierusalem, and praying in the temple, that I vvvas in a trance, ¹⁹ and savv him saying vnto me, Make hast, and depart quickly out of Hierusalem: because they vvil not receaue thy testimonie of me. ²⁰ And I said, Lord, they knovv that I did cast into prison and beate in euery synagoge them that beleued in thee. ²¹ And vvhen the blood of Steuen thy vvitnes vvvas shed, I stode by and consented, and kept the garments of them that killed him. ²² And he said to me, Goe, for into the Gentiles a farre vvil I send thee.

²³ And they heard him vvntil this vvord, and they lifted vp their voice, saying,

AUTHORISED—1611.

me, I am Iesus of Nazareth whom thou persecutest. ⁹ And they that were with me saw indeede the light, and were afraid; but they heard not the voice of him that spake to me. ¹⁰ And I said, What shall I doe, Lord? And the Lord sayd vnto me, Arise, and goe into Damascus, and there it shall be tolde thee of all things which are appointed for thee to doe. ¹¹ And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

¹² And one Ananias, a deuout man according to the law, hauing a good report of al the Iewes which dwelt there, ¹³ Came vnto me, and stood, and said vnto me, Brother Saul, receiue thy sight. And the same houre I looked vp vpon him. ¹⁴ And he said, The God of our fathers hath chosen thee, that thou shouldest know his wil, and see that Iust one, and shouldest heare the voyce of his mouth. ¹⁵ For thou shalt be his witnes vnto al men, of what thou hast scene and heard. ¹⁶ And now, why tariest thou? Arise, and bee baptized, and wash away thy sinnes, calling on the name of the Lord.

¹⁷ And it came to passe, that when I was come againe to Hierusalem, euen while I prayed in the temple, I was in a trance, ¹⁸ And saw him saying vnto mee, Make haste, and get thee quickly out of Hierusalem: for they will not receiue thy testimony concerning me. ¹⁹ And I said, Lord, they know that I imprisoned, and beat in euery synagogue them that beleued on thee. ²⁰ And when the blood of thy martyr Steuen was shed, I also was standing by, and consenting vnto his death, and kept the raiment of them that slew him. ²¹ And he said vnto me, Depart: for I will send thee farre hence, vnto the Gentiles.

²² And they gaue him audience vnto this word, and then lift vp their voices, and

λέγοντες, 'Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ ῥ καθήκει| αὐτὸν ζῆν.' ²³ Κραυγα-
ζόντων δὲ αὐτῶν, καὶ ῥιπτούντων τὰ ἱμάτια, καὶ κοινορτὸν βαλλόντων εἰς τὸν
ἀέρα, ²⁴ ἐκέλευσεν αὐτὸν ὁ χιλιάρχος ἑισάγεσθαι| εἰς τὴν παρεμβολήν, εἰπὼν
μάστιξιν ἀνετάξεσθαι αὐτὸν, ἵνα ἐπιγνώῃ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ.
²⁵ ὡς δὲ ἑπροέτειναν| αὐτὸν τοῖς ἱμάσι, εἶπε πρὸς τὸν ἐστῶτα ἐκατόνταρχον ὁ
Παῦλος, 'Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν;' ²⁶ Ἀκού-
σας δὲ ὁ ἐκατόνταρχος, προσελθὼν ἠπήγγειλε τῷ χιλιάρχῳ| λέγων, 'Τί μέλλεις
' ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι.' ²⁷ Προσελθὼν δὲ ὁ χιλιάρχος εἶπεν
αὐτῷ, 'Λέγε μοι, ²⁸ σὺ Ῥωμαῖός εἶ;' 'Ὁ δὲ ἔφη, 'Ναί.' ²⁸ Ἀπεκρίθη τε ὁ χιλιάρ-
χος, 'Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἔκτησάμην.' 'Ὁ δὲ Παῦλος
ἔφη, 'Ἐγὼ δὲ καὶ γεγέννημαι.' ²⁹ Εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες

* Rec. καθῆκεν.

* Rec. ἀγισθαί.

* Rec. προέτειναν.

* Alex. τῷ χιλιάρχῳ ἀπήγγειλε.

* Rec. + "Ὁρα.

* Rec. + εἰ.

WICLIȚ—1380.

away fro the erthe suche a maner man/
for it is not leful: that he lyue, ²³ &
whanne thei crieden and kesten away her
clothis, and threwen dust in to the air:
²⁴ the tribune comaundid hym to he ledde
in to castels, and to be betun with scour-
gis, and to be turmentid: that he wist
for what cause thei crieden so to hym/
²⁵ and whanne thei hadden bounden hym
with cordis poul seide to a centurien
stondynge nyȝ to hym, where it is leful
to ȝou to scourge a romayn and vn-
dampned? ²⁶ & whanne this tribune was
herd: the centurien wente to the tribune
and teild to hym and seide, what art thou
to doynge? for this man is a citsesyn of rome/
²⁷ and the tribune cam nyȝ: and seid to
hym, sey thou to me where thou art a
romayn? and he seid, ȝhe, ²⁸ and the
tribune answerid, I with myche summe
gat this fredom: & poul seide, and I was
borun a citsesyn of rome, ²⁹ therfor
anon thei that schulden haue turmentid
hym departiden away fro hym, and the
tribune dredde aftir that he wist that he
was a citsesyn of rome, and for he hadde
bounden him.

³⁰ but in the day syunge he wolde wite
more diligentli for what cause he were
accused of the iewis and vnboonde hym/
and comaundid preestis and al the coun-
cil to come to gideȝ, and he brouȝte
forth poul and set him among hem.

^{23.} AND poul biheeld in to the coun-
cil: and seideȝ brithren I with alle
good conscience haue lyued bifor god til
in to this day, ²⁴ and anany prync of
preestis comaundid to men that stoden
nyȝ to hym that thei schulden smyte his
mouth, ²⁵ thanne poul seide to hym, thou
whitid walle god smyte theu thou settist
and demest me bi the lawe, & asens the
lawe thou comaundist me to be smytyn/
²⁶ and thei that stoden nyȝ: seidenȝ cursist
thou the hijest preest of god? ²⁷ and poul
seideȝ, brithren I wist not that he is

wist, knewe.

smyteȝ, followings.

wite, knowe.

demest, judgest.

TYNDALE—1534.

sayde: a waye with soche a felowe from
the erth: yt is pitie that he shuld live.
²³ And as they cryed and cast of their
clothes, and thrue dust into the ayer,
²⁴ the captayne bade him to be brought
into the castel, and commaunded him
to be scourged, and to be examined, that he
myght knowe wherfore they cryed on
him. ²⁵ And as they bounde him with
thonges, Paul sayde vnto the Centurion
that stode by: Ys it laufful for you to
scourge a man that is a Romain and vn-
condempned? ²⁶ When the Centurion
hearde that, he went, and tolde the vpper
captayne sayinge: What intendest thou
to do? This man is a Romaine.

²⁷ Then the vpper captayne came, and
sayde to him: tell me, art thou a Ro-
mayne? He sayde: Yee. ²⁸ And the
captayne answered: with a greate so-
me obtayned I this fredome. And Paul sayde:
I was fre borne. ²⁹ Then strayght waye
departed from him, they which shuld haue
exanyed him. And the hye captayne
also was a frayde, after he knewe that he
was a Romaine: because he had bounde
him.

³⁰ On the morowe because he wolde haue
knowne the certayntie wherfore he was
accused of the Iewes, he lowed him
from his bondes, and commaunded the
hye Prestes and all the counsell to come
together, and brought Paul, and set him
before them.

^{23.} PAUL behelde the counsell and
sayde: men and brethern I haue liued
in all good conscience before God vntill
this daye. ²⁴ The hye prest Ananias com-
maunded them that stode by to smyte
him on the mouth. ²⁵ Then sayde Paul to
him: God smyte the thou payntyd wall.
Sittest thou and iudget me after the
lawe: and commaundest me to be smytten
contrary to the lawe? ²⁶ And they that
stode by, sayde: reuyltest thou Goddes
hye preste? ²⁷ Then sayd Paul: I wist

CRANMER—1539.

said: awaye with soche a felowe from
the earth: for it is no reason that he
shuld lyue. ²³ And as they cryed, and
cast of their clothes, and thrue dust into
the ayer, ²⁴ the captayne commaunded
hym to be brought into the castle, and
bad that he shulde be scourged, and to
be examined, that he might know, wher-
fore they cryed so on hym. ²⁵ And whan
they bounde hym with thonges, Paul
sayde vnto the Centurion that stode by
him: Is it laufful for you to scourge a
man that is a Romain and vncdenned?
²⁶ When the Centurion hearde that, he
went and tolde the vpper Captayne say-
ing: What intendest thou to do? For
this man is (a cizeen) of Rome.

²⁷ Then the vpper Captayne cam, and
sayd vnto him: tell me, art thou a Ro-
mayne? He sayd: Yee. ²⁸ And the cap-
taine answered, with a greate some ob-
tayned I this fredom: And Paul sayde:
I was fre borne. ²⁹ Then strayght waye
departed from him they which shulde
haue examined hym. And the hye Cap-
taine also was afrayde, after he knewe
that he was a Romaine and because he
had bounde him.

³⁰ On the morow (because he wolde haue
knowne the certayntie wherfore he was
accused of the Iewes) he losed him from
hys bondes, and commaunded the hye
Prestes and all the counsell to come
together and brought Paul forth, and set
him before them.

^{23.} PAUL behelde the counsell, and
sayd: men and brethern I haue lyued
in all good conscience before God vntill this
daye. ²⁴ And the hye prest Ananias com-
maunded them that stode by, to smyte
hym on the mouth:

²⁵ Then sayde Paul vnto hym: God shall
smyte the thou payntyd wall. Sittest thou
and iudget me after the lawe: and com-
maundest me to be smytten contrary to
the lawe? ²⁶ And they that stode by, sayde
reuyltest thou Goddes hye Preste? ²⁷ Then
sayde Paul: I wist not brethren, that he

αὐτὸν ἀνετάζειν. καὶ ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγνούς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν δεδεκώς.

³⁰ Τῇ δὲ ἐπαύριον βουλόμενος γινῶναι τὸ ἀσφαλές, τὸ τί κατηγορεῖται ^{*} παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν, καὶ ἐκέλευσεν ^z συνελθεῖν τοὺς ἀρχιερεῖς καὶ ^a πᾶν τὸ συνέδριον ^b καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς. XXIII. Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ | εἶπεν, Ἀνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἁγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. ² Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσι αὐτῷ, τύπτειν αὐτοῦ τὸ στόμα. ³ τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε, Τύπτειν σε μέλλει ὁ Θεός, τοῖχε κεκονιαμένε· καὶ σὺ κάθη κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; ⁴ Οἱ δὲ παρεστῶτες εἶπον, Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; ⁵ Εἶπε τε ὁ Παῦλος, Οὐκ ᾔδειν

^{*} Alex. ὁπό. ^y Rec. ἀπό τῶν ἐσπών. ^z Rec. ἐλθεῖν. ^a Rec. ὕλιν. ^b Rec. αὐτῶν. ^c Alex. (τῷ συνεδρίῳ) ὁ Παῦλος,

GENEVA—1557.

voyces, and sayd, Away with suche a fellowe from the earth, for it is not mete that he shulde lye. ²⁵ And as they cried and cast of their clothes, and threw dust into the ayre, ²⁴ The Capitaine bade him to be brought into the castle, and commanded him to be scourged, and examined, that he might know wherefore they cried so on hym. ²⁵ And as they bounde hym with thonges, Paul sayd vnto the Centurion that stood by, Is it laulful for you to scourge a man that is a Romaine, and not condemned? ²⁶ When the Centurion heard that, he went and tolde the vpper Capitaine, saying, Take heed what thou doest, for this man is a Romaine. ²⁷ Then the vpper Capitaine came, and sayd to him, Tel me, art thou a Romaine? And he sayd, Yea.

²⁸ And the Capitaine answered, With a great summe obtayned I this freedome. But Paul sayd, I was free borne. ²⁹ Then strayght way they departed from him, which shulde haue examined him: and the hye Captayne also was afraide, after he knewe that he was a Romaine: and because he had bounde him. ³⁰ On the next day, because he wolde haue knowne the certainte wherefore he was accused of the Iewes he lowed him from his bondes, and commanded the hye Priestes and all theyr Counsel to come together: and brought Paul and set him before them.

23. AND Paul behelde the Council, and sayd, Men and brethern, I haue in all good conscience serued God vntyl this day. ² And the hye Priest Ananias commanded them that stood by, to smyte him on the mouth. ³ Then sayd Paul to him, God wil smite thee thou paynted wall: doest thou sitte to iudge me after the Lawe, and commandest me to be smytten contrary to the Lawe? ⁴ And they that stood by, sayd, Reylest thou Goddes hye Priest? ⁵ Then sayd Paul, I wist not

RHEIMS—1582.

Avvay vvith such an one from the earth: for it is not meete he should lye. ²⁵ And vvhen they cried out, and threw of their garments, and cast dust into the aire, ²⁴ the Tribune commaunded him to be caried into the castel, and to be beaten vvith vvhippes, and that he should be tormented: to knovv for vvhat cause they did so crie at him. ²⁵ And vvhen they had bound him very straight vvith thongs, Paul saith to the Centurion standing by him: Is it lavful for you to vvhippe a man that is a Romaine and vncondemned?

²⁶ Vvvhich the Centurion hearing, vvent to the Tribune, and told him, saying, Vvhat vvilt thou doe? for this man is a citizen of Rome. ²⁷ And the Tribune comming, said to him, Tel me, art thou a Romaine? But he said, Yea. ²⁸ And the Tribune answered, I obtained this citie vvith a great summe. And Paul said, But I vvvas also borne to it. ²⁹ Immediately therfore they departed from him that vvere to torment him. The Tribune also feared after he vvnderstoode that he vvvas a citizen of Rome, and because he had bound him. ³⁰ But the next day meaning to knovv more diligently for vvhat cause he vvvas accused of the Iewes, he loosed him, and commanded the Priesti to come together and all the Council: and bringing forth Paul, he set him among them.

23. AND Paul looking vpon the Council, said, Men brethern, I vvith all good conscience haue conuersed before God, vvntil this present day. ² And the high Priest Ananias commaunded them that stoode by him, to smite him on the mouth. ³ Then Paul said to him, God shal strike thee, thou vvhitet vvall. And thou sitting iudget me according to the lavv, and contrarie to lavv doest thou commaund me to be smitten? ⁴ And they that stoode by, said, Doest thou reule the high Priest of God? ⁵ And Paul said, I kneve not,

AUTHORISED—1611.

sayd, Away with such a fellow from the earth: for it is not fit that hee should lye. ²⁵ And as they cried out, and cast off their clothes, and threw dust into the aire. ²⁴ The chiefe capitaine commaunded him to be brought into the castle, and bad that hee should bee examined by scourging: that he might know wherefore they cried so against him. ²⁵ And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge a man that is a Romaine, and vncondemned? ²⁶ When the Centurion heard that, he went and told the chiefe capitaine, saying, Take heede what thou doest, for this man is a Romaine.

²⁷ Then the chiefe capitaine came; and said vnto him, Tell me, art thou a Romaine? He said, Yea. ²⁸ And the chiefe capitaine answered, With a great summe obtayned I this freedome. And Paul said, But I was free borne. ²⁹ Then straightway they departed from him which should haue examined him: and the chiefe capitaine also was afraid after he knew that he was a Romaine, and because he had bound him. ³⁰ On the morrow, because he would haue knowne the certainte wherefore he was accused of the Iewes, he loosed him from his bands, and commanded the chiefe Priest, and all their Councill to appeare, and brought Paul downe, and set him before them.

23. AND Paul earnestly beholding the council, said, Men and brethern, I haue liued in all good conscience before God vntill this day. ² And the high Priest Ananias commanded them that stood by him, to smite him on the mouth. ³ Then saith Paul vnto him, God shall smite thee, thou whitet wall: for sittest thou to iudge mee after the Law, and commandest mee to be smitten contrary to the Law? ⁴ And they that stood by, sayd, Reuilest thou Gods high Priest? ⁵ Then sayd Paul, I wist not,

^a Or, tortured him.

‘ἀδελφοί, ὅτι ἐστὶν ἀρχιερεύς· γέγραπται γάρ, “Ἀρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς “κακῶς.”’ ⁶ Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ, ‘Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς ⁷ Φαρισαίου· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.’ ⁸ Τοῦτο δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν ⁹ Φαρισαίων καὶ τῶν Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. ¹⁰ Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, ¹¹ μὴ δὲ ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφοτέρα. ¹² ἐγένετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες ¹³ οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες, ‘Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ¹⁴ ἐλάλησεν αὐτῷ ἢ ἄγγελος.’ ¹⁵ Πολλῆς δὲ γενομένης στάσεως, ¹⁶ εὐλαβηθεῖς ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ’ αὐτῶν, ἐκέλευσε τὸ στράτευμα ¹⁷ καταβαῖναι

⁴ Alex. Φαρισαίων.⁶ Alex. Σαδδουκαίων καὶ τῶν Φαρισαίων.⁷ Alex. μήτε.⁸ Alex. s. τινες τῶν Φαρισαίων s. τινες

τῶν γραμμ. τοῦ μέρ. τῶν Φ.

¹⁰ Rec. + μὴ θεομαχῶν.

WICLIIF—1380.

prince of preestis for it is writun; thou schult not curse the prince of thi puple;

⁶ but poult wist that o part was of saduceis and the other of fariseis, and he cried in the counceill; brithren I am a farisei the sone of farisies, I am demed of the hope and of asenrisynge of deed men; ⁷ and whanne he hadde seid this thing; disencioun was made bitwixe the farisies and the saduceis, and the multitude was departid; ⁸ for saduceis seien that no risynge agen of dede men is; nethir aungel nethir spirit; but farisies knowlechen euer ether; ⁹ ⁊ a greet crie was made; ⁊ summe of farisies risun up, and fouzten seiynge; we fynden no thing of yuel in this man; what if a spirit ether an aungel spake to hym?

¹⁰ and whanne greet disencioun was made; the tribune dredde lest poul schulde be [to] drawn of hem; and he comaundid knyghtis to go doun; and to take hym from the myddil of hem; ⁊ to lede hym in to castels; ¹¹ and in the nyȝt synnge; the lord stood nyȝ to hym and seide; be thou stidfast; for as thou hast witnessid of me in ierusalem; so it bihoueth thee to witness also at rome;

¹² and whanne the day was come; summe of the iewis gaderiden hem and made a vow and seiden; that thei schulden nether ete ne drynke; til thei slouen poul; ¹³ and there werun no thanne fourti men that made this swerynge to gidre; ¹⁴ and thei wenten to the pryncis of preestis and elder men and seiden; with deusioun we han auid that we schuln not taast any thing til we slen poul; ¹⁵ now therfor make ȝe knowun to the tribune with the counceill that he brynghe him forth to ȝou as if ȝe schulden knowe summe thing more certeyn of hym; and we ben redi to sle hym, bifor that he come;

¹⁶ and whanne the sone of poulis sistir

⁊ ⁊ karre o. one demed. iud. ed. asenrisynge, resurrection. o. partial divided. yuel, evil. knyghtis, no diere. synnge, following. deusioun, deuotion.

TYNDALE—1534.

not brethren; that he was the hye preste. For it is writen; thou shalt not curse the ruler of thy people.

⁶ When Paul perceived that the one parte were Saducees, and the other Pharisees; he cryed oute in the counsell. Men and brethren, I am a Pharisee; the sonne of a Pharisee. Of the hope, and resurrection from death, I am iudged.

⁷ And when he had so sayde; ther arose a debate betwene the Pharisees and the Saducees; and the multitude was devided.

⁸ For the Saducees saye that ther is no resurrection; nether angell, nor sprete. But the Pharisees graunt bothe. ⁹ And ther arose a greet crye; and the Scribes which were of the Pharisees parte; arose ⁊ strove sayinge; we fynde none euyl in this man. Though a sprete or an angell hath apared to him; let vs not stryue agaynst God.

¹⁰ And when ther arose greate debate; the captayne fearynge lest Paul shuld haue bene pluckt asondre of them; commaunded the soudiers to goo doun, and to take him from amonge them; and to bringe him into the castle. ¹¹ The nyght folowynge, God stode by him and sayde; Be of good cheare Paul; for as thou hast testifed of me in Ierusalem; so must thou beare witness at Rome.

¹² When day was come; certayne of the Iewes gaddered them selues to gedre; and made a vowe; sayinge that they wolde nether eate nor drinke till they had kille Paul. ¹³ They were aboute .xl. which had made this conspiracion. ¹⁴ And they cam to the cheef prestes and elders; and sayde; we haue bounde oure selues with a vowe; that we will eate nothyng vntill we haue slayne Paul. ¹⁵ Now therfore geve ye knowlege to the vpper captayne and to the counceill; that he bringe him forth vnto vs to morow; as though we wolde knowe some thinge more perfectly of him. But we (or ever he come neare) are redy in the meane season to kill him.

¹⁶ When Pauls sisters sonne hearde of

CRANMER—1539.

was the hye preste. For it is written: thou shalt not curse the ruler of thy people.

⁶ When Paul perceaued that the one parte were Saducees, and the other Pharisees, he cryed out in the counsell: Men and brethren, I am a Pharisee, the sonne of a Pharisee. Of the hope and resurrection from death, I am iudged.

⁷ And when he had so sayde, ther arose a debate betwene the Pharisees and the Saducees and the multitude was deuyded. ⁸ For the Saducees saye, that ther is no resurrection, nether angell, nor sprete: But the pharisees graunt bothe.

⁹ And ther arose a greet crye; and when the Scribes which were of the Pharisees parte arose, they stroue sayinge: we fynde none euyl in this man. Though a sprete or an angell hath apared to hym, lett vs not stryue agaynst God.

¹⁰ And when ther arose greate debate, the captayne (fearyng, lest Paul shuld haue bene pluckt asondre of them) commaunded the soudiers to go dowe, and to take him from amonge them, and to bryng him into the castle.

¹¹ The nyght folowynge, God stode by hym, and sayde: be of good cheare Paul: for as thou hast testifed of me in Ierusalem, so must thou beare wytnes also at Rome. ¹² And when it was daye, certayne of the Iewes gathered them selues together, and made a vowe, sayinge: that they wolde nether eate nor dryncke, tyll they had kyllid Paul. ¹³ They were moo then fortye men, which had made this conspiracion. ¹⁴ And they came to the cheef Prestes and elders, and sayde: we haue bounde oure selues with a vowe, that we will eate nothyng, vntyll we haue slayned Paul.

¹⁵ Now therfore geue ye knowlege to the vpper captayne and to the counceill, that he bring him forth vnto vs to morow, as though we wolde knowe some thyng more perfectly of him. But we (or cuer he come neare) are redy to kyll hym.

¹⁶ When Pauls systers sonne hearde of

ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

¹¹ Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε, 'Θάρσει¹. ὥς γὰρ διεμαρ-
' τύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.'
¹² Γενομένης δὲ ἡμέρας, ποιήσαντες² συστροφὴν οἱ Ἰουδαῖοι,| ἀνεθεμάτισαν ἑαυ-
τοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτείνωσι τὸν Παῦλον.¹³ ἦσαν
δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν³ πεποιηκότες.|¹⁴ οὔτινες
προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις εἶπον, 'Ἀναθέματι ἀνεθεμα-
' τίσαμεν ἑαυτοὺς, μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον.¹⁵ ὡν
' οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως⁴ αὖριον|⁵ αὐτὸν
' καταγάγῃ|⁶ πρὸς| ὑμᾶς, ὥς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ.
' ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσει αὐτὸν, ἑτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν.'¹⁶ Ἀκούσας

¹ Alex. φοβήθεις.² Const. καταβήσιν καί.³ Rec. + Παῦλι.⁴ Rec. τινες τῶν Ἰουδαίων συστροφὴν.⁵ Alex. ποιησάμενοι.⁶ Alex. = αἶνον.⁷ Alex. καταγάγῃ αὐτόν.⁸ Alex. εἰς.

GENEVA — 1557.

brethren that he was the hye Priest: for it is written, Thou shalt not curse the Ruler of thy people. ⁶ When Paul perceived that the one parte were Sadduces, and the other Pharises, he cried out in the Counsel, Men and brethren, I am a Pharise, the sonne of a Pharise, I am accused of the hope and resurrection of the dead.

⁷ And when he had so said, ther arose a debate betwene the Pharises and the Sadduces, and the multitude was devided. ⁸ For the Sadduces say that there is no resurrection, nether Angel, nor spirit: but the Pharises graunt bothe. ⁹ Then ther arose a great crye: and the Scribes which were of the Pharises parte, arose and stroue, saying, We finde none euil in this man: if a sprite or an Angel hath appeared to hym, let vs not stryue agaynst God. ¹⁰ And when ther arose great debate, the Capitaine, fearing lest Paul should haue bene pulled in peeces of them, commanded the souldiers to goe doune, and to take him from among them, and to bring him into the castel. ¹¹ The night folowing, God stode by him and sayd, Be of good chere Paul: for as thou hast testified of me in Ierusalem, so must thou beare wytnes also at Rome. ¹² And when the day was come, certaine of the Iewes gathered them selues together and made a solemne othe, saying, That they wolde nether eat nor drinke, tyl they had kylled Paul. ¹³ They were more then fourtie, which had made this conspiracy. ¹⁴ And they came to the chiefe Prieste and Elders, and sayd, We haue bound our selues with a solemne othe, that we wil eat nothing, vntil we haue slayne Paul. ¹⁵ Now therefore, geue ye and the Council knowlege to the vpper Capitain, that he bring him forth vnto you to morow, as though ye wolde knowe some thing more perfectly of him: and we, or euer he come neare, are ready to kyl him.

¹⁶ When Pauls systers sonne heard of

RHEIMS — 1582.

brethren, that he is the high Priest. For it is written: *The prince of thy people thou shalt not missepeake.* ⁶ And Paul knowing that the one part vv as of Sadducees, and the other of Pharisees, he cried out in the Councel, Men brethren, I am a Pharisee, the sonne of Pharisees: of the hope and resurrection of the dead am I judged. ⁷ And vvhen he had said these things, there rose dissension betwene the Pharisees and Sadducees, and the multitude vv as diuided. ⁸ For the Sadducees say there is no resurrection, nor Angel, nor spirit: but the Pharisees confesse bothe. ⁹ And there vv as made a great crie. And certaine of the Pharisees rising vp, stroue saying, Vve finde no euil in this man. vvhat if a spirit hath spoken to him, or an Angel?

¹⁰ And vvhen there vv as risen great dissension, the Tribune fearing lest Paul should be torne in peeces by them, commanded the souldiers to goe douvne, and to take him out of the middes of them, and to bring him into the castel. ¹¹ And the night folovvng the Lord standing by him, said, Be constant: for as thou hast testified of me in Hierusalem, so must thou testifie at Rome also.

¹² And vvhen day vv as come, certaine of the Iewes gathered them selues together, and vvowed them selues, saying, that they vvould neither eate nor drinke til they killed Paul. ¹³ And they vv ere more then fourty ment that had made this conspircacie: ¹⁴ vvho came to the cheefe priests and the auncients, and said, By execration vve haue vvowed our selues, that we vvill eate nothing, til vve kill Paul. ¹⁵ Novv therefore geue you knowledge to the Tribune vvith the Council, that he bring him forth to you, as if you meant to knowv some more certaintie touchng him. But we, before he come neere, are ready for to kil him. ¹⁶ Vvch vvhen Pauls sisters sonne had

AUTHORISED — 1611.

brethren, that he was the high Priest: For it is written, Thou shalt not speake euill of the ruler of thy people. ⁶ But when Paul perceived that the one parte were Sadducees, and the other Pharisees, hee cried out in the Councill, Men and brethren, I am a Pharisee, the sonne of a Pharisee: of the hope and resurrection of the dead, I am called in question. ⁷ And when hee had so said, there arose a dissention betwene the Pharisees and the Sadducees: and the multitude was diuided. ⁸ For the Sadducees say that there is no resurrection, neither Angel, nor spirit: but the Pharisees confesse both. ⁹ And there arose a great cry: and the Scribes that were of the Pharisees part arose, and stroue, saying, We finde no euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against god.

¹⁰ And when there arose a great dissension, the chiefe capitaine fearing lest Paul should haue bene pulled in peeces of them, commanded the souldiers to goe douvne, and to take him by force from among them, and to bring him into the Castle. ¹¹ And the night following, the Lord stood by him, and saide, Bee of good cheere, Paul: for as thou hast testified of mee in Hierusalem, so must thou beare witnesse also at Rome. ¹² And when it was day, certaine of the Iewes banded together, and bound themselves vnder a curse, saying, that they would neither eate nor drinke till they had killed Paul. ¹³ And they were more then forty which had made this conspircacie. ¹⁴ And they came to the chiefe Priests and Elders, and sayd, Wee haue bound our selues vnder a great curse, that we will eate nothing vntill wee haue slaine Paul. ¹⁵ Now therefore ye vvith the Council, signifie to the chiefe capitaine that he bring him douvne vvnto you to morrow, as though yee would enquire something more perfectly concerning him: and we, or euer he come neere, are ready to kill him.

¹⁶ And when Pauls sisters sonne heard of

¹⁶ Or, with an oath of execration.

δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἔνδρον, | παραγενόμενος καὶ εἰσελθὼν εἰς τὴν
 παρεμβολὴν, ἀπήγγειλε τῷ Παύλῳ. ¹⁷ προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν
 ἑκατοντάρχων, ἔφη, ‘ Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γάρ
 ‘ τι ἀπαγγέλλαι αὐτῷ. ’ ¹⁸ ‘ Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλιάρχον,
 καὶ φησιν, ‘ Ὁ δέσμος Παῦλος προσκαλεσάμενός με ἠρώτησε, τοῦτον τὸν νεανίαν
 ‘ ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαι σοι. ’ ¹⁹ Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ
 ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ’ ἰδίαν ἐπυνθάνετο, ‘ Τί ἐστὶν ὃ ἔχεις ἀπαγ-
 ‘ γεῖλαι μοι; ’ ²⁰ Εἶπε δὲ, ‘ Ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως
 ‘ αὔριοι εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὡς ⁵ μέλλοντές | τι ἀκριβέστερον
 ‘ πυνθάνεσθαι περὶ αὐτοῦ. ’ ²¹ σὺ οὖν μὴ πεισθῇς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν
 ‘ ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μῆτε

* Ῥ. τὴν ἐνέβραν.

* Alex. μᾶλλον.

WICLIȚ—1380.

hadde herd the aspies: he cam and entrid
 into the castels and teeld to poul, ¹⁷ and
 poul clepid to hym oon of the centuriens
 and seide, lede this jung man to the tri-
 bune, for he hath summe thing to schewe
 to hym. ¹⁸ and he took hym and ledde to
 the tribune: and seid, poul that is bounden
 preied me, to lede to thee this jung man,
 that hath summe thing to speke to thee;
¹⁹ ⁊ the tribune took his hond and wente
 with hym asidis half and axed hym what
 thing is it that thou hast to schewe to
 me? ²⁰ and he seide the iewis ben acoord
 to preie thee, that to morowe thou
 bryngest forth poul in to the council: as
 if thei schulden enquire summe thing
 more certeynli of hym. ²¹ but bileue thou
 not to hem; for mo thanne fourti men
 of hem aspien hym, whiche han avowid that
 thei schulu not ete nether drynke til thei
 sleen hym; and now thei ben redi abid-
 ynge thi bihest.

²² therfor the tribune lefte the jonger
 man: and comaundeid that he schulde
 speke to no man: that he hadde made
 these thingis knowun to hym. ²³ and he
 clepid to gidre twei centuriens: and he
 seide to hem; make ȝe redi twei hundrid
 knyghtis: that thei go to cesarie and hors-
 men secenti and spere men twei hundrid:
 for the thridde oon of nyȝt, ²⁴ and make
 ȝe redi a hors for poul to ride on to lede
 hym saaf to felix the president; for the
 tribune dredde leest the iewis wolde
 take hym bi the weye and sle hym and
 afterward he myȝte be chalengid as he
 hadde take money; ²⁵ and wroot to him a
 pistil, conteynynge these thingis; ²⁶ clau-
 dius lisius to the best felix president:
 helther; ²⁷ this man that was take of the
 iewis and bi ganne to be slayn; I cam up
 on hem with myn oost, and delycurid
 hym from whanne I knewe that he
 was a romayn; ²⁸ and I wolde wite the
 cause whiche thi puttidn agens hym:

TYNDALE—1534.

their layinge awayte, he went and entred
 into the castle, and tolde Paul. ¹⁷ And
 Paul called one of the vnder captaynes
 vnto him, and sayde: bringe this younge
 man vnto the hye captayne: for he hath
 a certayne thinge to shewe him. ¹⁸ And
 he toke him; and sayd: Paul the presoner
 called me vnto him and prayed me
 to bringe this younge man vnto the, which
 hath a certayne matter to shewe the.

¹⁹ The hye captayne toke him by the hond,
 and went a parte with him out of the
 waye: and axed him: what hast thou to
 saye vnto me? ²⁰ And he sayd: the Iewes
 are determined to desyre the that thou
 woldest bryng forth Paul to morowe into
 the counsell; as though they wolde en-
 quyre somwhat of him more perfectly.
²¹ But folowe not their mindes: for ther
 lye in wayte for him of them; moo then
 .xl. men; which have bounde them selves
 with a vowe; that they will nether eate
 ner drinke till they have killed him. And
 now are they redy, and loke for thy
 promes.

²² The vpper captayne let the yonge man
 departe and charged: se thou tell it out
 to no man that thou hast shewed these
 thinges to me. ²³ And he called vnto him
 two vnder captaynes; sayinge: make redy
 two hundred soudiers to goo to Cesarea;
 and horsmen threscore and ten; and spere
 men two hundred; at the thyrdre houre
 of the nyght. ²⁴ And delyvre them beastes
 that they maye put Paul on; and bringe
 him safe vnto Felix the hye debite; ²⁵ and
 wrote a letter in this maner.

²⁶ Claudius Lisius vnto the most mighty
 rular Felix, sendeth gretynges. ²⁷ This
 man was taken of the Iewes, and shuld
 have bene killed of them. Then cam I
 with soudiers; and rescued him; and per-
 ceaved that he was a Romayne. ²⁸ And
 when I wolde have knownen the cause,

CRANMER—1539.

their layinge a wayte, he went, and entred
 into the castle, and tolde Paul. ¹⁷ And
 Paul called one of the vnder captaynes
 vnto him, and sayde, bryng this younge
 man vnto the hye captayne: for he hath
 a certayne thing to shewe him. ¹⁸ And
 he toke him and brought him to the hye
 captayne, and sayde: Paul the presoner
 called me vnto him, and prayed me
 to bryng this younge man vnto the, which
 hath a certayne matter to shewe the.

¹⁹ The hye captayne toke him by the
 hand, and went with him out of the waye:
 and asked him: what is it that thou hast
 to tell me? ²⁰ And he sayde: the Iewes
 are determined to desyre the, that thou
 woldest bryng forth Paul to morow into
 the counsell, as though they wolde enquire
 somwhat of him more perfectly. ²¹ But fol-
 lowe not them thy myndes: for ther lye in
 wayte for him of them, mo then fortyemen,
 which haue bounde them selues with a
 vowe, that they will nether eate ner drinke,
 tyll they haue killed him. And now are they
 ready, and loke that thou shuldest promes.

²² The vpper captayne then let the yonge
 man departe, and charged hym sayenge,
 se thou tell it out to no man, that thou
 hast shewed these thynges to me. ²³ And
 he called vnto him two vnder Captaynes,
 sayinge: make ready two hundred soudiers
 to go to Cesarea, and horsmen threscore
 and ten, and spere men two hundred, at
 the thirde houre of the nyght. ²⁴ And
 delyuer them beastes, that they maye set
 Paul on, and bringe him safe vnto Felix the
 hye debyte. *(For he dyd feare lest haplye
 the Iewes shulde take hym awaye and kyll
 hym, and he hym selfe shulde be afterwarde
 blamed, as though he wolde take money)*
²⁵ And he wrote a letter after this maner.

²⁶ Claudius Lysias vnto the most mighty
 rular Felix, sendeth gretynges. ²⁷ This
 man was taken of the Iewes, and shuld
 haue bene kyllid of them. Then came I
 with soudiers, and rescued him, and per-
 ceaued that he was a Romayne. ²⁸ And
 when I wolde haue knownen the cause,

⁊ poul called. bihest, promise. knyghts, soldiers.
 wite, know.

‘φαγεῖν μήτε πιεῖν ἕως οὐ ἀνέλωσιν αὐτόν· καὶ ἡν ἑτοίμοι εἰσι προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.’ ²² Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδενὶ ἐκκαλῆσαι, “Ὅτι ταῦτα ἐνεφάνισας πρὸς με.” ²³ Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἐκατοντάρχων εἶπεν, ‘Ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἱππεῖς ἐβδομήκοντα, καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός.’ ²⁴ κτῆν τε παραστήσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα.’ ²⁵ γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον· ²⁶ ‘Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. ²⁷ Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀνααιρεῖσθαι ὑπ’ αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλόμην αὐτόν, μαθὼν ὅτι Ῥωμαῖός ἐστι. ²⁸ βουλόμενος δὲ γνῶναι τὴν αἰτίαν δι’ ἣν ἐνεκάλουν αὐτῷ,

¹ Alex. *πρᾶσιον*.

² Alex. = *αὐτόν*.

GENEVA—1557.

their laying awayte, he went and entred into the castle, and tolde Paul. ¹⁷ And Paul called one of the vnder Captaynes vnto hym, and sayd, Bring this yonge man vnto the hye Captayne: for he hath a certayne thyng to shewe him. ¹⁸ And he toke him, and broght him to the hye Captayne, and sayd, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath a certayne matter to shewe thee.

¹⁹ The hye Captayne toke him by the hand, and went a parte with him out of the way, and asked him, What hast thou to shewe vnto me? ²⁰ And he sayd, The Iewes are determined to desire thee, that thou woldest bring forth Paul to morow into the Council, as though they wolde inquire some what of him more perfectly. ²¹ But folowe not thou their myndes: for ther lye in wayte for him of them, more then fourtie men, which haue bounde them selues with a solemne othe, that they wil nether eat nor drinke, tyl they haue kyled him: and now are they ready, and loke that thou shouldest promes. ²² The vpper Captayne then let the yonge man departe, and charged him, saying, Se thou disclose to no man, that thou hast shewed these things to me.

²³ And he called vnto him two certeyn vnder Captaynes, saying, Make ready two hundred souldiers to go to Cesarea, and horsmen threscore and ten, and two hundred, with darters at the thirde houre of the nyght. ²⁴ And let them make ready an horse that Paul being set on, may be broght safe vnto Felix the hye Deputie. ²⁵ And he wrote a letter in this manner. ²⁶ Claudius Lysias vnto the moste myghty Rular Felix, sendeth gretynge. ²⁷ This man was taken of the Iewes, and shulde haue bene kyled of them: but I came with souldiers, and rescued him, perceaining that he was a Romaine. ²⁸ And when I wolde haue knowne the cause, wherfore

RHEIMS—1582.

heard, of their lying in vvaite, he came and entred into the castel and told Paul. ¹⁷ And Paul calling to him one of the Centurions, said, Bring this yong man to the Tribune, for he hath some thing to tel him. ¹⁸ And he taking him, brought him to the Tribune, and said, The prisoner Paul desired me to bring this yong man vnto thee, hauing some thing to say to thee. ¹⁹ And the Tribune taking him by the hand, vvent aside vvith him apart, and asked him, Vwhat is it that thou hast to tel me? ²⁰ And he said, The Iewes haue agreed to desire thee, that to morrov thou vvilt bring forth Paul into the Council, as though they meant to inquire some more certainte touching him. ²¹ But doe not thou credite them, for there lie in vvaite for him more then fourtie men of them, vvich haue vvowed neither to eate nor to drinke, til they kil him: and they are novv ready, expecting thy promise.

²² The Tribune therfore dimissed the yong man, commaunding that he should speake to no man that he had notified these things vnto him. ²³ And calling tvo Centurions, he said to them, Make ready two hundred souldiers, to goe as farre as Cæsarea, and seuentie horsemen, and launces tvo hundred, from the third houre of the night: ²⁴ and prepare beasts, that setting Paul on, they might bring him safe to Felix the President (For he feared lest perhaps the Iewes might take him avay, and kil him, and him self afterward should sustaine reproche, as though he vvould haue taken money) ²⁵ vvriting a letter conteyning this much.

²⁶ Claudius Lysias to the most excellent President Felix, greeting. ²⁷ This man being apprehended of the Iewes, and vvith to be killed of them, I coming in ready the band deliuered him, vvnderstanding that he is a Romaine: ²⁸ and meaning to knovv the cause that they obiected

AUTHORISED—1611.

their laying in wait, hee went and entred into the castle, and told Paul. ¹⁷ Then Paul called one of the Centurions vnto him, and said, Bring this young man vnto the chiefe captaine: for he hath a certaine thing to tell him. ¹⁸ So he took him, and brought him to the chiefe captaine, and said, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, who hath something to say vnto thee. ¹⁹ Then the chiefe captaine tooke him by the hand, and went with him aside priuately, and asked him, What is that thou hast to tell me? ²⁰ And he said, The Iewes haue agreed to desire thee, that thou wouldest bring downe Paul to morrow into the Council, as though they would enquire somewhat of him more perfectly.

²¹ But do not thou yeeld vnto them: for there lie in wait for him of them moe then fourtie men, which haue bound themselves with an othe, that they will neither eate nor drinke, till they haue killed him: and now are they ready, looking for a promise from thee.

²² So the chiefe captaine then let the yong man depart, and charged him, See thou tell no man, that thou hast shewed these things to me. ²³ And he called vnto him two Centurions, saying, Make ready two hundred souldiers to goe to Cesarea, and horsmen threscore and ten, and spareme two hundred, at the third houre of the night. ²⁴ And prouide them beasts, that they may set Paul on, and bring him safe vnto Felix the gouernour. ²⁵ And hee wrote a letter after this manner: ²⁶ Claudius Lysias, vnto the most excellent Gouernour Felix, sendeth greeting. ²⁷ This man was taken of the Iewes and should haue bene killed of them: Then came I with an armie, and rescued him, hauing vnderstood that he was a Romaine. ²⁸ And when I would haue knowne the cause

κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν ²⁹ ὃν εὗρον ἐγκαλοῦμενον περὶ ζητη-
 μάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα. |
³⁰ μνηθεύσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσθθαι ὑπὸ τῶν Ἰου-
 δαίων, ἐξαντῆς | ἔπεμψα πρὸς σε, παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν τὰ
 πρὸς αὐτὸν ἐπὶ σοῦ. Ἐρῶσο. | ³¹ Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διαταγα-
 μένου αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντι-
 πατρίδα. ³² τῇ δὲ ἐπαύριον ἑάσαντες τοὺς ἱππεῖς πορεύεσθαι σὺν αὐτῷ,
 ὑπέστρεψαν εἰς τὴν παρεμβολήν ³³ οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ
 ἀναδόντες τὴν ἐπιστολὴν τῇ ἡγεμονίᾳ, παρέστησαν καὶ τὸν Παῦλον αὐτῷ. ³⁴ ἀνα-
 γνούς δὲ ⁹, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας,
³⁵ Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατηγοροὶ σου παραγένωνται. ² Ἐκέλευσε

¹ Alex. ἔχοντα ἔγκλημα.² Alex. s. εἰς τὸν ἄνδρα ἰσθαίει ἔξ αὐτῶν s. ε. τ. ἄ. ἱ. ἐξαντῆς.³ Alex. κελύσας.⁴ Alex. = Ἐρῶσο.⁵ Rec. + ὁ ἡγεμόν.

WICLIF — 1380.

and I ledde hym to the counceyl of hem/
²⁹ and I foonde that he was accusid of
 questionis of hir lawe, but he hadde no
 cryme worthi the deeth ether bondis/
³⁰ and whanne it was teeld me of the
 aspies that thei araieden for hym : I sente
 hym to thee, and I warned al so the accu-
 surs that thei seie at thee fare wel,

³¹ and so the knyghtis as thei werun com-
 maundid token poul : and ledde hym bi
 nyght to antipatriden, ³² and in the day
 suyng, whanne the hors men werun lefth
 that schuln go with hym : thei turneden
 agen to the castel, ³³ and whanne thei
 cam to cesarie thei token the pistil to
 the president, & thei setten also poul bifor
 hym, ³⁴ and whanne he hadde redde, and
 axed of what prounce he was and knewe
 that he was cilicie, ³⁵ I schal here thee
 he seide, whanne thin accusers comen, &
 he comaundid hym to be kept in the
 moot halle of eroude.

24. AND aftir fyue dayes anany prince
 of prece^{is} cam down with summe eldir
 men, and tertulle a feir speker whiche
 wenten to the president agens poul : ² and
 whanne poul was somened: tertulle bigan
 to accuse him and seide, whanne in myche
 pees we don bi thee, and many thingis
 ben amendid bi thi wisdom euermore and
 cueri where ³ thou best felixe we han
 reseyved with al doinge of thankyngrs/
⁴ but leest I tarie the lenger I preie thee,
 schortli here us for thi mekenesse/

⁵ we han founden this wicked man stir-
 ynge disencioun to alle iewis in al the
 world and auctour of discucioun of the
 sect of nazareus, ⁶ and he also enforisd
 to defoule the temple, whom also we
 toke and wolden deme aftir oure lawe/
⁷ but lisias the tribune cam with greet

TYNDALE — 1534.

wherfore they accused him/ I brought
 him forth into their counsell. ²⁹ There
 perceived I that he was accused of ques-
 tions of their lawe : but was not giltye
 of eny thinge worthy of deeth or of
 bondes. ³⁰ Afterwarde when it was shewed
 me how that the Iewes layde wayte for
 the man/ I sent him straight waye to the/
 and gave commaundment to his accusers/
 yf they had ought agaynst him to tell it
 vnto the : fare well.

³¹ Then the soudiers as it was com-
 maunded them/ toke Paul/ and brought
 him by nyght to Antipatras. ³² On the
 morowe they lefte horsmen to go with
 him/ and returned vnto the castle. ³³ Which
 when they cam to Cesarea/ they delivered
 the epistle to the debite, and presented
 Paul before him. ³⁴ When the debite had
 redde the letter/ he axed of what cowntre
 he was/ and when he vnderstode that he
 was of Cicill. ³⁵ I will heare the (sayde
 he) when thyne accusers are come also :
 and commaunded him to be kepte in
 Herodes pallys.

24. AFTER .v. dayes/ Ananias the
 hye preste descended, with elders and with
 a certayne Oratour named Tartullus/ and
 enformed the ruelar of Paul. ² When
 Paul was called forth/ Tartullus beganne
 to accuse him saying : Seynge that we
 live in great quyetnes by the meanes of
 the, and that many good thinges are
 done vnto this nacion thorow thy provid-
 ence : ³ that alowe we ever and in all
 places/ most myghty Felix with all thanks.
⁴ Notwithstandinge/ that I be not tedeous
 vnto the/ I praye the/ that thou woldest
 here vs of thy curtesy a feawe wordes.

⁵ We have founde this man a pestilent
 felowe/ and a mover of debate vnto all
 the Iewes thorowe out the worlde/ and a
 mayntayner of the secte of the Nazarites/
⁶ and hath also enforced to pollute the
 temple. Whom we toke and wolde have
 iudged accordinge to oure lawe : ⁷ but the
 hye captayne Lysias came vpon vs/ and

CRANMER — 1539.

wherfore they accused him I brought
 hym forth into their counsell. ²⁹ There
 perceived I that he was accused of ques-
 tions of their lawe : But was not giltye
 of enythyng worthy of deeth or of bondes.
³⁰ And when it was shewed me, how that
 the Iewes layde wayte for him, I sent
 him straightwaye to the and gaue com-
 maundement to his accusars, that the
 thinges, which they haue agaynst him
 shulde tell before the : fare well. ³¹ Then
 the soudiers (as it was commaunded them)
 toke Paul, and brought him by nyghte to
 Antipatras. ³² On the morow they lefte
 the horsmen to go with him, and returned
 vnto the castle. ³³ Whych when they came
 to Cesarea, (and deluyered the epistle to
 the debite) presented Paul also before him.
³⁴ When the debite had redde the lettre,
 he asked of what cowntre he was. And
 when he vnderstode that he was of Cilicia
³⁵ I will heare the (sayde he) when thyne
 accusars are come also : and he com-
 maunded him to be kepte in Herodes
 iudgement hall.

24. AFTER fyue dayes, Ananias the
 hye Preste descended, with the elders and
 wyth a certayne Oratour name Tartullus,
 which enformed the debyte agaynst Paul.
² And when Paul was called forth, Tar-
 tullus beganne to accuse him, saying :
 Seynge that we lye in great quyetnes by
 the meanes of the, and that many good
 thinges are done vnto this nacion thorow
 thy providence : ³ that alowe we euer and in
 all places most noble Felix with all thanks.
⁴ Notwithstandinge, that I be not tedeous
 vnto the, I praye the, that thou woldest
 heare vs of thy curtesy a feaw wordes.

⁵ For we haue founde this man a pesti-
 lent felowe, and a mouer of debate vnto
 all the Iewes in the whole worlde, and a
 mayntayner (of sedicion) of the secte of
 the Nazarites, ⁶ which hath also enforced
 to pollute the temple. Whom we toke,
 and wolde haue iudged accordinge to oure
 lawe : ⁷ but the hye captaine Lysias came

araieden, prepared. knyghtis, soldiers. suyng, following;
 deme, judge. moot halle, court hall

τε| ^a αὐτὸν| ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

XXIV. Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ ^b τῶν πρεσβυτέρων| καὶ ῥήτορος Τερτύλλου τινός, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. ² κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων, ³ Ἐπολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ ^c κατορθωμάτων| γνωμῶν τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας, πάντῃ τε καὶ πανταχοῦ, ἀποδεχόμεθα, κράτιστε Φήλιξ, ⁴ μετὰ πάσης εὐχαριστίας. ⁵ ἵνα δὲ μὴ ἐπὶ πλείον σε ἐγκόπτω, παρακαλῶ ἀκοῦσαι σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. ⁶ εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν, καὶ ^d κινῶντα ^e στάσιν| πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην ^f τε τῆς τῶν Ναζωραίων αἰρέσεως· ⁷ ὃς καὶ τὸ ἱερὸν ἐπέειρασε βεβηλῶσαι, ὃν καὶ ^g ἐκρατήσαμεν, ^h καὶ κατὰ τὸν ἡμέτερον νόμον ἠτελήσαμεν ⁱ κρίνειν. | ^j παρελθὼν δὲ

^a Alex. αὐτὸν hab. post. φυλάσσειν.

^b Alex. πρεσβυτέρων τινῶν.

^c Alex. διορθωμάτων.

^d Alex. στάσις.

^e Alex. = καὶ κατὰ usque

ad ἐπὶ σὲ [ver. 8].

^f Alex. κρίναι.

GENEVA — 1557.

they accused him, I brought him forth into their Council. ²⁹ There I perceived that he was accused of questions of their Law: but was not gilty of any thyng worthy of death or of bondes.

³⁰ And when it was shewed me, how that the Jewes layd wayt for the man, I sent hym straight way to thee, and gaue commandement to his accusers, if they had oght agaynst him, to tel it vnto thee: fare wel. ³¹ Then the souldiers as it was commanded them, toke Paul, and brought him by nyght to Antipatris. ³² On the next day, they left the horsmen to go with him, and returned vnto the castel. ³³ Which when they came to Cesarea, they deliuered the epistle to the deputie, and presented Paul also before him: ³⁴ When the deputie had read the letter, he asked of what prouince he was, and when he vnderstode that he was of Cilicia, ³⁵ I wil here the sayd he, when thynne accusers are come also, and commanded him to be kept in Herodes iudgement hall.

24. AFTER fyue dayes, Ananias the hye Priest came doune wyth the Elders and with a certayne oratour named Tertullus which appeared before the Gouverneur against Paul. ² And when Paul was called forth, Tertullus began to accuse him, saying, Seing that we lyue in great quietnes by reason of thee, and that many wortheie thynges are done vnto this nation through thy prouidence: ³ That, we acknowledge from our hartes, and in all places, most myghty Felix, with all thanckes. ⁴ But, that I be not tedious vnto thee, I pray thee, that thou woldest heare vs of thy curtesy a fewe wordes. ⁵ Certenly we haue founde this man a pestilent fellowe, and a mouer of debate vnto all the Jewes throughout the world and a chiefe mayntayner of the secte of the Nazarenes.

⁶ And hath also enforced to pollute the temple: whome we toke, and woulde haue iudged according to our Lawe. ⁷ But the hye Captayne Lysias came vpon vs, and

RHEIMS — 1582.

vnto him, I brought him downe into their Council. ²⁹ Vvhom I found to be accused concerning questions of their lavy: but hauing no crime vvortheie of death or of bandes. ³⁰ And vvhon it vvas told me of embushments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare vvel. ³¹ And the souldiers according as it vvas commaunded them, taking Paul, brought him by nyght to Antipatris. ³² And the next day sending avay the horsmen to goe vwith him, they returned to the castel. ³³ Vvho vvhon they vvere come to Cesaría, and had deliuered the letter to the President, they did set Paul also before him. ³⁴ And vvhon he had read, and had asked of vvhath prouince he vvas: and vnderstanding that of Cilicia: ³⁵ I vvill heare the, said he, vvhon thy accusers are come. And he commaunded him to be kept in Herods palace.

24. AND after fyue daies the hye priest Ananias descended, vwith certayne ancients and one Tertullus an oratour, vvho vvnt to the President against Paul. ² And Paul being cited, Tertullus began to accuse, saying.

Vvheras vve lye in much peace by thee, and many thynges are corrected by thy prouidence: ³ vve doe alwaies and in all places receiue it, most excellent Felix, vwith al thankes geuing. ⁴ But lest I hinder thee any longer, I desire thee of thy clemencie breifely to heare vs. ⁵ Vve haue found this man pestiferous, and raising seditions to al the leuues in the vvhole vvorld, and authour of the sedition of the secte of the Nazarenes, ⁶ vvho also hath attempted to violat the temple, vvhom also being apprehended vve vvould haue iudged according to our lavy. ⁷ But Lysias the Tribune coming in, vwith great force

AUTHORISED — 1611.

wherefore they accused him, I brought him forth into their Council. ²⁹ Whom I perceived to be accused of questions of their lawe, but to haue nothing laide to his charge worthy of death or of bonds. ³⁰ And when it was tolde me, how that the Jewes laid waite for the man, I sent straightway to thee, and gaue commandement to his accusers also, to say before thee what they had against him, Farewel. ³¹ Then the souldiers, as it was commaunded them, tooke Paul, and brought him by nyght to Antipatris. ³² On the morrow, they left the horsmen to goe with him, and returned to the castle. ³³ Who when they came to Cesarea and deliuered the Epistle to the gouernour, presented Paul also before him. ³⁴ And when the gouernour had read the letter, he asked of what prouince he was. And when he vnderstood that he was of Cilicia: ³⁵ I will heare thee, said hee, when thine accusers are also come. And hee commanded him to bee kept in Herods iudgement hall.

24. AND after fyue dayes, Ananias the hye Priest descended with the Elders, and with a certayne Oratour named Tertullus, who enforced the gouernour against Paul. ² And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enioy great quietnesse, and that very worthy deeds are done vnto this nation by thy prouidence: ³ We accept it alwayes, and in all places, most noble Felix, with all thankfulness. ⁴ Notwithstanding, that I be not farther tedious vnto thee, I pray thee, that thou wouldest heare vs of thy clemencie a fewe words. ⁵ For we haue found this man a pestilent fellow, and a mouer of sedition among all the Jewes throughout the world, and a ring-leader of the sect of the Nazarens. ⁶ Who also hath gone about to profane the Temple: whom we tooke and would haue iudged according to our lawe. ⁷ But the chiefe captaine Lysias came vpon vs,

‘*Αυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε,*⁸ *κελεύσας*
‘ τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ’ παρ’ οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ
*‘ πάντων τούτων ἐπιγρῶναι ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ.’*⁹ *Συνεπέθευτο* | *δὲ καὶ*
*οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν.*¹⁰ *Ἀπεκρίθη*^h *δὲ* | *ὁ Παῦλος, νεύσας*
αὐτῷ τοῦ ἡγεμόνος λέγειν, ‘ Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ
*‘ ἐπιστάμενος, ‘ εὐθυμότερον | τὰ περὶ ἑμαντοῦ ἀπολογούμαι.*¹¹ *δυναμένου σου*
‘ ἡγρῶναι | ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι¹ δεκάδου, | ἀφ’ ἧς ἀνέβην προσκυνήσων
‘ ἐν | Ἱερουσαλὴμ.¹² καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενον ἢ
‘ ἐπισύστασιν | ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν
‘ οὔτε παραστήσαι^p δύνανται | περὶ ὧν νῦν κατηγοροῦσίν μου.¹⁴ ὁμολογῶ δὲ τοῦτό

8 Rec. *Συνέθετο.*h Alex. *τε.*i Alex. *εὐθύμως.*h Alex. *ἐπιγρῶναι.*

1 Rec. + ἢ.

m Alex. *ἐδέεκα.*n Alex. *εἰς.*o Alex. *ἰστάσιν.* p Alex. *δύναται σοι.*

WICLIF—1380.

strengthe above, and deluyerd hym fro
 oure hondis, ⁸ and comaundide his ac-
 cusers : to come to thee, of whom thou
 denyngest maist knowe of alle these thingis
 of which we accusen hym, ⁹ and iewis
 putten to and seiden that these thingis
 hadden hem so,

¹⁰ and poul answerid : whanne the pre-
 sidente grauntid hym to seye, of many
 zeiris I knowe thee that thou art domes-
 man to this folk : and I schal do Inous
 for me with good resoun, ¹¹ for thou
 maist knowe, for to me ben not more
 thanne twelue dayes : sithen I cam up to
 worship in ierusalem, ¹² and nether in
 the temple thei founden me disputyng
 with any man, nether makynge concouris
 of puple nether in synagogis nether in
 citee ¹³ nether thei moun preue to thee
 of the whiche thingis thei now accusen
 me,

¹⁴ but I knowleche to thee this thing
 that aftir the secte, whiche ge seyn cresse :
 so I serue to god the fadir, and I bileue
 to alle thingis that ben writun in the
 lawe and profetis, ¹⁵ and I haue hope in
 god, whiche also thei hem self abiden the
 aicrisyng to comynge of iust men and
 wylis, ¹⁶ in this thing I studie without
 hirtynge to haue conscience to god and
 to men euermore,

¹⁷ but aftir many zeiris, I cam to do
 almesdedis to my folk and offrynge and
 awouis, ¹⁸ in which thei founden me pu-
 rified in the temple not with company
 nether with noyse, and thei caughten me
 and thei crieden and seiden take away
 oure enemy, and summe iewis of asia,
¹⁹ which it bihofte to be now present
 at thee and accuse if thei hadden any
 thing agens me, ²⁰ ether these hem
 self seie if thei founden in me any thing
 of wickednesse, sithen I stonde in the
 councel, ²¹ but onli of this vois, bi
 whiche I cried stondinge among hem,

TYNDALE—1534.

with great violence toke him awaye out
 of oure hondes, ⁸ commaunding his ac-
 cursars to come vnto thee. Of whom thou
 mayst (yf thou wilt enquire) knowe the
 certayne of all these thinges wherof we
 accuse him. ⁹ The Iewes lyke wyse af-
 firmed, sayinge that it was even so.

¹⁰ Then Paul (after that the rular him
 self had beckened vnto him that he shuld
 speake) answered : I shall with a moare
 quyet minde answer for my selfe, for as
 moche as I vnder stonde that thou hast
 bene of many yeres a iudge vnto this
 people, ¹¹ because that thou mayst knowe
 that there are yet .xii. dayes sence I
 went vp to Ierusalem for to praye, ¹² and
 that thei nether founde me in the temple
 disputyng with any man, other raysynge
 vp the people, nether in the Synagoges,
 nor in the cite. ¹³ Nether can they prove
 the thinges wher of they accuse me.

¹⁴ But this I confesse vnto the, that after
 that waye (which they call heresy) so wor-
 shippe I the God of my fathers, beleuing
 all thinges which are writen in the lawe
 and the Prophetes, ¹⁵ and haue hope to-
 wardes God, that the same resurreccion
 from deeth (which they them selues loke
 for also) shalbe, both of iust and vnjust.
¹⁶ And therefore study I to haue a cleare
 conscience towarde God, and toward man
 also.

¹⁷ But after many yeres I came and
 brought almes to my people and offer-
 ynges in the which they founde me pu-
 rified in the temple, nether with multitude,
 nor yet with vnquyetnes. ¹⁸ Howbeit there
 were certayne Iewes out of Asia, ¹⁹ which
 ought to be here present before the, and
 accuse me, yf they had ought agaynst
 me : ²⁰ or els let these same here saye,
 if they haue founde any euyl doynge in
 me, whyll I stonde here in the councell :
²¹ except it be for this one voyce, that I
 cryed stondinge among them, of the

CRANMER—1539.

upon vs, and wyth great violence toke
 him a waye oute of oure handes, ⁸ com-
 maunding his accusars to come vnto thee.
 Of whom thou mayst (yf thou wilt en-
 quire) knowe the certayntye of all these
 thinges, wherof we accuse him. ⁹ The
 Iewes lykewyse affirmed, sayinge, that
 these thinges were euen so.

¹⁰ Then Paul (after that the debite him
 selfe had beckened vnto him that he
 shuld speake) answered : With a moare
 quiet mynde do I answer for my selfe,
¹¹ for as moche as I vnderstande, that
 thou hast bene of many yeres a iudge
 vnto this people, because that thou mayst
 knowe, that there are yet, but xii. dayes
 sence I went vp to Ierusalem for to wor-
 shippe, ¹² and they nether founde me in
 the temple disputyng wyth any man, the
 raysynge vp the people, nether in the
 Synagoges, nor in the ctyte : ¹³ Nether
 can they proue the thynges wherof they
 accuse me.

¹⁴ But this I confesse vnto the, that after
 the waye (which they call heresy) so wor-
 shippe I the God of my fathers, beleuing
 all thinges which are writen in the lawe
 and the Prophetes, ¹⁵ and haue hope to-
 wardes God, that the same resurreccion
 of the decd (which they them selues loke
 for also) shalbe, both of iust and vnjust.
¹⁶ And therefore study I to haue allwaye
 a cleare conscience towarde God, and
 toward men.

¹⁷ But after many yeres, I came and
 brought almes to my people and offer-
 ynges (and voyces) ¹⁸ in the which they
 founde me purified in the temple, nether
 with multitude, nor yet with vnquyetnes
 (and they toke me, and cryed, sayenge,
 awaye with oure enemye). Howbeit there
 were certayne Iewes out of Asia, ¹⁹ which
 ought to be here present before the, and
 accuse me, yf they had ought agaynst
 me : ²⁰ or els let these same here saye,
 yf they haue founde any euyl doynge in
 me, whyll I stande here in the councell :
²¹ except it be for this one voyce, that

8 In some readings domesman, judge. Inous, canu-
 sation, newe mouen, can. azeuaynge, resurreccion.

‘σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρί Ὁ Θεῷ,
 ‘πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ ⁹ τοῖς| ἐν τοῖς προφήταις γεγραμμένοις,
 ‘¹⁵ ἐλπίδα ἔχων εἰς τὸν Θεὸν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἂν ἀνίστασιν μέλλειν
 ‘ἔσσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων· ¹⁶ ἐν τούτῳ ⁸ δὲ| αὐτὸς ἀσκῶ, ἀπρόσκοπον
 ‘συνείδησιν ἔχειν| πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διαπαντός. ¹⁷ δι’ ἐτῶν δὲ
 ‘πλείονων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς·
 ‘¹⁸ ἐν ¹⁸ αἷς| εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου,
 ‘τινὲς ¹⁹ δὲ| ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, ¹⁹ οὓς ¹⁰ ᾔδει| ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν
 ‘εἴ τι ἔχουεν πρὸς με. ²⁰ ἡ αὐτοὶ οὗτοι εἰπάτωσαν, ²⁰ τί εὔρον ἐν ἐμοὶ ἀδίκημα,
 ‘στάντος μου ἐπὶ τοῦ συνεδρίου· ²¹ ἡ περὶ μᾶς ταύτης φωνῆς, ἥς ἔκραξα ⁹ ἐστὼς

⁹ Rec. & Alex. = τοῖς.

⁹ Alex. ἀ. μ. ἰ. ἀκ. τ. κ. ἀδ.

⁹ Alex. καὶ.

⁹ ἱζων.

⁹ Rec. οἷς, Alex. αἷς.

⁹ Rec. = εἰ.

⁹ Const. εἰ.

⁹ Rec. + εἰ.

⁹ Alex. ἐν αὐτοῖς ἱερῷς.

GENEVA — 1557.

with great violence toke hym away out of our handes. ⁸ Commanding hys accusers to come to thee: of whome thou mayst, yf thou wylt enquire, knowe the certayntie of all these thinges wherof we accuse hym. ⁹ And the Lewes lykewyse affirmed, saying that it was euen so.

¹⁰ Then Paul, after that the Ruler hym selfe had beckened vnto him that he shold speake, answered, I do with a more quiet mynd answer for my selfe, for as muche as I knowe that thou hast bene of many yeres a Iudge vnto this people. ¹¹ Seyng that thou mayst knowe, that there are yet but twelue dayes since I went vp to Ierusalem for to worship. ¹² And they nether founde me in the temple disputing with any man, ether raising vp the people, nether in the Synagoges, nor in the cite. ¹³ Nether can they proue the thynges, wherfore they accuse me.

¹⁴ But this I confesse vnto thee, that after that way (which they call heresie) so worship I the God of my fathers, beleueing all thinges which are written in the Lawe and the Prophetes. ¹⁵ And haue hope towards God, that the same resurrection of the dead which they them selues loke for also, shalbe, both of iust and vniust. ¹⁶ And therefore, I endeuour my selfe to haue al way a cleare conscience towards God, and toward men also. ¹⁷ Now after many yeres, I came and broght almes to my people, and offerings. ¹⁸ At what tyme, certeyne Iewes of Asia, founde me purified in the temple. Nether with multitude, nor yet with vnquietnes. ¹⁹ Who ought to haue bene here present before thee and accuse me, yf they had ought against me. ²⁰ Or els let these same here say, yf they haue founde any euyl doing in me, while I stode in the Council. ²¹ Except it be for thys one voyce, that I cryed

RHEIMS — 1582.

tooke him away out of our handes, ⁸ commanding his accusers to come to thee, of vvhom thou maiest thy self iudging, vnderstand of al these thinges, vvhereof vve accuse him. ⁹ And the Iewes also added, saying that these thinges vvere so.

¹⁰ But Paul answered, (the President making a signe vnto him for to speake.)

Knouing that of many yeres thou art iudge ouer this nation, I vvil vvith good courage ansver for my self. ¹¹ For thou maiest vnderstand that it is not aboute tvelue daies to me, since I vvent vp to addre in Hierusalem. ¹² And neither in the temple did they finde me disputing vvith any man, or causing concourse of the multitude, neither in the synagoges, nor in the cite: ¹³ neither can they proue vnto thee the thinges vvhereof they novv accuse me.

¹⁴ But this I confesse to thee, that according to the secte, vvwhich they call heresie, I doe so serue the father my God, beleueing al thinges that are vvritten in the Law and the Prophetes: ¹⁵ hauing hope in God, the vvwhich these also them selues expect, that there shal be a resurrection of iust and vniust. ¹⁶ In this my self also doe studie to haue a conscience vvithout offense toward God and toward men alwaies.

¹⁷ And after many yeres I came to bestow almes vpon my nation, and oblations, and vvoves. ¹⁸ In the vvwhich they found me purified in the temple: not vvith multitude nor vvith tumult. ¹⁹ But certayne Iewes of Asia, vvho ought to be present before thee and to accuse, if they had any thing against me: ²⁰ or let these men them selues say, if they haue found in me any iniquitie, forasmuch as I stand in the Councell, ²¹ but of this one voice only that I cried standing among them, That of the

AUTHORISED — 1611.

and with great violence tooke him away out of our hands: ⁸ Commanding his accusers to come vnto thee: by examining of whom thy selfe mayest take knowledge of all these thinges wherof we accuse him. ⁹ And the Iewes also assented, saying that these thinges were so.

¹⁰ Then Paul, after that the gouernour had beckoned vnto him to speake, answered, Forasmuch as I know that thou hast been of many yeres a Iudge vnto this nation, I do the more cheerefully answer for my self: ¹¹ Because that thou mayest vnderstand, that there are yet but twelue dayes, since I went vp to Hierusalem for to worship. ¹² And they neither found me in the Temple disputing with any man, neither raising vp the people, neither in the Synagogues, nor in the cite. ¹³ Neither can they proue the thinges wherof they now accuse me. ¹⁴ But this I confesse vnto thee, that after the way which they call heresie, so worship I the God of my fathers, beleueing all thinges which are written in the Law and the Prophetes.

¹⁵ And haue hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the iust and vniust. ¹⁶ And herein doe I exercise my selfe to haue alwaies a conscience void of offence toward God, and toward men. ¹⁷ Now after many yeres, I came to bring almes to my nation, and offerings: ¹⁸ Whereupon certaine Iewes from Asia found me purified in the Temple, neither with multitude, nor with tumult:

¹⁹ Who ought to haue bene here before thee, and obiect, if they had ought against me. ²⁰ Or els let these same here say, if they haue found any euill doing in mee, while I stood before the Councill, ²¹ Except it be for this one voice, that I cried

‘ ἐν αὐτοῖς, | Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ’ ὑμῶν. ’
²² Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, | ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν,
 ‘ Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ, διαγνώσομαι τὰ καθ’ ὑμᾶς. ’²³ διαταξάμενός
 “ τε | τῷ ἑκατοντάρχει τηρεῖσθαι αὐτὸν, | ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν
 ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ.

²⁴ Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ^d
 οὓσῃ Ἰουδαία, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν
 ‘ Ἰησοῦν | πίστεως. ’²⁵ διαλεγόμενον δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ
 τοῦ ‘ κρίματος τοῦ μέλλοντος |⁹, ἔμβορος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, ‘ Τὸ νῦν
 ‘ ἔχον πορεύειν | καιρὸν δὲ μεταλαβὼν μετακαλέσομαι σε. ’²⁶ ἅμα^h καὶ ἐλπίζων, ὅτι
 χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου. διὸ καὶ πικνότερον αὐτὸν μεταπεμπό-

² Rec. Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνέβαλετο αὐτοῖς.

^a Alex. = τ.

^b Rec. σὺν Παύλῳ.

Alex. = ἡ προσέρχεσθαι.

^d Rec. + αὐτοῦ.

^c Rec. = Ἰησοῦν.

^f Alex. μέλλοντος κρίματος.

^g Rec. + εἰσεσθαι.

WICLIȚ — 1380.

for of the aȝenryng of deed men; I am
 demed this day of ȝou :

²² sothli felix dilaied hem : and knewe
 moost certeynli of the wey, and seide,
 whanne lhisias the tribune schal come doun
 I schal here ȝou. ²³ and he comaundid to
 a centurien to kepe hym; and that he hadde
 rest : nether to forbeide any man to myn-
 nystr of his owne thingis to hym. ²⁴ and
 after summe daies, felix cam doun with
 drussel his wiif that was a iewesse, and
 clepid poul and herde of hym the feith that
 is in crist ihesus. ²⁵ and while he disputid
 of riȝtwisnesse i chastite and of dome
 to comynge felix was made tremblyng;
 and answerid, that perteyneth now go :
 but in tyme couenable I schal clepe thee :
²⁶ also he hopid that money schulde be
 ȝouun to hym of poul; for which thing eft
 he clepid hym : and spake with hym. ²⁷ and
 whanne twey ȝer weren fillid : felix took
 a successor porcius festus; and felix wolde
 ȝeue grace to iewis & lefte poul bounden.

²⁵. THERFOR whanne festus cam in to
 the prounce after the thridde day : he
 wente up to ierusalem fro cesary, ² and
 the pryncis of preestis and the worthiest
 of the iewis wenten to hym aȝens poul; &
 preiden hym : ³ and axeden grace aȝens
 hym; that he schulde comaunde hym to
 be led to ierusalem and thei settiden aspies
 to sle hym in the weye, ⁴ but festus an-
 swerid : that poul schulde be kept in
 cesarie; sothli that he hym self schulde
 procede more aviseeli, ⁵ therfor he seide;
 thei that in ȝou ben myȝti : come doun
 to gidre; and if any cryme is in the man :
 accuse thei hym.

⁶ and he dwelid among hem no more
 thanne eȝt theȝ ten daies : and cam doun

TYNDALE — 1534.

resurrection from deeth am I iudged of
 you this daye.

²² When Felix hearde these thinges he
 deferde them, for he knewe very well of
 that waye and sayde : when Lysias the
 captayne is come, I will knowe the vtmost
 of youre matters. ²³ And he commaunded
 an vndercaptayne to kepe Paul; and that
 he shuld have rest; and that he shuld
 forbyd none of his aquayntance to mi-
 nister vnto him, or to come vnto him.

²⁴ And after a certayne dayes; cam Felix
 and his wyfe Drusilla which was a Iewe;
 and called forth Paul and hearde him of
 the fayth which is toward Christ. ²⁵ And
 as he preached of righteounesse; tempe-
 rance and iudgement to come; Felix
 trembled and answered; thou hast done
 ynough at this tyme; departe, when I
 have a convenient tyme; I will sende for
 the. ²⁶ He hoped also that money shuld
 have bene geven him of Paul; that he
 myght lowse him; wherfore he called
 him the oftener and commened with
 him. ²⁷ But after two yere; Festus Por-
 cius came into Felix rounge. And Felix
 willinge to shewe the Iewes a pleasure;
 lefte Paul in preson bounde.

²⁵. VVHEN Festus was come into
 the province; after thre dayes; he ascended
 from Cesarea vnto Ierusalem. ² Then
 enformed him the hye prestes and the
 chefe of the Iewes of Paul. And they be-
 sought him; ³ and desired fauour agaynst
 him; that he wold sende for him to Ieru-
 salem; and layde awayte for him in the
 waye to kill him. ⁴ Festus answered; that
 Paul shuld be kept at Cesarea : but that
 he him selfe wold shortly departe thither.
⁵ Let them therfore (sayd he) which
 amonge you are able to do it; come doun
 with vs and accuse him; if ther be eny
 faute in the man.

⁶ When he had taried there moare then
 ten dayes; he departed vnto Cesarea; and

CRANMER — 1539.

I cryed standing amonge them : of the
 resurreccion from deeth am I iudged of
 you this daye.

²² When Felix hearde these thinges, he
 defered them, for he knewe very well of
 that waye, and sayde : when Lysias the
 captayne is come downe, I wyll knowe the
 vtmost yf youre matter. ²³ And he com-
 maunded an vndercaptayne to kepe Paul,
 and to let him haue rest, and that he
 shuld forbyd none of his aquayntance
 to minister vnto him, or to come vnto
 him.

²⁴ And after a certayne dayes, when Felix
 came with his wyfe Drusilla (which was
 a Iewesse) he called forth Paul, and hearde
 him of the fayth, which is toward Christ.
²⁵ And as he preached of ryghteounesse,
 temperance, and iudgement to come,
 Felix trembled, and answered : Go thy
 waye for thys tyme : when I haue a con-
 venient season, I wyll sende for thee. ²⁶ He
 hoped also, that money shulde haue bene
 geuen hym of Paul, that he myght lose
 him : wherfore, he called him the oftener
 and commened with him. ²⁷ But after two
 yere, Festus Porcius came into Felix rounge.
 And Felix willing to shew the Iewes a
 pleasure, lefte Paul in preson bounde.

²⁵. WHEN Festus had receaued the
 office, after thre dayes, he ascended from
 Cesarea vnto Ierusalem. ² Then enformed
 him the hie Prestes and the chefe of the
 Iewes, of Paul. And they besought him
³ and desyred fauour agaynst hym, that
 he wold sende for him to Ierusalem :
 and they layde a wayte for him in the
 waye, to kyll him. ⁴ Festus answered,
 that Paul shulde be kept at Cesarea : but
 that he him selfe wold shortly departe
 thither. ⁵ Let them therfore (sayde he)
 which amonge you are able, come doun
 with vs, and accuse him, yf ther be eny
 faute in the man.

⁶ When he had taried there among
 them more theu ten dayes, he went downe

aȝenryng, resurrection. demed, judged. sothli, truly.
 clepid, called. dome, judgment. couenable, convenient.
 ȝouun, given. eȝte, often. ȝeue, give.

μενος ὠμίλει αὐτῷ. ²⁷ Διετίας δὲ πληρωθείσης ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε ^k χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ, κατέλιπε τὸν Παῦλον δεδεμένον.

XXV. Φῆστος οὖν ἐπιβάς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. ² ἐνεφάνισαν δὲ αὐτῷ ¹ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν, ³ αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψῃται αὐτὸν εἰς Ἱερουσαλὴμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν· ⁴ ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον ^m ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. ⁵ Οἱ οὖν ⁿ δυνατοὶ ἐν ὑμῖν, φησὶ, ^o συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ ^p τούτῳ, κατηγορεῖτωσαν αὐτοῦ· ⁶ Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας ^q οὐ πλείους ὀκτὼ ἢ δέκα, καταβὰς εἰς Καισάρειαν,

^a Rec. + δι.^b Rec. + ὅπως λύσῃ αὐτόν.^c Alex. χάριτα.^d Alex. οἱ ἀρχιερεῖς.^e Alex. εἰς Καισάρειαν.^f Alex. ἐν ὑμῖν φησὶ

ἐνυῶτοί.

^g Alex. ἀποπών.^h Rec. πλείους ἢ δέκα Alex. οὐ πλείους ὀκτὼ ἢ δέκα.

GENEVA—1557.

standing among them, Of the resurrection of the dead am I accused of you this day.

²² When Felix heard these things, he differed them, and said, When I shall more perfectly knowe the things which concerne this secte, by the coming of Lysias, the chiefe Capitaine, I wil decise your matter. ²³ And he commanded an vnder Captaine to keepe Paul, and that he shulde haue ease, and that he shulde forbyd none of his acquaintance to minister vnto him, or to come vnto him. ²⁴ And after certayne dayes, came Felix and his wyfe Drusilla which was a Iewesse, and called forth Paul, and heard him of the faith which is towarde Christe. ²⁵ And as he preached of righteousness, temperance, and iudgement to come, Felix trembled and answered, Go thy way for this tyme, when I haue conuenient tyme I wil send for thee.

²⁶ He hoped also that money should haue bene genen hym of Paul, that he might lowse him: wherfore he called hym the oftener and communed with him. ²⁷ But after two yere, Festus Porcius came into Felix rounge: and Felix willing to get fauour of the Iewes, left Paul in prison bounde.

²⁵. VVHEN Festus was come into the prouince, after thre dayes, he ascended from Cesarea vnto Ierusalem. ² Then enformed him the hye Priestes and the chiefe of the Iewes against Paul: and they besoght him. ³ And desired fauour against him, that he wolde send for him to Ierusalem: and they layd wayt for him in the way, to kyl him. ⁴ But Festus answered, That Paul shulde be kept at Cesarea, and that he hym self wolde shortly departe thither. ⁵ Let them thefore sayd he, which among you are able, come doune with vs and accuse hym, yf ther be any wickednes in the man.

⁶ When he had taryed there among them no more then ten dayes, he went doune

RHEIMS—1582.

resurrection of the dead am I judged this day of you.

²² And Felix differed them, knowing most certainly of this vway, saying, Vhen Lysias the Tribune is come douvne, I vvill heare you. ²³ And he commanded the Centurio to keepe him, and that he should haue rest, neither to prohibit any of his to minister vnto him.

²⁴ And after some daies, Felix coming vvith Drusilla his vvife, vvich vvvas a Iewe, called Paul, and heard of him the faith that is in Christ IESVS. ²⁵ And he disputing of iustice and chastitie, and of the iudgement to come, Felix being terrified, answered, For this time, goe thy vway: but in time conuenient I vvill send for thee. ²⁶ Hoping also vvithal, that money vvould be given him of Paul, for the vvich cause also oftentimes sending for him, he spake vvith him. ²⁷ But vvhen tvo yeres vvere ended, Felix had a successeur Portius Festus. And Felix being vvilling to shew the Iewes a pleasure, left Paul in prison.

²⁵. FESTVS therfore vvhen he vvvas come into the prouince, after thre daies vvent vp to Hierusalem from Casarea. ² And the cheefe priests, and principal men of the Iewes vvent vnto him against Paul: and they desired him, ³ requesting fauour against him, that he vvould commaund him to be brought to Hierusalem, laying vvait for to kil him in the vway. ⁴ But Festus answered, that Paul is in Casarea: and that he vvould very shortly goe thither. ⁵ They therfore, saith he, are of be abilitie among you, goinge douvne vvith me, if there be any crime in the man, let them accuse him.

⁶ And hauing taryed among them not aboute eight or ten daies, he vvvent douvne

AUTHORISED—1611.

standing among them, Touching the resurrection of the dead I am called in question by you this day.

²² And when Felix heard these things, hauing more perfect knowledge of that way, he deferred them and said, When Lysias the chiefe captaine shall come downe, I will know the vttermost of your matter. ²³ And he commanded a Centurio to keepe Paul, and to let him haue libertie, and that he should forbid none of his acquaintance to minister, or come vnto him. ²⁴ And after certayne dayes, when Felix came with his wife Drusilla, which was a Iewe, he sent for Paul, and heard him concerning the faith in Christ. ²⁵ And as he reasoned of righteousness, temperance, and iudgement to come, Felix trembled and answered, Go thy way for this time, when I haue a conuenient season, I will call for thee. ²⁶ He hoped also that money should haue bene given him of Paul, that he might loose him: wherefore hee sent for him the oftner, and communed with him. ²⁷ But after two yeeres, Portius Festus came into Felix rounge: and Felix willing to shew the Iewes a pleasure, left Paul bound.

²⁵. NOWE when Festus was come into the prouince, after three dayes he ascended from Casarea to Ierusalem. ² Then the high Priest and the chiefe of the Iewes informed him against Paul, and besought him. ³ And desired fauour against him, that he would send for him to Hierusalem, laying wait in the way to kill him. ⁴ But Festus answered, that Paul should be kept at Casarea, and that he himselfe would depart shortly thither. ⁵ Let them therefore, said he, which among you are able, goe downe with me, and accuse this man, if there be any wickednesse in him. ⁶ And when he had taried among them ^a more then ten dayes, he went downe vnto Casarea, and the next

^a Or, as some copies reade, no more then eight or ten dayes.

τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν Παῦλον ἀχθῆναι. ⁷ παραγε-
 μένου δὲ αὐτοῦ, περιέστησαν ⁹ οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ
 καὶ βαρέα ⁷ αἰτιώματα | ⁸ φέροντες | ⁹ κατὰ τοῦ Παύλου, | ¹⁰ ἃ οὐκ ἴσχυον ἀποδείξαι·
⁸ ἀπολογουμένου αὐτοῦ, | ⁹ “Ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερὸν,
 ‘οὔτε εἰς Καίσαρά τι ἥμαρτον.’ ⁹ Ὁ Φῆστος δὲ ¹⁰ τοῖς Ἰουδαίοις θέλων | χάριν κατα-
 θέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε, ‘Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς, ἐκεῖ περὶ τούτων
¹⁰ κρίνεσθαι | ἐπ’ ἐμοῦ;’ ¹⁰ Εἶπε δὲ ὁ Παῦλος, ‘Ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς
 ‘εἰμι, οὗ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὥς καὶ σὺ κάλλιον ἐπιγινώ-
 ‘σκεῖς.’ ¹¹ εἰ μὲν ¹² γὰρ | ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτούμαι τὸ
 ‘ἀποθανεῖν· εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσί μου, οὐδεὶς με δύναται αὐτοῖς
 ‘χαρίσασθαι. Καίσαρα ἐπικαλοῦμαι.’ ¹² Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ

⁷ Alex. + s. αὐτὸν s. αὐτῷ. ⁸ Rec. αἰτιάματα. ⁹ Alex. καταβήροντες. ¹⁰ Alex. = κατὰ τοῦ Παύλου. ¹¹ Alex. τοῦ (ἱ) Παύλου ἀπολογουμένου.

WICLIF—1380.

to cesarie, and the tother day he sat for
 domesman and comaundid poull to be
 brouȝt; ⁷ ⁊ whanne he was brouȝte forth
 ierwis stoden aboute hym which camen
 down fro ierusalem; puttyngge aȝens hym
 many and greuous causis which thei
 myȝten not preue; ⁸ for poull sildid resoun
 in alle thingis, that nether aȝens the lawe
 of ierwis nether aȝens the temple nether
 aȝens the emperour I synned any thing;
⁹ but festus wolde do grace to the ierwis:
 ⁊ answerid to poull and seide; wilt thou
 gon up to ierusalem: and there be demed
 of thes thingis bifor me; ¹⁰ and poull seide;
 at the dom place of the emperour, I stonde;
 where it bihoueth me to be demed; ¹¹ I have
 not noied the ierwis as thou knowist wel;
¹¹ for if I haue noied, ether dony any thing
 worthi the deeth I forsake not to die; but
 if no thing of this is that thei accusen me:
 no man mai zeue me to hem! I appele to
 the emperour; ¹² thanne festus spake with
 the councel: ⁊ answerid; to the emperour
 thou hast appellid: to the emperour
 thou schalt go;

¹³ and whanne summe daies werun pas-
 sid: agrippa kyng and beroueye camen
 down to cesarie to wel come festus; ¹⁴ and
 whanne thei dweliden there many daies:
 festus schewid to the kyng of poull, and
 seide; a man is lefte bounden of felix ¹⁵ of
 which whanne I was at ierusalem: princis
 of prestis and the elder men of ierwis
 camen to me ⁊ axeden dampnacioun aȝens
 hym; ¹⁶ to which I answerid; that it is not
 custum to romayns to dampne any man
 bifor that he that is accusid haue hise ac-
 cusers present, and take place of defend-
 ynge to put away the crymes that ben
 putte aȝens hym; ¹⁷ therfor whanne thei
 camen to gidre hidir with outen any delay
 at the day savyng I satte for domesman;
 ⁊ comaundid the man to be brouȝt; ¹⁸ and
 ahamme hise accusers stoden, thei sciden

TYNDALE—1534.

the nexte daye sate doune in the iudge-
 ment seate; and comaunded Paul to be
 brought. ⁷ When he was come, the Jewes
 which were come from Ierusalem; came
 aboute him and layde many and greuous
 complayntes agaynst Paul; which they
 coule not prove ⁸ as longe as he an-
 swered for him selfe; that he had nether
 agaynst the lawe of the Jewes; nether
 agaynst the temple; nor yet agaynst Cesar
 offended eny thinge at all.

⁹ Festus wyllinge to do the Jewes a
 pleasure, answered Paul and sayde: wilt
 thou goo to Ierusalem; and there be
 iudged of these thinges before me? ¹⁰ Then
 sayd Paul: I stonde at Cesars iudgement
 seate, where I ought to be iudged. To
 the Jewes have I no harme done; as thou
 verely well knowest. ¹¹ If I have hurte
 them, or committed eny thinge worthy of
 deeth, I refuse not to dye. Yf none of these
 thinges are; where of they accuse me; no
 man owght to delyver me to them. I ap-
 peale vnto Cesar. ¹² Then spake Festus
 with deliberaciō; and answered. Thou
 hast appealed vnto Cesar: vnto Cesar
 shalt thou goo.

¹³ After a certayne dayes, kinge Agrippa
 and Bernice came vnto Cesarea to salute
 Festus. ¹⁴ And when they had bene there
 a good ceason; Festus rehersed Pauls
 cause vnto the kyng; sayinge: ther is a
 certayne man left in preson of Felix;
¹⁵ about whom when I came to Ierusalem;
 the hye prestes and elders of the Jewes
 enforced me, and desyred to have iudge-
 ment agaynst him. ¹⁶ To whom I answer-
 ed: It is not the maner of the Romayns
 to delyver eny man; that he shuld perishe;
 before that he which is accusid; have the
 accusars before him; and have licence to
 answer for him selfe; concerninge the
 cryme layde agaynst him: ¹⁷ when they
 were come hidder; with out delaye on the
 morowe I sate to geve iudgement; and
 comaunded the man to be brought forth.
¹⁸ Agaynst whom when the accusars stode

CRANMER—1539.

vnto Cesarea, and the nexte daye sate
 doune in the iudgement seate, and com-
 maunded Paul to be brought. Which
⁷ when he was come, the Jewes which were
 come from Ierusalem, stode aboute hym,
 and layde many and greuous complain-
 tes agaynst Paul, which they coule not proue,
⁸ as longe as he answered for him selfe; that
 he had nether agaynst the lawe of the
 Jewes, nether agaynst the temple, nor yet
 agaynst Cesar offended eny thyng at all.

⁹ Festus wyllinge to do the Jewes a
 pleasure, answered Paul and sayde: wilt
 thou go vp to Ierusalem, and there be
 iudged of these thynges before me? ¹⁰ Then
 sayde Paul: I stande at Cesars
 iudgement seate, where I ought to be
 iudged. To the Jewes haue I no harme
 done, as thou very well knowest. ¹¹ If I
 haue hurte them, or commytted eny
 thinge worthy of deeth, I refuse not to
 dye. If none of these thynges are, where
 of they accuse me, no man maye delyver
 me to them. I appeale vnto Cesar. ¹² Then
 spake Festus with delyberaciō, and an-
 swered. Thou hast appealed vnto Cesar:
 vnto Cesar shalt thou goe.

¹³ And after a certayne dayes, kyng
 Agrippa and Bernice came vnto Cesarea
 to salute festus. ¹⁴ And when they had
 bene there a good ceason, Festus rehersed
 Pauls cause vnto the kinge, saying: ther
 is a certayne man left in preson of Felix,
¹⁵ about whom when I came to Ierusalem
 the hye Prestes and elders of the Jewes
 enforced me, and desyred to haue iudge-
 ment agaynst him. ¹⁶ To whom I an-
 swered: It is not the maner of the
 Romayns, for fauoure to delyver eny man,
 that he shuld perishe, before that he
 which is accusid, haue the accusars before
 hym, and haue lycence to answer for
 him selfe concerninge the cryme layde
 agaynst him. ¹⁷ Therefore, when they were
 come hyther, with out any delaye, on the
 morow I sate to geue iudgement, and
 comaunded the man to be brought forth.
¹⁸ Agaynst whom when the accusars

toesman, judge. sildid, yielded. demed, jud. ed.
 domesman, judge. toweil, hurried, annoyed. zeue, give.
 appelle, call. aȝens, against.

συμβουλίου, ἀπεκρίθη, 'Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα πορεύσῃ.'

¹³ Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερούκη κατήντησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν Φῆστον. ¹⁴ ὥς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων, 'Ἀνὴρ τις ἐστὶ καταλελειμμένος ὑπὸ Φήλικος δέσμος, ¹⁵ περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ ¹⁶ δίκην· | πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα | ἄνθρωπον ¹⁷ εἰς ἀπώλειαν, | πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. ¹⁸ ¹⁷ συνηθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα· ¹⁸ περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν

^x Alex. θύλων τοῖς Ἰουδαίοις.

^w Alex. κρηθῆναι.

^z Alex. οὖν.

^y Alex. καταδίκην.

^a Alex. τινι.

^b Alex. = εἰς ἀπώλειαν.

GENEVA — 1557.

vnto Cesarea, and the next day, sate in the iudgement seat, and commanded Paul to be brought. ⁷ And when he was come, the Iewes which were come from Ierusalem, stode about him, and layd many and greuous complaintes against Paul, which they could not proue: ⁸ Forasmuche as he answered, That he had nether offended against the Lawe of the Iewes, nether against the temple, nor yet against Cesar. ⁹ Festus wyllyng to get fauour of the Iewes, answered Paul and sayd, Wylt thou go vp to Ierusalem, and there be iudged of these things before me?

¹⁰ Then said Paul, I stand at Cesars iudgement seat, where Iought to be iudged: to the Iewes I haue done no harme, as thou very well knowest. ¹¹ If I haue done wrong, or committed any thing worthy of death, I refuse not to dye: If none of these things are, whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar. ¹² Then spake Festus with the Counsel, and answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou go.

¹³ And after certayne dayes, kyng Agrippa and Bernice came vnto Cesarea to salute Festus. ¹⁴ And when they had bene there certeyn daies, Festus rehearsed Pauls cause vnto the kyng, saying, There is a certaine man left in prison by Felix. ¹⁵ Of whome when I came to Ierusalem, the hye Priestes, and Elders of the Iewes enforced me, and desired to haue iudgement against him. ¹⁶ To whom I answered, That it is not the maner of the Romaynes, for fauour to deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to answer for him selfe, concerning the crime layed against him. ¹⁷ Therefore when they were come hyther, without delay the day following, I sate to geue iudgement, and commanded the man to be brought forth. ¹⁸ Against whom, when the accusers stode vp, they brought

RHEIMS — 1582.

to Cesaréa, and the next day he sate in the iudgement seate: and he commanded Paul to be brought. ⁷ Vho being brought, there stode about him the Iewes that vvere come dovne from Hierusalem, obiecting many and greuous causes vvch they could not proue, ⁸ Paul making ansver, That neither against the lavv of the Iewes, nor against the temple, nor against Cesar haue I any thing offended. ⁹ But Festus vvilling to shevv the Iewes a pleasure, ansvering Paul, said, Vvilt thou goe vp to Hierusalem, and there be iudged of these things before me? ¹⁰ And Paul said, At Cesars iudgement seate doe I stand, vvhere I ought to be iudged: the Iewes I haue not hurt, as thou very vvell knowest. ¹¹ For if I haue hurt them, or done any thing vvorthy of death, I refuse not to die, but if none of those things be, vvhereof these accuse me, no man can giue me to them. I appeale to Cesar. ¹² Then Festus hauing conferred vvith the Councell, answered, Hast thou appealed to Cesar? to Cesar shalt thou goe.

¹³ And vvhen certayne daies vvere passed, kyng Agrippa and Bernice came dovne to Cesaréa to salute Festus. ¹⁴ And as they taried there a good many daies, Festus signified to the kyng, of Paul, saying, A certaine person vvvas left prisoner by Felix, ¹⁵ concerning vvhom, vvhen I vvvas at Hierusalem, the cheefe priests and the ancients of the Iewes came vnto me, desyring condemnation against him. ¹⁶ To vvhom I answered, That it is not the Romanes custome to yeld vp any man before that he vvchich is accused haue his accusers present and take place to make his ansver for to cleere him self of the crimes. ¹⁷ Vvhen they therfore vvere assembled hither, vvithout any delaie, the day follovvng, sitting in the iudgement seate, I commanded the man to be brought.

¹⁸ Of vvhom, vvhen the accusers stode

AUTHORISED—1611.

day sitting in the Iudgment seat, commanded Paul to be brought. ⁷ And when he was come, the Iewes which came downe from Hierusalem, stood round about, and layd many and grieuous complaints against Paul, which they could not proue, ⁸ While he answered for himselfe, Neither against the law of the Iewes, neither against the Temple, nor yet against Cesar, haue I offended any thing at all. ⁹ But Festus willing to doe the Iewes a pleasure, answered Paul, and said, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me? ¹⁰ Then said Paul, I stand at Cesars iudgement seat, where I ought to bee iudged; to the Iewes haue I done no wrong, as thou very well knowest. ¹¹ For if I be an offender, or haue committed any thing worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliuer me vnto them. I appeale vnto Cesar. ¹² Then Festus when he had conferred with the Councill, answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

¹³ And after certayne dayes, king Agrippa and Bernice, came vnto Cesarea, to salute Festus. ¹⁴ And when they had bene there many dayes, Festus declared Pauls cause vnto the king, saying, There is a certaine man left in bonds by Felix: ¹⁵ About whom when I was at Hierusalem, the cheefe Priests and the Elders of the Iewes enforced me, desiring to haue iudgment against him. ¹⁶ To whom I answered, It is not the maner of the Romanes to deliuer any man to die, before that he which is accused, haue the accusers face to face, and haue licence to answer for himselfe concerning the crime laid against him. ¹⁷ Therefore when they were come hither, without any delay, on the morrow I sate on the iudgement seate, and commanded the man to be brought forth. ¹⁸ Against whom when the accusers stood vp, they

⁶ ἐπέφερον| ὦν ὑπεινόουν ἐγάο· | ¹⁹ ζητήματα δέ τινα περὶ τῆς ἰδίας δεισδαιμονίας
⁶ εἶχον πρὸς αὐτὸν, καὶ περὶ τίνος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν.
²⁰ ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ ^dτούτου|ζήτησιν, ἔλεγον, εἰ βούλοιτο πορεύεσθαι
⁶ εἰς Ἱερουσαλὴμ, κακεῖ κρίνεσθαι περὶ τούτων. ²¹ τοῦ δὲ Παύλου ἐπικαλεσαμένου
⁶ τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν,
⁶ ἕως οὗ ἐπέμψω| αὐτὸν πρὸς Καίσαρα. ²² Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη,
⁶ Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Ὁ δὲ, Ἀῦριον, φησὶν, ἀκούσῃ
⁶ αὐτοῦ.

²³ Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαν-
 τασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σὺν τε ^fτοῖς| χιλιάρχοις καὶ ἀνδράσι
 τοῖς κατ' ἐξοχὴν ^gοὖσι| τῆς πόλεως, καὶ κελεύσαντος τοῦ Φῆστου, ἤχθη ὁ Παῦλος.

⁶ Alex. ἔφερον.⁶ Alex. ὑπεινόουν ἰγὼ ποιηθῶν.^d Alex. τοῦτων.⁶ Alex. ἀναπέμψω.^f Alex. = τοῖς.^g Alex. = οὖσι.⁶ Alex. ἀπαρ.⁶ Alex. αὐτὸν ζῆν.⁶ Alex. καταλόξωμεν.

WICLIF—1380.

no cause of which thingis I hadde suspi-
 coun of yuel; ¹⁹ but thei hadden aȝens hym
 summe questions of her veyn worship-
 ynge and of oon ihesus dede whom poul
 affermed to lyue; ²⁰ and I doutid of suche
 maner question; and seide, wher he wolde
 go to ierusalem and thereto he demed
 of this thingis; ²¹ but for poul apelicd that
 he schulde be kept to the knowynge of the
 emperour; I comaunde him to be kept, til
 I sende hym to the emperour;

²² and agrippa seide to festus; I my self
 wolde here the man; and he seide; to
 morwe thou schalt here hym; ²³ and on the
 tother day; whanne agrippa; ȝ beroncyne
 camen with greet desire and entriden in
 to the auditorie with tribunes ȝ the prin-
 cipal men of the citee; whanne festus had
 poul was brouȝt; ²⁴ ȝ festus seide; kyng
 agrippa and alle men that ben with us;
 ȝe seen this man of whiche al the multi-
 tude of iewis preied me at ierusalem; and
 axed and cried that he schulde lyue no
 lenger; ²⁵ but I foonȝ that he hadde doon
 no thing worthi of deeth; and I deme to
 sende hym to the emperour, for he appe-
 lid this thing; ²⁶ of whiche man; I haue
 not certeyne what thing I schal write to
 the lord; for which thing I brouȝt hym to
 ȝou, and moost to thee thou kyng egrippa
 that whanne axynge is made, I haue what
 I schal write; ²⁷ for it is seyn to me with-
 out resoun; to sende a bounden man;
 and not to sygnifie the cause of hym.

26. AND agrippa seide to poul; it is
 suffrid to thee to speke for thy self; than
 poul helde forth the hond; and bigan to
 jilde resoun; ² of alle thingis of whiche I am
 accused of the iewis; thou kyng egrippa; I
 gesse me blessid at thee, whanne I schal

¹⁹ el. erit. wher, whether. demed, judged
 deme, decide. jilde, jield.

TYNDAL—1534.

vp; they brought none accusation of soche
 thinges as I supposed: ¹⁹ but had cer-
 tayne questions agaynst him of their awne
 supersticion; and of one Iesus which was
 ded: whom Paul affirmed to be alyue.
²⁰ And because I doutid of soche maner
 questions; I axed him whyther he wolde
 go to Ierusalem; and there be iudged of
 these matters. ²¹ Then when Paul had ap-
 pealed to be kept vnto the knowledge of
 Cesar; I commaunded him to be kept;
 tyll I myght sende him to Cesar.

²² Agrippa sayd vnto Festus: I wolde
 also heare the man my selfe. To morowe
 (sayde he) thou shalt heare him. ²³ And
 on the morowe when Agrippa was come
 and Bernice with greate pompe; and were
 entred into the counsell housse with the
 captaines and chefe men of the cite; at
 Festus commaundement Paul was brought
 forth. ²⁴ And Festus sayde: kyng Agrip-
 pa; and all men which are heare present
 with vs: ye se this man about whom all
 the multitude of the Iewes haue bene with
 me; both at Ierusalem and also here: cryn-
 ge that he ought not to lyue any lenger.
²⁵ Yet founde I nothinge worthy of deeth
 that he had committed. Neverthelesse
 seinge that he hath appealed to Cesar; I
 haue determined to sende him. ²⁶ Of whom
 I have no certayne thinge to wryte vnto
 my lorde. Wherefore I haue brought him
 vnto you; and specially vnto the; kyng
 Agrippa; that after examination had; I
 myght haue sumwhat to wryte. ²⁷ For
 me thinketh it vnreasonable; for to sende
 a prisoner; and not to shewe the causes
 which are layde agaynst him.

26. AGRIPPA sayde vnto Paul: thou
 arte permitted to speake for thy selfe.
 Then Paul stretched forth the honde; and
 answered for him selfe. ² I thinke my
 selfe happy kyng Agrippa; because I
 shall answer this daye before the; of all

CRANMER—1539.

stode vp they brought none accusation of
 soche thynges as I supposed: ¹⁹ but had
 certayne questions agaynst him of their
 awne supersticyon; and of one Iesus which
 was deed, whom Paul affirmed to be
 alyue. ²⁰ And because I doutid of soch
 maner of questions, I asked him, whether
 he wolde go to Ierusalem, and there be
 iudged of these matters. ²¹ But when
 Paul had appealed to be kept vnto the
 knowledge of Cesar, I commaunded him
 to be kept, tyll I myght send him to
 Cesar. ²² Agrippa sayd vnto Festus: I
 wolde also heare the man my selfe. To
 morow (sayd he) thou shalt heare him.
²³ And on the morow when Agrippa was
 come and Bernyce, with greate pompe,
 and were entred into the counsell house,
 with the captaines and chefe men of the
 cite, at Festus commaundement was Paul
 brought forth. ²⁴ And festus sayd: kyng
 Agrippa, and all ye men which are heare
 present wyth vs; ye se this man, about
 whom all the multitude of the Iewes haue
 intreated me, both at Ierusalem and also
 here, cryinge, that he ought not to lyue
 any lenger. ²⁵ Yet founde I nothyng
 worthy of deeth, that he had committed.
 Neuerthelesse, seynge that he hath ap-
 pealed to Cesar, I haue determined to
 sende him. ²⁶ Of whom I haue no cer-
 tayne thinge to write vnto my Lord.
 Wherefore, I haue brought him vnto you,
 and specially vnto the: O kyng Agrippa,
 that after examination had, I myght haue
 sumwhat to wryte. ²⁷ For me thinketh
 it vnreasonable, for to sende a prisoner,
 and not to shewe the causes which are
 layde agaynst him.

26. AGRIPPA sayd vnto Paul: thou
 art permytted to speake for thy selfe.
 Then Paul stretched forth the hande, and
 answered for him selfe: ² I thinke my
 selfe happy kyng Agrippa, because I
 shall answer this daye before the, of all

²⁴ καὶ φησιν ὁ Φῆστος, 'Αγρίππα βασιλεῦ, καὶ πάντες οἱ συμπάροντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ ^hπᾶν| τὸ πλῆθος τῶν Ἰουδαίων ἐνένυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ἕξῃν αὐτὸν| μηκέτι. ²⁵ ἐγὼ δὲ ^hκαταλαβόμενος| μηδὲν ἄξιον ἰθανάτου αὐτὸν| πεπραχέναι, ^mκαὶ| αὐτοῦ δὲ τοῦτου ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν ⁿαὐτόν.| ²⁶ περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τι ὀγράψαι.| ²⁷ ἄλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.'

XXVI. Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, 'Επιτρέπεται σοι ^pὑπὲρ σεαυτοῦ λέγειν.'| Τότε ὁ Παῦλος ^qἀπελογεῖτο, ἐκτείνας τὴν χεῖρα,| ² 'Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἐμάντων μακάριον ἔπὶ σοῦ

^f Alex. αὐτὸν θανάτου.^m Alex. = καί.ⁿ Alex. = αὐτόν.^o Alex. γράφω.^p Alex. περὶ σ. λ.^q Alex. ἐκτείνας τὴν χεῖρα ἀπολογεῖτο.^r Rec. μὴδὺν ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον.

GENEVA — 1557.

no accusation of such things as I supposed: ¹⁹ But had certain questions against him of their owne superstition, and of one Iesus which was dead, whom Paul affirmed to be alive. ²⁰ And because I doubted of such manner of questions I asked him whether he wold go to Ierusalem, and there be iudged of these matters.

²¹ But because he appealed to be reserued to the examination of Augustus, I commanded him to be kept, tyll I myght send him to Cesar. ²² Then Agrippa sayed vnto Festus, I wold also heare the man my selfe. To morow (sayed he) thou shalt heare him. ²³ And on the morow when Agrippa was come and Bernice, with great pompe, and were entred into the Comon hall, with the Captaines and chiefe men of the cite, at Festus commaundement Paul was brought forth. ²⁴ And Festus sayed, Kyng Agrippa, and all men which are here present with vs, ye see this man, about whom all the multitude of the Iewes haue called vpon me, both at Ierusalem, and also here, crying, That he oght not to lye any longer.

²⁵ Yet founde I nothing worthy of death, that he had committed. neuertheles, seying that he hath appealed to Augustus, I haue determined to send him. ²⁶ Of whom I haue no certayne thng to write vnto my Lord. wherefore, I haue brought him vnto you, and specially vnto thee, kyng Agrippa, that after examination had, I myght haue some what to write. ²⁷ For me thyнкeth it vnreasonable, for to send a prysoner, and not to shewe the causes *which are layed* against him.

26. THEN Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched forth the hand, and answered, ² I thinke my selfe happy king Agrippa, because I shal answer this day

RHEIMS — 1582.

vp, they brought no cause vvich I thought il of: ¹⁹ But certain questions of their ovne superstition they had against him, and of one Iesus deceased, vvhom Paul affirmed to lue. ²⁰ Doubting therfore of this kinde of question, I said, vvwhether he vvould goe to Hierusalem. and there be iudged of these things. ²¹ But Paul appealing to be kept vnto the knowledge of Augustus, I commaunded him to be kept, till I send him to Cesar. ²² And Agrippa said to Festus, My self also vvould heare the man. To morov, said he, thou shalt heare him.

²³ And the next day vvhen Agrippa and Bernice vvere come vvith great pompe, and had entred into the hall of audience vvith the Tribunes and principal men of the cite, at Festus commaundement Paul vvvas brought. ²⁴ And Festus saith, King Agrippa, and al ye men that are present together vvith vs, you see this man, concerning vvhom all the multitude of the Iewes called vpon me at Hierusalem, requesting and crying out that he ought not to lue any longer. ²⁵ Yet haue I found nothing that he hath committed vvorthie of death. But forasmuch as he him self appealed to Augustus, I haue determined to send him. ²⁶ Of vvhom vvhat to vvrite for certaintie to my lord, I haue not. For the vvwhich cause I haue brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may haue vvhat to vvrite. ²⁷ For it seemeth to me vvithout reason, to send a prisoner, and not to signifie his causes.

26. BUT Agrippa said to Paul, Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his ansver.

² Touching al things vvhereof I am accused of the Iewes, king Agrippa, I

AUTHORISED — 1611.

brought none accusation of such things as I supposed: ¹⁹ But had certain questions against him of their owne superstition, and of one Iesus, which was dead, whom Paul affirmed to be alive. ²⁰ And because I doubted of such manner of questions, I asked him whether he would goe to Hierusalem, and there be iudged of these matters. ²¹ But when Paul had appealed to bee reserued vnto the ^h hearing of Augustus, I commanded him to be kept, till I might send him to Cesar.

²² Then Agrippa said vnto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him. ²³ And on the morrow when Agrippa was come and Bernice, with great pompe, and was entred into the place of hearing, with the chiefe captaines, and principall men of the cite; at Festus commaundement Paul was brought forth. ²⁴ And Festus said, King Agrippa, and all men which are heere present with vs, ye see this man, about whom all the multitude of the Iewes haue dealt with me, both at Hierusalem, and also heere, crying that he ought not to lue any longer. ²⁵ But when I found that he had committed nothing vvorthy of death, and that he himselfe hath appealed to Augustus, I haue determined to send him. ²⁶ Of whom I haue no certaine thing to write vnto my Lord: Wherefore I haue brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might haue somewhat to write. ²⁷ For it seemeth to me vnreasonable, to send a prisoner, and not vvithall to signifie the crimes layd against him.

26. THEN Agrippa saide vnto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched forth the hand, and answered for himselfe, ² I thinke my selfe happy, king Agrippa, because I shall answer for my selfe this day before thee

^h Or, I was doubtfull how to require heereof.
ⁱ Or, iudgement.

‘ μέλλων σήμερον ἀπολογεῖσθαι | ³ μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ
 ‘ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων. διδὸ δέομαί ⁴ σου, | μακροθύμως ἀκοῦσαί μου.
 ‘ ¹ τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπὸ ἀρχῆς γενομένην ἐν τῷ ἔθνει
 ‘ μου ἐν Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι, ⁵ προγνωσκούντές με ἄνωθεν,
 ‘ ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας
 ‘ ἔζησα Φαρισαῖος. ⁶ καὶ νῦν ἐπ’ ἐλπίδι τῆς ⁷ πρὸς τοὺς πατέρας ⁸ ἡμῶν | ἐπαγγελ-
 ‘ λίας γενομένης ὑπὸ τοῦ Θεοῦ ἔστηκα κρινόμενος, ⁹ εἰς ἣν τὸ δωδεκάφυλον ἡμῶν
 ‘ ἐν ἐκτενεῖα νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει κατατιγῆσαι· περὶ ἧς ἐλπίδος
 ‘ ἐγκαλοῦμαι, βασιλεῦ. ¹⁰ Ἀγρίππα, | ὑπὸ ¹¹ Ἰουδαίων. ¹² τί; ἄπιστον κρίνεται παρ’
 ‘ ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει; ¹³ ἐγὼ μὲν οὖν ἔδοξα ἑμαντῶ πρὸς τὸ ὄνομα
 ‘ Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι. ¹⁴ ὁ δὲ ἐποίησα ἐν Ἱεροσολύ-

‘ Alex. = σου.

‘ Alex. = τε.

‘ Alex. εἰς.

‘ Rec. = ἡμῶν.

‘ Alex. = Ἀγρίππα.

‘ Rec. = τῶν.

WICLIIF—1380.

defende me this day, ³ moost for thou knowist alle thingis that ben among iewis : custums & questionis/ for which thing I biseche here me patientli/

⁴ for alle iewis that bifor knewen me fro the bigynnyng knowe my lif fro jungthe that fro the bigynnyng was in my folk in ierusalem ⁵ if thei wolen here witnessyng : that bi the moste certeyn secte of oure religioun, I lyued a farisee/ and now for the hope of repromysoun that is made to oure fadiris of god/ I stonde suget in doom/ ⁷ in whichche hope oure twelue lynages seruynghe nyxt and day hopen to come/ of whichche hope/ sire king I am accusid of the iewis/ ⁸ what vnbiileful thing is demed at þou : if god reiseith deed men ?

⁹ and sothli I gessid that I ougte do many contrarie thingis agens the name of ihesus nazarene/ ¹⁰ whichche thing also I dide in ierusalem/ and I enclosid many of seyntis in prisoun/ whanne I hadde take power of the pryncis of preestis/ & whanne thei wereun slayn : I brougte the sentence/ ¹¹ and bi alle synagogis ofte I punyschid hem and constrayned to blasfeme/ and more I wax wood agens hem/ and pursued in to alien citeis/ ¹² in whichche while I wente to damaske with power and suffrynghe of pryncis of preestis : ¹³ at mydday in the wey I say sire kyng that fro heuene list schyned aboute me passynghe the schynynghe of the sunne/ and aboute hem that wereun to gidre with me/

¹⁴ and whanne we alle hadden faille down in to the erthe/ I herde a vois seyinge to me in chrow tunge/ Saul, saul what pursuest thou me? it is hard to the to kike agens the pricke/ ¹⁵ & I seide/ who art thou lord/ and the lord seide/ I am ihesus whom thou pursuest/ ¹⁶ but rise vp and stonde on thy feet/ for whi to this thing I apperid

TYNDALE—1534.

the thinges wherof I am accused of the Iewes/ ³ namely because thou arte experte in all customes and questions/ which are amonge the Iewes. Wherfore I beseeche the to heare me paciently.

⁴ My lyvynge of a chylde/ which was at the fyrst amonge myne awne nacion at Ierusalem knowe alle the Iewes ⁵ which knew me from the begynnyng/ yf thei wolde testifie it. For after the most straytest secte of oure hawe/ lyved I a phariseaye. ⁶ And now I stond and am iudged for the hope of the promes made of God vnto oure fathers : ⁷ vnto which promes/ oure .xii. tribes instantly seruynghe God daye and nyght/ hope to come. For which hopes sake/ kyng Agrippa/ am I accused of the Iewes. ⁸ Why shuld it be thought a thinge vncredible vnto you/ that god shuld rayse agayne the deed?

⁹ I also verely thought in my selfe/ that I ought to do many contrary thynges/ clene agaynst the name of Iesus of Nazareth : ¹⁰ which thinge I also dyd in Ierusalem. Where many of the saintes I shut vp in preson/ and had receaved auctorite of the hye prestes. And when they were put to deeth/ I gave the sentence. ¹¹ And I punysshed them ofte in every synagoge/ and compelled them to blasphemie : and was yet more mad upon them/ and persecuted them/ even vnto straunge cities. ¹² About the which thynges as I went to Damasco with auctorite and licence of the hye Prestes/ ¹³ even at myddaye (o kyng) I sawe in the waye a lyght from heven/ above the brightnes of the sunne/ shynne rounde about me and them which iorneyed with me.

¹⁴ When we were all fallen to the erth/ I heard a voyce speakynge vnto me/ and sayynge in the Hebrue tonge : Saul/ Saul/ why persecutest thou me? It is harde for the to kicke agaynst the pricke. ¹⁵ And I sayde : Who arte thou lord? And he sayde I am Iesus whom thou persecutest. ¹⁶ But ryse and stond vp on thy fete. For I have apared vnto the for this purpose/

CRANMER—1539.

the thynges wherof I am accused of the Iewes : ³ namely, because thou art experte in all customes and questions, which are amonge the Iewes. Wherfore I beseeche the, to heare me paciently.

⁴ My lyuynge that I haue led of a chylde (which was at the fyrst amonge myne awne nacion at Ierusalem) knowe alle the Iewes, ⁵ which knewe me from the begynnyng, yf thei wolde testifie. For after the most straytest secte of oure religion, I lyued a Pharisey. ⁶ And now I stande and am iudged for the hope of the promes made of God vnto oure fathers : ⁷ vnto which promes oure .xii. trybes (instantly seruynghe God daye and nyght) hope to come. For which hopes sake, kyng Agrippa, I am accused of the Iewes. ⁸ Why shulde it be thought a thyng in-credyble vnto you, that God shuld rayse agayne the deed? ⁹ I also verely thought in my selfe, that I ought to do many contrary thynges, clene agaynst the name of Iesus of Nazareth : ¹⁰ which thyng I also dyd in Ierusalem. And many of the sayntes dyd I shut vp in preson, and had receaved auctorite of the hye Prestes. And when they were put to deeth, I gaue the sentence. ¹¹ And I punisshed them ofte in euery synagoge, and compelled them to blaspheme : and was yet more mad vpon them, and persecuted them, euen vnto straunge cities. ¹² About which thynges as I went to Damasco with auctorite and licence of the hye Prestes, ¹³ euen at myddaye (O kyng) I sawe in the waye a light from heauen above the brightnes of the some shyne rounde about me, & them which iorneyed with me.

¹⁴ When we were all fallen to the erthe, I heard a voyce speakynge vnto me, and saying in the Hebrue tonge : Saul, Saul, why persecutest thou me? It is harde for the to kicke agaynst the prick. ¹⁵ And I sayde : Who art thou Lorde? And he sayde : I am Iesus whom thou persecutest, ¹⁶ but ryse and stand vp on thy fete. For I haue apared vnto the for

3 uolunt. south. 4 next subject. 5 doom, judgment. 6 uolunt. south. 7 uolunt. south. 8 uolunt. south. 9 uolunt. south. 10 uolunt. south. 11 uolunt. south. 12 uolunt. south. 13 uolunt. south. 14 uolunt. south. 15 uolunt. south. 16 uolunt. south.

μοις, καὶ πολλοὺς τῶν ἀγίων ἐγὼ ἐν φυλακαῖς κατέκεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβὼν· ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον. ¹¹ καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς, ἡνάγκαζον βλασφημεῖν, περισσῶς τε ἐμμαινόμενος αὐτοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. ¹² ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων, ¹³ ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. ¹⁴ πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με καὶ λέγουσαν | τῇ Ἑβραϊδὶ διαλέκτῳ, Σαοὺλ, Σαοὺλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν. ¹⁵ Ἐγὼ δὲ εἶπον, Τίς εἰ κύριε; Ὁ δὲ εἶπεν, Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις. ¹⁶ ἀλλὰ ἀνάστηθι, καὶ στήθι ἐπὶ τοὺς πόδας

y Alex. + τε.

z Rec. = ἐν.

a Alex. = καὶ.

b Alex. τε.

c Alex. φωνὴν λῆγουσαν πρὸς με.

d Alex. + κύριος.

GENEVA—1557.

before thee, of all the things wherof I am accused of the Iewes. ³ Namely, hycause thou art experte in all customes, and questions which are among the Iewes, wherfore, I beseech thee to heare me patiently. As touching the life that I haue led from a childe,

⁴ And what it was from the begynning among mine owne nation at Ierusalem, know all the Iewes, ⁵ Which knew me here to fore (if they wouldest testifie) that after the most strayctest sect of our religion I liued a Pharisee. ⁶ And now I stand and am accused, for the hope of the promise made of God vnto our fathers. ⁷ Vnto which promise, our twelue tribes instantly seruyng God day and night, hope to come: for which hopes sake, Kyng Agrippa, am I accused of the Iewes. ⁸ Why should it be thought a thing incredible vnto you, that God should rayse agayne the dead? ⁹ I also verely thought it my selfe, that I ought to do many contrary things, cleane against the Name of Iesus of Nazaret. ¹⁰ Which thyng I also did in Ierusalem: for many of the saintes I shut vp in prison, hauing receaued auctoritie of the hye Priestes: and when they were put to death I gaue the sentence.

¹¹ And I punished them oft in euery Synagoge, and compelled them to blaspheme: and was yet more mad against them, and persecuted them, euen vnto strange cities. ¹² At which tyme, as I went to Damascus with auctoritie, and commission from the hye Priestes, ¹³ Euen at midday o Kyng, I saw in the way a light from heauen, farre passing the brightnes of the sunne, shyne round about me, and them which iorneyed with me.

¹⁴ So when we were all fallen to the earth, I heard a voyce speaking vnto me, and saying in the Hebrew tongue, Saul Saul, why persecutest thou me? It is hard for thee to kicke against pryckes. ¹⁵ And I sayd, Who art thou Lord? And he sayd, I am Iesus whom thou persecutest. ¹⁶ But ryse and stand vp on thy fete: for I haue

RHEIMS—1582.

account my selfe happie for that I am to defend my selfe this day before thee, ³ especially vvhether thou knowest al iudges that are among the Iewes, customes and questions: for the vvhich cause I beseeche thee, heare me patiently. ⁴ And my life truly from my youth, vvhich was from the beginning in my nation in Hierusalem, al the Iewes doe know: ⁵ knowing me before from the beginning (if they vvil giue testimonie) that according to the most sure secte of our religion I liued a Pharisee. ⁶ And now for the hope of the promise that was made of God to our fathers, doe I stand subiect to iudgement. ⁷ The vvhich, our twelue tribes seruing night and day, hope to come vnto. Of the vvhich hope, o king, I am accused of the Iewes.

⁸ Vvhat incredible thing is it iudged vnto you, if God raise the dead? ⁹ And my selfe truly had thought that I ought to doe against the name of Iesus of Nazareth many contrarie things. ¹⁰ Vvvhich also I did at Hierusalem, and many of the saintes did I shut vp in prisons, hauing receiued auctoritie of the cheefe priests: and vvhen they vvere put to death, I brought the sentence. ¹¹ And through out al the synagogs often times punishing them, I compelled them to blaspheme: and yet more mad against them, I persecuted them euen vnto foraine cities. ¹² Among vvhich things vvhen I went to Damascus vvith auctoritie and permission of the cheefe priests, ¹³ at midday, in the vvay, I saw (o king) from heauen a light to haue shined round about me and them that vvere in companie vvith me, about the brightnes of the sunne.

¹⁴ And vvhen al vve vvere fallen dovne on the ground, I heard a voyce speaking to me in the Hebrew tongue: Saul, Saul, vvhy persecutest thou me? It is hard for thee to kicke against the prycke. ¹⁵ And I said, Vvho art thou Lord? And our Lord answered, I am Iesus vvhom thou doest persecute. ¹⁶ But rise vp and stand vpon thy fete: for to this end haue I appeared

AUTHORISED—1611.

touching all the things wherof I am accused of the Iewes: ³ Especially, because I know thee to be expert in all customes and questions which are among the Iewes: wherfore I beseech thee to heare mee patiently. ⁴ My manner of life from my youth, which was at the first among mine owne nation at Hierusalem, know all the Iewes, ⁵ Which knew mee from the beginning, (if they wouldest testifie) that after the most straitest sect of our religion, I liued a Pharisee. ⁶ And now I stand, and am iudged for the hope of the promise made of God vnto our fathers: ⁷ Unto which promise our twelue tribes instantly seruing God day and night, hope to come: For which hopes sake, King Agrippa, I am accused of the Iewes. ⁸ Why should it be thought a thing incredible with you, that God should raise the dead? ⁹ I verily thought with my selfe, that I ought to doe many things contrary to the Name of Iesus of Nazareth: ¹⁰ Which thing I also did in Hierusalem, and many of the Saints did I shut vp in prison, hauing receiued auctoritie from the cheefe Priests, and when they were put to death, I gaue my voyce against them. ¹¹ And I punished them oft in euery Synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them euen vnto strange cities.

¹² Whereupon, as I went to Damascus, with auctoritie and commission from the cheefe Priests: ¹³ At midday, O king, I saw in the way a light from heauen, about the brightnes of the Sunne, shining round about mee, and them which iourneyed with me. ¹⁴ And when we were all fallen to the earth, I heard a voice speaking vnto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against the prickles. ¹⁵ And I said, who art thou, Lord? And hee said, I am Iesus whom thou persecutest. ¹⁶ But rise, and stand vpon thy feet, for I haue appeared vnto thee for

‘ σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαι σε ὑπηρέτην καὶ μάρτυρα ὧν τε
 ‘ εἶδες ὧν τε ὀφθήσομαί σοι, ¹⁷ ἔξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς
 ‘ οὓς ἔνυν| σε ἀποστέλλω, ¹⁸ ἀνῴξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκό-
 ‘ τους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς
 ‘ ἄφεσιν ἁμαρτιῶν, καὶ κλήρον ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ. ¹⁹ Ὅθεν,
 ‘ βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθῆς τῇ οὐρανίῳ ὀπτασίᾳ, ²⁰ ἀλλὰ τοῖς ἐν
 ‘ Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ
 ‘ τοῖς ἐθνέσιν, ἀπήγγελλον μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἄξια τῆς
 ‘ μετανοίας ἔργα πράσσοντας. ²¹ Ἔνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ
 ‘ ἱερῷ, ἐπειρώντο διαχειρίσασθαι. ²² ἐπικουρίας οὖν τυχὼν τῆς ἱ|παρὰ τοῦ Θεοῦ,
 ‘ ἄχρι τῆς ἡμέρας ταύτης ἔσθηκα, ²³ μαρτυρούμενος| μικρῷ τε καὶ μεγάλῳ, οὐδέν

* Alex. ἰγῷ.

† Alex. ἀπό.

‡ Alex. μαρτυρόμενος.

§ Alex. + τε.

|| Alex. φησὶν.

¶ Alex. + Παῦλος.

WICLIF—1380.

to thee: that I ordeyne thee mynystre
 and witness of tho thingis that thou hast
 seyn, and of tho whiche I schal schewe
 to thee, ¹⁷ and I schal delyver thee fro
 puphis & folkis to which now I sende thee
¹⁸ to opun the iȝen of hem that thei ben
 conuertid fro derknesse to liȝt, and fro
 power of sathanas to god: that thei take
 remysioun of synnes, and part among
 seyntis bi feith that is in me;

¹⁹ wherfor sire king agrippa: I was not
 vnblifful to the heuēli visioun, ²⁰ but I
 toold to hem that ben at damask first and
 at ierusalem and bi al the cuntre of iude
 and to hethen men: that they schulden
 do penauce & be conuertid to god, and
 do worthi werkis of penauce, ²¹ for this
 cause iewis tokun me: whanne I was in
 the temple to sle me, ²² but I was holpen
 bi the help of god in to this day, and stonde
 witnessyng to lesse and to more, and I
 seye no thing ellis: thanne whiche thingis
 the profetis and moises spakun that schuln
 come, ²³ if crist is to suffre, if he is the
 first of aȝen risyng of deed men that schal
 schewe liȝt to the puple and to hethen men;

²⁴ whanne he spake these thingis and jil-
 did resoun: festus seide with greet vois/
 poul thou maddist many lettris turne thee
 to woodnesse; ²⁵ and poul seide; I madde
 not thou best festus: but I speke out the
 wordis of truthe, and of sobrenesse, ²⁶ for
 also the kyng to whom I speke stidfastli:
 woot of these thingis, for I deme that no
 thing of this is hid fro hym, for nether
 in a corner: was oust of these thingis don;
²⁷ bileuest thou kyng egrippa to profetis?
 I woot that thou bileuest, ²⁸ and agrippa
 seide to poul; in litil thing thou counceilist
 me to be made a cristen man; ²⁹ & poul
 seide; I desire anentis god bothe in litil
 and in greet not onoli thee, but also these

TYNDALE—1534.

to make the a minister and a witness,
 both of tho thinges which thou hast
 sene, and of tho thinges in the which I
 will appere vnto the, ¹⁷ delyverynge the
 from the pople, and from the gentyls
 vnto which nowe I sende the, ¹⁸ to open
 their eyes that they myght turne from
 darknes vnto lyght, and from the power
 of Satan vnto God; that they maye re-
 ceave forgevenes of synnes and inheri-
 taunce amonge them which are sanctified
 by fayth in me.

¹⁹ Wherefore kynge Agrippa, I was not
 disobedient vnto the heuēly vision: ²⁰ but
 shewed fyrst vnto them of Damasco, and
 at Ierusalem, and thorow out all the costes
 of Iewry, and to the gentyls; that they
 shuld repent, and turne to God, and do
 the ryght workes of repentance. ²¹ For
 this cause the Iewes caught me in the
 temple, and went about to kyll me.
²² Nevertheless I obtayned helpe of God,
 and contynue vnto this daye witnessyng
 bothe to small and to greate sayinge none
 other thinges; then those which the pro-
 phetes and Moses dyd saye shuld come,
²³ that Christ shulde suffre, and that he
 shuld be the fyrst that shulde ryse from
 deeth, and shuld shewe lyght vnto the
 pople and the gentyls.

²⁴ As he thus answered for him selfe:
 Festus sayde with a lowde voyce: Paul,
 thou art besides thy selfe. Moche learn-
 yng hath made the mad. ²⁵ And Paul
 sayde: I am not mad most dere Festus:
 but speake the wordes of trueth and so-
 bernes. ²⁶ The kynge knoweth of these
 thinges, before whom I speke frely: ne-
 ther thinke I that any of these thinges
 are hydden from him. For this thinge
 was not done in a corner. ²⁷ Kynge A-
 grippa beleuest thou the prophetes? I
 wote well thou beleuest. ²⁸ Agrippa sayde
 vnto Paul: Sumwhat thou bringest me
 in mynde for to be come a Christen.

²⁹ And Paul sayd: I wolde to God that
 not only thou: but also all that heare

CRANMER—1539.

thys purpose, to make the a minister and
 a witness both of those thynges which
 thou hast sene, and of those thynges in
 the which I will appere vnto the, ¹⁷ de-
 lyueringe the from the pople, and from
 the gentyls, vnto whom now I sende the,
¹⁸ to open their eyes, that they maye
 turne from the darknes to lyght, and
 from the power of Satan vnto God, that
 they maye receaue forgevenes of synnes,
 and inheritance amonge them which are
 sanctified by fayth that is toward me.

¹⁹ Wherefore (O kynge Agrippa) I was not
 disobedient vnto the heuēly vision: ²⁰ but
 shewed fyrst vnto them of Damasco, and
 at Ierusalem, and thorow out all the
 coastes of Iewry, and then to the gentyls,
 that they shuld repent, and turne to God,
 and do soch workes as become them that
 repent. ²¹ For this cause the Iewes caught
 me in the temple, and went about to kyll
 me. ²² Seyng therfore that I haue ob-
 tained helpe of God: I contynue vnto
 this daye, witnessinge bothe to small and
 to greate, sayinge none other thynges, then
 those which the prophetes and Moses dyd
 saye shuld come: ²³ that Christ shulde
 soffre, and that he shulde be the first
 that shuld ryse from deeth, and shuld
 shew lyght vnto the pople, and to the
 gentyls. ²⁴ As he thus spake for hym
 selfe: Festus sayde with a lowde voyce:
 Paul, thou art besyde thy selfe. Moche
 learninge doth make the mad. ²⁵ And
 Paul sayde: I am not mad (most deare
 Festus) but speake the wordes of trueth
 and sobernes. ²⁶ For the kynge knoweth
 of these thynges, before whom I speke
 frely: nether thinke I that any of these
 thynges are hydden from hym. For this
 thyng was not done in a corner. ²⁷ Kynge
 Agrippa beleuest thou the Prophetes? I
 wote well that thou beleuest. ²⁸ Agrippa
 sayde vnto Paul: Sumwhat thou bringest
 me in mynde for to be come Christen.
²⁹ And Paul sayde: I wolde to God that
 not onely thou: but also all that heare me to

1ȝen, eyes. aȝen risyng, resurrection. woodnesse, madness.
 maddist, woot, knowest. deme, judge. anentis, toward.

‘ ἐκτὸς λέγων ὡν τε οἱ προφηταὶ ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωσῆς. ²³ εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ ἡλαῶ καὶ τοῖς ἔθνεσι.’ ²⁴ Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλη τῇ φωνῇ ἔφη, | ‘Μαίνη Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει.’ ²⁵ ‘Ὁ δὲ ^k, ‘Οὐ μαίνομαι,’ φησὶ, ‘κράτιστε Φῆστε, ἀλλ’ ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθεγγόμαι. ²⁶ ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ γὰρ ἐστὶν ἐν γωνίᾳ πεπραγμένον τοῦτο. ²⁷ Πιστεύεις βασιλεῦ Ἀγρίππα τοῖς προφήταις; οἶδα ὅτι πιστεύεις.’ ²⁸ ‘Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη; | ‘Ἐν ὀλίγῳ με πείθεις Χριστιανὸν ^m γενέσθαι.’ | ²⁹ ‘Ὁ δὲ Παῦλος ⁿ εἶπεν, | ‘Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ ^o καὶ ἐν πολλῷ | οὐ μόνον σε, ἀλλὰ καὶ πάντας τοὺς

^k Alex. = ἐφη.^m Alex. ποιῆσαι.ⁿ Alex. = εἶπεν.^o Alex. s. καὶ ἐν μεγάλῳ S. Rec.

GENEVA—1557.

appeared vnto thee for this purpose, to make thee a minister and a witnes, both of those things which thou hast sene, and of those things in the which I will appeare vnto thee, ¹⁷ Deliuering thee from this people, and from the Gentils, vnto whome now I send thee, ¹⁸ To open their eyes, that they may tourne from darknesse to lyght, and frome the power of Satan vnto God, that they may receaue forgoeuens of synnes, and inheritance among them, which are sanctified by faith in me.

¹⁹ Wherefore Kyng Agrippa I was not disobedient vnto the heavenly vision, ²⁰ But shewed first vnto them at Damascus, and at Ierusalem, and throughout all the coastes of Iurie, and then to the Gentils, that they should repent, and turne to God, and do the ryght workes of repentance. ²¹ For this cause the Iewes caught me in the temple, and went about to kyl me, ²² Neuertheles, I obteyned helpe of God, and continue vnto thys day, witnessyng both to small and to great, saying none other things, then those which the Prophets and Moses dyd say should come.

²³ To wit, that Christ should suffer, and that he should be the fyrst that should ryse from the dead, and should shewe lyght vnto the people, and to the Gentils. ²⁴ As he thus answered for him selfe, Festus sayd with a loude voyce, Paul thou art besides thy selfe: much learnyng doth make thee mad. ²⁵ And Paul sayd, I am not mad most worthy Festus, but speake the wordes of trutheth and sobernes. ²⁶ For the Kyng knoweth of these things, before whom also I speake freely: neither thinke I that any of these things are hyd from him: for this thing was not done in a corner.

²⁷ King Agrippa, beleuest thou the Prophets? I wot well thou beleuest. ²⁸ Then Agrippa sayd vnto Paul, Almost thou persuadest me to become a Christian. ²⁹ Then Paul sayd, I would to God that not only thou, but also all that heare me to day,

RHEIMS—1582.

to thee, that I may ordaine thee a minister and vntines of those things vvhich thou hast sene, and of those things vvherein I vvil appeare to thee, ¹⁷ deliuering thee out of the peoples and nations vnto the vvhich novv I send thee, ¹⁸ to open their eies, that they may be conuerted from darkenes to light, and from the pover of Satan to God, that they may receiue remission of sinnes and lot among the sainets by the faith that is in me.

¹⁹ Vvherevpon, king Agrippa, I vvas not incredulous to the heavenly vision: ²⁰ but to them first that are at Damascus, and at Hierusalem, and vnto all the countrie of Ievvie, and to the Gentiles did I preach that they should doe penance, and turne to God, doing vvorkes vvorthie of penance. ²¹ For this cause the Ievves, vvhen I vvas in the temple, apprehending me, attempted meaning to kil me. ²² But aided by the help of God, I stand vntil this day, testifying to small and to great, saying nothing beside those things vvhich the Prophets did speake should come to passe, and Moyses, ²³ if CHRIST vvere possible, if the first of the resurrection from the dead, he vvere to shew lyght to the people and to the Gentiles.

²⁴ As he spake these things and made his ansver, Festus vvith a loud voyce said, Thou art mad, Paul: much learning turneth thee to madness. ²⁵ And Paul said, I am not mad, most excellent Festus: but I speake vvordes of veritie and sobrietie. ²⁶ For the king knoweth of these things, to vvhom also I speake constantly, for I thinke none of these things to be vvknown to him. For neither vvas any of these things done in a corner. ²⁷ Beleeuest thou the prophets, king Agrippa? I knowv that thou beleeuest. ²⁸ And Agrippa said to Paul: A litle thou persuadest me to become a CHRISTIAN. ²⁹ And Paul said, I vvish of God, both in litle, and in much, not only thee, but also

AUTHORISED—1611.

this purpose to make thee a minister and a witnesse, both of these things which thou hast sene, and of those things in the which I will appeare vnto thee, ¹⁷ Deliuering thee from the people, and from the Gentiles, vnto whom now I send thee,

¹⁸ To open their eyes, and to turne them from darknesse to light, and from the power of Satan vnto God, that they may receiue forgiveness of sinnes, and inheritance among them which are sanctified by faith that is in me. ¹⁹ Wherevpon, O king Agrippa, I was not disobedient vnto the heavenly vision: ²⁰ But shewed first vnto them of Damascus, and at Hierusalem, and thorowout all the coastes of Iudea, and then to the Gentiles, that they should repent and turne to God, and do works meete for repentance. ²¹ For these causes the Iewes caught mee in the Temple, and went about to kill me. ²² Hauing therefore obtained helpe of God, I continue vnto this day witnessing both to small and great, saying none other things then those which the Prophets and Moses did say should come: ²³ That Christ should suffer, and that hee should be the first that should rise from the dead, and should shew light vnto the people, and to the Gentiles.

²⁴ And as hee thus spake for himselfe, Festus said with a loud voyce, Paul, thou art beside thy selfe, much learning doeth make thee mad. ²⁵ But he said, I am not mad, most noble Festus, but speake forth the words of trutheth and sobernesse. ²⁶ For the King knoweth of these things, before whom also I speake freely: for I am perswaded, that none of these things are hid-den from him, for this thing was not done in a corner. ²⁷ King Agrippa, beleuest thou the Prophets? I know that thou beleuest. ²⁸ Then Agrippa said vnto Paul, Almost thou perswadest mee to bee a Christian. ²⁹ And Paul said, I would to God, that not onely thou, but also all that

‘ἀκούοντάς μου σήμερον, γενέσθαι τοιούτους ὁποῖος καὶ γὰρ εἰμι, παρεκτὸς τῶν ‘δεσμῶν τούτων.’^{30 p} Ἀνέστη τε| ὁ βασιλεὺς καὶ ὁ ἡγεμὼν, ἡ τε Βερνίκη, καὶ οἱ συγκαθημένοι αὐτοῖς.³¹ καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες, ‘Ὅτι ‘οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος.’³² Ἀγρίππας δὲ τῷ Φῆστῳ ἔφη, ‘Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.’

XXVII. Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας ἑκατοντάρχη, ὀνόματι Ἰουλίῳ, σπείρης Σε- βαστῆς.² ἐπιβάαντες δὲ πλοίῳ Ἀδραμυττηνῷ, ἔμελλοντες| πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνοιο Θεσσαλονικέως.³ τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέτρεψε πρὸς τοὺς| φίλους πορευθέντα| ἐπιμελείας τυχεῖν.⁴ κα-

^p Rec. Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνίστη.

^p Alex. μέλλοντι.

^p Alex. + εἰς.

^p Rec. = τοῖς.

WICLIF—1380.

that heren to day to be made suche as I am outakun these bondis;³⁰ and the king roos up and the president and beronyce: and thei that saten nyȝ to hem;³¹ and whanne thei wenten awȝ: thei spakun to gidre and seiden; that this man hath not don oȝny thing worthi deeth, nether boondis;³² and agrippa seid to festus; this man myȝt be deluyrid if he hadde not apelled to the emperroure.

27. BUT as it was demed hym to schip in to itali: thei bitoken poull with other kepers to a centurien bi name iulius of the company of knyȝtis of the emperour;² and we wenten up in to the schippe of adrymetis and bigonnen to seile: and werun borun aboute the placis of asie, while aristark of macedony tessalonysencis dwelled stille with vs;³ and in the day sunge we camen to sidon; and iulius tretid corteisli poull and suffrid to go to frendis and do his nedis;⁴ and whanne we remoueden from thennes we vndirsailden to cipre; for that wyndis werun contrarie;⁵ and we seileden in the see of silici; and panfli: and camen to listris that is licie;

⁶ and there the centurien found a schip of alsaudre seilynge in to italie and puttid us ouer in to it;⁷ and whanne in many daies we seileden slowli; and vnmethe camen agens gnydum for the wynde lettud us we seileden to crete; bisidis salomona;⁸ and vnmethe we saileden bisidis and camen in to a place that is clepid of good haunec: to whom the citee tessala was nyȝ;⁹ and whanne myche tyme was passid; and whanne seilynge thunne was not siker, for that fastynge was passid: poull counfortid hem¹⁰ and seide to hem; men I se that seilynge bigynneth to be with wrong and myche harme, not onli of charge and of the schip; but also of oure lyues;¹¹ but the centurien beleued more to the gouernour,

TYNDALE—1534.

me to daye; were, not sumwhat only; but also to aduerse soche as I am; except these bondes.³⁰ And when he had thus spoken; the kyng rose vp; and the debite; and Bernice; and they that sate with them.³¹ And when they were gone aparte; they talked betwene them selues sayinge: This man doeth nothings worthy of deeth; nor of bondes.³² Then sayde Agrippa vnto Festus: This man myght haue bene lowsd; yf he had not appealed vnto Cesar.

27. WHEN it was concluded that we shuld sayle into Italy; they delivered Paul and certayne other presoners vnto one named Iulius; an vnder capytayne of Cesars soudiars.² And we entred into a ship of Adramicium; and lowsed from lond; apoynted to sayle by the costes of Asia; one Aristarcus out of Macedonia; of the contre of Thessalia; beinge with vs.³ And the nexte daye we came to Sidon. And Iulius courteously entreated Paul; and gaue him liberte to goo vnto his frendes; and to refreshe him selfe.⁴ And from thence lanchid we; and sayled harde by Cyper; because the wyndes were contrarye.⁵ Then sayled we ouer the see of Cilicia; and Pamphylia; and came to Myra a cite in Lycia.

⁶ And there the vnder capytayne founde a shippe of Alexander redy to sayle into Italy; and put vs therein.⁷ And when we had sayled slowly many dayes; and seace were come ouer agaynst Gnydon (because the wynde with stode vs) we sayled harde by the costes of Candy; ouer agaynst Salmu;⁸ and with moche worke sayled beyonde yt; and came vnto a place called good porte. Nye whervnto was a citee called Lasea.⁹ When moche tyme was spent and saylinge was now icoperdous; because also that we had ouerlonge fasted; Paul put them in remembrance;¹⁰ and sayde vnto them Syrs; I perceave that this vyage wilbe with hurte and moche damage; not of the ladyng and ship only; but also of oure lyues.¹¹ Nevverthelather the vndercaptayne beleved the

CRANMER—1539.

daye, were, not somewhat onely, but altogether, such as I am, except these bondes.³⁰ And when he had thus spoken, the kyng rose vp, and the debite, and Bernice, and they that sate with them,³¹ And when they were gone aperte, they talked betwene them selues, sayinge: This man doeth nothings worthy of deeth, nor of bondes.³² Then sayde Agrippa vnto Festus: Thys man myght haue bene let loose, yf he had not appealed vnto Cesar.

27. WHEN it was concluded, that we shuld sayle into Italy, they deluyered both Paul and certayne other presoners, vnto one named Iulius, an vnder capytayne of Cesars soudiars.² And we entred into a ship of Adramicium, and loosed from land, apoynted to sayle by the coastes of Asia, one Aristarcus out of Macedonia, of the contre of Thessalonia beinge with vs.³ And the nexte daye we came to Sidon. And Iulius courteously entreated Paul, and gaue him lyberte, to go vnto his frendes, and to refreshe hym selfe.⁴ And when we had launched from thence, we sayled harde by Cyper, because the wyndes were contrarye.⁵ And when we had sayled ouer the see of Cilicia, and Pamphilia, we cam to Myra which is in Lycia.

⁶ And there the vndercaptayne founde a shippe of Alexandria ready, that sayled into Italy, and he put vs therein.⁷ And when we had sayled slowly many dayes, and seace were come ouer agaynst Gnydon (because the winde with stode vs) we sayled harde by the coastes of Candy, ouer agaynst Salmu,⁸ and with moche worke sayled beyonde it, and cam vnto a place which is called the fayre hauns. Nye wher vnto was the cytic of Lasea.⁹ When moche tyme was spent, and when sayling was now icoperdous, because also that they had ouerlonge fasted, Paul put them in remembrance,¹⁰ and sayde vnto them: Syrs I perceave, that this vyage wilbe with hurte and moche damage, not of the ladyng and ship onely, but also of youre liues:¹¹ Neuertheless the vnder

⁶ demed, judged. ⁷ knyȝts, soldiers. ⁸ saynge, following. ⁹ mothe, scarcely. ¹⁰ lettud, hindered. ¹¹ clepid, called. ¹² piler, secure.

κείμεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους.
⁵ τὸ τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κατήλθομεν
εἰς Μύρα τῆς Λυκίας. ⁶ Κακεὶ εὐρὼν ὁ ἐκατόνταρχος πλοῖον Ἀλεξανδρίνου πλέον
εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. ⁷ ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες,
καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύ-
σαμεν τὴν Κρήτην κατὰ Σαλμώνην· ⁸ μόλις τε παραλεγόμενοι αὐτὴν, ἤλθομεν εἰς
τόπον τινα καλούμενον Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία. ⁹ Ἰκανοῦ δὲ
χρόνου διαγενομένου, καὶ οὗτος ἤδη ἐπισφαλοῦς τοῦ πλοῦς, διὰ τὸ καὶ τὴν νηστείαν
ἤδη παρελθῆναι, παρήγει ὁ Παῦλος ¹⁰ λέγων αὐτοῖς, ἄνδρες, θεωρῶ ὅτι μετὰ
ἕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν
ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν. ¹¹ Ὁ δὲ ἐκατοντάρχης τῷ κυβερνήτῃ

* Alex. πορευθῆναι.

* Rec. φόρον.

* Rec. ἱκατόνταρχος.

GENEVA — 1557.

were not almost only, but altogether suche as I am, except these bondes. ³⁰ And when he had thus spoken, the Kyng rose vp, and the Deputie, and Bernice, and they that sate wyth them. ³¹ And when they were gone aparte, they talked betwene them selues, saying, This man doth no- thyng worthy of death, nor of bondes. ³² Then sayd Agrippa vnto Festus, This man myght haue bene lowsed, if he had not appealed vnto Cesar.

RHEIMS — 1582.

al that heare this day, to become such as I am also, except these bandes. ³⁰ And the king rose vp, and the President, and Bernice, and they that sate by them. ³¹ And going a side, they spake among them selues, saying, That this man hath done nothing vvorthe of death or bandes. ³² And Agrippa said to Festus, This man might be released, if he had not appealed to Cesar.

AUTHORISED — 1611.

heare mee this day, were both almost, and altogether such as I am, except these bondes. ³⁰ And when hee had thus spoken, the king rose vp, and the gouernour, and Bernice, and they that sate with them. ³¹ And when they were gone aside, they talked betwene themselves, saying, This man doeth nothing worthy of death or of bondes. ³² Then said Agrippa vnto Festus, This man might haue been set at libertie, if he had not appealed vnto Cesar.

27. VVHEN it was concluded, that we should sayle into Italie, they deliuered both Paul, and certayne other prisoners, vnto one named Iulius, as vnder Captaine of the bande of Augustus. ² And we entred into a shyp of Adramyttium, appoynted to sayle by the costes of Asia, and loused from land, one Aristarchus of Macedonia, a Thessalonian, being vs. ³ And the next day we came to Sidon, and Iulius courteously entreated Paul, and gaue him libertie to go vnto his friends, that they might refresh him. ⁴ And from thence we launched, and sayled harde by Cyprus, because the windees were contrary. ⁵ Then sayled we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a cite in Lycia. ⁶ And there the vnder Captayne founde a shyp of Alexandria, ready to sayle into Italie, and put vs therein. ⁷ And when we had sayled slowly many dayes, and scace were come ouer against Gnidum, because the wynde withstode vs, we sayled harde by the costes of Candie, nere to Salmon. ⁸ And with muche worke sayled beyonde it, and came vnto a place called the Fayre hauens, nye where vnto, was a cite called Lasea. ⁹ When muche time was spent, and sayling was now ipeerdulous, because also the time of the Fast was now passed, Paul put them in remembrance. ¹⁰ And said vnto them, Syrs I perceau, that this viage wyl be with hurt and muche damage, not of the lading and shyp only, but also of our lyues. ¹¹ Neuerthelater the vnder Captayne beleued the

27. AND after it vvas decreed that he should saile into Italie, and that Paul vvith other prisoners should be deliuered to a Centurion named Iulius, of the band Augusta, ² vve going vp into a ship of Adrumetum, beginning to saile about the places of Asia, loosed from the land, Aristarchus the Macedonian of Thessalonica continuing vvith vs. ³ And the day folloving vve came to Sidon. And Iulius intreating Paul courteously, permitted him to goe to his frendes, and to take care of him self. ⁴ And vvhen vve had loosed thence, vve sailed vnder Cyprus: because the vvindes were contrarie. ⁵ And sailing the sea of Cilicia and Pamphilia, vve came to Lystra, vvich is in Lycia: ⁶ and there the Centurion finding a ship of Alexandria sailing into Italie, remoued vs into it. ⁷ And vvhereas many daies we sailed slowly, and vvhere scarce come ouer against Gnidus, the vvinde hinder- ing vs, vve sailed neere Crete by Salmo- ne: ⁸ and vvith much a doe sailing by it, vve came into a certaine place that is called Good-hauens, nigh to the vvich vvas a citee Thallasa.

⁹ And vvhen much time vvvas spent, and vvhereas novv it vvvas not safe sailing, because the fast novv vvvas past, Paul comforted them, ¹⁰ saying to them, Ye men, I see that the sailing beginneth to be vvith hurt and much damage not only of the lading and the ship, but also of our liues. ¹¹ But the Centurion beleueed

27. AND when it was determined, that we should saile into Italy, they deliuered Paul, and certaine other prisoners, vnto one named Iulius, a centurion of Augustus band. ² And entering into a ship of Adramyttium, wee lunched, meaning to saile by the coasts of Asia, one Aristarchus a Macedonian, of Thessalonica, beeing with vs. ³ And the next day wee touched at Sidon: And Iulius courteously entreated Paul, and gaue him libertie to go vnto his friends to refresh himselfe. ⁴ And when we had lunched from thence we sailed vnder Cyprus, because the winds were contrary. ⁵ And when we had sailed ouer the sea of Cilicia and Pamphylia, we came to Myra a cite of Lysia. ⁶ And there the Centurion found a ship of Alexandria sayling into Italy, and he put vs therein.

⁷ And when we had sailed slowly many dayes, and scarce were come ouer against Gnidus, the wind not suffering vs, wee sailed vnder Crete, ouer against Salmone, ⁸ And hardly passing it, came vnto a place vvich is called the Faire hauens, nigh vvhereunto was the citee of Lasea. ⁹ Now vvhen much time was spent, and vvhen sailing was now dangerous, because the Fast was now already past, Paul admonished them, ¹⁰ And said vnto them, Sirs, I perceiue that this voyage vvill bee vvith ¹¹ hurt and much damage, not only of the lading and ship, but also of our liues. ¹¹ N cuertheless, the Centurion beleueed

* Or, Candy.

* Or, injury.

καὶ τῷ ναυκλήρῳ ἐπέβητο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. ¹² ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι ¹³ ἐκεῖθεν, | εἴπως δύναιντο καταστήσαντες εἰς Φοῖνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον. ¹³ ὑποπνεύσαντος δὲ νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄσπον παρελέγοντο τὴν Κρήτην. ¹⁴ μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός, ὁ καλούμενος Εὐροκλῦδων. ¹⁵ συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. ¹⁶ νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης. ¹⁷ Ἦν ἄραντες, βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον φοβούμενοί τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες

² Rec. κἀκείνῳ.³ Alex. ἰρρίψαν.² Alex. τε.

WICLIF—1380.

and to the lord of the schippe thanne to thes thingis that werun seid of poul; ¹² and whanne the hauene was not able to dwelle in wynter, ful many ordeyned counceil to seile fro thennes; if on ony maner thei myzten come to fenyce: to dwelle in wyntir at the hauene of crete, whiche biholdith to affrik and to chorum: ¹³ and whanne the south blew, thei gessiden hem to holde purpos, and whanne thei hadden remoued fro asson: thei seileden to crete; ¹⁴ and not aftir myche the wynde tifynyk that is clepid north east: was agens it; ¹⁵ and whanne the schip was rauyschid, and myst not enforse agens the wynde; whanne the schip was ȝouen to the blowyng of the wynde ¹⁶ we werun borun with cours in to an ile, that is clepid cauda, and vmethe we mysten gete a litil boot; ¹⁷ and whanne this was taken up thei vreden helpis: girdyng to gidre the schip and dreden lest thei schulden falle in to sondi placis; and whanne the vessel was vndir sette: so thei werun borun; ¹⁸ and for we werun throwen with greet tempest in the day suyng thei maden castyng out; ¹⁹ and the thirde day: with her hondis thei castiden awey the instrumentis of the schip; ²⁰ and whanne the sunne nether sterris werun seyn bi many daies; and tempest not a litil nyzed now al the hope of our helthe was don awey;

²¹ and whanne myche fastyng hadde be thanne poul stod in the myddil of hem and seide: A men it bihoft whanne ȝe herden me not to haue takun awey the schippe fro crete and gete this wrong and castyng out; ²² and now I counceil ȝou to be of good counfort, for los of no persone of ȝou schal be outakun of the schippe; ²⁴ for an angell of god whos I am and to whom I serue stod nyȝ to me in this nyȝt ²⁴ and seide, poul drede thou not, it bihoueth the to stonde bifor the emperrouȝ and lo god hath ȝouun to thee alle that ben

TYNDALE—1534.

governer and the master, better then tho thinges which were spoken of Paul. ¹² And because the haven was not commodius to wynter in, many toke counsell to departe thence; yf by eny meanes they myght attayne to Phenices and there to wynter, which is an haven of Candy, and servith to the southwest and northwest wynde. ¹³ When the south wynde blew, they supposynge to obtayne their purpose, loused vnto Asson, and sayled paste all Candy.

¹⁴ But anone after ther arose agaynst their purpose, a flawe of wynde out of the northeeste. ¹⁵ And when the ship was caught, and coulde not resist the wynde, we let her goo and drave with the wether. ¹⁶ And we came vnto an yle named Clauda, and had moche worke to come by abote; ¹⁷ which they toke vp and vsed helpe, vndergerdyng the shippe, fearyng lest we shuld have fallen into Syrtes; and we let doune a vessell and so were caryed. ¹⁸ The nexte daye when we were tossed with an excedyng tempest, they lightened the ship, ¹⁹ and the thyrde daye we cast out with oure awne hondes, the tacklynge of the shippe. ²⁰ When at the last nether sunne nor starre in many dayes appered, and no small tempest laye upon vs; all hope that we shuld be saved, was then taken awaye.

²¹ Then after longe abstinence, Paul stode forth in the myddes of them and sayde: Syrs ye shulde have harkened to me; and not have loused from Candy, nether to have brought vnto vs this harme and losse. ²² And now I exhorte you to be of good chere. For ther shalbe no losse of eny mans lyfe amonge you, save of the ship only. ²³ For ther stode by me this nyght the angell of God, whos I am; and whom I serue; sayinge: feare not Paul; for thou must be brought before Cesar. And lo, God hath geuen vnto the all

CRANMER—1539.

captayne beleued the gouerner and the master of the ship more then those thinges which were spoken of Paul. ¹² And because the haven was not commodius to wynterin, many toke counsell to departe thence; yf by eny meanes they myght attayne to Phenices and there to wynter, which is an haven of Candy, and lyeth toward the southwest and northwest wynde. ¹³ When the south wynde blew, they supposynge to obtayne their purpose, loused vnto Asson, and sayled past all Candy.

¹⁴ But not long after, ther arose agaynst their purpose, a flawe of wynde out of the northeast. ¹⁵ And when the ship was caught and could not resist the wynde, we let her go, and draue with the wether. ¹⁶ But we were caried in to an yle which is named Clauda, and had moche worke to come by a bote, ¹⁷ which they toke vp, and vsed helpe, and made fast the shippe, fearyng, lest they shuld fall into the Syrtes. And so they let doune a vessell, and were caryed. ¹⁸ The nexte daye (when we were tossed with an excedyng tempest) they lightened the ship,

¹⁹ and the thyrde daye we cast out with oure awne handes the taklynge of the shippe. ²⁰ When at the last, nether the sunne nor starres in many dayes appered, and no small tempest laye vpon vs, all hope that we shuld escape, was then taken awaye. ²¹ But after longe abstinence, Paul stode forth in the myddes of them, and sayde: Syrs, ye shulde haue harkened to me, and not haue loused from Candy, nether to haue brought vnto vs this harme and losse. ²² And now I exhorte you to be of good chere. For ther shalbe no losse of eny mans lyfe amonge you, save of the ship only. ²³ For ther stode by me this nyght the angell of God, whos I am, and whom I serue, ²⁴ sayinge: feare not Paul; thou must be brought before Cesar. And lo, God hath geuen the all

ȝouun, geuen. clepid, called. vmethe, scarcely. schippe, following. nyzed, drew near. outakun, except

τὸ σκεῦος, οὕτως ἐφέροντο. ¹⁸ Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο. ¹⁹ καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἑρρήψαμεν· ²⁰ μήτε δὲ ἡλίου, μήτε ἄστρον ἐπιφανούντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγον ἐπικεμένον, λοιπὸν περιηρεῖτο πᾶσα ἐλπίς τοῦ σώζεσθαι ἡμᾶς. ²¹ πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν, Ἐδεῖ μὲν, ὦ ἄνδρες, πευθαρχῆσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. ²² καὶ ταυὺν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. ²³ παρέστη γάρ μοι αὐτῇ τῇ νυκτὶ ὁ ἄγγελος τοῦ Θεοῦ, οὗ ἐεῖμι, ὦ καὶ λατρεύω, λέγων, Μὴ φοβοῦ Παῦλε, Καίσαρι σε δεῖ παραστήναι· καὶ ἰδοὺ κεχάρισταί σοι ὁ Θεὸς πάντας

* Rec. τῇ νυκτὶ ταύτῃ.

b Alex. ἄγγελος post. λατρ. pon.

c Alex. εἰμι ἐγὼ, φ. kai.

GENEVA — 1557.

gouverner and the patron of the ship, better then those things which were spoken of Paul.

¹² And because the haven was not commodious to winter in, many toke counsel to departe thence, yf by any meanes they myght attayne to Phenice, and there to wynter, which is an haven of Candie, and lyeth towards the southwest and by west, and northwest and by west. ¹³ When the southern wynde blew, they supposing to obteyne their purpose, lowsed nearer, and sayled by Candie. ¹⁴ But anone after, there arose agaynst Candie, a storme wynd out of the northeast. ¹⁵ And when the shyp was caught, and could not resist the wynde, we let her go, and draue wth the wether. ¹⁶ And we were caryed heneith a litle yle named Claudia, and had much worke to come by the boat. ¹⁷ Which they recovered and used helpe, vndergirding the shyp, fearing lest they should haue fallen into Syrtis, and they let slip the vessel, and so were caried.

¹⁸ The next day when we were tossed with an exceeding tempest, they lightened the shyp. ¹⁹ And the thyrd day we cast out, with our owne handes, the takling of the shyp. ²⁰ When at the last, nether sunne nor starre in many dayes appeared, and no smal tempest lay vpon vs, all hope that we should be saued, was then taken away. ²¹ Then after long abstinence, Paul stode forth in the myddes of them, and sayd, Syrs, ye should haue hearkened to me, and not haue lowsed from Candie, and to haue gayned this iniurie and losse. ²² But now I exhorte you to be of good cheere : for ther shal be no losse of any mans life among you, saue of the shyp onely.

²³ For there stode by me this nyght the Angel of God, whose I am, and whom I serue, ²⁴ saying, Feare not Paul, for thou must be brought before Cesar : and lo, God hath geuen vnto thee, all that sayle wyth

RHEIMS—1582.

the gouernour and maister of the ship, more then those things which were said of Paul. ¹² And vhercaes it vvas not a commodious haven to vwinter in, very many taking counsel appointed to saile thence, if by any meanes they might comming to Phenice, vwinter there, a haven of Crete looking toward the Afrike and the Chöre. ¹³ And the southvvinde blowing, they thinking that they had obtained their purpose, vwhen they had parted from Asson, sailed along by Crete. ¹⁴ But not long after, a tempestuous vvinde that is called Euro-aquilo, droue against it. ¹⁵ And vwhen the shippe vvas caught and could not make vvay against the vvinde, giuing vp the ship to the vvindes, vve vvere driuen. ¹⁶ And running vpon a certaine iland, that is called Cauda, vve could scarce get the cock-boate.

¹⁷ Vvhich being taken vp, they vsed helps, girding the ship, and fearing lest they should fall into the Syrte, letting dovvne the vessel, so vvere they caried. ¹⁸ And vwhen vve vvere mightily tossed vvith the tempest, the next day they cast forth. ¹⁹ And the third day vvith their ovvne handes they threvre forth the taklinges of the ship. ²⁰ And neither sunne, nor starres appearing for many daies, and no smal storme being tovvard, al hope vvas novv taken avay of our sauing.

²¹ And vwhen there had been long fasting, then Paul standing in the middes of them, said, You should in deede, O ye men, haue heard me, and not haue parted from Crete, and haue gained this hurt and losse. ²² And novv I exhört you to be of good cheere. for there shal be no losse of any soule among you, but of the ship. ²³ For an Angel of the God vvhose I am, and vvhom I serue, stode by me this night, ²⁴ saying, Feare not Paul, thou must appeare before Cesar ; and behold God hath giuen thee al that saile vvith thee.

AUTHORISED—1611.

the master and the owner of the shippe, more then those things which were spoken by Paul. ¹² And because the haven was not commodious to winter in, the more part aduised to depart thence also, if by any meanes they might attaine to Phenice, and there to winter ; which is an haven of Crete, and lieth toward the Southwest, and Northwest.

¹³ And when the South wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. ¹⁴ But not long after, there arose against it a tempestuous winde, called Euroclydon. ¹⁵ And when the ship was caught, and could not beare vp into the winde, we let her driue. ¹⁶ And running vnder a certaine Iland, which is called Claudia, we had much worke to come by the boate : ¹⁷ Which when they had taken vp, they vsed helps, vnder-girding the ship ; and fearing lest they should fall into the quicke-sands, strake saile, and so were driuen. ¹⁸ And being exceedingly tossed with a tempest the next day, they lightned the ship : ¹⁹ And the third day we cast out with our owne handes the tackling of the shippe. ²⁰ And when neither Sunne nor starres in many dayes appeared, and no small tempest lay on vs ; all hope that wee should be saued, was then taken away. ²¹ But after long abstinence, Paul stood forth in the middes of them, and said, Sirs, yee should haue hearkened vnto mee, and not haue loosed from Crete, and to haue gained this harme and losse. ²² And now I exhört you to be of good cheare : for there shall be no losse of any mans life among you, but of the shippe. ²³ For there stood by mee this night the Angel of God, whose I am, and whom I serue, ²⁴ saying, Feare not Paul, thou must be brought before Cesar, and loe, God hath giuen thee all them that

‘ τοὺς πλείοντας μετὰ σοῦ. ²⁵ Διὸ εὐθυμεῖτε ἄνδρες· πιστεύω γὰρ τῷ Θεῷ, ὅτι
 ‘ οὕτως ἔσται καθ’ ὃν τρόπον λελάληταί μοι. ²⁶ εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.’
²⁷ Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρία, κατὰ
 μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν· ²⁸ καὶ βολί-
 σαντες εὗρον ὀργυιὰς εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον
 ὀργυιὰς δεκαπέντε· ²⁹ φοβούμενοί τε μήπως ³⁰ εἰς τραχεῖς τόπους ἐκπέσωμεν, ἐκ
 πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ἤρχοντο ἡμέραν γενέσθαι. ³¹ τῶν δὲ ναυτῶν
 ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν,
 προφάσει ὡς ἐκ πῶρας μελλόντων ἀγκύρας ἐκτείνειν, ³² εἶπεν ὁ Παῦλος τῷ ἐκα-
 τοιτάρχῃ καὶ τοῖς στρατιώταις, ‘ Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς
 ‘ σωθῆναι οὐ δύνασθε.’ ³² Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης,

^a Alex. card.^c Rec. icriaiouiv.^f Rec. προσλαβίν.^f Rec. πισίτουα.

WICLIIF—1380.

in the schip with the; ²⁵ for which thing 3e
 men be 3e of good counfort; for I beleue to
 my god, that so it schal be as it is seid to me;
²⁶ and it bihoueth us to come in to summe
 ile; ²⁷ but aftirward that in the fourteneth
 day the nyxt cam on us seilinge in the
 stony see; aboute mydnyxt; the schippe
 men suspodien summe cuntre to aperre to
 hem ²⁸ and thei kesten down a plomet; and
 founden twenti pasis of depnes; and aftir
 a litil thei werun departid fro thennes and
 founden fiftene pacis; ²⁹ thei dredden lest
 we schulden haue fallen in to scharp placis;
 and fro the last part of the schippe
 thei senten foure ankres and desireden that
 the day hadde be come; ³⁰ i whanne the
 schipmen sougten to fle fro the schip,
 whanne thei hadden sent a litil boot in to
 the see vnder coloure as thei schulden bi-
 gynne to streche forth the ankres for the
 former part of the schip; ³¹ poul seide to
 the centurien and to the knyghtis; but these
 men dwellen in the schip 3e moun not be
 made saaf; ³² thanne the knyghtis kitten
 away the coordis of the hitil boot; and
 suffiden it to falle away;

³³ and whanne the day was come; poul
 preied alle men to take mete and seide;
 the fourteneth day this day 3e abiden; and
 dwellen fastynge; and takun no thing;
³⁴ wherfor I preie 3on to take mete for
 3our helthe for of noon of 3ou the her of
 the heed schal perische; ³⁵ and whanne he
 hadde seide this thingis; poul took breed
 and did thankynge to god in the sigt of
 alle men; and whanne he hadde brokun he
 bigun to ete; ³⁶ and alle werun made of
 better counfort; and thei token mete;
³⁷ and we werun al men in the schippe;
 two hundrid seuenti and sixe; ³⁸ thei
 werun fillid with mete; i dischargeden the
 schippe and castiden whete in to the see;
³⁹ i whanne the day was come; thei
 knewen no lond; and thei bihelden an
 lande that hadde a watir bank; in to
 whiche thei thougten if thei mygten to
 bring up the schippe; ⁴⁰ i whanne thei

knyghtis, so diere

moun, may

TYNDALE—1534.

that sayle with the. ²⁵ Wherfore Syrs be
 of good chere; for I beleue God; that so
 it shalbe even as it was tolde me. ²⁶ How
 be it we must be cast into a certayne
 ylonde.

²⁷ But when the fourtenth nyght was
 come; as we were caryed in Adria about
 mydnyght; the shipmen demed that ther
 appered some countre vnto them; ²⁸ and
 sounded; and founde it .xx. feddoms.
 And when they had gone a lytell further;
 they sounded agayne; and founde .xv.
 feddoms. ²⁹ Then fearynge lest they shuld
 haue fallen on some Rocke; they cast
 .iiii. ankers out of the sterne; and wysshed
 for the daye. ³⁰ As the shipmen were
 about to fle out of the ship; and had let
 doune the bote into the see; vnder a co-
 loure as though they wolde haue cast
 ankers out of the forshippe; ³¹ Paul sayd
 vnto the vnder captayne and the soudiers;
 excepte these abyde in the ship; ye cannot
 be safe. ³² Then the soudiers cut of the
 rope of the bote; and let it fall awaye.

³³ And in the meane tyme betwixt that
 and daye Paul besought them all to take
 meate; sayinge; this is the fourteenth
 daye that ye haue taried and continued
 fastynge; receauynge nothinge at all. ³⁴
 Wherfore I praye you to take meate;
 for this no dout is for youre helth; for
 ther shall not an heere fall from the heed
 of eny of you. ³⁵ And when he had thus
 spoken; he toke breed and gaue thanks
 to God in presence of them all; and brake
 it; and beganne to eate. ³⁶ Then were
 they all of good cheare; and they also
 toke meate. ³⁷ We were all together in
 the ship; two hundred thre score and
 sixtene soules. ³⁸ And when they had
 eaten ynough; they lightened the ship
 and cast out the wheate into the see.

³⁹ When yt was daye; they knew not
 the lande; but they spied a certayne
 haven with a banke into the which they
 were mynded (yf yt were possible) to
 thrust in the ship. ⁴⁰ And when they had

CRANMER—1539.

them that sayle with the. ²⁵ Wherfore
 syrs be of good chere; for I beleue God.
 that it shalbe even as it was tolde me.
²⁶ How be it we must be cast into a cer-
 taine ylonde.

²⁷ But when the fourteenth nyght was
 come (as we were sayling in Adria about
 mydnyght) the shypmen demed, that
 ther appeared some countre vnto them;
²⁸ and sounded, and founde it .xx. fed-
 doms. And when they had gone a lytell
 further, they sounded agayne, and founde
 .xv. feddoms. ²⁹ Then fearynge lest they
 shuld haue fallen on some rocke, they
 cast .iiii. ankers out of the sterne, and
 wysshed for the daye. ³⁰ As the shipmen
 were about to fle out of the shyp (whan
 they had let downe the bote into the see,
 vnder a coloure, as though they wolde
 haue cast ankers out of the forshippe)
³¹ Paul sayde vnto the vnder captayne
 and to the soudiers; excepte these abyde
 in the shyp ye cannot be safe. ³² Then
 the soudiers cut of the rope of the bote,
 and let it fall awaye.

³³ And whan the daye beganne to ap-
 peare, Paul besought them all to take
 meate, sayinge; this is the fourteenth daye,
 that ye haue taried and continued fastynge,
 receauynge nothinge at all. ³⁴ Wherfore, I
 praye you to take meate; for this no dout
 is for youre helth; for ther shall not an
 heer fall from the heed of eny of you.
³⁵ And when he had thus spoken, he toke
 breed and gaue thanks to God in pre-
 sence of them all; and whan he had
 broken it, he beganne to eate. ³⁶ Then
 were they all of good cheare, and they
 also toke meate. ³⁷ We were all together
 in the shyp, two hundred threescore and
 sixteen soules. ³⁸ And when they had
 eaten ynough, they lyghtened the ship,
 and cast out the wheate in to the see.

³⁹ When it was daye, they knew not the
 lande, but they spied a certayne haven
 with a bancke, into the which they were
 mynded (yf it were possible) to thrust in
 the ship. ⁴⁰ And when they had taken vp

καὶ εἶασαν αὐτὴν ἐκπεσεῖν. ³³ ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων, ‘Τεσσαρεσκαίδεκάτην σήμερον ἡμέραν ‘προσδοκῶντες, ἄσπιτοι διατελεῖτε, μηδὲν προσλαβόμενοι. ³⁴ διὸ παρακαλῶ ὑμᾶς ‘μεταλαβεῖν| τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς ‘γὰρ ὑμῶν θριξὶ ἐκ τῆς κεφαλῆς ⁹ ἀπολείπεται.’ | ³⁵ Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἥρξατο ἐσθίειν. ³⁶ εὐθυμοὶ δὲ γενόμενοι πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς. ³⁷ ἦμεν δὲ ^h ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί, | διακόσαι ἐβδομήκοντα ἕξ. ³⁸ κορεσθέντες δὲ τροφῆς, ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σίτον εἰς τὴν θάλασσαν. ³⁹ Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλὸν, εἰς ὃν ⁱ ἐβουλεύσαντο, | ^k εἰ δύναιτο, | ἐξῶσαι τὸ πλοῖον. ⁴⁰ καὶ τὰς ἀγκύρας περιελόντες εἶπον εἰς

^h Alex. (αἱ) πᾶσαι ψυχαὶ (αἱ) ἐν τῷ πλοίῳ.

ⁱ Alex. ἐβουλεύοντο.

^k Alex. *εἰ δυνατόν*.

GENEVA—1557.

thee. ²⁵ Wherefore, syrs be of good chere: for I beleue God, that it shal be enen as he tolde me. ²⁶ Howbeit, we must be cast into a certayne ylande. ²⁷ And when the fourteenth nyght was come, as we were caried to and fro in the Adriatikal sea, about midnight, the shypmen demed that some countrey approached vnto them. ²⁸ And sounded, and founde it twenty passes, and when they had gone a little further they sounded agayne, and founde fyfteen passes. ²⁹ Then fearing lest they should haue fallen into some rough places, they cast foure ancores out of the sterne, and wyshed for the day. ³⁰ As the mariners were about to flic out of the shyp, and had let downe the boate in to the sea, vnder a colour as thogh they would haue cast ancores out of the foreshyp,

³¹ Paul sayd vnto the vnder Captayne and the soldierys, Except these abyde in the shyp, ye can not be safe. ³² Then the soldierys cut of the ropes of the boat, and let it fall away. ³³ When the day began to appeare, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye haue taried and continued fasting, receauing no thing at all. ³⁴ Wherefore, I pray you to take meat : for this is for your sauegarde : for there shal not an heere fall from the head of any of you. ³⁵ And when he had thus spoken, he toke bread and gaue thankes to God, in presence of them all : and brake it, and began to eat. ³⁶ Then were they all of good chere, and they also toke meat. ³⁷ We were all together in the shyp, two hundred, threscore, and sixtene soules. ³⁸ And when they had eaten inough, they lyghtened the shyp, and cast out the wheat into the sea.

³⁹ When it was day, they knew not the country, but they spied a certayne hauen with a banck, into the which they were mynded (if it were possible) to thrust in the shyp. ⁴⁰ And when they had taken vp

RHEIMS — 1582.

25 For the vvhich cause be of good
cheere y^e men : for I beleue God, that
it shal so be, as it hath ben said to me.
26 And vve must come vnto a certaine
iland. 27 But after the fourteenth night
vvas come on vs, as vve vvere sailing in
Adria about midnight, the shipmen deemed
that there appeared some cuntry to
them. 28 Vho also sounding, found twen-
tief fadomes : and being parted a litle
from thence, they found fiftene fadomes.
29 And fearing lest vve should fall into
rough places, casting out of the sterne
four ankens, they wished that day vvere
come. 30 But as the shipmen sought to
flee out of the ship, hauing let downe
the cock-boate into the sea, pretending
as if they vwere about to cast out ankens
out of the fore part of the ship, 31 Paul
said to the Centurion and to the soldiars,
Vnles these tarie in the ship, you can
not be saued. 32 Then the soldiars cut
of the ropes of the cock-boate : and su-
ffered it to fall away.

33 And vwhen it began to be light, Paul desired all to take meate, saying, This day is the fourteenth day that you expect and remain fasting, taking nothing. 34 For the vvhich cause I desire you to take meate for your health sake: for there shal not an heare of the head perish of any of you. 35 And vvhhen he had said these things, taking bread, he gaue thanks to God in the sight of them al: and vvhhen he had broken it, he began to eate. 36 And being al made of better cheere, they also tooke meate. 37 And vve vvere in al in the ship, soules two hundred seentie sixe. 38 And being filled vvith meate, they lighted the ship, casting the vvheat into the sea. 39 And vvhhen day vvvas come, they kevvnt not the land: but they spied a certaine creeke that had a shore, into the vvvhich they minded, if they could, to cast a land the ship.

⁴⁰ And vvhhen they had taken vp the

AUTHORISED—1611.

saile with thee. ²⁵ Wherefore, sirs, be of good cheere: for I beleue God, that it shall be euen as it was tolde me. ²⁶ Howbeit, we must be cast vpon a certaine land. ²⁷ But when the fourteenth night was come, as wee were driuen vp and downe in Adria about midnight, the shipmen deemed that they drew nere to some country: ²⁸ And sounded, and found it twentie fathoms: and when they had gone a little further, they sounded againe, and found it fifteene fathomes. ²⁹ Then fearing lest we should haue fallen vpon rockes, they cast foure ancores out of the sterne, and wished for the day. ³⁰ And as the shipmen were about to flee out of the ship, when they had let downe the boat into the sea, vnder colour as though they would haue cast ancores out of the fore-ship, ³¹ Paul said to the Centurion, and to the souldiers, Except these abide in the ship, ye cannot be saued. ³² Then the souldiers cut off the ropes of the boat, and let her fall off.

³³ And while the day was coming on, Paul besought them all to take meate, saying, This day is the fourteenth day that ye have taried, and continued fasting, haining taken nothing. ³⁴ Wherefore, I pray you to take some meate, for this is for your health: for there shall not an haire fall from the head of any of you. ³⁵ And when hee had thus spoken, hee tooke bread, and gaue thanks to God in presence of them all, and when he had broken it, he began to eate. ³⁶ Then were they all of good cheere, and they also tooke some meate. ³⁷ And we were in all, in the ship, two hundred, threescore and sixtence soules. ³⁸ And when they had eaten enough, the lightned the ship, and cast out the wheat into the sea. ³⁹ And when it was day, they knew not the land: but they discovered a certaine creek, with a shore, into the which they were minded, if it were possible, to thrust in the ship. ⁴⁰ And when they had ^a taken up the anchors, they

* Or, cut the ankers, they left them in the sea, &c.

τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεύσῃ κατεῖχον εἰς τὸν αἰγιαλόν. ⁴¹ περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρόρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. ⁴² τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μὴ τις ἐκκολυμβήσας ἰδιαφύγῃ. | ⁴³ ὁ δὲ ἐκατόν-ταρχος βουλόμενος διασῶσαι τὸν Παῦλον, ἐκόλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀπορρίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι, ⁴⁴ καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπὶ τῶν τῶν ἀπὸ τοῦ πλοίου. καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

XXVIII. Καὶ διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελλίτη ἡ νῆσος καλεῖται.

² Οἱ δὲ βαρβαροὶ παρῆλθον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ

¹ Rec. ἐξαφύγι.

² Alex. ἐπέγνωμεν.

³ Alex. τε.

⁴ Alex. + τε.

WICLI—1380.

hadden take up the ankers : thei bitokun hem to the see, and slakiden to gidre the ioynturis of gouernailis: and with a hitil sevil lefte up bi blowinge of the wynd thei wenten to the banke, ⁴¹ and whanne we filden in to a place of grauel gon al aboute with the see; thei hirtliden the schip; and whanne the former part was fischid it dwelled ymouable, and the last part was brokun of the strengthe of the see; ⁴² and counceill of the knyghtis was : to sle men that werun in wardleeste on schuld ascape; whanne he hadde swymmed out; ⁴³ But the centurien wolde kepe poule : and forbede it to be don; and he comaundid hem that mysten swymme to go in to the see; and ascape, and go out to the lond; ⁴⁴ and thei baren summe other on bordis swimme on tho thingis that werun of the schip; and so it was don that alle men, ascapiden to the lond;

28. And whanne we hadden ascapid : thanne we knewen that the yle was clepid mylitene; ² and hetthen men diden to us not litil curtesie; ³ whanne a fier was kyndlid : thei reifschiden us alle for the reyn that cam and the colde; ⁴ but whanne poullhadde gaderid a quantite of kittyngis of vynes and leide on the fier; an edder sche cam forth fro the heete; and took hym bi the hond ⁴ and whanne the hetthen men of the ile sein the heest hangynge in his hond thei seiden to gidre; for this man is a manqueller; and whanne he ascapid fro the see : goddis veniaunce suffrih hym not to lyuen in the; ⁵ but he schookawe the beest into the fier; and hadde noon harme; ⁶ and thei gessiden that he schulde be turned in to swellynge and falle downe sudeynli and die; but whanne thei abiden long and sijen that no thing of yuel was don in hym; thei turneden hem to gidre and seiden that he was god; ⁷ and in tho placis weren maneris of the pryncis of the ile publius bi name, which receyued us bi three dayes benyngli and found us; ⁸ and it bifille that the fadir of

TYNDALE—1534.

taken vp the ankers, they commytted them selves vnto the see, and lousd the rudder bondes and hoysed vp the mayne sayle to the wynde and drue to londe. ⁴¹ But they chaunced on a place, which had the see on bothe the sydes, and thrust in the ship. And the foore parte stueke fast and moved not, but the hynder brake with the violence of the waues.

⁴² The soudars counsell was to kyll the prisoners, lest eny of them, when he had swome out, shulde fle awaye. ⁴³ But the vndercaptayne willinge to save Paul, kept them from their purpose, and commaunded that they that could swyme, shulde cast them selves first in to the see, and scape to londe. ⁴⁴ And the other he commaunded to goo, some on bordes, and some on broken peeces of the ship. And so it came to passe, that they came all safe to londe.

28. AND when they were scaped, then they knewe that the yle was called Milete. ² And the people of the countrie shewed vs no lytell kyndnes : for they kyndled a fyre and receaued vs every one, because of the present rayne, and because of colde. ³ And when Paul had gadered a bounde of sticke, and put them into the fyre, ther came a viper out of the heet and lept on his honde. ⁴ When the men of the contre sawe the worme hange on his honde, they sayde amonge them selues : this man must nedes be a murtherer. Whome (though he haue escaped the see) yet vengeance suffreth not to lyue. ⁵ But he shouke of the vermen into the fyre, and felt no harme. ⁶ Howbeit they wayted when he shulde haue swolne, or fallen doune deed sodenly. But after they had loked a greate whyle, and sawe no harme come to him, they chaunged their myndes, and sayde that he was a God.

⁷ In the same quarters, the chefe man of the yle whose name was Publius, had a lordshippe : the same receaued vs, and lodged vs three dayes courteously. ⁸ And it fortuned that the father of Publius laye

CRANMER—1539.

the ankers, they committed them selues vnto the see, and lousd the rudder bondes and hoysed vp the mayne sayle to the wynde, and drue to londe. ⁴¹ And when they chaunced on a place, which had the see on both sydes, they thrust in the ship. And the foreparte stueke fast and moued not, but the hynder parte brake with the violence of the waues.

⁴² The Soudyars counsell was to kyll the prisoners, lest eny of them, when he had swome out, shulde ronne awaye. ⁴³ But the vnder captayne wyllynge to saue Paul, kept them from their purpose, and commaunded that they which coule swyme, shulde cast them selues fyrst into the see, and scape to land. ⁴⁴ And the other he commaunded to go, some on bordes, and some on broken peeces of the ship. And so it came to passe, that they escaped all safe to londe.

28. AND when they were scaped, then they knewe, that : the yle was called Milete. ² And the people of the countrie shewed vs no lytell kyndnes : for they kyndled a fyre, and receaued vs euery one, because of the present rayne, and because of the colde. ³ And when Paul had gathered a honde of styckes, and layde them on the fyre, ther came a vyper out of the heat, and lept on his hande. ⁴ When the men of the contre sawe the beast hange on hys hande, they sayde amonge them selues : this man must nedes be a murtherer : Whom (though he haue escaped the see) yet vengeance suffreth not to lyue. ⁵ And he shouke of the vyper into the fyre, and felt no harme. ⁶ Howbeit they wayted when he shulde haue swolne, or fallen doune deed sodenly. But after they had loked a greate whyle, and sawe no harme come to him, they chaunged their myndes, and sayde that he was a God.

⁷ In the same quarters were londes of the chefe man of the yle (whose name was Publius) which receaued vs, and lodged vs three dayes courteously. ⁸ And it fortuned that the father of Publius laye sycke of a

-lakiden, thus led, or, lousd. gouvmaies, rudder.
in riddle, non aground, to, had, hard. knyghtis, soldiers.
scapil, scaped. maneris, maneris. swel, swell.
-boudis, maners. biuyngh, tenyngh.

πυρὰν, προσελάβοντο πάντα ἡμᾶς, διὰ τὸν ὑέτον τὸν ἐφεστώτα, καὶ διὰ τὸ ψῦχος. ³ Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων ὁ πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἑκ τῆς θέρμης διέξελθούσα | καθήψε| τῆς χειρὸς αὐτοῦ. ⁴ ὥς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, ' Πάντως φονεύς ἐστὶν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ' ζῆν οὐκ εἶσεν.' ⁵ Ὁ μὲν οὖν ἀποτιναζόμενος | τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν. ⁶ οἱ δὲ προσεδόκων αὐτὸν μέλλειν ἰμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι. ⁷ Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξέτισεν. ⁸ ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου

^p Alex. ἀπο.^r Rec. ἱεροσολ.^v Const. καθήψετο.^w Rec. ἀποτινάξας.

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the ankers, they committed the *ship* vnto the sea, and lowned the rudder bondes, and hoysed vp the mayne sayle to the wynde, and drewe to land. ⁴¹ And when they chanced on a place, which had the sea on bothe the sydes, they thrust in the shyp : and the fore part stucke fast and moued not, but the hinder, brake wyth the violence of the waues. ⁴² The souldiers counsel was to kyl the prisoners, lest any of them, when he had swome out, should flie away. ⁴³ But the vnder Captaine willing to saue Paul, kept them from their purpose, and commanded that they that could swyme, should cast them selues first into the sea, and escape to land : ⁴⁴ And the other, he commanded to go, some on boordes, and some on *broken peeces* of the shyp, and so it came to passe, that they came all safe to lande.

28. And when they were escaped, then they knewe that the yle was called Melita. ² And the Barbarians shewed vs no lytle kyndenes, for they kyndeled a fyre, and receaued vs euery one, because of the shewre which appeared, and because of the colde. ³ And when Paul had gathered a fewe stickes, and put them into the fyre, there came a viper out of the heat, and lept on his hand. ⁴ When the Barbarians sawe the worne hang on hys hand, they sayd among them selues, This man must nedes be a murtherer, whom, though he hath escaped the sea, yet Vengeance hath not suffred to lyue. ⁵ But he shooke of the vermen into the fyre, and felt no harme.

⁶ Howbeit, they wayted when he should haue swolne, or fallen downe dead sodenly : but after they had looked a great while, and sawe no inconuenience come to hym, they changed their myndes, and sayd, That he was a God. ⁷ In the same quarters, the chiefe man of the yle (whose name was Publius) had possessions, the same receaued vs, and lodged vs thre dayes courteously. ⁸ And so it was, that the

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ankers, they committed them selues to the sea, looseng vwithal the rudder bands : and hoysing vp the maine saile according as the vynde blew, they vvent on towarde the shore. ⁴¹ And vwhen vve vvere fallen into a place betuene twvo seas, they graueled the ship : and the fore-part truly sticking fast remained vvmoueable : but the hinder part vvas broken by the violence of the sea. ⁴² And the counsel of the souldiars vvas, that they should kil the prisoners : lest any svimming out, might runne avay. ⁴³ But the Centurion vvvilling to saue Paul, forbade it to be done : and he commaunded them that could svwimme, to cast out them selues first, and escape, and goe forth to land : ⁴⁴ and the rest, some they caried on bordes, and some vpon those things that vvere of the ship. And so it came to passe, that al the soules escaped to land.

28. AND vwhen vve had escaped, then vve knew that the iland vvas called Mitylene. ² But the Barbarous shewed vs no smal courtesie. For, kindling a fire they refreshed vs al, because of the imminent raine and the colde. ³ And vwhen Paul had gathered together some number of stickes, and had laide them on the fire, a viper issuing out of the heate, invaded his hand. ⁴ But as the Barbarous sayd the beast hanging on his hand, they sayd one to another, Vndoubtedly this man is a murdurer, vvho being escaped out of the sea, Vengeance doth not suffer him to liue. ⁵ And he in dedde shaking of the beast into the fire, suffred no harme. ⁶ But they supposed that he should be turned into a svvelling, and that he vvould sodenly fall and die. But expectyng long and seeing that there vvas no harme done on him, being changed they sayd, that he vvas a God. ⁷ And in those places vvere lauds of the prince of the yle, named Publius, vvho receiued vs, for three daies intreated vs courteously. ⁸ And it chaunced that the father of Publius lay

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committed *themselves* vnto the sea, and loosed the rudder bands, and hoised vp the maine saile to the winde, and made toward shore. ⁴¹ And falling into a place where two seas met, they ranne the shippe a ground, and the forepart stucke fast, and remained vnmoueable, but the hinder part was broken with the violence of the waues. ⁴² And the souldiers counsel was to kil the prisoners, lest any of them should swimme out, and escape. ⁴³ But the Centurion, willing to saue Paul, kept them from their purpose, and commanded that they which could swimme, should cast themselves first into the sea, and get to land : ⁴⁴ And the rest, some on boords and some on broken peeces of the ship : and so it came to passe that they escaped all safe to land.

28. AND when they were escaped, then they knew that the Iland was called Melita. ² And the barbarous people shewed vs no little kindnesse : for they kindled a fire, and receiued vs euery one because of the present raine, and because of the cold. ³ And when Paul had gathered a bundle of stickes, and layde them on the fire, there came a Uiper out of the heat, and fastened on his hand. ⁴ And when the Barbarians saw the venomous beast hang on his hand, they sayd among themselves, No doubt this man is a murderrer, whom though he hath escaped the Sea, yet Vengeance suffereth not to liue. ⁵ And hee shooke off the beast into the fire, and felt no harme. ⁶ Howbeit, they looked when he should haue swollen, or fallen downe dead suddenly : but after they had looked a great while, and saw no harme come to him, they changed their minds, and said that he was a God.

⁷ In the same quarters were possessions of the chiefe man of the Iland, whose name was Publius, who receiued vs, and lodged vs three dayes courteously. ⁸ And it came to passe that the father of Publius

πυρετοῖς καὶ δυσεντερία συνεχόμενον κατακείσθαι· πρὸς δὲ ὁ Παῦλος εἰσελθὼν, καὶ προσευξάμενος, ἐπιθεῖς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν. ⁹ Τούτου ὅν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ ἐθεραπεύοντο. ¹⁰ οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν. |

¹¹ Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότη ἐν τῇ νήσῳ, Ἀλεξανδρίῳ, παρασήμῳ Διοσκούροις. ¹² καὶ καταχθέντες εἰς Συρακούσας, ἐπεμείναμεν ἡμέρας τρεῖς. ¹³ ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι ἦλθομεν εἰς Ποτιόλους. ¹⁴ οὗ εὐρόντες ἀδελφούς, παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ οὕτως εἰς τὴν Ῥώμην ἦλθομεν. ¹⁵ κάκειθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, ἐξήλθον εἰς ἀπάντησιν

⁹ Alex. ἔκ.⁹ Alex. τὰς χεῖρας.⁹ Alex. = ὁ ἐκ. παρ. τ. δ. τῶ στ.⁹ Rec. τὸν Παῦλον.

WICLIIF—1380.

puplius lay traecilid with feuers and blodid flux; to whom poull entrid; ⁊ whanne he hadde preied, and leide his hondis on hym; he helid hym; ⁹ ⁊ whanne this thing was don, alle that in the ile hadden sikenessis camen and werun helid; ¹⁰ whiche also onourid us in many worshipis; and putiden what thingis werun necesarie to us whanne we schippiden;

¹¹ and aftir thre monethis we schippiden in a schip of alisandre that hadde wyntrid in the ile, to whiche was an excellent signe of castorus; ¹² and whanne we camen to siracusa: we dwelliden there thre daies; ¹³ fro thennes we seileden aboute; ⁊ camen to regyum; and aftir o day while the south blew; in the secunde day we camen to puteolos; ¹⁴ where whanne we founden brithren; ¹⁵ where whanne we founden brithren; we werun preied to dwelle there mennis hem, seuen daies; and so we camen to rome; ¹⁶ and fro thennes whanne brithren hadden herd; thei camen to us to the chepinge of appius; and to the thre tauernes; ⁊ whanne poull hadde seen hem; he dede thankyngis to god and took trist; ¹⁶ and whanne we camen to rome it was suffrid to poull to dwelle bi hym silf, with a knyȝt kepyng hym;

¹⁷ and aftir the thridde day he clepid to girdre the worthiest of the iewis; and whanne thei camen; he seide to hem; brithren; I dide no thing agens the puple; ether custum of fadiris; and I was bounden at ierusalem and was bitakun in to the hondis of romayns; ¹⁸ and whanne thei hadden axed of me; thei wolden haue deluyered me; for that no cause of deeth was in me; ¹⁹ but for iewis agenseiden; I was constrayned to appele to the emperour; not as lamyng; any thing to accuse my puple; ²⁰ therfor for this cause I preied to se you and speke to you; for, for the

TYNDALE—1534.

sieke of a fever; and of a bluddy fluxe. To whom Paul entred in and prayde; and layde his hondes on him and healed him. ⁹ When this was done; other also which had diseases in the yle; came and were healed. ¹⁰ And they dyd vs gret honoure. And when we departed; they laded vs with thinges necessary.

¹¹ After thre monethes we departed in a ship of Alexandry; which had wyntred in the yle; whose badge was Castor and Pollux. ¹² And when we came to Cyrcusa; we taryed there .iii. dayes. ¹³ And from thence we fet a compasse and came to Regium. And after one daye the south wynde blew; and we came the next daye to Putiulus: ¹⁴ where we founde brethren; and were desyred to tary with them seven dayes; and so came to Rome. ¹⁵ And from thence; when the brethren hearde of vs; they came agaynst vs to Apiphorum; and to the thre tavernes. When Paul save them; he thanked God; and waxed bolde. ¹⁶ And when he came to Rome; the vnder captayne deluyered the prisoners to the chefe captayne of the host: but Paul was suffred to dwell by him selfe with one soudier that kept him.

¹⁷ And it fortunated after thre dayes; that Paul called the chefe of the Iewes together. And when they were come; he sayde vnto them: Men and brethren; though I have committed nothyng agaynst the people or lawes of oure fathers; yet was I deluyered prisoner from Ierusalem in to the hondes of the Romayns. ¹⁸ Which when they had examined me; wolde haue let me go; because they founde no cause of deeth in me. ¹⁹ But when the Iewes cryed contrary; I was constrayned to appeale vnto Cesar; not because I had ought to accuse my people of. ²⁰ For this cause have I called for you; even to se

CRANMER—1539.

feuer, and of a bloudy fluxe. To whom paul entred in and prayde, and layde his handes on him and healeth him. ⁹ So, when this was done, other also which had dysceases in the yle, cam and were healed: ¹⁰ which also dyd vs great honoure. And when we departed, they laded vs wyth soch thynges as were necessary.

¹¹ After thre monethes we departed in a ship of Alexandry, which had wyntred in the yle, whose badge was Castor and Pollux. ¹² And when we came to Cyrcusa, we taryed there thre dayes. ¹³ And from thence we fet a compasse, and came to Regium. And after one daye the south wynde blew, and we came the nexte daye to Putiulus: ¹⁴ where we founde brethren, and were desyred to tary with them seuen dayes, and so came we to Rome. ¹⁵ And from thence, when the brethren hearde of vs, they came to mete vs at Apiphorum, and at the thre tauernes. When Paul sawe them, he thancked God, and waxed bolde. ¹⁶ And when we came to Rome, the vnder Captayne deluyered the prisoners to the chefe captayne of the host: but Paul was suffred to dwell by hym selfe wyth a soudyer that kept him.

¹⁷ And after thre dayes, Paul called the chefe of the Iewes together. And when they were come, he sayde vnto them: Men and brethren, though, I haue committed nothyng agaynst the people or lawes of the Elders yet was I deluyered prisoner from Ierusalem into the handes of the Romayns. ¹⁸ Which when they had examined me, wolde haue let me go, because ther was no cause of deeth in me.

¹⁹ But when the Iewes spake contrary, I was constrayned to appeale vnto cesar: not because I had ought to accuse my people of. ²⁰ For thys cause haue I called for you, euen to se you, and to speake

⁹ our anestsia, with. chepinge, market.
our courage knyȝt, soldier clepid, called
seuen daies gausnid

ἡμῶν ἄχρις Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος. ¹⁶ Ὅτε δὲ ἤλλομεν εἰς Ῥώμην, ὃ ἐκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

¹⁷ Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρῶτους· συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτοὺς, “¹⁸ Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθеси τοῖς πατράοις, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων· ¹⁸ οὔτινες ἀνακρίναντές με ἐβούλοντο ἀπολύσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. ¹⁹ ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἡναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὥς τοῦ ἔθνους μου ἔχων τι κατηγορήσαι. | ²⁰ διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς

¹⁶ Alex. Ἐγὼ, ἀνδρες ἀδελφοί.

¹⁸ οὐχ ὡς τ. ἰ. μ. ἰ. τ. κατηγορεῖν.

GENEVA — 1557.

father of Publius lay sicke of a feuer, and of a bloudy fixe : to whome Paul entred in and prayed, and layd his handes on hym, and healed him. ⁹ When this was done, other also which had diseases in the yle, came and were healed.

¹⁰ Which also dyd vs great honour : and when we departed, they laded vs with thynges necessary. ¹¹ After three monethes we departed in a shyp of Alexandria, which had wyntred in the yle, whose badge was Castor and Pollux. ¹² And when we came to Syracuse, we taryed there three dayes. ¹³ And from thence we fet a compasse, and came to Rhegium : and after one day, the south wynde blew, and we came the next day to Putioli. ¹⁴ Where we founde brethren, and were desired to tary wyth them seuen dayes, and so went to warde Rome. ¹⁵ And from thence, when the brethern heard of vs, they came to meete vs at the Market of Appius, and at the Three tauernes. When Paul sawe them, he thanked God, and waxed bolde.

¹⁶ And when we came to Rome, the vnder Captayne deliuered the prisoners to the general Captayne : but Paul was suffred to dwel by hym selfe with a souldier that kept hym. ¹⁷ And the third day after, Paul called the chiefe of the Iewes together : and when they were come, he sayd vnto them, Men and brethren, thogh I haue committed nothing agaynst the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the handes of the Romanes. ¹⁸ Which when they had examined me, would haue let me go, because there was no cause of death in me.

¹⁹ But when the Iewes spake contrary, I was constrained to appeale vnto Cesar : not because I had ought to accuse my people of. ²⁰ For this cause haue I called for you, euen to se you, and to speake with

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vexed wvith feuers and the bloudy fixe. Vnto vvhom Paul entred : and vvhen he had praied, and imposed hands on him, he healed him. ⁹ Vvch being done, al in the ile also that had infirmities, came, and vvere cured : ¹⁰ vvho also honoured vs vvith many honours, and vvhen vve vvere sailing avay, laded vs, vvith necessaries.

¹¹ And after three moneths, vve sailed in a ship of Alexandria, that had vvintred in the iland, vvwhose signe vvvas the Castors. ¹² And vvhen vve vvere come to Syracusa, vve taryed there three daies.

¹³ Thence compassing by the shore, vve came to Rhegium : and after one day the Southvvinde blowing, vve came the second day to Putioli. ¹⁴ Vvhere finding brethren, vve vvere desired to tarye vvith them seuen daies : and so vve came to Rome. ¹⁵ And from thence, vvhen the brethren had heard, they came to meete vs vnto Apij-forum, and the Three-tauerns. Vvhom vvhen Paul had seen, giuing thanks to God, he tooke courage.

¹⁶ And vvhen vve vvere come to Rome, Paul vvvas permitted to remaine to him self vvith a souldiar that kept him. ¹⁷ And after the third day he called together the chiefe of the Ieues. And vvhen they vvere assembled, he said to them,

Men brethren, I doing nothing against the people, or the custome of the fathers, vvvas deliuered prisoner from Hierusalem into the handes of the Romanes, ¹⁸ vvhen vvhen they had examined me, vvould haue released me, for that there vvvas no cause of death in me. ¹⁹ But the Ieues contradicting it, I vvvas compelled to appeale vnto Cesar, not as hauing any thing to accuse my nation. ²⁰ For this cause therfore I desired to see you and

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lay sicke of a feuer, and of a bloody fixe, to whom Paul entred in, and prayed, and layed his hands on him, and healed him. ⁹ So when this was done, others also which had diseases in the iland, came, and were healed : ¹⁰ Who also honoured vs with many honours, and when we departed, they laded vs with such things as were necessary. ¹¹ And after three monthes wee departed in a ship of Alexandria, which had wintered in the Ile, whose signe was Castor and Pollux. ¹² And landing at Syracuse we taried there three dayes.

¹³ And from thence wee fet a compasse, and came to Rhegium, and after one day the South wind blew, and we came the next day to Putoli : ¹⁴ Where wee found brethren, and were desired to tarie with them seuen dayes : and so we went toward Rome.

¹⁵ And from thence when the brethren heard of vs, they came to meet vs as farre as Appii forum, and the three Tauernes : whom when Paul saw, he thanked God, and tooke courage. ¹⁶ And when we came to Rome, the Centurion deliuered the prisoners to the Captaine of the guard : but Paul was suffered to dwell by himselfe, with a souldier that kept him. ¹⁷ And it came to passe, that after three dayes, Paul called the chiefe of the Iewes together. And when they were come together, he said vnto them, Men and brethren, though I haue committed nothing against the people, or customes of our fathers, yet was I deliuered prisoner from Hierusalem into the hands of the Romanes. ¹⁸ Who when they had examined me, would haue let me go, because there was no cause of death in me. ¹⁹ But when the Iewes spake against it, I was constrained to appeale vnto Cesar, not that I had ought to accuse my nation of. ²⁰ For this cause therefore haue I called for you, to see you, and to

‘ιδεῖν καὶ προσλαλήσαι· ἔνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην
 ‘περίκειμαι.’ ²¹ Οἱ δὲ πρὸς αὐτὸν εἶπον, ‘Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξά-
 ‘μεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἡ
 ‘ἐλάλησέ τι περὶ σοῦ πονηρόν.’ ²² ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ
 ‘μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστόν ἔστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται.’
²³ Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἥκου· πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετί-
 θετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ
 Ἰησοῦ, ἀπὸ τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν, ἀπὸ πρῶτ’ ἕως ἑσπέρας.
²⁴ καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. ²⁵ ἀσύμφωνοι δὲ ὄντες
 πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἐν, ‘Ὅτι καλῶς τὸ Πνεῦμα
 ‘τὸ ἅγιον ἐλάλησε διὰ Ἡσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν,

²² Alex. ἡμῖν ἴστων.²³ Alex. ἡλθον.²⁵ Rec. ἐτί.

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hope of israel; I am gird aboute with
 this chayne;

²¹ and thei seiden to hym; nether we han
 receyved lettris of thee fro iude; nether
 any of britheren comynge schewed ether
 spake any yuel thingis of thee ²² but we
 preien to here of thee what thingis thou
 felist; for of this sect it is knowun to us
 that eueri where me agenseith it; ²³ and
 whanne thei hadden ordeyned a day to
 hym; many men camen to hym in to the
 ynnre to whiche he expownded witnessynge
 the kingdom of god; & conneicid hem of
 ihesus, of the lawe of moises and profetis,
 for the morwe til to euentid; ²⁴ and summe
 bileueden to thes thingis that werun seid
 of poul summe bileueden not;

²⁵ and whanne thei werun not consent-
 ynge to gidre: thei departiden, and poul
 seid o word; for the holi goost spake
 wel bi ysaye the profete to oure fadris
²⁶ and seide; go thou to this puple: and
 seide to hem; with eere 3e schuln here, and
 3e schuln not vnderstonde; and 3e
 seynge schulen se: and 3e schuln not bi-
 holde;

²⁷ for the herte of this puple is greetli
 fattid, and with eris thei herden heuyl:
 & thei clisiden to gidre her iȝen leest
 paraucature thei se with iȝen and with
 eris here; & bi herte vnderstonde & be
 conuertid & I hele hem; ²⁸ therfor be it
 knowun to ȝou; that this helthe of god is
 sente to hethen men: & thei schuln here;
²⁹ & whan he hadde seid thes thingis:
 iȝeis wenten out fro him; & hadden
 myche question ether musynge among
 hem silf;

³⁰ & he dwelled ful twey ȝeer in his hirid
 place: & he receyued alle that entriden
 to him ³¹ and prechid the kingdom of
 god; and taughte tho thingis that ben of
 the lord ihesus crist: with al trist without
 forbydenge Amen.

ysay. viii. agyn with gainesath. o. one.
 her. their. ȝem. eyes. trust. courage.

TYNDALE—1534.

you and to speake with you: because that
 for the hope of Israel; I am bounde with
 this chayne.

²¹ And they sayde vnto him: We nether
 receaued letters out of Iewry pertayninge
 vnto the; nether came eny of the brethren
 that shewed or spake eny harme of the.
²² But we will heare of the what thou
 thynkest. For we haue hearde of this
 secte; that every where it is spoken
 agaynst. ²³ And when they had apoynted
 him a daye; ther came many vnto him
 into his lodgyng. To whom he expounded
 and testified the kyngdome of God; and
 preached vnto them of Iesu: both out of
 the lawe of Moses and also out of the
 prophetes; even from mornynge to nyght.
²⁴ And some beleued the thinges which
 were spoken; and some beleued not.

²⁵ When they agreed not amonge them
 selues; they departed; after that Paul had
 spoken one worde. Well spake the holy
 goost by Esay the prophet vnto oure fa-
 thers; ²⁶ sayinge: Go vnto this people
 and saye: with youre eares shall ye
 heare; and shall not vnderstonde: and
 with youre eyes shall ye se and shall not
 perceaue.

²⁷ For the hert of this people is waxed
 grosse; and their eares haue they
 had no lust to heare; and their eyes haue
 they closed: lest they shulde se with their
 eyes; and heare with their eares; and
 vnderstonde with their hertes; and shuld
 be conuerted; and I shulde heale them. ²⁸ Be it knowen
 therfore vnto you; that this saluacion
 of God is sent to the gentyls; and they shall
 heare it. ²⁹ And when he had sayde that;
 the Iewes departed; and had grete despi-
 cions amonge them selues.

³⁰ And Paul dwelt two yeaeres full in his
 lodgyng; and receaued all that came to
 him; ³¹ preachynge the kyngdome of God;
 and teachynge those thinges which con-
 cerned the lorde Iesus; with all confidence;
 vnforboden.

CRANMER—1539.

with you: because that for the hope of
 Israel I am bounde with this chayne.

²¹ And they sayde vnto hym: we nether
 receaued lettres out of Iewry pertayninge
 vnto the; nether came eny of the brethren
 that shewed or spake eny harme of the.
²² But we wyl heare of the what thou
 thinkest. For as concernynge this secte;
 we knowe that euery where it is spoken
 agaynst. ²³ And when they had apoynted
 him a daye; ther came many to hym into
 his lodgyng. To whom he expounded
 and testified the kingdom of God and
 preached vnto them of Iesus: both out
 of the lawe of Moses and out of the Pro-
 phetes; euen from mornynge to nyght.
²⁴ And some beleued the thynges which
 were spoken; and some beleued not.

²⁵ And when they agreed not amonge
 them selues; they departed; after that
 Paul had spoken one worde: well spake
 the holy goost by Esay the Prophet vnto
 oure fathers; ²⁶ saying: Go vnto this
 people; and saye: with youre eares shall
 ye heare; and shall not vnderstande; and
 with youre eyes shall ye se; and not
 perceaue.

²⁷ For the hert of this people is waxed
 grosse; and with their eares haue they
 had no lust to heare; and their eyes haue
 they closed: lest they shulde se with their
 eyes; and heare with their eares; and
 vnderstande with their hertes; and shuld
 be conuerted; and I shuld heale them.
²⁸ Be it known therfore vnto you; that this
 saluacyon of God is sent to the gentils;
 and they shall heare it. ²⁹ And when he
 had sayde thes wordes; the Iewes de-
 parted from him; and had grete despi-
 cions amonge them selues.

³⁰ And Paul dwelt two yeaeres full in his
 lodgyng; and receaued all that cam
 vnto him; ³¹ preachynge the kyngdome
 of God; and teachynge those thynges
 which concerne the Lorde Iesus with all
 confydence; no man forbyddynge him.

‘²⁶ λέγον,’ “Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ ^bεἰπὸν,| Ἄκουῃ ἀκούσετε, καὶ
 “οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ²⁷ Ἐπαχύνθη γὰρ ἡ
 “καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὧσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς
 “αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ
 “τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι| αὐτούς.” ²⁸ Γνωστὸν οὖν
 “ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ, αὐτοὶ καὶ ἀκού-
 “σονται.” ²⁹ ^d Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν
 ἑαυτοῖς συζήτησιν.]

³⁰ Ἐμεινε δὲ ^eδιετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπο-
 ρευομένους πρὸς αὐτὸν, ³¹ κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ
 τοῦ Κυρίου Ἰησοῦ Χριστοῦ, μετὰ πάσης παρρησίας ἀκωλύτως.

^c Alex. ἰσάμαι.

^d Alex. = vs. 29.

^e Rec. + ὁ Παῦλος.

GENEVA — 1557.

you: for euen for the hope of Israel, I am
 bounde wyth thys chayne. ²¹ And they
 sayd vnto him, We nether receaued letters
 out of Iewrie pertayning vnto thee, neither
 came any of the brethren that shewed or
 spake any harme of thee. ²² But we wil
 heare of thee what thou thinkest: for as
 concerning thys secte we knowe, that
 euery where it is spoken against.

²³ And when they had appointed hym a
 day, there came many vnto him into thys
 lodging, to whome he expounded and tes-
 tified the kyngdome of God: and preached
 vnto them of Iesus both out of the Lawe
 of Moses, and also out of the Prophetes,
 euen from morning to nyght. ²⁴ And some
 beleued the thynges which were spoken,
 and some beleued not. ²⁵ And when they
 agreed not among them selues, they de-
 parted, after that Paul had spoken one
 word, Wel spake the holy Ghost by Esai
 the Prophet vnto our fathers. ²⁶ Saying,
 Go vnto thys people, and say, Wyth hear-
 ing shal ye heare, and shal not vnderstand,
 and with your eyes shal ye se, and not
 perceaue.

²⁷ For the heart of thys people is waxed
 fat, and their eares were thicke of hearing,
 and their eyes haue they closed: lest they
 should se with their eyes, and heare with
 their eares, and vnderstand with their
 heartes, and should be conuerted, and I
 should heale them. ²⁸ Be it known ther-
 fore vnto you, that this saluation of God
 is sent to the Gentils, and they shal heare
 it. ²⁹ And when he had sayd that, the
 Iewes departed, and had great reasonyng
 among them selues. ³⁰ And Paul remayn-
 ed two yeres ful in a house hyred for him
 selfe, and receaued all that came in vnto
 hym, ³¹ Preaching the kyngdome of God,
 and teaching those thynges, which con-
 cerne the Lord Iesus, wyth all confidence,
 vnforbidden.

RHEIMS — 1582.

to speake to you. for, because of the
 hope of Israel, am I compassed vwith this
 chaine.

²¹ But they said to him, Vve neither re-
 ceiued letters concerning thee from Iewrie,
 neither did any of the brethren that
 came hither, report or speake any euil of
 thee. ²² But vve desire of thee to heare
 vwhat thou thinkest: for concerning this
 secte, it is knouen to vs that it is gain-
 said euery vwhere. ²³ And vwhen they had
 appointed him a day, they came to him vnto
 his lodging very many: to vvhom he ex-
 pounded, testifying the kingdom of God,
 and vsing persuasion to them of Iesus
 out of the law of Moyses and the Pro-
 phets, from morning vntil euening. ²⁴ And
 certaine beleued those things that vvere
 said: but certaine beleued not. ²⁵ And
 vvhercas they did not agree among them
 selues, they departed, Paul saying one
 vvord: That vvell did the holy Ghost
 speake by Esaiæ the prophet to our
 fathers, ²⁶ saying, *Goe to this people, and
 say to them, Vvith the eare you shal heare,
 and shal not vnderstand: and seeing you
 shal see, and shal not perceiue.* ²⁷ *For the
 hart of this people is vvaxen grosse, and
 vwith their eares haue they heauily heard,
 and their eies they haue shut: lest per-
 haps they may see vwith their eies, and
 heare vwith their eares, and vnderstand
 vwith their hart, and be conuerted, and I
 heale them.* ²⁸ Be it knouen therfore
 to you, that this Saluation of God is sent
 to the Gentiles, and they vvill heare.

²⁹ And vwhen he had said these things,
 the Iewes vvrent out from him, hauing
 much questionyng among them selues.
³⁰ And he taried ful tvvro yeres in his
 hired lodging: and he receiued all that
 came into him, ³¹ preaching the kingdom
 of God, and teaching the things that con-
 cerne our Lord Iesus Christ vwith all
 confidence, vwithout prohibition.

AUTHORISED — 1611.

speake with you: because that for the
 hope of Israel I am bound with this
 chaine.

²¹ And they said vnto him, We neither
 receiued letters out of Iudea concerning
 thee, neither any of the brethren that
 came, shewed or spake any harme of thee.
²² But wee desire to heare of thee what
 thou thinkest: for as concerning this sect,
 we know that euery where it is spoken
 against. ²³ And when they had appointed
 him a day, there came many to him into
 his lodging, to whom he expounded and
 testified the kingdom of God, perswading
 them concerning Iesus, both out of the
 law of Moses, and out of the Prophets,
 from morning till euening. ²⁴ And some
 beleued the things which were spoken,
 and some beleued not. ²⁵ And when they
 agreed not among themselves, they de-
 parted, after that Paul had spoken one
 word, Well spake the holy Ghost by Esaias
 the Prophet, vnto our fathers, ²⁶ Saying,
 Goe vnto this people, and say, Hearing ye
 shal heare, and shall not vnderstand, and
 seeing ye shall see, and not perceiue.
²⁷ For the heart of this people is waxed
 grosse, and their eares are dull of hearing,
 and their eyes haue they closed, lest they
 should see with their eyes, and heare with
 their eares, and vnderstand with their
 heart, and should bee conuerted, and I
 should heale them. ²⁸ Be it known ther-
 fore vnto you, that the saluation of God
 is sent vnto the Gentiles, and that they
 wil heare it.

²⁹ And when hee had sayd these words,
 the Iewes departed, and had great rea-
 soning among themselves. ³⁰ And Paul
 dwelt two whole yeres in his owne hired
 house, and receiued all that came in vnto
 him, ³¹ Preaching the kingdom of God,
 and teaching those things which concerne
 the Lord Iesus Christ, with all confidence,
 no man forbidding him

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE ROMANS.

CHAPTER I.

ΠΑΥΛΟΣ δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, ² ὃ προεπηγγέλματο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις, ³ περὶ τοῦ υἱοῦ αὐτοῦ, (τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα, ⁴ τοῦ ὀρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ Πνεῦμα ἀγιωσύνης, ἐξ ἀναστάσεως νεκρῶν,) Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, ⁵ δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ⁶ ἐν οἷς ἔστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ. ⁷ πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς

WICLIF—1380.

I. POUL the seruaunt of ihesus crist : clepid an apostle, departid in to the gospel of god : ² which he hadde bihote to for bi hise profetis, in holi scripturis ³ of his sone, whiche is made to hym of the seed of dauith : bi the fleisch ⁴ he was bifor ordeyned the sone of god in uertu : bi the spirit of halowynge of the agenrisynge of deed men of ihesus crist oure lord, ⁵ bi whom we han resceyued grace and the office of apostle to obeie to the feith in alle folkis for his name : ⁶ among whiche 3c ben also clepid of ihesus crist, ⁷ to alle that ben at rome, derlyngis of god and clepid holy : grace to you and pees of god oure fadir, and of the lord ihesus crist.

⁸ First I do thankynge to my god bi ihesus crist for alle you : for youre feith is schewid in alle the world, ⁹ for god is a witnesse to me to whom I serue in my spirit, in the gospel of his sone, that with out ceasyng I make mynde of you euer in my preiers, ¹⁰ and biseche if in any maner sumtyme I haue a spedi wey in the wille of god to come to you, ¹¹ for I desire to se you, to parte summe what of spiritual

TYNDALE—1534.

I. PAUL the seruaunt of Iesus Christ called to be an Apostle, put a parte to preache the Gospel of God, ² which he promysed afore by his Prophetes, in the holy scriptures ³ that make mencion of his sonne, the which was begotten of the seed of David, as pertayning to the flesshe : ⁴ and declared to be the sonne of God with power of the holy goost that sanctifyeth, sence the tyme that Iesus Christ oure Lorde rose agayne from deeth, ⁵ by whom we have receaved grace and apostleshippe, to bringe all maner hethen people vnto obedience of the fayth, that is in his name : ⁶ of the which hethen are ye a parte also, which are Iesus christes by vocation.

⁷ To all you of Rome beloved of God and sayntes by callinge. Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

⁸ First verely I thanke my God thorow Iesus Christ for you all, because youre fayth is published through out all the worlde. ⁹ For God is my witnes, whom I serve with my sprete in the gospel of his sonne, that with out ceasinge I make mencion of you alwayes in my prayers, ¹⁰ beseeching that at one tyme or another a prosperous iorney (by the will of god) myght fortune me to come vnto you.

¹¹ For I longe to see you, that I myght bestowe amonge you some spirituall gyfte,

CRANMER—1539.

I. PAUL the seruaunt of Iesus Christ called to the office of an apostle put a parte for the Gospel of God ² which he had promysed afore by his Prophetes in the holy scriptures ³ of his sonne, which was borne (unto him) of the seed of David after the flesshe : ⁴ and bath bene declared to be the sonne of God wyth power, after the sprete that sanctifyeth, sence the tyme that Iesus Christ oure Lorde rose agayne from deeth ⁵ by whom we haue receaued grace and Apostleship, that obedience might be geuen vnto the faith in his name amonge all heithen, ⁶ of whose nombre you be that are called of Iesu Christ.

⁷ To all you that be at Rome, beloued of God and called sayntes. Grace be wyth you and peace from God oure father, and from the Lorde Iesus Christ.

⁸ First verely I thanke my God thorow Iesus Christ for you all, that youre fayth is spoken of in all the worlde. ⁹ For God is my wytnes (whom I serue With my sprete in the Gospel of hys sonne) that wyth out ceasyng I make mencyon of you allwayes in my prayers, ¹⁰ beseeching that by some meane, at the last (one tyme or other) a prosperous iorney (by the wyll of God) might fortune me, to come vnto you. ¹¹ For I longe to se you, that I myght bestowe amonge you some spirituall gyfte, to strength you

clepid, called. departid, separated. bihote, promised.
¹⁰ For, before. uertu, power. agenrisynge, reuerenced.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE ROMANS.

CHAPTER I.

ἀγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

⁸ Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ· ⁹ μάρτυς γάρ μου ἐστὶν ὁ Θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησθὲν ὑμῶν ποιούμεναι, ¹⁰ πάντοτε ἐπὶ τῶν προσευχῶν μου δέόμενος, εἴπως ἤδη ποτὲ εὐδοθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ, ἐλθεῖν πρὸς ὑμᾶς· ¹¹ ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν, εἰς τὸ στηριχθῆναι

^a Alex. περι.

GENEVA — 1557.

1. PAUL the seruant of IESVS CHRIST, called to be an Apostle, put apart to *preache* the Gospel of God. ² (Which he promised afore by his Prophetes in the holy Scriptures) ³ Concerning his Sonne Iesus Christ our Lord, which was made of the seede of Dauid as perteynyng to the flesh : ⁴ And declared mightely to be the Sonne of God, touching the Spirite that sanctifieth, sence that he rose agayne from the dead. ⁵ By whom we haue receaued grace and Apostleshyp, that obedience might be geuen vnto the fayth in his Name among all the Heathen : ⁶ Of whose number ye be also, which are Iesus Christes by vocation. ⁷ To all you that be at Rome beloued of God, and Saintes by calling, Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

⁸ Fyrst verely I thanke my God through Iesus Christefor you all: because your faith is published throughout all the world. ⁹ For God is my wytnes, whom I serue in my spirite in the Gospel of his Sonne, that wythout ceasing I make mencion of you, ¹⁰ Alwayes in my prayers, beseeching, that by any meanes one tyme or other, a prosperous iourney by the wyl of God myght fortune me, to come vnto you. ¹¹ For I long to see you, that I might bestowe, amonge you some spirituall gyfte,

RHEIMS — 1582.

1. PAUL the seruant of IESVS CHRIST, called to be an Apostle, separated into the Gospel of God, ² vvhich before he had promysed by his Prophetes in the holy Scriptures, ³ of his sonne, (vvhom vvas made to him of the seede of Dauid according to the flesh, ⁴ vvhom vvas predestinate the sonne of God in poouer, according to the spirit of sanctification, by the resurrection of our Lord IESVS CHRIST from the dead, ⁵ by vvhom vve haue receiued grace and Apostleship for obedience to the faith in all Nations for the name of him, ⁶ among vvhom are you also the called of IESVS CHAIST :) ⁷ to all that are at Rome the beloued of God, called to be saintes. Grace to you and peace from God our father, and our Lord IESVS CHAIST.

⁸ First I giue thanks to my God through IESVS CHRIST for al you, because your faith is renowned in the vvhole vvorld. ⁹ For God is my vvitness, vvhom I serue in my spirit in the Gospel of his Sonne, that vvithout intermission I make a memorie of you alwaies in my praiers, ¹⁰ beseeching, if by any meanes I may sometime at the length haue a prosperous iourney by the vvil of God, to come vnto you. ¹¹ For I desire to see you, that I may impart vnto you some spirituall grace, to confirme you : ¹² that is to say, to be

AUTHORISED — 1611.

1. PAUL a seruant of Iesus Christ called to bee an Apostle, separated vnto the Gospel of God, ² (Which hee had promised afore by his Prophets in the holy Scriptures,) ³ Concerning his Sonne Iesus Christ our Lord, which was made of the seede of Dauid according to the flesh, ⁴ And ^a declared to be the Sonne of God, with power, according to the Spirit of holinesse, by the resurrection from the dead. ⁵ By whom we haue receiued grace and Apostleship ^β for obedience to the faith among all nations for his Name, ⁶ Among whom are ye also the called of Iesus Christ. ⁷ To all that be in Rome, beloued of God, called to be Saints: Grace to you and peace from God our Father, and the Lord Iesus Christ.

⁸ First I thanke my God through Iesus Christ for you all, that your faith is spoken of throughout the whole world. ⁹ For God is my witness, whom I serue ^γ with my spirit in the Gospel of his Sonne, that without ceasing I make mention of you, alwayes in my prayers, ¹⁰ Making request, (if by any meanes now at length I might haue a prosperous iourney by the will of God) to come vnto you. ¹¹ For I long to see you, that I may impart vnto you some spirituall gift, to the end you may be

^a Gr. determined. ^β Or, to the obedience of faith.
^γ Or, in my spirit.

ὑμᾶς, ¹² τοῦτο δέ ἐστι, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ· ¹³ οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν | σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. ¹⁴ Ἑλλησί τε καὶ Βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί· ¹⁵ οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι. ¹⁶ Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον^a, δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. ¹⁷ Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, “Ὁ ¹⁸ δὲ δίκαιος ἐκ πίστεως ζήσεται.”

¹⁸ Ἀποκαλύπτεται γὰρ ὁργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν

^a Alex. οὐκ εἶμαι.

^c Rec. καρπὸν τινα.

^d Const. cum rec + τοῦ Χριστοῦ.

WICLIF — 1380.

grace that ȝe be confermed, that is: ¹² to be counfortid to gidre in ȝou, bi feith that is bothe ȝoure and myn to gidre;

¹³ and bretheren I nyle that ȝe unknowen, that ofte I purposid to come to ȝou, and I am lettid in this tyme that I have summe fruyt in ȝou as in other folkis; ¹⁴ to grekis and to barbereyns, to wise men and to vnwise men I am dettour; ¹⁵ so that that is in me is redy to prech the gospel, also to ȝou that ben at rome; ¹⁶ for I schame not the gospel, for it is the vertu of god in to heclthe to eeche man that bileded: to the iewe first and to the grek; ¹⁷ for the riȝtwisnesse of god, is schewid in it, of feith in to feith: as it is writun, for a iust man lyueth of feith;

¹⁸ for the wraththe of god is schewid fro heuene, on alle vnpiete, and wickednesse of the men that witholdun the truthe of god in vnriȝtwisnesse; ¹⁹ for that thing of god that is knowun: is schewid to hem; for god hath schewid to hem; ²⁰ for the vnwise thingis of hym that ben vnderstonun ben biholden of the creature of the world, bi tho thingis that ben made; ȝhe and the euerlastyng vertu of him and the godhede: so that thei moun not be excusid; ²¹ for whanne thei hadden knowe god: thei glorified hym not as god, neither didn thankynis, but thei vanyschiden in hir thoughtis and the vnwise herte of hem was derkid; ²² for thei seynge that hem self weren wise: thei weren made folis; ²³ and thei chaungiden the glorie of god vncorruptible: in to the likenesse of an ymage of a deedly man, and of briddis, and of foure foted beestis and of serpentis;

²⁴ for whiche thing god bi took hem in to the desiris of her herte, in to vnclennesse: that thei punysche with wrongis her bodies in hem self; ²⁵ the whiche chaungiden the truthe of god into lesyng, and herieden

TYNDALE — 1534.

to strength you with all: ¹² that is, that I myght have consolacion together with you through the commen fayth, which bothe ye and I have.

¹³ I wolde that ye shuld knowe brethren, how that I have often tymes purposed to come vnto you (but have bene let hitherto) to have some frute amonge you, as I have amonge other of the Gentyls. ¹⁴ For I am detter both to the Grekes and to them which are no Grekes, vnto the learned and also vnto the vnlarned. ¹⁵ Lykewyse, as moche as in me is, I am redy to preache the Gospell to you of Rome also.

¹⁶ For I am not ashamed of the Gospell of Christ, because it is the power of God vnto saluacion to all that beleue; namely to the Iewe, and also to the gentyle. ¹⁷ For by it the rightwesnes which cometh of god, is opened, from fayth to fayth. As it is writen: The iust shall live by fayth.

¹⁸ For the wrath of God apereth from heven agaynst all vngodlynnes and vnrightwesnes of men which withholde the truth in vnrightwesnes: ¹⁹ seynge, what maye be knowne of God, that same is manifest amonge them. For God dyd shewe it vnto them. ²⁰ So that his invisible thinges: that is to saye, his eternal power and godhed are vnderstonde and sene, by the workes from the creacion of the worlde. So that they are without excuse, ²¹ in as moche as when they knewe god, they glorified him not as God, neither were thankfull, but waxed full of vanities in their imaginacions, and their folish hertes were blynded. ²² When they counted them selues wyse, they became folis: ²³ and turned the glory of the immortal god, vnto the similitude of the ymage of mortall man, and of byrdes, and foure foted beastes, and of serpentis.

²⁴ Wherefore god lykewyse gaue them vp vnto their hertes lustes, vnto vnclennes, to defyle their awne bodys betwene them selues: ²⁵ which tourned his truthe vnto a lye, and worshipped and served

CRANMER — 1539.

withall: ¹² that is, that I might haue consolacion together with you, through the commen fayth, which both ye and I haue.

¹³ I wolde that ye shuld knowe (brethren) how that I haue often tymes purposed to come vnto you but haue bene let (hitherto) to haue some frute also amonge you, as amonge other of the Gentyls. ¹⁴ I am detter both to the Grekes and to the vngrekes, to the learned and to the vnlarned: ¹⁵ So that (as moche as in me is) I am redy to preach the Gospell to you that are at Rome also. ¹⁶ For I am not ashamed of the gospell of Christ, because it is the power of God vnto saluacyon to euery one that beleueth, to the lew first, and also to the Gentyle.

¹⁷ For by it is the rightwesnes of God opened from fayth to fayth. As it is writen the iust shall lyue by fayth.

¹⁸ For the wrath of God appeareth from heauen agaynst all vngodlynnes and vnrightwesnes of men, which withholde the truth in vnrightwesnes: ¹⁹ seynge that it which maye be knowne of God, is manifest amonge them. For God hath shewed it vnto them. ²⁰ Yee, his inuisible thinges (that is to saye, his eternal power and godhed) are sene, for as moche as they are vnderstande by the workes from the creacion of the worlde: So that they are without excuse. ²¹ because that when they knewe God, they glorified him not as God, neither were thankfull but waxed full of vanities in their imaginacions, and their folish hert was blynded. ²² When they counted them selues wyse, they became folles: ²³ and turned the glory of the immortal God, vnto an ymage, made not onely after the similitude of a mortall man, but also of byrdes, and foure foted beastes and of creaking beastes. ²⁴ Wherefore, God gaue them vp vnto their hertes lustes, to vnclennes, to defyle their awne bodys amonge them selues: ²⁵ which turned his truthe vnto a lye, and worshipped and serued the thinges that be made,

ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων. ¹⁹ διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ Θεὸς γὰρ αὐτοῖς ἐφάνερωσε, ²⁰ (τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθοράται, ἢ τε αἰδὶος αὐτοῦ δύναμις καὶ θεότης,) εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους. ²¹ διότι γνόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν ἢ ἡὺχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά· ²² φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, ²³ καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἐρπετῶν. ²⁴ Διὸ ⁹ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς· ²⁵ οἷτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ

⁹ Rec. ὁ γὰρ Θεός.⁹ Rec. εὐχαρίστησαν.⁹ Alex. = καί.⁹ Alex. αὐτοῖς.

GENEVA — 1557.

to strengthen you with all. ¹² That is, that I might receave exhortation together with you, through the common faith, which both ye and I haue. ¹³ Now my brethern I wolde that ye shuld not be ignorant, how that I haue often tymes purposed to come vnto you (but haue hene let hyther to) that I might haue some frute also among you, as I haue amonge other of the Gentils. ¹⁴ I am detter both to the Grekes, and to them which are no Grekes, vnto the wise-men, and vnto the ignorant. ¹⁵ Therefore, as muche as in me is, I am redy to preache the Gospel to you that are at Rome also. ¹⁶ For I am not ashamed of the Gospel of Christe, because it is the power of God vnto saluation to all that beleue, to the lewe fyrst, and also to the Greke. ¹⁷ For by it, the ryghtuousnes of God, is opened, from fayth to fayth: as it is written, The iust shal lyue by fayth. ¹⁸ For the wrath of God manifestly apareth from heauen against all vngodlynnes and vnryghtuousnes of men, because they withholde the truth vniustly:

¹⁹ Seyng that, which may be knowne of God, is manifest with in them: for God hath shewed it vnto them. ²⁰ For hys inuisible thynges, that is to say, his eternal power and Godhead, are vnderstand and sene, by the thynges made from the creation of the world to thintend that they shulde be wythout excuse: ²¹ Because that when they knewe God, they glorified him not as God, nether were thankfull, but waxed ful of vanities in their imaginations, and their folishe heartes were blynded. ²² When they counted them selues wise, they became foles: ²³ For they turned the glorie of the incorruptible God, to the similitude of the image of mortal man, and of byrdes, and foure footed beastes, and of creeping beastes. ²⁴ Wherefore, God gaue them euen vp vnto their heartes lust, vnto vnclennes, to defyle their owne bodies betwene them selues: ²⁵ Which turned the truth of God vnto a lye, and

RHEIMS — 1582.

comforted together in you by that vvich is common to vs both, your faith and mine. ¹³ And I vvil not haue you ignorant (brethren) that I haue often purposed to come vnto you (and haue been staied hitherto) that I may haue some fruite in you, as also in the other Gentiles. ¹⁴ To the Greekes and the Barbarous, to the vvise and the vvvise I am detter. ¹⁵ so (as much as is in me) I am ready to euangelize to you also that are at Rome.

¹⁶ For I am not ashamed of the Gospel. For it is the povver of God, vnto saluation to euerie one that beleueeth, to the Iew first and to the Greeke. ¹⁷ For the iustice of God is reuealed therein by faith into faith: as it is vvritten: *And the iust liueth by faith.*

¹⁸ For the vvyrath of God from heauen is reuealed, vpon all impietie and iniustice of those men that deteine the veritie of God in iniustice: ¹⁹ because, that of God vvich is knovven, is manifest in them. For God hath manifested it vnto them.

²⁰ For his inuisible things, from the creation of the vvorld are seen, being vnderstoode by those thynges that are made: his eternal povver also and Diuinitie: so that they are inexcusable. ²¹ Because, vvhereas they knewe God, they haue not glorified him as God, or giuen thanks: but are become vaine in their cogitations, and their foolish hart hath been darkened. ²² for, saying them selues to be vvise, they became fooles.

²³ And they changed the glorie of the incorruptible God, into a similitude of the image of a corruptible man, and of foules and foure-footed beastes and of them that creepe. ²⁴ (For the vvich cause God hath deliuered them vp vnto the desires of their hart, into vnclennesse, for to abuse their owne bodies among them selues ignominiously.) ²⁵ vvho haue changed the veritie of God into lying: and haue

AUTHORISED — 1611.

established, ¹² That is, that I may be comforted *with you, by the mutuall faith both of you and me.

¹³ Now I would not haue you ignorant, brethren, that oftentimes I purposed to come vnto you, (but was let hitherto) that I might haue some fruit * among you also, euen as among other Gentiles. ¹⁴ I am debter both to the Greeks, and to the Barbarians, both to the wise, and to the vnwise. ¹⁵ So, as much as in mee is, I am ready to preach the Gospel to you that are at Rome also. ¹⁶ For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation, to euerie one that beleueeth, to the few first, and also to the Greeke. ¹⁷ For therein is the righteousness of God reueiled from faith to faith: as it is written, The iust shall liue by faith. ¹⁸ For the wrath of God is reueiled from heauen against all vngodlinesse, and vnrighteousnesse of men, who hold the truth in vnrighteousnesse. ¹⁹ Because that which may be knowne of God, is manifest ⁹ in them, for God hath shewed it vnto them.

²⁰ For the inuisible things of him from the Creation of the world, are clearly seene, being vnderstood by the thynges that are made, *euen* his eternall Power and Godhead, ⁷ so that they are without excuse: ²¹ Because that when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was darkened: ²² Professing themselves to be wise, they became fooles: ²³ And changed the glory of the vncorruptible God, into an image made like to corruptible man, and to birdes, and foure footed beasts, and creeping thynges: ²⁴ Wherefore God also gaue them vp to vnclennesse, through the lusts of their owne hearts, to dishonour their owne bodies betwene themselves: ²⁵ Who changed the truth of God into a lye, and worshipped and serued the

* Or, in you. ⁹ Or, to them. ⁷ Or, that they may be.

ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν. ²⁶ διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας· αἷ τε γὰρ θήλειαι αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν. ²⁷ Ὁμοίως ¹τε| καὶ οἱ ^kἄρρενες| ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. ²⁸ Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, ²⁹ πεπληρωμένους πάσῃ ἀδικίᾳ, ¹πορνείᾳ,| ²πονηρίᾳ, ³πλεονεξίᾳ, ⁴κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας· ³⁰ ψιθυριστὰς· καταλάλους, θεοστυγεῖς, ὕβριστὰς, ὑπερηφάνους,

¹ Alex. ἔλ.^k Alex. ἄρσενες.

WICLIF—1380.

and serueden a creature, rather thanne to the creature, that is blessid in to worldis of worldis amen. ²⁶ Therfor god bitook hem in to passious of schenshiper for the wyumen of hem chaungeden the kyndli vse in to that use that is agens kinde; ²⁷ also men forsoken the kindli vse of womman; and brenned in her desiris to gidre; and men in to men wrougten filthehed, and resceyueden in to hem silf the mede that bihofte of her error.

²⁸ and as they preuden that thei hadden not god in knowynge: god bi took hem in to a repleuable witte; that thei do tho thingis that ben not couenable; that thei be fullid with al wickidnes, malice, fornyciacion, couetise, weywardnesse, full of enuy, mansleyngis strif, gile, yuel wille, pryuy bacheters, ³⁰ detractouris, hateful to god, debaters, proude, and his ouer mesure, fynders of yuel thingis; not obeischynge to fadir and modir, ³¹ vnmanerli with outen loue, with outen bonde of pees, with outen merci; ³² the whiche whanne thei hadden knowe the riȝtwisnesse of god, vnderstoden not, that thei that don suche thingis: ben worthi the deeth; noot onli thei that don tho thingis, but also thei that consenten to the doers.

2. WHEREFOR thou art vnexcusable eche man that demest; for in what thing thou demest another man: thou condemnest thy self; for thou doist the same thingis: whiche thou demest. ² ¶ we witen, that the dome of god is after trithe agens hem: that thou suche thingis, ³ but gessist thou man, that demest hem that don suche thingis, and thou doist these thingis: that thou schalt escape the dome of god? ⁴ where dispisist thou the richesse of his goodnesse, and the paciens and the long abidenge? knowist thou not that the benygnyte of god: ledith thee to forthinkyngre;

schenshipe, shame, or reproach. mede, reward.
repleuable, suitable; yuel, evil; lit, high. demest, iudgest.
wilen, knowen. dymme, judgment. where, in herther.
forthinkyngre, repentyng.

TYNDALE—1534.

the creatures more then the maker, which is blessed for ever. Amen. ²⁶ For this cause god gave them vp vnto shamfull lustes. For even their women did chaunge the naturall vse vnto the vnnaturall. ²⁷ And lyke wyse also the men lefted the naturall vse of the woman; and brent in their lustes one on another. And man with man wrought filthynes, and receaved in them selues the rewarde of their errorre; as it was accordyng.

²⁸ And as it semed not good vnto them to be knowne of God, even so God deliuered them vp vnto a leawde mynd; that they shuld do tho thinges which were not conly, ²⁹ beinge full of all vnrighteous doinge of fornicacion, wickednes, couetousnes, maliciousnes, full of envie, murther, debate, disseyte, euill condicioned, whyspers; ³⁰ backbiters, haters of God, doers of wronge, proude, boasters, bringers vp of euill thinges, disobedient to fader and mother, ³¹ with out vnderstandinge, covenante breakers, vnlovinge, trucebreakers and merciles. ³² Which men though they knew the rightewesnes of God, how that they which soche thinges commyt, are worthy of deeth; yet not only do the same; but also haue pleasure in them that do them.

2. THEREFORE arte thou inexcusable o man, whosoever thou be that iudgest. For in the same wherin thou iudgest another, thou condemnest thy selfe. For thou that iudgest, doest even the same selfe thinges. ² But we are sure that the iudgement of God is accordyng to trueth, agaynst them which commit soche thinges. ³ Thinkest thou this O thou man that iudgest them which do soche thinges, and yet doest even the very same; that thou shalt escape the iudgement of God?

⁴ Ether despisest thou the riches of his goodnes, pacience and longe sufferaunce? and remembrest not how that the kyndnes of God leadeth the to repentaunce?

CRANMER—1539.

more then him that made them, which is blessed for ener. Amen. ²⁶ Wherefore, God gaue them vp vnto shamfull lustes: For euen their women dyd chaunge the naturall vse in to that which is agaynst nature: ²⁷ And lyke wyse also the men, lefted the natural vse of the woman, and brent in their lustes one with another, men with men wrought filthynes, and receaved to them selues the rewarde of their errorre, as it was accordyng.

²⁸ And as they regarded not to knowe God euen so God deliuered them vp vnto a lewde mynd, that they shulde do those thinges which were not conly, ²⁹ beinge full of all vnrighteousnesse, fornicacion, wickednes, couetousnes, maliciousnes, full of enyue murther, debate, disseyte, euill condicyoned, whyspers, ³⁰ backbiters, haters of God, doers of wronge, proude, boasters, bringers vp of euill thynges, disobedynt to fader and mother, ³¹ without vnderstandyng, couenante breakers, vnlouyng, trucebreakers, vnmercifull. ³² Which men, though they knew the rightwesnes of God, (considered not) how that they which commyt soche thynges, are worthy of deeth, not only (they that) do the same but also (they whych) haue pleasure in them that do them.

2. THEREFORE art thou inexcusable: O man, whosoever thou be that iudgest. For in that same wherin thou iudgest another thou condemnest thy selfe. For thou that iudgest, doest euen the same selfe thinges. ² But we are sure, that the iudgement of God is accordyng to trueth, agaynst them which commit soch thynges. ³ Thinkest thou this, O thou man that iudgest them which do soche thynges, and doest euen the very same thy selfe, that thou shalt escape the iudgement of God? ⁴ Ether despisest thou the riches of his goodnes, and paycence and longe sufferaunce, not knowing that the kyndnes of God leadeth the to repentaunce?

ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, ³¹ ἄσυνέτους, ἄσυνθέτους, ἀστόργους, ³² ἄσπόνδους, ἀνελεήμονας· ὅτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγινόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσοσιν.

II. Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. ² οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστι κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας· ³ λογιζῇ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ; ⁴ ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς

¹ Alex. = πορνεία.³² Alex. = ἀσπόνδους.

GENEVA — 1557.

worshipped and served the creatures, neglecting the Creator, which is blessed for ever. Amen. ²⁵ For this cause God gaue them vp unto shamlful lustes: for euen their women dyd change the natural vse into that which is agaynst nature. ²⁷ And lykewyse also the men left the natural vse of the woman, and burned in their lustes one with another, and man with man wrought filthines, and receaued in them selues, the recompence of their error, as was accordyng.

²⁸ And as they regarded not to knowe God, *euen so* God deliuered them vp vnto a lewde mynde, that they should do those things which are not comly, ²⁹ Being full of all vnrighteousnes, fornication, wickednes, couetousnes, maliciousnes, full of enie, murder, debate, disceyte, takyng all things in the euyl parte, whysperers, ³⁰ Backbiters, haters of God, doers of wronge, proude, bosters, inuenters of euyl thynges, disobedient to father and mother, ³¹ without vnderstanding, couenant breakers, without natural affection, promes breakers, merces. ³² Which men, though they knew the Lawe *ordayned* by God, how that they which commit suche thynges, are worthy of death: yet not only do the same, but also fauour them that do them.

2. THEREFORE thou art inexcusable ὁ man, whosoever thou art that iudget. for in that same wherein thou iudget another, thou condemnest thy selfe: for thou that iudget, doest euen the same selfe thynges. ² But we are sure that the iudgement of God is according to trueth, against them which commit such thynges. ³ Thinkest thou this, ὁ thou man that iudget them which do suche thynges, and yet doest enen the very same, that thou shalt escape the iudgement of God? ⁴ Ether despisest thou the riches of his goodnes, and patience, and longe sufferance? and remembreth not how that the kyndnes of God leadeh thee to repentance?

RHEIMS — 1582.

vvorshipped and served the creature rather then the creator, vvho is blessed for euer. Amen. ²⁶ Therefore God hath deliuered them into passions of ignominy. For their vvomen haue changed the natural vse, into that vse that is contrarie to nature. ²⁷ And in like maner the men also, leauing the natural vse of the vvoman, haue burned in their desires one toward another, men vpon men vvorking turpitude, and the reuward of their errorr (vvhich they should) receauing in them selues. ²⁸ And as they liked not to haue God in knowledge: God deliuered them vp into a reprobate sense: to doe those things that are not conuenient:

²⁹ replenished vvith al iniquitie, malice, fornication, auarice, vvickednes, ful of enie, murder, contention, guile, malignitie, vvhisperers, ³⁰ detractours, odible to God, contumelious, proude, hautie, inuentours of euil things, disobedient to parents, ³¹ folish, dissolute, vvithout affection, vvithout fidelitie, vvithout merie.

³² Who vvhereas they knerv the iustice of God, did not vnderstand that they vvhich doe such things, are vvorthie of death: not only they that doe them, but they also that consent to the doers.

2. FOR the vvhich cause thou art inexcusable ὁ man vvhosoever thou be that iudget. For vvherein thou iudget another, thou condemnest thy self. for thou doest the same things vvhich thou iudget.

² For vve knovv that the iudgement of God is according to veritie vpon them that doe such things. ³ And doest thou suppose this ὁ man that iudget them which doe such things, and doest the same, that thou shalt escape the iudgement of God? ⁴ Or doest thou contemne the riches of his goodnes, and patience, and longanimitie, not knowing that the benignity of God bringeth thee to

AUTHORISED — 1611.

creature more then the Creator, who is blessed for euer. Amen.

²⁶ For this cause God gaue them vp vnto vile affections: for euen their women did change the natural vse into that which is against nature: ²⁷ And likewise also the men, leauing the natural vse of the woman, burned in their lust one towards another, men with men working that which is vnseemly, and receiuing in themselves that recompense of their errorr which was meete. ²⁸ And euen as they did not like to ^a retaine God in *their* knowledge, God gaue them ouer to ^b a reprobate minde, to doe those things which are not conuenient:

²⁹ Being filled with all vnrighteousnes, fornication, wickednesse, couetousnesse, maliciousnesse, full of eniue, murder, debate, deceit, malignitie, whisperers, ³⁰ Backbiters, haters of God, despitefull, proud, boasters, inuenters of euill things, disobedient to parents; ³¹ Without vnderstanding, couenant breakers, ^c without natural affection, implacable, vnmercifull; ³² Who knowing the iudgment of God, (that they which commit such things, are worthy of death) not only do the same, but ^d haue pleasure in them that doe them.

2. THEREFORE, thou art inexcusable, O man, whosoever thou art that iudget: for wherein thou iudget another, thou condemnest thy selfe, for thou that iudget doest the same things. ² But wee are sure that the iudgement of God is according to trueth, against them which commit such things. ³ And thinkest thou this, O man, that iudget them which doe such things, and doest the same, that thou shalt escape the iudgment of God? ⁴ Or despisest thou the riches of his goodness, and forbearance, and long suffering, not knowing that the goodnes of God leadeh

^a Or, to acknowledge. ^b Or, a minde void of iudgment. ^c Or, vnmerciable. ^d Or, consent with them.

μετανοιάν σε ἄγει; ⁵ κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν
θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ
Θεοῦ, ⁶ ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. ⁷ τοῖς μὲν καθ' ὑπομονὴν ἔργον
ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι, ζοὴν αἰώνιον. ⁸ τοῖς δὲ ἐξ ἐριθείας,
καὶ ἀπειθοῦσι ⁹ μὲν | τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, ¹⁰ ὁμῶς καὶ ὀργῇ, | ¹¹ ὁλίγῃς
καὶ στενοχωρίᾳ, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰου-
δαίου τε πρῶτον καὶ Ἑλλήνος. ¹² δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ
τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλλήνι. ¹³ οὐ γάρ ἐστι προσωποληψία παρὰ τῷ
Θεῷ. ¹⁴ ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολούνται· καὶ ὅσοι ἐν νόμῳ ἥμαρ-
τον, διὰ νόμου κριθήσονται, ¹⁵ οὐ γὰρ οἱ ἀκροαταὶ ¹⁶ τοῦ | νόμου δίκαιοι παρὰ τῷ Θεῷ,

⁵ Alex. = μιν.⁶ Alex. ἐργὴ καὶ θυμός.⁷ Alex. = τοῦ.

WICLIIF — 1380.

⁵ but aftir thin hardnesse *τιν* vrepentaunte
herte : thou tresourist to thee wraththe in
the dai of wraththe, and of schewynge of
the riȝtful dome of god, ⁶ that schal ȝilde
to eche man aftir his werkis, sothli to
hem that ben bi paciens of gode werke,
⁷ glorie and honour and vncorruptioun, to
hem that seken euerlastynge liif, ⁸ but to
hem that ben of striif, and that assenten
not to truthe but bileuen to wickidnesse :
wraththe *τι* indignacioun, ⁹ tribulacioun and
angwische, in to eche soule of man that
worcith *yuēl*, to the iewe first and to the
greeke, ¹⁰ but glorie and honour, and pees
to eche man that worcith good thing, to
the iew first and to the greeke, ¹¹ for ac-
cepçioun of persones : is not anentis god.
for who euer hath synned with oute the
lawe, schuln perische with oute the lawe,

¹² and who euer han synned in the lawe :
thei schuln be demed bi the lawe, ¹³ for
the herers of lawe : be not iust anentis
god but the doers of the lawe schuln be
made iust, ¹⁴ for whanne hethen men that
han not lawe, don kyndli tho thingis that
ben of the lawe : thei haunynge not suche
maner lawe ben lawe to hem self, ¹⁵ that
schewen the werk of the lawe writun in
her hertis, for the consiens of hem ȝildith
to hem a witnessynge betwixe hem self
of thouȝtis, that ben accusynge or defend-
ynge, ¹⁶ in the dai whanne god schal deme
the pruy thingis of men, aftir my gospel
bi iesus crist.

¹⁷ but if thou art named a iew, and restist
in the lawe, and hast glorie in god : ¹⁸ and
hast knowe his wille & thou lerned bi
the lawe : ¹⁹ preuest the more profitable
thingis, and tristist thi self to be a leder
of blynde men, the lich of hem that ben
in darkness, ²⁰ a teacher of vnwise men,
a maister of srong children : that hast the
forme of kunnyng and of truthe in the
lawe, ²¹ what thanne techist thou another :

TYNDALE — 1534.

⁵ But thou after thyne harde herte that
cannot repent, heapest the togedder the
treasure of wrath agaynste the daye of
vengeaunce, when shalbe opened the
rightewes iudgement of god, ⁶ which will
rewarde every man accordinge to his
dedes : ⁷ that is to saye, prayse, honoure
and immortalite, to them which continue
in good doynge, and seke eternall lyfe.
⁸ But vnto them that are rebellious and
disobey the trueth, yet folowe iniquyte,
shall come indignacioun and wrath, ⁹ tribu-
lacion and anguysshe, vpon the soule
of every man that doth euyl : of the
Iewe fyrst, and also of the gentyll. ¹⁰ To
every man that doth good, shall come
prayse, honoure and peace, to the Iewe
fyrst, and also to the gentyll. ¹¹ For ther
is no parcialyte with god. ¹² But whoso-
ever hath synned with oute lawe, shall
perishe with oute lawe. And as many as
haue synned vnder the lawe, shalbe iudged
by the lawe. ¹³ For before god they are
not ryghteous which heare the lawe : but
the doers of the lawe shalbe iustified.
¹⁴ For if the gentyls which have no lawe,
do of nature the thynges contayned in
the lawe : then they haunynge no lawe,
are a lawe vnto them selues, ¹⁵ which
shewe the dede of the lawe written in
their hertes : whyll their consience beareth
witnes vnto them, and also their
thoughtes, accusynge one another or ex-
cusynge, ¹⁶ at the daye when god shall
iudge the secretes of men by Iesus Christ,
accordinge to my Gospell.

¹⁷ Beholde, thou arte called a Iewe, and
trustest in the lawe, and reioysist in God,
and knowest his will, and hast experience
of good and bad, in that thou arte in-
formed by the lawe : ¹⁸ and belevest that
thou thy self arte a gyde vnto the blynde,
a lyght to them which are in darkness,
¹⁹ an informer of them which lacke dis-
crecyon, a teacher of vnlearned, which
hast the ensample of that which ought to
be knowen, and of the trueth in the lawe.
²¹ But thou which teachest another teachest

CRANMER — 1539.

⁵ But thou after thy stubburnesse, and
herte that cannot repent, heapest vnto
thy selfe wrath agaynst the daye of ven-
geaunce, when shalbe opened the ryghte-
wes iudgement of God, ⁶ which will
reward euery man accordynge to hys
dedes : ⁷ that is to saye, prayse, honoure
and immortalite, to them which contynue
in good doynge, and seke immortalite.
⁸ But vnto them that are rebelles, and
that do not obey the trueth, but folowe
vnrighteousnes, shall come indignacyon
and wrath, ⁹ tribulacion and anguysshe
vpon the soule of euery man that doth
euyl : of the Iew fyrst, and also of the
Gentyl. ¹⁰ To euery man that doth good,
shall come prayse, and honoure, and peace,
to the Iew fyrst and also to the Gentyl.
¹¹ For ther is no respect of personnes,
with God. ¹² For whosoever hath synned
without lawe, shall also peryshe without
lawe. And as many as haue synned in
the lawe, shalbe iudged by the lawe. ¹³ For
in the syght of God, they are not ryghte-
ous which heare the lawe : but the doers
of the lawe shalbe iustified. ¹⁴ For whan
the Gentyls which haue not the lawe,
do of nature the thynges contayned in
the lawe : then they haunynge not the
lawe, are a lawe vnto them selues, ¹⁵ which
shew the dede of the lawe written in their
hertes : whyll their consience beareth
witnes vnto them, and also their thoughtes,
accusynge one another or excusynge, ¹⁶ at
the daye when the Lord shall iudge the
secretes of men by Iesus Christ, accord-
ynge to my Gospell.

¹⁷ Beholde, thou art called a Iew, and
trustest in the lawe, and makest thy boast
of God, ¹⁸ and knowest his will, and
alowest the thynges that he excellent,
and art informed by the lawe : ¹⁹ and
belest that thou thy self art a gyde of
the blynde, a lyght of them which are in
darknes, ²⁰ an informer of them which
lacke discrecyon, a teacher of the vn-
learned, which hast the ensample of
knowledge, and of the trueth by the lawe.
²¹ Thou therefore which teachest another,

same iudgment. *pryue*, *ȝyld*. *with*, *truely*. *yuēl*, *euil*.
anentis *with*. *demed*, *iudged*. *tristist*, *trustest*.

ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται. ¹⁴ Όταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ⁹ ποιῇ, οἱ τοὶ νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμοι· ¹⁵ οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγοροῦντων ἡ καὶ ἀπολογουμένων) ¹⁶ ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, καὶ ἐπὶ τὰ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ. ¹⁷ Εἰ δὲ | σὺ Ἰουδαῖος ἐπονομάξῃ, καὶ ἐπανάπαυ⁹ τῶν νόμων, καὶ καυχᾶσαι ἐν Θεῷ, ¹⁸ καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ ἀφάερα, κατηγορούμενος ἐκ τοῦ νόμου· ¹⁹ πέποιθας τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, ²⁰ παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ· ²¹ ὁ οὖν διδάσκων ἕτερον,

⁹ Alex. s. ποιῶσιν s. ποιῶσιν.

⁹ Alex. ἴδ' s. ἴδ' et sic Rec.

⁹ Alex. = τῶ.

GENEVA—1557.

⁵ But thou, after thy stubbernesce and heart that can not repent, heapest vnto thy selfe wrath agaynst the day of vengeance, when shalbe opened the rightuous iudgement of God. ⁶ Which wil rewarde every man according to his dedes. ⁷ That is to say, to them which by continuance in wel doing seke prayse, honour, and immortalitie : eternal life. ⁸ But vnto them that are contentious and disobey the trueth, and folowe iniquitie, shal be rendered indignation and wrath : ⁹ Tribulation and anguyshe vpon the soule of every man that doth euyl : of the Iewe fyrst, and also of the Greke. ¹⁰ But to every man that doth good, shal be rendered prayse, honour, and peace, to the Iewe fyrst, and also to the Greke. ¹¹ For there is no respect of persons with God. ¹² For whosoever hath synned without Lawe, shal perish also without Lawe : and as many as haue synned in the Lawe, shalbe iudged by the Lawe. ¹³ For before God they are not ryghteous which heare the Lawe : but the doers of the Lawe shalbe iustified.

¹⁴ For when the Gentils which haue no Lawe, do of Nature the thynges containyd in the Lawe : then they hauyng no Lawe, are a Lawe vnto them selues. ¹⁵ Which shewe the effect of the Lawe written in their heartes : while their conscience beareth witness vnto them, and also their thoughtes accusing one another, or excusing. ¹⁶ At the day when God shal iudge the secretes of men by Iesus Christ, according to my gospel. ¹⁷ Beholde, thou art called a Iewe, and trustest in the Lawe, and gloriest in God. ¹⁸ And knowest his wil, and allowest the thynges that are excellent, in that thou art informed by the Lawe : ¹⁹ And beluest that thou thy selfe art a gyde of the blynde, a light of them which are in darknes : ²⁰ An informer of them which lacke discretion, a teacher of vnlearned, which hast the information of knowledge, and of the trueth in the Lawe. ²¹ Thou therefore, which teachest another,

RHEIMS—1582.

penance ? ⁵ But according to thy hardnes and impenitent hart, thou heapest to thy self vnrath, in the day of vvrath and of the reuelation of the iust iudgement of God. ⁶ vvhoo vvil render to every man according to his vvorkes. ⁷ to them truly that according to patience in good vvorke, seeke glorie and honour and incorruption, life eternal. ⁸ but to them that are of contention, and that obey not the trueth, but giue credite to iniquitie, vvrath and indignation. ⁹ Tribulation and anguish vpon euery soul of man that vvorketh euil, of the Iewes first and of the Greeke : ¹⁰ but glorie and honour and peace to every one that vvorketh good, to the Iew first and to the Greeke. ¹¹ for there is no acceptiō of persons vvith God.

¹² For vvhosoeuer haue sinned vvithout the Lavv, vvithout the Lavv shal perish : and vvhosoeuer haue sinned in the Lavv, by the Lavv shal be iudged. ¹³ For not the hearers of the Lavv are iust vvith God : but the doers of the Lavv shal be iustified. ¹⁴ For vvhen the Gentiles vvich haue not the Lavv, naturally doe those thynges that are of the Lavv : the same not hauing the Lavv, them selues are a lavv to them selues : ¹⁵ vvho shew the vvorke of the Lavv vvritten in their hartes, their conscience giuing testimonie to them, and among them selues mutually their thoughtes accusing, or also defending. ¹⁶ in the day vvhen God shal iudge the secretes of men, according to my Gospel, by IESVS CHRIST.

¹⁷ But if thou be surnamed a Iew, and restest in the Lavv, and doest glorie in God. ¹⁸ and knovvest his vvil, and approuest the more profitable thynges, instructed by the Lavv, ¹⁹ presumest that thy self art a leader of the blinde, a light of them that are in darknes, ²⁰ a teacher of the foolish, a maister of infants, hauing the forme of science and of veritie in the Lavv. ²¹ Thou therefore that teachest an

AUTHORISED—1611.

thee to repentance ? ⁵ But after thy hardnesse, and impenitent heart, treasurest vp vnto thy selfe wrath, against the day of wrath, and reuelation of the righteous iudgement of God : ⁶ Who will render to every man according to his deeds : ⁷ To them, who by patient continuance in well doing, seeke for glory, and honour, and immortality, eternal life : ⁸ But vnto them that are contentious, and doe not obey the trueth, but obey vnrighteousnes, indignation, and wrath. ⁹ Tribulation, and anguish vpon euery soule of man that doeth euill, of the Iew first, and also of the ¹⁰ Gentile. ¹⁰ But glory, honour, and peace, to every man that worketh good, to the Iew first, and also to the ¹¹ Gentile. ¹¹ For there is no respect of persons with God.

¹² For as many as haue sinned without Law, shall also perish without Law : and as many as haue sinned in the Law, shalbe iudged by the Law. ¹³ (For not the hearers of the Law are iust before God, but the doers of the Law shalbe iustified ; ¹⁴ For when the Gentiles which haue not the Law, doe by nature the things contained in the Law : these hauing not the law, are a Law vnto themselves, ¹⁵ Which shew the worke of the Law written in their hearts, their conscience also bearing witness, and their thoughts ¹⁶ the meane while accusing, or else excusing one another : ¹⁶ In the day when God shal iudge the secretes of men by Iesus Christ, according to my Gospel. ¹⁷ Behold, thou art called a Iew, and restest in the Law, and makest thy boast of God : ¹⁸ And knowest his wil, and ¹⁹ approuest the things that are more excellent, being instructed out of the Law, ¹⁹ And art confident that thou thy selfe art a guide of the blinde, a light of them which are in darknes : ²⁰ An instructour of the foolish, a teacher of babes : which hast the forme of knowledge and of the trueth in the Law : ²¹ Thou therefore which teachest another, teachest

⁹ Or, Greeke. ¹⁰ Or, the conscience witnessing with them. ¹¹ Or, between themselves. ¹² Or, triest the things that differ.

σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις; ²² ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ βδελυσσόμενος τὰ ἔδωλα, ἱεροσυλεῖς; ²³ ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάξεις; ²⁴ “Τὸ γὰρ ὄνομα τοῦ Θεοῦ “ δι’ ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι,” καθὼς γέγραπται. ²⁵ Περιτομή μὲν γὰρ ὠφελεῖ, εἰς νόμον πράσσης· εἰς δὲ παραβάτης νόμου ἦς, ἡ περιτομή σου ἀκροβυστία γέγονεν. ²⁶ εἰς οὖν ἡ ἀκροβυστία τὰ δικαίωματα τοῦ νόμου φυλάσσει, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται; ²⁷ καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελούσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου; ²⁸ οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαίος ἐστίν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή; ²⁹ ἀλλ’ ὁ ἐν τῷ κρυπτῷ Ἰουδαίος, καὶ περιτομή καρδίας ἐν πνεύματι, οὐ γράμματι·

¹ Alex. μεν.

WICLIIF—1380.

and techist not thy self? thou that prechist that me schal not stele/steilst? ²² thou that techist that me schal do no lecherie: doist lecherie; thou that wlatist mawmetis: doist sacrilegie; ²³ thou that hast glorie in the lawe: vnworschipist god bi brekyng of the lawe; ²⁴ for the name of god: is blafmed bi þou among hethen men, as it is writun/

²⁵ for circumcisioun profetith if thou kepe the lawe, but if thou be a trespassour agen the lawe, thi circumcisioun is made prepuce/ ²⁶ therfor if prepuce kepe the riȝtwisnessis of the lawe: whether his prepuce schal not be arettid in to circumcisioun? ²⁷ and the prepuce of kynde that fulfillith the lawe: schal deme thee, that bi lettre and circumcisioun art trespassour agen the lawe; ²⁸ for he that is in opene is not a iew, nether it is circumcisioun that is openli in the fleisch, ²⁹ but he that is a iewe in hid, and circumcisioun of herte, in spirit, not bi the lettre, whos preisynge is not of men but of god.

3. WHAT thanne is more to a iew: or what profit of circumcisioun? ² myche bi alle wise first for the spekyngis of god, werun bitakun to hem? and what if summe of hem bileuden not? whether the vnbeleue of hem, hath avoidid the feith of god? ³ god forbede/ for god is sothfast: but eche man a lier, as it is writun; that thou be iustified in thi wordis: ⁴ ouercome whanne thou art demed/

⁵ but if ourc wickidnesse comende the riȝtwisnesse of god, what thanne schulu we seie? whether god is wickid; that bryngith in wraththe? aftir man I seie/ ⁶ god forbede/ ellis hou schal god deme this world? ⁷ for if the truthe of god, hath aboundid in my lesynge in to glorie of hym, what ȝit am I demed as a synner? ⁸ and not as we ben blafmed, and as

TYNDALE—1534.

not thy selfe. Thou preachest, a man shuld not steale: and yet thou stealest. ²² Thou sayst, a man shuld not commit aduourty: and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honour. ²³ Thou reioycest in the lawe, and thorow breakinge the lawe dishonourest God. ²⁴ For the name of god is euyl spoken of amonge the Gentyls thorow you, as it is writen.

²⁵ Circumcision verely awayleth, if thou kepe the lawe. But if thou breake the lawe, thy circumcision is made vncircumcision. ²⁶ Therefore if the vncircumcised kepe the ryght thinges contayned in the lawe: shall not his vncircumcision be counted for circumcision? ²⁷ And shall not vncircumcision which is by nature (yf it kepe the lawe) iudge the which beyng vnder the letter and circumcisioun/ dost transgresse the lawe? ²⁸ For he is not a Iewe, which is a Iewe out warde. Nether is that thyng circumcisioun, which is outwarde in the fleshe. ²⁹ But he is a Iewe which is hid wythin and the circumcisioun of the herte is the true circumcisioun, which is in the sprete/ and not in the letter whose prayse is not of men/ but of god.

3. WHAT preferment then hath the Iewe? other what a vauntage th circumcisioun? ² Surely very moche. Fyrst vnto them was committed the worde of God ³ What then though some of them did not beleue? shall their vnbeleue make the promes of god with out effecte? ⁴ God forbid. Let god be true, and all men lyars/ as it is writen: That thou myghtest be iustified in thy sayinge and shuldest overcome when thou arte iudged.

⁵ Yf ourc vnrightwesnes make the rightwesnes of God more excellent: what shall we saye? Is God vnrighteous which taketh vengeance? I speake after the maner of men. ⁶ God forbid. For how then shall God iudge the worlde? ⁷ Yf the veritie of God appere more excellent thorow my lyce vnto his prayse/ why am I hence forth iudged as a synner? ⁸ and

CRANMER—1539.

teachest not thy selfe. Thou preachest, a man shulde not steale: yet thou stealest. ²² Thou that sayst, a man shuld not commit aduourty, breakest wedlocke. Thou abhorrest ymages, and yet robbest God of his honour. ²³ Thou that makest thy boast of the lawe, thorow breakynge the lawe dishonourest God. ²⁴ For the name of God is euyl spoken of amonge the Gentyls, thorow you as it is writen.

²⁵ For circumcisioun verely awayleth, yf thou kepe the lawe. But yf thou be a breaker of the lawe, thy circumcisioun is turned to vncircumcisioun. ²⁶ Therefore, yf the vncircumcised kepe the ryght thynges contayned in the lawe, shall not his vncircumcision be counted for circumcisioun? ²⁷ And shall not vncircumcisioun which is by nature (yf it kepe the lawe) iudge the, which beyng vnder the letter and circumcisioun, dost transgresse the lawe? ²⁸ He is not a Iewe, which is a Iewe outwarde in the fleshe. ²⁹ But he is a Iew which is hid wythin, and the circumcisioun of the herte is the true circumcisioun, which consisteth in the sprete and not in the letter: whose prayse is not of men, but of God.

3. WHAT preferment then hath the Iew? or what aduantage th circumcisioun? ² Surely very moche. Fyrst because that vnto them were committed the wordes of God. ³ What then though some of them dyd not beleue? shall their vnbeleue make the promes of God without effecte? ⁴ God forbyd. Let God be true, and euery man a liar, as it is writen: that thou myghtest be iustified in thy sayings, and ouercome, when thou art iudged.

⁵ Yf ourc vnryghtwesnes make the rightwesnes of God more excellent: what shall we saye? Is God vnrighteous, which taketh vengeance? I speake after the maner of men: ⁶ God forbid. For how then shall God iudge the worlde? ⁷ For if the truthe of God appere more excellent thorow my lyce, vnto his prayse, why am I hence forth iudged as a synner? ⁸ and not rather (as men speake euyl of

wlatist, abhorrest. mawmetis, idols. prepuce, vncircumcisioun. arettid, imputed. sothfast, true. demed, iudged. lesynge, /ysynge.

οὐδ' ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.

III. Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; ² πολλὴ, κατὰ πάντα τρόπον. πρῶτον 'μὲν γὰρ| ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. ³ τί γὰρ, εἰ ἠπίστησάν τινας; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει; ⁴ μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται, “Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί “σε.” ⁵ Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; (κατὰ ἄνθρωπον λέγω·) ⁶ μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; ⁷ εἰ “γὰρ| ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καγὼ ὡς ἁμαρτωλὸς κρίνομαι; ⁸ καὶ μὴ

* Alex. ὅι.

GENEVA—1557.

teachest thou not thy self? thou that preachest, A man sholde not steale, doest thou steale? ²² Thou that sayst, A man should not commit adoutry, breakest thou wedlocke? thou that abhorrest images, robbest thou God of his honour? ²³ Thou that makest boast of the Lawe, through breakyng the Lawe dishonourest thou God? ²⁴ For the Name of God is euyl spoken of among the Gentiles through you, as it is written. ²⁵ For Circumcision verely auayleth, yf thou kepest the Law: but yf thou breakest the Lawe, thy Circumcision is made vncircumcision. ²⁶ Therefore yf the vncircumcised kepe the right thinges contayned in the Lawe, shal not his vncircumcision be counted for Circumcision? ²⁷ And shal not vncircumcision which is by nature (yf it kepe the Lawe) iudge thee, which helyng vnder the letter, and Circumcision, doest transgresse the Lawe? ²⁸ For he is not a lewe, which is a lewe onely outward: neither is that Circumcision, which is onely outward in the fleshe: ²⁹ But he is a lewe which is hyd wyth in, and the Circumcision, of the heart, is the true Circumcision, which consisteth in the sprite, and not in the letter, the which Iewes prayse, is not of men but of God.

3. VVHAT preferment then hath the Iewe? other what auantageth Circumcision? ² Surely very much: for chiefly vnto them was committed the oracles of God. ³ But what then, thogh some of them dyd not beleue? shal their vnbeliefe make the promes of God without effect? ⁴ God forbid: yea let God be true, and all men lyars, as it is written, That thou myghtest be iustified in thy sayings, and overcome, when thou art iudged. ⁵ Yf our vnrighteousnes commendeth the righteousness of God, what shal we say? Is God vnrighteous which taketh vengeance? (I speake after the maner of men.) ⁶ God forbid: for how then shal God iudge the world?

⁷ For if the veritie of God hath more abounded through my lye, vnto his glorie, why am I hence forth condemned as a

RHEIMS—1582.

other, teachest not thy self: that preachest, men ought not to steale, thou stealest: ²² that saiest men should not commit adoutrie, thou committest adoutrie: that abhorrest idols, thou doest sacrilege:

²³ that doest glorie in the Lawv, thou by preuarication of the Lawv doest dishonour God. (²⁴ For the name of God through you is blasphemed among the Gentiles, as it is vvritten.) ²⁵ Circumcision in deede profiteth, if thou obserue the Lawv: but if thou be a preuaricator of the Lawv, thy circumcision is become prepuce. ²⁶ If then the prepuce keepe the iustices of the Lawv: shal not his prepuce be reputed for circumcision? ²⁷ and shal not that vvich of nature is prepuce, fulfilling the Lawv, iudge thee, that by the letter and circumcision art a preuaricator of the Lawv? ²⁸ For not he that is in open shevv, is a Ievv, nor that vvich is in open shevv, in the flesh, is circumcision:

²⁹ but he that is in secrete, is a Ievv: and the circumcision of the hart, in spirit, not in the letter: vvhoose praise is not of men, but of God.

3. WHAT preeminence then hath the Ievv, or what is the profit of circumcision? ² Much by al meanes. First surely because the vvordes of God vvere committed to them. ³ For vvhat if certaine of them haue not beleue? Hath their incredulitie made the faith of God frustrate? ⁴ God forbid, but God is true: and euery man a lyer, as it is vvritten: That thou maiest be iustified in thy vvordes, and overcome vvhen thou art iudged. ⁵ But if our iniquitie commend the iustice of God, vvhat shal vve say? Is God vnjust that executeth vvyrath? (I speake according to man) ⁶ God forbid. otherwise howv shal God iudge this vvorld? ⁷ For if the veritie of God hath abounded in my lie, vnto his glorie, vvhy am I also yet iudged as a sinner, ⁸ and not (as vve

AUTHORISED—1611.

thou not thy selfe? thou that preachest a man should not steale, doest thou steale? ²² Thou that sayest a man should not commit adultery, doest thou commit adultery? thou that abhorrest idols, doest thou commit sacrilege? ²³ Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God? ²⁴ For the Name of God is blasphemed among the Gentiles, through you, as it is written: ²⁵ For Circumcision verely profiteth if thou keepe the Law: but if thou be a breaker of the Law, thy Circumcision is made vncircumcision.

²⁶ Therefore, if the vncircumcision keepe the righteousness of the Law, shall not his vncircumcision be counted for Circumcision? ²⁷ And shall not vncircumcision which is by nature, if it fulfill the Law, iudge thee, who by the letter, and Circumcision, doest transgresse the Law? ²⁸ For he is not a few, which is one outwardly, neither is that Circumcision, which is outward in the flesh: ²⁹ But he is a Iew which is one inwardly, and Circumcision is, that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

3. WHAT advantage then hath the Iew? or what profit is there of Circumcision? ² Much euery way: chiefly, because that vnto them were committed the Oracles of God. ³ For what if some did not beleue? shall their vnbeliefe make the faith of God without effect? ⁴ God forbid: yea, let God be true, but euery man a her, as it is written, That thou mightest be iustified in thy sayings, and mightest overcome when thou art iudged. ⁵ But if our vnrighteousnesse commend the righteousness of God, what shall we say? Is God vnrighteous who taketh vengeance? (I speake as a man) ⁶ God forbid: for then how shall God iudge the world? ⁷ For if the truth of God hath more abounded through my lie vnto his glory; why yet am I also iudged as a sinner? ⁸ And

(καθὼς βλασφημούμεθα, καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν,) “Ὅτι ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὣν τὸ κρίμα ἐνδικόν ἐστι. ⁹ Τί οὖν; προεχόμεθα; οὐ πάντως. ¹⁰ προηγιασάμεθα | γὰρ Ἰουδαίους τε καὶ Ἑλλήνας πάντας ὑφ’ ἁμαρτίαν εἶναι, ¹⁰ καθὼς γέγραπται, “Ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς. ¹¹ οὐκ ἔστιν ὃ | συνιδῶν, “ οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν. ¹² πάντες ἐξέκλιναν, ἅμα ἡχρειώθησαν· οὐκ ἔστι “ ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός. ¹³ τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, “ ταῖς γλώσσαις αὐτῶν ἐδολιούσαν· ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν. ¹⁴ ὣν τὸ “ στόμα ἀρᾶς καὶ πικρίας γέμει. ¹⁵ ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα. ¹⁶ σύντριμμα “ καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν. ¹⁷ καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. ¹⁸ οὐκ “ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.” ¹⁹ Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος

⁹ Alex. ἡγιασάμεθα.¹⁰ Alex. = ὁ.

WICLIIF—1380.

summe men seien, that we seien, do we yuel thingis, that good thingis comen, whos dampnacioun is iust.

⁹ what thanne passen we hem/ nau/ for we han schewid bi skile, that alle bothe jewis and grekis, ben vndir synne: ¹⁰ as it is writun/ for there is no man iust: ¹¹ there is no man vnderstondyng nether sekyng god; ¹² alle boweden awaye to gidre, thei ben made vnpofitable, there is noon that doith good thing, there is noon til to oon; ¹³ the throte of hem is an open sepulchre, with her tungis thei didnen liffuli, the venym of snakis is vndir her lippis; ¹⁴ the mouth of whiche is ful of cursyng; ¹⁵ bitternesse: ¹⁶ the feet of hem ben swifte to schede blood; ¹⁷ sorwe and cursidnesse ben in the weies of hem: ¹⁸ and thei knewen not the weie of pees: ¹⁹ the drede of god is not bifor her iȝen/

⁹ and we witen that what euer thingis/ the lawe spekiȝh, it spekiȝh to hem that ben in the lawe; that eche mouth be stoppid, and eche world be made suȝte to god ¹⁰ for of the werkis of the lawe, eche fleisch schal not be iustified bifor hym/ For bi the lawe there is knowynge of synne; ¹¹ but now withouten the lawe, the riȝtwisnesse of god is schewid, that is witnessid of the lawe and the profetis; ¹² and the riȝtwisnesse of god is bi the feith of ihesu crist in to alle men and on alle men that beleuen in hym/

¹⁹ for there is no departyng for alle men synned, and han nede to the glorie of god; ²⁴ and ben iustified freli bi his grace: ²⁵ bi the aȝenbynging that is in crist ihesu; ²⁶ whom god ordeyned forȝeyr bi feith in his blood: to the schewyng of his riȝtwisnesse for remyscion of bifor goyng synnes; in the beryng vȝ of god, ²⁶ to the

TYNDALE—1534.

saye not rather (as men euyl speake of vs; and as some affirme that we saye) let vs do euyl; that good maye come therof. Whose dampnation is iuste.

⁹ What saye we then? Are we better then they? No in no wyse. For we haue all ready proved how that both Iewes and Gentils are all vnder synne; ¹⁰ as it is written: There is none righteous, no not one: ¹¹ there is none that vnderstandith; there is none that sketh after God; ¹² they are all gone out of the waye; they are all made vnpofyttable, there is none that doeth good; no not one. ¹³ Their throte is an open sepulchre; with their tongues they haue disceaved: the poyson of Aspes is vnder their lippes. ¹⁴ Whose mouthes are full of cursyng and bitternes. ¹⁵ Their fete are swyfte to shedd blood. ¹⁶ Destruction and wretchednes are in their wayes. ¹⁷ And the waye of peace they haue not known. ¹⁸ There is no feare of God before their eyes.

¹⁹ Ye and we knowe that whatsoever the lawe sayth; he sayth it to them which are vnder the lawe. That all mouthes maye be stopped and all the worlde be subdued to god; because that by the dedes of the lawe; shall no flesshe be iustified in the sight of God. ²⁰ For by the lawe cometh the knowledge of synne.

²¹ Now verely is the riȝtwesnes that cometh of God declared without the fulfilling of the lawe; hauinge witnes yet of the lawe and of the Prophetes. ²² The riȝtwesnes no dout which is good before God; cometh by the fayth of Iesus Christ; vnto all and vpon all that beleue.

There is no difference: ²³ for all haue synned; and lacke the prayse that is of valoure before God: ²⁴ but are iustified frely by his grace; through the redemption that is in Christ Iesu; ²⁵ whom God hath made a seate of mercy thorow faith in his blood; to shewe the riȝtwesnes which before him is of valoure; in that he forȝeue the synnes that are passed; which God dyd suffre ²⁶ to shewe at thys tyme; the

CRANMER—1539.

vs, and as some affirme that we saye) let vs do euyl, that good maye come therof. Whose dampnacyon is iuste.

⁹ What then? Are we better then they? No, in no wyse. For we haue all ready proued, how that both Iewes and Gentyls are all vnder synne, ¹⁰ as it is written, there is none ryghteous, no not one: ¹¹ there is none that vnderstandeth, there is none that sketh after God: ¹² they are all gone out of the waye, they are all vnpofyttable, ther is none that doeth good, no not one. ¹³ Their throte is an open sepulchre, with their tongues they haue disceaved: the poyson of aspes is vnder their lypes. ¹⁴ Whose mouth is full of cursyng and bytternes. ¹⁵ Their fete are swyfte to shedd blood. ¹⁶ Destruction and wretchednes are in their wayes, ¹⁷ and the waye of peace haue they not known. ¹⁸ There is no feare of God before their eyes.

¹⁹ We knowe that what thynges souer the lawe sayth, it sayth it to them which are vnder the lawe. That all mouthes maye be stopped, and that all the worlde maye be subdued to God, ²⁰ because that by the dedes of the lawe ther shall no flesshe be iustified in his syght, For by the lawe cometh the knowledg of synne.

²¹ But now is the ryghtewesnes of God declared without the lawe, for asmoch as it is alowed by the testimonye of the lawe and of the Prophetes. ²² The ryghtewesnes of God, cometh by the fayth of Iesus Christ, vnto all and vpon all them that beleue. (on hym)

There is no difference: ²³ for all haue synned, and are destitute of the glorie of God: ²⁴ but are iustified frely by his grace, through the redemption that is in Christ Iesu, ²⁵ whom God hath set forth to be the obtayner of mercy thorow faith, by the meanes of hys bloude, to declare hys ryghtcousnes, in that he forȝeue the synnes that are passed, which God dyd suffre, ²⁶ to shewe at thys tyme hys

λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ.²⁰ διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωνσις ἁμαρτίας.

²¹ Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· ²² δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας| τοὺς πιστεύοντας· οὐ γὰρ ἔστι διαστολή· ²³ πάντες γὰρ ἡμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, ²⁴ δικαιοῦμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ, ²⁵ ὃν προέθετο ὁ Θεὸς ἰλαστήριον ²⁶ διὰ τῆς πίστεως| ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πᾶρεσιν τῶν προγεγονότων ἁμαρτημάτων ²⁶ ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς

* Alex. = καὶ ἐπὶ πάντας.

* Alex. διὰ πίστεως.

GENEVA — 1557.

synner? ⁸ And (as men speake euyl of vs, and as some affirme that we say) why do we not euill, that good may come therof? whose damnation is iust. ⁹ What then? Are we better then they? No, in no wyse. For we haue already prouen, how that bothe Iewes and Gentiles are all vnder synne. ¹⁰ As it is written, There is none righteous, no not one. ¹¹ There is none that vnderstandeth, there is none that seeketh after God. ¹² They haue all gone out of the way, they haue also bene made vnprofitable, there is none that dothe good, no not one. ¹³ Their throte is an open sepulchre, they haue vsed their tonges to deccyt: the poyson of aspes is vnder their lippes. ¹⁴ Whose mouthes are ful of cursing and bytternes. ¹⁵ Theyfete are swyft to sheade bloud. ¹⁶ Destruction and calamitie are in their wayes. ¹⁷ And the way of peace they haue not known.

¹⁸ There is no feare of God before their eyes. ¹⁹ And we know that whosoener the Lawe sayeth, it sayeth it to them which are vnder the Lawe: that euery mouth may be stopped, and all the worlde be culpable before God. ²⁰ Therefore by the dedes of the Lawe, shal no fleshe be iustified in his sight, for by the Lawe cometh the knowledge of sinne. ²¹ But now is the rightuousnes of God declared without the Lawe, hauyng wites of the Lawe and of the Prophetes. ²² To wit, the rightuousnes of God by the fayth of Iesus Christe, vnto all, and vpon all that beleue.

²³ For there is no difference: for all haue synned, and are destitute of the glorie of God. ²⁴ And are iustified frely by his grace, through the redemption that is in Christ Iesus. ²⁵ Whom God hath set forth to be a pacification through faith in his bloude, to declare his rightuousnes, in that he forgoeth the synnes that are passed: ²⁶ Which God dyd suffer, to shewe at this

RHEIMS — 1582.

are blasphemed, and as some report vs to say) let vs doe euill, that there may come good? vvhose damnation is iust.

⁹ Vvhat then? do vve excel them? No, not so. For vve haue argued the Iewes and the Greekes, al to be vnder sinne: ¹⁰ as it is vvritten: *That there is not any man iust,* ¹¹ *there is not that vnderstandeth, there is not that seeketh after God.*

¹² *Al haue declined, they are become vnprofitable together: there is not that doeth good, there is not so much as one.* ¹³ *Their throte is an open sepulchre, vvith their tonges they dealt deceitfully. The venim of aspes vnder their lippes.* ¹⁴ *Vvhose mouth is ful of malediction and bitternes:* ¹⁵ *Their feete swyft to shede bloud.* ¹⁶ *Destruction and infelicitee in their wayes:*

¹⁷ *and the vway of peace they haue not known.* ¹⁸ *There is no feare of God before their eyes.* ¹⁹ And vve knowv that vvhatsoener the Lavv speaketh, to them it speaketh that are in the Lavv: that euery mouth may be stopped, and al the vvorld may be made subiect to God: ²⁰ because by the vvorkes of the Lavv no flesh shal be iustified before him. For by the Lavv is the knowlege of sinne.

²¹ But novv vvithout the Lavv the iustice of God is manifested: testified by the lavv and the Prophetes. ²² And the iustice of God by faith of IESVS CHRIST, vnto al and vpon al that beleuee in him. For there is no distinction. ²³ For al haue sinned: and doe neede the glorie of God.

²⁴ Iustified gratis by his grace, by the redemption that is in CHRIST IESVS, ²⁵ vvhom God hath proposed a propitiation, by faith in his bloud, to the shevvng of his iustice, for the remission of former sinnes, ²⁶ in the toleration of God,

AUTHORISED — 1611.

not rather as wee bee slanderously reported, and as some affirme that we say, Let vs doe euill, that good may come: whose damnation is iust. ⁹ What then? are wee better then they? No in no wise: for we haue before ^a proued that Iewes, and Gentiles, that they are all vnder sinne. ¹⁰ As it is written, There is none righteous, no not one: ¹¹ There is none that vnderstandeth, there is none that seeketh after God. ¹² They are all gone out of the way, they are together become vnprofitable, there is none that doeth good, no not one. ¹³ Their throte is an open sepulchre, with their tongues they haue vsed deceit, the poyson of Aspes is vnder their lippes: ¹⁴ Whose mouth is full of cursing and bitterness: ¹⁵ Their feet are swift to shed blood. ¹⁶ Destruction and miserie are in their wayes: ¹⁷ And the way of peace haue they not known. ¹⁸ There is no feare of God before their eyes. ¹⁹ Now we know that what things seuer the Law saith, it sayth to them who are vnder the Lawe: that euery mouth may bee stopped, and all the world may become ^b guilty before God. ²⁰ Therefore by the dedes of the Law, there shall no flesh be iustified in his sight: for by the Law is the knowledge of sinne.

²¹ But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophetes. ²² Euen the righteousness of God, which is by faith of Iesus Christ vnto all, and vpon all them that beleue: for there is no difference: ²³ For all haue sinned, and come short of the glorie of God, ²⁴ Being iustified freely by his grace, through the redemption that is in Iesus Christ: ²⁵ Whom God hath y set forth to be a propitiation, through faith in his blood, to declare his righteousness for the ^c remission of sinnes, that are past, through the forbearance of God. ²⁶ To declare, I say, at this time his

* Gr. charged. ^b Or, subject to the iudgement of God. ^c Or, foreordained. ^d Or, passing our

ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιῶντα τὸν ἐκ πίστεως Ἰησοῦ. ²⁷ Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως. ²⁸ λογιζόμεθα ἄρα, ^a γὰρ, ^b δικαιῶσθαι πίστει ἄνθρωπον, | χωρὶς ἔργων νόμου. ²⁹ ἢ Ἰουδαῖον ὁ Θεὸς μόνον; οὐχί ἔκ ἐθνῶν; ναὶ καὶ ἐθνῶν. ^{30 d} ἐπέπερ | εἰς ὁ Θεὸς, ὃς δικαιώσκει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως. ³¹ νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἑιστῶμεν. |

IV. Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρηκεῖν | κατὰ σάρκα; ² εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν Θεόν. ³ Τί γὰρ ἡ γραφὴ λέγει; “Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιο-

^a Alex. + τῶν.^a Rec. οὖν.^b Rec. πιστεῖ δικαιῶσθαι ἄνθρωπον.^c Rec. + ἔι.^d Alex. εἴπερ.

WICLIF—1380.

schewing of his rȳtfulness in this tyme that he be iust and iustifynge him that is of the feith of ihesus crist; ²⁷ where thanne is thi gloryng? it is excludid, by what lawe? of dedis doynge? nay, but bi the lawe of feith;

²⁸ for we demen a man to be iustified bi the feith with outen werkis of the lawe; ²⁹ whether of iewis is god onli? whether he is not also of hethen men; ³⁰ for on god is that iustifieth circumsoun bi feith and prepuce bi feith; ³¹ distrien we therfor the lawe bi the feith? god forbode; but we stablishen the lawe.

4. WHAT thanne schuln we seie : that abraham oure fadir aftir the fleisch foonde : ² for if abraham be iustified of werkis of lawe : he hath glorie, but not anentis god; ³ for what seith the scripture : abraham beleued to god : and it was arettid to hym to rȳtwnesse; ⁴ and to hym that worchith, mede is not arettid bi grace; but hi dette;

⁵ sothli to him that worchith not, but beleueth in to hym that iustifieth a wickid man, his feith is arettid to rȳtwnesse aftir the purpos of goddis grace; ⁶ as dauid seith the blessednesse of a man whom god acceptith; he guctli to hym rȳtfulness with outen werkis of the lawe. ⁷ Blessed ben thei whos wickidnesse ben forgooun and whos synnes ben hid; ⁸ Blessed is that man : to whom god arettid not synne;

⁹ thanne whether dwellith this blisfulness onli in circumsoun or also in prepuce : for we seien that the feith was arettid to abraham to rȳtwnesse; ¹⁰ how thanne was it arettid? in circumsoun or in prepuce; not in circumsoun; but in prepuce; ¹¹ and he took a signe of circumsoun, a tokenynge of rȳtwnesse of the feith which is in prepuce : that he

TYNDALE—1534.

rightewesnes that is allowed of him; that he myght be counted iuste; and a iustifier of him which beleiveth on Iesus.

²⁷ Where is then thy reioysing? It is excluded. By what lawe? by the lawe of workes? Naye; but by the lawe of fayth.

²⁸ For we suppose that a man is iustified by fayth without the dedes of the lawe. ²⁹ Is he the God of the Iewes only? Is he not also the God of the Gentyls? Yes; even of the Gentyles also. ³⁰ For it is God only which iustifieth circumsion which is of fayth; and vncircumsion thorow fayth. ³¹ Do we then destroye the lawe thorow fayth? God forbid. But we rather mayntayne the lawe.

4. WHAT shall we saye then; that Abraham oure father as pertayninge to the fleshe; dyd finde? ² If Abraham were iustified by dedes; then hath he wherin to reioyce : but not with god. ³ For what sayth the scripture? Abraham beleved god; and it was counted vnto him for rightewesnes. ⁴ To him that worketh; is the rewarde not reckened of favour : but of duty. ⁵ To him that worketh not; but beleueth on him that iustifieth the vngodly; is his fayth counted for rightewesnes. ⁶ Even as David describeth the blessedfulnes of the man vnto whom god ascribeth rightewesnes without dedes. ⁷ Blessed are they; whose vnrightewesnes are forgiven; and whose synnes are couered. ⁸ Blessed is that man to whom the Lorde imputeth not synne.

⁹ Came this blessednes then vpon the circumcised or vpon the vncircumcised? We saye verely how that fayth was rekened to Abraham for rightewesnes. ¹⁰ How was it rekened? in the tyme of circumsion? or in the tyme before he was circumcised? Not in tyme of circumsion; but when he was yet vncircumcised. ¹¹ And he receaued the signe of circumsion as a seale of the rightewesnes which is by fayth; which fayth he had yet beyng vncircumcised : that he shulde be the father of all them that beleue

CRANMER—1539.

ryghtewesnes, that he myght be counted iust, and the iustifyer of hym which beleueth on Iesus. ²⁷ Where is then thy reioysing? It is excluded. By what lawe? of workes? Naye; but by the lawe of fayth. ²⁸ Therefore we holde, that a man is iustified by fayth without the dedes of the lawe. ²⁹ Is he the God of the Iewes only? Is he not also the God of the Gentyls? Yes, euen of the Gentyls also. ³⁰ For it is God only which iustifieth the circumsion that is of fayth, and vncircumsion thorow fayth. ³¹ Do we then destroye the lawe thorow fayth? Godforbyd. But we rather mayntayne the lawe.

4. WHAT shalwe saye then, that Abraham oure father (as pertayninge to the fleshe) dyd fynde? ² If Abraham were iustified by dedes, then hath he wherin to reioyce : but not with God. ³ For what sayth the scripture? Abraham beleued God, and it was counted vnto hym for ryghtewesnes. ⁴ To hym that worketh, is the rewarde not reckned of fauoure, but of dutye. ⁵ To hym that worketh not, but beleueth on him that iustifieth the vngodly, is his fayth counted for ryghtewesnes. (according to the purpose of the grace of God) ⁶ Euen as David describeth the blessedfulnes of that man, vnto whom God imputeth ryghtewesnes without dedes. ⁷ Blessed are they, whose vnryghtewesneses are forgiven, and whose synnes are couered. ⁸ Blessed is that man, to whom the Lorde will not impute synne :

⁹ Came this blessednes then vpon the vncircumsion, or vpon the circumsion also? For we saye, that fayth was rekened to Abraham for rightewesnes. ¹⁰ How was it then rekened? when he was in the circumsion, or when he was in the vncircumsion? Not in the tyme of circumsion; but when he was yet vncircumcised. ¹¹ And he receaued the sygne of circumsion, as a seale of the ryghtewesnes of fayth, which he had yet beyng vncircumcised : that he shulde be the father of all

men, judg. prepuce, vncircumsion. anentis, with arettid, impute. mede, rewarde. sothli, truly. gucth, giue.

“σύννην.” ⁴ Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. ⁵ τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. ⁶ καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων, ⁷ “Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. ⁸ μακάριος ἀνὴρ ὃς οὐ μὴ λογίσηται Κύριος ἁμαρτίαν.” ⁹ Ὁ μακαρισμὸς οὖν οὗτος, ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. ¹⁰ πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ’ ἐν ἀκροβυστίᾳ. ¹¹ καὶ σημεῖον ἔλαβε ἡ περιτομῆς, | σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων

* Alex. ἰσάνομεν.

† Alex. ἐρηγείται Ἀβραάμ τὸν πατέρα (al. προπάτορα) ἡμῶν.

* Rec. + τὸ.

* Alex. περιτομήν.

GENEVA—1557.

tye his ryghtuousnesse, that he myght be counted iuste, and a iustifier of him which beleueth on Iesus. ²⁷ Where is then the reioysing? It is excluded. By what Law? of workes? Nay: but by the Lawe of fayth. ²⁸ Therefore, we gather that a man is iustified by fayth, without the deades of the Lawe. ²⁹ God, is he the God of the Iewes onely, and not of the Gentiles also? Yes euen of the Gentiles also. ³⁰ For it is one God which shal iustifie Circumcision which is of fayth, and vncircumcision through fayth. ³¹ Do we then make the Lawe vnprofitable through fayth? God forbyd, yea rather we establishe the Lawe.

4. WHAT shal we say then, that Abraham our father gate, as pertayning to the fleshe. ² For if Abraham were iustified by deades, then hath he wherin to reioyce, but not with God. ³ For what sayeth the Scripture? Abraham beleued God, and it was counted to him for ryghtuousnesse. ⁴ To hym that worketh, the rewarde is not reckened of fauour, but of duety. ⁵ But to hym that worketh not, but beleueth on hym that iustifieth the vngodly, his fayth is counted for ryghtuousnesse. ⁶ Euen as Dauid describeth the blessednes of the man, vnto whome God ascribeth ryghtuousnes without dedes, saying, ⁷ Blessed are they, whose vnryghtuousneses are forgiuen, and whose synnes are couered. ⁸ Blessed is that man, to whom the Lord imputeth not synne. ⁹ Came this blessednes then vpon the Circumcised onely, or vpon the vncircumcised also? For we say, how that faith was reckened vnto Abraham for rightuousnes. ¹⁰ How was it then reckened? in the tyme of Circumcision? or in the tyme before he was circumcised? not in the tyme of Circumcision: but when he was yet vncircumcised.

¹¹ And he receaned the sygne of Circumcision, as a scale of the rightuousnes of faith which fayth he had, yet being vncircumcised: that he should be the father

RHEIMS—1582.

to the sheving of his iustice in this time: that he may be iust, and iustifying him that is of the faith of IESVS CHRIST.

²⁷ Vwhere is then thy boasting? it is excluded, by vwhat lavv? of deedes? No, but by the lavv of faith. ²⁸ For vve account a man to be iustified by faith without the vvorkes of the Lavv. ²⁹ Is he God of the Iewes only? is he not also of the Gentiles? Yes of the Gentiles also. ³⁰ For it is one God, that iustifieth circumcision by faith, and prepuce by faith. ³¹ Do vve then destroy the Lavv by faith? God forbid. but vve do establish the Lavv.

4. VVHAT shal vve say then that Abraham did finde, our father according to the flesh? ² For if Abraham vvere iustified by vvorkes: he hath glorie, but not vvith God. ³ For vvhat saith the Scripture? Abraham beleueed God, and it was reputed him to iustice. ⁴ But to him that vvorketh, the revvard is not imputed according to grace, but according to dette. ⁵ But to him that vvorketh not, yet beleueeth in him that iustifieth the impious, his faith is reputed to iustice according to the purpose of the grace of God. ⁶ As Dauid also termeth the blessednes of a man, to vvhom God reputeth iustice vvithout vvorkes, ⁷ Blessed are they, vv hose iniquities be forgiuen, and vv hose sinnes be covered. ⁸ Blessed is the man to vvhom our Lord hath not imputed sinne.

⁹ This blessednes then doth it abide in the circumcision, or in the prepuce also? For vve say that vnto Abraham faith vvvas reputed to iustice. ¹⁰ Howv vvvas it reputed? in circumcision, or in prepuce? Not in circumcision, but in prepuce.

¹¹ And he received the signe of circumcision, a scale of the iustice of faith that is in prepuce: that he might be the father

AUTHORISED—1611.

righteousnesse: that hee might bee iust, and the iustifier of him which beleueth in Iesus.

²⁷ Where is boasting then? It is excluded. By what Law? Of workes? Nay: but by the Law of faith. ²⁸ Therefore wee conclude, that a man is iustified by faith, without the deeds of the Law. ²⁹ Is he the God of the Iewes only? Is he not also of the Gentiles? Yes, of the Gentiles also: ³⁰ Seeing it is one God which shall iustifie the circumcision by faith, and vncircumcision through faith. ³¹ Doe we then make void the Law through faith? God forbid: yea, we establish the Law.

4. WHAT shal we say then, that Abraham our father, as pertaining to the flesh, hath found? ² For if Abraham were iustified by workes, hee hath wherewith to glory, but not before God. ³ For what saith the Scripture? Abraham beleueed God, and it was counted vnto him for righteousnes.

⁴ Now to him that worketh, is the reward not reckoned of grace, but of debt. ⁵ But to him that worketh not, but beleueth on him that iustifieth the vngodly: his faith is counted for righteousnesse. ⁶ Euen as Dauid also describeth the blessednesse of the man, vnto whom God imputeth righteousnesse without workes: ⁷ Saying, Blessed are they whose iniquities are forgiven, and whose sinnes are covered. ⁸ Blessed is the man to whom the Lord will not impute sinne. ⁹ Commeth this blessednes then vpon the Circumcision onely, or vpon the vncircumcision also? for wee say that faith was reckoned to Abraham for righteousnesse. ¹⁰ How was it then reckoned? when he was in Circumcision, or in vncircumcision? not in Circumcision, but in vncircumcision. ¹¹ And hee receiued the signe of Circumcision, a scale of the righteousness of the faith, which hee had yet being vncircumcised: that he might be the father of all them

τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην·
¹² καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς
 ἔχουσιν τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ τοῦ πατρὸς ἡμῶν Ἀβραάμ. ¹³ Οὐ γὰρ διὰ
 νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι
¹⁴ κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. ¹⁵ εἰ γὰρ οἱ ἐκ νόμου, κληρονόμοι, κεκένωται
 ἡ πίστις, καὶ κατήρηγται ἡ ἐπαγγελία· ¹⁶ ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ γὰρ
 οὐκ ἔστι νόμος, οὐδὲ παράβασις. ¹⁷ διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι
 βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ
 τῷ ἐκ πίστεως Ἀβραάμ, ὅς ἐστι πατὴρ πάντων ἡμῶν, ¹⁸ (καθὼς γέγραπται, “Ὅτι

¹² Const. τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ. Alex. τῆς ἐν ἀκροβυστίᾳ πίστεως. Rec. τῆς ἐν τῇ ἀκροβ. πίστ. ¹⁴ Rec. + τοῦ.

WICLIF—1380.

be fadir of alle men bileyunge bi prepucie,
 that it be arettid also to hem to riȝtwis-
 nesse: ¹² and that he be fadir of circum-
 cisioun, not oonli to hem that ben of circum-
 cisioun, but also to hem that suen the
 steppis of the feith, whiche feith is in
 prepucie of oure fadir abraham.

¹³ for not bi the lawe is biheest to Abra-
 ham or to his seed, that he schulde be cire
 of the world; but bi the riȝtwisnesse of feith;
¹⁴ for if thei that ben of the lawe, ben ciris:
 feith is distried, biheest is don awei, ¹⁵ for
 the lawe worthith wraththe for where is
 no lawe there is no trespas, *neither is trespas-
 syngne* ¹⁶ therfor riȝtfulnesse is of the
 feith, that bi grace biheest be stable to
 eche seed; not to that seed oonli that is of
 the lawe, but to that that is of the feith
 of abraham, whiche is fadir of vs alle, ¹⁷ as
 it is writun; for I haue sette thee fadir
 of many folkis biȝe god to whom thou hast
 bileued, whiche god quykeneth deed men,
 and clepid tho thingis that ben not as
 tho that ben;

¹⁸ whiche abraham aȝens hope bileued in
 to hope, that he schulde be made fadir
 of many folkis, as it was seid to hym; thus
 schal thi seed be, as the steris of heuene,
 and as the grauel that is in the brynge
 of the see; ¹⁹ and he was not made vntidfast
 in the bileue, nether he biheeld his bodi
 thanne nyȝ deed, whanne he was almost
 of an hundrid ȝeer, ne the wombe of sare
 nyȝ deed; ²⁰ also in the biheest of god he
 doutid not with vntist; but he was coun-
 fortide in bileue, ȝeuyng glorie to god;

²¹ wityngne moost fulli, that what euer
 thingis god hath biȝyt: he is myȝti also
 to do; ²² therfor it was arettid to him to
 riȝtfulnes; ²³ and it is not writun oonli for
 hym, that it was arettid to hym to riȝtful-
 nes; ²⁴ but also for us to whiche it schal

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though they be not circumcised, that
 righteousness myght be imputed to them
 also: ¹² and that he myght be the father
 of the circumcised, not because they are
 circumcised only: but because they walke
 also in the steppes of that fayth that was
 in oure father Abraham before the tyme
 of circumcision.

¹³ For the promes that he shuld be the
 heyre of the worlde, was not geuen to
 Abraham or to his seed thorow the lawe:
 but thorow the righteousness which cometh
 of fayth. ¹⁴ For yf they which are of
 the lawe, be heyres; then is fayth but
 vayne; and the promes of none effecte.
¹⁵ Because the lawe causeth wrath. For
 where no lawe is; there is no transgression.

¹⁶ Therefore by fayth is the inheritance
 geuen; that it myght come of fauour:
 and the promes myght be sure to all the
 seed. Not to them only which are of the
 lawe: but also to them which are of the
 fayth of Abraham; which is the father of
 vs all. ¹⁷ As it is written: I haue made
 the a father to many nacions; euen before
 god whom thou hast beleued, which
 quyeneth the deed, and called those
 thinges which be not; as though they were.

¹⁸ Which Abraham, contrary to hope,
 beleued in hope; that he shuld be the fa-
 ther of many nacions, accordyng to that
 which was spoken: So shall thy seed be.
¹⁹ And he faynted not in the fayth; nor yet
 considered hys awne body which was
 now deed; euen when he was almost an
 hundred yere olde: nether yet that Sara
 was past chyldebearing. ²⁰ He stackered
 not at the promes of God thorow vnbe-
 lefe: but was made stronge in the fayth;
 and gaue honour to God. ²¹ full certified;
 that what he had promised that he was
 able to make good. ²² And therefore was
 it reckened to him for righteousness.

²³ It is not written for him only, that it
 was reckened to him for righteousness:
²⁴ but also for vs, to whom it shal

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them that beleue, though they be not cir-
 cumcysed, that ryghtewesnes myght be
 imputed to them also: ¹² and that he myght
 be father of circumcisioun, not vnto them
 only which came of the circumcised, but
 vnto them also that walke in the steppes
 of the fayth that was in oure father Abrah-
 am, before the tyme of circumcision.

¹³ For the promes (that he shuld be the
 heyre of the worlde) happened not to
 Abraham or to his seed thorow the lawe:
 but thorow the ryghtewesnes of fayth.
¹⁴ For yf they which are of the lawe, be
 heyres, then is fayth but vayne, and the
 promes of none effecte. ¹⁵ Because the
 lawe causeth wrath. For where no lawe
 is, there is no transgression. ¹⁶ Therefore
 by fayth is the inheritance geuen, that
 it might come of fauour: that the promes
 might be sure to all the seed. Not to
 them only which are of the lawe: but to
 them also which are of the fayth of Abrah-
 am, which is the father of vs all. ¹⁷ (As it
 is written: I haue made the a father of
 many nacions) euen before God, whom
 he beleued, which restored the deed vnto
 lyfe: and calleth those thinges which be
 not, as though they were.

¹⁸ Whych Abraham, contrary to hope,
 beleued in hope, that he shulde be the
 father of many nacions, accordyng to
 that which was spoken: euen so shall
 thy seed be, (as the starres of heauen,
 and the sonde of the see) ¹⁹ And he
 faynted not in the fayth, nor yet consid-
 ered his awne body which was now
 deed, euen when he was almost an hon-
 dred yere olde: nether yet that Sara
 was past chyldebearing. ²⁰ He stackered
 not at the promes of God thorow vnbe-
 lefe: but became stronge in fayth, and
 gaue God the prayse: ²¹ beyng full cer-
 tified, that he which had promised, was
 able also to make it good. ²² And there-
 fore was it reckened to hym for ryghtewes-
 nes.

²³ Neuertheles it is not written for hym
 only, that it was reckened to him for
 ryghtewesnes: ²⁴ but also for vs, to whom

arettid, accounted. euen, follow. prepucie, uncir-
 cumcisioun. biheest, promise. clepid, called.
 ȝeuyng, giving. wityngne, knowing. biȝyt, promised.

“πατέρα πολλῶν ἐθνῶν τέθεικά σε,”) κατέναντι οὗ ἡ πίστις | Θεοῦ, τοῦ ζωποιοῦντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα. ¹⁸ Ὅς παρ’ ἐλπίδα ἐπ’ ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον, “Οὕτως ἔσται τὸ σπέρμα σου” ¹⁹ καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ κατενόησε τὸ ἑαυτοῦ σῶμα ἥδη νεκρομένον, ἑκατονταετῆς ποῦ ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας. ²⁰ εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ’ ἐνεδυναμώθη τῇ πίστει, δὸς δόξαν τῷ Θεῷ, ²¹ καὶ πληροφορηθεὶς ὅτι ὁ ἐπηγγέλται, δυνατὸς ἔστι καὶ ποιῆσαι. ²² διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. ²³ Οὐκ ἐγράφη δὲ δι’ αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ. ²⁴ ἀλλὰ καὶ δι’ ἡμᾶς, οἷς

¹ Alex. δι.¹⁸ Alex. ἐπίστευσας.¹⁹ Alex. = ἰν.²⁰ Alex. = οὐ.²¹ Alex. = ἡέη.²² Alex. = καί.²³ Alex. = καί.

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of all them that beleue, though they be not circumcised, that righteousnes might be imputed to them also. ¹² And that he myght be the father of Circumcision, not vnto them only which are of the circumcised, but vnto them also that walke in the steppes of the faith that was in our father Abraham, before the tyme of Circumcision. ¹³ For the promes that he should be the heyre of the worlde, was not *geuen* to Abraham, or to his seed, through the Lawe: but through the righteousness of fayth. ¹⁴ For yf they which are of the Lawe, be heyres, then is faith but wayne, and the promes of none effect.

¹⁵ For the Lawe causeth wrath. for where no Lawe is, there is no transgression. ¹⁶ Therefore by faith is the inheritance *geuen*, that it myght come of fauour, and the promes might be sure to all the seede. *that is*, not to them only which are of the Lawe: but also to them which are of the fayth of Abraham, which is the father of vs all. ¹⁷ (As it is written I haue made thee a father of many nacions) euen before God whom he beleued, which quickeneth the dead, and calleth those things which be not, as thogh they were.

¹⁸ Which Abraham contrary to hope, beleued in hope, that he should be the father of many nacions: according to that which was spoken to him, So shal thy seed be.

¹⁹ And he not weke in the faith, considered not his owne body, which was now dead, since he was almost an hundred yere olde: nether yet that the matrix of Sara was dead. ²⁰ He disputed not against the promes of God through vnbeleefe: but was made stronge in the faith, and gaue honour to God. ²¹ Beyng full certified that he which had promised, was also able to make it good. ²² And therefore it was reckened to him for righteousness: ²³ It is not written for him only, that it was reckened to him for righteousness. ²⁴ But also for vs, to whom it shalbe counted for

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of al that beleuee by the prepuce, that vnto them also it may be reputed to iustice: ¹² and might be father of circumcision, not to them only that are of the circumcision, but to them also that folow the steppes of the faith that is in the prepuce of our father Abraham. ¹³ For not by the Lavv vvas the promise to Abraham, or to his seede, that he should be heire of the vvorld: but by the iustice of faith.

¹⁴ For if they that are of the Lavv, be heires: faith is made voide, the promise is abolished. ¹⁵ For the Lavv vvorketh vvrrath. For vvhere is no lavv, neither is there preuarication. ¹⁶ Therefore of faith: that according to grace the promise may be firme to al the seede, not to that only vvchich is of the Lavv, but to that also vvchich is of the faith of Abraham, vvho is the father of vs al, (as it is vvritten: ¹⁷ For, a father of many nacions haue I appointed thee) before God, vvhom thou didst beleuee, vvho quickeneth the dead: and calleth those things that are not, as those things that are.

¹⁸ Vvho contrarie to hope beleueed in hope: that he might be made the father of many nacions, according to that vvchich vvas said to him: so shal thy seede be, as the starrs of heauen, and the sand of the sea. ¹⁹ And he vvas not vvakened in faith: neither did he consider his ovvne body novv quite dead, vvheras he vvas almost an hundred yeres old, and the dead matrice of Sara. ²⁰ In the promise also of God he staggered not by distrust: but vvas strengthened in faith, giuing glorie to God: ²¹ most fully knowing that vvhatsoeuer he promised, he is able also to doe. ²² Therefore vvas it also reputed him to iustice.

²³ And it is not vvritten only for him, that it vvas reputed him to iustice: ²⁴ but also for vs, to vvhom it shal be reputed

AUTHORISED—1611.

that beleuee, though they be not Circumcised: that righteousness might be imputed vnto them also: ¹² And the father of Circumcision, to them who are not of the Circumcision onely, but also walke in the steppes of that faith of our father Abraham, *which he had* being yet vncircumcised.

¹³ For the promise that he should be the heire of the world, was not to Abraham, or to his seed through the Law, but through the righteousness of faith. ¹⁴ For if they which are of the Law be heires, faith is made voyd, and the promise made of none effect. ¹⁵ Because the law worketh wrath: for where no Law is, there is no transgression. ¹⁶ Therefore it is of faith, that it might be by grace: to the ende the promise might be sure to all the seed, not to that onely which is of the Law, but to that also which is of the faith of Abraham, who is the father of vs all, ¹⁷ (As it is written, I haue made thee a father of many nations) * before him whom he beleueed, *euen* God who quickeneth the dead, and calleth those things which be not, as though they were, ¹⁸ Who against hope, beleueed in hope, that hee might become the father of many nations: according to that which was spoken, So shall thy seed be. ¹⁹ And being not weake in faith, he considered not his owne body now dead, when hee was about an hundred yere old, neither yet the deadnesse of Saras wombe. ²⁰ He staggered not at the promise of God through vnbeleefe: but was strong in faith, giuing glory to God:

²¹ And being fully perswaded, that what he had promised, he was able also to performe. ²² And therefore it was imputed to him for righteousness. ²³ Now it was not written for his sake alone, that it was imputed to him: ²⁴ But for vs also, to whom it shall be imputed, if we

* Or, like vnto him.

μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν, ²⁵ ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἡγήθη διὰ τὴν δικαιοσύνην ἡμῶν.

V. Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ¹ ἔχουμεν| πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ² δι' οὗ καὶ τὴν προσαγωγὴν ἐσχάκαμεν ³ τῇ πίστει| εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν· καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. ³ οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ⁴ ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, ⁵ ἡ δὲ ἐλπίς οὐ κατασχύνει· ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. ⁶ Ἐτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. ⁷ μολὺς γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ

¹ Rec. ἔχομεν.² Alex. = τῇ πίστει.³ Alex. + ἔτι.⁵ Alex. ὁ Θεὸς εἰς ἡμᾶς.

WICLIF—1380.

be arettid, that bielen in hym that reisid oure lord ihesus crist fro deeth; ²⁵ whiche was bitakun for oure synnes and roos usen for oure iustifynge.

5. THERFOR we iustified of feith: haue we pees at god bi oure lord ihesus crist, ² bi whom we han ny; goyng to bi feith in to this grace in whiche we stonden; and han glorie in the hope of the glorie of goddis children; ³ and not this onli: but also we glorien in tribulacioun; wityng that tribulacioun worlith paciens; ⁴ and paciens prouynge, and prouynge hope; ⁵ and hope confoundith not; for the charite of god is spred abroad in oure hertis bi the holi goost that is zounn to us.

⁶ And while that we weren sike afir the tyme: what died crist for wickid men; ⁷ For vnnetthis dieth any man for the iust man; and jit for a good man: perauenture summe man dare die. ⁸ But god comendith his charite in us, for if whanne we weren jit synners: afir the tyme crist was deed for us; ⁹ thanne myche more now we iustified in his blood schuln be saaf for wraththe bi hym.

¹⁰ for if whanne we weren enemyes: we ben reconceidid to god bi the deeth of his sone; myche more we reconceidid: schuden be saaf in the liuf of him; ¹¹ and not onnli this: but also we glorien in god, bi oure lord ihesus crist: bi whom we han rescaynd now reconceyfyng, ¹² therfor as bi o man, synne entrid in to this world, and bi synne deeth; and so deeth passid forth in to alle men: in which man alle men synned. ¹³ For til to the lawe: synne was in the world; but synne was not rettid: whanne lawe was not. ¹⁴ But deeth regned from Adam til to moises, also in to hem that synned not, in the

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counted for rightewesnes; so we beleve on him that raysed vp Iesus oure Lorde from deeth. ²⁵ Which was delivered for oure synnes; and rose agayne forto iustifie vs.

5. BECAUSE therfore that we are iustified by fayth, we are at peace with god thorow oure Lorde Iesus Christ: ² by whom we have awaye in thorow fayth, vnto this grace wherein we stonde and reioyce in hope of the prayse that shalbe geuen of God. ³ Nether do we so only: but also we reioyce in tribulacion. For we know that tribulacion bringeth paciencye; ⁴ paciencye bringeth experience; experience bringeth hope. ⁵ And hope maketh not ashamed; for the love of God is sheed abrod in oure hertes; by the holi goost; which is geuen vnto vs.

⁶ For when we were yet weake, accordyng to the tyme: Christ dyed for vs which were vngodly. ⁷ Yet seace will eny man dye for a rightewes man. Parauenture for a good man durst a man dye. ⁸ But God setteth out his love that he hath to vs; seinge that whyll we were yet synners, Christ dyed for vs. ⁹ Moche more then now (seyng we are iustified in his blood) shall we be saved from wrath thorow him.

¹⁰ For yf when we were enemyes, we were reconciled to God by the deeth of his sonne: moche more, seinge we are reconceid; we shal be preseruid by his lyfe. ¹¹ Not only so; but we also ioye in God by the meanes of oure Lorde Iesus Christ; by whom we have receayvd the attoument.

¹² Wherefore as by one man synne entred into the world; and deeth by the meanes of synne. And so deeth went over all men; in somoch that all men synned. ¹³ For euen vnto the tyme of the lawe was synne in the world: but synne was not regarded; as longe as ther was no lawe: ¹⁴ nevertheless deeth rayned from Adam to Moises; euen over them also that

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it shalbe counted for ryghtewesnes, so that we beleue on hym, that raysed vp Iesus oure Lorde from deeth: ²⁵ Whych was deluyered for oure synnes, and rose agayne for to iustifye vs.

5. BECAUSE therfore that we are iustified by fayth, we are at peace wyth God, thorow oure Lorde Iesus Chryst: ² by whom also it chaunced vnto vs to be brought in thorow fayth, vnto this grace, wherein we stande, and reioyce in hope of the glory (of the chyl dren) of God. ³ Not that only: but also we reioyce in tribulacyons; knowing that tribulacyon bryngeth paciencye. ⁴ paciencye bryngeth experience, experience bryngeth hope. ⁵ And hope maketh not ashamed: for the loue of God is sheed abrod in oure hertes, by the holi goost which is geuen vnto vs.

⁶ For when we were yet weake, accordyng to the tyme, Christ dyed for vs which were vngodly. ⁷ Yet seace wyll eny man dye for a ryghtewes man. Parauenture for a good man durst a man dye. ⁸ But God setteth out his loue toward vs, seynge that whyll we were yet synners (accordyng to the tyme) Chryst dyed for vs. ⁹ Moch more then now (seyng we are iustified by hys blood) shall we be saued from wrath thorow hym.

¹⁰ For yf when we were enemyes, we were reconceiled to God by the deeth of hys sonne: moch more, seinge we are reconceyld, we shalbe preserued by his lyfe. ¹¹ Not only this, but we also ioye in God by the meanes of oure Lord Iesus Chryst, by whom we haue now optayned the attoument.

¹² Wherefore, as by one man, synne entred into the world, and deeth by the meanes of synne. Euen so deeth also went ouer all men, in so much as all men synned. ¹³ For euen vnto the lawe was synne in the worlde, but synne is not inputed, whan ther is no lawe: ¹⁴ neuerthelesse deeth rayned from Adam to Moises, euen ouer them also that had not

ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν· ⁸ συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην· εἰς ἡμᾶς ὁ Θεὸς, | ὅτι, ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. ⁹ πολλῶ ¹⁰ οὐν | μᾶλλον, δικαιοθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. ¹⁰ εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ ¹¹ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. ¹¹ οὐ μόνον δέ·, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

¹² Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ³ ὁ θάνατος | διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον. ¹³ ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλογεῖται, μὴ ὄντος νόμου· ¹⁴ ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι ² Μωσέως |

⁹ Alex. = οὐν.² Alex. = τοῦτο.³ Alex. = ὁ θάνατος.² Alex. Μωσείως.

GENEVA — 1557.

rightuousnes, so we beleue on hym that raised vp Iesus our Lord from the dead. ²⁵ Which was deliuered to death for our synnes, and rose agayne for our iustification.

5. THEN being iustified by faith, we haue peace with God through our Lord Iesus Christe. ² By whom also we haue accesse through faith, vnto this grace, wherein we stand, and reioyce in hope of the glorie of God. ³ Nether do we so only, but also we reioyce in tribulations, knowing that tribulation bringeth patience. ⁴ And patience bringeth experience, and experience bringeth hope. ⁵ And hope maketh not ashamed, for the loue of God is shed abroad in our heartes by the holy Ghost, which is geuen vnto vs. ⁶ For Christe, when we were yet of no-strength, at his tyme dyed for vs, which were vn-godly. ⁷ Doubteles one wyl scarce dye for a rightuous man : but for a good man paradurent durst a man dye. ⁸ But God setteth out his loue that he hath to vs, seing that while we were yet synners Christ dyed for vs.

⁹ Seing therefore that we are iustified in his blood, we shal be now muche saued from wrath through him. ¹⁰ For if, when we were enemies, we were reconciled to God by the death of his Sonne, muche more seing we are reconciled, we shalbe preserued by his life. ¹¹ And not only so, but we also reioyce in God by the meanes of our Lord Iesus Christe, by whom we haue now receaued the atonement.

¹² Wherefore, as by one man sinne entred into the world, and death by the meanes of synne : and so death went ouer all men, in so much as all men haue sinned. ¹³ For euen vnto the tyme of the Lawe, was synne in the worlde, but synne is not imputed, as long as there is no law. ¹⁴ Neuertheles death reigned from Adam to Moses, euen ouer them also that sinned

RHEIMS — 1582.

beleueing in him, that raised vp Iesus CHRIST our Lord from the dead, ²⁵ vho vvas deliuered vp for our sinnes, and rose againe for our iustification.

5. BEING iustified therfore by faith, let vs haue peace toward God by our Lord Iesus CHRIST : ² by vvhom also vve haue accesse through faith into this grace vvherein vve stand, and glorie, in the hope of the glorie of the sonnes of God. ³ And not only this : but also vve glorie in tribulations, knoowing that tribulation vworketh patience : ⁴ and patience, probation : and probation, hope.

⁵ and hope confoundeth not : because the charitie of God is povvered forth in our hartes, by the holy Ghost vvhich is giuen vs. ⁶ For vvhdy did Christ, vvhcn vve as yet vvere vveake, according to the time dyed for the impius ? ⁷ For, searse for a iust man doth any die : for perhaps for a good man durst some man die. ⁸ But God commendeth his charitie in vs : because, vvhcn as yet vve vvere sinners, Christ died for vs. ⁹ Much more therfore now being iustified in his blood, shal vve be saued from vvrath by him. ¹⁰ For if, vvhcn vve vvere enemies, vve vvere reconciled to God by the death of his Sonne : much more being reconciled, shal vve be saued in the life of him. ¹¹ And not only this : but also vve glorie in God through our Lord Iesus Christ, by vvhom novv vve haue receiued reconciliation.

¹² Therefore, as by one man sinne entred into this vvorlde, and by sinne death : and so vnto all men death did passe, in vvhich all sinned. ¹³ For euen vnto the Lavv sinne vvas in the worlde : but sinne was not imputed, when the lavv was not. ¹⁴ But death reigned from Adam vnto Moyses, euen on them also that sinned

AUTHORISED — 1611.

beleuee on him that raised vp Iesus our Lord from the dead, ²⁵ Who was deliuered for our offences, and was raised againe for our iustification.

5. THEREFORE being iustified by faith, we haue peace with God, through our Lord Iesus Christ. ² By whom also we haue accesse by faith, into this grace wherein we stand, and reioyce in hope of the glory of God. ³ And not onely so, but we glory in tribulations also, knowing that tribulation worketh patience : ⁴ And patience, experience : and experience, hope : ⁵ And hope maketh not ashamed, because the loue of God is shed abroad in our hearts, by the holy Ghost, which is giuen vnto vs. ⁶ For when we were yet without strength, ⁶ in due time, Christ died for the vngodly. ⁷ For scarcely for a righteous man will one die : yet peradventure for a good man, some would euen dare to die. ⁸ But God commendeth his loue towards vs, in that, while we were yet sinners, Christ died for vs. ⁹ Much more then being now iustified by his blood, we shalbe saued from wrath through him.

¹⁰ For if when we were enemies, we were reconciled to God, by the death of his Sonne : much more being reconciled, we shalbe saued by his life. ¹¹ And not onely so, but we also ioy in God, through our Lord Iesus Christ, by whom we haue now receiued the atonement.

¹² Wherefore, as by one man sinne entered into the world, and death by sinne : and so death passed vpon all men, ¹³ for that all haue sinned. ¹⁴ For vntill the Law sinne was in the world : but sinne is not imputed when there is no Law. ¹⁵ Neuerthelesse, death reigned from Adam to Moses, euen ouer them that had not

⁶ Or, according to the time. ⁸ Or, in whom.

καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ, ὃς ἐστὶ τύπος τοῦ μέλλοντος. ¹⁵ Ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἢ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε. ¹⁶ καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος, τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. ¹⁷ εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἐνός, πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἐνός Ἰησοῦ Χριστοῦ. ¹⁸ Ἄρα οὖν ὡς δι' ἐνὸς παραπτώματος, εἰς πάντας ἀνθρώπους, εἰς κατάκριμα· οὕτω καὶ δι' ἐνός δικαιώματος, εἰς πάντας ἀνθρώπους, εἰς δικαίωσιν ζωῆς. ¹⁹ ὥσπερ γὰρ διὰ τῆς

^a Alex. ἁμαρτήματος.^b Alex. = γὰρ.^c Alex. in ivi.

WICLIF—1380.

lickenes of the trespassynge of Adam: the whiche is liknes of crist to comynge

¹⁵ but not as gylte so the gyfte, For if thorw; the gylte of oon: many ben deed: myche more the grace of god and the gyfte in the grace of o man ihesus crist hath aboundid in to many men, ¹⁶ and not as bi o synne: so by the gyfte for the dome of oon in to condemnacioun, but grace of many gyltis in to iustificacioun; ¹⁷ for if in the gilt of oon, deeth regned thorw oon: myche more men that takynge plente of grace and of zenyngte of rihtfulnesse schulen regne in liif bi oon ihesus crist,

¹⁸ therfor as bi the gylte of oon in to alle men in to condemnacioun so bi the rihtfulnes of oon in to alle men in to iustificynge of liif. ¹⁹ For as bi inobedience of o man many ben made synners: so bi the obedience of oon many schuln be iust,

²⁰ and the lawe entrid: that gylte schulde be plenteuous; but where gilt was plenteuous: grace was more plenteuous, ²¹ that as synne regned in to deeth: so grace regned bi rihtfulnes in to euerlastynge liif bi ihesus crist oure lord.

6. THERFOR what schulen we seie? schulu we dwelle in synne? that grace be plenteuous? ² god forbode; for hou schulu we that ben deed to synne: lyue git ther-ynne? ³ whether britheren se knowen not, that whiche enen we ben baptisid in crist ihesus: we ben baptisid in his deeth; ⁴ for we ben to gidre birid with hym by baptym in to deeth; that as crist aroos for deeth bi the glorie of the fadir: so walke we in anewcenesse of liif; ⁵ for if we plauntid togidre ben made to the liknesse

TYNDALE—1534.

synned not with lyke transgression as dyd Adam: which is the similitude of him that is to come.

¹⁵ But the gyfte is not lyke as the synne. For yf thorow the synne of one; many be deed: moche more plenteous vpon many was the grace of God and gyfte by grace: which grace was geven by one man Iesus Christ.

¹⁶ And the gyfte is not over one synne; as deeth cam thorow one synne of one that synned. For damnacion cam of one synne vnto condemnacion: but the gyft cam to iustify from many synnes. ¹⁷ For yf bi the synne of one; deeth raigned by the means of one; moche more shall they which receave abundance of grace and of the gyfte of rightewesnes raigne in lyfe by the means of one (that is to saye) Iesus Christ.

¹⁸ Lykewyse then as by the synne of one; condemnacion cam on all men: even so by the iustifyinge of one cometh the rightewesnes that bringeth lyfe; vpon all men. ¹⁹ For as by one mannes disobedience many be cam synners: so by the obedience of one shall many be made righteous.

²⁰ But the lawe in the meane tyme entred in that synne shuld encrease. Neuerthelater where abundance of synne was; there was more plenteuousnes of grace. ²¹ That as synne had raigned vnto deeth; even so might grace raigne thorow rightewesnes vnto eternall lyfe; by the helpe of Iesu Christ.

6. WHAT shall we saye then? Shall we contynue in synne; that there maye be abundance of grace? ² God forbid. How shall we that are deed as touchynge synne; live any lenger therein? ³ Remember ye not that all we which are baptysed in the name of Iesu Christ; are baptysed to dye with him? ⁴ We are buryed with him by baptym; for to dye; that lykewyse as Christ was raysed vp from deeth by the glorie of the father: even so we also shuld walke in a newe lyfe. ⁵ For yf we be graft in deeth lyke vnto him: even

CRANMER—1539.

synned wyth lyke transgressyon as dyd Adam: which beareth the similitude of him that was to come.

¹⁵ But the gyfte is not lyke as the synne. For yf thorow the synne of one, many be deed: moche more plenteous vpon many was the grace of God and gyfte by grace: which was geuen by one man Iesus Christ.

¹⁶ And the gyfte is not ouer one synne: as deeth cam thorow one synne of one that synned. For damnacyon came of one synne vnto condemnacyon: but the gyft came to iustify from many synnes. ¹⁷ For yf bi the synne of one, deeth raigned by the means of one: much more they (whych receave abundance of grace and of the gyfte of rightewesnes) shall rayne in lyfe by the means of one (that is to saye) Iesus Christ.

¹⁸ Lykewyse then as by the synne of one there sprang yf euell on all men to condemnacyon: euen so by the rightewesnes of one, spryngeth good vpon all men to the rightewesnes of lyfe. ¹⁹ For as by one mannes disobedience many became synners: so by the obedience of one, shall many be made righteous. ²⁰ But the lawe in the meane tyme entred in, that synne shuld encrease. Neuerthelater where abundance of synne was, there was more plenteuousnes of grace. ²¹ That as synne had raigned vnto deeth, euen so myght grace raigne thorow rightewesnes, vnto eternall lyfe, by the helpe of Iesu Christ.

6. WHAT shall we saye then? Shall we contynue in synne, that there maye be abundance of grace? ² God forbid. How shall we that are deed as touching synne, lyue any lenger therein? ³ Knowe ye not that all we which are baptysed vnto Iesu Chryst, are baptysed to dye wyth him? ⁴ We are buryed then wyth him by baptyme, for to dye: that lykewyse as Christ was raysed vp from deeth by the glorie of the father, euen so we also shulde walke in a newe lyfe. ⁵ For yf we be graft in deeth lyke vnto hym:

παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἀμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. ²⁰ Νόμος δὲ παρεισήλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα. οὐ δὲ ἐπλεόνασεν ἡ ἀμαρτία, ὑπερεπερίσσευσεν ἡ χάρις. ²¹ ἵνα ὥσπερ ἐβασιλεύσεν ἡ ἀμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

VI. Τί οὖν ἐροῦμεν; ^a ἐπιμενούμεν| τῇ ἀμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ; ² μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἀμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; ³ ἡ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν ^f Ἰησοῦν,| εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; ⁴ συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον. ἵνα ὥσπερ ἡγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσαμεν. ⁵ Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ,

^a Alex. ἐπιμένονεν.^e Alex. + γὰρ.^f Alex. = Ἰησοῦν.

GENEVA — 1557.

not with like transgression as did Adam : which is the similitude of him that was to come. ¹⁵ But the gift is not like as the offence. for if through the sinne of him alone, many be dead : much more plenteous vpon many was the grace of God and gift by grace : which grace was *geuen* by one man Iesus Christ. ¹⁶ Nether is the gift so, as that *which entred* in by one that synned : for the giltship came of one offence vnto condemnation : but the gift is *geuen* to iustifie from many synnes.

¹⁷ For if by the offence of one, death raygned by the meanes of one : muche more shal they receaue that abundant grace and gyft of ryghteousnes raygne in life by the meanes of one, *that is to say*, Iesus Christ. ¹⁸ Lykewyse then as by the offence of one, *giltship came* on all men to condemnation : euen so by the iustifying of one, *the benefitt abounded* vpon all men to the iustification of life. ¹⁹ For as by one mans disobedience many became synners : so by the obedience of one shal many be made ryghtuous. ²⁰ And moreouer the Lawe entred in, that the offence should encrease, neuerthelether, where abundance of synne was, *there was* more plenteousnes of grace. ²¹ That as synne had raygned vnto death, euen so might grace raigne through righteousnes, vnto eternal life, by the helpe of Iesus Christ our Lord.

4. WHAT shal we say then ? Shal we continue stil in synne, that grace may more abound ? ² God forbid : How shal we, that are dead to synne, lue any lenger therein ? ³ Remember ye not, that all we which haue bene baptized vnto Iesus Christe, haue bene baptized vnto his death ? ⁴ We are buried then with him by baptisme, vnto his death : that lykewyse as Christe was rayssed vp from death vnto the glorie of the Father : euen so we also should walke in a newe life. ⁵ For yf we be graft with him to the similitude of his death : euen

RHEIMS — 1582.

not after the similitude of the preuarication of Adam, vnto is a figure of him to come. ¹⁵ But not as the offence, so also the gift : for if by the offence of one, many died : much more the grace of God and the gift, in the grace of one man Iesus Christ, hath abounded vpon many. ¹⁶ And not as by one sinne, so also the gift, for iudgement in deede is of one, to condemnation : but grace is of many offences, to iustification.

¹⁷ For if in the offence of one, death reigned by one : much more they that receiue the abundance of grace and of donation and of iustice, shal reigne in life by one, Iesus Christ. ¹⁸ Therefore as by the offence of one, vnto all men to condemnation : so also by the iustice of one, vnto all men to iustification of life. ¹⁹ For as by the disobedience of one man, many were made sinners : so also by the obedience of one, many shal be made iust.

²⁰ But the Lawe entred in, that sinne might abound. And vvhether sinne abounded, grace did more abound. ²¹ that as sinne reigned to death : so also grace may reigne by iustice to life euertlasting, through Iesus Christ our Lord.

6. WHAT shal we say then ? Shal we continue in sinne that grace may abound ? ² God forbid. For we that are dead to sinne, how shal we yet lue therein ? ³ Are you ignorant that all we which are baptized in Christ Iesus, in his death we are baptized ? ⁴ For we are buried together vwith him by Baptisme into death : that as Christ is risen from the dead by the glorie of the father, so we also may vualke in newnesse of life. ⁵ For if we be become complanted to the similitude of his death, we shal be

AUTHORISED — 1611.

sinned after the similitude of Adams transgression, who is the figure of him that was to come : ¹⁵ But not as the offence, so also is the free gift : for if through the offence of one, many be dead : much more the grace of God, and the gift by grace, *which is* by one man Iesus Christ, hath abounded vnto many. ¹⁶ And not as *it was* by one that sinned, *so is* the gift : for the iudgement was by one to condemnation : but the free gift is of many offences vnto iustification. ¹⁷ For if ^a by one mans offence, death raygned by one, much more they which receiue abundance of grace and of the gift of righteousness, shall reigne in life by one, Iesus Christ. ¹⁸ Therefore as ^a by the offence of one, *iudgment came* vpon all men to condemnation : euen so by the ^b righteousness of one, *the free gift came* vpon all men vnto iustification of life. ¹⁹ For as by one mans disobedience many were made sinners : so by the obedience of one, shall many be made righteous.

²⁰ Moreouer, the Lawe entred, that the offence might abound : but where sinne abounded, grace did much more abound. ²¹ That as sinne hath reigned vnto death ; euen so might grace reigne thorow righteousness vnto eternall life, by Iesus Christ our Lord.

6. WHAT shal we say then ? shal wee continue in sinne : that grace may abound ? ² God forbid : how shal wee that are dead to sinne, lue any longer therein ? ³ Know ye not, that so many of vs as were baptized into Iesus Christ, were baptized into his death ? ⁴ Therefore wee are buried with him by baptisme into death, that like as Christ was raised vp from the dead by the glory of the Father : euen so wee also should walke in newnesse of life. ⁵ For if we haue been planted together in the likeness of his death : we shal be

^a Or, by one offence. ^b Or, by one righteousness.
^c Or, are.

ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· ⁶ τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. ⁷ ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. ⁸ Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ σὺζήσομεν ⁹ αὐτῷ, | ⁹ εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν, οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει. ¹⁰ ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῇ, ζῇ τῷ Θεῷ, ¹¹ οὕτω καὶ ὑμεῖς λογίσεσθε ἑαυτοὺς νεκροὺς μὲν ¹² τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ Ἰησοῦ. ¹² Μὴ οὖν βασιλεύτω ἡ ἁμαρτία ἐν τῇ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν ¹³ αὐτῇ· | ¹³ μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ¹⁴ ὡς | ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα

* Alex. τῷ Χριστῷ.

* Rec. + εἶνα.

* Rec. + τῷ Κυρίῳ ἡμῶν.

WICLIF—1380.

of his death: also we schuln be of the liknesse of his risynge agen; ⁶ wityngne this thing, that our olde man is crucified to gidre; that the bodi of synne be distried that we serue no more to synne; ⁷ for that he is deed to synne: is iustified for synne;

and if we ben deed with crist: we beleuen that also we schulen lyue to gidre with hym; ⁹ wityngne for crist risynge agen fro deeth: now dieth not, deeth schal no more haue lordschip on hym; ¹⁰ for that he was deed to synne: he was deed onys; but that he lyueth: he lyueth to god; ¹¹ so se deme you self to be deed to synne: but lyuynge to god in ihesus crist oure lord; ¹² therfor regne not synne in youre deedly bodi: that ye obeische to his coueytingis; ¹³ nether zeue ye youre membris armys of wickednesse to synne, but zeue ye you self to god, as thei that lyuen of deed men, and youre membris armys of rightwisesse to god; ¹⁴ for synne schal not haue lordschip on you. For ye ben not vnder the lawe: but vnder grace;

¹⁴ what therfor? schuln we do synne for we ben not vnder the lawe: but vnder grace? god forbode; ¹⁶ witen ye not to whom ye zeuen you seruauantis to obeie to: ye ben seruauantis of that thing to whiche ye han obeischid? ether of synne to deeth: ether of obedience to rightwisesse? ¹⁷ but I thanke god that ye weren seruauantis of synne: but ye han obeischid of herte, in to that forme of techynge in whiche ye ben bitakun; ¹⁸ and ye delynerid fro synne: ben made seruauantis of rightwisesse

I seie that thing that is of man for the instabilnesse of youre fleisch; but as ye han younoure youre membris to serue to vnder the lawe to wickednesse in to wickednesse: so now zeue ye youre membris to the rightwisesse in to holynesse; ²⁰ for now zeu ye werch seruauantis of synne: ye

TYNDALE—1534.

so must we be in the resurrection. ⁶ This we must remember; that our olde man is crucified with him also; that the body of synne myght vtterly be destroyed; that hence forth we shuld not be seruautes of synne. ⁷ For he that is deed, ys iustified from synne.

⁸ Wherefore yf we be deed with Christ, we beleue that we shall liue with him: ⁹ remembering that Christ once rayned from deeth, dyeth no more. Deeth hath no moare power ouer him. ¹⁰ Foras touchynge that he dyed, he dyed concernynge synne once. And as touchynge that he liueth, he liueth vnto God. ¹¹ Lykewyse ymagen ye also; that ye are deed concernynge synne: but are alive vnto God thorow Iesus Christ oure Lorde. ¹² Let not synne raygne therfore in youre mortall bodies; that ye shuld therinto obey in the lustes of it. ¹³ Nether geue ye youre members as instrumentes of vnrightewesnes vnto synne: but geue youre selves vnto God, as they that are alive from deeth. And geue youre members as instrumentes of rightewesnes vnto God. ¹⁴ Let not synne haue power ouer you. For ye are not vnder the lawe, but vnder grace.

¹⁵ What then? Shall we synne because we are not vnder the lawe: but vnder grace? God forbyd. ¹⁶ Remember ye not how that to whom soeuer ye commit youre selves as seruautes to obey, his seruautes ye are to whom ye obey: whether it be of synne vnto deeth, or of obedience vnto rightewesnes? ¹⁷ God be thanked, that though ye were once the seruautes of synne, ye haue yet obeyed with herte vnto the forme of doctryne wher vnto ye were delyvered. ¹⁸ Ye are then made fre from synne, and are become the seruautes of rightewesnes.

¹⁹ I will speake grossly because of the infirmite of youre fleshe. As ye haue geuen youre members seruautes to vncleannes and to iniquite from iniquite vnto iniquite: even so now geue youre members seruautes vnto rightewesnes; that ye maye be sanctified. ²⁰ For when ye were

CRANMER—1539.

cuen so shall we be partakers of the resurrection: ⁶ knowing this, that our olde man is crucified with him also, that the body of synne myght vtterly be destroyed, that hence forth we shuld not be seruautes vnto synne. ⁷ For he that is deed, is iustified from synne.

⁸ Wherefore yf we be deed wyth Christ, we beleue, that we shall also lyue wyth him: ⁹ knowing, that Christ beyng rayned from deeth, dyeth nomore. Deeth hath nomore power ouer him. ¹⁰ For as touchynge that he dyed, he dyed concernynge synne, once. And as touchynge that he lyueth, he lyueth vnto God. ¹¹ Lykewyse consydre ye also, that ye are deed as touchynge synne, but are alive vnto God thorow Iesus Christ oure Lorde. ¹² Let not synne raygne therfore in youre mortall bodye, that ye shulde therinto obey by the lustes of it. ¹³ Nether geue ye youre members as instrumentes of vnrightewesnes vnto synne: but geue ouer your selues vnto God as they that of deed, are alive. And geue ouer youre members as instrumentes of rightewesnes vnto God. ¹⁴ Let not synne haue power ouer you. For ye are not vnder the lawe, but vnder grace.

¹⁵ What then? Shall we synne, because we are not vnder the lawe: but vnder grace? God forbyd. ¹⁶ Knowe ye not, how that to whom soeuer ye commit youre selues as seruautes to obey, his seruautes ye are to whom ye obey: whether it be of synne vnto deeth, or of obedience vnto rightewesnes? ¹⁷ God be thanked, that though ye were the seruautes of synne, ye haue yet obeyed with herte vnto the rule of the doctryne, that ye be brought vnto. ¹⁸ Ye are then made fre from synne, and are become the seruautes of rightewesnes. ¹⁹ I speake grossly, because of the infirmite of youre fleshe. As ye haue geuen youre members seruautes to vncleannes and to iniquite, (from one iniquite to another) euen so now geue ouer youre members seruautes vnto rightewesnes, that ye maye be sanctified. ²⁰ For when ye were

δικαιοσύνης τῷ Θεῷ. ¹⁴ ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

¹⁵ Τί οὖν; ¹⁵ ἁμαρτήσομεν, | ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν; μὴ γένοιτο. ¹⁶ οὐκ οἴδατε ὅτι ὃ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ὃ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; ¹⁷ χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δούλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς. ¹⁸ ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ. ¹⁹ Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παρστήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. ²⁰ ὅτε γὰρ δούλοι

^a Rec. αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ.

¹ Alex. ὡσί.

^m Alex. ἁμαρτήσομεν.

GENEVA—1557.

so shal we be to the similitude of his resurrection. ⁶ Knowing this, that our olde man is crucified with hym also, that the body of synne might vtterly be destroyed, that henceforth we should not be seruantes vnto synne. ⁷ For he that is dead, is freed from synne. ⁸ Wherefore, yf we be dead with Christe, we beleue that we shal lyue also with him.

⁹ Knowing that Christe beyng raysted from death, dyeth no more: death hath no more power ouer him. ¹⁰ For as touching that he dyed, he dyed to synne once: but as touching that he liueth, he liueth to God. ¹¹ Lykewyse consider ye also, that ye are dead to synne, but are alieue to God through Iesus Christe our Lord. ¹² Let not synne raygne therefore in your mortal body, that ye should obey synne in the lustes of the body. ¹³ Neither geue ye your members as weapons of vrighteousnes vnto synne: but geue your selues vnto God, as they that are alyue from death, and geue your members as weapons of ryghteousnes vnto God.

¹⁴ Let not synne haue power ouer you. For ye are not vnder the Lawe, but vnder Grace. ¹⁵ What then? shal we synne, because we are not vnder the Lawe, but vnder Grace? God forhyd. ¹⁶ Knowe ye not, that to whomsoever ye commit your selues as seruantes to obey: his seruantes ye are to whom ye obey: whether it be of synne vnto death, or of obedience vnto righteousnes? ¹⁷ But God be thanked, that thogh ye were once the seruantes of synne, ye haue yet obeyed from the heart vnto the forme of the doctrine, wherunto ye were deliuered. ¹⁸ And being made free from synne, ye are become the seruantes of righteousness. ¹⁹ I speake as men commonly vse, because of the infirmite of your fleshe. That as ye haue geuen your members, seruantes to vncleannes and to iniquite, to commit iniquite: euen so now geue your members seruantes vnto righteousness, in holines. ²⁰ For when ye

RHEIMS—1582.

also of his resurrection. ⁶ Knowing this, that our old man is crucified vvith him, that the body of sinne may be destroyed, to the end that vve may serue sinne no longer. ⁷ For he that is dead, is iustified from sinne. ⁸ And if vve be dead vvith Christ, vve beleuee that vve shal lue also together vvith Christ. ⁹ knowing that Christ rising againe from the dead, novv dieth no more, death shal no more haue dominion ouer him. ¹⁰ For that he died, to sinne he died once: but that he liueth, he liueth to God. ¹¹ So thinke you also, that you are dead to sinne, but alieue to God in Christ Iesvs our Lord.

¹² Let not sinne therfore reigne in your mortal body, that you obey the concupiscences thereof. ¹³ But neither doe ye exhibite your members instruments of iniquite vnto sinne: but exhibite your selues to God as of dead men, alieue: and your members instruments of iustice to God. ¹⁴ For sinne shal not haue dominion ouer you, for you are not vnder the Law, but vnder grace.

¹⁵ Vvhat then? shal vve sinne, because vve are not vnder the Law, but vnder grace? God forbid. ¹⁶ Knowv you not that to vvhom you exhibite your selues seruants to obey, you are the seruants of him vvhom you obey, vvwhether it be of sinne, to death, or of obedience, to iustice. ¹⁷ But thanks be to God, that you vvvere the seruants of sinne, but haue obeyed from the hart, vnto that forme of doctrine, into the vvchich you haue been deliuered.

¹⁸ And being made free from sinne, you vvvere made seruants to iustice. ¹⁹ I speake an humane thing, because of the infirmite of your flesh for as you haue exhibited your members to serue vncleannesse and iniquite, vnto iniquite: so now exhibit your members to serue iustice, vnto sanctification. ²⁰ For when you vvvere

AUTHORISED—1611.

also in the likeness of his resurrection: ⁶ Knowing this, that our old man is crucified with him, that the body of sinne might bee destroyed, that henceforth we should not serue sinne. ⁷ For he that is dead, is ^a freed from sinne.

⁸ Now if we be dead with Christ, we beleuee that we shal also lue with him: ⁹ Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion ouer him. ¹⁰ For in that hee died, he died vnto sinne once: but in that hee liueth, he liueth vnto God. ¹¹ Likewise reckon yee also your selues to be dead indeed vnto sinne: but alieue vnto God, through Iesus Christ our Lord. ¹² Let not sinne reigne therefore in your mortal body, that ye should obey it in the lusts thereof. ¹³ Neither yeele ye your members as ^b instruments of vrighteousnes vnto sinne: but yeelede your selues vnto God, as those that are alieue from the dead, and your members as instruments of righteousness vnto God. ¹⁴ For sinne shall not haue dominion ouer you, for yee are not vnder the Law, but vnder Grace.

¹⁵ What then? shal we sinne, because we are not vnder the Law, but vnder Grace? God forbid. ¹⁶ Know ye not, that to whom yee yeele your selues seruants to obey, his seruants ye are to whom ye obey: whether of sinne vnto death, or of obedience vnto righteousness? ¹⁷ But God be thanked, that yee were the seruants of sinne: but ye haue obeyed from the heart that fourme of doctrine, ^c which was deliuered you. ¹⁸ Being then made free from sinne, yee became the seruants of righteousness. ¹⁹ I speake after the manner of men because of the infirmities of your flesh: for as yee haue yeelede your members seruants to vncleannesse and to iniquitie, vnto iniquitie: euen so now yeelede your members seruants to righteousness, vnto holinesse. ²⁰ For when yee were the

^a Gr. iustified.

^b Gr. armes, or, weapons.

^c Gr. wherto ye were deliuered.

ἦτε τῆς ἀμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. ²¹ τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων, θάνατος. ²² νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον. ²³ Τὰ γὰρ ὀφύοντα τῆς ἀμαρτίας, θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ, ζωὴ αἰώνιος, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

VII. ¹ Ἡ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσι γὰρ νόμον λαλῶν) ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ; ² Ἡ γὰρ ὑπανδρὸς γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. ³ Ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρⁿ, ἐλευθέρη ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενομένην

* Alex. + αἰτίας.

WICLIF—1380.

weren fre of riȝtfulnesse; ²¹ therfor what fruyt hadden ȝe thanne in to the things, in whiche ȝe schamen now; for the ende of hem is deeth; ²² but now ȝe deluyered from synne; and made seruauntis to god; han ȝoure fruyt in to holynesse, and the ende euerlastyng lif; ²³ for the wagis of synne, is deeth; the grace of god: is euerlastyng lif in ihesus crist oure lord.

7. BRITHEREN where ȝe knowun not, for I speke to men that knowith the lawe, for the lawe hath lordschip in man: as long tyme as it lyueth; ² for that womman that is vndir an housbonde: is bounden to the lawe while the housbonde lyueth; but if her housbonde is deed: sche is deluycred from the lawe of the housbonde; ² therfor sche schal be clepid auoutresse: if sche be with another man while the housbonde lyueth; but if hir housbonde is deed: sche is deluycred from lawe of the housbonde; that sche be not auoutresse, if sche be with another man;

⁴ and so my britheren: ȝe ben made deed to the lawe bi the bodi of crist that ȝe ben of another, that roos agen fro deeth, that ȝe bere fruyt to god. ⁵ For whanne we weren in fleisch passious of synnes that weren bi the lawe, wroughten in oure membris, to bere fruyt to deeth; ⁶ but now we ben vnbounden fro the lawe of deeth: in which we weren holden; so that we serue in newnesse of spirit: and not in eldenesse of lettre;

⁷ what therfor schulu we seie? the lawe is synne? god forbede; but I knewe not synne; but bi lawe; For I wist not that couetynge was synne; but for the lawe seide; thou shalt not couete; ⁸ and thorow occasioun takun: synne by the maunde-ment hath wrought in me al couetise; for with outen the lawe: synne was deed; ⁹ and I lyued with outen the lawe sumtyme;

TYNDALE—1534.

the seruauntes of synne; ye were not vnder riȝhtewesnes. ²¹ What frute had ye then in to the things, wher of ye are now ashamed. For the ende of the thynges is deeth. ²² But now are ye delivered from synne; and made the seruauntes of God; and have youre frute that ye shuld be sanctified; and the ende euerlastyng lyfe. ²³ For the rewarde of synne is deeth: but eternal lyfe is the gyfte of God; thorow Iesus Christ oure Lorde.

7. REMEMBER ye not brethren (I speake to them that know the lawe) how that the lawe hath power ouer a man as long as it endureth? ² For the woman which is in subiection to a man; is bounde by the lawe to the man; as long as he liveth. Yf the man be deed; she is loosed from the lawe of the man. ³ So then yf whill the man liveth she couple her selfe with another man; she shalbe counted a wedlocke breaker. But yf the man be deed; she is fre from the lawe: so that she is no wedlocke breaker; though she couple her selfe with another man.

⁴ Even so ye my brethren; are deed concerninge the lawe by the body of Christ; that ye shuld be coupled to another (I meane to him that is rysen agayne from deeth) that we shuld bringe forth frute vnto God. ⁵ For when we were in the fleshe; the lustes of synne which were stered vpe by the lawe; rayned in oure membris; to bringe forth frute vnto deeth. ⁶ But now are we delivered from the lawe and deed; from that wherunto we were in bondage; that we shuld serue in a newe conversacion of the sprete; and not in the olde conversacion of the lettre.

⁷ What shall we saye then? is the lawe synne? God forbid: but I knewe not what synne meant but by the lawe. For I had not knowne what lust had meant; excepte the lawe had sayde; thou shalt not lust. ⁸ But synne toke an occasion by the meanes of the commaundement; and wrought in me all manner of concupiscence. For with out the lawe, synne was deed. ⁹ I once lived with out lawe. But when the

CRANMER—1539.

the seruauntes of synne; ye were not vnder ryghtewesnes. ²¹ What frute had ye then in to those things, wherof ye are now ashamed. For the ende of those things, is deeth. ²² But now are ye delivered from synne, and made the seruauntes of God, and have youre frute to be sanctified, and the ende euerlastyng lyfe. ²³ For the rewarde of synne is deeth, but eternal life is the gyfte of God, thorow IESUS Christ oure Lorde.

7. KNOWE ye not brethren (I speake to them that knowe the lawe) how that the lawe hath power ouer a man, as long as it endureth. ² For the woman which is in subiection to a man, is bounde by the lawe to the man, as long as he lyueth. But yf the man be deed, she is loosed from the lawe of the man. ³ So then yf while the man lyueth she couple her selfe wyth another man, she shalbe counted a wedlocke breaker. But yf the man be deed, she is fre from the lawe of the husband, so that she is no wedlocke breaker, though she couple her selfe with another man.

⁴ Euen so ye also (my brethren) are deed concernynge the lawe by the body of Christ, that ye shulde be coupled to another (I meane to him that is rysen agayne from deeth) that we shuld bringe forth frute vnto God. ⁵ For when we were in the fleshe, the lustes of synne which were stered vp by the lawe, rayned in oure members, to hrynge forth frute vnto deeth. ⁶ But now are we deluyered from the lawe, and deed vnto it wher vnto we were in bondage, that we shuld serue in a newe consersacyon of the sprete, and not in the olde consersacyon of the lettre.

⁷ What shall we saye then? is the lawe synne? God forbid: neuertheles I knew not synne, but by the lawe. For I had not knowne what lust had meant, excepte the lawe had sayd, thou shalt not lust. ⁸ But synne toke an occasioun by the meanes of the commaundment and wrought in me all manner of concupiscence. For verely without the lawe, synne was deed. ⁹ I once lyued wythout lawe. But when the

ἀνδρὶ ἐτέρῳ. ⁴ ὥστε ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. ⁵ ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἀμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ. ⁶ νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες | ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ⁷ ἡμᾶς | ἐν κακότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.

⁷ Τί οὖν ἐροῦμεν; ὁ νόμος ἀμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἀμαρτίαν οὐκ ἔγνω, εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν, “Οὐκ ἐπιθυμήσεις.” ⁸ ἀφορμὴν δὲ λαβοῦσα ἡ ἀμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. χωρὶς γὰρ νόμου ἀμαρτία νεκρά. ⁹ ἐγὼ δὲ ἔζων χωρὶς

* Rec. ἀποθάνοντος.

† Alex. = ἡμᾶς.

GENEVA—1557.

were the seruantes of synne, ye were freed from rightuousnes. ²¹ What frute had ye then in those things, wherof ye are now ashamed? For the ende of those things is death. ²² But now being freed from synne, and made the seruantes of God, ye haue your frute in holines: and the ende, euerlasting life. ²³ For the wages of synne is death: but the gyfte of God, is eternal life through Iesus Christe our Lord.

7. KNOWE ye not brethren (for I speake to them that are skilful in the Lawe) how that the Lawe hath power ouer a man as long as he lyueth. ² For the woman which is in subiection to a man, is bounde by the Lawe to the man, as long as he lyueth: if the man be dead, she is loosed from the Lawe of the man. ³ So then, if while the man lyueth she couple her selfe with another man, she shalbe called an adulterer: but yf the man be dead, she is fre from that Lawe: so that she is not an adulterer, though she couple her selfe with another man. ⁴ Euen so ye my brethren, are dead also to the Lawe, in the body of Christe, that ye shulde be coupled to another, I meane to him that is rysen agayne from death, that we shulde bringe forth frute vnto God. ⁵ For when we were in the fleshe, the motions of synnes which were stered vp by the Lawe, bare rule in our members, to bring forth frute vnto death. ⁶ But now we are deliuered from the Lawe, being dead vnto yt, wherein we were in bondage, that we should serue in a newe conuersation of the Sprite, and not in the olde conuersation of the letter.

⁷ What shal we say then? is the Law synne? God forbid. Nay, rather I knewe not what sinne meant, but by the Lawe. For I had not known what lust had meant, except the Lawe had said, Thou shalt not lust. ⁸ But synne toke an occasion by the meanes of the commandement, and wrought in me all manner of concupiscence. For verely without the Lawe, sinne is dead. ⁹ For I once was a lyue, without the Lawe:

RHEIMS—1582.

seruants of sinne, you were free to iustice. ²¹ What fruite therefore had you then in those things, for vvhich now you are ashamed? for the end of them is death. ²² But now being made free from sinne, and become seruants to God, you haue your fruite vnto sanctification, but the end, liue euerlasting. ²³ For the stipends of sinne, death. but the grace of God, liue euerlasting in Christ Iesus our Lord.

7. ARE you ignorant brethren (for I speake to them that know the Law) that the Law hath dominion ouer a man as long time as he liueth? ² for the vvhoman that is vnder a husband: her husband liuing is bound to the law. but if her husband be dead, she is loosed from the law of her husband. ³ Therefore her husband liuing, she shal be called an aduoueresse if she be vvhith an other man: but if her husband be dead, she is deliuered from the law of her husband: so that she is not an aduoueresse if she be vvhith an other man. ⁴ Therefore my brethren you also are made dead to the Law by the body of Christ: that you may be an other mans vvhio is risen againe from the dead, that vve may fructifie to God.

⁵ For vvhenn vve vvere in the flesh, the passions of sinnes, that vvere by the Law, did vvorke in our members, to fructifie vnto death. ⁶ but now vve are loosed from the law of death, vvherrin vve vvere detained: in so much vve serue in newnesse of spirit, and not in the oldnes of the letter.

⁷ Vvhat shal vve say then? is the Lawe sinne? God forbid. But sinne I did not know, but by the Law. for concupiscence I knew not, vnlesse the law did say: *Thou shalt not couet.* ⁸ But occasion being taken, sinne by the commandement wrought in me all concupiscence. For vvithout the Law sinne vvas dead. ⁹ And I liued vvithout the

AUTHORISED—1611.

seruants of sinne ye were free ^a from righteousness. ²¹ What fruit had you then in those things, wherof ye are now ashamed? for the end of those things is death. ²² But now being made free from sinne, and become seruants to God, ye haue your fruit vnto holiness, and the end euerlasting life. ²³ For the wages of sinne is death: but the gift of God is eternal life, through Iesus Christ our Lord.

7. KNOW ye not, brethren (for I speake to them that knowe the Lawe) how that the Lawe hath dominion ouer a man, as long as hee liueth? ² For the woman which hath an husband, is bound by the law to her husband, so long as he liueth: but if the husband be dead, she is loosed from the law of the husband. ³ So then if while her husband liueth, shee be married to another man, shee shal be called an adulteresse: but if her husband be dead, shee is free from that law, so that she is no adulteresse, though she be married to another man. ⁴ Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, euen to him who is raised from the dead, that wee should bring forth fruit vnto God, ⁵ For when wee were in the flesh, the ^b motions of sinnes which were by the Law, did worke in our members, to bring forth fruit vnto death. ⁶ But now wee are deliuered from the law, ^c that being dead wherein we were held, that we should serue in newnesse of spirit, and not in the oldnesse of the letter.

⁷ What shall wee say then? is the law sinne? God forbid. Nay, I had not known sinne, but by the Law: for I had not known ^d lust, except the Lawe had said, Thou shalt not couet. ⁸ But sinne taking occasion by the commandement, wrought in mee all manner of concupiscence. For without the Law sinne was dead. ⁹ For I was alieue without the Law once, but when

^a Gr. to righteousness. ^b Gr. passions. ^c Or, being dead to that. ^d Or, concupiscence.

νόμου ποτέ ἐλθοῦσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον¹⁰ καὶ εὐρέθη μοι ἡ ἐντολὴ ἡ εἰς ζῶην, αὕτη εἰς θάνατον. ¹¹ ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. ¹² ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή. ¹³ Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. ¹⁴ Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σὰρκινός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. ¹⁵ ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὁ θέλω, τοῦτο πράσσω· ἀλλ' ὁ μισῶ, τοῦτο ποιῶ. ¹⁶ εἰ δὲ ὁ οὐ θέλω, τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. ¹⁷ νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. ¹⁸ Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἐστὶν ἐν τῇ σαρκί

* Alex. ἐγίγνετο.

* Alex. εἰ.

* Rec. σαρκικός.

* Alex. = τοῦτο.

* Alex. + τὸ.

* Alex. οὐ.

WICLIF—1380.

but whanne the comaundment was comen: synne lyued agen, but I was deed, ¹⁰ this comaundment that was to liif: ¹¹ was founden to me to be deeth. ¹² For synne thorow occasion taken bi the comaundment disceyued me: and bi that it slouwe me, ¹³ therfor the lawe is holi, and the comaundment is holy & iust and good.

¹⁴ Is thanne that thing that is good: made deeth to me? god forbede, but synne that it seme synne, thorow good thinge rouste deeth to me, that me synne ¹⁵ in such maner thorow the comaundment: ¹⁶ and we witen that the lawe is spiritual: but I am fleischli seclid vnder synne. ¹⁷ For I vnderstonde not that that I worhe: for I do not the good thing that I wole: but I do the ilke yuel thing that I hate. ¹⁸ & if I do that thing that I wole not: I consente to the lawe, that it is good. ¹⁹ but now I worche not it now: but the synne that dwelleth in me. ²⁰ but and I woot: that in me, that is in my fleisch dwelleth ²¹ no good: for wille I shal to be: but I fynde not to performe good thinge. ²² For I do not the ilke good thing that I wole: but I do the ilke yuel thing that I wole not: and if I do that yuel thing that I wole not, I worche not it, but the synne that dwelleth in me. ²³ therfor I fynde the lawe to me wyllynge to do good thinge: for yuel thing lieth to me.

²⁴ For I delite togidre to the lawe of god: sifir the yinner man. ²⁵ But I se another lawe in my membris, agen fistinge the lawe of my soule, and makynge me caitif to the lawe of synne that is in my membris. ²⁶ I am an vusemeli man: who schal delyuer from the bodi of this synne. ²⁷ the grace of god: bi ihesus crist oure lord, therfor I my self by the soule serue to the lawe of god, but bi fleisch to the lawe of synne.

TYNDALE—1534.

commandment came, synne reuyved, and I was deed. ¹⁰ And the very same commandment which was ordeyned vnto lyfe, was founde to be vnto me an occasion of deeth. ¹¹ For synne toke occasion by the means of the commandment and so disceaved me, and by the selfe commandment slewe me. ¹² Wherefore the lawe is holy, and the commandment holy, iust and good.

¹³ Was that then which is good, made deeth vnto me? God forbyd. Naye, synne was deeth vnto me, that it myght appere, how that synne by the means of that which is good, had wrought deeth in me: that synne which is vnder the commandment, might be out of measure synfull. ¹⁴ For we knowe that the lawe is spirituall: but I am carnall, solde vnder synne. ¹⁵ because I wote not what I doo. For what I wold, that do I not: but what I hate, that do I. ¹⁶ Yf I do now that which I wolde not, I graunte to the lawe that it is good. ¹⁷ So then now, it is not I that do it, but synne that dwelleth in me. ¹⁸ For I knowe that in me (that is to saye in my flesshe) dwelleth no good thinge. To will is present with me: but I fynde no meanes to performe that which is good. ¹⁹ For I do not that good thinge which I wold: but that evill do I, which I wolde not. ²⁰ Finally, yf I do that I wolde not, then is it not I that doo it, but synne that dwelleth in me, doeth it. ²¹ I fynde then by the lawe that when I wolde do good, euyl is present with me. ²² I delite in the lawe of God, concerninge the inner man. ²³ But I se another lawe in my membris rebellinge agaynst the lawe of my mynde, and subduynge me vnto the lawe of synne, which is in my membris. ²⁴ O wretched man that I am: who shall delyuer me from this body of deeth? ²⁵ I thanke God thorow Iesus Christ oure Lorde. So then I my selfe in my mynde serue the lawe of God: and in my flesshe the lawe of synne.

CRANMER—1539.

commandment came, synne reuiued, and I was deed. ¹⁰ And the very same commandment which was ordeyned vnto lyfe, was founde to be vnto me an occasion of deeth. ¹¹ For synne toke occasion by the means of the commandment, and so disceaved me, and by the same slewe me. ¹² Wherefore the lawe is holy, and the commandment holy, and iust and good:

¹³ Was that then which was good, made deeth vnto me? God forbyd. Naye it was synne: that sinne might appere (by it which was good) to worke deeth in me: that synne by the commandment might be out of measure synfull. ¹⁴ For we knowe, that the lawe is spirituall: but I am carnall solde vnder synne. ¹⁵ because I allowe not that which I do. For what I wold, that do I not: but what I hate, that do I. ¹⁶ If I do now that which I wolde not, I consente vnto the lawe that it is good: ¹⁷ So then now, it is not I that do it, but synne that dwelleth in me.

¹⁸ For I knowe, that in me (that is to saye in my flesshe) dwelleth no good thyng. For to will is present with me: but I fynde no meanes to performe that which is good. ¹⁹ For the good that I wolde, do I not: but the euyl which I wolde not that do I. ²⁰ Yf I do that I wolde not, then is it not I that do it, but synne that dwelleth in me. ²¹ I fynde then by the lawe, that when I wolde do good, euyl is present with me. ²² For I delite in the lawe of God, after the inward man. ²³ But I se another lawe in my membris, rebellinge agaynst the lawe of my mynde, and subduynge me vnto the lawe of synne, which is in my membris. ²⁴ O wretched man that I am: who shall delyuer me from thys body subdued vnto deeth? ²⁵ I thanke God thorow Iesus Christ oure Lorde. So then, with the mynde I serue the lawe of God, but wyth the flesshe the lawe of synne.

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

μου, ἁγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω. | ¹⁹ οὐ γὰρ ὁ θέλω, ποιῶ ἁγαθόν· ἀλλ' ὁ οὐ θέλω κακόν, τοῦτο πράσσω. ²⁰ εἰ δὲ ὁ οὐ θέλω ἔγωγ, | τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. ²¹ Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται. ²² συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον· ²³ βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας | τῷ ὄντι ἐν τοῖς μέλεσί μου. ²⁴ ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; ²⁵ εὐχαριστῶ τῷ Θεῷ | διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοὶ δουλεύω νόμῳ Θεοῦ· τῇ δὲ σαρκί, νόμῳ ἁμαρτίας.

¹⁹ Alex. = ἰγώ.²² Alex. τ. γ. τ. γ. μ. κ. α. μ. ἐν τ. γ. τ. ἀ.²⁵ Alex. s. χάρις τῷ Θεῷ s. χάρις ᾧ τῷ Θεῷ.

GENEVA—1557.

but when the commandment came, sinne reuiued. ¹⁹ But I was dead : and the very same commandment which was ordeyned vnto life, was founde to be vnto me, vnto death.

¹¹ For synne take occasion by the meanes of the commandment, and so diseaued me, and by the selfe commandment slew me. ¹² Wherefore the Lawe is holy, and the commandment holy, iust, and good. ¹³ Was that then which is good, made death vnto me ? God forbyd, Nay synne is made death vnto me, when it begate death vnto me by the meanes of that which is good, that synne might be knowne : that is, that sinne by the meanes of the commandment, might be out of measure synful. ¹⁴ For we knowe, that the Lawe is spiritual : but I am carnal, solde vnder synne. ¹⁵ For I allowe not that which I do. for what I wolde, that do I not : but what I hate, that do I. ¹⁶ If I do then that which I wold not, I grante to the Lawe, that it is good.

¹⁷ So then now, it is not I that do it, but synne that dwelleth in me. ¹⁸ For I knowe, that in me, that is to say, in my fleshe, dwelleth no good thinge, for to wil, is present with me : but I fynde no meanes to performe that which is good. ¹⁹ For I do not that good thinge, which I wolde, but that euil do I, which I wolde not. ²⁰ Finally, if I do that I wolde not, then is it not I that do it, but synne that dwelleth in me. ²¹ I fynde then by the Lawe, that when I wolde do good, euyl lieth in me. ²² For I delite in the Lawe of God, concerning the inner man. ²³ But I se another lawe in my membres, rebelling against the lawe of my minde, and subduyng me vnto the lawe of sinne, which is in my membres. ²⁴ O wretched man that I am, who shal deliuer me from this body of death ? ²⁵ I thank God through Iesus Christ our Lord. So then I my selfe in my mynde, scrue the Lawe of God, and in my fleshe the lawe of synne.

RHEIMS—1582.

Lavv sometime. But vvhen the commandment vvas come, sinne reuiued. ¹⁹ And I vvas dead : and the commandment, that vvas vnto life, the same to me vvas found to be vnto death. ¹¹ For sinne taking occasion by the commandment, seduced me, and by it killed me. ¹² Therefore the Lavv in deede is holy, and the commandment holy, and iust, and good.

¹³ That then vvhich is good, to me vvas it made death ? God forbid, but sinne, that it may appeare sinne, by the good thing vvrought me death : that sinne might become sinning aboue measure by the commandment. ¹⁴ For vve know that the Law is spiritual, but I am carnal, sold vnder sinne. ¹⁵ For that which I vvorke, I vnderstand not. for not that vvhich I vvil, the same do I : but vvhich I hate, that I doe. ¹⁶ And if that vvhich I vvil not, the same I doe : I consent to the Lavv, that it is good.

¹⁷ But novv, not I vvorke it any more, but the sinne that dvvelleth in me. ¹⁸ For I know that there dvvelleth not in me, that is to say, in my flesh, good. For to vvil, is present vvith me, but to accomplish that vvhich is good, I finde not. ¹⁹ For not the good vvhich I vvil, that doe I : but the euil vvhich I vvil not, that I doe. ²⁰ And if that vvhich I vvil not, the same I doe : novv not I vvorke it, but the sinne that dvvelleth in me. ²¹ I finde therefore, the Lavv, to me hauing a vvil to doe good, that euil is present vvith me. ²² For I am delighted vvith the lavv of God according to the invvard man : ²³ but I see an other lavv in my membres, repugning to the lavv of my minde, and captiuing me in the lavv of sinne that is in my membres. ²⁴ Vnhappie man that I am, vvho shal deliuer me from the body of this death ? ²⁵ The grace of God by Iesvs Christ our Lord. Therefore I my self vvith the minde scrue the lavv of God, but vvith the flesh, the lavv of sinne.

AUTHORISED—1611.

the commandment came, sinne reuiued, and I died. ¹⁰ And the commandment which was ordeined to life, I found to be vnto death. ¹¹ For sinne taking occasion by the commandment, deceived me, and by it slew me. ¹² Wherefore the Law is holy, and the Commandment holy, and iust, and good. ¹³ Was that then which is good, made death vnto me ? God forbid. But sinne, that it might appeare sinne, working death in mee by that which is good : that sinne by the Commandment might become exceeding sinfull.

¹⁴ For wee know that the Law is spiritual : but I am carnall, sold vnder sinne. ¹⁵ For that which I doe, I ^a allow not : for what I would, that do I not : but what I hate, that doe I. ¹⁶ If then I doe that which I would not, I consent vnto the Lawe, that it is good.

¹⁷ Now then, it is no more I that doe it : but sinne that dwelleth in me. ¹⁸ For I know, that in me (that is, in my flesh) dwelleth no good thing. For to will is present with me : but how to performe that which is good, I finde not. ¹⁹ For the good that I would, I do not : but the euill which I would not, that I doe. ²⁰ Now if I do that I would not, it is no more I that do it, but sinne that dwelleth in me. ²¹ I finde then a Law, that when I would do good, euil is present with me. ²² For I delight in the Lawe of God, after the inward man. ²³ But I see another Lawe in my membres, warring against the Lawe of my minde, and bringing me into captiuitie to the Law of sinne, which is in my membres. ²⁴ O wretched man that I am : who shall deliuer me from ^b the body of this death ? ²⁵ I thanke God through Iesus Christ our Lord. So then, with the mind I my self scrue the Law of God : but with the flesh, the law of sinne.

VIII. Οὐδὲν ἄρα νῦν κατὰκριμα τοῖς ἐν Χριστῷ Ἰησοῦ. ² ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσε με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. ³ Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, ⁴ ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ Πνεῦμα. ⁵ Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς φρονοῦσιν· οἱ δὲ κατὰ Πνεῦμα, τὰ τοῦ Πνεύματος. ⁶ τὸ γὰρ φρόνημα τῆς σαρκὸς, θάνατος· τὸ δὲ φρόνημα τοῦ Πνεύματος, ζωὴ καὶ εἰρήνη. ⁷ Διότι τὸ φρόνημα τῆς σαρκὸς, ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται· ⁸ οἱ δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύνανται. ⁹ Ὑμεῖς δὲ οὐκ

² Rec. + μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.

⁴ Alex. X. ζῆ.

⁶ Alex. X. Ἰησοῦν.

WICLIIF—1380.

8. THERFOR now no thing of dampnacioun is to hem that ben in crist ihesus: whiche wandren not aftir the fleisch. ² For the lawe of the spirit of liif in crist ihesus hath deluyered me fro the lawe of synne and of deeth. ³ for that that was vnpossible to the lawe: in what thing it was sike bi fleisch, god sente his sone, in to the liknesse of fleische of synne, and of synne dampned synne in fleisch. ⁴ that the iustifyinge of the lawe were fulfilled in us that gon not aftir the fleisch but aftir the spirit.

⁶ forthei that ben aftir the fleisch: saneren tho thingis that ben of the fleisch; but thei that ben aftir the spirit selen tho thingis that ben of the spirit. ⁶ for the prudence of fleisch: is deeth; but the prudence of spirit: is liif and pees. ⁷ for the wisdom of fleische is enemye to god; for it is not suget to the lawe of god: for nether it may; and thei that ben in fleisch: moun not plesse to god; ⁹ but 3e ben not in fleisch but in spirit: if netheles the spirit of god dwellith in 3ou; but if ony hath not the spirit of crist, this is not his; ¹⁰ for if crist is in 3ou: the bodi is deed fro synne, but the spirit lyueth for iustifyinge. ¹¹ if the spirit of him that reisd ihesus crist fro deeth dwellith in 3ou: he that reisd ihesus crist fro deeth, schal quyken alle 3oure deedi bodies for the spirit of hym that dwellith in 3ou.

¹² therfor britheren we ben dettouris, not to the fleisch that we lyue aftir the fleisch; ¹³ For if 3e lyue aftir the fleisch: 3e schuld die; but if 3e bi spirit sleen the dedis of 3oure fleisch: 3e schuld lyue. ¹⁴ for who euer ben ledde bi the spirit of god: these ben the sonnes of god. ¹⁵ for 3e han not take eftsone the spirit of scrage in drede, but 3e han take the spirit of adopcione of sones in whiche we crien abba fadir; ¹⁶ and the ilke spirit, gildith a witnessynge to

TYNDALE—1534.

8. THER is then no damnacion to them which are in Christ Iesu; which walke not after the fleshe: but after the sprete. ² For the lawe of the sprete that bringeth life thorowe Iesus Christ; hath delivered me from the lawe of synne and deeth. ³ For what the lawe coule not doo in as moche it was weake because of the fleshe: that performed God; and sent his sonne in the similitude of synfull fleshe; and by synne damned synne in the fleshe: ⁴ that the rightewesnes requyred of the lawe myght be fulfilled in vs; which walke not after the fleshe; but after the sprete.

⁵ For they that are carnall; are carnally mynded. But they that are spirituall; are gostly mynded. ⁶ To be carnally mynded; is deeth. But to be spirituallly mynded is lyfe and peace. ⁷ Because that the fleshly mynde is enemye agaynst God: for it is not obedyent to the lawe of God; nether can be. ⁸ So then they that are geuen to the fleshe; cannot please God.

⁹ But ye are not geuen to the fleshe; but to the sprete: yf so be that the sprete of God dwell in you. If ther be eny man that hath not the sprete of Christ; the same is none of his. ¹⁰ Yf crist be in you: the body is deed because of synne: but the sprete is lyfe for rightewesnes sake. ¹¹ Wherefore if the sprete of him that rayssed vppe Iesus from deeth; dwell in you: euen he that rayssed vp Christ from deeth; shall quyken youre mortall bodies; because that this sprete dwelleth in you.

¹² Therefore brethren we are nowe detters; not to the fleshe; to lyue after the fleshe. ¹³ For if ye lyue after the fleshe; ye must dye. But yf ye mortifie the dedes of the body; by the helpe of the sprete; ye shall lyue. ¹⁴ For as many as are led by the sprete of God: they are the sones of god. ¹⁵ For ye have not receaved the sprete of bondage to feare any moare; but ye have receaved the sprete of adopcione wherby we crye Abba father. ¹⁶ The same sprete certifieth oure sprete that we

CRANMER—1539.

8. Ther is then no damnacyon to them which are in Christ Iesu, which walke not after the fleshe, but after the sprete. ² For the lawe of the sprete of Iye thorow Iesus Chryst, hath made me fre from the lawe of synne, and deeth. ³ For what the lawe coule not do (in as moch as it was weake because of the fleshe) that performed God, and sent his sonne in the symyltude of synfull fleshe, and by synne dampned synne in the fleshe: ⁴ that the rightewesnes of the lawe, myght be fulfilled in vs, which walke not after the fleshe, but after the sprete.

⁵ For they that are carnall, are carnally mynded. But they that are spirituall, are gostly minded. ⁶ To be carnally minded, is deeth. But to be spirituallly minded is life and peace. ⁷ Because that the fleshly mynde is enemye agaynst God: for it is not obedyent to the lawe of God, nether can be. ⁸ So then they that are in the fleshe, cannot please God.

⁹ But ye are not in the fleshe, but in the sprete: yf so be that the sprete of God dwelle in you. If eny man haue not the sprete of Christ, the same is none of his. ¹⁰ If Chryst be in you, the body is deed because of synne: but the sprete is lyfe for rightewesnes sake. ¹¹ Wherefore, yf the sprete of him that rayssed vp Iesus from deeth, dwell in you: euen he that rayssed vp Chryst from deeth, shall quyken youre mortall bodies, because of his sprete that dwelleth in you.

¹² Therfore brethren, we are detters, not to the fleshe, to lyue after the fleshe. ¹³ For yf ye lyue after the fleshe, ye shall dye. But yf ye (thorow the sprete) do mortyfe the dedes of the body, ye shall lyue. ¹⁴ For as many as are led by the sprete of God, they are the sones of God. ¹⁵ For ye haue not receaved the sprete of bondage to feare any moare, but ye haue receaved the sprete of adopcione, wherby we crye: Abba father. ¹⁶ The same sprete certyfyeth oure sprete that

⁹ andren, walk. moun, can. eftsone, again. scrage, service. the ilke, that.

ἐστὲν ἐν σαρκί, ἀλλ' ἐν Πνεύματι, εἶπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. ¹⁰ εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζῶν διὰ δικαιοσύνην. ¹¹ εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν ^bΧριστὸν ἐκ νεκρῶν ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα ἐν ὑμῖν.

¹² Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ σαρκί, τοῦ κατὰ σάρκα ζῆν. ¹³ εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ Πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. ¹⁴ Ὅσοι γὰρ Πνεύματι Θεοῦ ἄγονται, οὗτοί ἐσιν υἱοὶ Θεοῦ. ¹⁵ οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε Πνεῦμα υἱοθεσίας, ἐν ᾧ κρᾶζομεν, Ἀββᾶ ὁ πατήρ. ¹⁶ Αὐτὸ τὸ Πνεῦμα συμμαρτυρεῖ τῷ

^c Eccl. διὰ τοῦ ἐνοικοῦντος αὐτοῦ Πνεύματος.

^d Alex. τῆς σαρκὸς.

^e Alex. s. υἱοὶ Θεοῦ εἰσιν s. υἱοὶ εἰσι Θεοῦ.

GENEVA—1557.

8. *THER* is then now no condemnation to them which *are* in Christ *Iesus*, which walke not after the flesh: but after the Sprite. ² For the Lawe of the Sprite of lyfe which is in Christe *Iesus*, hath deliuered me from the lawe of synne, and death. ³ For what the Lawe could not do, in as muche as it was weake, because of the fleshe: God sending his owne Sonne in the similitude of synful fleshe, and that for synne, condemned synne in the fleshe: ⁴ That the righteousnes of the Lawe, myght be fulfilled in vs, which walke not after the flesh, but after the Sprite. ⁵ For they that are carnal, are carnally wise: but they that are spiritual are affectionned to spiritual thinges. ⁶ For the wisdom of the fleshe, is death: but the wisdom of the Spirit, is life and peace: ⁷ Because that the fleshly wisdom is enmitie agaynst God: for it is not obedient to the Lawe of God: nether in deed, can be.

⁸ So then, they that are in the fleshe, can not please God. ⁹ But ye are not in the flesh, but in the Sprite: because the Sprite of God dwelleth in you. If any man hath not the Sprite of Christ, the same is none of his. ¹⁰ If Christ be in you, the body is dead because of synne: but the Sprite is lyfe for righteousness sake. ¹¹ But yf the Sprite of him that raised vp *Iesus* from death, dwell in you: euen he that raised vp Christ from death, shal quicken your mortal bodies, because that his Sprite dwelleth in you.

¹² Therefore brethren, we are detters not to the fleshe, to lye after the fleshe, but to the Sprite. ¹³ For yf ye lye after the fleshe, ye shal dye: but yf ye mortifie the dedes of the body, by the Sprite, ye shal lye. ¹⁴ For as many as are led by the Sprite of God: they are the sonnes of God. ¹⁵ For ye haue not receaued the Sprite of bondage to feare any more: but ye haue receaued the Sprite of adoption, whereby we crye Abba, that is say, Father. ¹⁶ The which selfe same Sprite beareth witness

RHEIMS—1582.

8. *THERE* is now therefore no damnation to them that are in Christ *Iesus*: that walke not according to the flesh. ² For the lavy of the spirit of life in Christ *Iesus*, hath deliuered me from the lavy of sinne and of death. ³ For that which was impossible to the Lavy, in that it was weakened by the flesh: God sending his sonne in the similitude of the flesh of sinne, euen of sinne damned sinne in the flesh, ⁴ that the iustification of the lavy might be fulfilled in vs, who walke not according to the flesh, but according to the spirit. ⁵ For they that are according to the flesh, are affected to the things that are of the flesh, but they that are according to the spirit: are affected to the things that are of the spirit.

⁶ For the wisdom of the flesh, is death: but the wisdom of the spirit, life and peace. ⁷ Because the wisdom of the flesh, is anemie to God: for to the law of God it is not subiect, neither can it be. ⁸ And they that are in the flesh, can not please God. ⁹ But you are not in the flesh, but in the spirit, yet if the Spirit of God dwell in you. But if any man haue not the Spirit of Christ, the same is not his. ¹⁰ But if Christ be in you: the body in deede is dead because of sinne, but the spirit liueth because of iustification. ¹¹ And if the Spirit of him that raised vp *Iesus* from the dead, dwell in you: he that raised vp *Iesus* Christ from the dead, shal quicken also your mortal bodies, because of his Spirit dwelling in you.

¹² Therefore brethren, we are detters: not to the flesh, to lye according to the flesh. ¹³ For if you lye according to the flesh, you shal die, but if by the spirit, you mortifie the dedes of the flesh you shal lye. ¹⁴ For whosoever are ledde by the spirit of God, they are the sonnes of God. ¹⁵ For you haue not receiued the spirit of seruitude againe in feare: but you haue receiued the spirit of adoption of sonnes, wherewith we crye: Abba, (father). ¹⁶ For the Spirit him self,

AUTHORISED—1611.

8. *THERE* is therefore now no condemnation to them which are in Christ *Iesus*, who walke not after the flesh, but after the spirit. ² For the law of the spirit of life, in Christ *Iesus*, hath made me free from the law of sinne and death. ³ For what the Law could not doe, in that it was weake through the flesh, God sending his owne Sonne, in the likeness of sinfull flesh, and for sinne condemned sinne in the flesh: ⁴ That the righteousness of the law might be fulfilled in vs, who walke not after the flesh, but after the spirit. ⁵ For they that are after the flesh, doe minde the things of the flesh: but they that are after the spirit, the things of the spirit. ⁶ For ^{to} be carnally minded, is death: but ^{to} be spiritually minded, is life and peace: ⁷ Because ^{the} carnal minde is enmitie against God: for it is not subiect to the Law of God, neither indeed can be.

⁸ So then they that are in the flesh, cannot please God. ⁹ But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man haue not the spirit of Christ, he is none of his. ¹⁰ And if Christ be in you, the body is dead because of sinne: but the spirit is life, because of righteousness. ¹¹ But if the spirit of him that raised vp *Iesus* from the dead, dwell in you: he that raised vp Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you. ¹² Therefore brethren we are detters, not to the flesh, to lye after the flesh. ¹³ For if ye lye after the flesh, ye shall die: but if ye through the spirit doe mortifie the dedes of the body, ye shall lye. ¹⁴ For as many as are led by the spirit of God, they are the sonnes of God.

¹⁵ For ye haue not receiued the spirit of bondage againe to feare: but ye haue receiued the spirit of adoption, whereby we crye, Abba, father. ¹⁶ The spirit it self

^a Or, by a sacrifice for sin. ^b Gr. the mind of the flesh. ^c Gr. the mind of the spirit. ^d Gr. the mind of the flesh. ^e Gr. because of his spirit.

πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ. ¹⁷ εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ· εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν. ¹⁸ Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. ¹⁹ Ἡ γὰρ ἀποκαρδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. ²⁰ τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, (οὐχ ἐκούσα, ἀλλὰ διὰ τὸν ὑποτάξαντα,) ²¹ ἐπ' ἐλπίδι, ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. ²² οἶδαμεν γὰρ ὅτι πάντα ἡ κτίσις συστενάζει καὶ συναδίνει ἄχρι τοῦ νῦν. ²³ οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στεναζόμεν, ὑιοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν

f Alex. διότι.

e Alex. ὡςτιν.

h Alex. s. αὐτοὶ τ. ἀ. τ. Π. ἔ. ἡμεῖς, κ. αὐτοὶ s. ἡμεῖς α. τ. ἀ. τ. Π. ἔ., αὐτοί.

WICLIF — 1380.

oure spirit : that we ben the sones of god; ¹⁷ if we sones t eris; and eris of god and eris to gidre with crist; if nethewe we suffren to gidre that also we ben glorified to gidre.

¹⁸ And I deme that the passiuons of this tyme ben not worthi to the glori to comynge that schal be schewid in us ¹⁹ for theabidinge of creature: abidith the schewynge of the sones of god. ²⁰ but the creature is suget to vanyte, not willynge, but for hym that made it suget in hope; ²¹ For the ilke creature schal be deluycred fro seruage of corrupcion, in to liberte of the glorie of the sones of god. ²² and we witen that eche creature sorwith and trauilith with payne til jit;

²³ and not oonli it : but also we us silf; that han the first fruytis of the spirit; and we us silf sorwen with ymne us for the adopcion of goddis sones, abidinge the asenbyng of oure body; ²⁴ but bi hope we ben made saaf; for hope that is seen, is not hope; for who hopith that thing that he seeth? ²⁵ and if we hope that thing that we seen not : we abiden by pacience; ²⁶ and also the spirit helthith oure in firmyte; for what we schulu prcie as it bihoueth we witen not but the ilke spirit axeth for us with sorwyng, that noun not be telde out; ²⁷ for he that sekith the hertis : woot that the spirit desirith for bi god he axeth for holi men. ²⁸ And we witen that to men that loun god, alle thingis worchen to gidre in to goody; to hem that aftir purpos ben clepid seyntis; ²⁹ for thilke that he knewe bifore, he bifor ordeyned bi grace to be made like to the ymage of his sone, that he be the first bigetun among many brithren; ³⁰ and thilke that he bifor ordeyned to blisse hem he clepid; and whiche he clepid:

some, in iure. passiuons, offerings. the ilke, that. witen, know. asenbyng, redemption. noun, may. wot, know th. clepid, called

TYNDALE — 1534.

are the sonnes of God. ¹⁷ Yf we be sonnes; we are also heyres; the heyres I mene of God; and heyres anexed with Christ: if so be that we suffer togedder; that we maye be glorified to gedder.

¹⁸ For I suppose that the afflictions of this lyfe; are not worthy of the glory which shalbe shewed vpon vs. ¹⁹ Also the feruent desyre of the creatures abideth lokynge when the sonnes of God shall appere; ²⁰ because the creatures are subdued to vanyte agaynst their will: but for his will which subdueth them in hope. ²¹ For the very creatures shalbe delivered from the bondage of corrupcion; into the glorious lybertye of the sonnes of God. ²² For we knowe that every creature groweth with vs also; and travayleth in payne even vnto this tyme.

²³ Not they only; but even we also which have the fyrst frutes of the spryte; morne in oure selues and wayte for the (adopcion) and loke for the deliurance of oure bodies. ²⁴ For we are sayd by hope. But hope that is sene is no hope. For how can a man hope for that which he seyth? ²⁵ But and yf we hope for that we se not; then do we with pacience abyde for it.

²⁶ Lyke wyse the sprite also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the sprite maketh intercession mightly for vs with gronynge which cannot be expressed with tonge. ²⁷ And he that searcheth the hertes; knoweth what is the meaninge of the sprite: for he maketh intercession for the sayntes accordinge to the pleasure of god. ²⁸ For we knowe that all thinges worke for the best vnto them that loue God; which also are called of purpose. ²⁹ For those which he knewe before; he also ordeyned before; that they shulde be lyke fassioned vnto the shape of his sonne; that he myght be the fyrst begotten sonne amonge many brethren. ³⁰ Moreover which he apoynted before; them he also called. And which he called; them also he

CRANMER — 1539.

we are the sonnes of God. ¹⁷ If we be sonnes, then are we also heyres, the heyres I mene of God, and heyres anexed with Chyrst: yf so be that we suffer wyth hym, that we maye be also gloryfied together wyth hym.

¹⁸ For I suppose that the afflictions of this lyfe, are not worthy of the glory, which shalbe shewed vpon vs. ¹⁹ For the feruent desyre of the creature abydeyth, lokynge, when the sonnes of God shall appere, ²⁰ because the creature is subdued to vanyte, agaynst the will therof, but for his will which hath subdued the same in hope. ²¹ For the same creature shalbe deluycred from the bondage of corrupcion, into the glorious lybertye of the sonnes of God. ²² For we knowe, that euery creature groweth with vs also, and trauayleth in payne, euen vnto this tyme.

²³ Not only it, but we also which haue the fyrst frutes of the spryte, morne in oure selues also, and wayte for the adopcion (of the chyl dren God) euen the delyneraunce of oure body. ²⁴ For we are sayd by hope. But hope that is sene, is no hope. For how can a man hope for that, which he seyth? ²⁵ But and yf we hope for that we se not, then do we wyth pacience abyde for it.

²⁶ Lykewyse, the sprite also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the sprite maketh intercession for vs, with gronynge which cannot be expressed. ²⁷ And he that searcheth the hertes knoweth, what is the meaninge of the spryte: for he maketh intercession for the sayntes accordinge to the pleasure of God.

²⁸ We knowe that all thinges worke for the best vnto them that loue God, which also are called of purpose. ²⁹ For those which he knewe before, he also ordeyned before, that they shulde be lyke fassioned vnto the shape of his sonne, that he myght be the fyrst begotten sonne amonge many brethren. ³⁰ Moreover, whom he apoynted before, them also he called. And whom he hath called, them also he

τοῦ σώματος ἡμῶν. ²⁴ τῇ γὰρ ἐλπίδι ἐσώθημεν. ἐλπίς δὲ βλεπομένη, οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, ²⁵ τί καὶ ἐλπίζει; εἰ δὲ ὁ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. ²⁶ Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν· τὸ γὰρ τί ²⁷ προσευξόμεθα καθὼς δεῖ, οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις. ²⁸ ὁ δὲ ἐρευνῶν τὰς καρδίας, οἶδε τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. ²⁹ Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. ³⁰ ὅτι οὓς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. οὓς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὓς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὓς δὲ

¹ Alex. — *νόθεσιαν*.² Alex. *τι*.³ Alex. *τῇ ἀσθενείᾳ*.⁴ Const. *προσευξόμεθα*.⁵ Alex. — *ὑπὲρ ἡμῶν*.

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together with our Sprite, that we are the sonnes of God. ¹⁷ If we be sonnes: we are also heires, the heires I meane of God, and heires annexed with Christ: yf so be that we suffer together with him, that we may also be glorified together with him. ¹⁸ For I confirme, that the afflictions of this life are not worthy of the glorie which shal be shewed vnto vs. ¹⁹ For the feruent desire of the creature abyeth, lokyng when the sonnes of God shal appere. ²⁰ Because the creature is subiect to vanitie, not of it owne wil: but by reason of him which hath subdued it in hope.

²¹ Because the same creature also, shal be deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. ²² For we knowe that euery creature groweth with vs also, and trauieth in payne euen vnto this tyme. ²³ Not only the creature, but euen we also which haue the fyrst frutes of the Sprite, do sighe in our selues, and waite for the adoption, euen the deliuerance of our body. ²⁴ For we are saued by hope: but hope that is sene, is no hope, for how can a man hope for that which he seeth? ²⁵ But and yf we hope for that we se not, then do we with patience abyde for it.

²⁶ Lykewyse the Sprite also helpeth our infirmities: for we knowe not what to praye as we ought: but the Sprite asketh for vs with gronnyngs, which can not be expressed with tonge. ²⁷ And he that searcheth the heartes, knoweth what is the meaning of the Sprite: for he maketh intercession for the Sainctes, accordyng to the pleasure of God. ²⁸ Also we knowe that all thinges worcke for the best vnto them that loue God, which also are called of his purpose. ²⁹ For those which he knewe before, he also ordeyned before, that they should be made lyke fashioned vnto the image of his Sonne: that he myght be the fyrst begotten among many brethren. ³⁰ Moreouer, which he appoynted before, them also he called, and whome

RHEIMS — 1582.

giueth testimonie to our spirit, that we are the sonnes of God. ¹⁷ And if sonnes, heires also: heires truly of God, and co-heires of Christ: yet if vve suffer vvith him, that vve may be also glorified vvith him.

¹⁸ For I thinke that the passions of this time are not condigne to the glorie to come that shal be reuealed in vs. ¹⁹ For the expectation of the creature, expecteth the reuelation of the sonnes of God. ²⁰ For the creature is made subiect to vanitie, not vvilling, but for him that made it subiect in hope: ²¹ because the creature also it self shal be deliuered from the seruitude of corruption, into the libertie of the glorie of the children of God. ²² For vve knowv that euery creature groweth, and trauielleth euen til now. ²³ And not only it, but vve also our selues hauing the first frutes of the spirit, vve also grove vvithin our selues, expecting the adoption of the sonnes of God, the redemption of our body. ²⁴ For by hope vve are saued. But hope that is seen, is not hope, for that vvich a man seeth, vvherefore doth he hope it? ²⁵ But if vve hope for that vvich vve see not: vve expect by patience.

²⁶ And in like maner also the Spirit helpeth our infirmite. For, vvhat vve should pray as vve ought, vve knowv not: but the Spirit him self requesteth for vs vvith gronings vvnspokeable. ²⁷ And he that searcheth the hartes, knowveth vvhat the Spirit desireth: because according to God he requesteth for the sainctes. ²⁸ And vve knowv that to them that loue God, all thinges cooperate vnto good, to such as according to purpose are called to be sainctes. ²⁹ For vvhom he hath for knowen, he hath also predestinated to be made conformable to the image of his sonne: that he might be the first-borne in many brethren. ³⁰ And vvhom he hath predestinated: them also he hath called, and vvhom he hath called: them also he hath

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beareth vvithes with our spirit, that we are the children of God. ¹⁷ And if children, then heires, heires of God, and ioynt heires with Christ: if so be that we suffer with him, that wee may be also glorified together. ¹⁸ For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shal be reuealed in vs. ¹⁹ For the earnest expectation of the creature, waiteth for the manifestation of the sonnes of God. ²⁰ For the creature was made subiect to vanitie, not willingly, but by reason of him who hath subiected the same in hope: ²¹ Because the creature it selfe also shall bee deliuered from the bondage of corruption, into the glorious libertie of the children of God. ²² For wee know that the whole creation groaneth, and trauielleth in paine together vntill now. ²³ And not only they, but our selues also which haue the first frutes of the spirit, euen we our selues groane vvithin our selues, waiting for the adoption, to vvith, the redemption of our body. ²⁴ For we are saued by hope: but hope that is scene, is not hope: for vvhat a man seeth, vvhy doth he yet hope for? ²⁵ But if wee hope for that wee see not, then doe wee with patience waite for it.

²⁶ Likewise the spirit also helpeth our infirmities: for we know not vvhat we should pray for as wee ought: but the spirit it selfe maketh intercession for vs vvith groanings, which cannot bee vttered. ²⁷ And he that searcheth the heartes, knoweth vvhat is the mind of the spirit, because he maketh intercession for the Sainctes according to the vvill of God. ²⁸ And wee knowe that all thinges worke together for good, to them that loue God, to them vvho are the called according to his purpose. ²⁹ For vvhom he did foreknow, hee also did predestinate to be conformd to the image of his Sonne, that he might bee the first borne amongst many brethren. ³⁰ Moreouer, vvhom he did predestinate, them he also called: and vvhom he called, them he also iustified:

^a Or, every creature.^b Or, that.

ἐδικαίωσε, τούτους καὶ ἐδόξασε. ³¹ Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; ³² ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἔφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ ³³ πάντα ἡμῖν χαρίζεται; τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαίων. ³⁴ τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανὼν, μᾶλλον δὲ ³⁵ καὶ ἑγερθεὶς, ὃς ³⁶ καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις, ἢ στενοχωρία, ἢ διωγμὸς, ἢ λιμὸς, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα; ³⁷ (καθὼς γέγραπται, “Ὅτι ἔνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν ἐλογίσθημεν ὡς πρόβατα σφαγῆς.”) ³⁸ Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. ³⁹ πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε

^o Alex. ὁς οὐδέ τι νόμιμα ἔστιν.

$$^p \text{Alex.} = \tau \dot{a},$$

^g Alex. Χριστὸς Ἰησοῦς.

^r Alex. = καὶ.

^s Alex. + ἐκ νεκρῶν.

¹ Alex. = καὶ.

²² Rec. ἔνθεα.

^v Alex. διὰ τὸν ἀγαπήσαντα.

¹⁰ Alex. ἀγγελος.

WICLIF — 1380.

TYNDALE—1534.

CRANMER—1539.

hem he iustified, and whiche he iustified:
and hem he glorified,

justified, which he justified, them he also glorified.

iustified: and whom he iustified, them
he also glorified.

³¹ what thanne schulen we seie to these
thingis? if god for us: who is aȝens us:
³² the whiche also sparid not his owne
sone: but for us alle bitook hym/ hou
also ȝaf he not to us, alle thingis with
him? ³³ who schal accuse aȝens the chosun
men of god? it is god that iustifieth/

31 What shall we then saye vnto these
things? yf god be on oure syde: who
can be agaynst vs? 32 which spared not
his awne sonne; but gaue him for vs all:
how shall he not with him geve vs all
things also? 33 Who shall laye any thing
to the charge of goddes chosen? it is
god that iustifieth: 34 who then shall
condempne? it is Christ which is deede
ye rather which is rysen agayne, which is
also on the ryght honde of God; and
maketh intercession for vs. 35 Who shall
separate vs from the love of god? shall
tribulation? or anguysshe? or persecu-
cion? other honger? other nakednesse?
other perell? other swearde? 36 As it is
written: For thy sake are we kylled all
daye longe; and are counted as shepe
apoynted to be slayne. 37 Nevertheless
in all these things we overcome strongly
thorow his helpe that loved vs. 38 Ye and
I am sure that nether deeth, nether lyfe,
nether angys, nor rule, nether power,
nether things present, nether things to
come, 39 nether heyth, nether loweth,
nether any other creature shalbe able to
departe vs from the love of God; shewed
in Christ lesu our lorde.

³¹ What shall we then saye to these thynges? yf God be on our syde, who can be agaynst vs? ³² which spared not hys awne sonne, but gaue hym for vs all: how can it be, that with hym he shulde not geue vs all thynges also? ³³ Who shall laye any thyng to the charge of Goddes chosen? it is God that iustifyeth: ³⁴ who is he that can condemne? it is Christ whych dyed, yee rather whych is rysen agayne, whych is also on the ryght hande of God, and maketh intercession for vs.

³⁵ Who shall separate vs from the loue of God? shall tribulacion? or angurysshe? or persecucion? other hunger? ether nakednesse? ether parell? ether swearde?

³⁶ As it is wrytten: for thy sake are we kylled all daye longe, and are counted as shepe apoynted to be slayne: ³⁷ Nevertheless, in all these thynges we ouercome thorow hym that loued vs. ³⁸ For I am sure, that neither deeth, neither hyfe, neither Angels, nor rule, neither power, neither thynges present, neither thynges to come, ³⁹ neither heyght, neither loweth, neither eny other creature shalbe able to departe vs from the loue of God, which is in Christ Iesu oure Lorde.

9. I SEYE truthe in crist ihesus, I lie not, for my conscience berith witnessynge to me in the holi goost: ²for greet heuy-nesse is to me, and contynuel sorwe to myn herte: ³for I my self desirid to be departid fro crist for my bretheren, that ben my cosyns after the fleisch, ⁴that ben men of israel, whos is aduocacioun of sones and glorie and testamente and seuynge of the lawe and seruyce ⁊ biheer-tis: ⁵whos ben the fadiris: and of whiche is crist after the fleisch, that is god aboue al thingis blessed in to worldis amen.

9. I SAYE the trueth in Christ and lye not in that wherof my conscience beareth me witnes in the holy goſp² that I have gret heynes and continual sorowe in my hert. ³ For I have wysshed my selfe to be cursed from Christ for my brethren and my kynsmen as pertayninge to the fleshe, ⁴ which are the Israelites. To whom pertayneth the adopcioⁿ, and the glorie, and the covenauⁿtes, and the law that was geveⁿ, and the service of God, and the promyses ; ⁵ whose also are the fathers, and they of whome (as concerninge the fleshe) Christ came, which is God over all thinges blessed for ever Amen.

9. I SAYE the trueth in Christ, and
lye not, (my conscience also bearing me
witness by the holy goost) ² that I haue
gret heuynes, and continuall sorowe in
my hert. ³ For I haue wysshed my selfe
to be cursed from Christ, for my brethren
(my kynsmen as pertaynynge to the
fleshe) ⁴ which are the Israeletes. To
whom pertayneth the adoepeyon, (*of the
chyl dren*) and the glorie, and the coue-
nants and the lawe that was geuen,
and the seruyce of God, and the pro-
mysses : ⁵ whose also are the fathers, and
they of whom (as concerning the fleshe)
Christ came, which is God in all thynges
to be prayd for euer Amen.

ἀρχαί, ²οὔτε ἐνεστῶτα οὔτε μέλλοντα, οὔτε δυνάμεις,| ³⁹ οὔτε ὕψωμα οὔτε βάθος, οὔτε ⁴⁰τις| κτίσις ἐτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

IX. Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν Πνεύματι ἁγίῳ, ²ὅτι λύπη μοι ἐστὶ μεγάλη, καὶ ἀδιάλειπτος ὁδὸν τῇ καρδίᾳ μου (³ ἡνύχονην γάρ ⁴ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ,) ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν ⁵μου| κατὰ σάρκα· ⁶οἵτινες εἰσιν Ἰσραηλίται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα, ⁷καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία,| καὶ ἡ λατρεία καὶ ⁸αἱ ἐπαγγελίαι,| ⁹ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.

² Rec. οὔτε δυνάμεις, οὔτε ἐνεστῶτα οὔτε μέλλοντα.

⁹ Alex. = τις.

⁴ Alex. ἀνάθεμα εἶναι αὐτὸς ἐγὼ.

⁶ Alex. s. μου τῶν s. τῶν.

⁸ Alex. καὶ ἡ διαθήκη καὶ ἡ ν.

⁹ Alex. (ἡ) ἐπαγγελία.

GENEVA—1557.

he called, them also he iustified, and whome he iustified, them he also glorified.

³¹ What shal we then say to these things? If God be on our syde, who can be agaynst vs? ³² Which spared not his owne Sonne, but gaue him for vs all to death: how shal he not with him geue vs all things also? ³³ Who shal laye any thing to the charge of Goddes chosen? *it is* God that iustifieth: ³⁴ Who then shal condemne? *it is* Christ which is dead, yea rather which is risen agayne: which is also at the ryght hand of God, and maketh intercession for vs.

³⁵ Who shal separate vs from the loue of Christ? shal tribulation, or anguish, or persecution, ether hunger, ether nakednes, ether peril, ether sworde? ³⁶ As it is wyrtten, For thy sake are we kylled all day longe, and are counted as shepe appointed to be slayne. ³⁷ Neuerthelesse, in all these thynges we are more then conquerors through him that loued vs. ³⁸ For I am perswaded that neither death, neither lyfe, neither Angels, nor principalities, neither powers, neither things present, neither things to come, ³⁹ Neither height, neither depth, neither any other creature shalbe able to departe vs from the loue of God, which is in Christ Iesus our Lord.

9. I say the trueth in Christe, and lye not, my conscience bearing me wytnes in the holy Ghost, ² That I haue great heuynes and continuall sorowe in my heart. ³ For I wolde wysse my selfe to be separat from Christ, for my brethren *which* are my kinsmen, as pertainynge to the fleshe, ⁴ Which are the Israelites: to whom *pertaineth* the adoption, and the glorie, and the Couenantes, and the geuyng of the Lawe, and the seruice of God, and the promises. ⁵ Whose are the fathers, and they of whome, as concerning the fleshe, Christ *came*, which is God ouer all blessed for euer. Amen.

RHEIMS—1582.

iustified. and vvhom he hath iustified: them also hath he glorified. ³¹ What shal vve then say to these things? If God be for vs, vvho is against vs?

³² He that spared not also his ovvne sonne, but for vs al deliuered him: how hath he not also vvith him giuen vs al things? ³³ Who shal accuse against the elect of God; God that iustifieth. ³⁴ Who is he that shal condemne? Christ Iesus that died, yea that is risen also agayne, vvho is on the right hand of God, vvho also maketh intercession for vs. ³⁵ Who then shal separate vs from the charitie of Christ? tribulation? or distresse? or famine? or nakednes? or danger? or persecution? or the svord? ³⁶ as it is vvritten, *For vve are killed for thy sake al the day: vve are esteemed as sheepe of slaughter.* ³⁷ But in al these things we ouercome because of him that hath loued vs. ³⁸ For I am sure that neither death, nor life, nor Angels, nor Principalities, nor Povvers, neither things present, nor things to come, neither might, ³⁹ nor height, nor depth, nor other creature, shal be able to separate vs from the charitie of God vvwhich is in Christ Iesus our Lord.

9. I SPEAKE the verity in Christ, I lie not, my conscience bearing me vittnes in the holy Ghost, ² that I haue great sadnesse and continuall sorow in my hart. ³ For I vvished, my selfe to be anathema from Christ for my brethren, vvho are my kinsmen according to the flesh, ⁴ vvho are Israelites, vvwhose is the adoption of sonnes, and the glorie, and the testament, and the lavv giuing, and the seruice, and the promises: ⁵ vvwhose are the fathers, and of vvhom Christ is according to the flesh, vvho is aboue al things God blessed for euer. Amen.

AUTHORISED—1611.

and whom he iustified, them he also glorified. ³¹ What shall wee then say to these things? If God be for vs, who can bee against vs: ³² He that spared not his own Son, but deliuered him vp for vs all: how shall hee not with him also freely giue vs all things?

³³ Who shall lay any thing to the charge of Gods elect? It is God that iustifieth: ³⁴ Who is he that condemneth? It is Christ that died, yea, rather that is risen againe, who is euen at the right hand of God, who also maketh intercession for vs. ³⁵ Who shall separate vs from the loue of Christ? *shall* tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? ³⁶ (As it is written, For thy sake we are killed all the day long, wee are accounted as sheepe for the slaughter.) ³⁷ Nay, in all these things wee are more then conquerours, through him that loued vs. ³⁸ For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, ³⁹ Nor height, nor depth, nor any other creature, shallbe able to separate vs from the loue of God, which is in Christ Iesus our Lord.

9. I SAY the trueth in Christ, I lie not, my conscience also bearing mee witness in the holy Ghost, ² That I haue great heavinesse, and continuall sorrow in my heart. ³ For I could wish that my selfe were ⁴accursed from Christ, for my brethren my kinsmen according to the flesh: ⁴ Who are Israelites: to whom pertaineth the adoption, and the glory, and the ⁵couenants, and the giuing of the Law, and the seruice of God, and the promises: ⁵ Whose are the fathers, and of whom as concerning the flesh Christ *came*, who is ouer all, God blessed for euer, Amen.

⁴ Or, separated. ⁵ Or, testaments.

⁶ Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι ¹ Ἰσραὴλ· ² οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ' "ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα." ³ Τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. ⁴ ἐπαγγελίας γὰρ ὁ λόγος οὗτος, "Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός." ⁵ Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κόιτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν ⁶ μήπω γὰρ γεννηθέντων, ἡμῶν· ⁷ πραξάντων τι ἀγαθὸν ἢ ⁸ κακόν, (ἵνα ἡ κατ' ἐκλογὴν ⁹ πρόθεσις τοῦ Θεοῦ) μένη, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος,) ¹⁰ ἐρρήθη αὐτῇ, "Ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι." ¹¹ καθὼς γέγραπται, "Τὸν Ἰακώβ ἡγάπησα, τὸν δὲ Ἠσαὺ ἐμίσησα."

^d Alex. Ἰσραηλῖται.^e Alex. ἡ.^f Alex. φαῦλον.^g Rec. τοῦ Θεοῦ πρόθεσις.

WICLIIF—1380.

⁶ but not that the word of god hath falle down, for not alle that ben of israel: these ben israelitis; ⁷ nether thi that ben seed of abraham, alle ben sones: but in Isaac the seed schal be clepid to thee; ⁸ that is to seie not thei that ben sones of the fleisch ben sones of god; but thei that ben sones of biheest ben demed in the seed; ⁹ for whi this is the word, of biheest? afir this tyme I schal come; and asone schal be to sare;

¹⁰ and not oonli sche, but also rebecca hadde tweye sones, of o liggyng bi of Isaac our fadir; ¹¹ and whanne thi werun not jit borun, nether hadde doon any thing of gode ether of yuel: that the purpos of god schulde dwelle bi eleccion, not of werkis, but of god cleping ¹² it was seid to hym, that the more schulde serue the lesse ¹³ as it is writun, I loued Jacob: but I hatid esau;

¹⁴ what therfor schuln we seie? whether wickednesse be anentis god: god forbede? ¹⁵ for he seith to Moises, I schal haue merci on whom I haue merci; and I schal geue merci on whom I schal haue merci; ¹⁶ therfor it is not nether of man willinge nether rennyng: but of god hauynge merci; ¹⁷ And the scripture seith to farao, for to this thing I haue stird thee: that I schewe in the my vertu, and that my name be told in al the erthe. ¹⁸ therfor of whom god wole he hath merci and whom he wole he endurith;

¹⁹ thunne sei thou to me, what is sougt jit? for who withstondith his will? ²⁰ O man who art thou: that answerist to god? where a made thing seith to hym that made it: what hast thou made me so? ²¹ whether apottere of cleve hath not power to make of the same gobet o vessel in to honoure, another in to dispite? ²² that if god willinge to schewe his wrath, and

TYNDALE—1534.

⁶ I speake not these thynges as though the wordes of god had take none effecte. For they are not all Israelites which came of Israel: ⁷ nether are they all chyldren straight waye, because they are the seed of Abraham. But in Isaac shall thy seede be called: ⁸ that is to saye; they which are the chyldren of the flesshe; are not the chyldren of god. But the chyldren of promes are counted the seede. ⁹ For this is a worde of promes; aboute this tyme will I come; and Sara shall haue a sonne. ¹⁰ Nether was it so with her only: but also when Rebecca was with chylde by one; I meane by oure father Isaac; ¹¹ yee the chyldren were borne; when they had nether done good nether bad: that the purpose of God which is by election; myght stonde; it was sayde vnto her; not by the reason of workes; but by grace of the caller: ¹² the elder shall serue the yonger. ¹³ As it is writen: Jacob he loved; but Esau he hated.

¹⁴ What shall we saye then? is there eny vnrightewesnes with God? God forbyd. ¹⁵ For he sayth to Moyses: I will shewe mercy to whom I shewe mercy: and will haue compassion on whom I haue compassion. ¹⁶ So lieth it not then in a mans will or cunnyng; but in the mercy of god. ¹⁷ For the scripture sayth vnto Pharaos: Even for this same purpose haue I stered the vp; to shewe my power on the; and that my name myght be declared thorow out all the worlde. ¹⁸ So hath he mercy on whom he will; and whom he will; he maketh harderted.

¹⁹ Thou wilt saye then vnto me: why then blameth he vs yet? For who can resist his will? ²⁰ But o man; what arte thou which disputest with God? Shall the worke saye to the workeman: why hast thou made me on this fassyon? ²¹ Hath not the pottor power ouer the claye; even of the same lump to make one vessel vnto honoure; and a nother vnto dishonoure? ²² Even so; God willynge to shewe his wrath; and to make his power knowen;

CRANMER—1539.

⁶ I speake not these thynges, as though the wordes of God had take none effecte. For they are not all Israelites, which are of Israel: ⁷ nether are they all chyldren straight waye, that are the seed of Abraham. But in Isaac shall thy seede be called: ⁸ that is to saye: they which are the chyldren of the flesshe, are not the chyldren of God. But they which be the chyldren of promes, are counted the seede. ⁹ For this is a word of promes, aboute this tyme will I come, and Sara shall haue a sonne.

¹⁰ Not onely thys, but also Rebecca was with chylde by one, euen by oure father Isaac. ¹¹ For yer the chyldren were borne, when they had nether done good nether bad (that the purpose of God by eleccion, myght stande) ¹² it was sayde vnto her, not by the reason of workes, but by the caller: the elder shall serue the yonger. ¹³ As it is writen: Jacob haue I loued, but Esau haue I hated. ¹⁴ What shal we saye then? is there eny vnrightewesnes with God? God forbyd. ¹⁵ For he sayth to Moyses: I will shewe mercy to whomsoeuer I shewe mercy: and will haue compassion, on whomsoeuer I haue compassion. ¹⁶ So lyeth it not then in a mans will or runnyng, but in the mercy of God. ¹⁷ For the scripture sayth vnto Pharaos: euen for this same purpose haue I stered the vp, to shewe my power on the, and that my name myght be declared thorow out all the worlde. ¹⁸ So hath he mercy on whom he will, and whom he will, he maketh harderted.

¹⁹ Thou wilt saye then vnto me: why then blameth he vs yet? For who hath bene able to resist his will? ²⁰ But O man, what art thou, which disputest with God? Shall the worcke saye to the worke man: why hast thou made me on this fassyon? ²¹ Hath not the pottor power ouer the claye, euen of the same lump to make one vessel vnto honoure, and another vnto dishonoure? ²² Euen so, God willynge to shewe hys wrath, and to

^a i.e. p. 101. ^b i.e. d. 101. ^c i.e. d. 101. ^d i.e. d. 101. ^e i.e. d. 101. ^f i.e. d. 101. ^g i.e. d. 101. ^h i.e. d. 101. ⁱ i.e. d. 101. ^j i.e. d. 101. ^k i.e. d. 101. ^l i.e. d. 101. ^m i.e. d. 101. ⁿ i.e. d. 101. ^o i.e. d. 101. ^p i.e. d. 101. ^q i.e. d. 101. ^r i.e. d. 101. ^s i.e. d. 101. ^t i.e. d. 101. ^u i.e. d. 101. ^v i.e. d. 101. ^w i.e. d. 101. ^x i.e. d. 101. ^y i.e. d. 101. ^z i.e. d. 101.

¹⁴ *Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ γένοιτο.* ¹⁵ *τῷ γὰρ ἡ Μωϋσῃ λέγει, “Ἐλέσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.”* ¹⁶ *Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἑλεούντος Θεοῦ.* ¹⁷ *λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ, “Ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὥπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμιν μου, καὶ ὥπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.”* ¹⁸ *Ἄρα οὖν, ὃν θέλει, ἐλεεῖ ὃν δὲ θέλει, σκληρύνει.* ¹⁹ *Ἐρεῖς οὖν μοι, “Τί ἔτι μέμφεται; τῷ γὰρ| βου-
‘ λήματι αὐτοῦ τίς ἀνθέστηκε;”* ²⁰ *ἢ Μενούνγε,| ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρι-
νόμενος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, “Τί με ἐποίησας οὕτως;”* ²¹ *ἢ ὅς οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὁ μὲν
εἰς τιμὴν σκευός, ὁ δὲ εἰς ἀτιμίαν; ²² εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν,*

^A Rec. Μωσῃ.ⁱ Alex. ἐλεῶντος.^A Alex. + οὖν.ⁱ Rec. = γὰρ.^m Alex. = Μενούνγε.

GENEVA—1557.

⁶ Notwithstanding it can not be that the wordes of God shulde take none effect: for they are not all Israelites which came of the father Israel: ⁷ Nether are they all chyl dren, because they are the seed of Abraham: but in Isaac shal thy seed be called. ⁸ That is to say, they which are the children of the fleshe, are not the chyl dren of God: but the children of promes, are counted the seede. ⁹ For this is a worde of promes, In thys same tyme wyl I come, and Sara shal haue a sonne.

¹⁰ Nether he only proued these thinges: but also Rebecca when she had conceived by one, I meane by our father Isaac, ¹¹ For yer the children were borne, when they had nether done good nether bad, that the purpose of God which is by his election, that is, not by workes, but by him that calleth, myght stande sure, ¹² It was sayd vnto her, The elder shal serue the yonger. ¹³ As it is written, I haue loued Iacob, and haue hated Esau. ¹⁴ What shal we say then? Is there any vnrighteousnes wyth God? God forbid. ¹⁵ For he sayth to Moses, I wil haue mercie on him, to whom I wil shewe mercie: and wil haue compassion on him, on whom I wil haue compassion. ¹⁶ So lieth election then not in him that willett, or runneth, but in God that pieth. ¹⁷ For the Scripture saith to Pharao, Euen for this same purpose haue I stered thee vp, to shew my power in thee, and that my Name myght be declared through out al the worlde. ¹⁸ Therefore he hath mercie on whom he wil, and whom he wil, he maketh hard hearted.

¹⁹ Thou wylt say then vnto me, Why then blameth he vs yet? for who hath resisted his wil? ²⁰ But ὁ man, who art thou which playdest against God? shal thou worke say to the worke man, Why hast thou made me on this fashion? ²¹ Hath not the pottor power ouer the claye: euen the same lombe to make one vessel vnto honour, and another vnto dishonour. ²² That and if God wolde, to shewe his

RHEIMS—1582.

⁶ But not that the vvord of God is frustrate. For, not al that are of Israel, they be Israelites: ⁷ nor they that are the seede of Abraham, al be children: but in Isaac shal the seede be called vnto thee: ⁸ that is to say, not they that are the children of the flesh, they are the children of God: but they that are the children of the promise, are esteemed for the seede. ⁹ For the vvord of the promise is this, According to this time wyl I come: and Sara shal haue a sonne.

¹⁰ And not only she, But Rebecca also conceiuing of one copulation, of Isaac our father. ¹¹ For vvhen they vvere not yet borne, nor had done any good or euil (that the purpose of God according to election might stand) ¹² not of vvorkes, but of the caller it vvvas said to her: That the elder shal serue the yonger, ¹³ as it is vvritten: Iacob I loued, but Esau I hated.

¹⁴ Vvhat shal vve say then? Is there iniquitie vvith God? God forbid. ¹⁵ For to Moyses he saith, I vvill haue mercie on vvhom I haue mercie: and I vvill shew mercie to vvhom I vvill shew mercie. ¹⁶ Therefore it is not of the vvillner, nor the runner, but of God that shevveth mercie. ¹⁷ For the Scripture saith to Pharao: That to this vvry purpose haue I raised thee, that in thee I may shew my pover: and that my name may be renouened in the vvhole earth. ¹⁸ Therefore on vvhom he vvil, he hath mercie: and vvhom he vvil, he doth indurate.

¹⁹ Thou saiest therefore vnto me: Vvhy doth he yet complaine? for vvho resisted his vvil? ²⁰ O man, vvho art thou that doest ansvver God? Doth the vvorke say to him that vvrought it: Vvhy hast thou made me thus? ²¹ Or hath not the pottor of clay, pover, of the same masse to make one vessel vnto honour, and another vnto contumelie? ²² And if God vvilling to shew vvrrath, and to make his

AUTHORISED—1611.

⁶ Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel: ⁷ Neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called. ⁸ That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. ⁹ For this is the word of promise, At this time will I come, and Sara shall have a sonne. ¹⁰ And not only this, but when Rebecca also had conceived by one, even by our father Isaac, ¹¹ (For the children being not yet borne, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.) ¹² It was said unto her, The elder shall serve the younger. ¹³ As it is written, Iacob have I loved, but Esau have I hated. ¹⁴ What shall we say then? Is there unrighteousness with God? God forbid. ¹⁵ For he saith to Moyses, I will have mercie on whom I will have mercie, and I will have compassion on whom I will have compassion.

¹⁶ So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercie. ¹⁷ For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my Name might be declared throughout all the earth. ¹⁸ Therefore hath hee mercie on whom hee will have mercie, and whom hee will, hee hardeneth. ¹⁹ Thou wilt say then unto mee; Why doeth hee yet find fault? For who hath resisted his will? ²⁰ Nay, but O man, who art thou that resistest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? ²¹ Hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour? ²² What if God, willing to shew his wrath, and to make

^a Or, greater. ^B Or, lesser. ^γ Or, answerest againe, or, disputest with God?

καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατη-
ρισμένα εἰς ἀπώλειαν.²³ καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκευῇ
ἐλέους, ἃ προητοίμασεν εἰς δόξαν;²⁴ οὓς καὶ ἐκάλεσεν ἡμᾶς (οὐ μόνον ἐξ Ἰουδαίων,
ἀλλὰ καὶ ἐξ ἐθνῶν)²⁵ ὡς καὶ ἐν τῷ Ὡσῇ λέγει, “Καλέσω τὸν οὐ λαόν μου, λαόν
“μου· καὶ τὴν οὐκ ἡγαπημένην, ἡγαπημένην.²⁶ Καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρρήθη
“αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος.”²⁷ Ἡσαΐας
δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ, “Ἐὰν ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος
“τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται.²⁸ λόγον γὰρ συντελῶν καὶ συν-
“τέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς
“γῆς.”²⁹ Καὶ καθὼς προείρηκεν Ἡσαΐας, “Εἰ μὴ Κύριος Σαβαὸθ ἐγκατέλιπε

²³ Alex. = ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον.

²⁴ Alex. = εἰς νόμον.

²⁵ Alex. = νόμον.

²⁶ Alex. = γὰρ.

WICLIF—1380.

to make his power known: hath suffrid
in greet pacience vessels of wrath the able
in to deeth,²³ to schewe the richiss of
his glori in to vessels of mercy: whiche
he made redi in to glorie,²⁴ whiche also he
clepid not oonli of iewis but also of hethen
men:²⁵ as he seith in osee, I schal clepe,
not my puple: my puple: and not my
loued my loued; and not getyngne merci:
getyngne merci,²⁶ & it schal be in the place
wher it is seide to hem, not &e my puple:
there thi schuln be clepid the sones of
god lyuyngne,

²⁷ but Isaie crieth for israel; if the numbre
of israel schal be as grauel of the see:
the relevis schuln be made saaf,²⁸ forsothe
a word makynge an ende and abreggynge
in equite: for the lord schal make a word
briggid on alle the erthe.²⁹ And as Isaie
hifor seide, but god of oostis had leftte
to us seed; we hadde be made as sodom, and
we hadden be liik as gomomor,

³⁰ therfor what schulen we seie? that
hethen men that suden not rigtfulnes:
han gete rigtwisnesse, &e the rigtwisnesse
that is of feith,³¹ but israel sunge the
lawe of rigtwisnesse; can not perfylthi in
to the lawe of rigtwisnesse,³² whi? for
not of feith, but as of werkis; and thei
spurneden agens the stoon of offencioun:
³³ as it is writun; lo I putte a stoon of of-
fencioun in sion, and a stoon of sclandre;
and eche that schal bileue in it: schal not
be confoundid.

10. BRITHEREN the wille of myn
herte, & my bisechyng is made to god:
for hem in to helthe;² but I bere witness-
yng to hem, that thei han loue of god;
but not afir kunnynges.³ For thei vn-
knowyng goddis rigtwisnesse, and sckynge

clepid, called relevis, relics, forsothe, truly
abreggynge, abridging briggid, abridgid
suden, followed kunnynges, knowledge

TYNDALE—1534.

suffered with longe pacience the vessels
of wrath ordeyned to damnacion;²³ that
he myght declare the ryches of his glory
on the vessels of mercye, which he had
prepared vnto glorie:²⁴ that is to saye/
vs which he called, not of the Iewes only/
but also of the gentyls.²⁵ As he sayth in
Osee: I will call them my people which
were not my people: and her beloued
which was not beloued.²⁶ And it shall
come to passe in the place where it was
sayd vnto them; ye are not my people:
that there shalbe called the chyldren of
the lyvyng God.

²⁷ But Esaias cryeth concernynge Israel;
though the number of the chyldren of
Israel be as the sonde of the see; yet shall
a remnaunt be saved.²⁸ He fynyssheth
the worde verely and maketh it short in
ryghtwesnes. For a short worde will god
make on erth.²⁹ And as Esaias sayd be-
fore: Except the Lorde of sabaoth had
leftte vs seede; we had bene made as Zo-
doma; and had bene lykened to Gomorra.

³⁰ What shall we saye then? We saye
that the gentyls which folowed not righte-
wesnes have overtaken rightwesnes: I
meane the ryghtwesnes which cometh of
fayth.³¹ But Israel which folowed the
lawe of rightwesnes; coule not attayne
vnto the lawe of rightwesnes.³² And
wherefore? Because they sought it not by
fath: but as it were by the workes of the
lawe. For they have stombled at the
stombylyng stone.³³ As it is written:
Beholde I put in Syon a stombylyng
stone; and a rocke which shall make men
faule. And none that beleve on him/
shalbe a shamed.

10. BRETHREN, my hertes desyre
and prayer to God for Israel is that they
might be saved.² For I beare them re-
corde that they have a fervent mynde to
God warde; but not accordinge to know-
ledge.³ For they are ignorant of the
rightwesnes which is allowed before God;

CRANMER—1539.

make his power knowned suffered with
longe pacience the vessels of wrath, or-
deyned to damnacion,²³ and to declare
the ryches of his glory on the vessels of
mercye, which he had prepared vnto
glorye;²⁴ whom also he called, not of the
Iewes onely, but also of the gentyls.
²⁵ As he sayth also to Osee: I wyll call
them my people which were not my
people: and her beloued, which was
not beloued. (and her to haue optayned
mercye, that had not optayned mercye)
²⁶ And it shall come to passe, that in the
place where it was sayde vnto them: ye
are not my people: there shall they be
called the chyldren of the lyvyng God.

²⁷ But Esay cryeth concerning Israel:
though the nombre of the chyldren of
Israel be as the sonde of the see, yet the
remnaunt shall be saued.²⁸ For hefynys-
sheth the worde verely, and maketh it short
in ryghtwesnes. For a short worde will
God make on erth.²⁹ And as Esay sayd
before: except the Lorde of Saboth had
left vs seede, we had bene made as zo-
doma, and had bene lykened to Gomorra.
³⁰ What shall we saye then? We saye,
that the gentyls which folowed not
ryghtwesnes, haue ouertaken ryghte-
wesnes: euen the ryghtwesnes which
cometh of fayth. Contrary wise,³¹ Is-
rael which folowed the lawe of right-
wesnes could not attaine to the lawe of
righteousnes.³² Wherefore? Euen because
they sought it not by fayth: but as it
were by the workes of the lawe. For they
have stombled at the stombylyng stone.
³³ As it is writtyn: Behold, I put in
Syon a stombylyng stone, and a rocke
that men shalbe offended at. And who-
soeuer beleueth on hym, shall not be
confounded.

10. BRETHREN, my hertes desyre
and prayer to God for Israel is, that they
might be saued.² For I beare them re-
corde, that they haue a feruent mynde to
God warde, but not accordynge to know-
ledge.³ For they beyng ignorant of
Goddes ryghtwesnes, and goynge aboute

“ ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὁμοιώθημεν.”
³⁰ Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην, κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως. ³¹ Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, ὁ εἰς νόμον δικαιοσύνης οὐκ ἔφθασε; ³² διατί; ὅτι οὐκ ἐκ πίστεως, ἀλλ’ ὡς ἐξ ἔργων νόμον προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος, ³³ καθὼς γέγραπται, “ Ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος, καὶ πέτραν σκανδάλου· καὶ πᾶς ὁ πιστεύων ἐπ’ αὐτῷ οὐ κατασχυρnhθήσεται.”

X. Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις ἣ πρὸς τὸν Θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. ² μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ’ οὐ κατ’ ἐπίγνωσιν. ³ ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν

* Alex. = πᾶς.

* Alex. = ἡ.

* Rec. τοῦ Ἰσραὴλ.

* Rec. + ἰστων.

GENEVA—1557.

wrathe, and make his power known, suffered with longe pacience the vessels of wrath, made ready to damnation. ²³ And that he might declare the riches of his glorie on the vessels of mercie, which he hath prepared vnto glorie. ²⁴ That is to say, vs, whome he hath also called, not of the Iewes only, but also of the Gentils. ²⁵ As he sayth also in Osee, I wyl call them my people, which were not my people: and her beloued, which was not beloued. ²⁶ And it shal come to passe in the place where it was sayd vnto them, Ye are not my people: that there they shal be called, The children of the Iuyng God.

²⁷ Also Esai crieth concerning Israel, *All thogh the nombre of the chyldren of Israel were as the sande of the sea, yet shal but a remnant be saued.* ²⁸ For he wil make his account, and gather it into a short some with righteousnes. because God wil make a short count in the earth. ²⁹ And as Esai sayd before, Except the Lord of Sabaoth had left vs seed, we had bene made as Sodoma, and had bene lykened to Gomorra. ³⁰ What shal we say then? That the Gentils which folowed not righteousnes, haue ouertaken righteousness? *I meane the righteousnes which cometh of faith:* ³¹ But Israel which folowed the Lawe of righteousness, could not attayne vnto the Lawe of righteousness. ³² Wherefore? Because *they sought it not by faith:* but as it were, by the workes of the Lawe: for they haue stumbled at the stomblyng stone. ³³ As it is written, Beholde I put in Sion a stomblyng stone, and a rocke which shal make men fall: and all that beleue on him, shal not be ashamed.

10. BRETHREN, my heartes desire and prayer to God for Israel is, that they myght be saued. ² For I beare them recorde, that they haue a ferant mynde to Godwarde, but not according to knowledge. ³ For they, being ignorant of the righteousnesses of God, and goyng about to

RHEIMS—1582.

might knovven, susteined in much patience the vessels of vvrath apte to destruction, ²³ that he might shev the riches of his glorie vpon the vessels of mercie vvich he prepared vnto glorie. ²⁴ Vvhom also he hath called, vs, not only of the Iewes, but also of the Gentiles, ²⁵ as in Osee he saith, *I vvill call that vvich is not my people, my people: and her that vvvas not beloued, beloued: and her that hath not obtained mercie, having obtained mercie.* ²⁶ And it shal be, in the place vvhere it vvvas said to them, *you are not my people: there they shal be called the sonnes of the liuing God.*

²⁷ And Esaias crieth for Israel, *If the number of the children of Israel be as the sand of the sea, the remanens shal be saued.* ²⁸ For consummating a vvord, and abbridging it in equite: because a vvord abbridged shal our Lord make vpon the earth. ²⁹ And as Esai foretold, *Vvales the Lord of Sabaoth had left vs seede: vve had bene made like Sodoma, and vve had bene like as Gomorra.*

³⁰ What shal vve say then? That the Gentiles vvich pursued not after iustice, haue apprehended iustice, but the iustice that is of faith. ³¹ But Israel in pursuing the lavv of iustice, is not come vnto the lavv of iustice. ³² Vvhy so? Because not of faith, but as it vvvere of vvorkes. for they haue stumbled at the stone of stomblyng, ³³ as it is vvritten, *Beholde I put in Sion a stone of stomblyng, and a rocke of scandall: and vvhosoevv beleeveth in him, shal not be confounded.*

10. BRETHREN, the vvill of my hart surely and praier to God, is for them vnto saluation. ² For I giue them testimonie that they haue zeale of God, but not according to knovvledge. ³ For, not knovving the iustice of God, and seeking to

AUTHORISED—1611.

his power known, indured with much long suffering the vessels of wrath * fitted to destruction: ²³ And that he might make known the riches of his glory on the vessels of mercy, which hee had afore prepared vnto glory? ²⁴ Euen vs whom hee hath called, not of the Iewes onely, but also of the Gentiles.

²⁵ As he saith also in Osee, I will call them my people, which were not my people: and her, beloued, which was not beloued. ²⁶ And it shall come to passe, that in the place where it was sayd vnto them, Ye are not my people, there shall they be called the children of the liuing God.

²⁷ Esaias also crieth concerning Israel, *Though the number of the children of Israel be as the sand of the sea, a remnant shalbe saued.* ²⁸ For he will finish the ²⁸ worke, and cut it short in righteousness: because a short worke wil the Lord make vpon the earth. ²⁹ And as Esaias said before, Except the Lord of Sabboth had left vs a seed, we had bene as Sodoma, and bene made like vnto Gomorra. ³⁰ What shall we say then? That the Gentiles which followed not after righteousness, haue attained to righteousness, euen the righteousness which is of faith: ³¹ But Israel which followed after the Law of righteousness, hath not attained to the Law of righteousness. ³² Wherefore? because *they sought it, not by faith, but as it were by the workes of the Law:* for they stumbled at that stumbling stone. ³³ As it is written, Behold, I lay in Sion a stumbling stone, and rocke of offence: and whosoever beleueth on him, shall not be y^ashamed.

10. BRETHREN, my hearts desire and prayer to God for Israel is, that they might be saued. ² For I beare them record, that they haue a zeale of God, but not according to knowledge. ³ For they being ignorant of Gods righteousnesses, and going

* Or, made vp. * Or, the account.
 † Or, confounded.

ἡ δικαιοσύνην| ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. ⁴ τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. ⁵ Μωϋσῆς| γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, “Ὅτι ὁ ποιήσας αὐτὰ| ἄνθρωπος, ζήσεται ἐν αὐτοῖς.” ⁶ Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, “Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν;” τοῦτ' ἔστι Χριστὸν καταγαγεῖν. ⁷ “Ἡ, Τίς καταβήσεται εἰς τὴν ἄβυσσον;” τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. ⁸ ἀλλὰ τί λέγει; “Ἐγγύς σου τὸ ῥῆμά ἐστίν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου” τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν ⁹ ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. ¹⁰ καρδιά γὰρ πιστεύεται εἰς δικαιοσύνην, στό-

¹ Alex. = δικαιοσύνην.² Rec. Μωϋσῆς.³ Alex. = αὐτὰ.⁴ Alex. αὐτῇ.⁵ Alex. = ἡ γράφη.⁶ Alex. ἱπικαίσωνται.⁷ Alex. πιστεύσαντι.

WICLIF—1380.

to make stidfast her owne riȝtwisnesse, ben not suget to the riȝtwisnesse of god; ⁴ for the ende of the lawe is crist: to riȝtwisnesse to eche man that bileueth.

⁵ For moises wroot, for the man that schal do riȝtwisnesse that is of the lawe, schal lyue in it; ⁶ but the riȝtwisnesse that is of bileue seiȝ thus, seiȝ thou not in thin herte, who schal stie in to heuene, that is to seiȝ to lede down crist; ⁷ or who schal go down in to helle? that is to aȝen-clepe crist fro deeth; ⁸ but what seiȝ the scripture? the word is nyȝ in thi mouth; and in thi herte.

this is the word of bileue whiche we prechen; ⁹ that if thou knowlechist in thi mouthe, the lord iesus crist and bileuest in thin herte, that god reisd hym fro deeth, thou schalt be saaf. ¹⁰ For bi herte me bileueth to riȝtwisnesse: but bi mouth knowlechinge is made to helthe; ¹¹ for whi scripture seiȝe that bileueth in hym schal not be confoundid.

¹² And there is no distinecioun of iewe and of greek; for the same lord of alle: is riche in to alle that inwardli clepen hym; ¹³ for ech man who euer schal clepe ynwardiȝ the name of the lord: schal be saaf. ¹⁴ hou thanne schal thi ynwardiȝ clepe hym: in to whom thi han not bileued; or hou schuln thi bileue to hym: whom thi han not herde? hou schulen thi here with outen a prechour? ¹⁵ and hou schulen thi preche: but thi be sente? as it is writun; hou faire ben the feet of hem that prechen pees of hem that prechen good thingis; ¹⁶ but not alle men obediȝ to the gospel. For I saye seiȝ lord who bileued to oure heryng; ¹⁷ therfor the feith of heryng but heryng bi the word of crist; ¹⁸ but I seiȝe whether thi herden not? ȝhis sothliȝ the sowne of hem

TYNDALE—1534.

and goo about to stablishe their awne riȝtwesnes and therefore are not obedient vnto the riȝtwesnes which is of valew before God. ⁴ For Christ is the ende of the lawe; to iustifie all that beleve.

⁵ Moses describeth the riȝtwesnes which cometh of the lawe; howe that the man which doth the thynges of the lawe shall lyue therin. ⁶ But the riȝtwesnes which cometh of fayth; speaketh on this wyse. Saye not in thyne hert who shall ascende into heven? (that is nothinge els then to fetch Christ doune) ⁷ Other who shall descende into the depe? (that is nothinge els but to fetch vp Christ from deeth) ⁸ But what sayth the scripture? The worde is nye the; even in thy mouth and in thyne herte.

This worde is the worde of fayth which we preache. ⁹ For yf thou shalt knowledge with thy mouth that Iesus is the lorde; and shalt beleve with thyn hert that God raysed hym vp from deeth; thou shalt be safe. ¹⁰ For the belefe of the hert iustifieth: and to knowledge with the mouth maketh a man safe. ¹¹ For the scripture sayth: whosoever beleueth on hym shall not be ashamed.

¹² There is no difference betwene the Iewe and the gentyll. For one is Lorde of all, which is ryche vnto all that call on him. ¹³ For whosoever shall call on the name of the lorde, shalbe safe. ¹⁴ But how shall they call on him; on whom they beleued not? how shall they belve on him of whom they have not herde? how shall they here with out a preacher? ¹⁵ And how shall they preach except they be sent? As it is writen: how beautifull are the fete of them which bringe glad tydynges of peace; and bringe glad tydynges of good thinges. ¹⁶ But they have not all obeyed to the gospell. For Esaias sayth: Lorde who shall beleve oure sayynges? ¹⁷ So then fayth cometh by hearyng; and hearyng cometh by the worde of God. ¹⁸ But I axe: have they not herde? No dout; their sounde went out

CRANMER—1539.

to stablysše their awne ryȝtwewnes, haue not bene obedient vnto the ryȝtwewnes of God. ⁴ For Christ is the fulfyllinge of the lawe, to iustifye all that beleue.

⁵ For Moses wryteth of the ryȝtwewnes whych cometh of the lawe, how that the man whych doth the thynges of the lawe, shall lyue therby. ⁶ But the ryȝtwewnes whych cometh of fayth, speaketh on thys wyse: Saye not thou in thyne hert, who shall ascende into heauen (that is euen to fetch Chryst downe from aboue) ⁷ Other who shall descende into the depe? (that is euen to fetch vp Chryst agayne from deeth) ⁸ But what sayth he? The worde is nye the, euen in thy mouth and in thyne herte.

This same is the worde of fayth, whych we preache. ⁹ For yf thou knowlege wyth thy mouth that Iesus is the Lorde, and beleue in thyne hert, that God raysed hym vp from deeth, thou shalt be safe. ¹⁰ For to beleue with the hert, iustifyeth: and to knowlege wyth the mouth, maketh a man safe. ¹¹ For the scripture sayth: whosoever beleueth on hym, shall not be confounded.

¹² There is no difference betwene the Iewe and the Gentyll. For one is Lord of all, whych is ryche vnto all that call vpon him. ¹³ For whosoever doth call on the name of the Lorde, shalbe safe. ¹⁴ How then shall they call on him, on whom they haue not beleued? how shall they beleue on hym, of whom they haue not heard? how shall they here, without a preacher? ¹⁵ And how shall they preach except they be sent? As it is writen: how beautifull are the fete of them whych bryngye tydynges of peace, and bryngye tydynges of good thynges. ¹⁶ But they haue not all obeyed to the Gospell. For Esay sayth: Lorde, who hath beleued oure sayynges? ¹⁷ So then fayth cometh by hearyng, and hearyng cometh by the worde of God. ¹⁸ But I aske: haue they not herde? No dout, their sounde went

ματι δὲ ὁμολογεῖται εἰς σωτηρίαν. ¹¹ Λέγει γὰρ ἡ γραφή, “Πᾶς ὁ πιστεύων ἐπ’ αὐτῷ οὐ κατασχνυθήσεται.” ¹² Οὐ γάρ ἐστι διαστολή Ἰουδαίου τε καὶ Ἑλλήνος. ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. ¹³ “Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται.” ¹⁴ Πῶς οὖν ἐπικαλέσονται| εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ ^bπιστεύουσιν| οὐ οὐκ ἤκουσαν; πῶς δὲ ^cἀκούσονται| χωρὶς κηρύσσοντος; ¹⁵ πῶς δὲ ^dκηρύξουσιν,| εἰ μὴ ἀποσταλῶσι; καθὼς γέγραπται, “Ὡς ὥραϊοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρηνην, τῶν εὐαγγε-
“ γελιζομένων ^fτὰ ἀγαθὰ.” ¹⁶ Ἀλλ’ οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει, “Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;” ¹⁷ Ἀρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος ^eΘεοῦ. ¹⁸ ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν; μενούμεγε “εἰς πᾶσαν

^a Alex. s. ἀκούσονται s. ἀκούσονται.

^d Alex. s. κηρύξουσιν s. κηρύσσουσιν.

^e Alex. = εὐαγγελιζομένων εἰρήνην, τῶν.

^f Alex. = τὰ.

^b Alex. s. = Θεοῦ s. hab. Χριστοῦ.

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establishe their owne rightuousnes, haue not bene obedient vnto the ryghtuousnes of God. ⁴ For Christ is the ende of the Lawe, to iustifie all that beleue. ⁵ For Moses describeth the ryghtuousnes which cometh of the Lawe, in these wordes, That the man which doth these things shal lyue thereby.

⁶ But the ryghtuousnes which cometh of faith speaketh on this wyse, Say not in thine hearte, Who shal ascende into heauen: that is euen to fetch Christ downe from aboue. ⁷ Or who shal descende into the depe? that is euen to bring Christe agayne from death. ⁸ But what saith it? The worde is nye thee, euen in thy mouth, and in thine heart. This, is that worde of faith which we preach. ⁹ For yf thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God raysed hym vp from death, thou shalt be saued. ¹⁰ For the beliefe of the heart iustifieth, and to confesse with the mouth, sauth a man. ¹¹ For the Scripture sayth, Whosoever beleueth on him, shal not be ashamed. ¹² For there is no difference betwene the Iewe and the Gentil: for one is Lord ouer all, which is ryche vnto all, that call on hym. ¹³ For whosoever shal call vpon the Name of the Lord, shalbe saued.

¹⁴ But how shal they call on him, on whom they haue not beleued? How shal they beleue on him, of whom they haue not heard? How shal they heare, without a preacher? ¹⁵ And how shal they preach, except they be sent? as it is wrytten, O how beautiful are the fete of them which brynge glad tydinges of peace, and brynge glad tydinges of good things. ¹⁶ But they haue not all obeyed to the Gospel: for Esai saith, Lord who hath beleued our sayings? ¹⁷ So then fayth cometh by hearing, and hearing, cometh by the worde of God.

¹⁸ But I aske, haue they not heard? No doubt their sounde went out through all

RHEIMS—1582.

establish their owne, they haue not been subiect to the iustice of God. ⁴ For, the end of the Law is Christ: vnto iustice to euery one that beleueth. ⁵ For Moyses wroote, that, the iustice vvich is of the Law, the man that hath done it, shal liue in it.

⁶ But the iustice vvich is of faith, saith thus, Say not in thy hart, Vho shal ascend into heauen? that is to bring Christ dovvne. ⁷ Or vho descendeth into the depth? that is to call Christ againe from the dead. ⁸ But vvhat saith the Scripture? The vvord is nigh, in thy mouth, and in thy hart. This is the vvord of faith vvich vve preach. ⁹ For if thou confesse vvith thy mouth our Lord Iesus, and in thy hart beleuee that God hath raised him vp from the dead, thou shalt be saued. ¹⁰ For vvith the hart vve beleuee vnto iustice: but vvith the mouth confession is made to saluation. ¹¹ For the Scripture saith: Vhosoever beleueeth in him, shal not be confounded.

¹² For there is no distinction of the Iew and the Greeke: for one is Lord of all, riche toward al that inuocate him. ¹³ For euery one vvhosoever shal inuocate the name of our Lord, shal be saued. ¹⁴ How then shal they inuocate in vvhom they haue not beleued? Or how shal they beleuee him vvhom they haue not heard? And how shal they heare without a preacher? ¹⁵ But how shal they preach vviles they be sent? as it is vvritten: *How beautiful are the fete of them that euangelize peace, of them that euangelize good things?* ¹⁶ But al do not obey the Gospel. For Esai saith, *Lord, vho hath beleued the hearing of vs?* ¹⁷ Faith then, is by hearing: and hearing is by the vvord of Christ. ¹⁸ But I say, haue they not heard? And certes into al the earth

AUTHORISED—1611.

about to establish their owne righteousness, haue not submitted themselves vnto the righteousness of God. ⁴ For Christ is the end of the Law for righteousness to euery one that beleueth. ⁵ For Moses describeth the righteousness which is of the Law, that the man which doeth those things shall liue by them. ⁶ But the righteousness which is of faith, speaketh on this wise: Say not in thine heart, Who shall ascend into heaven? That is to bring Christ down from aboue. ⁷ Or, who shall descend into the deepe? That is to bring vp Christ againe from the dead. ⁸ But what saith it? The word is nigh thee, euen in thy mouth, and in thy heart, that is the word of faith which we preach. ⁹ That if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleuee in thine heart, that God hath raised him from the dead, thou shalt be saued. ¹⁰ For with the heart man beleueth vnto righteousness, and with the mouth confession is made vnto saluation. ¹¹ For the Scripture saith, Whosoever beleueth on him, shall not be ashamed.

¹² For there is no difference betweene the Iew and the Greeke: for the same Lord ouer all, is rich vnto all, that call vpon him. ¹³ For whosoever shall call vpon the Name of the Lord, shall be saued. ¹⁴ How then shall they call on him in whom they haue not beleued? and how shall they beleuee in him, of whom they haue not heard? and how shall they heare without a Preacher? ¹⁵ And how shall they preach, except they be sent? as it is written: How beautiful are the fete of them that preach the Gospel of peace, and bring glad tidings of good things! ¹⁶ But they haue not all obeyed the Gospel. For Esaias saith, Lord, who hath beleueed our report? ¹⁷ So then, faith cometh by hearing, and hearing by the word of God. ¹⁸ But I say, haue they not heard? yes verily, their sound went into all the earth,

^a Or. preaching.

^b Gr. the hearing of vs.

“ τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.” ¹⁹ Ἀλλὰ λέγω, Μὴ Ἰσραὴλ οὐκ ἔγνω; | πρῶτος Μωϋσῆς | λέγει, “ Ἐγὼ παραζηλώσω ὑμᾶς ἐπὶ οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτω παροργιῶ ὑμᾶς.” ²⁰ Ἡσαΐας δὲ ἀποτολμᾷ καὶ | λέγει, “ Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι.” ²¹ πρὸς δὲ τὸν Ἰσραὴλ λέγει, “ Ὀλην τὴν ἡμέραν ἐξέπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.”

XI. Λέγω οὖν, Μὴ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλῆτης εἰμὶ, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιὰμιν. ² οὐκ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω. ἣ οὐκ οἴδατε ἐν Ἠλλὰ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ; ³ “ Κύριε, τοὺς προφήτας σου ἀπέκτειναν,

^a Rec. οὐκ ἔγνω Ἰσραὴλ.ⁱ Rec. Μωσῆς.^k Alex. = ἀποτολμᾷ καὶ.^l Alex. = ὃν προέγνω.^m Rec. = λίγων.

WICLIFF—1380.

wente out into alle the erthe, and her wordis in to the endis of the world;

¹⁹ but I seie; whether israel knewe not, first moises seith I schal lede you to enuye, that ye be not folk, that ye be an vn wise folk I schal sende you in to wraththe; ²⁰ and Isaie is boold and seith I am founden of men that seken me not; opunli I aperid to hem that axeden not me; ²¹ but to israel he seith al dai I strejte out myn bondis to a puple that bileued not but asenseide me.

11. THERFOR I seie; whethere god hath putte away his puple? god forbede; for I am an israelite of the seed of abraham of the lynage of beniamyn; ² god hath not putte awei his puple, whiche he bifor knewe; where ze witen not what the scripture seith in cy? hou he preieth god agens israel; ³ lord thi han slayn thi profetis, thei han vndirdoluen thim auters; and I am lefte alone, and thei seken my liif; ⁴ but what seith goddis answer to him; I haue lefte to me seuen thousandis of men that he not bowid her knees bi-for baal; ⁵ so therfor also in this tyme, the reliis ben made saaf, bi the chesyng of the grace of god; ⁶ and if it be bi the grace of god: it is not now of werkis; ellis grace is not now grace;

⁷ what thanne? israel hath not getun this that he sougte; but eleccion hath getun; and the other ben blindid; ⁸ as it is writun god zaf to hem a spirit of conpunction; iȝen that thei secn not, and ceris that thei here not: in to this dai; ⁹ and dauith seith; be the boorde of hem made in to a snare bifor hem, and in to cacchynge and in to sclandre and in to syllyng to hem; ¹⁰ be the iȝen of hem made derk that thei se not; and bowe

^a getun = gannaid
determined.^b witen, knowe
reliis, relics.^c vndirdoluen,
iden, eyes

TYNDALE—1534.

into all landes: and their wordes in to the endes of the worlde.

¹⁹ But I demaunde whether Israel dyd knowe or not? Fyrst Moses sayth: I will prouoke you for to enuy, by them that are no people; and by a foliishe nacion I will anger you. ²⁰ Esaias after that: it bolde and sayth. I am founde of them that sought me not, and have appered to them that axed not after me. ²¹ And agaynst Israel he sayth: All day longe haue I stretched forth my handes vnto a people that beleueveth not; but speaketh agaynst me.

11. I SAYE then: hath god cast away his people? God forbyd. For euery I verely am an Israelite, of the seed of Abraham; and of the tribe of Beniamin; ² god hath not cast away his people which he knew before. Either wote ye not what the scripture sayth by the mouth of Helias how he maketh intercession to god agaynst Israel; sayinge: ³ Lorde they haue kylled thy prophetes and dygged doune thyn alters; and I am lefte only; and they seke my lyfe. ⁴ But what sayth the answer of god to him agayne? I haue reserved vnto me seven thousande men which haue not bowed the knee to Baal. ⁵ Euen so at this tyme ys ther a remanant lefte thorow the eleccion of grace. ⁶ Yf it be of grace; then is it not of workes. For then were grace no moare grace. Yf it be of workes; then is it no moare grace. For then were deservyng no longer deservyng.

⁷ What then? Israel hath not obtayned that that he sought. No but yet the election hath obtayned it. The remanant are blynded; ⁸ accordyng as it is written: God hath geuen them the sprete of vnquyetnes: eyes that they shuld not se; and eares that they shuld not heare even vnto this daye. ⁹ And David sayth: Let their table be made a snare to take them with all; and an occasion to faule; and a rewarde vnto them. ¹⁰ Let their eyes be blynded that they se not: and ever bowe

CRANMER—1539.

out into all landes: and their wordes into the endes of the worlde.

¹⁹ But I demaunde, whether Israel dyd knowe or not? Fyrst Moses sayth: I will prouoke you to enuy, by them that are no people: by a foliishe nacion I wil anger you. ²⁰ Esay after that, it bolde and sayeth: I am founde of them, that sought me not: I am manifest vnto them, that asked not after me. ²¹ But agaynst Israel he sayth: all day longe haue I stretched forth my handes vnto a people that beleueveth not, but speaketh agaynst me.

11. I SAYE then: hath God cast away his people? God forbyd. For euery I also am an Israelite, of the seed of Abraham, of the trybe of Beniamin; ² God hath not cast away hys people, which he knewe before. Wote ye not, what the scripture sayth of Helias, how he maketh intercession to God agaynst Israel, sayinge: ³ Lord, they haue kylled thy Prophetes, and dygged downe thyne alters; and I am lefte alone, and they seke my lyfe. ⁴ But what sayth the answer of God vnto him? I haue reserved vnto my selfe seuen thousande men, which haue not bowed the knee to the ymage of Baal. ⁵ Euen so also at this tyme is ther a remanant lefte accordyng to the eleccion of grace. ⁶ If it be of grace, then is it not now of workes. For then grace is no more grace. But If it be of workes, then is it now no grace. For then were deservyng nomore deservyng. ⁷ What then? Israel hath not obtayned that which he seketh: but the eleccion hath obtayned it. The remanant are blinded. ⁸ accordyng as it is written. God hath geuen them the sprete of vnquyetnes: eyes that they shuld not se, and eares that they shuld not heare, even vnto this daye. ⁹ And David sayth: Let their table be made a snare to take them with all, and an occasion to fall, and a reward vnto them. ¹⁰ Let their eyes be blynded that they se not: and bowe thou

“καὶ τὰ θυσιαστήριά σου κατέσκαψαν· καὶ γὰρ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν ψυχὴν μου.” ⁴ Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; “Κατέλιπον ἐμαντῶ ἐπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.” ⁵ Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ’ ἐκλογὴν χάριτος γέγονεν. ⁶ εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις. ⁷ Τί οὖν; ὁ ἐπιζητεῖ Ἰσραὴλ, ⁸ τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρόθησαν, (⁸ καθὼς γέγραπται, “Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν”) ἕως τῆς σήμερον ἡμέρας. ⁹ καὶ Δαβὶδ λέγει, “Γεννηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς.” ¹⁰ σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν

* Alex. = καί.

* Rec. + εἰ δὲ ἐξ ἔργων, οὐκέτι ἔστι χάρις· ἐπεὶ τὸ ἔργον οὐκ ἔστιν ἔργον.

* Rec. τοῦτον.

GENEVA — 1557.

the worlde, and their wordes into the endes of the world. ¹⁹ But I demaunde, dyd not Israel knowe God? Fyrst Moses sayeth, I wyl prouoke you to enuie, by them that are no people, and by a folyshe nacion I wyl anger you. ²⁰ And Esai is bolde, and sayeth, I am founde of them that soght me not, and haue appeared to them that asked not after me. ²¹ And against Israel he sayeth, All day longe haue I stretched forth my handes vnto a disobedient, and gaynesaying people.

11. I SAY then, hath God cast away his people? God forbyd: for euen I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. ² God hath not cast away his people which he knewe before. Either wot ye not what the Scripture saith of Elias? how he talketh with God against Israel, saying, ³ Lord they haue kyled thy Prophets, and dygged doune thine alters; and I am left alone, and they seke my life. ⁴ But what sayth the answer of God to hym? I haue reserued vnto my selfe seuen thousand men which haue not bowed the knee to the image of Baal. ⁵ Euen so at this tyme, is ther a remnant left through the election of grace.

⁶ If it be of grace, then is it not of worke: or els were grace no more grace. But if it be of workes, then is it no more grace: or els were worke, no lenger grace. ⁷ What then? Israel hath not obtained that he soght, but the elect haue obtained it, and the rest haue bene mynd-
ed:

⁸ According as it is written, God hath geuen them the sprite of heauy slepe: eyes that they should not see, and eares that they should not heare, euen vnto this day. ⁹ And Daud sayth, Let their table be made in stede of a snare, and a net, and an occasion to fall: and a recompence vnto them. ¹⁰ Let their eyes be mynd-
ed that they se not: and bowe doune their

RHELMs — 1582.

hath the sound of them gone forth: and vnto the endes of the vvhole vvorlde the wordes of them.

¹⁹ But I say, hath not Israel knovven? Moyses first saith, *I wil bring you to emulation in that vvhich is not a nation: in a folish nation, I wil driue you into anger.* ²⁰ But Esay is bold, and saith, *I was found of them that did not seeke me: openly I appeared to them that asked not of me.* ²¹ But to Israel he saith, *All the day haue I spred my handes to a people that beleueeth not, and contradicteth me.*

11. I SAY then: Hath God reiected his people? God forbid. for I also am an Israelite, of the seede of Abraham, of the tribe of Ben-iamin. ² God hath not reiected his people vvvhich he foreknewe. Or knovv you not in Elias vvhat the Scripture saith: how he requesteth God against Israel? ³ Lord, they haue slaine thy Prophets, they haue digged dornevne thine altares: and I am left alone, and they seeke my life. ⁴ But vvhat saith the diuine ansvver vnto him? *I haue left me seuen thousand men, that haue not bowed their knees to Baal?* ⁵ So therefore at this time also, there are remaines sanded according to the election of grace. ⁶ And if by grace: not novv of vvorkes, otherwise grace novv is not grace.

⁷ Vvhat then? that vvvhich Israel sought, the same he hath not obtained: but the election hath obtained: and the rest vvvere blinded. ⁸ as it is vvritten: *God hath geuen them the spirit of compunction: eies, that they may not see: and eares, that they may not heare: vntil this present day.* ⁹ And Daud saith: *Be their table made for a snare and for a trappye and for a scandal and for a retribution vnto them.* ¹⁰ *Be their eies darkened, that they may not see: and their backe make thou*

AUTHORISED — 1611.

and their wordes vnto the endes of the world, ¹⁹ But I say, Did not Israel know? First Moses saith, I will prouoke you to ieaousie by them that are no people, and by a foolish nation will I anger you. ²⁰ But Esaias is very bold, and saith, I was found of them that sought mee not: I was made manifest vnto them, that asked not after me. ²¹ But to Israel he saith, All day long haue I stretched forth my hands vnto a disobedient and gainesaying people.

11. I SAY then, Hath God cast away his people? God forbidde. For I also am an Israelite of the seede of Abraham, of the tribe of Benjamin. ² God hath not cast away his people which hee foreknew. Wote yee not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, ³ Lord, they haue killed thy Prophets, and digged doune thine Altars, and I am left alone, and they secke my life. ⁴ But what saith the answer of God vnto him? I haue reserued to my selfe seuen thousand men, who haue not bowed the knee to the image of Baal. ⁵ Euen so then at this present time also there is a remnant according to the election of grace. ⁶ And if by grace, then it is no more of workes: otherwise grace is no more grace. But if it be of workes, then is it no more grace, otherwise worke is no more worke.

⁷ What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were ⁸ blinded. ⁸ According as it is written, God hath giuen them the spirit of ⁹ slumber: eyes that they should not see, and eares that they should not heare vnto this day. ⁹ And Daud saith, Let their table be made a snare, and a trap, and a stumbling blocke, and a recompence vnto them. ¹⁰ Let their eyes be darkened, that they may not see,

* Or, hardened.

* Or, remorse.

“ νῶτον αὐτῶν διαπαντός σύγκαμψον.”

¹¹ Λέγω οὖν, μὴ ἔπταισαν, ἵνα πέσωσι; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτούς. ¹² εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσω μᾶλλον τὸ πλήρωμα αὐτῶν; ¹³ Ῥῆμιν γὰρ λέγω τοῖς ἔθνεσιν· ἐφ’ ὅσον ῥ’ ἐμὶ ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω, ¹⁴ εἴ πως παραζηλώσω μου τὴν σάρκα, καὶ σώσω τινας ἐξ αὐτῶν. ¹⁵ εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; ¹⁶ εἰ δὲ ἡ ἀπαρχὴ ἀγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἀγία, καὶ οἱ κλάδοι. ¹⁷ εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγρι-ἐλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πότητος τῆς

⁹ Alex. ῥι.

⁹ Alex. s. = μὲν s. μὲν οὖν.

⁹ Alex. = εἰ.

⁹ Rec. + οἱ.

⁹ Alex. = μὴ πως.

WICLIIF—1380.

thou doun algatis the bak of hem; ¹¹ therfor I seie whether the offendoun so: that thei schulden falle doun; god forbode, but bi the gylte of hem helthe is made in to hethen men that thei sue hem; ¹² that if the gylte of hem ben richess of the world, and the makynge lesse of hem ben richess of hethen men: hou mych more the plente of hem; ¹³ but I seie to zou hethen men, for as long as I am apostle of hethen men, I schal honour my mynstre; ¹⁴ if in any maner I stire my fleisch for to folowe; and that I make summe of hem saaf; ¹⁵ for if the losse of hem is the reconceylynge of the world: what is the takynge vp: but liif of deed men; ¹⁶ for if a litil part of that that is taastid be holi, the hool gobet is holi; and if the roote is holi, also the braunchis; ¹⁷ what if ony of the braunchis ben brokun; whanne thou were awilde olyue tree, art graffid among hem, and art made felowe of the roote, and of the fatnes of the olyue tree: ¹⁸ nyle thou haue glorie agens the braunchis; for if thou gloriest, thou berist not the root; but the root thei; ¹⁹ therfor thou seist; the braunchis ben brokun that I be graffid ynn; wel, ²⁰ for vnbeleue the braunchis ben brokun: but thou stondest bi feith; nyle thou saueri his thing: but drede thou; ²¹ for if god spard not the kyndli braunchis: leest parauntere he spare not thei;

²² therfor se the goodnesse, ⁊ the fersnesse of god; þe fersnesse: in to hem that felden doun; but the goodnesse of god in to thei; if thou dwelst in gode-nesse; elis also thou schalt be kitte doun; ²³ þe and thei schuln be set ynn; if thei dwellen not in vnbeleue; for god is myȝti, to sette hem in cfsone; ²⁴ for if thou art kitte doun of the kyndely wilde olyue tre; and agens kynde art sette in to a gode olyue tre; hou myche more, thei that ben bi kynde schuln be sette in her olyue tree?

⁹ Alex. s. agens, sue, follow gobet, lump, nyle, nat, cfsone, againe. kyndeli, naturally.

TYNDALE—1534.

doune their backs. ¹¹ I saye then: Have they therfore stombled that they shulde but faule only? God forbyd: but thorowe their faule is saluacion happened vnto the gentyls; for to prouoke them with all. ¹² Wherefore yf the faule of them; be the ryches of the worlde: and the mynysshynge of them the ryches of the gentyls: How moche more shuld it be so; yf they all beleeued. ¹³ I speake to you gentyls; in as moche as I am the Apostle of the gentyls I will magnify myn office; ¹⁴ that I might prouoke them which are my fleshe; and myght saue some of them. ¹⁵ For yf the castynge awaye of them; be the reconceylynge of the worlde: what shall the reconceylynge of them be; but lyfe agayne from death? ¹⁶ For yf one peece be holi; the whole heepe is holi. And yf the rote be holi; the braunches are holi also.

¹⁷ Though some of the braunches be broken of; and thou beyng a wyldc olyue tree; arte graft in amonge them; and made partaker of the rote and fatnes of the olyue tree; ¹⁸ boast not thy selfe agaynst the braunches. For yf thou boast thy selfe; remember that thou bearest not the rote; but the rote the. ¹⁹ Thou wilt saye then: the braunches are broken of; that I myght be grafte in. ²⁰ Thou sayest well: because of vnbeleue they are broken of; and thou stondest stedfast in fayth. Be not hyc mynded; but feare. ²¹ syngne that God spared not the naturall braunches; lest haply he also spare not the.

²² Beholde the kyndnes and rigorounes of God: on them which fell rigorounes: but towards the kyndnes; yf thou continue in his kyndnes. Or els thou shalt be hewen of; ²³ and they yf they byde not still in vnbelefe; shalbe graffed in agayne. For God is of power to graffe them in agayne. ²⁴ For yf thou wast cut out of a naturall wilde olyue tree; and wast graffed contrary to nature in a true olyue tree: how moche more shall the naturall braunches be graffed in their awne olyue tree agayne.

CRANMER—1539.

downe their backe allwaye. ¹¹ I saye then: haue they therfore stombled, that they shuld vtterly fall a waye together. God forbyd: but thorowe their fall is saluacion happened vnto the Gentyls, for to prouoke them withall. ¹² Wherefore yf the fall of them be the ryches of the worlde, and the mynysshynge of them the ryches of the gentyls: How moche more their perfectnesse? ¹³ I speake to you gentyls, in as much as I am the Apostle of the gentyls, I will magnify myne office, ¹⁴ yf by any meane I maye prouoke them which are my fleshe, and myght saue some of them. ¹⁵ For yf the castynge awaye of them, be the reconceylynge of the worlde: what shall the reconceylynge of them be, but lyfe agayne from death? ¹⁶ For yf one peece be holi, the whole heepe is holi. And yf the rote be holi, the braunches shalbe holi also.

¹⁷ Though some of the braunches be broken of, and thou beyng a wyldc olyue tree, wast graft in amonge them, and made partaker of the rote and fatnes of the olyue tre, ¹⁸ boast not thy selfe agaynst the braunches. For yf thou boast thy selfe, thou bearest not the rote, but the rote the. ¹⁹ Thou wilt saye then: the braunches are broken of, that I myght be graft in. ²⁰ Thou sayest well: because of vnbeleue they were broken of, and thou stoddest stedfast in fayth. Be not hycmynded, but feare: ²¹ for syngne that God spared not the naturall braunches, take hede, lest it come to passe that he spare not the also. ²² Beholde therfore the kyndnes and rigorounes of God: on them which fell, rigorounes: but towards the kyndnes: yf thou contynue in hys kyndnes. Or els thou shalt be hewen of; ²³ and they agayne yf they byde not styll in vnbelefe, shalbe graffed in agayne. For God is of power to graffe them in agayne. ²⁴ For yf thou wast cut out of a naturall wilde olyue tree, and wast graffed contrary to nature in a true olyue tree: how moche more shall the naturall braunches be graffed in their awne olyue tree agayne.

ἐλαίας ἐγένοντο, ¹⁸ μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάξεις, ἀλλ' ἡ ῥίζα σέ. ¹⁹ Ἐρεῖς οὖν, 'Ἐξεκλάσθησαν κλάδοι, ἵνα ἐγὼ ἐγκεν-
' τρισθῶ.' ²⁰ Καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας. μὴ
ὑψηλοφρόνει, ἀλλὰ φοβοῦ· ²¹ εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο,
"μὴ πως| οὐδέ σου ^φφείσεται·| ²² Ἰδὲ οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ
μὲν τοὺς πεσόντας, ^ωἀποτομίαν·| ἐπὶ δέ σε, ^χχρηστότητα·| εἰς ἐπιμένους τῇ
χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ. ²³ ^νκἀκεῖνοι| δέ, εἰς μὴ ἐπιμένονσι τῇ ἀπιστίᾳ,
ἐγκεντρίσθουσιν· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτοὺς. ²⁴ εἰ γάρ
σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς
καλλιέλαιον, πόσω μᾶλλον οὗτοι οἱ κατὰ φύσιν, ἐγκεντρίσθονται τῇ ἰδίᾳ ἐλαίᾳ;

^ν Rec. φείσται.^ω Alex. ἀποτομία.^χ Alex. χρηστότης Θεοῦ.^ν Rec. καὶ ἱερίνοι.

GENEVA — 1557.

backe alwayes. ¹¹ I say then, Haue they therfore stombled, that they should fall? God forbyd : but through their fall, saluation *cometh* vnto the Gentils, to prouoke them to follow them. ¹² Wherefore if the fall of them, be the ryches of the worlde: and the diminishing of them the ryches of the Gentils : how muche more shal their fulnes be? ¹³ For in that I speake to you Gentils, in as muche as I am the Apostle of the Gentils, I magnifie myne office. ¹⁴ That I might trie if by any meanes, I might prouoke them which are my fleshe to enuie, and myght saue some of them. ¹⁵ For if the casting away of them, be the reconciling of the worlde : what shal the receauing of them be, but lyfe from the dead? ¹⁶ For if the first fruite be holy, the whole lump is holie : and if the roote be holy, the branches lyke- wyse shalbe holy.

¹⁷ Thogh some of the branches be broken of, and thou beyng a wylde oliue tree, wast grafte in for them, and made partaker of the rothe, and fatnesse of the oliue tree : ¹⁸ Boast not thy selfe against the branches, and if thou boast thy selfe, thou bearest not the rothe, but the rothe thee. ¹⁹ Thou wylt say then, The branches are broken of, that I myght be grafte in. ²⁰ Thou sayest wel : because of vnbelefe they are broken of, and thou standest stedfast by faith : be not hye mynded, but feare. ²¹ For seing that God spared not the natural branches, *take heed*, lest he also spare not thee. ²² Behold therfore the kindnes, and rigorounes of God : towarde them which fel, rigorounes : but towarde thee, kindnes, yf thou continue in his kyndnes : or els thou shalt be hewen of. ²³ And they also, if they byde not styl in vnbelefe, shalbe graffed in : for God is of power to graffe them in agayne. ²⁴ For yf thou wast cut out of a natural wilde oliue tree, and wast graffed contrary to nature in a true oliue tree : how muche more shal the natural branches be graffed in their owne oliue tree agayne?

RHEIMS — 1582.

alvaines crooked. ¹¹ I say then, haue they so stombled, that they should fall? God forbid. but by their offence, saluation is to the Gentils, that they may emulate them. ¹² And if the offence of them be the riches of the vvorld, and the diminution of them the riches of the Gentils : hovv much more the fulnesse of them?

¹³ For to you Gentils I say, as long verely as I am the Apostle of the Gentils, I vil honour my ministerie. ¹⁴ If by any meanes I may prouoke my flesh to emulation, and may saue some of them. ¹⁵ For if the losse of them be the reconciliation of the vvorld : vvhat shal the receiuing be, but life from the dead? ¹⁶ And if the first fruite be holy, the masse also : and if the roote be holy, the boughes also. ¹⁷ And if some of the boughes be broken, and thou vvheras thou vvast a vvilde oliue, art graffed in them, and art made partaker of the roote and of the fatnesse of the oliue, ¹⁸ glorie not against the boughes. And if thou glorie : not thou bearest the roote, but the roote thee. ¹⁹ Thou saiest then : the boughes vvere broken, that I might be graffed in. ²⁰ Vvel : because of incredulitie they vvere broken, but thou by faith doest stand : be not to highly vvise, but feare.

²¹ For if God hath not spared the natural boughes : lest perhaps he vvil not spare thee neither. ²² See then the goodnes and the seueritie of God : vpon them surely that are fallen, the seueritie : but vpon thee the goodnes of God, if thou abide in his goodnesse, otherwise thou also shalt be cut of. ²³ But they also, if they do not abide in incredulitie, shal be graffed in. for God is able to graffe them in agayne. ²⁴ For if thou vvast cut out of the natural vvilde oliue, and contrarie to nature vvast graffed into the good oliue : hovv much more they that are according to nature, shal be graffed into their ovvne oliue?

AUTHORISED — 1611.

and bow downe their backe alway. ¹¹ I say then; Haue they stumbled that they should fall? God forbid. But rather through their fall, saluation is come vnto the Gentiles, for to prouoke them to ielousie. ¹² Now if the fall of them be the riches of the world, and the diminishing of them, the riches of the Gentiles : how much more their fulnesse?

¹³ For I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office : ¹⁴ If by any meanes I may prouoke to emulation them which are my flesh, and might saue some of them. ¹⁵ For if the casting away of them be the reconciling of the world : what shall the receiuing of them be, but life from the dead? ¹⁶ For if the first fruit bee holy, the lump is also holy : and if the roote be holy, so are the branches. ¹⁷ And if some of the branches be broken off, and thou being a wilde oliue-tree wert graffed in amongst them, and with them partakest of the roote and fatnesse of the Oliue tree : ¹⁸ Boast not against the branches : but if thou boast, thou bearest not the roote, but the roote thee.

¹⁹ Thou wilt say then, The branches were broken off, that I might be graffed in. ²⁰ Well : because of vnbeliefe they were broken off, and thou standest by faith. Be not high minded, but feare. ²¹ For if God spared not the natural branches, *take heed* lest hee also spare not thee. ²² Beholde therefore the goodness and seueritie of God : on them which fell, seueritie ; but toward thee, goodness, if thou continue in his goodness : otherwise thou also shalt be cut off. ²³ And they also, if they bide not still in vnbeliefe, shall be graffed in : for God is able to graffe them in agayne. ²⁴ For if thou wert cut out of the Oliue tree which is wilde by nature, and wert graffed contrary to nature into a good Oliue tree : how much more shall these which be the natural branches, bee graffed into their owne Oliue tree?

^α Or, decay, or, losse.^β Or, for them.

²⁵ Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔτη ^επαρ' | ἐαυτοῖς φρόνιμοι, ὅτι πόρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλή-
ρωμα τῶν ἐθνῶν εἰσέλθῃ· ²⁶ καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται,
“Ἦξει ἐκ Σιών ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ·” ²⁷ καὶ αὐτὴ
“αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν.” ²⁸ Κατὰ μὲν
τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας.
²⁹ ἀμεταμέλῃτα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ. ³⁰ Ὡς περ γὰρ ^ακαὶ |
ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ· ³¹ οὕτω καὶ
^βοἱ οὗτοι | νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι. ³² συνέκλεισε γὰρ
ὁ Θεὸς τοὺς πάντας | εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ. ³³ ^γὉ βάθος πλούτου

² Alex. s. = παρ' s. in.^α Alex. = καί.^β Alex. αὐτοί.

WICLIF—1380.

²⁵ but britheren I wole not that ȝe vñ-
known this mysterie, that ȝe be not wise
to ȝou silf for blindenesse hath fillid aparti
in israel, til that the plente of hethen men
entrid, ²⁶ and so al israel schulde be made
saaf, as it is writun, he schal come of sion
that schal delyver, and turne aweye the
wickednesse of iacob, ²⁷ and this testa-
mente to hem of me: whanne I schal do
awey her synnes, ²⁸ afir the gospel thi
ben enemies for ȝou, but thi ben moost
dereworthi bi the eleecioun for the fadris,

²⁹ and the ȝiftis, and the clepyng of god:
ben with outen forthenkyng. ³⁰ And as
sumtyme also ȝe bileueden not to god:
but now ȝe han gete merci for the vnbe-
leue of hem; ³¹ so and these now bileueden
not: in to ȝoure merci, that also thi ge-
ten merci. ³² For god closid to gidre alle
thingis in vnbeleue: that he haue merci
on alle.

³³ A the hignes of the richessis of the
wisdom ȝe of the kunnyng of god; hou
inconprehensible ben his domes: and
his weies ben vnsercheable, ³⁴ for whi who
knewe the witte of the lord: or who was
his counceillour? ³⁵ or who former ȝaf
to hym: and it schal be quyrt to hym? ³⁶ for
of hym and bi hym ȝe in hym, ben alle
thingis to hym be honour ȝe glorie in to
worldis Amen.

12. THIERFOR britheren I biseche ȝou
bi the merci of god: that ȝe ȝeue ȝoure
bodies, a luyynge sacrifice, holi plesynge
to god and ȝoure serayse resonable, ² and
nyle ȝe be conformed to this world; but he
ȝe reformed in newnesse of ȝoure wit: that
ȝe preue which is the will of god, good
a wel plesynge and perfit; ³ for I sey bi
the grace that is ȝoun to me to alle that
ben among ȝou, that ȝe sauere not more
thanne it bihoueth to sauer, but for to

TYNDALE—1534.

²⁵ I wolde not that this secrete shulde be
hyd from you my brethren (lest ye shuld
be wyse in youre awne consaytes) that
partly blyndnes is happened in Israel
vntyll the fulnes of the gentyls be come in:
²⁶ and so all Israel shalbe saved. As it is
written: There shall come oute of Sion
he that doth delyver, and shall turne
awaye the vngodlynes of iacob. ²⁷ And
this is my covenannt vnto them; when I
shall take awaye their synnes. ²⁸ As con-
cernynge the gospell, they are enemies
for youre sakes: but as touchynge the
election they are loved for the fathers sakes.
²⁹ For verely the gyftes and callynge of
god are soche; that it cannot repent him
of them: ³⁰ for loke, as ye in tyme passed
have not beleved God, yet have now
obtainyd mercy thorow their vnbelefe:
³¹ even so now have they not beleved
the mercy which is happened vnto you,
that they also maye obayne mercy. ³² God
hath wrapped all nacions in vnbeleve; that
he myght have mercie on all.

³³ O the depnes of the abundaunt wys-
dome and knowledge of God: how vn-
sercheable are his iudgements; and his
wayes past fyndynge out. ³⁴ For who hath
known the mynde of the lorde? or who
was his counsellor? ³⁵ other who hath
geuen vnto him fyrst, that he myght be
recompensed agayne? ³⁶ For of hym; and
thorow hym; and for hym; are all thinges
To him be glorie for ever Amen.

12. I BESECHE you therefore breth-
ren, by the mercifulnes of God, that ye
make youe bodies aquicke sacrifice holy
and acceptable vnto God which is youe
resonable scruyng of god. ² And fassyon
not youe selves lyke vnto this worlde:
But he ye chaunged in youe shap; by
the renuyng of youe wittes that ye maye
fele what thyng that good; that accept-
able; and perfyacte will of god is. ³ For
I saye (thorowe the grace that vnto me
geuen is) to every man amonge you that
noman esteeme of him selfe moare then it
becometh him to esteeme: but that he
discretely iudge of him selfe accordynge

CRANMER—1539.

²⁵ I wolde not that this secrete shulde
be hyd from you my brethren (lest ye
shuld be wyse in youre awne consaytes)
that partly blyndnes is happened in Israel,
vntyll the fulnes of the gentyls be come in:
²⁶ ȝ so all Israel shalbe saued. As it is wryt-
ten: There shall come oute of Syon he that
doth delyver, ȝ shall turne awaye vngod-
lynes from iacob. ²⁷ And this is my cove-
nannnt vnto them, when I shall take awaye
their synnes. ²⁸ As concernynge the gos-
pell they are enemyes for youre sakes: but
as touchynge the eleccioun, they are loued
for the fathers sakes. ²⁹ For verely, the
gyftes and callynge of God are soche, that
it cannot repent hym of them: ³⁰ for loke,
as ye in tyme passed haue not beleued God,
yet haue now obtained mercy thorow their
vnbelefe: ³¹ euen so now haue they not be-
leued the mercy which is happened vnto
you: that they also maye obayne mercy:
For God had wrapped all nacyns in vn-
beleue, that he myght haue mercy on all.

³³ O the depnes of the ryches both of
the wysdome and knowledge of God:
how vnsercheable are his iudgements,
and his wayes past fyndynge out. ³⁴ For
who hath known the mynde of the Lorde?
Or who hath bene his counsellor? ³⁵ other
who hath geuen vnto him fyrst, and he
shalbe recompensed agayne? ³⁶ For of
hym, and thorow hym, and for hym are all
thynges: To hym be glorie for euer. Amen.

12. I BESECHE you therefore bre-
thren, by the mercifulnes of God, that
ye make youe bodies a quicke saery-
fyce, holy and acceptable vnto God:
which is youe resonable scruyng of
God: ² and fassyon not youe selves lyke
vnto this worlde: but be ye chaunged
in youe shap, by the renuyng of youe
mynde, that ye maye proue what thyng
that good, and acceptable, and perfyacte
wyll of God is. ³ For I saye (thorowe
the grace that vnto me geuen is) to euery
man amonge you, that noman stonde hye
in hys owne conceite, more then it be
commeth hym to esteeme of hym selfe:
but so iudge of hym selfe, that he be

α αὐτοῖς καὶ ὑμῖν
β ὅτι οὗτοι καὶ ὑμεῖς
γ ὅτι ὁ θεὸς

forthenkyng, repenting.

dones, judgments.

ȝeue ȝeue

καὶ σοφίας καὶ γνώσεως Θεοῦ. ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. ³⁴ τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; ³⁵ ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; ³⁶ ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

XII. Παρακαλῶ οὖν ὑμᾶς, ἀδελφοὶ, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζώσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν ² καὶ μὴ ⁴ συσχηματίζεσθε| τῷ αἰῶνι τούτῳ, ἀλλὰ ⁴ μεταμορφοῦσθε| τῇ ἀνακαινώσει τοῦ νοῦς ὑμῶν,| εἰς τὸ δοκιμάζειν ὑμᾶς, τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. ³ Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ

^c Alex. s. τὰ πάντα s. πάντα.

^d Alex. συσχηματίζεσθαι et μεταμορφοῦσθαι.

^e Alex. = ἱμῶν.

GENEVA — 1557.

²⁵ For I wolde not brethren, that this secret should be hyd from you (lest ye should be arrogant in your selues) that partly blyndnes is come to Israel, vntil the fulnes of the Gentils be come in.

²⁶ And so all Israel shalbe saued, as it is written, There shall come out of Sion the debucrer, and shal turne away the vngodlynnes from Iacob. ²⁷ And this is my couenant to them, When I shal take away their synnes. ²⁸ As concerning the Gospel they are enemies for your sakes : but as touching the election, they are loued for the fathers sakes. ²⁹ For the gyftes and calling of god are suche, that it can not repent him of them. ³⁰ For as ye in tyme passed, haue not beleued God, yet haue now obteyned mercie through their rebellion : ³¹ Euen so now haue they not obeyed, that by your mercie, they also may obtayne mercie. ³² For God hath wrapped all nations in disobedience, that he might haue mercie on al. ³³ O the depnes of the ryches, bothe of the wysedome, and knowledge of God : how vnsercheable are his iudgementes, and his wayes past finding out ? ³⁴ For who hath known the mynde of the Lord ? or who was his counsellor ? ³⁵ Other who hath geuen vnto him fyrst, and he shalbe recompensed agayne ? ³⁶ For of him, and through hym, and for hym are all thynges, to hym be glorie for euer, Amen.

12. I BESECHE you therefore brethren, by the mercifulnes of God, that ye offere your bodies a quicke sacrifice, holy, acceptable vnto God, *which is* your reasonable seruice of God, ² And facion not your selues lyke vnto this world, but be ye changed in your shape, by the renyuing of your mynde, that ye may proue what is the wyl of God, which is good, acceptable, and perfect. ³ For I say through the grace that is geuen vnto me, to euery man among you, that no man esteeme of hym selfe, more then it becometh him to esteeme, but that he discretly iudge of him

RHEIMS — 1582.

²⁵ For I vil not haue you ignorant, brethren, of this mysterie (that you be not vwise in your selues) that blindnes in part hath chaunced in Israël, vntil the fulnes of the Gentiles might enter : ²⁶ and so al Israël might be saued, as it is vwritten : *There shal come out of Sion, he that shal deliuer, and shal auert impietie from Iacob.* ²⁷ And this to them the testament from me : vwhen I shal haue taken avay their sinnes. ²⁸ According to the Gospel in dedde enemies for you : but according to the election, most deere for the fathers. ²⁹ For vwithout repentance are the gyftes and the vocation of God.

³⁰ for as you also sometime did not beleue God, but novv haue obtained mercie because of their incredulitie : ³¹ so these also novv haue not beleueed, for your mercie, that they also may obtayne mercie.

³² For God hath concluded al into incredulitie, that he may haue mercie on al. ³³ O depth of the riches of the vwisdom and of the knowledge of God : hovv incomprehensible are his iudgements, and his vvaies vnsearchable ? ³⁴ for vvho hath knovven the minde of our Lord ? or vvho hath been his counsellor ? ³⁵ Or vvho hath first giuen to him, and retribution shal be made him ? ³⁶ For of him, and by him, and in him are all thynges : to him be glorie for euer. Amen.

12. I BESECH you therefore brethren by the mercie of God, that you exhibite your bodies a liuing host, holy, pleasing God, your reasonable seruice. ² And be not conformed to this vvorld : but be reformed in the vnwes of your minde, that you may proue vvhat the good, and acceptable, and perfect vvil of God is. ³ For I say by the grace that is giuen to me, to al that are among you, not to be more vvise then behoueth to be vvise, but to be vvise

AUTHORISED — 1611.

²⁵ For I would not, brethren, that ye should be ignorant of this mysterie (lest ye should be wise in your owne conceits) that ^a blindnes in part is happened to Israel, vntill the fulnesse of the Gentiles be come in. ²⁶ And so all Israel shall be saued, as it is written, There shall come out of Sion the Deliuerer, and shall turne away vngodlinesse from Iacob. ²⁷ For this is my Couenant vnto them, when I shall take away their sinnes. ²⁸ As concerning the Gospel, they are enemies for your sake : but as touching the election, they are beloued for the fathers sakes. ²⁹ For the gifts and calling of God, are without repentance.

³⁰ For as ye in times past haue not ^b beleueed God, yet haue now obtained mercy through their vnbeliefe : ³¹ Euen so haue these also now not ^b beleueed, that through your mercy they also may obtayne mercy. ³² For God hath ^c concluded them all in vnbeliefe, that he might haue mercy vpon all. ³³ O the depth of the riches both of the wisdom and knowledge of God ! how vnsearchable are his iudgements, and his wayes past finding out ! ³⁴ For who hath known the mind of the Lord, or who hath been his counsellor ? ³⁵ Or who hath first giuen to him, and it shall be recompensed vnto him againe ? ³⁶ For of him, and through him, and to him are all things : to whom be glory for euer. Amen.

12. I BESEECH you therefore brethren, by the mercies of God, that ye present your bodies a huius sacrifice, holy, acceptable vnto God, *which is* your reasonable seruice. ² And bee not conformed to this world : but be ye transformed by the renewing of your minde, that ye may proue what is that good, that acceptable and perfect will of God. ³ For I say, through the grace giuen vnto mee, to euery man that is among you, not to thinke of himselfe more highly then hee ought to thinke, but to thinke ^d soberly,

^a Or, hardnesse. ^b Or, obeyed. ^c Or, shut them all vp together. ^d Or, to sobriety.

σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. ⁴ Καθ' ἕνα γὰρ ἐν εἰς σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν· ⁵ οὕτως οἱ πολλοὶ ἐν σώμᾳ ἔσμεν ἐν Χριστῷ, ⁶ οἱ δὲ καθ' εἰς ἀλλήλων μέλη, ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα· εἴτε προφητείας, κατὰ τὴν ἀναλογία τῆς πίστεως· ⁷ εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· ⁸ εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδίδους, ἐν ἀπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότητι· ⁹ ἡ ἀγάπη ἀνυπόκριτος. ἀποστνγούντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ· ¹⁰ τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προηγούμενοι· ¹¹ τῇ σπουδῇ μὴ ὀκνηροὶ, τῷ πνεύματι ζέοντες, τῷ Κυρίῳ δουλεύοντες·

⁴ Alex. Ὁσπερ, ⁵ Alex. τὸ, ⁶ Alex. = εἰς, ⁷ Alex. καὶ.

WICLIF—1380.

sauere to sobriennes, and to eche man as god hath departid the mesure of feith;

⁴ For as in o abodi we han many membris, but alle the membris han not the same dede, ⁵ so we many ben o bodi in crist, and eche ben membris: oon of another. ⁶ therfor we that han gifitis dyuersynge afir the grace that is souun to us, ether profecie afir the resoun of feith, ⁷ ether seuryse in mynstryngne, ether he that techith in techyngne, ⁸ he that stirith softli in monestynge, he that seueith in synplesne, he that is souereyn in bysnesse, he that hath merci in gladnesse;

⁹ loue with outen feynynge, hatynge yuel, drawynge to good; ¹⁰ louynge to gidre bi the charite of britheredre, eche come bifor to worshipen other, ¹¹ not slowe in bysnesse, feruent in spirit, seuryngne to the lord; ¹² ioynge in hope, paciente in tribulacioun, bisie in preier; ¹³ zeuyngne good to the nedis of seyntis, kepynge hospitalite;

¹⁴ blesse 3e men that pursuen 3ou: blesse 3e and nyle 3e curse; ¹⁵ for to ioie with men that ioien, for to wepe with men that wepen; ¹⁶ fele 3e the same thing to gidre; not saueringe hiȝ thingis but consenteinge to meke thingis. Nyle 3e be prudent anentis 3ou silf: ¹⁷ to no man gildynge yuel for yuel; but puruey 3e good thingis not oonli bifor god: but also bifor alle men; ¹⁸ if it mai be don, that is of 3ou: haue 3e pees with alle men; ¹⁹ 3e moost dere britheren not defendynge 3ou silf: but 3eue 3e place to wraththe; for it is writun the lord seith to me veniaunce and I schal zidele;

²⁰ but if thin enemye hungrith, fede thou hym; if he thirstith, 3eue thou drynke to

TYNDALE—1534.

as God hath dealte to every man the measure of fayth.

⁴ As we have many members in one body, and all members have not one office: ⁵ so we beyng many are one body in Christ and every man (amonge our selves) one anothers members. ⁶ Seyng that we have dyvers giftes accordynge to the grace that is geuen vnto vs: yf eny man have the gyft of prophesye, let him have it that it be agreynge vnto the fayth. ⁷ Let him that hath an office, wayte on his office. Let him that teacheth, take hede to his doctrine. ⁸ Let him that exhorteth, geue attendaunce to his exhortacion. Yf eny man geue, let him do it with singleness. Let him that ruleth, do it with diligence. Yf eny man shewe mercy, let him do it with cherfulness.

⁹ Let love be with out dissimulacion. Hate that which is euyl, and cleave vnto that which is good. ¹⁰ Be kynde one to another with brotherly love. In geuyngne honoure, goo one before another. ¹¹ Let not the busyness which ye have in hande, be tedious to you. Be feruent in the sprete. Applye youre selves to the tyme. ¹² Reioyce in hope. Be pacient in tribulacion. Continue in prayer. ¹³ Distribute vnto the necessite of the sayntes and diligently to harbour. ¹⁴ Blesse them which persecute you: blesse but curse not.

¹⁵ Be mery with them that are mery. Wepe with them that wepe. ¹⁶ Be of lyke affection one towarde another. Be not hye minded: but make yourselves equal to them of the lower sorte. Be not wyse in youre awne opynions. ¹⁷ Recompeunce to no man euyl fore euyl. Prouyde afore honde thinges honest in the syght of all men. ¹⁸ Yf it be possible, howe it of youre parte, have peace with all men. ¹⁹ Derly beloued avenge not youre selves, but geue roume vnto the wrath of God. For it is writen: vengeance is myne, and I will rewarde saith the lord.

²⁰ Therefore yf thyn enemye hunger, fede him: yf he thirst, geue him drinke. For

CRANMER—1539.

gentle and sober, accordynge, as God hath dealte to euery man the measure of fayth.

⁴ For as we haue many members in one body, and all members haue not one office: ⁵ so we beyng many, are one body in Christ, and euery man amonge oure selues, one anothers members. ⁶ Seyng that we haue diuers giftes accordynge to the grace that is geuen vnto vs: yf eny man haue the gyft of prophesye, let hym haue it that it be agreynge vnto the fayth. ⁷ Let him that hath an offyce wayte on hys office. Let him that teacheth, take hede to his doctryne. ⁸ Let hym that exhorteth, geue attendaunce to hys exhortacion. If eny man geue, let hym do it with syngleness. Let hym that ruleth, do it with diligence. If eny man shewe mercy, let hym do it wyth cherfulness. ⁹ Let loue be without dissimulacion. Hate that whych is euyl, and cleave vnto that which is good.

¹⁰ Be kynde one to another with brotherly loue. In geuyngne honoure, go one before another. ¹¹ Be not slouthfull in the busyness which ye haue in hande. Be feruent in the sprete. Applye youre selues to the tyme. ¹² Reioyce in hope. Be pacient in tribulacion. Continue in prayer. ¹³ Distribute vnto the necesste of the sayntes: be readie to harbour. ¹⁴ Blesse them which persecute you: blesse (I saye) and curse not. ¹⁵ Be mery with them that are mery. Wepe also with them that wepe. ¹⁶ Be of lyke affectioun one towarde another. Be not hye mynde: but make youre selues equal to them of the lower sorte. Be not wyse in youre awne opynions. ¹⁷ Recompeunce to no man euyl for euyl. Prouyde afore hande thynges honest (not onely before God, but also) in the syght of all men. ¹⁸ If it be possible, (as much as is in you) lyeue peaceably wyth all men. ¹⁹ Dearly beloued, auenge not youre selues, but rather geue place vnto wrath. For it is writen: vengeance is myne, I wyll rewarde, saith the Lorde.

²⁰ Therefore, yf thyn enemye hunger, fede him: yf he thirst, geue hym dryncke.

me, 3ouen, giren, sauerynge in hope, 3ouen, 3eue, gite, nyle, not anentis, with, 3eue, gite.

¹² τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες·
¹³ ταῖς ^κχρεαῖαις| τῶν ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες· ¹⁴ εὐλο-
 γεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε. ¹⁵ Χαίρειν μετὰ
 χαίρόντων, ¹καὶ| κλαίειν μετὰ κλαίωντων. ¹⁶ τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες·
 μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε
 φρόνιμοι παρ' ἑαυτοῖς. ¹⁷ μηδεὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοούμενοι
 καλὰ ἐνώπιον πάντων| ἀνθρώπων· ¹⁸ εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων
 ἀνθρώπων εἰρηνεύοντες. ¹⁹ μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον
 τῇ ὀργῇ· γέγραπται γάρ, “Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.”
²⁰ ^Εἂν οὖν| πεινᾷ ὁ ἐχθρὸς σου, ψώμῃζε αὐτόν· ἂν διψᾷ, πότιζε αὐτόν· τοῦτο

^{*} Alex. *μνείας*.¹ Alex. = *καί*.¹¹ Alex. s. = *πάντων* s. *τῶν*.¹ Alex. ¹ *Ἀλλὰ ἰδὲ* s. *ἰδὲν*.

GENEVA — 1557.

self, according as God hath dealt to every man the measure of faith. ⁴ For as we haue many members in one body, and all members haue not one office: ⁵ So we beyng many, are one body in Christe, and every man among our selues, one anothers members.

⁶ Seyng then that we haue diuers giftes according to the grace that is geuen vnto vs: whether we haue prophesie, *let vs prophesie* according to the proportion of faith. ⁷ Or if we haue an office, *let vs waite* on our office. So he that teacheth, *let him be occupied* in teaching. ⁸ Also he that exhorteth *let him be diligent* in exhortation. he that distributeth, *the almes*, *let him do it* with singleness: he that ruleth, with diligence: he that sheweth mercie, *let him do it* with cherfulness. ⁹ Let loue be without dissimulation. Abhorre that which is euyl, and cleaue vnto that which is good.

¹⁰ Be affectioned to loue one another with brotherly loue. In geuing honour, go one before another. ¹¹ Not slothful to do seruice. feruent in sprite. seruing the Lord. ¹² Reioycing in hope, patient in tribulation, continuing in prayer. ¹³ Distributing vnto the necessitie of the Sainctes. geuing your selues to hospitalitie. ¹⁴ Blesse them which persecute you: blesse *I say*, but curse not. ¹⁵ Be mery with them that are mery, and wepe with them that wepe.

¹⁶ Be of lyke affection one towards another. Be not hie minded: but make your selues equal to them of the lower sorte. Be not wise in your owne opinions. ¹⁷ Recompence to no man euyl for euyl Procure things honest in the syght of all men. ¹⁸ If it be possible, as much as in you lyeth, haue peace with all men. ¹⁹ Dearly beloued, auenge not your selues, but geue rouse vnto wrath: for it is wyrtten, Vengeance is myne: I wil repaye, sayth the Lord.

²⁰ Therefore, yf thyne enemy hunger, fede him: if he thirste, geue him drinke:

RHEIMS—1582.

vnto sobrietye, to every one as God hath denided the measure of faith. ⁴ For as in one body vve haue many members, but all the members haue not one action: ⁵ so vve being many, are one body in Christ, and eche one an others members.

⁶ And hauing giftes, according to the grace that is giuen vs, different, either prophesie according to the rule of faith, ⁷ or ministerie in ministering, or he that teacheth in doctrine, ⁸ he that exhorteth in exhorting, he that giueth in simplicitie, he that ruleth in carefulnes, he that sheveth mercie in cheerefulness. ⁹ Loue vvithout simulation. Hating euil. cleauing to good.

¹⁰ Louing the charitie of the brotherhood one toward an other. Vvith honour presenting one an other. ¹¹ In carefulnes not slothful. In spirit feruent. Seruing our Lord. ¹² Reioycing in hope. Patient in tribulation. Instant in praier. ¹³ Communicating to the necessities of the sainctes. Pursuing hospitalitie. ¹⁴ Blesse them that persecute you: blesse, and curse not.

¹⁵ To reioyce vvith them that reioyce, to vveepe vvith them that vveepe. ¹⁶ Being of one minde one tovvard an other. Not minding high things, but consenting to the humble. Be not vvise in your ovvne conceits. ¹⁷ To no man rendring euyl for euil. Prouiding good things not only before God, but also before al men.

¹⁸ If it may be, as much as is in you, hauing peace vvith al men. ¹⁹ Not reuenging your selues my deerest, but giue place vnto vvith, for it is vvritten: *Reuenge to me: I vvill reuend*, saith our Lord.

²⁰ but if thine enemy hunger geue him meate: if he thirst, giue him drinke. for,

AUTHORISED — 1611.

according as God hath dealt to every man the measure of faith. ⁴ For as we haue many members in one body, and all members haue not the same office: ⁵ So we being many are one bodie in Christ, and every one members one of another.

⁶ Having then gifts, differing according to the grace that is giuen to vs, whether prophesie, *let vs prophesie* according to the proportion of faith. ⁷ Or ministering, *let vs waite* on our ministering: or hee that teacheth, on teaching: ⁸ Or he that exhorteth, on exhortation: he that ^a giueth, *let him doe it* ^b with simplicitie: hee that ruleth with diligence: hee that sheweth mercie with cheerefulness. ⁹ Let loue be without dissimulation: abhorre that which is euill, cleaue to that which is good. ¹⁰ Be kindly affectioned one to another ^c with brotherly loue, in honour preferring one another. ¹¹ Not slothful in busines: feruent in spirit, scruing the Lord. ¹² Reioycing in hope, patient in tribulation, continuing instant in prayer. ¹³ Distributing to the necessity of Saints: giuen to hospitalitie.

¹⁴ Blesse them which persecute you, blesse, and curse not. ¹⁵ Reioyce with them that doe reioyce, and weepe with them that weepe. ¹⁶ Be of the same mind one towards another. Minde not high things, but ^d condescend to men of lowe estate. Bee not wise in your owne conceits.

¹⁷ Recompense to no man euill for euill. Prouide things honest in the sight of all men. ¹⁸ If it be possible, as much as lyeth in you, lue peaceably with all men. ¹⁹ Dearly beloued, auenge not your selues, but rather giue place vnto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord. ²⁰ Therefore if thine enemy hunger, feede him: if hee thirst giue him drinke. For in so doing

^a Or, imparteth. ^b Or, liberally. ^c Or, in the love of the brethren. ^d Or, be contented with mean things.

γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. ²¹ μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νικά ἐν τῷ αγαθῷ τὸ κακόν.

XIII. ^o Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. | οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ^p ἀπὸ Θεοῦ· αἱ δὲ οὖσαι, ^q ὑπὸ Θεοῦ τεταγμέναι εἰσίν. ² ὥστε ὁ ἀντιπασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθεστήκεν· οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα λήψονται. ³ οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος ^t τῶν αγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. | θέλεις δὲ μὴ φοβέσθαι τὴν ἐξουσίαν; τὸ αγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς. ⁴ Θεοῦ γὰρ διάκονός ἐστί σοι εἰς τὸ αγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ Θεοῦ γὰρ διάκονός ἐστιν, ἑκδικὸς ⁵ εἰς ὀργὴν | τῷ τὸ κακὸν πράσσοντι. ⁶ διὸ ^u ἀνάγκη ὑποτάσσεσθαι, | οὐ

^o Alex. Πάσαις ἔξουσίαις ὑπερεχούσαις ὑποτάσσεται.

^p Alex. ὑπὸ.

^q Rec. + ἔξουσία.

^r Rec. + τοῦ.

^s Alex. τῷ αγαθῷ ἔργῳ, ἀλλὰ τῷ κακῷ.

^t Alex. = εἰς ὀργήν.

WICLIF—1380.

hym/ for thou doyngte this thing· schal gadre to gidre kolis on his heed; ²¹ nyle thou be ouercomen of yuel: but ouercome thou yuel bi good.

13. EUERI soule be suget to hijer powers/ for ther is no power but of god; and tho thingis that ben of god: ben ordeyned; ² therfor he that azenstondith power: azenstondith the ordinaunce of god; and thei that azenstonden: geten to hem silf dampnacioun; ³ for princis ben not to the drede of good werke: but of yuel; but wylte thou that thou drede not power; do thou gode thing: and thou schalt haue preysynge of it. ⁴ For he is the mynystre of god: to thee in to gode; but if thou doist yuel: drede thou/ for not with oute cause he berith the swerd; for he is the mynystre of god: venger in to wraththe; to hym that doith yuel; ⁵ and therfor bi nede be ze suget: not onnli for wraththe: but also for conscience; ⁶ for therfor ze zeuen tributis; thei ben the mynystres of god: and scruten for this same thing;

⁷ therfor zilde ze to alle men dettis; to whom tribut: tribut; to whom tol: tol; to whom drede: drede; to whom onour, onour. ⁸ to no man owe ze ony thing: but that ze loue to gidre/ for he that loueth his neibore: hath fulfilled the lawe; ⁹ for thou schalt do no lecherie; thou schalt not sle; thou schalt not stele; thou schalt not seie fids witnessynge; thou schalt not couete the thing of thi neibore; and if ther be ony other maundement: it is in stord in this word thou schalt loue thi neibore as thi self; ¹⁰ the loue of neibore worthith not yuel; therfor loue is the fullyllynge of the lawe.

¹¹ And we knowen this tyme that the sune is now that we rise fro slepe/ for now

TYNDALE—1534.

in so doyngte thou shalt heape coles of fyre on his heed: ²¹ Be not overcome of evyll; But overcome evyll with goodnes.

13. LET every soule submit him selfe vnto the auctorite of the hyer powers. For there is no power but of God. The powers that be, are ordeyned of God. ² Whosoever therfore resysteth power, resisteth the ordinance of God. And they that resist shall receave to them selfe damnacon. ³ For rulars are not to be feared for good workes, but for evyll. Wilt thou be with out feare of the power? Do well then: and so shalt thou be prayded of the same. ⁴ For he is the minister of God, for thy welth. But and yf thou do evyll then feare: for he beareth not a sward for nought: but is the minister of God to take vengeance on them that do evyll. ⁵ Wherefore ye must nedes obeye, not for feare of vengeance only: but also because of conscience. ⁶ And even for this cause paye ye tribute. For they are goddes ministers/ scrvyng for the same purpose.

⁷ Geve to every man therfore his ducitie: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: Honour to whom honour pertayneth. ⁸ Owe nothinge to eny man: but to love one another. For he that loveth another, fulfilleth the lawe. For these commaundementes: ⁹ Thou shalt not commit advourty: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false wytnes: Thou shalt not desyre and so forth (yf there be eny other commaundement) they are all comprehended in this sayinge: Love thyne neghbour as thy selfe. ¹⁰ Love hurteth not his neghbour. Therefore is love the fullyllynge of the lawe.

¹¹ This also we knowe; I mean the season/ howe that it is tyme that we shuld now awake oute of slepe. For now is oure

CRANMER—1539.

For in so doyng thou shalt heape coles of fyre on hys head. ²¹ Be not ouercome of euyll, but ouercome euyll, with goodnes.

13. LET euery soule submit him selfe vnto the auctoryte of the hyer powers. For there is no power but of God. The powers that be, are ordeyned of God. ² Whosoever therfore resysteth power, resysteth the ordinance of God. But they that resist, shall receave to them selfe damnacon. ³ For rulers are not fearful to them that do good, but to them that do euyll. Wilt thou be without feare of the power? Do well then: and so shalt thou be prayded of the same. ⁴ For he is the minister of God, for thy welth. But and yf thou do that whych is euyll, then feare: for he beareth not the sward for nought: for he is the mynister of God, to take vengeance on hym that doth euyll. ⁵ Wherefore, ye must nedes obeye, not only for feare of vengeance: but also because of conscience. ⁶ And euen for this cause paye ye tribute. For they are Goddes mynysters, scruyng for the same purpose:

⁷ Geue to euery man therfore hys ducytye: tribute to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertayneth. ⁸ Owe nothinge to eny man: but thys, that ye loue one another. For he that loueth another hath fulfilled the lawe. For these commaundementes. ⁹ Thou shalt not commit aduourty: thou shalt not kyll: thou shalt not steale: thou shalt not beare false wytnes: thou shalt not lust, and so forth (yf there be eny other commaundement) it is all comprehended in thys sayinge, Namely: Loue thyne neyghbour as thy selfe. ¹⁰ Loue hurteth not his neyghbour. Therefore is loue the fullyllynge of the lawe.

¹¹ This also, we knowe the season howe that it is tyme that we shulde now awake out of slepe. For now is oure saluacyon

¹² h. m. yuel, erit suget, subiect. azenstondith, standeth. zeuen, give in stord, included

μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν. ⁶ διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε. λειτουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. ⁷ ἀπόδοτε ὅνιν | πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον τὸν φόβον τῷ τὴν τιμὴν, τὴν τιμὴν. ⁸ Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἄλλήλους ἀγαπᾶν | ὃ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε. ⁹ τὸ γὰρ, “Οὐ μοι χεύσεις, οὐ φονεύσεις, οὐ κλέψεις”, οὐκ ἐπιθυμήσεις,” καὶ εἴ τις ἑτέρα ἐντολὴ, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιούται, ἐν τῷ, “Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.” | ¹⁰ Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα αὐτὴ | νόμου ἡ ἀγάπη.

¹¹ Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡ ἡμᾶς ἦδη | ἐξ ὕπνου ἐγερθῆναι· νῦν

^a Alex. ὑποτάσσασθαι. Rec. α., προτάσσασθαι.

^b Alex. = οὐν.

^c Rec. ἀγαπᾶν ἀλλήλους.

^d Rec. + εὐ ψευδομαρτυρήσεις.

^e Alex. τῷ λόγῳ τούτῳ.

^f Alex. στανόν.

^g Alex. δεῖ.

^h Alex. ἡρῶ ἡμᾶς.

GENEVA—1557.

for in so doing, thou shalt heape coles of fyre on hys head. ²¹ Be not ouer come of that which is euyl, but ouercome euyl wyth goodnes.

13. LET euery soule submitte him selfe vnto the hygher Powers, for there is no Power but of God: and the Powers that be, are ordeyned of God. ² Whosoeuer therfore resisteth Power, resisteth the ordinance of God: and they that resist, shall receaue to them selues damnation. ³ For Rulers are not to be feared for good workes, but for euyl. Wylt thou then be without feare of the Power? do wel then: and so shalt thou be praised of the same.

⁴ For he is the minister of God for thy wealth, but if thou doe euyl, feare: for he beareth not a sworde for nought: for he is the minister of God to take vengeance on them that doe euyl. ⁵ Wherefore ye must nedes obey, not for feare of vengeance only: but also because of conscience.

⁶ And euen for this cause ye paye also tribute: for they are Gods ministers, seruing for the same purpose. ⁷ Geue to euery man therfore his dutie, tribute, to whom ye owe tribute: custome, to whom custome: feare, to whom feare: honour to whom ye owe honour. ⁸ Owe nothing to any man: but to loue one another: for he that loueth another, hath fulfilled the Lawe. ⁹ For this, Thou shalt not commit aduortury: Thou shalt not kyl: Thou shalt not steale: Thou shalt not heare false wytnes: Thou shalt not desire: and if there be any other commandement, it is briefly comprehended in this saying, to wit, Thou shalt loue thy neighbour as thy selfe. ¹⁰ Loue hurteh thou thy neighbour: therfore is loue the fulfillyng of the Lawe.

RHEIMS—1582.

doing this, thou shalt heape coales of fire vpon his head. ²¹ Be not overcome of euill, but overcome in good the euill.

13. LET euery soul be subject vnto the higher powers, for there is no pouer but of God. And those that are, of God are ordeined. ² Therefore he that resisteth the pouer, resisteth the ordinance of God. And they that resist, purchase to them selues damnation. ³ for princes are no feare to the good worke, but to the euill. But wilt thou not feare the pouer? Doe good: and thou shalt haue praise of the same. ⁴ for he is gods minister vnto thee for good. But if thou doe euill, feare, for he beareth not the svord without cause. For he is Gods minister: a reuenger vnto vvyrath, to him that doeth euill. ⁵ Therefore be subiect of necessitie, not only for vvyrath, but also for conscience sake. ⁶ For therfore you giue tributes also, for they are the ministers of God, seruing vnto this purpose.

⁷ Render therfore to al men their devy: to vvhom tribute, tribute: to vvhom custom, custom: to whom feare, feare: to vvhom honour, honour. ⁸ Owe no man any thing: but, that you loue one an other. For he that loueth his neighbour, hath fulfilled the lav. ⁹ For, Thou shalt not commit aduortrie, Thou shalt not kyl, Thou shalt not steale, Thou shalt not beare false evities, Thou shalt not couet, and if there be any other commandeement: it is comprised in this vvord, Thou shalt loue thy neighbour as thy self. ¹⁰ The loue of thy neighbour, vvorketh no euill. Loue therfore is the fulnesse of the lav.

¹¹ And that knovving the season, that it is novv the houre for vs to rise from sleepe. For novv our salvation is neerer

AUTHORISED—1611.

thou shalt heape coales of fire on his head. ²¹ Be not overcome of euill, but overcome euill with good.

13. LET euery soule bee subject vnto the higher powers: For there is no power but of God. The powers that be, are ordeined of God. ² Whosoeuer therfore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselves damnation. ³ For rulers are not a terror to good works, but to the euill. Wilt thou then not bee afraid of the power? doe that which is good, and thou shalt haue praise of the same. ⁴ For he is the minister of God to thee for good: but if thou do that which is euill be afraid: for he beareth not the sword in vaine: for he is the minister of God, a reuenger to execute wrath vpon him that doeth euill. ⁵ Wherefore ye must needs be subiect, not onely for wrath, but also for conscience sake. ⁶ For, for this cause pay you tribute also: for they are Gods ministers, attending continually vpon this very thing. ⁷ Render therfore to all their dues, tribute to whome tribute is due, custome to whome custome, feare to whome feare, honour to whome honour.

⁸ Owe no man any thing, but to loue one another: for he that loueth another hath fulfilled the Law. ⁹ For this, Thou shalt not commit adulterie, Thou shalt not kyl, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not couet: and if there be any other commandeement, it is briefly comprhended in this saying, namely, Thou shalt loue thy neighbour as thy selfe. ¹⁰ Loue worketh no ill to his neighbour, therefore loue is the fulfilling of the Law. ¹¹ And that, knowing the time, that now it is high time to awake out of sleepe: for now is our saluation

γὰρ ἐγγύτερον ἡμῶν ἢ σωτηρία, ἣ ὅτε ἐπιστεύσαμεν. ¹² ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός. ¹³ ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν, μὴ κόμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ. ¹⁴ ἀλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιήσθε εἰς ἐπιθυμίας.]

XIV. Τὸν δὲ ἀσθενούντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. ² Ὁς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἔσθιει. ³ ὁ ἐσθίων, τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω. καὶ ὁ μὴ ἐσθίων, τὸν ἐσθίοντα μὴ κρινέτω. ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. ⁴ σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει. σταθήσεται δέ. δυνατὸς γὰρ ἐστιν ὁ Θεός.]

¹ Alex. ἐνδυσώμεθα εἰ. ² Alex. ἔργα. ³ Alex. = καὶ. ⁴ s. ἐν ἐπιθυμίαις s. εἰς ἐπιθυμίας. ⁵ Alex. ἐσθίειτω. ⁶ Alex. ὁ εἶ. ⁷ Alex. s. ἐνναεῖ γὰρ s. ἐνναεῖται γὰρ. ⁸ Alex. ὁ Κύριος. ⁹ Alex. + γὰρ.

WICLIF—1380.

oure helthe is neer thanne whanne we bi-
keden, ¹² the nyȝt wente bifor but the dai
dai hath nyȝed, therfor cast we awey the
werkis of derknessis, and be we clothid
with the armurs of liȝt: ¹³ as in dai wan-
dre we onesliȝt not in superflue feestis &
drunkenessis, not in beddis & nychtastithes,
not in strif & in enuy. ¹⁴ but be ȝe clothid
in the lord ihesus crist; And do ȝe not the
bisynesse of the fleische in desiris.

14. BUT take ȝe a sike man in bileue,
not in demengis of thouȝtis; ² for another
man lyueȝ that he mai eate alle thingis;
but he that is sike: ete moter, ³ he that
eteth, dispise not hym that etith not; and
he that etith not deme not hym that etith;
for god hath take hym to hym; ⁴ who art
thou that demest a notheris seruaunte?
to his lord he stonidh or fallith fro hym;
but he schal stonde; for the lord is myȝti
to make hym perfijt; ⁵ for whi oon demeth
a dai bitwixe a dai; another demeth eche
dai, eche man encrese in his witt; ⁶ he
that vnderstonidh the day vnderstonidh
to the lord; & he that etith. etith to the
lord; For he doith thankyngis to god; and
he that etith not etith not to the lord; and
doith thankyngis to god; ⁷ for no man of
us lyueȝ to hym self; and no man dieth
to hym self; ⁸ for where we lyuen we lyuen
to the lord; and whether we dien. we dien
to the lord; therfor wher we lyuen or dien
we ben of the lord; ⁹ for whi for this thing
crist was deed; and roos agen, that he be
lord bothe of quyeke and of deed men;

TYNDALE—1534.

salvation nearer then when we beleved.
¹² The nyght is passed and the daye is
come nye. Let vs therefore cast awaye the
dedes of dareknes, and let vs put on the
(Armoure) of lyght. ¹³ Let vs walke
honestly as it were in the daye lyght: not
in eatynge and drynkyng: nether in
chambyrnyng and wantannes: nether in
stryfe and enuyng: ¹⁴ but put ye on the
Lorde Iesus Christ. And make not provision
for the flesshe; to fulfill the lustes of it.

14. HIM that is weake in the fayth,
receave vnto you in disputynge and
troublynge his conscience. ² One beleueȝ
that he maye eate all thinge. Another
which is weake, eateth carbes. ³ Let not
him that eateth despise him that eateth
not. And let not him which eateth not
iudge him that eateth. For God hath
receaved him. ⁴ What arte thou that
iudget another mannes seruaunt? Whether
he stonde or faule, that pertayneth
vnto his master: ye he shall stonde. For
God is able to make him stonde.

⁵ This man putteth difference bitwene
daye and daye. Another man counteth
all dayes alyke. Se that no man waver in
his awne meanyng. ⁶ He that obserueth
one daye more then another doth it for
the lordes pleasure. And he that obserueth
not one daye moare then another
doeth it to please the lord also. He that
eateth; doth it to please the lord; for he
geveth god thanks. And he that eateth
not, eateth not to please the lord with
all; and geveth god thanks. ⁷ For none
of vs lyveth his awne seruaunt: nether
doeth anye of vs dye his awne seruaunt.
⁸ Yf we lyve, we lyve to be at the lordes
will. And yf we dye, we dye at the lordes
will. Whether we lyve therfore or dye,
we are the lordes. ⁹ For Christ therfore
dyled and rose agayne; and revived; that he
myght be lord bothe of deed and quicke.
¹⁰ But why doest thou then iudge thy
brother? Other why doest thou despise
thy brother? We shall alle be brought before
the iudgement seate of Christ. ¹¹ For it
is written: as truly as I lyve sayth the

CRANMER—1539.

nearer, then when we beleved. ¹² The
nyght is passed, the daye is come nye.
Let vs therefore cast awaye the dedes of
dareknes, and let vs put on the Armoure
of lyght. ¹³ Let vs walke honestly as it
were in the daye lyght: not in eatynge
and drynckynge, nether in chambyrnyng
and wantannes, nether in stryfe and enuy-
ng: ¹⁴ but put ye on the Lorde Iesus
Christ. And make not prouysion for the
fleshe, to fulfill the lustes of it.

14. HIM that is weake in the fayth,
receaue vnto you, not in disputynge and
troublynge hys conscience. ² One beleueȝ
that he maye eate all thyng. Another
which is weake, eateth carbes. ³ Let not
hym that eateth, despise him that eateth
not. And let not him which eateth not,
iudge him that eateth. For God hath
receaved him. ⁴ What art thou, that
iudget another mannes seruaunt whether
he stonde or fall? that pertayneth vnto
his master; ye, he shall be holden vp,
that he maye stande. For God is able to
make him stande.

⁵ This man putteth difference bitwene
daye and daye. Another man counteth
all dayes alyke. Let euery mans mynde
satisfie him selfe. ⁶ He that obserueth
the daye, doeth it vnto the Lorde. And he
that doth not obserue the daye, doeth it
for the Lorde also. He that eateth, doth
it to please the Lorde, for he geueth God
thanks. And he that eateth not, eateth
not, to please the Lorde withall, and geueth
God thanks. ⁷ For none of vs lyueth for
him selfe, and no man dyeth for him selfe.
⁸ For yf we lyue, we lyue vnto the Lorde.
And yf we dye, we dye vnto the Lorde.
Whether we lyue therfore, or dye, we are
the Lordes: ⁹ For Christ therfore dyled,
and rose agayne, and reuyved, that he
myght be Lorde of deed and quicke.

¹⁰ But why doest thou then iudge thy
brother? Other, why doest thou despise
thy brother? We shalbe alle brought before
the iudgement seate of Christ. ¹¹ For it
is written: as truly as I lyue sayth the

¹⁰ But what demest thou thi brother? or
whi dispisist thou thi brother; for alle we
schuln stonde bifor the trone of crist; ¹¹ for
it is writun; I lyue seith the lord, for to me

demengis, drauen near belereth. demengis, iudgings. lyueth, words, herbe demest, iudgest

στῆσαι αὐτόν. ⁵ ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω. ⁶ ὁ φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ. ⁷ καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ. | ⁸ καὶ ὁ ἐσθίων, Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ. καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ. ⁹ οὐδεὶς γὰρ ἡμῶν ἐαυτῷ ζῇ, καὶ οὐδεὶς ἐαυτῷ ἀποθνήσκει. ¹⁰ ἔαν τε γὰρ ζώμεν, τῷ Κυρίῳ ζώμεν. ἔαν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. ἔαν τε οὖν ζώμεν, ἔαν τε ἀποθνήσκωμεν, | τοῦ Κυρίου ἐσμέν. ¹¹ εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε καὶ ἔζησεν, | ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. ¹² Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ. | ¹³ γέγραπται γάρ, “ Ζῶ ἐγὼ, λέγει Κύριος· ὅτι ἐμοὶ κάμψαι

⁵ Alex. = καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ. ⁶ Rec. = καί. ⁷ Alex. ἀποθνήσκωμεν. ⁸ Alex. ἀποθνήσκομεν. ⁹ Alex. = καί. ¹⁰ Rec. = καὶ ἀνίστη. ¹¹ Rec. καὶ ἀνέζησεν. ¹² Alex. = ἐν τῷ μὴ ἰσθίειν. ¹³ Alex. Θεοῦ.

GENEVA—1557.

nearer, then when we beleued it. ¹² The nyght is passed, and the day hath come vnto vs. let vs therefore cast away the dedes of darkenes, and let vs put on the armour of light. ¹³ So that we walke honestly, as it were in the day light: not in glotonie, and dronkennes, nether in chambering and wantonnes, nether in stryfe and enuiing; ¹⁴ But put ye on the Lord IESVS CRISTE, and take no thought for the flesh, to fulfill the lustes of it.

¹⁴ HIM that is weake in the fayth, take vnto you, but not to enter into doubtful disputations of controuersies. ² One beleueth that he may eate all thing: another, which is weake in knowledge, eateth herbes. ³ Let not him that eateth, despise hym that eateth not: and let not hym which eateth not, iudge hym that eateth. for God hath receaued hym. ⁴ What art thou that condemnest an other mans seruant? he standeth or falleth, to his owne master: yea, he shal stand: for God is able to make him stande. ⁵ Thus man este meth one day before another day, and another man counteth all dayes a lyke. let euery man be fully perswaded in hys mynde.

⁶ He that obserueth one day, more than another, obserueth it to the Lord: and he that obserueth not one day more than another, doth not obserue it to the Lord. He that eateth, eateth to the Lord: for he geueth God thanks: and he that eateth not, eateth not to the Lord, and geueth God thanks. ⁷ For none of vs liueth to hym selfe: nether dothe any of vs dye to hym selfe. ⁸ For whether we liue, we liue vnto the Lord: or whether we dye, we dye vnto the Lord. whether we liue therefore, or dye, we are the Lordes. ⁹ For Christ therefore dyed and rose agayne, and reuiued, that he myght be Lord both of the dead and the quicke. ¹⁰ But why doest thou iudge thy brother? or why doest thou despise thy brother? for we shal be all brought before the iudgement seate of Christ.

¹¹ For it is written, I lye sayth the Lord,

RHEIMS—1582.

then vhen we beleueed. ¹² The night is passed, and the day is at hand. Let vs therefore cast of the vvorkes of darknesse, and doe on the armour of light. ¹³ As in the day let vs vvalke honestly: not in banquetings and drunkennes, not in chamberings and impudicities, not in contention and emulation: ¹⁴ but doe ye on our Lord IESVS Christ, and make not prouision for the flesh in concupiscences.

¹⁴ AND him that is vvake in faith, take vnto you: not in disputations of cogitations. ² For one beleueth that he may eate all things: but he that is vvake, let him eate herbes. ³ Let not him that eateth, despise him that eateth not: and he that eateth not: let him not iudge him that eateth, for God hath taken him to him. ⁴ Vvho art thou that iudgeth an other mans seruant? To his owne Lord he standeth or falleth. and he shal stand: for God is able to make him stand. ⁵ For one iudgeth betweene day and day: and an other iudgeth euery day, let euery one abound in his owne sense. ⁶ He that respecteth the day, respecteth to our Lord. And he that eateth, eateth to our Lord: for he giueth thanks to God. And he that eateth not, to our Lord he eateth not, and giueth thanks to God. ⁷ For none of vs liueth to him self: and no man dieth to him self.

⁸ For whether vve liue, we liue to our Lord: or vvwhether we die, we die to our Lord. Therefore vvwhether vve liue, or vvwhether vve die, vve are our Lordes. ⁹ For to this end Christ died and rose agayne: that he may haue dominion both of the dead and of the liuing. ¹⁰ But thou, vvwhy iudgeth thou thy brother? or thou, vvwhy doest thou despise thy brother? For vve shal all stand before the iudgement seate of Christ. ¹¹ For it is vvritten, *Liue I, saith our Lord, that euery knee*

AUTHORISED—1611.

neerer then when we beleueed. ¹² The night is farre spent, the day is at hand: let vs therefore cast off the vvorkes of darkenesse, and let vs put on the armour of light. ¹³ Let vs walke honestly as in the day, not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and enuying. ¹⁴ But put yee on the Lord Iesus Christ, and make not prouision for the flesh, to fulfill the lusts thereof.

¹⁴ HIM that is weake in the faith receiue you, but not to doubtful disputations. ² For one beleueth that he may eat all things: another who is weake, eateth herbes. ³ Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth. For God hath receiued him.

⁴ Who art thou that iudgeth another mans seruant? to his owne master he standeth or falleth; Yea, he shall bee holden vp: for God is able to make him stand. ⁵ One man esteemeth one day aboue another: another esteemeth euery day alike. Let euery man bee fully perswaded in his owne minde. ⁶ He that regardeth a day, regardeth it vnto the Lord; and hee that regardeth not the day, to the Lord hee doeth not regard it. He that eateth, eateth to the Lord, for hee giueth God thanks: and hee that eateth not, to the Lord hee eateth not, and giueth God thanks. ⁷ For none of vs liueth to himselfe, and no man dieth to himselfe. ⁸ For whether we liue, we liue vnto the Lord: and whether we die, we die vnto the Lord: whether vve liue therefore or die, we are the Lords. ⁹ For to this end Christ both died, and rose, and reuiued, that he might be Lord both of the dead and liuing. ¹⁰ But why doest thou iudge thy brother? or why doest thou set at nought thy brother? we shall all stand before the Iudgement seate of Christ.

¹¹ For it is written, As I lye, saith

⁵ Or, decently. ⁸ Or, not to iudge his doubtful thoughts. ⁹ Or, fully assured. ¹⁰ Or, obserueth.

“πᾶν γόνυ, καὶ ^ππᾶσα γλῶσσα ἐξομολογήσεται | τῷ Θεῷ.” ¹² Ἄρα ^{οὖν} | ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον ^δδώσει | ^ττῷ Θεῷ. | ¹³ Μηκέτι οὖν ἀλλήλους κρίνουμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. ¹⁴ οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι’ αὐτοῦ· | εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. ¹⁵ εἰ ^δδὲ | διὰ βρώμα ὁ ἀδελφός σου λυπείται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε. ¹⁶ Μὴ βλασφημείσθω οὖν ^{ὑμῶν} τὸ ἀγαθόν. ¹⁷ οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἁγίῳ. ¹⁸ ὁ γὰρ ἐν ^{τούτοις} | δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ, καὶ δόκιμος τοῖς ἀνθρώποις. ¹⁹ ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς

¹ Alex. ἰσομολογ. π. γλῶσσα.

^π Alex. = οὖν.

^τ Alex. ἀποίῳσαι.

^τ Alex. = τῷ Θεῷ.

² Rec. ἱερ. τοῦ.

³ Alex. γάρ.

^{ὑμῶν} Alex. ἡμῶν.

^{ὑμῶν} Alex. τούτων.

WICLIFFE—1380.

eche kne schal be bowid : and eche tunge schal knowleche to god. ¹² therfor eche of us, schal giȝde resoun to god for hymself. ¹³ therfor no more deme we eche oþer, but more deme ȝe this thing : that ȝe putte not hirtynge or sclaunder to a brother.

¹⁴ I woot ȝe triste in the lord ihesus : that no thing is vnclene bi him; no but to hym that demeth any thing to be vnclene to hym it is vnclene. ¹⁵ ȝe if thi brother be made sori in consiens for mete : nou thou walkist not aftir charite; nyle thou thorȝ; thi mete lese hym : for whom crist died. ¹⁶ therfor be not oure good thing blasfemed; ¹⁷ for whi the rewme of god is not mete and drynke, but riȝtwisnesse and pees ȝe ioie in the holi goost. ¹⁸ ȝe that in this thing serueth crist plesid god; and is proued to men.

¹⁹ therfor sue we tho thingis that ben of pees : and kepe we to gidre tho thingis that ben of edificacioun. ²⁰ nyle thou for mete distrie the werk of god; for alle thingis ben clene; but it is yuel to the man that etith bi offendynge. ²¹ it is good to not ete fleisch, and to not drynke wyne nether in what thing thi brother offendith, or is sclaunderd, or is made sike; ²² thou hast feith ancenis thi sike. hauc thou bifor god; blessid is he that demeth not hym self in that thing that he preucheth; ²³ for he that demeth is dampnid, if he etith : for it is not of feith; and all thing that is not of feith is synne.

15. BUT we sadder men owen to susteyne the feblenesse of sike men : ȝe not plesse to us self. ² eche of us plesse to his neighore in good : to edificacioun. ³ for crist plesid not to him self : as it is writun; the repleues of men dispisyng the, felden on me. ⁴ For what euer thingis ben writun,

deme, judge. woot, knowe. triste, trust. nyle, nat. nyle, destroy. rewme, realm. sue, pursue. yuel, evil. offendynge, with. sadder, stronger.

TYNDALE—1534.

lorde, all knees shall bowe to me; and all tonges shall geue a knowledge to God. ¹² So shall every one of vs geue accomptes of him self to God. ¹³ Let vs not therefore iudge one another any more.

But iudge this rather; that no man put a stomblynge blocke or an occasion to faule in his brothers waye. ¹⁴ For I knowe and am full certified in the Lorde Iesus; that ther is nothinge comen of it selfe : but vnto him that iudgeth it to be comen : to him it is comen. ¹⁵ If thy brother be greued with thy meate, now walkest thou not charitably. Destroye not him with thy meate; for whom Christ dyed. ¹⁶ Cause not youre treasure to be euyl spoken of. ¹⁷ For the kyngdome of God is not meate and drinke : but rightwesnesse, peace and ioie in the holi goost. ¹⁸ For whosoever in these thinges serueth Christ, pleaseeth well God; and is commended of men.

¹⁹ Let vs folowe tho thinges which make for peace; and thinges wherewith one maye edifie another. ²⁰ Destroye not the worke of god for a lytell meates sake. All thinges are pure : but it is euyl for that man, which eateth with hurte of his conscience. ²¹ It is good nether to eate fleshe, nether to drinke wyne; nether any thinge; wherby thi brother stombleth, either fallet, or is made weake. ²² Hast thou fayth? haue it with thy selfe before god. Happy is he that condemneth not him selfe in that thinge which he alloweth. ²³ For he that maketh conscience; is dampnid yf he eate; because he doth it not of fayth. For whatsoever is not of fayth, that same is synne.

15. VVE which are stronge; ought to beare the fraynes of them, which are weake; and not to stonde in oure awne cosayntes. ² Let every man please his neighbour vnto his welth and edifyinge. ³ For Christ pleased not him selfe : but as it is written. The rebukes of them which rebuked the fell one me. ⁴ Whatsoever thinges are written afore tyme; are

CRANMER—1539.

Lorde : all knees shall bowe to me, and all tonges shall geue knowledge to God. ¹² So shall euery one of vs geue accomptes of hym selfe to God. ¹³ Let vs not therefore iudge one another any more.

But iudge thys rather, that no man put a stomblynge blocke, or an occasyon to fall in hys brothers waye. ¹⁴ For I knowe, and am full certified by the Lorde Iesus, that ther is nothyng comen of it selfe : but vnto hym that iudgeth it to be comen : to hym it is comen. ¹⁵ If thy brother be greued with thy meate, now walkest thou not charitably. Destroye not hym with thy meate, for whom Christ dyed. ¹⁶ Cause not youre treasure to be euyl spoken of. ¹⁷ For the kyngdome of God is not meate and drynke; but ryghtwesnesse, and peace and ioie in the holi goost. ¹⁸ For he that in these thynges serueth Christ, pleaseeth God, and is commended of men.

¹⁹ Let vs therefore folowe those thinges which make for peace, and thynges wherewith one maye edifie another. ²⁰ Destroye not the worke of God for a lytell meates sake. All thynges are pure : but it is euyl for that man, which eateth wyth hurte of conscience. ²¹ It is good nether to eate fleshe, nether to drinke wyne, nether any thyng, wherby thi brother stombleth, either fallet, or is made weake. ²² Hast thou fayth? haue it wyth thy selfe before God. Happy is he, that condemneth not hym selfe, in the thyng which he alloweth. ²³ For he that maketh conscience, is dampnid yf he eate; because he eateth it not of fayth. For whatsoever is not of fayth, that same is synne.

15. WE whych are stronge ought to beare the fraynes of them, which are weake, and not to stonde in oure awne cosayntes. ² Let euery man please hys neighbour vnto hys welth and edifyinge. ³ For Christ pleased not hym selfe; but as it is written. The rebukes of them which rebuked the, fell on me. ⁴ Whatsoever thynges are wyrtten afore tyme,

οικοδομῆς τῆς εἰς ἀλλήλους.^d ²⁰ Μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι.
²¹ καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πίνειν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ.^e ²² Σὺ πιστὺν ἔχεις; κατὰ σαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ· μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.^f ²³ ὁ δὲ διακρινόμενος, ἐὰν φάγη, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν.

XV. Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν.^g ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.^h ³ καὶ γὰρ ὁ Χριστὸς οὐκ ἑαυτῷ ἥρεσεν, ἀλλὰ, καθὼς γέγραπται, “Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε, ἠέπεσον ἐπ’ ἐμέ.”ⁱ Ὅσα γὰρ προσεγράφη,

^d Alex. + φιλαΐσμεν.^e Alex. = ἢ σκανδαλίζεται ἢ ἀσθενεῖ.^f Alex. + ἦν.^g Rec. + γὰρ.^h Alex. ἰπῖσταν.ⁱ Alex. s. προσεγράφη s. ἱγρῶφη πάντα.

GENEVA — 1557.

and every knee shal bowe to me, and all tongues shal confesse vnto God. ¹² So shal every one of vs geue accomptes of him selfe to God. ¹³ Let vs not therfore iudge one another any more: but vse your iudgement rather in this, that no man putte a stumbling blocke, or an occasion to fall, in his brothers way. ¹⁴ I knowe, and am ful certified through the Lord Iesus, that ther is nothing vnclene of it selfe: but vnto him that iudgeth it to be vnclene, to him it is vnclene. ¹⁵ But if thy brother be greued with thy meat, now walkest thou not charitably. destroy not him with thy meat, for whom Christ dyed.

¹⁶ Cause not your commoditie to be euill spoken of. ¹⁷ For the kyngdome of God is not meat and drinke: but righteousnes, peace, and ioye in the holy Gost. ¹⁸ For whosoever in these things serueth Christ, pleaseth God wel, and is commended of men. ¹⁹ Let vs then folow those things which make for peace, and wherewith one may edifie another. ²⁰ Destroy not the worke of God for meates sake. all things in deed are pure: but it is euyl for that man which eateth with offence. ²¹ It is good nether to eate fleshe, nether to drinke wyne, neither any thing, wherby thy brother stonbleth, either is offended, or made weake. ²² Thou hast faith: haue it with thy selfe before God. Happy is he that condemneth not him selfe in that thing which he alloweth. ²³ For he that maketh conscience, is damned if he eate: because he doth it not of faith. and whatsoever is not of fayeth, is sinne.

15. VVE which are strong, ought to beare the frailnes of the weake, and not to loke onely to our selues. ² Therefore let every man loke vnto his neighbour vnto his welth, that is to edifie him. ³ For Christe had not respect to him selfe, but, as it is written, The rebukes of them which rebuke thee, fel on me. ⁴ For whatsoever things are written afore time, are

RHEIMS — 1582.

shal bowe to me: and every tongue shal confesse to God. ¹² Therefore euery one of vs for him self shal render account to God.

¹³ Let vs therefore no more iudge one another. but this iudge ye rather, that you put not a stumbling blocke or a scandal to your brother. ¹⁴ I knowv and am perswaded in our Lord Iesus Christ, that nothing is common of it self, but to him that supposeth, any thing to be common, to him it is common. ¹⁵ For if because of meate thy brother be greeued: novv thou walkest not according to charitie. Do not vvith thy meate destroy him for vvhom Christ died. ¹⁶ Let not then our good be blasphemed. ¹⁷ For the kingdom of God is not meate and drinke: but iustice, and peace, and ioy in the holy Ghost. ¹⁸ For he that in this serueth Christ, pleaseth God, and is acceptable to men.

¹⁹ Therefore the things that are of peace let vs pursue: and the things that are of edifying one tovvard another let vs keepe. ²⁰ Destroy not the vvorke of God for meate. All things in deede are cleane: but it is il for the man that eateth by giuing offence. ²¹ It is good not to eate flesh, and not to drinke vvine, nor that vvherein thy brother is offended, or scandalized, or vvakened. ²² Hast thou faith? haue it vvith thy self before God. Blessed is he that iudgeth not him self in that vvich he approueth. ²³ But he that discerneth, if he eate, is damned: because not of faith. for al that is not of faith, is sinne.

15. AND vve that are the stronger, must susteine the infirmities of the vveake, and not please our selues. ² Let euery one of you please his neighbour vnto good, to edification. ³ For, Christ did not please him self, but as it is vvritten, The reproches of them that reproched thee, fel vpon me. ⁴ For vvhat things soeuer haue been vvritten, to our learning they are

AUTHORISED—1611.

the Lord, every knee shall bow to mee, and every tongue shall confesse to God. ¹² So then every one of vs shall giue account of himselfe to God. ¹³ Let vs not therfore iudge one another any more: but iudge this rather, that no man put a stumbling blocke, or an occasion to fall in his brothers way. ¹⁴ I knowe, and am perswaded by the Lord Iesus, that there is nothing vnclene of it selfe: but to him that esteemeth any thing to be vnclene, to him it is vnclene. ¹⁵ But if thy brother be grieved with thy meate: now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. ¹⁶ Let not then your good be euill spoken of. ¹⁷ For the kingdom of God is not meat and drinke; but righteousness, and peace, and ioy in the holy Ghost. ¹⁸ For hee that in these things serueth Christ, is acceptable to God, and approved of men.

¹⁹ Let vs therefore follow after the things which make for peace, and things wherewith one may edifie another. ²⁰ For meat, destroy not the worke of God: all things indeed are pure; but it is euill for that man who eateth with offence. ²¹ It is good neither to eate flesh, nor to drinke wine, nor any thing wherewith thy brother stumbleth, or is offended, or is made weake. ²² Hast thou faith? haue it to thyselfe before God. Happie is he that condemneth not himselfe in that thing which he alloweth. ²³ And he that doubteth, is damned if hee eate, because hee eateth not of faith: For whatsoever is not of faith, is sinne.

15. WEE then that are strong, ought to beare the infirmities of the weake, and not to please our selues. ² Let euery one of vs please his neighbour for his good to edification. ³ For euen Christ pleased not himselfe, but as it is written, The reproches of them that reproched thee, fell on mee. ⁴ For whatsoever things were written aforetime, were written for our

^a Gr. common. ^b Gr. according to charitie. ^c Or, discerneth, and putteth a difference betweene meats.

εἰς τὴν ἡμετέραν διδασκαλίαν ^kπροεγράφη· ἵνα διὰ τῆς ὑπομονῆς καὶ ^lδιὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. ⁵ ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δάη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν· ⁶ ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζετε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ⁷ Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς | εἰς δόξαν ⁿΘεοῦ. ⁸ λέγω ὅδε, | ^pἸησοῦν | Χριστὸν διάκονον ^qγενενησθαι | περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων· ⁹ τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεὸν, καθὼς γέγραπται, “Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ.” ¹⁰ Καὶ πάλιν λέγει, “Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.” ¹¹ Καὶ πάλιν^r, “Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη,¹ καὶ ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.” ¹² Καὶ πάλιν Ἡσαΐας

^a Alex. ἰστορίη.^l Rec. = ἐὰ. Alex. + ἐὰ.^k Rec. ἡμᾶς.ⁿ Alex. + τοῦ.^o Alex. γάρ.^p Alex. = Ἰησοῦν.^q Alex. γενήσθαι.^r Alex. + λέγει.^s Alex. πάντα τὰ ἔθνη τὸν Κύριον.

WICLIF—1380.

tho ben writun to oure techinge that bi pacience ⁊ counfort of scripturis we haue hope;

⁵ but god of paciens and of solace zeue to you to vnderstonde the same thing eche in to other affir ihesus crist : ⁶ that ze of o wille with o mouth worship god, ⁊ the fadir of oure lord ihesus crist. ⁷ For whiche thing take ze to gidre : as also crist took you in to the honour of god;

⁸ for I seie, that ihesus crist was a mynys-tre of circumcicion for the trithe of god ; to conferme the biheistis of fadiris, ⁹ and hethen men owen to onour god for merci, as it is writun, therfor lord I schal knowleche to the among hethen men : and I schal syng to thi name, ¹⁰ and efte he seith, ze hethen men be ze glad with his puple, ¹¹ and efte alle hethen men herie ze the lord, and alle puplis magnyfie ze hym, ¹² and efte Isaie seith, there schal be a roote of iesse, that schal rise up to gouerne hethen men ; and hethen men schulin hope in hym, ¹³ and god of hope fulfille you in al ioie and pees in beleuyng : that ze enerce in hope and vertu of the holi goost.

¹⁴ And britheren I my silf am certeyn of you : that also ze ben ful of loue, and ze ben filled with al kunnyng so that ze moun moneste ech other, ¹⁵ and britheren more booldi I wroot to you aparti : as bringyng you in to mynde for the grace that is yowun to me of god : ¹⁶ that I be the mynys-tre of ihesus crist among hethen men, and I halowe the gospel of god that the offryng of hethen men be acceptid and halowid in the holi goost, ¹⁷ therfor I haue glorie in crist ihesus to god, ¹⁸ for I dare

TYNDALE—1534.

written for oure learnynge that we thorow pacience and comforte of the scripture myght haue hope.

⁵ The God of pacience and consolacion geve vnto every one of you that ye be lyke mynded one towards another after the insample of Christ : ⁶ that ye all agreynge together maye with one mouth prayse God the father of oure Lorde ihesus. ⁷ Wherefore receaue ye one another as Christ receaued vs, to the prayse of God.

⁸ And I saye that Iesus Christ was a minister of the circumcicion for the truth of god, to conferme the promyses made vnto the fathers. ⁹ And let the gentyls prayse god for his mercy, as it is writen : For this cause I will prayse the amonge the gentyls, and syng in thy name. ¹⁰ And agayne he sayth : reioyse ye gentyls with his people. ¹¹ And agayne, prayse the Lorde all ye gentyls, and laude him all nacions. ¹² And in another place Esaias sayth : ther shalbe the rote of Iesse, and he that shall ryse to raygne ouer the gentyls : in him shall the gentyls trust. ¹³ The God of hope fyll you with all ioie and peace in beleuyng : that ye maye be ryche in hope thorowe the power of the holi goost.

¹⁴ I my selfe am full certified of you my brethren, that ye youre selves are full of goodnes and filled with all knowledge, and are able to exhorte one another. ¹⁵ Neuerthelesse brethren I haue some what boldly writen vnto you, as one that putteth you in remembraunce, thorow the grace that is geuen me of God, ¹⁶ that I shuld be the minister of Iesu Christ amonge the gentyls, and shuld minister the gladd tydynges of God, that the gentyls myght be an acceptable offeryng, sanctified by the holi goost. ¹⁷ I haue therefore wherof I maye reioyse in Christ Iesu, in the thinges which pertainye to God. ¹⁸ For I

CRANMER—1539.

they are written for oure learnynge, that we thorow pacience and comforte of the scriptures, myght hane hope :

⁵ The God of payce and consolacyon, graunt you, to be lyke mynded one to-wardes another, after the ensample of Chryst Iesu : ⁶ that ye all agreynge to-gether maye with one mouth prayse God the father of oure Lorde Iesus. ⁷ Wherefore, receaue ye one another, as Christ receaued vs, to the prayse of God. ⁸ And I saye, that Iesus Christ was a mynyster of the circumcysion for the truth of God, to conferme the promyses made vnto the fathers : ⁹ that the gentyls might prayse God for his mercy, as it is writen. For this cause I will prayse the amonge the gentyls, and syng vnto thy name. ¹⁰ And agayne he sayth : reioyse ye gentyls with his people. ¹¹ And agayne, prayse the Lorde all ye gentyls, and laude hym all ye nacyns together. ¹² And agayne Esay sayth : ther shalbe the rote of Iesse, and he that shall ryse to raygne ouer the gentyls : in him shall the gentyls trust. ¹³ The God of hope fyll you with all ioie and peace in beleuyng : that ye maye be ryche in hope, thorow the power of the holi goost :

¹⁴ I my selfe am full certified of you (my brethren) that ye also are full of goodnes, and fylled wyth all knowledge, and are able to exhorte one another. ¹⁵ Neuerthelesse (brethren) I haue some what more boldly wrytten vnto you, partly to put you in remembrance, thorow the grace that is geuen me of God, ¹⁶ that I shuld be the minister of Iesu Christ amonge the Gentyls, and shuld mynyster the Gospell of God, that the offeryng of the gentyls myght be acceptable, and sanctified by the holi goost. ¹⁷ I haue therefore wherof I maye reioyse thorow Christ Iesu, in those thinges which pertainye to God. ¹⁸ For I dare not speake

youre, i. e. one. I heretis, promises. efte, again.
writ, prayse. moun, may. moneste, admonish.

λέγει, “Ἔσται ἡ ρίζα τοῦ Ἰησοῦ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ’ αὐτῷ ἔθνη “ἐλπιούσιν.” ¹³ Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, | εἰς τὸ περισσεύειν ὑμᾶς ἐν | τῇ ἐλπίδι, ἐν δυνάμει Πνεύματος ἁγίου.

¹⁴ Πέπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ | μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἑλλήλους | νοουθετεῖν. ¹⁵ τολμωρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοί, | ἀπὸ μέρους, ὥς ἐπαναμμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ, ¹⁶ εἰς τὸ εἶναι με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι ἁγίῳ. ¹⁷ ἔχω οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν Θεόν. ¹⁸ οὐ γὰρ τολμήσω

⁴ Alex. = ἐν τῷ πιστεύειν.

⁵ Alex. = ἐν.

⁶ Alex. = καὶ αὐτοί.

⁷ Alex. s. ἀλλήλους (ἐπαναμμνέου) s. (ἐ. κ.) ἀλλήλ. Const. ἀλλους.

⁸ Alex. = ἀδελφοί.

⁹ Alex. = τῶν.

¹⁰ Rec. = τὸν.

GENEVA—1557.

written for our learning, that we through patience, and comfort of the Scriptures, might have hope. ⁵ Now, the God of patience and consolation, geue you that ye be lyke mynded one towards another, after the ensample of Christ Iesus.

⁶ That ye all agreyng together, may with one mouth prayse God and the Father of our Lord Iesus Christe. ⁷ Wherefore receaue ye one another, as Christ receaued vs, to the glorie of God. ⁸ And I meane thus, that Iesus Christe was a minister of the Circumcision, for the trueth of God, to confirme the promises made vnto the fathers. ⁹ And let the Gentiles prayse God for his merice, as it is written, For this cause I wyl praise thee among the Gentils, and singe vnto thy Name. ¹⁰ And agayne he sayeth, Reioyce ye Gentiles with his people. ¹¹ And agayne, Prayse the Lord all ye Gentils, and laude ye him all nacions together. ¹² And agayne Esai sayth, There shalbe the rote of Iesse, and he that shal ryse to raygne ouer the Gentils, in him shal the Gentils trust. ¹³ Now the God of hope fyl you with all ioye and peace in beleuing: that ye may be ryche in hope through the power of the holy Ghost.

¹⁴ And I my selfe am ful perswaded of you (my brethren) that ye your selues are ful of goodnes, and fylled wyth all knowledge, and are able to exhorte one another. ¹⁵ Neuer thelesse brethern, I haue somwhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is geuen me of God.

¹⁶ That I should be the minister of Iesus Christe among the Gentils, ministring the glad tydings of God, that the Gentils might be an acceptable offering, sanctified by the holy Ghost. ¹⁷ I haue therefore wherof I may reioyce in Christ Iesus in those things which pertainye to God. ¹⁸ For I ame not able to speake of any

RHEIMS—1582.

vvritten: that by the patience and consolation of the Scriptures, vve may haue hope. ⁵ And the God of patience and of comfort giue you to be of one minde one tovvard an other according to Iesvs Christ: ⁶ that of one minde, vvith one mouth you may glorifie God and the Father of our Lord Iesvs Christ.

⁷ For the vvich cause receiue one an other: as Christ also hath receiued you vnto the honour of God. ⁸ For I say Christ Iesvs to haue been minister of the circumcision for the veritie of God to confirme the promises of the fathers. ⁹ But the Gentils to honour God for his mericie, as it is vvritten: *Therefore vvil I confesse to thee in the Gentils o Lord, and vvil sing to thy name.* ¹⁰ And againe he saith, *Reioyce ye Gentils vvith his people.* ¹¹ And againe, *Praise al ye Gentils our Lord: and magnifie him al ye peoples.* ¹² And againe Esai saith, *There shal be the roote of Iesse: and he that shal rise vp to rule the Gentils, in him the Gentils shal hope.*

¹³ And the God of hope replenish you vvith al ioy and peace in beleuing: that you may abound in hope, and in the vertue of the holy Ghost.

¹⁴ And I my self also, my brethren, am assured of you, that you also are full of loue, replenished vvith all knowledge, so that you are able to admonish one another. ¹⁵ But I haue vvritten to you (brethren) more boldly in part, as it were putting you in remembrance: for the grace vvich is giuen me of God, ¹⁶ to be the minister of Christ Iesvs in the Gentils: sanctifying the Gospel of God, that the oblation of the Gentils may be made acceptable and sanctified in the holy Ghost. ¹⁷ I haue therefore glorie in Christ Iesvs tovvard God. ¹⁸ For I dare not speake

AUTHORISED—1611.

learning, that we through patience and comfort of the Scriptures might haue hope.

⁵ Now the God of patience and consolation graunt you to bee like minded one towards another, according to Christ Iesus: ⁶ That ye may with one mind and one mouth glorifie God, euen the Father of our Lord Iesus Christ. ⁷ Wherefore receiue ye one another, as Christ also receiued vs, to the glory of God. ⁸ Now I say, that Iesus Christ was a Minister of the Circumcision for the trueth of God, to confirme the promises made vnto the fathers: ⁹ And that the Gentiles might glorifie God for his merice, as it is written, For this cause I will confesse to thee among the Gentiles, and sing vnto thy Name. ¹⁰ And againe he saith, Reioyce ye Gentiles with his people. ¹¹ And againe, Praise the Lord all ye Gentiles, and laud him all ye people.

¹² And againe Esaias saith, There shalbe a roote of Iesse, and he that shall rise to raigne ouer the Gentiles, in him shall the Gentiles trust. ¹³ Now the God of hope fill you with all ioy and peace in beleuing, that yee may abound in hope through the power of the holy Ghost. ¹⁴ And I my selfe also am perswaded of you, my brethren, that ye also are full of goodnesse, filled with all knowledge, able also to admonish one another. ¹⁵ Neuerthelesse, brethren, I haue written the more boldly vnto you, in some sort, as putting you in minde, because of the grace that is giuen to mee of God, ¹⁶ That I should be the minister of Iesus Christ to the Gentiles, ministring the Gospel of God, that the ¹⁷ offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost.

¹⁷ I haue therefore wherof I may glory through Iesus Christ, in those things which pertaine to God. ¹⁸ For I will not

* Or, after the example of.

8 Or, sacrificing.

^a λαλεῖν τι| ὦν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, ¹⁹ ἐν δυνάμει ^b σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος ἁγίου| ^d ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέμαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. ²⁰ οὕτω δὲ ^c φιλοτιμούμενον| εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ. ²¹ ἀλλὰ, καθὼς γέγραπται, "Οἷς" ^e οὐκ ἀνηγγέλῃ περὶ αὐτοῦ, ὅψονται· καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι." ²² Διὸ καὶ ἐνεκοπτόμην ^f τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. ²³ νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτών, ²⁴ ^g ὥς ἐὰν| ^h πορεύομαι εἰς τὴν Σπανίαν, ἑλπίζω ⁱ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ἵψῃ| ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

^a Alex. s. τι λαλεῖν s. τι εἰπεῖν.
καὶ κύκλῳ τὸ εὐάγγ.

^b Alex. + αὐτοῦ.
^c Alex. φιλοτιμούμαι.

^c Rec. Θεοῦ. Alex. ἁγίου.
^f Alex. πολλάκις.

^d Alex. ὥστε πεπληρωθῆαι ἀπὸ Ἱερουσ. μέχρι τοῦ Ἰλλυρ.
^e Alex. s. ὡς ἂν οὐκ s. ὡς ἂν.
^g Alex. πορεύομαι.

WICLIIF—1380.

not speke any thing of tho thingis, whiche crist doith not bi me in to obedience of hethen men : in word and dedis ¹⁹ in vertu of tokenes and greet woudris, in vertu of the holi goost; so that fro ierusalem bi cumpas to the illerik see, I haue fillid the gospel of crist

²⁰ and so I haue prechid this gospel, not where crist was named. Icest I bilde [vpon] anotheris grounde, ²¹ but as it is writun, for to whom it is not teeld of hym : thei schuln se; and thei that herden not schuln vnderstonde, ²² for whiche thing I was lettid, ful myche, to come to you : ²³ I am lettid to this tyme, ²⁴ and now I haue not fether place in these cuntreis but I haue desire to come to you, of many jceris that ben passid, ²⁵ whanne I bigynne to passe in to spayne, I hopid that in my goynge I schal se you; and of you I schal be leldid thidir, if I vse you first in parti.

²⁵ therfor now I schal passe forth to ierusalem : to mynstre to seyntis; ²⁶ for macedony & acie han assaid to make sun jifte, to pore men of seyntis that ben in ierusalem; ²⁷ For it plesid to hem; & thei ben dettouris of hem for hethen men ben made partekenis of her goostli thingis : thei owen also in fleischli thingis to mynstre to hem; ²⁸ therfor whanne I haue endid this thing : and haue signed to hem this fruyt : I schal passe bi you in to spayne; ²⁹ and I woot that I comynge to you, schal come in to the abundance of the blessinge of crist.

³⁰ therfor britheren I biseche you bi oure lord ihesu crist, and bi charite of the holi goost; that ye helpe me in youre priers to the lord : ³¹ that I be delyverid fro the vnfeithful men that ben in iudee; and that the offynge of my seruyce be acceptid in

TYNDALE—1534.

dare not speake of eny of tho thinges whiche Christ hath not wrought by me; to make the gentyls obedient, with worde and dede, ¹⁹ in myghty signes and wonders, by the power of the sprete of God : so that from Ierusalem and the costes rounde aboute vnto Illyricum; I haue fylled all countres with the glade tydynges of Christ.

²⁰ So haue I enforced my selfe to preache the gospel, not where Christ was named, lest I shulde haue bylton another mannes foundation : ²¹ but as it is written : To whom he was not spoken of, they shall se : and they that hearde not, shall vnderstande. ²² For this cause I haue bene ofte let to come vnto you : ²³ but now seynge I haue no moare to do in these countres, and also haue bene desyrous many yeares to come vnto you; ²⁴ when I shall take my iorney into spayne, I will come to you. I trust to se you in my iorney, and to be brought on my way thither warde by you after that I haue somewhat enioyed you.

²⁵ Now go I vnto Ierusalem; and minister vnto the sayntes. ²⁶ For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpon the poore sayntes which are at Ierusalem. ²⁷ It hath pleased them verely, and their detters are they. For yf the gentils be made partekakers of their spirituall thinges, their dutie is to minister vnto them in carnall thinges. ²⁸ When I haue performed this, and haue brought them this frute sealed, I will come backe agayne by you into Spayne. ²⁹ And I am sure when I come, that I shall come with abundance of the blessinge of the gospel of Christ.

³⁰ I beseeche you brethren for oure Lorde Iesus Christes sake; and for the love of the sprete; that ye helpe me in my busynesse, with youre prayers to God for me; ³¹ that I maye be delyvered from them which beleue not in Iewry; and that this my service, which I haue to Ierusalem;

CRANMER—1539.

of eny of those thynges, which Christ hath not wrought by me, to make the Gentyls obedient, with worde and dede, ¹⁹ in myghty synnes and wonders, by the power of the sprete of God: so that from Ierusalem and the costes rounde aboute vnto Illyrycum, I haue fylled all countres with the Gospell of Christ.

²⁰ So haue I enforced my selfe to preache the Gospell, not where Christ was named, lest I shulde haue bylton another mannes foundacyon: ²¹ but as it is written: To whom he was not spoken of, they shall se: and they that hearde not, shall vnderstande. ²² For this cause I haue bene ofte let (and am let as yet) that I could not come vnto you: but now, seynge ²³ I haue nomore to do in these countres, and also haue bene desyrus many yeares to come vnto you, ²⁴ whensoever I take my iorney in to spayne, I will come to you. For I trust to se you in my iorney, and to be brought on my way thitherwarde by you, after that I haue som what enioyed your acquayntance.

²⁵ Now go I vnto Ierusalem, and minyster vnto the sayntes. ²⁶ For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpon the poore sayntes, which are at Ierusalem. ²⁷ It hath pleased them verely, and their detters are they. For yf the Gentyls be made partekakers of their spirituall thynges, their dutie is to minyster vnto them in bodily thynges. ²⁸ When I haue performed this, and haue brought them this frute sealed, I wyl come backe agayne by you into Spayne. ²⁹ I am sure that when I come vnto you I shall come with abundance of the blessinge of the Gospell of Christ. ³⁰ I beseeche you brethren for oure Lorde Iesus Christes sake, and for the loue of the sprete, that ye helpe me in my busynes wyth youre prayers to God for me, ³¹ that I maye be delyvered from them which beleue not in Iewry: and that this my seruyce, which I haue

²⁵ Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἀγίοις. ²⁶ εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ. ²⁷ εὐδόκησαν γὰρ, καὶ ὀφειλέται αὐτῶν εἶναι. | εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινοῦνησαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. ²⁸ τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν. ²⁹ οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι. ³⁰ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν. ³¹ ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα | ἡ διακονία μου ἢ εἰς Ἱερουσαλὴμ

* Rec. + ἰδιότομα πρὸς ὑμᾶς.

* Rec. + γὰρ.

* Alex. ἀφ'.

* Alex. = εὐδόκησαν γὰρ, καὶ.

* Alex. εἶσαν αὐτῶν.

* Alex. = τὴν.

* Alex. πληροφορία.

* Rec. + τοῦ εὐαγγελίου τοῦ.

* Alex. + ὑμῶν.

* Alex. = ἵνα.

* Alex. εὐφορία.

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thing, which Christ hath not wrought by me, to make the Gentils obedient with worde and dede. ¹⁹ In myghty signes and wonders, by the power of the Sprite of God: so that from Ierusalem and the costes rounde about vnto Illyricum, I haue fulfilled myne office of preaching the Gospel of Christe.

²⁰ Yea so I enforced my selfe to preache the Gospel, not where Christ was named, lest I sholde haue buylt on another mans foundation: ²¹ But as it is written, To whom he was not spoken of, they shal see: and they that heard not, shal vnderstand. ²² For thys cause I haue bene oft let to come vnto you. ²³ But now syng I haue no more to do in these cuntries, and also haue bene desirous many yeres agone to come vnto you: ²⁴ When I shal take my iorney into Spayne, I wyl come to you: for I trust to se you in my iorney, and to be brought on my way thitherwarde by you, after that I haue bene somewhat filled with your companie. ²⁵ Now go I vnto Ierusalem, to minister vnto the Sainctes.

²⁶ For it hath pleased them of Macedonia and Achaia, to make a certayne distribution vnto the poore Sainctes which are at Ierusalem. ²⁷ It hath pleased them I say, and their detters are they. For if the Gentils be made partakers of their spiriual things, their dutie is to minister vnto them in carnal things. ²⁸ When I haue performed this, and haue brought them this frute sealed: I wil passe by you into Spayne. ²⁹ And I am sure when I come, that I shal come to you with abundance of the blessing of the Gospel of Christ. ³⁰ Also brethren I beseech you for our Lord Iesus Christes sake, and for the loue of the Sprite, that ye wolde strue with me in your prayers to God for me.

³¹ That I may be deliuered from them which are disobedient in Iewrie, and that this my seruice which I haue to do at

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any of those things vvich Christ vvorketh not by me for the obedience of the Gentils, by vvord and deedes, ¹⁹ in the vertue of signes and vvonders, in the vertue of the holy Ghost: so that from Hierusalem round about vnto Illyricum I haue replenished the Gospel of Christ.

²⁰ And I haue so preached this Gospel, not vvhere Christ vvvas named, lest I should build vpon an other mans foundation: ²¹ but as it is vvritten, *They to vvhom it hath not been preached of him, shal see: and they that haue not heard, shal vnderstand.* ²² For the vvchich cause also I vvvas hindered verry much from conning vnto you. ²³ But novv hauing no longer place in these cuntries, and hauing a desire to come vnto you these many yeres novv passed: ²⁴ vvhen I shal begin to take my iourney into Spaine, I hope that as I passe, I shal see you, and be brought thither of you, if first in part I shal haue enjoyed you.

²⁵ Novv therefore I vvil goe vnto Hierusalem to minister to the sainctes. ²⁶ For Macedonia and Achaia haue liked vvell to make some contribution vpon the poore sainctes that are in Hierusalem. ²⁷ For it hath pleased them: and they are their detters. For if the Gentiles be made partakers of their spiriual things: they ought also in carnal things to minister vnto them.

²⁸ This therefore vvhen I shal haue accomplished, and signed them this fruite, I vvil goe by you into Spaine. ²⁹ And I knovv that conning to you, I shal come in abundance of the blessing of Christ. ³⁰ I beseeche you therefore brethren by our Lord Iesus Christ, and by the charitie of the holy Ghost, that you helpe me in your praiers for me to God, ³¹ that I may be deliuered from the infidels that are in Ievrie, and the oblation of my seruice

AUTHORISED—1611.

dare to speake of any of those things, which Christ hath not wrought by mee, to make the Gentiles obedient, by word and deed, ¹⁹ Through mightie signes and wonders, by the power of the Spirit of God, so that from Hierusalem and round about vnto Illyricum, I haue fully preached the Gospel of Christ. ²⁰ Yea, so haue I strived to preach the Gospel, not where Christ was named, lest I should build vpon another mans foundation: ²¹ But as it is written, To whom hee was not spoken of, they shall see: and they that haue not heard, shall vnderstand. ²² For which cause also I haue bene much hindered from conning to you. ²³ But now hauing no more place in these parts, and hauing a great desire these many yeres to come vnto you: ²⁴ Whensoeuer I take my iourney into Spaine, I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

²⁵ But now I goe vnto Hierusalem, to minister vnto the Saints. ²⁶ For it hath pleased them of Macedonia and Achaia, to make a certaine contribution for the poore Saints which are at Hierusalem. ²⁷ It hath pleased them verely, and their detters they are. For if the Gentiles haue bene made partakers of their spiriual things, their ductie is also to minister vnto them in carnal things. ²⁸ When therefore I haue performed this, and haue sealed to them this fruit, I will come by you into Spaine. ²⁹ And I am sure that when I come vnto you, I shall come in the fullnesse of the blessing of the Gospel of Christ.

³⁰ Now I beseech you, brethren, for the Lord Iesus Christes sake, and for the loue of the Spirit, that ye strue together with mee, in your prayers to God for me, ³¹ That I may be deliuered from them that do not beleeue in Iudea, and that my seruice which I haue for Hierusalem,

* Or, many wayes, or, oftentimes.

* Gr. with you.

* Or, are disobedient.

εὐπρόσδεκτος ἡ γένηται τοῖς ἀγίοις· | ³² ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος
 "Θεοῦ, | καὶ συναναπαύσωμαι ὑμῖν. ³³ ὁ δὲ Θεὸς τῆς εἰρήνης ἔμετὰ πάντων ὑμῶν.
 ἀμήν.

XVI. Συνίστημι ¹ δὲ | ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, | οὕσαν διάκονον τῆς
 ἐκκλησίας τῆς ἐν Κεγχρεαῖς. ² ἵνα αὐτὴν προσδέξησθε | ἐν Κυρίῳ ἀξίως τῶν
 ἀγίων, καὶ παραστήτε αὐτὴν ἐν ᾧ ἂν ὑμῶν χρήξη πράγματι· καὶ γὰρ αὕτη προ-
 στάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ. ³ Ἀσπάσασθε Ἀρίσκαν | καὶ Ἀκύλαν
 τοὺς συνεργοὺς μου ἐν Χριστῷ Ἰησοῦ. ⁴ (οἷτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν
 τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι
 τῶν ἐθνῶν) ⁵ καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν
 ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας | εἰς Χριστόν. | ἀσπάσασθε Μαριάμ,
 ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς. | ⁷ ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουλίαν τοὺς συγ-

¹ Alex. τοῖς ἀγίοις γένηται. ² Alex. Χριστοῦ Ἰησοῦ. ³ Alex. + ἡτοι. ⁴ Alex. = ἔτι. ⁵ Alex. ἡμῶν. ⁶ Alex. προσδέξησθε αὐτήν.
⁷ Rec. Πρίσκῳ. ⁸ Alex. verba ex v. s. huc transp. καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.

WICLIIF—1380.

Jerusalem to seyntis; ³² that I come to you
 in ioie bi the wille of god: ⁊ that I be re-
 freischid with you; ⁊ god of pces be
 with you alle Amen.

16. AND I comende to you feben oure
 sistir, which is in the seruyce of the
 chirche, that is at ceneris, ² that 3e resce-
 ceyne hir in the lord; worthli to seyntis,
 and that 3e helpe hir: in what euere cause
 sche schal nedde of you, for sche helpid
 many men, and my silf. ³ grete prisca
 and aquyla myn helpers in crist ihesus: ⁴
 whicher vndirputtiden hir neckis for my
 lyf, to whicher not I aloone do thankynis,
 but also bi the churcheis of hethen men;
⁵ and grete 3e wel hir menel chirch;
 grete 3e wel her effenete loued to me: that
 is the first of asye in crist ihesus. ⁶ grete
 wel marie: the whicher hath traueilid
 myche in vs; ⁷ grete wel andronyk and
 iulian my cosyns and myn euene prisoners,
 whicher ben noble among the apostlis, and
 whicher weren bifor me in crist. ⁸ grete
 wel amplate, moost dereworthe to me in
 the lord. ⁹ grete wel vrbane oure helper
 in crist ihesus: ⁊ stacchen my derlinge. ¹⁰ grete
 wel appellem the noble in crist, grete wel
 hem that ben of aristobolis hous; ¹¹ grete
 wel erodion my cosyn; grete wel hem that
 ben of narcisies hous that ben in the lord;
¹² grete wel trifenan and trifosam: whicher
 wyymen traueilen in the lord; grete wel
 persida moost dereworthe woman: that
 hath traueilid myche in the lord. ¹³ grete
 wel rufus chosen in the lord, and his modir
 and myn; ¹⁴ grete wel ancierete, hegencia
 hermen, patroban; herman and britheren
 that ben with hem; ¹⁵ grete wel filologus
 and iulian and nereum and his sistir, and
 olymphi; and alle the seyntis that ben
 with hem; ¹⁶ grete 3e wel to gidre in holi
 cosse, alle the churcheis of crist, greten you
 wel.

TYNDAL—1534.

maye be accepted of the sayntes; ³² that I
 maye come vnto you with ioie; by the
 will of God; and maye with you be re-
 freshed. ³³ The God of peace be with
 you. Amen.

16. I COMMENDE vnto you Phebe
 oure sister (which is a minister of the
 congregacion of Cenchrea) ² that ye
 receaue hir in the Lorde as it becometh
 sayntes; and that ye assist hir in what-
 soeuer busyness she needeth of youre ayde.
 For she hath suckered many; and myne
 awne self also. ³ Grete Prisca and Aquila
 my helpers in Christ Iesu; ⁴ which haue
 for my lyfe layde donne their awne neckes.
 Vnto whom not I only geue thanks; but
 also the congregacion of the gentyls.
⁵ Lyke wyse grete all the company that
 is in thy housse. Salute my welbeloued
 Epenetus; which is the fyrst frute amonge
 them of Achaia. ⁶ Grete Mary which be-
 stowed moche labour on vs. ⁷ Salute
 Andronicus and Iunia my cosyns; which
 were presoners with me also; which are
 wele taken amonge the Apostles; and
 were in Christ before me. ⁸ Grete Amplias
 my beloued in the Lorde. ⁹ Salute Urban
 oure helper in Christ; and Stachys my
 beloued. ¹⁰ Salute Appelles approved in
 Christ. Salute them which are of Aristobolus
 housholde. ¹¹ Salute Herodion my kynsman.
 Grete them of the housholde
 of Narcissus which are in the Lorde.
¹² Salute Triphena and Triphosa; which
 women dyd labour in the Lorde. Salute
 the beloued Persis; which laboured in
 the Lorde. ¹³ Salute Rufus chosen in the
 Lorde; and his mother and myne. ¹⁴ Grete
 Asineritus; Phlegon; Herman; Patrobas;
 Herman; and the brethren which are with
 them. ¹⁵ Salute Philologus and Iulia;
 Nereus and his sister; and Olimphus; and
 all the sayntes which are with them.
¹⁶ Salute one another with an holy kysse.
 The congregacions of Christ salute you.

CRANMER—1539.

to do at Jerusalem, maye be accepted of
 the sayntes; ³² that I maye come vnto
 you with ioie, by the wyll of God, and
 maye with you be refreshed. ³³ The God
 of peace be with you. Amen.

16. I COMMENDE vnto you Phebe,
 oure syster (which is a mynister of the
 congregacyon of Cenchrea) ² that ye re-
 ceauce her in the Lord, as it becometh
 sayntes, and that ye assyst her in what-
 soeuer busyness she needeth of youre ayde.
 For she hath suckered many, and myne
 awne self. ³ Grete Prisca and Aquila my
 helpers in Christ Iesu, ⁴ which haue for
 my lyfe layde downe their awne neckes.
 Vnto whom not I onely geue thanks,
 but also all the congregacyons of the
 Gentyls. ⁵ Lykewyse, grete the congrega-
 tion that is in their house. Salute my
 welbeloued Epenetus, which is the first
 frute of Achaia in Chryst. ⁶ Grete Mary
 which bestowed moche labour on vs. ⁷
 Salute Andronicus and Iunia my cosyns,
 and presoners with me also, which are
 well taken amonge the Apostles, and were
 in Christ before me. ⁸ Grete Amplias
 my beloued in the Lorde. ⁹ Salute Urban
 oure helper in Christ, and Stachys my
 beloued. ¹⁰ Salute Appelles approved in
 Christ. Salute them, which are of Aristobolus
 housholde. ¹¹ Salute Herodion my kynsman.
 Grete them that be of the hous-
 holde of Narcissus, which are in the
 Lorde. ¹² Salute Triphena and Triphosa,
 which women labour in the Lorde. Sa-
 lute the beloued Persis, which laboured
 moche in the Lorde. ¹³ Salute Rufus cho-
 sen in the Lorde, and his mother and
 myne. ¹⁴ Grete Asyncritus, Phlegon,
 Herman, Patrobas, Mereurius, and the
 brethren which are with them. ¹⁵ Salute
 Philologus and Iulia, Nereus and his sys-
 ter, and Olympa, and all the sayntes
 which are with them. ¹⁶ Salute one an-
 other wyth an holy kysse. The congrega-
 cyons of Christ salute you.

γενεῖς μου καὶ συναίχμαλῶτός μου· οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, ¹ οἱ καὶ πρὸ ἐμοῦ γεγόνασιν· ἐν Χριστῷ.⁹ ⁸ ἀσπάσασθε Ἀμπλίαν· τὸν ἀγαπητὸν μου ἐν Κυρίῳ. ⁹ ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὸν ἀγαπητὸν μου. ¹⁰ ἀσπάσασθε Ἀπελλὴν τὸν δοκιμὸν ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου. ¹¹ ἀσπάσασθε Ἡρωδῖωνα τὸν συγγενῆ μου. ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν Κυρίῳ. ¹² ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ. ¹³ ἀσπάσασθε Ροῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. ¹⁴ ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμᾶν, Πατρόβαν Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς. ¹⁵ ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους. ¹⁶ ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. ¹ ἀσπάζονται ἡμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.]

¹ Rec. Ἀχάδε.

⁴ Alex. ἐν Χριστῷ.

⁸ Alex. s. τις ἡμῶν s. ἐν ἡμῖν.

⁹ Alex. τοῖς πρὸ ἡμοῦ.

¹⁰ Alex. + Ἰησοῦ.

¹¹ Alex. Ἀμπλιαν.

¹⁴ Alex. ἐν Κυρίῳ.

¹⁵ Alex. Ἑρμῆν, Πατρόβαν, Ἑρμᾶν.

¹⁶ Rec. s. d. ὁ, αἱ ἐκκλ. τοῦ Χριστοῦ Alex. s. = s. hab. d. ὁ, αἱ ἐκκλ. πᾶσαι τ. Χ.

GENEVA—1557.

Jerusalem, may be accepted of the Saints: ³² That I may come vnto you with ioye, by the wil of God, and may with you be refreshed. ³³ Thus the God of peace be with you all. Amen.

16. I COMMENDE vnto you Phebe our syster which is a seruante of the Church of Cenchrea. ² That ye receaue her in the Lord, as it becometh Saintes, and that ye assist her in whatsoever busyness she needeth of your ayde. for she hath gyuen hospitalitie vnto many, and to me also. ³ Grete Priscilla and Aquila my helpers in Christ Iesus. ⁴ Which haue for my lyfe layde downe their owne neckes. Vnto whome not I only geue thanks, but also all the Churches of the Gentils. ⁵ Lykewyse grete the Church that is in their house. Salute my welbeloued Epenetus, which is the fyrst fruts among them of Achaia in Christe.

⁶ Grete Marie which bestowed muche labour on vs. ⁷ Salute Andronicus and Iunia my cosyns and fellow prisoners with me, which are wel taken among the Apostles, and were in Christ before me. ⁸ Grete Amphas my beloued in the Lord. ⁹ Salute Vrbanus our helper in Christe, and Stachys my beloued. ¹⁰ Salute Apelles approued in Christ. Salute them which are of Aristobolus ¹¹ friends. ¹² Salute Herodion my kynsman. Grete them which are of the ¹³ friends of Narcissus, I meane them which are in the Lord. ¹⁴ Salute Tryphena and Triphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured muche in the Lord. ¹⁵ Salute Rufus chosen in the Lord, and his mother and myne.

¹⁴ Grete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them. ¹⁵ Salute Philologus and Iulias, Nereus, and his syster, and Olympas, and all the Saintes which are with them. ¹⁶ Salute one another with an holy kisse. The Churches of Christe salute

RHEIMS—1582.

may become accepted of Hierusalem to the saintes, ³² that I may come to you in ioy by the will of God, that I may be refreshed with you. ³³ And the God of peace be with you all. Amen.

16. AND I commend to you Phæbè our sister, who is in the ministerie of the Church that is in Cenchris: ² that you receiue her in our Lord as it is wortchie for saintes: and that you assist her in whatsoever busines she shal neede you. for she also hath assisted many and my self.

³ Salute Prisca and Aquila my helpers in Christ Iesus, (⁴ who for my life haue laid downe their neckes: to whom not I only geue thanks, but also all the Churches of the Gentiles) ⁵ and their domestical Church. Salute Epænetus my beloued: who is the first fruite of Asia in Christ. ⁶ Salute Marie who hath laboured much about vs. ⁷ Salute Andronîcus and Iulia my cosins and fellow captiues: who are noble among the Apostles, who also before me were in Christ. ⁸ Salute Amphiâtus my best beloued in our Lord. ⁹ Salute Vrbânus our helper in Christ Iesus, and Stachys my beloued. ¹⁰ Salute Apelles approued in Christ. Salute them that are of Aristobolus house. ¹¹ Salute Herodion my kinsman. Salute them that are of Narcissus house, that are in our Lord. ¹² Salute Tryphæna and Tryphôsa: who labour in our Lord. Salute Persis the beloued, who hath much laboured in our Lord. ¹³ Salute Rufus the elect in our Lord and his mother and mine. ¹⁴ Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes: and the brethren that are with them. ¹⁵ Salute Philologus and Iulia, Nereus, and his sister and Olympias: and all the saintes that are with them. ¹⁶ Salute one another in a holy kisse. All the churches of Christ salute you.

AUTHORISED—1611.

may be accepted of the Saints: ³² That I may come vnto you with ioy by the will of God, and may with you be refreshed. ³³ Now the God of peace be with you all. Amen.

16. I COMMEND vnto you Phebe our sister, which is a seruante of the Church which is at Cenchrea: ² That ye receiue her in the Lord as becometh Saints, and that ye assist her in whatsoever businesse she hath need of you: for she hath bene a succourer of many, and of my selfe also. ³ Grete Priscilla and Aquila, my helpers in Christ Iesus: ⁴ (Who haue for my life laid downe their owne neckes: vnto whom not onely I geue thanks, but also all the Churches of the Gentiles.) ⁵ Likewise greet the Church that is in their house. Salute my welbeloued Epænetus, who is the first fruts of Achaia vnto Christ. ⁶ Grete Mary, who bestowed much labour on vs. ⁷ Salute Andronicus and Iunia my kinsmen, and my fellow prisoners, who are of note among the Apostles, who also were in Christ before me.

⁸ Greet Amphas my beloued in the Lord. ⁹ Salute Urbane our helper in Christ, and Stachys my beloued. ¹⁰ Salute Appelles approued in Christ. Salute them which are of Aristobolus ¹¹ household. ¹² Salute Herodion my kinsman. Greet them that be of the ¹³ household of Narcissus, which are in the Lord. ¹⁴ Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloued Persis, which laboured much in the Lord. ¹⁵ Salute Rufus chosen in the Lord, and his mother and mine. ¹⁴ Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. ¹⁵ Salute Philologus and Iulia, Nereus, and his sister, and Olympas, and all the Saints which are with them.

¹⁶ Salute one another with an holy kisse. The Churches of Christ salute you.

* Or, friends.

¹⁷ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ^m σκοπεῖν| τοὺς τὰς διχοστασίας καὶ τὰ σκάν-
δαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ⁿ ποιούντας· καὶ ἐκκλίνετε ἀπ' αὐτῶν.
¹⁸ οἱ γὰρ τοιοῦτοι τῷ ^o Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ| οὐ δουλεύουσιν, ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ·
καὶ διὰ τῆς χρηστολογίας ^p καὶ εὐλογίας| ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων. ¹⁹ ἡ
γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· χαίρω οὖν ^q τὸ| ἐφ' ὑμῖν· ^r θέλω δὲ| ὑμᾶς
σοφὸν ^s μὲν| εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. ²⁰ ὁ δὲ Θεὸς τῆς
εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ^t ἡ χάρις τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.|"

²¹ ^r Ἀσπάζονται| ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ

^m Alex. ἀπολλῶς ποσιπῆρ.

ⁿ Alex. + ἀγόντας ἡ.

^o Rec. Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ.

^p Alex. = καὶ εὐλογίας.

^q Alex. = τὸ.

^r Alex. καὶ θέλω.

^s Alex. = μὲν.

^t Alex. = ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

^r Rec. + ἀμήν.

WICLIFFE—1380.

¹⁷ But britheren I preie þou; that ȝe asprie
hem that maken discenciouns and hurt-
yngis bisidis the doctryne that ȝe han
lerned : and bowe ȝe awei fro hem; ¹⁸ for
suche men seruen not to the lord crist :
but to her wombe, and bi swete wordis
ȝe blessingis disceyuen the hertes of ynnoc-
cent men; ¹⁹ but ȝoure obedience is pup-
plischid in to eueri place; therfor I haue
ioie in ȝou : but I wole that ȝe be wise in
good thing, and symple in yuel, ²⁰ and
god of pees trede satanas vndir ȝoure feet
swifly; the grace of oure lord ihesus crist
be with ȝou.

²¹ Tymothe myn helper gretith ȝou wel,
and also lucius and iason, and sosispater.
my cosyns; ²² I tercius grette ȝou wel : that
wrote this epistle in the lord; ²³ Gaius
myn oost, gretith ȝou wel : and alle the
chirch; erastus tresorer of the citee gretith
ȝou wel : and quartus brother; ²⁴ the grace
of oure lord ihesus crist : be with ȝou alle
amen;

²⁵ and onoure and glori be to hym that
is myȝte to conferme ȝou bi my gospel and
prechyng of ihesus crist bi the reuelacioun
of mysterie holden stille in tymes euer-
lastyng; ²⁶ whiche mysterie is now made
open bi scripturis of profetis, bi the co-
maundement of god withouten bigynnyng
ȝe endyng; to the obedience of feith
in alle herten men; the mystic knownun
bi ihesus crist to god aloune wys ²⁷ to
whom be onour and glorie into worldis
of worldis Amen.

baun, have. her, their. yuel, evil.

TYNDALE—1534.

¹⁷ I beseeche you brethren, marke them
which cause diuision and geue occasions
of euyl; contrary to the doctrine which
ye haue learned : and auoide them. ¹⁸ For
they that are suche serve not the Lorde
Iesu Christ : but their awne bellies; and
with swete preachings and flatteringe
wordes deceaue the hertes of the inno-
centes. ¹⁹ For youre obedience extendeth
to all men. I am glad no dout of you.
But yet I wolde haue you wysse vnto that
which is good; and to be innocentes con-
cernyng euyl. ²⁰ The God of peace treade
Satan vnder youre fete shortly. The grace
of oure Lorde Iesu Christ be with you.

²¹ Timotheus my worke felow, and Lu-
cius and Iason and Sospater my kynsmen;
salute you. ²² I Tertius salute you; which
wrote this epistle in the Lorde. ²³ Gaius
myne hoste and the hoste of all the con-
gregacions; saluteth you. Erastus the
chamberlayne of the cite saluteth you.
And Quartus a brother saluteth you.
²⁴ The grace of oure Lorde Iesu Christ be
with you all. Amen.

²⁵ To him that is of power to stablishe
you accordinge to my gospel and preach-
yng of Iesu Christ in vtteringe of the
mystery which was kept secret sence the
worlde beganne; ²⁶ but now is opened by
the scriptures of prophetes; at the co-
maundement of the euerlastyng god; to
stere vp obedience to the faith publisheth;
amonge all nacions : ²⁷ To the same God;
which alonc is wyse; be prayse thorowe
Iesu Christ for euer. Amen.

CRANMER—1539.

¹⁷ I beseeche you brethren, marke them
which cause diuision and geue occasions
of euyl, contrary to the doctrine, which
ye haue learned : and auoide them. ¹⁸ For
they that are suche, serue not the Lorde
Iesu Christ, but their awne bellies, and
with swete and flatteringe wordes, de-
ceaue the hertes of the innocents. ¹⁹ For
your obedience is gone abroade vnto all
men. I am glad therefore no dout, of you.
But yet I wolde haue you wysse vnto that
which is good, and to be innocent as
concernyng euyl. ²⁰ The God of peace
shall treade Satan vnder youre fete short-
ly. The grace of oure Lorde Iesu Christ
be with you.

²¹ Tymotheus my worcke felow, and
Lucius, and Iason, and Sospater my
kynsmen, salute you, ²² I Tertius salute
you, which wrote this epistle in the Lorde.
²³ Gaius myne hoste and the hoste of all
the congregacyon, saluteth you. Erastus
the chamberlayne of the cytte, saluteth
you. And Quartus a brother saluteth you.
²⁴ The grace of oure Lorde Iesu Christ
be with you all. Amen.

²⁵ To him that is of power to stablishe
you, according to my Gospell, and preach-
yng of Iesu Christ in vtterynge of the
mystery which was kept secret sence the
worlde beganne, ²⁶ but now is opened by
the scriptures of the prophetes at the
commaundement of the euerlastyng God,
to stere vp obedience to the fayth, pub-
lished amonge all nacyns : ²⁷ To the
same God, which alonc is wyse, be (ho-
noure and) prayse thorow Iesu Christ
for euer. Amen.

Σωσίπατρος οἱ συγγενεῖς μου¹⁷. ²² ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ. ²³ ἀσπάζεται ὑμᾶς Γάιος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. | ἀσπάζεται ὑμᾶς Ἐραστός ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός. ²⁴ Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν. ²⁵ Ὡς δὲ δυνα- μένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγελιὸν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένον, ²⁶ φανερωθέντος δὲ νῦν, διὰ τῆς γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος· ²⁷ μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

¹⁷ Alex. 'Ασπάζεται. ²² Alex. + καὶ αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

²³ Alex. ὅλης τῆς ἐκκλησίας.

²⁴ Const. vers. 25, 26, 27. capitis XVI.

in fine cap. XIV. habet. Alex. et. Rec. ad calcem capitis XVI. rejiciunt.

²⁵ Alex. = τ.

GENEVA—1557.

you, ¹⁷ I beseech you brethren, watche diligently them which cause diuision and offences, contrary to the doctrine which ye haue learned, and auoyde them. ¹⁸ For they that are suche, serue not the Lord Iesus Christ, but their owne bellies, and with fayre speache and flattering, deceaue the heartes of the simple.

¹⁹ For your obedience is knowne of all men. I am glad therfore as touching you: but yet I wolde haue you wyse, vnto that which is good: and to be innocent, as concerning euyl. ²⁰ The God of peace shal treade Satan vnder your fete shortly. The grace of our Lord Iesus Christ be with you.

²¹ Timotheus my compaignon, and Lucius and Iason, and Sosipater my kynsmen, salute you. ²² I Tertius, which wrote out this epistle salute you in the Lord. ²³ Caius myne hoste, and the hoste of the whole Church saluteth you. Erastus the chamberlaine of the cite saluteth you, and Quartus a brother saluteth you. ²⁴ The grace of our Lord Iesus Christe be with you all. Amen. ²⁵ To hym that is of power to stablish you according to my Gospel, and preaching of Iesus Christe, in vtter- yng of the mysterie, which was kept secrete sence the worlde began: ²⁶ (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandment of the euerlasting God, to sterc vp obedience to the faith) ²⁷ To God I say, which alone is wyse, be prayse through IESVS CHRIST for euer. Amen.

RHEIMS—1582.

¹⁷ And I desire you brethren, to make them that make dissensions and scandalls contrarie to the doctrine vvhich you haue learned, and auoid them. ¹⁸ For such doe not serue Christ our Lord, but their ovne belly: and by svete speaches and benedictions seduce the hartes of innocents.

¹⁹ For your obedience is published into every place. I reioyce therfore in you. But I vould haue you to be vvise in good, and simple in euil. ²⁰ And the God of peace crush Satan vnder your fecte quickly. The grace of our Lord IESVS Christ be vvith you.

²¹ Timothee my coadiutor saluteth you, and Lucius, and Iason, and Sosipater, my kinsmen. ²² I Tertius salute you, that vvrote the epistle, in our Lord. ²³ Caius mine host, and the whole Churches, saluteth you. Erastus the Cofferer of the cite saluteth you, and Quartus, a brother. ²⁴ The grace of our Lord IESVS Christ be vvith all you, Amen.

²⁵ And to him that is able to confirme you according to my Gospel and preaching of IESVS Christ, according to the reuelation of the mysterie from eternal times kept secrete, ²⁶ vvhich novv is opened by the Scriptures of the prophets according to the precept of the eternal God, to the obedience of faith knovnen in all Gentiles, ²⁷ to God the only vvise through IESVS Christ, to vvhom be honour and glorie for euer and euer. Amen.

AUTHORISED—1611.

¹⁷ Now I beseech you, brethren, mark them which cause diuisions and offences, contrary to the doctrine which ye haue learned, and auoid them. ¹⁸ For they that are such, serue not our Lord Iesus Christ, but their owne belly, and by good wordes and faire speeches deceiue the hearts of the simple. ¹⁹ For your obedience is come abroad vnto all men. I am glad therefore on your behalfe: but yet I would haue you wise vnto that which is good, and a simple concerning euill. ²⁰ And the God of peace shall bruise Satan vnder your fete shortly. The grace of our Lord Iesus Christ be with you. Amen.

²¹ Timotheus my worke-fellow, and Lucius, and Iason, and Sosipater my kinsmen salute you. ²² I Tertius who wrote this Epistle, salute you in the Lord. ²³ Caius mine hoste, and of the whole Church, saluteth you. Erastus the Chamberlaine of the cite saluteth you, and Quartus a brother. ²⁴ The grace of our Lord Iesus Christ be with you all. Amen.

²⁵ Now to him that is of power to stablish you according to my Gospel, and the preaching of Iesus Christ, according to the reuelation of the mysterie, which was kept secret since the world began: ²⁶ But now is made manifest, and by the Scriptures of the Prophets according to the commandment of the euerlasting God, made known to all nations for the obedience of faith, ²⁷ To God, only wise, bee glory through Iesus Christ, for euer. Amen.

* Or, harmlesse. # Or, tread.

⁴ I thanke my God allwayes on youre be halfe, for the grace of God, which is geuen you by Iesus Christ, ⁵ that in all thynges ye are made ryche by hym, in all vteruance and in all knowledge, ⁶ by the which thynges the testimony of Iesus Christ was conferred in you, ⁷ so that ye are behynde in no gyft, waytyng for the aperryng of oure Lorde Iesus Christ, ⁸ which shall also strength you vnto the ende, that ye maye be blamelesse in the daye *(of the commyng)* of oure Lord Iesus Christ. ⁹ God is faithfull, by whom ye are called vnto the fellyshyppe of his sonne Iesus Chyrst oure Lorde. ¹⁰ I besech you brethren by the name of oure Lorde Iesus Christ, that ye all speake one thyng, and that there be no dissencyon amonge you: but that ye maye be a whole body: of

ΠΡΩΤΗ
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ.

Κεφάλαιον Α.

THE FIRST

EPISTLE TO THE CORINTHIANS.

CHAPTER I.

πάσῃ γνώσει, ⁶ καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν· ⁷ ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ⁸ ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ⁹ πιστὸς ὁ Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

¹⁰ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρτισμένοι

^b Alex. ἡγ. ἐν Χ. ἱ. τῇ ὁσῃ ἐν Κορίνθῳ.

^c Alex. παρῶσι.

GENEVA — 1557.

1. PAVL by vocation an Apostle of Iesus Christ, through the wyl of God, and our brother Sostenes: ² Vnto the Churche of God which is at Corinthus, to them that are sanctified in Christe Iesus, Saintes by calling, wyth all that call on the Name of our Lord Iesus Christe in euery place, both their *Lord I say*, and ours. ³ Grace be to you, and peace from God our Father, and from the Lord Iesus Christe.

⁴ I thanke my God alwayes on your behalfe, for the grace of God, which is geuen you in Iesus Christe. ⁵ That in all thinges ye are made riche in hym, in all kynde of speache, and knowledge. ⁶ Euen as the testimonie of Iesus Christe hath bene confirmed in you. ⁷ So that ye are behynde in no gyft: wayting for the appearing of our Lord Iesus Christ.

⁸ Which God, shal also strengthen you vnto the ende, that he may be blamelesse in the day of our Lord Iesus Christe. ⁹ God is faithful, by whom ye are called vnto the fellowship of his Sonne Iesus Christe our Lord. ¹⁰ Now I beseech you brethren, in the Name of our Lord Iesus Christe, that ye all speake one thyng, and that there be no dissensions among you: but be ye knyt together in one

RHEIMS — 1582.

1. PAVL called to be an Apostle of Iesus Christ, by the vvil of God, and Sosthenes a brother, ² to the Church of God that is at Corinth, to the sanctified in Christ Iesus, called to be saintes, vvith al that inuocate the name of our Lord Iesus Christ in euery place of theirs and ours. ³ Grace to you and peace from God our father and our Lord Iesus Christ.

⁴ I giue thanks to my God alwaies for you for the grace of God that is giuen you in Christ Iesus, ⁵ that in al thinges you be made riche in him, in al vtterance, and in al knovledge, (⁶ as the testimonie of Christ is confirmed in you,) ⁷ so that nothing is vwanting to you in any grace, expecting the reuelation of our Lord Iesus Christ. ⁸ vwho also vvil confirme you vnto the end vvithout crime, in the day of the coming of our Lord Iesus Christ. ⁹ God is faithful: by vvhom you are called into the societie of his sonne Iesus Christ our Lord.

¹⁰ And I beseeche you brethren by the name of our Lord Iesus Christ, that you al say one thing, and that there be no schismes among you: but that you be

AUTHORISED — 1611.

1. PAUL called to be an Apostle of Iesus Christ, through the will of God, and Sosthenes our brother. ² Unto the Church of God which is at Corinth, to them that are sanctified in Christ Iesus, called to be Saints, with all that in euery place call vpon the Name of Iesus Christ our Lord, both theirs and ours. ³ Grace be vnto you, and peace from God our Father, and from the Lord Iesus Christ. ⁴ I thanke my God alwayes on your behalfe, for the grace of God which is giuen you by Iesus Christ, ⁵ That in euery thing yee are enriched by him, in all vtterance, and in all knowledge: ⁶ Euen as the Testimony of Christ was confirmed in you. ⁷ So that yee come behinde in no gift: waiting for the ^a coming of our Lord Iesus Christ, ⁸ Who shall also confirme you vnto the end, that yee may bee blamelesse in the day of our Lord Iesus Christ.

⁹ God is faithful by whom ye were called vnto the fellowship of his Sonne Iesus Christ our Lord. ¹⁰ Now I beseech you brethren by the Name of our Lord Iesus Christ, that yee all speake the same thing, and that there be no ^b diuisions among you: but that yee be perfectly ioyned

^a Gr. Reuelation.

^b Gr. schismes.

ἐν τῷ αὐτῷ νοῖ καὶ ἐν τῇ αὐτῇ γνώμῃ. ¹¹ ἔδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, καὶ ἔριδες ἐν ὑμῖν εἰς. ¹² λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει, ‘ Ἐγὼ μὲν εἰμι Παῦλον, ἐγὼ δὲ Ἀπολλῶν, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ. ’ ¹³ Μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; ¹⁴ εὐχαριστῶ ^d τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον. ¹⁵ ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα. | ¹⁶ ἐβάπτισα δὲ καὶ τὸν Στεφανά οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.

¹⁷ Οὐ γὰρ ἀπέστείλε μέ Χριστὸς βαπτίζειν, ἀλλ’ εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. ¹⁸ ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μαρία ἐστὶ, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστί. ¹⁹ Γέ-

^d Alex. s. = τῷ Θεῷ s. τῷ Θεῷ μου.

^e Alex. ἱερατισθητε.

^f Alex. = τοῦτου.

WICLIF—1380.

witte: and in the same kunnyng; ¹¹ for my brithren it is told to me of hem that ben at cloes, that stryues ben among you; ¹² and I seie that that eche of you seith; for I am of poul, and I am of apollo, and I am of ce-fas: but I am of crist; ¹³ whether crist is departyd whether poul was crucified for you; ether 3e ben baptisid in the name of poul?

¹⁴ I do thankyngis to my god: that I baptise noon of you, but crispi and gayus: ¹⁵ leest any man seie that 3e ben baptisid in my name; ¹⁶ and I baptisid also the hous of stephan; but I woot not that I baptisid any other; ¹⁷ for crist sente me not to baptise, but to preche the gospel; not in wisdom of word: that the cros of crist be not voidid awei; ¹⁸ for the word of the cros is foli to hem that perischen; but to hem that ben made sauþ, that is to seie to us, it is the vertu of god;

¹⁹ for it is writun; I schal distrie the wisdom of wise men; and I schal repreue the prudence of prudent men; ²⁰ where is the wise man; where is the wise lawier, where is the purchasour of this world? whether god hath not made the wisdom of this world fonnec;

²¹ for the world in wisdom of god, knewe not god bi wisdom: it plesid to god bi foli of prechyng to make hem sauþ that bileueden; ²² for iewis seken signes: and grekis seken wisdom; ²³ but we prechen crist crucified to iewis sleaunde, and to hetthen men foli; ²⁴ but to the iewis and grekis that ben clepid: we prechen crist the vertu of god, and the wisdom of god; ²⁵ for that that is foli thing of god, is wiser thanne men; and that that is the feble thing of god is stronger than men;

²⁶ but brithren se 3e soure clepyng, for

TYNDALE—1534.

in one mynde and in one meanyng. ¹¹ It is shewed vnto me (my brethren) of you by them that are of the housse of Cloe; that ther is stryfe amonge you. ¹² And this is it that I mene: how that comenlie amonge you one sayeth: I holde of Paul: another I holde of Apollo: the thyrd I holde of Cephas: the four that I holde of Christ. ¹³ Ys Christ deuided? was Paul crucified for you? ether were ye baptised in the name of Paul? ¹⁴ I thanke God that I christened none of you; but Crispus and Gayus; ¹⁵ lest eny shulde saye that I had baptised in myne awne name. ¹⁶ I baptised also the housse of Stephana. Forthmore knowe I not whether I baptised eny man or no.

¹⁷ For Christ sent me not to baptyse; but to preache the gospell; not with wysdome of wordes; lest the crosse of Christ shulde haue bene made of none effecte. ¹⁸ For the prechinge of the crosse is to them that perisse foolishnes: but vnto vs which are saved; it is the power of God. ¹⁹ For it is written: I will destroye the wysdome of the wyse; and will cast awaye the vnderstandinge of the prudent. ²⁰ Where is the wyse? Where is the scribe? Where is the searcher of this worde? Hath not God made the wysdome of this worlde foolishnes?

²¹ For when the worlde thorow wysdome knewe not God; in the wysdome of God: it pleased God thorow foolishnes of preching to save them that beleue. ²² For the Iewes requyre a signe; and the Grekes seke after wysdome. ²³ But we preache Christ crucified; vnto the Iewes an occasion of fallinge; and vnto the Grekes foolishnes; ²⁴ but vnto them which are called both of Iewes and Grekes; we preache Christ the power of God; and the wysdome of God. ²⁵ For the foolishnes of God is wyser then men; and the weakenes of God is stronger then men.

²⁶ Brethren loke on youre callinge; how

CRANMER—1539.

one mynde and of one meanyng. ¹¹ For it is shewed vnto me (my brethren) of you, by them which are of the house of Cloe, that ther is stryfe amonge you. ¹² I speake of the same that every one of you sayeth: I holde of Paul: I holde of Apollo: I holde of Cephas: I holde of Christ. ¹³ Is Christ deuyded? Was Paul crucyfyed for you? ether were ye baptised in the name of Paul? ¹⁴ I thanke God, that I baptyseed none of you, but Crispus and Gaius: ¹⁵ lest eny shuld saye, that I had baptised in myne awne name. ¹⁶ I baptised also the house of Stephana. Forthmore knowe I not, whether I baptyseed eny man (of you) or no.

¹⁷ For Christ sent me not to baptyse, but to preache the Gospell, not with wysdome of wordes, lest the crosse of Christ shulde haue bene made of none effecte. ¹⁸ For the prechyng of the crosse, is to them that perysshe, foolishnes: but vnto vs which are saued it is the power of God. ¹⁹ For it is writtyn: I wyll destroye the wysdome of the wyse, and wyll cast awaye the vnderstandyng of the prudent. ²⁰ Where is the wyse? Where is the scribe? Where is the disputer of this worlde? Hath not God made the wysdome of this worlde foolishnes?

²¹ For after that the worlde thorow wysdome knewe not God, in the wysdome of God, it pleased God thorow foolishnes of prechyng, to saue them that beleue. ²² For the Iewes requyre a sygne, and the Grekes seke after wysdome. ²³ But we preache Christ crucified, vnto the Iewes an occasion of fallinge, and vnto the Grekes foolysshnes: ²⁴ but vnto them which are called both of the Iewes and Grekes, we preache Christ the power of God and the wysdome of God. ²⁵ For the foolishnes of God, is wyser then men: and the weakenes of God is stronger then men. ²⁶ Brethren, ye se youre callinge, how

^a Ignorance, knowledge. ^b wit. ^c know. ^d learned, foolish. ^e deep. ^f called. ^g vertu, power.

γραπται γὰρ, “Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν “ἀθετήσω.” ²⁰ Ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου;| ²¹ Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας· ²² ἐπειδὴ καὶ Ἰουδαῖοι ⁹σημεῖα| αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν ²³ ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίους μὲν σκάνδαλον, ¹⁴ ἔθνεσι| δὲ μωρίαν· ²⁴ αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίοις τε καὶ Ἕλλησι Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν. ²⁵ ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστί· καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστί. ²⁶ Βλέπετε γὰρ| τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι

* Rec. σημῖον.

* Rec. Ἑλλησι.

* Alex. οὐν.

GENEVA—1557.

minde, and in one judgement. ¹¹ For it hath bene declared vnto me my brethren, of you, by them that are of the house of Cloe, that ther is strife among you. ¹² And this is it that I meane, that euerie one of you sayeth, I holde of Paul, I holde of Apollos, I holde of Cephas, I holde of Christe.

¹³ Is Christe deuided? was Paul crucified for you? ether were ye baptized in the Name of Paul? ¹⁴ I thanke God, that I baptized none of you, but Crispus, and Gaius. ¹⁵ Lest any should say, that I had baptized in myne owne name. ¹⁶ I baptized also the household of Stephanas: furthermore knowe I not, whether I baptized any other. ¹⁷ For Christ sent me not to baptize, but to preach the Gospel, not wyth wysdome of talke, lest the crosse of Christ shold haue bene made of none effect. ¹⁸ For the preaching of the crosse, is to them that perishe, folishnes: but vnto vs which are saued, it is the power of God. ¹⁹ For it is written, I wil destroye the wysdome of the wyse, and wyl cast away the vnderstanding of the prudent. ²⁰ Where is the wyse? where is the Scribe? where is the disputer of this world? hath not God made the wysdome of this world folishnes?

²¹ For when the world by wysdome, knew not God, in the wysdome of God: it pleased God by folish preaching, to saue them that beleue. ²² Seing also that the Iewes require a sygne, and the Grekes seke after wysdome. ²³ But we preach Christe crucified: vnto the Iewes, an occasion of falling: and vnto the Grekes, folishnes: ²⁴ But vnto them which are called, both of the Iewes and Grekes, we preach Christe, the power of god, and the wysdome of God. ²⁵ For the folishnes of God, is wyser then men: and the weakenes of God, is stronger then men. ²⁶ Brethren you se your calling, how that

RHEIMS—1582.

perfect in one sense, and in one knowledge. ¹¹ For it is signified vnto me (my brethren) of you, by them that are of Chloë, that there be contentions among you. ¹² And I meane this, for that euerie one of you saith, I certes am Pauls, and I Apollos, but I Cephas, and I Christs.

¹³ Is Christ deuided? Vvhy, vvas Paul crucified for you? or in the name of Paul vvere you baptized? ¹⁴ I giue God thanks, that I baptized none of you, but Crispus and Caius: ¹⁵ lest any man say that in my name you vvere baptized. ¹⁶ And I baptized also the house of Stephanas. But I know not if I haue baptized any other.

¹⁷ For Christ sent me not to baptize, but to euangelize: not in vvisedom of speache, that the crosse of Christ be not made void. ¹⁸ For the vvord of the crosse, to them in deede that perish, is folishnes: but to them that are saued, that is, to vs, it is the povver of God. ¹⁹ For it is vvritten, *I vvill destroy the vvisedom of the vvise: and the prudence of the prudent I vvill reiecte.* ²⁰ *Where is the vvise? where is the Scribe? where is the disputer of this vvorld?* Hath not God made the vvisedom of this vvorld folish? ²¹ For because in the vvisedom of God the vvord did not by vvisedom knowvv God: it pleased God by the folishnes of the preaching to saue them that beleue. ²² For both the Iewes aske signes, and the Greekes seeke vvise-

²³ but vve preach Christ crucified, to the Iewes certes a scandal, and to the Gentiles, folishnes: ²⁴ but to the called Iewes and Greekes, Christ the povver of God and the vvisedom of God. ²⁵ For that vvich is the folish of God, is vviser then men: and that vvich is the infirme of God, is stronger then men. ²⁶ For see your vocation brethren, that not many

AUTHORISED—1611.

together in the same minde, and in the same judgement. ¹¹ For it hath been declared vnto me of you, my brethren, by them which are of the house of Cloe, that there are contentions among you. ¹² Now this I say, that euerie one of you saith, I am of Paul, and I of Apollo, and I of Cephas, and I of Christ. ¹³ Is Christ diuided? was Paul crucified for you? or were yee baptized in the name of Paul? ¹⁴ I thanke God that I baptized none of you, but Crispus and Gaius: ¹⁵ Lest any should say, that I had baptized in mine owne name.

¹⁶ And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. ¹⁷ For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of ^a words, lest the Crosse of Christ should be made of none effect. ¹⁸ For the preaching of the Crosse is to them that perish, foolishnesse: but vnto vs which are saued, it is the power of God. ¹⁹ For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. ²⁰ Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?

²¹ For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishnesse of preaching, to saue them that beleue. ²² For the Iewes require a signe, and the Greekes seeke after wisdom. ²³ But wee preach Christ crucified, vnto the Iewes a stumbling block, and vnto the Greekes, foolishnesse: ²⁴ But vnto them which are called, both Iewes and Greekes, Christ, the power of God, and the wisdom of God.

²⁵ Because the foolishnesse of God is wiser then men: and the weaknesse of God is stronger then men. ²⁶ For ye see your calling, brethren, how that not

οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοὶ, οὐ πολλοὶ εὐγενεῖς· ²⁷ ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα ^k τοὺς σοφοὺς κατασχύνῃ· καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα κατασχύνῃ τὰ ἰσχυρά· ²⁸ καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεός, τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ· ²⁹ ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον ^m τοῦ Θεοῦ· | ³⁰ ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ⁿ ἡμῖν σοφία | ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύτρωσις· ³¹ ἵνα, καθὼς γέγραπται, “Ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω.”

II. Καγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ’ ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ ^o μαρτύριον | τοῦ Θεοῦ. ² οὐ γὰρ ἔκρινά ^q τι εἰδέναι | ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον. ³ καὶ ἐγὼ | ἐν ἀσθενείᾳ καὶ ⁵ ἐν |

^k Alex. κατασχύνῃ τοὺς σοφοὺς.^l Rec. + καί.^m Rec. αὐτοῦ.ⁿ Alex. σοφία ἡμῖν.^o Alex. μυστήριον.^p Rec. + τοῦ.

WICLIF—1380.

not many wise men aftir the fleisch, not many mysti, not many noble; ²⁷ but god chees the thingis that ben fonned of the world to confounde wise men; and god chees the feble thingis of the world to confounde the strong thingis; ²⁸ and god chees the vnnoble thingis and dyspysable thingis of the world, and the thingis that ben not: to distrie tho thingis that ben; ²⁹ that eche man haue not glorie in his sijt; ³⁰ but of hym ȝe ben in crist ihesus: which is made of god to us wisdom and riȝtwisnesse, and holynesse, and aȝenbiyng; ³¹ that as it is writun, he that glorieth: haue glorie in the lord.

2. AND I britheren whanne I cam to ȝou cam not in the hiȝnesse of word ether of wisdom, tellinge to ȝou the witnesyng of crist; ² for I demed not me to kunne oȝny thing among ȝou: but crist ihesus and him crucified; ³ and I in sikenesse and drede and myche trembylyng was among ȝou; ⁴ and my word and my prechyng was not: to sutil stiring wordis of mannes wisdom: but in schewyng of spirit and of vertu; ⁵ that ȝoure feith be not in the wisdom of men: but in the vertu of god,

⁶ for we spoken wisdom among parȝit men; but not wisdom of this world: nether of pryncis of this world; that ben distried; ⁷ but we spoken the wisdom of god in mysteri; which wisdom is hidde, which wisdom god bifore ordeyned bifor worldis in to oure glorie; ⁸ which noon of the pryncis of this world knewe; for if thei hadden knowe, thei schulden neuer haue crucified the lord of glorie; ⁹ but as it is writun, that I saie not, ne eere herd, nether it stied in to herte of man; what thingis god araid: to hem that louen hym.

¹¹ but god schewid to us bi his spirit, for

TYNDALE—1534.

that not many wyse men after the flesshe; not many myghty; not many of hye degre are called: ²⁷ but God hath chosen the folysshe thinges of the worlde; to confounde the wyse. And God hath chosyn the weake thinges of the worlde; to confounde thinges which are mighty. ²⁸ And vile thinges of the worlde; and thinges which are despyed; hath God chosen; yee and thinges of no reputacion; for to bryng to nought thinges of reputacion; ²⁹ that no flesshe shulde reioyce in his presence. ³⁰ And vnto him partayne yee, in Christ Iesu; which of God is made vnto vs wysdome; and also riȝhtewesnes; and sanctifyinge and redempcion. ³¹ That accordynge as it is writen: he which reioyseth; shulde reioyce in the Lorde.

2. AND I brethren when I came to ȝou; came not in glorioussnes of wordes or of wysdome; shewyng vnto ȝou the testimony of God. ² Nether shewed I my selfe that I knewe eny thyng amonge ȝou; saue Iesus Christ; even the same that was crucified. ³ And I was amonge ȝou in weaknes; and in feare; and in moche tremblinge. ⁴ And my wordes and my preachinge were not with entysyngne wordes of mannes wysdome; but in shewing of the sprete and of power; ⁵ that ȝoure fayth shuld not stonde in the wysdome of men; but in the power of God.

⁶ That we speake of; is wysdome amonge them that are perfecte: not the wysdome of this worlde; nether of the rulars of this worlde (which go to nought) ⁷ but we speake the wysdome of God; which is in secrete and lieth hyd; which God ordeyned before the worlde vnto oure glory: ⁸ which wysdome none of the rulars of the worlde knewe. For had they knowen it; they wolde not haue crucified the Lorde of glory. ⁹ But as it is writen: The eye hath not sene; and the eare hath not hearde; nether haue entred into the herte of man; the thinges which God hath prepared for them that love him.

¹⁰ But God hath opened them vnto vs

CRANMER—1539.

that not many wyse men after the flesshe, not many myghty, not many of hye degre, are called: ²⁷ But God hath chosen the folisshe thynges of the worlde, to confounde the wyse. And God hath chosyn the weake thynges, of the worlde, to confounde thynges which are myghty. ²⁸ And vyle thynges of the worlde, and thinges which are despiised, hath God chosen, yee and thinges of no reputacyon, for to bryng to nought thynges of reputacyon; ²⁹ that no flesshe shulde reioyce in his presence. ³⁰ And of hym are ye, in Chryst Iesu, whych of God is made vnto vs, wysdome, and riȝhtewesnes, and sanctifyinge, and redempcyon. ³¹ That accordynge as it is writen: he which reioyseth, shulde reioyce in the Lorde.

2. AND I brethren (when I came to ȝou) came not in glorioussnes of wordes, or of wysdome, shewyng vnto ȝou the testimony of God. ² Nether shewed I my selfe that I knewe eny thyng amonge ȝou, saue Iesus Chryst, even the same that was crucified. ³ And I was amonge ȝou in weaknes, and in feare, and in moche trembylyng. ⁴ And my wordes and my preachyng was not with entysyngne wordes of mannes wysdome: but in shewyng of the sprete and of power, ⁵ that ȝour fayth shuld not stande in the wysdome of men, but in the power of God.

⁶ We speake of wysdome amonge them that are perfecte: not the wysdom of this worlde, nether of the rulars of this worlde (which go to nought) ⁷ but we speake the wysdome of God, which is in secrete and lyeth hyd, which God ordeyned before the worlde, vnto oure glory: ⁸ which wysdom none of the rulars of this worlde knewe. For had they had knowlege, they wold not haue crucified the Lord of glory. ⁹ But as it is writen. The eye hath not sene, and the eare hath not heard, nether haue entred into the herte of man, the thynges which God hath prepared for them that loue hym.

¹⁰ But God hath opened theu vnto vs

foolish, foolish. agensyng, redemption. demed, judged.
 knowe, knowe. vertu, power.
 sene, sene. araid, prepared, or, set in order.

φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς. ⁴ καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς ὁσφίας λόγοις, ἀλλ' ἐν ἀποδείξει Πνεύματος καὶ δυνάμεως. ⁵ ἵνα ἡ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ. ⁶ Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταργουμένων. ⁷ ἀλλὰ λαλοῦμεν ⁸ Θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προόρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν, ⁹ ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἐγνώκεν· εἰ γὰρ ἐγνώσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν. ¹⁰ ἀλλὰ καθὼς γέγραπται, “^A ὀφθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ὃ ἠτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.” ¹⁰ ἡμῖν δὲ ¹¹ ἀπεκάλυψεν ὁ Θεὸς διὰ τοῦ Πνεύματος

9 Rec. εἶναι τι.

1 Alex. καγὼ.

2 Alex. = ἰν.

3 Rec. ἀνθρωπίνης.

4 Rec. σοφίαν Θεοῦ.

5 Rec. ὁ Θεὸς ἀπεκάλυψε.

GENEVA—1557.

not many wyse men after the fleshe, not many myghty, not many of hye degre, *are called.* ²⁷ But God hath chosen the folyshe thinges of the worlde, to confounde the wyse: and God hath chosen the weake thinges of the world, to confound thinges which are myghty. ²⁸ And vyle thinges of the worlde, and thinges which are despiced, hath God chosen, yea, and thinges which are not, for to bring to nought thinges that are. ²⁹ That no fleshe shulde reioyce in his presence. ³⁰ But ye are of hym in Christ Iesus, who of God is made vnto vs wisdom, and rightuousnes, and sanctification, and redemption. ³¹ That according as it is written, He which reioyseth, shulde reioyce in the Lord.

2. AND I brethren when I came to you, came not in gloriousnes of wordes, or of wysdome, shewing vnto you the testimonie of God. ² For I dyd not venticat to my selfe to knowe any thyng among you, saue Iesus Christe, and him crucified. ³ And I was among you in weaknes, and in feare, and in muche tremblyng. ⁴ Nether stode my wordes, and my preaching in the entysping speache of mannes wysdome: but in playne euidence of spirital power. ⁵ That your faith shold not stande in the wysdome of men: but in the power of God.

⁶ And we speake wysdome among them that are perfecte: not the wysdome of this worlde, nether of the chiefeest of this worlde which come to nought. ⁷ But we speake the wysdome of God, which is hid in a mysterie, to wit, that secret *wisdom*, which God ordeyned before the world, vnto our glorie. ⁸ Which wysdome none of the heades of this worlde knewe: for had they knowne it, they wolde not haue crucified the Lord of glorie. ⁹ But *we* preache as it is written, Things which eye hath not sene, and eare hath not heard, nether haue entred into mans mynde, which thinges God hath prepared for them that loue hym. ¹⁰ But God hath opened them vnto vs by his Sprite. for

RHEIMS—1582.

vvisce according to the flesh, not many mightie, not many noble: ²⁷ but the foolish thinges of the vvorlde hath God chosen, that he may confound the vvisce: and the vvreake thinges of the vvorlde hath God chosen, that he may confound the strong:

²⁸ and the base thinges of the vvorlde and the contemptible hath God chosen, and those thinges vvhich are not, that he might destroy those thinges vvhich are: ²⁹ that no flesh may glorie in his sight. ³⁰ And of him you are in Christ Iesus, vvhose is made vnto vs vvisdom from God, and iustice, and sanctification, and redemption: ³¹ that as it is vvvritten, *He that doth glorie, may glorie in our Lord.*

2. AND I (brethren) vvhen I came to you, I came not in loftinesse of speache or of vvisdom, preaching to you the testimonie of Christ. ² For I iudged not my selfe to knovv any thing among you by Iesus Christ, and him crucified. ³ And I vvvas vvith you in infirmities, and feare and much trembling: ⁴ and my speache and my preaching vvvas not in the perswasible vvordes of humane vvisdom, but in shewing of spirit and povver: ⁵ that your faith might not be in the vvisdom of men, but in the povver of God.

⁶ But vve speake vvisdom among the perfecte, but the vvisdom not of this vvorld, neither of the princes of this vvorld, that come to naught: ⁷ but vve speake the vvisdom of God in a mysterie, which is hid, vvvhich God did predestinate before the vvorlds, vnto our glorie: ⁸ which none of the princes of this vvorld did knovv: for if they had knovven, they vvould neuer haue crucified the Lord of glorie. ⁹ But as it is vvritten, *That vvvhich eye hath not seen, nor eare hath heard, neither hath it ascended into the hart of man, vvhat thinges God hath prepared for them that loue him.* ¹⁰ but to vs God hath revealed by

AUTHORISED—1611.

many wise men after the flesh, not many mighty, not many noble *are called.* ²⁷ But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weak things of the world, to confound the things which are mighty: ²⁸ And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are, ²⁹ That no flesh should glory in his presence. ³⁰ But of him are yee in Christ Iesus, who of God is made vnto vs wisdom, and righteousnesse, and sanctification, and redemption: ³¹ That according as it is written, He that glorieth, let him glory in the Lord.

2. AND I, brethren, when I came to you, came not with excellencie of speech, or of wisdom, declaring vnto you the testimony of God. ² For I determined not to knowe any thing among you, saue Iesus Christ, and him crucified. ³ And I was with you in weakness, and in feare, and in much trembling. ⁴ And my speech, and my preaching was not with ⁵ enticing wordes of mans wisdom, but in demonstration of the Spirit, and of power: ⁶ That your faith should not ⁷ stand in the wisdom of men, but in the power of God.

⁶ Howbeit wee speake wisdom among them that are perfect: yet not the wisdom of this worlde, nor of the Princes of this worlde, that come to nought: ⁷ But we speake the wisdom of God in a mystery, *even* the hidden *wisdom* which God ordeined before the world, vnto our glory. ⁸ Which none of the princes of this worlde knew: for had they knowne it, they would not haue crucified the Lord of glory. ⁹ But as it is written, Eye hath not seene, nor eare heard, neither haue entred into the heart of man, the things which God hath prepared for them that loue him. ¹⁰ But God hath revealed them vnto vs by his Spirit:

¹⁰ αὐτοῦ· τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. ¹¹ τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ. ¹² ἡμεῖς δὲ οὐ τὸ Πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν. ¹³ ἃ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντας. ¹⁴ Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἐστὶ, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται. ¹⁵ ὁ δὲ πνευματικὸς ἀνακρίνει· μὲν ἅπαντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. ¹⁶ τίς γὰρ ἐγνώ νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Ἐχριστοῦ ἔχομεν. III. ^a Καὶ γὰρ,

^a Alex. = αὐτοῦ.^a Alex. ἴγνωσκιν.^a Alex. + τοῦτον.^a Rec. + ἁγίων.^a Alex. = μὲν.^a Alex. τὰ πάντα.^a Alex. Κυρίου.^a Rec. καὶ ἴγῳ.^a Const. ἰμὴν λαλήσαι.^a Alex. σαρκενῶς.^a Rec. + καὶ.

WICLIȢ—1380.

whi the spirit serchith alle thinges, ȝe the depe thingis of god, ¹¹ and who of men woot : what thingis ben of man : but the spirit of man that is in hym ? so what thingis ben of god, no man knowith but the spirit of god. ¹² and we han not reseyued the spirit of this world, but the spirit that is of god : that we witen what thingis ben zounn to us of god, ¹³ whiche thingis we speken also not in wise wordis of mannes wisdom but in the doctryne of spirit, and maken a liknesse of spiritual thingis to goostli men, ¹⁴ for a besteli man perseyued not tho thingis : that ben of the spirit of god, for it is foli to hym, and he mai not vnderstonde, for it is examyned goostli. ¹⁵ but a spiritual man demeth alle thingis : and he is demed of no man as it is writun, ¹⁶ and who knewe the witte of the lord ? or who tauȝte hym, and we han wit of crist.

3. AND I britheren myȝte not speke to ȝou as to spiritual men, but as to fleischli men, as to litil children in crist : ² I ȝaf to ȝou mylk drynke, not mete, for ȝe myȝten not ȝit, nether ȝe moun now ³ for ȝit ȝe ben fleischli, for while strif is among ȝou, wher ȝe ben not fleischli, and ȝe ȝou afir man ? ⁴ for whanne summe seith, I am of Poul, another but I am of apollo : where ȝe ben not men ? what therfor is apollo : ⁵ and what Poul ? thei ben mynystris of hym to whom ȝe han bileued, ⁶ ȝe to eche man as god hath zounn, ⁷ I plantid, apollo moistide : but god ȝaf encrensynge ⁸ therfor nether he that plantith is any thing, nether he that moistith : but god that ȝeueth the encrensynge.

⁸ ȝe he that plantith and he that moistith : ben oon, and eche schal take his owne mede afir his traueil. ⁹ for we ben the helpers of god ȝe ben the ertliche-lyng of god, ȝe ben the bilydng of god,

TYNDALE—1534.

by his sprete. For the sprete searcheth all thinges, ye the bottoome of Goddes secretes. ¹¹ For what man knoweth the thinges of a man : save the sprete of a man which is with in him ? Even so the thinges of God knoweth no man, but the sprete of god. ¹² And we have not receaved the sprete of the worlde : but the sprete which commeth of god, for to knowe the thinges that are geuen to vs of god, ¹³ which thinges also we speake, not in the conynge wordes of mannes wysdome, but with the conynge wordes of the holy goost, makynge spretuall comparsons of spretuall thinges. ¹⁴ For the naturall man perceaveth not the thinges of the sprete of god. For they are but folyshnes vnto him. Nether can he perceave them, because he is spretuallly examined. ¹⁵ But he that is spretuallly discusseth all thinges : yet he him selfe is iudged of no man. ¹⁶ For who knoweth the mynde of the Lorde, other who shall informe him ? But we vnderstonde the mynde of Christ.

3. AND I coulde not speake vnto you brethren as vnto spretuall : but as vnto carnall, even as it were vnto babes in Christ. ² I gave you mylke to drinke and not meate. For ye then were not stronge, no nether yet are. ³ For ye are yet carnall. As longe verely as ther is amonge you envynge, stryfe, and dissencion : are ye not carnall, and walke after the manner of men ? ⁴ As longe as one sayth, I holde of Poul, and another, I am of Apollo, are ye not carnall ? ⁵ What is Paul ? What thinge is Apollo ? Only ministers are they by whom ye beleued, even as the Lorde gave every man grace. ⁶ I have plantid : Apollo watred ; but god gave increace. ⁷ So then, nether is he that planteth any thinge, nether he that watreth : but god which gave the increace.

⁸ He that planteth and he that watreth, are nether better then the other. Every man yett shall receave his rewarde accordynge to his laboure. ⁹ We are goddis labourers, ye are goddis husbandrye, ye

CRANMER—1539.

by hys sprete. For the sprete searcheth all thinges, ye the botome of Goddes secretes. ¹¹ For what man knoweth the thinges of a man : saue the sprete of man which is within him ? Euen so the thynges of God knoweth no man, but the sprete of God. ¹² And we haue not receaved the sprete of the worlde : but the sprete which commeth of God, for to knowe the thynges that are geuen to vs of God : ¹³ whych thynges also we speake (not wyth wordes that mannes wysdome teacheth, but wyth wordes whych the holy goost doth teach) makynge spretuall comparisons of spretuall thynges. ¹⁴ The naturall man perceaueh not the thinges that be- long to the sprete of God. For they are but folyshnes vnto him. Nether can he perceaue them, because they are spretuallly examined. ¹⁵ But he that is spretual, discusseth all thynges : yet he him selfe is iudged of no man. ¹⁶ For who hath knowen the mynde of the Lord, other who shall informe hym ? But we vnderstande the mynde of Christ.

3. AND I could not speake (vnto you brethren) as vnto spretuall : but as vnto carnall, even as vnto babes in Christ. ² I gaue you mylke to drynke, and not meate. For ye then were not stronge, nether are ye as yet. ³ For ye are yet carnall. As longe verely as ther is amonge you envynge, and stryfe and sectes : are ye not carnall, and walke after the maner of men ? ⁴ For whyle one sayth : I holde of Paul, and another : I am of Apollo, are ye not carnall ? ⁵ What is Paul ? What thyng is Apollo ? Onely mynysters are they by whom ye beleued, euen as the Lord gaue euery man grace. ⁶ I haue plantid, Apollo watred : but God gaue the encrease. ⁷ So then, nether is he that planteth any thyng, nether he that watreth, but God that geueth the encrease. ⁸ He that planteth and he that watreth, are onc. Euery man yett shall receaue hys rewarde, accordynge to his laboure. ⁹ For we are Goddes labourers, ye are Goddes husbandrye, ye are Goddes buyldynge.

wout, knowe, demeth, judgeth.

witen, knowe, moun, may.

zounn, giuen, mede, reward.

ἀδελφοί, οὐκ ἠδυνήθην ἡ λαλῆσαι ὑμῖν | ὡς πνευματικοίς, ἀλλ' ὡς ἰσχυροίς, | ὡς νηπίοις ἐν Χριστῷ. ² γὰρ ὑμᾶς ἐπότισα, ³ οὐ βρόμα· οὐπω γὰρ ἠδύνασθε, | ἀλλ' οὐδὲ | ἔτι νῦν δύνασθε. ⁴ ἔτι γὰρ ἰσχυροί | ἐστε. ὅπου γὰρ ἐν ὑμῖν ζήλος καὶ ἔρις | καὶ διχοστασίαι, | οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε; ⁵ ὅταν γὰρ λέγῃ τις, | 'Εγὼ μὲν εἰμι Παῦλον' ἕτερος δὲ, 'Εγὼ Ἀπολλῶν'· οὐχὶ | ἰσχυροί ἐστε; ⁶ Τίς | οὖν ἐστι Παῦλος, | τίς δὲ Ἀπολλῶς; | Διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἐκάστω ὡς ὁ Κύριος ἔδωκεν· ⁷ ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλ' ὁ Θεὸς ἤρξανεν· ⁸ ὥστε οὔτε ὁ φυτεύων ἐστὶ τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός. ⁹ ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν· ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον. ¹⁰ Θεοῦ γὰρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε.

¹ Rec. ἠδύνασθε.² Rec. οὐτε.³ Alex. σάρκικοι.⁴ Alex. = καὶ ἰσχυροί.⁵ Alex. τις λέγει.⁶ Alex. οὐκ.⁷ Alex. ἄνθρωποι.⁸ Alex. τί.⁹ Alex. Ἀπολλῶς.¹⁰ Alex. + ἔστι.¹¹ Alex. Παῦλος.¹² Rec. + ἀλλ' ἦ.

GENEVA—1557.

the Spirite searcheth all things, yea, the botome of Goddes secretes.

¹¹ For what man knoweth the thinges of a man: saue the sprite of a man which is with in him? euen so the thinges of God knoweth no man, but the Sprite of God. ¹² And we haue not receaued the sprite of the world, but the Sprite which cometh of God: for to knowe the thynges that are geuen to vs of God: ¹³ Which thinges also we speake, not in the wordes which mans wysdomde teacheth, but which the holy Gost teacheth: ioyning spiritual thinges with spiritual thinges. ¹⁴ But the natural man is not able to perceau the thinges of the Sprite of God, for they are but folyshe vnto him, nether can he knowe them: because they are spirituall discerned.

¹⁵ But he that is spiritual, discusseth all thinges: yet he him self is iudged of no man. ¹⁶ For who hath known the mynde of the Lord, that he myght informe him? But we haue the mynd of Christe.

3. AND I could not speake vnto you brethren as vnto spiritual, but as vnto carnall, euen as vnto babes in Christe. ² I gaue you mylke to drinke, and not meat: for ye then were not able to beare it, nether are ye in deed as yet. ³ For ye are yet carnall: for as long verely as *ther* is among you enuying, stryfe, and sectes, are ye not carnall, and walke after the maner of men? ⁴ For as long as one saith, I holde of Paul: and another, I am of Apollos: are ye not carnall?

⁵ Who is Paul then? and who is Apollos? but the ministers by whom ye beleued, and as the Lord gaue to euery man. ⁶ I haue planted, Apollos watered: but God gaue the encrease. ⁷ So then, nether is he that planteth any thing, nether he that watereth, but God that geueth the encrease. ⁸ He that planteth, and he that watereth are one: and euery man shall receaue his reward, according to his labour. ⁹ For we are Goddes labourers, ye are Goddes housbandry, ye are Goddes

RHEIMS—1582.

his Spirit. For the Spirit searcheth all things, yea the profoundities of God. ¹¹ For vwhat man knoweth the thinges of a man, but the spirit of a man that is in him? so the thinges also that are of God no man knoweth, but the spirit of God.

¹² And vve haue receiued not the spirit of this vworld, but the spirit that is of God: that vve may know the thinges that of God are giuen to vs. ¹³ vvhich also vve speake not in learned vvordes of humane vvisedom: but in the doctrine of the Spirit, comparing spiritual thinges to the spiritual. ¹⁴ But the sensual man perceiueh not those thinges that are of the spirit of God. for it is folishnes to him, and he can not vnderstand: because he is spiritually examined. ¹⁵ But the spiritual man iudgeth all thinges: and him self is iudged of no man. ¹⁶ For vwho hath knowen the sense of our Lord that may instruct him? But vve haue the sense of Christ.

3. AND I, brethren, could not speake to you as to spiritual, but as to carnall. As it vvere to litle ones in Christ, ² I gaue you milke to drinke, not meate: for you could not as yet. but neither can you novv verely, for yet you are carnall. ³ For vvhereas there is among you emulation and contention, are you not carnall, and vvalk according to man? ⁴ For vvhen one saith, I certes am Pauls, and another, I Apollos: are you not men? Vvhat is Apollos then? and vvhath is Paul? ⁵ The ministers of him vvhom you haue beleued, and to euery one as our Lord hath giuen. ⁶ I planted, Apollos vvatered: but God gaue the increase. ⁷ Therefore neither he that planteth is any thing, nor he that vvatereth: but he that giueth the increase, God. ⁸ And he that planteth and he that vvatereth are one. And euery one shal receiue his owne reward according to his owne labour. ⁹ For vve are Gods coadiutors: you are Gods husbandrie, you are

AUTHORISED—1611.

for the Spirit searcheth all things, yea, the deepe things of God. ¹¹ For what man knoweth the thinges of a man, saue the spirit of man which is in him? Euen so the thinges of God knoweth no man, but the Spirit of God.

¹² Now we haue receiued, not the spirit of the world, but the Spirit which is of God, that wee might knowe the thinges that are freely giuen to vs of God. ¹³ Which thinges also we speake, not in the wordes which mans wisdome teacheth, but which the holy Ghost teacheth, comparing spiritual thinges with spirituall. ¹⁴ But the naturall man receiueh not the thinges of the Spirit of God, for they are foolishnesse vnto him: neither can he knowe them, because they are spiritually discerned.

¹⁵ But he that is spiritual, iudgeth all things, yet he himselfe is iudged of no man. ¹⁶ For who hath knowen the minde of the Lord that he may instruct him? But we haue the minde of Christ.

3. AND I, brethren, could not speake vnto you as vnto spirituall, but as vnto carnall, euen as vnto babes in Christ. ² I haue fed you with milke, and not with meate: for hitherto yee were not able to beare it, neither yet now are ye able. ³ For ye are yet carnall: for whereas there is among you enuying, and strife, and diuisions, are ye not carnall, and walke ⁴ as men?

⁴ For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnall? ⁵ Who then is Paul? and who is Apollos? but ministers by whom ye beleued, euen as the Lord gaue to euery man. ⁶ I haue planted, Apollos watered: but God gaue the encrease. ⁷ So then, neither is hee that planteth any thing, neither hee that watereth: but God that giueth the increase. ⁸ Now hee that planteth, and hee that watereth, are one: and euery man shall receiue his owne reward according to his owne labour. ⁹ For wee are labourers together with God, ye are Gods husbandry, ye are Gods building.

¹ Or, discerneth.² Or discerned.³ Or shall.⁴ Or, factions.⁵ Or, according to man.⁶ Or, tillage.

¹⁰ Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ. ¹¹ θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὃς ἐστὶν Ἰησοῦς Χριστός· ¹² εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον ¹³ τοῦτον, χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην, ¹⁴ ἐκάστου τὸ ἔργον φανερόν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ ¹⁵ δοκιμάσει· ¹⁶ εἴ τις τὸ ἔργον ¹⁷ μενεῖ, ὁ ἐποικοδόμησε, μισθὸν λήψεται· ¹⁸ εἴ τις τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὗτω| δὲ ὡς διὰ πυρός· ¹⁹ οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; ²⁰ εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ ²¹ τοῦτον| ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ

* Rec. + ὁ.

* Alex. Ἰησοῦς post Χριστός.

* Alex. = τοῦτον.

* Alex. + αὐτόν.

* Rec. μέντι.

* Rec. οὐτως.

WICLIF—1380.

¹⁰ aftir the grace of god that is ȝoun to me: as a wise maister carpenter I settid the foundement; and another bildith aboue; but eche man se hou he bildith aboue; ¹¹ for no man mai sette another foundement outakun that that is sette: which is crist ihesus; ¹² for if any bildith ouer this foundement: gold siluer precious stonys stickis, heye or stobil, ¹³ euery mannes werk schal be openy for the dai of the lord schal declare: for it schal be schewid in fier; the fier schal preue the werk of ech man what maner werk it is; ¹⁴ if the werk of any man dwelle stille, which he bildith aboue: he schal receyve mede; ¹⁵ if any mannes werk brenne: he schal suffre harme; but he schal be saaf: so netheles as bi fier.

¹⁶ Witen ȝe not that ȝe ben the temple of god: and the spirit of god dwellich in ȝou? ¹⁷ and if you defoulth the temple of god: god schal lese hym; for the temple of god is hol: which ȝe ben; ¹⁸ no man deceiue hym silf; if any man among ȝou is seien to be wise in this world: be he made a fool that he be wise; ¹⁹ for the wisdom of this world is foli anentis god; for it is writun; I schal cache wise men in her fel wisdom; ²⁰ eft the lord knoweth the thouhtis of wise men for the ben veyn; ²¹ therfor no man haue glorie in men; for alle thingis ben ȝoure; ²² ethir Paul, ethere apollo, ethere cefas ethere the world, ethir lif ethere deeth ethere thingis present ethere thingis to comynge; for alle thingis ben ȝoure; ²³ ȝe ben of crist: and crist is of god.

4. SO a man gesse us: as mynystres of crist and dispensers of the mysteries of god: ² now it is souȝte here among the dispensers: that a man be founden trewe; And to me it is for the leest thing that

TYNDALE—1534.

are goddis byldynge. ¹⁰ Accordynge to the grace of god geuen vnto me; as a wyse bylder haue I layde the foundation. And another bylt theron. But let every man take hede how he bildeth apoun. ¹¹ For other foundation can no man laye; then that which is layde; which is Iesus Christ. ¹² Yf eny man bilde on this foundation; golde, siluer, precious stones tymber, haue or stoble: ¹³ every mannes worke shall appere. For the daye shall declare it; and it shalbe shewed in fyre. And the fyre shall trye euery mannes worke; what it is. ¹⁴ Yf eny mannes worke that he hath bylt apoun; byde; he shall receaue a rewarde. ¹⁵ If eny mannes worke burne he shall suffre losse: but he shalbe safe him selfe: neuerthelesse yet as it were thorow fyre.

¹⁶ Are ye not ware that ye are the temple of god; and how that the sprete of god dwelleth in you? ¹⁷ Yf eny man defyle the temple of god him shall god destroye. For the temple of god is holy; which temple ye are. ¹⁸ Let no man deceaue him selfe. Yf eny man seme wyse amonge you; let him be a fole in this world; that he maye be wyse. ¹⁹ For the wisdom of this worlde is folyshnes with god. For it is writen: he compaseth the wyse in their craftynes. ²⁰ And agayne; God knoweth the thoughtes of the wyse that they be vayne. ²¹ Therfore let no man reioyce in men. For all thynges are yours; ²² whether it be Paul; other Apollo; other Cephas: whether it be the worlde; other lyfe; other deeth; whether they be present thynges or thynges to come: all are yours; ²³ and ye are Christes; and Christ is goddis.

4. LET men this wyse esteeme vs; even as the ministers of Christ; and disposers of the secretes of God. ² Furthermore it is required of the disposers that they be founde faithfull. ³ With me is it but a very smal thyng; that I shuld be iudged

CRANMER—1539.

¹⁰ Accordynge to the grace of God geuen vnto me, as a wyse bylder haue I layde the foundation. And another bylt theron. But let euery man take hede, how he byldeth vpon. ¹¹ For another foundation can no man laye, then it that is layde, which is Iesus Christ. ¹² If eny man bylde on this foundation, golde, syluer, precious stones: tymber, haue or stoble: ¹³ euery mannes worcke shall appere. For the daye shall declare, whych shalbe shewed in fyre. And the fyre shall trye euery mannes worcke, what it is. ¹⁴ If eny mannes worcke that he hath bylt vpon, byde, he shall receaue a rewarde. ¹⁵ If eny mannes worcke burne, he shall suffre losse, but he shalbe safe him selfe: neuertheles, yet as it were thorow fyre.

¹⁶ Knowe ye not, that ye are the temple of God, and how that the sprete of God dwelleth in you? ¹⁷ If eny man defyle the temple of God, hym shall God destroye. For the temple of God is holy, which temple ye are. ¹⁸ Let no man deceaue hym selfe. If eny man seme wyse amonge you, let hym become a fole in this worlde, that he maye be wyse. ¹⁹ For the wysdom of this worlde is folyshnes wyth God. For it is written: he compaseth the wyse in their craftynes. ²⁰ And agayne: God knoweth the thoughtes of the wyse, that they be vayne. ²¹ Therefore, let no man reioyce in men. For all thynges are yours, ²² whether it be Paul, ether Apollo, ether Cephas: whether it be the worlde, ether lyfe, ether deeth, whether they be present thynges, or thynges to come: all are yours: ²³ and ye are Chrystes, and Christ is Goddes.

4. LET a man this wyse esteeme vs, euen as the mynysters of Christ, and stewards of the secretes of God. ² Furthermore, it is required of the stewards, that a man be founde faithfull. ³ Wyth me it is but a very small thyng, that I

οὐκ οἴδατε, given outakun, except. mede, reward.
 ὁ θεός, God love, destroy anentis, with.
 ὅτι ὁ θεός, cunning etc. again.

ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς. ¹⁸ Μηδεὶς ἐαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν, ἐν τῷ αἰῶνι τούτῳ μωρὸς γενέσθω, ἵνα γένηται σοφός. ¹⁹ ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ Θεῷ ἐστὶ. γέγραπται γὰρ, “Ὁ δρασσόμενος τοὺς σοφούς ἐν τῇ πανουργίᾳ αὐτῶν.” ²⁰ καὶ πάλιν, “Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰς μάταιον.” ²¹ Ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστιν, ²² εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστώτα εἴτε μέλλοντα· πάντα ὑμῶν ἐστίν· ²³ ὑμεῖς δὲ Χριστοῦ· Χριστὸς δὲ, Θεοῦ. IV. Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρετάς Χριστοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ. ² ὁ δὲ λοιπὸν, ᾧ ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ. ³ ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ’

^a Alex. αὐτὸν.^b Alex. = τῷ.^c Alex. = ἵστιν.^d Alex. ὡς.^e Alex. ζητεῖται.

GENEVA—1557.

building. ¹⁰ According to the grace of God given to me, as a skilful master builder I have layd the foundation: and another buyldeth thereon. but let every man take hede how he buildeth vpon. ¹¹ For other foundation can no man lay, then that which is layd, which is, Iesus Christe.

¹² If any man build on this foundation, golde, syluer, precious stones, tymber, haye, or stoble: ¹³ Every mans worcke shal appeare, for the day shal declare it, and it shalbe reueled by the fyre; and the fyre shal trye every mans worcke what it is. ¹⁴ If any mans worcke, that he hath buylt vpon, abyde, he shal receaue a rewarde. ¹⁵ If any mans worcke burne, he shall lose, but he shalbe safe hym selfe: neuerthelesse, yet as it were by the fyre. ¹⁶ Knowe ye not that ye are the temple of God, and that the Sprite of God dwelleth in you?

¹⁷ If any man defyle the temple of God, him shal God destroy: for the temple of God is holy, which temple ye are. ¹⁸ Let no man deceaue him selfe. If any man seme to *him selfe* wyse among you in this world, let him be a foole, that he may be wyse. ¹⁹ For the wisdom of this worlde is folishnes with God. for it is writen, He catcheth the wyse with their owne craftinesse. ²⁰ And agayne, The Lord knoweth that the thoughtes of the wyse be vayne: ²¹ Therefore let no man reioyce in men: for all thinges are yours. ²² Whether it be Paul, ether Apollos, ether Cephas, or the world, or els lyfe, or death, whether they be thynges present, or thynges to come: all I say are yours: ²³ And ye are Christes, and Christ is Goddes.

4. LET a man so thinke of vs, as of the ministers of Christe, and disposers of the secretes of God. ² Furthermore, it is required of the disposers, that they be founde faithfull. ³ As touching me I passe very litle, to be iudged of you, or of mans

RHEIMS—1582.

Gods building. ¹⁰ According to the grace that is giuen me, as a wise vvorkemaster haue I laid the foundation: and an other buildeth therevpon. but let euery one looke hovv he buildeth thereon. ¹¹ For other foundation no man can lay, beside that vvhich is laid: vvhich is Christ Iesvs.

¹² And if any man build vpon this foundation, gold, siluer, pretious stones, vvood, lay, stubble, ¹³ the vvorke of euery one shal be manifest: for the day of our Lord vvill declare, because it shal be reuealed in fire: and the vvorke of euery one of vvhat kinde it is, the fire shal trie. ¹⁴ If any mans vvorke abide, vvvhich he built therevpon: he shal receiue reuward. ¹⁵ If any mans vvorke burne, he shal suffer detrimēt: but him self shal be saued: yet so as by fire. ¹⁶ Knovv you not that you are the temple of God: and the Spirit of God dvvelleth in you? ¹⁷ But if any violate the temple of God, God vvill destroy him. For the temple of God is holy: vvvhich you are. ¹⁸ Let no man seduce him self: if any man seeme to be wise among you in this world, let him become a foole that he may be wise. ¹⁹ For the vvisedom of this vvorld is folishnes vvith God. For it is vvritten, *I vvill compass the vvise in their subtiltie.* ²⁰ And againe, *Our Lord knoweth the cogitations of the vvise that they be vaine.* ²¹ Let no man therefore glorie in men. For all thinges are yours:

²² vvwhether it be Paul, or Apollo, or Cephas, or the vvorld, or life, or death, or thinges present, or thinges to come, for all are yours: ²³ and you are Christis, and Christ is Gods.

4. SO let a man esteeme vs as the ministers of Christ, and the dispensers of the mysteries of God. ² Here novv is required among the dispensers that a man be found faithful. ³ But to me it is a thing of lest account, to be iudged of you, or

AUTHORISED—1611.

¹⁰ According to the grace of God which is giuen vnto mee, as a wise master builder I haue laid the foundation, and another buildeth thereon. But let every man take heed how hee buildeth thereupon.

¹¹ For other foundation can no man lay, then that is layde, which is Iesus Christ. ¹² Now if any man build vpon this foundation, gold, siluer, precious stones, wood, hay, stubble: ¹³ Every mans worke shall be made manifest. For the day shall declare it, because it^a shall be reuealed by fire, and the fire shall try every mans worke of what sort it is. ¹⁴ If any mans worke abide which hee hath built thereupon, hee shall receive a reward. ¹⁵ If any mans worke shalbe burnt, he shall suffer losse: but he himselfe shall be saued: yet so, as by fire. ¹⁶ Know yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you? ¹⁷ If any man^b defile the Temple of God, him shall God destroy: for the Temple of God is holy, which *Temple* ye are. ¹⁸ Let no man deceiue himselfe: If any man among you seemeth to be wise in this world, let him become a foole, that he may be wise.

¹⁹ For the wisdom of this world is foolishnesse with God: for it is written, He taketh the wise in their owne craftinesse. ²⁰ And againe, The Lord knoweth the thoughts of the wise, that they are vaine. ²¹ Therefore let no man glory in men, for all things are yours. ²² Whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours. ²³ And ye are Christis, and Christ is Gods.

4. LET a man so account of vs, as of the ministers of Christ, and stewards of the mysteries of God. ² Moreover, it is required in stewards, that a man be found faithfull. ³ But with mee it is a very small thing that I should be iudged

^a Gr. is reuealed.^b Or, destroy.

ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω. ⁴ οὐδὲν γὰρ ἑμαυτῷ σύννοδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν. ⁵ ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ⁶ ὅς| καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ.

⁶ Ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ⁷ δ| γέγραπται ⁸ φρονεῖν,| ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου. ⁷ τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών; ⁸ Ἡδὴ κεκορεσμένοι ἐστέ, ἥδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν

† Alex. = ὁς.

‡ Alex. ἂ.

§ Alex. = φρονεῖν.

WICLIFFE—1380.

I be demed of you or of mannes daie: but nether I deme my self. ⁴ for I am no thing ouertrowynge to my self: but not in this thing I am iustified: for he that demeth me: is the lord; ⁵ therfor nyle 3e deme bifor the tyme, til that the lord come, whiche schal lighte the hidde thing of derknesis, and schal schewe the counceils of hertis; and thanne preisyng schal be to eche man of god.

⁶ And brithren I haue transfigurid these thingis in to me, and in to apollo for you: that in us 3e lerne leest ouer that it is writun, oon agens another be blowun with pride, for another; ⁷ who demeth the? and what hast thou that thou hast not rescueyd? and if thou hast rescueyd: what gloriost thou as thou haddist not rescueyd; now 3e ben fillid: ⁸ now 3e ben made riche; 3e regnen with outen us, and I wold that 3e regne that also we regnen with you.

⁹ and I gesse that god schewid us the last of apostlis: as thilke that ben sente to the deeth; for we ben made a spectacle to the world and to augels and to men; ¹⁰ we foolis for crist: but 3e prudence in crist; we sike; but 3e strong 3e noble: but we vnnoble; ¹¹ til in to this oure we hungren and thristen and ben made nakid, and ben smytun with buffetis: and we ben vnable, ¹² and we traucilen worchinge with oure hondis; we ben cursid; and we blessen; we suffren persecucion: and we abiden long; ¹³ we ben blasfemed: and we bi-schen; as clesynge of this world: we ben made the out eastynge of alle thingis til 3it.

¹⁴ I write not these thingis, that I confounde you: but I warne as my moost derowthe sones; ¹⁵ For whi if 3e haue ten thousand of vndirmaistris in crist: but not many fadris; for in crist ihesus I haue

TYNDALE—1534.

of you, ether of (mans) daie). No I iudge not myn awne selfe. ⁴ I knowe nought by my selfe: yet am I not thereby iustified. It is the Lorde that iudgeth me. ⁵ Therefore iudge no thinge before the tyme; vntill the Lorde come, which will lighten thinges that are hyd in darcknes and open the counsels of the hertes. And then shall every man have prayse of God.

⁶ These thinges brethren I haue described in myn awne person and Apollos; for youre sakes; that ye myght learne by vs; that no man counte of him selfe beyonde that which is aboue writen: that one swell not agaynst another for eny mans cause. ⁷ For who preferreth the? What hast thou; that thou hast not receaved? Yf thou haue receaved it; why reioyest thou as though thou haddest not receaved it? ⁸ Now ye are full: now ye are made rych: ye raygne as kinges with out vs; and I wold to god ye dyd raygne; that we might raygne with you.

⁹ Me thinketh that God hath set forth vs which are Apostles; for the lowest of all; as they were men apointed to deeth. For we are a gasynge stocke vnto the worlde; and to the augels; and to men. ¹⁰ We are foles for Christes sake; and ye are wyse thorow Christ. We are weake; and ye are stronge. Ye are honorable and we are despised. ¹¹ Even vnto this daie we hunger and thyrst; and are naked; and are boiffetted with fistes; and have no certayne dwellinge place; ¹² and labouryng workinge with oure awne hondes. We are reueyled; and yet we blesse. We are persecuted; and suffer it. ¹³ We are euyl spoken of and we praye. We are made as it were the filthynges of the worlde; the of scowryng of all thinges; even vnto this tyme.

¹⁴ I write not these thinges to shame you: but as my beloved sonnes I warne you. ¹⁵ For though ye haue ten thousand instructours in Christ: yet haue ye not many fathers. In Christ Iesu I haue

CRANMER—1539.

should be iudged of you, ether of mans iudgement. No I iudge not myne awne selfe. ⁴ For I knowe nought by my selfe: yet am I not thereby iustified. It is the Lorde that iudgeth me. ⁵ Therefore iudge nothinge before the tyme, vntill the Lord come, which will lyghten thynges that are hyd in darcknes, and open the counsels of the hertes. And then shall euery man haue prayse of God.

⁶ These thynges (brethren) I haue for an ensample described in myne awne person, and in Apollos, for youre sakes, that ye myght learne by vs, that noman counte of him selfe beyonde that which is aboue written: that one swell not against another for eny mans cause. ⁷ For who preferreth the? What hast thou, that thou hast not receaved? If thou haue receaved it, why reioyest thou, as though thou haddest not receaved it? ⁸ Now ye are full: now ye are made rych: ye raygne as kynges without vs: and I wolde to God ye dyd raygne, that we myght raygne with you.

⁹ For me thynketh, that God hath set forth vs (which are Apostles) for the lowest of all as it were men apointed to deeth. For we are a gasynge stocke vnto the worlde, and to the Augels, and to men. ¹⁰ We are foles for Christes sake, but ye are wyse thorow Chryst: We are weake, but ye are stronge. Ye are honorable, but we are despysed. ¹¹ Euen vnto this tyme we hunger and thirst, and are naked, and are boiffetted with fystes, and haue no certayne dwellinge place, ¹² and labouryng, workynge wyth oure awne handes. We are reueyled, and yet we blesse. We are persecuted, and suffer it. ¹³ We are euyl spoken of, and we praye. We are made as it were the fylthynges of the worlde, the ofscowryng of all thynges, euen vnto this daie.

¹⁴ I wryte not these thynges, to shame you: but as my beloved sonnes I warne you. ¹⁵ For though ye haue ten thousand instructours in Chryst: yet haue ye not many fathers. In Chryst Iesu I haue

demed, judged. ouertrowynge, ouer trusting. nyle, not. thilke, that.

συμβασιλεύσωμεν. ⁹ δοκῶ γὰρ ὅτι | ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέ-
δειξεν ὡς ἐπιθανάτιους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώ-
ποις. ¹⁰ ἡμεῖς μωροὶ διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς,
ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἐνδοξοί, ἡμεῖς δὲ ἄτιμοι. ¹¹ ἄχρι τῆς ἄρτι ὥρας καὶ πεινώ-
μεν, καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, ¹² καὶ
κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι, εὐλογοῦμεν· διωκόμενοι,
ἀνεχόμεθα· ¹³ βλασφημούμενοι, | παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου
ἐγενήθημεν, πάντων περίφημα ἕως ἄρτι. ¹⁴ Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ'
ὡς τέκνα μου ἀγαπητὰ νουθετῶ. | ¹⁵ εἰ γὰρ μυρίους παιδαγωγούς ἐχῆτε ἐν Χρι-
στῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς

* Alex. = ὅτι.

* Alex. ἐνσφημούμενοι.

* Alex. νουθετῶν.

GENEVA—1557.

iudgement. no, I iudge not myne owne
selfe. ⁴ For I knowe noight by my selfe :
yet am I not thereby iustified : but the
Lord is he that iudgeth me. ⁵ Therefore
iudge nothing before the tyme, vntyl the
Lord come, which wyl lighten thinges
that are hyd in darknes, and open the
counsels of the hartes : and then shal
euery man haue prayse of God. ⁶ These
thinges brethren I haue figuratiuely de-
scribed in myne owne person and Apollos,
for your sakes : that ye myght learne by
vs, that no man counte of hym selfe be-
yonde that which is aboue written : that
one swel not against another for any mans
cause. ⁷ For who prefereth thee ? and
what hast thou, that thou hast not re-
ceaued ? If thou hast receaued it, thy
reioyseth thou, as though thou baddest
not receaued it ? ⁸ Now ye are full, now
ye are made riche, ye raygne as kynges
without vs : and I wolde to God ye dyd
raygne, that we also might raygne with
you.

⁹ For I thinke that God hath appoynted
vs the laste Apostles, as it were men des-
tinate to death, for we are a gasying
stocke vnto the worlde, and to the Angels,
and to men. ¹⁰ We are foles for Christes
sake, and ye are wyse through Christ.
we are weake, and ye are stronge : ye
are honorable, and we are despised.
¹¹ Euen vnto this daie we hunger, and
thirst, and are naked, and are buffetted,
and haue no certayne dwelling place.
¹² And labour, working with our owne
handes, we are reuyled, and yet we blesse :
we are persecuted, and suffer it. ¹³ We
are euil spoken of, and we pray : we are
made as it were the fylthe of the world,
the ofscouring of all thinges, euen vnto
this tyme.

¹⁴ I write not these thinges to shame
you, but as my beloued sonnes I warne
you. ¹⁵ For though ye haue ten thousand
instructours in Christ : yet haue ye not
many fathers : for in Christ Iesus, I haue

RHEIMS—1582.

of mans day : but I iudge not my self
neither. ⁴ For I am not guilty in con-
science of any thing : but I am not iustified
herein : but he that iudgeth me, is our
Lord. ⁵ Therefore iudge not before the
time : vntil our Lord do come, vvhich also
wil lighten the hidden thinges of darkenes,
and vvil manifest the counsels of the
hartes : and then the praise shal be to
euery man of God.

⁶ But these thinges, brethren, I haue
transfigured into my self and Apollo, for
you : that in vs you may learne, one not
to be puffed vp against another, aboue
that is vwritten. ⁷ For vvhich discerneth
thee ? Or vvhich hast thou that thou hast
not receiued ? And if thou hast receiued,
what doest thou glorie as though thou
hast not receiued ? ⁸ Now you are filled,
now are you become riche : without vs
you reigne : and I would to God you did
reigne, that vve also might reigne vwith
you.

⁹ For I thinke that God hath shevved
vs Apostles the last, as it vvere deputed
to death : because vve are made a spec-
tacle to the vworld, and to Angels and
men. ¹⁰ Vve are foolles for Christ : but
you vvisse in Christ. vve vveake : but you
strong, you noble, but vve base. ¹¹ Vntil
this houre we doe both hunger, and thirst,
and are naked, and are beaten vwith buf-
fets, and are vvanderers, ¹² and labour
vvorking vvith our ovvne handes. vve are
cursed : and do blesse. vve are persecut-
ed : and susteine it. ¹³ vve are blasphemed :
and vve beseeche. vve are made the refuse
of this vvorld, the drosse of all euen vntil
now.

¹⁴ Not to confound you, do I vwrite
these thinges : but as my dearest children
I admonish you. ¹⁵ For if you haue ten
thousand pedagoges in Christ : yet not
many fathers. For in Christ Iesus by the

AUTORISED—1611.

of you, or of mans iudgement : yea, I
iudge not mine owne selfe. ⁴ For I know
nothing by my selfe, yet am I not hereby
iustified : but hee that iudgeth me is the
Lord.

⁵ Therefore iudge nothing before the
time, vntill the Lord come, who both will
bring to light the hidden thinges of darke-
nesse, and will make manifest the coun-
sels of the hearts : and then shall euery
man haue praise of God. ⁶ And these
thinges, brethren, I haue in a figure trans-
ferred to my selfe, and to Apollo, for
your sakes : that yee might learne in vs
not to thinke of men, aboue that which is
written, that no one of you to be puffed
vp for one against another. ⁷ For who
maketh thee to differ from another ?
And what hast thou that thou didst not
recieve ? Now if thou didst recieve it,
why dost thou glory as if thou hadst not
recieved it ? ⁸ Now ye are full, now ye
are rich, ye haue reigned as Kings
without vs, and I would to God ye did
reigne, that we also might reigne with
you.

⁹ For I thinke that God hath set forth
vs the Apostles last, as it were approued
to death. For wee are made a spectacle
vnto the world, and to Angels, and to
men. ¹⁰ We are foolles for Christs sake,
but ye are wise in Christ. Wee are weake,
but yee are strong : yee are honourable,
but we are despised. ¹¹ Euen vnto this pre-
sent houre wee both hunger and thirst,
and are naked, and are buffetted, and haue
no certaine dwelling place, ¹² And labour,
working with our owne hands : being re-
quied, wee blesse : being persecuted, we
suffer it : ¹³ Being defamed, we intreat :
we are made as the filth of the world,
and are the off-scouring of all things
vnto this day. ¹⁴ I write not these things
to shame you, but as my beloued sonnes
I warne you. ¹⁵ For though you haue ten
thousand instructours in Christ, yet haue
yee not many fathers : For in Christ
Iesus I haue begotten you through the
= Gr. day. = Gr. distinguisheth thee ? = Gr. theater.

ἐγέννησα. ¹⁶ παρακαλῶ οὖν ὑμᾶς, μνηταί μου γίνεσθε· ¹⁷ διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὃς ἐστὶ τέκνον μου | ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνησεί τὰς ὁδοὺς μου τὰς ἐν Ἰησοῦ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. ¹⁸ Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες· ¹⁹ ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν. ²⁰ οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. ²¹ τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματι τε πραότητος;

V. Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν· ² καὶ ὑμεῖς πεφυσιωμένοι ἐστέ; καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ᾠ ἄρθῃ | ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας; | ³ ἐγὼ

^m Alex. μου τέκνον.ⁿ Alex. s. Κυρίῳ s. Κυρίῳ Ἰησοῦ.^o Rec. + ὀνομαζέσται.^p Rec. ἱερὰθῃ.^q Alex. πράξας.^r Alex. = ὧς.^s Alex. = Χριστοῦ.

WICLIIF—1380.

gendrid 3ou bi the gospel, ¹⁶ therfor britheren, I preie 3ou be 3e folowers of me: as I of crist; ¹⁷ therfor I sente to 3ou Tymothe; which is my moost dereworth sone, fithful in the lord, whiche schal teche 3ou my weies that ben in crist ihesus, as I teche euery where in eche chirche; ¹⁸ as thou; I schulde not come to 3ou; so summe ben blowen with pride, ¹⁹ but I schal come to 3ou soome if god wole, & I schal not knowe the word of him that ben blowen with pride, but the vertu; ²⁰ for tho rewne of god is not in word but in vertu; ²¹ what wole 3e; schal I come to 3ou in a 3erde: or in charite & in spirit of myldenesse?

5. IN al maner fornicacioun is herd among 3ou, & such fornicacioun, whiche is not among hethen men: so that summan haue the wiif of his fadir; ² and 3e ben boldun with pride, and not more haden weilinge, that he that dide this werk be takun awel fro the myddil of 3ou; ³ and I absent in bodi, but present in spirit: now haue demed as presente hym that hath thus wrougt; ⁴ whanne 3e ben guderid to gidre in the name of oure lord ihesus crist, and my spirit with the vertu of the lord ihesus ⁵ to take suche a man to saathanas in to the perichyng of fleisch, that the spirit be saaf in the dai of oure lord ihesus crist.

⁶ 3oure gloriyng is not good; witen 3e not that a litil sordou3 apeirith al the gobet? ⁷ Clense 3e out the oold sordou3, that 3e be newe springyng togidre as 3e ben therfor crist offrid: is oure pask; ⁸ therfor ete we, not in oold sordou3, nether in sordou3 of malice and of weywardnes but in therf thingis of clerenesse and of truthe,

⁹ I wrote to 3ou in a pi-stil: that 3e be not medlid with leecherous; ¹⁰ not with leechours of this world, no couitous men

TYNDALE—1534.

beggotten you thorowe the gospell. ¹⁶ Wherefore I desyre you to folowe me. ¹⁷ For this cause have I sent unto you Timothy; which is my deare sone, and faithfull in the Lorde, which shall put you in remembrance of my wayes which I have in Christ; even as I teache euery where in all congregacions. ¹⁸ Some swell as though I wolde come no more to you. ¹⁹ But I will come to you shortly, yf God will: and will knowe, not the wordes of them which swell, but the power: ²⁰ for the kyngdome of God is not in wordes, but in power. ²¹ What will ye? Shall I come vnto you with a rodde, or els in love and in the sprete of mekenes?

5. THERE goeth a comen sayinge that ther is fornicacion amonge you, and soche fornicacion as is not once named amonge the gentyls: that one shuld haue his fathers wyfe. ² And ye swell and have not rather sorowed, that he which hath done this dede, myght be put from amonge you. ³ For I verely as absent in body, even so present in sprete, have determynd all redy (as though I were present) of him that hath done this dede; ⁴ in the name of oure Lorde Iesu Christ, when ye are gaddered togedder, and my sprete with the power of the Lorde Iesu Christ; ⁵ to deliver him vnto Satan, for the destruction of the fleshe; that the sprete maye be saved in the daye of the Lorde Iesus.

⁶ Your reioysinge is not good: knowe ye not that a lytle leuen soweth the whole lompe of dowe. ⁷ Pource therfore the olde leuen, that ye maye be newe dowe, as ye are swete breed. For Christ oure efterlambe is offeryd vp for vs. ⁸ Therefore let vs kepe holy daye, not with olde leuen; nether with the leuen of maliciousnes and wickednes; but with the swete breed of purenes and truth.

⁹ I wrote vnto you in a pistle that ye shuld not company with fornicatours. ¹⁰ And I meant not at all of the fornicatours

CRANMER—1539.

beggotten you thorow the Gospell. ¹⁶ Wherefore, I desyre you to folowe me. (as I folowe Christ) ¹⁷ For this cause have I sent vnto you Tymotheus, which is my deare sone, and faithfull in the Lorde, which shall put you in remembrance of my wayes, that I haue in Christ, even as I teach euery where in all congregacions. ¹⁸ Some swell, as though I wold come no more to you. ¹⁹ But I wyll come to you shortly yf God wyll: and will know, not the wordes of them which swell, but the power: ²⁰ for the Kyngdome of God is not in wordes, but in power. ²¹ What wyll ye? Shall I come vnto you with a rodde, or els in loue and in the sprete of softnesse?

5. THERE goeth a comen sayinge that ther is fornicacyon amonge you, and soch fornicacion, as is not named amonge the gentyls: that one shuld haue his fathers wyfe. ² And ye swell, and haue not rather sorowed, that he which hath done this dede, myght be put from amonge you. ³ For I verely as absent in body, but present in sprete, haue determynd all-ready (as though I were present) concerninge hym that hath done this dede, ⁴ in the name of oure Lorde Iesu Christ, when ye are gathered together, and my sprete with you, with the power of the Lorde Iesu Chryst; ⁵ to delyver hym vnto Satan, for the destruccyon of the fleshe, that the sprete maye be saued in the daye of the Lorde Iesus.

⁶ Your reioysynge is not good: knowe ye not, that a lytle leuen soweth the whole lompe of dowe? ⁷ Pource therfore the olde leuen that ye maye be newe dowe, as ye are swete breed. For Christ oure passerouer is offred vp for vs. ⁸ Therefore, let vs kepe holy daye, not with olde leuen, nether with the leuen of maliciousnes and wickednes; but with the swete breed of purenes and truthe.

⁹ I wrote vnto you in a pistle, that ye shuld not company with fornicatours. And I meant not at all of the fornicatours

verely power rewne, realm. 3e be; rad, se, stick. blunke, blunke, ut, pulled, demold, judged. witen, knowe. sordou3; leuen. ap. 10; 11, overpuffed. f. 3e; 3e, lump. some; witen; rad. meddill, variegated.

μὲν γὰρ ὥς| ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἥδη κέκρικα ὡς παρὼν, τὸν οὕτω τοῦτο κατεργασάμενον, ἔν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,| συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,| παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ὡς Ἰησοῦ. | Ὁ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; ἑκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν| ἐτύθη| Χριστός. ὥστε ἐορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἄζυμοις ἐλκρινείας καὶ ἀληθείας. Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις. καὶ| οὐ πάντως τοῖς πόρνοις τοῦ κόσμου

† Alex. = Χριστοῦ.

* Alex. + ἡμῶν.

* Alex. Ἰησοῦ Χριστοῦ.

* Rec. + οὖν.

* Alex. = ὑπὲρ ἡμῶν.

* Rec. ἰδιῶθ.

* Alex. = καί.

GENEVA—1557.

begotten you through the Gospel. ¹⁶ Wherefore, I pray you followe me. ¹⁷ For this cause haue I sent vnto you Timotheus, which is my deare sonne, and faithful in the Lord, which shall put you in remembrance of my wayes in Christe, euen as I teache euery where in all Congregations. ¹⁸ So me swel as thogh I wold not come to you. ¹⁹ But I wil come to you shortly, yf God wyl, and wyl knowe, not the speache of them which swel, but the *spiritual* power. ²⁰ For the kyngdome of God is not in wordes, but in the power of the *Spirit*. ²¹ What wyl ye? shal I come vnto you with a rod, or els in loue and in the sprit of mekenes?

5. IT is heard for a trueth that *there* is fornication among you, and suche fornication among you, and suche fornication as is not once named among the Gentils: that one should interteyne hys fathers wife. ² And ye swel, and haue not rather sorowed, that he which hath done this dede, myght be put from among you. ³ For I verely as absent in body, but present in spirit, haue determined already as thogh I were present, that he that hath in thyis sort done this dede, ⁴ When ye are gathered together, and my spirite, in the Name of our Lord Iesus Christ, that such one I say, by the power of our Lord Iesus Christ, ⁵ Be deliuered vnto Satan, for the destruction of the fleshe, that the spirite may be saued in the day of the Lord Iesus.

⁶ Your reioysing is not good: knowe ye not that a little leuen, sowreth the whole lump of dowe? ⁷ Purge therefore the olde leuen, that ye may be a newe lump of dowe, as ye swete bread. For Christ our Easter lambe, is offered vp for vs. ⁸ Therefore let vs kepe holy day, not in olde leuen, nether in the leuen of maliciounes and wyckednes: but with the swete bread of puritie and trueth. ⁹ I wrote vnto you in an epistle, that ye should not company with fornicatours.

¹⁰ And I meant not at all with the

RHEIMS—1582.

Gospel I begat you. ¹⁶ I beseeche you therefore be folowers of me. ¹⁷ Therefore haue I sent to you Timothee, vwho is my dearest sonne and faithful in our Lord: vwho vvil put you in minde of my vvaies that are in Christ Iesvs, as euery vvhere in euery Church I teach. ¹⁸ As though I vvould not come to you, so certaine are puffed vp. ¹⁹ But I vvil come to you quickly, if our Lord vvil: and vvil knowv not the vvordes of them that be puffed vp, but the povver. ²⁰ For the kingdom of God is not in vvordes, but in povver. ²¹ Vvhat vvil you? in rodde that I come to you: or in charitie, and the spirit of mildnes?

5. THERE is plainly heard fornication among you, and such fornication, as the like is not among the heathen, so that one hath his fathers vvife. ² And you are puffed vp: and haue not mourned rather, that he might be taken away from among you, that hath done this deede.

³ I in deede absent in body, but present in spirit, haue already iudged, as present, him that hath so done, ⁴ in the name of our Lord Iesvs Christ, you being gathered together and my spirit, vvith the vertue of our Lord Iesvs ⁵ to deliuer such an one to Satan for the destruction of the flesh, that the spirit may be saued in the day of our Lord Iesvs Christ. ⁶ Your glorying is not good. Knowv you not that a hile leauen corrupteth the vvhole paste?

⁷ Purge the old leauen, that you may be a newv paste, as you are azymes. For our Pasche, Christ, is immolated, ⁸ Therefore let vs feast, not in the old leauen, nor in the leauen of malice and vvickednes, but in the azymes of sinceritie and veritie.

⁹ I vvrote to you in an epistle, Not to keepe companie vvith fornicatours. ¹⁰ I meane not the fornicatours of this vvord, or the

AUTHORISED—1611.

Gospel. ¹⁶ Wherefore I beseech you, be yee followers of me. ¹⁷ For this cause haue I sent vnto you Timotheus, who is my beloved sonne, and faithful in the Lord, who shall bring you into remembrance of my wayes which bee in Christ, as I teach euery where in euery Church. ¹⁸ Now some are puffed vp as though I would not come to you. ¹⁹ But I wil come to you shortly, if the Lord will, and will know, not the speach of them which are puffed vp, but the power. ²⁰ For the kingdom of God is not in word, but in power. ²¹ What wil yee? Shall I come vnto you with a rod, or in loue, and in the spirit of meeknesse?

5. IT is reported commonly, that *there* is fornication among you, and such fornication, as is not so much as named amongst the Gentiles, that one should haue his fathers wife. ² And yee are puffed vp, and haue not rather mourned, that he that hath done this deed, might bee taken away from among you. ³ For I verily as absent in body, but present in spirit, haue ⁴ iudged alreadie, as though I were present, concerning him that hath so done this deed, ⁴ In the Name of our Lord Iesus Christ, when yee are gathered together, and my spirit, with the power of our Lord Iesus Christ, ⁵ To deliuer such a one vnto Satan for the destruction of the flesh, that the spirit may bee saued in the day of the Lord Iesus. ⁶ Your glorying is not good: know ye not that a little leauen leauenth the whole lump? ⁷ Purge out therefore the old leauen, that ye may be a new lump, as yee are vneleavened. For *euen* Christ our Passeeover ⁸ is sacrificed for vs. ⁸ Therefore let vs keepe the Feast, not with old leauen, neither with the leauen of malice and wickednesse: but with the vneleavened bread of sinceritie and trueth.

⁹ I wrote vnto you in an Epistle, not to company with fornicators. ¹⁰ Yet not altogether with the fornicators of this

* Or, determined.

* Or, is slaine.

Or, holiday.

τούτου, ἡ τοῖς πλεονέκταις, ἡ| ἄρπαξιν, ἡ εἰδωλολάτραις· ἐπεὶ ὁφείλετε| ἄρα ἐκ τοῦ κόσμου ἐξελεῖν. ¹¹ νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμύγνυσθαι, εἰάν τις ἀδελφὸς ὀνομαζόμενος ἡ| πόρνος, ἡ πλεονέκτης, ἡ εἰδωλολάτρης, ἡ λοιδόρος, ἡ μέθυστος, ἡ ἄρπαξ· τῷ τοιούτῳ μηδὲ συνεσθίειν. ¹² τί γάρ μοι ⁴ καὶ| τοὺς ἔξω κρίνετε; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; ¹³ τοὺς δὲ ἔξω ὁ Θεὸς ⁶ κρινεῖ. | ⁹ ἔξαρεῖτε| τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

VI. Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων; ² ἡ| οὐκ οἴδατε ὅτι οἱ ἄγιοι τὸν κόσμον κρινούσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοι ἔστε κριτηρίων ἐλαχίστων; ³ οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιωτικά; ⁴ βιωτικά μὲν οὖν κριτήρια εἰς ἔχρητε,

* Alex. καί.

* Alex. ὁφείλετε.

* Rec. ἡ. [Ela. ἡ.]

* Alex. = καί.

* Rec. κρίνει.

* Rec. + καί.

* Alex. ἔξαρεται.

WICLIIF—1380.

ne rauenours, ne with men seruyng to mawmetis: ellis ze schulden haue go out of this world; ¹¹ but now I wroot to you, that ze be not meinde, but if he that is named a brother among you, and is a leechour, or coueitous or seruyng to idols or a cursur, or ful of drunkenesse, or raueneuour: to take no mete with suche.

¹² For what is it to me, to deme of hem that ben with outen forth? whether ze demen not of thingis that ben withynne forth? ¹³ For god schal deme hem that ben without forth; do ze aweye yuel fro zou self.

G. DARE oney of zou that hath a cause agens another be demed at wickid men and not at holi men? ² where ze witen not: that seyntis schuln deme of this world? and if the world schal be demed bi zou: be ze vnworthi to deme of the leest thingis? ³ witen ze noyche more schuln deme augels: hou myche more worldli thingis? ⁴ therfor if ze han worldli domes: ordeyne ze tho contemptible men that ben in the chirche to deme; ⁵ I seie to make zou aschamed, so ther is not ony wise man: that mai deme bitwixe a brother and his brother, ⁶ but a brother with a brother stryuet in doom, and that among vnseithful men;

⁷ and now trespas is algatis in zou; for ze han domes among zou; whi rather take ze no wrong? whi rather suffre ze not disceite? ⁸ but also ze don wrong, and don fraude, and that to breithren; ⁹ where ze witen not, that wickid men schuln not wilde the kyngdom of god? nyle ze erre, nether leechouris nether men that seruen mawmetis, nether auoters nether lechouris agens kynde, nether thei that don leecherie with men, ¹⁰ nether theues, nether auerous men, nether ful of drunkenesse, nether cursers, nether rauynouris: schuln wilde the kyngdom of god; ¹¹ and ze weren sumtyme these thingis; but ze

TYNDALE—1534.

of this worlde; ether of the covetuous, or of extorsioners; ether of the ydolaters: for then must ye nedes have gone out of the worlde. ¹¹ But now I write vnto you, that ye company not together, yf eny that is called a brother, be a fornicator, or covetuous; or a worshipper of ymages; ether a raylar, ether a dronkard; or an extorcioner: with him that is soche se that ye eate not. ¹² For what have I to do, to iudge them which are with out? Do ye not iudge them that are with in? ¹³ Them that are with out, God shall iudge. Put awaye from amonge you, that evyll parson.

G. HOW dare one of you havinge busines with another, goo to lawe vnder the wickid; and not rather vnder the sayntes? ² Do ye not know that the sayntes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge smale trifles? ³ knowe ye not how that we shall iudge the angels? How moche more maye we iudge thinges that partayne to the lyfe? ⁴ If ye have iudgements of worldly matters, take them which are despised in the congregacion; and make them iudges. ⁵ This I saye to youre shame. Is ther vterly no wyse man amonge you? What not one at all, that can iudge bitwene brother and brother, ⁶ but oue brother goeth to lawe with another: and that vnder the vnbelievers?

⁷ Now therfore ther is vterly a faute amonge you; because ye goo to lawe one with another. Why rather suffer ye not wronge? why rather suffre ye not youre selves to be robbed? ⁸ Naye ye youre selves do wronge; and robbe: and that the brethren. ⁹ Do ye not remember how that the vnyghteous shall not inheret the kyngdome of God? Be not deceaved. For nether fornicators; nether worshypers of ymages; nether whormongers; nether weankinges; nether abusers of them selves with the nankynde; ¹⁰ nether theves; nether the covetuous; nether dronkardes; nether cursed speakers; nether pillers; shall inheret the kyngdome of God. ¹¹ And soche ware ye verely: but

CRANMER—1539.

of this world, ether of the couetuous, or extorsioners, ether the ydolaters: For then must ye nedes have gone out of the world. ¹¹ But now I dyd wryte vnto you, that ye company not together, yf eny that is called a brother, be a fornicator, or couetuous, or a worshipper of ymages, ether a raylar, ether a dronkard, or an extorcionar: wyth hym that is soche, se that ye eate not. ¹² For what haue I to do, to iudge them that are without: Do ye not iudge them that are within? ¹³ Them that are without, God shall iudge, Put awaye the euell from amonge you.

G. DARRE one of you hauinge busyness wyth another, go to lawe vnder the wycked, and not rather vnder the sayntes?

² Do ye not know, that the sayntes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge small trifles? ³ knowe ye not, how that we shall iudge the angels? How moche more, maye we iudge thinges that pertayne to the lyfe? ⁴ If ye haue iudgements of worldly matters, take them which are despised in the congregacyon, and make them iudges. ⁵ This I saye to youre shame. Is ther vterly no wyse man amonge you? What not one at all, that can iudge betwene brother and brother, ⁶ but one brother goeth to lawe with another: and that vnder the vnbelievers?

⁷ Now therfore, there is vterly a faute amonge you, because ye go to lawe one wyth another. Why rather suffer ye not wronge? why rather suffre ye not your selues to haue harme? ⁸ Naye, ye your selues do wronge, and robbe: and that the brethren. ⁹ Do ye not knowe, how that the vnyghteous shall not inheret the kyngdom of God? Be not deceaved. For nether fornicatours, nether worshypers of ymages, nether aduoters, nether weankinges, nether abusers of them selues wyth mankynde, ¹⁰ nether theues, nether couetouse, nether dronkardes, nether cursed speakers, nether pylers, shall inheret the kyngdom of God. ¹¹ And soch were

mawmetis, idols. meinde, mingled. deme, iudge. yuel, evil. witen, knowe. domes, judgments. algatis, against. wylde, posses. nyle, not. agens, against. auerous, covetous.

τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε. ⁵ πρὸς ἐντροπὴν ὑμῶν λέγω. οὕτως οὐκ ¹ ἐν| ἐν ὑμῶν σοφὸς ² οὐδὲ εἰς,| ὃς δυνήσεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; ⁶ ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τούτο ἐπὶ ἀπίστων; ⁷ Ἥδη μὲν οὖν ὅλως ἡττημα ¹ ὑμῶν ἐστίν, ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί οὐχὶ μᾶλλον ἀποστερεῖσθε; ⁸ ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ⁹ ταῦτα| ἀδελφούς. ⁹ ἢ οὐκ οἴδατε ὅτι ἄδικοι ¹⁰ Θεοῦ βασιλείαν| οὐ κληρονομήσουσι; Μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλόλατραι, οὔτε μοιχοί, οὔτε μαλακοί, οὔτε ἀρσενικοῦται, ¹⁰ οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ λοῖδοροι, οὐχ ἄρπαγες, βασιλείαν Θεοῦ ¹¹ οὐ| κληρονομήσουσι. ¹¹ καὶ ταῦτα τινες

⁴ Rec. = ἡ. ¹ Rec. ἔστιν. ² Alex. s. = οὐδὲ εἰς s. οὐδὲ εἰς (σοφός). ¹ Rec. + ἐν. ¹⁰ Alex. τοῦτο. ¹¹ Rec. βασιλείαν Θεοῦ. ¹⁰ Alex. = οὐ.

GENEVA—1557.

fornicators of this world, either with the couetous, or with extortioners, ether with idolaters: for then doutles ye muste go out of the world. ¹¹ But now I haue writen vnto you, that ye company not together: yf any that is called a brother, be a fornicator, or couetous, or an idolater, ether a raylar, ether a dronkard, or an extortioner: with suche one *I say*, se that ye eat not. ¹² For what haue I to do, to iudge them which are without? do ye not iudge them that are within? ¹³ God iudgeth them that are without. Put away therefore from among you that wicked man.

6. DARE any of you, hauing busines with another, go to lawe vnder the vniuste, and not rather vnder the Sainctes? ² Do ye not knowe, that the Sainctes shal iudge the world? If the world shalbe iudged by you, are ye vnworthy to iudge smal matters? ³ Knowe ye not that we shal iudge the Angels? how muche more *may we iudge* thynges that pertaine to this life? ⁴ If then ye haue iudgements of wordely matters, them which are least esteemed in the Church, them *I say*, set in iudgement. ⁵ *This I say* to your shame. Is ther vtterly no wyse man among you? what not one at all, that can iudge betwene brother and brother?

⁶ But one brother, goeth to lawe wyth another, and that vnder the vnbeleuers? ⁷ Nowe therefore there is vtterly impacience among you, because ye go to lawe one with another: why rather suffer ye not wrong? why rather susteine ye not harme? ⁸ Nay, ye your selues do wrong, and harme, and that to your brethren. ⁹ Knowe ye not that the vnrighteous shal not inherite the kyngdome of God? Be not deceaued: neither fornicators, nether idolaters, nether aduocaters, nether wantons, nether abusers of them selues with the mankynde,

¹⁰ Nether theenes, nether couetous, nether dronkards, nether euil speakers, nether extortioners shal inherite the kyngdome of God. ¹¹ And such were some of you,

RHEIMS—1582.

couetous, or the extortioners, or seruers of Idols: otherwise you should haue gone out of this vworld. ¹¹ But novv I vrote to you, not to keepe companie, if he that is named a brother, be a fornicator, or a couetous person, or a seruer of Idols, or a railer, or a drunkarde, or an extortioner: vwith such an one not so much as to take meate. ¹² For vwhat is it to me to iudge of them that are vwithout? Do not you iudge of them that are vwithin? ¹³ for them that are vwithout, God vvill iudge. Take away the euil one from among your selues.

6. DARE any of you hauing a matter against another, to be iudged before the vniust, and not before the saincts? ² Or knovv you not that the saincts shal iudge of the vworld? And if the vworld shal be iudged by you: are you vnworthy to iudge of the lest things? ³ Knovv you not that vve shal iudge Angels? hovv much more secular things? ⁴ If therfore you haue secular iudgements: the contemptible that are in the Church, set them to iudge.

⁵ I speake to your shame. So is there not among you any vvise man, that can iudge betwene his brother? ⁶ but brother vvith brother contendeth in iudgement: and that before infidels? ⁷ Novv certes there is plainly a fault in you, that you haue iudgements among you. Vvhy do you not rather take vvrong? vvhy do you not rather suffer fraude? ⁸ But your selues doe vvrong and defraude: and that to the brethren. ⁹ Knovv you not that the vniust shal not possesse the kingdom of God? Do not erre, Neither fornicators, nor seruers of Idols, nor aduocaters, nor the effeminat, nor the liers vvith mankinde, ¹⁰ nor theenes, nor the couetous, nor drunkards, nor railers, nor extortioners shal possesse the kingdom of God.

¹¹ And these things certes you vvare: but

AUTHORISED—1611.

world, or with the couetous, or extortioners, or with idolaters; for then must yee needs goe out of the world. ¹¹ But now I haue writen vnto you, not to keepe companie, if any man that is called a brother be a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such a one, no, not to eat. ¹² For what haue I to do to iudge them also that are without? doe not ye iudge them that are within? ¹³ But them that are without, God iudgeth. Therefore put away from among your selues that wicked person.

6. DARE any of you, hauing a matter against another, goe to law before the vniust, and not before the Saints? ² Do ye not know that the Saints shall iudge the world? And if the world shalbe iudged by you, are ye vnworthy to iudge the smallest matters? ³ Know ye not that we shall iudge Angels? How much more things that pertaine to this life? ⁴ If then yee haue iudgements of things pertaining to this life, set them to iudge who are least esteemed in the Church. ⁵ I speake to your shame. Is it so, that there is not a wise man amongst you? no there is not that shall bee able to iudge betwene his brethern? ⁶ But brother goeth to law with brother, and that before the vnbeleuers? ⁷ Nowe therefore, there is vtterly a fault among you, because ye goe to law one with another: Why doe ye not rather take wrong? Why doe yee not rather suffer your selues to be defrauded?

⁸ Nay, you do wrong and defraud, and that your brethren. ⁹ Know yee not that the vnrighteous shall not inherite the kingdom of God? Be not deceiued: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, ¹⁰ Nor theeves, nor couetous, nor drunkards, nor reuilers, nor extortioners, shall inherit the kingdom of God. ¹¹ And such were some of

ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλ' ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν.

¹² Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος. ¹³ Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι. ¹⁴ ὁ δὲ Θεὸς καὶ τὸν Κύριον ἡγήρε, καὶ ἡμᾶς ἐξεγερῇ διὰ τῆς δυνάμεως αὐτοῦ. ¹⁵ Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω πόρνης μέλη; μὴ γένοιτο. ¹⁶ ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρῃ, ἐν σῶμά ἐστιν; “Ἔσονται γάρ,” φησὶν, “οἱ δύο εἰς σάρκα μίαν.” ¹⁷ ὁ δὲ κολλώμενος τῷ Κυρίῳ ἐν πνεύμα ἐστι. ¹⁸ Φεύγετε τὴν

† Rec. ἡμᾶς.

‡ Alex. = ἡ.

† Const. τὰ σώματα.

WICLIIF—1380.

ben waischun, but 3e ben halowid, but 3e ben iustified, in the name of oure lord ihesus crist, ⁊ in the spirit of oure god. Alle thingis ben nedeful to me, but not alle thingis ben spedeful.

¹² alle thingis ben leful to me: but I schal not be brought down vnder any mannes power. ¹³ mete to the wombe; and the wombe to metis, and god schal distrie bothe this ⁊ that; and the bodi not to fornicacioun, but to the lord, and the lord to the body. ¹⁴ for god reisd the lord, and schal reise us bi his vertu. ¹⁵ witen 3e not that 3oure bodies ben membris of crist? schal I thanne take the membris of crist: and schal I make the membris of an hoore? god forbede, ¹⁶ where 3e witen not that he that cleueth to an hoore is made o bodi? for he seith, there schuln be tweyne in o fleisch. ¹⁷ and he that cleueth to the lord: is o spirit.

¹⁸ fle 3e fornicacioun; al synne what euer synne a man doith: is with out the bodi; but he that doith fornicacioun: synneth agens his bodi. ¹⁹ where 3e witen not that 3oure membris ben the temple of the holi goost that is in 3ou? whom 3e han of god; and 3e ben not 3oure owne. ²⁰ for 3e ben bougt with greet priis; glorie 3e and bere 3e god in 3oure bodi.

7. BUT of thilke thingis that 3e han writen to me, it is gode to a man to touche not a woman. ² but for fornicacioun, eche man haue his owne wiif, and eche woman haue hir owne housbonde. ³ the housbonde 3ilde dette to the wiif; and also the wiif to the housbonde. ⁴ the woman hath not power of her bodi, but the housbonde; and the housbonde hath not power of his bodi: but the woman; nyle 3e ⁵ defraute eche to othir, but parauenteure of consente to a tyme: that 3e 3e tencite to preier; and effe turne 3e agen to the

TYNDALE—1534.

ye are wessed: ye are sanctified: ye are justified by the name of the Lorde Iesus; and by the sprete of oure God.

¹² All thinges are lawfull vnto me: but all thinges are not profitable. I maye do all thinges: but I will be brought vnder nomans power. ¹³ Meates are ordeyned for the belly; and the belly for meates; but God shall destroy bothe it and them. Let not the body be applied vnto fornicacion; but vnto the Lorde; and the Lorde vnto the body. ¹⁴ God hath rayseed vp the Lorde; and shall rayse vs vp by his power. ¹⁵ Ether remember ye not, that youre hodyes are the members of Christ? Shall I now take the members of Christ; and make them the members of an harlot? God forbyd. ¹⁶ Do ye not understonde that he which coupleth him selfe with an harlot; is be come one body? For two (saith he) shalbe one flesshe. ¹⁷ But he that is ioyned vnto the Lorde; is one sprete.

¹⁸ Fle fornicacion. All synnes that a man dothe; are with out the body. But he that is a fornicator; synneth agaynst his awne body. ¹⁹ Ether knowe ye not how that youre bodyes are the temple of the holi goost; which is in you; whom ye haue of God; and how that ye are not youre awne? ²⁰ For ye are dearly bought. Therefore glorifie ye God in youre hodyes and in youre spretes: for they are goddes.

7. AS concerning the thinges wherof ye wrote vnto me: it is good for a man; not to touche a woman. ² Nevertheless to avoide fornicacion; let every man have his wyfe: and let every woman haue her husbunde. ³ Let the man geve vnto the wyfe due beneuolence. Lykwyse also the wyfe vnto the man. ⁴ The wyfe hath not power over her awne body: but the husbunde. And lykwyse the man hath not power over his awne body: but the wyfe. ⁵ Withdawe not youre selues one from another; excepte it be with consent for a tyme; for to geve youre selues to fastynge and prayer. And afterwarde come agayne

CRANMER—1539.

some of you, but ye are wassed: but ye are sanctified: but ye are iustified by the name of the Lorde Iesus, and by the sprete of oure God.

¹² I maye do all thynges, but all thynges are not profitable. I maye do all thynges: but I will be brought vnder nomans power. ¹³ Meates are ordeyned for the belly, and the belly for meates: but God shal destroye both it and them. Let not the body be applied vnto fornicacyon, but vnto the Lorde, and the Lorde vnto the body. ¹⁴ God hath rayseed vp the Lorde, and shall rayse vs vp by his power.

¹⁵ Ether knowe ye not, that youre bodyes are the members of Christ? shall I now take the members of Christ, and make them the members of an harlot? God forbyd. ¹⁶ Do ye not knowe, that he which coupleth him selfe with an harlot, is become one body. For two (sayth he) shalbe one flesshe. ¹⁷ But he that is ioyned vnto the Lord is one sprete.

¹⁸ Fle fornicacion. Euery synne that a man doth, is without the body. But he that is a fornicator, synneth against his awne body. ¹⁹ Ether knowe ye not, how that youre bodyes are the temple of the holi goost, which dwelleth in you, whom ye haue of God, and how that ye are not youre awne? ²⁰ For ye are dearly bought. Therefore glorifie God in youre bodyes, and in youre spretes, which are Goddes.

7. AS concernynge the thynges wherof ye wrote vnto me: it is good for a man, not to touch a woman. ² Neurtherlesse, to avoide whordome let euery man haue hys a wyfe; and let euery woman haue her husbunde. ³ Let the husbunde geue vnto the wyfe due beneuolence. Lykwyse also the wyfe vnto the husbunde. ⁴ The wyfe hath not power of her awne body: but the husbunde. And lykwyse the husbunde hath not power of his awne body: but the wyfe. ⁵ Wyth drawe not youre selues one from another, except it be with consent for a tyme, for to geve youre selues to fastynge and prayer. And afterwarde come together agayne,

vertu, power. witen, know. o. me. agens, against. thilke, that. nyle, nat. 3eue, give. tencite, heed. effe, again.

πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματος ἐστιν· ὁ δὲ πορνεύων, εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. ¹⁹ ἢ οὐκ οἴδατε ὅτι τὸ σῶμα | ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματος ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἐαυτῶν; ²⁰ ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν⁵.

VII. Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι· ² διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἐχέτω. ³ Τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν | ἀποδιδότω. ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. ⁴ ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. ⁵ μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα ⁶ σχολάσῃτε | ⁷ τῇ προσευχῇ, καὶ πάλιν

⁴ Rec. + καὶ ἐν τῷ πνεύματι ὑμῶν, ἀντὶ ἰστί τοῦ Θεοῦ. ⁵ Rec. ὀφειλομένην εἶναον. ⁶ Rec. σχολάζετε. ⁷ Rec. + τῇ νηστείᾳ καί.

GENEVA — 1557.

but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the Sprite of our God. ¹² All things are lawfull vnto me: but all thynges are not profitable: I may do all thynges, but I wil be brought vnder no things power. ¹³ Meates are ordeyned for the belly, and the belly for meates: but God shal destroy both it, and them. Let not the body be applied vnto fornication, but vnto the Lord, and the Lord vnto the body. ¹⁴ God hath rayseed vp the Lord, and shal rayse vs vp by his power.

¹⁵ Knowe ye not, that your bodyes are the members of Christ? shal I then take the members of Christ, and make them the members of an harlot? God forbid. ¹⁶ Do ye not vnderstand, that he which coupleth him selfe wyth an harlot, is become one body? for two (sayth he) shalbe one fleshe. ¹⁷ But he that is ioyned vnto the Lord, is one spirite. ¹⁸ Flee fornication. euery synne that a man doeth, is without the body: but he that is a fornicator, synneth agaynst his owne body. ¹⁹ Ether knowe ye not, how that your body is the temple of the holy Ghost, *which* is in you, whom ye haue of God? nether are ye your owne: ²⁰ For ye are bought for a price: therefore gloriefie God in your body, and in your sprite, for they are Gods.

7. AS concerning the thynges wherof ye wrote vnto me: It *were* good for a man not to touche a woman. ² Neuertheles, to auoyde fornication, let euery man haue his wife, and let euery man haue her owne husband. ³ Let the man geue vnto the wyfe due beneuolence: lykewyse also the wyfe vnto the man. ⁴ The wyfe hath not power ouer her owne body, but the husband: and lykewyse also the husband hath not power ouer his owne body, but the wyfe. ⁵ Defraude not one another, except it be with consent for a time, that ye may geue your selues to fastyng and prayer: and afterwarde

RHEIMS — 1582.

you are vvashe, but you are sanctified, but you are iustified in the name of our Lord Iesus Christ, and in the Spirit of our God.

¹² Al things are lawfull for me, but al things are not expedient. Al things are lawfull for me, but I vvil be brought vnder the povver of none. ¹³ The meate to the belly, and the belly to the meates: but God vvil destroy both it and them: and the body not to fornication, but to our Lord, and our Lord to the body. ¹⁴ But God both hath raised vp our Lord, and will raise vs also by his povver. ¹⁵ Knovv you not that your bodies are the members of Christ? Taking therefore the members of Christ, shal I make them the members of an harlot? God forbid. ¹⁶ Or knovv you not, that he which cleaueth to an harlot, is made one body? *For they shal be, saith he, two in one flesh.* ¹⁷ But he that cleaueth to our Lord, is one spirit.

¹⁸ Flee fornication. Euery sinne vvhatsoever a man doeth, is vvithout the body: but he that doth fornicate, sinneth against his owne body. ¹⁹ Or knovv you not that your members are the temple of the holy Ghost vvich is in you, vvhom you haue of God, and you are not your owne? ²⁰ For you are bought vvith a great price. Glorifie and beare God in your body.

7. AND concerning the things vvherof you vvrote to me: It is good for a man not to touch a vvoman. ² But because of fornication let euery man haue his owne vvife, and let euery vvoman haue her owne husband. ³ Let the husband render his dette to the vvife: and the vvife also in like maner to her husband. ⁴ The vvoman hath not povver of her owne body: but her husband. And in like maner the man also hath not povver of his owne body: but the vvoman. ⁵ Defraude not one another, except perhaps by consent for a time, that you may geue your self to praier: and returne againe together,

AUTHORISED — 1611.

you: but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the Spirit of our God.

¹² All things are lawfull vnto mee, but all things are not ⁴ expedient: all things are lawfull for mee, but I will not bee brought vnder the power of any. ¹³ Meats for the belly, and the belly for meates: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord: and the Lord for the body. ¹⁴ And God hath both raised vp the Lord, and will also raise vp vs by his owne power. ¹⁵ Know yee not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. ¹⁶ What, know ye not that he which is ioyned to an harlot, is one body? for two (saith he) shalbe one flesh. ¹⁷ But hee that is ioyned vnto the Lord, is one spirit. ¹⁸ Flee fornication: Euery sinne that a man doeth, is vvithout the body: but he that committeth fornication, sinneth against his owne body. ¹⁹ What, know ye not that your bodie is the Temple of the holy Ghost *which is* in you, which yee haue of God, and ye are not your owne? ²⁰ For yee are bought vvith a price: therefore gloriefie God in your body, and in your spirit, which are Gods.

7. NOW concerning the things wherof ye wrote vnto me, It is good for a man not to touch a woman. ² Neuerthelesse, to auoyd fornication, let euery man haue his owne wife, and let euery woman haue her owne husband. ³ Let the husband render vnto the wife due beneuolence: and likewise also the wife vnto the husband. ⁴ The wife hath not power of her owne body, but the husband: and likewise also the husband hath not power of his owne body, but the wife.

⁵ Defraud you not one the other, except *it be* with consent for a time, that ye may geue your selues to fasting and prayer, and come together againe, that Satan

* Or, profitable.

ἐπὶ τὸ αὐτὸ ᾠ̃ητε, | ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν. ⁶Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν. ⁷Θέλω γὰρ | πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμάντον· ἀλλ' ἕκαστος ἰδίου ἔχει χάρισμα | ἐκ Θεοῦ, ὅς μὲν οὕτως, ὅς | δὲ οὕτως. ⁸Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ^aεἶναι μένειν ὡς κἀγώ. ⁹εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν· κρεῖσσον γάρ ἐστι ^bγαμῆσαι | ἢ πυροῦσθαι. ¹⁰Τοῖς δὲ γεγαμηκόσι παραγγέλλω, οὐκ ἐγὼ, ἀλλ' ὁ Κύριος, γυναικα ἀπὸ ἀνδρὸς μὴ ^cχωρισθῆναι· | ¹¹(εἶν δὲ καὶ χωρισθῇ, μενέτω ἀγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω) καὶ ἄνδρα γυναικα μὴ ἀφίεναι. ¹²Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος, εἴ τις ἀδελφὸς γυναικα ἔχει ἄπιστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν· ¹³καὶ γυνὴ ἣτις ἔχει ἄνδρα ἄπιστον, καὶ ^dαὐτὸς | συνευ-

^v Rec. συνῖρχσθαι. ^z Alex. ἔλ. ^y Rec. χάρισμα ἔχει. ^x Alex. ὁ... ὁ. ^w Rec. + ἰστιν. ^u Alex. γαμῖν. ^t Alex. χωρῖσθαι. ^s Alex. οὐτος.

WICLIIF — 1380.

same thing, leest satanas tempte you for youre vncontenence;

⁶but I scie this thing as zeuyng leuee, not bi comaunderment, ⁷for I wole, that alle men be as my silf, but eche man hath his propre gifte of god, oon thus : and a nother thus, ⁸but I scie to hem that ben not weddid and to widewis, it is good to hem if thei dwellen so as I, ⁹and if thei conteynen not hem silf be thei wedded, for it is better to be weddid : thanne to be brent,

¹⁰but to hem that ben ioynede in matrimonye I comaunde; not I but the lord : that the wiif departe not fro the housbonde, ¹¹and that if sche departh that sche dwelle vnweddid, or be reconceiled to hir housbonde, and the housbonde forsake not the wiif

¹²but to other I scie : not the lord; if any brother hane an vnfeithful wiif, and sche consentith to dwelle with hym lene he hir not, ¹³and if any woman hath an vnfeithful housbonde, ¹⁴that this consentith to dwelle with hir, leue sche not the housbonde, ¹⁵for the vnfeithful housbonde is halowid, bi the feithful woman : and the vnfeithful woman is halowid bi the feithful housbonde, ellis youre children weren vnclene, but now thei ben holis. ¹⁶that if the vnfeithful departh, departe he; for whi the brothir or sister is not suget to serunge in suche, for god hath clepid us in pees, ¹⁷and where of woost thou woman, if thou schalt make the man saaf : or where of woost thou man if thou schalt make the woman saaf ? ¹⁸but as the lord hath departhid to ech; and as god hath clepid eche man so go he; as I teche in alle chirchis,

¹⁹a man circumcidid is clepid, bryng he not to the prepuce; a man is clepid in prepuce : he he not circumcidid, ²⁰circumcisioun is noust and prepuce is noust, but the kpyng of the comaundementis of god. ²¹Eche man in what clepyng he is clepid, in that dwelle he,

clepid, called. ^wwoost, knowest ^yprepuce, uncircumcision. ^xclepyng, calling.

TYNDALE — 1534.

to the same thyng, lest Satan tempt you for youre incontinence.

⁶This I saye of fauour, not of comaundement. ⁷For I wolde that all men were as I my selfe am : but every man hath his proper gyfte of God, one after this manner, another after that. ⁸I saye vnto the vnmaryed men and wyddowes : it is good for them yf they abyde even as I do. ⁹But and yf they cannot abstayne, let them mary. For it is better to mary then to burne.

¹⁰Unto the maryed comaunde not I, but the Lorde : that the wyfe separate not her selfe from the man. ¹¹Yf she separate her selfe, let her remayne vnmaryed, or be reconciled vnto her husbände agayne. And let not the husbände put away his wyfe from him.

¹²To the remnaunt speake I, and not the lorde. Yf any brother have a wyfe that beleueth not, yf she be content to dwell with him, let him not put her away. ¹³And the woman which hath to her husbände an infidell, yf he consent to dwell with her, let her not put him away. ¹⁴For the vnbeleuyng husbände is sanctified by the wyfe; and the vnbeleuyng wyfe is sanctified by the husbände. Or els were youre chyldren vnclene : but now are they pure. ¹⁵But and yf the vnbeleuyng departe, let him departe. A brother or a sister is not in subiection to soche. God hath called vs in peace. ¹⁶For how knowest thou o woman; whether thou shalt save that man or no? Other how knowest thou o man; whether thou shalt save that woman or no? ¹⁷but even as God hath distributed to every man.

As the lorde hath called every person, so let him walke; and so orden I in all congregacions. ¹⁸Yf any man be called beyng circumcised, let him adde nothinge therto. Yf any be called vn circumcised; let him not be circumcised. ¹⁹Circumcision is nothinge, vn circumcisioun is nothinge; but the kpyng of the comaundementis of god is altogether. ²⁰Let every man abyde in the same state wherin he

CRANMER — 1539.

lest Satan tempte you for youre incontinencie.

⁶Thys I saye of fauoure, and not of comaundement. ⁷For I wolde that all men were as I my selfe am : but every man hath his proper gyfte of God, one after this manner, another after that. ⁸I saye vnto them that be vnmaryed and wyddowes : it is good for them, yf they abyde even as I do. ⁹But and yf they cannot abstayne, let them mary. For it is better to mary, then to burne.

¹⁰Unto the maryed comaunde, not I, but the Lord : Let not the wyfe be separated from the husband. ¹¹If she separate her selfe, let her remayne vnmaryed, or be reconcyed vnto her husbände agayne. And let not the husbände put away his wyfe from him.

¹²To the remnaunt speake I, not the Lord : If any brother hane a wyfe that beleueth not, yf she be content to dwell with him, let hym not put her away. ¹³And the woman whych hath to her husbände an infidell, and consent to dwell wyth her, let her not put hym away. ¹⁴For the vnbeleuyng husbände is sanctified by the wyfe, and the vnbeleuyng wyfe is sanctified by the husbände. Or els were your chyldren vnclene : but now are they holie. ¹⁵But and yf the vnbeleuyng departe, let him departe. A brother or a syster is not in subieccyon to soch. But God hath called vs in peace. ¹⁶For how knowest thou (o woman) whether thou shalt saue thy husbände or no? Other how knowest thou (o man) whether thou shalt saue thy wyfe or no? ¹⁷but euen as God hath distributed to euery man.

As the Lorde hath called euery man, so let hym walke : and so orden I in all congregacions. ¹⁸If any man be called beyng circumcised, let him not adde vn circumcisioun. If any be called vn circumcised, let hym not be circumcised. ¹⁹Circumcisioun is nothyng, and vn circumcisioun is nothyng : but the kpyng of the comaundementis of God.

²⁰Let euery man abyde in the same callinge, wherin he was called.

δοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω αὐτόν. ¹⁴ ἡγίασαι γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί^f, καὶ ἡγίασαι ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ^g ἀνδρί· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτα ἐστί, νῦν δὲ ἁγία ἐστίν. ¹⁵ Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρίζεσθω. οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός. ¹⁶ τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; ¹⁷ εἰ μὴ ἐκάστω ὡς ἐμέρισεν ὁ ^h Κύριος,| ἕκαστον ὡς κέκληκεν ὁ ⁱ Θεός,| οὕτω περιπατεῖτω· ^k καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι. | ¹⁸ Περιτετμημένοι τις ἐκλήθη; μὴ ἐπισπάσθω. ἐν ἀκροβυστία τις ἐκλήθη; μὴ περιτεμένεσθω. ¹⁹ ἡ περιτομὴ οὐδὲν ἐστί, καὶ ἡ ἀκροβυστία οὐδὲν ἐστίν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ. ²⁰ ἕκαστος ἐν τῇ κλήσει ἣ ἐκλήθη, ἐν ταύτῃ μενέτω.

^f Alex. τὸν ἀνδρα.^g Alex. + τῇ πιστῇ.^h Alex. ἀδελφῷ.ⁱ Rec. Θεός.^j Rec. Κύριος.^k Alex. καὶ οὕτως ἐν ταῖς ἐκκλ. πάσαις διατάσσομαι.

GENEVA—1557.

come together agayne, lest Satan tempt you for your incontinencie. ⁶ This I say of fauour, and not of commandement. ⁷ For I wolde wishe that all men were as I my selfe *am*; but euery man hath his proper gyft of God, one after this maner, another after that.

⁸ I say vnto the vnmarrid, and widowes, it is good for them if they abyde euen as I do. ⁹ But and yf they can not abstayne, let them mary: for it is better to mary then to burne. ¹⁰ And vnto the marryed commande not I, but the Lord: let not the wyfe depart from her husband. ¹¹ If she depart, let her remayne vnmarrid, or be reconciled vnto her husband agayne, and let not the husband put away his wyfe from him.

¹² To the remnant speake I, and not the Lord. If any brother haue a wyfe, that beleueth not, yf she be content to dwell with him, let him not put her away. ¹³ And the woman which hath to her husband an infidel, yf he consent to dwell with her, let her not put him away. ¹⁴ For the vnbeleuing husband is sanctified by the wyfe: and the vnbeleuing wyfe is sanctified by the husband, or els were your children vnclene: but now are they holy. ¹⁵ But and yf the vnbeleuing depart, let him depart, a brother or a sister is not in subiection in suche things, but God hath called vs in peace. ¹⁶ For what knowest thou o wyfe, whether thou shalt saue thy husband or no? Other what, knowest thou o man, whether thou shalt saue thy wyfe or no? ¹⁷ Euen as God hath distribute to euery man, as the Lord hath called euery person, so let him walke: and so ordayne I in all Churches.

¹⁸ Is any man called beyng circumcised? let him not gather his *vincircumcision*. is any called *vincircumcised*? let him not be circumcised. ¹⁹ Circumcision is nothing, and *vincircumcision* is nothing, but the keeping of the commandementes of God. ²⁰ Let euery man abyde in the same state

RHEIMS—1582.

lest Satan tempt you for your incontinencie. ⁶ But I say this by indulgence, not by commaundement. ⁷ For I wvould all men to be as my self: but euery one hath a proper gift of God: one so, and an other so.

⁸ But I say to the vnmarrid and to vvidowes: it is good for them if they so abyde euen as I also. ⁹ But if they doe not containe them selues, let them marie. For it is better to marie then to be burnt.

¹⁰ But to them that be ioyned in matrimonie, not I giue commaundement, but our Lord, that the wvife depart not from her husband: ¹¹ and if she depart, to remaine vnmarrid, or to be reconciled to her husband. And let not the husband put away his wvife.

¹² For to the rest, I say, not our Lord. If any brother haue a wvife an infidel, and she consent to drvel with him: let him not put her avway. ¹³ And if any vwoman haue a husband an infidel, and he consent to drvel vwith her: let her not put avway her husband. ¹⁴ For the man an infidel is sanctified by the faithful vwoman: and the vwoman an infidel is sanctified by the faithful husband: otherwise your children should be vnclene: but novv they are holy. ¹⁵ But if the infidel depart, let him depart, for the brother or sister is not subiect to seruitude in such. but in peace hath God called vs. ¹⁶ For how knowest thou woman, if thou shalt saue thy husband? or how knowest thou man, if thou shalt saue the vwoman? ¹⁷ But to euery one as our Lord hath deuised, as God hath called euery one, so let him vvalke, and as in al Churches I teach. ¹⁸ Is any man called being circumcised? let him not procure prepuce. Is any man called in prepuce? let him not be circumcised.

¹⁹ Circumcision is nothing, and prepuce is nothing: but the obseruation of the commaundements of God. ²⁰ Euery one in the vocation that he vvas called, in it

AUTHORISED—1611.

tempt you not for your incontinencie. ⁶ But I speake this by permission, and not of commandement. ⁷ For I would that all men were euen as I my selfe; but euery man hath his proper gift of God, one after this maner, and another after that. ⁸ I say therefore to the vnmarrid and widowes, It is good for them if they abyde euen as I. ⁹ But if they cannot containe, let them marrie: for it is better to marrie then to burne. ¹⁰ And vnto the married, I command, yet not I, but the Lord, Let not the wyfe depart from her husband: ¹¹ But and if she depart, let her remayne vnmarrid, or be reconciled to her husband; and let not the husband put away his wyfe. ¹² But to the rest speake I, not the Lord, If any brother hath a wyfe that beleueth not, and shee bee pleased to dwell with him, let him not put her away.

¹³ And the woman which hath an husband that beleueth not, and if hee be pleased to dwell with her, let her not leaue him. ¹⁴ For the vnbeleueing husband is sanctified by the wyfe, and the vnbeleueing wyfe is sanctified by the husband; else were your children vnclene, but now are they holy. ¹⁵ But if the vnbeleueing depart, let him depart. A brother or a sister is not vnder bondage in such cases: but God hath called vs to peace. ¹⁶ For what knowest thou, O wyfe, whether thou shalt saue thy husband? or how knowest thou, O man, whether thou shalt saue thy wyfe? ¹⁷ But as God hath distributed to euery man, as the Lord hath called euery one, so let him walke, and so ordeine I in all Churches. ¹⁸ Is any man called being circumcised? let him not become *vincircumcised*: Is any called in *vincircumcision*? let him not be circumcised.

¹⁹ Circumcision is nothing, and *vincircumcision* is nothing, but the keeping of the Commandementes of God. ²⁰ Let euery man abyde in the same calling wherein he

²¹ Δοῦλος ἐκλήθης; μὴ σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι. ²² ὁ γὰρ ἐν Κυρίῳ κληθεὶς δοῦλος, ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς, δοῦλός ἐστι Χριστοῦ. ²³ τιμῆς ἡγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. ²⁴ ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ Θεοῦ. ²⁵ Περὶ δὲ τῶν παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώμην δὲ δίδωμι ὡς ἡλημένος ὑπὸ Κυρίου πιστὸς εἶναι. ²⁶ νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστώσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. ²⁷ δέδεσαι γυναικί; μὴ ζῆτει λύσιν. λέλυσαι ἀπὸ γυναικός; μὴ ζῆτει γυναῖκα. ²⁸ εἰ δὲ καὶ ἡ γήμηξ, οὐχ ἡμαρτες· καὶ εἰ γήμηξ ἢ παρθένος, οὐχ ἡμαρτε· θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ

¹ Alex. = καί.² Rec. + τῷ.³ Alex. s. γαμήμης s. λάβης γυναῖκα.⁴ Rec. + ὅτι.⁵ Rec. τὸ λοιπὸν ἵσται; Alex. s. ἵσται τὸ λοιπὸν.

s. ἵσται τὸ λοιπὸν.

⁶ Alex. s. τὸν κόσμον s. τὸν κ. τοῦτον.⁷ Alex. ἀρίστη.

WICLIF—1380.

²¹ thou seruaunte art clepid; be it no charge to thee but if thou maist be fre: the rather vse thou. ²² he that is a seruaunt, and is clepid in the lord: is a fre man of the lord; also he that is a fre man and is clepid, is the seruaunt of crist. ²³ with priis ze ben bougte, nyle ze be made seruauntis of men.

²⁴ therfor eche man in what thing he is clepid a brother: dwelle ze in this anentis god; ²⁵ but of vyrgyns I haue no comauendment of god; but I zeue counceil, as he that hath merci of the lord: that I be trewe, ²⁶ therfor I gesse that this thing is good, for the present nede; for it is good to a man to be so; ²⁷ thou art bounden to a wiif, nyle thou seke vnbynding; thou art vnbounden from a wiif, nyle thou seke a wiif. ²⁸ but if thou hast takun a wiif, thou hast not synned, and if a maiden is weddid: she synned not netheles suche schuln haue tribulacioun of fleisch; but I spare you.

²⁹ therfor, brithren I seie this thing: the tyme is schorte/ another is this, that thei that han wyues: ben as thou; thei hadden noon, ³⁰ ⁊ thei that wepten as thei that wepten not; and thei that ioien as thei ioien not; and thei that bren, as thei hadden not. ³¹ and thei that vsen this world as thei that vsen not; for whi the figure of this world passith.

³² but I wole that ze be without bisynes; for he that is with out wiif: is bisie what thingis ben of the lord, how he schal plesse god; ³³ but he that is with a wiif is bisie what thingis ben of the world how he schal plesse the wiif, ³⁴ and he is departid; and a woman vnweddid ⁊ maiden; thenkith what thingis ben of the lord; that sche be holi in bodi and spirit; but sche that is weddid thenkith what thingis ben of the world: how sche schal plesse the housbonde. ³⁵ And I seie these thingis to

TYNDALE—1534.

was called. ²¹ Arte thou called a seruaunt? care not for it. Neverthelesse yf thou mayst be fre, vse it rather. ²² For he that is called in the lorde beyng a seruaunt, is the lordes freman. Lykwyse he that is called beyng fre, is Christes seruaunt. ²³ Ye are dearly bought; be not ye the seruautes of men. ²⁴ Brethren let every man wherin he is called, therein abyde with God.

²⁵ As concernynge virgins, I have no comauendment of the lorde: yet geve I counsell, as one that hath obtayned mercy of the lorde to be faythfull. ²⁶ I suppose that it is good for the present necessite. For it is good for a man so to be. ²⁷ Arte thou bounde vnto a wyfe? seke not to be losed. Arte thou lowsed from a wyfe? seke not a wyfe. ²⁸ But and yf thou take a wyfe thou synnest not. Lykwyshe if a virgin mary, she synneth not. Neverthelesse soche shall have trouble in their flesshe: but I faver you.

²⁹ This saye I brethren the tyme is shorte. It remayneth that they which have wyues: be as though they had none; ³⁰ and they that wepe be as though they wept not; and they that reioyce, be as though they reioysed not; and they that bye be as though they possessed not; ³¹ and they that vse this worlde, be as though they used it not. For the fasson of this worlde goeth awaye.

³² I wolde have you without care; the single man careth for the thinges of the lorde; how he maye plesse the lorde. ³³ But he that hath married careth for the thinges of the worlde howe he maye plesse his wyfe. ³⁴ There is difference bitwene a virgin and a wyfe. The single woman careth for the thinges of the lorde; that she maye be pure both in body and also in sprete. But she that is married careth for the thinges of the worlde; how she maye plesse her husband. ³⁵ This speake I for your profitt; not to tangle you in a

CRANMER—1539.

²¹ Art thou called a seruaunt? care not for it. Neuerthelesse yf thou mayst be fre, vse it rather. ²² For he that is called in the Lorde, beyng a seruaunt, is the Lordes freman. Lykewyse he that is called beyng fre, is Christes seruaunt. ²³ Ye are dearly bought, be not ye the seruautes of men. ²⁴ Brethren, let euery man wherin he is called, therein abyde wyth God. ²⁵ As concernynge virgins, I haue no comauendment of the Lorde: yet geue I counsell, as one that hath obtayned mercy of the Lorde, to be faythfull. ²⁶ I suppose therefore that it is good for the present necessite. For it is good for a man so to be. ²⁷ Art thou bounde vnto a wyfe? seke not to be losed. Art thou loosed from a wyfe? seke not a wyfe. ²⁸ But and yf thou mary a wyfe, thou hast not synned. Lykwyshe, yf a virgin mary, she hath not synned. Neuerthelesse soch shall haue trouble in their flesshe: but I fauoure you.

²⁹ This saye I brethren, the tyme is shorte. It remayneth, that they which haue wyues, be as though they had none; ³⁰ and they that wepe, be as though they wept not; and they that reioyce, be as though they reioysed not; and they that bye, be as though they possessed not; ³¹ and they that vse this worlde, be as though they used it not. For the fasson of this world goeth awaye. ³² I wolde haue you without care. He that is vnmarrid, careth for the thynges that belong to the Lord, how he maye plesse the Lord. ³³ But he that hath married a wyfe careth for the thynges that are of the worlde, how he maye plesse his wyfe.

³⁴ There is difference betwene a virgin and a wyfe. The single woman careth for the thynges that are of the Lorde, that she maye be holi both in bodye and also in sprete. Agayne: she that is married, careth for the thynges that pertaine to the worlde, how she maye plesse her husband. ³⁵ Thus speake I for your profitt, not to tangle

εἰποί, called nyle, not anentis, nrth. zeue, gire.

τοιοῦτοι· ἐγὼ δὲ ὑμῶν φείδομαι. ²⁹ Τούτο δέ φημι, ἀδελφοί, ὁ ὅ καιρὸς συνεσταλμένος ἔστιν· τὸ λοιπόν | ἵνα καὶ οἱ ἔχοντες γυναῖκας, ὡς μὴ ἔχοντες ὦσι· ³⁰ καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες· ³¹ καὶ οἱ χρώμενοι τούτῳ τῷ κόσμῳ, | ὡς μὴ καταχρώμενοι· παρ-
 ἄγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. ³² Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς ἰ ἀρέσει | τῷ Κυρίῳ· ³³ ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῇ γυναίκῃ, ³⁴ μεμέρισται. Καὶ ἡ γυνὴ καὶ ἡ παρθένος· ἡ ἄγαμος μεριμνᾷ | τὰ τοῦ Κυρίου, ἵνα ἡ ἁγία καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί. ³⁵ τοῦτο δὲ πρὸς τὸ ὑμῶν

¹ Rec. τῇ γυναίκῃ. Μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος. ὁ ἄγαμος μεριμνᾷ. Const. τῇ γυναίκῃ, μεμέρισται. Καὶ ἡ γυνὴ καὶ ἡ παρθένος ὁ ἄγαμος μεριμνᾷ. Alex. s. τῇ γυναίκῃ. καὶ μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένος ὁ ἄγαμος μεριμνᾷ. s. τῇ γυναίκῃ. Μεμέρισται καὶ ἡ γυνὴ καὶ ἡ π. ἡ ἁγ. μρ.

GENEVA — 1557.

wherin he was called. ²¹ Art thou called to be a seruant? care not for it: but if yet thou maist be fre, vse it rather. ²² For he that is called in the Lord being a seruant, is the Lordes freman: lykewyse he that is called being fre, is Christes seruant. ²³ Ye are boght with a price, be not mens seruantes.

²⁴ Brethren let euery man, wherin he was called, therein abyde with God. ²⁵ As concerning virgins, I haue no com-mandement of the Lord: but I grue vnto you myne aduise, as one that hath obtained mercie of the Lord to be beleued. ²⁶ I suppose then this to be good for the present necessitie. I meane that it is good for a man so to be. ²⁷ Art thou bonde vnto a wyfe? seke not to be loused. Art thou loused from a wyfe? seke not to be loused. ²⁸ But and yf thou takest a wyfe, thou synnest not: lykewyse yf a virgin mary, she synneth not: neuerthelesse, suche shal haue trouble in their fleshe: but I fauer you. ²⁹ And this I say brethren, because the tyme is short hereafter, that bothe they which haue wiues, be as though they had none: ³⁰ And they that wepe, as though they wept not: and they that reioyce, as though they reioycied not: and they that bye, as though they possessed not: ³¹ And they that vse this worlde, as though they vsed it not. for the fashion of this world goeth away.

³² And I wolde haue you without care. The syngle man careth for the thynges of the Lord, how he may please the Lord. ³³ But he that hath married, careth for the thynges of the world, how he may please his wyfe. ³⁴ There is difference betweene a virgin and a wyfe. the single woman careth for the thynges of the Lord, that she may be holy, both in body and also in sprite: but she that is married, careth for the thynges of the world, how she may please her housband. ³⁵ And this I speake, to declare what is profitable for

RHEIMS — 1582.

let him abide. ²¹ Vvast thou called being a bondman? care not for it: but and if thou canst be made free, vse it rather. ²² For he that in our Lord is called, being a bondman, is the franchised of our Lord. likewise he that is called, being free, is the bondman of Christ. ²³ You vvere boght vvith price, be not made the bond-men of men. ²⁴ Euery brother vvherein he vvas called, in that let him abide be-fore God.

²⁵ And as concerning virgins, a com-mandement of our Lord I haue not: but counsel I giue, as hauing obtained mercie of our Lord to be faithfull. ²⁶ I thinke therefore that this is good for the present necessitie, because it is good for a man so to be. ²⁷ Art thou tied to a vvife? seke not to be loosed. Art thou loose from a vvife? seke not a vvife. ²⁸ But if thou take a vvife, thou hast not sinned. And if a virgin marie, she hath not sinned, neuerthelesse tribulation of the flesh shal such haue. but I spare you. ²⁹ This therefore I say brethren, the time is short, it remaineth, that they also which haue vvives, be as though they had not: ³⁰ And they that vveepe, as though they vvept not: and they that reioyce, as though they reioycied not: and they that bye, as though they possessed not: ³¹ And they that vse this vvorld, as though they vsed it not. for the figure of this vvorld passeth away. ³² But I vvould haue you to be vvithout carefulness. He that is without a vvife, is careful for the thyngs that pertain to our Lord, how he may please God. ³³ But he that is vvith a vvife, is careful for the thyngs that pertain to the vvorld, how he may please his vvife: and he is deuided. ³⁴ And the vvoman vvmaried and the virgin, thinketh on the thyngs that pertain to our Lord: that she may be holy both in body and in spirit. But she that is married, thinketh on the thyngs that pertain to the vvorld, how she may please her husband. ³⁵ And this I speake to your profit: not to cast a snare vpon

AUTHORISED — 1611.

was called. ²¹ Art thou called being a seruant? care not for it: but if thou mayest be made free, vse it rather. ²² For he that is called in the Lord, being a seruant, is the Lords a free man: likewise also he that is called being free, is Christes seruant. ²³ Ye are boght with a price, be not ye the seruants of men. ²⁴ Brethren, let euery man wherein he is called, therein abide with God. ²⁵ Now concerning virgins, I haue no com-mandement of the Lord: yet I giue my iudgement as one that hath obtained mercie of the Lord to be faithfull.

²⁶ I suppose therefore that this is good for the present distresse, I say, that it is good for a man so to be. ²⁷ Art thou bound vnto a wife? seke not to be loosed. Art thou loosed from a wife? seke not a wife. ²⁸ But and if thou marry, thou hast not sinned, and if a vir-gine marry, shee hath not sinned: neuer-thelesse, such shall haue trouble in the flesh: but I spare you. ²⁹ But this I say, brethren, the time is short. It remaineth, that both they that haue wiues, be as though they had none: ³⁰ And they that weepe, as though they wept not: and they that reioyce, as though they reioycied not: and they that buy, as though they possessed not: ³¹ And they that vse this world, as not abusing it: for the fashion of this world passeth away. ³² But I would haue you without carefulness. He that is vnmarried, careth for the thyngs that belongeth to the Lord, how he may please the Lord: ³³ But he that is married, careth for the thyngs that are of the world, how he may please his wife.

³⁴ There is difference also betweene a wife and a virgin: the vnmarried woman careth for the thyngs of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the thyngs of the world, how shee may please her husband. ³⁵ And this I speake for your owne profite, not that I may

a Gr. made free.

b Gr. neces-sitie.

αὐτῶν ὁ συμφέρον| λέγω· οὐκ ἵνα βρόχον ὑμῖν ἐπιβάλλω, ἀλλὰ πρὸς τὸ εὐσχημον
καὶ ὁ εὐπάρεδρον| τῷ Κυρίῳ ἀπερισπάστως. ³⁶ Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρ-
θένον αὐτοῦ νομίζει, ἐὰν ᾗ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιεῖτω,
οὐχ ἁμαρτάνει· γαμεῖτωσαν. ³⁷ ὃς δὲ ἔστηκεν ὁ ἑδραῖος ἐν τῇ καρδίᾳ, | μὴ ἔχων
ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ
καρδίᾳ αὐτοῦ, ³⁸ τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ. | ³⁹ ὥστε καὶ ὁ
ἑκαγαμίζων| καλῶς ποιεῖ· ὁ καὶ ὁ μὴ ἑκαγαμίζων, | κρείσσον ἐποιεῖ. ³⁹ Γυνὴ δέδεται
ὡς ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, | ἐλευθέρα ἐστὶν
ὡς θέλει γαμηθῆναι, μόνον ἐν Κυρίῳ. ⁴⁰ μακαριωτέρα δὲ ἐστὶν ἐὰν οὕτω μένῃ, κατὰ
τὴν ἐμὴν γνώμην· δοκῶ δὲ | κατὰ Πνεῦμα Θεοῦ ἔχειν.

¹ Alex. συμφέρον. ² Rec. εὐπάρεδρον. ³ Alex. (ἐν τῇ καρδίᾳ αὐτοῦ) ἑδραῖος. ⁴ Alex. = τοῦ.

⁵ Alex. + s. τὴν ἑαυτοῦ παρθέnon. s. τὴν παρθέnon ἑαυτοῦ. ⁶ Rec. ὁ εἶ. ⁷ Rec. ἐκαγαμίζων. ⁸ Alex. ποιῇσι. ⁹ Alex. γαμίζων.

¹⁰ Rec. + νόμῳ.

WICLIF—1380.

zoure profit, not that I east to you a snare
but to that that is honest, and that seuth
esyneswe with out letting to make preiers
to the lord;

³⁶ and if any man gessith hym self to be
seen foule on his virgyn, that seche be ful
woxun, and so it bihoueth to be doon; do
seche that that seche wole, seche synneth
not: if seche be weddid, ³⁷ for he that or-
deyned stabi in his herte, not hauynge
nede, but hauynge power of his wille, &
hath demed in his herte this thing to kepe
his virgyn doith wel, ³⁸ therfor he that
ioyneth his virgyn in matrymonye doith
wel, and he that ioyneth not doith bettre;
³⁹ the woman is bounden to the lawe:
as long tyme as hir housbonde lyueth, and
if hir housbonde is deed: seche is deluyered
from the lawe of the housbonde, he seche
weddid to whom seche wole, onli in
the lord; ⁴⁰ but seche schal be more blessid,
if seche dwelith thus aftir my counceil, and
I wene that I haue the spirit of god.

8. BUT of these thingis that ben sa-
crified to idolis we witen for alle we hau
kunnyng; but kunnyng biowith, charite
edifith; ² but if any man gessith that he
can any thing; he hath not yet knowe hou
it bihoueth hym to kunne; ³ and if any man
loueth god: this is knowun of him;

⁴ but of metis that ben offrid to idols,
we witen that an idol is no thing in the
world, and that there is noon god but
⁵ oon; for thou; ther ben summe that ben
seide goddis, ether in heuene ether in
erthe, as there ben many goddis and many
lordis, ⁶ netheles to us is o god; the fadir
of whom ben alle thingis; and we in hym,
and o lord ihesus crist bi whom ben alle
thingis and we bi him.

⁷ but not in alle men is kunnyng; for
summen with conscience of idol; til now
eten as thing offrid to idols; and her con-
science is defouli; ⁸ for it is sike; mete

lettinge, hindrance, woxun, waxen, demed, judged,
wene, think, witen, knowe, kunnyng, knowledge,
biowith, puffeth up. kan, or, kunne, knowe, o, one.

TYNDAL—1534.

snare: but that which is honest and
comly vnto you; and that ye maye quietly
cleave vnto the lorde with out separacion.

³⁶ If eny man thinke that it is vncemly
for his virgyn if she passe the tyme of
marriage; and if so nede requyre; let him
do what he listeth; he synneth not: let
them be coupled in mariage. ³⁷ Never-
theless, he that purposeth surely in his
herte; hauynge none nede: but hath power
ouer his awne will: and hath so decreed
in his herte that he will kepe his virgyn;
doth well. ³⁸ So then he that ioyneth his
virgyn in maryage doth well. But he that
ioyneth not his virgyn in mariage doth
better. ³⁹ The wyfe is bounde to the lawe
as longe as her husband lyueth. If her
husband slepe; she is at liberte to mary
with whom she wyll; only in the lorde.
⁴⁰ But she is happier yf she so abyde;
in my iudgment. And I thinke verely that
I haue the sprete of God.

8. TO speake of thinges dedicate vnto
ydols, we are sure that we all haue know-
ledge. knowledge maketh a man swell:
but loue edifieth. ² If eny man thinke
that he knoweth any thing, he knoweth
nothyng yet as he ought to knowe. ³ But
yf eny man loue god; the same is knowen
of him.

⁴ To speake of meate dedicat vnto ydols;
we are sure that ther is none ydoll in the
worlde and that ther is none other god
but one. ⁵ And though ther be that are
called goddes; whether in heuen other in
erth (as ther be goddes many and lordes
many) ⁶ yet vnto vs is there but one god;
which is the fater of whom are all
thinges; and we in him: and one lorde
Iesus Christ by whom are all thinges; and
we by him.

⁷ But every man hath not knowledge.
For some suppose that ther is an ydoll;
vntill this houre; and eate as of a thinge
offred vnto the ydole; and so their con-
science beyng yet weaker, are defyled.
⁸ Meate maketh vs not acceptable to god.

CRANMER—1539.

you in a snare; but that ye maye folowe
it which is honest and comly, and that ye
maye cleave vnto the Lorde without sepa-
racyon.

³⁶ If eny man thinke that it is vncemly
for his virgyn, yf she passe the tyme of
maryage, and yf so nede requyre, let hym
do what he lysteth, he synneth not: let
them be coupled in mariage. ³⁷ Neuer-
theless, he that purposeth surely in his
herte, hauynge no nede: but hath power
ouer his awne will: and hath so decreed
in his hert, that he will kepe his virgyn,
doth well. ³⁸ So then, he that ioyneth his
virgyn in mariage doth well. But he that
ioyneth not his virgyn in mariage, doth
better. ³⁹ The wyfe is bounde to the
mariage, as longe as her husband lyueth.
If her husband dye, she is at liberte to
mary with whom she wyll, only in the
Lorde. ⁴⁰ But she is happier, yf she so
abyde, aftir my iudgement. And I thinke
verely, that I haue the sprete of God.

8. AS touchyng thinges offred vnto
ymages, we are sure that we all haue know-
ledge. Knowledge maketh a man swell:
but loue edifieth. ² If eny man thinke
that he knoweth any thing, he knoweth
nothyng yet as he ought to knowe. ³ But
yf eny man loue God, the same is knowen
of hym.

⁴ As concerning the eatyng of those
thynges that are offred vnto ydols, we
are sure, that the ymage is nothing in
the worlde and that ther is none other
God, but one. ⁵ And though ther be that
are called Goddes, whether in heauen
other in erth (as ther be Goddes many,
and Lordes many) ⁶ yet vnto vs is there
but one God, which is the fater, of whom
are all thinges, and we for him. and one
Lord Iesus Christ, by whom are all
thinges, and we by him. ⁷ But every man
hath not knowledge. Some haue con-
science because of the ymage, vntill this
houre, eate as a thinge offred vnto ymages;
and so their conscience beinge weake
is defiled. ⁸ But mente maketh vs not

VIII. Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν, (ὅτι πάντες γινώσκουσιν ἔχομεν. ἡ γνώσις φυσιολογία, ἡ δὲ ἀγάπη οἰκοδομεῖ. ² εἰ δὲ τις δοκεῖ εἰδέναι τι, οὐδέπω οὐδὲν ³ ἔγνωκε καθὼς δεῖ γινώσκειν. ⁴ εἰ δὲ τις ἀγαπᾷ τὸν Θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ.) ⁵ περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἰδωλὸν ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς ἕτερος ἐστὶν μὴ εἷς. ⁶ καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς· ὥσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι πολλοί· ⁷ ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. ⁸ Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνώσις· τινὲς δὲ τῇ συνειδήσει τοῦ εἰδωλοῦ ἕως ἄρτι ὥς εἰδωλοθύτου ἐσθίουσι, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὕσα μολύνεται. ⁹ Βρῶμα δὲ ἡμᾶς οὐκ ἐστὶν παρίστησι τῷ

* Alex. + καί.

² Alex. = αὐρίγι.

³ Alex. γάρ.

⁴ Alex. = τί.

⁵ Alex. ἔγνωσται.

⁶ Alex. οἶπω.

⁷ Alex. = οὐδὲν.

⁸ Alex. ἔγνω.

⁹ Alex. = ἔγνω.

¹⁰ Rec. + τῆς.

¹¹ Alex. συνήθει.

¹² Alex. ἕως ἄρτι τοῦ εἰδωλοῦ.

¹³ Alex. παρίστησι.

GENEVA — 1557.

RHEIMS — 1582.

AUTHORISED — 1611.

you. not to tangle you in a snare: but that ye follow that, which is honest and comely, and that ye may quietly cleave unto the Lord without separation.

³⁶ If any man thinke that it is vncomly for his virgin yf she passe the flowre of her age, and if so nedee requireth, let hym do what he lysteth, he synneth not: let them be coupled in mariage. ³⁷ Neuerthelesse he that purposeth surly in his heart, hauing no node, but hath power ouer his owne wyl: and hath so decreed in his heart, that he wil kepe his virgin, doth wel. ³⁸ So then he that ioyneth his virgin in mariage, doth wel: but he that ioyneth not his virgin in mariage, doth better. ³⁹ The wyfe is bounde by the lawe, as longe as her husband lyueth: but if her husband slepe, she is at libertie to mary wyth whom she wyl, only in the Lord. ⁴⁰ But she is happier yf she so abide, in my iudgement, and I thinke also that I haue the Sprite of God.

8. AS touching things sacrificed vnto idols, we knowe that we all haue knowledge. knowledge maketh a man swel, but loue edifieth. ² If any man seme to him selfe that he knoweth any thing, he knoweth nothing yet as he ought to know. ³ But yf any man loue God, the same is taught of him. ⁴ To speake therefore of meat sacrificed vnto idols, we knowe that an idol is nothing in the world, and that there is none other God but one. ⁵ And thogh ther be that are called goddes, whether in heauen, other in earth, (as there be many goddes, and many Lordes) ⁶ Yet vnto vs there is but one God, which is the Father, of whom are all thynges, and we in him: and one Lord Iesus Christ by whom are all thynges, and we by him.

⁷ But euery man hath not that knowledge. for some hauing conscience because of the idol vntil this houre, eat as a thing offered vnto the idolles, and so their conscience byngne yet weake, is defyled. ⁸ But meat maketh vs not acceptable to

you, but to that vvich is honest, and that may giue you pover vvithout impediment to attend vpon our Lord.

³⁶ But if any man thinke that he seemeth dishonoured vpon his virgin, for that she is past age, and if it must so be, let him doe that he vvil. He sinneth not if she marie. ³⁷ For he that hath determined in his hart being settled, not hauing necessitie, but hauing pover of his owne vvil, and hath iudged this in his hart, to keepe his virgin, doeth vvell. ³⁸ Therefore both he that ioyneth his virgin in matrimonie, doeth vvell: and he that ioyneth not, doeth better.

³⁹ A vvoman is bound to the law so long time as her husband liueth: but if her husband slepe, she is at libertie: let her marie to vvhom she vvil: only in our Lord. ⁴⁰ But more blessed shal she be, if she so remaine, according to my counsel, and I thinke that I also haue the Sprite of God.

8. AND concerning those things that are sacrificed to Idols, we knowv that vve al haue knowledge. Knowledge puffeth vp: but charitie edifieth. ² And if any man thinke that he knoweth something, he hath not yet knowen, as he ought to knowv. ³ But if any man loue God, the same is knowen of him. ⁴ But as for the meates that are immolated to Idols, vve knowv that an Idol is nothing in the vvorld, and that there is no God, but one. ⁵ For although there be that are called gods, either in heauen, or in earth (for there are many gods, and many lordes) ⁶ yet to vs there is one God, the Father, of vvhom al thyngs, and vve vnto him: and one Lord, Iesvs Christ, by vvhom al thyngs, and vve by him.

⁷ But there is not knowledge in al. For some vntil this present vvith a conscience of the Idol, eate as a thing sacrificed to Idols: and their conscience being vvake, is polluted. ⁸ But meate doth not

cast a snare vpon you, but for that which is comely, and that you may attend vpon the Lord without distraction. ³⁶ But if any man thinke that he behaueth himselfe vncomely toward his virgin, if she passe the flowre of her age, and neede so require, let him doe what hee will, hee sinneth not: let them marrie.

³⁷ Neuerthelesse, hee that standeth stedfast in his heart, hauing no necessitie, but hath power ouer his owne wil, and hath so decreed in his heart that hee will keepe his virgin, doeth well. ³⁸ So then he that giueth her in mariage doeth well: but he that giueth her not in mariage, doth better. ³⁹ The wife is bound by the Lawe as long as her husband liueth: but if her husband bee dead, shee is at libertie to bee married to whom shee wil, only in the Lord. ⁴⁰ But shee is happier if shee so abide, after my iudgement: and I thinke also that I haue the Sprite of God.

8. NOWas touching things offered vnto idolles, wee know that wee all haue knowledge. Knowledge puffeth vp: but Charitie edifieth. ² And if any man thinke that hee knoweth any thing, hee knoweth nothing yet as hee ought to know. ³ But if any man loue God, the same is knowen of him. ⁴ As concerning therefore the eating of those things that are offered in sacrifice vnto idolles, wee know that an idol is nothing in the world, and that there is none other God but one.

⁵ For though there bee that are called gods, whether in heauen or in earth (as there be gods many, and lords many:) ⁶ But to vs there is but one God, the Father, of whom are all things, and we ⁷ in him, and one Lord Iesus Christ, by whom are all things, and we by him. ⁸ Whomebeit there is not in euery man that knowledge: for some with conscience of the idle vnto this houre, eate it as a thing offered vnto an idolle, and their conscience being weake, is defiled. ⁹ But meate commendeth vs not to God: for

Θεῷ· οὐτε * γὰρ| ἐὰν φάγωμεν, περισσεύομεν· οὐτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα
 9 Βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἁσθενούσιν.|
 10 ἐὰν γὰρ τις ἴδῃ * σε,| τὸν ἔχοντα γνῶσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ
 συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθута ἐσθίειν,
 11 * καὶ ἀπολείται| ὁ ἀσθενῶν ὡς ἀδελφὸς| * ἐπὶ| τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέ-
 θανεν; 12 οὕτω δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς, καὶ τύπτοντες αὐτῶν τὴν συνεί-
 δησιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε. 13 διόπερ εἰ βρῶμα σκανδαλίζει τὸν
 ἀδελφόν * μου,| οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου
 σκανδαλίσω.

IX. * Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος;| οὐχὶ Ἰησοῦν Χριστὸν τὸν Κύ-
 ριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ; * εἰ ἄλλοις οὐκ εἰμὶ

* Alex. = γὰρ. * Alex. ἀσθενῶν. * Alex. = σε. * Alex. καὶ ἀπόλλυται. * Alex. (ᾧ) ἀδελφός post. γνώσει. * Alex. iv.
 * Alex. = μου. * Rec. Οὐκ εἰμι ἀπόστολος; οὐκ εἰμι ἐλεύθερος. * Alex. μὴ ἰσχυρίζομαι. * Alex. τὸν καρτὸν.

WICLIF—1380.

comendith us not to god; For nether we
 schulu faile, if we eten not; nether if we
 eten : we schulu haue plente

9 but se 3e leest parauntere, this 3oure
 leue: be made hurtynge to sike men/
 10 for if any man schal se hym that hath
 kunnyng etynge in a place where idols
 ben worshipid : where his conscience
 sithen it is sike schal not be edified to ete
 thingis offrid to idols? 11 and the sike
 brother for whom crist died, schal perische
 in the kunnyng; 12 for thus 3e synnyng
 agens britheren, & smytynge her sike con-
 science, synnen agens crist, 13 wherfor if
 mete sclaudrith my brother I schal neuer
 ete fleisch, leest I sclaudre my brother.

9. WHERE I am not free, am I not
 apostle? where I sai not crist ihesus our
 lord? where 3e ben not my werke in the
 lord; 2 and thou3 to other I am not apos-
 tle; but netheles to 3ou I am; for 3e ben
 the litil signe of myn apostil heed in the
 lord; 3 my defence to hem that axen me :
 that is 4 where we han not power to ete
 and drinke? 5 where we han not power
 to lede aboute a womman a suster : as also
 other apostis and britheren of the lord,
 and cefas? 6 or I aloone, and barnabas
 han not power to worche thes thingis? 7
 who traueilid any tyme with his owne
 wargis/ who plauntith a vyneyarde : and
 etith not of his fruyt/ who kepith a flock,
 and etith not of the mylke of the flock?

8 whether afir man I seie thes thingis/
 whether also the lawe seith not thes
 thingis? 9 for it is writen in the lawe of
 moises/ thou schalt not bynde the mouth
 of the oxe that threshith whether of oxen
 is charge to god? 10 whether for us he
 seith thes thingis? for whi thou ben
 writun for us/ for he that cerith owith to
 ere in hope, and he that threshith :
 threshith in hope to take fruyt. 11 if we

kunynge, knowedge. sithen, since. where, whethere.
 cecith, plougheth. ere, plough.

TYNDAL—1534.

Nether yf we eate, are we the better. Ne-
 ther yf we eate not, are we the worse.

9 But take hede that youre libertie cause
 not the weake to faule. 10 For yf some
 man se the which hast knowledge, sit at
 meate in the ydoles temple, shall not the
 conscience of hym which is weake, be
 boldened to eate those thinges which are
 offered vnto the ydole? 11 And so thorow
 thy knowledge shall the weake brother
 perisse for whom christ dyed. 12 When
 ye synne so agaynst the brethlen and
 wounde their weake consciences ye synne
 agaynst Christ. 13 Wherefore yf meate hurt
 my brother, I will eate no fleshe whilst
 the worlde stonde, because I will not
 hurte my brother.

9. AM I not an Apostle? am I not
 fre? have I not sene Iesus Christ our
 lord? Are not ye my worke in the lord.
 2 Yf I be not an Apostle vnto other, yet
 am I vnto you. For the seale of myne
 Apostheshippe are ye in the lord. 3 Myne
 answer to them that axe me, is this.
 4 Have we not power to eate and to
 drynke? 5 Ether have we not power to
 leade about a sister to wyfe as wel as
 other Apostles; and as the brethlen of the
 lord; and Cephas? 6 Ether only I and
 Barnabas have not power this to do?
 7 who goeth a warfare any tyme at his
 awne cost? who planteth a vyneyarde and
 cateth not of the frute? Who fedeth a
 flocke and cateth not of the mylke?

8 Saye I these thinges after the maner
 of men? Or sayth not the lawe the same
 also? 9 For it ys writen in the lawe of
 Moses. Thou shalt not mossell the mouth
 of the oxe that treadeth out the corne.
 Doth God take thought for oxen? 10 Ether
 sayth he it not all to godder for our sakes?
 For our sakes no doute this is writen :
 that he which careth, shuld care in hope;
 and that he which throsseth in hope/
 shuld be partaker of his hope. 11 Yf we

CRANMER—1539.

acceptable to God. Nether yf we eate, are
 we the better. Nether yf we eate not, are
 we the worse.

9 But take hede, lest by any meanes thys
 libertie of yours be an occasyon of fall-
 ing to them that are weake. 10 For yf
 some man se the which hast knowledge,
 syt and eate of meate offred vnto ymagis,
 shall not the conscience of hym which is
 weake, be boldened to eate those thynges,
 which are offered to ymagis. 11 And so
 thorow thy knowledge shall the weake
 brother perysshe, for whom Christ dyed.
 12 When ye synne so agaynst the bre-
 thren, and wounde their weake conscience,
 ye synne agaynst Christ. 13 Wherefore yf
 meate hurt my brother, I wyll neuer eate
 fleshe, lest I shulde offende my brother.

9. AM I not an Apostle? am I not fre?
 haue I not sene Iesus Christ oure Lorde?
 Are ye not my worke in the Lorde? 2 If I
 be not an Apostle vnto other, yet am I
 vnto you. For the seale of myne Apostle-
 shyppe are ye in the Lorde. 3 Myne answer
 to them that aske me, is this. 4 Haue we
 not power to eate and to dryncke? 5 Haue
 we not power to leade about a sister to wyfe,
 as well as other Apostles, and as the bre-
 thren of the Lorde, and Cephas? 6 Ether
 only I and Barnabas haue not power this
 to do? 7 Who goeth a warfare any tyme at
 his awne cost? who planteth a vyneyarde,
 and cateth not of the frute therof? Or
 who fedeth a flocke and cateth not of the
 mylke of the flocke?

8 Saye I thes thynges after the maner
 of men? Sayth not the lawe the same
 also? 9 For it is writen in the lawe of
 Moses. Thou shalt not mossell the mouth
 of the oxe that treadeth out the corne.
 Doth God take thought for oxen? 10 Sayth
 he it not altogether for oure sakes? For
 oure sakes no doute this is writen : that
 he which careth, shuld care in hope, and
 that he which throsseth in hope, shulde
 be partaker of his hope. 11 If we sowe

ἀπόστολος, ἀλλά γε ὑμῖν εἰμί· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστέ ἐν Κυρίῳ. ³ Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστί· ⁴ Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; ⁵ μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς; ⁶ ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν ^a τοῦ μὴ ἐργάζεσθαι; | ⁷ Τίς στρατεύεται ἰδίοις ὄφωνις ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ ^b ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ⁸ ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; ⁹ μὴ κατὰ ἄνθρωπον ταῦτα ^c λαλῶ; | ^f ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; | ⁹ ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται, | “Οὐ ^h φιμώσεις | βοῦν ἀλοῶντα.” μὴ ⁱ τῶν βοῶν μέλει τῷ Θεῷ; ¹⁰ ἢ δὲ ἡμᾶς πάντως λέγει; δι’ ἡμᾶς γὰρ ἐγράφη, ^k ὅτι ἐπ’ ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν ^l ἐπ’ ἐλπίδι τοῦ μετέχειν^m. ¹¹ Εἰ ἡμεῖς ὑμῖν τὰ πνευματικά

^c Alex. + καὶ πίνει.^d Alex. = ἡ.^e Alex. λίγω.^f Alex. ἡ καὶ ὁ νόμος ταῦτα οὐ λέγει;^g Alex. γέγραπται γάρ.^h Alex. κημῶσις.ⁱ Alex. + περὶ.^j Alex. ὅτι ὀφείλει ἐπ’ ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν.^k Rec. τῆς ἐλπίδος αὐτοῦ μετέχειν.^l Rec. + ἐπ’ ἐλπίδι.

GENEVA—1557.

God: for nether yf we eat, are we the richer: nether yf we eat not are we the poorer. ⁹ But take hede lest by any meanes this libertie of yours, be an occasion of falling to them that are weakke.

¹⁰ For yf any man see thes which hast knowledge, syt at meat in the idols temple, shal not the conscience of him which is weakke he boldened to eat those things which are offered to idoles? ¹¹ And through thy knowledge, shal the weakke brother perishe, for whom Christe died. ¹² When ye synne so against the brethren, and wound their weakke conscience, ye synne against Christe.

¹³ Wherefore, yf meat offend my brother, I wil eat no fleshe while the world standeth, because I wyl not offend my brother.

9. AM I not an Apostle? am I not free? haue I not sene Iesus Christ our Lord? are ye not my worke in the Lord? ² If I be not an Apostle vnto other, yet douteles I am vnto you: for ye are the seale of myne Apostleship in the Lord. ³ Myne answer to them that examine me, is this. ⁴ Haue we not power to eat and to drinke? ⁵ Ether haue we not power to lead about a wife being a sister, as welas other Apostles, and as the brethren of the Lord, and Cephas?

⁶ Ether only I and Barnabas, haue not we power not to worke? ⁷ Who goeth a warfare any tyme at his owne cost? who planteth a vyneyard, and eateth not of the fruite therof? Or who fedeth a flocke, and eateth not of the mylke of the flocke? ⁸ Say I these things after the maner of man? sayth not the Lawe the same also? ⁹ For it is written in the Lawe of Moses, Thou shalt not mossel the mouth of the oxe that treadeth out the corne. doth God take care for oxen? ¹⁰ Ether sayth he it not all together for our sakes? For our sakes no doute this is written, that he which eareth, should eare in hope; and that he which thresheth in hope, should be partaker of his hope. ¹¹ If we haue sown vnto you spiritual

RHEIMS—1582.

commend vs to God. For neither if vve eat, shal vve abound: nor if vve eat not, shal vve lacke. ⁹ But take heede lest perhaps this your libertie be an offense to the vveake. ¹⁰ For if a man see him that hath knowledge, sit at table in the Idols temple: shal not his conscience, being vveake, be edified, to eat things sacrificed to Idols? ¹¹ And through thy knowlledge shal the vveake brother perish, for whom Christ hath died? ¹² But sinning thus against the brethren, and striking their vveake conscience: you sinne against Christ. ¹³ Vvherefore if meate scandalize my brother: I vvil neuer eat flesh, lest I scandalize my brother.

9. AM I not free? Am I not an Apostle? Haue I not seen Christ Iesus our Lord? Are not you my vvorke in our Lord? ² And if to others I be not an Apostle, but yet to you I am, for you are the seale of my Apostleship in our Lord. ³ My defense to them that examine me is this: ⁴ Haue not vve power to eat and drinke? ⁵ Haue vve not power to lead about a vvoman a sister, as also the rest of the Apostles, and our Lordes brethren, and Cephas? ⁶ Or I only and Barnabas haue not vve power to doe this? ⁷ Vvho euer plaieth the souldiar at his owne charges? Vvho planteth a vine, and eateth not of the fruite therof? Vvho feedeth a flocke, and eateth not of the milke of the flocke? ⁸ Speake I these things according to man? Or doth not the Lavv also say these things?

⁹ For it is vvritten in the Lavv of Moyses, Thou shalt not mossel the mouth of the oxe that treadeth out the corne. Vvhy, hath God care of oxen? ¹⁰ Or for vs certes doth he say it? For they are vvritten for vs, because he that eareth, ought to eare in hope: and he that treadeth, in hope to recieve fruite. ¹¹ If vve haue

AUTHORISED—1611.

neither if we eate, ^a are we the better: neither if wee eate not, ^b are we the worse. ⁹ But take heed, lest by any meanes this liberty of yours become a stumbling blocke to them that are weakke. ¹⁰ For if any man see these which hast knowledge, sit at meat in the idols temple: shall not the conscience of him which is weakke, be ^c imboldened to eat those things which are offered to idols? ¹¹ And through thy knowledge shall the weakke brother perish, for whome Christ died? ¹² But when ye sinne so against the brethren, and wound their weakke conscience, ye sinne against Christ. ¹³ Wherefore if meate make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

9. AM I not an Apostle? am I not free? haue I not sene Iesus Christ our Lord? Are not you my worke in the Lord? ² If I be not an Apostle vnto others, yet doubtlesse I am to you: for the seale of mine Apostleship are yee in the Lord. ³ Mine answer to them that doe examine me, is this. ⁴ Haue wee not power to eate and to drinke? ⁵ Haue we not power to lead about a sister ^d a wife as well as other Apostles, and as the brethren of the Lord, and Cephas? ⁶ Or I onely and Barnabas, haue not we power to forbeare working? ⁷ Who goeth a warfare any time at his owne charges? who planteth a vineyard, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? ⁸ Say I these things as a man? or saith not the Law the same also? ⁹ For it is written in the Law of Moyses, Thou shalt not muzzle the mouth of the oxe that treadeth out the corne: doth God take care for oxen? ¹⁰ Or saith he it altogether for our sakes? for our sakes, no doubt, this is written: that hee that ploweth, should plow in hope: and that hee that thresheth in hope, should be partaker of his hope. ¹¹ If we haue sown

^a Or, haue we the more.^b Or, haue we the lesse.^c Or, power.^d Or, edited.^e Or, woman.

ἐσπεύραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ ἠθερίσομεν;| ¹² εἰ ἄλλοι τῆς ὁ ὑμῶν ἐξουσίας| μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπὴν τινὰ δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.
¹³ Οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι ἔκ τοῦ ἱεροῦ ἐσθίουσιν· οἱ τῷ θυσιαστηρίῳ ἡ προσεδρεύοντες,| τῷ θυσιαστηρίῳ συμμερίζονται; ¹⁴ οὕτω καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου ζῆν. ¹⁵ Ἐγὼ δὲ οὐκ ἐκρημαι οὐδενὶ| τούτων· οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ. ¹⁶ ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστι μοι ἡ καύχημα· ἀνάγκη γάρ μοι ἐπικεῖται· οὐαὶ γάρ μοι ἐστίν, ἐὰν μὴ

¹² Alex. θερίσωμεν.¹³ Rec. ἔξουσίας ὑμῶν.¹⁴ Alex. + τὰ.¹⁵ Alex. παρέδρουντες.¹⁶ Rec. οὐδενὶ ἱερουργῶν.¹⁴ Alex. χάρις.¹⁵ Rec. ἔ.

WICLIF—1380.

sowen spiritual thingis to zou, is it greet if we repen zoure fleischli thingis? ¹² if other ben parteners of zoure power: whi not rather we,

but we vsen not this power, but we suffren alle thingis: that we zeue no lettyngre to the euangelie of crist, ¹³ witen ze not that thei that worchen in the temple: eten the thingis that ben of the temple, and thei that seruen to the autir: ben parteners of the autir, ¹⁴ so the lord ordeyned to hem that tellen the gospel: to lyue of the gospel, ¹⁵ but I vsid noon of thes thingis,

and I wroot not these thingis, that tho ben don so in me, for it is good to me rather to die: thanne that any man auide my glorie, ¹⁶ for if I preche the gospel: glorie is not to me, for nedelich I moot don it, for wo to me, if I preche not the gospel, ¹⁷ but if I do this thing wilfuli: I haue mede, but if agens my wille dispendinge is bitakun to me, ¹⁸ what thanne is my mede, that I prechyng the gospel, putte the gospel with out others coost, that I vse not my power in the gospel.

¹⁹ for whi whanne I was fre of alle men: I made me seruaunt of alle men to wyinne the mo men, ²⁰ and to iewis I am made as a iew to wyinne the iewis, to hem that ben vndir the lawe as I was vndir the lawe, whanne I was not vndir the lawe, ²¹ to wyinne hem that ben vndir the lawe, to hem that weren with out the lawe, as I were with out the lawe, whanne I was not with out the lawe of god, but I was in the lawe of crist to wyinne hem that weren with out the lawe, ²² I am made sike to sike men: to wyinne sike men, to alle men I am made alle thinges to make alle men

yeuen, given,
necessarilylettyngre, hindrance,
moot, must.nedelich,
mede, reward.

TYNDALE—1534.

sowe unto you spiritual thynges: is it a greate thyng yf we reepe youre carnall thynges ¹² Yf other be partakers of this power ouer you? wherefore are not we rather.

Nevertheless we have not vsed this power: but suffre all thinges lest we shuld hynder the gospell of Christ. ¹³ Do ye not understand how that they which minister in the temple have their fyndyng of the temple? And they which wayte at the alter, are partakers with the autre? ¹⁴ Even so also dyd the lorde ordayne, that they which preache the gospell shuld live of the gospell. ¹⁵ But I have vsed none of these thinges.

Nether wrote I these thinges that it shuld be so done vnto me. For it were better for me to dye, then that any man shuld take this reioysing from me. ¹⁶ In that I preache the gospell, I have nothinge to reioyce of. For necessite is put vnto me. Wo is it vnto me yf I preache not the gospell. ¹⁷ If I do it with a good will, I have a rewarde. But yf I do it agaynst my will, an office is committed vnto me.

¹⁸ What is my rewarde then? Verely that when I preache the gospell, I make the gospell of Christ fre, that I misve not myne auctorite in the gospell.

¹⁹ For though I be fre from all men, yet have I made my silfe seruaunt vnto all men, that I myght wyinne the moo. ²⁰ Vnto the Iewes, I be came as a Iewe, to wyinne the Iewes. To them that were vnder the lawe, was I made as though I had bene vnder the lawe, to wyinne them that were vnder the lawe. ²¹ To them that were with out lawe, be cam I as though I had bene with out lawe (when I was not with out lawe as pertynyng to god, but vnder a lawe as concerning Christ) to wyinne them that were with out lawe. ²² To the weake became I as weake, to wyinne the weake. In all thinge I fashioned my silfe to all men, to save at the lest waye some.

CRANMER—1539.

vnto you spirituall thynges, is it a great thyng yf we reape youre bodily thynges? ¹² If other be partakers of thys power ouer you, wherefore are not we rather?

Neuerthesle we haue not vsed this power: but suffre all thinges, lest we shuld hinder the Gospell of Christ. ¹³ Do ye not knowe, how that they whych minister aboute holy thynges lyue of the sacrifice? They whych wayte of the temple, are partakers of the temple. ¹⁴ Euen so also dyd the Lord ordayne: that they whych preach the Gospell, shulde lyue of the Gospell. ¹⁵ But I haue vsed none of these thynges.

Neuertheles I wrote not these thinges, that it shuld be so done vnto me. For it were better for me to dye, then that any man shuld take this reioysing from me. ¹⁶ For yf I preache the gospell, I haue nothinge to reioyce of. For necessyte is put vnto me. But wo is it vnto me, yf I preache not the Gospell. ¹⁷ If I do it with a good will, I haue a reward. But yf I do it against my wyll, an office is committed vnto me. ¹⁸ What is my reward then? Verely that when I preache the Gospell, I make the Gospell of Christ fre, that I misuse not myne auctorite in the Gospell.

¹⁹ For though I be fre from all men, yet haue I made my selfe seruaunt vnto all men, that I myght wyinne the moo. ²⁰ Vnto the Iewes, I became as a Iewe, to wyinne the Iewes. To them that were vnder the lawe, was I made as though I had bene vnder the lawe, (when I was not vnder the lawe) to wyinne them that were vnder the lawe. ²¹ To them that were without lawe, became I as though I had bene without lawe (when I was not without lawe as pertynyng to God, but vnder the lawe Christ) to wyinne them that were without lawe. ²² To the weake became I as weake, to wyinne the weake. In all thinges I fashyoned my selfe to all men, to saue at the least waye some.

εὐαγγελίζωμαι. ¹⁷ εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. ¹⁸ τίς οὖν μοι ἐστὶν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον τοῦ Χριστοῦ, | εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ. ¹⁹ Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἐμὰντὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω. ²⁰ καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, (μὴ ὢν αὐτὸς ὑπὸ νόμον,) | ἵνα τοὺς ὑπὸ νόμον κερδήσω. ²¹ τοῖς ἀνόμοις ὡς ἄνομος, (μὴ ὢν ἄνομος ὡς Θεὸς,) | ἀλλ' ἐννομος ὡς Χριστῷ,) | ἵνα ὧ κερδήσω | ἀνόμους. ²² ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω. τοῖς πᾶσι γέγονα ὡς πάντα, ἵνα πάντως τινὰς | σώσω.

* Alex. = τοῦ Χριστοῦ.

* Rec. = μὴ ὢν αὐτὸς ὑπὸ νόμον.

* Alex. Θεοῦ.

* Alex. Χριστοῦ.

* Alex. s. κερδανῶ s. κερδανῶ τοῦς.

* Alex. = τὰ.

* Alex. πάντας.

GENEVA—1557.

thynges: is it a great thing yf we repe your carnal thinges? ¹² If others with you be partakers of this right, *wherefor* are not we rather? neuertheless, we haue not vsed this right: but suffre all thynges, lest we should hynder the Gospel of Christe. ¹³ Do ye not vnderstand, how that they which minister about the sacrifice eat of things of the temple? and they which wait at the altar, are partakers with the altar? ¹⁴ Euen so also hath the Lord ordayned, that they which preache the Gospel should liue of the Gospel.

¹⁵ But I haue vsed none of these thinges, nether wrote I these thynges, that it should be so done vnto me: for it were better for me to dye, then that any man should take my reioysing from me. ¹⁶ For yf I preache the Gospel, I haue no thyng to reioyce of: for necessitie is layd vpon me, and wo is it vnto me, yf I preache not the Gospel. ¹⁷ For if I do it with a good wyl, I haue a reward: but yf I do it against my wil, not withstanding the dispensation is committed vnto me. ¹⁸ What is my rewarde then? verely that when I preache the Gospel, I make the Gospel of Christ fre, that I misuse not myne auctoritie in the Gospel.

¹⁹ For thogh I be fre from all men, yet haue I made my selfe seruant vnto all men, that I myght wyne the mo.

²⁰ And vnto the Iewes, I become as a Iewe, to wyne the Iewes: to them that are vnder the Lawe, as *thogh I were* vnder the Lawe, to wyne them that are vnder the Lawe: ²¹ To them that are without lawe, as *thogh I were* without lawe (when I am not with out lawe as pertyeining to God, but *am* in the Lawe through Christ) to wyne them that are with out lawe.

²² To the weake, I become as weake, to wyne the weake. I am made all things to all men, to saue at the least some.

RHEIMS—1582.

soveren vnto you spiritual thinges, is it a great matter if vve reape your carnal thinges? ¹² If other be partakers of your povver: vwhy not vve rather? Hovvbeit vve haue not vsed, this povver: but vve beare al thinges, lest vve should giue any offence to the Gospel of Christ. ¹³ Knovv you not that they which vvork in the holy place, cate the thinges that are of the holy place: and they that serue the altar, participat with the altar? ¹⁴ So also our Lord ordained for them that preach the Gospel, to liue of the Gospel.

¹⁵ But I haue vsed none of these. Neither haue I vvritten these thinges, that they should be so done in me: for it is good for me to die rather, then that any man should make my glorie void. ¹⁶ For and if I euangelize, it is no glorie to me: for necessitie lieth vpon me: for vvoe is to me if I euangelize not. ¹⁷ For if I doe this vvillingly, I haue reppard: but if against my vvil, a charge is committed to me.

¹⁸ Vvhat is my reppard then? That preaching the Gospel, I yeld the Gospel vvithout cost, that I abuse not my povver in the Gospel. ¹⁹ For vvhereas I vvvas free of al, I made my selfe the seruant of al: that I might gaine the moe.

²⁰ And I became to the Iewes as a Iew, that I might gaine the Iewes. ²¹ To them that are vnder the Lawv, as though I vvvere vnder the Lawv (vvwhereas my self vvvas not vnder the Lawv) that I might gaine them that vvvere vnder the Lawv. to them that vvvere vvithout the Lawv, as though I vvvere vvithout the Lawv (vvwhereas I vvvas not vvithout the lavv of God, but vvvas in the lavv of Christ) that I might gaine them that vvvere vvithout the Lawv. ²² To the vvveake I became weake, that I might gaine the weake. To al men I became al thinges, that I might saue al.

AUTHORISED—1611.

vnto you spiritual thinges, is it a great thing if wee shall reape your carnall thinges? ¹² If others bee partakers of this power ouer you, *are* not we rather? Neuertheless, we haue not vsed this power: but suffer all things, lest we should hinder the Gospel of Christ. ¹³ Do ye not know that they which minister about holy things, *a* liue of the things of the Temple? and they which wait at the altar, are partakers with the altar? ¹⁴ Euen so hath the Lord ordeined, that they which preach the Gospel, should liue of the Gospel.

¹⁵ But I haue vsed none of these things. Neither haue I written these things, that it should bee so done vnto me: for it were better for me to die, then that any man should make my glorying voyd.

¹⁶ For though I preach the Gospel, I haue nothing to glory of: for necessitie is laid vpon mee, yea, woe is vnto me, if I preach not the Gospel. ¹⁷ For if I doe this thing willingly, I haue a reward: but if against my will, a dispensation of the Gospel is committed vnto me. ¹⁸ What is my reward then? verely that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. ¹⁹ For though I bee free from all men, yet haue I made my selfe seruant vnto all, that I might gaine the more.

²⁰ And vnto the Iewes, I became as a Iew, that I might gaine the Iewes: to them that are vnder the Law, as vnder the Law, that I might gaine them that are vnder the Law: ²¹ To them that are without Law, as without Law (being not without Law to God, but vnder the Law to Christ,) that I might gaine them that are without Law. ²² To the weake became I as weake, that I might gaine the weake: I am made all things to all men, that I might by all means saue some.

²³ *ἵ* τοῦτο| δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι. ²⁴ Οὐκ οἴδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε, ἵνα καταλάβητε. ²⁵ πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται. ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἀφθαρτον. ²⁶ Ἐγὼ τοίνυν οὕτω τρέχω, ὡς οὐκ ἀδήλως· οὕτω πυκτεύω, ὡς οὐκ ἀέρα δέρων. ²⁷ ἀλλ' ὑποπιᾶζω| μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

X. Οὐ θέλω ¹ γὰρ| ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης δῆλθον, ² καὶ πάντες εἰς τὸν *Ἑ*Μωϋσῆν| ³ ἐβαπτίσαντο| ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, ³ καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον, ⁴ καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον

¹ Alex. πάντα. ² Alex. ὑποπιᾶζω.

³ Rec. ἔθ.

⁴ Rec. Μωσῆν.

⁵ Alex. βαπτίσθησαν.

⁶ Alex. ἐξεπύρηνσαν.

⁷ Alex. ἔπιον.

⁸ Alex. Κέριον.

WICLIF—1380.

saaf, ²³ but I do alle thingis for the gospel, that I be made partener of it.

²⁴ Witen ȝe not that thei that rennen in a furlong, alle rennen but oon takith the priis; so renne ȝe: that ȝe cacche, ²⁵ that eche man stryueþ in fiȝt, absteyneth hym fro alle thingis; and thei, that thei take a corruptible crowne but we an vncorrupt; ²⁶ therfor I renne so, not as in to vncertein thing, thus I fiȝt not as betyng the eyr, ²⁷ but I chastise my bodi and bringe it in to seruage; leest paraenture whanne I preche to other, I my silf to be made reprobable.

10. BRITHEREN I nyle that ȝe vnknowe that alle our fadiris weren vnder cloude; and alle passiden the see, ² and alle weren baptisid in moises, in the cloude and in the see, ³ and alle eten the same spiritual mete: ⁴ alle drunken the same spiritual drynke, thei drunken of the spiritual stoon; folowyng hem; and the stoon was crist; ⁵ but not in ful many of hem it was wel plesynge to god; for whi thei weren cast down in desert;

⁶ but these thingis ben don in figure of us: that we be not couetiers of yul thingis, as thei couetiden; ⁷ nether be ȝe made idolatris, as summe of hem: as it is writun: the puple sate to ete and drynke: and thei risun up to playe; ⁸ nether do we fornyacioun, as summe of hem diden fornyacioun; and thre and twenti thousandis weren deed in o dai; ⁹ nether tempte we crist as summe of hem temptiden: and perischiden of serpentis; ¹⁰ nether grucche ȝe as summe of hem gruchiden: and thei perischiden of a distrier.

¹¹ and alle these thingis felun to hem in figure; but thei ben writun to ȝoure amandynge in to which the endis of the worldis

TYNDALE—1534.

²³ And this I do for the gospels sake; that I might have my parte therof.

²⁴ Perceave ye not how that they which runne in a course; runne all yet but one receaveth the rewarde. So runne that ye maye obtayne. ²⁵ Euery man that proveth masteryes; abstaineth from all thinges. And they do it to obtayne a corruptible crowne: but we to obtayne an vncorruptible crowne: ²⁶ I therefore so runne; not as at an vncertaine thinge. So fyght I; not as one that beateth the ayer: ²⁷ but I tame my body and bringe it into subieccion; lest after that I have preached to other; I my selfe shuld be a castawaye.

10. BRETHREN I wolde not that ye shuld be ignorant of this; how that oure fathers were all vnder a cloude; and all passed thorow the see; ² and were all baptised vnder Moses; in the cloude; and in the see: ³ and dyd all eate of one spirituall meate; ⁴ and did all drinke of one maner of spirituall drinke. And they dranke of that spretuall rocke that folowed them; which rocke was Christ. ⁵ But in many of them had god no delite. For they were overthrowen in the wildernes.

⁶ These are ensamples to vs that we shuld not lust after evyll thinges; as they lusted. ⁷ Nether be ye worshippers of Images as were some of them accordynge as it is written: The people sate downe to eate and drynke; and rose vp agayne to playe. ⁸ Nether let vs commit fornicacion as some of them committed fornicacion; and were destroyed in one daye .xxiii. thousande. ⁹ Nether let vs tempte Christ as some of them tempted; and were destroyed of serpentis. ¹⁰ Nether murmure ye as some of them murmured; and were destroyed of the destroyer.

¹¹ All these thinges happened vnto them for ensamples; and were writen to put vs in remembrance; whom the endes of the

CRANMER—1539.

²³ And this I do for the Gospels sake, that I might haue my parte therof.

²⁴ Perceave ye not, how that they which runne in a course, runne all, but one receaeth the rewarde? So runne, that ye maye obtayne. ²⁵ Euery man that proueth masteryes, abstaineth from all thynges. And they do it to obtayne a crowne that shall peryssh: but we to obtayne an euerlasting crowne. ²⁶ I therefore so runne, not as at an vncertaine thyng. So fyght I, not as one that beateth the ayer: ²⁷ but I tame my body, and brynge it into subieccion, lest by anye means it come to passe, that when I haue preached to other, I my selfe shulde be a cast awaye.

10. BRETHREN, I wolde not that ye shuld be ignorant, how that oure fathers were all vnder the cloude, and all passed thorow the see, ² and were all baptysed vnder Moses in the cloude and in the see: ³ and dyd all eate of one spirituall meate, ⁴ and dyd all dryncke of one maner of spirituall drinke. And they drancke of that spirituall rocke that folowed them, which rocke was Christ. ⁵ But in many of them had God no delyte: For they were ouerthrowen in the wyldernes.

⁶ These are ensamples to vs that we shuld not lust after euyl thynges, as they lusted. ⁷ And that ye shuld not be worshypers of ymages, as were some of them, accordynge as it is writen: The people sate downe to eate and dryncke, and rose vp to playe. ⁸ Nether let vs be defyled with fornicacion, as some of them were defyled with fornicacion, and fell in one daye .xxiii. thousand. ⁹ Nether let vs tempte Christ, as some of them tempted, and were destroyed of serpentis. ¹⁰ Nether murmure ye, as some of them murmured, and were destroyed of the destroyer.

¹¹ All these thynges happened vnto them for ensamples, but are writen to put vs in remembrance, whom the endes of the worlde are come vpon.

γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός. ⁵ ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. ⁶ Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακείνοι ἐπεθύμησαν. ⁷ μηδὲ ἐιδωλολάτραι γίνεσθε, καθὼς αὐτῶν ὡς γέγραπται, “Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παῖζειν.” ⁸ μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ⁹ ἐπόρνευσαν, καὶ ¹⁰ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες. ⁹ μηδὲ ἐκπειράζωμεν τὸν ¹¹ Χριστὸν, καθὼς ¹² καὶ τινες αὐτῶν ¹³ ἐπείρασαν, καὶ ὑπὸ τῶν ὄφρων ἀπόλονται. ¹⁰ μηδὲ ¹⁴ γογγύετε, καθὼς ¹⁵ καὶ τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπόλονται ὑπὸ τοῦ ὀλοθρευτοῦ. ¹¹ ταῦτα δὲ ¹⁶ πάντα ¹⁷ τύποι ¹⁸ συνέβαινον ἐκείνους· ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήχητησεν.

⁴ Alex. = καί.¹ Alex. ἐξεπείρασαν.¹⁰ Alex. γογγύζωμεν.⁹ Alex. = καί.⁵ Alex. s. = πάντα s. πάντα ἔλ ταῦτα.¹⁷ Alex. τυπικῶς.⁹ Alex. συνέβαινον.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

²³ And this I do for the Gospels sake, that I might have my parte therof. ²⁴ Perceave ye not, how that they which runne in a course, runne all, yet but one receaueth the reward? so runne, that ye may obtayne. ²⁵ Euery man that proueth masteries, abstayneth from all thinges, and they do it to obtayne a corruptible crowne: but we, to obtayne an vncorruptible. ²⁶ I therefore so runne, not as at an vncertaine thing. so fyght I, not as one that beateth the ayre. ²⁷ But I beat my body, and bring it into subiection, lest by any meanes after that I haue preached to other, I my selfe sholde be reprobud.

10. MOREOUEr brethren, I would not that ye should be ignorant, that our fathers were all vnder the cloude, and all passed through the sea. ² And were all baptized in Moses, in the cloude, and in the sea: ³ And dyd all eat the same spiritual meat, ⁴ And dyd all drinke the same spiritual drinke: (for they drancke of the spiritual Rocke that folowed them: and that Rocke was Christ.) ⁵ But in many of them had God no deliyht: for they were ouerthrowen in the wylernes. ⁶ These are ensamples to vs, to thint that we should not lust after euel thinges as they lusted.

⁷ Nether be ye worshyppers of images as were some of them, according as it is written, The people sate downe to eat, and dryncke, and rose vp agayne to playe. ⁸ Nether let vs commit fornication, as some of them committed fornication, and were destroyed in one daye twenty and thre thousand. ⁹ Nether let vs tempt Christe, as some of them tempted, and were destroyed of serpentes. ¹⁰ Nether murmure ye as some of them murmured, and were destroyed of the destroyr.

¹¹ And all these thinges happened vnto them for ensamples; and were written to put vs in remembrance, whom the endes of the worlde are come vpon.

²³ And I doe al thinges for the Gospel, that I may be made partaker thereof.

²⁴ Know ye not that they that runne in the race, al runne in deede, but one receiue the price? So runne that you may obtaine. ²⁵ And euery one that strueth for the maistrie, refraineth him self from al thinges: and they certes, that they may receiue a corruptible crowne: but vve an incorruptible. ²⁶ I therefore so runne, not as it vvere at an vncertaine thing: so I fyght, not as it vvere beating the aire: ²⁷ but I chastise my body, and bring it into seruitude, lest perhaps vwhen I haue preached to others, my self become reprobate.

10. FOR I vvil not haue you ignorant brethren, that our fathers vvere al vnder the cloude, and al passed through the sea, ² and al in Moyses vvere baptized in the cloude and in the sea: ³ and al did eate the same spiritual foode, ⁴ and al drunke the same spiritual drinke (and they drunke of the spiritual rocke that folowed them, and the rocke vvas Christ,) ⁵ but in the more part of them God vvas not vvel pleased, for they vvere ouerthrowen in the desert. ⁶ And these thinges vvere done in a figure of vs, that vve be not coueting euil thinges, as they also coueted. ⁷ Neither become ye Idolaters, as certaine of them: as it is vvritten: *The people sate downe to eate and drinke, and rose vp to play.* ⁸ Neither let vs fornicate, as certaine of them did fornicate, and there fel in one day three and tventie thousand.

⁹ Neither let vs tempt Christ: as certaine of them tempted, and perished by the serpents. ¹⁰ Neither doe you murmure: as certaine of them murmured, and perished by the destroyr. ¹¹ And al these thinges chaunced to them in figure: but they are vvritten to our corpeption, vpon vvhom the endes of the vvorld are come.

²³ And this I doe for the Gospels sake, that I might be partaker thereof with you.

²⁴ Know yee not that they which runne in a race, runne all, but one receiue the prize? So runne that yee may obtaine. ²⁵ And euery man that strueth for the mastery is temperate in all thinges: Now they *doe it* to obtayne a corruptible crowne, but we an incorruptible. ²⁶ I therefore so runne, not as vncertainely: so fyght I, not as one that beateth the ayre: ²⁷ But I keepe vnder my body, and bring it into subiection: lest that by any meanes when I haue preached to others, I my selfe should be a castaway.

10. MOREOUEr brethren, I would not that ye should be ignorant, how that all our fathers were vnder the cloude, and all passed thorow the Sea: ² And were all baptized vnto Moyses in the cloude, and in the sea: ³ And did all eate the same spiritual meate: ⁴ And did all drinke the same spirituall drinke: (for they drancke of that spirituall Rocke that *followed them*: and that Rocke was Christ) ⁵ But with many of them God was not well pleased: for they were ouerthrowen in the wilderness. ⁶ Now these thinges were *our* examples, to the intent we should not lust after euil thinges, as they also lusted. ⁷ Neither be ye idolaters, as *were* some of them, as it is written, The people sate downe to eate and drinke, and rose vp to play. ⁸ Neither let vs commit fornication, as some of them committed, and fell in one day three and twenty thousand.

⁹ Neither let vs tempt Christ, as some of them also tempted, and were destroyed of serpents. ¹⁰ Neither murmure ye, as some of them also murmured, and were destroyed of the destroyr. ¹¹ Now all these thinges happened vnto them for *7* ensamples: and they are written for our admonition, vpon whom the ends of

⁶ Or, went with them.⁷ Or, our figures.⁷ Or, types.

¹² ὥστε ὁ δοκῶν ἐστάναι, βλέπέτω μὴ πέσῃ. ¹³ Πειρασμὸς ὑμᾶς οὐκ εἰληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεὸς, ὃς οὐκ ἑάσει| ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἑκβασιν, τοῦ δύνασθαι ὑπενεγκῆν. ¹⁴ Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας. ¹⁵ ὡς φρονίμοις λέγω, κρίνατε ὑμεῖς ὃ φημι. ¹⁶ τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστι; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστιν; ¹⁷ ὅτι εἰς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἔσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. ¹⁸ βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίουτες τὰς θυσίας, κοινωνοὶ τοῦ θυσιαστηρίου εἰσὶ; ¹⁹ τί οὖν φημι; ὅτι εἰδῶλον τί ἐστιν; ἢ

¹² Alex. ἀφίση. ¹³ Rec. + ἑμάς. ¹⁴ Alex. τοῦ κυρίου. ¹⁵ + καὶ τοῦ ποτηρίου. ¹⁶ Alex. ὅτι εἰδῶλον τὶ ἐστιν; ἢ (al. οἱ) ὅτι εἰδῶλον τὶ ἐστιν.

WICLIIF—1380.

ben comen; ¹² therfor he that gessith hym that he stondith, se he that he falle not; ¹³ temptacioun take not you, but mannes temptacioun; for god is trewe whiche schal not suffre you to be temptid aboue that that 3e moun; but he schal make with temptacioun also puryaunce that 3e moun suffre. ¹⁴ Werfor 3e moost dereworthe to me, fle 3e fro worschippinge of mawmetis;

¹⁵ as to prudent men I speke, deme 3e you silt that thing that I seie; ¹⁶ [whethir] the cuppe of blessinge whiche we blessen: is not the comynginge of cristis blood; and where the breed whiche we breken is not the takyng of the bodi of the lord? ¹⁷ for we many ben o breed and o bodi, alle we that takun part of o breed and of o cuppe; ¹⁸ se 3e israel afir the fleisch; where thei that eten sacrificis ben not parteneris of the autir?

¹⁹ what therfor seie I that a thing that is offrid to idols is any thing, or that the idol is any thing? ²⁰ but tho thingis that hethen men offren, thei offren to deuchis and not to god; but I nyle that 3e be made felows of fendis; ²¹ for 3e moun not drinke the cuppe of the lord; and the cuppe of fendis; 3e moun not be parteners of the borde of the lord, and of the borde of fendis; ²² where we han eny to the lord; whether we ben strengier thanne he? ²³ alle thingis ben leful to me, but not alle thingis ben speful. alle thingis ben leful to me; but not alle thingis edifiē; ²⁴ no man seke that thing that is his owne: but that thing that is of another;

²⁵ Al thing that is seeld in the bocheri etc 3e: axynge no thing for consiens; ²⁶ the erthe and the plente of it: is the lordis; ²⁷ if any of hethen men clepith you to soper, and 3e wolen go: al thing that is set to you etc 3e, axynge no thing for

TYNDALE—1534.

worlds are come upon. ¹² Wherefor let hym that thynekth hestondeth/take hede lele fall. ¹³ There hath none other temptation taken you, but soche as foloweth the nature of man. But God is faythfull which shall not suffer you to be tempted aboue youre strenght: but shall in the myddes of the temptation make awaye to escape out. ¹⁴ Wherefor my deare beloued, fle from worschippinge of ydols.

¹⁵ I speake as vnto them which have discrecion, Iudge ye what I saye. ¹⁶ Ys not the cuppe of blessinge whiche we blesse, partakynge of the bloude of Christ? ys not the breed which we breake, partakynge of the body of Christ? ¹⁷ because that we (though we be many) yet are one breed, and one bodye in as much as we all are partetakers of one breed. ¹⁸ Beholde Israelh which walketh carnally. Are not they which eate of the sacrificy, partetakers of the aultre?

¹⁹ What saye I then? that the ymage is any thinge? or that it which is offered to ymages is any thinge? ²⁰ Nay, but I saye; that those thinges which the gentyls offer, they offer to deylys, and not to god. And I wolde not that ye shulde have fellishippe with the deylys. ²¹ Ye cannot drinke of the cup of the lord, and of the cup of the deylys. Ye cannot be partetakers of the lordes table; and of the table of deuelles. ²² Either shall we provoke the lord? Or are we stronger then he? ²³ All thynges are laufull vnto me, but all thynges are not expedient. All thynges are lawfull to me; but all thinges edifye not. ²⁴ Let no man seke his awne profit: but let every man seke anothers welthe.

²⁵ What soever is solde in the market, that eate; and axe no questions for conscience sake. ²⁶ For the erth is the lordis; and all that therein is. ²⁷ Yf eny of them which beleve not bid you to a feast, and yf ye be disposed to goo, what soever is seet before you: eate; axinge no question

CRANMER—1539.

¹² Wherefor, let him that thynekth he stondeth, take hede, lest he fall. ¹³ Ther hath none other temptacyon taken you, but soch as foloweth the nature of man. But God is faythfull which shall not suffer you to be tempted aboue youre strength: but shall in the myddes of the temptacion make a waye, that ye maye be able to beare it. ¹⁴ Wherefor my deare beloued, fly from worschippinge of ymagēs.

¹⁵ I speake as vnto them which have discrecion, iudge ye what I saye. ¹⁶ Is not the cup of blessing which we blesse, partakinge of the bloude of Christ? is not the breed which we breake, partakinge of the body of Christ? because that we ¹⁷ (though we be many) yet are one breed and one bodie, in as much as we all are partakers of one bred. (and of one cupp) ¹⁸ Behold Israel after the flesh. Are not they which eate of the sacrificy, partakers of the temple?

¹⁹ What saye I then? that the ymage is any thyng? or that it which is offered to ymages, is any thyng? ²⁰ Nay, but this I saye: that the thynges which the gentyls offer, they offer to deylys, and not to God.

I wolde not that ye shulde haue fellowshipe wyth the deylys. ²¹ Ye can not drynke of the cup of the Lorde, and of the cup of deylys. Ye cannot be the partakers of the Lordes table, and of the table of deuelles. ²² Either do we prouoke the Lorde? Are we stronger then he? ²³ I maye do all thynges, but all thynges are not expedient. I maye do all thynges, but all thynges edifye not. ²⁴ Let no man seke that which is hys awne: but let euery man seke that which belongeth to another.

²⁵ Whatsoeuer is solde in the fleshe market, that eate, and aske no questyon for conscience sake. ²⁶ For the erth is the Lordes, and all that therein is. ²⁷ If eny of them which beleue not, byd you to a feast, and ye be disposed to go, whatsoeuer is sett before you, eate, askynge no questyon for conscience sake.

ἄνθρωπος, μὴν, or be able. puryaunce, provision.
μακροτέρως ἴδω, come, judge. o. one.
where whether ayle, not. clepeth, calleth.

ὅτι εἰδωλόθυτον τί ἐστίν ; ²⁰ ἀλλ' ὅτι ἂ ὡ θύει | ²¹ τὰ ἔθνη, | δαιμονίοις θύει, καὶ οὐ Θεῷ· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. ²¹ οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαιμονίων. ²² ἢ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν; ²³ Πάντα ²⁴ ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα ²⁵ ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. ²⁴ μηδεὶς τὸ ἑαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἐτέρου. ²⁵ Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν ἀνακρίνοντας διὰ τὴν συνείδησιν· ²⁶ τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. ²⁷ εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων^a, καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντας διὰ τὴν

^a Alex. θύοντων.^a Alex. = τὰ ἔθνη.^b Rec. + μοι. [bis.]^c Rec. + ἑκαστος.^d Alex. + εἰς εὐπνοιαν.

GENEVA — 1557.

¹² Wherefore, let him that thynketh he standeth, take heed lest he fall. ¹³ There hath none other temptation taken you, but such as appertaineth to man: but God is faithful, which shal not suffer you to be tempted above your strengthe: but shal in the middes of the temptation make away, that ye may be able to beare it. ¹⁴ Wherefore my deare beloved, flie from idolatrie.

¹⁵ I speake as vnto them which haue discretion, iudge ye what I say. ¹⁶ Is not the cuppe of blessing which we blesse, the communion of the blood of Christ? Is not the bread which we breake, the communion of the body of Christ? ¹⁷ Because that we which are many, are one bread and one body, in as much as we all are partakers of one bread. ¹⁸ Beholde Israel which is after the fleshe: Are not they which eat of the sacrifice, partakers of the altar?

¹⁹ What say I then? that the image is any thyng, or that it, which is offered to images, is any thyng? ²⁰ Nay, but I say, that these things which the Gentils offer, they offer to deuils, and not vnto God: and I would not that ye should haue fellowship with the deuils. ²¹ Ye can not dryncke of the cup of the Lord, and of the cup of the deuils. Ye can not be partakers of the Lordes table and of the table of deuils. ²² Do we prouoke the Lord? or are we stronger then he? ²³ All thynges are lawfull for me, but all thynges are not expedient: all things are lawfull for me, but all things edifie not.

²⁴ Let no man seke his owne profit, but let euery man seke anothers wealth. ²⁵ Whatsoeuer is solde in the fleshe market, that eat ye, and aske no questions for conscience sake. ²⁶ For the earth is the Lordes, and all that there in is. ²⁷ If any of them which beleue not, byd you to a feast, and if ye be disposed to go, whatsoeuer is set before you, eat, asking no question, for conscience sake.

RHEIMS — 1582.

¹² Therefore he that thinketh him self to stand, let him take heed lest he fall. ¹³ Let not temptation apprehend you, but humane. and God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to susteine.

¹⁴ For the which cause, my dearest, flee from the seruing of Idols. ¹⁵ I speake as to wise men: your selues iudge what I say. ¹⁶ The chalice of benediction which we drinke, is it not the communion of the blood of Christ? and the bread which we breake, is it not the participation of the body of our Lord? ¹⁷ For being many, we are one bread, one body, all that participate of one bread.

¹⁸ Behold Israël according to the flesh: they that eate the hostes, are they not partakers of the altar? ¹⁹ What then? do I say that that which is immolated to Idols, is any thing? or that the Idol is any thing? ²⁰ But the things that the heathen do immolate, to deuils they do immolate, and not to God. And I will not haue you become fellowes of deuils.

²¹ You can not drinke the chalice of our Lord, and the chalice of deuils: you can not be partakers of the table of our Lord, and of the table of deuils. ²² Or do we emulate our Lord? Vwhy, are we stronger then he?

²³ All things are lawfull for me, but all things are not expedient. All things are lawfull for me, but all things do not edifie. ²⁴ Let no man seke his owne, but an other mans. ²⁵ All that is sold in the shambles, eat: asking no question for conscience. ²⁶ The earth is our Lordes, and the fulnes thereof. ²⁷ If any inuite you of the infidels, and you will go: eate of all that is set before you, asking

AUTHORISED — 1611.

the world are come. ¹² Wherefore, let him that thinketh he standeth, take heed lest he fall. ¹³ There hath no temptation taken you, but such as is ^a common to man: but God is faithful, who will not suffer you to be tempted above that you are able: but will with the temptation also make a way to escape, that ye may be able to beare it. ¹⁴ Wherefore my dearly beloved, flee from idolatrie. ¹⁵ I speake as to wise men: iudge ye what I say.

¹⁶ The cup of blessing which we blesse, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ? ¹⁷ For we being many are one bread, and one body: for we are all partakers of that one bread. ¹⁸ Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the Altar? ¹⁹ What say I then? that the idol is any thing? or that which is offered in sacrifice to idoles is any thing? ²⁰ But I say that the things which the Gentiles sacrifice, they sacrifice to deuils, and not to God: and I would not that ye should haue fellowship with deuils. ²¹ Ye cannot drinke the cup of the Lord, and the cup of deuils: ye cannot be partakers of the Lords Table, and of the table of deuils.

²² Doe we prouoke the Lord to iealousie? are we stronger then he? ²³ All things are lawfull for me, but all things are not expedient: All things are lawfull for mee, but all things edifie not. ²⁴ Let no man seke his owne: but euery man anothers wealth. ²⁵ Whatsoeuer is solde in the shambles, that eate, asking no question for conscience sake. ²⁶ For the earth is the Lords, and the fulnesse thereof. ²⁷ If any of them that beleue not, bid you to a feast, and yee be disposed to goe, whatsoeuer is set before you, cate, asking no question for conscience

συνείδησιν. ²⁸ εἰ δέ τις ὑμῶν εἶπῃ, 'Τοῦτο ^b ἐδιδούλουντόν| ἐστὶν' μὴ ἐσθίετε, δι' ἐκείνον τὸν μηνύσαντα καὶ τὴν συνείδησιν'. ²⁹ συνείδησιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; ³⁰ εἰ ^d ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; ³¹ Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε. ³² ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις| καὶ Ἑλλήσι καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ. ³³ καθὼς καὶ γὰρ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἑαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι. XI. *μιμηταὶ μου γίνεσθε, καθὼς καὶ γὰρ Χριστῷ.*

² Ἐπαινῶ δὲ ὑμᾶς, ^f ἀδελφοί,| ὅτι πάντα μου μέμνησθε, καὶ καθὼς παρέδωκα ὑμῶν, τὰς παραδόσεις ^g κατέχετε. ³ θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ

^b Alex. ἰδούσαν. ^c Rec. + τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλῆρωμα αὐτῆς. ^d Rec. + ἐγὼ. ^e Alex. καὶ Ἰουδαίους γίνεσθε. ^f Alex. = ἀδελφοί.

WICLIF — 1380.

conscience, ²⁸ but if any man seith, this thing is offrid to idols nyle 3e ete for hym that schewid and for conscience. ²⁹ And I seie not thi conscience: but of another; but wherto is my freedom demed of another mannes conscience? ³⁰ therfor if I take parte with grace what am I blasfemed: for that that I do thankyngis?

³¹ therfor whether 3e eten or drinken or don any other thing: do 3e alle thingis in to the glorie of god; ³² be 3e with outen sclandre to iewis and to bethen men and to the chirche of god; ³³ as I bi alle thingis plesse to alle men; not sekyng that that is profitable to me, but that that is profitable to many men, that thei be made saaf.

11. BE 3e my folowers as I am of crist, and brethren I preise you that bi alle thingis 3e ben mynde ful of me; and as I bitook to you my comaundementis 3e holden; ³ but I wolde that 3e wite that crist is heed of eche man; but the heed of the womman is the man; and the heed of crist: is god; ⁴ eche man preyinge or profeciynge whanne his heed is hild: defoulth his heed: ⁵ but ech womman preynge or profeciynge; whanne hir heed is not hild: defoulth hir heed; for it is on: as if sche were pollid; ⁶ and if a womman be not keuerid be sche pollid; and if it is ouse thing to a womman to be pollid, or to be made ballid, hile sche hir heed;

⁷ but a man schal not hile his heed for he is the ymage and the glorie of god; but the womman is the glorie of man; ⁸ for a man is not of the womman; but the womman of the man; ⁹ and the man is not made for the womman; but the womman for the man; ¹⁰ therfor the womman schal haue in hiling on hir heed, also for aungels; ¹¹ nethes nether the man is with oute

TYNDALE — 1534.

for conscience sake. ²⁸ But and yf any man saye vnto you: this is dedicate vnto ydols; eate not of it for his sake that shewed it; and for hurtynge of conscience. The erth is the lordes and all that there in is. ²⁹ Conscience I saye; not thynne; but the conscience of that other. For why shuld my liberte be iudged of another mannes conscience? ³⁰ For yf I take my parte with thanks: why am I euell spoken of for that thyng wherfore I geue thanks.

³¹ Whether therfore ye eate or dryncke; or what soever ye do; do all to the prayse of God. ³² Se that ye geue occasion of euell; nether to the Iewes; nor yet to the gentyls; nether to the congregation of God: ³³ euen as I please all men in all thynges; not sekyng myne awne profit; but the profit of many; that they might be saved. Folowe me as I do Christ.

11. I COMMENDE you brethren that ye remember me in all thynges; ² and kepe the ordinaunces euen as I delyvered them to you. ³ I wolde ye knew that Christ is the heed of every man. And the man is the womans heed. And God is Christes heed. ⁴ Every man prayinge or prophesyng havyng euy thyng on his heed; schameth his heed. ⁵ Every woman that prayeth or prophesieth bare hedded; dishonesteth hyr heed. For it is euen all one; and the very same thinge; euen as though she were shaven. ⁶ If the woman be not covered; lett her also be shoren. If it be shame for a woman to be shorne or shaven; lett her cover her heed.

⁷ A man ought not to cover his heed; for as moche as he is the ymage and glory of God. The woman is the glory of the man. ⁸ For the man is not of the woman; but the woman of the man. ⁹ Nether was the man created for the womans sake; but the woman for the mannes sake. ¹⁰ For this cause ought the woman to have power on her heed; for the angels sakes. ¹¹ Nevertheless; nether is the man with oute the

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²⁸ But and yf any man saye vnto you: this is offred vnto ymages, eate not of it for hys sake that shewed it, and for conscience sake The erth is the Lordes and all that therein is. ²⁹ Conscience I saye, not thynne, but of the other. For why is my liberte, iudged of another mannes conscience? ³⁰ For yf I take my parte with thanks, why am I euill spoken of, for that thyng wherfore I geue thanks?

³¹ Whether therfore ye eate or dryncke, or whatsoever ye do, do all to the prayse of God. ³² Se that ye geue none occasion of euill, nether to the Iewes, nor yet to the gentyls, nether to the congregacion of God: ³³ euen as I please all men in all thynges, not sekyng myne awne profit, but the profit of many, that they might be saved.

11. BE ye the folowers of me, as I am the folower of Christ. ² I commend you brethren, that ye remember me in all thynges, and kepe the ordinaunces, euen as I deliuered them to you. ³ But I wolde haue you to know, that Christ is the heed of euery man. And the man is the womans heed. And God is Christes heed. ⁴ Every man prayinge or prophesyng havyng euy thyng on his heed, schameth hys heed. ⁵ Every woman that prayeth or prophesieth bare hedded, dishonesteth hyr heed. For that is euen all one, as yf she were shauen. ⁶ If the woman be not couered, let her also be shoren. If it be shame for a woman to be shorne or shauen, let her couer her heed.

⁷ A man ought not to couer his heed, for as moche as he is the ymage and glory of God. But the woman is the glory of the man. ⁸ For the man is not of the woman; but the woman of the man. ⁹ Nether was the man created for the womans sake; but the woman for the mannes sake. ¹⁰ For this cause ought the woman to haue power on her heed, for the angels sakes: ¹¹ Neuertheless, nether is the man with oute the woman, nether the

κεφαλὴ ὁ Χριστός ἐστι· κεφαλὴ δὲ γυναικὸς, ὁ ἀνὴρ· κεφαλὴ δὲ Χριστοῦ, ὁ Θεός.
⁴ πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων, κατὰ κεφαλὴν ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ. ⁵ πᾶσα δὲ γυνὴ προσευχόμενη ἢ προφητεύουσα ἀκατακαλύπτει τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν ἑαυτῆς· | ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξυρρημένῃ.
⁶ εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχροὺς γυναικὶ τὸ κείρασθαι ἢ ξυράσθαι, κατακαλύπτεσθω. ⁷ ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· γυνὴ δὲ δόξα ἀνδρός ἐστίν· ⁸ οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρός· ⁹ καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα· ¹⁰ διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους. ¹¹ πλὴν ^k οὔτε γυνὴ χωρὶς ἀνδρός οὔτε ἀνὴρ χωρὶς

f Alex. + μου.

h Alex. s. αὐτῆς s. αὐτῆς.

i Alex. + ἡ.

k Rec. οὔτε ἀνὴρ χωρὶς γυναικὸς, οὔτε γυνὴ χωρὶς ἀνδρός.

GENEVA — 1557.

²⁸ But and yf any man say vnto you, This is dedicate vnto idols: eat not of it, for his sake that shewed it, and for *hurling* of conscience, for the earth is the Lordes, and all that therein is. ²⁹ And conscience I say, not thine, but of that other: for why should my libertie be condemned of another mans conscience? ³⁰ For yf I, through Gods benefit take my parte: why am I euyl spoken of, for that thing wherfore I geue thanks? ³¹ Whether therefore ye eat or drinke, or whatsoeuer ye do, do all to the praise of God. ³² Se that ye geue none occasion of offence, nether to the Iewes, nor yet to the Grekes, nether to the Church of God. ³³ Euen as I please all men in all things, not sekyng myne owne profite, but the profite of many, that they might be saued.

¹¹ BE ye the folowers of me, as I am of Christ. ² I commend you brethren, that ye remembre all my thynges, and kepe the ordinances, euen as I deliuered them to you. ³ But I wil that ye knowe, that Christ is the head of every man: and the man is the womans head: and God is Christes head. ⁴ Euery man praying or prophcing hauing any thing on his head, shameth his head. ⁵ But euery woman that prayeth or prophcieth bare headed, dishonesteth her head. For it is euen all one, and the very same thinge, euen as though she were shauen. ⁶ For if the woman be not couered, let her also be shorne: If it be shame for a woman to be shorne or shauen, let her couer her head. ⁷ A man ought not to couer his head, for as much as he is the image and glorie of God: but the woman is the glorie of the man: ⁸ For the man is not of the woman: but the woman of the man.

⁹ Nether is the man created for the womans sake: but the woman for the mannes sake. ¹⁰ For this cause ought the woman to haue power on her head, for the Angels sakes. ¹¹ Neuertheless, nether is the man without the woman, nether the

RHEIMS — 1582.

no question for conscience. ²⁸ But if any man say, This is immolated to Idols: do not eate for his sake that shewed it, and for conscience: ²⁹ conscience I say not thine but the others. For vvhich is my libertie iudged of an other mans conscience? ³⁰ If I participate vwith thanks: vvhich am I blasphemed for that vvhich I giue thanks for? ³¹ Therefore vvhether you eate, or drinke, or do any other thing: doe al things vnto the glorie of God.

³² Be vwithouth offense to the Iewes and to the Gentiles, and to the Church of God: ³³ as I also in al things doe please al men, not seeking that vvhich is profitable to my self, but vvhich is to many: that they may be saued.

¹¹ BE ye folovvers of me, as I also of Christ. ² And I praise you brethren, that in al things you be mindeful of me: and as I haue deliuered vnto you, you keepe my precepts.

³ And I vvil haue you knovv, that the head of euery man, is Christ: and the head of the vvoman, is the man: and the head of Christ is God. ⁴ Euery man praying or prophcing vvith his head couered: dishonesteth his head. ⁵ But euery vvoman praying or prophcing vvith her head not couered: dishonesteth her head: for it is al one as if she vvere made balde. ⁶ For if a vvoman be not couered, let her be polled, but if it be a foule thing for a vvoman to be polled or made balde: let her couer her head. ⁷ The man truly ought not to couer his head, because he is the image and glorie of God, but the vvoman is the glorie of the man. ⁸ For the man is not of the vvoman, but the vvoman of the man. ⁹ For the man vvvas not created for the vvoman, but the vvoman for the man. ¹⁰ Therefore ought the vvoman to haue povver vpon her head for the Angels.) ¹¹ But yet neither the man vvithouth thevvwoman: nor the vvoman

AUTHORISED — 1611.

sake. ²⁸ But if any man say vnto you, This is offered in sacrifice vnto idoles, eate not for his sake that shewed it, and for conscience sake. The earth is the Lords, and the fulnesse thereof. ²⁹ Conscience I say, not thine owne, but of the others: for why is my libertie iudged of another mans conscience?

³⁰ For, if I by a grace be a partaker, why am I euill spoken of, for that for which I giue thanks? ³¹ Whether therefore yee eate or drinke, or whatsoeuer yee doe, doe all to the glory of God. ³² Giue none offence, neither to the Iewes, nor to the Gentiles, nor to the Church of God: ³³ Euen as I please all men in all things, not seeking mine owne profit, but the profit of many, that they may be saued.

¹¹ BE yee folowers of mee, euen as I also am of Christ. ² Now I praise you, brethren, that you remember me in all things, and keepe the vordinances, as I deliuered them to you. ³ But I would haue you know, that the head of euery man is Christ: and the head of the woman is the man, and the head of Christ is God. ⁴ Euery man praying or prophcing, hauing his head couered, dishonoureth his head. ⁵ But euery woman that prayeth or prophesieth with her head vncouered, dishonoureth her head: for that is euen all one as if she were shauen. ⁶ For if the woman be not couered, let her also bee shorne: but if it bee a shame for a woman to be shorne or shauen, let her be couered. ⁷ For a man in deede ought not to couer his head, forasmuch as hee is the image and glory of God: but the woman is the glory of the man.

⁸ For the man is not of the woman: but the woman of the man. ⁹ Neither was the man created for the woman: but the woman for the man. ¹⁰ For this cause ought the woman to haue power on her head, because of the Angels. ¹¹ Neuertheless, neither is the man without the

a Or, thanksgiving. b Gr. Greeks. c Or, traditions.

γυναῖκός| ἐν Κυρίῳ. ¹² ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς
γυναίκος, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. ¹³ ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ γυναῖκα
ἀκατακάλυπτον τῷ Θεῷ προσεῦχέσθαι; ¹⁴ ἢ οὐδὲ ^a αὕτῃ ἡ φύσις| διδάσκει ὑμᾶς,
ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστι; ¹⁵ γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστίν;
ὅτι ἡ κόμη αὐτῇ περιβολαίου δέδοται. ¹⁶ εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς
τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

¹⁷ Τοῦτο δὲ ^o παραγγέλλων οὐκ ἐπαινῶ,| ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ
^p ἥττον| συνέρχεσθε. ¹⁸ πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ^q ἐκκλησίᾳ, ἀκούω
σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω. ¹⁹ δεῖ γὰρ καὶ αἰρέσεις ^r ἐν
ὑμῖν| εἶναι, ἵνα ^s οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. ²⁰ συνερχομένων ^t οὖν| ὑμῶν

¹ Alex. = ἡ.² Alex. ἡ φύσις αὐτῆς.³ Rec. + αὐτῇ.⁴ Alex. παραγγέλλων οὐκ ἐπαινῶν.⁵ Alex. ἡσπών.⁶ Rec. + τῇ.⁷ Alex. = ἐν ὑμῖν.⁸ Alex. + καὶ.

WICLIF—1380.

womman; nether the womman is with
out man in the lord. ¹² For whi as the
womman is of man; so the man is bi the
womman; but alle thingis ben of god;

¹³ deme 3e 3ou silf, bismeth it a wom-
man not helid on the heed to preie to god?
¹⁴ nether the kynde it silf techit us; for
if a man nurische long heer: it is schen-
schip to hym; ¹⁵ but if a womman nurische
long heer: it is glorie to hir, for heeris
ben 3oun to hir for keueryng; ¹⁶ but if
ony man is seyn to be ful of strif, we
han noon suche custum nether the chirche
of god;

¹⁷ but this thing I comaunde, not prei-
ynge, 3e comen to gidre not to the
to the better; but in to the worse. ¹⁸ First
for whanne 3e comen to gidre in to the
chirche, I here that discenciouns ben, and
in parti I leue; ¹⁹ for it bihoueth eresies
to be: that thei that ben preued he opunli
knowun in 3ou; ²⁰ therfor whanne 3e comen
to gidre in to oon; now it is not to ete
the lordis soper; ²¹ for whi ech man bi-
for takith his soper to ete and oon is
hungrie, and another is drunken; ²² whe-
thir 3e han not housis to ete and drynke;
or 3e dispisen the chirche of god; and con-
founded hem that han noon: what schal
I seie to 3ou? I preise 3ou: but hereynne
I preise 3ou not;

²³ for I haue takun of the lord, that thing
which I haue bitakun to 3ou; for the lord
ihesus in what nyg he was bitraid took
breed ²⁴ and dide thankyngis and brak
and seide; take 3e and ete 3e: this is my
body; whiche schal be bitraid for 3ou; do
3e this thing in to my mynde; ²⁵ also the
cuppe aftir that he hadde sould; and
seide; this cuppe is the newe testamente
in my blood; do 3e this thing as ofte as
3e schuln drynke in to my mynde, ²⁶ for
as ofte as 3e schulu ete this breed and

deme, judge. helis, coerred. schenchip, reproach.
3oun, giren. leue, beleue.

TYNDALE—1534.

woman nether the woman with out the
man in the lorde. ¹² For as the woman is
of the man; even so is the man by the
woman; but all is of God.

¹³ Iudge in youre selves whether it be
comly that a woman praye vnto god bare
headed. ¹⁴ Or els doth not nature teach
you; that it is a shame for a man; yf he
have longe here: ¹⁵ and a prayse to a wo-
man; yf she have longe here? For her
here is geuen her to couer her with all.
¹⁶ If there be eny man amonge you that
lusteth to stryve let him knowe that we
have no soche custome; nether the con-
gregacions of God.

¹⁷ This I warne you of; and commend
not that ye come to gedder: not after a
better maner but after a worsse. ¹⁸ Fyrst
of all when ye come togedder in the con-
gregation; I heare that ther is dissenicion
amonge you: and I partly beleve it.

¹⁹ For ther must be sectes amonge you;
that they which are perfecte amonge you;
myght be knowne. ²⁰ When ye come to
gedder a man can not eate the lordes
supper. ²¹ For every man begynneth a
fore to eate his awne supper. And one is
hongry; and another is dronken. ²² Have
ye not houses to eate and to drinke in?
Or els despyse ye the congregacion of god
and shame them that have not? What
shall I saye vnto you? shall I prayse you:
In this prayse I you not.

²³ That which I delyvered vnto you, I
received of the lorde. For the lorde ihesus
the same nyght in which he was betrayed;
toke bread: ²⁴ and thanked and brake;
and sayde. Take ye; and eate ye; this is
my body which is broken for you. This
do ye in the remembrance of me. ²⁵ After
the same manner he toke the cup; when
supper was done; sayinge. This cup is
the newe testament in my bloude. This
do as oft as ye drynke it; in the remem-
brance of me. ²⁶ For as often as ye shall

CRANMER—1539.

woman without the man in the Lorde.
¹² For as the woman is of the man, even
so is the man by the woman: but all of
God.

¹³ Iudge in youre selues, whether it be
comly that a woman praye vnto God bare
headed. ¹⁴ Doth not nature it selfe teach
you, that it is a shame for a man, yf he
have longe here: ¹⁵ and a prayse to a wo-
man: yf she have longe heer. For hir
heer is geuen her to couer her wyth all.
¹⁶ If any man luste to stryue, we haue
no soch custome, nether the congrega-
cions of God.

¹⁷ This I warne you of, and commend
not, that ye come not together after a
better maner, but after a worsse. ¹⁸ For
fyrst of all when ye come together in the
congregation, I heare that there is dys-
senycon amonge you: and I partly bele-
ue it. ¹⁹ For ther must be sectes amonge
you, that they which are perfecte amonge
you, myght be knowne. ²⁰ When ye come
to gether therfore into one place, the
Lordes supper can not be eaten. ²¹ For
euery man begynneth afore to eate his
awne supper. And one is hongry, and
another is droncken. ²² Haue ye not
houses to eate and to drynke in? Despyse
ye the congregacyon of God, and shame
them that haue not? What shall I saye
vnto you? shall I prayse you? In this
praise I you not.

²³ That which I delyuered vnto you, I
receaued of the Lorde. For the Lorde
Iesus the same nyght, in which he was
betrayed, toke bread, ²⁴ and when he had
geuen thanks, he brake it and sayde:
Take ye, and eate: this is my body,
which is broken for you. This do ye in
the remembrance of me. ²⁵ After the
same maner also he toke the cup, when
supper was done, sayinge: This cuppe is
the new Testament in my bloude. This do
as oft as ye drynke it, in remembrance
of me. ²⁶ For as often as ye shall eate

ἐπὶ τὸ αὐτὸ, οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν. ²¹ ἕκαστος γὰρ τὸ ἴδιον δεῖπνον ^α προ-
 λαμβάνει | ^β ἐν τῷ | φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. ²² μὴ γὰρ οἰκίας οὐκ ἔχετε
 εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ κατασχύ-
 νετε τοὺς μὴ ἔχοντας; ^γ τί ὑμῖν εἶπω; | ^δ ἐπαινέσω | ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινώ.
²³ Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς
 ἐν τῷ νυκτὶ ἧ παρεδίδοτο, ἔλαβεν ἄρτον, ²⁴ καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε,
 ‘Τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν ^ε κλόμενον | τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
 ‘ἀνάμνησιν.’ ²⁵ Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνήσαι, λέγων, ‘Τοῦτο τὸ
 ‘ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ^ς ἐμῷ αἵματι | τοῦτο ποιεῖτε, ὡσάκις ἂν
 ‘πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν.’ ²⁶ Ὡσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τούτου,

^α Alex. = οὐν.^β Alex. προσλαμβάνει.^γ Alex. ἐπὶ τῷ.^δ Alex. τί εἶπω ὑμῖν.^ε Alex. ἐπαινώ.^ς Rec. + ‘Λάβετε, φάγετε.’^ζ Alex. = κλόμενον.^η Alex. αἷματι μου.

GENEVA—1557.

woman without the man in the Lord. ¹² For
 as the woman is of the man, even so is the
 man by the woman: but all things are of
 God.

¹³ Judge in your selves, is it comly that
 a woman praye vnto God bare headed?
¹⁴ Doth not nature it selfe teach you,
 that it is a shame for a man, yf he haue
 longe haire? ¹⁵ And a prayse to a woman,
 yf she haue longe haire? For her heare
 is geuen her to couer her with all. ¹⁶ If
 any man luste to stryue, we haue no
 suche custome, nether the Churches of
 God.

¹⁷ This I warne you of, and prayse you
 no whit, that ye come together: not with
 profit, but with hurt. ¹⁸ For fyrst of all,
 when ye come together in the Church, I
 heare that there is dissensions among
 you: and I beleue it to be true in some
 of you. ¹⁹ For ther must be euen heres-
 ies among you, that they which are
 perfect among you, myght be knowne.
²⁰ When ye come together therfore into
 one place, a man can not eat the Lordes
 Supper. ²¹ For euery man begynneth
 afore to eat his owne supper: and one is
 hongry, and another is droncken. ²² Haue
 ye not houses to eat and to drinke in?
 Or els despise ye the Church of God,
 and shame them that haue not? what
 shal I say to you? shal I prayse you in
 this? I prayse you not.

²³ For that which I deliuered vnto you,
 I receaued of the Lord, to wit, That the
 Lord Iesus the same nyght in which he
 was betrayed, toke bread: ²⁴ And when
 he had geuen thanks, he brake it and
 sayd, Take ye, eate ye: this is my body,
 which is broken for you: this do ye in
 remembrance of me. ²⁵ After the same
 maner also he toke the cup, when he had
 supped, saying, This cup is the Newe
 testament in my blood: this do as oft as
 ye drinke it, in remembrance of me.

²⁶ For as often as ye shal eate this bread,

RHEIMS—1582.

without the man, in our Lord. ¹² For
 as the woman is of the man, so also the
 man by the woman: but all things of
 God.

¹³ Your selves iudge: doth it become
 a woman not couered to pray vnto God?
¹⁴ Neither doth nature it selfe teach
 you, that a man in deede if he nourish
 his heare, it is an ignominie for him:
¹⁵ but if a woman nourish her heare, it
 is a glorie for her, because heare is geuen
 her for a veile? ¹⁶ But if any man seeme
 to be contentious, we haue no such cus-
 tome, not the Church of God.

¹⁷ And this I commaund: not praising
 it that you come together not to better,
 but to worse. ¹⁸ First in deede when
 you come together into the Church, I
 heare that there are schismes among you,
 and in part I beleuee it. ¹⁹ For there
 must be heresies also: that they also
 which are approued, may be made mani-
 fest among you. ²⁰ When you come ther-
 fore together in one, is it not now to
 eate our Lordes supper. ²¹ For euery one
 taketh his owne supper before to eate.
 And one certes is an hungred, and an-
 other is drunke. ²² Why, haue you not
 houses to eate and drinke in? or con-
 temne ye the Church of God: and con-
 found them that haue not? What shal I
 say to you? praise I you in this? I do
 not praise you.

²³ For I receiued of our Lord that which
 also I haue deliuered vnto you, that our
 Lord Iesus in the night that he was be-
 trayed, toke bread: ²⁴ and giuing thanks
 brake, and said: Take ye and eate, this
 is my body which shal be deliuered
 for you: this do ye for the com-
 memoracion of me. ²⁵ In like maner also the
 chalice after he had supped, saying, This
 chalice is the new testament in my
 blood: this do ye, as often as you shal
 drinke, for the commemoracion of me.

²⁶ For as often as you shal eate this bread,

AUTHORISED—1611.

woman, neither the woman without the
 man in the Lord. ¹² For as the woman is
 of the man: even so is the man also by
 the woman; but all things of God.

¹³ Judge in your selves, is it comely that
 a woman pray vnto God vncovered? ¹⁴ Doeth
 not euen nature it selfe teach you,
 that if a man haue long haire, it is a
 shame vnto him? ¹⁵ But if a woman
 haue long haire, it is a glory to her: for
 her haire is giuen her for a couering.
¹⁶ But if any man seeme to be conten-
 tious, we haue no such custome, neither
 the Churches of God. ¹⁷ Now in this that
 I declare vnto you, I praise you not, that
 you come together not for the better, but
 for the worse. ¹⁸ For first of all when ye
 come together in the Church, I heare that
 there be diuisions among you, and I
 partly beleuee it.

¹⁹ For there must bee also heresies
 among you, that they which are approued
 may be made manifest among you. ²⁰ When
 ye come together therefore into one place,
 this is not to eate the Lords Supper.
²¹ For in eating, euery one taketh before
 other, his owne supper: and one is hun-
 gry, and another is druncken. ²² What,
 haue ye not houses to eate and to drinke
 in? Or despise ye the Church of God,
 and shame them that haue not? What
 shall I say to you? shall I praise you in
 this? I praise you not. ²³ For I haue re-
 ceiued of the Lord that which also I
 deliuered vnto you, that the Lord Iesus,
 the same night in which he was betrayed,
 tooke bread: ²⁴ And when he had giuen
 thanks, he brake it, and said, Take, eate,
 this is my body, which is broken for you:
 this do in remembrance of me. ²⁵ After
 the same maner also hee tooke the cup
 when he had supped, saying, This cup is
 the New Testament in my blood: this do
 ye, as oft as ye drinke it, in remem-
 brance of me. ²⁶ For as often as ye

^α Or, uille.^β Or, schismes.^γ Or, seces.^δ Or, ye cannot eat.^ε Or, them that are poore.^ς Or, for a remembrance.

καὶ τὸ ποτήριον ^b πίνετε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ^c ἔλθη. ²⁷ Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ^d ἢ πίνη τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἐνοχος ἔσται τοῦ σώματος καὶ ^e τοῦ αἵματος τοῦ Κυρίου. ²⁸ δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω. ²⁹ ὁ γὰρ ἐσθίων καὶ πίνων ^g ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα ^h τοῦ Κυρίου. ³⁰ διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί. ³¹ εἰ ⁱ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. ³² κρινόμενοι δὲ, ^k ὑπὸ Κυρίου παιδευόμεθα, ἵνα μὴ συν τῷ κόσμῳ κατακριθῶμεν. ³³ Ὡστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχσασθε. ³⁴ εἴ ^l τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω, ^m διατάξομαι.]

^b Rec. + ποτόν.^c Rec. + ἄν.^d Rec. + ἄρτον.^e Alex. καί.^f Rec. = τοῦ.^g Alex. = ἀναξίως.^h Alex. = τοῦ Κυρίου.ⁱ Alex. ἔτι.^k Alex. s. ὑπὸ τοῦ σ. ἀπό.

WICLIF—1380.

schulen drinke the cuppe 3e schulen telle the deeth of the lord, til that he come; ²⁷ therfor who euer etith the breed or drinkith the cuppe of the lord vnworthili: he schal be gilty of the bodi and of the blood of the lord; ²⁸ but preue a man hym self 3t so ete he of the ilke breed and drinke of the cuppe; ²⁹ for he that etith and drinkith vnworthili etith and drinkith dome to hym, not wiseli demynge the bodi of the lord;

³⁰ therfor many among you, ben sike and feble: and many slepen; ³¹ and if we demened wiseli us self we schulden not be demed; ³² but while we ben demed of the lord we ben chastid: that we be not dampned with this world; ³³ therfor my brithren whanne 3e comen to gidre to ete: abide 3e to gidre; ³⁴ if ony man hungerith: ete he at hoome, that 3e come not to gidre in to dome; and I schal dispose other thingis whanne I come.

12. BUT of spiritual thingis, brithren I nyle that 3e vnkowen; ² for 3e witen that whanne 3e weren hethen men: hou 3e weren ledde goynge to doumbe mawmetis; ³ therfor I make knowun to you that no man spekinge in the spirit of god seith departynge fro ihesus; and no man mai seye the lord ihesus: but in the holi goost; ⁴ and dyuers gracis ther ben: but it is al on spirit. ⁵ and dyuers seruycis ther ben: but it is al on lord. ⁶ and dyuers worchyngis ther ben, but alle is oon god that worlith alle thingis in alle thingis; ⁷ and to eche man the schewynge of spirit is 3oun to profyt; ⁸ the word of wisdom is 3oun: to oon bi spirit; to another the word of kunnyng bi the same spirit; ⁹ feith to another: in the same spirit; to another: grace of helthis in o spirit; ¹⁰ to another: the worchynge of vertes; to

TYNDALE—1534.

eate this breed; and drynke this cup; ye shall shewe the lordes deeth tyll he come. ²⁷ Wherefore whosoever shall eate of this breed; or drynke of the cup vnworthely, shalbe giltye of the body and bloud of the Lorde. ²⁸ Let a man therefore examen him selfe; and so let him eate of the breed and drynke of the cup. ²⁹ For he that eateth or drinketh vnworthely, eateth and drynketh his awne damnacion; because he maketh no difference of the lordis body.

³⁰ For this cause many are weake and sicke among you; and many slepe. ³¹ Yf we had truly iudged oure selves; we shuld not have bene iudged. ³² But when we are iudged of the lorde we are chastened; because we shuld not be damned with the worlde. ³³ Wherefore my brethren when ye come to gedder to eate; tary one for another. ³⁴ Yf eny man hunger, let him eate at home; that ye come not togedder vnto condemnation. Other thinges will I set in order when I come.

12. IN spiriutl thinges brethren I wolde not have you ignorant. ² Ye knowe that ye were gentyls; and went youre wayes vnto domme ydoles; even as ye were ledde. ³ Wherefore I declare vnto you that no man speakyng in the sprete of god; defeth Iesus. Also no man can saye that Iesus is the lorde; but by the holi goost.

⁴ Ther are diversities of gyftes verely; yet but one sprete. ⁵ And ther are differences of administracions; and yet but one lorde. ⁶ And ther are divers maners of operations; and yet but one God; which worketh all thinges that are wrought in all creatures. ⁷ The gyftes of the sprete are geuen to every man to profitt the congregacion. ⁸ To one is geuen thorow the spirite the vtterance of wisdom; ⁹ To another is geuen the vtterance of knowledge by the same sprete. ¹⁰ To another is geuen fayth; by the same sprete. To another the gyftes of healyng by the same sprete. ¹¹ To another power to do myracles. To

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this breed, and drinke this cup: ye shall shewe the Lordes deeth tyll he come. ²⁷ Wherefore, whosoever shall eate of this breed, or drynke of the cup vnworthely, shalbe gyltye of the body and bloud of the Lorde. ²⁸ But let a man examen hym selfe, and so let hym eate of the breed, and drynke of the cup. ²⁹ For he that eateth or dryncketh vnworthely, eateth and drincketh his awne damnacion, because he maketh no difference of the Lordes body. ³⁰ For this cause many are weake and sycke amonge you, and many slepe. ³¹ For If we had iudged oure selues, we shuld not haue bene iudged. ³² But when we are iudged of the Lorde, we are chastened, that we shulde not be damned with the worlde. ³³ Wherefore my brethren when ye come together to eate, tary one for another. ³⁴ If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other thynges will I set in order, when I come.

12. CONCERNYNGE spyrituall thinges (brethren) I wolde not haue you ignorant. ² Ye knowe that ye were gentyls, and went youre wayes vnto domme ymagis, euen as ye were led. ³ Wherefore I declare vnto you, that no man speakyng by the sprete of God, defeth Iesus. Also no man can saye that Iesus is the Lorde, but by the holi goost. ⁴ Ther are dyuersities of gyftes, yet but one sprete. ⁵ And ther are differences of admystryacions, and yet but one Lorde. ⁶ And ther are dyuers maners of operations, and yet but one God which worketh all in all. ⁷ The gyfte of the sprete is geuen to euery man, to edifye withal. ⁸ For to one is geuen thorow the spirite the vtterance of wisdom. To another is geuen the vtterance of knowledge by the same sprete. ⁹ To another is geuen fayth, by the same sprete. To another the gyftes of healyng by the same sprete. ¹⁰ To another power to do miracles. To another prophesye.

the ilke that, dome, judgment, demyner, iudging,
dome len, judged, nyle not, witen, knowe,
mawmetis, ydols, 3oun, given, kunnyng, knowledge,
i, one vertues, powers.

XII. *Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. ὁἷδατε ὅτι* ¹ *ἔθνη ἦτε, πρὸς τὰ εἰδῶλα τὰ ἄφωνα, ὡς ἂν ἤγεσθε, ἀπαγόμενοι· διὸ γνω-* ² *ρίζω ὑμῖν, ὅτι οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν λέγει ἀνάθεμα Ἰησοῦν· καὶ* ³ *οὐδεὶς δύναται εἰπεῖν Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύματι ἁγίῳ. διαιρέσεις δὲ* ⁴ *χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα· καὶ διαιρέσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς* ⁵ *Κύριος· καὶ διαιρέσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς Θεὸς, ὁ ἐνεργῶν τὰ πάντα* ⁶ *ἐν πᾶσιν. Ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον. ὧ* ⁷ *μὲν γὰρ διὰ τοῦ Πνεύματος δίδεται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως, κατὰ* ⁸ *τὸ αὐτὸ Πνεῦμα· ἑτέρῳ δὲ πίστις, ἐν τῷ αὐτῷ Πνεύματι· ἄλλῳ δὲ χαρίσματα* ⁹ *ιαμάτων, ἐν τῷ αὐτῷ Πνεύματι· ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ*

¹ Rec. + ἔλ.² Alex. διατάζωμαι.³ Rec. ὅτι.⁴ Alex. = λαλῶν.⁵ Alex. Ἰησοῦς.⁶ Alex. Κύριος Ἰησοῦς.⁷ Alex. καὶ ὁ.⁸ Rec. + ἔστι.⁹ Alex. = ἔλ.¹⁰ Alex. = ἔλ.

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and drinke this cup, ye shewe the Lordes death til he come. ²⁷ Wherefore, whosoever shal eat this bread, and drinke this cup of the Lord vnworthely, shalbe gilty of the body and bloud of the Lord. ²⁸ Let a man therefore examen him selfe; and so let hym eat of this bread, and drinke of this cup. ²⁹ For he that eateth and drinketh vnworthely, eateth and drinketh his owne damnation, because he maketh no difference of the Lordes body.

³⁰ For this cause many are weake, and sick among you, and many slepe. ³¹ For if we wolde trye our selues, we should not be iudged. ³² But when we are iudged, we are chastened of the Lord, because we should not be damned with the worlde. ³³ Wherefore my brethren, when ye come together to eat, tary one for another. ³⁴ If any man hunger, let him eat at home, that ye come not together vnto condemnation. Other things wil I set in order when I come.

12. CONCERNING spiritual gifts, brethren, I wolde not haue you ignorant. ² Ye knowe that ye were Gentils, and were caried away vnto the domme idoles, euen as ye were led. ³ Wherefore, I declare vnto you, that no man speaking in the Spirite of God, calleth Iesus execrable. Also no man can say that Iesus is the Lord, but by the holy Ghost.

⁴ There are diuersities of gifts, but yet the selfe same Spirit. ⁵ And ther are differences of administrations, but yet the selfe same Lord. ⁶ And there are diuers maners of operations, but God is the selfe same, which worketh them all in euery man. ⁷ The declaration of the Sprite is geuen to euery man, to profit withall: ⁸ For to one is geuen through the Sprite, the vtterance of wysedome: to another is geuen the vtterance of knowledge, by the same Sprite: ⁹ To another is geuen fayth, by the same Sprite: to another, the gifts of heling, by the same Sprite:

¹⁰ To another power to do myghtie

RHEIMS—1582.

and drinke the chalice, you shal shev the death of our Lord, vntil he come. ²⁷ Therefore whosoever shal eat this bread, or drinke the chalice of our Lord vnworthily, he shal be guilty of the body and of the bloud of our Lord. ²⁸ But let a man proue him self: and so, let him eat of that bread, and drinke of the chalice. ²⁹ For he that eateth and drinketh vnworthily: eateth and drinketh iudgement to him self, not discerning the body of our Lord. ³⁰ Therefore are there among you many weake and feble, and many sleepe. ³¹ But if vve did iudge our selues: vve should not be iudged. ³² But vvhiles vve are iudged, of our Lord vve are chastened: that vvitth this world vve be not damned. ³³ Therefore my brethren, vwhen you come together to eate, expect one another. ³⁴ If any man be an hungred, let him eate at home: that you come not together vnto iudgement. And the rest I vvil dispose, vwhen I come.

12. AND concerning spiritual things, I vvil not haue you ignorant, brethren. ² You know that vwhen you vvere heathen, you vvent to dumme Idols according as you vvere ledde. ³ Therefore I doe you to vnderstand that no man speaking in the Spirit of God, saith anathema to Iesus. And no man can say, Our Lord Iesus: but in the holy Ghost.

⁴ And there are diuisions of graces, but one Spirit. ⁵ And there are diuisions of ministrations: but one Lord. ⁶ And there are diuisions of operations, but one God, vvhich vworketh all in all. ⁷ And the manifestation of the Spirit is giuen vnto euery one to profit. ⁸ To one certes by the Spirit is giuen the vvord of vvisedom: and to an other, the vvord of knowledge according to the same Spirit: ⁹ to an other, faith in the same Spirit: to an other, the grace of doing cures in one Spirit: ¹⁰ to an other, the vworking of miracles: to an other, prophecie: to an

AUTHORISED—1611.

eat this bread, and drinke this cup, yee doe shew the Lords death till he come. ²⁷ Wherefore, whosoever shall eat this bread, and drinke this cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord. ²⁸ But let a man examine himselfe, and so let him eat of that bread, and drinke of that cup.

²⁹ For hee that eateth and drinketh vnworthily, eateth and drinketh ⁶ damnation to himselfe, not discerning the Lords body. ³⁰ For this cause many are weake and sickly among you, and many sleepe. ³¹ For if we would iudge our selues, we should not be iudged. ³² But when we are iudged, we are chastened of the Lord, that wee should not be condemned with the world. ³³ Wherefore my brethren, when ye come together to eate, tary one for another. ³⁴ And if any man hunger, let him eate at home, that ye come not together vnto ⁶ condemnation. And the rest wil I set in order, when I come.

12. NOW concerning spiritual gifts, brethren, I would not haue you ignorant. ² Yee know that yee were Gentiles, caried away vnto these dumbe idoles, euen as ye were led. ³ Wherefore I giue you to vnderstand, that no man speaking by the spirit of God, calleth Iesus yaccursed: and that no man can say that Iesus is the Lord, but by the holy Ghost. ⁴ Now there are diuersities of gifts, but the same Spirit. ⁵ And there are differences of administrations, but the same Lord. ⁶ And there are diuersities of operations, but it is the same God, which worketh all in all. ⁷ But the manifestation of the spirit, is giuen to euery man to profit withall.

⁸ For to one is giuen by the spirit, the word of wisdome, to another the word of knowledge, by the same spirit. ⁹ To another faith, by the same spirit: to another the gifts of healing, by the same spirit: ¹⁰ To another the working of miracles, to another prophecie, to another

⁶ Or, shew yee. ⁶ Or, iudgement. ⁷ Or, Anathema.

προφητεία, ἄλλω δὲ διακρίσεις πνευμάτων, ἑτέρω δὲ γένῃ γλωσσῶν, ἄλλω δὲ ἑρμηνεία γλωσσῶν. ¹¹ πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ| ἐκάστῳ καθὼς βούλεται. ¹² Καθὰπερ γὰρ τὸ σῶμα ἐν ἑστί, καὶ μέλη| ¹³ ἔχει πολλά,| πάντα δὲ τὰ μέλη τοῦ σώματος, πολλά ὄντα, ἐν ἑστί σῶμα· οὕτω καὶ ὁ Χριστός. ¹⁴ καὶ γὰρ ἐν ἐνὶ Πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι· καὶ πάντες ¹⁵ εἰς ἐν Πνεῦμα ἐποτίσθημεν. ¹⁶ Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ πολλά. ¹⁷ ἐὰν εἴπῃ ὁ πούς, “Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος” οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; ¹⁸ καὶ ἐὰν εἴπῃ τὸ οὖς, “Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος” οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; ¹⁹ εἰ ὅλον τὸ σῶμα ὀφθαλμός,

¹¹ Alex. = ἰδίᾳ.

¹² Alex. μέλη δι.

¹³ Alex. πολλά ἔχει.

¹⁴ Rec. + τοῦ ἰνός.

¹⁵ Alex. ἐν Πνεύματι ἐποτίσθημεν.

¹⁶ Alex. οὖν.

¹⁷ Rec. + ἔτι.

WICLIF—1380.

another, profecie to another : verri knowynge of spiritis; to another, kyndis of langagis; to another expownynge of wordis; ¹¹ ⁊ on and the same spirit worchith alle these thingis departynge to eche bi hem silf as he wole;

¹² for as there is o bodi, and hath many membris, and alle membris of the bodi, whanne tho ben many ben o bodi, so also crist, ¹³ for in o spirit alle we ben baptisid in to o bodi, ether iewis, ether hethen, ether seruautis ether fre : and alle we ben fillid with drynke in o spirit; ¹⁴ for the bodi is not o membre : but many; ¹⁵ if thi foot seith for I am not the hond, I am not of the bodi; not therefore it is not of the bodi; ¹⁶ ⁊ if the eere seith, for y am not the ije y am not of the bodi : not therefore it is not of the bodi; ¹⁷ if alle the bodi is the ije : where is herynge; and if alle the bodi is herynge : where is smellynge;

¹⁸ but now god hath sette membris, and eche of hem in the bodi as he wolde; ¹⁹ that if alle weren o membre : where were the bodi? ²⁰ but now there ben many membris but o bodi; ²¹ and the ije mai not seie to the hond I haue no nede to thi werkis; or ofte the heed to the feet, ⁊e ben not necessarie to me; ²² but myche more tho that ben seyn to be the lower membris of the bodi ben more nedeful; ²³ and thilke that we gesse to be the vnworthier membris of the bodi : we geuen more honour to hem; and tho membris that ben vn-honest : han more honeste; ²⁴ for oure honest membris : han nede of noon; but god tempre the bodi : geuynge more worship to it to whom it fulid; ²⁵ that debate be not in the bodi; but that the membris be bisie in to the same thing eche for other; ²⁶ and if o membre suffrit

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another prophesie. To another iudgement of spretes. To another diuers tonges. To another the interpretation of tonges.

¹¹ And these all worketh euen the selfe same sprete; deuydyng to every man severall gyftes; euen as he will.

¹² For as the body is one; and hath many membres; and all the membres of one body though they be many; yet are but one body: euen so is Christ. ¹³ For in one sprete are we all baptysed to make one body; whether we be Iewes or gentylis whether we be bonde or fre: and haue all dronke of one sprete. ¹⁴ For the body is not one member; but many. ¹⁵ Yf the fote saye: I am not the honde; therefore I am not of the body: is he therefore not of the body? ¹⁶ And if the eare saye, I am not the eye: therefore I am not of the body: is he therefore not of the body?

¹⁷ If all the body were an eye; where were then the eare? If all were hearinge: where were the smellynge?

¹⁸ But now hath god disposed the membres every one of them in the body; at his awne pleasure. ¹⁹ If they were all one member: where were the body? ²⁰ Now are ther many membres; yet but one body. ²¹ And the eye can not saye vnto the honde I haue no nede of the: nor the heed also to the fete. I haue no nede of you. ²² Ye rather a greate deale those membres of the body which seme to be most feble; are most necessary. ²³ And apou those membres of the body which we thinke lest honest; put we most honestie on. And oure vngodly parties haue most beauty on. ²⁴ For oure honest membris nede it not. But God hath so disposed the body; and hath geuen most honour to that parte which lacked; ²⁵ lest there shuld be eny stryfe in the body: but that the membris shuld indifferently care one for another. ²⁶ And yf one

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To another iudgement to discernen spretes. To another diuers tonges. To another the interpretation of tonges; ¹¹ But these all worketh euen the selfe same sprete, diuidynge to euery man a seuerall gyfte, euen as he wyll.

¹² For as the body is one, and hath many membres, and all the membres of one body though they be many, yet are but one body, euen so is Christ. ¹³ For by one sprete are we all baptysed to make one body, whether we be Iewes or Gentyls, whether we be bonde or fre, and haue all droncke of one sprete. ¹⁴ For the body is not one member, but many.

¹⁵ If the fote saye: I am not the hande, I am not of the body: is he therefore not of the body? ¹⁶ And yf the eare saye, I am not the eye, I am not of the body: is he therefore not of the body? ¹⁷ If all the body were an eye, where were then the eare? If all were hearinge: where were the smellynge? ¹⁸ But now hath God sett the membres euery one seuerally in the body as it hath pleased him. ¹⁹ If they were all one member: where were the body? ²⁰ Now are there many membris, yet but one body. ²¹ And the eye can not saye vnto the hand: I haue no nede of the. Agayne, the heed can not saye to the fete: I haue no nede of you. ²² Ye rather a greate deale those membris of the body which seme to be more feble, are necessary. ²³ And vpon those membris of the body which we thinke lest honest, put we more honestie on. And oure vngodlye partes haue more beauty on. ²⁴ For oure honest membris nede it not. But God hath so disposed the body, and hath geuen the more honour to that parte which lacked; ²⁵ lest there shuld be eny stryfe in the body: but that the membris shuld indifferently care one for another. ²⁶ And yf one

stri, true. o, one. 17, eye. eche, again. 18, that. 21, yuen, given.

ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὁσφρησις; ¹⁸ αὖνυ| δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἐν ἑκαστῷ αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν. ¹⁹ εἰ δὲ ἦν τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα; ²⁰ νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. ²¹ οὐ δύναται ^b ὁ| ὀφθαλμὸς εἰπεῖν τῇ χειρὶ, 'Χρεῖαν σου οὐκ ἔχω.' ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶ, 'Χρεῖαν ἡμῶν οὐκ ἔχω.' ²² ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι. ²³ καὶ ἃ δοκοῦμεν αἰμιώτερα εἶναι ^d τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐ- σχημοσύνην περισσοτέραν ἔχει. ²⁴ τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει. ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, ^e τῷ ὑπεροῦντι| περισσοτέραν δὸς τιμὴν, ²⁵ ἵνα μὴ ἡ ^gσχίσμα| ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων ^hμερμινῶσι| τὰ μέλη. ²⁶ καὶ

* Rec. = ὁ.

d Alex. + μέλη.

e Alex. + τιμῆς.

f Alex. τῷ ὑπεροῦντι.

g Alex. σχίσματα.

h Alex. μερμινῶ.

GENEVA—1557.

things: to another, prophetic: to another, tryal of sprites: to another, diuers tongues: to another, the interpretation of tongues. ¹¹ And these all worketh euen the selfe same Sprite, distributing to euery man seuerally, euen as he wyl: ¹² For as the body is one, and hath many members, and all the members of one body, though they be many, yet are but one body: euen so is Christ. ¹³ For by one Sprite are we all baptized into one body, whether we be Jewes or Grekes, whether we be bonde, or fre, and haue all droncke into one Spirite. ¹⁴ For the body is not one member but many. ¹⁵ If the fote wolde say, I am not the hande, I am not of the body: is it therfore not of the body?

¹⁶ And if the eare wolde say, I am not the eye, I am not of the body: is it therfore not of the body? ¹⁷ If all the body were an eye, where were the hearing? If all were hearing: where were the smelling? ¹⁸ But now hath God disposed the membres euery one of them a part in the body, at his owne pleasure. ¹⁹ If they were all one member, where were the body? ²⁰ But now are there many members, yet but one body. ²¹ And the eye can not say vnto the hand, I haue no neede of thee: nor the head also to the fete, I haue no neede of you. ²² Yea rather a great deale those membres of the body, which seme to be more feble, are necessarie. ²³ And vpon those membres of the body which we thinke moste vn honest, put we more honestie on: and our vncomely partes haue more beautie on.

²⁴ For our comely membres neede it not: but God hath so tempered the body together, and hath geuen the more honour to that parte which lacked. ²⁵ Lest there should be any stryfe in the body: but that the membres should indifferently care one for another. ²⁶ Therefore yf one

RHEIMS—1582.

other, discerning of sprites: to another, kindes of tongues: to another, interpretation of languages. ¹¹ And al these things vworketh one and the same Spirit, diuiding to euery one according as he wyl.

¹² For as the body is one, and hath many members, and al the members of the body vvhether they be many, yet are one body: so also Christ. ¹³ For in one Spirit were vve al baptized into one, vvhether Iewes, or Gentiles, or bondmen, or free: and in one Spirit vve were al made to drinke.

¹⁴ For the body also is not one member, but many. ¹⁵ If the fote should say, because I am not the hand, I am not of the body: is it therfore not of the body?

¹⁶ And if the eare should say, because I am not the eie, I am not of the body: is he therfore not of the body? ¹⁷ If the vvhole body were the eie: vvhether is the hearing? If the vvhole were the hearing: vvhether is the smelling? ¹⁸ But now God hath set the members, euery one of them in the body as he wvould. ¹⁹ And if al were one member, vvhether were the body? ²⁰ But now there are many members in deede, yet one body. ²¹ And the eie can not say to the hand: I neede not thy helpe. or againe the head to the fete, You are not necessarie for me. ²² But much more those that seeme to be the more vveake members of the body, are more necessarie: ²³ and such as vve thinke to be the baser members of the body, vpon them vve put more abundant honour: and those that are our vn honest partes, haue more abundant honestie.

²⁴ And our honest partes neede nothing: but God hath tempered the body, giuing to that that vwanted, the more abundant honour, ²⁵ that there might be no schisme in the body, but the members together might be careful one for another. ²⁶ And

AUTHORISED—1611.

discerning of spirits, to another diuers kindes of tongues, to another the interpretation of tongues. ¹¹ But all these worketh that one and the selfe same spirit, diuiding to euery man seuerally as he will. ¹² For as the body is one, and hath many members, and all the members of that one body, being many, are one bodie: so also is Christ. ¹³ For by one spirit are we all baptized into one bodie, whether we be Jewes or Gentiles, whether we be bond or free: and haue bene all made to drinke into one spirit.

¹⁴ For the body is not one member, but many. ¹⁵ If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body? ¹⁶ And if the eare shall say, Because I am not the eye, I am not of the body: is it therefore not of the body? ¹⁷ If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? ¹⁸ But now hath God set the members, euery one of them in the body, as it hath pleased him. ¹⁹ And if they were all one member, where were the body? ²⁰ But now are they many members, yet but one body. ²¹ And the eye cannot say vnto the hand, I haue no need of thee: nor againe, the head to the fete, I haue no neede of you. ²² Nay, much more those members of the bodie, which seeme to be more feeble, are necessary. ²³ And those members of the bodie, which we thinke to be lesse honourable, vpon these we bestow more abundant honour, and our vncomely parts haue more abundant comeliness. ²⁴ For our comely partes haue no need: but God hath tempered the bodie together, hauing giuen more abundant honour to that part which lacked: ²⁵ That there should be no schisme in the body: but that the members should haue the same care one for another. ²⁶ And whether one member

* Gr. Greeks.

b Or, put on.

c Or, diuision.

εἶτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη· εἶτε δοξάζεται ἐν μέλος, συγκαίρει πάντα τὰ μέλη. ²⁷ ὑμεῖς δέ ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους.

²⁸ Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ¹ εἶτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν. ²⁹ μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδασκαλοι; μὴ πάντες δυνάμεις; ³⁰ μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες διερμηνεύουσι; ³¹ Ζηλοῦτε δὲ τὰ χαρίσματα τὰ ^κκρείττονα· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῶν δείκνυμι.

XIII. Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἡχῶν ἢ κύμβαλον ἀλαλάζον. ² καὶ ἐὰν ἔχω προφητείαν,

¹ Alex. s. = εἶτα s. ἱεῖρα.

² Alex. μίζονα.

¹ Alex. μετιστάται.

³⁰ Alex. οὐθίς.

² Rec. ψωμίζω.

⁶ Alex. καυχῆσμαι.

WICLIF—1380.

ony thing, alle membris sufferen there with/ ether if o membre ioieth: alle membris ioien to ge dre.

²⁷ and se ben the bodi of crist: & membris of membris. ²⁸ but god sette summen in the churche, First apostolis the secunde tyme profetis, the thirde techers, aftward vertues, aftward graciis of helyngis, helpyngis, gouernailis, kyndis of langagis, interpetaciouns of wordis.

²⁹ whether alle apostis? whether alle profetis? whether alle techers? whether alle vertues, ³⁰ whether alle men han graciis of helyngis: whether alle speken with langagis: whether alle expowen? ³¹ but sue ze the bettere goostli gifis, and jit I schewe to you a more excellente weye.

13. IF I speke with tungis of men and of aungels, and I haue not charite, I am made as bras sownynge or a cymbal tynkynge, ² and if I haue profecie, and knowe alle mysteris, and al kynnynge, and if I haue al feith so that I meue hillis fro her place and I haue not charite I am nouzt, ³ and if I departe alle my godis in to metis of pore men, and if I bitate my bodi so that I brenne, and I haue not charite it profetith to me no thing, ⁴ charite is pacient, it is benygne,

charite enuyeth not, it doth not wickidli it is not blowun ⁵ it is not couetous, it sekith not tho thingis that ben his owne, it is not stired to wratlithe, it thinkith not yuel, ⁶ it ioieth not on wickidnesse, but it ioieth to gidre to truthe, ⁷ it suffreth alle thingis: it liketh alle thingis, it hopith alle thingis it susteyneth alle thingis, ⁸ charite fallith neuer down, whether profecies schuln be voidid, ether langagis schulen cece: ether science schal be distrid,

⁹ for aparti we knowen and aparti we profeciun, ¹⁰ but whanne that schal come that is perfist, that thing that is of parti schal be avoidid, ¹¹ whanne I was a litil child I spake as a litil child I vnderstod

TYNDALE—1534.

member suffer, all suffer with him; yf one member be had in honoure, all members be glad also.

²⁷ Ye are the body of Christ, and members one of another. ²⁸ And God hath also ordeyned in the congregacion, fyrst the Apostels, secondarely prophetes, thyrddly teachers, then them that do miracles: after that, the gyftes of healyng, helpers, gouerners, diuersite of tonges.

²⁹ Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? ³⁰ Haue all the gyftes of healyng? Do all speake with tonges? Do all interpret? ³¹ Couet after the best giftes. And yet shewe I vnto you a moare excellent waye.

13. THOUGH I spake with the tonges of men and angels, and yet had no loue, I were euen as soundinge brasse: or as a tynklynge Cymball. ² And though I coulde prophesye, and vnderstode all secretes, and all knowledge: yee, yf I had all fayth, so that I coulde move mountayns oute of ther places, and yet had no loue, I were nothyng. ³ And though I bestowed all my gooddes to fede the poore, and though I gave my body euen that I burned, and yet had no loue, it profeteth me nothyng.

⁴ Love suffreth longe, and is corteous. Love enuyeth not. Love doth not forwardly, swelleth not, ⁵ dealeth not dishonestly, seketh not her awne, is not provoked to anger, thynketh not euyl, ⁶ reioyeth not in iniquite: but reioyeth in the truthe, ⁷ suffreth all thynges, beleueth all thynges, hopeth all thynges, endureth in all thynges. ⁸ Though that prophesyng fayle, other tonges shall cease, or knowledge vanyssh awaye, yet love falleth neuer awaye.

⁹ For our knowledge is vnperfect, and our prophesyng is vnperfect. ¹⁰ But when that which is perfect is come, then that which is vnperfect shall be done awaye. ¹¹ When I was a chylder, I spake as a

CRANMER—1539.

member suffer, all suffer wyth him. yf one member be had in honour, all members be glad also.

²⁷ Ye are the body of Christ, and members one of another. ²⁸ And God hath also ordeyned in the congregacion, fyrst Apostles, secondarely prophetes, thrilly teachers, then them that do myracles: after that, the gyftes of healyng, helpers, gouerners, diuersite of tonges.

²⁹ Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? ³⁰ Haue all the gyftes of healyng? Do all speake with tonges? Do all interpret? ³¹ Couet after the best giftes. And yet shew I vnto you a more excellent waye.

13. THOUGH I spake with the tonges of men and of angels, and haue no loue, I am euen as soundynge brasse: or as a tynklynge cymball. ² And though I coulde prophesye, and vnderstode all secretes, and all knowledge: yee yf I haue all fayth, so that I can moue mountayns oute of ther places, and yet haue no loue, I am nothyng. ³ And though I bestowe all my gooddes to fede the poore, and though I geue my body euen that I burned, and yet haue no loue, it profyteth me nothyng.

⁴ Loue suffreth longe, and is courteous. Loue enuyeth not. Loue doth not forwardly, swelleth not, ⁵ dealeth not dishonestly seketh not her awne, is not provoked to anger, thinketh no euyl, ⁶ reioyeth not in iniquite: but reioyeth in the truthe, ⁷ suffreth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. ⁸ Though that prophesynges fayle, other tonges cease, or knowledge vanyssh awaye, yet loue falleth neuer awaye.

⁹ For oure knowledge is vnperfect, and oure prophesyng is vnperfect. ¹⁰ But when that which is perfect, is come, then that which is vnperfect, shall be done awaye. ¹¹ When I was a chyld, I spake as a chyld, I vnderstode as a chyld, I

o, sup. gouernails, gouernements. sue, follow.
kynynge, knowledge. blowun, puffed up. yuel, evil.

καὶ εἰδὼ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἔαν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὅρη¹ μεθιστάνειν, | ἀγάπην δὲ μὴ ἔχω, ² οὐδὲν³ εἰμι. ³ καὶ ἔαν⁴ ἴψω- μίσω | πάντα τὰ ὑπάρχοντά μου, καὶ ἔαν παραδῶ τὸ σῶμά μου ἵνα⁵ καυθῶμαι, | ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. ⁴ Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ. ⁵ ἡ ἀγάπη | οὐ περπερεύεται, οὐ φυσιοῦται, ⁶ οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, ⁷ οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγκαίρει δὲ τῇ ἀληθείᾳ, ⁸ πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. ⁹ Ἡ ἀγάπη οὐδέποτε¹⁰ ἐκπίπτει. | εἴτε¹¹ δὲ | προφητεῖαι, καταργηθήσονται· εἴτε γλώσσαι, παύσονται· εἴτε¹² ἡ γνῶσις, καταργηθήσεται. | ⁹ ἐκ μέρους¹³ γὰρ¹⁴ γινώ- σκομεν, καὶ ἐκ μέρους προφητεύομεν· ¹⁰ ὅταν δὲ ἔλθῃ τὸ τέλειον, ¹¹ τότε¹⁵ τὸ ἐκ μέρους καταργηθήσεται. ¹¹ ὅτε ἤμην νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν,

P Alex. = ἡ ἀγάπη.

Q Alex. πίπτει.

P Alex. = ἔτι.

P Alex. γνώσις καταργηθήσονται.

P Const. ἔτι.

P Alex. = τότε.

GENEVA — 1557.

member suffer, all suffer with it: yf one member be had in honour, all members be glad also. ²⁷ And ye are the body of Christ, and members for your part. ²⁸ And God hath also ordeined some in the Church, as fyrst Apostles, secondarely Prophetes, thirdly teachers, then them that do miracles: after that, the giftes of healing, helpers, gouernours, diuersitie of tonges. ²⁹ Are all, Apostles? Are all, Prophetes? Are all, teachers? ³⁰ Are all, doers of miracles? Haue all, the giftes of healyng? Do all, speake with tonges? Do all, interprete? ³¹ Do you then desire the best giftes? cuen now then wil I shewe you a more excellent way.

13. THOUGH I spake with the tonges of men and Angels, and haue not loue, I am euen as sounding brasse, or as a tyunking cymbal. ² And though I could prophesie, and vnderstand all secretes, and all knowledge: yea, yf I had all fayth, so that I could moue mountains out of their places, and yet had not loue, I were nothing. ³ And though I bestowe all my goodes to fede the poore, and though I gyue my body that I be burned, and yet haue not loue, it profiteth me nothing.

⁴ Loue suffreth long, is courteous: loue enieth not: loue doth not boast it selfe, swelleth not, ⁵ Disdaineth nothing as vnbeseming, seeketh not her owne things, is not prouoked to anger, thinketh not euill, ⁶ Reioyseth not in iniquitie, but reioyseth in the truth. ⁷ Suffreth all things, hopeth all things, beleeueth all things, hopeth all things, endureth all things.

⁸ Loue doth neuer fall away, though that both prophcinges shalbe abolished, and tongues shal cease, and learning shal vanishe away. ⁹ For we learne in parte, and we prophesie in parte. ¹⁰ But when that which is perfect, is come, then that which is in part, shalbe done away.

¹¹ When I was a chylde, I spake as a chylde, I vnderstode as a chylde, I

RHEIMS — 1582.

if one member suffer any thing, al the members suffer vvith it. or if one member do glorie, al the members reioyce vvith it. ²⁷ And you are the body of Christ, and members of member.

²⁸ And some verily God hath set in the Church first Apostles, secondly prophetes, thirdly doctors, next miracles, then the graces of doing cures, helpees, gouernements, kindes of tonges. ²⁹ Are al Apostles? are al prophetes? are al doctors? ³⁰ are al miracles? haue al the grace of doing cures? do al speake vvith tonges? do al interpret? ³¹ But pursue the better giftes. And yet I shevv you a more excellent vvay.

13. IF I spake vvith the tonges of men and of Angels, and haue not charitie: I am become as sounding brasse, or a tinkling cymbal. ² And if I should haue prophesie, and knew al mysteries, and al knowledges, and if I should haue al faith so that I could remoue mountaines, and haue not charitie, I am nothing. ³ And if I should distribute al my goodes to be meate for the poore, and if I should deuier my body so that I burne, and haue not charitie, it doth profit me nothing.

⁴ Charitie is patient, is benigne: Charitie enieth not, dealeth not peruersly: is not puffed vp, ⁵ is not ambitious, seeketh not her owne, is not prouoked to anger, thinketh not euill: ⁶ reioyceeth not vpon iniquitie, but reioyceeth vvith the truth: ⁷ suffreth al things, beleeueth al things, hopeth al things, beareth al things.

⁸ Charitie neuer falleth avay: vvwhether prophesies shal be made void, or tonges shal cease, or knowledges shal be destroyed. ⁹ For in part we know, and in part we prophesie. ¹⁰ But vvhen that shal come that is perfect, that shal be made void that is in part. ¹¹ Vvhen I vvvas a little one, I spake as a little one, I vnderstood

AUTHORISED — 1611.

suffer, all the members suffer with it: or one member be honoured, all the members reioyce with it. ²⁷ Now yee are the body of Christ, and members in particular.

²⁸ And God hath set some in the Church, first Appostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps in governments, ²⁹ diuersities of tongues. ²⁹ Are all Apostles? are all Prophets? are all Teachers? are all ³⁰ workers of miracles? ³⁰ Haue all the gifts of healing? doe all speake with tonges? doe all interpret? ³¹ But couet earnestly the best gifts: And yet shew I vnto you a more excellent way.

13. THOUGH I spake with the tongues of men and of Angels, and haue not charity, I am become as sounding brasse or a tinkling cymbal. ² And though I haue the gift of prophesie, and vnderstand all mysteries and all knowledge: and though I haue all faith, so that I could remouee mountaines, and haue no charity, I am nothing. ³ And though I bestowe all my goodes to feede the poore, and though I giue my body to be burned, and haue not charity, it profiteth me nothing. ⁴ Charity suffereth long, and is kinde: charity enieth not: charity ⁵ vaunteth not it selfe, is not puffed vp, ⁶ Doeth not behaue it selfe vnseemly, seeketh not her owne, is not easily prouoked, thinketh no euill, ⁷ Reioyceth not in iniquitie, but reioyceth ⁸ in the truth: ⁷ Beareth all things, beleeueth all things, hopeth all things, endureth all things.

⁸ Charity neuer faileth: but whether there be prophesies, they shall faile; whether there be tongues, they shall cease; whether there bee knowledge, it shall vanish away. ⁹ For we know in part, and we prophesie in part. ¹⁰ But when that which is perfect is come, then that which is in part, shalbe done away. ¹¹ When I was a childe, I spake as a childe, I

* Or, kindes. β Or, powers. γ Or, is not rash.
δ Or, with the truth.

ὡς νήπιος ἐλογιζόμην· ὅτε ¹² δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. ¹² βλέπο-
μεν ¹³ γὰρ ἄρτι δι' ἐσώπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον·
ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. ¹³ νυνὶ δὲ
μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

XIV. Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικὰ, μᾶλλον δὲ ἵνα προ-
φητεύετε. ² ὁ γὰρ λαλῶν ³ γλώσση, οὐκ ἀνθρώποις λαλεῖ ἀλλὰ ⁴ τῷ Θεῷ· οὐδεὶς
γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· ⁵ ὁ δὲ προφητεύων, ἀνθρώποις λαλεῖ
οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. ⁶ ὁ λαλῶν γλώσση, ἑαυτὸν οἰκοδομεῖ·
ὁ δὲ προφητεύων, ἐκκλησίαν οἰκοδομεῖ. ⁷ Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις,
μᾶλλον δὲ ἵνα προφητεύετε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις,

¹² Alex. = ἦ.¹³ Alex. = γάρ.² Alex. + ὡς.³ Alex. γλώσσας.⁴ Alex. = τῷ.

WICLIIF—1380.

as a litil child, I thougt as a litil child, but
whanne I was made a man I voidid tho
things that weren of a litil child, ¹² and
we seen now bi a myrrour in derknesse :
hut thanne face to face; now I knowe of
parti, but thanne I schal knowe as I am
known; ¹³ and now dwellen feith hope &
charite, these thre : but the moost of
thes is charite.

14. SUE 3e charite loue 3e spiritual
things, but more that 3e profeciens; ² and
he that spekieth in tungis : spekieth not to
men but to god; for no man herith; but
the spirit spekieth mysteries; ³ for he that
profecieth: spekieth to men to edificacioun,
and monestinge and confortyng; ⁴ he
that spekieth in tunge : edifieth hym self;
but he that profecieth, edifieth the chirche
of god; ⁵ and I wole that alle 3e speke in
tungis; but more that 3e profecie; for he
that profecieth is more thanne he that
spekieth in langages, but perauerente he
expowne, that the chirche take edifica-
cioun; ⁶ but now britheren if I come to
3ou and speke in langagis, what schal I
profete to 3ou, but if I speke to 3ou ether
in reuelacioun, ether in science, ether in
profecie, ether in techinge;

⁷ For tho things that ben with oute soule
and zeuth voicis, ether pipe ether harpe,
but tho zeuen distincioun of sownyngis
how schal it be knowun that is sungun :
⁸ ether that [that] is trumpid; for if a trumpe
zeue an vncerteyn sowne who schal make
hym self redi to bateil? ⁹ so but 3e zeue
an opun word bi tung, how schal that that
is seid be knowun? for 3e schuln be spe-
kyng in veyn;

¹⁰ there ben many kyndis of langagis in
this world and no thing is withouten vois;
¹¹ but if I knowe not the vertu of a vois
I schal be to him to whom I schal speke,
a barbarik and he that spekieth to me :
shal be a barbarik; ¹² so 3e for 3e ben

our, fellowe. zeuth, greith. vertu, power.

TYNDALE—1534.

chylde, I vnderstode as a childe, I yma-
gened as a chylde. But assone as I was a
man, I put away chyldeishnes. ¹² Now
we se in a glasse even in a darke speake-
yng: but then shall we se face to face.
Now I knowe vnperfectly: but then shall
I knowe even as I am known. ¹³ Now
abideth fayth, hope, and loue; even these
thre: but the chefe of these is loue.

14. LABOUR for loue and covet spretual
giftes: and most chefly for to pro-
phesye. ² For he that speaketh with tonges
speaketh not vnto men; but vnto god; for
no man heareth him; howbeit in the
sprete he speaketh misteries. ³ But he that
prophesieth speaketh vnto men; to edify-
ng, to exhortacion and to comforte. ⁴ He
that speaketh with tonges, profiteth
him self: he that prophesieth edifieth
the congregacion. ⁵ I wolde that ye all spake
with tonges: but rather that ye pro-
phesied. For greater is he that proph-
sieth: then he that speaketh with tonges;
except he expounde it also; that the con-
gregacion maye haue edifyinge. ⁶ Now
brethren if I come vnto you speakyng
with tonges: what shall I profit you;
excepte I speake vnto you; ether by reue-
lacion or knowledge, or prophesyng, or
doctrine.

⁷ Moreover when thinges with out lyfe
geve sounde: whether it be a pype or an
harpe: except they make a distincion in
the soundes: how shall it be knowen
what is pyppd or harped? ⁸ And also if
the trompe geve an vncertayne voyce;
who shall prepare him selfe to fyght?
⁹ Even so lykwyse when ye speake with
tonges, excepte ye speake wordes that
have signification; how shall yt be vnder-
stonde what is spoken? For ye shall but
speake in the ayre.

¹⁰ Many kyndes of voyces are in the
worlde and none of them are with out
signification. ¹¹ If I knowe not what the
voyce meanneth, I shalbe vnto him that
speaketh an alient: and he that speaketh
shalbe an alient vnto me. ¹² Even so ye
(for as moche as ye covet spretuall giftes)

CRANMER—1539.

ymagined as a childe. But assone as I
was a man, I put away chyldeishnes.
¹² Now we se in a glasse, euen in a darke
speaking: but then shall we se face to
face. Now I knowe vnperfectly: but then
shall I know euen as I am known. ¹³ Now
abydeth fayth, hope, and loue, euen these
thre: but the chefe of these is loue.

14. LABOUR for loue, and couet
spretuall gyftes: but most chefly that ye
maye prophesye. ² For he that speaketh
with the tonge, speaketh not vnto men,
but vnto God. For no man heareth him.
Howbeit in the sprete he speaketh my-
steries. ³ But he that prophesieth, speak-
eth vnto men for their edifyinge, for their
exhortacion and for their comforte. ⁴ He
that speaketh with the tonge, profiteth
him selfe: he that prophesieth, edifieth
the congregacion. ⁵ I wolde that ye all
spake with tonges: but rather that ye
prophesied. For greter is he that proph-
esyeth, then he that speaketh with
tonges, except he expounde it: that the
congregacion maye haue edifyinge. ⁶ Now
brethren, yf I come vnto you speakyng
with tonges: what shall I profit you,
excepte I speake to you, ether by reue-
lacion or by knowledge, or by prophesy-
inge, or by doctrine?

⁷ Moreover, when thinges without lyfe
geue sounde (whether it be a pype or an
harpe) except they make a distincion in
the soundes, how shall it be knowen what
is pyppd or harped? ⁸ For yf the troupe
geue an vncertayne voyce, who shall pre-
pare hym selfe to the warre? ⁹ Euen so
lyke wyse when ye speake with tonges,
excepte ye speake wordes that haue sig-
nification, how shall it be vnderstande
what is spoken? For ye shall but speake
in the ayre.

¹⁰ Many kyndes of voyces are in the
world, and none of them are without sig-
nification. ¹¹ If I knowe not what the
voyce meanneth, I shalbe vnto him that
speaketh, an alient: and he that speak-
eth, shalbe an alient vnto me. ¹² Euen so
ye (for as moche as ye couet spretual

ἐκτὸς εἰ μὴ διερμηνεύη, ἵνα ἡ ἐκκλησία οἰκοδομῇ λάβῃ. ⁶ Νυνὶ δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ; ⁷ Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, ἐὰν διαστολῇ τοῖς φθόγγοις μὴ ^a δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον; ⁸ καὶ γὰρ ἐὰν ἀδηλον φωνὴν σάλπιγξ δῶ, τίς παρασκευάσεται εἰς πόλεμον; ⁹ οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὖσημον λόγον δώτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσθετε γὰρ εἰς ἀέρα λαλοῦντες. ¹⁰ Τοσαῦτα, εἰ τύχοι, γένῃ φωνῶν ^b ἐστὶν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν ἄφωνον. ¹¹ ἐὰν οὖν μὴ ^c εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ^d ἐν ἐμοὶ βάρβαρος. ¹² οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε

^a Alex. δι᾽ ἑ.^b Alex. εἰσιν.^c Alex. = αὐτῶν.^d Alex. s. τῶς σ. γινώσκω.^e Alex. = ἰν.

GENEVA—1557.

thought as a childe. but asone as I was a man, I put away chyldesh things. ¹² For now we se in a glasse, and in a darcke speakyng: but then *shal we se face to face*. Now I knowe in part: but then shal I knowe euen as I am knowen. ¹³ Now abydeyth fayth, hope, and loue, euen these thre: but the chiefest of these is loue.

14. FOLLOWE earnestly loue, and couet spiritual *giftes*: and most chiefly for prophetic. ² For he that speaketh a *strange* tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the sprite he speaketh secret things. ³ But he that prophecieth speaketh vnto men to edifying, to exhortation, and to comfort. ⁴ He that speaketh *strange* langage, profiteth him selfe: but he that prophecieth, edifieth the Church.

⁵ I wolde that ye all spake *strange* languages: but rather that ye prophecied: for greater is he that prophecieth, then he that speaketh *diuers* tongues: except he expound it also, that the Church may be edified. ⁶ And now brethren, yf I come vnto you speaking *diuers* tongues: what shal I profit you, except I speake to you, other by reuelacion, or by knowledge, or by prophecying, or by doctrine? ⁷ Moreouer things without life which geue a sound, whether it be a pipe or an harpe, except they make a distinction in the sounds, how shal it be known what is pyped or harped? ⁸ And also if the trumpet geue an vncertaine voyce, who shal prepare him selfe to fyght? ⁹ Euen so lykewyse, when ye *speake strange* langage, except ye speake wordes that haue signification, how shal it be vnderstand what is spoken? for ye shal but speake in the ayre. ¹⁰ There are so many kyndes of voyces as it cometh to passe in the worlde, and none of them are so, that they can not be discerned.

¹¹ Except I knowe therfore what the voyce meaneth, I shalbe vnto hym that speaketh, as of an other langage, and he that speaketh shalbe as of another langage vnto me. ¹² Euen so, for as muche

RHEIMS—1582.

as a litle onc, I thought as a litle one. But vhen I vvas made a man, I did avay the things that belonged to a litle one. ¹² Vve see novv by a glasse in a darke sort: but then face to face. Novv I knovv in part: but then I shal knovv as also I am knovven. ¹³ And novv there remaine, faith, hope, charitie, these three. but the greater of these is charitie.

14. FOLOVV Charitie, earnestly pursue spiritual things: but rather that you may prophecie. ² For he that speaketh vvith tongue, speaketh not to men, but to God: for no man heareth. But in spirit he speaketh mysteries. ³ For he that prophecieth, speaketh to men vnto edification, and exhortation, and consolation. ⁴ He that speaketh vvith tongues, edifieth him self: but he that prophecieth, edifieth the Church. ⁵ And I would haue you all to speake vvith tongues, but rather to prophecie. For greater is he that prophecieth, then he that speaketh vvith tongues: vnlesse perhaps he interpret, that the Church may take edification. ⁶ But novv brethren if I come to you speaking vvith tongues: vvhat shal I profit you, vnlesse I speake to you either in reuelacion, or in knowledge, or in prophecie, or in doctrine? ⁷ Yet the things vvithout life that geue a sound, be it pipe or harpe, vnlesse they geue a distinction of sounds, howv shal that be knowen which is piped, or which is harped? ⁸ For if the trumpet geue an vncertaine voyce, vvho shal prepare him selfe to battel? ⁹ So you also by a tongue vnlesse you vtter manifest speech, howv shal that be knowen that is said? for you shal be speaking into the aire.

¹⁰ There are (for example) so many kindes of tongues in this vvorld, and none is vvithout voyce. ¹¹ If then I knovv not the vertue of the voyce, I shal be to him to vvhom I speake, barbarous: and he that speaketh, barbarous to me. ¹² So you also, because you be emulators of spirities:

AUTHORISED—1611.

vnderstood as a childe, I *thought as a childe: but when I became a man, I put away childish things. ¹² For now we see through a glasse, ^b darkely: but then face to face: now I know in part, but then shall I knowe euen as also I am knowen. ¹³ And now abideth faith, hope, charitie, these three, but the greatest of these is charitie.

14. FOLLOW after charitie, and desire spiritual gifts, but rather that yee may prophesie. ² For he that speaketh in an *unknownen* tongue, speaketh not vnto men, but vnto God: for no man vnderstandeth him: howbeit in the spirit he speaketh mysteries. ³ But he that prophesieth, speaketh vnto men to edification, and exhortation, and comfort. ⁴ He that speaketh in an *unknownen* tongue, edifieth himselfe: but hee that prophesieth, edifieth the Church. ⁵ I would that yee all spake with tongues, but rather that ye prophesied: for greater is hee that prophesieth, then hee that speaketh with tongues, except hee interpret, that the Church may receive edifying. ⁶ Now brethren, if I come vnto you speaking with tongues, what shall I profit you, except I shall speake to you either by reuelacion, or by knowledge, or by prophesying, or by doctrine? ⁷ And euen things without life giuing sound, whether pipe or harpe, except they giue a distinction in the sounds, how shall it be known what is piped or harped? ⁸ For if the trumpet giue an vncertaine sound, who shall prepare himselfe to the battell? ⁹ So likewise you, except ye vtter by the tongue wordes *easie to be vnderstood, how shall it be known what is spoken? for ye shall speake into the aire.

¹⁰ There are, it may bee, so many kindes of voyces in the world, and none of them are without signification. ¹¹ Therefore if I knowe not the meaning of the voyce, I shall bee vnto him that speaketh, a Barbarian, and he that speaketh shall be a Barbarian vnto mee. ¹² Euen so yee,

^a Or, reasoned. ^b Gr. in a riddle. ^c Gr. heareth.^d Or, tunes.^e Gr. significant.

πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. ¹³ Διόπερ|
ὁ λαλὼν γλώσση, προσευχέσθω ἵνα διερμηνεύῃ. ¹⁴ ἐὰν γὰρ προσεύχωμαι γλώσση,
τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι. ¹⁵ τί οὖν ἐστι; ⁹ προσεύ-
ξομαι| τῷ πνεύματι, ⁹ προσεύξομαι| δὲ καὶ τῷ νοῷ. ψαλῶ τῷ πνεύματι, ψαλῶ δὲ
καὶ τῷ νοῷ. ¹⁶ ἐπεὶ ἐὰν ^hεὐλογῇς| τῷ πνεύματι,| ὁ ἀναπληρῶν τὸν τόπον τοῦ
ιδιώτου πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδε; ¹⁷ σὺ
μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. ¹⁸ εὐχαριστῶ τῷ Θεῷ[†],
πάντων ὑμῶν μᾶλλον ⁱγλώσσαις| ^mλαλῶν·| ¹⁹ ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους
ⁿδιὰ τοῦ νοός μου| λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ.
²⁰ Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιᾶζετε, ταῖς δὲ φρεσὶ

[†] Alex. Διό.⁹ προσεύξομαι, [bis.]^h Alex. εὐλογῇς.ⁱ Alex. πνεύματι.[†] Rec. + μου.ⁱ Alex. γλώσσῃ.^m Alex. λαλῶ.

WICLIIF—1380.

louers of spiritis seie 3e be plen-
tuous : to edificacion of the chirche/

¹³ ⁊ therfor he that spekith in langage :
preie that he expowne, ¹⁴ for if I preie in
tunge : my spirit preieth, my vnderstond-
ynge is with out fruyt, ¹⁵ what thanne ? I
schal preie in spirit : I schal preie in mynde/
I schal seie salme in spirit I schal seie
salme also in mynde/

¹⁶ for if thou blestist in spirit : who filith
the place of an idiot : hou schal he seie ?
amen on thi blessinge : for he woot not
what thou seist ? ¹⁷ for thou doist wel
thankynge, but another man is not edified.
¹⁸ I thanke my god, for I speke in the
langage of alle ȝou, ¹⁹ but in the churche
I wole speke fyue wordis in my witte/
that also I teche other men : thaune ten
thousand of wordis, in tunge/

²⁰ Britheren nyle ȝe be made children in
wittis : but in malice be ȝe children/ but
in wittis be ȝe parfyt, ²¹ for in the lawe it
is writun, that in other tungis and other
lippis I schal speke to this puple : and
nether so thei schuln here me, seith the
lord, ²² therfor langagis ben in to tokene
not to feithful men : but to men out of
the feith/ but profecies ben not to men
out of the feith/ but to feithful men/

²³ therfor if alle the chirche come to
gidre into oon and alle men speken in
tungis, if ideotis ether men out of the
feith entren : whether thei schuln not
seie, what ben ȝe wode, ²⁴ but if alle men
profecien, if any vnfeithful man or idiot
entre : he is conuety of alle, he is wisely
demed of alle, ²⁵ for the hidde thingis of
his herte ben knowun/ and so he schal
fulle doun on the face : and schal wor-
schip god, and schewe verridi that god is
in ȝou/

²⁶ what thanne britheren ? whanne ȝe
comen to gidre, eche of ȝou hath a salme,

wout, knowesth.

nyle, not
demerd, iudged

wode, mad.

TYNDALE—1534.

seke that ye maye have plentye vnto the
edifyinge of the congregacion.

¹³ Wherefore let him that speaketh with
tonges, praye that he maye interpret also.
¹⁴ If I praye with tonges, my sprete prayeth :
but my mynde is with out frute.
¹⁵ What is it then ? I will praye with the
sprete, and will praye with the mynde
also. I will synge with the sprete, and
will synge with the mynde also.

¹⁶ For els when thou blestest with the
sprete, how shall he that occupieth the
roume of the vnlearned, saye amen at
thy gevinge of thankes/ seyng he vnder-
standeth not what thou sayest. ¹⁷ Thou
verely gevest thankes well, but the other
is not edified. ¹⁸ I thanke my god, I
speake with tonges moare then ye all.
¹⁹ Yet had I leuer in the congregacion, to
speake fyue wordes with my mynde to
the informacion of other, rather then ten
thousande wordes with the tonge.

²⁰ Brethren be not chyliden in witte.
How be it as concerninge maliciousnes
he chyliden : but in witte be perfet. ²¹ In
the lawe it is writun, with other tonges/
and with other lyppes wyll I speake vnto
this people, and yet for all that will they
not heare me, sayth the Lorde. ²² Where-
fore, tonges are for a signe/ not to them
that beleue : but to them that beleue not.
Contrary wyse, prophesyng seuereth not
for them that beleue not : but for them
which beleue.

²³ Yf therfore when all the congrega-
cion is come to gedder, and all speake
with tonges, ther come in they that are
vnlearned, or they which beleue not :
will they not saye that ye are out of youre
wittes ? ²⁴ But and yf all prophesy, and
ther come in one that beleueh not, or one
vnlearned, he is rebuked of all men, and
is iudged of every man : ²⁵ and so are
the secretes of his hert opened and so
falleth he doun on his face, and worship-
peth God, and sayth that God is with
you in dede.

²⁶ How is it then brethren ? When ye
come to gedder, every man hath his songe,

CRANMER—1539.

(ȝyftes) seke, that ye maye excell, vnto
the edifyinge of the congregacion.

¹³ Wherefore, let him that speaketh with
tonge, praye, that he maye interpret also.
¹⁴ For If I praye with tonge, my sprete
prayeth, but my vnderstanding doth no
good. ¹⁵ What is it then ? I wyll praye
with the sprete, and wyll praye with the
vnderstanding. I will synge with the
sprete, and wyll synge with the vnder-
standing. ¹⁶ For ells, when thou blestest
with the sprete, how shall he that occu-
pieth the rowne of the vnlearned, saye
Amen, at thy gevinge of thankes, seyng
he vnderstandeth not, what thou sayest ?
¹⁷ Thou verely geuest thankes well, but
the other is not edified. ¹⁸ I thanke my
God that I speake with tonges moare then
ye all. ¹⁹ Yet had I leuer in the congrega-
cion, to speake fyue wordes with my
vnderstanding to the informacion of other
rather then ten thousand wordes wyth
the tonge.

²⁰ Brethren, be not ye chyliden in wytte.
Howbeit, as concerning maliciousnes,
be chyliden : but in witte be perfet. ²¹ In
the lawe it is writun with sondry tonges,
and with sondry lippes wyll I speake
vnto this people, and yet for all that, will
they not heare me, sayth the Lorde.
²² Wherefore tonges are for a sygne, not
to them that beleue : but to them that
beleue not. Contrary wyse, prophesyng
seuereth not for them that beleue not :
but for them whych beleue.

²³ If therfore, when all the congregayon
is come together, and all speake with
tonges, ther come in they that are vn-
learned, or they which beleue not : will
they not saye, that ye are out of youre
wites ? ²⁴ But and yf all prophesy, and
ther come in one that beleueh not, or one
vnlearned, he is rebuked of all men, and
is iudged of euery man, ²⁵ and so are
the secretes of hys hert opened, and so fall-
eth he doun on hys face, and worship-
peth God, and sayth, that God is in you
of a treuth.

²⁶ How is it then brethren ? As oft as
ye come together, euery one of you hath

τέλειοι γίνεσθε. ²¹ ἐν τῷ νόμῳ γέγραπται, “Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χεῖλεσιν “ ἑτέροις, | λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ’ οὕτως εἰσακούσονται μου, λέγει Κύ-
“ ριος.” ²² Ὡστε αἱ γλώσσαι εἰς σημεῖόν εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία, οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν. ²³ ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλῶσιν, εἰσέλθωσι δὲ ἰδιώται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; ²⁴ ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, ²⁵ τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνονται· καὶ οὕτω πεσὼν ἐπὶ πρόσωποι, προσ-
κυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς ὥντως | ἐν ὑμῖν ἐστι. ²⁶ Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλώσσαν

^a Alex. τῇ νοί μου.^a Alex. ἱέρων.^p Rec. + καὶ οὕτω.^q Alex. ὄντως (ὁ Θεός).^r Alex. ἀποκαλύψιν ἔχει, γλώσσαν ἔχει.

GENEVA — 1557.

as ye couet spiritual *gifts*, seke ye that ye may excel vnto the edifying of the Church. ¹³ Wherefore, let him that speaketh the tongues, praye, that he may interpret also: ¹⁴ For if I pray in a *strange* tongue, my spirite prayeth: but my vnderstanding is with out fruite. ¹⁵ What is it then? I wil pray with the spirite, and wil pray with the vnderstanding also I wil syng with the sprite, and wil syng with the vnderstanding also. ¹⁶ For els, when thou blestest wyth the sprite, how shal he that occupieth the roome of the vnlearned, say Amen, at thy geuing of thanks? seyng he vnderstandeth not what thou sayest.

¹⁷ For thou verely geuest thanks wel: but the other is not edified. ¹⁸ I thanke my God, I speake langages more then ye all. ¹⁹ Yet had I leuer in the Church, to speke few wordes with my vnderstanding to the teaching of other, rather then ten thousand wordes in *strange language*. ²⁰ Brethren, be not chyldren in vnderstanding: but, as concerning maliciousnes, be chyldren: but in vnderstanding be of a ripe age. ²¹ In the Lawe it is written, By sundry tongues, and sundry lippes wyl I speake vnto this people: and so shal they not heare me, sayeth the Lord. ²² Wherefore, tongues are for a sygne, not to them that beleue: but to them that beleue not: contrariwise, prophesying *serueth* not for them that beleue not, but for them which beleue. ²³ If therefore, when all the Church is come together, and all speake in *strange* tongues, there come in they that are vnlearned or they which beleue not, wyl they not say that ye are out of your wyttes?

²⁴ But if all prophesie, and there come in one that heleeneth not, or one vnlearned, he is rebuked of all men, and is iudged of every man: ²⁵ And so are the secretes of his heart opened, and so fallett he downe on his face, and worshippeth God, and sayeth, that God is in you in dede.

²⁶ What is to be done then brethren? when ye come together, according as

RHEIMS — 1582.

seeke to abund vnto the edifying of the Church. ¹³ And therefore he that speaketh vwith the tongue, let him pray that he may interpret. ¹⁴ For if I pray vwith the tongue, my spirit praieth, but my vnderstanding is vwithout fruite.

¹⁵ Vwhat is it then? I vvil pray in the spirit, I vvil pray also in the vnderstanding: I vvil sing in the spirit, I vvil sing also in the vnderstanding. ¹⁶ But if thou blesse in the spirit: he that supplieth the place of the vulgar hovv shal he say, Amen, vpon thy blessing? because he knovveth not vvhat thou saiest.

¹⁷ For thou in deede giuest thanks vvell: but the other is not edified. ¹⁸ I giue my God thanks, that I speake vvith the tongue of you al. ¹⁹ But in the Church I vvil speake few vvordes vvith my vnderstanding that I may instruct others also: rather then ten thousand vvordes in a tongue. ²⁰ Brethren, be not made children in sense, but in malice be children: and in sense be perfect. ²¹ In the Lavv it is vvritten, *That in other tongues and other lippes I vvil speake to this people: and neither so vvil they heare me, saith our Lord.*

²² Therefore languages are for a signe not to the faithful, but to infidels: but prophesies, not to infidels, but to the faithful. ²³ If therefore the vvhole Church come together in one, and al speake with tongues, and there enter in vulgar persons or infidels, vvil they not say that you be madde? ²⁴ But if al prophesie, and there enter in any infidel or vulgar person, he is convinced of al, he is iudged of al. ²⁵ The secrets of his hart are made manifest, and so falling on his face he vvil adore God, pronouncing that God is in you in deede.

²⁶ Vwhat is it then brethren? vvhen you come together, every one of you hath a

AUTHORISED — 1611.

forasmuch as ye are zealous * of spirituall *gifts*, seeke that yee may excel to the edifying of the Church. ¹³ Wherefore let him that speaketh in an *unknown* tongue, pray that he may interpret. ¹⁴ For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is vnfruitfull. ¹⁵ What is it then? I wil pray with the spirit, and wil pray with vnderstanding also: I will sing with the spirit, and I wil sing with the vnderstanding also. ¹⁶ Else, when thou shalt blesse with the spirit, how shall he that occupieth the roome of the vnlearned, say Amen at thy giuing of thanks, seeing hee vnderstandeth not what thou sayest? ¹⁷ For thou verely giuest thanks well: but the other is not edified. ¹⁸ I thanke my God, I speake with tongues more then you all. ¹⁹ Yet in the Church I had rather speake few wordes with my vnderstanding, that *by my voice* I might teach others also, then ten thousand wordes in an *unknown* tongue.

²⁰ Brethren, be not children in vnderstanding: howbeit, in malice be yee children, but in vnderstanding be [¶] men. ²¹ In the Law it is written, *With men of other tongues, and other lippes will I speake vnto this people:* and yet for all that will they not heare me, saith the Lord. ²² Wherefore tongues are for a signe, not to them that beleue, but to them that beleue not: But prophesying *serueth* not for them that beleue not, but for them which beleue. ²³ If therefore the whole Church be come together into some place, and all speake with tongues, and there come in those that are vnlearned, or vnbeleueers, wyl they not say that ye are mad? ²⁴ But if all prophesie, and there come in one that beleueeth not, or one vnlearned: he is convinced of all, he is iudged of all.

²⁵ And thus are the secrets of his heart made manifest, and so falling downe on his face, hee will worship God, and report that God is in you of a truth. ²⁶ How is it then brethren? when ye come together, every one of you hath a *Psalme*,

* Gr. of spirits.

¶ Gr. perfect, or, of a ripe age.

ἔχει, ἀποκάλυψιν ἔχει,| ἑρμηνείαν ἔχει πάντα πρὸς οἰκοδομὴν ^α γινέσθω. | ²⁷ Εἴτε
 γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλείστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἰς διερμη-
 νεύτω. ²⁸ ἂν δὲ μὴ ἦ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ· ἐαυτῷ δὲ λαλείτω καὶ
 τῷ Θεῷ. ²⁹ Προφήται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.
³⁰ ἂν δὲ ἄλλω ἀποκαλυφθῇ καθήμενος, ὁ πρῶτος σιγάτω. ³¹ δύνασθε γὰρ ^ε καθ' ἓνα
 πάντες| προφητεύειν, ἵνα πάντες μαυθάνωσι, καὶ πάντες παρακαλῶνται· ³² καὶ
^ω πνεύματα| προφητῶν προφῆταις ὑποτάσσεται· ³³ οὐ γὰρ ἔστιν ἀκαταστασίας ὁ
 Θεὸς, ἀλλ' εἰρήνης. ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων, ³⁴ αἱ γυναῖκες
^ς ὡμῶν| ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ^α ἐπιτέτραπται| αὐταῖς λαλεῖν, ἀλλ'
^β ὑποτάσσεσθαι,| καθὼς καὶ ὁ νόμος λέγει. ³⁵ εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ

² Rec. γερ. σβω.

⁴ Alex. = oi.¹¹ Alex. = $\hat{c}i$.

^v Alex. πάντες καθ' ἑνα.

¹⁰ Alex. πνεῦμα.

^c Alex. + διδάσκω.

^y Alex. vs. 34, 35. post vs. 40, hab.

² Alex. = ἑμῶν.

^d Alex. ἐπιτρέπεται.

WICLIF—1380.

he hath techynge, he hath apocalips he
hath tunge he hath expowynge, alle
things be thei don to edificacioun, ²⁷ whe-
ther a man spekith in tunge: bi twei
men ether thre at the mooste, and bi par-
ties that oon interprete. ²⁸ but if they be
not an interpretour: be he stille in the
chirche, and speke he to hym self and to
god,

²⁹ profetis tweyne or thre seie : ⁊ other
wiseli deme, ³⁰ but if any thing be schewid
to a siter : the former be stille, ³¹ for ge-
moun profecie alle, eche bi hym silf : that
alle men lerne, and alle moneste, ³² and
the spiritis of profetis ben suget to pro-
fetis, ³³ for whi god is not of discencioun
but of pees, as in alle chirchis of holi men
I teche.

³⁴ wymmen in chirehis be stille/ for it is
not suffrid to hem to speke but to be sug-
get as the lawe seith/ ³⁵ but if thei wolten
ony thing lerne, at hoome axe thei her
housbondis/ for it is foule thing to a
womman to speke in the church/ ³⁶ wher-
ther of ȝou the word of ȝod cam forth :
or to ȝou aloune it cam ? ³⁷ if ony man is
scienc to be a profete or spiritual : knowe
he tho thingis, that I write to ȝou, for
the then the comaundementis of the lord.
³⁸ and if ony man knowith : he schal
be unknowen/ ³⁹ therfor breitheren loue ȝe
to profecie : and nyle ȝe forhede to speke
in tungis/ ⁴⁰ but be alle thingis don onestli,
and be ȝe dore in ȝou.

15. BRITHEREN I make the gospel knowun to you which I haue prechid to you, the whiche also ye han takun/ in which ye stonden also ²bi whiche ye schulen be saued/ bi whiche resoun, I haue prechid to you if ye holden if ye han not bilueid ideli/

for I bitook to you at the bigynnyng
that thing whiche also I haue resceyued
that crist was deed for oure synnes. bi the

| | | |
|------------------|----------------|--------------|
| of my revelation | die say. | deme. judge. |
| in the, a time | aget. subject. | nyle not. |

TYNDALE—1534.

hath his doctryne, hath his tonge, hath
his reuelacion, hath his interpretation.
Let all thinges be done vnto edifyinge.
²⁷ If eny man speake with tonges, let it
be two at once or at the most thre at once
and that by course: and let another in-
terprete it. ²⁸ But yf ther be no inter-
preter, let him kepe silence in the con-
gregation, and let him speake to him self
and to God.

²⁹ Let the Prophetes speake two at once, or thre at once; and let other iudge. ³⁰ If any reuelacion be made to another that sitteth by, let the first holde his peace. ³¹ For ye maye all prophesy one by one, that all maye learne, and all maye have comforte. ³² For the spretes of the Prophetes are in the power of the Prophetes. ³³ For God is not causer of stryfe: but of peace, as he is in all other congregacions of the sayctes.

34 Let your wyues kepe silence in the congregacions. For it is not permitted vnto them to speake: but let them be vnder obedience, as sayth the lawe. 35 If they will learne any thing: let them axe their husbandes at home. For it is a shame for women to speake in the congregation. 36 Spronge the worde of god from you? Either came it vnto you only? 37 Yf any man thinke him sylfe a prophet ether spirituall: let him vnderstande what thinges I write vnto you. For the same are the commaundementes of the Lorde. 38 But and yf any man be ignorant: let him be ignorant. 39 Wherefore brethen covet to prophesye: and forbyd not to speake with tonges. 40 And let all thinges be done honestly and in order.

15. BRETHREN as pertainyng to the gospell which I preached vnto you/ which ye have also accepted/ and in the which ye continue, ²by which also ye are saved: I do you to wit, after what maner I preached vnto you yf ye kepe it, except ye have beleved in vayne.

³ For fyrst of all I delivered vnto you that which I receaved: how that Christ dyed for oure synnes, aggreinge to the

CRANMER — 1539.

a songe, hath a doctrine, hath a tonge,
hath a reuelacion, hath an interpretation.
Let all thinges be done vnto edifyinge:
²⁷ If eny man speake wyth tonge, let it
be by two or at the most by thre, and
that by course, and lett another inter-
prete it. ²⁸ But yf ther be no interpreter,
let him kepe syllence in the congregacion,
and let him speake to him selfe and to
God.

²⁹ Let the prophetes speake two, or thre, and let the other iudge. ³⁰ If eny reuelacion bemaide to another that sytth by, let the fyrst holde his peace. ³¹ For ye maye all prophesy one by one, that all maye learne, and that all maye haue comforte. ³² And the spretes of the prophetes are in the power of the Prophetes. ³³ For God is not causer of stryfe: but of peace, as (*I teach*) in all congregacions of the saynctes.

³⁴ Let yore wemen kepe sylyence in the congregacions. For it is not permitted vnto them to speake: but to be vnder obedience, as sayth the lawe. ³⁵ If they will learne eny thinge, let them aske their husbendes at home. For it is a shame for wemen, to speake in the congregation. ³⁶ Spronge the worde of God from you? Either came it vnto you onely? ³⁷ If eny man thinke hym selfe to be a prophet, ether spirituall: let him knowe, what thynges I wryte vnto you. For they are the commaundementes of the Lorde. ³⁸ But and yf eny man be ignorant, let him be ignoraunt. ³⁹ Wherfore hrethren, couet to prophesye, and forbyd not to speake with tonges. ⁴⁰ let all thinges be done honestly and in order (*amongue you*).

15. BRETHREN, as pertainynge to the gospell wherby I preached vnto you, which ye haue also accepted, and in the wherby ye contynue, ² by the which also ye are saued: I do you to wit, after what maner I preached vnto you, yf ye kepe it, except ye haue belueued in vayne. ³ For fyrst of all I deluyered vnto you, that which I receaued: how that Christ dyed for our synnes, agreeynge to the scriptures:

τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι γυναιξίν· ^d ἐν ἐκκλησίᾳ λαλεῖν.] ³⁶ Ἡ ἀφ' ὧν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν; ἢ εἰς ἡμᾶς μόνους κατήντησεν; ³⁷ εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικὸς, ἐπιγινωσκέτω ἃ γράφω ὑμῖν, ὅτι Κυρίου ^f εἰσὶν ἐντολαί· ³⁸ εἰ δέ τις ἀγνοεῖ, ἀγνοεῖτω. ³⁹ Ὡστε, ἀδελφοί,^g ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. ⁴⁰ πάντα ^h δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

XV. Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ⁱ ἐστήκατε, ^j δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν ^k εἰ κατέχετε, ^l ἐκτὸς εἰ μὴ εἰκὴ ἐπιστεύσατε. ³ Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς

^b Alex. ὑποστασίθωσαν. ^c Alex. γυναικί. ^d Alex. s. (λαλ.) ἐν ἐκκλησίᾳ s. ἐν ἐκκλησίαις (λαλ.) ^e Alex. + τοῦ. ^f Alex. s. ἰσὺν s. ἰσὺν ἐντολή. ^g Alex. + μου. ^h Alex. + δι. Rec. = ἐί. ⁱ Alex. στήκετε. ^j Alex. ὁρᾷτε κατῆχιν.

^k Alex. s. (λαλ.) ἐν ἐκκλησίᾳ s. ἐν ἐκκλησίαις (λαλ.) ^l Alex. + τοῦ. ^m Alex. s. ἰσὺν s. ἰσὺν ἐντολή. ⁿ Alex. + μου. ^o Alex. + δι. Rec. = ἐί. ^p Alex. στήκετε. ^q Alex. ὁρᾷτε κατῆχιν.

^r Alex. s. (λαλ.) ἐν ἐκκλησίᾳ s. ἐν ἐκκλησίαις (λαλ.) ^s Alex. + τοῦ. ^t Alex. s. ἰσὺν s. ἰσὺν ἐντολή. ^u Alex. + μου. ^v Alex. + δι. Rec. = ἐί. ^w Alex. στήκετε. ^x Alex. ὁρᾷτε κατῆχιν.

GENEVA—1557.

every one of you hath ether song, or doctrine, or tonge, or reuelation, or interpretation: let all things be done vnto edifying. ²⁷ If any man speake the tonges, let it be by two or at the most by three, and that by course, and let one interpret. ²⁸ But yf ther be no interpreter, let him keepe silence in the Church *which speaketh languages*, and let him speake to him selfe, and to God.

²⁹ Let the Prophetes speake two, or three, and let the other iudge. ³⁰ If any thing be reueiled to another that sytteth by, let the fyrst holde his peace. ³¹ For ye may al prophesie one by one, that all may learne, and all may haue comfort. ³² And the sprites of the Prophetes, are in the power of the Prophetes. ³³ For God is not the *author* of confusion, but of peace, as in all the Churches of Saintes. ³⁴ Let your women keepe silence in the congregations: for it is not permitted vnto them to speake: but *they are commanded* to be vnder obedience, as also the Lawe sayeth.

³⁵ If they wyl learne any thing, let them aske their houbands at home: for it is a shame for women to speake in the congregation. ³⁶ Spronge the worde of God from you? ether came it vnto you onely? ³⁷ If any man thinke him selfe to be a prophet, ether spiritual, let hym vnderstand, that the things I write vnto you, are the commandementes of the Lord. ³⁸ And if any man be ignorant, let him be ignorant, ³⁹ Wherefore brethren, couet to prophesie, and forbyd not to speake languages. ⁴⁰ Let all things be done honestly and in order.

15. MOREOUE brethren I declare vnto you the Gospel which I preached vnto you, which ye haue also accepted, wherein also ye continue. ² And by the which, if ye kepe in memorie, after what maner I preached vnto you, ye are saued, except ye haue beleued in vaine. ³ For fyrst of all, I deliuered vnto you that which I receaued: how that Christ dyed for our synnes, agreing to the Scriptures:

RHIMS—1582.

psalme, hath a doctrine, hath a reuelation, hath a tongue, hath an interpretation: let al things be done to edification. ²⁷ Vvwhether a man speake with tongue, by two, or at the most by three, and in course, and let one interpret. ²⁸ But if there be not an interpreter, let him hold his peace in the Church, and speake to him self and to God. ²⁹ And let prophets speake two or three, and let the rest iudge. ³⁰ But if it be reuealed to an other sitting, let the first hold his peace. ³¹ For you may al prophesie one by one: that al may learne, and al may be exhorted, ³² and the sprites of prophets are subiect to prophets. ³³ For God is not the God of dissension, but of peace: as also in all the Churches of the saintes I teache.

³⁴ Let vvomen hold their peace in the Churches: for it is not permitted them to speake, but to be subiect, as also the Law saith. ³⁵ But if they learne any thing, let them aske their ovne husbands at home. For it is a foule thing for a vvoman to speake in the Church. ³⁶ Or did the vvord of God procede from you? came it vnto you onely? ³⁷ If any man seeme to be a prophet, or spiritual, let him knovv the things that I vvrite to you, that they are the commandementes of our Lord. ³⁸ But if any man knovv not, he shal not be knovven. ³⁹ Therefore, brethren, be earnest to prophesie: and to speake vvith tongues prohibit not. ⁴⁰ But let al things be done honestly and according to order among you.

15. AND I do you to vnderstand, brethren, the Gospel vvchich I preached to you, which also you receiued, in the vvchich also you stand, ² by the vvchich also you are saued, after vvhat maner I preached vnto you if you keepe it, vvnesse you haue beleued in vaine. ³ For I deliuered vnto you first of al vvchich I also receiued: that Christ died for our synnes

AUTHORISED—1611.

hath a doctrine, hath a tongue, hath a reuelation, hath an interpretation: Let all things bee done vnto edifying. ²⁷ If any man speake in *an unknowne* tongue, let it be by two, or at the most by three, and that by course, and let one interpret. ²⁸ But if there be no interpreter, let him keepe silence in the Church, and let him speake to himselfe, and to God. ²⁹ Let the Prophetes speake two or three, and let the other iudge. ³⁰ If *any thing* be reueiled to another that sitteth by, let the first hold his peace. ³¹ For yee may all prophesie one by one, that all may learne, and all may be comforted. ³² And the sprites of the Prophetes are subiect to the Prophetes. ³³ For God is not the *author* of confusion, but of peace, as in all Churches of the Saints. ³⁴ Let your women keepe silence in the Churches, for it is not permitted vnto them to speake: but *they are commanded* to be vnder obedience: as also saith the Law. ³⁵ And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church. ³⁶ What? came the vvord of God out from you? or came it vnto you onely? ³⁷ If any man thinke himselfe to be a Prophet, or spiritual, let him acknowledge, that the things that I write vnto you, are the commandementes of the Lord. ³⁸ But if any man bee ignorant, let him be ignorant. ³⁹ Wherefore brethren, couet to prophesie, and forbid not to speake with tongues. ⁴⁰ Let all things be done decently, and in order.

15. MOREOUE brethren, I declare vnto you the Gospel which I preached vnto you, which also you haue receiued, and wherein ye stand. ² By which also yee are saued, if ye ³ keepe in memorie what I preached vnto you, vvnesse yee haue beleued in vaine. ³ For I deliuered vnto you first of all, that which I also receiued, how that Christ died for our synnes according to the Scriptures:

* Gr. tumult, or, inquiettesse. ² Or, hold fast. ³ Gr. by what speech.

γραφάς· ⁴ καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς· ⁵ καὶ ὅτι ὥφθη Κηφᾶ, ¹ εἶτα τοῖς ^m δώδεκα. ⁶ ἔπειτα ὥφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ ⁿ πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ ^o καὶ ἐκοιμήθησαν. ⁷ ἔπειτα ὥφθη Ἰακώβω, ^p εἶτα τοῖς ἀποστόλοις πᾶσιν. ⁸ ἔσχατον δὲ πάντων, ὡς περὶ τὸ ἐκτρώματι, ὥφθη καί μοι. ⁹ ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ. ¹⁰ χάριτι δὲ Θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ^q ἣ ἐἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσώτερον αὐτῶν πάντων ἐκόπιασα· οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ^r ἣ σὺν ἐμοί. ¹¹ εἴτε ^s οὖν ἐγὼ, εἴτε ἐκένοι, οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε. ¹² Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσί τινες ἐν ὑμῖν,

¹ Alex. s. ἔπειτα s. καὶ μετὰ ταῦτα.^m Alex. ἑνὸς τε.ⁿ Alex. πλείονες.^o Alex. = καί.^p Alex. ἔπειτα.^q Alex. = ἡ.^r Alex. = ἡ.^s Alex. ἔτι.^t Rec. = καί.

WICLIF—1380.

scripturis, ⁴ and that he was biried, and that he roos agen the thridde dal aftir scripturis ⁵ and that he was seen to cefas, and aftir these thingis to culeuene, ⁶ aftirwarde he was seen to mo thanne fyue hundrid britheren to gidre, of whiche many lyuen sit, but summe ben deede; ⁷ aftirward he was seen to iames and aftirward to alle apostis;

⁸ and laste of alle, he was seen also to me: as to a deed borun child, ⁹ for I am the leest of apostlis, that am not worthi to be clepid apostle for I pursued the chirche of god; ¹⁰ but bi the grace of god I am that thing that I am; and his grace was not voide in me, for I traueilled moore plenteuoussly thanne alle thei but not bi the grace of god with me; ¹¹ but whether I or thei, so we han prechid: and so 3e han bileued.

¹² And if crist is prechid, that he roos agen fro deeth: hou seien summe men among 3ou, that the agenrisynge of deed men is not? ¹³ and if the agenrisynge of deed men is not, nether crist roos agen fro deeth; ¹⁴ and if crist roos not: oure prechyng is veyn, oure feith is veyn;

¹⁵ and we ben founden fals witnessis of god; for we han seide witnessynge agens god, that he reisid crist whom he reisid not: if deed men risun not agen; ¹⁶ for whi if deed men risun not agen: nether crist roos agen; ¹⁷ and if crist roos not agen: oure feith is veyn, and sit 3e ben in 3oure synnes; ¹⁸ thanne thei that han died in crist han perischid; ¹⁹ if in this lif onli we ben hopyng in crist we ben more wrecchis thanne alle men;

²⁰ but now crist roos agen fro deeth: the first fruyt of deed men; ²¹ for deeth was bi a man: and bi a man is agenrisynge fro deeth; ²² t as in adam alle men dien:

clepid, called

agenrisynge, resurrection.

TYNDALE—1534.

scriptures: ⁴ and that he was buried; and that he arose agayne the thyrde daye according to the scriptures: ⁵ and that he was sene of Cephas, then of the twelve. ⁶ After that he was sene of moo then five hundred brethren at once: of which many remayne vnto this daye; and many are fallen a slepe. ⁷ After that appered he to iames; then to all the Apostles.

⁸ And last of all he was sene of me, as of one that was borne out of due tyme. ⁹ For I am the lest of all the Apostles; which am not worthy to be called an Apostle; because I persecuted the congregation of God. ¹⁰ But by the grace of God I am that I am. And his grace which is in me, was not in vayne: but I labored moore abundantly then they all; not I, but the grace of God which is with me. ¹¹ Whether it were I or they, so we preache; and so haue ye beleued.

¹² If Christ be preached how that he rose from deeth: how saye some that are amonge you, that ther is no resurreccion from deeth? ¹³ If ther be no rysynge agayne from deeth: then is Christ not rysen. ¹⁴ If Christ be not rysen; then is oure preachinge vayne, and your feith is also in vayne. ¹⁵ Ye and we are founde false witnessis of God. For we have testified of God; how that he rayssyd vp Christ; whom he rayssyd not vp; yf it be so that the deed ryse not vp agayne. ¹⁶ For yf the deed ryse not agayne; then is Christ not rysen agayne. ¹⁷ If it be so that Christ rose not; then is youre fayth in vayne and yete ye in youre synnes. ¹⁸ And therto they which are fallen a slepe in Christ; are perished. ¹⁹ If in this lyfe only we beleue on christ; then are we of all men the miserablist.

²⁰ But now is Christ rysen from deeth; and is he come the fyrst frutes of them that slept. ²¹ For by a man came deeth; and by a man came resurreccion from deeth. ²² For as by Adam all dye: even

CRANMER—1539.

⁴ And that he was buried, and that he arose agayne the thirde daye accordyng to the scriptures: ⁵ and that he was sene of Cephas, then of the twelue. ⁶ After that was he sene of moo then fyue hundred brethren at once: of which many remayne vnto this daye, and many are fallen a slepe. ⁷ After that appeared he to iames, then to all the Apostles.

⁸ And last of all he was sene of me, as of one that was borne out of due tyme. ⁹ For I am the least of the apostles, which am not worthy to be called an Apostle, because I persecuted the congregation of God. ¹⁰ But by the grace of God, I am that I am. And his grace which is in me, was not in vayne: but I labored moore abundantly then they all, yet not I, but the grace of God which is wyth me. ¹¹ Therefore whether it were I or they, so we preach, and so haue ye beleued.

¹² If Christ be preached how that he rose from the deed: how saye some amonge you, that ther is no resurreccion of the deed? ¹³ If there be no rysynge agayne of the deed: then is Christ not rysen agayne. ¹⁴ If Christ be not rysen agayne, then is oure preaching in vayne, and your fayth is also in vayne. ¹⁵ Ye and we are founde false wytnesses of God. For we haue testified of God, how that he rayssed vp Christ: whom he rayssed not vp, yf it be so that the deed ryse not agayne. ¹⁶ For yf the deed ryse not agayne, then is Christ not rysen agayne. ¹⁷ If it be so that Christ rose not agayne, then is youre faith in vayne, and ye are yet in youre synnes. ¹⁸ Therefore they which are fallen a slepe in Christ, are perished. ¹⁹ If in this lyfe only we beleue in Christ, then are we of all men most miserablie.

²⁰ But now is Christ rysen from the deed, and become the fyrst frutes of them that slept. ²¹ For by a man came deeth, and by a man came the resurreccion of the deed. ²² For as by Adam all dye:

ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; ¹³ εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται. ¹⁴ εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα καὶ τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις ὑμῶν. ¹⁵ εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ ὅτι ἤγειρε τὸν Χριστὸν, ὃν οὐκ ἤγειρεν, ἔπειρ ἄρα νεκροὶ οὐκ ἐγείρονται. ¹⁶ εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται. ¹⁷ εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν. ¹⁸ ἔτι ἔστὲ ἐν ταῖς ἀμαρτίαις ὑμῶν. ¹⁹ ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ, ἀπόλονται. ²⁰ εἰ ἐν τῇ ζωῇ ταύτῃ ἡλπικότες ἐσμέν ἐν Χριστῷ, μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν. ²¹ Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων. ²² ὥστε διὰ τὸν θάνατον, καὶ διὰ τὸν ἀνάστασιν νεκρῶν. ²³ ὥστε γὰρ ἐν τῷ

^a Alex. = ἔτι.

^b Alex. = εἰπερ ἄρα νεκροὶ οὐκ ἐγείρονται.

^c Alex. s. ἡμῶν ἰστέον s. ἡμῶν καὶ

^d Rec. + ἰγίνετο.

^e Alex. = ὁ.

^f Alex. ἐν Χριστῷ ἡλπικ. ἰστέον.

GENEVA—1557.

⁴ And that he was buried: and that he arose againe the third day, according to the Scriptures: ⁵ And that he was sene of Cephas, then of the twelue. ⁶ After that, he was sene of mo then fyue hundred brethren at once: of which many remayne vnto this day, and some are a slepe. ⁷ After that appered he to Iames: then to all the Apostles. ⁸ And last of all he was sene also of me as of one, that was borne out of due tyme.

⁹ For I am the least of the Apostles, which am not mete to be called an Apostle, because I persecuted the Church of God. ¹⁰ But by the grace of God, I am that I am: and his grace which is in me, was not in vayne, but I laboured more abundantly then they all: yet not I, but the grace of God which is wyth me.

¹¹ Therefore whether it were I, or they, so we preach, and so haue ye beleued. ¹² If Christe be preached, how that he rose from the dead, how say some among you, that ther is no resurrection of the dead? ¹³ For if ther be no rysing againe of the dead: then is Christ not rysen. ¹⁴ If Christe be not rysen, then is our preaching vayne, and your fayth is also in vayne.

¹⁵ And we are founde also false wytnesses of God: for we haue testified of God, that he hath raised vp Christ: whome he rayned not vp, yf it be so that the dead ryse not againe. ¹⁶ For yf the dead ryse not againe, then is Christ not rysen againe. ¹⁷ If it be so that Christe rose not, your fayth is in vayne, yet are ye in your synnes. ¹⁸ And so they which are a slepe in Christ, are perished. ¹⁹ If in this lyfe only we beleue on Christe, then are we of all men moste miserable.

²⁰ But now is Christe rysen from the dead, the fyrst frutes of them that slepe.

²¹ For since by man came death, so by man came the resurrection of the dead.

²² For as by Adam all dye: euen so by

RHEIMS—1582.

according to the Scriptures: ⁴ and that he vvas buried, and that he rose againe the third day, according to the scriptures: ⁵ and that he vvas seen of Cephas: and after that of the eleuen. ⁶ Then vvas he seen of moe then fyue hundred brethren together: of vvhich many remaine vntil this present, and some are a sleepe.

⁷ Moreouer he vvas seen of Iames, then of all the Apostles. ⁸ And last of al, as it vvore of an abortiue he vvas seen also of me. ⁹ For I am the least of the Apostles, vvho am not worthy to be called an Apostle, because I persecuted the Church of God. ¹⁰ But by the grace of God I am that vvvhich I am: and his grace in me hath not been void, but I haue laboured more abundantly then al they: yet not I, but the grace of God vvith me. ¹¹ For vvwhether I, or they, so vve preach, and so you haue beleued.

¹² But if Christ be preached that he is risen againe from the dead: hovv doe certaine among you say, that there is no resurrection of the dead? ¹³ And if there be no resurrection of the dead, neither is Christ risen againe. ¹⁴ And if Christ be not risen againe, then vaine is our preaching, vaine also is your faith. ¹⁵ And vve are founde also false wytnesses of God: because vve haue giuen testimonie against God, that he hath raised vp Christ, vvhom he hath not raised vp, if the dead rise not againe. ¹⁶ For if the dead rise not againe, neither is Christ risen againe. ¹⁷ And if Christ be not risen againe, vaine is your faith, for yet you are in your synnes. ¹⁸ Then they also that are a sleepe in Christ, are perished. ¹⁹ If in this lyfe only vve be hoping in Christ, vve are more miserable then al men.

²⁰ But novv Christ is risen againe from the dead, the first frutes of them that sleepe: ²¹ for by a man death: and by a man the resurrection of the dead. ²² And as in Adam al die, so also in Christ al

AUTHORISED—1611.

⁴ And that he was buried, and that he rose againe the third day according to the Scriptures. ⁵ And that he was sene of Cephas, then of the twelue. ⁶ And that hee was sene of aboue fyue hundred brethren at once: of whom the greater part remaine vnto this present, but some are fallen asleepe. ⁷ After that, he was seen of Iames, then of all the Apostles. ⁸ And last of all he was sene of me also, as of one borne out of due tyme. ⁹ For I am the least of the Apostles, that am not meet to be called an Apostle because I persecuted the Church of God. ¹⁰ But by the grace of God I am what I am: and his grace which was bestowed vpon mee, was not in vaine: But I laboured more abundantly then they all, yet not I, but the grace of God which was with me:

¹¹ Therefore, whether it were I or they, so we preach, and so ye beleued. ¹² Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead? ¹³ But if there bee no resurrection of the dead, then is Christ not risen. ¹⁴ And if Christ be not risen, then is our preaching vaine, and your faith is also vaine: ¹⁵ Yea, and we are found false wytnesses of God, because we haue testified of God, that he raised vp Christ: whom he raised not vp, if so be that the dead rise not. ¹⁶ For if the dead rise not, then is not Christ raised.

¹⁷ And if Christ be not raised, your faith is vaine, ye are yet in your synnes. ¹⁸ Then they also which are fallen asleepe in Christ, are perished. ¹⁹ If in this life only we haue hope in Christ, we are of all men most miserable. ²⁰ But now is Christ risen from the dead, and become the first frutes of them that slept. ²¹ For since by man came death, by man came also the resurrection of the dead.

²² For as in Adam all die, euen so in

Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.
²³ ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστὸς, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ· ²⁴ εἴτα τὸ τέλος, ὅταν ἀπαρδῶ| τὴν βασιλείαν τῷ Θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν· ²⁵ δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ ἂν| θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ· ²⁶ ἕσχατος ἐχθρὸς καταργεῖται ὁ θάνατος· ²⁷ “Πάντα” γὰρ “ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ” ὅταν δὲ εἶπῃ ὅτι “πάντα ὑποτέτακται,” δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα· ²⁸ ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.
²⁹ Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγγίρονται; τί καὶ βαπτίζονται ὑπὲρ αὐτῶν;| ³⁰ τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν

* Rec. = τοῦ.

* Alex. παρατίδω.

b Alex. = ἀν.

c Alex. = αὐτοῦ.

d Alex. = καί.

e Rec. τῶν νεκρῶν;

f Alex. ἡμεῖς αὐτοί.

WICLIFF—1380.

so in crist alle men schulen be quykened;
²³ but eche man in his ordre, the first fruyt crist, afturward thei that ben of crist that biuolen in the comynge of crist;
²⁴ afturward an ende : whanne he schal bi-take the kyngdom to god and to the fadir whanne he schal auoide al pryncedme, and power and vertu· ²⁵ but it bihoueth hym to regne til he putte al his enemyes vnder his feet;

²⁶ and at the laste, deeth the enemy schal be distried; ²⁷ for he hath made suget alle thingis vnder his feet, and whanne he seith, alle thingis ben suget to hym, with out doute outkan hym that sugetid alle thingis to hym; ²⁸ & whanne alle thingis ben suget to hym, thanne the sone him self schal be suget to hym that made suget alle thingis to hym; that god be alle thingis in alle thingis,

²⁹ ellis what schulu thei do that ben baptised for decd men/ if in no wise, decd men risun agen? wherto ben thei baptised for hem, ³⁰ and wherto ben we in peril eueri our, ³¹ eche dai I die for youre glorie britheren whiche glorie I haue in crist ihesu oure lord; ³² if afir man I haue foughten to beestis in effeue : what profitith it to me, if decd men risen not agen? etc we and drynke we : for we schulu die to morewe, ³³ nyle 3e be deceyued, for yuel spechis distrien good thewis; ³⁴ awake 3e iust men : & nyle 3e do synne for summen han ignorance of god ; but to reuerence I speke to 3ou;

³⁵ but summan seith/ hou schulu decd men rise agen or in what maner bodi schulu thei come; ³⁶ vnwise man that thing that thou sowist is not quikened : but it die first; ³⁷ and that thing that thou sowest thou sowist not the bodi that is to come; but a nakid come as of whete or of summe other seedis; ³⁸ and god 3eueith to it a bodi as he wole : & to eche of seedis a propre bodi, ³⁹ not eche fleisch is a anje flei-che, but oon is of men, another

TYNDALE—1534.

so by Christ, shall all be made alive;
²³ and every man in his awne order. The fyrst is Christ; then they that are Christis at his comynge. ²⁴ Then cometh the ende when he hath delivered vp the kyngdome to God the father, when he hath put downe all rule, anctorite and power. ²⁵ For he must raygne tyll he have put all his enemyes vnder his fete.

²⁶ The last enemye that shalbe destroyed is deeth. ²⁷ For he hath put all thinges vnder his fete. But when he sayth, all thinges are put vnder him, it is manifest that he is excepted, which dyd put all thinges vnder him. ²⁸ When all thinges are subdued vnto him; then shall the sonne also him selfe be subiecte vnto him that put all thinges vnder him; that God maye be all in all thinges.

²⁹ Either els what do they which are baptised ouer the deed, yf the deed ryse not at all? Why are they then baptised ouer the deed? ³⁰ Ye and why stonde we in ieperdy every houre? ³¹ By onre reioysing which I haue in Christ Iesu oure Lorde, I dye dayly. ³² That I haue fought with beastes at Ephesus after the maner of men, what auantageth it me, yf the deed ryse not agayne? Let vs eate and drynke; to morowe we shall dye. ³³ Be not deceaved: malicious speakings corrupte good manners. ³⁴ Awake truly out of slope, and synne not. For some haue not the knowledge of God. I speake this vnto youre rebuke.

³⁵ But some man will saye: how aryse the deed? with what bodye come they in? ³⁶ Thou fole, that which thou sowest is not quickened except it dye. ³⁷ And what sowest thou? Thou sowest not that body that shalbe; but bare come (I meene ether of wheet, or of some other) ³⁸ and God geueth it a body at his pleasure, to every seed a severall body.

³⁹ All fleshe is not one manner of fleshe; but ther is one maner fleshe of men;

CRANMER—1539.

euon so by Christ, shall all he made alyue,
²³ but euery man in his awne order. The fyrst is Christ, then they that are Christes at his comynge. ²⁴ Then cometh the ende, when he hath deluyered vp the kyngdome to God the father, when he hath put downe all rule and all anctorite and power. ²⁵ For he must raygne tyll he haue put all his enemyes vnder hys fete. ²⁶ The last enemye that shalbe destroyed, is deeth. ²⁷ For he hath put all thinges vnder his fete. But when he sayth all thynges are put vnder him, it is manifest that he is excepted, which dyd put all thynges vnder him. ²⁸ When all thinges are subdued vnto him, then shall the sonne also him selfe be subiect vnto him, that put all thynges vnder him, that God maye be all in all. ²⁹ Els what do they, which are baptised ouer the deed yf the deed ryse not at all? Why are they then baptised ouer them? ³⁰ Yee and why stonde we all waye then in ieperdy? ³¹ By oure reioysing which I haue in Christ Iesu oure Lorde, I dye dayly. ³² That I haue fought with beastes at Ephesus after the maner of men, what auantageth it me, yf the deed ryse not agayne : Let vs eate and dryncke, for to morow we shall dye. ³³ Be not ye deceaued : euil wordes corrupte good maners. ³⁴ Awake truly out of slope, and synne not. For some haue not the knowledge of God : I speake this to youre shame.

³⁵ But some man will saye : how aryse the deed? with what bodye shall they come? ³⁶ Thou fole, that which thou sowest, is not quickened, except it dye. ³⁷ And what sowest thou? Thou sowest not that body that shalbe : but bare come (as of wheet, or of some other) ³⁸ but God geueth it a body at his pleasure, to eury seed his awne body.

³⁹ All fleshe is not one maner of fleshe; but ther is one maner of fleshe of men,

soweth, that which is sown, is not quickened, but it is sown in death, and it is raised in life.

ἄραν; ³¹ καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν | καύχησιν⁹, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. ³² εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. ³³ μὴ πλανᾶσθε· φθείρουσιν ἡθὴ ³⁴ χρηστὰ | ὁμιλίας κακαί. ³⁴ ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτάνετε· ἀγνώσιαν γὰρ Θεοῦ τινες ἔχουσι· πρὸς ἐντροπὴν ὑμῶν λέγω. |

³⁵ Ἀλλ' ἐρεῖ τις, 'Πῶς ἐγείρονται οἱ νεκροί; ποῖοι δὲ σώματι ἔρχονται;' ³⁶ ^k ἄφρον· | σὺ δὲ σπείρεις, οὐ ζωοποιεῖται, εἰ μὴ ἀποθάνῃ· ³⁷ καὶ δὲ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἢ τινοσ τῶν λοιπῶν· ³⁸ ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἐκάστῳ τῶν σπερμάτων ἓν | ἴδιον σῶμα. ³⁹ οὐ πάσα σὰρξ, ἡ αὐτὴ σὰρξ· ἀλλὰ ἄλλη μὲν ^m ἀνθρώπων, ἄλλη δὲ

^g Alex. + ἀέλοιοι.

^h Rec. χρηστῶ.

ⁱ Alex. λαλῶ.

^k Alex. ἄφρων.

^l Alex. = τὸ.

^m Rec. + σὰρξ.

GENEVA—1557.

Christ, shal all be made alyue. ²³ But euery man in his owne order: the fyrst frutes Christe, *hath ryssen agayne*, after warde, they that are Christes, at his comynge *shal ryse agayne*. ²⁴ Then *shalbe* the ende, when he hath deliuered vp the kyngdome to God the Father: when he hath put downe all rule, and all auctoritie, and power. ²⁵ For he must raigne tyl he hath put all his enemies vnder his fete.

²⁶ And the last enemie that shalbe destroyed, is death. ²⁷ For he hath put all things vnder his fete. (And when he saith, *All things are subdued to him*: it is manifest, that he is excepted, which dyd put all things vnder him.) ²⁸ And when all things shalbe subdued vnto him, then shal the Sonne also him selfe be subiect vnto him, that dyd put all things vnder him, that God may be all, in all things. ²⁹ Els what shal they do which are baptized for dead? yf the dead rise not at all, why are they then baptized for dead? ³⁰ Why are we in ieeperdy euery houre? ³¹ By your reioysing which I haue in Christ Iesus our Lord, I dye dayly.

³² If I haue focht with beastes at Ephesus after the maner of men: what auantageth it me, yf the dead be not raised vp? let vs eat and dryncke: for to morowe we shal dye. ³³ Be not deceaued, Euel speakings corrupt good maners. ³⁴ Awake to rightuousnes, and synne not: for some haue not the knowledge of God. I speake this to your reuke. ³⁵ But some man will say, how are the dead raised vp? and with what body come they forth? ³⁶ Thou foole, that which thou sowest, is not quickened, except it dye. ³⁷ And that which thou sowest, thou sowest not that body that shalbe, but bare corne, I meane ether of wheat, or of some other. ³⁸ But God geueth it a body at his pleasure, to euery seed his owne body. ³⁹ All fleshe is not one maner of fleshe, but there is one maner fleshe of men, another maner

RHEIMS—1582.

shal be made aliue, ²³ But euery one in his owne order: the first frutes Christ, then they that are of Christ, that beleued in his comming. ²⁴ Then the ende, vwhen he shal haue deliuered the kingdom to God and the Father, vwhen he shal haue abolished al principallitie and auctoritie and pover. ²⁵ And he must reigne, *Until he put al his enemies vnder his fete*. ²⁶ And the enemie death shal be destroyed last. ²⁷ *For he hath subdued al things vnder his fete*. And vwhereas he saith, *All things are subdued to him*: Vndoubtedly, except him that subdued al things vnto him. ²⁸ And vwhen all things shal be subdued to him: then the Sonne also him self shal be subiect to him that subdued al things vnto him, that God may be al in al.

²⁹ Otherwise what shal they do that are baptized for the dead, if the dead rise not againe at al? ³⁰ vwhy also are they baptized for them? vwhy also are vve in danger euery houre? ³¹ I die daily by your glorie brethren, vvhich I haue in Christ Iesus our Lord. ³² If (according to man) I fought vwith beastes at Ephesus, vvhath doth it profit me, if the dead rise not againe? *Let vs cate and drinke, for to morowe vve shal dye*. ³³ Be not seduced, *Euil communications corrupt good maners*. ³⁴ Avvake ye iust, and sinne not. for some haue not the knowledge of God, I speake to your shame.

³⁵ But some mau saith, Hovv doe the dead rise againe? and vwith vwhat maner of body shal they come? ³⁶ Foole, that vvhich thou sowest is not quickened, vnlesse it die first. ³⁷ And that vvhich thou sowest, not the body that shal be, doest thou sovv: but bare graine, to vvhit, of vvheat, or of some of the rest. ³⁸ And God geueth it a body as he vvill: and to euery seede his proper body. ³⁹ Not al flesh, is the same flesh: but one of men,

AUTHORISED—1611.

Christ shal all be made aliue. ²³ But every man in his owne order. Christ the first fruits, afterward they that are Christs, at his comming. ²⁴ Then *cometh* the end, when he shall haue deliuered vp the kingdom to God euen the Father, when he shall haue put downe all rule, and all auctoritie and power. ²⁵ For he must reigne, till hee hath put all enemies vnder his fete. ²⁶ The last enemie that shall be destroyed, is death. ²⁷ For he hath put all things vnder his feet; but when hee saith all things are put vnder him, it is manifest that hee is excepted which did put all things vnder him. ²⁸ And when all things shall bee subdued vnto him, then shal the Sonne also himselfe bee subiect vnto him that put all things vnder him, that God may be all in all. ²⁹ Else what shal they do, which are baptized for the dead, if the dead rise not at all, why are they then baptized for the dead? ³⁰ And why stand wee in iopardie euery houre? ³¹ I protest by a your reioysing which I haue in Christ Iesus our Lord, I die daily.

³² If β after the maner of men I haue fought with beasts at Ephesus, what aduantage it me, if the dead rise not? let vs eate and drinke, for to morrow we die. ³³ Bee not deceiued: euill communications corrupt good maners. ³⁴ Awake to righteousnesse, and sinne not: for some haue not the knowledge of God, I speake this to your shame. ³⁵ But some man will say, How are the dead raised vp? and with what bodie doe they come? ³⁶ Thou foole, that which thou sowest, is not quickened except it die. ³⁷ And that which thou sowest, thou sowest not that body that shall bee, but bare graine, it may chance of wheat, or of some other graine. ³⁸ But God giueth it a body as it hath pleased him, and to euery seed his owne body. ³⁹ All flesh is not the same flesh, but there is one kind of flesh of

^a Some reade, our. ^{\beta} Or, to speak after the maner of men.

³⁹ σὰρξ| κτηνῶν, ἄλλη δὲ ὁ ἰχθύων, ἄλλη δὲ πτηνῶν. | ⁴⁰ καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἄλλ' ἑτέρα μὲν ἢ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἢ τῶν ἐπιγείων. ⁴¹ ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρως διαφέρει ἐν δόξῃ. ⁴² οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· ⁴³ σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει. ⁴⁴ σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. ⁴⁵ ὅτι σῶμα ψυχικόν, καὶ ἔστι | ⁹ σῶμα | πνευματικόν. οὕτω καὶ γέγραπται, “Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν” ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιόν. ⁴⁶ ἀλλ' οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. ⁴⁷ ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, ὁ

³⁹ Alex. = σὰρξ.⁴⁰ Alex. πτηνῶν ἢ ἰ. ἰχθύων.⁴¹ Alex. εἰ ἴσται σ. ψ. ἴσται καί.⁴² Alex. ὁρίσσωμεν.⁹ Alex. = σῶμα.⁷ Alex. = ὁ Κύριος.

WICLIF—1380.

is of beestis, another is of briddis, another of fischis, ⁴⁰ and heuenli bodies ben τ erthli bodies ben/ but o glorie is of heuenli bodies : τ another is of erthli; ⁴¹ another clerenesse is of the sunne, another clerenesse is of the moone; and another clerenesse is of the steris, and a sterre dyuersith fro a sterre in clerenesse, ⁴² and so the aȝenrysinge of deed men/ it is sowun in corrupcioun/ it schal rise in vncorruptioun; ⁴³ it is sowun in vnnobley : it schal rise in glorie; it is sowun in in firmyte; it schal rise in vertu, ⁴⁴ it is sowen a beestli bodi : it schal rise a spiritual bodi/ if ther is a beestli bodi, ther is also a spiritual bodi, ⁴⁵ as it is writun/ the first man Adam was made in to a soule lyuynge the last adam into a spirit quykenynge; ⁴⁶ but the first is not that that is spiritual, but that that is beestliche, afurwarde that is spiritual; ⁴⁷ the first man of erthe : is erthli; the secunde man of heuene is heuynli; ⁴⁸ suche as the erthli man is : suche ben the erthli men; and suche as the heuenli man is : suche ben also the heuenli men; ⁴⁹ therfor as we haue bore the ymage of the erthli man : here we also the ymage of the heuenli;

⁵⁰ bretheren I seie this thing/ that flesch and blood moue not welde the kingdom of god/ nether corrupcioun schal welde vncorruptioun; ⁵¹ Io I seie to you pryuite of holi thingis; and alle we schulen rise aȝen/ but not alle we schulu be chaungid; ⁵² in a moment in the twynkelynge of an yze, in the last trompe/ for the trompe schal sowne : and deed men schulen rise aȝen with out corrupcioun, and we schulu be chaungid; ⁵³ for it bihoueth this corruptible thing to clothe vncorruptioun; τ this deedly thing to putte aȝeue vndeedlynesse.

⁵⁴ but whanne this deedly thing schal clothe vndeedlynesse : thanne schal the

⁹ one. ἀνεστῆσθαι, resurrection. vertu, power. πνεῦμα, spirit. yse, eye. welde, possess. pryuite, secret.

TYNDALE—1534.

another man flesche of beastes; another man flesche of fysshes; and another of byrdes. ⁴⁰ Ther are celestiall bodies; and ther are bodies terrestriall. But the glory of the celestiall is one; and the glory of the terrestriall is another. ⁴¹ Ther is one maner glory of the sonne; and another glory of the moone; and another glory of the starres. For one starre differeth from another in glory. ⁴² So is the resurrection of the deed. It is sowen in corrupcioun; and ryseth in incorruption. ⁴³ It is sowen in dishonoure; and ryseth in honour. It is sowen in weaknes; and ryseth in power. ⁴⁴ It is sowne a naturall body; and ryseth a spretuall body.

Ther is a naturall bodye and ther is a spretuall body : ⁴⁵ as it is written : the fyrste man Adam was made a livinge soule; and the last Adam was made a quickenynge sprete. ⁴⁶ How beit that is not fyrst which is spirituall; but that which is naturall; and then that which is spretuall. ⁴⁷ The fyrst man is of the erthe; the seconde man is the Lorde from heauen. ⁴⁸ As is the erthy; soche are they that are erthy. And as is the heuynly; soche are they that are heuynly. ⁴⁹ And as we haue borne the ymage of the erthy; so shall we beare the ymage of the heuynly.

⁵⁰ This saye I brethren, that flesche and blood cannot inheret the kyngdome of God. Nether corrupcioun inhereth vncorruption. ⁵¹ Beholde I shewe you a mystery. We shall not all slepe; but we shall all be chaunged; ⁵² and that in a moment; and in the twynclinge of an eye; at the sounde of the last trompe. For the trompe shall blowe; and the deed shall ryse incorruptible; and we shalbe chaunged. ⁵³ For this corruptible must put on incorruptibilite; and this mortall must put on immortallite.

⁵⁴ When this corruptible hath put on incorruptibilite; and this mortall hath put on

CRANMER—1539.

another maner of flesche of beastes, another of fysshes, and another of byrdes. ⁴⁰ Ther are also celestiall bodies, and ther are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. ⁴¹ Ther is one maner glory of the sonne, and another glory of the moone, and another glory of the sterres. For one starre differeth from another in glory. ⁴² So is the resurrection of the deed. It is sowen in corrupcioun, it ryseth agayne in incorruption. ⁴³ It is sowen in dishonour, it ryseth agayne in honour. It is sowen in weaknes, it ryseth agayne in power. ⁴⁴ It is sowen a naturall body, it ryseth agayne a spretuall body.

Ther is a naturall bodye, and ther is a spretuall body : ⁴⁵ as it is also written : the fyrste man Adam was made a lyuynge soule, and the last Adam was made a quyenynge sprete. ⁴⁶ Howbeit, that is not fyrst which is spirituall; but that which is naturall, and then that which is spretuall. ⁴⁷ The fyrst man is of the erth, erthy; the seconde man is the Lorde from heauen (*heauenly*). ⁴⁸ As is the erthy, soche are they that are erthy. And as is the heuynly, soche are they that are heuynly. ⁴⁹ And as we haue borne the ymage of the erthy, so shall we beare the ymage of the heuynly.

⁵⁰ This saye I brethren that flesche and blood cannot inheret the kyngdom of God. Nether doth corrupcioun inheret vncorruption. ⁵¹ Behold, I shewe you a mystery. We shall not all slepe; but we shall all be chaunged, ⁵² and that in a moment, in the twynklinge of an eye by the last trompe. For the trompe shall blowe, and the deed shall ryse incorruptible, and we shalbe chaunged. ⁵³ For this corruptible must put on incorruption; and this mortall must put on immortallite.

⁵⁴ When this corruptible hath put on incorruption, and this mortall hath put on

Κύριος| ἐξ οὐρανοῦ. ⁴⁸ οἶος ὁ χοῖκός, τοιοῦτοι καὶ οἱ χοῖκοί· καὶ οἶος ὁ ἐπουράμιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· ⁴⁹ καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοῖκου, ⁵ φορέσομεν| καὶ τὴν εἰκόνα τοῦ ἐπουραίου. ⁵⁰ Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν ¹ κληρονομεῖ.|

⁵¹ Ἰδοὺ μυστήριον ὑμῖν λέγω· ² Πάντες μὲν οὐ κοιμηθησόμεθα· πάντες δὲ| ἀλλαγησόμεθα, ³ ἐν ἀτόμῳ, ἐν ⁴ ῥήπῃ| ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γὰρ, καὶ οἱ νεκροὶ ⁵ ἐγερθήσονται| ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγησόμεθα. ⁶ δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. ⁷ ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο

¹ Alex. κληρονομῆσι.² Alex. s. πάντες μὲν κοιμηθησόμεθα, οὐ πάντες δὲ s. πάντες μὲν ἀναστήσόμεθα, οὐ πάντες δὲ.³ Alex. ἀναστήσονται.⁴ Alex. ῥοπή.

GENEVA — 1557.

fleshe of beastes, another of fishes, and another of byrdes. ⁴⁰ Ther are also celestial bodyes, and ther are bodyes terrestrial: but the glorie of the celestial is one, and the glorie of the terrestrial is another.

⁴¹ There is one maner glorie of the sunne, and another glorie of the mone, and another glorie of the starres, for one starre differeth from another in glorie. ⁴² So is the resurrection of the dead. The body is sowed in corruption, and ryseth in incorruption. ⁴³ It is sowed in dishonour, and ryseth in honour: it is sowed in weaknes, and ryseth in power. ⁴⁴ It is sowed a natural body, and ryseth a spiritual body. ther is a natural body, and ther is a spiritual body. ⁴⁵ As it is also written, The fyrst man Adam was made a lving soule: and the last Adam was made a quyenynge sprite. ⁴⁶ Howbeit that was not fyrst made which is spiritual: but that which is natural, and then that which is spiritual. ⁴⁷ The fyrst man is of the earth, earthy: the second man is the Lord from heauen.

⁴⁸ As is the earthy, suche are they that are earthy: and as is the heauenly, suche are they that are heauenly. ⁴⁹ And as we haue borne the image of the earthy, so shal we beare the image of the heauenly.

⁵⁰ This say I brethren, that flesh and bloud can not inherit the kyngdom of God: neither doth corruption, inherit vncorruption. ⁵¹ Beholde I shewe you a secret thinge. We shal not all sleepe, but we shal all be changed, ⁵² In a moment, in the twynching of an eye, at the sounde of the last trompet, for the trompet shal blowe, and the dead shal ryse incorruptible, and we shalbe changed. ⁵³ For this corruptible, must put on incorruption: and this mortal, must put on immortalitie.

⁵⁴ So when this corruptible hath put on incorruption, and this mortal hath put

RHEIMS — 1582.

an other of beastes, another of birdes, an other of fishes. ⁴⁰ And bodies celestial, and bodies terrestrial: but one glorie of the celestial, and an other of the terrestrial.

⁴¹ One glorie of the sunne, an other glorie of the moone, and an other glorie of the starres. For starre differeth from starre in glorie: ⁴² so also the resurrection of the dead. It is sowen in corruption, it shal rise in incorruption. ⁴³ It is sowen in dishonour, it shal rise in glorie. It is sowen in infirmite, it shal rise in pover. ⁴⁴ It is sowen a natural body: it shal rise a spiritual body. If there be a natural body, there is also a spiritual,

⁴⁵ as it is vvritten, *The first man Adam was made into a living soul*: the last Adam into a quickening spirit. ⁴⁶ Yet that is not first vvich is spiritual, but that vvich is natural: afterward that vvich is spiritual. ⁴⁷ The first man of earth, earthy: the second man from heauen, heauenly. ⁴⁸ Such as is the earthly, such also are the earthly, and such as the heauenly, such also are the heauenly.

⁴⁹ Therefore as vve haue borne the image of the earthly, let vs beare also the image of the heauenly. ⁵⁰ This I say brethren, that flesh and bloud can not possesse the kingdom of God: neither shal corruption possesse incorruption.

⁵¹ Behold I tel you a mysterie. Vve shal al in deede rise againe: but vve shal not al be changed. ⁵² In a moment, in the twinkling of an eie, at the last trompet (for the trompet shal sound) and the dead shal rise againe incorruptible: and vve shal be changed. ⁵³ For this corruptible must doe on incorruption: and this mortal doe on immortalitie. ⁵⁴ And vvhen this mortal hath done on immortalitie, then

AUTHORISED — 1611.

men, another flesh of beasts, another of fishes, and another of birds. ⁴⁰ There are also celestial bodies, and bodies terrestrial: But the glorie of the celestial is one, and the glorie of the terrestrial is another.

⁴¹ There is one glory of the Sunne, another of the Moone, and another glory of the starres: for one starre differeth from another starre in glorie. ⁴² So also is the resurrection of the dead, it is sowen in corruption, it is raised in incorruption.

⁴³ It is sowen in dishonour, it is raised in glorie: it is sowen in weaknesse, it is raised in power: ⁴⁴ It is sowen a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. ⁴⁵ And so it is written: The first man Adam was made a living soule, the last Adam was made a quickening spirit. ⁴⁶ Howbeit that was not first which is spiritual: but that which is natural, and afterward that which is spiritual. ⁴⁷ The first man is of the earth, earthy: The second man is the Lord from heauen.

⁴⁸ As is the earthy, such are they that are earthy, and as is the heauenly, such are they also that are heauenly. ⁴⁹ And as we haue borne the image of the earthy, wee shall also beare the image of the heauenly. ⁵⁰ Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doeth corruption inherite incorruption.

⁵¹ Behold, I shew you a mystery: we shall not all sleepe, but wee shall all be changed, ⁵² In a moment, in the twinkling of an eye, at the last trumpe, (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) ⁵³ For this corruptible must put on incorruption, and this mortal must put on immortalitie. ⁵⁴ So when this corruptible shall haue put on incorruption, and this mortal shall haue put on

ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, “ Κατεπόθη ὁ θά-
⁵⁶“ νatos εἰς νίκος.” ⁵⁵ “ Πού σου, θάνατε, τὸ ⁵⁶ κέντρον; | πού σου, ⁵⁷ ἄδη, | τὸ ⁵⁸ νίκος;” |
⁵⁷ Τὸ δὲ κέντρον τοῦ θανάτου, ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας, ὁ νόμος·
⁵⁸ τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
⁵⁹ Ὥστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν
τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν
Κυρίῳ.

XVI. Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἀγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις
τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε. ² κατὰ μίαν ³ σαββάτων | ἕκαστος ὑμῶν
παρ’ ἐαυτῷ τιθέτω, θησαυρίζων ὅ τι ἂν ⁴ εὐδῶται· | ἵνα μὴ ὅταν ἔλθω, τότε λογίαι
γίνωνται. ⁵ ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσῃτε δι’ ἐπιστολῶν, τούτους

² Alex. θάραι.

³ Alex. locum mutat κέντρον et νίκος.

⁴ Alex. σαββάτων.

⁵ Alex. εὐδῶθῃ.

⁶ Rec. ἔτι.

WICLIF—1380.

word be don that is writun deeth is soun
up in victorie, ⁵⁶ deeth where is thi victo-
rie? deeth where is thi pricke? ⁵⁶ but
the pricke of deeth is synne, ⁵⁷ and the
vertu of synne is the lawe, ⁵⁷ but do we
thankyngis to god: that gaf to us victo-
rie: bi oure lord ihesus crist, ⁵⁸ therfor
my dere worth britheren be ze stidfast
and ynmouable, beyng plenteuous in werk
of the lord euermore, wytinge that youre
traueil is not idil in the lord.

16. BUT of the gaderingis of money
that ben made in to seyntis: as I haue
ordeyned in the chirchis of galathi: so
also do ze o dai of the woker, ² eche of
you kepe at hym self, kepyng that that
pleish to hym: that whanne I come the
gaderingis ben not made,

³ I whanne I schal be present whiche
men ze preuen: I schal sende hem bi
epistlis to bere youre grace in to ierusalem/
⁴ that if it be worthi, that also I go: thei
schulen go with me, ⁵ but I schal come
to you: whanne I schal passe bi mace-
donye, for whi I schal passe bi mace-
donye, ⁶ but paraurenture I schal dwelle
at you, or also dwelle the wyntir: that ze
lede me whidir euer I schal go, ⁷ I I wole
not now se you in my passyng, for I hope
to dwelle with you a while: if the lord
schal suffre, ⁸ but I schal dwelle at effecie:
til to witsuntide, ⁹ for a greet dore and
an open is opened to me: and manye ad-
uersariis, ¹⁰ I if tymothe come, se ze that
he be with out drede with you, for the
worluth the werke of the lord: as I/
¹¹ therfor no man dispis hym, but lede
ze hym forth in pees that he come to me/
for I abide hym with britheren, but brith-
thren

¹² I make known to you of apollo, that
I preid him myche, that he schulde come

TYNDALE—1534.

on immortalite: then shalbe brought to
passe the sayinge that is writen. Deeth
is consumed in to victory. ⁵⁶ Deeth where
is thy styng? Hell where is thy victory?
⁵⁶ The styng of deeth is synne: and the
strength of synne is the lawe. ⁵⁷ But
thankes be vnto God which hath geuen
vs victory, thorow oure Lorde Iesus
Christ. ⁵⁸ Therefore my deare brethern/
be ye stedfast and ynmouable, alwayes
ryche in the workes of the Lorde, for as
much as ye knowe how that youre labour
is not in vayne in the Lorde.

16. OF the gadderynge for the saynetes/
as I haue ordeyned in the congregacions
of Galacia even so do ye. ² Vpon some
sondaye let every one of you put a syde
at home and laye vp what soever he think-
eth mete, that ther be no gaderinges
when I come. ³ When I am come, who-
soever ye shall alowe by youre letters/
them will I sende to bringe youre liber-
alite vnto Ierusalem. ⁴ And yf it be mete
that I goo, they shall go with me. ⁵ I
will come vnto you after I haue gone over
Macedonia. For I will goo thorowout Ma-
cedonia. ⁶ With you paraurenture I wyll
abide a while: or els winter, that ye maye
bryng me on my waye whyther soever
I goo.

⁷ I will not se you now in my passage:
but I trust to abyde a while with you, yf
God shall suffre me. ⁸ I will tary at Ephes-
sus vntyll whitsontide. ⁹ For a greete
dore and a frutefull is opened vnto me:
and ther are many aduersaries. ¹⁰ If Ti-
motheus come, se that he be with out
feare with you. For he worketh the worke
of the Lorde as I doo. ¹¹ Let no man
dispeyne him: but conuaye him forth in
peace, that he maye come vnto me. For
I loke for him with the brethren.

¹² To speake of brother Apollo, I greatly
desyred him to come vnto you with the
brethren, but his mynde was not at all to

CRANMER—1539.

immortale: then shalbe brought to passe
the sayinge that is wrytten: Deeth is swal-
lowed vp in victory: ⁵⁶ Deeth where is
thy styng? Hell where is thy victory? ⁵⁶
The styng of deeth is synne: and the
strength of synne is the lawe. ⁵⁷ But
thankes be vnto God which hath geuen
vs victory, thorow oure Lorde Iesus Christ.
⁵⁸ Therefore my deare brethren, be ye
stedfast and ynmouable, alwayes ryche
in the worke of the Lorde, for as much as
ye knowe, how that youre labour, is not
in vayne in the Lorde.

16. CONCERNYNG the gatherynge
for the saintes, as I haue ordeyned in the
congregacions of Galacia, euen so do ye.
² Upon some Saboth daye let every one
of you put a syde at home, and laye vp
whatsoeuer is mete, that ther be no ga-
therynges when I come. ³ When I am
come, whomsoever ye shall alowe by youre
letters, them wyll I sende, to bringe youre
liberalite vnto Ierusalem. ⁴ And yf it be
mete that I go also, they shall go wyth
me. ⁵ I wyll come vnto you when I go
ouer to Macedonia. For I will go thorow
out Macedonia. ⁶ With you paraurenture
I wyll abyde a while: or els tary all
wynter, that ye maye bringe me on my
waye, whyther soeuer I go.

⁷ I wyll not se you now in my passage:
but I trust to abyde a while with you,
yf God shall suffre me. ⁸ I wyll tary at Ephes-
sus, vntill the fiftieth daye. ⁹ For
agreate dore and a frute full is opened
vnto me and ther are many aduersaries.
¹⁰ If Timotheus come, se that he be with
out feare with you. For he worketh the
worke of the Lorde, as I do: ¹¹ let no
man therfore dyspeyne him: but conuaye
hym forth in peace, that he maye come
vnto me. For I loke for him with the
brethren.

¹² To speake of brother Apollo (I cer-
tifye you, that) I greatly desyred him to
come vnto you with the brethren, but his

πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλὴμ· ⁴ ἐὰν δὲ ἡ ἄξιον τοῦ καμῆ πορεύεσθαι, σὺν ἐμοὶ πορεύονται. ⁵ Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι· ⁶ πρὸς ὑμᾶς δὲ τυχὸν παραμεινῶ, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὐδ' ἐὰν πορεύομαι. ⁷ οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω ⁸ γὰρ | χρόνον τινα ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ Κύριος ἐπιτρέπῃ. | ⁸ ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς Πεντηκοστῆς· ⁹ θύρα γάρ μοι ἀνέωγε μεγάλη καὶ ἐνεργῆς, καὶ ἀντικείμενοι πολλοί.

¹⁰ Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γέννηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται ὡς ^a καὶ ἐγώ. | ¹¹ μή τις ἐὼν | αὐτὸν ἐξουθενήσῃ· προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν. ¹² Περὶ δὲ Ἀπολλῶν τοῦ ἀδελφοῦ, ¹ πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς

^c Alex. ἱππορίψγ.^d Alex. s. ἰγῶ s. κἀγώ.^e Alex. = οὐν.^f Alex. + ἐρηθῶ ὑμῖν, ὅτι.

GENEVA—1557.

on immortality, then shall be brought to passe the saying that is wryten, Death is swallowed vp into victorie. ⁵⁵ Death where is thy stinge, graue where is thy victorie? ⁵⁶ The stinge of death is synne: and the strength of synne, is the Lawe. ⁵⁷ But thanks be vnto God which hath giuen vs victorie, through our Lord Iesus Christ. ⁵⁸ Therefore my deare brethren, be ye stedfast, vnmoueable, alwayes ryche in the workes of the Lord, for as muche as ye knowe, how that your labour is not in vayne in the Lord.

16. CONCERNING the gatheryng for the Saintes, as I haue ordeyned in the Churches of Galacia, euen so do ye also. ² Euery first day of the weke let euery one of you put a syde at home, and laye vp as God hath prospered him, that then ther be no gatherynges when I come. ³ When I am come, whosoever ye shal alowe by your letters, them wyl I sende to bringe your liberalitie vnto Ierusalem. ⁴ And yf it be mete that I go also, they shal go with me. ⁵ I wil come vnto you, after I haue gone ouer Macedonia (for I wyl go through Macedonia)

⁶ And as your paraudenture I wil abyde a while, or els wynter, that ye may bring me on my way whithersoever I go. ⁷ For I wyl not see you now in my passage: but I trust to abyde a while with you, yf God shal suffre me. ⁸ And I wil tary at Ephesus vntyl witsontide. ⁹ For a great dore and a frutefull is opened vnto me: and ther are many aduersaries. ¹⁰ If Timotheus come, se that he be without feare with you: for he worketh the worke of the Lord, as I do. ¹¹ Let no man therefore despise him: but conuaye him forth in peace, that he may come vnto me: for I loke for him with the brethren.

¹² As touching our brother Apollos, I greatly desired him, to come vnto you with the brethren: but his mynde was

RHEIMS—1582.

shal come to passe the saying that is wrytten, *Death is swallowed vp in victorie.* ⁵⁵ *Death where is thy victorie? Death where is thy sting?* ⁵⁶ And the sting of death, is sinne: and the pover of sinne is the Law. ⁵⁷ But thanks be to God that hath giuen vs the victorie by our Lord Iesus Christ. ⁵⁸ Therefore my beloved brethren, be stable and vnmoueable: abounding in the worke of our Lord alwaies, knowing that your labour is not vaine in our Lord.

16. AND concerning the collections that are made for the saints, as I haue ordeined to the Churches of Galatia, so doe ye also. ² In the first of the Sabbath let euery one of you put a part vvith him self, laying vp vwhat shal vvel like him: that not vvhen I come, then collections be made. ³ And vvhen I shal be present: vvhom you shal approue by letters, them vvil I send to carie your grace into Hierusalem. ⁴ And if it be vvorthie that I also goe, they shal goe vvith me.

⁵ And I vvil come to you, vvhen I shal haue passed through Macedonia. for I vvil passe through Macedonia. ⁶ And vvith you perhaps I vvil abide, or vvil vvinter also: that you may bring me on my vvay vvithersoever I goe. ⁷ For I vvil not novv see you by the vvay, for I hope that I shal abide vvith you some litle time, if our Lord vvill permit. ⁸ But I vvil tary at Ephesus vntil Pentecost. ⁹ For a great doore and euident is opened vnto me: and many aduersaries.

¹⁰ And if Timothee come, see that he be vvithout feare vvith you, for he vvorketh the vvorke of our Lord, as also I. ¹¹ Let no man therefore despise him, but conduct ye him in peace: that he may come to me. for I expect him vvith the brethren.

¹² And of brother Apollo I doe you to vnderstand, that I much intreated him, to come vnto you vvith the brethren: and

AUTHORISED—1611.

immortality, then shall be brought to passe the saying that in victory, Death is swallowed vp in victory. ⁵⁵ O death where is thy sting? O ^a graue, where is thy victory? ⁵⁶ The sting of death is sinne, and the strength of sinne is the Law. ⁵⁷ But thanks be to God, which giueth vs the victory, through our Lord Iesus Christ. ⁵⁸ Therefore my beloved brethren, be ye stedfast, vnmoueable, alwayes abounding in the worke of the Lord, forasmuch as you know that your labour is not in vaine in the Lord.

16. NOW concerning the collection for the Saints, as I haue giuen order to the Churches of Galatia, euen so doe ye. ² Upon the first day of the weeke, let euery one of you lay by him in store, as God hath prospered him, that there be no gatheryngs when I come. ³ And when I come, whosoever you shall approue by your letters, them wī I send to bring your ^b liberality vnto Ierusalem. ⁴ And if it be mete that I go also, they shall goe with mee.

⁵ Now I wil come vnto you, when I shall passe through Macedonia: for I doe passe thorow Macedonia. ⁶ And it may be that I will abide, yea, and winter with you, that ye may bring mee on my iourney, whithersoever I goe. ⁷ For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit. ⁸ But I will tarry at Ephesus vntil Pentecost. ⁹ For a great doore and effectual is opened vnto mee, and there are many aduersaries. ¹⁰ Now if Timotheus come, see that he may be with you without feare: for hee worketh the worke of the Lord, as I also doe. ¹¹ Let no man therefore despise him: but conduct him forth in peace, that hee may come vnto me: for I looke for him with the brethren.

¹² As touching our brother Apollos, I greatly desired him to come vnto you with the brethren, but his will was not at

^a Or, heil^b Gr. gift.

μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐ-
 καιρήσῃ. ¹³ Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, ⁹κραταιοῦσθε. ¹⁴ πάντα ὑμῶν
 ἐν ἀγάπῃ γινέσθω. ¹⁵ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ ^h,
 ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαίας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς· ¹⁶ ἵνα
 καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργῶντι καὶ κοπιῶντι.
¹⁷ Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ ⁱ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ, ^j ὅτι ^k τὸ
 ὑμῶν ὑστέρημα ^l οὗτοι ^m ἀνεπλήρωσαν· ¹⁸ ἀνέπασαν γὰρ ⁿ τὸ ἐμὸν ^o πνεῦμα καὶ τὸ

† Alex. + kai. ^h Alex. + s. kai Φουρτουνάτου s. kai Φουρτουνάτου καὶ Ἀχαϊκοῦ. ⁱ Alex. κ. Φουρτουνάτου κ. Ἀ. ^j Alex. τὸ ὑμῖν πνεῦμα. ^k Alex. τὸ ὑμῖν πνεῦμα.

WICLIIF—1380.

to ȝou with britheren; but it was not his
 wille to come now; but he schal come,
 whanne he schal haue leiser. ¹³ wake ȝe
 and stonde ȝe in the feith: do ȝe manȝ,
 and be ȝe counfortid in the lord ¹⁴ and be
 alle ȝoure thingis don in charite;

¹⁵ and britheren I biseche ȝou ȝe knowen
 the hous of stephan; and of fortunati, and
 acaicie for thei ben the first fruytis of
 acaie, and in to mynsterie of seyntis thei
 han ordeyned hem silf: ¹⁶ that also ȝe
 ben sugettis to suche, and to eche worch-
 inge to gidre and traueilinge, ¹⁷ for I haue
 ioie in the presens of stephan ȝ of fortu-
 nate and acaici: for thei filleden that
 thing that failid to ȝou, ¹⁸ for thei han
 refreischid bothe my spirit and ȝoure; ther-
 for knowe ȝe hem that ben suche maner
 men;

¹⁹ alle the chirchis of asie: greten ȝou
 wel; aquyla ȝ prisca with her hoomli chirche
 greten ȝou myche in the lord at the whiche
 also I am herborid; ²⁰ alle britheren greten
 ȝou wel; grete ȝe wel to gidre in holi cosse;
²¹ my gretyng bi Poulis hond; ²² if ony
 man loueth not oure lord ihesus crist: be
 he cursid, mara natha; ²³ the grace of oure
 lord ihesus crist: be with ȝou; ²⁴ my charite
 be with ȝou alle in crist ihesus oure lord.
 amen.

sugetis, subject. herborid, lodged. cosse, kiss.

TYNDALE—1534.

come at this tyme. How be it he will
 come when he shall have convenient
 tyme. ¹³ Watche ye, stonde fast in the
 fayth; quyte you lyke men; and be stronge.
¹⁴ Let all youre busynes be done in love.

¹⁵ Brethren (ye knowe the house of
 Stephan; how that they are the fyrst
 frutes of Achaia; and that they have ap-
 poynted them selves to minister vnto the
 saynctes) ¹⁶ I beseche you that ye be ob-
 edient vnto soche, and to all that helpe
 and laboure. ¹⁷ I am gladd of the com-
 mynge of Stephan; Fortunatus and
 Achaicus; for that which was lackinge on
 youre parte, they haue supplied. ¹⁸ They
 haue comforted my sprete and youre.
 Loke therfore that ye knowe them that
 are soche.

¹⁹ The congregacions of Asia salute you.
 Aquila and Priscilla salute you moche in
 the Lorde; and so doeth the congregation
 that is in their housse. ²⁰ All the brethren
 grete you. Grete ye one another with an
 holy kysse. ²¹ The salutation of me Paul
 with myne awne hande. ²² Yf eny man love
 not the Lorde Iesu Christ, the same be
 anathema maranatha. ²³ The grace of the
 Lorde Iesu Christ be with you all.
²⁴ My love be with you all in Christ Iesu.
 Amen.

CRANMER—1539.

mynde was not at all to come at thys
 tyme. Howbeit, he wyll come, when he
 shall haue conuenient tyme. ¹³ Watche
 ye, stonde fast in the fayth, quyte you
 lyke men, be stronge. ¹⁴ Let all youre
 busynes be done with loue.

¹⁵ Brethren, ye knowe the house of Ste-
 phana (and of fortunatus and Archaius)
 how that they are the fyrst frutes of
 Achaia, and that they haue appoynted them
 selues to minister vnto the saynctes. ¹⁶ I
 besech you that ye be obedient vnto soch,
 and to all that helpe and laboure. ¹⁷ I am
 glad of the commynge of Stephana and
 Fortunatus and Achaicus: for that which
 was lackinge vnto me on youre parte
 they haue supplied. ¹⁸ For they haue
 comforted my sprete and youre. Loke
 therfore that ye knowe them that are soch.

¹⁹ The congregacyons of Asia salute you
 Aquila and Priscilla salute you moch in
 the Lorde, and so doeth the congregation
 that is in their house (with whom also I
 am lodged). ²⁰ All the brethren grete you
 Grete ye one another wyth an holy kysse.
²¹ The salutation of me Paul with myne
 awne hande. ²² If eny man loue not the
 Lord Iesu Christ, the same be Anathema
 maranatha. ²³ The grace of the Lord
 Iesu Christ be with you: ²⁴ My loue be
 with you all in Christ Iesu Amen.

ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους. ¹⁹ Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον ἂν τῶν ἐκκλησίᾳ· | ²⁰ ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγίῳ.

²¹ Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου· ²² εἴ τις οὐ φιλεῖ τὸν Κύριον ὁ Ἰησοῦν Χριστὸν, | ἥτω ἀνάθεμα, μαρὰν ἀθά. ²³ ἡ χάρις τοῦ Κυρίου^p Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. ²⁴ ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. ἀμήν.

^f Alex. ἀσπῶι.^m Alex. καὶ τὸ ἱμόν.ⁿ Alex. α. ἔκκ. παρ' οἷς καὶ ἐκινῶμαι.^o Alex. = Ἰησοῦν Χριστὸν.^p Alex. + ὑμῶν.

GENEVA—1557.

not at all to come at this tyme : howbeit he wil come when he shal haue conuenient tyme. ¹³ Watche ye, stand fast in the faith, quyte you lyke men, and be stronge. ¹⁴ Let all your busines be done in loue.

¹⁵ Brethren I beseeche you : ye knowe the house of Stephanas, how that they are the fyrst frutes of Achaia, and that they haue geuen them selues to minister vnto the Sainctes. ¹⁶ That ye be obedient vnto suche, and to all that helpe and labour.

¹⁷ I am gladd of the comyng of Stephanas, Fortunatus and Achaicus : for they haue supplied your absence. ¹⁸ For they haue comforted my sprite and yours. Loke therfore that ye knowe them that are suche. ¹⁹ The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, and so doeth the Church that is in their house. ²⁰ All the brethren grete you. Grete ye one another with an holy kysse. ²¹ The salutation of me Paul with myne owne hand. ²² If any man loue not the Lord Iesus Christe, let him be had in execration, yea excommunicate to death. ²³ The grace of our Lord Iesus Christe be with you. ²⁴ My loue be with you all, in Christe Iesus. Amen.

RHEIMS—1582.

at all it vvas not his minde to come novv. but he vvil come vvhen he shal haue leisure.

¹³ Vvatch ye, stand in the faith, doe manfully, and be strengthened. ¹⁴ Let al your things be done in charitie. ¹⁵ And I beseeche you brethren, you knowv the house of Stéphanas, and of Fortunátus, that they are the first frutes of Achaia, and haue ordeined them selues to the ministratione of the saincts : ¹⁶ that you also be subject to such, and to euery one that helpeth and laboureth with vs. ¹⁷ And I reioyce in the presence of Stephanas and Fortunatus and Achaicus, because that vvith you vvanted, they haue supplied. ¹⁸ For they haue refreshed both my spirit and yours. Knowv them therfore that are such.

¹⁹ The churches of Asia salute you. Aquila and Priscilla vvith their domestical church salute you much in our Lord.

²⁰ Al the brethren salute you. Salute one an other in a holy kisse. ²¹ The salutation vvith mine ovvne hand Pauls. ²² If any man loue not our Lord Iesvs Christ, be he *anáthema*. *Maran atha*. ²³ The grace of our Lord Iesvs Christ be vvith you. ²⁴ My charitie be vvith you al in Christ Iesvs. Amen.

AUTHORISED—1611.

all to come at this time : but he wil come when hee shall haue conuenient time.

¹³ Watch yee, stand fast in the faith, quit you like men : be strong. ¹⁴ Let all your things be done with charitie. ¹⁵ I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they haue addicted themselves to the ministry of the Saints,) ¹⁶ That ye submit your selues vnto such, and to euery one that helpeth with vs and laboureth. ¹⁷ I am glad of the coming of Stephanas, and Fortunatus, and Achaicus : for that which was lacking on your part, they haue supplied. ¹⁸ For they haue refreshed my spirit and yours : therefore acknowledge yee them that are such.

¹⁹ The Churches of Asia salute you : Aquila and Priscilla salute you much in the Lord, with the Church that is in their house. ²⁰ All the brethren greet you : greet ye one another with an holy kisse. ²¹ The salutation of me Paul, with mine owne hand. ²² If any man loue not the Lord Iesus Christ, let him bee Anathema. Maranatha. ²³ The grace of our Lord Iesus Christ be with you. ²⁴ My loue be with you all in Christ Iesus, Amen.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO THE CORINTHIANS.

CHAPTER I.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

³ Εὐλόγητός ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρακλήσεως,⁴ ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλή-

¹ Alex. + καί.² Rec. = τοῦ.³ Rec. τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθονμάτων ὧν καὶ ἡμεῖς πάσχομεν· εἴτε παρακαλούμεθα, εἴτε τῆς ἡμῶν παρακλητικῆς καὶ σωτηρίας· καὶ ἡ εὐχὴ ἡμῶν

WICLIIF—1380.

1. POUL apostil of ihesu crist bi the will of god and tymothe brothir :

to the chirche of god that is at corinthe with al seyntis that ben in al acaie ² grace to you, and pees of god oure fadir, and of the lord ihesu crist.

³ Blessid be god and the fadir of oure lord ihesu crist : fadir of mercies and god of alle counforte, ⁴ which comfortith us in al oure tribulacioun : that also we moun counforte hem, that ben in al dise, bi the monestyng bi whiche also we ben monestid of god, ⁵ for as the passiouns of crist hen plenteuous in us : so also hi crist oure counfort is plenteuous.

⁶ and whether we hen in tribulacioun, for youre tribulacioun and helthe, ether we hen confortid for youre counfort, ether we hen monestid for youre monestyng, and helthe, whiche worthith in you the suffryng of the same passiouns whiche also we suffren : ⁷ that oure hope be sad for you, wityng for as ye ben felowis of passiouns : so ye schulu be also of counfort.

⁸ For brithren we wolen that ye wite of oure tribulacioun that was don in asie for

moun, may, monestyng, admonishing. sad, stedfast. passiouns, sufferings. wityng, knowing. wite know.

TYNDALE—1534.

1. PAUL an Apostle of Iesu Christ by the will of God, and brother Timotheus.

Unto the congregacion of God, which is at Corinthum, with all the sayntes which are in all Achaia. ² Grace be with you and peace from God oure father, and from the Lorde Iesu Christ.

³ Blessed be God the father of oure Lorde Iesu Christ, the father of mercy, and the God of all comforte, ⁴ which comforteth vs in all oure tribulacion, in so moche that we are able to comforte them which are troubled, in whatsoever tribulacion it be, with the same comforte wherewith we oure selves are comforted of God.

⁵ For as the afflictions of Christ are plenteuous in vs even so is oure consolacion plenteuous by Christ.

⁶ Whether we be troubled for youre consolacion and saluacion, which saluacion sheweth her power in that ye soffre the same afflictions which we also suffre : or whether we be comforted for youre consolacion and saluacion : ⁷ yet oure hope is stedfast for you, in as much as we know how that as ye haue youre parte in afflictions, so shall ye be partakers of the consolacion.

⁸ Brethren, I wolde not haue you ignorant of oure trouble, which happened

CRANMER—1539.

1. PAUL an Apostle of Iesu Christ by the wyll of God, and brother Timotheus.

Unto the congregacion of God, which is at Corinthum, wyth all the sayntes which are in all Achaia. ² Grace be with you and peace from God oure father, and from the Lorde Iesu Christ.

³ Blessed be God (the father of oure Lorde Iesu Christ) which is the father of mercy, and the God of all comforte, ⁴ which comforteth vs in all oure tribulacion, in so moche that we are able to comforte them which are in anye maner of trouble, with the same comforte, wherewith we oure selves are comforted of God. ⁵ For as the afflictions of Christ are plenteuous in vs, euen so is oure consolacion plenteuous by Christ.

⁶ Whether we be troubled for youre consolacion and health, (Or whether we be comforted, it is for youre comforte and saluacion) which saluacion sheweth her power in that ye soffre the same afflictions, which we also suffre : or whether we be comforted for youre consolacion and saluacion : ⁷ our hope also is stedfast for you : in as moche as we know, how that as ye are partetakers of the afflictions, so shall ye be partakers also of the consolacion.

⁸ Brethren, I wolde not haue you ignorant of oure trouble, which happened

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO THE CORINTHIANS.

CHAPTER I.

σεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ· ⁵ ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω ⁶ διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. ⁶ εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ἡμῶν παρακλήσεως καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ἡμῶν· εἴτε παρακαλούμεθα ὑπὲρ τῆς ἡμῶν παρακλήσεως καὶ σωτηρίας· ⁷ εἰδότες ὅτι ὥσπερ κοινωνοὶ ἐστε τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως. ⁸ Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι ὑπὲρ τῆς θλίψεως ἡμῶν τῆς

βεβαία ὑπὲρ ἡμῶν· Alex. εἴτε παρακαλούμεθα ὑπὲρ τῆς ἡμῶν παρακλήσεως καὶ σωτηρίας τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν· καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ἡμῶν. ⁶ Alex. ὡς. ⁷ Alex. περὶ.

GENEVA—1557.

1. PAUL an Apostle of Iesus Christe by the wil of God, and our brother Timotheus, to the Church of God, which is at Corinth with all the Saintes, which are in all Achaia: ² Grace be to you, and peace from God our Father, and from the Lord Iesus Christ. ³ Blessed be God the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comforte: ⁴ Which comforteth vs in all our tribulation, in so muche that we are able to comforte them which are in any maner of trouble, with the same comforte, wherewith God comforteth vs our selues.

⁵ For as the afflictions of Christ are plenteous in vs, euen so our consolation is plenteous through Christe. ⁶ And whether we be oppressed, we are oppressed for your consolation and saluation: which saluation is wrought in the sufrage of the same afflictions, which we also suffre: or whether we be comforted we are comforted for your consolation and saluation:

⁷ And our hope is stedfast concerning you, in as muche as we know that as ye are partakers of the afflictions, so shall ye be partakers also of the consolation. ⁸ For brethren, we wolde not haue you ignorant of our trouble, which happened vnto

RHEIMS—1582.

1. PAUL an Apostle of Iesus Christ by the vvil of God, and Timothee our brother: to the Church of God that is at Corinth, vvith al the saints that are in al Achaia. ² Grace vnto you and peace from God our father, and from our Lord Iesus Christ.

³ Blessed be the God and father of our Lord Iesus Christ, the father of mercies, and God of al comfort, ⁴ vvho comforteth vs in al our tribulation: that vve also may be able to comfort them that are in al distresse, by the exhortation vvherewith vve also are exhorted of God. ⁵ For as the passions of Christ abound in vs: so also by Christ doth our comfort abound.

⁶ And vvwhether vve be in tribulation, for your exhortation and saluation: vvwhether vve be exhorted, for your exhortation and saluation, vvwhich vvorketh the toleration of the same passions vvwhich vve also doe suffer: ⁷ and our hope is firme for you: knowing that as you are partakers of the passions, so shal you be of the consolation also.

⁸ For vve vvil not haue you ignorant brethren: concerning our tribulation,

AUTHORISED—1611.

1. PAUL an Apostle of Iesus Christ by the will of God, and Timothee our brother, vnto the Church of God, which is at Corinth, with all the Saints, which are in all Achaia: ² Grace bee to you and peace, from God our Father, and from the Lord Iesus Christ. ³ Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort, ⁴ Who comforteth vs in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort, wherewith we our selues are comforted of God. ⁵ For as the sufferings of Christ abound in vs, so our consolation also aboundeth by Christ.

⁶ And whether wee be afflicted, it is for your consolation and saluation, which is effectually in the enduring of the same sufferings, which wee also suffer: or whether we be comforted, it is for your consolation, and saluation. ⁷ And our hope of you is stedfast, knowing, that as you are partakers of the sufferings, so shall ye be also of the consolation.

⁸ For we would not, brethren, haue you ignorant of our trouble which came to vs

γενομένης ¹ ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ² ἐβαρῆθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· ³ ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχέκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκρούς· ¹⁰ ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς, ⁴ καὶ ῥύεται, εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται, ¹¹ συννυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

¹² Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότῃ ⁵ καὶ ἐλκρινείᾳ ⁶ Θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. ¹³ οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ⁷ ἣ ἃ ἀναγινώσκετε, ⁸ ἣ καὶ ἐπινυνώσκετε, | ἐλπίζω δὲ ὅτι ⁹ καὶ ἔως

¹ Alex. = ἡμῖν.² Alex. s. ὑπὲρ δύναμιν ὑπαρῆθμεν s. ὑπὲρ, παρὰ δύναμιν.⁴ Alex. s. καὶ ῥύσεται s. = καὶ ῥύεται.⁵ Alex. ἀγίοτης.⁶ Alex. s. τοῦ Θεοῦ s. Θεοῦ καὶ.⁷ Alex. = ἣ.⁸ Alex. s. = ἣ καὶ ἐπινυνώσκετε s. καὶ ἐπιγ.

WICLIF—1380.

ouer maner we weren greued oue myzt : so that it anoid us ze to lyue, ⁹ but we in us silf hadden answer of deeth : that we triste not in us, but in god that reischit deed men, ¹⁰ whiche delyuerid us, and delyuerith fro so greet perels in to whom we hopen, ¹¹ also ȝit he schal delyuer, while also ȝe helpen in preier for us : that of the perones of many facy : of that ȝeuynge, that is in us, thankyngis be don for us bi many men to god.

¹² for oure glorie is this : the witnessyng of oure conscience, that in synghenes and clennes of god, and not in fleischli wysdom : but in the grace of god, we lyueden in this world, but more plenteuously to ȝou; ¹³ and we writun not other thingis to ȝou : thanne tho that ȝe han red and knowe, and I hope, that in to the ende ȝe schuln knowe : ¹⁴ as also ȝe han knowe us aparti, for we ben ȝoure glorie : as also ȝe ben oure in the dai of oure lord ihesus crist.

¹⁵ and in this tristenynge, I wolde first come to ȝou : that ȝe schulden haue the secunde grace; ¹⁶ and passe bi ȝou in to macedony : and ette from macedony come to ȝou, and of ȝou be ledde in to iudee,

¹⁷ but whanne I wolde this thing : whether I uside vnsidfastnesse? ȝether tho thingis that I thanke, I thanke afir the fleische, that at me, be it is ȝit is not; ¹⁸ but god is trewe, for oure word that was at ȝou is ȝit is not, is not therinne, but is in it; ¹⁹ for whi ihesus crist the sone of god, which is prechid among ȝou bi us, hi me and siluan ȝ tymothe, ther was not in hym is ȝit is not : but is was in hym; ²⁰ for whi hou many euer ben biheistis of god : in thilke is ben fulfilled, and therfor and bi him we seien Amen to god : to oure glorie, ²¹ sothli it is god, that

ouer myzt, above strength. ȝe, yea. ȝeuynge, giving. tristenynge, confidence. ette, again. biheistis, promises. thilke, that. sothli, truly.

TYNDALE—1534.

vnto vs in Asia. For we were greued out of measure passyng strength, so greatly that we despayred even of lyfe. ⁹ Also we receaved an answer of deeth in oure selves; and that because we shuld not put oure trust in oure selves: but in God, which rayseth the deed to lyfe agayne; ¹⁰ and which delivered vs from so gret a deeth, and doth delivre. On whom we trust, that yet here after he will deliver; ¹¹ by the helpe of youre prayer for vs: that by the meanes of many occasions; thanks maye be geven of many on oure behalfe, for the grace geuen vnto vs.

¹² Oure reioysynge is this; the testimony of oure conscience, that in synghenes and godly purenes and not in fleshly wysdom; but by the grace of God, we haue had oure conuersacion in the worlde, and most of all to you wardes. ¹³ We write no other thinges vnto you, then that ye reade and also knowe. Yee and I trust ye shall fynde vs vnto the ende ¹⁴ even as ye haue founde vs partly: for we are youre reioysynge; even as ye are oures; in the daye of the Lorde Iesus.

¹⁵ And in this confidence was I mynded the other tyme to have come vnto you; that ye myght haue had yet one pleasure moare: ¹⁶ and to have passed by you into Macedonia; and to have come agayne out of Macedonia vnto you; and to haue bene ledde forth to Iewrye warde of you.

¹⁷ When I thus wyse was mynded: dyd I vse lightnes? Or thinke I carnally those thinges which I thinke? that with me shuld be ye; and maye naye. ¹⁸ God is faythfull: For oure preachynge vnto you, was not ye and naye. ¹⁹ For Goddis sonne Iesus Christ which was preached amonge you by vs (that is to saye by me and Siluanus and Timotheus) was not ye and naye: but in him it was ye. ²⁰ For all the promyses of God, in him are ye; and are in him Amen vnto the lawde of God thorow vs. ²¹ For it is God which

CRANMER—1539.

vnto vs in Asia. For we were greued out of measure passing strength, so greatly that we despayred euen of lyfe. ⁹ Also we receaued an answer of deeth in oure selues, that we shuld not put oure trust in oureselues: but in God, which rayseth the deed to lyfe agayne, ¹⁰ and which delyueth vs from so great a deeth: and doth deliuer. On whom we trust, that yet hereafter he will deliuer, ¹¹ by the helpe of youre praier for vs, that by the meanes of many occasions, thanks maye be geuen of many on oure behalfe, for the grace geuen vnto vs.

¹² For oure reioysinge is this, euen the testimony of oure conscience, that in synghenes (*of heart*) and godly purenes, and not in fleshly wysdom, but by the grace of God, we haue had oure conuersacion in the world, and most of all to you wardes. ¹³ We wryte none other thinges vnto you, then that ye reade and also knowe. Yee and I trust ye shall fynde vs vnto the ende, ¹⁴ euen as ye haue founde vs partly: for we are youre reioysynge, euen as ye are oures in the daye of the Lord Iesus.

¹⁵ And in this confidence was I mynded first to haue come vnto you, that I myght haue had one pleasure more with you, ¹⁶ and to passe by you into Macedonia, and to haue come agayne out of Macedonia vnto you, and to be led forth of you toward Iewrye. ¹⁷ When I thuswyse was mynded: did I vse lightnes? Or thinke I carnally those thynges which I thinke? that with me shuld be yee, yee, and naye naye. ¹⁸ God is faythfull: For oure preachynge to you, was not yee and naye. ¹⁹ For Goddes sonne Iesus Christ which was preached amonge you by vs (euen by me and Siluanus and Timotheus) was not yee and naye: but by him it was ye; ²⁰ For all the promyses of God, by him are yee: and are in him Amen, vnto the lawde of God thorow vs. ²¹ For it is God, which stablisheth us with you in Christ and

τέλους ἐπιγνώσεσθε, ¹⁴ καθὼς καὶ ἐπέγνωντε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἔσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.¹⁵ Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην ⁹ πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχητε· ¹⁶ καὶ δι' ὑμῶν ⁷ διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. ¹⁷ τοῦτο οὖν ⁵ βουλόμενος, μή τι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἂ βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ἡ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὐ οὐ; ¹⁸ πιστὸς δὲ ὁ Θεὸς, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστι ναὶ καὶ οὐ· ¹⁹ ὁ γὰρ τοῦ Θεοῦ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, (δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου,) οὐκ ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονε· ²⁰ ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναὶ, ⁵ καὶ ἐν αὐτῷ | τὸ ἀμήν, τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν. ²¹ ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν

⁹ Alex. = καί.⁵ Alex. & ἡμῶν.⁷ Alex. & Χριστοῦ.⁹ Alex. s. πρότερον πρὸς ὑμᾶς λαθεῖν s. πρότερον λαθεῖν πρὸς ὑμᾶς.¹⁶ Alex. ἀπελθεῖν.² Rec. βουλούμενος.¹⁸ Rec. ἐγένετο.¹⁹ Alex. τοῦ Θεοῦ γάρ.⁵ Alex. εἰς καὶ ἐν αὐτῷ.

GENEVA—1557.

vs in Asia, how we were greued out of measure passing strength, so greatly that we all together doubted, euen of lyfe. ⁹ Also we receaued sentence of death in our selues, and that because we shulde not put our trust in our selues, but in God: which rayseth the dead. ¹⁰ And which deliuered vs from so great a death, and dothe deliuer vs. in whom we truste that yet hereafter he wil deliuer vs. ¹¹ By the helpe of your prayer for vs, that by the rewarde of many persons bestowed vpon vs, thankes may be geuen by many for vs.

¹² For our reioysing is thys, the testimonie of our conscience: that in syngeles and Godly pures, and not in fleshely wisdom, but by the grace of God, we haue had our conuersation in the world, and moste of all to yowardes. ¹³ We write none other things vnto you, then that ye read, or els that ye acknowledge, and I trust ye shal acknowledge vnto the ende. ¹⁴ Euen as ye haue acknowledged vs partly, to wit, that we are your reioysing, euen as ye are ours, in the day of our Lord Iesus. ¹⁵ And in this confidence was I mynded fyrst to haue come vnto you, that ye might haue had one pleasure more: ¹⁶ And to haue passed by you into Macedonia, and to haue come agayne out of Macedonia vnto you, and to haue ben led forth to Iewrieuarde of you.

¹⁷ When I thys wyse was mynded, dyd I vse lyghtnes? Or mynde I carnally those thynges which I mynde, that wyth me shoulde be Yea, Yea, and Nay, Nay? ¹⁸ Yea rather, as God is faithful, so our preaching to you, was not Yea, and Nay. ¹⁹ For Goddes Sonne Iesus Christe which was preached among you by vs, that is to say by me, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was Yea. ²⁰ For all the promises of God, in hym are Yea: and are in him Amen, vnto the glorie of God through vs. ²¹ And it is God which stablisheth vs with you

RHEIMS—1582.

which happened in Asia, that vve were pressed aboue measure aboute our povver, so that it vvas tedious vnto vs euen to liue. ⁹ But vve in our selues had the answer of death, that vve be not trusting in our selues, but in God vwho raiseth vp the dead, ¹⁰ vwho hath deliuered and doth deliuer vs out of so great dangers: in vvhom vve hope that he vvill yet also deliuer vs, ¹¹ you helping vvithal in praier for vs, that by many mens persons, thankes for that gift vvwhich is in vs, may be giuen by many in our behalfe. ¹² For our glorie is this, the testimonie of our conscience, that in simplicitie and sincerity of God, and not in carnal vvisedom, but in the grace of God vve haue conuersed in this vvorld: and more abundantly tovvards you. ¹³ For vve vvrite no other things to you, then that you haue read and knovv. And I hope that you shal knovv vnto the ende: ¹⁴ as also you haue knovven vs in part, that vve are your glorie, as you also ours in the day of our Lord Iesus Christ.

¹⁵ And in this confidence I vvould first haue come to you, that you might haue a second grace: ¹⁶ and by you passe into Macedonia, and againe from Macedonia come to you, and of you be brought on my vvay into Ievvie.

¹⁷ Vvhercas then I vvas thus minded, did I vse lightenes? Or the things that I minde, do I minde according to the flesh, that there be vvith me, *It is* and *It is not*? ¹⁸ But God is faithful, because our preaching vvwhich vvas to you, there is not in it, *It is*, and *It is not*. ¹⁹ For the Sonne of God Iesus Christ, vvho by vs vvas preached among you, by me and Siluanus and Timothee, vvas not, *It is*, and *It is not*, but, *It is*, vvas in him. ²⁰ For all the promises of God that are, in him *It is*: therefore also by him, Amen to God, vnto our glorie. ²¹ And he that

AUTHORISED—1611.

in Asia, that we were pressed out of measure, aboue strength, in so much that we despaired euen of life. ⁹ But we had the sentence of death in our selues, that we should not trust in our selues, but in God which raiseth the dead. ¹⁰ Who deliuered vs from so great a death, and doeth deliuer: in whom we trust that he will yet deliuer vs: ¹¹ You also helping together by prayer for vs, that for the gift bestowed vpon vs by the meanes of many persons, thankes may bee giuen by many on our behalfe. ¹² For our reioycing is this, the testimony of our conscience, that in simplicitie and godly sinceritie, not with fleshly wisdom, but by the grace of God, wee haue had our conuersation in the world, and more abundantly to yowardes. ¹³ For we write none other things vnto you, then what you read or acknowledge, and I trust you shall acknowledge euen to the end. ¹⁴ As also you haue acknowledged vs in part, that we are your reioycing, euen as ye also are ours, in the day of the Lord Iesus.

¹⁵ And in this confidence I was minded to come vnto you before, that you might haue a second benefit: ¹⁶ And to passe by you into Macedonia, and to come agayne out of Macedonia vnto you, and of you to bee brought on my way toward Iudea. ¹⁷ When I therefore was thus minded, did I vse lightnesse? or the things that I purpose, doe I purpose according to the flesh, that with mee there should be yea yea, and nay nay? ¹⁸ But as God is true, our word toward you, was not yea and nay.

¹⁹ For the Sonne of God Iesus Christ, who was preached among you by vs, euen by mee, and Siluanus and Timotheus, was not Yea, and Nay, but in him, was Yea. ²⁰ For all the promises of God in him are Yea, and in him Amen, vnto the glory of God by vs, ²¹ Now hee which

* Or, answer. # Or, grace. γ Or, preaching.

εἰς Χριστὸν, καὶ χρίσας ἡμᾶς, Θεός· ²² ὁ καὶ | σφραγισάμενος ἡμᾶς, καὶ δὸς τὸν ἄρραβῶνα τοῦ Πνεύματος ἐν ταῖς καρδίαις ἡμῶν. ²³ Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον· ²⁴ οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοὶ ἔσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἐστήκατε· II. Ἐκρίνα δὲ ἐμαντῶ τοῦτο, τὸ μὴ πάλιν ^ε ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν· ² εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ³ ἔστιν | ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; ³ καὶ ἔγραψα ὑμῖν | τοῦτο αὐτὸ, ἵνα μὴ ἐλθὼν λύπη⁴ ἔχω ἀφ' ὧν ἔδει με χαίρειν· πεποινῶς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. ⁴ ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύνων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

* Alex. καί.

* Rec. ἰδοὺν ἐν λύπῃ πρὸς ὑμᾶς.

* Alex. = ἰσταν

WICLIF—1380.

confermeth us with you in crist, and the whiche god annoyntid us, ²² and whiche markid us, and gaf ernes of the spirit in oure hertis; ²³ for I clepe god to witnesse agens my soule: that I sparynge you, cam not ouer to corynthe. ²⁴ not that we hen lordis of youre feith; but that we ben helpers of youre ioie; for thorug bileue je stonden.

2. I ORDEYNED this thing at me: that I schulde not come eftson in heynesse to you; ² for if I make you sorie: who is he that gladith me; but he that is sorful of me; ³ and this same thing I wroot to you, that whanne I come: I haue not sorwe on sorwe, of the whiche it bihofte me to haue ioie; and I triste in you alle that my ioie is of alle you; ⁴ for of myche tribulacioun & angwisch of herte: I wroot to you bi many teiris; not that je be sorie, but that je wite what charite I haue more plenteuoussly in you.

³ for if ony man hath made me sorful: he hath not made me sorful, but aparti that I charge not you alle, ⁴ this blamyng that is made of many: suffieth to hym that is suche oon; ⁵ so that agen ward: je rather foryeuen, and counforte leest paraurenture he that is suche a maner man: be sopun up bi more greet heynesse; for whiche thing I biseche you: that je conferme charite in to hym; ⁶ for whi therfor I wroot this: that I knowe youre precf, whether in alle thingis je ben obedient; ⁷ for to whom je han foryeuen ony thing: also I haue foryeuen; for I that that I forsf, if I forsf ony thing: haue gownn for you in the persone of crist; ⁸ that we be not discueyed of sathanas; for we knowun hise thouhtis; ⁹ but whanne I was comen to troade for the gospel of crist, and a dore was opened to me in the lord; ¹⁰ I hadde not reste to y spirit for I founde not my brother tyte;

*mer, earnest
wite, know
contrary.

*lepe, call;
aparte in part.

*eft-on, again;
agen ward, on the

TYNDALE—1534.

stablisheth vs and you in Christ; and hath annoynted vs; ²² which hath also sealed vs; and hath geuen the ernest of the sprete into oure hertes.

2. ²³ I CALL God for a recorde vnto my soule, that forto fauer you with all; I came not eny moare vnto Corinthum. ²⁴ Not that we be lordes ouer youre fayth: but helpers of youre ioie. For by fayth ye stonde. ¹ But I determened this in my selfe; that I wolde not come agayne to you in hevines. ² For yf I make you sorye, who is it that shuld make me glad; but the same which is made sory by me? ³ And I wrote this same pistle vnto you, lest yf I came I shuld take hevynes of them of whom I ought to reioyce. Certainly this confidence haue I in you all; that my ioie is the ioie of you all. ⁴ For in great affliction and anguysshe of hert I wrote vnto you with many teares: not to make you sory; but that ye myght perceave the love which I haue most specially vnto you.

⁵ If eny man hath caused sorow, the same hath not made me sory; but partly: lest I shulde greue you all. ⁶ It is sufficient vnto the same man, that he was rebuked of many. ⁷ So that now contrary wyse ye ought to forgoe him and comforte him; ⁸ lest that same persone shuld be swallowed vp with over moche hevines. ⁹ Wherefore I exhorte you; that love maye have strength over him. ¹⁰ For this cause verely dyd I wryte; that I myght knowe the profe of you; whether ye shuld be obedient in all thinges. ¹⁰ To whom ye forgoe eny thinge; I forgoe also. And verely if I forgoe eny thinge; to whom I forgave it; for youre sakes forgave I it; in the roume of Christ; ¹¹ lest Satan shuld prevent vs. For his thoughtes are not unknowen vnto vs.

¹² When I was come to Troada for Christes gospels sake (and a great dore was opened vnto me of the Lord) ¹³ I had no rest in my sprete; because I founde

CRANMER—1539.

stondesth by vs, and hath annoynted vs, ²² which hath also sealed vs, and hath geuen the ernest of the sprete in oure hertes.

²³ I call God for a recorde vnto my soule, that for to fauer you wyth all I came not eny more vnto Corinthum ²⁴ Not that we be lordes ouer your faith: but are helpers of youre ioie. For by fayth ye stande.

2. BUT I determened this in my selfe, that I wold not come agayne to you in hevynes. ² For yf I make you sorie, who is it that shuld make me glad, but the same which is made sory by me? ³ And I wrote this same vnto you, lest yf I came vnto you, I shuld take hevynes (upon hevynes) of them, of whom I ought to reioyce. This confidence haue I towarde you all, that my ioie is the ioie of you all. ⁴ For out of great affliction and anguysshe of hert. I wrote vnto you with many teares: not that ye shulde be made sory, but that ye myght perceave the loue, whych I haue, most specially vnto you.

⁵ If eny man hath caused sorow, the same hath not made me sory, but partly: lest I shulde greue you all ⁶ It is sufficient vnto the same man, that he was rebuked of many. ⁷ So that now contrary wyse, ye ought rather to forgoe him, and comforte him: lest that same persone shuld be swallowed vp wyth ouer moch hevines. ⁸ Wherefore, I exhorte you, that loue maye haue strength ouer him. ⁹ For this cause verely dyd I wryte, that I myght knowe the profe of you, whether ye shulde be obedient in all thynges. ¹⁰ To whom ye forgoe eny thinge, I forgoe also. For yf I forgaue eny thinge, to whom I forgave it, for youre sakes forgave I it, in the sight of Christ, ¹¹ lest Satan shuld prevent vs. For his thoughtes are not unknowen vnto vs.

¹² When it was come to Troada for Christes Gospels sake (and a great dore was opened vnto me of the Lord) ¹³ I had no rest in my sprete, because I founde

⁵ Εἰ δέ τις λελύπηκεν, οὐκ ἐμέ λελύπηκεν, ἀλλ' ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς. ⁶ ἱκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὐτῇ ἡ ὑπὸ τῶν πλειόνων· ⁷ ὥστε τὸνναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. ⁸ διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην. ⁹ εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. ¹⁰ ᾧ δέ τι χαρίζεσθε, καὶ ἐγώ· καὶ γὰρ ἐγώ ¹¹ ὁ κεχαρίσμαι, εἰ τι κεχαρίσμαι, δι' ὑμᾶς, ἐν προσώπῳ Χριστοῦ, ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

¹² Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεωγμένης ἐν Κυρίῳ, ¹³ οὐκ ἔσχηκα ἀνέσιν τῷ πνεύματι μου, τῷ μὴ εὑρεῖν με

* Alex. = ἐμίν.

+ s. ἐπὶ λύπην s. ἐπὶ λύπῃ.

* Rec. εἰ τι κεχαρίσμαι, ᾧ κεχαρίσμαι.

GENEVA — 1557.

in Christe, and hath anoynted vs. ²² Which hath also sealed vs, and hath given thee the earnest of the Sprite in our heartes.

2. NOW, I call God for a recorde vnto my soule, that for to fauer you I came not as yet vnto Corinthus. Not that we be lordes ouer your faith, but we are helpers of your ioye. for by faith ye stande. But I determined thus in my selfe, that I would not come agayne to you in heuynes. ² For yf I make you sory, who is he that should make me glad, but the same which is made sory by me? ³ And I wrote this same vnto you, lest when I came, I should take heuines of them, of whom I ought to reioyce: this confidence haue I in you all, that my ioye is the ioye of you all. ⁴ For in great affliction, and anguyshe of heart, I wrote vnto you with many teares: not that ye should be made sory, but that ye myght perceauie the loue which I haue, moste specially vnto you.

⁵ If any man hath caused sorow, the same hath not made me sory, but partly, lest I should greue him. *Not withstanding he hath made me all sory.* ⁶ It is sufficient vnto the same man, that he was rebuked of many. ⁷ So that now contrarywyse, ye ought rather to forgeue him and comfort him, lest that same persone should be swallowed vp with ouer muche heuynes. ⁸ Wherefore, I praye you, that you wolde confirme your loue towards him. ⁹ For this cause verely dyd I write, that I myght knowe the profe of you, whether ye wolde be obedient in all thynges.

¹⁰ To whom ye forgeue any thyng, I forgeue also. for verely yf I forgeue any thyng, to whom I forgeue it, for your sakes *forgeue I it* in the sight of Christe: ¹¹ Lest Satan should preuent vs: for his enterprises are not vnknowen vnto vs. ¹² Further more, when I came to Troas to preache Christes Gospel, and a doore was opened vnto me of the Lord, ¹³ I had no rest in my sprite, because I founde

RHEIMS — 1582.

confirmeth vs vvith you in Christ, and that hath anointed vs, God: ²² vwho also hath sealed vs, and giuen the pledge of the Spirit in our hartes. ²³ And I call God to vvitness vpon my soul, that sparing you, I came not any more to Corinth, ²⁴ not because vve ouerrule your faith: but, vve are helpers of your ioy. for in the faith you stand.

2. AND I haue determined vvith my self this same thyng, not to come to you againe in sorow. ² For if I make you sorie: and who is it that can make me glad, but he that is made sorie by me? ³ And this same I vvrote to you: that I may not, vvhen I come, haue sorow vpon sorow, of the vvhich I ought to reioyce: trusting in you al, that my ioy is the ioy of you al. ⁴ For of much tribulation and anguish of hart I vvrote to you by many teares: not that you should be made sorie: but that you may knovv vvhat charitie I haue more abundantly vvoward you. ⁵ And if any man hath made sorowvful, but not hath he made sorowvful, but in part, that I burden not al you. ⁶ To him that is such a one, this rebuke sufficeth that is giuen of many: ⁷ so that contrariwise you should rather pardon and comfort him, lest perhaps such an one be svaallowed vp vvith ouer great sorow. ⁸ For the vvhich cause I beseeche you that you confirme charitie vvoward him. ⁹ For therefore also haue I vvritten that I may knovv the experiment of you, vvwhether in al thyngs you be obedient. ¹⁰ And vvhom you haue pardoned any thyng, I also. For, my self also that vvich I pardoned, if I pardoned any thyng, for you in the person of Christ, ¹¹ that vve be not circumvented of Satan. for vve are not ignorant of his cogitations.

¹² And vvhen I vvvas come to Troas for the Gospel of Christ, and a doore vvvas opened vnto me in our Lord, ¹³ I had no rest in my spirit, because I found not

AUTHORISED — 1611.

stablisheth vs with you, in Christ, and hath anointed vs, is God, ²² Who hath also sealed vs, and giuen the earnest of the Spirit in our hearts. ²³ Moreover, I call God for a record vpon my soule, that to spare you I came not as yet vnto Corinth. ²⁴ Not for that we haue dominion ouer your faith, but are helpers of your ioy: for by faith ye stand.

2. BVT I determined this with my selfe, that I would not come againe to you in heaviness. ² For if I make you sorie, who is hee then that maketh mee glad, but the same which is made sorie by me. ³ And I wrote this same vnto you, least when I came, I should haue sorrow from them of whom I ought to reioyce, hauing confidence in you all, that my ioy is the ioy of you all, ⁴ For out of much affliction and anguish of heart, I wrote vnto you with many teares, not that you should be grieved, but that yee might knowe the loue which I haue more abundantly vnto you. ⁵ But if any haue caused griefe, he hath not grieved mee, but in parte: that I may not ouercharge you all. ⁶ Sufficient to such a man is this ^a punishment, which *was* inflicted of many. ⁷ So that contrariwise, yee ought rather to forgive him, and comfort him, lest perhaps, such a one should be swallowed vp with ouermuch sorrow. ⁸ Wherefore I beseech you, that you would confirme your loue towards him. ⁹ For to this end also did I write, that I might knowe the prooffe of you, whether ye be obedient in all thyngs.

¹⁰ To whom yee forgue any thing, I forgive also: for if I forgue any thing, to whom I forgue it, for your sakes forgive I it, ^b in the person of Christ, ¹¹ Lest Satan should get an advantage of vs: for we are not ignorant of his deuices. ¹² Furthermore when I came to Troas, to preach Christs Gospel, and a doore was opened vnto mee of the Lord, ¹³ I had no rest in my spirit, because I found not

* Or, censure.

* Or, in the sight.

Τίτον τὸν ἀδελφόν μου· ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακεδονίαν. ¹⁴ Τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανερῶντι δι' ἡμῶν ἐν παντί τόπῳ. ¹⁵ ὅτι Χριστοῦ ἐνὸς διὰ ἐσμέν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις. ¹⁶ οἷς μὲν, ὁσμὴ ἑθανάτου εἰς θανάτου· οἷς δὲ, ὁσμὴ ζωῆς εἰς ζωὴν. καὶ πρὸς ταῦτα τίς ἰκανός; ¹⁷ οὐ γὰρ ἐσμεν ὡς οἱ ^d πολλοί, | καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, ^e κατεινῶπιον | ^f τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν. III. Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ^g ἢ μὴ | χρῆζομεν, ὥς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ἡμῶν ^h συστατικῶν; | ² ἢ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων ³ φανερύμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακοινηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη

^c Alex. + ic. [bis.] ^d Alex. λοιποὶ. ^e Alex. κατέιναντι. ^f Alex. = τοῦ. ^g Rec. τι μὴ. ^h Alex. = συστατικῶν. ⁱ Alex. pon. ἀδ' ἑαυτῶν s. ante

WICLIF — 1380.

but I seide to hem fare wel : and I passid in to macedonie, ¹⁴ and I do thankyns to god that euermore makith us to haue victorie in crist ihesus : and schewith bi us the odoure of his knowynge in eche place, ¹⁵ for we ben the gode odoure of crist to god, among these that ben made slaaf : and among these that perischen : ¹⁶ to other sothli odour of deeth in to deeth; but to other we ben odour of liif in to liif, & to these thingis : who is so able? ¹⁷ for we ben not as many that don auoutrie bi the word of god : but we speken of clenness as of god bifor god in crist.

3. BIGYNNEN we therfor [eftsone] to preise us self? or whether we neden as summen pistil of prayeing to you or of you? ² se ben oure pistil writun in oure hertis : which is knowun & red of alle men; ³ and made opene for se ben the pistil of crist : mynstrid of us; and writun not with enke : but bi the spirit of the luyngge god; not in stooken tablis : but in fleischli tablis of herte. ⁴ For we han suche triste bi crist to god, ⁵ not that we ben sufficiente to thanke any thing of us as of us : but oure sufficiencie is of god; ⁶ which made us also able mynstris of the newe testament; not bi lettre but bi spirit quykeneþ.

⁷ and if the mynstracioun of deeth writun bi lettris in stones was in glorie, so that the children of israel mysten not biholde in to the face of moises : for the glorie of his cheer, which is avoidid; ⁸ hou schal not the mynstracioun of the spirit be more in glorie? ⁹ for if the mynstracioun of dampnacioun was in glori, myche more the mynsteri of rihtwisenesse, is plentuous in glorie; ¹⁰ for nether that that was cleer was glorified in this parte for

TYNDAL — 1534.

not Titus my brother: but toke my leaue of them and went away into Macedonia. ¹⁴ Thanks be vnto God which alwayes geueth vs the victorie in Christ; and openeth the sauer of his knowledge by vs in every place. ¹⁵ For we are vnto God the swete sauoure of Christ, both amonge them that are saved; and also amonge them which perissh. ¹⁶ To the one parte are we the sauoure of deeth vnto deeth. And vnto the other parte are we the sauoure of lyfe vnto lyfe. And who is mete vnto these thinges? ¹⁷ For we are not as many are which choppe and change with the worde of God: but euen oute of purenes; and by the power of God; and in the sight of God; so speake we in Christ.

3. VVE begyn to prayse oure selues agayne. Nede we as some other, of pistles of recommendacion vnto you? or letters of recommendacion from you? ² Ye are oure pistle writen in oure hertes; which is vnderstonde and reed of all men; ³ in that ye are knowen; how that ye are the pistle of Christ; ministred by vs and writen; not with ynke: but with the sprete of the lyvinge God; not in tables of stone; but in flesshly tables of the herte. ⁴ Suche trust haue we thorow Christ to god ward; ⁵ not that we are sufficient of oure selues to thinke any thinge as it were of oure selues: but oure ablenes commeth of God; ⁶ which hath made vs able to minister the newe testament; not of the letter; but of the sprete. For the letter killeth; but the sprete geueth lyfe.

⁷ Yf the ministracion of deeth thorow the letters figured in stones was glorious; so that the chyldren of Israel coule not beholde the face of Moses for the glory of his countenance (which glory neuertheless is done awaye) ⁸ why shall not the ministracion of the sprete be moche more glorious? ⁹ For if the ministringe of condenpacion be glorious; moche more do the ministracion of rihtwisesnes excede in glory. ¹⁰ For no dout that which was there glorified; is not once glorified

CRANMER — 1539.

not Titus my brother: but toke my leaue of them, and went away into Macedonia. ¹⁴ Thanks be vnto God, which alwayes geueth vs the victorie in Christ, and openeth the sauer of his knowledge by vs in euery place. ¹⁵ For we are vnto God the swete sauoure of Christ, amonge them that are saued, and amonge them which perissh. ¹⁶ To the one parte are we the sauour of deeth vnto deeth. And vnto the other parte are we the sauour of lyfe vnto lyfe. And who is mete vnto these thinges? ¹⁷ For we are not as the most part are, which choppe and change with the worde of God: but euen out of purenes, and by the power of God, in the syght of God, so speake we in Christ.

3. WE begyn to prayse oure selues agayne. Nede we as some other, of Epistles of recommendacion vnto you? or letters of recommendacion from you? ² Ye are oure epistle writen in oure hertes, which is vnderstande and reed of all men, ³ for asmuch as ye declare that ye are the epistle of Christ, ministred by vs and wrytten, not with ynke: but wyth the sprete of the luyngge God; not in tables of stone, but in flesshy tables of the herte.

⁴ Suche trust haue we thorow Christ to God ward, ⁵ not that we are sufficient of oure selues to thinke any thing, as of our selues: but yf we be able vnto any thinge the same commeth of God, ⁶ which hath made vs able to minister the new testament, not of the letter, but of the sprete. For the letter killeth, but the sprete geueth lyfe.

⁷ If the mynstracion of deeth thorow the letters figured in stones, was glorious, so that the chyldren of Israel coule not beholde the face of Moses, for the glory of his countenance (which glory is done awaye) ⁸ why shall not the mynstracion of the sprete be moche more glorious? ⁹ For yf the ministringe of condemnacion be glorious: moche more doth the ministracion of ryghtwisesnes excede in glory. ¹⁰ For no dout that which was there glorified, is not once glorified in respect of

sothli, truly. ἀνομιαι, adultery. eftsone, agayne. triste, confidence. cleuer, countenance.

οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίνας. ⁴Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεὸν ⁵οὐχ ὅτι ἱκανοὶ ἐσμεν ⁶ἀφ' ἐαυτῶν | λογίσασθαι τι, ὥς ἐξ ἐαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ. ⁶ὃς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. ⁷Εἰ δὲ ἡ διακονία τοῦ θανάτου ⁸ἐν γράμμασιν, | ἐντετυπωμένη ⁹ἐν | λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον ¹⁰Μωϋσέως, | διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην· ⁸πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ Πνεύματος ἔσται ἐν δόξῃ; ⁹εἰ γὰρ ¹⁰ἡ διακονία | τῆς κατακρίσεως ¹⁰δόξα, | πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ. ¹⁰καὶ γὰρ ⁹οὐ | δεδοξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς ὑπερβαλλούσης

ἱκανοὶ s. post. λογία.

⁴ Alex. ἐν γράμματι.¹ Alex. = ἐν.¹⁰ Rec. Μωσίου.¹⁰ Alex. τῇ διακονίᾳ.⁹ Alex. δόξα ἰσχύος.⁹ Rec. οὐδὲ.

GENEVA — 1557.

not Titus my brother : but take my leave of them and went away into Macedonia. ¹⁴Thankes be vnto God which alwayes maketh vs to triumphe in Christ : and openeth the sauour of his knowledge by vs in euery place.

¹⁵For we are vnto God the swete sauour of Christ, to them that are saued, and to them which perishe. ¹⁶To the one parte, we are the sauour of death, vnto death : and to the other part, the sauour of life, vnto life, and who is mete vnto these thinges ? ¹⁷For we do not as many, disguise and counterfeit the worde of God : but as of sincere affection, but as of God in the syght of God, so speake we in Christe.

3. DO we begyn to praise our selues agayne ? neede we as some other, epistles of recommendation vnto you, or letters of recommendation from you ? ²Ye are our epistle, written in our hearts, which is vnderstand and read of all men. ³In that ye are known, to be the epistle of Christ, by our ministerie, and wrytten, not with yncke, but with the Sprite of the liuing God, not in tables of stone, but in fleshy tables of the heart.

⁴Suche trust we haue through Christ to God : ⁵Not that we are apte of our selues, to thinke any thing, as it were of our selues : but our ablenes commeth of God. ⁶Who also hath made vs able ministers of the Newe testament, not of the letter, but of the Sprite : for the letter killeth, but the Sprite geueth life. ⁷If the ministration of death figured with letters in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the glorie of his countenance, which glorie is done away : ⁸Why shal not the ministration of the Sprite be muche more glorious ? ⁹For if the ministring of condemnation was glorious : muche more doth the ministration of righteousness excede in glorie.

¹⁰For no dout, that which was there glorified, was not glorified in this point,

RHEIMS — 1582.

Titus my brother, but bidding them fare vvel, I vvent forth into Macedonia. ¹⁴And thankes be to God, vvhio alwaies triumpheth vs in Christ Iesvs, and manifesteth the odour of his knowledg by vs in euery place. ¹⁵For vve are the good odour, Christ vnto God in them that are saued, and in them that perish. ¹⁶To some in deede the odour of death vnto death, but to others the odour of life vnto life. And to these thing vvhio is so sufficient ? ¹⁷For vve are not as very many, adulterating the vvord of God, but of sinceritie, and as of God, before God, in Christ vve speake.

3. BEGIN we againe to commend our selues ? or do vve neede (as certaine) epistles of commendation to you, or from you ? ²Our epistle you are, vvritten in our hartes, vvvhich is knovven and read of al men : ³being manifested that you are the epistle of Christ, ministred by vs, and vvritten not vvith inke, but vvith the Spirit of the liuing God : not in tables of stone, but in the tables carnall of the hart.

⁴And such confidence vve haue by Christ to God : ⁵not that vve be sufficient to thinke any thing of our selues, as of our selues : but our sufficiency is of God. ⁶Vvho also hath made vs meete ministers of the nev testamēt : not in the letter, but in the Spirit. For the letter killeth : but the Spirit quickeneth. ⁷And if the ministration of death with letters figured in stones, vvvas in glorie, so that the children of Israel could not behold the face of Moyses, for the glorie of his countenance, that is made voide : ⁸how shal not the ministration of the Spirit be more in glorie ? ⁹For if the ministration of damnation be in glorie : much more the ministerie of iustice aboundeth in glorie. ¹⁰For neither vvvas it glorified, vvvhich in this part vvvas glorious, by

AUTHORISED — 1611.

Titus my brother, but taking my leave of them, I went from thence into Macedonia. ¹⁴Now thankes bee vnto God, which alwayes causeth vs to triumph in Christ, and maketh manifest the sauour of his knowledge by vs in euery place. ¹⁵For we are vnto God, a sweete sauour of Christ, in them that are saued, and in them that perish. ¹⁶To the one we are the sauour of death vnto death ; and to the other, the sauour of life vnto life : and who is sufficient for these things ? ¹⁷For wee are not as many which corrupt the word of God : but as of sinceritie, but as of God, in the sight of God, speake we in Christ.

3. DOE wee begin againe to commend our selues ? or need wee, as some others, Epistles of commendation to you, or letters of commendation from you ? ²Ye are our Epistle written in our hearts, known and read of all men. ³Forasmuch as yee are manifestly declared to bee the Epistle of Christ ministred by vs, written not with inke, but with the spirit of the liuing God, not in tables of stone, but in fleshy tables of the heart. ⁴And such trust haue we through Christ to Godward : ⁵Not that we are sufficient of our selues to thinke any thing as of our selues : but our sufficiency is of God : ⁶Who also hath made vs able ministers of the New Testament, not of the letter, but of the spirit : for the letter killeth, but the spirit ⁷giueth life. ⁷But if the ministration of death written, and ingraven in stones, was glorious, so that the children of Israel could not stedfastly beholde the face of Moses, for the glory of his countenance, which glorie was to be, done away : ⁸How shall not the ministration of the spirit, be rather glorious ? ⁹For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glorie. ¹⁰For euen that which was made glorious, had no glorie in this respect by

⁴ Or, deale deceitfully with.⁹ Or, quickeneth.

δόξης. ¹¹ εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ. ¹² Ἐχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παρρησίᾳ χρώμεθα· ¹³ καὶ οὐ καθάπερ ¹⁴ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλός τοῦ καταργουμένου· ¹⁴ ἀλλ' ἐπαρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον, ὃ τι ἐν Χριστῷ καταργεῖται. ¹⁵ ἀλλ' ἕως σήμερον, ἡνίκα ἀναγινώσκεται ἡ Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κείται· ¹⁶ ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. ¹⁷ Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν· οὗ δὲ τὸ Πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία. ¹⁸ ἡμεῖς δὲ πάντες ἀνακακαλυμμένοι προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος. IV. Διὰ

* Rec. Μωσῆς.

* Rec. == ἡμέρας.

* Alex. + ἀν.

* Alex. ἀναγινώσκειται.

* Rec. Μωσῆς.

* Alex. = ἐκεῖ.

* Alex. ἰγκακοῦμεν.

WICLIIF—1380.

the excellent glorie, ¹¹ and if that that is avoidid was bi glorie: myche more that that dwellith stille, is in glorie.

¹² therfor we that haue suche hope vsen myche trusty ¹³ and not as moises leide a veil on his face: that the children of israel schulden not biholde in to his face/ whiche veil is avoidid: ¹⁴ but the wittis of hem ben astonyed, for in to this dai: the same veil in redinge of the oold testamente dwellith, not schewid, for it is avoidid in crist, ¹⁵ but in to this dai whanne moises is red the veil is putte on her hertis,

¹⁶ but whanne israel schal be conuertid to god: the veil schal be don awaye. ¹⁷ and the spirit is the lord, and where the spirit of the lord is: there is freedom, ¹⁸ and alle we that with open face seen the glorie of the lord: ben transformed in to the same ymage, for clemes in to clerenesse as of the spirit of the lord.

4. THERFOR we that han this admynstracioun afir this that we han getun merci: faile we not, ² but do we aweye the priuy thingis of schame/ not walkyng in sntil gile, nether doyngne auoutri bi the word of god: but in schewyng of the truthe, comendyng us silf to eche conscience of men: bifor god.

³ For if also oure gospel is keuerid in these that perischen it is keuerid, ⁴ in whiche god hath blende the soulis of vn-feythful men of this world, that the litynyng of the gospel of the glorie of crist, whiche is the ymage of god: schyne not.

⁵ but we prechen not us silf: but oure Jorð ihesus crist, and us zoure seruantis bi ihesus, ⁶ for god that seide list to schyne of darknesis: he hath zoue list in oure hertis to the litynyng of the science of the clerenesse of god in the face of ihesus crist.

trist, confidence. avoidid, done away. clerenesse, brightness. auoutri, adultery. keuerid, covered. blinde, blinded.

TYNDALE—1534.

in respect of this excydinge glory. ¹¹ Then if that which is destroyed, was glorious: moche more shall that which remaineth, be glorious.

¹² Seynge then that we have soche trust, we vse gret boldnes, ¹³ and do not as Moses: which put a vayne over his face that the children of Israel shuld not se for what purpose that serued which is put awaye. ¹⁴ But their myndes were blinded. For vntill this daye remaineth the same coueringe vtaken awaye in the olde testament when they reade it, which in Christ is put awaye. ¹⁵ But even vnto this daye, when Moses is redde, the vayne hangeth before their hertes. ¹⁶ Nevertheless when they tourne to the Lorde, the vayne shalbe taken awaye. ¹⁷ The Lorde no dout is a sprete. And where the sprete of the Lorde is, there is libertie. ¹⁸ But we all beholde the glorie of the Lorde with his face open, and are chaunged vnto the same similitude, from glory to glory, even of the sprete of the Lorde.

4. THEREFORE seinge that we have soche an office, even as mercy is come on vs, we faynte not: ² but have cast from vs the clokes of vnonestie, and walke not in craftines, nether corrupte we the worde of God: hut walke in open truthe, and reporte oure selves to euery mannes conscience in the sight of God.

³ Yf oure Gospell be yet hyd, it is hid amonge them that are lost, ⁴ in whom the god of this worlde hath blynded the myndes of them which beleue not, lest the light of the glorious gospell of Christ which is the ymage of god, shuld shyne vnto them.

⁵ For we preache not oure selves, but Christ Iesus to be the Lorde, and oure selves youre seruautes, for Iesus sake. ⁶ For it is God that commaunded the light to shyne out of darknes, which hath shyned in oure hertes, for to geve the light of the knowledge of the glorie of God in the face of Iesus Christ.

CRANMER—1539.

this excedding glory. ¹¹ For yf that which is destroyed was glorious, moche more that which remaineth, is glorious.

¹² Seyng then that we haue soch trust, we vse great boldnes, ¹³ and do not as Moses, which put a vayne ouer his face, that the children of Israel shuld not se for what purpose that serued which is put awaye. ¹⁴ But their myndes were blinded. For vntill this daye remaineth the same coueringe vtaken awaye in the lecture of the olde testament, which vayne shalbe put awaye in Christ. ¹⁵ But euen vnto this daye when Moses is redde the vayne hangeth before their hertes. ¹⁶ Neuertheless when they tourne to the Lorde, the vayne shalbe taken awaye. ¹⁷ The Lord no dout is a sprete. And where the sprete of the Lorde is, there is libertie. ¹⁸ But we all beholde in a myrroure the glorie of the Lorde with his face open, and are chaunged vnto the same similitude, from glory to glory, euen as of the spreyte of the Lorde.

4. THEREFORE, seying that we haue soch an office, euen as God hath had mercy on vs, we go not out of kynde: ² but haue cast from vs the clokes of vnonestie, and walke not in craftynes, nether handle we the worde of God disceafally, but open the truthe, and reporte oure selues to euery mannes conscience in the syght of God. ³ If oure Gospell be yet hyd, it is hid amonge them that are lost, ⁴ in whom the God of this world hath blynded the myndes of them which beleue not, lest the light of the gospell of the glory of Christ (which is the ymage of God) shulde shyne vnto them.

⁵ For we preache not oure selues, but Christ Iesus to be the Lorde, and oure selues youre seruautes, for Iesus sake. ⁶ For it is God, that commaunded the lyght to shyne out of darknes, which hath shyned in oure hertes, for to geue the lyght of the knowledge of the glory of God, in the face of Iesus Christ.

τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλεήθημεν, οὐκ ἑκκακούμεν,| ² ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας ³ συνιστῶντες| εἰς τοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ Θεοῦ. ³ Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον· ⁴ ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ ⁵ αὐγάζαι| τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ. ⁵ οὐ γὰρ εἰς τοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον· εἰς τοὺς δὲ, δούλους ἡμῶν διὰ Ἰησοῦν. ⁶ ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς ^a λάμψαι,| ^b ὃς| ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης ^c τοῦ Θεοῦ| ἐν προσώπῳ ^d Ἰησοῦ| Χριστοῦ.

^a Alex. συνιστῶντες. ^b Alex. καταφάσαι s. διαφάσαι. ^c Rec. + αὐτοῖς. ^d Alex. λάμψει. ^e Alex. = ὃς. ^f Alex. αὐτοῦ. ^g Alex. = Ἰησοῦ.

GENEVA—1557.

that is, as touching that exceeding glorie. ¹¹ For if that which should be destroyed was glorious, much more shal that which remaineth, be glorious. ¹² Seeing then that we haue such trust, we vse great playnes of speeche. ¹³ And we are not as Moses, which put a vayle ouer his face, that the children of Israel should not se, for what purpose that serued which ought to be put away. ¹⁴ Therefore their myndes were blinded: for vntill this day remaineth the same couering vtaken away in the Olde testament when they read it, which vayle in Christe is put away. ¹⁵ But euen vnto this day, when Moses is read, that vayle is layed ouer their hearts.

¹⁶ Neuerthelesse when they hartes shalbe tourned to the Lord, the vayle shalbe taken away. ¹⁷ The Lord no dout is the Sprite: and where the Sprite of the Lord is, there is libertie. ¹⁸ But we all beholde as in a myrrour the glorie of the Lord with open face, and are changed into the same image, from glorie to glorie, euen of the Sprite of the Lord.

4. THEREFORE, seying that we haue this office, as we haue receaued mercie, we faynte not: ² But haue cast from vs the clokes of shame and walke not in craftines, nether handle we the worde of God deceitfully: but in declaration of the trueth, report our selues to euery mans conscience in the syght of God. ³ If our Gospel be hyd, it is hyd to them, that are lost. ⁴ In whom the god of this worlde hath blinded the mindes, that is, in the infideles, lest the light of the glorious Gospel of Christ, which is the image of God, should shyne vnto them.

⁵ For we preache not our selues, but Christ Iesus the Lord, and our selues your seruantes, for Iesus sake. ⁶ For God that commanded the lyght to shyne out of darknes, is he which hath shyned in our hearts, for to geue the lyght of the knowledge of the glorie of God, in the face of

RHEIMS—1582.

reason of the excelleng glorie. ¹¹ For if that which is made void, is by glorie: much more that vvhich abideth, is in glorie.

¹² Hauing therefore such hope, vve vse much confidence: ¹³ and not as Moyses put a vele vpon his face, that the children of Israel might not behold his face, vvhich is made void, ¹⁴ but their senses vv ere dulled. For vntil this present day, the self same vele in the lecture of the old testament remaineth vv reuealed (because in Christ it is made void) ¹⁵ but vntil this present day, vvhen Moyses is read, a vele is put vpon their hart. ¹⁶ But vvhen he shal be conuerted to our Lord, the vele shal be taken avay. ¹⁷ And our Lord is a Spirit. And vvhere the Spirit of our Lord is, there is libertie. ¹⁸ But vve all, beholding the glorie of our Lord vvith face reuealed, are transformed into the same image from glorie vnto glorie, as of our Lordes Spirit.

4. THEREFORE hauing this ministracion: according as vve haue obtained mercie, vve faile not, ² but vve renounce the secrette things of dishonestie, not walking in craftines, nor adulterating the vvord of God, but in manifestation of the trueth commendng our selues to euery conscience of men before God. ³ And if our Gospel be also hidde, in them that perish it is hidde, ⁴ in vvhom the God of this vvorld hath blinded the mindes of the infidels, that the illumination of the Gospel of the glorie of Christ vvho is the image of God, might not shine to them.

⁵ For vve preache not our selues, but Iesus Christ our Lord: and vs, your seruants by Iesus, ⁶ because God that commanded lyght to shine of darknes, he hath shined in our hartes to the illumination of the knowledge of the glorie of God, in the face of Christ Iesus.

AUTHORISED—1611.

reason of the glorie that excelleth. ¹¹ For if that which is done away, was glorious, much more that which remaineth is glorious.

¹² Seeing then that wee haue such hope, we vse great plainnesse of speeche. ¹³ And not as Moses, which put a vaille ouer his face, that the children of Israel could not stedfastly looke to the end of that which is abolished: ¹⁴ But their mindes were blinded: for vntill this day remaineth the same vaille vtaken away, in the reading of the old testament: which vaille is done away in Christ. ¹⁵ But euen vnto this day, when Moses is read, the vaille is vpon their heart. ¹⁶ Neuerthelesse, when it shall turne to the Lord, the vaille shal be taken away. ¹⁷ Now the Lord is that spirit, and where the Spirit of the Lord is, there is libertie. ¹⁸ But we all, with open face beholding as in a glasse the glory of the Lord, are changed into the same image, from glorie to glorie, euen as ^b by the spirit of the Lord.

4. THEREFORE, seeing we haue this ministry, as we haue receiued mercie we faint not: ² But haue renounced the hidden things of dishonesty, not walking in craftines, nor handling the word of God deceitfully, but by manifestation of the trueth, commendng our selues to euery mans conscience, in the sight of God. ³ But if our Gospel be hid, it is hid to them that are lost: ⁴ In whom the God of this world hath blinded the minds of them which beleene not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine vnto them. ⁵ For we preach not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

⁶ For God who commaunded the light to shine out of darknes, hath shined in our hearts, to giue the light of the knowledge of the glory of God, in the face of

^a Or, boldnes. ^b Or, of the Lord the spirit.
^c Or shame.

⁷ Ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν· ⁸ ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι· ⁹ διωκόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι· ¹⁰ πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. ¹¹ αἰεὶ γὰρ ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. ¹² Ὡστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. ¹³ ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, “Ἐπίστευσα, διὸ ἐλάλησα,” καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν· ¹⁴ εἰδότες ὅτι ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, καὶ ἡμᾶς ἡ διὰ Ἰησοῦ ἐγερεῖ, καὶ

Rec. + Κυρίον.

† Alex. + ἡμῶν.

† Rec. + μιν.

† Alex. σὺν Ἰησοῦ.

† Alex. ἱγκαοῦμεν.

WICLIF—1380.

⁷ and we han this tresour in britil vessels; that the worthnesse he of goddis vertu, and not of us. ⁸ in alle thingis we suffren tribulacioun; but we ben not angwische or anioied; we beu made pore; but we lacken no thing; ⁹ we suffren persecucioun; but we beu not forsakun; we ben made lowe; but we ben not confoundid; we ben cast down; but we perischen not; ¹⁰ & euermore we beren aboute the sleying of ihesus in oure bodi; that also the liif of ihesus be schewid in oure bodies; ¹¹ for euermore we that lyuen; ben takun in to deeth for ihesus; that the liif of ihesus; be schewid in oure deedly fleisch; ¹² therfore deeth worthith in us; but liif in zou. ¹³ And we han the same spirit of feith; as it is writun; I haue bileued for whiche thing I haue spoke; and we bileuen; wherfor also we speken; ¹⁴ witinge that he that reisd ihesus schal reise also us with ihesus, and schal ordeyne with zou; ¹⁵ and alle thingis for zou; that a plenteuous grace bi many thankyngis ben plenteuous in to the glorie of god;

¹⁶ for which thing we failen not; but thouȝ oure vtter man be coruptid; nethles the ynnur man is renewid fro dai to day; ¹⁷ but that ligh thing of oure tribulacioun that lastith now but as it were bi a momente worthith in us oure mesure an euerlastinge birthin to hiȝnes of glorie; ¹⁸ while that we biholden not the thingis that ben seyn; but tho that ben not seen; for the thingis that ben seen ben but duryng for a schorte tyme, but tho thingis that beu not seen; ben euerlastynges.

5. AND we witen that if oure crthli hous of this dwellynge be dissolued; that we han a bilydng of god an hous not made bi hondis euerlastyng in heuene ² for whi in this thing we moornen; coeuitynge to be clothid aboute with oure dwellynge whiche is of heuene; ³ if nethles we ben founden clothid, and not

TYNDALE—1534.

⁷ But we have this treasure in erthen vessels, that the excellent power of it myght appere to be of God, and not of vs. ⁸ We are troubled on every side; yet are we not with out shyft. We are in povertie; but not vtterly without somewhat. ⁹ We are persecuted; but are not forsaken. We are cast doune; nevertheless we perissh not. ¹⁰ And we all wayes beare in oure bodyes the dyinge of the Lorde Iesu; that the lyfe of Iesu myght appere in oure bodyes.

¹¹ For we which liue; are alwayes deliuered vnto deeth for Iesus sake; that the lyfe also of Iesu myght appere in oure mortall flesshe. ¹² So then deeth worketh in vs; and lyfe in you.

¹³ Seynge then that we haue the same sprete of fayth; accordyng as it is written: I beleued and therfore haue I spoken. We also beleue; and therfore speake. ¹⁴ For we knowe that he which rayed vp the Lorde Iesu; shall raye vp vs also by the meanes of Iesu; and shall seet vs with you. ¹⁵ For all thinges do I for youre sakes; that the plenteous grace by thankes geuen of many; maye redounde to the prayse of god.

¹⁶ Wherefore we are not veried; but though oure vtward man perissh; yet the inward man is renewed daye by daye. ¹⁷ For oure exceeding tribulacion which is momentany and light prepareth an exceeding and an eternal wyght of glorie vnto vs; ¹⁸ whill we loke not on the thynges which are sene; but on the thynges which are not sene. For thynges which are sene; are temporal; but thynges which are not sene; are eternall.

5. VVE knowe suerly yf oure erthly mayson wherin we now dwell were destroyed; that we haue a bilydng ordeyned of god; an habitacion not made with hondes; but eternall in heuen. ² And herefor sigh we; desyringe to be clothed with oure mansion which is from heuen; ³ so yet if that we be founde clothed; and not

CRANMER—1539.

⁷ But we haue this treasure in erthen vessels, that the excellency of the power myght be Gods, and not oures. ⁸ We are troubled on euery syde, yet are we not without shyft. We are in pouertie; but not vtterly without somewhat. ⁹ We suffre persecution; but are not forsaken therein. We are cast doune; neuertheless we perissh not. ¹⁰ We all wayes beare aboute in the bodye, the dyinge of the Lorde Iesu; that the lyfe of Iesu myght also appere in oure bodye.

¹¹ For we which lyue, are alwayes deliuered vnto deeth for Iesus sake, that the lyfe also of Iesu myght appere in oure mortall flesshe. ¹² So then, deeth worketh in vs, but lyfe in you. ¹³ But seynge that we haue the same sprete of fayth (accordyng as it is written: I beleued, and therfore haue I spoken). We also beleue, and therfore speake. ¹⁴ For we knowe, that he which rayed vp the Lorde Iesu, shall raye vp vs also by the meanes of Iesu, and shall seet vs with you. ¹⁵ For all thynges do I for youre sakes that the plenteous grace by thanckes geuen of many, maye redounde to the prayse of God. ¹⁶ Wherefore, we are not veried, But though oure vtwarde man perissh, yet the inward man is renewed daye by daye. ¹⁷ For oure tribulacion which is momentany and light, prepareth an exceeding and an eternal wyght of glorie vnto vs, ¹⁸ whill we loke not on the thynges which are sene, but on the thynges which are not sene. For the thynges which are sene, are temporal; but thynges which are not sene, are eternall.

5. FOR we know that yf oure erthy nancyon of this dwelling were destroyed, we haue a bilydng of God, an habitacion not made with handes, but eternall in heauen. ² For therfore sygh we, desyring to be clothed with oure mansion which is from heauen; ³ so yet, yf that we be founde clothed, and not naked.

παραστήσει σὺν ὑμῖν. ¹⁵ τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα, διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ. ¹⁶ Διὸ οὐκ ἔκκα-
κοῦμεν· ἀλλ' εἰ καὶ ὁ ἐξ ὧν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαι-
νῶνται ἡμέρα καὶ ἡμέρα. ¹⁷ τὸ γὰρ παραντίκα ἔλαφρον τῆς θλίψεως ἡμῶν καθ'
ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρους δόξης κατεργάζεται ἡμῖν, ¹⁸ μὴ σκοπούντων
ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ
δὲ μὴ βλεπόμενα, αἰώνια. V. οἶδαμεν γὰρ, ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ
σκήνους καταλυθῇ, ² οἰκοδομῇ ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον ἐν
τοῖς οὐρανοῖς. ³ καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ
ἐπενδύσασθαι ἐπιποθοῦντες· ⁴ εἴ γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὑρεθίσόμεθα.

⁴ Alex. ἰσὺ ἡμῶν.¹ Alex. + πρόσκαιρον καί.² Alex. + ὅτι.³ Alex. ἀπὸ.⁴ Alex. ἐκδυσάμενοι.

GENEVA—1557.

Jesus Christe, ⁷ But we haue this treasure in earthen vessels, that the excellencie of that power myght be Gods and not ours.

⁸ We are troubled on euery syde, yet are we not in distresse: we are in pouertie, but not overcome of pouertie: ⁹ We are persecuted, but are not forsaken *ther in*: we are cast doune, neuertheless we perishe not. ¹⁰ Euery where we beare about in our body, the dying of the Lord Iesus, that likewise the life of Iesus myght also appere in our bodies. ¹¹ For we which lyue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus myght appere in our mortal fleshe. ¹² So then death worketh in vs, and life in you. ¹³ And because we haue the same Sprite of fayth, according as it is written, I beleued, and therefore haue I spoken: we also beleue, and therefore also speake.

¹⁴ Knowing that he which raysed vp the Lord Iesus, shal rayse vs vp also by the means of Iesus, and shal set vs with you. ¹⁵ For all thynges are for your sakes that that moste pteuous grace by the thankes, geuen of many, may redounde to the prayse of God. ¹⁶ Therefore, we faint not, but though our outward man perishe, yet the inward man is renewed dayly. ¹⁷ For the light shortnes of our tribulation, causeth vnto vs a farre moste excellent and an eternal waight of glorie: ¹⁸ While we loke, not on the thynges which are sene, but on the thynges which are not sene: for thynges which are sene, are temporal: but thynges which are not sene, are eternal.

5. FOR we knowe that if the tabernacle of this our earthy howse shalbe destroyed, we haue a building *geuen* of God, *that is*, a house not made with handes, but eternal in heauen. ² For therefore we syghe, desiring to be clothed with our house, which is from heauen: ³ Because that if we be therewith clothed, we

5 K

RHEIMS—1582.

⁷ But vve haue this treasure in earthen vessels, that the excellencie may be of the povver of God, and not of vs. ⁸ In all thyngs vve suffer tribulation, but are not in distresse: vve vvaunt, but are not destitute: ⁹ vve suffer persecution, but are not forsaken: vve are cast dovne, but vve perish not: ¹⁰ alwayes bearing about in our body the mortification of Iesus, that the life also of Iesus may be manifested in our bodies.

¹¹ For vve that liue, are alwayes deliuered vnto death for Iesus: that the life also of Iesus may be manifested in our mortal flesh. ¹² Death then vvorketh in vs, but life in you. ¹³ And hauing the same spirit of faith, as it is written, *I beleueed, for the vvchich cause I haue spoken*, vve also beleue, for the vvchich cause vve speake also: ¹⁴ knowing that he vvchich raised vp Iesus, vvill raise vp vs also vvith Iesus and set vs vvith you.

¹⁵ For al thynges are for you: that the grace abounding by many in giuing of thanks, may abound vnto the glorie of God. ¹⁶ For vvchich cause vve faile not: but although that our man vvchich is vvithout, corrupte: yet that vvchich is vvithin, is renewed from day to day.

¹⁷ For that our tribulation vvchich presently is momentanie and light, vvorketh aboute measure exceedingly an eternal vvaight of glorie in vs, ¹⁸ we not considering the thynges that are seen, but that are not seen. For the thynges that be seen, are temporal: but those that be not seen, are eternal.

5. FOR vve knowv that if our earthly house of this habitation be dissolved, that vve haue a building of God, a house not made vvith hand, eternal in heauen.

² For in this also do vve grone, desirous to be ouerclothed with our habitation that is from heauen: ³ yet so, if vve be found

AUTHORISED—1611.

Jesus Christ. ⁷ But we haue this treasure in earthen vessels, that the excellencie of the power may be of God, and not of vs. ⁸ We are troubled on euery side, yet not distressed; we are perplexed, but not in despair; ⁹ Persecuted, but not forsaken; cast downe, but not destroyed. ¹⁰ Alwayes bearing about in the body, the dying of the Lord Iesus, that the life also of Iesus might bee made manifest in our body.

¹¹ For we which liue, are alway deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortal flesh. ¹² So then death worketh in vs, but life in you. ¹³ We hauing the same spirit of faith, according as it is written, I beleueed, and therefore haue I spoken: wee also beleuee, and therefore speake. ¹⁴ Knowing that hee which raised vp the Lord Iesus, shall raise vp vs also by Iesus, and shall present vs with you.

¹⁵ For all thynges are for your sakes, that the abundant grace might, through the thanksgyuing of many, redound to the glory of God. ¹⁶ For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. ¹⁷ For our light affliction, which is but for a moment, worketh for vs a far more exceeding and eternal weight of glory, ¹⁸ While we looke not at the thyngs which are sene, but at the thyngs which are not sene: for the thyngs which are sene, are temporal, but the thyngs which are not sene, are eternal.

5. FOR we know, that if our earthly house of this Tabernacle were dissolved, wee haue a building of God, an house not made with hand, eternall in the heauens. ² For in this wee grone earnestly, desiring to bee clothed vpon with our house, which is from heauen. ³ If so bee that being clothed wee shall not be found

* Or, not altogether without help or means.

⁴ καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει ⁵ στενάζομεν βαρούμενοι· ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. ⁶ ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεὸς, ὁ ⁷ καὶ δὸς ἡμῖν τὸν ἀρραβῶνα τοῦ Πνεύματος. ⁸ θαρρόντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦτες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ ⁹ Κυρίου· ¹⁰ διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἰδους· ¹¹ θαρρόμεν ¹² δέ, καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν Κύριον. ¹³ Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι. ¹⁴ τοὺς γὰρ πάντα ἡμᾶς φανερωθῆναι δεῖ ἐμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσῃται ἕκαστος τὰ διὰ τὸ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθόν, εἴτε ¹⁵ κακόν. ¹⁶ Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν,

P Alex. + τοῦτο.

q Alex. = καί.

r Alex. Θεοῦ.

s Alex. οὖν.

t Alex. φαῖλον.

u Alex. = γάρ.

WICLIF—1380.

nakid, ⁴ for whi we that ben in this tabernacle : sorwen withynne, and ben heuyed, for that we wolen not be spoillid : but be clothid aboue, that the ilke thing that is deedli : be sopen up of liif, ⁵ but who is it that makith us in to the same thing : god, that ȝaf to us the ernes of the spirit,

⁶ therfor we ben hardi algatis and witen that the while we ben in this bodi : we gon in pilgrymage from the lord, ⁷ for we walken bi feith : and not bi cleer sight, ⁸ but we ben hardi, and han good wille, more to be in pilgrymage fro the bodi : and to be presente to god, ⁹ and therfor we stryuen, whether absent whether presente : to plesse hym, ¹⁰ for it bihoueth us alle : to be scheyd bifor the trone of crist, that euery man telle the propre thingis of the bodi, as he hath don : ether good ether yul, ¹¹ therfor we witynge the drede of the lord, counceilen men : for to god we ben opene, and I hope that we ben opene also in ȝoure consciensis,

¹² we comenden not us silf eftsonne to ȝou, but we ȝeuen to ȝou occasion to haue glorie for us, that ȝhe haue to hem that glorien in the face : and not in the herte, ¹³ for ether we bi mynde passen : to god, ether we ben sobre : to ȝou, ¹⁴ for the charite of god dryueth us ȝessinge this thing, that if ȝoon died for alle, thanne al weren deed, ¹⁵ and crist died for alle, that thei that lyuen : lyue not now to hem silf but to hym that died for hem and roos ȝeyn,

¹⁶ therfor we fro this tyme knowen no man after the fleisch, thouȝ we knowen crist after the fleisch : but now we knowen not, ¹⁷ therfor if any newe creature is in crist : the celd thingis be passid and lo alle thingis ben of god, ¹⁸ whiche reconceiuid us to hym bi crist t ȝaf to

TYNDALE—1534.

naked. ⁴ For as longe as we are in this tabernacle, we sigh and are grieved for we wold not be vnclouthed but wolde be clothed upon, that mortalite myght be swallowed vp of lyfe. ⁵ He that hath ordeyned vs for this thyng, ys god which very same hath geuen vnto vs the earnest of the sprete.

⁶ Therefore we are alwaye of good chere, and knowe well that as longe as we are at home in the body, we are absent from God. ⁷ For we walke in fayth and se not. ⁸ Nevertheless we are of good comforte, and had leuer to be absent from the body and to be present with the lorde. ⁹ Wherefor, whether we be at home or from home we endeouore oure selues to please him. ¹⁰ For we must all appere before the iudgement seate of Christ, that euery man maye receave the workes of his body accordyng to that he hath done, whether it be good or bad? ¹¹ Seynge then that we knowe, how the lorde is to be feared, we fare fayre with men. For we are knownen wel ynough vnto God. I trust also that we are knownen in youre consciences.

¹² We prayse not oure selves agayne vnto ȝou, but geue you an occasion to reioyce of vs, that ye maye haue some what agaynst them, which reioyce in the face, and not in the hert. ¹³ For yf we be to seruent to God are we to feruent. Yf we kepe measure, for youre cause kepe we measure. ¹⁴ For the love of Christ constraineth vs, because we thus iudge, yf one be deed for all, that then are all deed. ¹⁵ And that he dyed for all, that they which liue, shuld not hence forth liue vnto them selues, but vnto hym which died for them and rose agayne.

¹⁶ Wherefore henceforth knowe we no man after the fleshe. In somoche though we have knownen Christ after the fleshe, now hence forth knowe we hym so no more. ¹⁷ Therefore yf eny man be in Christ, he is a newe creature. Olde thynges are passed awaye, beholde all thynges are become newe. ¹⁸ Nevertheless all thynges are of god, which hath reconciled vs vnto

CRANMER—1539.

⁴ For we that are in this tabernacle, sygh and are grieved because we wold not be vnclouthed, but wolde be clothed vpon, that mortalite myght be swallowed vp of lyfe. ⁵ He that hath ordeyned vs for this thinge, is God : which very same hath geuen vnto vs the earnest of the sprete.

⁶ Therefore, we are alwaye of good cheare, and knowe, that as longe as we are at home in the body, we are absent from God. ⁷ For we walke in fayth, not after outward appearance. ⁸ Neuerthelesse, we are of good comforte, and had leuer to be absent from the body, and to be present with God. ⁹ Wherefore, whether we be at home or from home, we endeouore oure selues, to please him. ¹⁰ For we must all appere before the iudgement seate of Christ, that euery man maye receave the workes of his body accordyng to that he hath done, whether it be good or bad.

¹¹ Seynge then that we knowe, how the Lorde is to be feared, We fare fayre wyth men. For we are knownen well ynough vnto God. I trust also that we are knownen in youre consciences.

¹² For we prayse not oure selues agayne vnto you, but geue you an occasion to reioyce of vs, that ye maye haue some what agaynst them, which reioyce in the face, and not in the herte. ¹³ For yf we be to feruent, to God are we to feruent. Or If we kepe measure, for youre cause kepe we measure. ¹⁴ For the loue of Christ constraineth vs, because we thus iudge, that yf one dyed for all, then were all deed, ¹⁵ and he died for all : that they which lyue, shuld not hence forth lyue vnto them selues, but vnto him which dyed for them, and rose agayne.

¹⁶ Wherefore, henceforth know we no man after the fleshe. In somoch though we haue knownen Christ after the fleshe, now yet hence forth know we him so no more. ¹⁷ Therefore yf eny man be in Christ, he is a newe creature. Olde thynges are passed awaye, beholde, all thynges are become new. ¹⁸ Neuerthelesse, all thynges are of God, which hath reconciled vs vnto

the like : the same.

witen, knowe
fueci, erit
witynge, knowinge.reconcit, reconcys
effusio, effusio

Θεῶ δὲ πεφανερῶμεθα. ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.
¹² οὐ γὰρ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχή-
 ματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους, καὶ οὐ καρδία.
¹³ εἴτε γὰρ ἐξέστημεν, Θεῶ· εἴτε σωφρονούμεν, ὑμῖν. ¹⁴ Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ
 συνέχει ἡμᾶς, ¹⁵ κρίναντας τοῦτο, ὅτι εἰ εἰς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες
 ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ
 τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. ¹⁶ ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν
 κατὰ σάρκα· ¹⁷ εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκέτι γινώ-
 σκομεν. ¹⁷ ὥστε εἴ τις ἐν Χριστῷ, καὶ ἡ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδὼν γέγονε
 καινὰ τὰ πάντα. ¹⁸ Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ

* Alex. s. μὴ s. οὐ ἐν.

* Alex. Θεοῦ.

* Alex. = εἰ.

* Alex. s. εἰ καὶ s. καὶ εἰ.

* Alex. + κατὰ σάρκα.

* Alex. = τὰ πάντα.

GENEVA—1557.

shai not be founde naked. ⁴ For in dede we that are in this tabernacle, syghe and are burdened, wherein *whiles we are*, we wolde not be vnclodeth, but wolde be clothed vpon, that mortalitie myght be swalowed vp of lyfe. ⁵ He that hath created vs for this thing, is God, who also hath geuen vnto vs the earnest of the Sprite. ⁶ Therefore, we are alway holde and knowe that as longe as we are at home in the body, we are absent from the Lord. ⁷ For we walke in faith, and not by sight. ⁸ Neuertheless, we are of good conforte, and had leuer to remoue out of the body, and to go to dwell with the Lord.

⁹ Wherefore also we couet, that bothe dwelling at home, and remouing from home, we may be acceptable to him. ¹⁰ For we must all appeare before the iudgement seat of Christ, that euery man may receaue the things which are of his body, according to that he hath done, whether it be good or bad. ¹¹ Knowing therefore the terror of the Lord, we bring men to the faith, and we haue approued our selues vnto God. I trust also that we are approued in your consciences. ¹² For we praise not our selues agayne vnto you, but geue you an occasion to reioice of vs, that ye may haue *what to answer* against them, which reioyce in the face, and not in the heart. ¹³ For whether we be folles, *we are folles* to God: or whether we be in our right minde, *we are* in our right mynde for your commoditie.

¹⁴ For the loue of Christe constrayneth vs: because we thus iudge, that yf one be dead for all, then were all dead. ¹⁵ And he died for all, that they which lyue, should not hence forth lyue vnto them selues, but vnto hym which dyed for them, and rose agayne. ¹⁶ Wherefore, hence forth know we no man after the fleshe, and if so be that we haue knownen Christ after the fleshe, now hence forth know we him so no more.

¹⁷ Therefore yf any man be in Christe, *he is* a newe creature. Olde thynges are passed away, beholde all thynges are become newe. ¹⁸ And all thynges are of God, which hath reconciled vs vnto him selfe

RHEIMS—1582.

clothed, not naked. ⁴ For vve also that are in this tabernacle, grone being burdened: because vve would not be spoiled, but ouerclodeth, that that vvhich is mortal, might be svalloved vp of life.

⁵ And he that maketh vs to this same, is God, vwho hath giuen vs the pledge of the Spirit. ⁶ Being bold therefore alwaies, and knowing that vvhile vve are in the body, vve are pilgrimes from God, (⁷ for vve vvalke by faith and not by sight) ⁸ but vve are bold, and haue a good vil to be pilgrimes rather from the body, and to be present vwith our Lord. ⁹ And therefore vve endeauour, vvhether absent or present, to please him. ¹⁰ For vve must all be manifested before the iudgement seat of Christ, that euery one may receiue the proper things of the body, according as he hath done, either good or euil.

¹¹ Knowing therefore the feare of our Lord vve vse persuasion to men: but to God vve are manifest. And I hope also that in your consciences vve are manifest.

¹² Vve commend not our selues agayne to you, but giue you occasion to glorie for vs: that you may haue against them that glorie in face, and not in hart. ¹³ For vvhether vve excede in minde, to God: or vvhether vve be sober, to you. ¹⁴ For the charitie of Christ vrgeth vs: iudging this, that if one died for al, then al vvere dead. ¹⁵ And Christ died for al: that they also vvhich lyue, may not novv lyue to them selues, but to him that died for them and rose agayne.

¹⁶ Therefore vve from hence forth knowv no man according to the fleshe. And if vve haue knowven Christ according to the fleshe: but novv vve know him no more.

¹⁷ If then any he in Christ a nev creature: the old are passed, behold al thynges are made nev. ¹⁸ but al of God, vvhich hath reconciled vs to him self by Christ:

AUTHORISED—1611.

naked. ⁴ For, wee that are in this tabernacle, do grone, being burdened, not for that we would bee vnclodeth, but clothed vpon, that mortalitye might bee swallowed vp of life. ⁵ Now hee that hath wrought vs for the selfe same thing, is God, who also hath giuen vnto vs the earnest of the Spirit.

⁶ Therefore we are alwayes confident, knowing that whilst wee are at home in the body, wee are absent from the Lord. ⁷ (For wee walke by faith, not by sight.) ⁸ We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. ⁹ Wherefore we labour, that whether present or absent, we may be accepted of him. ¹⁰ For we must all appeare before the iudgement seat of Christ, that euery one may receiue the things done in his body, according to that he hath done, whether it be good or bad. ¹¹ Knowing therefore the terrour of the Lord, we perswade men; but we are made manifest vnto God, and I trust also, are made manifest in your consciences. ¹² For wee commend not our selues agayne vnto you, but giue you occasion to glory on our behalfe, that you may haue somewhat to answer them, which glory in appearance, and not in heart.

¹³ For whether wee be besides our selues, it is to God: or whether we be sober, it is for your cause. ¹⁴ For the loue of Christ constraineth vs, because we thus iudge: that if one died for all, then were all dead: ¹⁵ And that he died for all, that they which lyue, should not henceforth lyue unto themselves, but vnto him which died for them, and rose agayne. ¹⁶ Wherefore henceforth know we no man, after the flesh: yea, though we haue knownen Christ after the flesh, yet now henceforth know wee him no more. ¹⁷ Therefore if any man be in Christ, *he is* a new creature: old things are past away, behold, all things are become new. ¹⁸ And all things are of God, who hath reconciled vs to himselfe by Iesus Christ, and

* Or, indeavour. # Or, in the face. > Or, let him be.

δια^α Ἰησοῦ| Χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς· ¹⁹ ὥς ὅτι
 Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσω· ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παρα-
 πτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν ἑαυτὸν τὸν λόγον τῆς καταλλαγῆς. ²⁰ ²⁰ Ὑπὲρ Χριστοῦ
 οὖν| πρεσβεύομεν, ὥς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ,
 ἑκαταλλάγητε| τῷ Θεῷ. ²¹ τὸν^γ γὰρ| μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν
 ἐποίησεν, ἵνα ἡμεῖς^δ γινώμεθα| δικαιοσύνη Θεοῦ ἐν αὐτῷ. VI. συνεργοῦντες δὲ
 καὶ^ε παρακαλοῦμεν| μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δεῖξασθαι ὑμᾶς. ² λέγει
 γὰρ, “Καιρὸς δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.” ἰδοὺ
 νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας· ³ μηδεμίαν ἐν μηδεὶ διδόντες
 προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία^ι. ⁴ ἀλλ' ἐν παντὶ^κ συνιστῶντες| ἑαυτοὺς ὡς

⁶ Alex. = Ἰησοῦς.

^c Alex. + τοῦ εὐαγγελίου.

^d Alex. ὅν ὑπὲρ Χριστοῦ.

^c Alex. καταλλαγῆναι.

 $f_{\text{Alex.}} = \gamma \dot{\alpha} \rho.$

WICLIF—1380.

us the seruyce of reconceilynge, ¹⁹ ⁊ god
was in crist reconceilynge to hym the
world: not rettyng to hem her gyltis:
and puttid in us: the word of recon-
ceilynge, ²⁰ therfor we vsen message for
crist: as if god monestith bi us; we bi-
sechen for crist: be ȝe reconceild to
god, ²¹ god the fadir made him synne,
for us which knewe not synne: that we
schuldren be made rijtwisnesse of god in
hym.

6. BUT we helpinge monesten that
 5e resceyuen not the grace of god in
 veyn, ² for he seith, in tyme wel, plesinge
 I haue herd thee; and in the day of
 helthe I haue helpid thee, lo now a tyme
 acceptable: lo now a dai of helthe;

³ ȝeue we to no man ony offence: that
oure seruyce be not reprevyd; ⁴ but in alle
things ȝeue we us self as the mynstris
of god, in myche pacience, in tribula-
cions in nedis in angwischis, ⁵ in be-
tings, in prisons, in discenciouns with-
ynne, in traucelis, in wakyngis, in fast-
yngis ⁶ in chastite in kunnyng in long
abdyng, in swetnesse in the holi goost,
in charite not feyned ⁷ in the word of
trithe, in the uerth of god, bi armeris of
rystwises on the riht half and on the left
half; ⁸ bi glorie and vnnobleth bi yuel
fame and gode fame, as deceuyers ⁹
trewe men, ¹⁰ as thei that ben vnknewun:
and knowun; as men dyngre, ¹¹ to be
lyuen as chastidis: and not made deed;
¹² as sorwful, euermore ioynge, as hau-
yng nede: but makeynge many men riche,
as no thing hauynge: and wyldeynge alle
things.

¹¹ A 3e corynthis oure mouth is opene to 3ou oure herte is alarigid, ¹² 3e ben not angwischid in us, but 3e ben angwischid

TYNDALE—1534

him sylfe by Iesus Christ; and hath geve[n]
vnto vs the office to preach the atonement.
¹⁹ For god was in Christ; and made agre-
ment betwene the worlde and hym sylfe;
and imputed not their synnes vnto them;
and hath committed to vs the preachynge
of the atonement. ²⁰ Now then are we
messengers in the roume of Christ: euen
as though God did beseeche you thorow
vs: So praye we you in Christes stede
that ye be atone with God: ²¹ for he hath
made him to be synne for vs; which knewe
no synne; that we by his meanes shuld
be that rightewesnes which before God is
alowed.

6. VVE as helpers therfore exhorte
you, that ye receaue not the graue of god
in (vayne) ² For he saith: I haue hearde
the in a tyme accepted: and in the daye
of saluacion, haue I suckered the. Be-
holde now is that well accepted tyme:
beholde now is the daye of saluacion.
³ Let vs geve noman occasion of eyyll/
that in oure office be founde no faute:
⁴ but in all thynges let vs behaue oure
selyes as the ninysters of God.

In moche paeience, in afflictions, in ne-
cessite, in anguysshe, ⁵ in strypes, in pre-
sente in stryfe, in labour, in watching,
in fastyng, ⁶ in pures, in knowledge, in
long sufferynge in kyndnes, in the holy
goost, in love vnfayned, ⁷ in the wordes of
truth, in the power of God, by the ar-
mour of rightewesnes on the right honde
and on the lyfte, ⁸ in honour and dis-
honoure, in evyll reporte and good reporte,
as desceauers and yet true, ⁹ as vnkowen,
and yet known: as dyngre, and beholde
we yet live : as chastened, and not killed :
¹⁰ as sorowynge, and yet alwaye mery : as
poore, and yet make many ryche : as hav-
yng no thyng, and yet possessyng all
thynges.

CRANMER—1539.

him self by Iesus Christ, and hath geuen to vs the office to preach the attonement: ¹⁹ For God was in Christ, and made agreement betwene the world and him selfe, and imputed not their synnes vnto them, and hath committed to vs the preachinge of the attonement. ²⁰ Now then are we messengers in the rowme of Christ euen as though God dyd beseeche you thorow vs. So praye we you in Christes stede, that ye be reconceyled vnto God: ²¹ for he made him to be synne for vs, which knew no synne, that we by his meanes shuld be that ryghtwesnes, which before God is alowed.

6. WE also as helpers exhorte you that ye receaue not the grace of God in rayne, ² For he saith: I haue heard the in a tyme accepted: and in the daye of saluacion, haue I suckered the. Beholde, now is that accepted tyme: beholde, now is that daye of saluacion. ³ Lett vs geue no occasion of euyl, that in oure offence be founde no faute: ⁴ but in all thynges let vs behaue oure selues as the mynisters of God.

In much patience, in afflictions, in necessities in anguysshes, ⁵ in strypes, in presmentes: in strypes: in laboures, in watchings, in fastings, ⁶ in pures, in knowledge, in longe suffering, in kyndenes, in the holy goost, in loue vnfayned, ⁷ in the worde of trueti, in the power of God, by the armour of rightewesnes of the ryght hande and on the lyfte ⁸ be honour and dishonoure: be euill reporte and good reporte: as descendeurs, and yet true, ⁹ as vnknonen, and yet knownen: that dyinge, and beholde, we lyue: as chastened, and not killed: ¹⁰ as sorowynge, and yet alwaye mery: as poore, and yet make manye riche: as hauinge nothing, and yet possessing all thynges.

36. *re, loquy* *munestith, exhorteth* *zeue, giv.*
gath, pote *virchith, dishonour* *yucl, erit.*
 Whi exhorteth, giveth.

¹¹ O ye Corinthyans, oure mouth is open vnto you. Oure herte is made large: ¹² ye are in no strayte in vs, but are in a strayte

¹¹ O ye Corinthians, oure mouth is open vnto you. Oure hert is made large: ¹² ye are in no strayte in vs, but are in a strayte

Θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, ⁵ ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, ⁶ ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτως, ⁷ ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, ⁸ διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς· ⁹ ὡς ἀγνοοῦμενοι, καὶ ἐπιγινωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς ¹⁰ παιδευόμενοι, καὶ μὴ θανατούμενοι· ὡς λυπούμενοι, αἰεὶ δὲ χαίροντες· ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες. ¹¹ Τὸ στόμα ἡμῶν ἀνέωγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδιά ἡμῶν πεπλάτνυται· ¹² οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν

⁵ Alex. μὲνόμεθα.

⁶ Alex. παρακαλοῦντες.

⁷ Alex. ἡρών.

⁸ Alex. s. συνιστάντες s. συνιστάνοντες.

¹⁰ Alex. πυραζόμενοι.

GENEVA—1557.

by Iesus Christ, and hath geuen vnto vs the office to preache the attenment. ¹⁹ Which is, that God was in Christe, and made agreement betwene the world and him selfe, and imputed not their synnes vnto them, and hath committed to vs the preaching of the attenment. ²⁰ Now then are we messengers in the roume of Christ, euen as thogh God dyd beseeche you through vs, we praye you in Christes stede, that ye be atone with God. ²¹ For he hath made hym to be synne for vs, which knew no synne, that we should be made the righteuousnes of God, in him.

6. VVE therefore as helpers with him exhorte you, that ye receane not the grace of God in wayne. ² For God sayth, I haue heard thee in a tyme accepted, and in the day of saluation, haue I suckered thee: behold now the accepted tyme, behold now the day of saluation. ³ We geue no occasion of offence in any thing, that in our office be found no faute. ⁴ But in all things we behaue our selues as the ministers of God, in muche patience, in afflictions, in necessities, in distresses,

⁵ In stripes, in prisonment, in stryfes, in labours, By watchings, by fastings, ⁶ by puritie, by knowledge, by long suffering, by kyndnes, by the holy Gost, by loue vnfayned, ⁷ By the wordes of trueth, by the power of God, by the armour of righteuousnes of the ryght hande and on the lyfte, ⁸ By honour, and dishonour, in euil report, and good report, as deceauers, and yet we are true: ⁹ As vnknown, and yet we are known: as dying, and beholde we yet lyue: as chastened, and not killed: ¹⁰ As sorowing, and yet are alway mery: as poore, and yet make many riche: as hauing nothing, and yet possessing all things.

¹¹ O ye Corinthians, our mouth is open vnto you, our heart is made large: ¹² Ye dwel not straye in vs, but ye are in a

RHEIMS—1582.

and hath giuen vs the ministerie of reconciliation. ¹⁹ For God in deede vvas in Christ reconciling the vvorld to him self, not imputing to them their sinnes, and hath put in vs the vvord of reconciliation.

²⁰ For Christ therfore vve are legates, God as it vvere exhorting by vs. For Christ vve beseeche you, be reconciled to God. ²¹ Him that knew no sinne, for vs he made sinne: that vve might be made the iustice of God in him.

6. AND vve helping do exhorte, that you receiue not the grace of God in vaine. ² For he saith, In time accepted haue I heard thee: and in the day of saluation haue I holpen thee. Behold, now is the time acceptable: behold now the day of saluation.) ³ To no man giuing any offence, that our ministerie be not blamed:

⁴ but in all things let vs exhibite our selues as the ministers of God, in much patience, in tribulations, in necessities, in distresses,

⁵ in stripes, in prisons, in seditions, in labours, in vvatchings, in fastings, ⁶ in chastitie, in knowledge, in longanimitie, in sweetenes, in the holy Ghost, in charitie not feined, ⁷ in the vvord of trueth, in the vertue of God, by the armour of iustice on the right hand, and on the left,

⁸ by honour and dishonour, by infamie and good fame: as seducers, and true: ⁹ as they that are vnknown, and knouen: as dying, and beholde vve lyue: as chastened, and not killed: ¹⁰ as sorowfull, but alwaies reioycing: as needie, but enriching many: as hauing nothing, and possessing all things.

¹¹ Our mouth is open to you o Corinthians, our hart is dilated. ¹² You are not straitened in vs: but in your owne hovels

AUTHORISED—1611.

hath giuen to vs the ministerie of reconciliation. ¹⁹ To wit, that God was in Christ, reconciling the vvorld vnto himselfe, not imputing their trespasses vnto them, and hath ^a committed vnto vs the vvord of reconciliation. ²⁰ Now then we are Ambassadors for Christ, as thogh God did beseech you by vs; we pray you in Christs stede, that ye be reconciled to God. ²¹ For he hath made him to be sinne for vs, who knew no sinne, that wee might bee made the righteousnesse of God in him.

6. WE then, as vvorkers together with him, beseech you also, that ye receiue not the grace of God in vaine. ² (For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: behold, now is the accepted time, behold, now is the day of saluation.) ³ Giuing no offence in any thing, that the ministerie be not blamed: ⁴ But in all things ^b approving our selues, as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, ⁵ In stripes, in imprisonments, ^c in tumults, in labours, in watchings, in fastings, ⁶ By purenesse, by knowledge, by long suffering, by kindeesse, by the holy Ghost, by loue vnfeined, ⁷ By the vvord of trueth, by the power of God, by the armour of righteousnesse, on the right hand, and on the left,

⁸ By honour and dishonour, by euill report and good report, as deceiuers and yet true: ⁹ As vnknown, and yet wel known: as dying, and beholde, we lyue: as chastened, and not killed: ¹⁰ As sorrowfull, yet alway reioycing: as poore, yet making many rich: as hauing nothing, and yet possessing all things. ¹¹ O ye Corinthians, our mouth is open vnto you, our heart is enlarged. ¹² Ye are not straitened in vs, but ye are straitened in your owne

^a Gr. put in vs. ^b Gr. commendat. ^c Or, in tossings to and fro.

τοῖς σπλάγχνοις ὑμῶν.¹³ τὴν δὲ αὐτὴν ἀντιμυσθίαν, ὡς τέκνους λέγω, πλατύνθητε καὶ ὑμεῖς.¹⁴ Μὴ γίνεσθε ἑτεροζυγούντες ἀπίστοι· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομία; τίς δὲ| κοινωνία φωτὶ πρὸς σκότος; τίς δὲ συμφώνησις Χριστῷ πρὸς Βελιάρ;| ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου; τίς δὲ συγκατάθεσις ναῷ Θεοῦ μετὰ εἰδώλων; ὁ ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε| ζῶντος, καθὼς εἶπεν ὁ Θεός, “Ὅτι ἐνοι-
 “κῆσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται
 “μοι λαός.¹⁷ διὸ ἐξέλθετε| ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος, καὶ
 “ἀκαθάρτον μὴ ἄπτεσθε· καγὼ εἰσδέξομαι ὑμᾶς.”¹⁸ καὶ, “Ἔσομαι ὑμῖν εἰς πατέρα,
 “καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ.”
 VII. Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθαρίσωμεν ἑαυτοὺς ἀπὸ

¹³ Alex. ἡ τις.¹⁴ Rec. Βελιάρ.¹⁷ Alex. ἡμῖς . . ἰσμεν.

WICLIF—1380.

in youre ynwardness; ¹³ I seie as to
 sones, ze that han the same reward be
 ze alargid; ¹⁴ nyle ze bere the yok with
 vnyfeithful men/ for what partynge of
 rytwysnesse with wickidnesse, or what
 feloschipe of lȳt to derkenesse; ¹⁵ and
 what acordinge of crist to belial or what
 power of a feithful/ with the vnyfeithful;
¹⁶ and what consent to the temple of god
 with mawmetis; and ze ben the temple
 of the luyunge god: as the lord seith/ for
 I schal dwelle in hem: and I schal walke
 among hem/ and I schal be god of hem,
 and thei schuln be a puple to me/ ¹⁷ for
 which thing go ze out of the myddil of
 hem: ze be ze departid seith the lord/ and
 touche ze not vncleue thing: and I schal
 reseeue you/ ¹⁸ and schal be to you in to
 a fadir and ze schuln be to me in to sones
 and doutris seith the lord almyȝti.

7. THERFOR moost dereworthe bri-
 theren, we that han theses bilestis:
 clense us fro al filthe of the fleisch
 and of the spirit, doynge holynesse in the
 drede of god; ² take ze us, we han hert
 no man, we han apereid no man, we han
 biglid no man. ³ I seie not to youre
 condempnyng; for I seide bifor that ze ben
 in youre hertis to die to gidre, and to
 lyue to gidre; ⁴ mych trist is to me anenis
 you: myche glorie is to me for you/ I
 am fillid with counforte/ I am plenteuous
 in ioie in alle oure tribulaciouns; ⁵ for
 whanne we weren comen to macedony:
 our fleisch hadde not rest but we suffri-
 den al tribulacioun/ with out forth fȳtyn-
 gis; and dredis withynne; ⁶ but god that coun-
 fortith meke me, confortid us in the
 comynge of tite; ⁷ and not oonli in the
 comynge of him; ⁸ but also in the counfort
 bi whiche he was counfortid in youre
 tellynge to ze youre desire, youre weping

TYNDALE—1534.

in youre awne bowelles: ¹³ I promise you
 lyke rewarde with me as to my children.
 Set youre selues therfore at large, ¹⁴ and
 beare not a straungers yoke wyth the vn-
 beleuers. For what felishippe hath right-
 weynes with vnrightwesnes? What
 company hath light with dareknes? ¹⁵ What
 concorde hath Christ with belial? Either
 what parte hath he that beleueth with an
 infidell? ¹⁶ how agreeth the temple of
 god with ymages? And ye are the temple
 of the luyunge god/ as sayde god. I will
 dwell amonge them and walke amonge
 them/ and wilbe their god: and they
 shalbe my people. ¹⁷ Wherefore come out
 from amonge them/ and separate youre
 selues (sayth the lorde) and touche none
 vncleane thyng: so wyll I receaue you/
¹⁸ and wilbe a father vnto you/ and ye
 shalbe vnto me sonnes and daughters/
 sayth the lorde almyghty.

7. SEYNGE that we haue soche pro-
 mises derely beloved, let vs clense oure
 selves from all fylthynges of the flesshe
 and sprete/ and growe vp to full holynes
 in the feare of God. ² Understonde vs,
 we haue hurte no man: we haue corrupte
 no man: we haue defrauded no man. ³ I
 speake not this to condempe you: for I
 haue shewed you before that ye are in
 oure hertes to dye and liue with you. ⁴ I
 am very bolde ouer you/ and reioyce great-
 ly in you. I am filled with counforte and
 an excedynge ioyouse in all oure tribula-
 ciouns. ⁵ For when we were come into
 Macedonia/ oure flesshe had no rest/ but
 we were troubled on euery syde. Out-
 ward was fightynge/ inwarde was feare.
⁶ Neverthelesse God that comfortith the
 abiecte/ comforted vs at the comynge
 of Titus.

⁷ And not with his comynge onely: but
 also with the consolacion wherwith he was
 comforted of you. For he tolde vs youre
 desyre, youre mornyng/ youre fervent
 mynde to me warde: so that I now

CRANMER—1539.

in youre awne bowelles: ¹³ I promise vnto
 you lyke reward, as vnto children. Set
 your selues at large, ¹⁴ and beare not ye
 the yoke with the vnbeleuers. For what
 fellyship hath ryghtwesnes with vnryght-
 wesnes? Or what company hath light
 with darknes? ¹⁵ Or what concorde hath
 Christ with Belial? Either what parte
 hath he that beleueth, with an infidell?
¹⁶ Or how agreeth the temple of God with
 ymages? For ye are the temple of the
 luyunge God, as sayde God; I wyll dwell
 amonge them, and wake amonge them,
 and wyllbe their God: and they shalbe
 my people. ¹⁷ Wherefore come out from
 amonge them, and separate youre selues
 from them (sayth the Lorde) and touche
 none vncleane thing: so wyll I receaue
 you, ¹⁸ and wilbe a father vnto you, and
 ye shalbe my sonnes and daughters, sayth
 the Lorde almyghty.

7. SEYNGE that we haue soche pro-
 mysse (dearly beloued) lett vs clense
 oure selues from all filthynges of the flesshe
 and sprete, and growe vp to full holynes
 with the feare of God. ² Understand vs,
 we haue hurte no man: we haue corrupte
 no man: we haue defrauded no man. ³ I
 speake not this to condemne you: for I
 haue shewed you before, that ye are in
 oure hertes to dye and lyue with you.

⁴ I am very bolde ouer you, I reioyce
 greatly in you. I am fylled wyth coun-
 forte, and am excedynge ioyouse in all
 oure tribulation. ⁵ For when we were
 come into Macedonia oure flesshe had no
 rest, but we were troubled on euery syde.
 Outwarde was fightynge, inward was feare.
⁶ Neuerthelesse God that comforteth the
 abiecte, comforted vs by the comynge
 of Titus.

⁷ And not by his comynge onely:
 but also by the consolacion which we re-
 ceaued of you: when he tolde vs youre
 desyre, youre fervent mynde for me: so

¹³ sic not. mawmetis, idola. bheretis promises.
 apereid, impure. trist, conf'ence.
 auentis, with.

παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ Θεοῦ.

² Χωρήσατε ἡμᾶς· οὐδένα ἡδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. ³ οὐ πρὸς κατάκρισιν λέγω· προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἔστε εἰς τὸ συναποθανεῖν καὶ συζῆν. ⁴ πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησης ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. ⁵ Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. ⁶ ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ παρουσίᾳ Τίτου· ⁷ οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν

^P Alex. λέγει γὰρ ὁ Θεός.

⁹ Alex. ἐξέλιθται.

GENEVA—1557.

strayte in your bowelles: ¹³ Now I require of you the same recompence, I speake as to my children, be you also enlarged. ¹⁴ Be not coupled with the infidels by an vnequal yoke: for what fellowship hath rightuousnes, with vnrightuousnes? and what companie hath light, with darkenes? ¹⁵ And what con corde hath Christ, with Belial? ether what parte hath the beleuer, with the infidel?

¹⁶ How agreeth the temple of God with images? for ye are the temple of the lying God: as sayd God, I wil dwell among them, and walke ther: and I wil be their God, and they shalbe my people. ¹⁷ Wherefore come out from among them, and separate your selues, sayeth the Lord: and touche none vn cleane thing: then wil I receaue you: ¹⁸ And I wil be a Father vnto you, and ye shalbe my sonnes and daughters, sayeth the Lord almighty.

7. SEYNG then we haue suche promises dearly beloued, let vs cleanse our selues from all fylthyngnesse of the fleshe and spirite, and growe vp vnto ful holynesse in the feare of God. ² Recceae vs: we haue hurt no man: we haue wasted no mans goodes: we haue robbed no man. ³ I speake not this to condemne you: for I haue shewed you before, that ye are in our hearts, to dye, and lyue with you. ⁴ I vse great boldenes of speache toward you: I reioyce greatly in you: I am fylled with comfort, and am excedding ioyous in all our tribulation.

⁵ For when we were come into Macedonia, our fleshe had no reste, but we were troubled on euery syde: outwarde was fighytyng, inward was feare.

⁶ Neuertheless, God, that comforteth the afflicted, comforted vs at the coming of Titus. ⁷ And not by his coming only, but also by the consolation wherewith he was comforted of you, when he tolde vs your great desire, your mornyng, your feruent minde to mewarde: so that I

RHEIMS—1582.

you are straitened. ¹³ But hauing the same reuward (I speake as to my children) be you also dilated. ¹⁴ Beare not the yoke vvith infidels. For vvhat participation hath iustice vvith iniquitie? or vvhat societie is there betwene light and darkenes? ¹⁵ And vvhat agreement vvith Christ and Belial? or vvhat part hath the faithful vvith the infidel?

¹⁶ And vvhat agreement hath the temple of God vvith idols? For you are the temple of the liuing God, as God saith, *That I vvill dwell, and vvalk in them, and vvill be their God: and they shal be my people.* ¹⁷ For the vvich cause, *Goe out of the middes of them, and separate your selues,* saith our Lord, *and touch not the vn cleane:* And *I vvill receiue you.* ¹⁸ And *I vvill be a father to you: and you shal be my sonnes and daughters,* saith our Lord omnipotent.

7. HAVING therefore these promises, my dearest, let vs cleanse our selues from al iniquation of the flesh and spirit, perfitting sanctification in the feare of God.

² Recieue vs. Vve haue hurt no man, vve haue corrupted no man, vve haue circumvented no man. ³ I speake not to your condemnation, for I said before that you are in our hartes to die together and to lye together. ⁴ Much is my confidence vvith you, much is my glorying for you: I am replenished vvith consolation: I do exceedingly abound in ioy in al our tribulation. ⁵ For also vvhen vve vvere come into Macedonia, our flesh had no rest, but vve suffered al tribulation: vvithout, combats: vvithin, feares. ⁶ But God that comforteth the humble, did comforte vs, in the coming of Titus. ⁷ And not only in his coming, but also in the consolation, vvhervvith he vv as comforted among you, reporting to vs your desire, your vveeping, your emulation for me, so that I

AUTHORISED—1611.

bowels. ¹³ Now for a recompense in the same, (I speake as vnto my children) be ye also enlarged. ¹⁴ Be ye not vnequally yoked together with vnbelieuers: for what fellowship hath righteousness with vnrightheousnesse? and what communion hath light with darknesse? ¹⁵ And what concord hath Christ with Belial? or what part hath he that beleeueth, with an infidel? ¹⁶ And what agreement hath the Temple of God with idols? for ye are the Temple of the liuing God, as God hath said, I will dwell in them, and walke in them, and I will be their God, and they shall be my people. ¹⁷ Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the vn cleane thing, and I will receiue you, ¹⁸ And will be a Father vnto you, and ye shall be my sonnes and daughters, saith the Lord Almighty.

7. HAVING therefore these promises (dearly beloued) let vs cleanse our selues from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God. ² Recieue vs, we haue wronged no man, we haue corrupted no man, we haue defrauded no man. ³ I speake not this to condemne you: for I haue said before, that you are in our hearts to die and lye with you. ⁴ Great is my boldnesse of speech toward you, great is my glorying of you, I am filled with comfort, I am excedding ioyfull in all our tribulation. ⁵ For when we were come into Macedonia, our flesh had no rest, but we were troubled on euery side; without were fightings, within were feares.

⁶ Neuertheless, God that comforteth those that are cast downe, comforted vs by the coming of Titus. ⁷ And not by his coming only, but by the consolation wherewith hee was comforted in you, when he tolde vs your earnest desire, your mourning, your feruent minde toward me,

ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι. ⁸ Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ὄραν, ἐλύπησεν ὑμᾶς. ⁹ Νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεόν, ἵνα ἐν μηδεὶν ζημιώθητε ἐξ ἡμῶν. ¹⁰ ἢ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ῥυπαρεύεται· ἢ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. ¹¹ ἴδου γὰρ αὐτὸ τοῦτο κατὰ Θεὸν λυπηθῆναι ὑμᾶς, πόσῃν κατεργάσατο ὑμῖν σπουδὴν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν; ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι ἐν τῷ πράγματι. ¹² Ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος ἀλλ'

⁸ Alex. ἰργάζεται.⁹ Alex. = ἡμᾶς.¹⁰ Alex. = ἐν.¹¹ Alex. = ἐν.¹² Alex. ὑμῶν τὴν ἐπὶ ἡμῶν.

WICLIF—1380.

soure loue for me: so that I ioied more; ⁸ for thouȝ I made ȝou sorie in a pistle: it rewit̃ me not, thouȝ it rewid̃ seynge that thouȝ thilke pistil made ȝou sorie at an oure: ⁹ now I haue ioie, not for ȝe weren made sorowful, but for ȝe weren made sorowful to penaunce, for whi ȝe ben made sorie aftir god: that in no thing ȝe suffre peirement of us; ¹⁰ for the sorowe that is aftir god: worchith penaunce in to stidfast helthe; but sorowe of the world: worchith deeth.

¹¹ for lo this samething that ȝe ben sorowful aftir god: hou myche bisynes it worchith in ȝou; but defendynge, but in dignacioun; but drede, but desire but loue, but veniaunce; in alle thingis ȝe han ȝounu ȝou silf to be vndeſouild in the cause; ¹² therfor thouȝ I wroot to ȝou I wroot not for hym that dide the iniurie, nether for hym that suffride; but to schewe our bisnesse, which we han for ȝou bifor god; ¹³ therfor we ben comfortid; but in ȝoure counforte more plenteuousli; we ioieden more on the ioie of tite: for his spirit is fullid of alle ȝou; ¹⁴ and if I gloried any thing anentis hym of ȝou: I am not confoundid; but as we han spoken to ȝou alle thingis: so also oure glorie that was at tite, is made truthe; ¹⁵ and the ynwardnesse of hym be more plenteuousli in ȝou; whiche hath in mynde the obediens of ȝou alle: hou with drede and trembyng ȝe receueden hym; ¹⁶ I haue ioie that in alle thingis I triste in ȝou.

8. BUT britheren we make knowun to ȝou the grace of god that is ȝounu in the chirchis of macedony; ² that in nyche assynge of tribulacioun the plente of the

TYNDAL—1534.

reioyce the more. ⁸ Wherefore though I made you sory with a letter; I repent not: though I did repent. For I perceave that that same pistle made you sory, though it were but for a censon. ⁹ But I now reioyce; not that ye were sory; but that ye so sorowed; that ye repented. For ye sorowed godly: so that in nothyng ye were hurte by vs. ¹⁰ For godly sorowe causeth repentaunce vnto saluacion not to be repented of; when worldly sorow causeth deeth.

¹¹ Beholde what diligence this godly sorowe that ye toke; hath wrought in you: yee it caused you to cleare youre selues. It caused indignacion; it caused feare; it caused desyre; it caused a fervent mynde; it caused punysshment. For in all thynges ye have shewed youre selues that ye were cleare in that matter. ¹² Wherefore though I wrote vnto you; I did it not for his cause that did hurte; nether for his cause that was hurte: but that oure good mynde whych we have towarde you in the sight of god; myght appere vnto you.

¹³ Therefore we are comforted; because ye are comforted: yee and excedyngly the moare ioied we; for the ioie that Titus had; because his sprete was refreshed of you all. ¹⁴ I am therfor; not now ashamed; though I bosted my sylfe to hym of you. For as all thynges which I preached vnto you are true; even so is oure hostynge; that I bosted my sylfe to Titus with all; founde true. ¹⁵ And now is his inwarde affection more abundant towarde you; when he remembreth the obedience of every one of you: how with feare and trymbyng ye receaved hym. ¹⁶ I reioyce that I maye be bolde over you in all thynges.

8. I DO you to wit brethren; of the grace of god which is geuen in the congregacions of Macedonia; ² how that the abundance of their reioysing is; that

CRANMER—1539.

that I reioyced the more. ⁸ For though I made you sory with a letter, I repent not; though I dyd repent. For I perceave, that the same epistle made you sory, though it were but for a censon. ⁹ But I now reioyce, not that ye were sory, but that ye so sorowed that ye repented. For ye sorowed godly: so that in nothyng ye were hurte by vs. ¹⁰ For godly sorowe causeth repentaunce vnto saluacion, not to be repented of: contrary wyse worldly sorow causeth deeth.

¹¹ For beholde, what diligence this godly sorowe that ye toke, hath wrought in you: yee it caused you to cleare youre selues. It caused indignacion, it caused feare, it caused desyre, it caused punishment: For in all thynges ye haue shewed your selues, that ye were cleare in that matter. ¹² Wherefore, though I wrote vnto you, I did it not for his cause that had done the hurte, nether for his cause that was hurte: but that youre good mynde for vs might appeare amonge you in the syght of God.

¹³ Therefore, we are comforted, because ye are comforted: yee and excedyngly the moare ioied we, for the ioie that Titus had: because his sprete was refreshed of you all. ¹⁴ I am therefore not now ashamed, though I boasted my selfe to him of you. For as all thynges which we spake vnto you are true, euen so oure boasting, that I made vnto Titus is founde true. ¹⁵ And his inwarde affection is more abundant towarde you, when he remembreth the obedience of you all: how with feare and trembyng ye receaved him. ¹⁶ I reioyce that I maye be bolde ouer you in all thynges.

8. I CERTIFYE you brethren, of the grace of God which was geuen in the congregacions of Macedonia; ² how that the abundance of their reioysing is, that

reuth, grieeth, thilke, that, peirement impairment.
—reuerce, reuerce, ȝounu, giren, anentis, with,
stok, courage, or, trust, assynge praying.

εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ἡμῶν τὴν ὑπὲρ ὑμῶν | πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ. ¹³ Διὰ τοῦτο ¹⁴ παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν περισσοτέρως δὲ μᾶλλον | ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαιται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν. ¹⁴ ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθην· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐγαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἡ ¹⁵ ἐπὶ Τίτου, | ἀλήθεια ἐγενήθη. ¹⁵ καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν, ἀναμνησκομένου τὴν πάντων ὑμῶν ὑπακοὴν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. ¹⁶ χαίρω ¹⁷ ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

VIII. Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας· ¹ ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσειά τῆς

¹¹ Alex. παρακεκλήμεθα· ἐπὶ δὲ τῇ παρακλήσει ὑμῶν περισσοτέρως μᾶλλον.

¹² Alex. πρὸς Τίτον.

¹³ Rec. + οὖν.

GENEVA — 1557.

rejoyced muche more. ⁸ For, thogh I made you sory with a letter, I repent not, thogh I dyd repent : for I perceave that the same epistle made you sory, thogh it were but for a season.

⁹ I nowe rejoyce, not that ye were sory, but that ye so sorowed that ye amended : for ye sorowed Godly : so that in nothing ye were hurt by vs. ¹⁰ For Godly sorowe causeth amendement vnto saluation, not to be repented of : when the worldly sorowe causeth death. ¹¹ For beholde this thinge, that ye haue bene Godly sory, what great care it hath wrought in you ? yea, *how hath it caused you to cleare your selues* : yea *what indignation hath it caused* : yea *what feare* : yea *how great desire* : yea *what a feruente mynde* : yea *what punishment* ? finally in all thinges ye haue shewed your selues, that ye are cleare in this matter. ¹² Wherefore, thogh I wrote vnto you, I dyd not it for his cause that dyd hurt, nether for his cause that was hurt : but that our good mynde towards you in the syght of God, myght appeare vnto you.

¹³ Therefore we were comforted, because ye were comforted : but moste of all we reioyced, for the ioye that Titus had : because hys sprite was refreshed by you all. ¹⁴ For if I boasted my selfe any thing, to him of you, I was not ashamed : but as all thynges which I preached vnto you are true, euen so is our boasting, wherof I boasted my selfe to Titus, founde true. ¹⁵ And his inward affection is more abundant towards you, when he remembreth the obedience of euery one of you : and how with feare and trembling ye receaued him. ¹⁶ I reioyce therefore that I may put my confidence in you, in all thynges.

8. I DO you also to wit brethren, of the grace of God bestowed vpon the Churches of Macedonia. ² How that in great trial by affliction, their ioye abounded,

RHEIMS — 1582.

reioyced the more. ⁸ For although I made you sorie in an epistle, it repenteth me not : albeit it repented me, seeing that the same epistle (although but for a time) did make you sorie. ⁹ Now I am glad : not because you vvere made sorie, but because you vvere made sorie to penance. For you vvere made sorie according to God, that in nothing you should suffer detriment by vs.

¹⁰ For the sorow that is according to God, vvorketh penance vnto saluation that is stable : but the sorow of the vvorld vvorketh death. ¹¹ For behold this very thing, that you vvere made sorie according to God, hovv great carefulnes it vvorketh in you : yea defense, yea indignation, yea feare, yea desire, yea emulation, yea reuenge, in al things you haue shewed your selues to be vndefiled in the matter.

¹² Therefore although I vvrote to you, not for him that did the iniurie, nor for him that suffered : but to manifest our carefulnes that vve haue for you before God,

¹³ therefore vve are comforted. But in our consolation, vve did the more abundantly reioyce vpon the ioy of Titus, because his spirit vvas refreshed of al you. ¹⁴ And if to him I gloried any thing of you, I am not confounded : but as vve spake al things to you in truth, so also our glorying that vvas to Titus, is made a truth, ¹⁵ and his bowels are more abundantly toward you : remembering the obedience of you al, hovv vvith feare and trembling you receiued him. ¹⁶ I reioyce that in al things I haue confidence in you.

8. AND vve doe you to vnderstand, brethren, the grace of God, that is giuen in the churches of Macedonia, ² that in much experience of tribulation they had

AUTHORISED — 1611.

so that I reioyced the more. ⁸ For though I made you sory with a letter, I doe not repent, though I did repent : For I perceive that the same Epistle hath made you sorie, though it were but for a season. ⁹ Now I reioyce, not that ye were made sorie, but that ye sorrowed to repentance : for ye were made sory ^a after a godly maner, that ye might receive damage by vs in nothing. ¹⁰ For godly sorrow vvorketh repentance to saluation not to be repented of, but the sorrow of the vvorld vvorketh death. ¹¹ For behold this selfe same thing that yee sorrowed after a godly sort, what carefulnesse it wrought in you, yea, *what clearing of your selues*, yea, *what indignation*, yea, *what feare*, yea, *what vehement desire*, yea, *what zeale*, yea, *what reuenge* ; In all things yee haue approoued your selues to be cleare in this matter.

¹² Wherefore though I wrote vnto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appeare vnto you. ¹³ Therefore we were comforted in your comfort, yea and exceedingly the more ioyed wee for the ioy of Titus, because his spirit was refreshed by you al. ¹⁴ For if I haue boasted any thing to him of you, I am not ashamed but as we speake all things to you in truth, euen so our boasting which I made before Titus, is found a truth. ¹⁵ And his inward affection is more abundant toward you, whilst he remembreth the obedience of you all, how with feare and trembling you received him. ¹⁶ I reioyce therefore that I haue confidence in you in all things.

8. MOREOUE, brethren, wee do you to wit of the grace of God bestowed on the Churches of Macedonia, ² How that in a great trial of affliction, the

^a Or, according to God. ^B Or, bowels.

χαρὰς αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἀπλότητος αὐτῶν· ³ ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ ² ὑπὲρ δύναμιν αὐθαίρετοι, ⁴ μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἀγίους· ⁵ καὶ οὐ καθὼς ἡλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ ἡμῖν διὰ θελήματος Θεοῦ· ⁶ εἰς τὸ παρακαλέσαι ἡμᾶς τίτον, ἵνα καθὼς προεῆλθετο, οὕτω καὶ ἐπιτελέσῃ, εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. ⁷ Ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε· ⁸ οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων· ⁹ γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ

² Alex. παρὰ.⁴ Rec. + εἰς αὐθαιρετοὺς ἡμᾶς.

WICLIF—1380.

joie of hem was/ and the higeste pouert of hem was plenteuous in to the richesses of the symplemes of hem; ³ for I here witnessynge to hem, aftir myzt t above myzt/ thei weren wilful/ with myche monestynge ⁴ hisechyngne us the grace and the comyngynge and of mynstryngne: that is made to holi men; ⁵ and not as we hopiden: but thei zauen hem self first to the lord; aftirwarde to us: bi the wille of god; ⁶ so that we preieden tite, that as he bigan: so also he performe in zou this grace;

⁷ but as ze abunden in alle thingis in feith and word t kunnynghe, and al bisynes, more ouer and in zoure charite in to us: that also in this grace ze abunden; ⁸ I sei not as comaundinge but bi the bisynes of other men appreyuynge also the good witte of zoure charite; ⁹ and ze witen the grace of oure lord ihesus crist/ for he was made nedi for zou whanne he was riche: that ze schulden be made riche bi his nedynesse;

¹⁰ and I zeue counceill in this thing/ for this is profitabill to zou, that not onli han bigunne to do/ but also ze bigunne to haue wille for the former zeer; ¹¹ but now performe ze in dede/ that as the discrecioun of wille is redi, so be it also of performyng of that that ze han; ¹² for if the wille be redi: it is acceptid aftir that that it hath/ not aftir that that it hath not:

¹³ t not that it be remyscioun to other men and to zou tribulacioun; ¹⁴ but of euennesse in the present tyme: zoure aboundaunce fulfille the myssese of hem; that also the aboundaunce of hem: be a fulfilling of zoure myssese that euennesse be made; ¹⁵ as it is writun/ he that gaderid myche: was not encrecid; and he that gaderid litil, hadde not lesse; ¹⁶ and I do thankyns to god, that zaf the same bisynesse for zou in the herte of tite,

TYNDALE—1534.

they are tried with moche tribulacion. And therto though they were exceedinge poore; yet haue they geuen exceedinge richly; and that in singleness. ³ For to their powers (I beare recorde) yee and beyonde their power, they were willinge of their owne accorde; ⁴ and prayed vs with great instance that we wolde receaue their benefite; and suffre them to be partakers with other in ministryng to the sayntes. ⁵ And this they did; not as we looked for: but gawe their awne selves fyrst to the lorde; and after vnto vs by the will of God: ⁶ so that we coulde not but desyre Titus to accomplysse the same beniuolence amonge you also; euen as he had begonne. ⁷ Now therefore, as ye are ryche in all parties in fayth, in worde, in knowledge, in all feruentnes, and in loue; which ye haue to vs: euen so se that ye be plenteuous in this beniuolence. ⁸ Thus saye I not as commaundynge: but because other are so feruent; therfore proue I youre loue, whether it be perfait or no. ⁹ Ye knowe the liberalitie of oure lorde Iesus Christ; which though he were riche, yet for youre sakes be came poore: that ye thorow his povertie, myght be made ryche.

¹⁰ And I geue counsell hereto. For this is expedient for you, which beganne, not to do only: but also to wylly a yere ago. ¹¹ Now therfore performe the dede: that as ther was in you a redynes to wylly, euen so ye maye performe the dede, of that which ye haue. ¹² For if ther be fyrst a wyllyng mynde; it is accepted accordyng to that a man hath; and not accordyng to that he hath not.

¹³ It is not my mynde that other be set at ease; and ye brought into combrance; ¹⁴ but that ther be egaalles now at this tyme; that youre aboundaunce sucker their lacke: that their aboundaunce maye supplie youre lacke: that ther maye be equalite; ¹⁵ agreynge to that which is written. He that gaddered moche, had never the more aboundaunce; and he that gaddered lytell had never the lesse.

¹⁶ Thanks he vnto god, which put in the hert of Titus the same good mynde

CRANMER—1539.

they are tryed with moch tribulacyon. And though they were exceedinge poore, yet haue they geuen exceedynge richly, and that in synghenes. ³ For to their powers (I beare them recorde) ye and beyonde their power they were wyllyng of their awne accorde, ⁴ and prayed vs with great instance, that we wolde receaue their benefite, and suffre them to be partetakers with other in ministringe to the sayntes. ⁵ And thus they dyd, not as we looked for: but gawe their awne selues fyrst to the Lorde, and after vnto vs by the will of God: ⁶ so that we coulde not but desyre Titus, to accomplysse the same beniuolence amonge you also, euen as he had begonne. ⁷ Now therefore, as ye are ryche in all parties, in fayth, in worde, in knowledge, in all feruentnes, and in loue, which ye haue to vs: euen so, se that ye be plenteuous in this beniuolence also. ⁸ Thus saye I not as commaundynge: but because of feruentnes I do alowe the vnfaynednesse of your loue toward other men. ⁹ For ye knowe the lyberalitie of oure Lorde Iesus Christ, that though he was ryche, yet for youre sakes he became poore: that ye thorowe his pouertie, might be made ryche.

¹⁰ And I geue counsell hereto. For this is expedient for you, which beganne, not to do only, but also to wylly a yere ago. ¹¹ Now therefore performe the thing which ye beganne to do: that as ther was in you a redynes to wylly, euen so ye maye performe the dede of that which ye haue.

¹² For yf ther be fyrst a wyllyng mynde, it is accepted accordyng to that a man hath, and not accordyng to that he hath not.

¹³ It is not my mynde that other be set at ease, and ye brought into combrance; ¹⁴ but that ther be egaalles now at this tyme: that youre aboundaunce maye sucker their lacke: and that their aboundaunce maye supplie youre lacke: that ther maye be equalite, ¹⁵ agreynge to that which is written: He that had moche, had not the more aboundaunce; and he that had lytell, had neuertheless.

¹⁶ Thanks be vn to God, which put the same good mynde for you in the hert of

Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε, πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε. ¹⁰ καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρουσι. ¹¹ νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. ¹² Εἰ γὰρ ἡ προθυμία πρόκειται, καθὼς ἐὰν ἔχη ⁶ τις, εὐπρόσδεκτος, οὐ καθὼς οὐκ ἔχει. ¹³ οὐ γὰρ ἵνα ἄλλοις ἀνεσις, ὑμῖν δὲ θλίψις· ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περισσεύμα εἰς τὸ ἐκείνων ὑστέρημα, ¹⁴ ἵνα καὶ τὸ ἐκείνων περισσεύμα γένηται εἰς τὸ ὑμῶν ὑστέρημα· ὅπως γένηται ἰσότης, ¹⁵ καθὼς γέγραπται, “Ὁ τὸ πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, οὐκ ἡλαττόνησε.” ¹⁶ Χάρις δὲ τῷ Θεῷ τῷ ⁶ δόντι | τὴν αὐτὴν σπουδὴν ἵπτερ ὑμῶν ἐν τῇ καρδίᾳ Τίτου

⁶ Alex. = τις.⁶ Rec. διδόντι.

GENEVA — 1557.

and the poutie which had consumed them, euen to the very botome, abounded vnto their moste riche liberalitie. ³ For to their powers (I beare recorde) yea, and beyonde their power, they were willing of their owne accorde. ⁴ And prayed vs with great instance, that we wolde recasse their benefite, and suffre them to be partakers with other in ministring to the Saintes.

⁵ And *this they dyd*, not as we loked fore : but gaue their owne selues fyrst to the Lord, and *after* vnto vs, by the wyl of God. ⁶ So that we could not but desire Titus to accomple the same beneuolence among you also, euen as he had begone. ⁷ Therefore, as ye are riche in all things, in faith, and in worde, and in knowledge, and in all diligence, and in loue towards vs, *euen so* se that ye be plentuious in this beneuolence also. ⁸ This say I, not as commanding, but because other are so feruent, therefore proue I your loue, whether it be sincere : ⁹ For ye know the liberalitie of our Lord Iesus Christ, which though he were ryche, yet for your sakes became poore : that ye through his pouertie, myght be made ryche. ¹⁰ And I shewe my minde here in : for this is expedient for you, which began not to do only, but also to wil, a yere ago. ¹¹ Now therefore performe the thinge, that ye began to do : that as *ther was* in you a redynes to wyl, euen so ye may performe the dede, of that which ye haue.

¹² For yf ther be fyrst a willing mynde, it is accepted according to that a man hath, and not according to that he hath not. ¹³ Nether is it that other men shoulde be freed and you burdened. ¹⁴ But vpon like condition, at this time your abundance supplieth their lacke : that also their abundance may supply your lacke : that they may be equalitie. ¹⁵ Agreeing to that which is written, He that *gathered* muche, had neuer the more abundance, and he that *gathered* lytle, had neuertheless. ¹⁶ And thankes be vnto God, which put in the heart of Titus the same good mynde

RHEIMS — 1582.

abundance of ioy, and their very deepe pouertie abounded vnto the riches of their simplicitie,

³ for according to their pover (I giue them testimonie) and aboue their pover they were willing, ⁴ with much exhortation requesting vs the grace and communication of the minierie that is done toward the saintes. ⁵ And not as we hoped, but their owne selues they gaue, first to our Lord, then to vs by the wyl of God : ⁶ in so much that we desired Titus, that as he began, so also he wvould perfit in you this grace also. ⁷ But as in al things you abound in faith, and vword, and knowledge, and al carefulnes, moreouer also in your charitie toward vs, ⁸ I speake not as commanding : but by the carefulnes of others, approuing also the good disposition of your charitie. ⁹ For you knovv the grace of our Lord Iesus Christ, that for you he vvas made poore, whereas he vvas riche : that by his pouertie you might be riche. ¹⁰ And in this point I giue counsel : for this is profitable for you, which haue begonne not only to doe, but also to be willing, from the yere past :

¹¹ but novv perfourme ye it also in deede : that as your minde is prompt to be willing, so it may be also to performe, of that which you haue. ¹² For if the wyl be prompt : it is accepted according to that which it hath, not according to that which it hath not. ¹³ For not that other should haue ease, and you tribulation : ¹⁴ but by an equalitie. Let in this present time your abundance supplie their vwant : that their abundance also may supplie your vwant, that there be an equalitie, ¹⁵ as it is wvritten : *He that had much, abounded not : and he that had litle, vwanted not.*

¹⁶ And thankes be to God, that hath giuen the self same carefulnes for you in the hart

AUTHORISED — 1611.

abundance of their ioy, and their deepe pouertie, abounded vnto the riches of their liberalitie.

³ For to their power (I beare record) yea, and beyond their power they were willing of themselves : ⁴ Praying vs with much intreatie, that we would recieve the gift, and take vpon vs the fellowship of the ministring to the Saints. ⁵ And *this they did*, not as we hoped, but first gaue their owne selues to the Lord, and vnto vs by the will of God. ⁶ Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. ⁷ Therefore (as ye abound in euery thing, in faith, and vterance, and knowledge, and in all diligence, and in your loue to vs) *see* that yee abound in this grace also.

⁸ I speake not by commandement, but by occasion of the forwardnesse of others, and to prouee the sincerity of your loue. ⁹ For yee knowe the grace of our Lord Iesus Christ, that though hee was rich, yet for your sakes hee became poore, that yee through his pouertie might be rich. ¹⁰ And herein I giue my aduice, for this is expedient for you, who haue begun before, not only to doe, but also to be ⁶ forward a yere ago. ¹¹ Now therefore performe the doing of it, that as *there was* a readinesse to will, so there may be a performance also out of that which you haue. ¹² For if there bee first a willing minde, it is accepted according to that a man hath, and not according to that he hath not. ¹³ For *I meane* not that other men be eased, and you burthened : ¹⁴ But by an equalitie : that now at this time your abundance may be a *supply* for their want, that their abundance also may be a *supply* for your want, that there may be equalitie. ¹⁵ As it is written, He that had *gathered* much, had nothing ouer, and hee that had *gathered* little, had no lacke. ¹⁶ But thankes bee to God which put the same earnest care into the heart of Titus for you.

⁶ Gr. willing.

¹⁷ ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς. ¹⁸ Συνεπέμφαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν. ¹⁹ οὐ μόνον δέ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, ²⁰ σὺν| τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, πρὸς τὴν αὐτοῦ| τοῦ Κυρίου δόξαν, καὶ προθυμίαν ²¹ ἡμῶν| ²² στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμῆσθαι ἐν τῇ ἀδρότῃ ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν. ²³ ²⁴ προσοῦμεν| γὰρ| καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. ²⁵ Συνεπέμφαμεν δὲ αὐτοῖς τὸν ἀδελφόν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλὰκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον, πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. ²⁶ εἴτε ὑπὲρ Τίτου, κοινῶς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι

^d Alex. in.^e Alex. = αὐτοῦ.^f Rec. ἡμῶν.^g Rec. προσοῦμενοι.^h Rec. = γὰρ.

WICLIF—1380.

¹⁷ for he resceyued exhortacioun or monestynge but whanne he was bisier: bi his wille he wente forth to you,

¹⁸ and we senten with hym a brother, whos preisyng is in the gospel bi alle chirchis, ¹⁹ and not oonly but also he is ordeyned of chirchis, the felowe of oure pilgrymage in to this grace that is mynstrid of us to the glorie of the lord, and to oure ordeyned wil.

²⁰ eschewynge this thing that no man blame us, ²¹ in this plente, that is mynstrid of us to the glorie of the lord; for we purceien good thingis not oonly bifor god: but also bifor alle men.

²² for we senten with hem also oure brother: whom we han preued in many thingis ofte, that he was bisie but now myche bisier: for myche trist in you; ²³ ether for tite that is my felowe and helper in you: ether oure brithren apostolis of the chirchis of the glorie of crist; ²⁴ therfor schewe ge to hem in the face of chirchis: that schewynge that is of youre charite, and of oure glorie for you.

9. FOR of the mynsterie that is made to holi men it is to me of plente to write you: ² for I knowe youre wille, for the whiche I haue glorie of you amentis macedonyes; for also acate is redi fro your passid; and youre loue hath strid ful many; ³ and we han sente brithren, that this thing that we glorien of you: be not auoidid in this parti that as I seide ge be redi; ⁴ leest whanne macedonyes comen with me, and fynden you vnredi: we ben shamed; that we siȝen you not in this substaunce;

⁵ therfor I gessid necessarie to preie brithren: that thei come bifor to you and make redi this behit blessingye

TYNDALE—1534.

toward you. ¹⁷ For he accepted the request yee rather he was so well wyllynge that of his awne accord came vnto you.

¹⁸ We haue sent with him that brother whose laude is in the gospell thorow out all the congregacions: ¹⁹ and not so only; but is also chosen of the congregacions to be a felowe with vs in oure iorney concerninge this beniuolence that is ministred by vs vnto the prayse of the lorde, and to stere vp youre prompt mynde.

²⁰ For thys we eschue, that eny man shuld rebuke vs in this plenteous distribucion that is ministred by vs, ²¹ and therefore make provision for honest thynges; not in the sight of god only, but also in the sight of men.

²² We have sent with them a brother of oures whom we haue ofte tymes proved diligent in many thynges; but now moche more diligent. The great confidence which I haue in you, hath caused me this to do: ²³ partly for Titus sake which is my felowe and helper as concerninge you, partly because of other which are oure brethren; and the messengers of the congregacions, and the glory of Christ. ²⁴ Wherefore shewe vnto them the proff of youre love; and of the reioysynge that we haue of you; that the congregacions maye se it.

9. OF the ministrynge to the sayntes; it is but superfluous for me to write vnto you: ² for I knowe youre redynes of minde; wherof I host my silfe vnto them of Macedonia; and saye that Achaia was prepared a yere ago; and youre ferventes hath provoked many. ³ Never thelesse yet have I sent these brethren; lest oure reioysynge over you shuld be in vayne in this behalfe; and that ye (as I have sayd) prepare youre selues; ⁴ lest paraventure yf they of Macedonia come with me and fynde you vnprepared; the boost that I made in this matter; shuld be a shame to vs: I saye not vnto you.

⁵ Wherefore I thought it necessary to exhorte the brethren; to come before hande vnto you forto prepare youre good

CRANMER—1539.

Titus, ¹⁷ which accepted the request: ye rather he was so well willing, that of his awne accord, he came vnto you.

¹⁸ We haue sent with him that brother, whose laude is in the gospell thorow out all the congregacions: ¹⁹ and not that only, but is also chosen of the congregacions to be a felowe with vs in oure iorney, concerninge this beniuolence that is ministred by vs vnto the prayse of the same Lorde, and to stere vp youre prompt mynde.

²⁰ For this we eschewe, that eny man shuld rebuke vs in this plenteous distribucion that is ministred by vs (to the glori of the lorde) ²¹ and make prouision for honest thinges: not only in the sight of the lorde, but also in the syght of men.

²² We haue sent with them a brother of oures, whom we haue ofte tymes proued diligent in many thinges, but now moche more diligent. The great confidence which I haue in you, hath caused me this to do: ²³ partly for Titus sake which is my felowe and helper as concerninge you, Partly because of other which are oure brethren, and the messengers of the congregacions, and the glory of Christ. ²⁴ Wherefore, shewe ye vnto them the proff of youre loue, and of oure boastinge of you in the sight of the congregacions.

9. OF the minystrynge to the sayntes, it is but superfluous for me to write vnto you: ² for I knowe the redynes of youre mynde, wherof I boast my selfe vnto them of Macedonia, that Achaia was prepared a yere ago: and your ensample hath prouoked many. ³ Neuerthelesse, yet haue I sent these brethren, lest oure boastinge which I make of you, shulde be in vayne in this behalfe, that ye (as I haue sayde) maye prepare youre selues: ⁴ lest paraventure yf they of Macedonia come with me, and fynde you vnprepared, we (I will not saye ye) shulde be ashamed in this matter of boasting.

⁵ Wherefore, I thought it necessary, to exhorte the brethren, to come before hande vnto you, and to prepare your good

ἐκκλησιῶν, δόξα Χριστοῦ. ²¹ Τὴν οὖν ἐνδείξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχίσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε, | ^k εἰς πρόσωπον τῶν ἐκκλησιῶν. IX. Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἀγίους περισσόν μοι ἐστὶ τὸ γράφειν ὑμῖν. ² οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαῖα παρεσκευάσται ἀπὸ πέρυσιν· καὶ ὁ ^l ἐξ ὑμῶν ζῆλος ἡρέθισε τοὺς πλείονας. ³ ἐπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ. ἵνα καθὼς ἔλεγον, παρεσκευασμένοι ᾗτε· ⁴ μήπως ἐὰν ἔλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ εὗρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ ^m λέγωμεν | ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ. ⁵ ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν ^o εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν ^p προ-

ⁱ ἐνδεικνύμενοι.^k Rec. & kai.^l Alex. = ἱξ.^m Alex. λέγω.ⁿ Rec. & τῆς καυχίσεως.^o Alex. πρὸς.

GENEVA—1557.

towards you. ¹⁷ Both that he accepted the exhortation, and also that he was so well willing, that of his owne accorde, he went vnto you.

¹⁸ (And we haue sent also with him that brother, whose praise is in the Gospel throughout all the Churches.) ¹⁹ And not so only, but is also chosen by election of the Churches to be a felowe in our iorney concerning this beneuolence, that is ministred by vs vnto the prayse of the same Lord, and declaration of your prompt mynde. ²⁰ Auoyding this, that no man should blame vs in this plenteous distribution, that is ministred by vs. ²¹ For we make prouision for honest things, not in the sight of God only, but also in the syght of men. ²² And we haue sent with them our brother, whom we haue oft tymes proued diligent in many things, but now muche more diligent, for the great confidence which I haue in you. ²³ Whether any do enquire of Titus, he is my felowe and helper, as concerning you: or els of our brethren, they are messengers of the Churches, and the glorie of Christe) ²⁴ Wherefore shewe towards them the proffe of your loue, and of the reioysing that we haue of you, that the Churches may se it.

9. FOR as touching the ministring to the Saintes, it is but superfluous for me to write vnto you: ² For I knowe your redynes of mynd, wherof I boast my selfe vnto them of Macedonia, and say, that Achaia was prepared a yere ago, and your feruenthes hath prouoked many. ³ Neuerthesle, yet haue I sent these brethren, lest our reioysing ouer you should be in vayne in this behalfe: that ye (as I haue sayd) be ready. ⁴ Lest peradventure yf they of Macedonia come with me, and fynde you vnprepared, we (I neede not to say you) should be ashamed in this my constant boasting.

⁵ Wherefore, I thought it necessary to exhort the brethren to come before hande vnto you, and to finishe your beneuolence

RHEIMS—1582.

of Titus, ¹⁷ for that he admitted in deede exhortation: but being more careful, of his owne vvill he vvent vnto you. ¹⁸ Vve haue sent also vvith him the brother, vvwhose praise is in the Gospel through all the churches: ¹⁹ and not only that, but also he vvwas ordeined of the churches fellow of our peregrination, for this grace vvwhich is ministred of vs to the glorie of our Lord, and our determined vvill: ²⁰ auoiding this, lest any man might reprehend vs in this fulnes that is ministred of vs.

²¹ For vve prouide good things not only before God, but also before men. ²² And vve haue sent vvith them our brother also, vvwhom vve haue proued in many things often to be careful: but now much more careful, for the great confidence in you,

²³ either for Titus vvwhich is my fellow and coadiutor toward you, or our brethren Apostles of the churches, the glorie of Christ. ²⁴ The declaration therefore vvwhich is of your charitie and our glorying for you, declare ye toward them in the face of the churches.

9. FOR concerning the ministerie that is done toward the saintes, it is superfluous for me to vvrite vnto you. ² For I know your prompt minde: for the vvwhich I glorie of you to the Macedonians: That Achaia also is ready from the yere past, and your emulation hath prouoked very many. ³ But I haue sent the brethren, that the thing vvwhich vve glorie of you, be not made voide in this behalfe, that (as I haue said) you may be ready: ⁴ lest vvhen the Macedonians shal come vvith me, and fynde you vvready, vve (that vve say not, ye) may be ashamed in this substance. ⁵ Therefore I thought it necessarie to desire the brethren that they vvould come to you, and prepare this blessing before promised,

AUTHORISED—1611.

¹⁷ For indeed he accepted the exhortation, but being more forward, of his owne accord he went vnto you. ¹⁸ And wee haue sent with him the brother, whose praise is in the Gospel, throughout all the Churches. ¹⁹ And not that only, but who was also chosen of the Churches to traualle with vs with this ^a grace which is administrated by vs to the glory of the same Lord, and declaration of your readie minde. ²⁰ Auoyding this, that no man should blame vs in this abundance which is administrated by vs. ²¹ Prouiding for honest things, not only in the sight of the Lord, but in the sight of men. ²² And we haue sent with them our brother, whom wee haue often times proued diligent in many things, but now much more diligent, vpon the great confidence which ^β I haue in you. ²³ Whether any doe enquire of Titus, he is my partner and fellow helper concerning you: or our brethren bee enquired of, they are the messengers of the Churches, and the glory of Christ. ²⁴ Wherefore shew ye to them, and before the Churches, the prooffe of your loue, and of our boasting on your behalfe.

9. FOR as touching the ministring to the Saints, it is superfluous for mee to write to you. ² For I know the forwardnesse of your mind, for which I boast of you to them of Macedonia, that Achaia, was ready a yere agoe, and your zeale hath prouoked very many. ³ Yet haue I sent the brethren, least our boasting of you should be in vaine in this behalfe, that as I saide, yee may be readie. ⁴ Lest happily if they of Macedonia come with mee, and find you vnprepared, wee (that wee say not, you) should be ashamed in this same confident boasting. ⁵ Therefore I thought it necessary to exhort the brethren, that they would go before vnto you, and make vp before hand your ^γ bountie.

^a Or, gift.^β Or, he hath.^γ Or, blessing.

κατηγγελμένην εὐλογίαν ὑμῶν ταύτην εἶοίμην εἶναι, οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς | πλεονεξίαν. ⁶Τοῦτο δὲ, ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλογίαις, | ἐπ' εὐλογίαις καὶ θερίσει. ⁷ἕκαστος καθὼς ⁸προαιρεῖται | τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἰλαρὸν γὰρ δότῃν ἀγαπᾷ ὁ Θεός. ⁸δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν ἀντάρκειαν ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· ⁹καθὼς γέγραπται, “Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.” ¹⁰Ὁ δὲ ἐπιχορηγῶν ¹¹σπέρμα | τῷ σπείροντι, καὶ ἄρτον εἰς βρώσιν ¹²χορηγήσει, καὶ πληθυνεῖ τὸν σπόρον ὑμῶν, καὶ αὐξήσει | τὰ γενήματα | τῆς δικαιοσύνης ὑμῶν. ¹¹ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται δι' ἡμῶν | εὐχαριστίαν τῷ Θεῷ· ¹²ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον προσαναπλη-

P Alex. προσηγγελμένην.

9 Rec. ὥσπερ.

10 Alex. ἐν εὐλογίᾳ.

11 Alex. προήρηται.

12 Alex. σπόρον.

WICLIIF—1380.

to be redi; so as blessyng ȝ not as auarise; ⁶for I seie this thing; he that sowith scarcely: schal also reape scarcely and he that sowith in blessyngis, schal reape also of blessyngis; ⁷eche man as he castid in his herte; of heuynesse or of nede; for god loueth a glad zeuer.

⁸And god is myȝti: to make al grace abounden in ȝou; that ȝe in al thyngis euer more haue al sufficience; and abounde in to al good werk ⁹as it is writun; he dehide abroad, he ȝaf to pore men; his riȝtwisnesse dwelith with outen ende; ¹⁰ȝ he that mynystrih seed to the sower schal zeue also breed to ete; ȝ he schal multiplie ȝoure seed; and make myche the encresyngis of fruytis of ȝoure riȝtwisnesse; ¹¹that in alle thyngis ȝe made riche; waxen plenteuous in to al synplesnesse; which worthith bi us doynge of thankyngis to god.

¹²for the mynysterie of this office, not onli fillith tho thingis that failen to holi men; but also multiplieth many thankyngis to god; ¹³bi the preuyng of this mynysterie; whiche glorifien god in the obediens of ȝoure knowledge in the gospel of crist; and in synplesnesse of comynycacioun in to hem and in to alle; ¹⁴ȝ in the bisechyng of hem for ȝou; that desiren ȝou for the excellentie grace of god in ȝou; ¹⁵I do thankyngis to god of the ȝifte of him that mai not be teclid.

10. AND I my silf poule biseche ȝou bi the myldenesse ȝ softnesse of crist; whiche in the face am meke among ȝou and I absente triste in ȝou; ²for I prie ȝou; that leest I present be not boold bi the trist in which I am gessid to be boold in to summe; that demen us: as if we wandren afir the fleisch; ³for we walke in fleisch: fytten not afir the fleisch; ⁴for the armuris of oure knyght ben

zeuer, giner. triste, trust demen, judge. delide, dealed. armuris, weapons.

TYNDALE—1534.

blessyng promised afore; that it myght be redy; so that it be a blessyng; and not a defraudyng. ⁶This yet I remember; howe that he which soweth lytell, shall reepe lytell; and he that soweth plenteously shall reepe plenteously. ⁷And let every man do accordyng as he hath purposed in his herte; not groudgyngly, or of necessity. For god loveth a chearfull geuer.

⁸God is able to make you ryche in all grace that ye in all thynges havyng sufficient vnto the vtmoste; maye be ryche vnto all manner good workes; ⁹as it is written: He that spared abroad and hath geuen to the poore; his rightewesnes remayneth for ever. ¹⁰He that fyndeth the sower seed, shall minister breed for fode; and shall multiplie youre seed and increace the frutes of youre rightewesnes ¹¹that on all parties; ye maye be made ryche in all synglenes; which causeth thorowe vs; thankes geyvyng vnto god.

¹²For the office of this ministracion; not only supplyeth the nede of the sayntes; but also is aboundant herein; that for this laudable ministryng; thankes myght be geuen to god of many; ¹³whiche prayse god for the obedience of youre professyng the gospel of Christ; and for youre synglenes in distributyng to them and to all men; ¹⁴and in their prayers to God for you; longe after you; for the aboundant grace of God geuen vnto you. ¹⁵Thankes be vnto God for his vnspokeable gyfte.

10. I PAULE my silfe bescehe ȝou by the mekenes and softnes of Christ; which when I am present amonge you; am of no reputacion; but am bolde towarde you beinge absent. ²I bescehe you that I nede not to be bolde when I am present (with that same confidence; wher with I am supposed to be bolde) agaynst some; which repute vs as though we walked carnally. ³Nevertheless though we walke compassed with the fleshe; yet we warre not fleshlye ⁴For the weapens of oure warre

CRANMER—1539.

blessyng promised afore; that it myght be ready; so that it be a blessing; and not a defraudyng.

⁶This yet I saye; he which soweth lytel, shall reepe lytell, and he that soweth plenteously shall reepe plenteously. ⁷And let euery man do accordyng as he hath purposed in his hert not groudgyngly, or of necessity For God loueth a chearfull geuer.

⁸God is able to make you ryche in all grace, that ye in all thynges hauinge sufficient vnto the vtmoste, maye be ryche vnto all manner of good work, ⁹as it is written: He hath spared abroad, and hath geuen to the poore, his rightewesnes remayneth for euer. ¹⁰He that mynistrith seed vnto the sower mynister breed also for fode, and multiplie youre seed, and increace the frutes of youre rightewesnes ¹¹that on all partes, ye maye be made ryche in to all synglenes, which causeth thorow vs that thankes are geuen vnto God.

¹²For the office of this ministracion, not onely supplyeth the nede of the saintes; but also is aboundant here in, that for this laudable ministryng, thankes myght be geuen to God of many, ¹³which prayse God for the obedience of youre consenting to the Gospel of Christ, and for youre synglenes in distributyng to them, and to all men, ¹⁴and in their prayers for you which longe after you, for the aboundant grace of God in you. ¹⁵Thankes be vnto God for his vnspokeable gyfte.

10. I PAUL my selfe bescehe ȝou by the mekenes and softnes of Christ, which when I am present amonge you am of no reputation; but am bold towarde you beinge absent. ²I bescehe you, that I nede not to be bolde when I am presente (with that same confidence, wherwith I am supposed to haue bene bolde) agaynst some, which repute vs as though we walked carnally. ³For though we walke in the fleshe, yet we do not warre fleshlye. ⁴For the weapens of oure warrefare

ροῦσα τὰ ὑπερήματα τῶν ἀγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ.¹³ διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἀπλότῃ τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,¹⁴ καὶ αὐτῶν δέησις ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς διὰ τὴν υπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν.¹⁵ χάρις ² δὲ! τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγῇ αὐτοῦ δωρεᾷ.

X. Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραότητος καὶ ἐπεικειας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς·² δέομαι δὲ, τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει, ἣ λογίζομαι τολμήσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.³ ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα· (⁴ τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ

¹³ Rec. χορηγῆσαι, καὶ πληθύναι τ. π. ὁ. κ. ἀδελφῶν.

¹⁴ Rec. γεννήματα.

¹⁵ Alex. ὑμῶν.

² Alex. = δι.

GENEVA — 1557.

appoynted afore : that it myght be ready : so that it may be a beneuolence, and not a thing drawn by force. ⁶ This yet remember, That he which soweth yetel, shal reape yetel : and he that soweth plentifully, shal reape plentifully. ⁷ As euery man wisseth in his heart, so let hym giue : not grudgingly, or of necessitie : For God loueth a cheereful geuer.

⁸ God is able to make you riche in all grace, that ye in all things hauing sufficient vnto the vtmost, may be riche vnto all maner of good workes. ⁹ As it is written, He hath sparsed abroad and hath geuen to the poore, his beneuolence remaineth for euer. ¹⁰ Also he that fyndeth seede to the sower, wil minister likewise bread for foode, and multiplie your seed, and increase the frutes of your beneuolence.

¹¹ That on all partes, ye may be made riche in all singlenes, which causeth through vs, that thanks be geuen vnto God. ¹² For the ministration of this offering, not only supplieth the nede of the Santes : but also is abundant in causing many to giue thanks to God for the same. ¹³ (Which by the experimete of this ministration, prayse God for your voluntarie submission to the Gospel of Christ, and for your liberal distribution to them, and to all men) ¹⁴ And to praye to God for you, desiring after you greatly, for the abundant grace of God geuen vnto you. ¹⁵ Thanks be vnto God for his vnspeakable gyfte.

10. I PAUL my selfe beseeche you by the mekenes, and softnes of Christe, which when I am present among you am humble, but am bold toward you beyng absent : ² And this I require you, that I nede not to be bolde when I am present, with that same confidence, wherwith I thinke to be bolde agaynst some which repute vs thogh as we walked carnally. ³ Neuertheless, thogh we walke compassed with the fleshe, yet we do not warre fleshly.

⁴ (For the weapons of our warrefare are

RHEIMS — 1582.

to be ready so, as a blessing, not as auaice. ⁶ And this I say, he that soweth sparingly, sparingly also shal reape : and he that soweth in blessings, of blessings also shal reape. ⁷ Euery one as he hath determined in his hart, not of sadnes or of necessitie. for God loueth a cheereful giuer.

⁸ And God is able to make al grace abound in you : that in al things alwaies hauing al sufficiency, you may abound vnto al good vvorkes, ⁹ as it is vvritten : *He distributed, he gaue to the poore : his iustice remaineth for euer.* ¹⁰ And he that ministrerh seede to the sower, vvil giue bread also for to eate : and vvil multiplie your seede, and vvil augment the increases of the frutes of your iustice : ¹¹ that being enriched in al things, you may abound vnto al simplicitie, vvith vvorketh by vs thanks-giuing to God. ¹² Because the ministerie of this office doth not only supplie those things that the Santes vvant, but aboundeth also by many thanksgiuings in our Lord, ¹³ by the prooffe of this ministerie, glorifying God in the obedience of your confession vnto the Gospel of Christ, and in the simplicitie of communicating vnto them, and vnto al, ¹⁴ and in their praying for you, being desirous of you because of the excellent grace of God in you. ¹⁵ Thanks be to God for his vnspeakable gift.

10. AND I PAUL my self beseeche you by the mildenes and modestie of Christ, vvho in presence in deede am humble among you, but absent am bold on you.

² But I beseeche you, that being present I nede not be bold by that confidence vvhervvith I am thought to be bold agaynst some : vvich thinke vs as thogh we vvalke according to the flesh. ³ For vvalking in the flesh, we vvare not according to the flesh. ⁴ For the vvapons of our

AUTHORISED — 1611.

⁶ whereof yee had notice before, that the same might bee readie, as a matter of bountie, not of couetousnesse. ⁶ But this I say, Hee which soweth sparingly, shall reape sparingly : and he which soweth bountifully, shall reape bountifully.

⁷ Euerie man according as he purposeth in his heart, so let him giue : not grudgingly, or of necessitie : for God loueth a cheerefull giuer. ⁸ And God is able to make al grace abound towards you, that ye alwaies hauing al sufficiency in all things, may abound to euery good worke, ⁹ (As it is written : Hee hath dispersed abroad : Hee hath giuen to the poore : his righteousness remaineth for euer. ¹⁰ Now he that ministrerh seede to the sower, both minister bread for your foode, and multiply your seede sown, and increase the frutes of your righteousness) ¹¹ Being enriched in euery thing to al bountifules, which causeth through vs thanksgiuing to God. ¹² For the administration of this seruice, not onely supplieth the want of the Sairts, but is abundant also by many thanksgiuings vnto God, ¹³ Whiles by the experimēt of this ministration, they glorifie God for your professed subiection vnto the Gospel of Christ, and for your liberal distribution vnto them, and vnto all men : ¹⁴ And by their prayer for you, which long after you for the exceeding grace of God in you. ¹⁵ Thanks be vnto God for his vnspeakable gift.

10. NOW I PAUL my selfe beseech you, by the meeknes and gentleness of Christ, who ² in presence am base among you, but being absent, am bold toward you : ² But I beseech you, that I may not be bold when I am present, with that confidence wherewith I thinke to be bold against some, which I thinke of vs as if we walked according to the flesh. ³ For though we walke in the flesh, we doe not warre after the flesh : ⁴ (For the weapons

⁶ Or, which hath been so much spoken of before.

⁸ Or, in outward appearance.

⁹ Or, reckon.

σαρκικά, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχρωμάτων) ⁵ λογισμοὺς καθαί-
 ρούντες καὶ πᾶν ὕψωμα ἑπαρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζ-
 ζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ. ⁶ καὶ ἐν ἐτοιμίᾳ ἔχοντες ἐκδικῆσαι
 πᾶσαν παρακοὴν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

⁷ Τὰ κατὰ πρόσωπον βλέπετε; εἰ τις πέποιθεν ἐαυτῷ Χριστοῦ ⁸ εἶναι, τοῦτο
 λογιέσθω ἄλιν ἀφ' ἐαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς. ⁹ εἰ ἄν τις
 γὰρ καὶ περισσώτερον τι καυχῆσθαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ
 Κύριος ἡμῖν εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι.
⁹ ἵνα μὴ ῥάξω ὡς ἂν ἐκφοβέιν ὑμᾶς διὰ τῶν ἐπιστολῶν. ¹⁰ ὅτι αἱ μὲν ἐπιστολαί,
 φησί, βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος ἀσθενής, καὶ ὁ λόγος ἐξ-

⁵ Alex. = ἀγόντες.² Alex. = εὐλογ.³ Rec. = Χριστοῦ.⁶ Alex. = τι.⁷ Alex. = καί.⁸ Alex. = ἡμῶν.

WICLIFF—1380.

not fleischli; but myȝti bi god to the
 distruccioun of strengthis; ⁵ and we distri-
 cionneis and al hignes that hijȝht it
 silf agens the science of god: ȝ dryuen in
 to caiteife al vnderstondynge in to the
 seruyce of crist; ⁶ and we han redi to
 venge al vn obedience: whanne ȝoure
 obediens schal be fillid; ⁷ se ȝe the thingis
 that ben aftir the face;

if any man tristith to hym silf, that he
 is of crist: thenke he this thing eftē
 anentis hym silf for as he cristis so
 also we; ⁸ for if I schal glorie any thing
 more of oure power, whiche the lord ȝaf
 to us in to edifynge, and not in to ȝoure
 distruccioun, I schal not be schamed;

⁹ but that I be not gessid, as to fere ȝou
 bi epistis, ¹⁰ for thei seien, that the pistis
 ben greuous and strong, but the presence
 of the bodi is feble, and the word worthi
 to be dispisid; ¹¹ he that is suche oon,
 thenke this for suche as we absent; ben
 in word bi pistis suche we ben present in
 dede;

¹² for we doren not putte us among or
 comparisoun to summen that comen
 hem silf but we mesuren us in us
 silf, and comparisounen us silf to us; ¹³ for
 we schuln not haue glorie ouer mesure;
 but bi the mesure of the rule whiche god
 mesurid to us, the mesure that stretchith
 to ȝou; ¹⁴ for we ouer streccen not for
 this: as not streccinge to ȝou for to
 ȝou we camen in the gospel of crist; ¹⁵ not
 gloryinge ouer mesure in other mennes
 traucilis; for we han hope of ȝoure feith
 that weȝith in ȝou to be magnyfid bi
 oure rule in abundaunce; ¹⁶ also to preche
 in to the thingis that ben biȝondis ȝou;
 not to haue glorie in other mennes rule

TYNDALE—1534.

are not carnall thinges, but thynges
 myghty in god to cast doune stronge
 holdes; ⁵ wherwith we ouerthrowe ym-
 aginacyons; and every hye thyng that
 exalteth it self agaynst the knowledge of
 god and brynge into captiuite all vnder-
 stondynge to the obedience of Christ; ⁶ and
 are redy to take vengeance on all dis-
 obedience; when ȝoure obedience is ful-
 filled. ⁷ Loke ye on thynges after the
 vtter apparence?

Yf eny man trust in him silfe that he is
 Christis; let the same also consideir of him
 silfe; that as he is Christis; enen so are
 we Christes. ⁸ And though I shuld boast
 my self somewhat moare of oure auctorite
 which the lord hath geuen vs to edifie
 and not to destroye you; it shulde not be
 to my shame. ⁹ This saye I, lest I shuld
 seme as though I went about to make
 you a frayde with letters. ¹⁰ For the pistles
 (sayth he) are sore and stronge: but his
 bodily presence is weake; and his speache
 rude. ¹¹ Let him that is soche thyne on
 this wyse; that as we are in wordes by
 letters when we are absent; soche are we
 in dedes when we are present.

¹² For we cannot fynde in oure hertes to
 make oure selues of the nombre of them;
 or to compare oure selues to them; which
 laude them selues neuerthelesse whill they
 measure them selues with them selues;
 and compare them selues with them selues;
 they vnderstande nought. ¹³ But we wyll
 not reioyce above measure: but accordynge
 to the quantite of the measure whiche
 god hath distributed vnto vs; a measure
 that reacheth even vnto you. ¹⁴ For we
 stretcheth not out oure selues beyonde
 measure as though we had not reached vnto
 you. For enen vnto you have we come with
 the gospel of Christ; ¹⁵ and we boast not
 oure selues out of measure in other mens
 labours. Yc and we hope; when ȝoure fayth
 is increased amonge you; to be magnified
 accordynge to oure measure more largely;
¹⁶ and to preache the gospel in those re-
 gions which are beyonde you; and not to
 reioyce of that which is by another mans

CRANMER—1539.

are not carnall thinges, but thinges mighty
 in God, to cast doune stronge holdes,
⁵ wherwith we ouerthrowe counceils and
 euery hye thinge that exalteth it self
 agaynst the knowledge of God, and bringe
 into captiuite all ymaginacion to the obe-
 dience of Christ, ⁶ and are ready to take
 vengeance on all disobedience, when
 your obedience is fulfilled. ⁷ Loke ye on
 thinges after the vtter apperance?

If any man trust in him selfe, that he is
 Christes, let him consydre this agayne
 of him selfe, that as he is Christes, enen so
 are we Christes. ⁸ For though I boast
 my selfe more of oure auctorite (whych
 the Lord hath geuen vs to edifie and not
 to destroye you) it shal not be to my
 shame: ⁹ lest I shuld seme, as though I
 went about to make you a frayd with
 letters. ¹⁰ For the epistles (sayth he) are
 sore and stronge; but his bodily presence
 is weake, and his speach rude. ¹¹ Let
 hym that is soche, thinke on this wyse:
 that as we are in wordes by letters when
 we are absent, soche are we in dedes, when
 we are present.

¹² For we cannot fynde in oure hertes to
 make oure selues of the nombre of them,
 or to compare oure selues to them, whych
 prayse them selues. Neuerthelesse, whill
 they measure them selues with them
 selues, and compare them selues with
 them selues, they vnderstande nought.
¹³ But we will not reioyce above measure;
 but accordynge to the measure of the rule,
 whych God hath distributed vnto vs, a
 measure to reachē euen vnto you. ¹⁴ For we
 stretch not out oure selues beyonde
 measure, as though we reached not vnto
 you. For euen to you also haue we come
 with the gospel of Christ, ¹⁵ and we boast
 not oure selues out of measure in other mens
 labours. Yee and we hope it will come to
 passe, that when ȝoure fayth is increased
 amonge you, we shall be magnified
 accordynge to our measure, more largely,
¹⁶ and that I shal preache the gospel in
 those regions which are beyonde you;
 and not to boast of those thinges, whych
 by another mans measure are prepared

agens against captiue, captivity efte, again
 auctoris, vult forte, freight.

ουθνημένος. ¹¹ τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἱοί εσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ. ¹² Οὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς τισι τῶν ἑαυτοὺς συνιστανόντων, ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντας ἑαυτοὺς ἑαυτοῖς, ⁹ οὐ συνιοῦσιν. ¹³ ἡμεῖς δὲ | οὐχί | εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν. ¹⁴ οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνουμεν ἑαυτοὺς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. ¹⁵ οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἁλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσεῖαν, ¹⁶ εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἁλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα

* Alex. = ἡμῖν.

† Alex. ὁξωμεν.

‡ Alex. s. = οὐ συνιοῦσιν, ἡμεῖς διὰ τὸ οὐ συνίσιν. ἡ, δι.

§ Alex. οὐκ.

GENEVA — 1557.

RHEIMS — 1582.

AUTHORISED — 1611.

not carnal things, but strong by the power of God, to cast downe holdes) ⁹ Wherwith we ouerthrowe imaginations, and euerie hie thing that is exalted against the knowledge of God, and bringe into captiuitie euerie thought, to the obedience of Christe, ⁶ And haue ready the vengeance on all disobedience, when your obedience is fulfilled.

⁷ Loke ye on things after the viter appearance? If any man truste in hym selfe that he is Christes, let the same lykewise consider of hym selfe, that as he is Christes, euen so are we Christes. ⁸ For though I should boast my selfe some what more of our auctoritie, which the Lord hath geuen vs to edifie, and not to destroye you, I nede not to be ashamed, ⁹ This I say lest I should seme to make you afraied wyth letters. ¹⁰ For the letters (sayeth he) are sore and stronge, but his bodely presence is weake, and his speach is of no value.

¹¹ Let hym that is suche, thinke that as we are in worde by letters when we are absent, suche *wyl we be in dede*, when we are present. ¹² For we dare not make our selues of the number, or to compare our selues to them, which praise them selues: but they vnder stand not that they measure them selues with them selues, and compare them selues with them selues.

¹³ But we wil not reioyce aboue measure, of things which are not with in the compas of our measure: but according to the measure of that line, wherof God hath distributed vnto vs, a measure, to reach euen vnto you. ¹⁴ For we stretche not our selues beyonde our measure, as though we had not reached vnto you: for euen to you also haue we come in preaching the Gospel of Christ, ¹⁵ Not boasting our selues of things which are without the compas of our measure: that is, of other mens labours: yea, and we hope, when your fayeth shall increase, to be magnified by you in our measure appointed vnto vs, and that abundantly. ¹⁶ And to preach the Gospel in those regions which are beyonde you: not to reioyce in the measure, which is appointed to an other man, that is, in them that are prepared already.

vvarfare are not carnal: but mightie to God vnto the destruction of manitions, destroying counsels, ⁵ and al loftinesse extolling it self against the knowlege of God, and bringing into captiuitie al vnderstanding vnto the obedience of Christ, ⁶ and hauing in a readinesse to reuenge al disobedience, vwhen your obedience shal be fulfilled.

⁷ See the things that are according to appearance. If any man haue affiance in hym self, that he is Christis: let him thinke this againe vwith hym self, that as he is Christis, so vve also. ⁸ For and if I should glorie somevhat more of our pover, vvhich our Lord hath giuen vs vnto edification and not to your destruction: I shal not be ashamed. ⁹ But that I may not be thought as it vvore to terrifie you by epistles

(¹⁰ for his epistles in deede, say they, are sore and vehement: but his bodily presence vveake, and his speache contemptible) ¹¹ let him thinke that is such a one, that such as vve are in vvord by epistles, absent: such also vve are in deede, present. ¹² For vve dare not matche or compare our selues vwith certaine, that commend them selues: but vve measure our selues in our selues, and compare our selues to our selues. ¹³ But vve vvil not glorie aboue our measure: but according to the measure of the rule vvhich God hath measured to vs, a measure to reach euen vnto you. ¹⁴ For not, as though vve reached not vnto you, doe vve extend our selues beyonde. For vve are come as farre as to you in the Gospel of Christ. ¹⁵ not glorying aboue measure in other mens labours: but hauing hope of your faith increasing, to be magnified in you according to our rule abundantly, ¹⁶ yea vnto those places that are beyonde you, to euangelize, not in an other mans rule, to glorie in those things that are prepared before.

of our warfare are not carnal, but mightie *through God to the pulling downe of strong holds.) ⁵ Casting downe ⁶ imaginations, and euerie high thing that exalteth it self against the knowledge of God, and bringing into captiuitie euerie thought to the obedience of Christ: ⁶ And hauing in a readinesse to reuenge all disobedience, when your obedience is fulfilled.

⁷ Doe ye looke on things after the outward appearance? if any man trust to himselfe, that he is Christs, let him of himselfe thinke this againe, that as he is Christs, euen so are we Christs. ⁸ For though I should boast somewhat more of our authority (which the Lord hath giuen vs for edification, and not for your destruction) I should not be ashamed: ⁹ That I may not seeme as if I would terrifie you by letters. ¹⁰ For his letters (say they) are waightly and powerful, but his bodily presence is weake, and his speech contemptible. ¹¹ Let such a one thinke this: that such as we are in word by letters, when we are absent, such *will we be also* in deede when we are present. ¹² For we dare not make our selues of the number, or compare our selues with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves, ⁷ are not wise.

¹³ But we will not boast of things without our measure, but according to the measure of the ⁸ rule, which God hath distributed to vs, a measure to reach euen vnto you. ¹⁴ For we stretch not our selues beyonde our measure as though we reached not vnto you, for wee are come as farre as to you also, in *preaching* the Gospel of Christ. ¹⁵ Not boasting of things without our measure, that is, of other mens labours, but hauing hope, when your faith is increased, that wee shall bee ⁹ enlarged by you, according to our rule abundantly. ¹⁶ To preach the Gospel in the regions beyonde you, and not to boast in another mans ⁵ line of things made

* Or, to God. † Or, reasonings. ‡ Or, understand it not.

§ Or, line. ¶ Or, magnified in you. † Or, rule.

καυχήσασθαι. ¹⁷ Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω. ¹⁸ οὐ γὰρ ὁ ἑαυτὸν ¹ συνιστάν, ἐκείνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συνίστησιν.

XI. ¹ Ὁφελον | ¹ ἀνείχεσθαι | μου μικρὸν ^m τῇ ἀφροσύνῃ | ἀλλὰ καὶ ἀνέχεσθαι μου. ² ζηλῶ γὰρ ὑμᾶς Θεοῦ ζηλῶ· ἡρμοσάμην γὰρ ὑμᾶς ἐν ἀνδρὶ παρθένου ἀγνὴν παραστήσαι τῷ Χριστῷ· ³ φοβούμαι δὲ μή πως ὡς ὁ ὄφις Εὐάν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω | φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος ^p τῆς εἰς τὸν Χριστόν. ⁴ εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον ^q Ἰησοῦν | κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ^r ἀνείχεσθε. | ^s Λογίζομαι γὰρ μηδὲν ὑστερηκεῖν ^t τῶν ὑπὲρ λίαν ἀποστόλων. ⁶ εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ ^u φανερωθέντες | ^u ἐν

¹ Alex. συνιστάνων.² Alex. Ὁφελον.³ Rec. ἡνέχισθε.^m Rec. + τι.^p Rec. τῆς ἀφροσύνης. Alex. ἀφροσύνης μου.^q Alex. = οὕτω.

WICLIIF—1380.

in these thingis that ben made redi, ¹⁷ he that glorieth: haue glorie in the lord, ¹⁸ for not he that comendith him self is prued: but whom god comendith.

II. I WOLDE that ȝe wolden suffre a litil thing of myn vnwisdom; but also supporte ȝe me, ² for I loue ȝou bi the loue of god, for I haue spoused ȝou to oon housbonde: to ȝelde a chast virgyn to crist; ³ but I drede lest as the serpente disceyued eue with his sutil fraude: so ȝoure wittis ben corrupt, and fallen down fro the symplemesse that is in crist; ⁴ for if he that cometh, prechith another crist, whom we precheden not, or if ȝe taken another spirit, whom ȝe token not, or another gospel which ȝe reseceyden not: riȝtli ȝe schulu suffre;

⁵ for I wene that I haue do no thing lesse thanne the greet apostlis, ⁶ for thouȝ I be vnlearned in word: but not in kunnyng; for in al thingis I am opene to you; ⁷ or whether I haue don sinne makyng my self that ȝe be enhauncid, for freli I prechid to ȝou the gospel of god; ⁸ I made nakid other chirchis: and I took sowde to ȝoure seruyce ⁹ and whanne I was among ȝou and hadde nede: I was chargeous to no man; for bretheren that cemen fro macedonia fulfilliden that that fulfid to me; and in al thingis I haue kept and schal kepe me with outen charge to ȝou;

¹⁰ the truthe of crist is in me: for this glorie schal not be brokun in me in the cuntreis of achai; ¹¹ whi? for I loue not ȝou? god woot; ¹² for that that I do; and that I schal do; is that I kitte awei the occasion of me: that wolcen occasion; that in the thing: in which thei glorien: thei ben founden as we; ¹³ for suche fals apostlis, ben trecherous werken, and transfiguren hem in to apostis of crist; ¹⁴ and no wondre, for satanas

TYNDALE—1534.

measure prepared all redy. ¹⁷ Let him that reioyseth, reioyce in the lorde. ¹⁸ For he that prayseth him selfe, is not alowed: but he whom the lorde prayseth.

II. WOLDE to god; ye coulde suffre me a lytell in my folysshnes: yee; and I praye you forbear me. ² For I am gelous ouer you with godly gelousy. For I coupled you to one man; to make you a chaste virgen to Christ. ³ But I feare lest as the serpent begyled Eve; thorow his sutteltye; even so youre wittes shuld be corrupte from the singlenes that is in Christ. ⁴ For if he that cometh preache another Iesus then hym whom we preached: or if ye receave another sprete then that which ye have receaved: other another gospel then that ye have receaved; ye myght riȝht well haue bene content.

⁵ I suppose that I was not behynde the chefe apostles. ⁶ Though I be rude in speakyng; yet I am not so in knowledge. How be it amonge you we are knowen to the vtmost what we are in all thynges. ⁷ Did I therin synne; be cause I submytted my selfe; that ye myght be exalted; and because I preached to you the gospel of God fre? ⁸ I robbed other congregacions; and toke wages of them; to do you service with all. ⁹ And when I was present with you and had nede; I was greuous to no man; for that which was lackyng vnto me; the bretheren which came from Macedonia; supplied; and in all thynges I kept my selfe that I shuld not be grevous to you: and so will I kepe my selfe.

¹⁰ Yf the trueth of Christ be in me; this reioysynge shall not be taken from me in the regions of Achaia. ¹¹ Wherefore? Be cause I love you not? God knoweth. ¹² Neverthe lesse what I do; that will I do; to cut awaye occasion from them which desyre occasion; that they myght be founde lyke vnto vs in that wherin they reioyce. ¹³ For these false apostles are disceatefull workers; and fassyon them selues lyke vnto the apostles of Christ. ¹⁴ And no marvaile;

CRANMER—1539.

already. ¹⁷ But let him that reioyseth, reioyce in the Lorde. ¹⁸ For he that prayseth him selfe, is not alowed: but he whom the Lorde prayseth.

II. WOLDE to God, ye coulde haue suffred me a lytell in my folyshnes: ye, ye do also forbear me. ² For I am gelous ouer you with godly gelousy. For I haue coupled you to one man, to make you a chaste virgen to Christ. ³ But I feare, lest it come to passe that as the serpent begyled Eve thorow his sutteltye, even so youre wyttes shuld be corrupte from the singlenes that ye had toward Christ. ⁴ For yf he that cometh, preache another Iesus, then him whome we preached: or yf ye receaue another sprete, then that which ye haue receaved, other another gospel then that ye haue receaved, ye might riȝht well haue bene content. ⁵ For I suppose, that I was not behynde the chefe Apostles. ⁶ But though I be rude in speakinge, yet I am not so in knowledge. Howbe it amonge you we haue bene knowen to the vtmost what we are in all thynges. ⁷ Dyd I therin synne, be cause I submytted my selfe, that ye might be exalted; and because I preached to you the gospel of God fre? ⁸ I robbed other congregacions, and toke wages of them, to do you seruyce. ⁹ And when I was present with you, and had nede I was chargeable to no man: for that which was lackyng vnto me, the bretheren which cam from Macedonia, supplied, and in all thynges I kept my selfe so that I shuld not be chargeable to any man, and so will I kepe my selfe.

¹⁰ If the trueth of Christ be in me, this reioysynge shall not be taken from me in the regions of Achaia. ¹¹ Wherefore? Because I loue you not? God knoweth. ¹² Neuertheless what I do, that wyll I do, to cut awaye occasion from them, which desyre occasion, that they myght be founde lyke vnto vs, in that wherin they reioyce. ¹³ For such false apostles are disceatefull workers, and fassyon them selues like vnto the Apostles of Christ. ¹⁴ And no marvaile; for Satan him selfe

πάσιν| εἰς ὑμᾶς. ⁷ ἢ ἁμαρτίαν ἐποίησα, ἔμμαντὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ Θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν; ⁸ ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀφώνιον πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς, οὐ κατενάρκησα οὐδενός· ⁹ τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῇ ὑμῖν ἔμμαντὸν ἐτήρησα καὶ τηρήσω. ¹⁰ ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ, ὅτι ἡ καύχισις αὕτη οὐ φραγῆσεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας. ¹¹ διὰ τί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν· ¹² δὲ ποῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὑρεθῶσι καθὼς καὶ ἡμεῖς. ¹³ οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλοιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ· ¹⁴ καὶ οὐ " θαυμαστόν·| αὐτοὺς

† Alex. + καὶ τῆς ἀγνόητος. † Alex. Χριστὸν. † Rec. ἡνέχισθι. † Alex. + ἐν ἱμῖν. † Alex. φανερῶσάστις. * Alex. = ἐν πᾶσιν. † Alex. θαῦμα.

GENEVA—1557.

¹⁷ But let him that reioyeth, reioyce in the Lord. ¹⁸ For he that praiseth hym selfe, is not allowed, but he whome the Lord prayseth.

11. VVOULD to God, ye could suffre a litle my folishnes, and in deede, ye for beare me. ² For I am gelous ouer you, with godly gelousie: for I haue prepared you, for one husband: to present you a pure virgin to Christe: ³ But I feare lest as the serpent begyled Eue through his subtiltie: euen so your myndes should be corrupte from the simplicitie that is in Christ. ⁴ For if he that commeth, preacheth another Iesus then him whom we preached: or if ye receaue another spirite then that which ye haue receaued: ether another Gospel, then that ye haue receaued, ye might wel haue suffered him. ⁵ Verely I suppose that I was not inferior to the very chief Apostles. ⁶ Thogh I be rude in speakyng, yet I am not so in knowledge. but among you, we haue bene knownen to the vtmost, *what we are in all things.*

⁷ Dyd I therin synne, because I submitted my selfe, that ye myght be exalted, and because I preached to you the Gospel of God fre? ⁸ I robbed other Churches, and toke wages of them, to do you seruice withall. ⁹ And when I was present with you, and had neede, I was not stlothful to the hinderance of any man: for that which was lackyng vnto me, the brethen which came from Macedonia supplied, and in all things I kept my selfe that I shoulde not be greuous to you, and so wil I kepe my selfe.

¹⁰ The truth of Christ is in me, this reioyng shal not be shut vp against me in the regions of Achaia. ¹¹ Wherefore? because I loue you not? God knoweth.

¹² Neuerthesse what I do, that wil I do: to cut away occasion from them which desire occasion, that they myght be founde lyke vnto vs in *that* wherin they reioyce.

¹³ For suche false apostles are deceitful workers, and fashon them selues like vnto the Apostles of Christ.

¹⁴ And no maruayle, for Satan him selfe

RHEIMS—1582.

¹⁷ But he that glorieth, let him glorie in our Lord. ¹⁸ For not he that commendeth him selfe, the same is approued: but vvhom God commendeth.

11. VVOULD God you could beare some litle of my folly: but do ye also support me: ² for I emulate you vwith the emulation of God. For I haue desposued you to one man, to present you a chaste virgin vnto Christ. ³ But I feare lest, as the serpent seduced Eue by his subtiltie, so your senses may be corrupted, and fall from the simplicitie that is in Christ. ⁴ For if he that commeth, preach an other Christ vvhom we haue not preached, or you receiue an other spirit vvhom you haue not receiued: or an other Gospel vvhich you haue not receiued: you might vvel suffer it.

⁵ For I suppose that I haue done nothing lesse then the great Apostles. ⁶ For although rude in speache, yet not in knowlledge. but in al things we are made manifest to you. ⁷ Or did I commit a sinne, humbling my selfe, that you might be exalted? because I euangelized vnto you the Gospel of God gratis? ⁸ Other churches I spoiled, taking a stipend, for your minsterie. ⁹ And vwhen I vvas vwith you, and had neede, I vvas burdenous to none: for that vvhich I vvented, the brethen supplied that came from Macedonia: and in al things I haue kept my selfe vwithout burden to you, and vvil keepe.

¹⁰ The truth of Christ is in me, that this glorying shal not be infringed toward me in the countries of Achaia. ¹¹ Vwherefore? because I loue you not? God doth knovv.

¹² But that vvhich I doe, I vvil also doe, that I may cut avway the occasion of them that desire occasion: that, in that vvhich they glorie, they may be found euen like vs. ¹³ For such false apostles are craftie vvorkers, transfiguring them selues into the Apostles of Christ. ¹⁴ And no maruel: for

AUTHORISED—1611.

ready to our hand. ¹⁷ But he that glorieth, let him glory in the Lord. ¹⁸ For, not he that commendeth himselfe is approved, but whom the Lord commendeth.

11. WOULD to God you could beare with mee a litle in my folly, and in deede ^a beare with me. ² For I am ielous ouer you with godly ielousie, for I haue espoused you to one husband, that I may present you as a chaste virgin to Christ. ³ But I feare lest by any means, as the Serpent begyled Eue through his subtilty, so your mindes should be corrupted from the simplicitie that is in Christ. ⁴ For if he that commeth preacheth another Iesus whome we haue not preached, or if ye receiue another spirit, which ye haue not receiued, or another Gospel, which ye haue not accepted, ye might wel beare with him.

⁵ For, I suppose, I was not a whit behind the very chiefeest Apostles. ⁶ But though I be rude in speach, yet not in knowledge; but we haue bene thoroughly made manifest among you in all things.

⁷ Haue I committed an offence in abasing my selfe, that you might be exalted, because I haue preached to you the Gospel of God freely? ⁸ I robbed other Churches, taking wages of them to doe you seruice. ⁹ And when I was present with you, and wanted, I was chargeable to no man: For that which was lacking to mee, the brethen which came from Macedonia supplied, and in all things I haue kept my selfe from being burthensome to you, and so will I keepe my selfe. ¹⁰ As the truth of Christ is in mee, no man shall ⁸ stop mee of this boasting in the regions of Achaia. ¹¹ Wherefore? because I loue you not? God knoweth. ¹² But what I doe, that I wil doe, that I may cut off occasion from them which desire occasion, that wherein they glory, they may be found euen as we.

¹³ For such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ. ¹⁴ And no marueile,

* Or, you do beare with me. † Gr. this boasting shal not be stopped in me.

γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός· ¹⁵ οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν. ¹⁶ Πάλιν λέγω, μὴ τίς με δόξῃ ἄφρονα εἶναι· εἰ δὲ μὴ γε, καὶ ὡς ἄφρονα δέξασθέ με, ἵνα ¹⁷ καγὼ μὲρόν τι | καυχῆσωμαι. ¹⁸ ὁ λαλῶ, ¹⁹ οὐ λαλῶ κατὰ Κύριον, | ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. ²⁰ ἔπει πολλοὶ καυχῶνται κατὰ ²¹ τὴν | σάρκα, καγὼ καυχῆσομαι. ²² ἥδεως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες· ²³ ἀνέχεσθε γὰρ, εἰ τις ὑμᾶς καταδουλοῖ, εἰ τις κατεσθίει, εἰ τις λαμβάνει, εἰ τις ἐπαίρεται, εἰ τις ὑμᾶς εἰς πρόσωπον δέρει. ²⁴ κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήσαμεν ἐν ᾧ ²⁵ ὁ ²⁶ ἄν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω,) τολμῶ καγὼ. ²⁷ Ἐβραῖοί εἰσι· καγὼ· Ἰσραηλίται εἰσι· καγὼ· σπέρμα

¹⁶ Rec. μὲρόν τι καγὼ.¹⁷ Alex. οὐ κατὰ Κύριον λαλῶ.¹⁹ Alex. = τὴν.

WICLIIF—1380.

him self transfigurith him in to an angel of light, ¹⁵ therfor it is not greet : if his mynstris ben transfigurid as the mynstris of rijtiness, whos ende schal be afir her werkis,

¹⁶ efte I seie : leest ony man gesse me to be vnwise/ ellis take ze me as vnwise : that also I haue glorie a litil what, ¹⁷ that that I speke : I speke not afir god/ but as in vnwisdom in this substauce of glorie/ ¹⁸ for many men glorien afir the fleisch : and I schal glori. ¹⁹ For ze suffren gladli vnwise men : whanne ze silf ben wise/ ²⁰ for ze susteynen, if ony man dryueth zou in to seruage, if ony man deuourith, if ony man takith if ony man is enhaucid bi pride, if ony man smytith zou on the face, ²¹ bi vnoblei I seie : as if we weren sike in this parti/

in what thing ony man dare in vnwisdom I seie : and I dare, ²² thei ben ebreus and I thei ben israelitis : and I thei ben the seed of abraham : and I thei ben the mynstris of crist : and I as lesse wise I seie : I more/ in ful many traueilis, in prisouns more plenteuousli. in woundis aboute maner, in dethis ofte tymes, ²⁴ I receyued of the iewis, fyue sithis fourti strokis oon lesse, ²⁵ thries I was betun with zeerdis : oouns I was stoned, thries I was at schippe breche, a nytt and a dai I was in the depnesse of the see, ²⁶ in weies ofte, in perels of flodis, in perels of theues, in perels of kyn/ in perels of hothen men, in perels in citee in perels in desert in perels in the see, in perels among fals brithren/ ²⁷ in traueile t nedynes : in many wakyngis, in hungre and thirst : in many fastyngis in coold and nakidnes/

²⁸ withouten tho thingis that ben with outforth, myn ech daies traueilynge is the bisynesse of alle chirchis/ ²⁹ who is sike : and I am not sike? who is sclaudrid and I am not brente,

TYNDALE—1534.

for satan him silfe is chaunged into the fasson of an angel of light. ¹⁵ Therefore it is no great thyng, though his ministers fasson them selves as though they were the ministers of rightewesnes : whose ende shalbe accordyng to their dedes.

¹⁶ I saye agayne, lest eny man thynke that I am folishe : or els enen now take me as a fole, that I maye bost my silfe a lytell. ¹⁷ That I speake, I speake it not after the wayes of the lorde : but as it were folysshly, whill we are now come to bostyng. ¹⁸ Seynge that many reioyce after the flesshe I will reioyce also. ¹⁹ For ye suffre foles gladly, be cause that ye youre selves are wyse. ²⁰ For ye suffre even if a man brynge you into bondage : yf a man deuoure : yf a man take : yf a man exalt hym selfe : yf a man smyte you on the face. ²¹ I speake as concernyng rebuke, as though we had bene weake.

How be it wherin soever eny man dare be bolde (I speake folisshly) I dare be bolde also. ²² They are Ebreus, so am I : They are Israelites, even so am I. They are the seede of Abraham, even so am I. ²³ They are the ministers of Christ (I speake as a fole) I am moare : In labours moare abundant : In strypes above measure : In preson more plenteously : In deeth ofte. ²⁴ Of the lewes fyve tymes receaved I every tyme. xl. strypes saue one. ²⁵ Thyrse was I beten with rodde. I was once stoned. I suffered thyrse shipwracke. Nyght and daye have I bene in the depe of the see. ²⁶ In iorneyng ofte : In pannels of waters : In pannels of robbers : In icopardies of myne awne nacion : In icopardies amonge the hethen. I have bene in pannels in cities/ in pannels in wildernes, in pannels in the see/ in pannels amonge false brethren/ ²⁷ in labour and travayle/ in watyngye often/ in hunger/ in thirst/ in fastynges often/ in colde and in nakednes.

²⁸ And besyde the thynges which outwardly happen vnto me/ I am combed daily/ and do care for all congregacions. ²⁹ Who is sike, and I am not sike? Who is hurte in the fayth and my hert burneth

CRANMER—1539.

is chaunged into the fassyon of an angel of lyght. ¹⁵ Therefore it is no great thinge though his ministers fassyon them selues, as though they were the ministers of rightewesnes : whose ende shalbe accordyng to their dedes.

¹⁶ I saye agayne, lest eny man thinke that I am folishe : or els euen now take ye me as a fole, that I also maye boast my selfe a lytell. ¹⁷ That I speake, I speake it not after the lorde, but as it were folysshly, in this matter of boasting. ¹⁸ Seynge that many reioyce after the flesshe, I will reioyce also. ¹⁹ For ye suffre foles gladly, seing ye youre selves are wise. ²⁰ For ye suffre yf a man bring you into bondage : yf a man deuoure : yf a man take : yf a man exalt himselfe : yf a man smyte you on the face. ²¹ I speake as concernyng rebuke, as though we had bene weake. (in this behaffe)

How be it, wherin soever eny man dare be bolde (I speake folisshly) I dare be bolde also. ²² They are Ebreus, euen so am I : They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. ²³ They are the ministers of Christ (I speake as a fole) I am more : In labours more a-bundante : In strypes above measure. In preson more plenteously : In deeth ofte. ²⁴ Of the lewes fyve tymes receaved I euery tyme. xl. strypes saue one. ²⁵ Thyrse was I beaten with rodde. I was once stoned. I suffered thyrse shipwracke. Nyght and daye have I bene in the deepe see. ²⁶ In iorneyng ofte : in pannels of waters, in pannels of robbers : in icopardies of myne awne nacion : in icopardies amonge the hethen : in pannels in the citty : in pannels in wildernes : in pannels in the see : in pannels amonge false brethren : in labour and traualle : in watchyng often : in hunger in thyrt : in fastynges often : in colde and in nakednes : ²⁸ besyde the thynges which outwardly happen vnto me. I am combed daily, and do care for all congregacions. ²⁹ Who is weake, and I am not weake? who is offended, and I burne not? If I must nudes

¹⁵ sic, agayn vnoblei, diaphanor sike sck.
athis, tence. soerib, rode

Ἀβραάμ εἰσι; καὶ γὰρ²³ διάκονοι Χριστοῦ εἰσι; (παραφρονῶν λαλῶ), ὑπὲρ ἐγὼ ἐν κόποις περισσotέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσotέρως, ἐν θανάτοις πολλάκις.²⁴ ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον,²⁵ τρίς ἑρραβδίσθην, ἅπαξ ἐλιθάσθην, τρίς ἐνανάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποιήκα·²⁶ ὁδοιπορίας πολλάκις· κινδύνους ποταμῶν, κινδύνους ληστῶν, κινδύνους ἐκ γένους, κινδύνους ἐξ ἔθνων, κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ, κινδύνους ἐν θαλάσῃ, κινδύνους ἐν ψευδαδέλφοις·²⁷ ἐν κόπῳ, καὶ μόθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι·²⁸ χωρὶς τῶν παρεκτός, ἡ^b ἐπισύστασις μου ἢ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν.²⁹ τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;

^a Alex. ἱραβδίσθην.^a Alex. = ἰν.^b Alex. s. ἐπιστάσις μοι s. ἐπιστάσις μου.

GENEVA—1557.

is changed into the fashion of an Angel of light.¹⁵ Therefore it is no great thing, though his ministers fashion them selves, as though they were the ministers of righteousness: whose ende shalbe according to their dedes.¹⁶ I say agayne, let no man thinke, that I am folysh; or els enen now take me as a fole, that I also may boast my selfe a litle.¹⁷ That I speake, I speake it not after the Lord; but as it were follyshly, in this my great boasting.¹⁸ Seing also that many reioyce after the fleshe, I wil reioyce also.

¹⁹ For ye suffre foles gladly, because that ye your selues are wise.²⁰ For ye suffre enen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalte bym selfe, if a man smyte you on the face.²¹ I speake as concerning rebuke: as though we had bene weake: yea rather, wherin soeuer any man dare be holde (I speake folyshely) I dare be holde also.²² They are Hebreues, and so am I: they are Israelites, and so am I: they are the seede of Abraham, and so am I:

²³ They are the ministers of Christe (I speake as a fole) I am more: in labours more abundant: in stripes above measure: in prison more plenteously: in deathe ofte.²⁴ Of the Iewes fye tymes, receaued I euery tyme fourtie stripes saue one.

²⁵ I was thrise beaten with rodde: I was onced: I suffered thrise shipwracke. night and day haue I bene in the depe of the sea: ²⁶ In iourneing I was ofte in perels of waters, in perels of robbers: in ieopardies of myne owne nation, in ieopardies among the Gentils, in perels in the cite, in perels in wildernes, in perels in the sea, in perels among false brethren,²⁷ In wearines and paynefulness, in watching often, in honger and thyrst, in fastynge often, in colde and in nakednes.

²⁸ Besyde the thynges, which outwardly happen vnto me, I am combed dayly, with that heape of thynges which lye vpon me, which is, the care for all Churches.

²⁹ Who is afflicted, and I am not afflicted? who is offended, and I burne not?

RHEIMS—1582.

Satan him self transfigureth him self into an Angel of light.¹⁵ It is no great matter therefore if his ministers be transfigured as the ministers of iustice: whose ende shal be according to their vvorkes.

¹⁶ Againe I say, (let no man thinke me to be foolish: otherwise take me as foolish, that I also may glorie a litle).¹⁷ that vvchich I speake, I speake not according to God, but as it vvere in foolishnes, in this substance of glorying.¹⁸ Because many glorie according to the flesh, I also vvill glorie.¹⁹ For you do gladly suffer the foolish: vvhereas your selues are vvise.

²⁰ For you suffer if a man bring you into seruitude, if a man deuoure, if a man take, if a man be extolled, if a man strike you on the face.²¹ I speake according to dishonour, as though vve had been vvake in this part. Vvherein any man dare (I speake follyshly) I dare also.

²² They are Hebreues: and I. They are Israelites: and I. They are the seede of Abraham: and I. ²³ They are the ministers of Christ: and I. (I speake as labours more I: in many moe labours, in prisons more abundantly, in stripes above measure, in deathe often.

²⁴ Of the Iewes fye times, did I receiue fourtie, sauing one. ²⁵ Thrise vvaz I beaten with rodde, once I vvaz stoned, thrise I suffered shipvvracke, night and day haue I been in the depe of the sea,²⁶ in iourneying often, perils of vvaters, perils of theeues, perils of my nation, perils of Gentiles, perils in the cite, perils in the wildernes, perils in the sea, perils among false brethren,²⁷ in labour and miserie, in much vvatching, in hunger and thyrst, in fastynge often, in colde and nakednes,²⁸ beside those thynges which are outwardly: my daily distance, the carefulnes of al churches.

²⁹ Vvho is vvake, and I am not vvake? vvho is scandalized, and I am not burnt?

AUTHORISED—1611.

for Sathan himselfe is transformed into an Angel of light.¹⁵ Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their workes.¹⁶ I say againe, Let no man thinke mee a foole; if otherwise, yet as a foole I receive me, that I may boast my selfe a little.¹⁷ That which I speake, I speake it not after the Lord, but as it were foolishly in this confidence of boasting.¹⁸ Seeing that many glory after the flesh, I will glory also.¹⁹ For ye suffer fooles gladly, seeing ye your selues are wise.²⁰ For ye suffer if a man bring you into bondage, if a man deuoure you, if a man take of you, if a man exalt himselfe, if a man smite you on the face.

²¹ I speake as concerning reproch, as though we had bene weake: howbeit, wherein soeuer any is hold, I speake foolishly, I am bold also.²² Are they Hebreues? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: ²³ Are they ministers of Christ? I speake as a foole, I am more: in labours more abundant: in stripes above measure: in prisons more frequent: in deaths oft.²⁴ Of the Iewes fye times receiued I forty stripes saue one.²⁵ Thrice was I beaten with rods, once was I stoned: thrice I suffered shipwracke: a night and a day I haue bene in the deepe.²⁶ In iourneying often, in perils of waters, in perils of robbers, in perils by my owne countreyment, in perils by the heathen, in perils in the cite, in perils in the wilderness, in perils in the sea, in perils among false brethren,²⁷ In wearinesse and painefullnes, in watchings often, in hunger and thirst, in fastings often, in cold and nakednes.

²⁸ Besides those things that are without, that which commeth vpon me dayly, the care of all the Churches.²⁹ Who is weake, and I am not weake? who is offended,

* Or, suffer.

³⁰ εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχῆσομαι. ³¹ Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν | Ἰησοῦ ^d Χριστοῦ | οἶδεν, ὃ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. ³² ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με ἔθελων | ³³ καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ. XII. ^f Καυχᾶσθαι δεῖ |, οὐ ^g συμφέρεῖ | ^h μοι | ἐλέεσθαι | γὰρ | εἰς ὅπτασις καὶ ἀποκαλύψεις Κυρίου. ² οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων (εἴτε ἐν σώματι, οὐκ οἶδα· εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν) ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. ³ καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον (εἴτε ἐν σώματι, εἴτε ^k ἐκτὸς | τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν) ⁴ ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄρρητα ῥήματα,

^c Alex. = ἡμῶν.^d Alex. = Χριστοῦ.^e Alex. = θέλων.^f Rec. Καυχᾶσθαι δεῖ.^g Alex. συμφέρον.^h Alex. μιν.ⁱ Alex. δεῖ.

WICLIIF—1380.

³⁰ if it bihoueth to glorie I schal glorie in the thingis that ben of myn infirmyte; ³¹ god and the fadir of oure lord ihesus crist, that is blessed in to worldis: woot that I lie not, ³² the prouost of damask, of the kyng of the folke ather: kepte the citee of damascenes to take me; ³³ and bi a wyndowe in a leep, I was laten doun bi the walle: and so I ascaped hise hondis.

12. IF it bihoueth to haue glorie: it spedith not; but I schal come to the visions and to the reuelaciouns of the lord: ¹ I woot a man in crist that bifor fourtene ȝeer, whether in bodi, whether out of the bodi I woot not, god wote; that suche a man was rauschild til to the thridde heuene; ² and I woot suche a man, whether in bodi or out of bodi, I noot, god woot: ³ that he was rauschild in to paradys; and herde pryuy wordis: whiche it is not leueful for a man to speke; ⁴ for suche maner thingis I schal glori: but for me no thing, no but in myn infirmytes; ⁵ for if I schal wilne to glorie I schal not be vnwise; for I schal seie truthe, but I spare; lest ony man gesse me ouer that thing that he seith in me or herith ony thing of me;

⁷ and lest the greetnesse of reuelaciouns enhaunce me to pride: the pricke of my fleisch an angel of sathanas is ȝoun to me, that he buffete me; ⁸ for whiche thing thries I preied the lord, that it schulde go awieie fro me; ⁹ and he seide to me; my grace sufficth to thee; for vertu is perȝitli made in infirmyte; therfor gladli I schal glorie in myn infirmytes, that the vertu of crist dwelle in me;

¹⁰ for whiche thing I am plesid in myn infirmytes, in dispisyngis in nedis in persecuciouns in angwischis for crist, for

TYNDALE—1534.

not? ³⁰ Yf I must nedes reioyce, I will reioyce of myne infirmities.

12. ³¹ The God and father of oure lordes Iesus Christ, which is blessed for evermore, knoweth that I lye not ³² In the cite of Damascoun, the gouerner of the people vnder kynge Aretas, layde watche in the citee of the Damascens, and wolde haue caught me; ³³ and at a wyndowe was I let doune in a basket throwe the wall, and so scaped his hondes.

¹ It is not expedient for me (no dout to reioyce. Nevertheless I will come to visions and reuelacions of the lord. ² I knowe a man in Christ above .xiii. yeaeres agone (whether he weare in the body I cannot tell; or whether he were out of the body I cannot tell, god knoweth) which was taken vp into the thyrd heven. ³ And I knowe the same man (whether in the body; or out of the body, I cannot tell god knoweth) ⁴ howe that he was taken vp into paradise; and hearde wordes not to be spoken, which no man can vtter. ⁵ Of this man will I reioyce; of my selfe will I not reioyce; except it be of myne infirmities. ⁶ And yet though I wolde reioyce, I shuld not be a fole: for I wolde saye the trouthe. Nevertheless I spare; lest eny man shuld thinke of me aboue that he seith me to be, or heareth of me.

⁷ And lest I shuld be exalted out of measure thorow the abundance of reuelacions, ther was geuen vnto me vnquyetnes of the fleshe; the messenger of Satan to buffet me; because I shuld not be exalted out of measure ⁸ For this thyng besought I the lord thys; that it myght departe from me. ⁹ And he sayde vnto me: my grace is sufficient for the. For my strength is made perfect thorow weaknes. Very gladly therfore will I reioyce of my weaknes; that the strength of Christ maye dwell in me ¹⁰ Therefore haue I delectacion in infirmities, in rebukes, in nede, in persecuciouns, in anguyshes; for

CRANMER—1539.

boast, ³⁰ I will boast of the thynges that concerne myne infirmities.

12. ³¹ THE God and father of oure Lordes Iesus Christ, which is blessed for euermore, knoweth, that I lye not. ³² In the cite of Damascoun, the gouerner of the people vnder kynge Aretas, layde watche in the citee of the Damascens, and wolde haue caught me; ³³ and at a wyndowe was I let doune in a basket thorow the wall, and so scaped I hys handes. ¹ Doubtesse, it is not expedient for me to boast I will come to visions and reuelacions of the Lorde. ² I knowe a man in Christ, aboue .xiii. yeaeres ago (whether he were in the body I can not tell, or whether he were out of the body I can not tell, God knoweth) how that he was taken vp into the thyrd heauen. ³ And I knowe the same man (whether in the body, or out of the body, I cannot tell, God knoweth, ⁴ how that he was taken vp in to Paradyse, and heard secret wordes, which no man can vtter. ⁵ Of this man will I boast, but of my selfe will I not boast, except it be of myne infirmities: ⁶ For though I boast, I shall not be a fole, for I wolde saye the trouthe. Nevertheless, I spare you: lest eny man shuld thinke of me, aboue that which he seith me to be, or that he heareth of me.

⁷ And lest I shuld be exalted out of measure thorow the excellencye of the reuelacions; ther was geuen vnto me vnquyetnes thorow the fleshe, euen the messenger of Satan to buffet me: because I shuld not be exalted out of measure. ⁸ For this thyng besought I the Lorde thys, that it myght departe from me. ⁹ And he sayd vnto me: my grace is sufficient for the. For my strength is made perfect thorow weaknes. Very gladly therfore wil I reioyce of my weaknes, that the strength of Christ maye dwell in me. ¹⁰ Therefore haue I delectacyon in infirmities, in rebukes, in nede, in persecuciouns, in anguyshes for Christes sake: For

woot, knoweth. wille, will. leep, basket. (loop?) ȝoun, given. woot, knowe not. vertu, power.

ἀ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. ⁵ ὑπὲρ τοῦ τοιούτου καυχῆσομαι· ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις ¹ μου. | ⁶ ἐὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φέιδομαι δὲ, μή τις εἰς ἐμὲ λογίσσῃται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει ⁷ τι | ἐξ ἐμοῦ. ⁷ Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ⁸ ἵνα | μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατὰν ἵνα με κολαφίσξῃ, ⁹ ἵνα μὴ ὑπεραίρωμαι. | ⁸ ὑπὲρ τούτου τρὶς τὸν Κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ. ⁹ καὶ εἰρήκέ μοι, ¹⁰ Ἄρκει σοι ἡ χάρις μου· ἡ γὰρ δύναμις ¹¹ μου | ἐν ἀσθενείᾳ ¹² τελειοῦται. | ¹³ Ἠδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. ¹⁴ διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ

¹ Alex. χωρίς.¹ Alex. = μου.⁷ Alex. = τι.⁸ Alex. διὸ ἵνα.⁸ Alex. = ἵνα μὴ ὑπεραίρωμαι.⁹ Alex. = μου.¹² Alex. τελείται.

GENEVA—1557.

³⁰ If I must needs reioyce, I wil reioyce of mine infirmities. ³¹ The God and Father of our Lord Iesus Christe, which is blessed for euermore, knoweth that I lye not. ³² In the citie of Damascus, the gouernor of the people vnder Kyngre Aretas, layde watche in the citie of the Damascens, and would haue caught me. ³³ And at a wyndowe was I let doune in a basket through the wall, and so escaped hys handes.

12. IT is not expedient for me no dout, to reioyce : neuerthelesse, I wil come to visions and reuelations of the Lord. ² I knowe a man in Christe, aboue fouertene yerres agone, (whether *he were* in the body I can not tel, or whether *he were* out of the body I can not tel: God knoweth) which was taken vp into the thyrd heauen: ³ And I knowe such a man (whether in the body, or out of the body, I can not tell, God knoweth.

⁴ How that he was taken vp into Paradise, and heard wordes which can not be spoken, which are not in mans power to vtter. ⁵ Of suche a man wyl I reioyce, of my selfe wyl I not reioyce, except it be of mine infirmities. ⁶ And thogh I would reioyce, I should not be a foole: for I wil say the truth. but I reframe, lest any man should thynke of me aboue that *he seyth me to be*, or heareth of me. ⁷ And lest I should be exalted out of measure through the abundance of reuelations, there was geuen vnto me a pricke in the fleshe, the messenger of Satan to buffet me, because I should not be exalted out of measure. ⁸ For this thyng I besought the Lord thyrse, that it myght departe from me. ⁹ And he sayd vnto me, My grace is sufficient for thee: for my power is made perfect through weakness. Very gladly therefore wil I reioyce rather in my infirmities, that the power of Christ may dwell in me.

¹⁰ Therefore I take pleasure in infirmities, in rebukes, in nede, in persecutions, in angyshe for Christes sake. for when I

RHEIMS—1582.

³⁰ If I must glorie: I vvil glorie of the things that concerne my infirmite. ³¹ The God and Father of our Lord Iesus Christ, vvho is blessed for euer, knovveth that I lie not.

³² At Damascus the Gouernour of the nation vnder Aretas the king, kept the citie of the Damascenes, for to apprehend me: ³³ and through a vvindow in a basket vvvas I let doune by the vvall, and so escaped his handes.

12. IF I must glorie (it is not expedient in deede) but I vvil come to the visions and reuelations of our Lord. ² I knovv a man in Christ aboue fouertene yerres agone (vvwhether in the body, I knovv not: or out of the body, I knovv not: God doth knovv) such a one rapt euen to the thyrd heauen. ³ And I knovv such a man (vvwhether in the body, or out of the body, I knovv not: God doth know) ⁴ that he vvvas rapt into Paradise: and heard secrete vvordes, which it is not lawfull for a man to speake. ⁵ For such an one I vvil glorie: but for my self I vvil glorie nothing, sauing in my infirmities. ⁶ For and if I vvil glorie, I shal not be foolish: for I shal say truth. but I spare, lest any man should esteeme me aboue that vvvhich he seeth in me, or heareth any thing of me.

⁷ And lest the greatnes of the reuelations myght extoll me, there vvvas giuen me a pricke of my flesh, an angel of Satan, to buffet me. ⁸ For the vvvhich thyng I besought our Lord, that it might depart from me:

⁹ and he said to me, My grace sufficeth thee, for povver is perfit in infirmie. Gladly therefore vvil I glorie in mine infirmite, that the povver of Christ may dvvel in me. ¹⁰ For the vvvhich cause I please my self in infirmities, in contumelies, in necessities, in persecutions, in

AUTHORISED—1611.

and I burne not? ³⁰ If I must needs glory, I will glory of the things which concerne mine infirmities. ³¹ The God and Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not. ³² In Damascus the gouernour vnder Aretas the King, kept the citie with a garison, desirous to apprehend mee. ³³ And through a window in a basket was I let downe, by the wall, and escaped his hands.

12. IT is not expedient for me, doubtlesse, to glory, I will come to visions and reuelations of the Lord. ² I knewe a man in Christ aboue fouertene yerres agone, whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth: such a one, caught vp to the third heauen. ³ And I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth.) ⁴ How that he was caught vp into Paradise, and heard vnspokeable wordes, which it is not lawfull for a man to vtter. ⁵ Of such a one will I glory, yet of my selfe I will not glory, but in mine infirmities. ⁶ For though I would desire to glory, I shall not be a foole: for I will say the truth. But now I forbear, lest any man should thinke of me aboue that which he seeth mee to be, or that he heareth of me:

⁷ And lest I should be exalted aboue measure through the abundance of the reuelations, there was giuen to mee a thorne in the flesh, the messenger of Satan to buffet me, lest I should be exalted aboue measure. ⁸ For this thing I besought the Lord thrice, that it might depart from mee. ⁹ And he said vnto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest vpon me. ¹⁰ Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in distresses for Christes sake: for when I am weak,

a Or, possible.

ἀσθενῶ, τότε δυνατός εἰμι. ¹¹ Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ ὥφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπὲρ λίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι. ¹² Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατεργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ¹³ ἐν σημείοις καὶ τέρασι καὶ δυνάμεσι. τί γὰρ ἐστίν, ὃ ἠττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. ¹⁴ Ἰδοὺ, τρίτον τοῦτο ἐτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. ¹⁵ ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ τὸ περισσώτερος ὑμᾶς ἀγαπῶν, ἦττον ἀγαπῶμαι. ¹⁶ Ἔστω δὲ, ἐγὼ οὐ κατεβάρησα ὑμᾶς, ἀλλ' ὑπάρχων πανοῦργος,

¹¹ Rec. + καυχόμενος.¹² Alex. = iv.¹³ Alex. s. ἡσώθητε s. ἡλαττώθητε.¹⁴ Rec. = τοῦτο.¹⁵ Alex. s. = ὑμῶν s. ὑμᾶς.¹⁶ Alex. ii.¹⁷ Alex. Πάσαι.

WICLIF—1380.

whanne I am sike, thanne I am myȝt, ¹¹ I am made vnwytt; ȝe constrainen me; for I ouȝte to be commendid of ȝou for I dide no thing lesse, thanne thet that ben apostlis aboue maner; thouȝ I am nouȝt, ¹² netheles the signes of myn apostleche ben made on ȝou in al pacience; and signes and grete wondris & vertues; ¹³ and what is it that ȝe hadden lesse thanne other chirchis: but that I my self greued ȝou not? forseue ȝe to me this wrong. ¹⁴ lo this thridde tyme y am redi to come to ȝou: and I schal not be greuous to ȝou for I seke not tho thingis that ben ȝou: but ȝou, for nether sonces owen to tresore to fadir and modir: but the fadir ȝe modir to the sones; ¹⁵ for I schal ȝeue moost wilful: and I my self schal be ȝounn aboue for ȝoure soules; thouȝ I more loue ȝou: and be lesse loued; ¹⁶ but be it I greued not ȝou: but whanne I was sult I took ȝou with gile; ¹⁷ whether I deceyued ȝou, bi ony of hem whiche I sente to ȝou; ¹⁸ I preid tite, and I sente with hym a brother; whether tite bigild ȝou? whether we ȝeden not in the same sprit? whether not in the same steppis?

¹⁹ sumtyme ȝe wenen that we schulen excuse us anentis ȝou bifor god in crist we speken; ²⁰ and moost drede brotheren: alle thingis for ȝoure edifynge, but I drede, leest whanne I come I schal fynde ȝou not suche as I wole, and I schal be founden of ȝou, such as ȝe wolen not; leest paraunteu stryuyngis, enuyes sturdynessis discencionis and detraccionis, pryuy spechis of discorde bolnyngis bi pride, debatis ben among ȝou, ²¹ and leest eftsoner whanne I come, god make me lowe anentis ȝou: and I bi weile many of hem that bifor synneden, & diden not penaunce on the vnclennesse and fornycaucion and vnchastite: that thei han don.

13. I.O this thridde tyme: I come to

actus, powers. ȝounn, given. ȝeden, sent.
 given, think. anentis, with. bolnyngis, swellings.
 sone, again. bi weile, bewaile.

TYNDALE—1534.

Christis sake. For when I am weake, then am I stronge.

¹¹ I am made a fole in bostynge my selfe. Ye haue compelled me: I ought to haue bene commended of you. For in nothyng was I inferior vnto the chefe apostels; Though I be nothyng; ¹² yet the tokens of an apostle were wrought amonge you with all pacience: with signes; and wonders; and myghty dedes. ¹³ For what is it wherin ye were inferiours vnto other congregacions except it be therein that I was not greuous vnto you. Forgeue me this wronge done vnto you. ¹⁴ Beholde now the thyrd tyme I am redy to come vnto you: and yet will I not be greuous vnto you. For I seke not yours; but you. Also the children ought not to laye vp for the fathers and mothers: but the fathers and mothers for the children.

¹⁵ I will very gladly bestowe, and wilbe bestowed for youre soules: though the moare I love you, the lesse I am loved agayne. ¹⁶ But be it that I greued you not: never the lesse I was crafty and toke you with gile. ¹⁷ Did I pill you by eny of them which I sent vnto you? ¹⁸ I desyred Titus; and with him I sent a brother. Did Titus defraude you of eny thyng? walked we not in one sprete? walked we not in lyke stepes? ¹⁹ Agayne, thinke ye that we excuse oure selves? We speake in Christ in the sight of God.

But we do all thynges dearly beloved for youre edifynge. ²⁰ For I feare lest it come to passe; that when I come I shall not fynde you soche as I wolde: and I shalbe founde vnto you soche as ye wolde not: I feare lest thcr be founde amonge you debate, envyinge, wrathy stryfe, backbytynge, whispyrnynges, swellynge and discorde. ²¹ I feare lest when I come agayne, God brynge me lowe amonge you; and I be constrained to bewaile many of them which haue synned all redy; and have not repented of the vnclennes, fornicacion and wantannes which they haue committed.

13. NOW come I the thyrd tyme vnto

CRANMER—1539.

when I am weake, then am I stronge. ¹¹ I am become a fole in boasting my selfe. Ye haue compelled me: For I ought to haue bene commended of you. For in nothyng was I inferior vnto the chefe Apostles, though I be nothyng; ¹² yet the tokens of an Apostle were wrought amonge you with all pacience, and signes and wonders, and mighty dedes. ¹³ For what is it, wherin ye were inferiours vnto other congregacions, except it be herein, that I was not chargeable vnto you. Forgeue me this wronge. ¹⁴ Behold, now the thirde tyme I am ready to come vnto you: and yet will I not be chargeable vnto you. For I seke not yours, but you. For the chyldren ought not to laye vp for the fathers and mothers but the fathers and mothers for the children.

¹⁵ I will very gladly bestowe, and wilbe bestowed for youre soules: though the moare I loue you, the lesse I am loued agayne. ¹⁶ But be it that I was not chargeable vnto you: neuerthelesse when I was crafty, I toke you with gile. ¹⁷ Dyd I pill you by eny of them, whom I sent vnto you? ¹⁸ I desyred Titus, and with him I sent a brother. Dyd Titus defraude you of eny thyng? walked we not in one sprete? Walked we not in like stepes? ¹⁹ Agayne, thinke ye, that we excuse oure selues vnto you? We speake in Christ in the syght of God. But we do all thinges (dearly beloved) for youre edifyng. ²⁰ For I feare, lest it come to passe, that when I come, I shall not fynde you soche as I wolde: and that I shalbe founde vnto you, soche as ye wolde not: I feare, lest ther be founde amonge you debate, enayinge, wrathy, stryfe, backbytynge, whyspyrnynges, swellynge and discorde. ²¹ I feare, lest when I come agayne, God bringe me lowe amonge you, and I be constrained to bewaile many of them which haue synned all ready, and haue not repented of the vnclennes: and fornicacion and wantannes which they haue committed.

13. NOW come I the thyrd tyme vnto

δόλω ὑμᾶς ἔλαβον; ¹⁷ μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; ¹⁸ παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν μου, μή τι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσι;

¹⁹ Πάλιν| δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; ²⁰ κατενώπιον| τοῦ| Θεοῦ ²¹ ἐν Χριστῷ, λαλοῦμεν τάδε| πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. ²² φοβοῦμαι γὰρ, μή πως ἐλθὼν οὐχ οἶον θέλω εὔρω ὑμᾶς, ἀλλ' οὐ εὔρεθ' ὑμῖν οἶον οὐ θέλετε· μή πως ἔρεις, ²³ ζῆλοι, θυμοί, ἐριθείαι, καταλαλῆαι, ψιθυρισμοί, φησισμοί, ἀκαταστασίαι. ²⁴ μή πάλιν ἐλθόντα με| ταπεινώσῃ ²⁵ με| ὁ Θεός μου πρὸς ὑμᾶς, καὶ πενηθῶ πολλοὺς τῶν προφητῶν, καὶ μή μετανοήσαντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ, ἧ ἔπραξαν.

XIII. Τρίτον τοῦτο ἔρχομαι πρὸς

¹⁹ Alex. κατάναντα.

²² Alex. = τοῦ.

²³ Rec. ἐν Χριστῷ λαλοῦμεν· τὰ ἑλ.

²⁴ Rec. = με.

²⁵ Alex. = ἰδοῦ.

²⁶ Alex. ζῆλος.

²⁷ Alex. ἐλθόντος μου.

GENEVA — 1557.

am weake, then am I stronge. ¹¹ I was a foole to boast my self, ye haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferior vnto the chiefe Apostles, though I be nothing.

¹² The tokens of an Apostle were wrought among you with all patience, and signes, and wonders, and mighty deedes. ¹³ For what is it, wherein ye were inferiours vnto other Churches, except, that I was not chargeable vnto you? forgue me this wronge *done vnto you*. ¹⁴ Beholde now the thirde tyme I am ready to come vnto you, and yet wyl I not be chargeable vnto you: for I seeke not yours, but you, for the children ought not to laye vp for the fathers: but the fathers for the children. ¹⁵ And I wil very gladly bestowe, and wil be bestowed for your soules: though the more I loue you, the lesse I am loued agayne. ¹⁶ But be it that I charged you not: yet forasmuche as I was crafty, I toke you with guile. ¹⁷ Dyd I pill you by any of them which I sent vnto you? ¹⁸ I desired Titus, and with him I sent a brother: dyd Titus defraude you of any thing? walked we not in the selfe same sprite? walked we not in like steppes?

¹⁹ Agayne, thinke ye that we excuse our selues vnto you? we speake in Christ, in the syght of God. But *we do* all things dearly beloued for your edifying. ²⁰ For I feare lest it come to passe, that when I come, I shal not fynde you suche as I wolde: and that I shalbe founde vnto you, suche as ye wolde not. ²¹ I feare lest ther be found among you, debate, enuying, wrath, stryfe, backbitinges, whysperynges, swellnges, and discorde. ²² I feare lest when I come agayne, my God bring me lowe among you, and I be constrainyd to bewaile many of them which haue synned already, and haue not repented of the vncleannes, fornication and wantonnes, which they haue committed.

13. NOW come I the thyrde tyme vnto
5 N

RHEIMS — 1582.

distresses for Christ. for vwhen I am vweake, then am I mightie.

¹¹ I am become foolish: you haue compelled me. For I ought to haue been commended of you: for I haue been nothing lesse then they that are about measure Apostles: although I am nothing. ¹² Yet the signes of my Apostleship haue been done vpon you in all patience, in signes and vonders and mighty deedes. ¹³ For vwhat is there that you haue had lesse then the other churches: but that I my self haue not burdened you? Pardon me this iniurie. ¹⁴ Behold, now the thirde time I am ready to come to you: and I wvill not be burdalous vnto you. For I seeke not the things that are yours: but you. For neither ought the children lay vp treasures for the parents, but the parents for the children. ¹⁵ But I most gladly vvil bestow, and vvil my self moreouer be bestowed for your soules: although louing you more, I am loued lesse.

¹⁶ But be it so: I haue not burdened you: but being craftie, I tooke you by guile. ¹⁷ Haue I circumvented you by any of them vvhom I sent to you? ¹⁸ I requested Titus, and I sent vwith him a brother. Did Titus circumuent you? vvalked we not vwith one spirit? not in the selfe same steppes? ¹⁹ Of old thinke you that vve excuse our selues to you? Before God, in Christ vve speake: but all things (my deerest) for your edifying.

²⁰ For I feare lest perhaps vwhen I come, I finde you not such as I vwould: and I be found of you, such an one as you vwould not. lest perhaps contentions, emulations, stomakings, dissensions, detractions, vwhisperings, svvellings, seditions be among you. ²¹ lest agayne vwhen I come, God humble me among you: and I mourne many of them that sinned before, and haue not done penance for the vncleannes and fornication and incontinencie that they haue committed.

13. IO this the third time I come vnto

AUTHORISED — 1611.

then am I strong. ¹¹ I am become a foole in glorying, ye haue compelled me. For I ought to haue bene commended of you: for in nothing am I behinde the very chiefeest Apostles, though I be nothing. ¹² Truly the signes of an Apostle were wrought among you in all patience, in signes and wonders, and mightie deedes. ¹³ For what is it wherein yee were inferior to other Churches, except it be that I my selfe was not burthensome to you? forgue me this wrong. ¹⁴ Behold, the third time I am ready to come to you, and I will not bee burthensome to you; for I seeke not yours, but you: for the children ought not to lay vp for the parents, but the parents for the children. ¹⁵ And I wil very gladly spend and bee spent for you, though the more abundantly I loue you, the lesse I bee loued.

¹⁶ But bee it so: I did not burthen you: neuertheless being craftie, I caught you with guile. ¹⁷ Did I make a gaine of you by any of them, whom I sent vnto you? ¹⁸ I desired Titus, and with him I sent a brother: did Titus make a gaine of you? Walked wee not in the same spirit? *walked wee* not in the same steps? ¹⁹ Againe, thinke ye that we excuse our selues vnto you? we speake before God in Christ: but *wee doe* all things, dearly beloued, for your edifying.

²⁰ For I feare lest when I come, I shall not find you such as I would, and that I shall be found vnto you such as ye would not, lest there be debates, enuyings, wraths, strifes, backe-bitings, whisperings, swellings, tumults, ²¹ And lest when I come agayne, my God will humble mee among you, and that I shall bewaile many which haue sinned already, and haue not repented of the vncleannesse, and fornication, and lasciuiousnes which they haue committed.

13. THIS is the third time I am

* Gr. your soules.

ὑμᾶς. ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. ² προείρηκα καὶ προλέγω, ὥς παρὼν τὸ δεύτερον, καὶ ἀπὼν νῦν ³ τοῖς προημαρτηκόσι, καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἄλλω εἰς τὸ πάλιν, οὐ φείσομαι. ⁴ ἔπει δοκιμὴν ζητεῖτε τοῦ ἐν ἑμοὶ λαλοῦντος Χριστοῦ, (ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. ⁵ καὶ γὰρ ⁶ ἐῖ| ἑσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ⁷ ζῇ ἐκ δυνάμεως Θεοῦ· καὶ γὰρ ⁸ ἡμεῖς ἀσθενούμεν ⁹ ἐν| αὐτῷ, ἀλλὰ ¹⁰ ἡξομέθα| σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς) ¹¹ ἑαυτοὺς πειράζετε εἰ ἔστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε. ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν ¹² ἔστιν;| εἰ μήτι ἀδόκιμοί ἐστε. ¹³ ἔλπιζω δὲ ὅτι γινώσεσθε ὅτι ἡμεῖς οὐκ ἔσμεν ἀδόκιμοι. ¹⁴ εὐχομαι| δὲ πρὸς τὸν Θεόν, μὴ ποιῇσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα

¹ Alex. + γάρ.² Rec. + γράφω.³ Alex. = εἰ.⁴ Rec. + καί.⁵ Alex. σὺν.⁶ Alex. ζήσομεν.

WICLIF—1380.

TYNDALE—1534.

CRANMER—1539.

you, and in the mouthe of twye or of thre witnessis, euery word schal stonde; ² I seide bifor, and seie bifor as presente twies and now absente: to hem that bifor han synned and to alle other; for if I come eftson: I schal not spare, ³ whether ye seken the preef of that crist that spekieth in me; whiche is not feble in you; ⁴ for thou; he was crucified of infirmyte: but he lyeth of the vertu of god; for also we ben sike in hym: but we schulu lyue with hym of the vertu of god in us;

⁵ asaiē you silf if ye ben in the feith: ye you silf preue whether ye knowned not you silf? for crist ihesus is in you; but in hadde ye ben reparable; ⁶ but I hope that ye knowned: that we be not reparable; ⁷ and we preien the lord: that ye do no thing of yuel; not that we seme preued; but that ye do that that is good; and that we ben as reparable; ⁸ for we moun no thing aȝens trithe but for the trithe; ⁹ for we ioien whanne we ben sike: but ye ben myȝt; and we preien this thing; your perfeccioun; ¹⁰ therfor I absent write these thingis: that I present do not harder hi the power whiche the lord gaf to me in to edificacioun: and not in to soure distrucioun.

¹¹ Britheren hennes forward ioie ye, be ye perfist: excite ye: vnderstonde ye the same thing; haue ye pees: and god of pees and of loue schal be with you; ¹² grete ye wel togidre in holi cos; ¹³ alle holi men greten you wel; ¹⁴ the grace of oure lord ihesus crist, and the charite of god, and the comownynge of the holi goost be with you alle. Amen.

¹ vñne, again. ² vertu, power. ³ asaiē, prove, or, assay. ⁴ yuel, evil. ⁵ moun, may.

you. In the mouth of two or thre witnesses shall every thinge stonde. ² I tolde you before, and tell you before: and as I sayde when I was present with you the seconde tyme, so wryte I now beyng absent to them which in tyme past have synned, and to all other: that if I come agayne, I will not spare; ³ seynge that ye seke experience of Christ which speaketh in me, which amonge you is not weake; but is myghty in you. ⁴ And verely though it came of weaknes that he was crucified, yet lieth he thorow the power of God. And we no dout are weake in him: but we shall live with him; by the myght of God amonge you.

⁵ Prove youre selves whether ye are in the fayth or not. Examen youre owne selves: knowe ye not youre awne selves; how that Iesus Christ is in you excepte ye be castawayes? ⁶ I trust that ye shall knowe that we are not castawayes. ⁷ I desyre before God that ye do none evyll, not that we shuld seme commendable: but that ye shuld do that which is honest: and let vs be counted as leawde persones. ⁸ We can do no thinge agaynst the trueth; but for the trueth. ⁹ We are glad when we are weake, and ye stronge. This also we wishe for, even that ye were perfect. ¹⁰ Therefore wryte I these thinges beyng absent; lest when I am present, I shuld vse sharpenes accordinge to the power which the Lorde hath geven me; to edifie, and not to destroye.

¹¹ Finally brethren fare ye well; be perfect, be of good comforte; be of one mynde; lyve in peace; and the God of love and peace; shalbe with you. ¹² Grete one another in an holy kysse. ¹³ All the saynctes salute you. ¹⁴ The grace of oure Lorde Iesus Christ, and the love of God; and the fellowship of the holi goost; be with you alle. Amen.

you: in the mouth of two or thre witnesses shall euery worde be establishd. ² I tolde you before, and tell you before: and as I sayde when I was present with you the seconde tyme, so wryte I now beinge absent, to them which in tyme past have synned, and to all other: that yf I come agayne, I will not spare; ³ seynge that ye seke experience of Christ which speaketh in me, whych amonge you is not weake, but is mighty in you. ⁴ For though he was crucified in weaknes, yet lieth he thorow the power of God. And we no dout are weake in him: but we shall live with him: by the myght of God amonge you.

⁵ Proue youre selues: whether ye are in the fayth or not. Examen youre awne selues knowe ye not youre awne selues, how that Iesus Christ is in you, except ye be cast awayes? ⁶ I trust ye shall knowe, that we are not cast a wayes. ⁷ I desyre before God that ye do none evyll, not that we shuld seme commendable; but that ye shuld do that which is honest: and let vs be counted as cast a wayes: ⁸ We can do nothinge agaynst the trueth, but for the trueth. ⁹ We are glad when we are weake, and ye stronge. Thus also we wishe for, even your perfectnes. ¹⁰ Therefore wryte I these thinges being absent, lest when I am present, I shuld vse sharpnes, accordinge to the power, which the Lorde hath geuen me, to edifie, and not to destroye. ¹¹ Finally brethren, fare ye well: be perfect, be of good comforte, be of one mynde, lyue in peace, and the God of love and peace, shalbe with you. ¹² Grete one another in an holy kisse. ¹³ All the saynctes salute you. ¹⁴ The grace of oure Lorde Iesus Christ, and the loue of God, and the fellowship of the holi goost be with you al. Amen.

ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὤμεν. ⁸ οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. ⁹ χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε· τοῦτο ^οδεῖ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. ¹⁰ διὰ τοῦτο ταῦτα ἀπὸν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκε μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.

¹¹ Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ ἀπὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν. ¹² Ἀσπάσασθε ἀλλήλους ἐν ^ρ ἀγίῳ φιλήματι. | ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. ¹³ Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν ^q.

^ο Alex. = ἰστιν.^ρ Alex. εὐχόμεθα.^ο Alex. = εἶ.^ρ Alex. φιλήματι ἀγίῳ.^q Rec. + ἀμήν.

GENEVA — 1557.

you. In the mouth of two or three witnesses, shal every worde stande. ² I tolde you before, and tel you before: as when I was present the seconde tyme, so wryte I now being absent to them whych in tyme past have synned, and to all others: that yf I come agayne, I wil not spare: ³ Seyng that ye seke experience of Christe, which speaketh in me, which towarde you is not weake, but is myghty in you.

⁴ For thogh he was crucified concerning his infirmite, yet lyueth he through the power of God. And we no dout are weake in him: but we shal lue with him, by the myght of God among you. ⁵ Proue your selues whether ye are in the fayth or not: examen your selues: knowe ye not your owne selues, how that Iesus Christ is in you? except ye be castawayes. ⁶ I trust that ye shal knowe that we are not castawayes.

⁷ I desire before God that ye do none euill, not that we should seme commendable, but that ye should do that which is honest: thogh we be counted as lewde persones. ⁸ For we can do nothing against the truth but for the truth. ⁹ We are glad when we are weake, and ye stronge. This also we wishe fore, euen that ye were perfect. ¹⁰ Therefore wryte I these things being absent, lest when I am present, I should vse sharpnes, accordyng to the power which the Lord hath geuen me, to edefie, and not to destroye.

¹¹ Finally brethren, fare ye wel: be perfect, be of good comfort, be of one mynde, lue in peace, and the God of loue and peace, shalbe with you. ¹² Grete one another in an holy kisse. ¹³ All the Saintes salute you. ¹⁴ The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Gost be with you all. Amen.

RHEIMS — 1582.

you: In the mouth of two or three witnesses shal euery vvord stand. ² I foretold and doe foretel as present, and nowv absent, to them that sinned before, and all the rest, that if I come againe, I vvill not spare. ³ Seeke you an experiment of him that speaketh in me, Christ: vvho in you is not vveake, but is mightie in you? ⁴ For although he vvvas crucified of infirmite: yet he liueth by the povver of God. For vve also are vveake in him: but vve shal lue vvith him by the povver of God on you.

⁵ Trie you yourvne selues if you be in the faith: proue ye your selues. Knowv you not your selues that Christ Issvs is in you, vnlesse perhaps you he reprobates.

⁶ But I hope you knowv that vve are not reprobates. ⁷ And vve pray God, that you doe no euill, not that vve may appeare approued, but that you may doe that vvich is good, and vve be as reprobates. ⁸ For vve can not any thing against the truth: but for the truth. ⁹ For vve reioyce, for that vve are vveake, and you are mightie.

This also vve pray for, your consummation. ¹⁰ Therefore these things I vvrite absent: that being present I may not deale hardly accordyng to the povver vvich our Lord hath giuen me vnto edification and not vnto destruction.

¹¹ For the rest brethren, reioyce, he perfect, take exhortation, be of one minde, haue peace, and the God of peace and of loue shal be vvith you. ¹² Salute one another in a holy kisse. ¹³ Al the saintes salute you. ¹⁴ The grace of our Lord Iesus Christ, and the charitie of God, and the communication of the holy Ghost be vvith you all. Amen.

AUTHORISED — 1611.

coming to you: in the mouth of two or three witnesses shal euery word be established. ² I told you before, and foretold you as if I were present the second time, and being absent, now I write to them which heretofore haue sinned, and to all other, that if I come againe I will not spare: ³ Since yee seeke a prooue of Christ, speaking in me, which to youward is not weake, but is mighty in you. ⁴ For though hee was crucified through weaknesse, yet he liueth by the power of God: for we also are weake ^a in him, but wee shal lue with him by the power of God toward you. ⁵ Examine your selues, whether ye be in the faith: proue your owne selues. Know ye not your owne selues, how that Iesus Christ is in you, except ye he reprobates?

⁶ But I trust that yee shal know that we are not reprobates. ⁷ Now I pray to God, that ye doe no euill, not that we should appeare approued, but that ye should doe that which is honest, though we be as reprobates. ⁸ For we can doe nothing against the truth, but for the truth. ⁹ For wee are glad when wee are weake, and ye are strong: and this also we wish, euen your perfection. ¹⁰ Therefore I write these things being absent, lest being present I should vse sharpnes, according to the power which the Lord hath giuen me to edification, and not to destruction. ¹¹ Finally, brethren, farewell: Bee perfect, be of good comfort, bee of one minde, lue in peace, and the God of loue and peace shalbe with you. ¹² Greet one another with an holy kisse. ¹³ All the Saints salute you. ¹⁴ The grace of the Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost, be with you all. Amen.

^a Or, with him.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΓΑΛΑΤΑΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE GALATIANS.

CHAPTER I.

1. ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, ² καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· ³ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ⁴ τοῦ δόντος ἑαυτὸν ὡς περὶ τῶν ἀμαρτιῶν ἡμῶν, ὅπως ἐξέλθῃ ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ⁵ ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

⁶ Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι

α Rec. ἰπρί.

WICLIF—1380.

1. POUL the apostil not of men ne bi man: but bi ihesus crist and god the fadir, that reisd hym fro deeth, ² and alle the britheren that ben with me: to the chirche of galathie, ³ grace to you and pees of god the fadir: and of the lord ihesus crist, ⁴ that gaf hym silf for oure synnes: to delyuer us fro the present wickid world: bi the wille of god & oure fadir: ⁵ to whom is worschip and glorie in to worldis of worldis amen.

⁶ I wondre that so soone ye ben thus mowed fro hym that clepid you in to the grace of crist: in to another euangelie, ⁷ whiche is not another: but that ther ben summe that troublith you, and wolen mysturne the euangelie of crist, ⁸ but thouz we or an angell of heuene preche to you bisidis that that we han prechid to you: be he acursid, ⁹ as I haue seid bifor: & now eftsone I seiy if any preche to you bisidis that that ye han vndirfongen: he be acursid, ¹⁰ for now whether counceil I men or god? or whether I seche to plesse men? if I plesid jit men, I were not cristis scravaunt.

¹¹ for britheren I make knownen to you, the euangelii that was prechid of me:

clepid, called. eftsone, again. vndirfongen, receiued.

TYNDALE—1534.

1. PAUL an Apostle, not of men, nether by man, but by Iesus Christ, and by God the father which rayseed him from deeth: ² and all the brethren which are with me.

Vnto the congregacions of Galacia.

³ Grace be with you and peace from God the father, and from oure Lorde Iesus Christ, ⁴ which gave him selfe for oure synnes, to deliuer vs from this present eyll worlde: thorow the will of God oure father, ⁵ to whom be prayse for euer and ever. Amen.

⁶ I marvaile that ye are so sone turned from him that called you in the grace of Christ, vnto another gospell: ⁷ which is nothinge els, but that ther be some which trouble you, and intende to pervert the gospell of Christ. ⁸ Nevertheless though we oure selues, or an angell from heuen, preache eny other gospell vnto you then that which we haue preached vnto you, holde him as a cursed. ⁹ As I sayde before, so saye I now agayne, yf eny man preache eny other thinge vnto you, then that ye haue receaved, holde him accursed. ¹⁰ Preache I mannes doctrine or Godes? Ether go I about to please men? If I stodyed to please men, I were not the seruaunt of Christ.

¹¹ I certifie you bretheren, that the gospell which was preached of me, was not

CRANMER—1539.

1. PAUL an Apostle, not of men, nether by man, but by Iesus Christ, and by God the father, which rayseed him vp from deeth: ² and all the brethren which are wyth me.

Vnto the congregacyons of Galacia.

³ Grace be with you and peace from God the father, and from oure Lorde Iesus Christ, ⁴ which gaue him selfe for oure synnes, to delyuer vs from this present eyll worlde according to the will of God oure father, ⁵ to whom be prayse for euer and euer. Amen.

⁶ I marvaile, that ye, are so sone turned (from Christ which called you by grace) vnto another Gospell. ⁷ which is nothinge els, but that ther be some, which trouble you, and intende to peruert the Gospell of Christ. ⁸ Neuerthelesse, though we oure selues, or an angell from heauen, preache eny other Gospell vnto you, then that which we haue preached vnto you, let hym be acursed. ⁹ As we sayde before, so saye I now agayne, yf eny man preache eny other gospell vnto you, then that ye haue receaved, let him be accursed. ¹⁰ Do I now speake vnto men or vnto God? Other go I about to please men? For yf I had hitherto stodyed to please men, I were not the scravaunt of Christ.

¹¹ I certifie you bretheren, that the Gospell which was preached of me, was not

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΓΑΛΑΤΑΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE GALATIANS.

CHAPTER I.

Χριστοῦ, εἰς ἕτερον εὐαγγέλιον· ⁷ ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινές εἰσιν οἱ ταρασσόντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. ⁸ ἀλλὰ καὶ ἔὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ⁹ ὥς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. ¹⁰ ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ^b γὰρ| ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην. ¹¹ Γνωρίζω ^c δὲ| ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ,

^b Alex. = γάρ.

^c Alex. γάρ.

GENEVA — 1557.

1. PAVL an Apostle (not of men, neither by man, but by Iesus Christe, and by God the Father which rayed him from death) ² And all the brethren which are with me, vnto the Churches of Galatia :

³ Grace be to you and peace from God the Father, and from our Lord Iesus Christ.

⁴ Which gaue him selfe for our synnes, to deliuer vs from this present euyl world according to the wyl of God our Father.

⁵ To whom be prayse for euer and euer, Amen. ⁶ I marueyle that ye are so sone tourned vnto another Gospel, forsaking him that had called you vnto the grace of Christ, ⁷ Seing there is no nother; but that there be some which trouble you, and intende to peruert the Gospel of Christ.

⁸ But thogh that we, or an Angel from heauen, preache vnto you otherwaies, then that which we haue preached vnto you, holde him as accursed. ⁹ As we sayd before, so say I now agayne, Yf any man preache vnto you otherwaies, then that ye haue receaued, holde him accursed. ¹⁰ For now preache I mans doctrine, or Gods? other go I about to please men? for if I studied yet to please men, I were not the seruant of Christe. ¹¹ I certifie you brethren, that the Gospel whych was preached

RHEIMS — 1582.

1. PAVL an Apostle not of men, neither by man, but by Iesvs Christ, and God the Father that raised him from the dead, ² and al the brethren that are vvith me : to the churches of Galatia. ³ Grace to you and peace from God the Father and our Lord Iesvs Christ, ⁴ vvho gaue him self for our sinnes, that he might deliuer vs from this present vvicked vvorld, according to the vvil of our God and father : ⁵ to vvhom is glorie for euer and euer. Amen.

⁶ I maruel that thus so soone you are transferred from him that called you into the grace of Christ, vnto an other Gospel : ⁷ vvchich is not an other, vvles there be some that trouble you, and vvil inuert the Gospel of Christ. ⁸ But although we, or an Angel from heauen, euangelize to you beside that vvchich vve haue euangelized to you, be he anáthema. ⁹ As vve haue said before, so novv I say againe, If any euangelize to you, beside that vvchich you haue receiued, be he anáthema. ¹⁰ For do I novv vse persuasion to men, or to God? Or do I seeke to please men? If I yet did please men, I should not be the seruant of Christ.

¹¹ For I doe you to vnderstand, brethren, the Gospel that vvas euangelized of me,

AUTHORISED — 1611.

1. PAUL an Apostle, not of men, neither by man, but by Iesus Christ, and God the Father, who raised him from the dead, ² And all the brethren which are with mee, vnto the Churches of Galatia :

³ Grace be to you and peace, from God the Father, and from our Lord Iesus Christ, ⁴ Who gaue himselfe for our sinnes, that he might deliuer vs from this present euill world, according to the will of God, and our Father. ⁵ To whom be glorie for euer and euer, Amen.

⁶ I marueile, that you are so soone removed from him, that called you into the grace of Christ, vnto an other Gospel :

⁷ Which is not another; but there beec some that trouble you, and would peruert the Gospel of Christ. ⁸ But though we, or an Angel from heauen, preach any other Gospel vnto you, then that which we haue preached vnto you, let him be accursed. ⁹ As wee said before, so say I now againe, If any man preach any other Gospel vnto you, then that ye haue receiued, let him be accursed. ¹⁰ For doe I now perswade men, or God? or doe I seeke to please men? For if I yet pleased men, I should not bee the seruant of Christ. ¹¹ But I certifie you, brethren, that

ὅτι οὐκ ἔστι κατὰ ἄνθρωπον ¹² οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ, ¹³ οὐτε| ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. ¹³ Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν· ¹⁴ καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. ¹⁵ ὅτε δὲ εὐδόκησεν ὁ Θεὸς| ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, ¹⁶ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν· εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι, ¹⁷ οὐδὲ ἠνῆλθον| εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἠνῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. ¹⁸ Ἐπειτα μετὰ ἔτη τρία ἠνῆλθον

¹² Alex. οὐδὲ.¹³ Alex. = ὁ Οὐδὲ.¹⁷ Alex. ἀπῆλθον.

WICLIF—1380.

¹² for it is not bi man; ne I took it of man ne lerned: bi hi reuelacioun of ihesus crist; ¹³ for ȝe han herd my conuersacioun sumtime in the iurie: and that I pursued passyngly the chirche of god, and fauȝte aȝen it; ¹⁴ and I profitid in the iurie aboue many of myn euene eldis in my kynrede; and was more abundauntli a folower of my fadiris tradiciouns; ¹⁵ but whanne it plesid hym that departid me fro my modir wombe and clepid bi his grace ¹⁶ to scheve his sone in me, that I schulde preche hym among the hethen: anon I drou; me not to fleisch and blood; ¹⁷ ne I cam to ierusalem to the apostlis, that weren to for me, but I wente in to arabie, and eftsonne I turned aȝen in to damask; ¹⁸ and sith ȝeer, aftir I cam to ierusalem, to se petir, and I dwelled with hym fiftene daies; ¹⁹ but I sauȝ noon other of the apostlis: but Iames our lordis brother; ²⁰ and these thingis whiche I write to ȝou: lo to for god I lie not;

²¹ Aftirward I cam in to the coostis of sire and silicie; ²² but I was vnknown bi face to the chirchis of iudee: that weren in crist; ²³ and thei hadden oonli an heerynge, that he that pursued us sumtyne, prechid now the feith, aȝens whiche he fauȝte sumtyne; ²⁴ and in me thei glorifieden god.

2. AND sith fourtene ȝeer aftir, eftsones I wente up to ierusalem, with barnabas ȝ took with me tite; ² I wente up bi reuelacioun and spake with hem the euangeli: whiche I preche among the hethen; and bi hem silt to these that semeden to be summe what: leest I runne or hadde runne in veyn; ³ and nether tite that hadde be with me while he was hethen: was compellid to be circuncised; ⁴ but for fals bretheren that weren brouȝt ynn

TYNDALE—1534.

after the manner of men; ¹² neither receaved I it of man; nether was I taught it: but receaved it by the revelacion of Iesus Christ. ¹³ For ye have hearde of my conversacion in tyme past; in the Iewes wayes; how that beyonde measure I persecuted the congregacion of God; and spoyled it; ¹⁴ and preyvaied in the Iewes laye; above many of my companions; which were of myne awne nacion; and was a moche more fervent mayntener of the tradicions of the elders.

¹⁵ But when it pleased God; which sepe-rated me from my mothers wombe; and called me by his grace; ¹⁶ for to declare his sonne by me; that I shuld preache him amonge the hethen: immediatly I com-mended not of the matter with flesshe and blood; ¹⁷ nether returned to Ierusalem to them which were Apostles before me: but went my wayes into Arabia; and came agayne vnto Damasco. ¹⁸ Then after three yere I returned to Ierusalem to se Peter; and abode with him .xv. dayes; ¹⁹ no nother of the Apostles sawe I; save Iames the Lordes brother. ²⁰ The thinges which I write; beholde; God knoweth I lye not.

²¹ After that I went into the costes of Siria and Cilicia: ²² and was vnknown as touchinge my person; vnto the congregacions of Iewrye; which were in Christ. ²³ But they hearde only; that he which persecuted vs in tyme past; now preacheth the fayth which before he destroyed. ²⁴ And they glorified God on my behalfe.

2. THEN .xiii. yeaeres after that; I went vp agayne to Ierusalem with Barnabas; and toke with me Titus also. ² Ye and I went vp by revelacion; and com-mended with them of the Gospell which I preache amonge the gentyls: but apart with them which were counted chefe; lest it shuld have bene thought that I shuld runne or had runne in vayne. ³ Also Titus which was with me; though he were a Greke; yet was not compellid to be circuncised; ⁴ and that because of incommers

CRANMER—1539.

after the manner of men. ¹² For I nether receaved it, ner lerned it of man, but by the reuelacion of Iesus Christ. ¹³ For ye have heard of my conuersacyon in tyme past, in the Iewes waye, how that beyonde measure I persecuted the congregacion of God, and spoyled it: ¹⁴ and preyvaied in the Iewes waye aboue many of my companions in mine awne nacion being a very feruent mayntener of the tradicions of the elders.

¹⁵ But when it pleased God, which sepe-rated me from my mothers wombe, and called me hervnto by his grace, ¹⁶ for to declare his sonne by me, that I shuld preache him amonge the hethen: immediatly I com-mended not of the mater with flesshe and blood; ¹⁷ nether returned to Ierusalem, to them which were Apostles before me: but went my wayes into Arabia, and came agayne vnto Damasco. ¹⁸ Then after three yere, I returned to Ierusalem to se Peter, and abode with hym .xv. dayes. ¹⁹ Other of the Apostles sawe I none, save Iames the Lordes brother. ²⁰ The thinges which I write vnto you: beholde, Before God I lye not.

²¹ After that came I into the coastes of Syria and Cilicia, ²² and was vnknown as touchinge my person vnto the congregacions of Iewrye, which were in Christ. ²³ But this they hearde only, that he which persecuted vs in tyme past, now preacheth the fayth, which before he destroyed. ²⁴ And they glorified God in me.

2. THEN .xiii. yeres thereafter, I went vp agayne to Ierusalem with Barnabas, and toke Titus wyth me. ² I went vp also by reuelacion, and com-mended with them, of the Gospell which I preache amonge the Gentyls (but specially) with them which were counted chefe, lest I shuld runne, or had runne in vayne. ³ Also Titus which was with me, though he were a Greke, yet was not compellid to be circuncised; ⁴ and that because of incommers

passyngh, exceedingly. clepid, called. no, nor.
sith, since. aȝen, against. eftsones, again.

εἰς Ἱεροσόλυμα ἱστορήσαι ⁹ Κηφᾶν, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε· ¹⁹ ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. ²⁰ ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι. ²¹ Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας· ²² ἥμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίας τῆς Ἰουδαίας ταῖς ἐν Χριστῷ· ²³ μόνον δὲ ἀκούοντες ἦσαν, ‘Ὅτι ὁ διώκων ἡμᾶς ποτε, νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει.’ ²⁴ καὶ ἐδοξάζον ἐν ἐμοὶ τὸν Θεόν. II. Ἐπειτα διὰ δεκατεσσάρων ἐτῶν ¹ πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβαν, συμπαραλαβὼν καὶ Τίτον· ² ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ’ ἰδίαν δὲ τοῖς δοκοῦσι, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον. ³ Ἀλλ’ οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὢν, ἡναγκασθή

F Rec. Hērōn.

A Alex. ἀνίβην πάλιν.

GENEVA — 1557.

of me, was not after the maner of men. ¹² For nether receaued I it of man, nether was I taught it : but by the reuelation of Iesus Christe. ¹³ For ye haue heard of my conuersation in tyme paste, in the Iewishe religion, how that I persecuted the Church of God extremely, and spoyled it. ¹⁴ And profited in the Lawe of the Iewes aboue many of my companions, which were of mine owne nation, and was a muche more feruent maynteyner of the traditions receaued of my father. ¹⁵ But when it pleased God, which had separated me from my mothers wombe, and called me by his grace, ¹⁶ To reueile his Sonne to me, that I should preache him among the Gentils : immediatly I communed not of the matter with fleshe and blood : ¹⁷ Nether returned to Ierusalem to them which were Apostles before me : but went into Arabia, and came agayne vnto Damascus.

¹⁸ Then after three yeres, I returned to Ierusalem to see Peter, and abode with him, fyftene dayes. ¹⁹ And no nother of the Apostles sawe I, saue Iames the Lordes brother. ²⁰ The things which I write vnto you, beholde, I witnes before God, that I lye not. ²¹ After that, I went into the costes of Syria and Cilicia : ²² for I was vnkownen as touching my person vnto the Churches of Iewrie, which were in Christe. ²³ But they heard only some say He which persecuted vs in tyme past, now preacheth the fayth, which before he destroyed. ²⁴ And they glorified God for me.

2. THEN fourtene yeres after, I went vp agayne to Ierusalem with Barnabas, and toke wyth me Titus also. ² And I went vp by reuelation, and communed with them of the Gospel which I preache among the Gentils but particularly with them which were counted chiefe, lest it should haue bene thought, that I should runne, or had runne in vayne. ³ Also Titus which was wyth me, though he were a Greke, yet was not compelled to be circumcised. ⁴ Which was because of false

RHEIMS — 1582.

that it is not according to man. ¹² For neither did I receiue it of man, nor learne it : but by the reuelation of Iesus Christ.

¹³ For you haue heard my conuersation sometime in Iudaisme, that aboue measure I persecuted the Church of God, and expugned it, ¹⁴ and profited in Iudaisme aboue many of mine equales in my nation, being more abundantly an emulator of the traditions of my fathers. ¹⁵ But vwhen it pleased him that separated me from my mothers vrombe, and called me by his grace, ¹⁶ to reueale his sonne in me, that I should euangelize him among the Gentils, incontinent I condescended not to flesh and blood, ¹⁷ neither came I to Hierusalem to the Apostles my antecessors : but I went into Arabia, and againe I returned to Damascus.

¹⁸ Then, after three yeres I came to Hierusalem to see Peter : and taried with him fyfteen daies. ¹⁹ But other of the Apostles saw I none : sauing Iames the brother of our Lord. ²⁰ And the things that I wvrite to you : behold before God, that I lie not. ²¹ After that, I came into the partes of Syria and Cilicia. ²² And I was vnkownen by sight to the churches of Iewrie, that were in Christ : ²³ but they had heard only, That he vvich persecuted vs sometime, doth now euangelize the faith vvich sometime he expugned : ²⁴ and in me they glorified God.

2. THEN after fourtene yeres I went vp agayne to Hierusalem vvith Barnabas, taking Titus also vvith me. ² And I went vp according to reuelation : and conferred with them the Gospel which I preach among the Gentiles, but apart with them that seemed to be something, lest perhaps in vaine I should runne or had runne.

³ But neither Titus which vvias with me, vvhereas he vvias a Gentil, vvias compelled to be circumcised : ⁴ but because of the

AUTHORISED—1611.

the Gospel which was preached of me, is not after man.

¹² For I neither receiued it of man, neither was I taught it, but by the reuelation of Iesus Christ. ¹³ For yee haue heard of my conuersation in time past, in the Iewes Religion, how that beyond measure I persecuted the Church of God, and wasted it : ¹⁴ And profited in the Iewes Religion, aboue many my equals in mine owne nation, being more exceedingly zealous of the traditions of my fathers. ¹⁵ But when it pleased God, who separated me from my mothers wombe, and called mee by his grace, ¹⁶ To reueale his Sonne in me, that I might preach him among the heathen, immediatly I conferred not with flesh and blood : ¹⁷ Neither went I vp to Ierusalem, to them which were Apostles before me, but I went into Arabia, and returned againe vnto Damascus. ¹⁸ Then after three yerees, I went vp to Ierusalem to see Peter, and abode with him fyfteen dayes.

¹⁹ But other of the Apostles saw I none, saue Iames the Lords brother. ²⁰ Now the things which I write vnto you, behold, before God I lye not. ²¹ Afterwards I came into the regions of Syria and Cilicia, ²² And was vnkownen by face vnto the Churches of Iudea, which were in Christ. ²³ But they had heard onely, that he which persecuted vs in times past, now preacheth the faith, which once hee destroyed. ²⁴ And they glorified God in me.

2. THEN fourteene yerees after, I went vp agayne to Ierusalem with Barnabas, and tooke Titus with me also. ² And I went vp by reuelation, and communicated vnto them that Gospel, which I preach among the Gentiles, but priuately to them which were of reputation, lest by any meanes I should runne, or had runne in vaine. ³ But neither Titus, who was with me, being a Greeke, was compelled to be circumcised : ⁴ And that because of

² Gr. equals in yerees. ³ Or, returned. ⁴ Or, seuerally.

περιτομηθῆναι. ⁴ διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισ-
ῆλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν, ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα
ἡμᾶς ⁵ καταδουλώσουσιν· ⁵ οἷς οὐδὲ πρὸς ὥραν εἵξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλή-
θεια τοῦ εὐαγγελίου διαμείλῃ πρὸς ὑμᾶς. ⁶ Ἀπὸ δὲ τῶν δοκούντων εἶναι τι,
ὁποῖοί ποτε ἦσαν, οὐδέν μοι διαφέρει· πρόσωπον ^κ Θεοῦ ἀνθρώπου οὐ λαμβάνει·
ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο, ⁷ ἀλλὰ τὸυναντίον, ἰδόντες ὅτι
πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς·
⁸ ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς
τὰ ἔθνη· ⁹ καὶ γινόντες τὴν χάριν τὴν δοθεῖσάν μοι, ¹ Ἰάκωβος καὶ Κηφᾶς καὶ
Ἰωάννης, οἱ δοκοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβα κοινω-

ⁱ Rec. καταδουλώσονται.

 $\frac{1}{2}$ Alex. + o.

⁴ Alex. Πέτρος καὶ Ἰάκωβος.

^m Rec. = μiv .

⁷⁸ Rec. Πίτρος.

WICLIF—1380.

whiche hadden entrid to aspie oure freedom,
whiche we han in ihesus crist: to
bringe us in to seruage, ⁶ but we geue no
place to subieccioun: that the truthe of
the gospel schuld dwelle with you.

⁊ But of these that smeden to be summe
what whiche thei weren suntyme it per-
ceiue[n]t not to me/ for god takith not the
persone of man/ for thei that smeden to
be summe what: ȝaunen me no thing/
⁊ but agensward, whanne thei hadde seen,
that the euangeli of prepuce was ȝouun
to me: as the euangeli of circumcisioun
was ȝouun to petir, ⁊ for he that wrouȝte
to petir in to apostilheed of circumcisioun:
wrouȝte also to me among the hethene/

⁹ and whanne thei hadden knowe the
grace of god that was ȝouun to me
iames and petir and loon whiche weren
seynd to be the pilers, thei ȝaue riȝthond
of felowship to me and to barnabas, that
we among the hethen; and thei in to
circumcisioun, ¹⁰ oonli that we hadden
mynde of pore men of crist, the whiche
thing: I was ful biȝi to don;

11 But whanne petir was comen to anti-
och: I aȝenstood him in the face, for he
was worthli to be vndermounen, ¹² for bifor
that there camen summen for lames: he
ete with the hethen men; but whanne
thei weren comen, he withdrowȝ; & de-
partid him: dredynge hem that weren of
circumcisioun; ¹³ and the other iwis as-
sentiden to his feynynge; so that barna-
bas was drawn of hem in to that feynyn-
ge. ¹⁴ But whanne I sauȝ that thei
walkid not rigtly to the truthe of the
gospel: I seide to petir before alle men; if
thou that art a iewe, lyuest hethenli
and not iewliche: hou constreynest thou
hethen men to become iewis? ¹⁵ We iewis
of kynde & not synful men of the hethen,
¹⁶ knowen that a man is not iustified of

gare, *gar* *gan-garē*. propitius, n. *in concision*.
gan-gire vindictum; n. *reprehended*.

TYNDALE—1534.

beyng false brethren, which came in
 amonge other to spye out oure libertie
 which we haue in Christ Iesus, that they
 might bringe vs into bondage. ⁵ To whom
 we gaue no rounne, nor not for the space
 of an houre, as concerninge to be brought
 into subieccion : and that because that the
 trueth of the gospell myght continue with
 you.

¶ Of them which seme to be great (what they were in tyme passed it maketh no matter to me; God loketh on no mans person) nevertheless they which seme great, added nothyng to me. ⁷ But contrary wyse, when they sawe that the gospel over the vncircumcision was committed vnto me, as the gospel over the circumcision was vnto Peter: ⁸ for he that was myghty in Peter in the Apostleshippe over the circumcision: the same was myghty in me amonge the gentyls: ⁹ and therefore when they perceaved the grace that was geven vnto me, then James, Cephas and Iohn, which seme to be pilers, gave to me and Barnabas the ryght handes, and agreed with vs, that we shuld preache amonge the Hethen, and they amonge the Iewes: ¹⁰ warraynye only that we shuld remember the poore. Which thinge also I was diligent to do.

11 And when Peter was come to Antioche, ¹ 11 withstode him in the face, ² for he was worthy to be blamed. ³ 12 For yerr that certayne came from Iames, he ate with the gentyls. But when they were come, he withdrew and separated him selfe, fearing them which were of the circumcision. ⁴ 13 And the other Iewes dissembled lyke wyse, in so moche that Barnabas was brought into their simulation also. ⁵ 14 But when I sawe, that they went not the ryght waye after the trueth of the gospell, I sayde vnto Peter before all men, yf thou beyng a Iewe, liuest after the manner of the gentyls, and not as do the Iewes : why causeth thou the gentyls to liue as do the Iewes ? ⁶ 15 We which are Iewes by nature, and not synners of the gentyls, ⁷ 16 knowe that a man is not iustified by the dedes of

CRANMER — 1539.

heyng false brethren, which came in
preuely to spyve out oure libertie which
we haue in Christ Iesus, that they myght
bringe vs into bondage. ⁵ To whom we
gaue no rowme, no not for the tyme (as
concerninge to be brought into subiec-
cion) because that the trueth of the Gos-
pell myght continue with you.

6 Of them which seemed to be somewhat
(what they were in tyme passed it maketh
no matter to me: God loketh on the out-
ward appearance of no man) neuerthe-
lesse they which seemed great, added
nothing to me. 7 But contrary wyse, when
they sawe that the Gospell ouer the vn-
circumcision was committed vnto me, as
the Gospell ouer the circumcysyn was
committed vnto Peter, 8 (for he that was
myghty in Peter in the Apostleshippe
ouer the circumcysyn, the same was
myghty in me amonge the Gentyls)
9 when they perceaued the grace that was
geuen vnto me, then James, Cephas and
Iohn, which seemed to be pylers, gaue to
me and Barnabas the ryght handes of that
fellowshippe, that we shuld be Apostles
amonge the Hethen, and they in the cir-
cuncision: 10 onely that we shulde remem-
ber the poore. Wher in also I was diligent
to do the same.

¹¹ But wth win Peter was come to Antioche,
I wisthode him openly, because he was
worthy to be blamed. ¹² For yer that
certayne came from Iames, he dyd eate
wth the Gentyls. But when they were
come, he withdrew and separated him selfe
from them, farynging them which were of
the circumcysion. ¹³ And the other Iewes
dissembled as well as he: in so much that
Barnabas also was brought into their
simulation. ¹⁴ But when I sawe, that they
went not the right waye after the truth
of the Gospell, I sayde vnto Peter before
them all: yf thou bycnye a Iewe, I yuest
after the manner of the Gentyls and not
as do the Iewes: why causest thou the
Gentyls to lyce as do the Iewes? ¹⁵ For
we which are Iewes by nature, and not
synners of the Gentyls, ¹⁶ knowe, that a
man is not iustified by the dedes of the

νίας, ἵνα ἡμεῖς ^m μὲν| εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· ¹⁰ μόνον τῶν
 πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. ¹¹ Ὅτε δὲ ἦλθε
 ἡ Κηφᾶς| εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.
¹² πρὸ τοῦ γὰρ ἔλθειν τινας ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνῆσθιν· ὅτε δὲ
 ἦλθον,| ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. ¹³ καὶ
 συνπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη
 αὐτῶν τῇ ὑποκρίσει. ¹⁴ Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοδοδοῦσι πρὸς τὴν ἀλήθειαν τοῦ
 εὐαγγελίου, εἶπον τῷ ἡ Κηφᾶ| ἔμπροσθεν πάντων, Ἐὶ σὺν, Ἰουδαῖος ὑπάρχων,
 ἔθνικῶς ^q ζῆς καὶ οὐκ Ἰουδαϊκῶς, ἥ τῶς| τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζεν· ¹⁵ Ἡμεῖς
 φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοὶ, ¹⁶ εἰδότες ὅδε| ὅτι οὐ δικαιούται

° Alex. ἡλέεν.

° Rec. Πέτρος.

° Alex. καὶ οὐκ Ἰουδαϊκῶς ζῆς.

° Rec. τί.

° Rec. = εἰ.

GENEVA—1557.

brethren, that crept in, which came in
 privily to spye out our libertie, which we
 haue in Christ Iesus, that they myght
 bring vs into bondage. ⁵ To whom we
 gaue no roume, no not for the space of
 an houre, as concerning to be brought into
 subiection: that the trueth of the Gospel
 myght continue with you.

⁶ Of them which seemed to be great I
 was not taught (what they were in tyme
 passed it maketh no matter to me: God
 loketh on no mans person) neuertheless,
 they which are in estimation dyd commu-
 nicat nothing with me. ⁷ But contrary
 wyse, when they sawe that the Gospel
 ouer the vncircumcision was committed
 vnto me, as the Gospel ouer the Circum-
 cision was vnto Peter: ⁸ (For he that was
 mighty by Peter in the Apostleship ouer
 the Circumcision, was also mighty by me
 among the Gentils :) ⁹ And therefore when
 Iames, Cephas, and Iohn perceaued the
 grace that was geuen vnto me, which are
 taken to be pylers, gaue to me and Bar-
 nabas the ryght handes of felow shyp, that
 we should preach among the Gentils,
 and they among the Iewes. ¹⁰ VVarning
 only that we should remember the poore:
 which thing also I was diligent to doe.

¹¹ And when Peter was come to Antioche,
 I withstode him to his face, for he was
 worthy to be blamed. ¹² For yer that
 certayne came from Iames, he ate wyth
 the Gentils: but when they were come,
 he withdrew and separated him selfe from
 them, fearyng them which were of the
 Circumcision. ¹³ And the other Iewes
 dissembled lykewyse with him, in some-
 che that Barnabas was brought into their simu-
 lation also. ¹⁴ But when I sawe, that they
 went not the right way after the trueth
 of the Gospel, I sayd vnto Peter before
 all men, Yf thou being a Iewe, lyst after
 the maner of the Gentils and not as do
 the Iewes, why causest thou the Gentils
 to lye as do the Iewes? ¹⁵ We which are
 Iewes by nature, and not synners of the
 Gentils, ¹⁶ Knowe that a man is not

RHEIMS—1582.

false brethren craftely brought in, vvich
 craftely came in to espie our libertie that
 vve haue in Christ Iesus, that they might
 bring vs into seruitude. ⁵ To vvhom vve
 yielded not subiection no not for an houre,
 that the trueth of the Gospel may remaine
 vvith you.

⁶ But of them that seemed to be some-
 thing, (vvhat they vvere sometime, it is
 nothing to me. God accepteth not the
 person of man) for to me, they that seemed
 to be something, added nothing. ⁷ But
 contrariwise vvhen they had seen, that
 to me vvas committed the Gospel of the
 prepuce, as to Peter of the circumcision
 ("for he that vvrought in Peter to the
 Apostleship of the circumcision, vvrought
 in me also among the Gentils") ⁹ and vvhen
 they had knovven the grace that vvas
 giuen me, Iames and Cephas and Iohn,
 vvich seemed to be pylers, gaue to me
 and Barnabas the right handes of societe:
 that vve vnto the Gentiles, and they vnto
 the circumcision: ¹⁰ only that vve should
 be mindeful of the poore: the vvich same
 thing also I vvas careful to doe.

¹¹ And vvhen Cephas vvas come to An-
 tioche, I resisted him in face, because he
 vvas reprehensible. ¹² For before that cer-
 taine came from Iames, he did eate vvith
 the Gentiles: but vvhen they vvere come,
 he vvithdrevv and separated him self, fear-
 ing them that vvere of the circumcision.

¹³ And to his simulation consented the rest
 of the Iewes, so that Barnabas also vvas
 ledde of them into that simulation. ¹⁴ But
 vvhen I savv that they vvalked not rightly
 to the veritie of the Gospel, I said to Ce-
 phas before them al: If thou being a Iewve,
 liuest Gentile-like and not Iudaically: hovv
 dost thou compel the Gentils to Iudaize.

¹⁵ Vve are by nature Iewves, and not of
 the Gentils, sinners. ¹⁶ But knovving that
 man is not iustified by the vvorkes of the

AUTHORISED—1611.

false brethren vnawares brought in, who
 came in priuily to spie out our libertie,
 which we haue in Christ Iesus, that they
 might bring vs into bondage.

⁵ To whom wee gaue place by subiec-
 tion, no not for an houre, that the trueth
 of the Gospel might continue with you.
⁶ But of these, who seemed to bee some-
 what, (whatsoeuer they were, it maketh
 no matter to mee, God accepteth no mans
 person,) for they who seemed to be some-
 what, in conference added nothing to me.
⁷ But contrariwise, when they saw that
 the Gospel of the vncircumcision was com-
 mitted vnto me, as the Gospel of the Cir-
 cumcision was vnto Peter: ⁸ (For he that
 wrought effectually in Peter to the Apostleship
 of the Circumcision, the same was
 mighty in me towards the Gentiles.)

⁹ And when Iames, Cephas and Iohn,
 who seemed to be pillars, perceiued the
 grace that was giuen vnto me, they gaue
 to me and Barnabas the right handes of
 fellowship, that wee should goe vnto the
 heathen, and they vnto the Circumcision.
¹⁰ Onely they would that wee should re-
 member the poore, the same which I also
 was forward to doe. ¹¹ But when Peter
 was come to Antioch, I withstood him
 to the face, because he was to be blamed.
¹² For before that certaine came from
 Iames, he did eate with the Gentiles:
 but when they were come, hee withdrew,
 and separated himselfe, fearing them which
 were of the Circumcision. ¹³ And the
 other Iewes dissembled likewise with him,
 insomuch that Barnabas also was caried
 away with their dissimulation.

¹⁴ But when I saw that they walked not
 vprightly according to the trueth of the
 Gospel, I said vnto Peter before them al.
 If thou, being a Iew, liuest after the maner
 of Gentiles, and not as doe the Iewes,
 why compellest thou the Gentiles to lye
 as doe the Iewes? ¹⁵ We who are Iewes by
 nature, and not sinners of the Gentiles,
¹⁶ Knowing that a man is not iustified

ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου. ¹⁷ διότι | " ἐξ ἔργων νόμου οὐ δικαιωθήσεται | πᾶσα σὰρξ. ¹⁷ εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, ἐuréθημεν καὶ αὐτοὶ ἁμαρτωλοὶ, ἅρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο. ¹⁸ εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν ¹⁹ συνιστάνω. | ¹⁹ Εγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. ²⁰ Χριστῷ συνεσταύρωμαι· ζῶ δὲ, οὐκέτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ ²¹ υἱοῦ τοῦ Θεοῦ, | τοῦ ἀγαπήσαντός με καὶ παραδόντός ἐαυτὸν ὑπὲρ ἐμοῦ. ²¹ οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἅρα Χριστὸς δωρεὰν ἀπέθανεν.

† Alex. ὄτι

* Rec. οὐ δικαιωθήσεται ἐξ ἔργων νόμου.

* Rec. συνίστημι.

* Alex. Θεοῦ καὶ Χριστοῦ.

WICLIF—1380.

the werkis of law; but bi the feith of ihesus crist, ⁊ we bileuen in ihesus crist; that we ben iustified of the feith of crist; and not of the werkis of lawe, wherof of the werkis of lawe, eche fleisch schal not be iustified.

¹⁷ and if we sechen to be iustified in crist, we ousersif ben founden synful men, whether crist be mynystre of synne? god forbede, ¹⁸ and if I bilde agen thingis that I haue distried: I make my silf a trespassour, ¹⁹ for bi the lawe, I am deed to the lawe: ²⁰ I am fecchid to the cros; that I lyue to god with crist, and now lyue not I but crist lyueth in me; but that I lyue now in fleisch, I lyue in the feith of goddis sone; that loued me: ⁊ ⁊af hym self for me, ²¹ I cast not awei the grace of god; for if ristfulnes be thorugh lawe: thanne crist died with out cause.

3. O VNWITTI galathianes to for whose igen ihesus crist is exilid, and is crucified in you, who hath disceyued you? that ⁊c obeien not to truthe? ² this oonli I wilne to lerne of you, whether ⁊c han vnderfongen the spirit of werkis of the lawe: or of herynge of bileue? ³ so ⁊c ben folis that whanne ⁊c han bigunne in spirit: ⁊c ben endid in fleisch, ⁴ so gret thingis ⁊c haue suffrid with out cause: if it be with out cause, ⁵ he that zeuth to you spirit and worchith vertues in you: whether of werkis of the lawe, or of herynge of bileue? ⁶ as it is writun; abraham bileued to god: ⁊ it was rettid to hym to ristfulness; ⁷ and therfor knowe ⁊c that ries that ben of bileue: ben the sones of abraham;

⁸ and the scripture seynge afer that god iustifieth the hethen: of bileue toold to for to abraham, that in the alle the hethen schuln be blessid. ⁹ ⁊ therfor these that ben of bileue: schuln be blessid with feithfull abraham; ¹⁰ for al that ben of the

TYNDALE—1534.

the lawe: but by the fayth of Iesus Christ. And therefore we have beleved on Iesus Christ; that we myght be iustified by the fayth of Christ; and not by the dedes of the lawe: because that by the dedes of the lawe no flesshe shalbe iustified.

¹⁷ Yf then whill we seke to be made rightewes by Christ; we oure selues are founde synners: is not then Christ the minister of synne? God forbyd. ¹⁸ For yf I bylde agayne that which I destroyed, then make I my selfe a trespasser. ¹⁹ But I thorow the lawe ame deed to the lawe: that I myght live vnto God. ²⁰ I am crucified with Christ. I live vnto: yet now not I, but Christ liveth in me. For the lyfe which I now live in the flesshe; I live by the fayth of the sonne of God; which loved me, and gave him selue for me. ²¹ I despye not the grace of God. For if rightewesnes come of the lawe; then Christ dyed in vayne.

3. O FOLISSHE Galathians: who hath bewitched you, that ye shuld not beleve the trueth? To whom Iesus Christ was described before the eyes; and amonge you crucified. ² This only wolde I learne of you: receaved ye the sprete by the dedes of the lawe; or els by preacheinge of the faith? ³ Are ye so vnwyse; that after ye have begonne in the sprete; ye wolde nowe ende in the flesshe? ⁴ So many thinges there ye have suffred in vayne; if that be vayne. ⁵ Which ministered to you the sprete; and worketh myracles amonge you; doth he it thorow the dedes of the lawe; or by preacheinge of the faith? ⁶ Even as Abraham beleved God; and it was ascribed to him for rightewesnes. ⁷ Vnderstonde therefore; that they which are of fayth; the same are the chylidren of Abraham.

⁸ For the scripture sawe afore hande, that God wolde iustifie the hethen thorow fayth; and therefore shewed before hande glad tydinges vnto Abraham: In the shall all nacions be blessed. ⁹ So then they which be of fayth; are blessed with faythfull Abraham. ¹⁰ For as many as are vnder

CRANMER—1539.

lawe but by the fayth of Iesus Christ: And we haue beleued on Iesus christ, that we myght be iustified by the fayth of Christ, and not by the dedes of the lawe: because that by the dedes of the lawe no flesshe shall be iustified.

¹⁷ If whyll we seke to be made rightewes by Christ, we oure selues are founde sinners, is Christ then the minister of synne? God forbyd. ¹⁸ For yf I buylde agayne the thinges which I destroyed, then make I my selfe a trespasser. ¹⁹ For I thorow the lawe, haue bene deed to the lawe: that I might lyue vnto God. ²⁰ I am crucified with Christ: Neuerthelesse, I live: yet now not but Christ lyueth in me. The lyfe which I now live in the flesshe, I live by the fayth of the sonne of God which loued me, and gaue hym selfe for me. ²¹ I despye not the grace of God. For yf rightewesnes come of the lawe, then Christ dyed in vayne.

3. O YE folisshe Galathians: who hath bewitched you, that ye shuld not beleue the trueth? To whom Iesus Christ was described before the eyes, and now amonge you crucified. ² This only wolde I learne of you whether ye receaued the sprete by the dedes of the lawe, or by the preacheinge of the faith? ³ Are ye so vnwyse, that after ye haue begonne in the sprete, ye now ende in the flesshe? ⁴ So many thinges ye haue suffred in vayne, yf it be also in vayne. ⁵ Moreover, he that ministrith to you the sprete, and worketh myracles amonge you, doth he it thorow the dedes of the lawe, or by preacheinge of the faith? ⁶ Euen as Abraham beleued God, and it was asscrybed to hym for rightewesnes. ⁷ ye knowe therefore, that they which are of fayth, the same are the chylidren of Abraham.

⁸ For the scripture seynge afore hande, that God wolde iustifie the Hethen thorow fayth, shewed before hande glad tydinges vnto Abraham sayenge: In the shall all nacions be blessed. ⁹ So then, they which be of fayth, are blessed with faythfull Abraham. ¹⁰ For as many as are of the

III. Ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανε²; οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη³ ἐν ὑμῖν ἑσταυρωμένος. ²τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως; ³οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι Πνεύματι, νῦν σαρκὶ ἐπιτελείσθε; ⁴τοσαῦτα ἐπάθετε εἰκῇ; εἰ γε καὶ εἰκῇ. ⁵ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; ⁶καθὼς Ἀβραὰμ ἐπίστευσεν τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. ⁷γινώσκετε ἅρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ. ⁸προϊδούσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεὸς, προενηγγελίατο τῷ Ἀβραάμ, “Ὅτι ²ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.” ⁹ὥστε οἱ ἐκ πίστεως, εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. ¹⁰ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν,

² Rec. + τῇ ἀληθείᾳ μὴ πείθεσθαι;

⁹ Alex. = ἐν ὑμῖν.

² Rec. ἐλογηθήσονται.

GENEVA — 1557.

iustified by the dedes of the Lawe: but by the fayth of Iesus Christe: euen we I say haue beleued in Iesus Christe, that we myght be iustified by the fayth of Christe, and not by the dedes of the Lawe: because that by the dedes of the Lawe, no fleshe shalbe iustified. ¹⁷If then wyle we seke to be made righteous by Christ, we our selues are founde sinners, is Christe therfore the minister of synne? God forbid. ¹⁸For yf I buylde agayne that which I destroyed, then make I my selfe a trespasser. ¹⁹For I, through the Lawe, am dead to the Lawe, that I myght liue vnto God: ²⁰and am crucified with Christe. I liue verely, yet now not I: but Christ liueth in me, and the lyfe which I now liue in the fleshe, I liue by the fayth of the Sonne of God which hath loued me, and geuen hym selfe for me. ²¹I do not abrogate the grace of God: for yf righteousness cometh of the Lawe, then Christ dyed without a cause.

3. O FOOLISHE Galatians, who hath bewitched you that ye should not obey the trueth? to whom Iesus Christe before was described in your sight, and among you crucified. ²This only wolde I learne of you, Recceaued ye the Sprite by the dedes of the Lawe, or els by the hearyng of fayth preached? ³Are ye so vnwyse, that after ye haue begonne in the Sprite, ye now are made perfect in the fleshe? ⁴So many thinges ye haue suffred in wayne, yf that be wayne. ⁵He therfore that ministrith to you the Sprite, and worketh miracles among you: doth he it through the dedes of the Lawe, or by the hearing of fayth preached? ⁶Euen as Abraham beleued God, and it was ascribed to him for righteousness: ⁷So ye knowe, that they which are of fayth, the same are the children of Abraham. ⁸For the Scripture sawe afore hande, that God wolde iustifie the Gentils through fayth, and therfore preached before hand the Gospel vnto Abraham, saying, In thee shal all the Gentils be blessed.

⁹So then they which be of fayth, are blessed with faithfull Abraham. ¹⁰For as

RHEIMS — 1582.

Lavv, but by the fayth of Iesus Christ: we also beleue in Christ Iesus, that we may be iustified by the fayth of Christ, and not by the vworkes of the Lavv: for the vvhich cause, by the workes of the Law no flesh shal be iustified. ¹⁷But if seeking to be iustified in Christ, our selues also be found sinners: is Christ then a minister of sinne? God forbid. ¹⁸For if I build the same things agayne vvhich I haue destroyed, I make my selfe a preuaricator.

¹⁹For I by the Lavv, am dead to the Law, that I may liue to God: ²⁰vwith Christ I am nailed to the crosse. And I liue, novv not I: but Christ liueth in me. And that that I liue novv in the flesh, I liue in the fayth of the sonne of God, vwho loued me, and deliuered him selfe for me. ²¹I cast not avay the grace of God. For if iustice be by the Lavv, then Christ died in vaine.

3. O SENSELES Galatians, vvho hath bewitched you, not to obey the trueth, before vvhoose eies Iesus Christ vvas proscribed, being crucified among you? ²This only I vvould learne of you, By the vworkes of the Lavv, did you recieue the Spirit, or by the hearing of the fayth? ³Are you so foolish, that vvhereas you began vvith the spirit, now you vvill be consummate vvith the flesh? ⁴Haue you suffered so great thinges vvithout cause? if yet vvithout cause. ⁵He therfore that giueth you the Spirit, and vvorketh miracles among you: by the vworkes of the Lavv, or by the hearing of the fayth doeth he it? ⁶As, Abraham beleueed God, and it vvas reputed to him vnto iustice.

⁷Knovv ye therfore that they that are of fayth, the same are the children of Abraham. ⁸And the Scripture foreseeing that God iustifieth the Gentils by fayth, sheueed vvnto Abraham before, That in thee shal all nations be blessed. ⁹Therefore they that are of fayth, shal be blessed vvith the faithfull Abraham. ¹⁰For vvhooseuer are of the

AUTHORISED — 1611.

by the works of the Law, but by the faith of Iesus Christ, euen we haue beleued in Iesus Christ, that wee might bee iustified by the faith of Christ, and not by the workes of the Law: for by the workes of the Law shall no flesh be iustified. ¹⁷But if while wee seeke to be iustified by Christ, wee our selues also are found sinners: is therefore Christ the minister of sinne? God forbid. ¹⁸For if I build againe the thinges which I destroyed, I make my selfe a transgressor.

¹⁹For I through the Law, am dead to the Law, that I might liue vnto God. ²⁰I am crucified with Christ. Neuertheles, I liue, yet not I, but Christ liueth in me, and the life which I now liue in the flesh, I liue by the faith of the Sonne of God, who loued me, and gaue himselfe for me. ²¹I doe not frustrate the grace of God: for if righteousness come by the Law, then Christ is dead in vaine.

3. O FOOLISH Galatians, who hath bewitched you, that you should not obey the trueth, before whose eyes Iesus Christ hath bene evidently set forth, crucified among you? ²This onely would I learne of you, recieued ye the spirit, by the workes of the Law, or by the hearing of faith? ³Are ye so foolish? hauing begonne in the Spirit, are ye now made perfect by the flesh? ⁴Haue ye suffered so many thinges in vaine? if it be yet in vaine. ⁵Hee therefore that ministrith to you the Spirit, and worketh miracles among you, doth he it by the workes of the Law, or by the hearing of faith? ⁶Euen as Abraham beleued God, and it was accounted to him for righteousness. ⁷Knowe yee therefore, that they which are of faith, the same are the children of Abraham. ⁸And the Scripture foreseeing that God would iustifie the heathen through faith, preached before the Gospel vnto Abraham, saying, In thee shall all nations be blessed.

⁹So then, they which bee of faith, are blessed with faithfull Abraham. ¹⁰For as many as are of the workes of the Law.

⁴ Or, so great.

⁸ Or, imputed.

ὑπὸ κατάραν εἰσὶ γέγραπται γάρ, “^aὍτι ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν
 “ πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.” ¹¹ Ὅτι δὲ
 ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ ^b τῷ Θεῷ, δῆλον· ὅτι “Ὁ δίκαιος ἐκ πίστεως
 “ ζήσεται.” ¹² ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ’ “Ὁ ποιήσας αὐτὰ ἐζήσεται
 “ ἐν αὐτοῖς.” ¹³ Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος
 ὑπὲρ ἡμῶν κατάρ· (^d γέγραπται γάρ, | “Ἐπικατάρατος πᾶς ὁ κρεμύμενος ἐπὶ
 “ ξύλου.”) ¹⁴ ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ,
 ἵνα τὴν ^e ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως. ¹⁵ Ἀδελφοί, κατὰ
 ἀνθρώπων λέγω, ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιαιτᾶσ-
 σεται. ¹⁶ τῷ ^f δὲ Ἀβραὰμ ^g ἐρρήθησαν | αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ·

^a Rec. = Ὅτι.^b Alex. = τῷ.^c Rec. = ἀνθρώπος.^d Alex. ὅτι γέγραπται.^e Alex. εὐλογίαν.^f Alex. = ὁ.^g Alex. ἐρρήθησαν.

WICLIȚ—1380.

werkis of the lawe: ben vndir curs, for it is writun, eche man is cursid that abidith not in alle thingis that ben writun in the boke of the lawe: to do tho thingis;

¹¹ and that no man is iustified in the lawe bifor god: it is opene, for a riȝtful man lyueth of bileue, ¹² but the lawe is not of bileue, but that doith tho thingis of the lawe: schal lyue in hem, ¹³ but crist aȝenbouȝt us fro the curs of the lawe and was made acursid for us, for it is writun, eche man is cursid that hangith in the tre, ¹⁴ that among the hethen the blessyng of abraham: were made in crist ihesu; that we vndirfongen the biheest of spirit: thorȝ bileue;

¹⁵ bretheren I seie afir man, no man dispiseth the testament of a man that is confemred: or ordeyneth aboue, ¹⁶ the biheestes weren seide to abraham: ȝ to his seed, he seith not in seedis as in many; but as in oon, and to thi seed that is crist, ¹⁷ but I seie thi testament is confemred of god, the lawe that was made afir four hundrid and thritti ȝere, makith not the testament veyn, to auoide awey the biheest, ¹⁸ for if eritage were of the lawe: it were not now of biheeste, but god grauntidde to abraham: thorȝ biheest;

¹⁹ what thapne the lawe? it was sette for trespassyng: til to the seed cam to whom he hadde made biheest, whiche lawe was ordeyned bi angels in the hond of a mediatour, ²⁰ but a mediatoure is not of oon, but god is oon, ²¹ is thanne the lawe aȝen the biheestis of god? god forbede, for if the lawe were ȝouen that myȝte quykene, verli were riȝtfulnesse of lawe, ²² but scripture hath concludid alle thingis vndir synne: that the biheest of the feith

TYNDALE—1534.

the dedes of the lawe, are vnder male-diction. For it is written: cursed is every man that continueth not in all things which are written in the boke of the lawe, to fulfill them. ¹¹ That no man is iustified by the lawe in the sight of God is evident. For the iuste shall live by fayth. ¹² The lawe is not of fayth: but the man that fulfilleth the things contayned in the lawe (shall live in them.) ¹³ But Christ hath delivered vs from the curse of the lawe, and was made a cursed for vs. For it is written: cursed is every one that hangeth on tree, ¹⁴ that the blessyng of Abraham might come on the gentyls thorow Iesus Christ, and that we might receave the promes of the sprete thorow fayth.

¹⁵ Brethren I will speake after the maner of men. Though it be but a mans testament, yet no man despiseth it, or addeth eny thing ther to when it is once allowed. ¹⁶ To Abraham and his seed were the promes made. He seyth not in the seedes as in many: but in thy sede, as in one, which is Christ. ¹⁷ This I saye, that the lawe which beganne afterwarde, beyonde .iiii. C. ȝ. xxx. yeres, doth not disanulle the testament, that was confemred afore of God vnto Christ ward, to make the promes of none effect. ¹⁸ For yf the inheritance come of the lawe, it commeth not of promes. But God gave it vnto Abraham by promes.

¹⁹ Wherefore then serveth the lawe? The lawe was added because of transgression (tyll the seed cam to which the promes was made) and it was ordeyned by angels in the honde of a mediator. ²⁰ A mediator is not a mediator of one. But God is one. ²¹ Is the lawe then agaynst the promes of God? God forbid. How be it yf ther had bene a lawe geuen which coulde have geuen lyfe: then no doute rightewesnes shuld have come by the lawe. ²² But the scripture concludeth all thinges vnder synne, that the promes by the fayth of Iesus

CRANMER—1539.

dedes of the lawe, are subiecte to the curse. For it is written cursed be every one, that contynueth not in all things which are written in the boke of the lawe, to fulfill them. ¹¹ That no man is iustified by the lawe in the syght of God it is euident.

For the iuste shall lyue by fayth. ¹² The lawe is not of fayth but the man that fulfilleth the things contayned in the lawe, shall lyue in them. ¹³ Christ hath deluyered vs from the curse of the lawe, in as moeh as he was made acursid for vs. For it is wrytten: cursed is every one, that hangeth on tree, ¹⁴ that the blessyng of Abraham myght come on the Gentyls thorow Iesus Christ, that we myght receaue the promes of the sprete thorow fayth.

¹⁵ Brethren, I speake after the maner of men. Though it be but a mans testament, yet no man despyseth it, or addeth eny thing thereto, yf it be allowed. ¹⁶ To Abraham and hys seed were the promyses made, He sayth not in the seedes, as many; but in thy sede, as of one, which is Christ. ¹⁷ Thys I saye, that the lawe which beganne afterwarde, beyonde foure .C. and thyrtye yeres, doth not disanull the testament, that was confemred afore of God vnto Christ ward, to make the promes of none effect. ¹⁸ For yf the inheritance come of the lawe, it commeth not now of promes. But God gaue it vnto Abraham by promes.

¹⁹ Wherefore then serueth the lawe? The lawe was added because of transgression (tyll the seed came, to whom the promes was made) and it was ordeyned by Angels in the hande of a mediator. ²⁰ A mediator is not a mediator of one. But God is one. ²¹ Is the lawe then agaynst the promes of God? God forbyd: For yf ther had bene a lawe geuen which coulde haue geuen lyfe: then no doute rightewesnes shuld come by the lawe. ²² But the scripture concludeth all thynges vnder synne, that the promes by the fayth of Iesus Christ

ȝenbouȝt, redeemed. vndirfongen, received.
 biheest, promise. aȝen, agaynst. ȝouen, given.

οὐ λέγει, “Καὶ τοῖς σπέρμασιν,” ὡς ἐπὶ πολλῶν, ἀλλ’ ὡς ἐφ’ ἑνός, “Καὶ τῷ σπέρματί σου,” ὅς ἐστι Χριστός. ¹⁷ τοῦτο δὲ λέγω, διαθήκη^a προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστὸν ὁ μετὰ^k τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. ¹⁸ εἰ γὰρ ἐκ νόμου ἡ κληρονομία οὐκ ἔτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ δι’ ἐπαγγελίας κεχάρισται ὁ Θεός. ¹⁹ Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν^l ἐτέθη, ἄχρῃ οὖν ἔλθῃ τὸ σπέρμα ὃ ἐπήγγελται, διαταγείς δι’ ἀγγέλων, ἐν χειρὶ μεσίτου. ²⁰ ὁ δὲ μεσίτης ἑνός οὐκ ἔστιν, ὁ δὲ Θεὸς εἷς ἐστιν. ²¹ Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὅτως^m ἂν ἐκ νόμου ᾦν ἡ δικαιοσύνη· ²² ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ

^a Alex. *κεκυρωμένην*.^k Alex. = εἰς Χριστόν.^l Rec. ἔτη τετρακόσια καὶ τριάκοντα ἔτη, s. i. κ νόμου s. i. κ νόμον ἂν ἦν.^m Rec. *προστίθη*.ⁿ Alex. s. i. κ νόμου

GENEVA — 1557.

many as are vnder the dedes of the Lawe, are vnder the curse: for it is written: Cursed is every man that continueth not in all things, which are written in the boke of the Lawe, to fulfil them. ¹¹ And that no man is iustified by the Lawe in the sight of God, it is euident: For the iuste shal lyue by fayth. ¹² And the Lawe is not of fayth: but, The man that shal fulfil those thinges, shal liue in them. ¹³ Now Christe hath redeemed vs from the curse of the Lawe, when he was made accursed for vs: for it is written Cursed is every one that hangeth on tree, ¹⁴ That the blessing of Abraham might come on the Gentils through Christe Iesus, and that we might receaue the promes of the Sprite through faith.

¹⁵ Brethren, I speake after the maner of men, Though it be but a mans Couenant confirmed by autoritie, yet no man doth abrogate it, or addeth any thing therto. ¹⁶ To Abraham and his seed were the promes made. He sayth not, In the seedes, as of many: but, In thy seede, as in one, which is Christe. ¹⁷ And this I say, That the Lawe which began afterwarde, foure hundred and thyrty yeres, can not disanul the Couenant, that was confirmed afore of God in respect of Christe, to make the promes of none effect. ¹⁸ For if the inheritance come of the Lawe, it cometh not then of promes, but God gaue it vnto Abraham by promes. ¹⁹ Wherefore then serueth the Lawe? it was added because of transgressions, tyl the seede came to whych the promes was made and it was ordeyned by Angels in the hande of a Mediatour. ²⁰ A Mediatour is not a Mediatour of one: but God is one. ²¹ Is the Lawe then against the promise of God? God forbyd: for, if there had bene a Lawe geuen which could haue geuen life, verily righteousnes should haue come by the Lawe.

²² But the Scripture hath concluded all thynges vnder synne, that the promise by

RHEIMS — 1582.

vworkes of the Lawv, are vnder curse. For it is vvritten: *Cursed be every one that abideth not in all things that be vvritten in the booke of the Lawv, to do them.* ¹¹ But that in the Lavv no man is iustified vvith God, it is manifest, because *The iust liueth by faith.* ¹² But the Lavv is not by faith: but, *He that doeth those things, shal liue in them.*

¹³ Christ hath redeemed vs from the curse of the Lavv, being made a curse for vs (because it is vvritten, *Cursed is every one that hangeth on a tree*) ¹⁴ that on the Gentiles the blessing of Abraham might be made in Christ Iesvs: that vve may receiue the promise of the Spirit by faith.

¹⁵ Brethren (I speake according to man) yet a mans testament being confirmed no man despiseth, or further disposeth. ¹⁶ To Abraham vvere the promises said, and to his seede. He saith not, *And to thy seedes*, as in many: but as in one, *And to thy seede*, vvch is Christ. ¹⁷ And this I say, the testament being confirmed of God, the Lavv vvch vvvas made after foure hundred and thirtie yeres, maketh not void to frustrate the promise. ¹⁸ For if the inheritance be of the Lavv, novv not of promise. But God gaue it to Abraham by promise. ¹⁹ Vvhy vvvas the Lavv then? It vvvas put for transgressions, vntil the seede came to vvhom he had promised: ordeined by Angels in the hand of a mediatour. ²⁰ And a mediatour is not of one: but God is one.

²¹ Vvas the Lavv then against the promises of God? God forbid. For if there had been a Lavv giuen that could iustifie, vndoubtedly iustice should be of the Lavv. ²² But the Scripture hath concluded all things vnder sinne: that the promise by the faith of Iesvs Christ might be giuen

AUTHORISED — 1611.

are vnder the curse: for it is written, Cursed is every one that continueth not in all things which are written in the booke of the Law to doe them. ¹¹ But that no man is iustified by the Law in the sight of God, it is euident: for, The iust shall liue by faith. ¹² And the Law is not faith: but the man that doeth them, shall liue in them. ¹³ Christ hath redeemed vs from the curse of the Law, being made a curse for vs: for it is written, Cursed is every one that hangeth on tree: ¹⁴ That the blessing of Abraham might come on the Gentiles, through Iesus Christ: that wee might receiue the promise of the Spirit through faith.

¹⁵ Brethren, I speake after the maner of men: though it bee but a mans^a couenant, yet if it be confirmed, no man disannulleth, or addeth thereto. ¹⁶ Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ. ¹⁷ And this I say, that the Couenant that was confirmed before of God in Christ, the Law which was foure hundred and thirty yeres after, cannot disanul, that it should make the promise of none effect. ¹⁸ For if the inheritance bee of the Law, it is no more of promise: but God gaue it to Abraham by promise. ¹⁹ Wherefore then serueth the Law? it was added because of transgressions, till the seed should come, to whom the promise was made, and it was ordeined by Angels in the hand of a Mediatour. ²⁰ Now a mediatour is not a Mediatour of one, but God is one.

²¹ Is the Law then against the promises of God? God forbid: for if there had bene a Law giuen which could haue giuen life, verily righteousnesse should haue bene by the Law. ²² But the Scripture hath concluded all vnder sinne, that the promise by faith of

^a Or, testament.

ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσι. ²³ Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα ²⁴ συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι. ²⁴ ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιωθώμεν. ²⁵ ἔλθούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγὸν ἔσμεν. ²⁶ πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. ²⁷ ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. ²⁸ οὐκ ἐν Ἰουδαίῳ, οὐδὲ Ἕλλην· οὐκ ἐν δούλῳ, οὐδὲ ἐλεύθερῳ· οὐκ ἐν ἄρσεν καὶ θήλῃ· πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. ²⁹ εἰ δὲ ὑμεῖς Χριστοῦ, ἅρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, ³⁰ καὶ κατ' ἐπαγγελίαν κληρονόμοι. IV. Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν. ² ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ

^a Rec. συγκλεισμένοι.^b Alex. = καί.^c Alex. + Θεοῦ.

WICLIF—1380.

of ihesus crist, were zoun to hem that bileuen²³ and to for that bileue cam: thei weren kept vndir the lawe, enclosid in to that bileue that was to be schewid.

²⁴ and so the lawe was oure vndir maistr in crist: that we ben iustified of bileue. ²⁵ but afir that bileue cam: we ben not now vndir the vndirmaister, ²⁶ for alle ze ben the children of god thoru; bileue in ihesus crist, ²⁷ for alle ze that ben baptised: ben clothid with crist; ²⁸ there is no iew ne greek: ne boond man, ne fre man, ne male, ne female, for alle ze ben oon in ihesus crist. ²⁹ and if ze ben oon in ihesus crist: thanne ze ben the seed of abraham, and eiris bi biheest.

4. BUT I seie as long tyme, as the eire is a litil child: he dyuersith no thing fro a seruaunte whanne he is lord of alle thingis, ² but he is vndir kepers and tutores: in to the tyme determyned of the fadir, ³ so we whanne we weren litil children we serueden vndir the elementis of the world; ⁴ but afir that the fulfillingye of tyme cam, god sente his sone made of a woman made vndir the lawe, ⁵ that he schulde agenie hem that weren vndir the lawe: that we schulden vndirfonge the adopcioun of sones, ⁶ and for ze ben goddis sones: god sente his spirit in to zoure hertes, crynyge abba fadir, ⁷ and so there is now a scruaunt but a sone, and if he is a sone: he is an eire bi god.

⁸ but thanne ze vnknowynge god, serueden to hem that in kinde weren not goddis; ⁹ but now whanne ze han knowe god, and ben knowun of god: hou ben ze turned eftsones to the feble and nedi elementis to the whiche ze wolcn eftse-erne? ¹⁰ ze taken kepe to daies z monethis

TYNDAL—1534.

Christ shuld be geuen vnto them that beleue. ²³ Before that fayth cam; we were kept and shut vp vnder the lawe, vnto the fayth which shuld afterwarde be declared.

²⁴ Wherefore the lawe was oure scolemaster vnto the tyme of Christ; that we might be made rightewes by fayth. ²⁵ But after that fayth is come, now are we no longer vnder a scolemaster. ²⁶ For ye are all the sonnes of God; by the fayth which is in Christ Iesu. ²⁷ For all ye that are baptised, haue put on Christ. ²⁸ Now is ther no Iewe nether gentyle: ther is nether bonde ner fre: ther is nether man ner woman: but ye are all one thinge in Christ Iesu. ²⁹ Yf ye be Christes, then are ye Abrahams seed, and heyes by promes.

4. AND I saye that the heyre as longe as he is a chylde, differth not from a seruaunt; though he be Lorde of all, ² but is vnder tuters and gouerners, vntill the tyme appoynted of the fader. ³ Even so we, as longe as we were chyl dren, were in bondage vnder the ordinaunces of the worlde. ⁴ But when the tyme was full come; God sent his sonne borne of a woman and made bonde vnto the lawe; ⁵ to rede me them which were vnder the lawe: that we thorow eleccion myght receaue the inheritaunce that belongeth vnto the naturall sonnes. ⁶ Because ye are sonnes; God hath sent the sprete of his sonne in to oure hertes, which cryeth Abba fader. ⁷ Wherefore now, thou art not a seruaunt; but a sonne. Yf thou be the sonne, thou arte also the heyre of God thorow Christ.

⁸ Notwithstandyng, when ye knewe not God; ye dyd service vnto them, which by nature were no goddes. ⁹ But now seinge ye knowe god (ye rather are knowen of God) how is it that ye tourne agayne vnto the weake and bedgarly ceremonies; wher vnto agayne ye desyre afresche to be in bondage? ¹⁰ Ye observe dayes and monethes, and tymes and yeres.

CRANMER—1539.

shuld be geuen vnto them that beleue. ²³ But before that fayth came, we were kept vnder the lawe and were shut vp vnto the fayth which shuld afterwarde be declared.

²⁴ Wherefore, the lawe was oure scolemaster vnto Christ, that we myght be made ryghtewes by fayth. ²⁵ But after that fayth is come, we are no longer vnder the scolemaster. ²⁶ For ye are all the children of God, because ye heleue in Christ Iesu. ²⁷ For all ye that are baptised, haue put on Christ. ²⁸ Ther is no Iewe nether Gentyll: ther is nether bonde ner fre: ther is nether man ner woman: For ye are all one in Christ Iesu. ²⁹ If ye be Christes, then are ye Abrahams seed, and heyes according to the promes.

4. AND I saye, that the heyre (as longe as he is a chylde) differth not from a seruaunt, though he be lorde of all, ² but is vnder tuters and gouerners, vntill the tyme that the fader hath appoynted. ³ Euen so we also, when we were chyl dren, were in bondage vnder the ordinaunces of the worlde. ⁴ But when the tyme was full come, God sent his sonne, borne of a woman and made bonde vnto the lawe, ⁵ to redeme them which were bonde vnto the lawe: that we thorow eleccion myght receaue the inheritaunce that belongeth vnto the naturall sonnes. ⁶ Because ye are sonnes God hath sent the sprete of his sonne into oure hertes, which cryeth Abba fader. ⁷ Wherefore now, thou art not a seruaunt: but a sonne. If thou be a sonne, thou art also an heyre of God thorow Christ.

⁸ Notwithstandyng, when ye knewe not God, ye dyd seruaice vnto them which by nature are no Goddes. ⁹ But now after that ye haue knowen God (ye rather are knowen of God) how is it that ye tourne agayne vnto the weke and beggarly ordinaunces, wher vnto agayne ye desyre afresche to be in bondage? ¹⁰ Ye observe dayes, and monethes, and tymes, and

οικονόμους, ἄχρι τῆς προθεσμίας τοῦ πατρὸς. ³ οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι. ⁴ ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον, ⁵ ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. ⁶ ὅτι δέ ἐστε υἱοὶ^p, ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, | κρᾶζον, Ἀββὰ ὁ πατήρ. ⁷ ὥστε οὐκ ἔτι εἰ δοῦλος, ἀλλ' υἱὸς· εἰ δὲ υἱὸς, καὶ κληρονόμος^r Θεοῦ διὰ Χριστοῦ. | ⁸ Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν, ἐδουλεύσατε τοῖς^μ μὴ φύσει | οὖσι θεοῖς· ⁹ νῦν δὲ, γινόντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; ¹⁰ ἡμέρας παρατηρεῖσθε, καὶ μῆνας, καὶ καιροὺς, καὶ

^p Rec. ἡμῶν.^r Alex. s. εἰς Θεοῦ s. εἰς Θεόν.^μ Alex. φύσει μὴ.

GENEVA — 1557.

the faith of Iesus Christ, should be geuen to them that beleue. ²³ But before fayth came, we were kept and shut vp vnder the Lawe, vnto the faith which should afterward be reueiled. ²⁴ Wherefore, the Lawe was our schole master to *bringe vs* to Christ, that we myght be made righteous by faith. ²⁵ But after that faith is come, now are we no longer vnder a schole master. ²⁶ For ye are all the sonnes of God, by fayth in Christ Iesus. ²⁷ For all ye that be baptized vnto Christe, haue put on Christe. ²⁸ There is nether Iewe nor Gentil: there is nether man nor woman: but ye are all one in Christe Iesus: ²⁹ *If ye be* Christes, then are ye Abrahams seed, and heyres by promise.

4. THEN I say, That the heyre as longe as he is a childe, differeth not from a seruant, thogh he be Lord of all, ² But is vnder tutors and gouernours, vntyl the tyme appoynted of the father: ³ Euen so, we, as longe as we were children, were in bondage vnder the rudiments of the worlde. ⁴ But when the tyme was ful come, God sent out his Sonne made of a woman, and made bonde vnto the Lawe, ⁵ To redeme them which were vnder the Lawe: that we might recæue the adoption that belongeth vnto the *natural* sonnes. ⁶ Because ye are sonnes, God hath sent out the Sprite of his Sonne into your hearts, which crieth, *Abba, that is, Father.* ⁷ Wherefore, thou art no more a seruant, but a sonne: If thou be a sonne, *thou art* also the heyre of God through Christe.

⁸ Yea euen then, when ye knewe not God, ye dyd serueie vnto them, which by nature are not goddes. ⁹ But now seing ye know God, yea, rather are taught of God: how is it, that ye are touned backwarde vnto impotent and beggerly ceremonies, wher vnto *as* from the begynnynge ye will be in bondage backwardly? ¹⁰ Ye obserue dayes, and monethes, and times,

RHEIMS — 1582.

to them that beleuee. ²³ But before the faith came, vnder the Lawe we were kept shut vp, vnto that faith which was to be reuealed. ²⁴ Therefore the Lawe was our Pedagogue in Christ: that we may be iustified by faith. ²⁵ But vwhen the faith came, now we are not vnder a pædagogues. ²⁶ For you are all the children of God by faith in Christ Iesus. ²⁷ For as many of you as are baptized in Christ, haue put on Christ.

²⁸ There is not Iewee nor Greeke, there is not bond nor free, there is not male nor female. For al you are one in Christ Iesus. ²⁹ And if you be Christes, then are you the seede of Abraham, heires according to promise.

4. AND I say, as long as the heire is a litle one, he differeth nothing from a seruant, although he be lord of al, ² but is vnder tutors and gouernours vntill the time limited of the father: ³ so we also, vwhen we were litle ones, were serueng vnder the elementes of the rvorld.

⁴ But vwhen the fulnes of time came, God sent his sonne made of a vwoman, made vnder the Lavv: ⁵ that he might redeemethem that were vnder the Lavv, that we might recieue the adoption of sonnes. ⁶ And because you are sonnes, God hath sent the Spirit of his sonne into your hartes crying: *Abba, Father.* ⁷ Therefore nowv he is not a seruant, but a sonne. And if a sonne, an heire also by God.

⁸ But then in deede not knowing God, you serued them that by nature are not Gods. ⁹ But now vwhen you haue knovven God, or rather are knovven of God: hovv turne you againe to the vveake and poore elementes, vvwhich you vvill serue againe?

¹⁰ You obserue daies, and moneths, and

AUTHORISED — 1611.

Iesus Christ might be giuen to them that beleuee. ²³ But before faith came, wee were kept vnder the Law, shut vp vnto the faith, which should afterwards bee reuealed.

²⁴ Wherefore the Law was our Schoolemaster to *bring vs* vnto Christ, that we might be iustified by faith. ²⁵ But after that faith is come, we are no longer vnder a Schoolemaster. ²⁶ For ye are all the children of God by faith in Christ Iesus. ²⁷ For as many of you as haue bene baptized into Christ, haue put on Christ ²⁸ There is neither Iew, nor Greeke, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Iesus. ²⁹ And if ye be Christes, then are yee Abrahams seed, and heires according to the promise.

4. NOW I say, that the heire, as long as hee is a childe, differeth nothing from a seruant, though hee bee Lord of all, ² But is vnder tutors and gouernours vntill the time appointed of the father. ³ Euen so we, when we were children, were in bondage vnder the^e Elements of the world: ⁴ But when the fulnesse of the time was come, God sent forth his Sonne made of a woman, made vnder the Law, ⁵ To redeeme them that were vnder the Law, that we might recieue the adoption of sonnes. ⁶ And because ye are sonnes, God hath sent forth the spirit of his Sonne into your hearts, crying *Abba, Father.* ⁷ Wherefore thou art no more a seruant, but a sonne; and if a sonne, then an heire of God through Christ.

⁸ Howbeit, then when ye know not God, ye did serueie vnto them which by nature are no Gods. ⁹ But now after that ye haue known God, or rather are known of God, how turne ye^e againe to the weak and beggerly^e Elements, wherunto ye desire againe to he in bondage? ¹⁰ Ye obserue dayes, and moneths, and times,

^e Or, rudiments.^e Or, backe.

ἐναντιού. ¹¹ φοβούμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς.

¹² Γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν οὐδέν με ἡδικήσατε. ¹³ οἴδατε 'δε| ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, ¹⁴ καὶ τὸν πειρασμόν μου τὸν| ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. ¹⁵ τίς| οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ¹⁶ ἂν| ἐδώκατέ μοι. ¹⁷ ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; ¹⁸ Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλείσαι ὑμᾶς| θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. ¹⁹ καλὸν δὲ ²⁰ τὸ ζηλοῦσθαι| ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς, ²¹ τεκνία μου, οὓς πάλιν ὀδῶν, ἄχρως οὐ μορφωθῇ Χριστὸς ἐν ὑμῖν ²² ἥθελον

¹ Alex. = ἔι. ² Alex. ὑμῶν.

³ Alex. ποῦ.

⁴ Rec. & ἡν.

⁵ Alex. s. = ἂν s. καί.

⁶ κρείττω χάρισμα.

⁷ Alex. ζηλοῦσθαι.

⁸ Rec. ἡμᾶς.

⁹ Alex. & ζηλοῦτε ἐπὶ τὰ

WICLIF—1380.

and tymes and jeeris; ¹¹ but I drede you: lest with out cause I have traueiled among you; be ye as I: for I am as ye;

¹² britheren I biseche you, ye han hirte me no thing, ¹³ but ye knowe that bi infirmyte of fleisch I haue prechid to you now bifor: ¹⁴ I ye dispisiden not nether forsaken youre temptacioun in my fleisch; but ye reseeueden me as an angel of god as crist ihesu; ¹⁵ where thanne is youre blessinge? for I bere you witnes that if it mygte haue be don, ye wolde haue putte out youre ihen, and haue seuen hem to me; ¹⁶ am I thanne made an enemy to you: seiynge to you the sothe?

¹⁷ thei louen not you wel: but thei wolen exclude you that ye suten hem; ¹⁸ but sue ye the good euermore in gode: and not onouli whanne I am presente with you; ¹⁹ my smale children: whiche I bere eftsones, til that crist be fourmed in you; ²⁰ and I wolde now be at you & change my vois: for I am confoundid among you;

²¹ seie to me ye that wole be vnder the lawe: ye han not redde the lawe? ²² for it is writun: that abraham hadde twie sones, oon of a seruaut: & oon of a fre womman; ²³ but he that was of the seruaut: was borun afir the fleisch; but he that was of the fre womman, bi a biheche; ²⁴ the whiche thingis ben seide bi another vnderstondinge; for these ben two testamentis; oon in the hille of sinay gendrynge in to seruage, whiche is agar; ²⁵ for syna is an hil that is in arabi: whiche hil is ioyned to it that is now ierusalem, and scructh with hir childir;

²⁶ but that ierusalem that is aboue is fre, whiche is oure modir; ²⁷ for it is writun; be glad thou barcen: that berist not breke out and cri: that bryngist forth no children for many sones ben of hir: that

TYNDAL—1534.

¹¹ I am in feare of you; lest I haue bestowed on you labour in vayne.

¹² Brethren I hesech you, be ye as I am: for I am as ye are. Ye haue not hurte me at all. ¹³ Ye knowe, how thorow infirmite of the flesshe, I preached the gospell vnto you at the fyrst. ¹⁴ And my temptacioun which I suffered by reason of my flesshe, ye despyred not; nether abhorred; but receaued me as an angel of god: ye as Christ Iesus. ¹⁵ How happy were ye then? for I beare you recorde that yf it had bene possible, ye wolde haue plucked out youre awne eyes; and haue geuen them to me. ¹⁶ Am I therfore become youre enemy; because I tell you the truth?

¹⁷ They are gelous ouer you amysse. Yee, they intende to exclude you; that ye shuld be feruent to them warde. ¹⁸ It is good alwayes to be feruent; so it be in a good thinge; and not only when I am present with you.

¹⁹ My littel children (of whom I traueyle in birth agayne vntill Christ be fashioned in you) ²⁰ I wolde I were with you now; and coule change my voyce: for I stonde in a doute of you.

²¹ Tell me ye that desyre to be vnder the lawe haue ye not hearde of the lawe? ²² For it is writen that Abraham had two sonnes; the one by a bonde mayde; the other by a fre woman. ²³ Yee and he which was of the bonde woman was borne after the flesshe: but he which was of the fre woman, was borne by promes. ²⁴ Which thinges betoken mystery. For these women are two testamentes; the one from the mounte Syna; which gendreth vnto bondage; which is Agar. ²⁵ For mounte Syna is called Agar in Arabia; and bordreth vpon the cite which is now ierusalem; and is in bondage with her children.

²⁶ But Ierusalem, which is aboue; is fre; which is the mother of vs all. ²⁷ For it is writen: reioyce thou baren; that bearest no children: breake forth and crye; thou that trauestest not. For the desolate hath

CRANMER—1539.

years. ¹¹ I am in feare of you, lest I haue bestowed on you labour in vayne.

¹² Brethren I besech you, be ye as I am: for I am as ye are. Ye haue not hurte me at all. ¹³ Ye knowe, how thorow infirmite of the flesshe I preached the Gospell vnto you at the fyrst. ¹⁴ And my temptacioun which was in the flesshe, ye despyred not, nether abhorred; but receaued me as an Angell of God: euen as Christ Iesus. ¹⁵ What is then your felicity? for I beare you recorde that yf it had bene possible ye wolde haue plucked out your awne eyes, and haue geuen them to me. ¹⁶ Am I therfore become your enemy, because I tell you the trueth?

¹⁷ They are gelous ouer you amysse. Yee, they intende to exclude you, that ye shuld be feruent to them warde. ¹⁸ It is good alwayes to be feruent in a good thinge, and not only when I am present with you.

¹⁹ My lyttell chyl dren (of whom I traueyle in birth agayne, vntill Christ be fashioned in you) ²⁰ I wolde I were with you now, and coule change my voyce: for I stande in a doute of you. ²¹ Tell me (ye that desyre to be vnder the lawe,) do ye not heare of the lawe? ²² For it is written, that Abraham had two sonnes the one by a bonde mayde the other by a fre woman. ²³ Yee and he which was borne of the bonde woman, was borne after the flesshe; but he which was of the fre woman, was borne by promes. ²⁴ Which thynges are spoken by an Allegorye. For these are two testamentes the one from the mounte Syna, which gendreth vnto bondage, which is Agar, ²⁵ For mounte Syna is Agar in Arabia, and bordreth vpon the cite, which is now called Ierusalem, and is in bondage with her children.

²⁶ But Ierusalem, which is aboue, is fre; which is the mother of vs all. ²⁷ For it is writen: reioyce thou baren, that bearest nochyl dren: breake forth and crye, thou that traueylest not. For the desolate hath

δὲ παρῆναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.
²¹ Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἠκούετε; ²² γέγραπται γάρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν· ἓνα ἐκ τῆς παιδείας, καὶ ἓνα ἐκ τῆς ἐλευθέρας· ²³ ἀλλ' ὁ μὲν ἐκ τῆς παιδείας, κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, ἐκ τῆς ἐπαγγελίας.] ²⁴ ἅτινά ἐστιν ἀλληγορούμενα· αὗται γὰρ εἰσι·
²⁵ δύο διαθηकाί· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἀγαρ.
²⁶ τὸ γὰρ Ἀγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, ²⁷ συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς. ²⁸ ἡ δὲ ἄνω Ἱερουσαλὴμ, ἐλευθέρᾳ ἐστὶν, ἥτις ἐστὶ μήτηρ ἡμῶν· ²⁹ γέγραπται γάρ, “Εὐφράνθητι στείρα ἡ οὐ
 “τίκτουσα· ῥῆξον καὶ βόησον ἢ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου

^b Alex. ἀναγινώσκετε.^c Alex. εἰ ἐπαγγελίας.^d Rec. + αἱ.^e Alex. s. τὸ γὰρ Σινᾶ ὄρος ἱστῶν s. τὸ εἶ Ἀγαρ Σινᾶ ὄρος ἱστῶν.^f Alex. ἡ συστοιχοῦσα.^g Rec. εἰ.^h Rec. + πάντων.

GENEVA—1557.

and yerres, ¹¹ I am in feare of you, lest I have bestowed on you labour in vayne.
¹² Be ye as I: for *I am* as you: brethren I beseech you: ye haue not hurt me at all. ¹³ Ye knowe, how through infirmite of the fleshe, I preached the Gospel vnto you at the fyrst. ¹⁴ And my temptation which *was* in my fleshe, ye despised not, nether abhorred: but receaued me as an Angel of God: yea as Christ Iesus.
¹⁵ How great was the boasting of your felicitie then? for I beare you recorde, that yf it had bene possible, ye wolde haue plucked out your owne eyes, and haue geuen them to me. ¹⁶ Am I therefore become your enemy, because I tel you the truth?

¹⁷ They are gelous ouer you amysse, yea, they intende to exclude vs, that ye should altogether loue them. ¹⁸ But it is a good thing, to loue earnestly, so it be alwaies in a good thinge, and not only when I am present with you. ¹⁹ My lyttel chyl-dren of whom I traunyle in birth agayne, vntil Christe be imprinted in you. ²⁰ And I wolde I were with you now, that I might change my voyce: for I stande in doute of you. ²¹ Tel me, ye that desire to be vnder the Lawe, do ye not heare the Lawe?
²² For it is wrytten, that Abraham had two sonnes: the one by a bonde mayde, the other by a fre woman.

²³ Yea and he *which was* of the bonde woman, was borne after the fleshe: but he *which was* of the fre woman, *was borne* by promys. ²⁴ By the which thinges another thing is ment: for these *mothers* are the two Testaments, the one which is Agar of mounte Sina, which gendreth vnto bondage. ²⁵ For Sina is a mountaine in Arabia, and Ierusalem which now is, answereth to it in like sort, for it is in bondage with her children. ²⁶ But Ierusalem, which is aboue, is fre: which is the mother of vs all. ²⁷ For it is wrytten, Reioyce thou barren that bearest no chyl-dren, breake forth and crie, thou that trauallest not: for the desolate hath many

RHEIMS—1582.

times, and yerres. ¹¹ I feare you, lest perhaps I haue laboured in vaine among you. ¹² Be ye as I, because I also am as you: brethren, I beseeche you, you haue hurt me nothing. ¹³ And you know that by infirmite of the flesh I euangelized to you heretofore: ¹⁴ and your temptation in my flesh you despised not, neither reiected, but as an Angel of God you receiued me, as Christ Iesus.

¹⁵ Where is then your blessednes? for I giue you testimonie that if it could be done, you would haue plucked out your eyes and haue giuen them to me. ¹⁶ Am I then become your enemy, telling you the truth? ¹⁷ They emulate you not well: but they would exclude you, that you might emulate them. ¹⁸ But do you emulate the good in good alwaies: and not only when I am present with you.

¹⁹ My little children, vvhom I traualle vvitall agayne, vntil Christ be formed in you. ²⁰ And I would be vwith you now and change my voice: because I am confounded in you. ²¹ Tel me you that vvil be vnder the Lavv, haue you not read the Lavv? ²² For it is vvritten that Abraham had two sonnes: one of the bond-vvoman, and one of the free-vvoman. ²³ But he that of the bond-vvoman, vvvas borne according to the flesh; and he that of the free-vvoman, by the promise.

²⁴ vvhich things are said by an allegorie. For these are the two testaments. The one from mount Sina, gending vnto bondage: vvhich is Agar, (²⁵ for Sina is a mountaine in Arabia, vvhich hath affinitie to that vvhich novv is Hierusalem) and seruet vwith her children. ²⁶ But that Hierusalem vvhich is aboue, is free: vvhich is our mother. ²⁷ For it is vvritten: Reioyce thou barren, that bearest not: breake forth and crie, that trauallest not: because many are the children of the desolate, more

AUTHORISED—1611.

and yerres. ¹¹ I am afraide of you, lest I have bestowed vpon you labour in vaine. ¹² Brethren, I beseech you, be as I am; for I am as ye are, ye haue not iniured me at all. ¹³ Ye know how through infirmite of the flesh, I preached the Gospel vnto you at the first. ¹⁴ And my temptation which was in my flesh ye despised not, nor reiected, but receiued mee as an Angel of God, *euen* as Christ Iesus. ¹⁵ Where is then the blessednesse you spake of? for I beare you record, that if it had bene possible, yee would haue plucked out your owne eyes, and haue giuen them to me.

¹⁶ Am I therefore become your enemy, because I tell you the truth? ¹⁷ They zealously affect you, but not well: yea, they would exclude ¹⁸ you, that you might affect them. ¹⁸ But it is good to be zealously affected alwaies in a good thing, and not only when I am present with you. ¹⁹ My litle children, of whom I traualle in birth agayne, vntil Christ be formed in you: ²⁰ I desire to be present with you now, and to change my voyce, for I ²¹ stand in doubt of you. ²¹ Tell me, ye that desire to be vnder the Law, doe ye not heare the Law? ²² For it is wrytten, that Abraham had two sonnes, the one by a bondmayd, the other by a free woman. ²³ But hee who was of the bond-woman, was borne after the flesh: but he of the freewoman, *was* by promise. ²⁴ Which things are an Allegorie; for these are the two ⁵ Couenants; the one from the mount Sina, which gendreth to bondage, which is Agar. ²⁵ For this Agar is mount Sinai in Arabia, and ⁶ answereth to Ierusalem, which now is, and is in bondage with her children. ²⁶ But Ierusalem which is aboue is free, which is the mother of vs all.

²⁷ For it is wrytten, Reioyce thou barren that bearest not, breake forth and cry thou that trauallest not: for the desolate

^a Or, what was then? ^b Or, vs. ^c Or, I am perplexed for you. ^d Or, Testaments. ^e Or, is in the same ranke with.

“ μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.” ²⁸ Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν. | ²⁹ Ἀλλ’ ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν ³⁰ ἀλλὰ τί λέγει ἡ γραφή; “ Ἐκβαλε τὴν “ παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης “ μετὰ τοῦ υἱοῦ ^k τῆς ἐλευθέρας.” | ³¹ Ἄρα, | ἀδελφοί, οὐκ ἐσμέν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

V. ^m Τῇ ἐλευθερίᾳ, ἣ Χριστὸς ἡμᾶς ἡλευθέρωσε, στήκετε οὖν, | καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. ² Ἰδὲ ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. ³ μαρτύρομαι δὲ ⁿ πάλιν | παντὶ ἀνθρώπῳ περιτεμνομένοι, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. ⁴ κατηργήθητε ἀπὸ ^o τοῦ | Χριστοῦ, οὔτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε. ⁵ ἡμεῖς γὰρ Πνεύ-

ⁱ Alex. ἡμεῖς, . . . ἵστε. ^k Alex. μου Ἰσαὰκ. ^l Alex. s. ἡμεῖς δι s. διὸ s. ἀρα οὖν. ^m Rec. Τῇ ἐλευθερίᾳ σὺν ᾧ Χριστὸς ἡμᾶς ἡλευθέρωσε, στήκετε, Alex. s. τῇ ἐλ. ἡμᾶς Χρ. ἡλευθέρωσε. Στήκετε οὖν. s. ἡ ἐλ. ἡμᾶς Χρ. ἡλευθέρωσε. Στήκετε οὖν. ⁿ Alex. = πάλιν.

WICLIFF—1380.

is lefte of hir housbonde/ more thanne of hir that hath an housbonde/ ²⁸ but brithren we ben sones of biheest: aftir Isaac/ ²⁹ but now as this that was born aftir the fleisch/ pursued hym that was aftir the speryt so now/ ³⁰ but what seith the scripture/ cast out the seruaunt: and hir sone/ for the sone of the seruaunt schal not be eire: with the sone of the fre wiif/ ³¹ and so brithren we ben not sones of the seruaunt: but of the fre wiif/ bi which freedom: crist hath made us fre.

5. STONDE 3e therfor: and nyle 3e eftsones be holden in the yok of seruage/ ² lo I poule see to 3ou that if 3e ben circumcidid: crist schal no thing profete to 3ou/ ³ and I witness eftsones, to eche man that circumcidith hym self: that he is dettour of alle the lawe to be doon/ ⁴ and 3e ben voidid aweie fro crist, and 3e that ben iustified in the lawe: 3e han fallen aweie fro grace/ ⁵ for we thorow the spirit of bileue: abiden the hope of rightfulesse/ ⁶ for in ihesus crist nether circumcisioun is ony thing worth nethir prepuce: but the bileue that workith bi charite/ ⁷ 3e runnen wel: who lettid 3ou that 3e obeyed not to truthe/ consente 3e to no man/ ⁸ for this counceil is not of hym that hath clepid 3ou/ ⁹ a litil sourdoug: appeireth al the gobet.

¹⁰ I triste on 3ou in oure lord: that 3e schulde vndirstonde noon other thing/ and who that disturblith 3ou: schal bere dome, who euer he be/ ¹¹ and brithren if I prech 3it circumcisioun/ what suffre I 3it persecucion? thanne the sclandre of the cros: is voidid/ ¹² wolde that thei weren kutte aweie, that disturben 3ou/ ¹³ for brithren 3e ben clepid in to freedom: onli 3e 3ue no fredom in to occasioun of fleisch, but bi charite of spirt serue 3e to gidre/ ¹⁴ for eucri lawe is fulfilled in o word/ thou schalt loue thi neighore as

TYNDALE—1534.

many moo chyldren then she which hath an husband. ²⁸ Brethren we are after the maner of Isaac/ chyldren of promes. ²⁹ But as then he that was borne carnally/ persecuted him that was borne spiritually. Even so is it now. ³⁰ Nevertheless what sayth the scripture: put away the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of the fre woman. ³¹ So then brethren we are not chyldren of the bonde woman: but of the fre woman.

5. STOND fast therfore in the libertie wher with Christ hath made vs fre/ and wrappe not youre selues agayne in the yoke of bondage. ² Beholde I Paul saye vnto you/ that yf ye be circumcised/ Christ shall profit you nothings at all. ³ I testifie agayne to every man which is circumcised that he is bounde to kepe the whole lawe. ⁴ Ye are gone quyte from Christ as many as are iustified by the lawe/ and are fallen from grace. ⁵ We loke for and hope in the sprite/ to be iustified thorow fayth. ⁶ For in Iesu Christ/ nether is circumcision any thing worth/ nether yet vncircuncision/ but faith which by love is mighty in operation. ⁷ Ye did runne well: who was a let vnto you/ that ye shuld not obey the truthe? ⁸ Even that counsell that is not of him that called you. ⁹ A lytell leuen doth leuen the whole lompe of dowe.

¹⁰ I have trust towarde you in the Lorde/ that ye wyll be none other wyse mynded. He that troubleth you shall beare his iudgement/ whatsoeuer he be. ¹¹ Brethren/ yf I yet preache circumcision: why do I then yet suffre persecucion? For then had the offence which the crosse geue/ ceased. ¹² I wolde to God they were separated from you which trouble you. ¹³ Brethren ye were called in to (libertie) only let not youre libertie be an occasion vnto the fleshe/ but in love serve one another. ¹⁴ For all the lawe is fulfilled in one word/ which is this: thou shalt love

CRANMER—1539.

many moo chyldren, then she whych hath an husband. ²⁸ Brethren, we are after Isaac the children of promes. ²⁹ But as then he that was borne after the fleshe, persecuted him that was borne after the sprete, Euen so is it now. ³⁰ Neuertheless, what sayth the scripture put away the bonde woman and her sonne. For the sonne of the bonde woman, shall not be heyre with the sonne of the fre woman. ³¹ So then brethren we are not chyldren of the bonde woman: but of the fre woman.

5. STAND fast therfore in the libertie wherwith Christ hath made vs fre, and wrappe not youre selues agayne in the yoke of bondage. ² Beholde, I Paul saye vnto you, that yf ye be circumcised, Christ shall profit you nothings at all. ³ I testifie agayne to euery man which is circumcysed, that he is bounde to kepe the whole lawe. ⁴ Christ is become but in veyne vnto you: As many of you as are iustified by the lawe are fallen from grace. ⁵ We loke for and hope in the sprite, to be iustified thorow fayth. ⁶ For in Iesu Christ, nether is circumcision any thing worth, nether yet vncircumcision but fayth which worketh by loue. ⁷ Ye dyd runne well: who was a let vnto you, that ye shuld not beleue the truthe (consent unto no man)? ⁸ Euen the counceill which came not of him that calletth you. ⁹ A lytell leuen doth leuen the whole lompe of dowe.

¹⁰ I haue trust towarde you in the Lorde, that ye shall be none other wyse minded. But he that troubleth you, shall beare his iudgement whatsoever he be. ¹¹ Brethren, yf I yet preach circumcisioun, why do I then yet suffre persecucion? Then is the slaunder of the crosse ceased. ¹² I wolde to God, they were separated from you, which trouble you. ¹³ Brethren, ye were called into libertie: onely let not youre libertie be an occasion vnto the fleshe: but by loue (of the spret) serue one another. ¹⁴ For all the lawe is fulfilled in one word, which is this thou shalt loue

nyle, net. eftsones, again. prepare, uncircumcisioun. clepid, called. sourdoug, druggen. appeireth, cometh forth. gobet, lump. dotte, judgment. 3eue, give. o, one.

ματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. ⁶ ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. ⁷ Ἐτρέχετε καλῶς· τίς ὑμᾶς ⁸ ἐνέκοψε| τῇ ἀληθείᾳ μὴ πείθεσθαι; ⁹ ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. ¹⁰ Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοί. ¹¹ ἐγὼ ¹² πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν ᾖ. ¹³ ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ¹⁴ ἔτι| κηρύσσω, τί ἔτι διώκομαι; ἀρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. ¹⁵ ὅφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

¹³ Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης| δουλεύετε ἀλλήλοις. ¹⁴ Ὁ γὰρ πᾶς νόμος ¹⁵ ἐν ἐνὶ λόγῳ| ¹⁶ πληροῦται, ¹⁷ ἐν τῷ,| ¹⁸ Ἀγαπήσεις τὸν πλησίον σου ὡς

⁶ Alex. = τοῦ.

⁷ Rec. ἀνέκοψε.

⁸ Alex. & δι.

⁹ Alex. = ἔτι.

¹⁰ Alex. & τοῦ Χριστοῦ.

¹¹ Alex. τῇ ἀγάπῃ τοῦ Πνεύματος.

¹² Alex. ἐν ὑμῖν ἐν ἐνὶ λόγῳ.

¹³ Alex. πληροῦται.

¹⁴ Alex. = ἐν τῷ.

GENEVA—1557.

mo chyl dren, then she which hath an housbande. ²⁸ Therefore brethren, we are after the maner of Isaac, chyl dren of the promes. ²⁹ But as then he that was borne carnally, persecuted hym that was borne spiritually: even so it is now. ³⁰ But, what sayth the Scripture? Put away the bonde woman, and her sonne, for the sonne of the bonde woman shal not be heyre with the sonne of the free woman. ³¹ So then brethren, we are not chyl dren of the bonde woman, but of the free woman, by that libertie wherewith Christ hath deliuered vs.

5. STANDE faste therefore, and not contrarely, wrap your selues in the yoke of bondage. ² Beholde I Paul say vnto you, that if ye be circumcised, Christ shal profit you nothing at all. ³ For I testifie agayne to euery man, which is circumcised, that he is bounde to kepe the whole Lawe. ⁴ Ye are gone quite from Christe as many as are iustified by the Lawe, and are fallen from grace. ⁵ We wayte for (by the Spirit through faith) the hope of the ryghtuousnes. ⁶ For in Iesus Christe, nether is Circumcision any thyng worth, nether yet vncircumcision, but faith which worketh by loue. ⁷ Ye dyd runne wel, who was a let vnto you, that ye dyd not obeye the truth? ⁸ This perswasion is not of him that called you.

⁹ A lytel leuen dothe leuen the whole lump. ¹⁰ I haue truste in you through the Lord, that ye wyl be none otherwyse mynded: but he that troubleth you, shal beare his condemnation, whosoever he be. ¹¹ And brethren, if I yet preach Circumcision: why do I then yet suffre persecution? Then is the slander of the crosse ceased. ¹² I would to God they were cut of from you, which do disquiet you. ¹³ Brethren, ye haue bene called vnto libertie, only let not your libertie be an occasion vnto the fleshe, but in loue serue one an other.

¹⁴ For all the Lawe is fulfilled in one word, *which is this*, Thou shalt loue thy

RHEIMS—1582.

then of her that hath a husband. ²⁸ But we brethren, according to Isaac, are the chyl dren of promis. ²⁹ But as then he that was borne according to the flesh, persecuted him that was after the spirit: so now also. ³⁰ But what saith the Scripture? Cast out the bond-woman and her sonne, for the sonne of the bond-woman shal not be heire with the sonne of the free-woman. ³¹ Therefore brethren we are not the chyl dren of the bond-woman, but of the free: by the freedom wherewith Christ hath made vs free.

5. STAND, and be not holden in againe with the yoke of seruitude. ² Behold I Paul tel you that if you be circumcised, Christ shal profite you nothing. ³ And I testifie againe to euery man circumciding him self, that he is a detter to doe the vvhole Law. ⁴ You are euacuated from Christ, that are iustified in the Law: you are fallen from grace. ⁵ For we in spirit, by faith, expect the hope of iustice. ⁶ For in Christ Iesus neither circumcision auaieth ought, nor prepuce: but faith that vworketh by charitie.

⁷ You ranne vvel, vvhich hath hindered you not to obey the truth? ⁸ The perswasion is not of him that calleth you. ⁹ A litle leauen corrupteth the vvhole paste. ¹⁰ I haue confidence in you in our Lord: that you wyl be of no other minde: but he that troubleth you, shal beare the iudgement, whosoever he be. ¹¹ And as for me, brethren, if as yet I preach circumcision, why doe I yet suffer persecution? then is the scandal of the crosse euacuated. ¹² I would they were also cut of that trouble you.

¹³ For you, brethren, are called into libertie: only make not this libertie an occasion to the flesh, but by charitie serue one another. ¹⁴ For all the Law is fulfilled in one vword: *Thou shalt loue thy*

AUTHORISED—1611.

hath many moe chyl dren then she which hath an husband. ²⁸ Now wee, brethren, as Isaac was, are the chyl dren of promise. ²⁹ But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit, euen so it is now. ³⁰ Nevertheless, what saith the Scripture? Cast out the bondwoman and her sonne: for the sonne of the bondwoman shal not be heire with the sonne of the freewoman. ³¹ So then, brethren, we are not chyl dren of the bondwoman, but of the free.

5. STAND fast therefore in the libertie wherewith Christ hath made vs free, and bee not intangled againe with the yoke of bondage. ² Beholde, I Paul say vnto you, that if ye be circumcised, Christ shal profite you nothing. ³ For I testifie againe to euery man that is circumcised, that he is a debtor to doe the whole Law. ⁴ Christ is become of no effect vnto you, whosoever of you are iustified by the Law: ye are fallen from grace. ⁵ For we through the spirit waite for the hope of righteousness by faith.

⁶ For in Iesus Christ, neither Circumcision auaieth any thing, nor vncircumcision, but faith which worketh by loue. ⁷ Ye did run wel; who did hinder you, that ye should not obey the truth? ⁸ This perswasion cometh not of him that calleth you. ⁹ A litle leauen leaueth the whole lump. ¹⁰ I haue confidence in you through the Lord, that you will be none otherwise minded: but he that troubleth you, shall beare his iudgement, whosoever hee be. ¹¹ And I, brethren, if I yet preach Circumcision, why doe I yet suffer persecution? then is the offence of the crosse ceased. ¹² I would they were euen cut off which trouble you. ¹³ For brethren, yee haue bene called vnto libertie, only use not libertie for an occasion to the flesh, but by loue serue one another. ¹⁴ For all the Law is fulfilled in one word, *euen in this: Thou shalt loue thy neighbour*

* Or, who did drive you backe.

“^a σεαυτόν.”] ¹⁵ εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῇτε.

¹⁶ Λέγω δὲ, Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. ¹⁷ ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ Πνεύματος, τὸ δὲ Πνεῦμα κατὰ τῆς σαρκὸς ταῦτα ¹⁸ δὲ | ^a ἀλλήλους ἀντίκειται, | ἵνα μὴ ἂ ἄν θέλητε, ταῦτα ποιῇτε. ¹⁸ εἰ δὲ Πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. ¹⁹ φανερά δέ ἐστι τὰ ἔργα τῆς σαρκὸς, ἀτινά ἐστι ^a πορνεία, ἀκαθαρσία, ἀσέλγεια, ²⁰ εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοὶ, ἐριθείαι, διχοστασίαι, αἰρέσεις, ²¹ φθόνοι, ^b φόνοι, | μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς ^c καὶ | ^d προεῖπον, | ὅτι οἱ τὰ τοιαῦτα πράσسونτες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. ²² ὁ δὲ καρπὸς τοῦ Πνεύματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραότης,

^a Rec. ἰαυτόν.^b Alex. γὰρ.^c Rec. ἀντίκειται ἀλλήλους.^d Rec. + μοιχία.^e Alex. = φόνοι.

WICLIF—1380.

thi silf, ¹⁵ and if ȝe bite and ete eche oþer: se ȝe leest ȝe ben wastide eche from oþer,

¹⁶ I seie ȝou in crist, walke ȝe in spirit; and ȝe schulen not parfoume the desyre of the fleisch, ¹⁷ for the fleisch coueitith aȝen the spirit: and the spirit aȝen the fleisch, for these ben aduersaries to gidre, that ȝe don not alle thingis that ȝe willen; ¹⁸ that if ȝe ben ledde bi spirit: ȝe ben, not vnder the lawe; ¹⁹ & the werkis of the fleische ben opene: whiche ben fornyciacioun, vnclennesse, vnchastite, lecherie, ²⁰ seruaȝe of fals goddis, wiechecraftis, enemytees, stryngis, in dignaciouns, wratthis, chidyngis, disenciouns, sectis, ²¹ enuyes, manslaughtis, drukennessis, & vnmesurable tymis, and thingis like to these, which I seie to ȝou: as I haue tolde ȝou to fori that that don suche thingis schulu not haue the kyngdom of god; ²² but the fruyt of the spirit: is charite, ioie, pees, patience, long abydyng, benyngnyte, goodnessse, ²³ myldenesse, feith, temperaunce, countaunce, chastite/ aȝens suche thingis is no lawe, ²⁴ and thei that ben of crist, han crucified her fleisch with viciis and couetyngis. ²⁵ if we lyuen bi spirit: walke we bi spirit; ²⁶ be we not made coueitous of veyne glorie, styrngye eche oþer to wratthis, or haunyng enuye eche to oþere.

6. BRITHEREN if a man be ocupied in any gylte: ȝe that ben spiritual enforme ȝe such on in spirit of softnesse; biholdyng thi silf: leest that thou be temptide; ² ech be oþeris chargis: and so ȝe schulu fulfille the lawe of crist; ³ for who that trowith that he be ouȝte whanne he is nouȝte: he bigilith hym silf; ⁴ but ech man preue his owne werke: and so he schal haue glorie in hym silf, and not in another; ⁵ for eche man schal bere his owne charge;

⁶ he that is taught bi word: comoun he with hym that teachith hym in alle godis;

τρονός, ἐκείνη.

TYNDALE—1534.

thyne neighbour as thy selfe. ¹⁵ Yf ye byte and deuoure one another: take hede lest ye be consumed one of another.

¹⁶ I saye walke in the sprete, and fulfill not the lustes of the flesshe. ¹⁷ For the flesshe lusteth contrary to the sprete, and the sprete contrary to the flesshe. These are contrary one to the other, so that ye cannot do that which ye wolde. ¹⁸ But and yf ye be ledde of the sprete, then are ye not vnder the lawe. ¹⁹ The dedes of the flesshe are manyfest; whiche are these; aduoutie, fornicacion, vncleennes, wantannes, ²⁰ ydolatrie, witchcraft, hatred, variaunce, zele, wrath, stryfe, sedicion, sectes, ²¹ enuying, murther, dronkenness, glottony, and soche lyke: of the which I tell you before as I haue tolde you in tyme past that they which commit soche thinges; shall not inherite the kyngdome of God. ²² But the frute of sprete is; loue, ioie, peace, longe sufferinge, gentlenes, goodnes, faythfulnes, ²³ meknes, temperaunce. Agaynst suche ther is no lawe. ²⁴ They that are Christis, haue crucified the flesshe with the appetites and lustes. ²⁵ Yf we lyue in the sprete; let vs walke in the sprete. ²⁶ Let vs not be wayne glorious; provokinge one another, and enuyinge one another.

6. BRETHREN, yf eny man be fallen by chaunce into eny faute: ye which are spiritual helpe to amende him in the sprete of meknes: consyderinge thy silfe; lest thou also be tempted. ² Beare ye one anothers burthen and so fulfill the lawe of Christ. ³ If eny man seme to him selfe that he is somwhat when in dede he is nothyng, the same deceaueth hym silfe in his ymaginacion. ⁴ Let every man prove his awne worke, and then shall he haue reioysing in his awne silfe, and not in another. ⁵ For every man shall beare his awne burthen.

⁶ Let him that is taught in the worde minister vnto him that teacheth him in all

CRANMER—1539.

thyne neighbour as thy selfe: ¹⁵ If ye byte and deuoure one another: take hede, lest ye be likewise consumed one of another.

¹⁶ I saye: walke in the sprete, and fulfill not the lust of the flesshe. ¹⁷ For the fleshe lusteth contrary to the sprete, and the sprete contrary to the flesshe. These are contrary one to the other, so that ye cannot do whatsoever ye wolde. ¹⁸ But and yf ye be led of the sprete, then are ye not vnder the lawe. ¹⁹ The dedes of the flesshe are manifest, whiche are these, aduoutie, fornicacion, vncleennes, wantannes, ²⁰ worshiping of ymages, witchcraft, hatred, variaunce, zele, wrath, stryfe, sedicion, sectes, ²¹ enuying, murther, dronkenness, glottony, and soche like: of the which I tell you before as I haue tolde you in tyme past, that they which comyt soche thynges, shall not be inheritours of the kyngdome of God. ²² Contrariely, the frute of the sprete is, loue, ioie, peace, longe sufferinge, gentlenes goodnes, faythfulnes, ²³ mekenes, temperaunce. Agaynst suche ther is no lawe. ²⁴ They that are Christis, haue crucified the flesshe wyth the affections and lustes.

²⁵ If we lyue in the sprete, let vs walke in the sprete. ²⁶ Let vs not be desyrus of wayne glorie, prouokinge one another, enuyinge one another.

6. BRETHREN, yf a man also be taken in eny faute, ye which are spiritual, helpe to amende him in the sprete of meknes: consyderinge thy selfe, lest thou also be tempted. ² Beare ye one anothers burthen, and so fulfill the lawe of Christ. ³ For If eny man seme to hym selfe that he is somwhat, when in dede he is nothyng, the same deceaueth hys awne mynde. ⁴ Let euery man proue hys awne worke, and then shall he haue reioysyng, onely in his awne selfe, and not in another. ⁵ For euery man shall beare his awne burthen.

⁶ Let him that is taught in the worde, minister vnto him that teacheth him, in

ἐγκράτεια^c. ²³ κατὰ τῶν τοιούτων οὐκ ἔστι νόμος. ²⁴ οἱ δὲ τοῦ Χριστοῦ^d, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. ²⁵ Εἰ ζῶμεν Πνεύματι, Πνεύματι καὶ στοιχώμεν. ²⁶ Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλους φθονούντες.

VI. Ἀδελφοὶ, ἐὰν καὶ προληφθῇ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραότητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς. ² ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ³ ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ. ⁴ εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὧν ἑαυτὸν φρεναπατᾷ. ⁵ τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον. ⁶ ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. ⁷ Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι, ἐν πάσιν ἀγαθοῖς.

^c Alex. = kai.^d Alex. προίρηκα.^e Alex. + ἀγνεία.^f Alex. + Ἱησοῦ.^g Alex. ἀναπληρώσει.

GENEVA — 1557.

neighbour as thy self. ¹⁵ If ye bite and deuoure one another, take heed lest ye be consumed one of another. ¹⁶ Then I say, walke in the Spirit, and ye shal not fulfil the lustes of the fleshe. ¹⁷ For the fleshe lusteth against the Spirit, and the Spirit against the fleshe, and these are contrary one to the other, so that ye can not do the same things that ye would. ¹⁸ And if ye be led of the Sprite, then are ye not vnder the Lawe. ¹⁹ Moreouer the dedes of the fleshe are manifeste, which are, aduourty, fornication, vnclennes, wantonnes, ²⁰ Idolatrie, witcherafte, hatred, variance, emulations, wrath, stryfe, sedicion, heresies,

²¹ Enuie, murther, dronkenes, glottony, and suche lyke, of the which I tel you before as I haue tolde you, that they which commit suche things, shal not inherite, the kyngdome of God. ²² But the frute of the Spirit is, loue, ioye, peace, longe suffering, gentleness, goodnes, faith, ²³ Meekenes, temperance, agaynst suche there is no Lawe. ²⁴ For they that are Christes, haue crucified the fleshe with the appetites and lustes. ²⁵ If we lyue in the Spirit, let vs walke in the Spirit. ²⁶ Let vs not be desirous of vaine glorie, prouokying one another, enuiung one another.

6. BRETHREN, if any man be fallen by occasion into any faute, ye which are spiritual, helpe to amende him in the spirit of mekes: considering thy selfe, lest thou also be tempted. ² Beare ye one anothers burthen, and so fulfil the lawe of Christe. ³ For if any man seme to him selfe, that he is some what, when in dede he his nothing, the same deceaeth him selfe in his imaginacion. ⁴ But let every man proue his owne worke, and then shall he haue reioycing in his owne selfe and not in another.

⁵ For every man shal beare his owne burthen. ⁶ Let him that is taught in the worde, minister vnto him that teacheth

RHEIMS — 1582.

neighbour as thy self. ¹⁵ But if you bite and cate one another: take heede you be not consumed one of another. ¹⁶ And I say, vvalke in the spirit, and the lustes of the flesh you shal not accomplish. ¹⁷ For the flesh lusteth against the spirit: and the spirit against the flesh. for these are aduersaries one to another: that not vvvat things seouer you vvil, these you doe. ¹⁸ But if you be ledde by the spirit, you are not vnder the Lavv.

¹⁹ And the vvorkes of the flesh be manifest, vvvhich are, fornication, vnclennes, impudicitie, lecherie, ²⁰ seruing of Idols, vvitch-craftes, enmities, contentions, emulations, angers, bravvles, dissensions, sectes, ²¹ enuies, murders, ebrieties, commensations, and such like. vvvhich I foretel you, as I haue foretold you, that they vvvhich doe such things, shal not obtaine the kingdom of God. ²² But the fruite of the Spirit is, Charitie, ioy, peace, patience, benignitie, goodnes, longanimittie, ²³ mildnes, faith, modestie, continencie, chastitie. Against such there is no lavv. ²⁴ And they that be Christes, haue crucified their flesh vvith the vices and concupiscences. ²⁵ If vvye lue in the spirit, in the spirit also let vvye vvalke. ²⁶ Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

6. BRETHREN, and if a man be pre-occupied in any fault, you that are spiritual, instruct such an one in the spirit of lenitie, considering thine ovvne self, lest thou also be tempted. ² Beare ye one anothers burdens: and so you shal fulfil the lavv of Christ. ³ For if any man esteeme him self to be something, vvheras he is nothing, he seduceth him self. ⁴ But let every one proue his ovvne vvorke, and so in him self only shal he haue the glorie, and not in another. ⁵ For every one shal beare his ovvne burden. ⁶ And let him that is catechized in the vvord, communicate to him that catechizeth him, in all his

AUTHORISED — 1611.

as thy selfe. ¹⁵ But if ye bite and deuoure one another, take heed ye be not consumed one of another. ¹⁶ This I say then, Walke in the spirit, and ¹⁷ ye shall not fulfill the lust of the flesh. ¹⁷ For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that yee cannot doe the things that ye would. ¹⁸ But if yee be led of the spirit, yee are not vnder the Law. ¹⁹ Now the workes of the flesh are manifest, which are *these*, adulterie, fornication, vnclennesse, lasciuiousnesse, ²⁰ Idolatrie, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹ Enuiings, murders, drunkennesse, reuellings, and such like: of the which I tell you before, as I haue also tolde you in time past, that they which do such things shall not inherite the kingdome of God.

²² But the fruit of the spirit is loue, ioy, peace, long suffering, gentleness, goodness, faith, ²³ Meekenesse, temperance: against such there is no law. ²⁴ And they that are Christes, haue crucified the flesh with the *a*ffectiōs and lustes. ²⁵ If wee lue in the Spirit, let vs also walke in the Spirit. ²⁶ Let vs not bee desirous of vaine glory, prouoking one another, enuying one another.

6. BRETHREN, if a man bee ouer-taken in a fault: yee which are spirituall, restore such a one in the spirit of meekenesse, considering thy selfe least thou also be tempted. ² Beare ye one anothers burthens, and so fulfill the Law of Christ. ³ For if a man thinke himselfe to be some thing, when he is nothing, he deceiueh himselfe. ⁴ But let every man proue his owne worke, and then shall he haue reioycing in himselfe alone, and not in another. ⁵ For every man shall beare his owne burthen. ⁶ Let him that is taught in the word, communicate vnto him that teacheth, in all good things.

^a Or, fulfill not.^b Or, passions.^c Or, although.

⁷ μὴ πλανᾷσθε, Θεὸς οὐ μυκτηρίζεται· ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει· ⁸ ὅτι ὁ σπείρων εἰς τὴν σάρκα ἐαυτοῦ, ἐκ τῆς σαρκὸς ^h θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ Πνεῦμα, ἐκ τοῦ Πνεύματος θερίσει ζωὴν αἰώνιον· ⁹ τὸ δὲ καλὸν ποιοῦντες μὴ ⁱ ἐκκακῶμεν· | καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλνόμενοι· ¹⁰ ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζόμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

¹¹ Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί· ¹² ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα ^k μὴ τῷ σταυρῷ τοῦ Χριστοῦ | διώκονται· ¹³ οὐδὲ γὰρ οἱ ^l περιτετμημένοι |

^a + αὐτοῦ.ⁱ Alex. ἰγκακῶμεν.^k Alex. τῷ σταυρῷ τοῦ Χριστοῦ μὴ.^l Rec. περιτετμημένοι.^m Alex. βούλονται.

WICLIȚ — 1380.

⁷ nyle ȝe erre: god is not scorned, for tho thingis that a man sowith: tho thingis he schal repe; ⁸ for he that sowith in his fleisch: of the fleisch he schal repe corrupcioun; but he that sowith in spirit of the spirit he schal repe euerlastynge hif; ⁹ and doynge good faile we not; for in his tyme we schal repe: not failynge; ¹⁰ therfor while we han tyme, worche we good to alle men: but moost to hem that ben homelich of the feith;

¹¹ se ȝe what maner lettris I haue write to ȝou: with myn owne hond. ¹² For who euer wole plesse in the fleisch: this constreyneth ȝou to be circumcidid; onli: that thei suffre not the persecucioun of cristis cros; ¹³ for nether thei that ben circumcidid: kepen the lawe; but thei wolen that ȝe ben circumcidid: that thei haue glorie in ȝoure fleisch;

¹⁴ but fer be it fro me to haue glorie! but in the cros of oure lord ihesu crist; bi whom the world is crucified to me; I to the world; ¹⁵ for in ihesu crist, nether circumcisioun is ony thing worthe, ne prepuce, but a newe creature; ¹⁶ ȝ who euer suen this rule: pees on hem; ȝ merci ȝ on israel of God; ¹⁷ ȝ here aftir no man be heuy to me; for I bere in my bodi, the tokens of oure lord ihesu crist; ¹⁸ the grace of oure lord ihesu crist be with ȝoure spirit britheren. Amen.

style, not homelich, familiar. prepuce, uncircumcision. suen, follows. heuy, grievous

TYNDALE — 1534.

good thinges. ⁷ Be not deceaved, God is not mocked. For what soever a man soweth, that shall he reepe. ⁸ He that soweth in his flesshe shall of the flesshe reepe corrupcion. But he that soweth in the sprete shall of the sprete reepe lyfe everlastinge. ⁹ Let vs not be wery of well doynge. For when the tyme is come, we shall reepe with out werynes. ¹⁰ Whill we have therfore tyme, let vs do good vnto all men; and specially vnto them which are of the housholde of fayth.

¹¹ Beholde how large a letter I have written vnto you with myne awne honde. ¹² As many as desyre with vtwarde apperaunce to please carnally, they constrayne you to be circumcised, only be cause they wolde not suffre persecution with the crosse of Christ. ¹³ For they them selves which are circumcised, kepe not the lawe: but desyre to have you circumcised; that they myght reioyce in youre flesshe.

¹⁴ God forbyd that I shuld reioyce but in the crosse of oure Lorde Iesu Christ; wherby the worlde is crucified as touchynge me; and I as concerninge the worlde. ¹⁵ For in Christ Iesu nether circumcisioun awayleth eny thinge at all nor vncircumcisioun: but a newe creature. ¹⁶ And as many as walke accordinge to this rule, peace be on them; and mercy, and vpon Israel that pertayneth to God. ¹⁷ From hence forth let no man put me to busynes. For I beare in my bodye the markes of the Lorde Iesu. ¹⁸ Brethren the grace of oure Lorde Iesu Christe be with youre sprete. Amen.

CRANMER — 1539.

all good thinges. ⁷ Be not deceaved, God is not mocked. For what soeuer a man soweth, that shall he also reepe. ⁸ For he that soweth in his flesshe, shall of the flesshe reepe corrupcion. But he that soweth in the sprete, shall of the sprete, reepe lyfe euerlastynge. ⁹ Let vs not be wery of wel doynge. For when the tyme is come, we shall reepe without werynes. ¹⁰ While we haue therfore time, let vs do good vnto all men, and specially vnto them whych are of the housholde of fayth.

¹¹ Ye se, how large a letter I haue written vnto you with myne awne hande. ¹² As many as desyre with vtwarde apperaunce to please carnally, the same constrayne you to be circumcised, only lest they shulde suffre persecution for the crosse of Christ. ¹³ For they them selues whych are circumcised, kepe not the lawe: but desyre to haue you circumcised, that they myght reioyce in youre flesshe.

¹⁴ God forbyd that I shuld reioyce, but in the crosse of oure Lorde Iesu Christ, wherby the worlde is crucified vnto me, and I vnto the worlde. ¹⁵ For in Christ Iesu nether circumcisioun awayleth eny thinge at all, nor vncircumcisioun: but a newe creature. ¹⁶ And as many as walke accordinge to this rule, peace be on them, and mercy, and vpon Israel that pertayneth to God. ¹⁷ From hence forth, let no man put me to busynes. For I beare in my body the markes of the Lorde Iesu. ¹⁸ Brethren, the grace of our Lorde Iesu Christe be wyth youre sprete Amen.

αὐτοὶ νόμον φυλάσσουσιν· ἀλλὰ ^m θέλουσιν | ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῆσονται. ¹⁴ ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, καὶ γὰρ ⁿ τῷ | κόσμῳ. ¹⁵ ἐν γὰρ Χριστῷ Ἰησοῦ οὕτε | περιτομὴ τι ^p ἐστίν, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. ¹⁶ καὶ ὅσοι τῷ καινῷ τούτῳ ^q στοιχήσουσιν, | εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. | ¹⁷ Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ τὰ στίγματα τοῦ ^r Κυρίου | Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. ¹⁸ Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.

^a Alex. = τῷ.^b Alex. οὔτε γὰρ.^c Rec. ἰσχύει.^d Alex. στοιχοῦσιν.^e Alex. Κυρίου.^f Alex. = Κυρίου.

GENEVA — 1557.

him, in all good things. ⁷ Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. ⁸ For he that soweth to his flesh, shall of the flesh reap death: he that soweth to the spirit, shall of the spirit reap life everlasting.

⁹ Let vs not be weary of well doing: for when the time is come, we shall reap, if we faint not. ¹⁰ Whye we haue therefore tyme, let vs do good vnto all men, and specially vnto them which are of the household of faith. ¹¹ Ye see how large a letter I haue written vnto you wyth myne owne hande. ¹² As many as desire with outward apperance to please carnally, they constrain you to be circumcised: only because they would not suffre persecution with the crosse of Christe.

¹³ For they them selues which are circumcised, kepe not the Lawe: but desire to haue you circumcised, that they might reioyce in your fleshe. ¹⁴ But God forbyd that I should reioyce, but in the crosse of our Lord Iesus Christe: wherby the worlde is crucified vnto me, and I vnto the worlde. ¹⁵ For in Christe Iesus, nether Circumcision auayleth any thinge at all, nor vncircumcision, but a newe creature. ¹⁶ And as many as walke according to this rule, peace *shal* be to them, and mercie, and vpon Israel that pertaineth to God. ¹⁷ From hence forth, let no man put me to busynes: for I beare in my body the markes of the Lord Iesus. ¹⁸ Brethren, the grace of our Lord Iesus Christe *be* with your sprite. Amen.

RHEIMS — 1582.

goods. ⁷ Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap. ⁸ For he that soweth in his flesh, of the flesh also shall reap corruption. but he that soweth in the spirit, of the spirit shall reap life everlasting. ⁹ And doing good, let vs not faile. For in due time we shall reap not failing.

¹⁰ Therefore whiles we haue time, let vs vntoke good to al, but especially to the domesticals of the faith.

¹¹ See vvith vvhath maner of letters I haue written to you vvith mine owne hand. ¹² Vvhosoever vvill please in the flesh, they force you to be circumcised, only that they may not suffer the persecution of the crosse of Christ. ¹³ For neither they that are circumcised, do keepe the Law: but they vvill haue you to be circumcised, that they may glorie in your flesh. ¹⁴ But God forbid that I should glorie, sauing in the crosse of our Lord Iesus Christ: by vvhom the vvorld is crucified to me, and I to the vvorld. ¹⁵ For in Christ Iesus neither circumcision aualeth ought, nor prepuce, but a new creature. ¹⁶ And vvhoever shall folovv this rule, peace vpon them, and mercie, and vpon the Israēl of God.

¹⁷ From hencefurth let no man be troublesome to me, for I beare the markes of our Lord Iesus in my body. ¹⁸ The grace of our Lord Iesus Christ *be* vvith your spirit brethren. Amen.

AUTHORISED — 1611.

⁷ Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

⁸ For hee that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap life everlasting. ⁹ And let vs not be weary in well doing: for in due season we shall reap, if we faint not. ¹⁰ As we haue therefore opportunitie, let vs doe good vnto all men, especially vnto them who are of the household of faith. ¹¹ Ye see how large a letter I haue written vnto you with mine owne hand. ¹² As many as desire to make a faire shew in the flesh, they constrain you to be Circumcised: only least they should suffer persecution for the Crosse of Christ.

¹³ For neither they themselues who are circumcised, keepe the Law, but desire to haue you circumcised, that they may glory in your flesh. ¹⁴ But God forbid that I should glorie, saue in the Crosse of our Lord Iesus Christ, ^a by whom the world is crucified vnto me, and I vnto the world. ¹⁵ For in Christ Iesus neither circumcision aualeth any thing, nor vncircumcision, but a new creature. ¹⁶ And as many as walke according to this rule, peace be on them, and mercie, and vpon the Israēl of God. ¹⁷ From henceforth let no man trouble me, for I beare in my body the markes of the Lord Iesus. ¹⁸ Brethren, the grace of our Lord Iesus Christ *be* with your spirit. Amen.

^a Or, whereby.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

Κεφάλαιον Α.

EPISTLE TO THE EPHESIANS.

CHAPTER I.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, τοῖς ἀγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· ² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

³ Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, ⁴ καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ· ⁵ προορίσας ἡμᾶς εἰς νόθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν,

^a Alex. ὄγ.

^b Alex. + ὑπὸ αὐτοῦ.

WICLIF—1380.

1. POUL the apostle of ihesus crist, bi the wille of god, to alle seyntis that ben at effecie, and to the feithful men in ihesus crist, ² grace be to you and pees of god oure fadir and oure lord ihesus crist. ³ Blessid be god and the fadir of oure lord ihesus crist: that hath blessid us in al spiritual blessyng in heuenli thingis in crist, ⁴ as he hath chosun us in hym silf, bfor the makynge of the world: that we weren holi and without wemme in his sijt in charite, ⁵ whiche hath bfore ordeyned us in to adopcioun of sones bi ihesus crist in to him, bi the purpos of his wille ⁶ in to the heryinge of the glorie of his grace, in which he hath glorified us in his dereworthie sonne,

⁷ in whom we han redempcioun bi his blood: forzeueneesse of synnes, afir the richessis of grace, ⁸ that aboundit gretli in us, in al wisdom and prudens: ⁹ to make knowe to us the sacrament of his wille, bi the good pleasunce of hym the whiche sacramente he purposid in hym: ¹⁰ in to dispensacioun of plente of tymes, to enstorie alle thingis in crist: whiche ben in heuenes ⁊ which ben in erthe in hym, ¹¹ in whom we ben

wempe apot

heryngne, praising.

TYNDALE—1534.

1. PAUL an Apostle of Iesu Christ, by the will of God.

To the saynctes which are at Ephesus, and to them which beleue on Iesus Christ.

² Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

³ Blessed be God the father of oure lorde Iesus Christ, which hath blessed vs with all maner of spirituall blessinges in heuenly thynges by Chryst, ⁴ accordyng as he had chosen vs in him, before the foundation of the worlde was layde, that we shuld be saintes, and without blame before him, thorow loue. ⁵ And ordeyned vs before thorow Iesus Christ to be heyres vnto him silfe, accordyng to the pleasure of his will, ⁶ to the prayse of the glorie of his grace where with he hath made vs accepted in the beloved.

⁷ By whom we haue redemption thorow his bloude euen the forgevenes of synnes, accordyng to the riches of his grace, ⁸ which grace he shed on vs abundantly in all wysdome, and perceauaunce. ⁹ And hath opemed vnto vs the mystery of his will accordyng to his pleasure, and purposed the same in hym silfe ¹⁰ to haue it declared when the tyme were full come, that all thynges, bothe the thynges which are in heuen, and also the thynges which are in erthe, shuld be gaddered togeder, euen in Christ: ¹¹ that is to saye, in him

CRANMER—1539.

1. PAUL an apostle of Iesu Christ, by the will of God. To the saynctes, which are at Ephesus, and to them which beleue on Iesus Christ.

² Grace be with you and peace from God oure father, and from the Lorde Iesus Christ. ³ Blessed be God the father of oure Lorde Iesus Christ, which hath blessed vs with all maner of spirituall blessyng in heuenly thynges by Christ, ⁴ accordinge as he had chosen vs in him, before the foundations of the worlde were layde, that we shuld be holy, and without blame before him, thorow loue. ⁵ Which ordeyned vs before thorow Iesus Christ to be heyres vnto him selfe, accordyng to the good pleasure of his will, ⁶ to the prayse of the glorye of his grace, wher wyth he hath made vs accepted thorow the beloued.

⁷ By whom we haue redemption thorow his bloude, euen the forguenes of synnes, accordyng to the ryches of grace: ⁸ wher of he hath ministred vnto vs abundantly in all wysdome, and prudence. ⁹ And hath opened vnto vs the mystery of his wyll, accordyng to hys good pleasure, which he had purposed in hym selfe, ¹⁰ to haue it declared when the tyme was full come, that he might set vp all thynges perfectly by Christ (both the thynges which are in heuen, and the thynges whych are in erthe) euen by him, ¹¹ by

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

Κεφάλαιον Α.

EPISTLE TO THE EPHESIANS.

CHAPTER I.

κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, ⁶ εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ^a ἐν ᾗ ἔχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ ^b, ⁷ ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ. ⁸ ἥς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει, ⁹ γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ᾗν προέθετο ἐν αὐτῷ. ¹⁰ εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ^c ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς. ¹¹ ἐν αὐτῷ, ἐν ᾧ καὶ

^c Rec. + τε.

^d Alex. ἐπι.

GENEVA — 1557.

1. PAUL an Apostle of Iesus Christe, by the wil of God, to the Sainctes, which are at Ephesus, and to the faithful in Christe Iesus.

² Grace be to you, and peace from God our Father, and from the Lord Iesus Christe. ³ Blessed be God the Father of our Lord Iesus Christe, which hath blessed vs with all maner of spiritual blessings in heavenly thinges in Christe, ⁴ According as he had chosen vs in him, before the foundations of the world were layd, that we should be holy, and without blame before him through loue. ⁵ Who dyd predestinate vs, to be adopted through Iesus Christe vnto him selfe according to the good pleasure of his wil.

⁶ To the praise of the glorie of his grace, where with he hath made vs accepted in the beloued. ⁷ By whome we haue redemption through his bloude, *euen* the forgeunes of synnes, of his riche grace. ⁸ By the which grace he abounded toward vs moste plentifully in all wisdom and vnderstanding. ⁹ And hath opened vnto vs the myserie of his wil, according to his fre beneuolence, which he had purposed in him.

¹⁰ That in the dispensation of the full tyme he myght gather together agayne all thinges, bothe which are in heauen, and also which are in earth, *euen* in Christe:

¹¹ In whome also we are chosen when we

RHEIMS — 1582.

1. PAUL an Apostle of IESVS Christ by the vvil of God: to al the saincts that are at Ephesus: and to the faithful in Christ IESVS. ² Grace to you and peace from God our father, and our Lord IESVS Christ.

³ Blessed be God and the Father of our Lord IESVS Christ, vvhich hath blessed vs in al spiritual blessing, in celestials, in Christ: ⁴ as he chose vs in him before the constitution of the vvorld, that vve should be holy and immaculate in his sight in charitie. ⁵ Vvho hath predestinated vs vnto the adoption of sonnes, by IESVS Christ, vnto him self: according to the purpose of his vvil: ⁶ vnto the praise of the glorie of his grace, vvherein he hath gratified vs in his beloued sonne. ⁷ In vvhom vve haue redemption by his blood (the remission of sinnes) according to the riches of his grace. ⁸ Vvchich hath superabounded in vs in all vvisedom and prudence, ⁹ that he might make knovven vnto vs the sacrament of his vvill, according to his good pleasure, vvchich he purposed in him self, ¹⁰ in the dispensation of the fulnesse of times, to perfitt al thinges in Christ, that are in heauen and in earth, in him.

¹¹ In vvhom vve also are called by lot:

AUTHORISED — 1611.

1. PAUL an Apostle of Iesus Christ by the will of God, to the Saints which are at Ephesus, and to the faithfull in Christ Iesus. ² Grace be to you, and peace from God our Father, and from the Lord Iesus Christ. ³ Blessed be the God and Father of our Lord Iesus Christ, who hath blessed vs with all spirituall blessings in heavenly ^a places in Christ: ⁴ According as he hath chosen vs in him, before the foundation of the world, that wee should be holy, and without blame before him in loue: ⁵ Having predestinated vs vnto the adoption of children by Iesus Christ to himselfe, according to the good pleasure of his will:

⁶ To the praise of the glory of his grace, wherein he hath made vs accepted in the beloued: ⁷ In whom wee haue redemption through his blood, the forgiveness of sinnes, according to the riches of his grace. ⁸ Wherein hee hath abounded toward vs in all wisdom and prudence: ⁹ Having made knowne vnto vs the myserie of his will, according to his good pleasure, which hee had purposed in himselfe, ¹⁰ That in the dispensation of the fulnesse of times, he might gather together in one all things in Christ, both which are in ^b heauen, and which are on earth, *euen* in him:

¹¹ In whome also we haue obtained an

^a Or, things.

^b Or, the heauens.

ἐκκληρώθημεν, | προορισθέντες κατὰ πρόθεσιν ¹ τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, ¹² εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον ⁹ δόξης ^h αὐτοῦ, | τοὺς προηλπικότας ἐν τῷ Χριστῷ· ¹³ ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν· ἐν ᾧ ¹ καὶ | πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ¹⁴ ὅς | ἐστίν ἀρραβὼν τῆς κληρονομίας ὑμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

¹⁵ Διὰ τοῦτο καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν ¹ ἀγάπην τὴν | εἰς πάντας τοὺς ἁγίους, ¹⁶ οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνηίαν ^m ὑμῶν | ποιοῦμενος ἐπὶ τῶν προσευχῶν μου· ¹⁷ ἵνα ὁ Θεὸς τοῦ Κυρίου ὑμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν Πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ· ¹⁸ πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς ⁿ καρδίας | ὑμῶν, εἰς τὸ εἰδέναί

^c Alex. ἐκλήθημεν. ^f Alex. + τοῦ Θεοῦ. ^g Rec. + τῆς. ^h Alex. = αὐτοῦ. ⁱ Alex. = καί. ^h Alex. δ. ⁱ Alex. = ἀγάπην τὴν.

WICLIIF—1380.

clepid bi sorte bifor ordeyned bi the purpos of him that worthith alle thingis : bi the counceill of his wille, ¹² that we be in to the heriyng of his glorie : we that han hopid bifor in crist, ¹³ in whom also ȝe weren clepid, whanne ȝe herden the word of truthe, the gospel of ȝoure helthe in whom ȝe bileuynge ben markid with the holi goost of biheest, ¹⁴ whiche is the ernes of ȝoure eritage : in to the redempcion of purchasyng in to heriyng of his glorie,

¹⁵ therfor I heryng ȝoure feith that is in crist ihesu, and the loue in to al seintis : ¹⁶ ceese not to do thankings for ȝou, makynge mynde of ȝou in my prayers; ¹⁷ that god of oure lord ihesu crist, the fadir of glori : ȝeue to ȝou the spirit of wisdom and of reuelacioun in to the knowyng of hym; ¹⁸ that the isen of ȝoure herte lytnd : that ȝe wite whiche is the hope of his clepyng, and whiche ben the richesses of the glorie of his eritage in seyntis; ¹⁹ and whiche is the excellent greetnesse of his vertu in to us that han bileued bi the worthyng of the myst of his vertu; ²⁰ whiche he wrought in crist reisyng hym fro deeth, and settyng him on his rythalf in heuenli thingis : ²¹ aboue eche principat and potestat, and vertu ȝ domynacioun and aboue eche name that is named, not onli in this world : but also in the world to comyng, ²² and made alle thingis suget vnder his feet : ȝ ȝaf hym to be heod ouer al the chirche; ²³ that is the bodi of hym ȝ the plente of hym whiche is al thingis : in alle thingis fulfillede.

2. AND whanne ȝe weren deed in ȝoure giltis and synnes ² in whiche ȝe wandri den sumtyne, after the cours of this world, after the prince of the power of this eire,

TYNDALE—1534.

in whom we are made heyres and were therto predestinate accordynge to the purpose of him which worketh all thinges after the purpose of his awne will : ¹² that we which before beleued in Christ shuld be vnto the prayse of his glory.

¹³ In whom also ye (after that ye hearde the worde of trueth, I mene the gospel of youre saluacion, wherin ye beleued) were sealed with the holy sprete of promes; ¹⁴ which is the earnest of oure inheritance, to redeme the purchased possession and that vnto the laude of his glory.

¹⁵ Wherefore euen I (after that I hearde of the fayth which ye haue in the lorde Iesu, and loue vnto all the sayntes) ¹⁶ cease not to geue thanks for you, makinge mencion of you in my prayers; ¹⁷ that the God of oure lorde Iesus Christ and the fader of glory, myght geue vnto you the sprete of wysdome, and open to you the knowledge of him selfe; ¹⁸ and lighten the eyes of youre myndes, that ye myght knowe what that hope is, where vnto he hath called you, and what the riches of his glorious inheritance is upon the sayntes; ¹⁹ and what is the excedyng greatnes of his power to vs warde which beleue accordynge to the workynge of that his mighty power; ²⁰ which he wrought in Christ, when he rayshed him from deeth, and set him on his right honde in heuently thynges; ²¹ above all rule, power, and myght and dominacion, and above all names that are named, not in this world only, but also in the world to come : ²² and hath put all thynges vnder his fete, and hath made him above all thynges, the heed of the congregacion; ²³ which is his body and the fulnes of him that filleth all in all thynges.

2. AND hath quickened you also that were deed in trespasses, and synne; ² in the which in tyme passed ye walked, accordynge to the course of this world; and after the gouerner that ruleth in the ayre, the

CRANMER—1539.

whom we are made heyres, and were therto predestinate accordinge to the purpose of him by whose power all thinges are wrought accordinge to the purpose of his awne will : ¹² that we (which before beleued in Christ) shuld be vnto the prayse of his glory.

¹³ In whom also we beleue, for asmuch as we haue hearde the worde of trueth, euen the Gospell of youre saluacion : wherin whan ye had beleued ye were sealed wyth the holy sprete of promes; ¹⁴ which is the earnest of oure inheritance for the recouering of the purchased possession, vnto the prayse of his glory.

¹⁵ Wherefore, I also (after that I hearde of the fayth which ye haue in the Lorde Iesu, and loue vnto all the sayntes) ¹⁶ cease not to geue thanks for you, makinge mencion of you in my prayers : ¹⁷ that the God of oure Lorde Iesus Christ, the fader of glory, maye geue vnto you the sprete of wysdome, by the knowledge of hym selfe, ¹⁸ and lyghten the eyes of youre myndes, that ye maye knowe what the hope is, where vnto he hath called you, and how ryche the glorie is of his inheritance vpon the sayntes, ¹⁹ and what is the excedyng greatnes of his power to vs warde, which beleue accordinge to the workinge of that his mighty power, ²⁰ which he wrought in Christ, when he rayshed him from the deed, and set hym on his ryght hande in heuently thynges, ²¹ above all rule, and power, and myght and dominyon, and aboue euery name that is named, not in this world onely, but also in the world to come : ²² and hath put all thynges vnder hys fete, and hath made hym above all thinges the heed of the congregacion, ²³ which is hys body and the fulnes of hym, that fylleth all in all.

2. AND you hath he quickened, and synnes, ² in the which in tyme passed ye walked, accordynge to the course of this world, euen after the gouerner that ruleth

clepid, called.
wille, wille.
potestat, power.

heriyng, praising.
clepyng, calling.

isen, eyes.
vertu, power.

ὕμᾱς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, ^ο καὶ | τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, ¹⁹ καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ^ρ ἡμᾶς | τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ²⁰ ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ⁹ ἐκάθισεν | ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, ²¹ ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι. ²² καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ²³ ἣτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ ^τ τὰ | πάντα ἐν πᾶσι πληρουμένου. II. Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ⁸ ἁμαρτίαις, | ² ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος

^ο Alex. = ἡμῶν.^ρ Rec. ἱερανοίας.^ο Alex. = καὶ.^ρ Alex. ἡμᾶς.⁹ Alex. καθίσας.^τ Rec. = τὰ.⁸ Alex. ἁμαρτίας ἡμῶν.

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were predestinate according to the purpose of him, which worketh all things after the counsel of his owne wil: ¹² That we, which first trusted in Christ, shoulde be vnto the prayse of his glorie. ¹³ In whome also ye *haue trusted*, after that ye heard the worde of trueth, *I meane* the Gospel of your saluation, wherein also after that ye beleueed, ye were sealed with the holy Spirit of promise. ¹⁴ Which is the earnest of our inheritance, that we might be *fully* restored to libertie, vnto the praise of his glorie.

¹⁵ Wherefore, after that I heard of the faith, which ye haue in the Lord Iesus, and loue vnto all the Saintes: ¹⁶ I cease not to geue thanks for you, making mention of you in my prayers, ¹⁷ That the God of our Lord Iesus Christe the Father of glorie, myght geue vnto you the Sprite of wysedome, and open to you the knowledge of him. ¹⁸ And lighten the eyes of your myndes, that ye may knowe what that hope is, where vnto he hath called you, and what the ryches of hys glorious inheritance is in the Saintes, ¹⁹ And what is the exceeding greatnes of his power to vsward, which beleue, according to the workyng of that his mighty power. ²⁰ Which he wrought in Christe, when he rayshed hym from the dead, and set hym at his ryght hande in the heavenly places, ²¹ Farre aboue all Rule, and Power, and Might, and Domination, and euery Name, that is named, not in this world only, but also in the world to come: ²² And hath made all thinges subiect vnder his feete, and hath appointed him aboue all thinges, the head of the Church, ²³ Which is his body, and the fulnes of him that filleth all in all thinges.

2. And you *hath he quickened* also, that were dead in trespasses and synnes. ² In the which, in tyme passed ye walked, according to the course of this world, and after the Gouverner that ruleth in the

RHEIMS—1582.

predestinate according to the purpose of him that vorketh all things, according to the counsel of his wil: ¹² that vve may be vnto the praise of his glorie, vvch before haue hoped in Christ: ¹³ in vvhom you also, vvhen you had heard the vvord of truth (the Gospel of your saluation): in vvch also heeleueing you vvere signed vvith the holy Spirit of promise, ¹⁴ vvch is the pledge of our inheritance, to the redemption of acquisition, vnto the praise of his glorie.

¹⁵ Therefore I also hearing your faith that is in our Lord Iesvs, and loue toward all the saintes: ¹⁶ cease not to giue thanks for you, making a memorie of you in my praier, ¹⁷ that God of our Lord Iesvs Christ, the father of glorie, giue you the spirit of vvisedom and of reuelation, in the knowledge of him, ¹⁸ the eies of your hart illuminated, that you may know vvhat the hope is of his vocation, and vvhat are the riches of the glorie of his inheritance in the saintes, ¹⁹ and vvhat is the passing greatnes of his povver toward vs that beleue: according to the operation of the might of his povver, ²⁰ vvch he vvrought in Christ, raising him vp from the dead, and setting him on his right hand in celestials, ²¹ aboue all Principallitie and Potestate and Power, and Domination, and euery name that is named not only in this vvorld, but also in that to come.

²² And he hath subdued all thinges vnder his feete: and hath made him head ouer all the Church, ²³ vvch is his body, the fulnes of him vvch is filled all in all.

2. AND you vvhen you vvere dead by your offenses and synnes, ² vvherein sometime you vvalked according to the course of this vvorld, according to the prince of the povver of this aire, of the spirit that

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inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his owne will: ¹² That we should be to the praise of his glory, who first ^a trusted in Christ. ¹³ In whom ye also *trusted* after that ye heard the word of trueth, the Gospel of your saluation: in whom also after that ye beleueed, yee were sealed with that holy Spirit of promise, ¹⁴ Which is the earnest of our inheritance, vntill the redemption of the purchased possession, vnto the praise of his glory. ¹⁵ Wherefore I also, after I heard of your faith in the Lord Iesus, and loue vnto all the Saints, ¹⁶ Cease not to giue thanks for you, making mention of you in my prayers, ¹⁷ That the God of our Lord Iesus Christ the Father of glory, may giue vnto you the Spirit of wisdom and reuelation ^b in the knowledge of him:

¹⁸ The eyes of your vnderstanding being enlightened: that yee may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints: ¹⁹ And what is the exceeding greatnesse of his power to vsward who beleuee, according to the working ^c of his mightie power: ²⁰ Which hee wrought in Christ when he raised him from the dead, and set him at his owne right hand in the heavenly places, ²¹ Farre aboue all principallitie, and power, and might, and dominion, and euery name that is named, not only in this world, but also in that which is to come: ²² And hath put all things vnder his feete, and gaue him to be the head ouer all things to the Church, ²³ Which is his body, the fulnesse of him that filleth all in all.

2. AND you *hath hee quickened* who were dead in trespasses, and synnes, ² Wherein in tyme past yee walked according to the course of this world, according to the prince of the power of the aire,

^a Or, hoped.^b Or, for the acknowledgement.^c Or, of the might of his power.

τοῦ ὕν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· ³ ἐν οἷς καὶ ἡμεῖς πάντες ἀν-
στράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιούντες τὰ θελήματα τῆς
σαρκὸς καὶ τῶν διανοιῶν, καὶ ἡμεῖς ἔτεκνα φύσει| ὀργῆς, ὡς καὶ οἱ λοιποί. ⁴ ὁ
δὲ Θεὸς, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ| ἣν ἡγάπησεν
ἡμᾶς, ⁵ καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ Χριστῷ·
⁶ χάριτί ἐστε σεσωσμένοι· ⁶ καὶ συνήγειρε, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις
ἐν Χριστῷ Ἰησοῦ· ⁷ ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν ὑπερ-
βάλλοντα πλοῦτον| τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ·
⁸ τῇ γὰρ ⁸ χάριτί ἐστε σεσωσμένοι| διὰ ⁹ τῆς| πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν,
Θεοῦ τὸ δῶρον· ⁹ οὐκ ἐξ ἔργων, ἵνα μή τις καυχῇσθαι. ¹⁰ αὐτοῦ γὰρ ἔσμεν πόλημα,

¹ Alex. φύσει τέκνα.² Alex. = αἰρετοῦ.³ Alex. + s. οὐ σ. οἱ τῇ.⁴ Alex. τὸ ἐπερβάλλον πλοῦτος.

WICLIF—1380.

of the spirit that worketh now in the
sones of vnbileue, ³ in whiche also we
alle lyeden sumtyme in the desiris of
oure fleisch, doyng the willis of the
fleisch ³ of thoughtis; and we weren bi
kynde the sones of wraththe as other
men;

⁴ but god that is riche in merci : for his
ful myche charite in whiche he loued vs,
⁵ ze whanne we weren deed in synnes,
quykened us to gidre in crist, bi whos
grace ze ben saued; ⁶ and azenreisid to
gidre; and made to gidre to sitte in
heuenly thingis in crist ihesu; ⁷ that he
schulde schewe in the worldis aboue
comyng: the plenteuous richessis of his
grace in goodnes on us in crist ihesu;

⁸ for bi grace ze ben saued bi feith: and
this not of ȝow for it is the gifte of god,
⁹ not of werkis: that no man haue glorie;
¹⁰ for we ben the makynge of hym made
of nouȝt in crist ihesu in good werkis
whiche god hath ordeyned: that we go
in the werkis;

¹¹ for whiche thinge be ze myndeful: that
sumtyme ze weren hethen in fleisch; whiche
weren seide prepuce; fro that that is seide
circumcisioun made bi hond in fleisch;
¹² ze we ben in that tyme without crist,
aliene fro the luyng of israel and
gestis of testamentis; not hauynge hope
of biheest: and withouten god in this
world; ¹³ but now in crist ihesu, ze that
weren sumtyme fer, ben made nyȝ in the
blood of crist; ¹⁴ for he is oure pees, that
made bothe oon, and vnbindinge the myddil
wall ¹⁵ of a wal with out morter enemy-
tees in his fleisch; and a voidide the lawe
of maundementis, bi domes: that he make
ij. in hym self in to o newe man; makynge

TYNDALE—1534.

sprete that now worketh in the children
of vnbefe, ² amonge which we also had
oure conuersacion in tyme past, in the
lustes of oure flesshe, and fulfilled the
will of the flesshe and of the mynde:
and were naturally the children of wrath;
even as wel as other.

⁴ But God which is rich in mercy thorow
his grate loue wherwith he loued vs,
⁵ even when we were deed by synne, hath
quicken vs together in Christ (for by
grace are ye saved) ⁶ and hath rayssed vs
vp together and made vs sitte together in
heuenly thynges thorow Christ Iesu; ⁷ for
to shewe in tymes to come the excedynge
ryches of his grace; in kyndnes to vs
warde in Christ Iesu. ⁸ For by grace are
ye made safe thorowe fayth; and that not
of youre selves. For it is the gyfte of
God; ⁹ and cometh not of workes, lest
eny man shuld boast him selfe. ¹⁰ For we
are his workmanship; created in Christ
Iesu vnto good workes; vnto the which
god ordeyned vs before; that we shuld
walke in them.

¹¹ Wherefore remember that ye beyng in
tyme passed gentyls in the flesshe; and
were called vncircumcision to them which
are called circumcisioun in the flesshe;
which circumcisioun is made by bondes:
¹² Remember I saye; that ye were at that
tyme with oute Christ; and were reputed
aliantes from the comen welth of Israel;
and were straungers from the testamentes
of promes; and had no hope; and were
with out god in this worlde. ¹³ But now
in Christ Iesu ye which a whyle ago
were farre of; are made nye by the bloude
of Christ.

¹⁴ For he is oure peace; which hath made
of both one; and hath broken downe the
wall that was a stoppe bitwene vs; ¹⁵ and
hath also put away thorow his flesshe;
the cause of hatred (that is to saye; the
lawe of commandementes containyd in
the lawe written) for to make of twayne
one newe man in him selfe; so makynge

CRANMER—1539.

in the ayer, the sprete that now work-
eth in the chyl dren of vnbefe. ³ amonge
whom we all had oure conuersacion also
in tyme past, in the lustes of oure flesshe,
and fulfilled the wyll of the flesshe and
of the mynde: and were by nature the
chyl dren of wrath, euen as well as other.

⁴ But God whych is rych in mercy (for
hys grate loue wherwith he loued vs,
⁵ euen when we were deed by synnes)
quicken vs together in Chryst (by grace
are ye saued) ⁶ and rayssed vs vp together
with hym and made vs sitte together
with him amonge them of heauen in
Christ Iesu. ⁷ That in tymes to come, he
myght shewe the excedaynge, ryches of
hys grace, in kyndnes to vs warde thorow
Chryst Iesu. ⁸ For by grace are ye made
safe thorowe fayth, and that not of youre
selues. It is the gyfte of God, ⁹ and com-
meth not of workes, lest eny man shuld
boast him selfe. ¹⁰ For we are hys work-
manship, created in Chryst Iesu vnto
good workes, which God ordeyned, that
we shulde walke in them.

¹¹ Wherefore, remember that ye beyng
in tyme passed gentyls in the flesshe, were
called vncircumcisioun from that which
is called circumcisioun in the flesshe, which
circumcisioun is made by handes: ¹² Re-
member (I saye) that at that tyme ye
were without Christ, beyng aliantes from
the comen welth of Israel, and straun-
gers from the testamentes of the promes,
and had no hope, and were with out God
in thys worlde. ¹³ But now by the means
of Christ Iesu, ye which somtyme were
farre of, are made nye by the bloude of
Christ.

¹⁴ For he is oure peace, which hath
made of both one, and hath broken
downe the wall that was a stoppe bitwene
vs, ¹⁵ and hath also put away thorow
his flesshe, the cause of hatred, euen the
lawe of commandementes containyd in
the lawe wrytten, for to make of twayne
one newe man in him selfe, so makynge

κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

¹¹ Διὸ μνημονεύετε ὅτι ὑμεῖς ποτε τὰ ἔθνη ἐν σαρκὶ, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, ¹² ὅτι ἦτε ^a ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπῆλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ. ¹³ νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. ¹⁴ αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφοτέρα ἐν, καὶ τὸ μεσότηicon τοῦ φραγμοῦ λύσας. ¹⁵ τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγματι καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν

^a Alex. αὐτοῦ χάριτι ἰσμεν σπασμένοι.

^γ Alex. = τῆς.

^z Alex. ἡμῶν.

^a Alex. = in.

GENEVA—1557.

ayre, and the spirit, that now worketh in the children of disobedience. ³ Among whome, we also had our conuersation in time past, in the lustes of our fleshe, in fulfilling the wil of the fleshe, and of the mynde: and were naturally the children of wrath, euen as wel as other. ⁴ But God which is riche in mercie, through his great loue wherwyth he loued vs,

⁵ Euen when we were dead by synnes, hath quickened vs together in Christ, *by whose grace ye are saued.* ⁶ And hath raysed vs vp together, and made vs sit together in the heavenly places in Christe Iesus: ⁷ For to shewe in tyme to come the exceding riches of his grace, through his kyndnes to vsward in Christe Iesus.

⁸ For by grace are ye made safe through fayth: and that not of your selues: it is the gyfte of God. ⁹ Not of workes, lest any man should hoste hym selfe. ¹⁰ For we are hys workemanshpy created in Christe Iesus vnto good workes, which God ordeyned, that we should walke in them.

¹¹ Wherefore remember that ye beyng in time passed Gentils in the fleshe, and were called vncircumcision, of them, which are called Circumcision in the fleshe, and which is made by handes: ¹² Remember I say, that ye were at that time wythout Christe, and were reputed aliances from the comen welth of Israel, and were strangers from the Couenants of promys, and had no hope, and were without God in this world. ¹³ But now in Christ Iesus, ye which once were farre of, are made nye, by the bloude I say of Christe. ¹⁴ For he is our peace, which hath made of bothe one, and hath broken the stoppe of the particion wall, ¹⁵ In abrogating through his fleshe the hatred, *that is to say,* the Law of commandements which standeth in ceremonies, for to make of twaine, one newe man in him selfe, so making peace.

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novv vworketh on the children of diffidence,

³ in vvhom also vve al conuersed sometime in the desires of our flesh, doing the vvil of the flesh and of thoughtes, and vvere by nature the children of vvrrath as also the rest: ⁴ but God (vvhich is riche in mercie) for his exceding charitie vvhervvith he loued vs, ⁵ euen vvhen vve vvere dead by synnes, quickened vs together in Christ, (by vvwhose grace you are saued,)

⁶ and raised vs vp vvith him, and hath made vs sit vvith him in the celestials in Christ Iesvs, ⁷ that he might shew in the vvorldes succeeding, the abundant riches of his grace, in boutie vpon vs in Christ Iesvs. ⁸ For by grace you are saued through faith (and that not of your selues, for it is the gift of God) ⁹ not of vvorkes, that no man glorie. ¹⁰ For vve are his vvorkes, created in Christ Iesvs in good vvorkes, vvvhich God hath prepared that vve should vvalk in them.

¹¹ For the vvvhich cause be mindeful that sometime you vvere Gentils in the flesh, vvho vvere called prepuce, of that vvvhich is called circumcision in the flesh, made vvith hand: ¹² vvho vvere at that time vvithout Christ, alienated from the conuersation of Israel, and strangers of the testaments, hauing no hope of the promys, and vvithout God in this vvorld. ¹³ But novv in Christ Iesvs, you that sometime vvere farre of, are made nigh in the bloud of Christ.

¹⁴ For he is our peace, vvho hath made both one, and dissolving the middle vvall of the partition, the enmities in his flesh: ¹⁵ enuacuating the lavv of commandements in decrees: that he may create the tvo in him self into one new

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the spirit that now worketh in the children of disobedience, ³ Among whom also we all had our conuersation in times past, in the lusts of our flesh, fulfilling ^a the desires of the flesh, and of the minde, and were by nature the children of wrath, euen as others: ⁴ But God who is rich in mercy, for his great loue wherewith hee loued vs, ⁵ Euen when we were dead in sinnes, hath quickned vs together with Christ, (by grace ye are saued) ⁶ And hath raised vs vp together, and made vs sit together in heavenly places in Christ Iesus: ⁷ That in the ages to come, hee might shew the exceeding riches of his grace, in *his* kindeesse towards vs, through Christ Iesus.

⁸ For by grace are ye saued, through faith, and that not of your selues: *it is* the gift of God: ⁹ Not of workes, lest any man should boast. ¹⁰ For we are his workemanship, created in Christ Iesus vnto good workes, which God hath before ^b ordeined, that we should walke in them. ¹¹ Wherefore remember that ye *being* in time passed Gentiles in the flesh, who are called vncircumcision by that which is called the Circumcision in the flesh made by hands, ¹² That at that time ye were without Christ, being aliens from the common wealth of Israel, and strangers from the couenants of promise, hauing no hope, and without God in the world.

¹³ But now in Christ Iesus, ye who sometimes were farre off, are made nigh by the blood of Christ. ¹⁴ For hee is our peace, who hath made both one, and hath broken downe the middle wall of partition betwene vs: ¹⁵ Hauing abolished in his flesh the enmitie, *euen* the Law of Commandements *contained* in Ordinances, for to make in himselfe, of twaine, one

^a Gr. the wills.

^b Or, prepared.

ἄνθρωπον, ποιῶν εἰρήνην· ¹⁶ καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ· ¹⁷ καὶ ἔλθων εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ ¹⁸ τοῖς ἐγγύς, ὅτι δι' αὐτοῦ ἔχομεν τὴν προσ-
αγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ Πνεύματι πρὸς τὸν πατέρα. ¹⁹ ἄρα οὖν οὐκέτι
ἔστε ξένοι καὶ πάροικοι, ἀλλὰ | συμπολιταὶ τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ,
²⁰ ἔποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὅντος ἀκρο-
γωνιαίου ^d αὐτοῦ Ἰησοῦ Χριστοῦ, ²¹ ἐν ᾧ ^e πάντα ^f ἡ | οἰκοδομὴ συναρμολογουμένη
αὐξεῖ εἰς ναὸν ἅγιον ἐν Κυρίῳ, ²² ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον
τοῦ Θεοῦ ἐν Πνεύματι.

III. Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν
τῶν ἐθνῶν· ² εἰγε ἡκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης

^b Alex. + εἰρήνην.^c Alex. ἀλλ' ἰστέ.^d Alex. + λίθον.^e Alex. = ἡ.^f Rec. ἰγνώρισί.^g Rec. + ἰν.^h Alex. = αὐτοῦ.

WICLIF—1380.

pees: ¹⁶ to reconceile bothe in o bodi to god bi the cros, sleyng the enemytees in hym self; ¹⁷ and he comynge prechid, pees to you, that weren fer: and pees to them that weren nyȝ; ¹⁸ for bi hym we bothe han nyȝ comynge: in o spirit to the fadir.

¹⁹ therfor now ȝe ben not gestis, and straungers: but ȝe ben citeseynes of scintis: thousholde meyne of god; ²⁰ aboue bildid on the foundement of apostis & of profetis, vpon that hijist corner ston crist ihesus, ²¹ in whom eche bildynge made: wexeth in to an holi temple in the lord; ²² in whom also ȝe be bildid to gidre in to the habitacle of god in the hooli gooste.

3. FOR the grace of this thing, I poull the bounden of crist ihesus for ȝou hethen men: ² if netheles ȝe han herde the dispensacioun of goddis grace that is ȝouun to me in ȝour ³ for bi reuelacioun the sacrament is made knowun to me, as I aboue wrote in schort thing: ⁴ as ȝe moun rede and vnderstonde my prudence in the mynystre of crist, ⁵ whiche was not knowun to othere generaciouns to the sones of men: as it is now schewed to hise holi apostis and profetis, in the spirit; ⁶ that hethen men ben euen eris, and of o bodi: and parteneris to gidre, of his biheest in crist ihesus bi the euangeli; ⁷ whos mynystre I am made bi the ȝifte of goddis grace: whiche is ȝouun to me bi the workynge of his vertu.

⁸ to me leest of alle seyntis, this grace is ȝouun to preche among hethen men, the vnscherchable richess of crist; ⁹ & to biȝtene alle men whiche is the dispensacioun of sacramente hidde fro worldis in god: that made alle thingis of nouȝt; ¹⁰ that the myche fould wisdom of god be knowun

TYNDALE—1534.

peace: ¹⁶ and to reconeile both vnto god in one body thorow his crosse; and slewe hatred therby: ¹⁷ and came and preached peace to you which were a farre of, and to them that were nye: ¹⁸ For thorow him we both haue an open waye in; in one sprete vnto the father.

¹⁹ Now therefore ye are no moare straungers and foreners: but citsynes with the sayntes; and of the housholde of god: ²⁰ and are bilt upon the foundacion of the apostles and prophetes; Iesus Christ beynge the heed corner stone; ²¹ in whom every bildynge coupled together; groweth vnto an holi temple in the lorde; ²² in whom ye also are bilt together; and made an habitacion for god in the sprete.

3. FOR this cause I Paul am in the bondes of Iesus christ for youre sakes which are hethen: ² Yf ye haue hearde of the ministracion of the grace of god which is geuen me to you warde. ³ For by reuelacion shewed he this mistery vnto me; as I wrote aboue in fewe wordes; ⁴ wher by when ye rede ye maye knowe myne vnderstondynge in the mistery of Christ; ⁵ which mistery in tymes passed was not opened vnto the sonnes of men; as it is now declared vnto his holy apostles and prophetes by the sprete: ⁶ that the gentylis shuld be inheritours also; and of the same body, and partakers of his promys that is in Christ; by the meanes of the gospell; ⁷ wherof I am made a ministr; by the gyfte of the grace of god geuen vnto me thorow the workynge of his power.

⁸ Vnto me the lest of all sayntes is this grace geuen; that I shuld preache amonge the gentylis the vnscherchable ryches of Christ; ⁹ and to make all men se what the felyshyppe of the mistery is; which from the begynnynge of the worlde hath bene hid in God which made all thynges thorow Iesus Christ; ¹⁰ to the intent; that now vnto the rulers and powers in heven

CRANMER—1539.

peace: ¹⁶ and to reconeyle both vnto God in one body thorow the crosse, and slewe hatred therby: ¹⁷ and came, and preached peace to you which were a farre of, and to them that were nye. ¹⁸ For thorow hym we both haue an inetrance, in one sprete vnto the father.

¹⁹ Now therefore, ye are not straungers and foreners: but citsynes with the sayntes, and of the housholde of God: ²⁰ and are bylt vpon the foundacyon of the Apostles and Prophetes, Iesus Christ him selfe beynge the heed corner stone, ²¹ in whom what buildynge soeuer is coupled together, it groweth vnto an holi temple in the Lorde; ²² in whom ye also are bylt together, to be an habitacyon of God thorow the (holy) goost.

3. FOR thys cause, I Paul am a pre-soner of Iesus Chryst for you Hethen: ² If ye haue hearde of the mynystacyon of the grace of God, whych is geuen me to you warde. ³ For by reuelacyon shewed he the mistery vnto me, as I wrote afore in fewe wordes, ⁴ whereby when ye reade, ye maye vnderstand my knowledge in the mystery of Christ, ⁵ whych mistery in tymes passed was not opened vnto the sounes of men, as it is now declared vnto hys holy Apostles and Prophetes by the sprete: ⁶ that the Gentylys shulde be inheritours also, and of the same body, and partetakers of his promes in Christ by the meanes of the Gospell, ⁷ wherof I am made a mynyster, accordynge to the gyfte of the grace of God which is geuen vnto me afore the workynge of hys power.

⁸ Unto me the lest of all sayntes is this grace geuen, that I shulde preache amonge the Gentylys the vnscherchable ryches of Christ, ⁹ and to make all men se, what the felyshyppe of the mistery is, which from the begynnynge of the worlde hath bene hyd in God which made all thynges thorow Iesus Christ: ¹⁰ to the intent, that now vnto the rulers and powers

o, one. mynys, family. ȝouun, giuen.
balest, promys. verto, power. biȝtene, righten.

μοι εἰς ὑμᾶς, ³ ὅτι κατὰ ἀποκάλυψιν ^f ἐγνωρίσθη μοι τὸ μυστήριον, (καθὼς προ-
 ἔγραψα ἐν ὀλίγῳ, ⁴ πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ
 μυστηρίῳ τοῦ Χριστοῦ) ⁵ ὃ ^g ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώ-
 πων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν Πνεύ-
 ματι. ⁶ εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας
 αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου, ⁷ οὗ ἐγενόμην διάκονος κατὰ τὴν
 δωρεὰν τῆς χάριτος τοῦ Θεοῦ, ⁸ τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνά-
 μεως αὐτοῦ. ⁹ ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ^h ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς
 ἔθνεσιν εὐαγγελίσασθαι ⁱ τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, ⁹ καὶ φωτίσαι
 πάντας τίς ἡ ^m οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων
 ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι ⁿ. ¹⁰ ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς

ⁱ Alex. τῆς δοθείσης.^h Rec. α τῶν.ⁱ Alex. τὸ ἀνεξιχνίαστον πλοῦτος.^m Rec. κοινωνία.ⁿ Rec. α εὐὰ Ἰησοῦ Χριστοῦ.

GENEVA — 1557.

16 And that he myght reconcile bothe vnto God in one body by his Crosse, and slaye hatred therby.

17 And came, and preached peace to you which were a farre of, and nye. ¹⁸ For through hym we both haue an open way in, by one Spirit vnto the Father. ¹⁹ Now therefore ye are no more strangers and forēners: but cītesyns with the Saīctes, and of the houshold of God. ²⁰ And are buylt vpon the foundation of the Apostles and Prophetes, Iesus Christ being the very corner stone, ²¹ In whom all the buyldyng coupled together, groweth vnto an holy temple in the Lord. ²² In whome ye also are buylte together, and made the habitation of God by the Spirit.

3. FOR this cause I Paul, am the prisoner of Iesus Christ for your sakes which are Gentils. ² If ye haue heard of the ministracion of the grace of God, which is geuen me to you warde. ³ That is, that God by reuelacion hath shewed this mysterie vnto me, (as I wrote aboue in few wordes, ⁴ Whereby when ye rede, ye may knowe myne vnderstanding in the mysterie of Christ) ⁵ Which mysterie in tymes passed was not opened vnto the sonnes of men, as it is nowe declared vnto his holy Aposteles and Prophetes by the Sprite.

⁶ That the Gentils should be inheritors also, and of the same body, and partakers of his promīs that is in Christe, by the meanes of the Gospel, ⁷ Whereof I am made a minister, by the gyfte of the grace of God geuen vnto me through the workyng of his power. ⁸ Vnto me I say, the least of all Saīctes is this grace geuen, that I should preache among the Gentils, the vnsearchable riches of Christ: ⁹ And to make all men see what the fellowshipye of the mysterie is, which from the begynnyng of the world hath ben hyd in God, who made all thynges through Iesus Christe. ¹⁰ To the intent, that now vnto Rulers and Powers in heauēly places,

RHEIMS — 1582.

man, making peace, ¹⁶ and may reconcile both in one body to God by the crosse, killing the enmities in him self.

¹⁷ And comming he euangelized peace to you that vvere farre of, and peace to them that vvere nigh. ¹⁸ For by him vve haue accessē both in one Spirit to the Father.

¹⁹ Novv then you are not strangers and forēners: but you are cīzens of the saīctes, and the domesticals of God, ²⁰ built vpon the foundation of the Apostles and Prophetes, IESVS Christ him self being the highest corner stone: ²¹ in vvhom all building framed together, groweth into an holy temple in our Lord, ²² in vvhom you also are built together into an habitation of God in the holy Ghost.

3. FOR this cause, I Paul the prisoner of IESVS Christ, for you Gentiles: ² if yet you haue heard the dispensacion of the grace of God, vvchich is giuen me tovvard you, ³ because according to reuelacion the sacrament was made knovven to me, as I haue vvritten before in breife: ⁴ according as you reading may vnderstand my vvīsdōm in the mysterie of Christ, ⁵ vvchich vnto other generacions vvvas not knovven to the sonnes of men, as novv it is reuealed to his holy Apostles and Prophetes in the Spirit. ⁶ The Gentils to be coheires and concomporat and comparticipant of his promīs in Christ IESVS by the Gospel: ⁷ vvhereof I am made a minister according to the gift of the grace of God, which is giuen me according to the operation of his povver.

⁸ To me the least of al the saīctes is giuen this grace, among the Gentils to euangelize the vnsearchable riches of Christ, ⁹ and to illuminate all men vvhat is the dispensacion of the sacrament hidden from vvorldes in God, vvho created all things: ¹⁰ that the manifold vvīsdōm of

AUTHORISED — 1611.

new man, so making peace. ¹⁶ And that he might reconcile both vnto God in one body by the crosse, hauing slaine the enmitie ^a thereby, ¹⁷ And came, and preached peace to you, *which were afarre off*, and to them that were nigh. ¹⁸ For through him wee both haue an accessē by one Spirit vnto the Father. ¹⁹ Now therefore yee are no more strangers and forēners; but fellow cīzens with the Saīnts, and of the houshold of God, ²⁰ And are built vpon the foundation of the Apostles and Prophetes, Iesus Christ himselfe being the chiefe corner stone, ²¹ In whom all the building fītly framed together, groweth vnto an holy Temple in the Lord: ²² In whom you also are builded together for an habitation of God thorow the Spirit.

3. FOR this cause I Paul, the prisoner of Iesus Christ for you Gentiles, ² If ye haue heard of the dispensacion of the grace of God, which is giuen me to you-ward: ³ How that by reuelacion hee made known vnto me the mysterie, (as I wrote ^β afore in few wordes, ⁴ Whereby when ye rede, ye may vnderstand my knowledge in the mysterie of Christ.) ⁵ Which in other ages was not made known vnto the sonnes of men, as it is now reueiled vnto his holy Apostles and Prophetes by the Spirit, ⁶ That the Gentiles should be fellow heires, and of the same body, and partakers of his promise in Christ, by the Gospel: ⁷ Whereof I was made a Minister, according to the gift of the grace of God giuen vnto mee, by the effectuall working of his power. ⁸ Vnto mee, who am lesse then the least of all Saīnts, is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ, ⁹ And to make all men see, what is the fellowship of the mysterie, which from the beginning of the world, hath bene hid in God, who created all things by Iesus Christ:

¹⁰ To the intent that now vnto the

^a Or, himselfe.^β Or, a little before.

ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ,
¹¹ κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν
¹² ἐν ᾧ ἔχομεν τὴν παρῥησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πί-
 στews αὐτοῦ. ¹³ διὸ αἰτούμαι μὴ ἑκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ὅ ἵτις ἐστὶ
 δόξα αὐτῶν. | ¹⁴ τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα ³ τοῦ Κυρίου
 ἡμῶν Ἰησοῦ Χριστοῦ, | ¹⁵ ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,
¹⁶ ἵνα ⁴ δώῃ | ὑμῖν κατὰ ⁵ τὸν πλοῦτον | τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ
 τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, ¹⁷ κατοικῆσαι τὸν Χριστὸν διὰ τῆς
 πίστεως ἐν ταῖς καρδίαις ὑμῶν. ¹⁸ ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθμελιωμένοι, ἵνα
 ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος καὶ μήκος καὶ
⁶ βάθος καὶ ὕψος, | ¹⁹ γινώναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ,

³ Alex. ἡ. ἰ. ἑ. ἡμῶν. ⁴ Alex. = τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ⁵ Alex. ἑ.φ. ⁶ Alex. τὸ πλοῦτος. ⁷ Alex. ὕψος καὶ βάθος. ⁸ Alex. πάντα.

WICLIF — 1380.

to princis & potestatis in heuenli thingis,
 bi the church: ¹¹ bi the bifor ordeunaunce
 of worldis whiche he made in crist ihesus
 oure lord; ¹² in whom we han trist and
 nys comynge: in tristenynge bi the feith
 of hym. ¹³ for whiche thing I axe: that
 ze faile not in my tribulaciouns for zou
 whiche is zoure glorie;

¹⁴ for grace of this thing I bowe my
 knees to the fadir of oure lord ihesus
 crist; ¹⁵ of whom eche fadirhed in heu-
 enes and in erthe is named; ¹⁶ that he
 zeue to zou after the richessis of his glorie:
 vertu to be strengthid bi his spirit in the
 ynnur man; ¹⁷ that crist dwelle bi feith in
 zoure hertes; that ze rootid, and groundid
 in charite: ¹⁸ moun comprehend with
 alle seyntis whiche is the bred and ¹⁹ the
 lengthe, and the hijist and the depnesse;
 also to wite the charite of crist more ex-
 cellent thanne science: that ze be fillid
 in al the plente of god; ²⁰ and to hym
 that is myti to do alle thingis more plen-
 teously thanne we axen, or vnderstonde
 bi the vertu that worthith in us: ²¹ to
 hym be glorie in the chirche, and in crist
 ihesus in alle the generaciouns of the
 worldis Amen.

4. THERFOR I bounden for the lord
 bisech zou, that ze walke worthili in the
 clepyng in whiche ze ben clepid; ² with
 al meknesse, and myldenesse: with pa-
 cience, supportinge eche other in charite;
³ bisie to kepe vnyte of spirit: in the
 bond of pees; ⁴ o bodi and o spirit: as
 ze ben clepid in oon hope of zoure clepyng;
⁵ o lord, o feith, o baptym, ⁶ o god,
 and fadir of alle, whiche is aboue alle
 men, and bi alle thingis and in us alle;
⁷ but to eche of us grace is zounn: bi
 the mesure of the zeuyng of crist; ⁸ for

TYNDALE — 1534.

myght he known by the congregacion
 the many folde wisdom of god; ¹¹ accord-
 inge to the eternall purpose; which he
 purposed in Christ Iesu oure lorde; ¹² by
 whom we are bolde to drawe nye in that
 trust; which we have by faith on him.
¹³ Wherefor I desire that ye faynt not be-
 cause of my trybulacions for youre sakes:
 which is youre prayse.

¹⁴ For this cause I bowe my knees vnto
 the father of oure lorde Iesus Christ;
¹⁵ which is father ouer all that ys called
 father In heuen and in erth; ¹⁶ that he
 wolde graunt you acordynge to the ryches
 of his glory; that ye maye be strenghted
 with myght by his sprete in the inner
 man; ¹⁷ that Christ maye dwell in youre
 hertes by fayth; that ye beyng rote and
 groundid in loue; ¹⁸ myght be able to
 comprehend with all sayntes; what ys
 that breth and length; depth and heyth:
¹⁹ and to knowe what is the love of Christ;
 which love passeth knowledge: that ye
 might be fulfilled with all manner of ful-
 nes which cometh of God.

²⁰ Vnto him that is able to do exceedynge
 abundantly aboue all that we axe or
 thinke; accordynge to the power that
 worketh in vs; ²¹ be prayse in the congrega-
 cion by Iesus Christ; thorowout all ge-
 neraciouns from tyme to tyme Amen.

4. I THERFORE whiche am in bondes
 for the lordes sake; exhorte you; that ye
 walke worthy of the vocacion wherwith
 ye are called; ² in all humblenes of mynde
 and meknes; and longe sufferynge; for-
 bearinge one another thorowe love; ³ and
 that ye bedylygent to kepe the vnyte of
 the sprete in the bonde of peace; ⁴ beyng
 one body; and one sprete; euen as ye are
 called in one hope of youre callynge. ⁵ Let
 ther be but one lord; one fayth; one bap-
 tism: ⁶ one god and fader of all; which is
 aboue all; thorow all and in you all.

⁷ Vnto every one of vs is geuen grace
 accordynge to the measure of the gyfte of

CRANMER — 1539.

in heauenly thinges, myght he known by
 the congregacion, the manyfolde wysdome
 of God, ¹¹ accordynge to the eternall pur-
 pose, whiche he wrought in Christ oure
 Lorde, ¹² by whom we haue boldnesse
 and entranche wyth the confidence whiche
 is by the fayth of him. ¹³ Wherefor I de-
 syre, that ye faynt not because of my tri-
 bulacyons that I suffre for youre sakes:
 whiche is youre prayse.

¹⁴ For this cause I bowe my knees vnto
 the father of oure Lorde Iesus Christ,
¹⁵ whiche is father ouer all that is called
 father in heauen and in erth, ¹⁶ that he
 wolde graunt you accordynge to the ryches
 of hys glorye, that ye maye be strenghted
 with myght by his sprete in the inner
 man, ¹⁷ that Christ maye dwell in youre
 hertes by fayth, that ye beyng rote and
 groundid in loue, ¹⁸ myght be able to
 comprehend wyth all sayntes, what is
 that breth and length, depth and heyth:
¹⁹ and to knowe the excellent loue of the
 knowledge of Christ, that ye myght be
 fulfilled wyth all fulnes, whiche cometh
 of God:

²⁰ Vnto hym that is able to do exceedynge
 abundantly aboue all that we aske
 or thinke; accordynge to the power that
 worketh in vs, ²¹ be prayse in the congrega-
 cion by Iesus Christ, thorowout all
 generacyons from tyme to tyme. Amen.

4. THERFORE (whiche am a presoner
 of the Lordes) exhorte you, that ye walke
 worthy of the vocacyon wherwith ye are
 called, ² with all lowlyenes and meknesse,
 with humblenes of mynde, forbearynge
 one another thorowe loue, ³ and be dili-
 gent to kepe the vnyte of the sprete thorow
 the bonde of peace, ⁴ beyng one
 body, and one sprete, euen as ye are called
 in one hope of youre callynge. ⁵ Let ther be
 but one Lorde, one fayth, one baptyme:
⁶ one God and fader of all, which is
 aboue all, and thorow all, and in you all.

⁷ Vnto euery one of vs is geuen grace,
 accordynge to the measure of the gyfte

¹¹ trist, courage, tristenynge confidence. ¹² vertu, power, manner, may. ¹³ wite know. ¹⁴ clepyng, calling. ¹⁵ o one, youn, given.

ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. ²⁰ τῷ δὲ δυναμένῳ ὑπὲρ πάντα | ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργου-
μένην ἐν ἡμῖν, ²¹ αὐτῷ ἢ ὁδῶν ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, | εἰς πάσας τὰς
γενεὰς τοῦ αἰῶνος τῶν αἰῶνων. ἀμήν.

IV. Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατῆσαι τῆς
κλήσεως ἧς ἐκλήθητε, ² μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακρο-
θυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, ³ σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ
Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. ⁴ Ἐν σῶμα καὶ ἐν Πνεῦμα, καθὼς καὶ
ἐκλήθητε ἐν μᾶ ἐλπίδι τῆς κλήσεως ὑμῶν. ⁵ εἰς Κύριος, μία πίστις, ἐν βάπτισμα.
⁶ εἰς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ἡμῖν. |
⁷ Ἐν δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις | κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.

^a Alex. s. ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χ. Ἰ. s. ἐν Χ. Ἰ. καὶ τῇ ἐκκλησίᾳ.

^b Rec. ἡμῖν. Alex. = ἡμῖν.

^c Alex. s. χάρις s. ἡ, χάρις αἴτη.

GENEVA—1557.

myght be knowne by the Church, the
manifolde wysedome of God, ¹¹ Accord-
yng to the eternal purpose, which he
wrought in Christe Iesus our Lord. ¹² By
whome we haue boldnes and entrance with
confidence, by the fayth which we haue
in hym.

¹³ Wherefore I desire that ye faint not,
because of my tribulations for your sakes,
which is your glorie. ¹⁴ For this cause, I
bowe my knees vnto the Father of our
Lord Iesus Christ : ¹⁵ Of whome is named
the whole familie in heauen and in earth,
¹⁶ That he myght graunte you according
to the riches of his glorie, that ye may be
strengthened by his Sprite in the inner
man ¹⁷ That Christ may dwell in your hartes
by faith, that ye, being roted and ground-
ed in loue, ¹⁸ May be able to comprehend
with all Sanctites, what is that breadth,
and length, depth, and height : ¹⁹ And
to knowe what is the loue of Christ, which
loue passeth knowledge : that ye may be
fulfilled with all maner of fulnes which
commeth of God. ²⁰ Vnto hym therfore
that is able to do exceeding abundantly
aboue all that we aske or thinke, accord-
ing to the power that worketh in vs, ²¹ Be
praise in the Church by Christe Iesus,
throughout all generations forever. Amen.

4. I THERFORE, which am a prisoner
in the Lord, praye you that ye walke
worthy of the vocation wher vnto ye are
called. ² With all humblenes of mynde,
and mekenes, with longe suffering, for-
bearing one another through loue. ³ Ende-
uouring to kepe the vnitie of the Spirit
in the bonde of peace. ⁴ Ther is one body,
and one Sprite, euen as ye are called in
one hope of your calling. ⁵ There is one
Lord, one faith, one Baptisme. ⁶ One God
and Father of all, which is aboue all thing,
and through all thyngs and in you all.
⁷ But vnto euery one of vs is geuen grace,
according to the measure of the gift of

RHEIMS—1582.

God, may be notified to the Princes and
Potestats in the celestials by the Church,
¹¹ according to the prefinition of worldes,
vvhich he made in Christ Iesus our Lord.
¹² In vvhom vve haue affiance and access
in confidence, by the faith of him. ¹³ For
the vvhich cause I desire that you faint
not in my tribulations for you, vvhich is
your glorie.

¹⁴ For this cause I bowe my knees to
the Father of our Lord Iesus Christ, ¹⁵ of
vvhom al paternitie in the heauens and in
earth is named, ¹⁶ that he giue you ac-
cording to the riches of his glorie, pover
to be fortified by his Spirit in the inner
man. ¹⁷ Christ to dwell by faith in your
hartes, rooted and founded in charitie,

¹⁸ that you may be able to comprehend
vwith al the sanctites, vvhath is the breadth,
and length, and height, and depth, ¹⁹ to
know also the charitie of Christ, surpass-
ing knowledge, that you may be filled
vnto al the fulnes of God. ²⁰ And to him
that is able to doe al things more aboun-
dantly then vve desire or vnderstand, ac-
cording to the pover that vworketh in
vs ; ²¹ to him be glorie in the Church,
and in Christ Iesus, vnto al generations
vwith out end. Amen.

4. I THERFORE prisoner in our Lord,
beseech you, that you vvalke vworthy of
the vocation in vvhich you are called,
² vwith al humilitie and mildenes, vwith
patience, supporting one another in cha-
ritie, ³ careful to keepe the vnitie of the
spirit in the bond of peace. ⁴ One body
and one spirit : as you are called in one
hope of your vocation. ⁵ One Lord, one
faith, one baptisme. ⁶ One God and Father
of al, vvhich is ouer al, and by al, and in
al vs. ⁷ But to euery one of vs is giuen
grace according to the measure of the

AUTHORISED—1611.

principalties and powers in heavenly
places, might be known by the church, the
manifest wisdom of God, ¹¹ According
to the eternal purpose which he purposed
in Christ Iesus our Lord : ¹² In whom
we haue boldnes and access, with con-
fidence, by the faith of him. ¹³ Where-
fore I desire that ye faint not at my
tribulations for you, which is your glory.
¹⁴ For this cause I bow my knees vnto
the Father of our Lord Iesus Christ, ¹⁵ Of
whom the whole familie in heauen and
earth is named, ¹⁶ That he would grant
you according to the riches of his glory,
to be strengthened with might, by his
Spirit in the inner man, ¹⁷ That Christ
may dwell in your hearts by faith, that
ye being rooted and grounded in loue,
¹⁸ May be able to comprehend with all
Saints, what is the breadth, and length,
and depth, and height : ¹⁹ And to know
the loue of Christ, which passeth know-
ledge, that ye might bee filled with all
the fulnesse of God.

²⁰ Now vnto him that is able to do ex-
ceeding abundantly aboue all that we
aske or thinke, according to the power
that worketh in vs, ²¹ Unto him be glory
in the Church by Christ Iesus, through-
out all ages, world without end. Amen.

4. I THERFORE the prisoner * of the
Lord, beseech you that ye walke worthy
of the vocation wherewith ye are called,
² With all lowliness and meeknesse,
with long suffering, forbearing one ano-
ther in loue. ³ Endeavouring to keepe the
vnitie of the Spirit in the bond of peace.
⁴ There is one body, and one spirit, euen
as ye are called in one hope of your call-
ing, ⁵ One Lord, one Faith, one Baptisme,
⁶ One God and Father of all, who is aboue
all, and through all, and in you all. ⁷ But
vnto euery one of vs is giuen grace, ac-
cording to the measure of the gift of
Christ.

* Or, in the Lord.

⁸ διὸ λέγει, “ Ἀναβὰς εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν, ⁹ καὶ ἔδωκε δόματα “ τοῖς ἀνθρώποις.” ⁹ Τὸ δὲ, ἀνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη ⁹ εἰς τὰ κατώτερα ² μέρη| τῆς γῆς; ¹⁰ ὁ καταβὰς, αὐτὸς ἐστὶ καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. ¹¹ καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, ¹² πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ· ¹³ μέχρι κατανήσωμεν ⁹ οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ· ¹⁴ ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι πνεύματι ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβεῖα τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης· ¹⁵ ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν

² Alex. = καὶ.⁹ Rec. = πῶτον.² Alex. = μέτρον.⁹ Alex. = οἱ.

WICLIIF—1380.

whiche thing he seith, he styngie an hij: lodde caitifte caitif, he ȝaf ȝiftis to men;

⁹ but what is it that he stied up: no but also that he cam down first in to the lower partis of the erthe. ¹⁰ he it is that cam down and that stied on alle heueneis: that he schulde fille alle thingis; ¹¹ and he ȝaf summe apostlis: summe profetis, other euangelistis, other shepardis, and techers:

¹² to the ful endynge of seyntis, in to the werke of mynysteri: in to edificacioun of cristis body: ¹³ til we rennen alle in to vnyte of feith, and of knowynge of goddis sone: in to a perfist man, afir the mesure of age of the plente of crist, ¹⁴ that we be not now litil children mouynge as wawis: ¹⁵ be not horun aboute with eche wynde of techynge, in the weywardnesse of men, in sutil witte, to the disceyvyng of erroure

¹⁵ but do we truthe in charite and wexe in him bi alle thingis, that is crist oure hed, ¹⁶ of whom al the bodi sette to gidre, and bounden to gidre bi eche ioynoure of vndir scrnyng bi worchynge in to the mesure of eche membre: makith encreasyng of the bodi in to edificaciouns of it silf in charite. ¹⁷ therfor I seie and witnesse this thing in the lord: that ȝe walke not now, as hethen men walken in the vanyte of her wit, ¹⁸ that han vnderstondynge derked with derknesis; and ben aliened from the lif of god, bi gnyorance that is in hem: for the blyndenesse of her herte, ¹⁹ whiche dispeyringe bitoken hem silf to vnchastite: in to the worchynge of alle vnclennesse in couetise; ²⁰ but ȝe han not so lerd crist: ²¹ if netheles ȝe herden hym, and ben taugte in hym: as is truthe in ihesu; ²² do ȝe awy bi

TYNDALE—1534.

christ. ⁸ Wherefore he saith: He is gone vp an hye, and hath ledde captiuitie captiue, and hath geuen gyftes vnto men. ⁹ That he ascended: what meaneth it; but that he also descended fyrst into the lowest parties of the erth? ¹⁰ He that descended, is even the same also that ascended vp, even above all heuens, to fulfill all thinges.

¹¹ And the very same made some Apostles, some prophetes, some Evangelistes, some Sheperdes, some Teachers: ¹² that the sainetes might have all thinges necessarie to worke and minister with all, to the edifyinge of the body of christ; ¹³ tyll we every one (in the vnytie of fayth and knowledge of the sonne of god) growe vp vnto a parfayte man, after the measure of age of the fulnes of Christ. ¹⁴ That we hence forth be no moare chyl dren, waerynge and caryed with every wynde of doctryne, by the wylynes of men and craftyness: wherby they laye a wayte for vs to deceave vs.

¹⁵ But let vs folowe the truthe in loue; and in all thynges growe in him which is the heed, that ys to saye Christ. ¹⁶ In whom all the body ys coupled and knet together in every ioynit wherwith one minstreteth to another (accordinge to the operacion as every part hath his measure) and increaseth the body, vnto the edifyinge of it silfe in love.

¹⁷ This I saye therefore and testifie in the lorde, that ye hence forth walke not as other gentyls walke, in vanitie of their mynde. ¹⁸ Blynded in their vnderstondynge, beyng straungers from the lyfe which is in god thorow the ignorancy that is in them, because of the blyndnes of their hertes: ¹⁹ which beyng past repentaunce, have geuen them selves vnto wantannes, to worke all manner of vnclennes; even with gredynes. ²⁰ But ye have not so learned Christ; ²¹ if so be ye have hearde of him, and are taught in him, even as the truthe is in Iesu. ²² So then

CRANMER—1539.

of Christ. ⁸ Wherefore he saith: whan he went vp an hye, he ledde captiuitie captiue, and gaue gyftes vnto men. ⁹ That he ascended: what meaneth it, but that he also descended fyrst into the lowest partes of the erth? ¹⁰ He that descended, is euen the same also that ascended vp, aboue all heauens, to fulfyll all thynges.

¹¹ And the very same made some Apostles, some Prophets, some Euangelistes, some Sheperdes and Teachers: ¹² to the edifyng of the sayntes, to the worke and minystracyon, euen to the edifyng of the body of Chryst, ¹³ tyll we all come to the vnytie of fayth, and knowledge of the sonne of God, vnto a parfayte man, vnto the measure of the full perfecte age of Christ. ¹⁴ That we hence forth shulde be nomore chyl dren, waucerynge and caryed aboute with euery wynde of doctrine, by the wylynes of men, thorow craftines, wherby they laye a wayte for vs, to deceave vs. ¹⁵ But let vs folowe the truthe in loue, and in all thynges growe in hym, which is the heed, euen Christ, ¹⁶ in whom yf all the body be coupled and knet together thorow out euery ioynit wherwith one minstreteth to another (accordynge to the operacyon as euery part hath hys measure) he increaseth the body, vnto the edifyng of it selfe thorow loue.

¹⁷ This I saye therefore, and testifie thorow the Lorde, that ye hence forth walke not, as other Gentyls walke, in vanyte of their mynde, ¹⁸ whyle they are blynded in their vnderstandynge, beyng farre from a godly lyfe, by the means of the ignorancy that is in them, and because of the blyndnes of their hertes: ¹⁹ which beyng past repentaunce, haue geuen them selues ouer vnto wantannes, to worke all manner of vnclennes, euen with gredines. ²⁰ But ye haue not so learned Christ. ²¹ If so be that ye haue hearde of hym, and haue bene taught in him, as the truthe is in Iesu: ²² (as concernynge the

styngie, ascending. caitifste caitif, captivity captiue. wawis, wares.

τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὃ ὁ Χριστὸς, ¹⁶ ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβάζομενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἐκάστου μέρους, τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

¹⁷ Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ ¹⁸ λοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν, ¹⁸ ἐσκοτισμένοι τῇ διανοίᾳ, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν ¹⁹ οἵτινες ἀπηλγγκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. ²⁰ ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστὸν, ²¹ εἶγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, ²² ἀποθέσθαι ὑμᾶς, κατὰ

^b Alex. = ὁ.^c Alex. μίλον.^d Alex. = λοιπὰ.

GENEVA — 1557.

Christ. ⁸ Wherefore he saith, When he ascended vp on hye, he led captiuitie captiue, and gaue gyftes vnto men.

⁹ (Now, in that he Ascended, what meaneth it, but that he had also descended first into the lowest partes of the earth? ¹⁰ He that descended, is euen the same also, that ascended vp, farre aboue all heauens, to fulfill all thinges.)

¹¹ He therefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastours, and Teachers: ¹² That the Saintes myght be gathered together, that the ministerie myght be vsed, and that the body of Christe might be edified. ¹³ Tyl we eury one (in the vnitie of faith and knowledge of the Sonne of God) grow vp vnto a perfect man, after the measure of the age, of the fulnes of Christ. ¹⁴ That we hence forth be no more chyldren, wauering and caried about wth eury wynde of doctrine, as comenly chanceth vnto men, and with craftines, wherby they laye in wayet to deceaue.

¹⁵ But let vs folow the truth in loue, and in all thinges growe vp in to him, which is the head, that is to say Christ: ¹⁶ In whom all the body being coupled and knit together in eury ioynt, wherwith one ministreth to another (according to the effectual power, as eury parte hath it measure) increaseth the body, vnto the edifying of it self in loue. ¹⁷ This I say therefore and testifie in the Lord, that ye hence forth walke not as other Gentiles walke, in vanitie of their mynde: ¹⁸ Hauiug their cogitation darkened, and beyng strangers from the lyfe of God through the ignorance that is in them, because of the hardenes of their harte. ¹⁹ Which beyng past remorse of conscience haue geuenthem selues vnto wantonnes, to worke all manner of vnclennes, euen with gredyness. ²⁰ But ye haue not so learned Christ. ²¹ Yf so ye haue heard hym, and haue bene taught by him, euen as the truth is in Iesus. ²² That is, to lay asyde,

RHEIMS — 1582.

donation of Christ. ⁸ For the vvich he saith, *Ascending on high, he ledde captiuitie captiue: he gaue gyftes to men.*

⁹ (And that he ascended, vvhat is it, but because he descended also first into the inferiour partes of the earth? ¹⁰ He that descended, the same is also he that is ascended aboue al the heauens, that he might fill al thinges.) ¹¹ And he gaue, some Apostles, and some Prophets, and othersome Euangelists, and othersome pastors and doctors, ¹² to the consummation of the saintes, vnto the vvorke of the ministerie, vnto the edifying of the body of Christ:

¹³ vntil we meete al into the vnitie of faith and knowledge of the sonne of God, into a perfect man, into the measure of the age of the fulnes of Christ: ¹⁴ that novv vve be not children vvauering, and caried about vvith eury vvinde of doctrine in the vvickednes of men, in craftines to the circumvention of errour. ¹⁵ But doing the truth in charitie, let vs in al thinges grow in him, vvich is the head, Christ: ¹⁶ of vvhom the vvhole body being compacte and knit together by al iuncture of subimistration, according to the operation in the measure of eury member, maketh the increase of the body vnto the edifying of it self in charitie.

¹⁷ This therfore I say and testifie in our Lord: that novv you vvalk not as also the Gentiles vvalk in the vanitie of their sense, ¹⁸ hauiug their vvnderstanding obscured vvith darkenes, alienated from the lyfe of God by the ignorance that is in them, because of the blindenes of their hart, ¹⁹ vvho despairing, haue giuen vp them selues to impudicitie, vnto the operation of al vnclennes, vnto auarice. ²⁰ But you haue not so learned Christ: ²¹ if yet you haue heard him, and haue been taught in him, (as the truth is in Iesus.) ²² Lay

AUTHORISED—1611.

⁸ Wherefore he saith: When he ascended vp on high, he led ^a captiuitie captiue, and gaue gifts vnto men. ⁹ (Now that he ascended, what is it but that hee also descended first into the lowest parts of the earth? ¹⁰ He that descended, is the same also that ascended vp far above all heauens, that he might ^b fill all things.) ¹¹ And he gaue some, Apostles: and some, Prophets: and some, Euangelists: and some, Pastors, and teachers: ¹² For the perfecting of the Saints, for the worke of the ministerie, for the edifying of the body of Christ: ¹³ Till we all come ^c in the vnitie of the faith, and of the knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the ^d stature of the fulnesse of Christ: ¹⁴ That we henceforth be no more children, tossed to and fro, and caried about with eury winde of doctrine, by the sleight of men, and cunning craftinesse, whereby they lye in waite to deceiue: ¹⁵ But ^e speaking the truth in loue, may grow vp into him in all things which is the head, *euen* Christ: ¹⁶ From whom the whole body fitly ioyned together, and compacted by that which eury ioynt supplyeth, according to the effectuall working in the measure of eury part, maketh increase of the body, vnto the edifying of it self in loue.

¹⁷ This I say therefore and testifie in the Lord, that yee henceforth walke not as other Gentiles walke in the vanitie of their minde, ¹⁸ Hauiug the vvnderstanding darkened, being alienated from the lyfe of God, through the ignorance that is in them, because of the ^f blindness of their heart: ¹⁹ Who being past feeling, haue giuen themselues ouer vnto lasciuiousnesse, to worke all vnclennesse with greedinesse. ²⁰ But ye haue not so learned Christ: ²¹ If so be that ye haue heard him, and haue bene taught by him, as the truth is in Iesus, ²² That yee put off

^a Or, a multitude of captiues. ^b Or, fulfill. ^c Or, into the truth. ^d Or, age. ^e Or, being sincere. ^f Or, hardness.

τὴν προτέραν ἀναστροφήν, τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· ²³ ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, ²⁴ καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσότητι τῆς ἀληθείας.]

²⁵ Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμεν ἀλλήλων μέλη. ²⁶ “Ὁργίξεσθε καὶ μὴ ἁμαρτάνετε.” ὁ ἥλιος μὴ ἐπιδυνέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, ²⁷ μὴ δὲ δίδωτε τόπον τῷ διαβόλῳ. ²⁸ Ὁ κλέπτων μὴκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχη μεταδιδόναί τῷ χρεῖαν ἔχοντι. ²⁹ Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ’ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς ^h χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν· ³⁰ καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν

* Alex. καὶ ἀληθεία.

† Rec. μήτε.

* Alex. ταῖς ἰσῖαις χερσὶ τὸ ἀγαθόν.

* Alex. πίστιως.

† Alex. ἡμῖν.

WICLIF—1380.

the old lyyngre, the oolde man that is corrupt bi the desir of errour, ²³ And be ze renewed in the spirit of youre soule: ²⁴ and clothe ze the newe man which is made aftir god in ríhtwíssene and holynesse of truthe, ²⁵ for whiche thing ze putte awaye lesyngre: and speke ze truthe ech man with his neigheor, for we ben membris ech to othir, ²⁶ be ze wrooth, and nyle ze do synne, the sunne falle not doun on youre wraththe. ²⁷ nyle ze zeue stede to the deuil, ²⁸ he that stal, now stele he not, but more traueile he in worchyng with hise hondis, that that is gode, that he haue wherof he schal zeue to the nedy,

²⁹ eche yuel word god not of youre mouth, but if only is good to the edíficacioun of feith, that it zeue grace to men that heren; ³⁰ and nyle ze make the holi goost of god sorie: in whiche ze ben markid in the dai of redempcioun; ³¹ alle bittirnesse ⁊ wraththe and indignacioun, and erie and blasfemy, be takun awaye fro zou, with al malice; ³² and be ze to gidre benygne, merciful, forgeyngre to gidre as also god forȝaf to zou in eris.

5. THERFOR be ze folowers of god: as moost dererworthe soner; ² and walke ze in loue: as crist loued us, and ȝaf hym self for us an offeryng and a sacrifice to god: in to the odour of swetnesse; ³ and fornyecioun and al vnclennes or auarice be not named among zou: as it bi cometh hooly men; ⁴ ethere filthe or foli speche or harlotrie that perteyneth not to profit; but more doyngre of thankynge; ⁵ for wite ze this and vndirstonde that eche lechour, or vnclene man or coueitous, that serueth to mawmetis: hath not eritage in the kyngdom of crist ⁊ of god;

⁶ no man disceyue zou bi veyn wordes, for whi for these thingis: the wraththe

TYNDALE—1534.

as concernyng the conversacion in tyme past, laye from you that olde man, which is corrupte thorow the deceauable lustes ²³ and be ye renewed in the sprete of youre myndes, ²⁴ and put on that newe man, which after the ymage of God is shapen in ryghtewesnes and true holynes. ²⁵ Wherefore put awaye lyyngre, and speake every man truth vnto his neghbour, for as moche as we are members one of another. ²⁶ Be angrye but synne not let not the sonne go doune apon youre wrathe. ²⁷ nether geue place vnto the backbyter. ²⁸ Let him that stole, steale no moare, but let him rather labour with his hondes some good thinge that he maye have to geve vnto him that nedeth.

²⁹ Let no filthy comunicacioun procede out of youre mouthes: but that which is good to edifye with all, when nede ys: that it maye have fauour with the hearers. ³⁰ And greue not the holy sprete of God, by whome ye are sealed vnto the daye of redempcion. ³¹ Let all bittrenes fearsnes and wrath, roryngre and cursyd speakyngre, be put awaye from you, with all maliciousnes. ³² Be ye courtesoue one to another, and mercifull, forgeyngre one another, even as god for Christes sake forgaue you.

5. BE ye folowers of god as dere children: ² and walke in love even as Christ loved vs and gave him selfe for vs, an offeryngre and a sacrifice of a swete savor to god. ³ So that fornicacion and all vnclennes, or coveteousnes be not once named amonge you, as it be cometh sayntes: ⁴ nether filthynesse, nether folishe talkyngre, nether gestyngre which are not comly: but rather gevyngre of thankes. ⁵ For this ye knowe, that no whormonger, other vnclene person, or coveteous person which is the worshipper of ymages, hath eny inheritance in the kyngdome of Christ and of God.

⁶ Let no man deceave you with vayne wordes, Forthorow soche thinges cometh

CRANMER—1539.

conuersacion in tyme past) to laye from you that olde man, which is corrupte, accordyng to the deceauable lustes. ²³ To be renewed also in the sprete of youre mynde, ²⁴ and to put on that newe man, which after God is shapen in ryghtewesnes and true holynes.

²⁵ Wherefore, put awaye lyyngre, and speake euery man truth vnto his neyghbour, for as much as we are members one of another. ²⁶ Be angrye, and synne not: let not the sonne go doune vpon youre wrath, ²⁷ nether geue place vnto the backbyter. ²⁸ Let hym that stole, steale nomore but let him rather labour with his handes the thyng which is good, that he maye geue vnto him that nedeth.

²⁹ Let no filthy comunicacioun procede out of your mouth: but that which is good to edifye with all, as oft as nede is: that it maye mynster grace vnto the hearers. ³⁰ And greue not ye the holy sprete of God by whom ye are sealed vnto the daye of redempcion. ³¹ Let all bittrenes, and fearsnes and wrath and roryngre and cursyd speakyngre, be put awaye from you, with all maliciousnes. ³² Be ye courtesoue one to another, mercifull, forgeyngre one another, even as God for Christes sake hath forgaue you.

5. BE ye therfore folowers of God as deare chyldren, ² and walke in loue even as Christ loued vs, and gaue him selfe for vs an offeryng and a sacrifice of a swete savor to God. ³ As for fornicacyon and all vnclennes, or coueteousnes let it not be once named amonge you, as it be cometh sayntes: or filthynesse or folyshe talkyngre, or iestyngre, which are not comly: but rather geuyngre of thankes. ⁵ For this ye knowe that no whormonger, other vnclene person, or coueteous person, (which is a worshipper of ymages) hath eny inheritance in the kyngdome of Christ and of God.

⁶ Let no man deceave you wyth vayne wordes. For because of soch thynges

concerning lyyngre, nyle, n. t. stede, place. yuel, evil.
wite knowe. mawmetis idols.

ὃ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως. ³¹ Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρτήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ· ³² γίνεσθε δὲ εἰς ἀλλήλους χρηστοὶ, εὖσπλαγχοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν. | V. Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητὰ· ² καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἡγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὁσμὴν εὐωδίας.

³ Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίους· ⁴ καὶ αἰσχροτήτης, καὶ | μωρολογίας ἢ εὐτραπείας, τὰ οὐκ ἀνήκοντα, | ἀλλὰ μᾶλλον εὐχαριστίαν. ⁵ τοῦτο γὰρ ἴστε | γινώσκοντες, ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ⁶ ὅς ἐστιν εἰδωλόλατρός, | οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. ⁶ μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα

^h Alex. ἡ αἰσχροτής ἢ.

ⁱ Alex. ἃ οὐκ ἀνήκιν.

^m Rec. ἴστε.

ⁿ Alex. s. ὅ ἵστιν εἰδωλόλατρός s. ὁ ἰ. εἰδωλόλατρία.

GENEVA — 1557.

concerning the conversation in tyme past, that old man, which is corrupt through the deceueable lusts. ²³ And be renewed in the sprite of your mynde. ²⁴ And to put on that new man, which after God is shapen vnto ryghtuousnes, and true holynes. ²⁵ Wherefore put away lying, and speake every man truth vnto his neyghbour: for we are members one of another. ²⁶ Be angry, but synne not: let not the sunne go downe vpon your wrath. ²⁷ Neither geue place to the deuil. ²⁸ Let him that stole, steale no more: but let hym rather labour and worke with his handes the things which are good, that he may haue to geue vnto hym that needeth.

²⁹ Let no corrupt communication procede out of your mouthes: but that which is good: to the vse of edifying, that it may minister grace vnto the hearers. ³⁰ And greue not the holy Sprite of God, by whome ye are sealed vnto the day of redemption. ³¹ Let all bytternes, fiercenes, and wrath, roryng and cursed speaking be put away from you, with all maliciousnes. ³² Be ye courteous one to another, and merciful, forgeyng one another, euen as God for Christes sake forgane you.

5. BE ye therefore folowers of God, as dere chyldren. ² And walke in loue, euen as Christ loued vs, and gaue him selfe for vs, to be an offering and a sacrifice of a swete smelling sauer to God, ³ So that fornication, and all vnclennes, or couetousnes, be not once named among you, as it becommeth Sainctes: ⁴ Nether fylthynges, nether folysh talking, nether iestyng, which are thynges not comely: but rather, geuyng of thanks. ⁵ For this ye know, that no whoremonger ether vnclene person, or couetous person, which is an idolater, hath any inheritance in the kyngdome of Christ, and of God.

⁶ Let no man deceaue you with wayne wordes, for, forsuche thynges, commeth

RHEIMS — 1582.

you away, according to the old conuersation the old man, vvich is corrupted according to the desires of error. ²³ And be renueved in the spirit of your minde: ²⁴ and put on the new man vvich according to God is created in iustice, and holinesse of the truth. ²⁵ For the vvich cause laying away lying, speake ye truth euey one vvith his neyghbour, because vve are members one of another.

²⁶ Be angrie and sinne not. let not the sonne goe downe vpon your anger. ²⁷ Giue not place to the Deuil. ²⁸ He that stole, let him novv not steale: but rather let him labour in vvorking vvith his handes that vvich is good, that he may haue vvhen to giue vnto him that suffereth necessitie. ²⁹ Al naughtie speache let it not procede out of your mouth: but if there be any good to the edifying of the faith, that it may giue grace to the hearers. ³⁰ And contristate not the holy Spirit of God: in vvich you are signed vnto the day of redemption. ³¹ Let al bitternes, and anger, and indignation, and clamour, and blasphemie be taken away from you vvith al malice. ³² And be gentle one to another, merciful, pardoning one another, as also God in Christ hath pardoned you,

5. BE ye therefore folowers of God, as most deere children: ² and walke in loue, as Christ also loued vs, and deliuered him selfe for vs an oblation and host to God in an odour of svctenes. ³ But fornication, and al vnclennes, or auarice, let it not so much as be named among you, as it becommeth sainctes: ⁴ or filthines, or foolish talke, or scurrilitie, being to no purpose: but rather giuing of thanks. ⁵ For vnderstanding knowv you this, that no fornicator, or vnclane, or couetous person (vvich is the service of Idols) hath inheritance in the kingdom of Christ and of God.

⁶ Let no man seduce you vvith vaine vvordes. For, for these thynges commeth

AUTHORISED — 1611.

concerning the former conversation, the olde man, which is corrupt according to the deceitfull lusts: ²³ And bee renewed in the spirit of your minde: ²⁴ And that yee put on that new man, which after God is created in righteousnesse, and ²⁵ true holinesse.

²⁶ Wherefore putting away lying, speake euey man truth with his neyghbour: for we are members one of another. ²⁶ Be ye angry and sinne not, let not the Sunne go downe vpon your wrath: ²⁷ Neither giue place to the deuil. ²⁸ Let him that stole, steale no more: but rather let him labour, working with *his* handes the thing which is good, that he may haue ²⁹ to giue to him that needeth. ²⁹ Let no corrupt communication procede out of your mouth, but that which is good ³⁰ to the vse of edifying, that it may minister grace vnto the hearers. ³⁰ And grieue not the holy Spirit of God, whereby yee are sealed vnto the day of redemption. ³¹ Let all bitternes, and wrath, and anger, and clamour, and euill speaking, be put away from you, with all malice, ³² And bee ye kinde one to another. tender hearted, forguiung one another, euen as God for Christes sake hath forguien you.

5. BE ye therefore followers of God, as deare children. ² And walke in loue, as Christ also hath loued vs, and hath giuen himselfe for vs, an offering and a sacrifice to God for a sweet smelling sauour; ³ But fornication and all vnclennes, or couetousnesse, let it not be once named amongst you, as becommeth Saints: ⁴ Neither filthinesse, nor foolish talking, nor iesting, which are not convenient: but rather giuing of thanks. ⁵ For this ye know, that no whoremonger, nor vnclane person, nor couetous man who is an idolater, hath any inheritance in the kingdom of Christ, and of God. ⁶ Let no man deceiue you with vaine wordes: for because of these thynges commeth the

^a Or, holmes of truth. ^β Or, to distribute.
^γ Or, to edifie profitably.

γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, ⁷ μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. ⁸ ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ, ὡς τέκνα φωτὸς περιπατεῖτε. ⁹ (ὁ γὰρ καρπὸς τοῦ ὁ φωτὸς ἐν πάσῃ ἀγαθῶσιν καὶ δικαιοσύνῃ καὶ ἀληθείᾳ.) ¹⁰ δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ ὁ Κυρίῳ. | ¹¹ καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάροις τοῦ σκότους, μάλλον δὲ καὶ ἐλέγχετε. ¹² τὰ γὰρ κρυφῇ γινόμενα ὑπὸ αὐτῶν αἰσχρὸν ἐστὶ καὶ λέγειν. ¹³ τὰ δὲ πάντα ἐλεγχόμενα, ὑπὸ τοῦ φωτὸς φανεροῦνται. πᾶν γὰρ τὸ φανερούμενον φῶς ἐστὶ. ¹⁴ διὸ λέγει, ὁ Ἐγείρει | ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφανέσει σοι ὁ Χριστός. ¹⁵ Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσσοφοι, ἀλλ' ὡς σοφοί, ¹⁶ ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι. ¹⁷ διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ ὁ συνιέντες | τί τὸ θέλημα τοῦ Κυρίου. | ¹⁸ καὶ μὴ μεθύσκεσθε οἶνον, ἐν ᾧ

Rec. Πινέματος.

F Alex. Οὐθ.

G Rec. Ἐγείρει.

H Alex. ανίρει.

I Alex. Οὐθ.

K Alex. + iv.

L Alex. τοῖς καρτίαις.

M Rec. Οὐθ.

WICLIF—1380.

of god cam on the sones of vnbeleue/
therfor nyle se be made parteners of
hem ⁷ for ye se weren sumtyme derknessis,
but now list in the lord; walke ye as the
sones of list: ⁹ for the fruit of list is in
alle goodnes and riȝtwisnes and truthe/
¹⁰ and preue ze what thing is wel plesynge
to god, ¹¹ y nyle ze comyne to vnfrutful-
ous werkis of derknessis: but more re-
preue ye ¹² for what thingis ben don of
hem in pryuy: it is foule ze to speke/
¹³ and alle thingis that ben reproued of
the list: ben openly schewid; for al thing
that is schewid: is list; ¹⁴ for whiche thing
he seith: rise thou that slepest rise up fro
deeth, and crist schal listne the;

¹⁵ therfor britheren se ze: hou warli ze
seluyn go; not as vnwise men, ¹⁶ but as
wise men asenbyngne tyme; for the daies
ben yuel, ¹⁷ therfor nyle ze be made vn-
wise: but vnderstondynge, whiche is the
wille of god, ¹⁸ and nyle ze be drunken
of wyne in whiche is lecherie: but be ze
fillid with the holi goost; ¹⁹ and speke ze
to zou sif in salmes y hymnes and spiri-
tual songis syngynge, and seyinge salme
in zoure hertis to the lord; ²⁰ euer more
doynge thankyns for alle thingis in the
name of oure lord ihesu crist: to god
and to the fadir, ²¹ be ze suget to gidre
in the drede of crist,

²² wymmen be thei suget to her hous-
bondis, as to the lord; ²³ for the man is
heed of the woman; as crist is heed of
the churche, he is sawour of his bodi/
²⁴ but as the churche is suget to crist so
and wymmen to her housbondis in alle
thingis. ²⁵ Men loue ze zoure wyues:
as crist loued the churche; and gaf hym sif
for it, ²⁶ to make it holi; and clensid it
with the waschyngne of watir, in the word
of lif; ²⁷ to geue the churche glorious to
him self, that it hadde no wemme ne

TYNDALE—1534.

the wrath of God vpon the chyldren
of vnbelefe. ⁷ Be not therefore companions
with them. ⁸ Ye were once derknes; but
are now light in the Lorde.

Walke as chyldren of light. ⁹ For the
frute of the sprete is in all goodnes, right-
ewenes and trueth. ¹⁰ Accept that which
is pleasinge to the Lorde: ¹¹ and have no
fellshippes with the vnfrutful workes of
derknes: but rather rebuke them. ¹² For
it is shame even to name those thinges
which are done of them in secrete: ¹³ but
all thinges; when they are rebuked of the
light; are manifest. For whatsoever is ma-
nifest, that same is light. ¹⁴ Wherefore he
sayth: awake thou that slepest; and stond
vp from deeth; and Christ shall geue the
light.

¹⁵ Take hede therefore that ye walke cir-
cumspetty: not as foles; but as wyse
¹⁶ redemyngne the tyme: for the dayes are
evyll. ¹⁷ Wherefore; be ye not vnwyse; but
vnderstonde what the will of the Lorde
is; ¹⁸ and be not dronke with wyne; wherin
is excesse: but be fulfilled with the sprete;
¹⁹ speakynge vnto youre selues in psalmes;
and ymmes; and spretuall songes; syngynge
and makinge melodie to the Lorde in
youre hertes; ²⁰ gevinge thanks all wayes
for all thinges vnto God the father; in the
name of oure Lorde Iesu Christ: ²¹ sub-
myttinge youre selues one to another in
the feare of God.

²² Wemen submit youre selues vnto youre
awne husbendes; as vnto the Lorde. ²³ For
the husbende is the wywes heed; even as
Christ is the heed of the congregacion;
and the same is the sauoure of the body.
²⁴ Therefore as the congregacion is in sub-
ieccion to Christ; lykwyse let the wywes
be in subieccion to their husbendes in all
thinges. ²⁵ Husbendes love youre wyues;
even as Christ loved the congregacion;
and gave him silfe for it; ²⁶ to sanctifie it
and clensed it in the fountayne of water
thorow the worde; ²⁷ to make it vnto him
self; a glorious congregacion with oute

CRANMER—1539.

cometh the wrath of God, vpon the chyl-
dren of disobedience. ⁷ Be not ye therfore
companions of them. ⁸ Ye were somtyme
derknes, but now are ye lyght in the Lorde.

Walke as chyldren of lyght. ⁹ For the
frute of the sprete consisteth in all good-
nes, and ryghtewesnes and trueth. ¹⁰ Ac-
cept that, which is pleasinge vnto the
Lorde, ¹¹ and have no fellyshyppe wyth
the vnfrutfull workes of derknes: but
rather rebuke them. ¹² For it is shame
euen to name those thinges which are
done of them in secrete: ¹³ but all thinges,
when they are rebuked of the lyght, are
manifest. For whatsoever is manifest,
that same is lyght. ¹⁴ Wherefore he sayth:
awake thou that slepest, and stonde vp
from deeth, and Christ shall geue the lyght.

¹⁵ Take hede therefore how ye walke cir-
cumspetty: not as vnwyse, but as wyse
men: ¹⁶ avoydynge occasyon, because the
dayes are euyll. ¹⁷ Wherefore, be ye not
vnwyse, but vnderstande what the wyll
of the Lorde is, ¹⁸ and be not droncke
with wyne wherin is excesse: but be fyl-
led with the sprete, ¹⁹ speakynge vnto
youre selues in psalmes and hymnes, and
spretuall songes, syngynge and makynge
melodie to the Lordin your hertes, ²⁰ ge-
uynge thanks allwayes for all thynges vnto
God the father, in the name of oure Lorde
Iesu Christ, ²¹ submyttinge youre selues
one to another in the feare of God:

²² Ye wemen, submit youre selues vnto
youre awne husbendes, as vnto the Lorde.
²³ For the husbende is the wywes heed,
euen as Christ is the heed of the congrega-
cion, and the same is he that mynstreth
saluacyon vnto the body. ²⁴ Therefore, as
the congregacion is in subieccyon to Christ,
lykwyse let the wyues also be in subieccyon
to their husbendes in all thynges. ²⁵ Ye
husbendes, loue youre wyues, euen as
Christ also loued the congregacion, and
gaue hym selfe for it, ²⁶ to sanctifie it,
and clensed it in the fountayne of water
thorow the worde, ²⁷ to make it vnto him
selfe a glorious congregacion, wythout

melic. nat. conuoy, communis. asenbyngne, redemyng.
yuel, euil. ymmes, hymne. geue, give. wemme, spot.

ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν Πνεύματι, ¹⁹ λαλοῦντες ἑαυτοῖς ὡς ᾠδαῖς καὶ ᾠμοῖς καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ, ²⁰ εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ καὶ πατρὶ. ²¹ Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ. ²² Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ, ²³ ὅτι ὁ ἀνὴρ ἐστὶ κεφαλὴ τῆς ἐκκλησίας, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς ἐστὶ σωτὴρ τοῦ σώματος. ²⁴ ἄλλ' ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί. ²⁵ Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας ὡς ἑαυτὸν, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς. ²⁶ ἵνα αὐτὴν ἀγιάσῃ, καθάρισας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, ²⁷ ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἕνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν στίλον ἢ

¹⁹ Alex. ὑποτ. τοῖς ἰδ. ἀνδρ. ²⁰ Rec. + ὁ. ²¹ Rec. + καὶ. ²² Alex. = ἰσπ. ²³ Alex. ὡς. ²⁴ Alex. = ἰδίους. ²⁵ Alex. = ἰαντῶν. ²⁶ Rec. αὐτῶν.

GENEVA—1557.

the wrath of God vpon the chyldren of disobedience. ⁷ Be not therefore companions wyth them. ⁸ For ye were once darkenesse, but are nowe lyght in the Lorde : walke as chyldren of lyght.

⁹ (For the fruite of the Sprite is in all goodnesse, and rightuousnes, and trueth)

¹⁰ Approving that which is pleasing to the Lorde. ¹¹ And haue no fellowship wyth the vnfruitful workes of darknes : but rather reprove them. ¹² For it is shame euen to name those thynges, which are done of them in secret. ¹³ But all thynges when they are reproofed of the light, are manifest : for it is lyght that discovereth all thynges. ¹⁴ Wherefore he sayth, Awake thou that sleepest, and stande vp from death, and Christe shal geue thee lyght.

¹⁵ Take hede therefore that ye walke circumspectly, not as foles : but as wyse.

¹⁶ Redemnyng the tyme : for the dayes are euyl. ¹⁷ Wherefore, be ye not vnwyse, but vnderstande what the wyl of the Lorde is.

¹⁸ And be not droncke wyth wine, wherein is excesse : but be fulfilled wyth the Sprite. ¹⁹ Speaking vnto your selues in psalmes, and hymnes, and spiritual songes, singing and makyng melodie to the Lorde in your heartes. ²⁰ Gyuynge thankes alwayes for all thynges vnto God the Father, in the Name of our Lord Iesus Christe.

²¹ Submitting your selues one to another in the feare of God. ²² Women, submit your selues vnto your husbands, as vnto the Lorde. ²³ For the husband is the wyues head, euen as Christe is the head of the Church, and the same is the sauour of his body. ²⁴ Therefore as the Church is in subiection to Christe, lykewyse let the wyues be in subiection to their husbands in all thynges. ²⁵ Husbands loue your wyues, euen as Christe loued the Church, and gaue him selfe for it.

²⁶ To sanctifie it, and censed it in the washing of water through the worde.

²⁷ To make it vnto him selfe a glorious

RHEIMS—1582.

the anger of God vpon the children of diffidence. ⁷ Become not therefore partakers vvith them. ⁸ For you vvere sometime darkenes, but novv lyght in our Lorde. Vvalse as children of the lyght, ⁹ (for the fruite of the lyght is in al goodnes, and iustice, and veritie) ¹⁰ prouing vvhat is vvell pleasing to God : ¹¹ and communicate not vvith the vvunfruitful vvorkes of darkenes, but rather reprove them. ¹² For the thyngs that are done of them in secrete, it is shame euen to speake. ¹³ But al thyngs that are reproofed, are manifested by the lyght. for al that is manifested, is lyght. ¹⁴ for the vvhich cause he saith : Rise thou that sleepest, and arise from the dead : and Christ vvill illuminate thee.

¹⁵ See therefore, brethren, how you vvalse vvarily. not as vvunvvise, but as vvise : ¹⁶ redeemyng the tyme, because the daies are euyl. ¹⁷ Therefore become not vvunvvise, but vvnderstanding vvhat is the vvill of God. ¹⁸ And be not drunke vvith vvine vvherin is riteousnes, but be filled vvith the Spirit, ¹⁹ speaking to your selues, in psalmes and hymnes, and spiritual canticles, chaunting and singing in your hartes to our Lorde : ²⁰ giuynge thankes alvvayes for al thynges, in the name of our Lorde Iesvs Christ to God and the Father. ²¹ Submit one to another in the feare of Christ.

²² Let vvomen be subiect to their husbands, as to our Lorde : ²³ because the man is the head of the woman : as Christ is the head of the Church. Him self, the sauour of his body. ²⁴ But as the Church is subiect to Christ, so also the vvomen to their husbands in al thynges. ²⁵ Husbands, loue your vvives, as Christ also loued the Church, and delured him self for it : ²⁶ that he might sanctifie it, cleansing it by the lauer of vvater in the vvord, ²⁷ that he might present to him self a glorious Church, not hauing spot,

AUTHORISED—1611.

wrath of God vpon the children of disobedience.

⁷ Bee not yee therefore partakers vvith them. ⁸ For yee were sometime darknesse, but nowe are yee lyght in the Lorde : walke as children of lyght, ⁹ (For the fruite of the spirit is in all goodnes and righte-ousnesse and trueth.) ¹⁰ Prouing vvhat is acceptable vnto the Lorde : ¹¹ And haue no fellowship vvith the vvunfruitful workes of darkenesse, but rather reprove them. ¹² For it is a shame euen to speake of these thyngs which are done of them in secret. ¹³ But all thyngs that are ¹⁴ reproofed are made manifest by the lyght : for vvhatso- euer doeth make manifest, is lyght.

¹⁴ Wherefore hee sayth : Awake thou that sleepest, and arise from the dead, and Christ shal giue thee lyght. ¹⁵ See then that ye walke circumspectly, not as fooles, but as wise, ¹⁶ Redeeming the tyme, because the dayes are euill. ¹⁷ Wherefore be ye not vnvvise, but vvnderstanding vvhat the vvill of the Lorde is. ¹⁸ And be not drunke vvith vvine, wherein is excesse : but bee filled vvith the Spirit : ¹⁹ Speaking to your selues, in Psalmes, and Hymnes, and Spirituall songes, singing and making melodie in your heart to the Lorde, ²⁰ Giu- ing thankes alwayes for all thyngs vnto God, and the Father, in the Name of our Lorde Iesvs Christ, ²¹ Submitting your selues one to another in the feare of God. ²² Wives, submit your selues vnto your own husbands, as vnto the Lorde. ²³ For the husband is the head of the wife, euen as Christ is the head of the Church : and hee is the Sauour of the body.

²⁴ Therefore as the Church is subiect vnto Christ, so let the vvives be to their owne husbands in euery thyng. ²⁵ Hus- bands, loue your vvives, euen as Christ also loued the Church, and gaue himselfe for it : ²⁶ That he might sanctifie and cleanse it vvith the vvashing of vvater, by the vvord, ²⁷ That he might present it to himselfe a glorious Church, not hauing

* Or. vvbeliefe. # Or. vvdiscouered.

ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ἡ ἀγία καὶ ἄμωμος. ²⁸ οὕτως ὁφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ. ²⁹ οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ ^fΧριστὸς τὴν ἐκκλησίαν. ³⁰ ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ. | ³¹ Ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα ^hαὐτοῦ καὶ τὴν μητέρα, ⁱκαὶ “προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.” ³² Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν. ³³ πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῇται τὸν ἄνδρα.

VI. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ^kἐν Κυρίῳ· τοῦτο γάρ ἐστι δίκαιον. ² Τίμα τὸν πατέρα σου καὶ τὴν μητέρα” ἥτις ἐστὶν ἐντολὴ πρώτη.

ⁱ Alex. καὶ οἱ ἄνδρες ὀφείλουσιν.

^f Rec. Κύριος.

^h Alex. = ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἡ τ. ὀστ. ἁ.

ⁱ Alex. = αὐτοῦ.

^k Alex. s. καὶ κολλ. τῇ γυναικὶ αὐτοῦ s. καὶ προσκ. τῇ γ. αὐτοῦ.

^h Alex. = ἐν Κυρίῳ.

WICLIIF—1380.

reuelynge, or any suche thing, but that it be holi & vndefouled;

²⁸ so & men loue thet her wyues, as her owne bodies; he that loueth his wiif: loueth him self; ²⁹ for no man hatid euer his owne fleisch; but nurischith and fosterith it, as crist doith the churche; ³⁰ and we ben membris of his bodi: of his fleisch, and of his boоны; ³¹ for this thing a man schal forsake his fadir and modir: and he schal drawe to his wiif, and thei schulen be tweyne in o fleisch; ³² this sacrament is greet; & i seie in crist, and in the churche; ³³ netheles & alle, eche man loue his wiif as hym self; & the wiif drede hir housbonde.

6. SONES obeisch &e to youre fadir and modir in the lord; for this thing is rytful, ² onoure thou thi fadir and thi modir, that is the first maundement in biheest, ³ that it be wel to thee, & that thou be long luyynge on erthe, ⁴ and fadiris nyle &e terre youre sonas to wraththe: but nuryche &e hem in the techynge and chastisyng of the lord. ⁵ Scruauntis obeische &e to fleischli lordis with drede and trembylynge in synplenesse of youre herte as to crist; ⁶ not seruyngte at the iye, as pleyng to men: but as scruauntis of crist; doynge the will of god hi discrecioun ⁷ with good wille: seruyng as to the lord; and not as to men; wityngte that eche man what euer good thing he schal do: he schal rescyue this of the lord, whether scruaunt whether fre man; ⁸ &e lordis to do the same thingis to hem: forzeyng mannis wityngte that bothe her lord and youre is in heuenes: and the takynge of persouns is not anentis god.

¹⁰ here aftirward brithren be &e counfortide in the lord: and in the myst of

TYNDALE—1534.

spot or wrynckle; or eny soche thinge: but that it shulde be holy and with out blame.

²⁸ So ought men to love their wyves; as their awne bodies. He that loveth his wyfe; loveth him sylfe. ²⁹ For no man ever yted his awne fleshe; but norissheth and cherissheth it even as the lorde doth the congregacion. ³⁰ For we are members of his body; of his fleshe; and of his bones. ³¹ For this cause shall a man leave father and mother; and shall continue with his wyfe; and two shalbe made one fleshe. ³² This is a great secreete; but I speake bitwene Christ and the congregacion. ³³ Nevvertheless do ye so that every one of you love his wyfe truly even as him silfe. And let the wyfe se that she feare her husbnde.

6. CHYLDREN obey youre fathers and mothers in the Lorde: for so is it right. ² Honour thy father and mother; that is the fyrst commaundement that bath eny promes; ³ that thou mayst be in good estate; and lye longe on the erthe. ⁴ And ye fathers; move not youre children to wrath: but bringe them vp with the nortre and informacion of the Lorde. ⁵ Servautes be obedient vnto youre carnall masters; with feare and trimblinge; in singlenes of youre hertes; as vnto Christ: ⁶ not with service in the eye sight; as men pleasers: but as the servautes of Christ; doynge the will of God from the herte ⁷ with good will servinge the Lorde; and not men. ⁸ And remember that whatsover good thinge eny man doeth; that shall he receave agayne of the Lorde; whether he be bonde or fre. ⁹ And ye masters; do even the same thinges vnto them; puttynge away threateninges; and remember that even youre master also is in heven; nether is ther eny respecte of person with him.

¹⁰ Finally my brethren; be stronge in the Lorde; and in the power of his myght.

CRANMER—1539.

spot or wrynckle, or eny soch thyng: but that it shulde be holy, and without blame ²⁸ So ought men to loue their wyues, as their awne bodies. He that loueth his wyfe, loueth hym selfe. ²⁹ For no man euer yted his awne fleshe; but nor-rysseth and cherysseth it, even as the Lorde doth the congregacyon. ³⁰ For we are members of hys body, of hys fleshe, and of hys bones. ³¹ For this cause shall a man leaue father and mother, and shall be ioyned vnto hys wyfe, and of two shalbe made one fleshe. ³² Thys is a great secreete, but I speake of Christ and of the congregacyon. ³³ Nevvertheless, do ye so, that every one loue hys wyfe even as hym selfe. And let the wyfe feare her husbnde.

6. CHYLDREN, obey youre fathers and mothers in the Lorde: for that is right. ² Honour thy father and mother, (the same is the fyrst commaundement in the promes) ³ that thou mayst prospere, and lye longe on the erthe. ⁴ Ye fathers moue not youre chyliden to wrath: but Ye shall bringe them vp thorow the nortre and informacyon of the Lorde. ⁵ Ye scravautes be obedyent vnto them that are youre bodely masters, wyth feare and trembyngne, even with the synghenes of youre herte, as vnto Christ: ⁶ not doynge service vnto the eye, as they that go aboute to please men: but as the scravautes of Christ, doynge the wyll of God from the herte ⁷ with good wyll, scrueinge the Lorde, and not men. ⁸ Knowynge thys, that whatsoeuer good thinge eny man doeth, the same shall he receave agayne of God, whether he be bonde or fre. ⁹ And ye masters, do even the same thinges vnto them, puttynge away threatenynge: Knowynge, that youre master also is in heauen, nether is ther eny respecte of person with him.

¹⁰ Finally my brethren, be stronge thorow the Lorde and thorow the power of

ⁱ one. ^k obesch, obey. ^l biheest, promise. ^m nyle, not. ⁿ terre, str. ^o yye, manassis, threatenings. ^p wityngne, knowing. ^q anentis, with.

ἐν ἐπαγγελίᾳ.³ “ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.”⁴ Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ’ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου.

⁵ Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μετὰ φόβου καὶ τρόμου, ἐν ἀπλότῃ τῆς καρδίας ὑμῶν, ὡς τῷ Ἰησοῦ Χριστῷ.⁶ μὴ κατ’ ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ’ ὡς δοῦλοι τοῦ Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς,⁷ μετ’ εὐνοίας δουλεύοντες, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις.⁸ εἰδότες ὅτι ὁ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομιέται παρὰ Κυρίου, εἴτε δοῦλος, εἴτε ἐλεύθερος.⁹ Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι παρ’ αὐτῷ.

¹⁰ Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς

¹ Alex. Κυρίῳ.² Alex. = τοῦ.³ Rec. = ὡς.⁴ Alex. ἕκαστος ὁ ἄν.⁵ Alex. κομίζεται.⁶ Rec. = τοῦ.⁷ Alex. αὐτῶν καὶ ὑμῶν.⁸ Alex. παρὰ (τῷ) Θεῷ.⁹ Alex. = ἀδελφοί μου.

GENEVA — 1557.

Church, without spot or wrinkle, or any such thing: but that it shold be holy and without blame.²⁸ So ought men to love their wyues, as their owne bodies, he that loveth his wyfe loveth him selfe.²⁹ For no man euer yet hated his owne fleshe: but nourisheth and cherysheth it, euen as the Lord doth the Church.

³⁰ For we are members of his body, of his flesh, and of his bones.³¹ For this cause shal a man leaue father and mother, and shalbe ioyned to his wife, and they which were two, shalbe made one fleshe.³² This is a great secreete, but I speake of Christ and the Church.³³ Therefore euey one of you do ye so: let euey one loue his wyfe, euen as him selfe and let the wyfe see that she feare her husband.

6. CHYLDREN, obey your fathers and mothers in the Lord, for so is it ryght.² Honour thy father and mother (that is the fyrst commandement that hath any promys).³ That thou mayst be in good estate, and lye longe on earth.⁴ And ye fathers moue not your chyldren to wrath: but brynge them vp in instruction and information of the Lord.⁵ Seruantes be obedient vnto your carnal masters, with feare and trembling in singleness of your hearts, as vnto Christe:⁶ Not with seruice in the eye sight, as men pleasers: but as the seruantes of Christ, doyng the wyl of God from the heart.⁷ With good wyl seruyng the Lord, and not men.⁸ And knowe ye that whatsoeuer good thing any man doth, that same shal he receaue agayne of the Lord, whether he be bonde or fre.

⁹ And ye masters, do euen the same things vnto them, putting away threatnynges: and knowe that euen your master also is in heauen, nether is there any respect of person with him.¹⁰ Finally my brethren, be stronge in the Lord, and in

RHEIMS — 1582.

or wrinkle, or any such thing, but that it may be holy and vnspotted.²⁸ So also men ought to loue their wuiues as their owne bodies. He that loveth his wvife, loveth him self.

²⁹ For no man euer hated his owne flesh: but he nourisheth and cherisheth it, as also Christ the Church:³⁰ because vve be the members of his body, of his flesh and of his bones.³¹ For this cause shal man leaue his father and mother: and shal cleaue to his wvife, and they shal be tevo in one flesh.³² This is a great sacrament, but I speake in Christ and in the Church.³³ Neuertheless you also euey one, let eche loue his wvife as him self: and let the wvife feare her husband.

6. CHILDREN, obey your parents in our Lord: for this is iust.² Honour thy father and thy mother (vvhich is the first commandement in the promys).³ that it may be vvel vvith thee, and thou maiest be long-lived vpon the earth.⁴ And you fathers, prouoke not your children to anger: but bring vp in the discipline and correption of our Lord.

⁵ Seruants, be obedient to your lordes according to the flesh, with feare and trembling, in the simplicitie of your hart, as to Christ:⁶ not seruing to the eie, as it were pleasing men, but as the seruants of Christ, doing the vvil of God from the hart,⁷ vvith a good vvil seruing, as to our Lord and not to men.⁸ Knouing that euey one vvhat good soeuer he shal doe, that shal he receiue of our Lord, vvwhether he be bond, or free.⁹ And you maisters, doe the same things to them, remitting threatenings: knowing that both their Lord and yours, is in heauen: and acception of persons is not vvith him.

¹⁰ Hence forth brethren, be strengthened in our Lord, and in the might of his

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spot or wrinkle, or any such thing: but that it should be holy and without blemish.²⁸ So ought men to love their wuiues, as their owne bodies: hee that loveth his wife, loveth himselfe.²⁹ For no man euer yet hated his owne flesh: but nourisheth and cherisheth it, euen as the Lord the Church:³⁰ For we are members of his body, of his flesh, and of his bones.³¹ For this cause shall a man leaue his father and mother, and shalbe ioyned vnto his wife, and they two shalbe one flesh.³² This is a great mystery: but I speake concerning Christ and the Church.³³ Neuertheless, let euey one of you in particular, so loue his wife euen as himselfe, and the wife see that she reuerence her husband.

6. CHILDREN, obey your parents in the Lord: for this is right.² Honour thy father and mother, (which is the first commandement with promise.)³ That it may bee well with thee, and thou mayest lue long on the earth.⁴ And ye fathers, prouoke not your children to wrath: but bring them vp in the nurture and admonition of the Lord.⁵ Seruants, bee obedient to them that are your masters according to the flesh, with feare and trembling, in singleness of your heart, as vnto Christ:⁶ Not with eye seruice as men pleasers, but as the seruants of Christ, doing the will of God from the heart:⁷ With good will doing seruice, as to the Lord, and not to men.⁸ Knowing that whatsoeuer good thing any man doeth, the same shal he receiue of the Lord, whether he be bond or free.

⁹ And ye masters, doe the same things vnto them, forbearing threatening: knowing that your master also is in heauen, neither is there respect of persons with him.¹⁰ Finally, my brethren, be strong in the Lord, and in the power of his

^a Or, moderating^b Some reade, both your, and their master.

ισχύος αὐτοῦ. ¹¹ ἐδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, ἡ πρὸς τὸ δύνασθαι ὑμᾶς
στήναι πρὸς τὰς ἡμεθοδείας τοῦ διαβόλου. ¹² ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλῃ πρὸς
αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκρά-
τορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.
¹³ διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῇτε ἀντιστῆναι ἐν τῇ
ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στήναι. ¹⁴ στήτε οὖν περιζωσά-
μενοι τὴν ὁσφύν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης,
¹⁵ καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης. ¹⁶ ἐπὶ
πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνησέσθε πάντα τὰ βέλη
τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι. ¹⁷ καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου
δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ. ¹⁸ διὰ πάσης

¹¹ Alex. εἰς. ¹² Alex. μεθοδείας. ¹³ Alex. ἡμῖν. ¹⁴ Rec. + τοῦ αἰῶνος. ¹⁵ Alex. = τὰ. ¹⁶ Alex. s. = εἰσασθε s. εἰσασθαι. ¹⁷ Alex. αὐτὸ.

WICLIF—1380.

his vertu, ¹¹ clothe you with the armure of god, that ye moun stonde asens apyn-
gis of the deuel; ¹² for why stryunge is
not to us asens fleisch and blood but asens
the princis and potestis asens gouernours
of the world of thes derknesis, asens
spiritual thingis of wickidnesse, in heuendi
thingis.

¹³ therfor take ye the armure of god, that
ye moun agenstonde in the yuel dai, and
in alle thingis stonde parfyt. ¹⁴ therfor
stonde ye and be ye girde aboute youre
leendis in sothfastnesse, and clothid with
the haburoun of ristwisesse, ¹⁵ and youre
feet schode in makynge redi of the gospel
of pees, ¹⁶ in alle thingis take ye the scheeld
of feith in which ye moun quenche alle
the fyr dartis of the worst, ¹⁷ and take ye
the helme of helthe, and the swerde of the
goost, that is the word of god. ¹⁸ bi alle
priier and bisechyng preie ye al tyme in
spirit: and in hym wakyng in al bise-
nesse, and bisechyng for alle holi men
¹⁹ and for me that word be youn to me
in openynge of my mouth: with trist to
make knowun the mysterie of the gospel

²⁰ for which I am sette in message in a
chayne, so that in it y be hardi to speke,
as it bihoueth me, ²¹ and ye wite, what
thingis ben about me, what I do: titicus
my moost deere brother, and trewe mynst-
re in the lord schal make alle thingis
known to you, ²² whom I sente to you
for this same thing: that ye knowe what
thingis ben about us, and that he com-
forte youre hertis, ²³ pees to brithren
and charite with feith of god oure fadir,
and of the lord ihesus crist, ²⁴ grace with
alle men: that louen oure lord ihesus
crist in vncorruptioun Amen.

vertu, power. moun, may. yuel, evil. sothfastnesse,
truth. haburoun, breast plate. youn, given.
trist, courage. wite, knowe.

TYNDALE—1534.

¹¹ Put on the armour of God; that ye maye
stonde stedfast agaynst the crafty assautes
of the devyll. ¹² For we wrestle not a-
gaynst fleshe and blood: but agaynst
rule, agaynst power, and agaynst worldly
rulers of the darckenes of this worlde: a-
gaynst spretuall wickednes for hevenly
thinges.

¹³ For this cause take vnto you the ar-
mour of God; that ye maye be able to
resist in the evyll daye; and to stonde
perfect in all thinges.

¹⁴ Stonde therefore and youre loynes gyrd
aboute with veritie; havinge on the best
plate of rightewesnes. ¹⁵ and shood with
shoues prepared by the gospel of peace.

¹⁶ Above all take to you the shelde of
fayth; wherwith ye maye quenche all the
fyrie dartes of the wicked. ¹⁷ And take
the helmet of salvacion; and the swearde
of the sprete; which is the worde of God.
¹⁸ And praye all wayes with all manner
prayer and supplicacion: and that in the
sprete: and watch therunto with all in-
stance and supplicacion for all sayntes;
¹⁹ and for me, that vttraunce maye be
given vnto me; that I maye open my
mouth boldly to vtter the secretes of the
gospel, ²⁰ wherof I am a messenger in
bondes; that therin I maye speake frely, as
it becommeth me to speake.

²¹ But that ye maye also knowe what
condicion I am in and what I do; Tichicus
my deare brother and faithfull minister
in the Lorde; shall shewe you of all thinges;
²² whom I sent vnto you for the same
purpose; that ye myght knowe what case
I stonde in; and that he myght comfort
youre hertes.

²³ Peace be with the brethren; and love
with fayth; from God the father and from
the Lorde Iesu Christ. ²⁴ Grace be with
all them which love oure lorde Iesu Christ
in purenes. Amen.

CRANMER—1539.

his myght. ¹¹ Put on all the armour of
God, that ye maye stande agaynst the
assautes of the devyll. ¹² For we wrestle
not agaynst bloude and fleshe: but
agaynst rule, agaynst power, agaynst
worldly rulers, euen gouerners of the
dercknes of this worlde, agaynst spretuall
craftynes in heauenly thynges.

¹³ Wherfore take vnto you the whole ar-
mour of God, that ye maye be able to
resyst in the euill daye, and stande per-
fect in all thinges.

¹⁴ Stande therefore, and youre loynes
gyrd with the truth, hauynge on the
best plate of ryghtewesnes, ¹⁵ and hauyn
shoes on your fete, that ye maye be pre-
pared for the Gospell of peace. ¹⁶ Above
all, take to you the shyld of fayth, wher-
with ye maye quenche all the fyrie dartes
of the wycked. ¹⁷ And take the helmet of
saluacion, and the swearde of the sprete,
which is the worde of God. ¹⁸ And praye
all wayes with all maner of prayer and
supplicacyon in the sprete: and watch
therunto with all instance and supplica-
cyon for all sayntes ¹⁹ and for me, that
vttraunce maye be geuen vnto me, that
I maye open my mouth frely, to vtter the
secretes of my Gospell ²⁰ (wherof I am
messenger in bondes) that therin I maye
speake frely, as I ought to speake.

²¹ But that ye maye also knowe what
condicion I am in, and what I do, Tichicus
the deare brother and faithfull mynster
in the Lorde, shall shewe you of all
thynges, ²² whom I haue sent vnto you for
the same purpose, that ye myght knowe
what case we stande in, and that he myght
comfort youre hertes. ²³ Peace be vnto the
brethren and loue wyth fayth, from God
the father and from the Lorde Iesus
Christ. ²⁴ Grace be wyth all them, which
loue oure Lorde Iesus Christ vnfaignedly.
Amen.

προσευχῆς καὶ δέσσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν Πνεύματι, καὶ εἰς ^a αὐτὸ τοῦτο | ἀγρυπνοῦντες ^b ἐν πάσῃ | προσκατερήσει | καὶ δεήσει ^d περὶ πάντων τῶν ἀγίων, ¹⁹ καὶ ὑπὲρ ἐμοῦ, ἵνα μοι ^c δοθῇ | λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παρρησίᾳ, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, ²⁰ ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάζωμαι, ὡς δεῖ με λαλῆσαι.

²¹ Ἴνα δέ ^f εἰδῆτε καὶ ὑμεῖς | τὰ κατ' ἐμὲ, τί πράσσω, πάντα ^g ὑμῖν γνωρίσει | Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ. ²² ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. ²³ Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ. ²⁴ Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ ^h.

^b Alex. + πάντοτε. ^c Alex. = προσκατερήσει. ^d Alex. ὑπὲρ. ^e Rec. ἰσθίη. ^f Alex. καὶ ὑμῖν εἰδήτε. ^g Alex. γνωρίσει ὑμῖν. ^h Rec. + ἀμὲν.

GENEVA — 1557.

the power of his myght. ¹¹ Put on the whole armour of God, that ye may stand stedfast against the craftie assautes of the deuil. ¹² For we wrestle not against fleshe and blood : but against Rulers, against Powers, and against the worldly Gouvernours, the princes of the darkenes of this worlde, against spiritual wickednesses, which are aboue.

¹³ For this cause, take vnto you the whole armour of God, that ye may be able to resist in the euyl day, and hauing finished all thynges, stand stedfast. ¹⁴ Stande therefore, and your loynes gyrdle about with vertie, hauing on, the brest plate of righteousness : ¹⁵ And your fete shod with the preparation of the Gospel of peace. ¹⁶ Aboue all, take to you the shield of fayth, wherewith ye may quench al the fyry darteres of the wycked. ¹⁷ And take the helmet of saluation, and the sword of the sprite, which is, the worde of God. ¹⁸ And pray alwayes with all maner prayer and supplication in the Sprite : and wathe therunto with all perseuerance and supplication, for all Sainctes. ¹⁹ And for me, that vtterance may be geuen vnto me, that I may open my mouth boldly, to vtter the secretes of the Gospel. ²⁰ Whereof I am messenger in bondes, that therin I may speake frely, as it becommeth me to speake.

²¹ But that ye may also knowe myne affaires, and what I do, Tychicus, my deare brother and faithfull minister in the Lord, shal shewe you of all thinges. ²² Whome I sent vnto you for the same purpose, that ye myght knowe what case I stande in, and that he myght comfort your hearts, ²³ Peace be with the brethren, and loue with fayth from God the Father, and from the Lord Iesus Christ. ²⁴ Grace be with all them which loue our Lord Iesus Christ, to their immortallitie. Amen.

RHEIMS — 1582.

poouer. ¹¹ Put you on the armour of God, that you may stand against the deceites of the Deuil. ¹² For our vvestling is not against flesh and blood : but against Princes and Potestats, against the rectors of the vvorld of this darkenes, against the spirituals of vvickednes in the celestials. ¹³ Therefore take the armour of God, that you may resist in the euil day, and stand in al thinges perfect.

¹⁴ Stand therefore hauing your loines girded in truth, and clothed with the brest-plate of iustice, ¹⁵ and hauing your feete shod to the preparation of the Gospel of peace : ¹⁶ in al thinges taking the shield of faith, vvherevvith you may extinguish al the fire darteres of the most vvicked one. ¹⁷ and take vnto you the helmet of saluation : and the svvord of the spirit (vvhich is the vvord of God) ¹⁸ in al praier and supplication praying at al time in spirit : and in the same vvatching in al instance and supplication for al the sainctes : ¹⁹ and for me, that speache may be giuen me in the opening of my mouth vvith confidence, to make knowne the myserie of the Gospel, ²⁰ for the vvhich I am a legate in this chaine, so that in it I may be bold according as I ought, to speake.

²¹ And that you also may knovv the thinges about me, vvhat I doe : Tychicus my deerest brother and faithfull minister in our Lord, vvill make you vnderstand al thinges : ²² vvhom I haue sent to you for this same purpose, that you may know the thinges about vs, and he may comfort your hartes. ²³ Peace to the brethren and charitie vvith fayth from God the Father, and our Lord Iesus Christ. ²⁴ Grace with al that loue our Lord Iesus Christ in incorruption. Ame.

AUTHORISED — 1611.

might. ¹¹ Put on the whole armour of God, that ye may be able to stand against the wiles of the deuil. ¹² For wee wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkenes of this world, against ^a spiritual wickednesse in ^b high places. ¹³ Wherefore take vnto you the whole armour of God, that yee may be able to withstand in the euill day, and ^c hauing done all, to stand. ¹⁴ Stand therefore, hauing your loynes girt about with truth, and hauing on the breast-plate of righteousness : ¹⁵ And your fete shod with the preparation of the Gospel of peace.

¹⁶ Aboue all, taking the shield of Faith, wherewith yee shall bee able to quench al the fiery darteres of the wicked. ¹⁷ And take the helmet of saluation, and the sword of the Spirit, which is the word of God. ¹⁸ Praying alwayes with all prayer and supplication in the spirit, and watching thereunto with all perseuerance, and supplication for all Saints, ¹⁹ And for mee, that vtterance may be giuen vnto me, that I may open my mouth boldly, to make knowne the mystery of the Gospel : ²⁰ For which I am an ambassador ^d in bonds, that ^e therein I may speake boldly, as I ought to speake.

²¹ But that yee may also know my affaires, and how I doe, Tychicus a beloued brother, and faithfull minister in the Lord, shall make knowne to you all thinges.

²² Whom I haue sent vnto you for the same purpose, that yee might know our affaires, and that he might comfort your hearts. ²³ Peace be to the brethren, and loue, with faith from God the Father, and the Lord Iesus Christ. ²⁴ Grace be with all them that loue our Lord Iesus Christ ^f in sinceritie.

^a Or, wicked spirits. ^b Or, heauenly. ^c Or, hauing overcome all. ^d Or, in a chaine. ^e Or, thereof. ^f Or, with incorruption.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE PHILIPPIANS.

CHAPTER I.

ΠΑΥΛΟΣ καὶ Τιμόθεος δοῦλοι Ἰησοῦ Χριστοῦ, πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ διακόνουσιν· ² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

³ Εὐχαριστῶ τῷ ⁴ Θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, ⁵ πάντοτε ἐν πάσῃ δέξῃ μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέξιν ποιούμενος, ⁶ ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν· ⁷ πεποιθὼς ἀπὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν, ἐπιτελέσει ἄχρις ἡμέρας

^a Alex. + Ἐγὼ μὲν.

^b Alex. Κυρία ἡμῶν.

^c Rec. τῇ ἀποδ.

^d Alex. μοι.

WICLIF—1380.

1. POUL and tymothee seruautis of ihesus crist to alle the holi men in crist ihesus that ben at filippis, with bischopis and dekenes: ² grace and pees to zou of god oure fadir, and of the lord ihesus crist,

³ I do thankyngis to my god in al mynde of zou ⁴ euermore in alle my preiers for alle zou with ioie, and make a biseehyng ⁵ on youre comynynge in the gospel of crist fro the first dai til now, ⁶ Tristenynge this ilke thing that he that bigan in zou a good werke: schal perfourme it til in to the dai of ihesus crist, ⁷ as it is iust to me: to fele this thing for alle zou, for that I haue zou in herte in my boondis and in defendyng and confermyng of the gospel: that alle ze be felowis of my ioie,

⁸ for god is a witness to me: hou I comente alle zou, in the bowels of ihesus crist, ⁹ and this thing I preie: that zoure charite be plenteuous more and more in kunnyng and in al wit, ¹⁰ that ze preue the better thingis: that ze be elene and with oute offence in the dai of crist,

TYNDALE—1534.

1. PAUL and Timotheus the seruautes of Iesu Christ To all the sainetes in Christ Iesu which are at Philippos with the Bisschops and Deacons.

² Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

³ I thanke my God with all remembraunce of you, ⁴ all wayes in all my prayers for you and praye with gladnes, ⁵ because of the fellowship which ye have in the gospell from the fyrst daye vnto now: ⁶ and am suerly certified of this, that he which beganne a good worke in you, shall go forthe with it vntyll the daye of Iesus Christ, ⁷ as it becommeth me so to iudge of you all, because I haue you in my herte, and haue you also every one companions of grace with me, even in my bondes, as I defende and stablysshe the gospell.

⁸ For God heareth me recorde how greatly I longe after you all from the very herte rote in Iesus Christ. ⁹ And this I praye, that youre love maye increace more and more in knowledge, and in all feeling, ¹⁰ that ye myght accepte thinges most excellent, that ye myght be pure and soche as shuld hurte no mannes conscience, vntyll the daye of Christ,

CRANMER—1539.

1. PAUL and Tymothe the seruauentes of Iesu Christ. To all the saynetes in Christ Iesu, which are at Philippos wyth the Bisschops and Deacons.

² Grace be vnto you and peace from God oure father, and from the Lorde Iesus Christ.

³ I thanke my God wyth all remembrance of you ⁴ all wayes in all my prayers for you, and praye wyth gladnes: ⁵ because ye are come in to the fellowship of the Gospell from the fyrst daye vnto now: ⁶ and am suerly certyfyed of thys, that he whych hath begonne a good worke in you, shall perfourme it vntyll the daye of Iesus Christ, ⁷ as it becommeth me so iudge I of you all, because I haue you in my herte: for asmoche as ye all are companions of grace wyth me, even in my bondes, and in the defendyng and stablysshynge of the Gospell,

⁸ For God is my recorde, how greatly I longe after you all, from the very herte rote in Iesus Christ. ⁹ And thys I praye, that youre loue maye increace yet more and more in knowledge, and in all vnderstandynge, ¹⁰ that ye maye accepte the thinges that are most excellent, that ye maye be pure, and soch, as hurte no mannes conseyence vntyll the daye of

εὐχαριστῶ, commending. Tristenynge trusting.
ilke same.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE PHILIPPIANS.

CHAPTER I.

Ἰησοῦ Χριστοῦ· ¹ καθὼς ἐστὶ δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. ² μάρτυς γάρ ³ μου | ἐστὶν | ὁ Θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις ⁴ Χριστοῦ Ἰησοῦ. | ⁵ καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσέη ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, ⁶ εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε εὐλκρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,

¹ Alex. = *istiv.*

⁵ Rec. Ἰησοῦ Χριστοῦ.

GENEVA — 1557.

1. PAVL and Timotheus the seruantes of Iesus Christe, to all the Sainctes in Christ Iesus which are at Philippi, with the Bysshops, and Deacons: ² Grace be to you, and peace from God our Father, and from the Lord Iesus Christ. ³ I thanke my God *having* you in perfect memorie.

⁴ (Alwayes in all my prayers for all you, praying with gladnes) ⁵ Because of the fellowship which ye haue in the Gospel, from the first day vnto now. ⁶ And am asuerly certified of thys, that he which began a good worke in you, shal go forth wyth it vntyl the day of Iesus Christ. ⁷ As it becometh me so to iudge of you all, because I beare in perfect remembrance that both in my bandes, and also in my defence, and confirmation of the Gospel, you all were partakers of my grace. ⁸ For God beareth me recorde, how greatly I longe after you all from the very heart rote in Iesus Christe.

⁹ And thys I pray, that your loue may increase, yet more and more in knowledge, and in all iudgement. ¹⁰ That ye may discernе thynge that differ *one from another*, that ye may be pure, and go forwarde without any let, vntil the day of Christ.

RHEIMS — 1582.

1. PAVL and Timothee the seruants of Iesus Christ: to al the sainctes in Christ Iesus that are at Philippi, vvith the Bishops and Deacons. ² Grace to you and peace from God our father, and our Lord Iesus Christ.

³ I giue thanks to my God in al memorie of you ⁴ (alwaies in al my praiers for al you, vvith ioy making petition) ⁵ for your communicating in the Gospel of Christ from the first day vntil novv.

⁶ trusting this same thing, that he which hath begonne in you a good worke, vvil perfit it vnto the day of Christ Iesus. ⁷ as it is reason for me, this to thinke for al you, for that I haue you in hart, and in my bandes, and in the defense, and the confirmation of the Gospel, al you to be partakers of my ioy. ⁸ For God is my vvitness, how I couet you al in the bowels of Iesus Christ. ⁹ And this I pray, that your charitie may more and more abound in knowledg and in al vnderstanding:

¹⁰ that you may approue the better things, that you may be sincere and vvithout offence vnto the day of Christ.

AUTHORISED — 1611.

1. PAUL and Timotheus the seruants of Iesus Christ, to all the Saints in Christ Iesus, which are at Philippi, with the Bishops and Deacons: ² Grace be vnto you, and peace, from God our father, and *from* the Lord Iesus Christ. ³ I thanke my God vpon euery ⁴ remembrance of you, ⁵ Alwayes in euery prayer of mine for you all making request, with ioy. ⁶ For your fellowship in the Gospel from the first day vntill now; ⁷ Being confident of this very thing, that he which hath begun a good worke in you, ⁸ will performe it vntil the day of Iesus Christ. ⁹ Euen as it is meete for mee to thinke this of you all, because ¹⁰ I haue you in my heart, in as much as both in my bonds, and in the defence and confirmation of the Gospel, ye all are ¹¹ partakers of my grace. ¹² For God is my record, how greatly I long after you all, in the bowels of Iesus Christ.

¹³ And this I pray, that your loue may abound yet more and more in knowledge, and in all ¹⁴ iudgement. ¹⁵ That ye may ¹⁶ approue things that ¹⁷ are excellent, that ye may be sincere, and without offence

⁴ Or, mention. ⁸ Or, will finish it. ¹⁰ Or, you haue me in your heart. ¹¹ Or, partakers with me of grace. ¹² Or, sence. ¹³ Or, trie. ¹⁴ Or, differ.

¹¹ πεπληρωμένοι ⁹ καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ.

¹² Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν ¹³ ὥστε τοὺς δεσμούς μου φανεροὺς ⁸ ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσι, ¹⁴ καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν ἴλογον λαλεῖν. ¹⁵ Τινὲς μὲν καὶ διὰ φθόνου καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν. ¹⁶ οἱ μὲν ⁸ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαὶν τοῦ εὐαγγελίου κείμεναι. ¹⁷ οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν οὐχ ἀγνῶς, οἰόμενοι θλίψιν ¹ ἐπιφέρειν τοῖς δεσμοῖς μου. ¹⁸ τί γάρ; ¹⁹ πλὴν παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ

⁸ Rec. καρπὸν δικαιοσύνης τῶν. ⁸ Alex. γινώσκειν ἐν Χριστῷ. ⁸ Alex. λόγον τοῦ Θεοῦ. ⁸ Rec. vs. 16 ante vs. 17. hab. et vs. 17 incipit αὐτὸν.

WICLIF — 1380.

¹¹ fillid with the fruyt of rihtwysnesse bi ihesus crist : in to the glori and the heryng of god; ¹² for britheren I wole that ye wite, that the thingis that ben aboute me, han comen more to profete of the gospel;

¹³ so that my boondis weren made knowun in crist, in eche moot halle and in alle other placis; ¹⁴ that mo of britheren tristyng in the lord more plenteuously for my boondis dursten without drede speke the word of god; ¹⁵ but summe for enuye and strif, summe for good wille; ¹⁶ prechen crist and summe of charite, wytyng that I am putte in the defence of the gospel; ¹⁷ but summe of strif schewen crist, not clenli gessynge hem to reise tribulacioun to my boondis;

¹⁸ but what the while on alle maner either bi occasion ethir bi trithe : cristis schewid, τ in this thing I haue ioie, but also I schal haue ioie; ¹⁹ and I woot that this thing schal come to me in to helthe : bi youre preier and the vndirmystryng of the spirit of ihesus crist; ²⁰ bi myn abydinge and hope, for in no thing I schal be schamed : but in al trist as euermore and now, crist schal be magnified in my bodi ether bi liif, ether bi deeth; ²¹ for me to lyue is crist : and to die is wynnyng;

²² that if to lyue in fleisch is fruyt of werke to me : lo what I schal chese, I knowe not; ²³ but I am constrayned of tway thingis, I haue desire to be disolued : τ to be with crist, it is nyche more better; ²⁴ but to dwelle in fleisch : is nedful for you; ²⁵ and I tristyng this thing : woot that I schal dwelle, τ perfitli dwelle to alle you; to youre profyt τ ioie of feith : ²⁶ that youre thanke abounde in crist ihesus in me, bi my comynge cftsoone

heryng, praisynge, wite know most halle, court hat, wote, knowe, trist, holdesse, cftsoone again.

TYNDALE — 1534.

¹¹ filled with the frutes of rihtwysnes; which frutes come by Iesus Christ vnto the glory and laude of God.

¹² I wolde ye vnderstode brethern that my busynes is happenen vnto the greater furtherynge of the gospell. ¹³ So that my bondes in Christ are manyfest thorow out all the iudgement hall and in all other places; ¹⁴ In so moche that many of the brethern in the lorde are boldned thorow my bondes; and dare more largely speake the worde with out feare. ¹⁵ Some there are which preache Christ of enue and stryfe; and some of good wyll. ¹⁶ The one parte preacheth Christ of stryfe and not purely supposinge to adde more aduersitie to my bondes. ¹⁷ The other parte of Ioue; because they se that I am set to defend the gospell.

¹⁸ What then? So that Christ be preached all maner wayes; whether it be by occasion; or of true meaninge; I therein ioie; ye and will ioie. ¹⁹ For I knowe that this shall chaunce to my saluacion; thorow youre prayer and ministringe of the sprete of Iesu Christ; ²⁰ as I hertely loke for and hope; that in nothinge I shalbe ashamed : but that with all confidence; as all wayes in tymes past euen so now Christ shal be magnified in my body; whether it be thorowe lyfe; or els deeth. ²¹ For Christ is to me lyfe; and deeth is to me a vantage.

²² Yf it chaunce me to liue in the flesshe; that is to me frutefull forto worke; and what to chose I wote not. ²³ I am constrayned of tway thinges : I desyre to be loused and to be with Christ; which thinge is best of all. ²⁴ Nevertheless to abyde in the flesshe is moare nedfull for you. ²⁵ And this am I sure of; that I shall abyde; and with you all continue; for the furtherance and ioie of youre fayth; ²⁶ that ye maye moare abundantly reioyce in Iesus Christ thorowe me; by my comynge to you agayne.

CRANMER — 1539.

Christ; ¹¹ beyng fylled wyth the frute of ryhtwysnes, which frute cometh by Iesus Christ vnto the glory and prayse of God.

¹² I wolde ye shulde vnderstonde (brethren) that the thynges which happened vnto me, chaunced vnto the greates furtherance of the Gospell: ¹³ So that my bandes in Christ, are manyfest thorow out all the iudgement hall and in all other places; ¹⁴ In so moch that many of the brethern in the Lorde beyng encouraged thorow my bandes, dare more holdly speake the worde without feare. ¹⁵ Some preache Christ of enuie and stryfe, and some of good wyl. ¹⁶ The one parte preacheth Christ of stryfe and not sincerely, supposynge to adde more aduersytie to my bandes. ¹⁷ Agayne the other parte preach of loue, because they knowe, that I am set to defend the Gospell.

¹⁸ What then? So that Christ be preached anye maner of waye, whether it be by occasion, or of true meaninge, I am glad therof, ye and will be glad. ¹⁹ For I knowe, that this shall chaunce to my saluacyon, thorow youre prayer and mynysstryng of the sprete of Iesu Christ; ²⁰ according to my expectacion, and hope, that in nothing I shalbe ashamed: but that wyth all boldnesse, (as all wayes euen so now also) Christ shal be magnified in my body, whether it be thorow lyfe, or thorow deeth. ²¹ For Christ is to me lyfe, and deeth is to me auantage.

²² If it chaunce me to lyue in the flesshe, that thinge is to me frutefull for the worckce, and what I shall chose I wote not. ²³ For I am constrayned of these tway thinges. I desyre to be loused; and to be with Christ is moch better. ²⁴ Neuerthelesse, to abyde in the flesshe is more nedfull for you. ²⁵ And thys am I sure of, that I shall abyde, and contynue with you all, for youre furtherance and ioie of youre fayth, ²⁶ that youre reioysynge maye be the more abundant thorow Iesus Christ in me, by my comynge to you agayne.

χαρήσομαι. ¹⁹ οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, ²⁰ κατὰ τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδεὶ ἀισχυνθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου. ²¹ Ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος. ²² εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· καὶ τί αἰρήσομαι, οὐ γνωρίζω· ²³ συνέχομαι ὅτι ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων· εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι, πολλῶν γὰρ μᾶλλον κρείσσον· ²⁴ τὸ δὲ ἐπιμένειν ἐν τῇ σαρκί, ἀναγκαϊότερον δι' ὑμᾶς. ²⁵ Καὶ τοῦτο πεποιθὼς οἶδα, ὅτι μενῶ καὶ συμπαραμενῶ πᾶσιν ὑμῖν, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, ²⁶ ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

¹ Alex. ἡγείριον.¹⁶ Alex. πλὴν ὅτι.¹⁸ Rec. γάρ.⁹ Alex. = εἰς.⁹ Alex. = γάρ.⁹ Alex. = ἰν.⁹ Alex. παραμενῶ.

GENEVA — 1557.

¹¹ Fylled wyth the fruites of ryghtuousnes, which come by Iesus Christe vnto the glorie and praise of God. ¹² I would ye vnderstode brethern, that the things which haue happened vnto me, are turned to the great furtheryng of the Gospel. ¹³ So that my bandes in Christ, are famous throughout all the Iudgement hall, and in all other places. ¹⁴ Insomuche that many of the brethern in the Lord are boldned through my bandes, and dare more frankly speake the worde. ¹⁵ Some there are which preache Christe of enue and stryfe, and some also of good wyl.

¹⁶ The one parte preacheth Christe of stryfe and not purely, supposing to adde more affliction to my bandes. ¹⁷ The other parte of loue, knowing that I am set to defende the Gospel. ¹⁸ What then? So that Christ be preached all maner wayes, whether it be vnder a pretence, or syncrely: I therein ioye, yea, and wyl ioye. ¹⁹ For I knowe that this shal tourne to my saluation, through your prayer, and by the helpe of the Sprite of Iesus Christe.

²⁰ As I hartely loke for, and hope, that in nothing I shalbe ashamed: but that wyth all confidence, as all wayes in tymes paste, euen so now Christe shall be magnified in my body, whether it be through lyfe, or els death. ²¹ For Christe is to me both in life, and in death aduantage.

²² And whether to lyue in the fleshe, were profitable for me, and what to chose I wote not. ²³ For I am greatly in doubt on bothe sydes: desiring to be lowsed and to be wyth Christe, which thyng is beste of all. ²⁴ Neuerthelesse, to abyde in the fleshe is more needfull for you. ²⁵ And thus am I sure of, that I shal abyde, and wyth you all continue, for the furtherance and ioy of your faith. ²⁶ That ye may more abundantly reioyce in Iesus Christe for me, by my comming to you agayne.

RHEIMS — 1582.

¹¹ replenished wvith the fruite of iustice by Iesus Christ, vnto the glorie and praise of God.

¹² And I vvil haue you knovv brethern, that the things about me are come to the more furtherance of the Gospel: ¹³ so that my bandes vvere made manifest in Christ in al the court, and in al the rest, ¹⁴ that many of our brethern in our Lord, hauing confidence in my bandes, vvere bold more abundantly vvithout feare to speake the vvord of God. ¹⁵ Some in deede euen for enuie and contention: but some also for good vvil preache Christ. ¹⁶ Some of charitie: knovving that I am set vnto the defense of the Gospel. ¹⁷ And some of contention preache Christ not sincerely: supposing that they raise affliction to my bandes. ¹⁸ But vvhat? So that by al meanes, vvwhether by occasion, or by truth, Christ be preached: in this also I reioyce, yea and vvil reioyce.

¹⁹ For I knovv that this shal fall out to me vnto saluation by your prair and the subministration of the Spirit of Iesus Christ, ²⁰ according to my expectation and hope, because in nothing shal I be confounded, but in al confidence as alwaies, novv also shal Christ be magnified in my body, vvwhether it be by life, or by death. ²¹ For vnto me, to lue is Christ: and to die is gaine. ²² And if to lue in the flesh, this vnto me be the fruite in the vvorke, ²³ and vvhat I shal chose I knovv not. And I am straitened of the tvvo: hauing desire to be dissolved and to be vvith Christ, a thing much more better. ²⁴ but to abyde in the flesh, necessarie for you. ²⁵ And trusting this, I know that I shal abyde and continue vvith you al, vnto your furtherance and ioy of the faith: ²⁶ that your gratulation may abound in Christ Iesus in me, by my comming againe to you.

AUTHORISED — 1611.

till the day of Christ. ¹¹ Being filled with the fruites of righteousness, which are by Iesus Christ vnto the glory and praise of God.

¹² But I would yee should vnderstand brethern, that the things which happened vnto mee, haue fallen out rather vnto the furtherance of the Gospel. ¹³ So that my bonds ^a in Christ, are manifest in all ^β the palace, and ^γ in all other places. ¹⁴ And many of the brethern in the Lord, waxing confident, by my bonds, are much more bold to speake the word without feare. ¹⁵ Some indeed preach Christ, euen of enuie and strife, and some also of good will. ¹⁶ The one preach Christ of contention, not sincerely, supposing to adde affliction to my bonds: ¹⁷ But the other of loue, knowing that I am set for the defence of the Gospel. ¹⁸ What then? Notwithstanding euery way, whether in pretence, or in truth: Christ is preached, and I therein doe reioyce, yea, and will reioyce.

¹⁹ For I know that this shal turne to my saluation through your prayer, and the supplie of the spirit of Iesus Christ, ²⁰ According to my earnest expectation, and my hope, that in nothing I shalbe ashamed: but that with all boldnes, as alwaies, so now also Christ shal be magnified in my body, whether it be by life or by death. ²¹ For to me to lue is Christ, and to die is gaine. ²² But if I lue in the flesh, this is the fruit of my labour: yet what I shal chuse, I wote not. ²³ For I am in a strait betwixt two, hauing a desire to depart, and to bee with Christ, wch is farre better. ²⁴ Neuertheles, to abyde in the flesh, is more needfull for you. ²⁵ And hauing this confidence, I know that I shal abyde and continue with you all, for your furtherance and ioy of faith, ²⁶ That your reioycing may be more abundant in Iesus Christ for me, by my comming to you againe.

^a Or, for Christ.^β Or, CESSARS COURT.^γ Or, to all others.

²⁷ Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ, συναθροίνοντες τῇ πίστει τοῦ εὐαγγελίου, ²⁸ καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων ἥτις ἔστιν αὐτοῖς| ἐνδειξις ἀπολείας, ἡμῖν| δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ. ²⁹ ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν. ³⁰ τὸν αὐτὸν ἀγῶνα ἔχοντες ὡς ἂν εἴδετε| ἐν ἐμοὶ, καὶ νῦν ἀκούετε ἐν ἐμοί. **II. Εἴ τις οὖν παράκλησις ἐν**

Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία Πνεύματος, εἴ ^ω τις | σπλάγχνα
καὶ οἰκτιρμοί, ² πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν
ἀγάπην ἔχοντες, σύμφυχοι, τὸ ^α ἐν | φρονούντες· ³ μηδὲν κατὰ ἐρίθειαν ^η ἢ κενο-

⁵ Rec. αὐτοῖς μὲν ἴστιν.

^t Alex. ὑμῶν.

¹⁶ Alex. + καὶ.

^r Rec. ἡ ἔτε.

¹⁶ Rec. τινα.

^x Alex. αὐτό.

^y Alex. μηδὲ

 $2\pi\alpha$.

WICLIF—1380.

to ȝou, ²⁷ onli lyue ȝe worthili to the
gospel of crist, that wetheri whanne I
come t̃ sc ȝou ethir absent : I here of
ȝou that ȝe stonden in o spirit of o wille :
traveilynge to gidre to the feith of the
gospel, ²⁸ and in no thing be ȝe aferd of
aduersaries, whiche is to hem cause of
perdicoun : but to ȝou cause of helthe ;
t̃ this thing is of god, ²⁹ for it is ȝounen
to ȝou for crist, that not onli ȝe bileuen
in him : but also that ȝe sufferen for hym,
³⁰ hauntyng the same striit : whiche ȝe
saen in me, and now ȝe han herde of
me.

2. THERFOR if any counforte is in
cris, if any solace of charite, if any few-
welschip of spirit, if any inwardnesse of
merci doyng: ⁊ fille 3e my ioie, that 3e
vnderstonde the same thing: and haue
the same charite, of wille: and felen
the same thing, ⁊ no thing bi strii, nether
bi veyn glorie: but in mecknesse, demyng
eche other to be hiser thanne hym self:
⁊ not biholdyng eche bi him self what
things ben his owne: but tho things
that ben of other men.

⁵ and feleȝe this thing in ȝou: which
also in crist ihesus: ⁶ that whanne he was
in the fourme of god: demed not raueryn
that him self were cune to god: ⁷ but he
lowide him self: taking the fourme of
a seruaut: ⁸ ⁊ was made in to the kinkesse
of men: ⁹ ⁊ in abite was founden as a
man he mekil hym self: ⁹ ⁊ was made
obedient to the deeth, ȝe to the deeth of
the cros: ⁹ for which thing god enhauncid
him: and ȝaf to him a name that is aboue
all name, ¹⁰ that in the name of ihesus
eche knye be bowid: of heuenly thingis of
ethelȝe thingis, of hellys: ¹¹ and eche
tunȝe knowleche: that the lord ihesus
crist, is in the glorie of god the fadir.
¹² therefore my moost dereuotwe brithren
— curmure ȝe han oberscheid not in my

| | | |
|--------------------------|-----------------------|---------------------|
| 5. <i>gryn</i> | 5. <i>gryn</i> given. | demerage, esteeming |
| to wry, pain or violence | | abate habit |

TYNDALE—1534.

27 Only that yovre conversacion be, as it
be cometh the gospell of Christ : that
whether I come and se you, or cls be as-
sent, I maye yet heare of you, that ye
continye in one sprete, and in one soule,
labouringe as we do, to mayntayne the
fayth of the gospell, 28 and in nothyng
fearinge youre adversaries : which is to
them a token of perdition; and to you of
salvacon; and that of God. 29 For vnto
you it is geyven, that not only ye shulde
beleue on Christ : but also suffre for his
sake, 30 and have even the same fight,
which ye sawe me have and now heare of
me.

2. If ther be amonge you any consolation in Christ; yf ther be any comfortable love; yf ther be any fellowship of the sprete; yf ther be any compassion or mercy: ² fulfill my love, that ye drawe one waye; havinge one mynde; beyng of one accord; and of one mynde, ³ that nothinge be done thorow stryfe or wayne glory; but that in mekenes of mynde every man esteeme other better then him selfe, ⁴ and that no man consider his awne, but what is mete for other.

⁵ Let the same mynde be in you that
 was in Christ Iesu: ⁶ Which beyng in
 the shape of god, and thought it not robbery
 to be equal with god. ⁷ Nevertheless
 he made him selfe of no reputation;
 and toke on him the shape of a seruaunt;
 and became lyke vnto men, ⁸ and was
 founde in his apparell as a man. He humbled
 him selfe and became obedient vnto
 the deeth, even the deeth of the crosse.
⁹ Wherefore god hath exalted him, and
 given him a name above all names: ¹⁰ that
 in the name of Iesus shoulde every knee
 bowe, bothe of thinges in heven and thinges
 in erth and thinges vnder erth, ¹¹ and that
 all tonges shoulde confesse that Iesus Christ
 is the lord vnto the prayse of God the
 father.

¹² Wherefore my dearly beloved, as ye have always obeyed, not when I was

CRANMER—1539.

27 Onely let youre conuersacyon be, as
it be cometh the Gospell of Christ: that
whether I come and se you, or els be
absent, I may yet heare of your con-
dicion, that ye contynue in one sprete, and
in one soule, labourynge as we do, to
mayntayne the fayth of the Gospell,²⁸ and
in nothing fearynge youre aduersaries,
which is to them a cause of perdycon,
but to you of saluacyon, and that of God.
²⁹ For vnto you it is geuen of Christ that
not onely ye shulde beleue on hym: but
also suffre for his sake,³⁰ hauing euen
such a fyght, as ye saue in me, and now
heare of me.

2. IF ther be therfore eny consolacion in Christ, yf ther be eny comfort of loue, yf ther be eny fellowshipe of the sprete, yf ther be eny compassion and mercy: ² fulfill ye my ioye, that ye be lyke mynded, hauyng one loue, beyng of one accorde, and of one mynde, ³ that nothinge be done thorow stryfe or of wayne glory, but in mckenes of mynde, let euery man esteeme another better then hym selfe.

¶ I Like not ye every man on hys awne
thynges, but every man on the thynges
that are other mens. ⁴ Let the same
mynde be in you, that was also in Chris-
tes Iesu: ⁵ which whan he was in the shape
of God, thought it no robbery to be equall
with God: ⁷ Neuertheless he made him
selfe of no reputacyon, takynge on hym
the shape of a seruante, and became
lyke vnto men, ⁸ and was founde in his
apparell as a man. He humbled hym selfe,
and became obedyent vnto the deeth, euen
the deeth of the crosse. ⁹ Wherefore, God
also hath exalted him on hye, and genen
him a name which is aboue all names:
¹⁰ that in the name of Iesus euery knee
shulde bow, both of thynges in heauen
and thynges in erth and thynges vnder
the erth, ¹¹ and that all tonges shulde
confesse, that Iesus Christ is the Lorde,
vnto the prayse of God the father.

12 Wherefore (my dearly beloved) as ye haue alwayes obeyed, not when I was

δοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν. ⁴ μὴ τὰ ἑαυτῶν ⁵ ἕκαστος | ⁶ σκοποῦντες, | ἀλλὰ ⁷ καὶ | τὰ ἑτέρων ⁸ ἕκαστος. | ⁹ Τοῦτο γὰρ | ¹⁰ φρονεῖσθω | ἐν ὑμῖν ὁ καὶ ἐν Χριστῷ Ἰησοῦ, ¹¹ ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, ¹² ἀλλ' ἑαυτὸν ἐκένωσε, μορφήν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος. ¹³ καὶ σχήματι εὑρεθείς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. ¹⁴ διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ¹⁵ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα. ¹⁶ ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων. ¹⁷ καὶ πᾶσα γλῶσσα ¹⁸ ἑξομολογήσεται | ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ πατρὸς. ¹⁹ ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ

² Alex. ἕκαστοι. ⁵ Rec. σκοπεῖτε. ⁶ Alex. = καὶ. ⁷ Alex. ἕκαστοι. ⁸ Alex. = γὰρ. ⁹ Alex. φρονεῖτε. ¹⁰ Alex. + τὸ. ¹¹ Alex. ἑξομολογήσεται.

GENEVA—1557.

²⁷ Only let your conseration be, as it becometh the Gospel of Christe : that whether I come and se you, or els be absent, I may heare of your matters that ye continue in one Sprite, and in one mynde fighting all together through the fayth of the Gospel. ²⁸ And in nothing feare your aduersaries which is to them a token of perdition, and to you of saluation, and that of God. ²⁹ For vnto you it is geuen for Christe, that not only ye should beleue on him, but also suffre for hys sake : ³⁰ Hauing euen the same fyght, which ye sawe me haue, and now haue heard to be in me.

2. IF *there be* therfore any consolation in Christ, if *there be* any comfort of loue, if *there be* any fellowship of the Sprite, if *there be* any compassion and mercie : ² Fulfyl my ioye, that ye be like mynded, hauing the selfe same loue, being of one accorde, and of one iudgement. ³ That nothing *be done* through strife or vayne glorie, but that in mekenes of mynde euery man esteeme other better then him selfe. ⁴ And loke not euery man on his owne thynges, but euery man also on the thynges of other men. ⁵ Let the same mynde be in you that was in Christe Iesus. ⁶ Who byeng in the shape of God, thought it no robbery to be equal wyth God : ⁷ But he made hym selfe of no reputation, and toke on hym the shape of a seruant and was made lyke vnto men, ⁸ and was founde in appearance as a man, He humbled hym selfe, and became obedient vnto the death, euen the death of the crosse.

⁹ Wherefore, God hath highly exalted him, and geuen him a Name aboue all names. ¹⁰ That at the Name of Iesus shoulde euery knee bowe, bothe of thynges in heauen, and thynges in earth, and thynges vnder earth. ¹¹ And that euery tongue shoulde confesse that Iesus Christ is the Lord, vnto the prayse of God the Father. ¹² Wherefore my dearly beloued, as ye haue alwayes obeyed, not when I

RHEIMS—1582.

²⁷ Only conuerse ye vvorthie of the Gospel of Christ : that vvwhether vvhen I come and see you, or els be absent, I may heare of you that you stand in one Spirit, of one minde labouring together to the faith of the Gospel.

²⁸ And in nothing be ye terrified of the aduersaries, vvwhich to them is cause of perdition : but to you of saluation, and this of God : ²⁹ for to you it is giuen for Christ, not only that you beleue in him, but also that you suffer for him, ³⁰ hauing the same combat like as you haue seen in me, and novv haue heard of me.

2. IF therfore there be any consolation in Christ, if any solace of charitie, if any societie of spirit, if any bovels of commiseration : ² fulfil my ioy, that you be of one meaning, hauing the same charitie, of one minde, agreeing in one. ³ nothing by contention, neither by vaine glorie : but in humilitie, eche counting other better then them selues : ⁴ euery one not considering the thyngs that are their owne, but those that are other mens. ⁵ For this thinke in your selues, vvwhich also in Christ Iesus, ⁶ vvho vvhen he vvvas in the forme of God, thought it no robbery, him self to be equal to God, ⁷ but he exaninated him self, taking the forme of a seruant, made into the similitude of men, and in shape found as man. ⁸ He humbled him self, made obedient vnto death : euen the death of the crosse. ⁹ For the vvwhich thing God also hath exalted him, and hath giuen him a name which is aboue all names : ¹⁰ that in the name of Iesus euery knee bowe of the celestials, terrestrials, and infernals : ¹¹ and euery tongue confesse that our Lord Iesus Christ is in the glorie of God the Father.

¹² Therefore my deerest, (as you haue alwayes obeyed) not as in the presence of

AUTHORISED—1611.

²⁷ Onely let your conseration bee as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may heare of your affaires, that yee stand fast in one spirit, with one minde, striuing together for the faith of the Gospel, ²⁸ And in nothing terrified by your aduersaries, which is to them an euident token of perdition : but to you of saluation, and that of God. ²⁹ For vnto you it is giuen in the behalfe of Christ, not onely to beleue on him, but also to suffer for his sake, ³⁰ Hauing the same conflict which ye saw in me, and now heare to be in me.

2. IF *there bee* therfore any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any bowels, and mercies : ² Fulfill ye my ioy, that yee be like minded, hauing the same loue, being of one accord, of one minde. ³ Let nothing *be done* through strife, or vaine glory, but in lowliness of minde let each esteeme other better then themselves. ⁴ Looke not euery man on his owne things, but euery man also on the things of others. ⁵ Let this minde bee in you, which was also in Christ Iesus : ⁶ Who being in the forme of God, thought it not robbery to bee equal with God : ⁷ But made himselfe of no reputation, and tooke vpon him the forme of a seruant, and was made in the likeness of men.

⁸ And being found in fashion as a man, he humbled himselfe, and became obedient vnto death, euen the death of the Crosse. ⁹ Wherefore God also hath highly exalted him, and giuen him a Name which is aboue euery name : ¹⁰ That at the Name of Iesus euery knee should bow, of *things* in heauen, and *things* in earth, and *things* vnder the earth : ¹¹ And that euery tongue should confesse, that Iesus Christ is Lord, to the glory of God the Father. ¹² Wherefore, my beloued, as yee haue alwayes obeyed, not as in my presence onely, but

* Or, habite.

ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ ἡ νῦν πολλῶ μάλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε. ¹³ Ὁ Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. ¹⁴ πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, ¹⁵ ἵνα ἡ γέννησθε| ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἁμώμητα| ¹⁶ ἐν μέσῳ| γενεᾶς σκολιάς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, ¹⁶ λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα. ¹⁷ Ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πάνσιν ὑμῖν ¹⁸ τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε| καὶ συγχαίρετέ μοι. ¹⁹ Ἐλπίζω δὲ ἐν Κυρίῳ| Ἰησοῦ, Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα καγὼ εὐψυχῶ, γνοὺς τὰ περὶ

¹⁴ Alex. πολλῶ μάλλον νῦν.¹⁵ Alex. = 'Ο.¹⁶ Alex. ἦτε.¹⁷ Alex. ἁμωμα.¹⁸ Alex. μέσον.¹⁹ Alex. Χριστῷ.¹⁶ Rec. + τοῦ.¹⁷ Rec. Χριστοῦ Ἰησοῦ.

WICLIIF—1380.

presence onli: but myche more now in myn absence, worche ze with drede & trembling youre helthe, ¹³ for it is god that worthith in you bothe to wilne, & to perourne for good wille,

¹⁴ and do ze alle thingis, without gruchingis and doutingis: ¹⁵ that ze be with out playnt & symple as the sones of god with out reproof: in the myddil of a schrewid nacoun & a weyward, among which ze schynen as zeuers of list in the world: ¹⁶ ze hoolde ze to gidre the word of lif to my glorie in the dai of crist: for I haue not runnen in vein: nether I haue traucild in rye, ¹⁷ but thou; I be offrid or slayn on the sacrifice and seruyce of youre feith. I haue ioie & I thanke you alle, ¹⁸ and the same thing haue ze ioie, and thanke ze me; ¹⁹ and I hope in the lord ihesus: that I schal sende tymothee soone to you: that I be of good counforte: whanne tho thingis ben knowun that ben aboute you, ²⁰ for I haue no man so of o wille: that is bisie for you, with clene affeccioun, ²¹ for alle men seken tho thingis that ben her owne: not tho that ben of crist ihesus: ²² but knowe ze the assie of him, for as a sone to the fadir, he hath serued with me in the gospel: ²³ therfor I hope, that I schal sende hym to you: anon as I see what thingis ben aboute me, ²⁴ and I trist in the lord: that also my silf schal come to you soone.

²⁵ and I gessid it nedeful: to sende to you epafrodite my brother and euene worcher and myn euene knyght, but youre apostle: and the mynystre of myn zede, ²⁶ for he desirid you alle: and he was sorwful, therfor that ze herden that he was sike, ²⁷ for he was sike to the deeth: but god hadde merci on hym, & not onli on him: but also on me lest I hadde heynesne on heynes.

²⁸ therfor more haistli I sente him: that

youers, gicers. o, me. nauur, prouf. euene, even. or, fellowe. knygt, soldier

TYNDAL—1534.

present only: but now moch more in myne absence, even so worke out youre awne saluacion with feare and trembling. ¹³ For it is god which worketh in you, both the will and also the dede, even of good will

¹⁴ Do all thyng with out murmuringe and dysputyng, ¹⁵ that ye maye be faute lesse and pure, and the sonnes of God with out rebuke, in the middes of a croked and a perverse nacion, among which se that ye shyne as lightes in the worlde, ¹⁶ holdinge fast the worde of lyfe, vnto my reioysynge in the daye of Christ, that I haue not runne in vayne, nether haue labored in vayne. ¹⁷ Yee and though I be offered vp vpon the offerynge and sacrifice of youre fayth: I reioyce, and reioyce with you all. ¹⁸ For the same cause also, reioyce ye, and reioyce ye with me.

¹⁹ I trust in the lorde Iesus for to sende Timotheus shortly vnto you, that I also maye be of good comforte, when I knowe what case ye stonde in. ²⁰ For I haue no man that is so lyke mynded to me, which with so pure affection careth for youre matters. ²¹ For all other seke their awne, and not that which is Iesus Christes. ²² Ye knowe the profie of hym, howe that as a sone with the father, so with me bestoweth he his labour apon the gospell. ²³ Him I hope to sende assone as I knowe how it will go with me. ²⁴ I trust in the lorde I also my silf shall come shortly.

²⁵ I supposed it necessary to sende brother Epaphroditus vnto you, my companion in labour and felowe souldier, youre Apostol and my minister at my nedes. ²⁶ For he longed after you and was full of hevyns, because that ye had hearde saye that he shuld be sicke. ²⁷ And no doute he was sicke, and that nye vnto deeth. But god had mercy on him: not on him only, but on me also, lest I shuld have had sorowe apon sorowe.

²⁸ I sent him therfore the diligentiari,

CRANMER—1539.

present only, but now moch more in myne absence, euen so worke out youre awne saluacion with feare and trembling. ¹³ For it is God, which worketh in you, both the will and also the dede, euen of good wil.

¹⁴ Do all thyng with out murmuringe, and dysputyng, ¹⁵ that ye maye be soch as no man can complayne on: and vn-fayned sonnes of God without rebuke, in the myddes of a croked & peruerse nacyon: among whom se that ye shyne as lyghtes in the worlde, ¹⁶ holdyng faste the worde of lyfe, that I maye reioyce in the daye of Chryst, how that I haue not runne in vayne, nether haue laboured in vayne.

¹⁷ Yee and though I be offered vp vpon the offerynge and sacrifice of youre fayth: I reioyce, and reioyce with you all. ¹⁸ For the same cause also do ye reioyce, and reioyce with me.

¹⁹ I trust in the Lorde Iesus, for to sende Timotheus shortly vnto you, that I also maye be of good comforte, when I knowe what case ye stande in. ²⁰ For I haue no man that is so lyke mynded to me, which with so pure affeccioun wil care for youre matters. ²¹ For all other seke their awne, and not the thynges whyche are Iesus Christes. ²² Ye knowe the profie of hym, how that as a sonne wyth the father, so hath he wyth me bestowed hys seruyce in the Gospell. ²³ Hym therefore I hope to sende, assone as I knowe how it will go with me. ²⁴ I trust in the Lord, that I also my selfe shall come shortly.

²⁵ But I supposed it necessary to sende brother Epaphroditus vnto you, my companion in labour and felowe souldier, youre Apostell, whych also mynystreth vnto me at nede. ²⁶ For he longed after you all, and was full of heuyns, because that ye had hearde saye, that he had bene sicke. ²⁷ And no doute he was sycke, in somoch that he was nyc vnto deeth. But God had mercy on hym: and not on hym only, but on me also, lest I shulde haue sorowe vpon sorowe. ²⁸ I sent hym

ἡμῶν· ²⁰ οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ἡμῶν μεριμνήσει· ²¹ οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ ^ο ἢ Ἰησοῦ Χριστοῦ· | ²² τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. ²³ τοῦτον μὲν οὖν ἐκπίζω πέμψαι, ὡς ἂν ^α ἀπιδῶ | τὰ περὶ ἐμὲ, ἐξανθήσῃ· ²⁴ πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ^β ἐλεύσομαι. | ²⁵ Αναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ἡμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς· ²⁶ ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἡσθένησε. | ²⁷ καὶ γὰρ ἡσθένησε πλησίον θανάτῳ· ἀλλ' ὁ Θεὸς ^γ αὐτὸν ἠλέησεν, | οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ ^δ λύπην | ^ε σχῶ. | ²⁸ σπουδαιοτέρως οὖν ἔπεμψα αὐτὸν, ἵνα

^α Alex. ἀφίδω.^β Alex. ἰλ. πρὸς ἡμᾶς.^γ Alex. + ἰδὲν.
^δ Rec. λύπη.^ε Alex. αὐτὸν ἡσθένειναι.
^ζ Alex. ἔχω.^η Alex. ἠλίγησεν αὐτὸν.

GENEVA—1557.

was present only, but now much more in mine absence, even so make an end of your owne saluation with feare and trembling. ¹³ For it is God which worketh in you, both the wil and also the dede, euen of his fre beneuolence. ¹⁴ Do all things wythout murmuring and reasonings: ¹⁵ That ye may be faultlesse, and pure, and the sonnes of God without rebuke in the middes of a naughtie and wicked nation, among whych, ye shyne as lyghtes in the worlde,

¹⁶ Putting forth the worde of lyfe: that I may reioyce in the day of Christ, that I haue not runne in vayne, nether haue labored in vayne. ¹⁷ Yea and thogh I be offered vp vpon the offerynge and sacrifice of your fayth: I am glade, and reioyce wyth you all. ¹⁸ For the same cause also be ye glade, and reioyce with me. ¹⁹ I trust in the Lord Iesus, to sende Timotheus shortly vnto you, that I also may be of good comforte, when I knowe what case ye stande in: ²⁰ For I haue no man that is so like mynde, whych wyth so pure affection careth for your matters. ²¹ For all other seke theyr owne, and not that which is Iesus Christes. ²² Also ye knowe the profe of hym, how that as a sonne with the father, so wyth me bestowed he his labour in the Gospel. ²³ Hym therefore I hope to sende assone as I knowe how it wyl goe wyth me. ²⁴ And trust in the Lord, that I also my selfe shal comme shortly.

²⁵ But I supposed it necessary to sende my brother Epaphroditus vnto you my companion in labour, and fellow souldier, your messenger, and he that ministred vnto me such things as I wanted. ²⁶ For he longed after you, and was ful of heavinesse, because that ye had heard say, that he had bene sycke. ²⁷ And no doute he was sycke, and that nye vnto death: but God had mercie on him: not on him only, but on me also: lest I sholde haue sorow vpon sorow. ²⁸ I sent him therefore the

RHEIMS—1582.

me only, but much more now in my absence, wvith feare and trembling vvorke your saluation. ¹³ For it is God that vvorketh in you both to vvil and to accomplish, according to his good vvil. ¹⁴ And doe ye al things vwithout murmurings and staggerings: ¹⁵ that you may be vwithout blame, and the simple children of God, vwithout reprehension in the middes of a crooked and peruerse generation. among vvhom you shine as lightes in the vvorlde: ¹⁶ containing the vvorde of life to my glorie in the daie of Christ, because I haue not runne in vaine, nor in vaine laboured. ¹⁷ But and if I be imolated, vpon the sacrifice and service of your fayth, I reioyce and congratulate vwith you all. ¹⁸ And the self same thing doe you also reioyce, and congratulate vwith me.

¹⁹ And I hope in our Lord Iesus, to sende Timothee vnto you quickly, that I also may be of good comfort, when I know the things pertaining to you. ²⁰ For I haue no man so of one minde that vwith sincere affection is careful for you. ²¹ For al seeke the things that are their owne: not the things that are Iesus Christes. ²² And knowe ye an experiment of him, that as a sonne the father, so hath he serued vwith me in the Gospel. ²³ This man therefore I hope to send vnto you, immediatly as I shal see the things that concerne me. ²⁴ And I trust in our Lord that my self also shal come to you quickly.

²⁵ But I haue thought it necessarie to send to you Epaphroditus my brother and coadiutor and fellow souldier, but your Apostle, and minister of my necessitie. ²⁶ Because in deede he had a desire to-vvayd you al: and vvas pensife, for that you had heard that he vvas sicke. ²⁷ For in deede he vvas sicke euen to death: but God had mercie on him: and not only on him, but on me also, lest I should haue sorow vpon sorow. ²⁸ Therefore I sent him the more speedly: that seeing

AUTHORISED—1611.

now much more in my absence; worke out your owne saluation with feare and trembling.

¹³ For it is God which worketh in you, both to will and to doe, of his good pleasure. ¹⁴ Doe all things without murmurings, and disputings: ¹⁵ That yee may be blamelesse and ^α harmelesse, the sonnes of God, without rebuke, in the middes of a crooked and peruerse nation, among whom ^β ye shine as lights in the world: ¹⁶ Holding forth the worde of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither laboured in vaine. ¹⁷ Yea, and if I bee ^γ offered vpon the sacrifice and service of your fayth, I ioy, and reioyce with you all. ¹⁸ For the same cause also do ye ioy, and reioyce with me.

¹⁹ But I trust in the Lord Iesus, to send Timotheus shortly vnto you, that I also may bee of good comfort, when I know your state. ²⁰ For I haue no man ^δ like minded, who will naturally care for your state. ²¹ For all seeke their owne, not the things which are Iesus Christes. ²² But yee know the profe of him, That as a sonne with the father, hee hath serued with me, in the Gospel. ²³ Him therefore I hope to send presently, so soone as I shal see how it wil goe with mee. ²⁴ But I trust in the Lord, that I also my selfe shall come shortly. ²⁵ Yet I supposed it necessary, to send to you Epaphroditus my brother and companion in labour, and fellowe souldier, but your messenger, and hee that ministred to my wants. ²⁶ For hee longed after you all, and was full of heavinesse, because that yee had heard that he had bene sicke.

²⁷ For indeede he was sicke nigh vnto death, but God had mercie on him: and not on him onely, but on mee also, lest I should haue sorow vpon sorow. ²⁸ I sent him therefore the more carefully, that

^α Or, sincere. ^β Or, shine ye. ^γ Or, powred forth.
^δ Or, moreouer. ^ε Or, so deare vnto me.

ιδόντες αὐτὸν πάλιν χαρῆτε, καὶ γὰρ ἀλυπότερος ὦ. ²⁹ προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαράς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε. ³⁰ ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ| μέχρι θανάτου ἤγγισε, ⁹ παραβολευσάμενος| τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

III. Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ. τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές. ² βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν. ³ ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ Πνεύματι Θεοῦ| λατρεύοντες, καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες, ⁴ καίπερ ἐγὼ ἔχων πεποιθήσιν ^a καὶ| ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μάλλον. ⁵ περιτομή ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς

^a Alex. s. Χριστοῦ s. (τοῦ) Κυρίου.² Rec. παραβολευσάμενος.² Rec. Θεῷ.^a Alex. = καί.⁶ Alex. ζήλος.^c Alex. = 'ΑΛΛ'.^d Rec. μενούνη.

WICLIF—1380.

whanne þe han seen hym þe haue ioie ofte, and I be withoute heynesse, ²⁹ therfor resceyve þe hym with al ioie in the lord; and haue þe suche with al honour, ³⁰ for the werke of crist he wente to deeth zeuynge his liif, that he schuld fulfille that that falid of þou aenitis my seruyce.

3. HENNEF forward my bretheren haue þe ioie in the lord; to write to þou the same thingis, to me it is not slowe and to þou it is necessarye. ² se þe houndis, se þe yul werk men: se þe dyuysoun. ³ for we ben circumcisioun, whiche bi spirit seruen to god; and glorien in crist ihesus ⁊ han not trist in the fleisch, ⁴ thouȝ I haue trist zhe in the fleisch; if any other man is seyn to trist in fleisch: I more; ⁵ that was circumcidid in the eigthte dai, of the kyn of israel of the lynage of beniamyn an ebrewe of ehrewis; bi the lawe a farisie, ⁶ bi loue pursuyng the chirche of god, bi riȝtwisnesse that is in the lawe lyuynge without playnte;

⁷ but whiche thingis weren to me wynnyngis: I haue demede these apcyrmyngis for crist, ⁸ netheles I gesse alle thingis to be peirement: for the clere science of ihesus crist my lord; for whom I made alle thingis peirement, and I deme as drit: that I wyne crist, ⁹ and that I be founden in him: not hauynge my riȝtwisnesse that is of the lawe; but that that is of the feith of crist ihesus, that is of god the riȝtwisnesse in feith: ¹⁰ to knowe him, and the vertu of his risynge agen and to be made lik to his deeth: ¹¹ if on any maner I come to the resurrexioun that is fro deeth,

¹² not that now I haue takun: or now am perfiȝt; but I sue if in any maner I

effe, again. aenitis, concerning. yuel, evil. demede, judged. apcyrmyngis, losses. peirement, loss. vertu, power. sue, follow.

TYNDALE—1534.

that when ye shuld se him; ye myght reioyce agayne, and I myght be the lesse sorowfull. ²⁹ Receave him therfore in the lorde with all gladnes; and make moche of soche: ³⁰ because that for the werke of Christ he went so farre; that he was nye vnto deeth; and regarded not his lyfe; to fulfill that service which was lackynge on youre parte towarde me.

3. MOROVER my brethren; reioyce in the lorde. It greveth me not to write one thinge often to you. For to you it is a sure thyng. ² Beware of dogges, beware of evyll workers. Beware of dissencion. ³ For we are circumcision which worshippe god in the sprete; and reioyce in Christ Iesu; and have no confidence in the flesshe: ⁴ though I have wher of I myght reioyce in the flesshe. Yf any other man thynketh that he hath wherof he myght trust in the flesshe: moche moare I: ⁵ circumcised the eyght daye, of the kynred of Israhell; of the trybe of Beniamyn; an Ebrue borne of the Ebrues; as concerninge the lawe; a pharisaye; ⁶ and as concerninge ferventnes; I persecuted the congregacion; and as touchynge the rightewesnes which is in the lawe I was virebukable.

⁷ But the thynges that were vantage vnto me I counted losse for Christes sake. ⁸ Ye I thinke all thynges but losse for that excellent knowledges sake of Christ Iesu my lorde. For whom I have counted all thynges losse; and do iudge them but donger; that I myght wyne Christ; ⁹ and myght be founde in him; not hauynge myne awne rightewesnes which is of the lawe: But that which spryngeth of the fayth which is in Christ. I meane the rightewesnes which cometh of God thorow fayth ¹⁰ in knowynge him and the vertue of his resurreccion; and the fellowshippe of his passions; that I myght be comfortable vnto his (deeth) ¹¹ yf by any meanes I myght attayne vnto the resurreccion from deeth.

¹² Not as though I had all redy attained to it; Ether were all redy perfect: but I

CRANMER—1539.

thereof the more diligently: that when ye se him, ye maye reioyce agayne, and that I maye be the lesse sorowfull. ²⁹ Receave hym therfore in the Lorde with all gladnes, and make moche of soch: ³⁰ because that for the werke of Christ he went so farre, that he was nye vnto deeth, and regarded not hys lyfe: to fulfill that, which was lackynge on youre parte towarde me.

3. MOREOVER, (brethren) reioyce ye in the Lorde. It greuteth me not to wryte one thinge often to you. For to you it is a sure thyng. ² Beware of dogges, beware of euyl workers. Beware of dissension. ³ For we are circumcisioun, which serue God in the sprete, and reioyce in Christ Iesu, and haue no confydence in the flesshe: ⁴ though I myght also reioyce in the flesshe. If any other man thynketh that he hath wherof he myght trust in the flesshe: I haue more: ⁵ beyng circumcised the eyght daye, of the kynred of Israel, of the trybe of Beniamyn an Ebrue borne of the Ebrues as concerninge the lawe, a Pharisee: ⁶ as concerninge ferventnes, I persecuted the congregacion, as touchynge the rightewesnes which is in the lawe, I was vnrebukable.

⁷ But the thynges that were vantage vnto me, those I counted losse for Christes sake. ⁸ Yee I thynke all thynges but losse for the excellencye of the knowledge of Christ Iesu my Lorde. For whom I haue counted all thinge losse, and do iudge them but vyle, that I maye winne Christ, ⁹ and be founde in hym, not hauynge myne awne rightewesnes of the lawe: but that which is thorow the fayth of Christ: euen the rightewesnes which cometh of God thorow fayth: ¹⁰ that I maye know him and the vertue of his resurreccion, and fellowshippe of his passyons, whyle I am conforable vnto his (deeth) ¹¹ yf by any meanes I myght attayne vnto the resurreccion of the deed.

¹² Not that I haue attayned vnto it already, or that I am already perfect: but

Βενιαμὴν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, ⁶ κατὰ ^b ἑξήλυν| διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἀμεμπτος. ⁷ ^c Ἄλλ' | ἅτινα ἦν μοι κέρδη, ταῦτα ἡγήμαι διὰ τὸν Χριστὸν ζημίαν ⁸ ἀλλὰ ^d μὲν οὖν| καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου ^e μου, | δι' ^f οὗ τὰ πάντα ἐξημώθην, καὶ ἡγοῦμαι σκύβαλα ^f εἶναι, | ἵνα Χριστὸν κερδήσω, ⁹ καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, ¹⁰ Τοῦ γνῶναι αὐτὸν, καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, ⁹ συμμορφούμενος | τῷ θανάτῳ αὐτοῦ, ¹¹ εἴπως καταστήσω εἰς τὴν ἑξανάστασιν ^h τὴν ἐκ | νεκρῶν. ¹² οὐχ ὅτι ἤδη ἔλαβον, ⁱ ἢ ἤδη τετελείωμαι· διώκω δὲ εἰ ^k καὶ | καταλάβω, ἐφ' ^l ᾧ ¹ καὶ |

^a Alex. ἡμῶν.^f Alex. = εἶναι.^g Alex. συμμορφίζόμενος.^h Rec. τῶν.ⁱ Alex. + s. ἡ ἥτις ἐτελείωμαι s. ἐκείωμαι.^k Alex. = καί.^l Alex. = καί.

GENEVA — 1557.

diligentlier, that when ye should se him agayne ye myght reioyce, and I myght be the lesse sorrowful. ²⁹ Receaue him therefore in the Lord wyth all gladnes, and make muche of such : ³⁰ Because that for the worke of Christ he was nye vnto death, and regarded not his life, to fulfil that seruice which was lacking on your part towarde me.

3. MOREOVER, my brethren reioyce in the Lord. It greueth me not to wryte the same things to you : and for you it is a sure thing. ² Beware of dogges, beware of euil workers, beware of the concision. ³ For we are Circumcision, which worship God in the spirite, and reioyce in Christ Iesus, and haue no confidence in the fleshe : ⁴ Though I haue wherof I might reioyce also in the fleshe. If any other man thinketh that he hath wherof he might trust in the fleshe : muche more I. ⁵ Circumcised the eyght day, of the kinred of Israel, of the tribe of Benjamin, an Hebrue of the Hebrues, by profession, a Pharisei. ⁶ And as concerning feruentnes, I persecuted the Church, and as touching the righteousness which is in the Lawe, I was vnreukable. ⁷ But the things that were vantage vnto me, the same I counted losse for Christes sake,

⁸ Yea doubtles I thinke all things but losse for that excellent knowledges sake of Christ Iesus my Lord : for whome I haue counted all things losse, and do iudge them but donge, that I might winne Christ : ⁹ And might be founde in him, that is, not hauyng myne owne righteousness, which is of the Lawe, but that which is through the faith of Christ, I meane, the righteousness which cometh of God through faith, ¹⁰ That I may knowe him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable vnto his deathe : ¹¹ If by any meanes I myght attayne vnto the resurrection of the dead.

¹² Not as thogh I had already attained to the marke, ether were already perfect :

RHEIMS — 1582.

him, you may reioyce againe, and I may be without sorow. ²⁹ Receiue him therefore with all ioy in our Lord : and such intreate with honour. ³⁰ because for the worke of Christ, he came to the point of death : yielding his life, that he might fulfil that which on your part wanted toward my seruice.

3. FROM hence forth my brethren, reioyce in our Lord. To wryte the same things vnto you, to me surely it is tedious, and to you it is necessarie. ² See the dogges, see the euil workers, see the concision. ³ For we are the circumcision, which in spirit serue God : and vve glorie in Christ Iesus, and not hauing confidence in the flesh, ⁴ albeit I also haue confidence in the flesh. If any other man seeme to haue confidence in the flesh, I more, ⁵ circumcised the eight day, of the stocke of Israel, of the tribe of Benjamin, an Hebreue of Hebreues : according to the Lavv, a Pharisee : ⁶ according to emulation, persecuting the Church of God : according to the iustice that is in the Lavv, conuersing without blame, ⁷ But the things that were gaines to me, those haue I esteemed for Christ, detriments.

⁸ Yea but I esteeme al things to be detriment for the passing knowledg of Iesus Christ my Lord : for whom I haue made al things as detriment, and do esteeme them as dung, that I may gaine Christ : ⁹ and may be found in him not hauing my iustice which is of the Lavv, but that which is of the faith of Christ, which is of God iustice in faith : ¹⁰ to know him, and the vertue of his resurrection, and the societie of his passions, configured to his death, ¹¹ if by any meanes I may come to the resurrection which is from the dead. ¹² Not that now I haue receiued, or now am perfect : but I pursue, if I may comprehend wherein

AUTHORISED — 1611.

when ye see him againe, ye may reioyce, and that I may be the lesse sorrowfull. ²⁹ Receiue him therefore in the Lord with all gladnesse, and ^a hold such in reputation : ³⁰ Because for the worke of Christ he was nigh vnto death, not regarding his life, to supply your lacke of seruice toward me.

3. FINALLY, my brethren, reioyce in the Lorde. To wryte the same things to you, to me indeed is not grieuous : but for you it is safe. ² Beware of dogs, beware of euill workers : beware of the concision. ³ For we are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence in the flesh. ⁴ Though I might also haue confidence in the flesh. If any other man thinketh that hee hath whereof hee might trust in the flesh, I more, ⁵ Circumcised the eight day, of the stocke of Israel, of the tribe of Benjamin, an Hebreue of the Hebreues, as touching the Law, a Pharise : ⁶ Concerning zeale, persecuting the Church : touching the righteousness which is in the Law, blamelesse. ⁷ But what things were gaines to me, those I counted losse for Christ. ⁸ Yea doubtlesse, and I count all things but losse, for the excellencie of the knowledge of Christ Iesus my Lord : for whom I haue suffered the losse of all things, and doe count them but dung, that I may win Christ, ⁹ And be found in him, not hauing mine owne righteousness, which is of the Law, but that which is through the faith of Christ, the righteousnesse which is of God by faith :

¹⁰ That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable vnto his death. ¹¹ If by any meanes I might attaine vnto the resurrection of the dead. ¹² Not as though I had already attained, either were already perfect : but I follow

κατελήφθην ὑπὸ ^m Χριστοῦ. | ¹³ ἀδελφοί, ἐγὼ ἐμάντων ⁿ οὐ | λογίζομαι κατεληγμένοι·
¹⁴ ἐν δὲ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ
σκοπὸν διώκω ^o ἐπὶ | τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ.
¹⁵ Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς
ὑμῖν ἀποκαλύψει. ¹⁶ πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν ^p κανόνι, τὸ αὐτὸ
φρονεῖν. | ¹⁷ Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπα-
τοῦντας, καθὼς ἔχετε τύπον ἡμᾶς. ¹⁸ πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις
ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ,
¹⁹ ὧν τὸ τέλος ἀπώλεια, ὧν ὁ Θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ
τὰ ἐπίγεια φρονούντες. ²⁰ ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ

^m Rec. τοῦ Χριστοῦ Ἰησοῦ. ⁿ Alex. οὐπω. ^o Alex. εἰς. ^p Alex. = s. κανόνι, τὸ αὐτὸ φρονεῖν s. τὸ αὐτὸ φρονεῖν (τῷ αὐτῷ στοιχεῖν κανόνι).

WICLIIF—1380.

comprehende in whiche thing also I am
comprehende of crist ihesus; ¹³ britheren
I deme me not, that I haue comprehen-
dide; but o thing, I forsete tho thingis
that ben bihendis, ¹⁴ and streche forth
my silf to tho thingis that ben bifor, and
pursue to the ordeyned mede of the hij
cleepynge of god in crist ihesus; ¹⁵ ther-
for who euer we ben perfijt; feele we
this thing; and if ze vnderstonden; in
other maner any thing; this thing god
schal schewe to zou; ¹⁶ netheles to what
thing we han comun; that we vnderstode
the same thing; that we perfijtli dwelle
in the same rule;

¹⁷ Britheren be ze my folowers, and
waite ze hem that walken so, as ze han
oure fourme, ¹⁸ for many walken: whiche
I haue seide ofte to zou. But now I
wepyng seie: the enemyes of cristis
cros, ¹⁹ whos ende is deth: whos god is
the wombe, and the glorie in confucioun
of hem that saueren etheli thingis, ²⁰ but
oure lyuyng is in heuene; for whennes
also we abiden the sauour oure lord
ihesus crist ²¹ whiche schal reforme the
bodi of oure meke nesse, that is made
liik to the bodi of his clerenes, bi the
workynge bi whiche also he may make
alle thingis suget to hym.

4. THERFOR my britheren moost
dereworthe & moost desidir my ioie & my
cownowis; so stonde ze in the lord, moost
dere britheren, ² I preie cuodiam and
bischeche sentien: to vnderstode the same
thing in the lord; ³ also I preie & the
german felowe, help tho the ilke *wym-*
men that trailein with me, in the gospel,
with clement & other myn helpers: whos
names ben in the booke of liif. ⁴ ioie ze in
the lord cownore, ofte I seie ioie ze; ⁵ be
zoure pacience known to alle men, the
lord is nyz; ⁶ be ze no thing bisie: but
in al preier and bischeching with doyng of

time, judge o, one. mede, reward.
cownowis culling. clerenes, glory. german.
dereworthe, like, same. ofte, again.

TYNDALE—1534.

folowe; yf that I maye comprehend that,
wherin I am comprehended of Christ
Iesu. ¹³ Brethren I counte not my selfe
that I haue gotten it: but one thyng I
saye: I forget that which is behynde and
stretche my selfe vnto that which is be-
fore ¹⁴ and preace vnto that marke apoynted,
to obtayne the rewarde of the hye
callynge of god in Christ Iesu. ¹⁵ Let vs
therefore as many as be perfect be thus
wyse minded: and yf ye be other wyse
mynded, I praye God open even this vnto
you. ¹⁶ Nevertheless in that wher vnto
we are come, let vs procede by one rule,
that we maye be of one accorde.

¹⁷ Brethren be folowers of me and loke
on them which walke even so, as ye haue
vs for an ensample. ¹⁸ For many walke
(of whom I haue tolde you often, and now
tell you wepyng) that they are the ene-
myes of the crosse of Christ, ¹⁹ whose
ende is dampnacion, whose God is their
bely, and whose glory is to their shame,
which are worldly mynded. ²⁰ But oure
conuersacion is in heuen, from whence we
loke for a saviour euen the lord Iesus
Christ, ²¹ which shall chaunge oure vile
hodies, that they maye be fashioned lyke
vnto his glorious body, accordinge to the
workynge wherby he is able to subdue
all thinges vnto hym selfe.

4. HERFORE my brethren dearly be-
loved and longed for my ioie and croune,
so continue in the lord ye beloved. ² I praye
Evodias, and beseeche Sintiches that they
be of one accorde in the lord. ³ Yee
and I beseeche the faythfull yockfelowe,
helpe the women which labored with me
in the gospell, and with Clement also,
and with other my labour felowes, whose
names are in the booke of lyfe. ⁴ Reioyce
in the Lord alwaye and agayne I saye
reioyce. ⁵ Let youre softenes be known
vnto all men. The lord is even at hande.
⁶ Be not carefull: but in all thynges shewe
youre peticion vnto god in prayer and

CRANMER—1539.

I folowe, yf that I maye comprehend
that, wherein I am comprehended of Christ
Iesu. ¹³ Brethren, I counte not my selfe
that I haue gotten it as yet, but this
one thing I saye: I forget those thinges
which are behynde, and endeuour my
selfe vnto those thynges which are before,
and (according to the marke apoynted)
¹⁴ I preace to the rewarde of the hye cal-
lynge of God thorow Christ Iesu. ¹⁵ Let
vs therefore as many as be perfect, be thus
wyse mynded: and yf ye be other wyse
mynded, God shall open the same also vnto
you. ¹⁶ Neurtherlesse, vnto that which
we haue attayned vnto, let vs procede by
one rule, that we maye be of one accorde.

¹⁷ Brethren, be folowers together of me,
and loke on them which walke euen so, as
ye haue vs for an ensample. ¹⁸ For many
walke (of whom I haue tolde you often and
now tell you wepyng) that they are the
enemyes of the crosse of Christ, ¹⁹ whose
ende is damnacyn whose belly is their
God and glory to their shame, which are
worldly mynded. ²⁰ But oure conuersa-
cion is in heauen, from whence we loke
for the saueour, euen the Lord Iesus
Christ, ²¹ which shall chaunge oure vyle
bodye, that he maye make it lyke vnto
his glorious body, accordynge to the
workynge, wherby he is able also to sub-
due all thinges vnto him selfe.

4. THERFORE my brethren (dearly
beloued and longed for) my ioie and
croune, so continue in the Lord ye be-
loved. ² I praye Enodias, and beseech Sin-
tiches, that they be of one accorde in the
Lord. ³ Yee and I beseeche the faythfull
yockfelowe, helpe the women which la-
boured with me in the Gospell, and with
Clement also, and with other my labour
felowes whose names are in the booke of
lyfe. ⁴ Reioyce in the Lord alwaye, and
againye I saye reioyce. ⁵ Let your softenes
be known vnto all men. The Lord is euen
at hande. ⁶ Be carefull for nothyng: but
in all prayer and supplicacyon let your

σωτήρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστόν, ²¹ ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν ² σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ³ ἐαυτῷ τὰ πάντα.

IV. Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ, ἀγαπητοί. ² Εὐδοίαν παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. ³ ⁶ Ναὶ! ἐρωτῶ καὶ σε, ¹ σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, αὐτίνες ἐν τῷ εὐαγγελίῳ συνήλθισάν μοι, μετὰ ⁴ καὶ Κλήμεντος, καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς. ⁴ Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. ⁵ τὸ ἐπεικεῖς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ Κύριος ἐγγύς. ⁶ Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ

⁹ Rec. + εἰς τὸ γινῆσθαι αὐτῷ.

⁷ Alex. s. αὐτῷ s. αὐτῷ.

¹ Rec. καί.

⁴ Alex. γνήσιε σύζυγε.

⁸ Alex. = καί.

GENEVA—1557.

but I followe, if that I may comprehend that for whose sake I am comprehended of Christ Iesus. ¹³ Brethren, I counte not my selfe, that I haue attened to the *marke*: but one thing I *do*, I forget that which is behynde, and endeavour my selfe vnto that which is before, ¹⁴ And follow hard vnto that marke appointed, to obtayne the rewarde of the hie calling of God in Christe Iesus. ¹⁵ Let vs therefore as many as be perfect, be thus wysc mynded: and if ye be other wyse mynded, God shal open euen the same vnto you. ¹⁶ Neuerthelesse, in that wherunto we are come, let vs procede by one rule, that we may be affectioned a like.

¹⁷ Brethren be folowers of me, and loke on them which walke euen so, as ye haue vs for an ensample. ¹⁸ For many walke, of whome I haue told you often, and now tel you weping, that *they* are the enemies of the Crosse of Christ. ¹⁹ Whose ende is damnation, whose God is *their* bely, and whose glorie is to their shame, which are worldly mynded. ²⁰ But our conuersation is in heauen, from whence also we loke for the Sauour, euen the Lord Iesus Christ. ²¹ Who shal change our vile bodye, that it may be fashioned lyke vnto his glorious body, accordyng to the working, wherby he is able to subdue all thynges vnto him selfe.

4. THEREFORE my brethren dearly beloued and longed for, my ioy and crowne, so continue in the Lord ye beloued, as I haue tolde you. ² I pray Eudodia, and beseeche Syntyche, that they be of one accord in the Lord. ³ Yea, and I beseeche thee faithful yokefellowe, helpe the women which labored with me in the Gospel, wyth Clemente also, and wyth other my labour felowes, whose names are in the boke of life. ⁴ Reioyce in the Lord alway, and againe I say reioyce. ⁵ Let your patient mynde be knowen vnto all men. The Lord is euen at hande. ⁶ Be not careful: but in all thynges shewe your

RHEIMS—1582.

I am also comprehended of Christ Iesus. ¹³ Brethren, I do not account that I haue comprehended. Yet one thing: forgetting the thyngs that are behinde, but stretching forth my self to those that are before,

¹⁴ I pursue to the marke, to the price of the supernal vocation of God in Christ Iesus. ¹⁵ Let vs therefore as many as are perfect, be thus minded: and if you be any otherwise minded, this also God hath reuealed to you, ¹⁶ Neuerthelesse whereto we are come, that we be of the same minde, let vs continue in the same rule.

¹⁷ Be folowers of me brethren: and obserue them that walke so as you haue our forme. ¹⁸ For many walke vvhom often I told you of (and now vveeping often I tel you) the enemies of the crosse of Christ: ¹⁹ vvhose end is destruction: vvhose God, is the belly: and their glorie in their confusion, vvhich minde vvorldly thyngs. ²⁰ But our conuersation is in heauen? vvhence also we expect the Sauour, our Lord Iesus Christ, ²¹ vvhovvill reforme the body of our humilitie, configured to the body of his glorie, according to the operation vvheryby also he is able to subdue al thyngs to him self.

4. THEREFORE, my dearest brethren and most desired, my ioy and my crowne: so stand in our Lord, my dearest. ² Eudodia! I desire and Syntyche! I beseeche to be of one minde in our Lord. ³ Yea and I beseeche thee my sincere companion, helpe those vvomen that haue laboured vvith me in the Gospel vvith Clement, and the rest my coadiutors, vvwhose names are in the booke of life. ⁴ Reioyce in our Lord alvvayes: againe I say reioyce. ⁵ Let your modestie be knovven to al men. Our Lord is nigh.

⁶ Be nothing careful: but in euery thyng by prayer and supplication vvith

AUTHORISED—1611.

after, if that I may apprehend that for which also I am apprehended of Christ Iesus. ¹³ Brethren, I count not my selfe to haue apprehended: but this one thing I *do*, forgetting those thyngs which are behind, and reaching forth vnto those thyngs which are before, ¹⁴ I presse toward the marke, for the price of the high calling of God in Christ Iesus. ¹⁵ Let vs therefore as many as be perfect, be thus minded: and if in any thyng ye be otherwise minded, God shal reueale euen this vnto you. ¹⁶ Neuerthelesse, whereto we haue already attained, let vs walke by the same rule, let vs mind the same thing. ¹⁷ Brethren, be followers together of me, and marke them which walke so, as ye haue vs for an ensample.

¹⁸ (For many walke, of whome I haue told you often, and now tell you euen weeping, that *they* are the enemies of the Crosse of Christ: ¹⁹ Whose end is destruction, whose God is their belly, and whose glory is in their shame, who minde earthly thyngs.) ²⁰ For our conuersation is in heauen, from whence also we looke for the Sauour, the Lord Iesus Christ: ²¹ Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working whereby he is able euen to subdue all thyngs vnto himselfe.

4. THEREFORE, my brethren, dearly beloued and longed for, my ioy and crowne, so stand fast in the Lord, my dearly beloued. ² I beseech Eudodias, and beseech Syntyche, that they be of the same mind in the Lord. ³ And I entreat thee also, true yokefellow, helpe those women which laboured with mee in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the booke of life. ⁴ Reioyce in the Lord alway: and againe I say, Reioyce. ⁵ Let your moderation be knowne vnto all men. The Lord is at hand.

⁶ Be careful for nothing: but in euery thyng by prayer and supplication with

εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν Θεόν· ⁷καὶ ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. ⁸Τὸ λοιπὸν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἀγνὰ, ὅσα προσφιλῆ, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε· ⁹ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

¹⁰Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ. ¹¹οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμι, αὐτάρκης εἶναι. οἶδα ¹²καὶ ταπεινοῦσθαι, ¹³οἶδα καὶ περισσεύειν ἐν παντὶ καὶ ἐν πᾶσι μεμύνημαι καὶ χορτάζεσθαι καὶ πεινᾶν,

* Rec. ὅε.

* Rec. + Χριστῷ.

* Alex. + ὅτι.

WICLIF—1380.

thankings, be youre axynge knowun at god; ⁷and the pees of god, that passith al witte kepe youre hertis and vnderstondingis in crist ihesus;

⁸fro hennes forth britheren, what euer thingis ben sothe, what euer thingis chast, what euer thingis iuste, what euer thingis holi, what euer thingis able to be loued, what euer thingis of good fame, if ony vertu if ony preysynge of disciplyne: thenke 3e these thingis, ⁹that also 3e nan lerned and take i herd and seyn in me; do 3e these thingis: and god of pees schal be with you. ¹⁰but I ioied gretli in the lord: that sumtyme aftirward 3e flouriden agen to fele for me, as also 3e feliden; but 3e weren occupied: ¹¹I seie not as for nede; for I haue lerned to be sufficient: in which thingis I am, ¹²and I can also be lowid, I can also haue plente; eueri where 3 am in alle thingis I am tauhte to be fillid, and to hungre: and to abounde and to suffre myseiste, ¹³I may alle thingis in hym that comfortith me. ¹⁴netheles 3e han don wel: comynge to my tribulacioun;

¹⁵for 3e filipensis witen also that in the begynnynge of the gospel, whanne I wente forth fro macedonye: no chirche comyned with me in resoun of thing 3ouun and takun, but 3e alone ¹⁶whiche sente to tessalonik: oonyis and twies also in to use to me; ¹⁷not for I seke gifte: but I requere frut aboundinge in youre resoun; ¹⁸for I haue alle thingis, and abounde; I am fillid with tho thingis takun of epafrodite, whiche 3e senten in to odour of swetnesse a couenable sacrifice plesynge to god; ¹⁹and my god fille al your desire bi hise richess in glorie, in crist ihesus; ²⁰but to god 3oure fadir,

TYNDALE—1534.

suplicacion with geuyng of thanks. ⁷And the peace of god which passeth all vnderstandinge; kepe youre hertes and myndes in christ Iesu.

⁸Furthermore brethern/ what soeuer thinges are true, whatsoever thynges are honest/ what soeuer thynges are iust/ whatsoever thynges are pure, whatsoever thynges pertayne to love, whatsoever thynges are of honest reporte: yf ther be eny verteous thyng, yf there be eny laudable thyng, those same haue ye in youre mynde; ⁹which ye haue both learned and receaved; herde and also sene in me: those thynges do, and the god of peace shalbe with you. ¹⁰I reioyce in the lord greatly; that now at the last ye are revived agayne to care for me, in that wherein ye were also careful, but ye lacked oportunitie. ¹¹I speake not because of necessity. For I haue learned in whatsoever estate I am therewith to be content.

¹²I can both cast doune my selfe, I can also excede. Every where and in all thynges I am instructed; both to be full, and to be hungry: to haue plenty, and to suffre nede. ¹³I can do all thynges thorow the helpe of Christ which strengeth me. ¹⁴Not wistondynge ye haue well done; that ye bare parte with me in my tribulacion.

¹⁵Ye of Philippos knowe that in the begynnynge of the gospel, when I departed from Macedonia; no congregacion bare parte with me as concernynge geuyng and receauynge, but ye only. ¹⁶For when I was in Thessalonica; ye sent once and afterwarde agayne vnto my nedes: ¹⁷not that I desyre gyftes: but I desyre abundant frute on youre parte. ¹⁸I receaved all, and haue plentie. I was euen fillid after that I had receaved of Epaphroditus; that which came from you an odour that smelleth swete; a sacrifice accepted and pleasant to God. ¹⁹My god fulfill all youre nedes thorow his glorious riches in Iesu Christ. ²⁰Vnto God and oure father be

CRANMER—1539.

peticyons be manyfest vnto God with geuyng of thanks. ⁷And the peace of God (which passeth all vnderstandinge) kepe youre hertes and myndes thorow Christ Iesu.

⁸Furthermore, brethren, whatsoever thynges are true, whatsoever thynges are honest, whatsoever thynges are iust, whatsoever thynges are pure, whatsoever thynges are conuenient, whatsoever thynges are of honest reporte: yf ther be eny vertue, yf ther be eny prayse, (of lernynge) those same haue ye in youre mynde, ⁹whych ye haue both learned and receaved, herde also and sene in me: those thynges do, and the God of peace shalbe with you. ¹⁰I reioyce in the Lord greatly, that now at the last your care is reuued agayne for me, in that wherein ye were also careful, but ye lacked oportunitie. ¹¹I speake not because of necessity: For I haue learned in whatsoever estate I am, therwith to be content. ¹²I can both be lowe and I can be hye. Euery where and in all thynges I am instructed, both to be full and to be hungry, both to haue plenty and to suffre nede. ¹³I can do all thynges thorowe Christ whych strengeth me. ¹⁴Notwithstandynge ye haue well done, that ye bare parte with me in my tribulacion.

¹⁵Ye of Philippos knowe also that in the begynnynge of the Gospell, when I departed from Macedonia, no congregacyon bare parte with me, as concernynge geuyng and receauynge, but ye only. ¹⁶For when I was in Thessalonica, ye sent once and afterwarde agayne vnto my necessity. ¹⁷not that I desyre gyftes: but I desyre abundant frute on your parte. Neurtherles I receaved all, and haue plentie. ¹⁸I was euen fylled after that I receaved of Epaphroditus the thynges, whych were sent from you, an odour of a swete smell a sacrifice accepted and pleasant to God. ¹⁹My God shal supplye all youre nede thorow his glorious ryches by Iesu Christ. ²⁰Unto God and oure father be

* trar. Boudien, flourishid, myseiste, discomfort, giten. Anou. 3ouun, giren. couenable, conuenient.

καὶ περισσεύειν καὶ ὑστερεῖσθαι· ¹³ πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με ¹⁴ πλὴν καλῶς ἐποιήσατε, συγκοινωνήσαντές μου τῇ θλίψει. ¹⁵ οἴδατε δὲ καὶ ὑμεῖς, Φιλίππῃσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξήλθον ἀπὸ Μακεδονίας, ² οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι· ¹⁶ ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δις ³ εἰς| τὴν χρεῖαν μοι ἐπέμψατε. ¹⁷ οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ἡμῶν· ¹⁸ ἀπέχω δὲ πάντα, καὶ περισσεύω· πεπληρωμαι, δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ἡμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ. ¹⁹ ὁ δὲ Θεός μου ² πληρώσει| πᾶσαν χρεῖαν ἡμῶν κατὰ ⁴ τὸν πλοῦτον| αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ. ²⁰ τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς

³ Alex. = εἰς.² Alex. πληρώσαι.⁴ Alex. τὸ πλοῦτος.

GENEVA—1557.

petition vnto God in prayer, and supplication wyth geuing of thanks.

⁷ And the peace of God which passeth all understanding, shal defende your hartes and mindes in Christ Iesus. ⁸ Furthermore brethren, whatsoeuer thynges are true, whatsoeuer thynges are honeste, whatsoeuer thynges are iust, whatsoeuer thynges are pure, whatsoeuer thynges pertaine to loue, whatsoeuer thynges are of honeste reporte : if there be any vertuous thing, if there be any laudable thing, those same haue ye in your minde. ⁹ Which ye haue bothe learned and receaued, and heard, and also sene in me : those thynges do : and the God of peace shalbe with you.

¹⁰ I reioyce in the Lord greatly, that now at the last ye are reuiued agayne to care for me, wherein notwithstanding ye were careful, but ye lacked opportunitie. ¹¹ I speake not because of necessitie. for I haue learned in whatsoeuer estate I am, therwyth to be content. ¹² And I can be cast downe, and I can abunde. Euery where in all thynges I am instructed, both to be ful, and to be hungry, to haue plenty, and to suffre nede. ¹³ I can do all thynges through the helpe of Christe, whych strengtheneth me. ¹⁴ Notwithstanding ye haue wel done, that ye bare part with me in my tribulation. ¹⁵ And ye Philippians knowe also that in the begynning of the Gospel, when I departed from Macedonia, no Churche bare part with me as concerning geuing and receauing, but ye only.

¹⁶ For when I was in Thessalonica, ye sent once, and afterwarde agayne vnto my nedes. ¹⁷ Not that I desire a rewarde : but I desire the frute which may further your rekening. ¹⁸ I receaued all, and haue plenty : I was euen fylled, after that I had receaued of Epaphroditus that which came from you, an odour that smelleth swete, a sacrifice accepted and pleasant to God. ¹⁹ And my God shal fulfil all your nedes through his glorious ryches in Iesus Christe. ²⁰ Vnto God and our Father be

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RHEIMS—1582.

thankesgiuing let your petitions be knowen vnto God. ⁷ And the peace of God whych passeth all vnderstanding, keepe your hartes and intelligences in Christ Iesvs.

⁸ For the rest brethren, vvhath things so euer be true, vvhathsoeuer honest, whatsoeuer iust, vvhathsoeuer holy, whatsoeuer amiable, vvhathsoeuer of good fame, if there be any vertue, if any praise of discipline, these things thinke vpon. ⁹ Vvwhich you haue both learned, and receiued, and heard, and sene in me : these things doe ye, and the God of peace shall be vwith you. ¹⁰ And I reioyced in our Lord exceedingly, that once at the length you haue refluished to care for me, as you did also care : but you vvere occupied.

¹¹ I speake not as it vvore for penurie. for I haue learned, to be content vwith the things that I haue. ¹² I know vboth to be brought lovv, I know also to abound : (euery vvhere, and in all things I am instructed) both to be full, and to be hungry, both to abound, and to suffer penurie. ¹³ I can al thynges in him that strengtheneth me. ¹⁴ Neuerthelesse you haue done vvell, communicating to my tribulation.

¹⁵ And you also know vō Philippians, that in the begynning of the Gospel, vvhen I departed from Macedonia, no church communicated vnto me in the account of gift and receipte, but you only : for vnto Thessalonica also, once and twice you sent to my vse. ¹⁷ Not that I seeke the gift, but I seeke the fruite abounding in your account. ¹⁸ But I haue al things, and abound : I vvas fylled after I receiued of Epaphroditus the things that you sent, an odour of sweetenes, an acceptable host, pleasing God. ¹⁹ And my God supply al your lacke according to his riches in glorie, in Christ Iesvs. ²⁰ And to God and our father

AUTHORISED—1611.

thankesgiuing, let your request be made knowne vnto God. ⁷ And the peace of God which passeth all vnderstanding, shall keepe your hearts and minds through Christ Iesus. ⁸ Finally, brethren, whatsoever things are true, whatsoever things are iust, whatsoever things are pure, whatsoever things are louely, whatsoever things are of good report : if there bee any vertue, and if there bee any praise, thinke on these things : ⁹ Those things which ye haue both learned and receiued, and heard, and sene in mee, doe : and the God of peace shall be with you.

¹⁰ But I reioyced in the Lorde greatly, that now at the last your care of me ¹¹ hath flourished againe, wherein ye were also careful, but ye lacked opportunitie. ¹¹ Not that I speake in respect of want : for I haue learned in whatsoever state I am, therewith to bee content. ¹² I know both how to bee abased, and I knowe how to abound : euerie where, and in all things I am instructed, both to bee full, and to bee hungry, both to abound, and to suffer need. ¹³ I can do all things through Christ which strengtheneth me. ¹⁴ Notwithstanding, yee haue well done, that ye did communicate with my affliction. ¹⁵ Now ye Philippians knowe also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with mee, as concerning giuing and receiuing, but ye onely.

¹⁶ For euen in Thessalonica, ye sent once, and agayne vnto my necessitie. ¹⁷ Not because I desire a gift : but I desire fruit that may abound to your account. ¹⁸ But ye haue all, and abound. I am full, hauing receiued of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. ¹⁹ But my God shall supply all your need, according to his riches in glory, by Christ Iesus. ²⁰ Now vnto God and our Father be glory for

* Or, venerable.

* Or, is reuiued.

* Or, I haue receiued all.

αἰῶνας τῶν αἰώνων. ἀμήν.

²¹ Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ

⁶ Rec. + ἡμῶν.

WICLIF—1380.

be glori in to worldis of worldis Amen. ²¹ Greet 3e wel euery holi *man* in crist ihesus, tho britheren that ben with me greten 3ou wel, ²² alle holi *men* greten 3ou wel, moost sothli thei that ben of the emperours hous, ²³ the grace of oure lord ihesus crist be with 3oure spirit Amen.

sothli, truly.

TYNDALE — 1534.

praise for ever more. Amen. ²¹ Salute all the sayntes in Christ Iesu. The brethren which are with me grete you. ²² All the sayntes salute you: and most of all they which are of the Emperours household. ²³ The grace of oure lord Iesu Christ be with you all. Amen.

CRANMER — 1539.

prayse for euermore. Amen. ²¹ Salute all the sayntes in Christ Iesu. The brethren which are with me, grete you. ²² All the sayntes salute you: most of all they which are of the emperours household. ²³ The grace of oure Lorde Jesu Christ be with you all. Amen.

ἀδελφοί. ²² ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. ²³ Ἡ χάρις τοῦ Κυρίου ^b Ἰησοῦ Χριστοῦ μετὰ ^c πάντων | ὑμῶν. ^d ἀμήν. |

^c Alex. τοῦ πνεύματος.

^d Alex. = ἀμήν.

GENEVA — 1557.

praye for euermore. Amen. ²¹ Salute all the Sainctes in Christe Iesus. The brethren which are with me, grete you. ²² All the Sainctes salute you: and moste of all they which are of the Emperours housholde. ²³ The grace of our Lord Iesus Christ *be* with you all. Amen.

RHEIMS — 1582.

be glorie vvorld vvithout end. Amen. ²¹ Salute ye euery saincte in Christ Iesus. The brethren that are vvith me, salute you. ²² Al the sainctes salute you: but especially they that are of Cæsars house. ²³ The grace of our Lord Iesus Christ *be* vvith your spirit. Amen.

AUTHORISED — 1611.

euer and euer, Amen. ²¹ Salute euery Saint in Christ Iesus: the brethren which are with me, greete you. ²² All the Saints salute you, chiefly they that are of Cæsars household. ²³ The grace of our Lord Iesus Christ *be* with you all, Amen.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE COLOSSIANS.

CHAPTER I.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός. ² τοῖς ἐν ^α Κολοσσαῖς | ἀγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ ^β. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν ^γ.

³ Εὐχαριστοῦμεν τῷ Θεῷ ^δ καὶ | πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πάντοτε ^ε περὶ | ὑμῶν προσευχόμενοι ⁴ ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην ⁵ τὴν | εἰς πάντας τοὺς ἀγίους, ⁶ διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου,

^α Alex. s. Κολασσαῖς s. Κολοσσαῖς.

^β Alex. + Ἰησοῦ.

^γ Rec. + καὶ Κυρίου Ἰησοῦ Χριστοῦ.

^δ Alex. s. τῷ s. = καὶ.

WICLIF — 1380.

1. POUL apostil of ihesus crist, bi the wille of god, and tymothe brother ² to hem that ben at colise, holi and faithful britheren in crist ihesus : grace and pes to zou of god oure fadir and of the lord ihesus crist /

³ we don thankyngis to god, and to the fadir of oure lord ihesus crist, euermore preynge for zou, ⁴ herynge zou feith in crist ihesus, and the loue that ze han to alle holi men : ⁵ for the hope that is keppe to zou in heuenes whiche ze herden in the word of trithe of the gospel, ⁶ that cam to zou : as also it is in al the world, and makith fruyt and wexith as in zou fro that dai, in which ze herden and knewen the grace of god in trithe, ⁷ as ze lered of epafra our felowe moost derowthe, whiche is a trewe mynstre of ihesus crist for zou, ⁸ whiche also schewid to us : soure louynge in spirit /

⁹ therfor we fro the dai in which we herden : ceesen not to preie for zou, and to axe, that ye be fillid with the knowynge of his wil : in al wisdom t goostli

wexeth, increaseth.

TYNDALE — 1534.

1. PAUL an Apostle of Iesu Christ by the wyll of God, and brother Tymotheus, ² To the sayntes which are at Colossa, and brethren that beleue in Christ.

Grace be with you and peace from God oure fathur, and from the Lorde Iesus Christ.

³ We geue thanks to God the fathur of oure Lorde Iesus Christ, alwayes prayenge for you, ⁴ sence we hearde of youre faith which ye haue in Christ Iesu and of the loue which ye beare to all sayntes ⁵ for the hopes sake which is layde vp in store for you in heuen, of which hope ye haue herde before by the true worde of the gospell, ⁶ which is come vnto you, even as it is in to all the worlde, and is frutefull as it is amonge you, from the fyrst daye in the which ye herde of it, and had experience in the grace of God in the trueth, ⁷ as ye learned of Epaphra our deare felowe seruaunt, which is for you a faithfull minister of Christ, ⁸ which also declared vnto vs youre love which ye haue in the sprete.

⁹ For this cause we also, sence the daye we herde of it, haue not ceasid prayenge for you and desyringe that ye myght be fulfilled with the knowledge of his will, in all wisdom and spretuall vnderstandynge,

CRANMER — 1539.

1. PAUL an Apostle of Iesu Chryst, by the wyll of God, and brother Tymotheus, ² To the sayntes which are at Colossa, and brethren that beleue in Christ, Grace be vnto you and peace from God oure fathur, and from the Lorde Iesu Christ.

³ We geue thanks to God the fathur of oure Lorde Iesus Christ alwayes for you in oure prayers, ⁴ For we haue hearde of your faith in Christ Iesu, and of the loue whych ye beare to all sayntes ⁵ for the hopes sake which is layd vp in store for you in heauen, of which hope, ye herde before by the true worde of the Gospell, ⁶ which is come vnto you : euen as it is frutefull (and groweth) as it is also amonge you, from the daye in the which ye herde of it, and had experience in the grace of God thorow the trueth, ⁷ as ye learned of Epaphra our deare felowe seruaunt, which is for you a faithfull mynster of Christ, ⁸ whych also declared vnto vs your loue which ye haue in the sprete.

⁹ For this cause we also, sence the daye we herde of it, haue not ceasid to praye for you, and to desyre, that ye myght be fulfilled wyth the knowledge of hys wyll, in all wysdome and spretuall

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE COLOSSIANS.

CHAPTER I.

⁶ τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, ⁹ καὶ ἔστι καρποφοροῦμενον ^h καὶ αὐξανόμενον, | καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ· ⁷ καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐστὶ πιστὸς ὑπὲρ ^k ὑμῶν | διάκονος τοῦ Χριστοῦ, ⁸ ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι. ⁹ Διὰ τοῦτο καὶ ἡμεῖς ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει

^c Alex. ἐπίρ.

^f Alex. ἦν ἔχρη.

^e Alex. = καί.

^h Rec. = καὶ αὐξανόμενον.

ⁱ Rec. + καί.

^k Alex. ἡμῶν.

GENEVA — 1557.

1. PAVL an Apostle of Iesus Christe, by the wil of God, and Timotheus our brother, ² To them, which are at Collosse, Sainctes and faithfull in Christe, grace be to you, and peace from God our Father, and from the Lord Iesus Christe. ³ We geue thanks to God the Father of our Lord Iesus Christe, alwayes praying for you: ⁴ Since we heard of your faith in Christ Iesus, and of your loue to all Sainctes. ⁵ For the hopes sake which is layd vp for you in heauen, of which hope ye haue heard before by the worde of trueth which is the Gospel. ⁶ Which is come vnto you, euen as it is vnto all the worlde, and is frutful, as it is also among you, from the first day, that ye heard and truly knewe the grace of God,

⁷ As ye also learned of Epaphras our deare fellowe seruant, which is for you a faithfull minister of Christ: ⁸ Who also declared vnto vs your loue, which ye haue by the Spirite. ⁹ For this cause we also, since the day we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with perfect knowledge of his wil, in all wysdome, and spiritual

RHEIMS — 1582.

1. PAVL an Apostle of Iesus Christ by the vvil of God, and brother Timothee: ² to them that are at Colossa sainctes and faithfull brethren in Christ Iesus. Grace to you and peace from God our Father and our Lord Iesus Christ.

³ Vve giue thanks to God and the Father of our Lord Iesus Christ alwaies for you, praying: ⁴ hearing your faith in Christ Iesus, and the loue vvhich you haue toward al the sainctes, ⁵ for the hope that is laid vp for you in heauen, vvhich you haue heard in the vvord of the trueth of the Gospel, ⁶ that is come to you, as also in the vvhole vvorld it is, and fructifieth, and grovveth, euen as in you, since that day that you heard and knew the grace of God in trueth, ⁷ as you learned of Epaphras our dearest fellow-servant, vvho is a faithfull minister of Iesus Christ for you, ⁸ vvho also hath manifested to vs your loue in spirit.

⁹ Therefore vve also from the day that vve heard it, cease not praying for you and desiring, that you may be filled vvith the knowlledge of his vvil, in al vvisedom, and spiritual vvnderstanding:

AUTHORISED — 1611.

1. PAUL an Apostle of Iesus Christ, by the will of God, and Timotheus our brother, ² To the Saints and faithfull brethren in Christ, which are at Colosse, grace be vnto you, and peace from God our Father, and the Lord Iesus Christ.

³ We giue thanks to God, and the Father of our Lord Iesus Christ, praying alwayes for you, ⁴ Since we heard of your faith in Christ Iesus, and of the loue which yee haue to all the Saints, ⁵ For the hope which is layd vp for you in heauen, whereof ye heard before in the word of the trueth of the Gospel, ⁶ Which is come vnto you as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day yee heard of it, and knew the grace of God in trueth, ⁷ As yee also learned of Epaphras our deare fellow servant, who is for you a faithfull Minister of Christ: ⁸ Who also declared vnto vs your loue in the spirit.

⁹ For this cause wee also, since the day we heard it, doe not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdome and spirituall vvnderstanding:

πνευματικῇ, ¹⁰ περιπατῆσαι ¹ ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν· ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι ² τῇ ἐπιγνώσει τοῦ Θεοῦ· ¹¹ ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς· ¹² εὐχαριστοῦντες ³ τῷ πατρὶ τῷ ὁικανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ, ¹³ ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, ¹⁴ ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν⁴, τὴν ἄφεσιν τῶν ἁμαρτιῶν· ¹⁵ ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως· ¹⁶ ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, ⁷ τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαί, εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται· ¹⁷ καὶ αὐτός ἐστι πρὸ πάντων, καὶ ⁸ τὰ πάντα ἐν αὐτῷ συνέστηκε·

¹ Rec. + ἡμᾶς. ² Rec. εἰς τὴν ἐπιγνώσιν. ³ Alex. τῷ Θεῷ καὶ πατρὶ. ⁴ Alex. καλίσαντι. ⁵ Rec. + εἰς τοῦ αἵματος αὐτοῦ. ⁶ Alex. = τὰ.

WICLIF—1380.

vndirstondyng, ¹⁰ that þe walke worthili to god plesynge bi alle thyngis and make fruyt in all good werk, and wexe in the science of god, ¹¹ and be counfortid in al vertu bi the myst of his clerenesse: in al pacience ȝ long abydyng with ioie, ¹² that ȝe don thankynis to god, and to the fadir whiche made ȝou worthi, in to the part of eritage of holi men in liȝt,

¹³ whiche deluyered us fro the power of derknessis: and translad in to the kyngdom of the sone of his louyng, ¹⁴ in whom we han agenbyng and remysionn of synnes; ¹⁵ whiche is the ymage of god vnyuisible: the first bigetun of eche creature, ¹⁶ for in hym alle thyngis ben made, in heuene, and in erthe: visible and vnyuisible, ether trones, ether dominaciouns, ether princecheidis, ether powers; ¹⁷ alle thyngis ben made of nouȝt bi him ȝ in him; ¹⁸ ȝ he is before alle, and alle thyngis ben in him; ȝ he is heed of the bodi of the chirche, whiche is the bigynnyng and the first bigetun of deed men, that he holde the first dignyte in alle thyngis; ¹⁹ for in hym it plesid alle plentee to enhabite: ²⁰ and bi hym all thyngis to be reconceiuid in to him, and made peces bi the blod of his cros; tho thyngis that ben in erthis, ether that ben in heuene;

²¹ and whanne ȝe weren suntymye aliend and enemies bi witte in yuel werkis: now he hath reconceiuid ȝou ²² in the bodi of his fleisch bi deeth, to haue ȝou holi and vnnoumed: and without reproof bifor hym, ²³ if acetles ȝe dwelen in the fith: foundid and stable, and vnmouable fro the hope of the gospel, that ȝe han herde, whiche is prechid in al creaturis that is vndir heuene, of whiche I poul am made mynyste: ²⁴ and now I haue ioie in

weke, increas. vertu, power. clerenesse, glory. agenbyng, redemption. yuel, evil. vnnoumed, unsotted.

TYNDALE—1534.

¹⁰ that ye myght walke worthy of the lorde in all thynges that please, beyng frutfull in all good workes and encreasyng in the knowledge of God, ¹¹ strenghted with all myght, thorow hys glorious power, vnto all pacience and longe sufferynge with ioyfulness ¹² geuyng thanks vnto the father which hath made vs mete to be part takers of the inheritaunce of saintes in light.

¹³ Which hath delivered vs from the power of derknes, and hath translated vs in to the kyngdome of hys dere sone; ¹⁴ in whom we have redemption thorow hys blood: that is to saye the forgyuenes of synnes; ¹⁵ which is the ymage of the invisible god, fyrst begotten of all creatures. ¹⁶ For by him were all thynges created, thynges that are in heuen, and thynges that are in erth: thynges visible and thynges invisible: whether they be maieste or lordshyppe, ether rule or power. All thynges are creatyd by hym, and in him; ¹⁷ and he is before all thynges, and in him all thynges haue their beyng.

¹⁸ And he is the heed of the body, that is to wit of the congregacion: he is the begynnyng and fyrst begotten of the deed; that in all thynges he might haue the preeminence: ¹⁹ For it pleased the father that in him shuld all fulnes dwell, ²⁰ and by him to reconcile all thyng vnto him selfe, and to set at peace by hym thorow the blood of his crosse, both thynges in heuen and thynges in erth.

²¹ And you (which were in tymes past straungers and enymes, because youre myndes were set in euyl workes) hath he now reconciled ²² in the body of his fleshe thorow deeth, to make you holy vnablemeable and with out fault in his awne syght, ²³ yf ye continue groundred and stablysshed in the fayth, and he not moved away from the hope of the gospell, wher of ye haue herde, howe that it is preached amonge all creatures which are vnder heuen, wher of I Paul am made a minister.

²⁴ Now ioie I in my soferinges which I

CRANMER—1539.

vnderstandynge, ¹⁰ that ye myght walke worthy of the Lorde that in all thynges ye may please beyng frutefull in all good workes, and encreasyng in the knowledge of God, ¹¹ strenghted with all myght, thorow hys glorious power, vnto all payence and longe sufferynge with ioyfulness ¹² geuyng thanks vnto the father, which hath made vs mete to be partakers of the inheritance of sayntes in lyght.

¹³ Which hath deluyered vs from the power of derknes, and hath translated vs into the kyngdome of hys dere sone ¹⁴ by whom we haue redemption thorow hys blood: euen the forgyuenes of synnes ¹⁵ which is the ymage of the inuisible God, fyrst begotten of all creatures. ¹⁶ For by him were all thynges created, that are in heuen, and that are in erth: visyble and inuisible, whether they be maieste or lordshyppe, ether rule or power. All thynges were creatyd by hym and for hym, ¹⁷ and he is before all thynges, and by hym all thynges haue their beyng.

¹⁸ And he is the heed of the body, euen of the congregacyon: he is the begynnyng and fyrst begotten of the deed, that in all thynges he myght haue the preeminence: ¹⁹ For it pleased the father, that in hym shulde all fulnes dwell, and by hym to reconcele all thyng vnto hym selfe, ²⁰ and to set at peace by hym thorow the blood of his crosse, both thynges in heauen and thynges in erth.

²¹ And you which were sontymye farre of, and enemies, because youre myndes were set in euyl workes hath he now reconcyled ²² in the body of hys fleshe thorow deeth, to make you holy, and vnablemeable, and with out fault in hys awne syght, ²³ yf ye contynue groundred and stablysshed in the fayth, and be not moued away from the hope of the Gospell, wherof ye haue herde, howe that it is preached amonge all creatures which are vnder heauen, wherof I Paul am made a mynyster.

²⁴ Now ioie I in my sufferinges for you,

¹⁸ καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὃς ἐστιν ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων· ¹⁹ ὅτι ἐν αὐτῷ εὐδόκησε | πᾶν τὸ πλήρωμα κατοικῆσαι, ²⁰ καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, | δι' αὐτοῦ, | εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς· ²¹ καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ²² ἀποκατήλλαξεν | ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ· ²³ εἶγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ | τῇ | κτίσει τῇ ὑπὸ τὸν οὐρανὸν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος. ²⁴ *Nῦν χαίρω ἐν τοῖς παθήμασιν* ²⁵ ὑπὲρ ὑμῶν, καὶ

¹⁸ Alex. = τὰ. ¹⁹ Alex. ηὐδόκησε. ²⁰ Alex. = δι' αὐτοῦ. ²¹ s. ἀποκαταλλαγίνες s. ἀποκατηλλάγητε. ²² Alex. = τῇ. ²³ Alex. = ὅς. ²⁴ Rec. + μου.

GENEVA—1557.

understanding. ¹⁰ That ye myght walke worthy of the Lord in all things that please, being fruteful in all good workes, and encreasing in the knowledge of God: ¹¹ Strengthened with all might, through his glorious power, vnto all pacione, and longe suffring, with ioyfulness, ¹² Geuyng thanks vnto the Father, which hath made vs mete to be partakers of the inheritance of Sainctes in light: ¹³ Who hath deliuered vs from the power of darknesse, and hath translated vs into the kyngdome of his deare Sonne, ¹⁴ In whom we haue redemption through his blood, *that is to say,* the forgyuenes of synnes, ¹⁵ Who is the image of the inuisible God, the first begotten of every thing created. ¹⁶ For by him were all things created, which are in heauen, and which are in earth, things visible, and inuisible, whether they be Maiestie or Lordship, ether Rule or Power: all things were created by him, and in him,

¹⁷ And he is before all things, and in him all things hane their being. ¹⁸ And he is the heade of the body of the Church, *he is the begynnyng, and first begotten of the dead,* that in all he might haue the preeminence. ¹⁹ For it pleased the Father, that in him should all fulnes dwell, ²⁰ And by him to reconcile all things vnto him selfe, and to set at peace through the bloude of his crosse, both things in earth, and things in heauen. ²¹ And you which were in times past strangers and enemies, because your myndes were set in euil workes, hath he now reconciled, ²² In the body of his fleshe through death, to make you holy, vnblamable and with out faute in his syght, ²³ Yf ye continue, grounded and stablysshed in the faith, and be not moued away from the hope of the Gospel, wherof ye haue heard and *which hath bene preached to every creature which is vnder heauen:* wherof I Paul am made a minister.

²⁴ Now ioye I in my sufferings which I

RHEIMS—1582.

¹⁰ that you may vnalke vworthie of God, in all things pleasing: Fructifying in al good vvorke, and increasing in the knowndge of God: ¹¹ in al pover strengthened according to the might of his glorie, in al pacione and longanimitie vvith ioy ¹² giuing thanks to God and the Father, vvho hath made vs vworthy vnto the part of the lot of the sainctes in the light: ¹³ vvho hath deliuered vs from the pover of darkenes, and hath translated vs into the kyngdom of the sonne of his loue, ¹⁴ in vvhom vve haue redemption, the remission of synnes: ¹⁵ vvho is the image of the inuisible God, the first-borne of al creature: ¹⁶ because in him vvcre created al things in heauen, and in earth, visible, and inuisible, vvwhether Thrones, or Dominations, or Principalties, or Potestates: al by him, and in him vvcre created: ¹⁷ and he is before al, and al consist in him.

¹⁸ And he is the head of the body, the CHURCH, vvho is the beginning, first-borne of the dead: that he may be in al things holding the primacie: ¹⁹ because in him it hath vvel pleased, al fulnes to inhabit:

²⁰ and by him to reconcile al things vnto him self, pacifying by the bloud of his crosse, vvwhether the things in earth, or the things that are in heauen.

²¹ And you, vvhereas you vvcre sometime alienated and enemies in sense, in euil vvorkes: yet novv he hath reconciled ²² in the body of his flesh by death, to present you holy and immaculate, and blameles before him: ²³ if yet ye continue in the faith, grounded and stable, and vvmoveable from the hope of the Gospel vvchich you haue heard, vvchich is preached among al creatures that are vnder heauen, vvherof I Paul am made a minister. ²⁴ Vvho novv reioyce in suffering

AUTHORISED—1611.

¹⁰ That yee might walke worthy of the Lord vnto all pleasing, being fruitfull in euery good worke, and increasing in the knowledge of God: ¹¹ Strengthened with all might according to his glorious power, vnto all pacione and long suffering with ioyfulness: ¹² Giuing thanks vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light: ¹³ Who hath deliuered vs from the power of darknesse, and hath translated *us* into the kingdome of ¹⁴ his deare Sonne, ¹⁴ In whom we haue redemption through his blood, *even* the forgyuenesse of synnes:

¹⁵ Who is the image of the inuisible God, the first borne of every creature. ¹⁶ For by him were all things created that are in heauen, and that are in earth, visible and inuisible, whether *they* be thrones or dominions, or principalties, or powers: all things were created by him, and for him. ¹⁷ And he is before all things, and by him all things consist. ¹⁸ And hee is the head of the body, the Church: who is the beginning, the first borne from the dead, that ¹⁹ in all things he might haue the preeminence: ¹⁹ For it pleased the Father that in him should all fulnes dwell, ²⁰ And (hauing made peace through the blood of his crosse) by him to reconcile all things vnto himselfe, by him, *I say,* whether they be things in earth, or things in heauen.

²¹ And you that were sometimes alienated, and enemies ²² in your mind by wicked workes, yet now hath bee reconciled, ²² In the body of his flesh through death, to present you holy and vnblameable, and vvnproueable in his sight, ²³ If ye continue in the faith grounded and settled, and be not moued away from the hope of the Gospel, which yee haue heard, and which was preached to every creature which is vnder heauen, wherof I Paul am made a Minister. ²⁴ Who now reioyce

¹⁰ Or, the Sonne of his loue.

¹⁹ Or, making peace.

workes.

¹⁵ Or, among all.

²² Or by your mind in wicked

ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ²⁵ ὅτι ἐστὶν ἡ ἐκκλησία, ²⁶ ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθεϊσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ, ²⁷ τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ· ²⁸ οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι, ²⁹ τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ³⁰ ὅς ἐστι Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης· ³¹ ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, ³² καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ· ³³ εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

Π. Θέλω γὰρ ὑμᾶς εἰδέναί ἡλίκον ἀγῶνα ἔχω ^d περὶ | ὑμῶν καὶ τῶν ἐν

2 Alex. 50.

² Alex. s. τί τὸ s. τὸ s. τὸν (πλουῦτον).

^a Alex. 5.

^b Alex. καὶ διδάσκοντες.

^c Rec. + 'Inσou.

^d Alex. ὑπὲρ.

⁸ Alex. ἰώρακαν.

f Rec. συμβιβασθέντων

WICLIF—1380.

passioun for you, and I fille the things
that fallen of the passiouns of crist in my
fleisch: for his bodi that is the church,
25 of which I poull am made mynystre bi
dispensacioun of god that is youn to me
in you: that I fille the word of god, 26 the
pruyte that was hidde for worldis and
generaciouns; but now it is schewed to
hise seyntyis; 27 to which god wolde make
known the riches of the glorie, of this
sacrament in hethen men; which is crist
in you: the hope of glorie, 28 whom we
schewen, repreyunge eche man, and tech-
yunge eche man in al wisdom: that we
offre eche man perfist in crist ihesus, 29 in
which thing also I trauele in stryunge;
bi the worynghe of hym, that he worthith
in me in vertu.

2. BUT I wote that ȝe wite, what bys-
nessse I haue for ȝou, and for hem that
hen at laodice, and whiche euer saien not
my face in fleisch; ² that her hertis be
confortid; ³ thi hen taughte in charite,
in to alle the richesses of the plente of
vnderstondinge, in to the knowynge of mys-
teri of god the fadir of ihesus crist: ⁴ in
whom alle the tresouris of wisdom and of
science ben hidder; ⁴ for this thing I se: that
no man deceyue ȝou in hithe of wordis;
⁵ for thouȝ I be absente in bodi, bi spirit I am
with ȝou, ioiynge and seynge; ȝoure
ordre: and the sadnesse of ȝoure bileue
that is in crist; ⁶ therfor as ȝe han takun
ihesus crist oure lord: walke ȝe in hym
⁷ ȝ he ȝe rootid and bildid aboue in hym;
and confermed in the bileue, as ȝe han
lerned: haboundynge in him in doyng of
thankynis;

Se þe that no man disceyue þou, bi
 filosofie and veyn fallace: after the tra-
 dition of men, after the elementis of the

| | | |
|-------------|--------------------|---------------|
| given. | pryute, secret. | virtu, power. |
| wile, know. | sadness, firmness. | |

TYNDALE — 1534.

suffre for you, and fulfill that which is be-
hynde of the passions of Christ in my
fleshe for his bodies sake, which is the
congregation, ²⁵ wherof I am made a mi-
nister acordinge to the ordinance of god,
which ordinance was geuen me vnto you
warde, to fulfill the worde of god, ²⁶ that
mystery hid sence the world beganne, and
sence the begynnynge of generacions :
but now is opened to his sayctes, ²⁷ to
whom god wolde make knowne the glo-
rious riches of this mystery amonge the
gentyls, which riches is Christ in you, the
hope of glory, ²⁸ whom we preach, warn-
ynge all men, and teachinge all men in all
wisdome, to make all men perfect in Christ
Iesu. ²⁹ Wherin I also labour and stryve,
even as farforth as hys workynge worketh
in me myghtely.

2. I WOLDE ye knewe what fyght-
inge I have for youre sakes and for them
of Laodicia; and for as many as have not
sene my parson in the fleshe; ² that their
hertes myght be comforted and knet-
togeder in love; and in all ryches of full
vnderstondyng; for to knowe the mystery
of God the father and of Christ; ³ in whom
are hid all the treasures of wisdom and
knowledge. ⁴ This I saye lest eny man
shuld hegyle you with cuntsynges wordes.
⁵ For though I be absent in the fleshe;
yet am I present with you in the sprete;
ioyng and beholdinge the order that ye ke-
pe; and youre stedfast fayth in Christ.
⁶ As ye have therfore receaved Christ Iesu
the Lorde; even so walke; ⁷ roted and
bylt in him and stedfaste in the fayth; as
ye have learned; and therein be pleteous
in gevvynge thanks.

⁸ Beware lest any man come and spoyle
you thorow philosophy and disceatfull
vanitic, thorow the traditions of men, and
ordinaunces after the worlde, and not

CRANMER—1539.

and fulfill that which is behynde of the
 passyons of Christ in my flesh, for hys
 bodies sake, which is the congregacyon:
²⁵ wherof I am made a mynster, accordyng
 to the ordinance of God, which
 ordinance was geuen me vnto you warde
 to fulfill the worde of God, ²⁶ that mys-
 tery which hath bene hyd sence the worlde
 beganne, and sence the begynnyng of
 generacyons: but now is opened to hys
 saynctes, ²⁷ to whom God wolde make
 known what the glorious ryches of this
 mystery is amonge the Gentyls, which
 ryches is Christ in you, the hope of glory,
²⁸ whom we preach, warninge all men,
 and teachyng all men in all wysdome,
 to make all men perfect in Christ Iesu.
²⁹ Wherin I also labour and stryue, euen
 as farforth as hys strength worketh in
 me myghtely.

2. FOR I wolde that ye knewe how great care that I haue for you and for them that are at Laodicia, and for as many as haue not sene my parson in the fleshe, ² that their hertes myght be comforted when they are knet together in loue, and in all ryches of full vnderstandinge, for to knowe the mystery of God the father, and of Christ, ³ in whom are hyd all the treasures of wysdome and knowledge. ⁴ This I saye, lest eny man shulde begyle you with entysyng wordes. ⁵ For though I be absent in the fleshe, yet am I with you in the sprete, ioyning and beholdynge youre order, and youre stedfast fayth in Christ. ⁶ As ye haue therfore receaued Christ Jesu the Lorde euen so walke ye in hym, ⁷ so that ye be roted and buylt in hym, and stabbisshed thorow faith, as ye haue learned: and therein be pleteuous with geuynge thanks.

⁸ Beware, lest be eny man spoyle you thorow philosophy and disceatfull vanitie, after the tradicyon of men, and after the ordinaunces of the worlde. and not after

Λαοδικεία, καὶ ὅσοι οὐχ ^ε ἐώρακασιν τὸ πρόσωπόν μου ἐν σαρκί, ² ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, ³ συμβιβασθέντες ἐν ἀγάπῃ, καὶ εἰς ⁹ πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου ^h τοῦ Θεοῦ, ³ ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ ⁱ τῆς γνώσεως ἀπόκρυφοι. ⁴ τοῦτο δὲ λέγω, ἵνα ^k μή τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ· ⁵ εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. ⁶ ὥς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, ⁷ ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ^l ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες ^m ἐν αὐτῇ ἐν εὐχαριστίᾳ. ⁸ Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα

^g πᾶν (τὸ) πλοῦτος.^h Rec. τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ.ⁱ Alex. = τῆς.^k Alex. μηδεῖς.^l Alex. = ἐν.^m Alex. = ἐν αὐτῇ. s. in αὐτῇ.

GENEVA — 1557.

suffre for you, and fulfil the rest of the afflictions of Christ in my fleshe, for his bodies sake, which is the Church. ²⁵ Whereof I am made a minister, according to the ordinance of God, which ordinance is geuen me vnto youwarde, to fulfil the worde of God. ²⁶ *Which is that mysterie hyd since the worlde began, and synce the beginnyng of generations, but now is opened to his Sancties.* ²⁷ To whome God would make knowen what is the riches of this glorious mysterie among the Gentiles, which *riches* is Christ in you, the hope of glorie, ²⁸ Whome we preach, warning every man, and teaching every man in all wisdom, to make every man perfect in Christ Iesus. ²⁹ Where vnto I also labour and stryue, euen as far forth as his working worketh in me mightily.

2. FOR I would ye knewe what fyghtyng I haue for your sakes, and for them of Laodicea, and for as many as haue not sene my person in the fleshe. ² That their harts myght be comforted and knyt together in loue, and in all riches of persuaded understanding, for to know the mysterie of God the Father and of Christ: ³ In whome are hyd all the treasures of wysedome and knowledge. ⁴ And this I say lest any man should begyle you with entising wordes. ⁵ For though I be absent in the fleshe, yet am I present with you in the sprite, ioying and beholding the ordre that ye kepe, and your stedfast faith in Christ. ⁶ As ye haue therefore receaued Christe Iesus the Lord, *euen so walke in him.*

⁷ Roted and built in him, and stedfast in the faith, as ye haue learned, abounding therein with thankes geuyng. ⁸ Beware lest any man come and spoyle ye through philosophie, and deceatful vanitie, through the traditions of men, according to the ordynances of the world, and not after

RHEIMS — 1582.

for you, and do accomplish those things that vvant of the passions of Christ, in my flesh for his body, vvhich is the CHURCH: ²⁵ vvhareof I am made a minister according to the dispensation of God, vvhich is giuen me toward you, that I may fulfil the vvord of God, ²⁶ the mysterie that hath been hidden from vvorldes and generations, but novv is manifested to his sainctes, ²⁷ to whom God would make knowen the riches of the glorie of this sacrament in the Gentiles, vvhich is Christ, in you the hope of glorie, ²⁸ vvhom vve preach, admonishing every man, and teaching every man in all vvisedom, that vve may present every man perfect in Christ Iesus. ²⁹ Vvherein also I labour struiing according to his operation vvhich he vvorketh in me in pover.

2. FOR I vvil haue you knovv brethren, vvhat maner of care I haue for you and for them that are at Laodicea, and vvhosoeuer haue not sene my face in the flesh: ² that their hartes may be comforted, instructed in charite, and vnto all the riches of the fulnes of vvnderstanding, vnto the knowlledge of the mysterie of God the Father of Christ Iesus, ³ in vvhom be all the treasures of vvisedom and knowlledge hidde. ⁴ But this I say that no man deceue you in loftines of vvordes. ⁵ For although I be absent in body, yet in spirit I am vvith you: re-joycing, and seeing your order, and the constancie of that your faith which is in Christ. ⁶ Therefore as you haue receiued Iesus Christ our Lord, vvake in him, ⁷ rooted and built in him, and confirmed in the faith, as also you haue learned, abounding in him in thankes-giuing.

⁸ Beware lest any man deceue you by philosophie, and vaine fallacie: according to the tradition of men, according to the elements of the vvorld, and not

AUTHORISED — 1611.

in my sufferings for you, and fill vp that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

²⁵ Whereof I am made a Minister according to the dispensation of God, which is giuen to mee for you, ^a to fulfill the word of God: ²⁶ *Euen* the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints, ²⁷ To whom God would make known what is the riches of the glory of this mysterie among the Gentiles, which is Christ ^b in you, the hope of glory: ²⁸ Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Iesus. ²⁹ Whereunto I also labour, struing according to his working, which worketh in me mightily.

2. FOR I would that ye knew what great ^c conflict I haue for you, and for them at Laodicea, and for as many as haue not sene my face in the flesh: ² That their hearts might be comforted, being knit together in loue, and vnto all riches of the full assurance of vvnderstanding, to the acknowledgement of the mysterie of God, and of the Father, and of Christ, ³ ^d In whom are hid all the treasures of vvisedome, and knowledge. ⁴ And this I say, lest any man should beguile you with entising wordes. ⁵ For though I be absent in the flesh, yet am I vvith you in the spirit, ioying and beholding your order, and the stedfastnesse of your faith in Christ. ⁶ As ye haue therefore receiued Christ Iesus the Lord, *so walke* ye in him: ⁷ Rooted and built vp in him, and stabilised in the faith, as ye haue bene taught, abounding therein with thankes-giuing. ⁸ Beware lest any man spoile you through Philosophie and vaine deceit, after the tradition of men, after the ^e rudiments of the vvorld, and not after Christ:

^a Or, fully to preach the word of God, Rom. i. 15.^b Or, amongst you. ^c Or, feare of care. ^d Or, wherein.^e Or, elements.

τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν· ⁹ ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, ¹⁰ καὶ ἐστε ἐν αὐτῷ πεπληρωμένοι· ¹¹ ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας· ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος· τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, ¹² συνταφέντες αὐτῷ ἐν τῷ ¹³ βαπτίσματι· ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ ¹⁴ νεκρῶν· καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ ¹⁵ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζώοποίησεν ὑμᾶς| σὺν αὐτῷ, χαρισάμενος ¹⁶ ἡμῖν πάντα τὰ παραπτώματα· ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῶν, καὶ αὐτὸ ¹⁷ ἥρκεν| ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ· ¹⁸ ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς

⁹ Alex. s. d. s. d.⁹ Rec. + τῶν ἀμαρτιῶν.⁹ Alex. βαπτισμῷ.⁹ Rec. + τῶν.⁹ Alex. = ἰν.⁹ Alex. + ἰν.⁹ Rec. = ὑμᾶς.

WICLIIF—1380.

world, and not after crist; ⁹ for in hym dwelth bodilich alle the fulnes of the god heed; ¹⁰ and 3e ben fillid in hym: that is hed of alle principat and power; ¹¹ in whom also 3e ben circumcidid, in circumcioun not made with hond in dispoilyng of the bodi of fleisch; but in circumcioun of crist; ¹² and 3e ben birid to gidre with hym in baptym; in whom also 3e han rise agen bi feith of the workyng of god that reisd hym fro deeth;

¹³ and whanne 3e weren deed in giltis and in the prepuce of youre fleisch; he quykened to gidre 3ou with hym; for 3eyunge to 3ou alle giltis; ¹⁴ doynge awei that wrytyng of decre that was agens us, that was contrarie to us; and he took awey that fro myddil picheinge it on the cros; ¹⁵ and he spuyid principatis and powers, and ledde out tristli, openly ouercomynge hem in hym sylf; ¹⁶ therfor no man iuge 3ou in mete or in drinke, or in part of feest dai, or of neomyne or of sabotis; ¹⁷ whiche ben schadowe of thingis to comynge, for the bodi is of crist; ¹⁸ no man disceyue 3ou willynge to techen in mekenes and religioun of angels tho thingis, whiche he hath not seyn; walkinge, veynli holned with wit of his fleisch; ¹⁹ and not holdynge the heed of whiche al the bodi bi boondis; and ioynynges to gidre vndirmynystrid and made: wexith in to encresynge of god;

²⁰ for if 3e ben deed with crist fro the elementis of this world: what 3it as men hyuynge to the world, demen 3e? ²¹ that 3e touche not nether taast nether tretre with hondis tho thingis; ²² whiche alle ben in to deeth bi the ilke wey after the commandementis and the techyngis of men; ²³ whiche han a resoun of wisdom

prepuce, uncircumcision. tristli, confidently
neomyne, new moon. bolned, weeded. wexith,
groweth. demen, judge. like, some.

TYNDALE—1534.

after christ. ⁹ For in him dwelleth all the fulnes of the godhead bodily, ¹⁰ and ye are complete in him which is the heed of all rule and power, ¹¹ in whom also ye are circumcised with circumcision made with out bondes; by puttinge of the synfull body of the fleshe; thorow the circumcision that is in Christ; ¹² in that ye are buried with him thorow baptysm; in whom ye are also rysen agayne thorowe fayth; that is wrought by the operacion of god which rayned hym from deeth.

¹³ And ye which were deed in synne thorow the vncircumcision of youre fleshe; hath he quykened with him and hath forgiven vs all oure trespasses; ¹⁴ and hath put out the handwrytinge that was agaynst vs; contayned in the lawe written; and that hath he taken out of the waye and hath fastened it to his crosse; ¹⁵ and hath spoyled rule and power and hath made a shewe of them openly; and hath triumphed over them in his awne persone.

¹⁶ Let noman therefore trouble youre consciences aboute meate and drynke or for a pece of an holydaye; as the holydaye of the newe mone or of the sabbath dayes; ¹⁷ which are nothinge but shaddowes of thynges to come: but the body is in Christ. ¹⁸ Let no man make you shote at a wronge (marke); which after his awne ymaginacion walketh in the humbles and holynes of angels; thinges which he never sawe: causelesse put vp with his flesshly mynde; ¹⁹ and holdeth not the heed, wherof all the body by ioynetes and couples receiveth nourishment; and is knet to gedder; and encreaseth with the in creasyng that cometh of god.

²⁰ Wherefore if ye be deed with Christ from ordinances of the worlde; why as though ye yet lived in the worlde; are ye ledde with tradicions of them that saye? ²¹ Touche not, tast not, handell not; ²² which all perysshe with the vsinge of them and are after the commandmentes and doctrynes of men; ²³ which thynges have

CRANMER—1539.

Christ. ⁹ For in him dwelleth all the fulnes of the God heed bodely, ¹⁰ and ye are complete in him; which is the heed of all rule and power, ¹¹ by whom also ye are circumcysed with circumcision which is done with out handes, for asmuch as ye haue put of the synfull body of the fleshe thorow the circumcision that is in Christ, ¹² in that ye are buried with him thorow baptime, in whom ye are also rysen agayne thorowe fayth, that is wrought by the operacyon of God which rayned hym from deeth.

¹³ And ye when ye were deed thorow synne and thorow the vncircumcysion of youre fleshe, hath he quykened with him, and hath forgiven vs all oure trespasses; ¹⁴ and hath put out the hand wrytyng that was agaynst vs, contayned in the lawe written; and that hath he taken out of the waye, and hath fastened it to his crosse; ¹⁵ and hath spoyled rule and power, and hath made a shewe of them openly, and hath triumphed ouer them in his awne person,

¹⁶ Let no man therefore trouble youre conscience aboute meate and dryncke or for a pece of an holy daye, or of the newe mone, or of the Saboth dayes, ¹⁷ which are shadowes of thynges to come: but the body is in Christ. ¹⁸ Let no man make you shote at a wronge marke, by the humbles and holynes of angels, in the thynges which he neuer sawe, beyng causelesse put vp with hys flesshly mynde, ¹⁹ and holdeth not the heed, wherof all the body by ioynetes and couples receaueth nourishment and is knet together, and encreaseth with the increasyng that cometh of God.

²⁰ Wherefore, yf ye be deed with Christ from the ordinances of the worlde, why as though ye yet lyued in the worlde, are ye led with tradicyons? ²¹ Touch not, tast not, handell not; ²² whych all perysshe thorow the very abuse: after the commandmentes and doctrynes of men; ²³ which thynges outwardly haue the

ἐξουσίας, ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ¹⁰ ἐν αὐτῷ. | ¹⁶ Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νομικῆς ἢ σαββάτων ¹⁷ ἢ ἄ | ἐστι σκιά τῶν μελλόντων, τὸ δὲ σῶμα ¹⁸ Χριστοῦ. ¹⁸ μηδεὶς ὑμᾶς καταβραβευνέτω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ ¹⁹ μὴ | ἐώρακεν ἐμβατεύων, εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, ¹⁹ καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον, αὔξει τὴν αὔξησιν τοῦ Θεοῦ. ²⁰ Εἰ ^a ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε ; ²¹ Μὴ ἄψῃ, μηδὲ γέυσῃ, μηδὲ θίγῃς ²² ἢ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων ²³ ἅτινά ἐστι λόγου μὲν

^a Rec. ἡμῖν.^b Alex. ἡρην.^c Rec. ἐν αὐτῷ.^d Alex. ὁ.^e Rec. + τοῦ.^f Alex. = μὴ.^g Rec. + οὖν.^h Rec. + τῷ.

GENEVA — 1557.

Christ : ⁹ For in him dwelleth all the fulnes of the Godhead bodily. ¹⁰ And ye are complete in him, which is the heade of all Rule and Power. ¹¹ In whom also ye are circumcised, with Circumcision made without handes, by putting of the synful body of the fleshe, through the Circumcision, that is in Christ : ¹² In that ye are buried with him through Baptisme, in whom ye are also rysen agayne through faith that is wrought by the operation of God which raysed hym from death.

¹³ And ye which were dead in synne, and in the vncircumcision of your fleshe, hath he quickened with him, forgingen you all your trespases. ¹⁴ And putting out the handwryting of ceremonies that was agaynst vs, which I say was contrarie to vs : he toke it out of the way, and hath fastened it on his crosse. ¹⁵ And hath spoyled Rule and Power, and hath made a shewe of them openly, and hath triumphed ouer them in the same crosse. ¹⁶ Let no man therefore condemne you about meat and drinke, or for a peece of an holy day, or of the newe moone, or of the Sabbath dayes. ¹⁷ Which are nothing but shadowes of thinges to come : but the body is in Christe.

¹⁸ Let no man wilfully beare rule ouer you by humblenes, and worshipping of Angels, auancing him selfe in those thinges which he neuer sawe, rashely puffed vp with his fleshy mynde : ¹⁹ And holdeth not the heade, wherof all the body furnished and knit together by iointes and couples, increaseth with the increasyng that cometh of God. ²⁰ Wherefore, yf ye be deade with Christ and are fre from the ordinances of the world, why, as thogh ye yet lyued in the world, are ye burdened with traditions, ²¹ Of them that say, Touche not, Taste not, Handel not ? ²² Which all perisheth with the vsyng of them, and are after the commandements and doctrines of men. ²³ Which thinges haue in deed a

RHEIMS — 1582.

according to Christ. ⁹ For in him dwelleth all the fulnesse of the Godhead corporally : ¹⁰ and ye are in him replenished, vwho is the head in al Principallitie and Povver : ¹¹ in vvhom al you are circumcised vwith circumcision not made by hand in spoiling of the body of the flesh, in the circumcision of Christ, ¹² buried vwith him in Baptisme : in vvhom also you are risen agayne by the faith of the operation of God, vwho raised him vp from the dead.

¹³ And you vwhen you vvvere dead in the offenses and the prepuce of your flesh, did he quicken together vwith him : pardon- ing you al offenses, ¹⁴ vvryping out the hand vvriting of decree' that vvvas against vs, vvvhich vvvas contrarie to vs. and the same he hath taken out of the vvway, fastening it to the crosse : ¹⁵ and spoiling the Principallities and Potestats, hath ledde them confidently in open shevv, triumphing them in him self. ¹⁶ Let no man therefore iudge you in meate or in drinke, or in part of a festiual day, or of the Nevv-moone, or of Sabbathos : ¹⁷ vvvhich are a shadovv of 'thinges to come, but the body Christis.

¹⁸ Let no man seduce you, vvwillng in the humillitie and religion of Angels, vvvalking in the thinges vvvhich he hath not seen, in vaine puffed vp by the sense of his flesh, ¹⁹ and not holding the head, vvvhervof the vvvhole body by ioyntes and bandes being serued and compacted, grovvveth to the increase of God. ²⁰ If then you be dead vvwith Christ, from the elements of this vvvrld : vvwhy do you yet decree as living in the vvvrld ? ²¹ Touch not, tast not, handle not : ²² which thinges are al vvnto destruction by the vvvery vs, according to the precepts and doctrines of men. ²³ vvvhich are in deede hauing a

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⁹ For in him dwelleth all the fulnesse of the Godhead bodily.

¹⁰ And ye are complete in him, which is the head of all principallitie, and power. ¹¹ In whom also ye are circumcised with the Circumcision made without handes, in putting off the body of the sinnes of the flesh, by the Circumcision of Christ : ¹² Buried with him in Baptisme, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead. ¹³ And you being dead in your sinnes, and the vncircumcision of your flesh, hath hee quickened together with him, hauing forgiven you all trespasses, ¹⁴ Blotting out the handwriting of ordinances, that was against vs, which was contrary to vs, and tooke it out of the way, saying it to his Crosse : ¹⁵ And hauing spoiled principalities and powers, he made a shew of them openly, triumphing ouer them ^a in it.

¹⁶ Let no man therefore iudge you ^b in meat, or in drinke, or ^c in respect of an Holy day, or of the New moone, or of the Sabbath dayes : ¹⁷ Which are a shadow of things to come, but the body ^d of Christ. ¹⁸ Let no man ^e beguile you of your reward, ^f in a voluntary humilitie, and worshipping of Angels, intruding into those things which hee hath not scene, vainly puffed vp by his fleshy minde : ¹⁹ And not holding the head, from which all the body by ioyntes and bands hauing nourishment ministred, and knit together, increaseth with the increase of God.

²⁰ Wherefore if yee be dead with Christ from the ^g rudiments of the world : why, as though living in the world, are ye subject to ordinances ? ²¹ (Touch not, taste not, handle not : ²² Which all are to perish with the vsing) after the commandements and doctrines of men : ²³ Which things

^a Or, in himselfe.^b Or, for eating and drinking.^c Or, in part.^d Or, iudge against you.^e Or, being^f Or, elements.

ἔχοντα σοφίας ἐν ἐτελοθησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμοσὴν τῆς σαρκός.

III. Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος·² τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς.³ ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ·⁴ ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

⁵ Νεκρώσατε οὖν τὰ μέλη ὑμῶν | τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία,⁶ δι' ἧς ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας·⁷ ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε, ὅτε ἐζήτε ἐν αὐτοῖς· | νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογία, ἐκ τοῦ στόματος ὑμῶν.⁹ Μὴ

² Alex. ἡμῶν.⁴ Alex. = ἡμῶν.⁶ Alex. ὁ.⁷ Alex. τοῦτο.⁸ Alex. + ἄρτι καὶ θῆλυ.⁹ Alex. + καί.

WICLIȚ — 1380.

in veyn releigoun and mekenesse : and not to spare the bodi, not in any onoure to the fulfillinge of fleisch.

3. THERFOR if ȝe han rise to gidre with crist : seke ȝe tho thingis that ben aboue, where crist is sittynge in the riȝt-half of god.² sauē ȝe tho thingis that ben aboue : not tho that *ben* on the erthe,³ for ȝe ben deed : and ȝoure liif is hidde with crist in god.⁴ for whanne crist schal apere ȝoure liif : thanne also ȝe schuln apere with him in glorie.⁵ therfor se ȝe ȝoure membris which ben on the erthe : Fornycacioun, vnclennesse, lecherie, yuel couciteis, and auarice which is seruyce of mawmetis,⁶ for which thingis : the wrathe of god cam on the sones of vnbeleue,⁷ in which also ȝe walkiden somtyme : whanne ȝe lyueden in hem.

⁸ but now putte ȝe awie alle thingis, wraththe, in dignacioun, malice, blasfemye, and foule word of ȝoure mouth,⁹ nyle ȝe lie to gidre : spayle ȝe ȝou fro the oold man with hise dedis,¹⁰ and clothe ȝe the newe man that is made newe aȝen in to the knowynge of god : afir the ymage of hym that made hym,¹¹ where is not male & female, hethen man and iewe, circumcisioun & prepuci, barbarus and scita, bonde man & fre man : but alle thingis *ȝ* in alle thingis crist.¹² therfor ȝe as the chosun of god, holi and louede clothe ȝou with the entrails of mercie, benygnyte and mekenes temperance, pacience,¹³ and supporte ȝe ech oon othir, and forȝeue to ȝou self, if any man aȝens oon hath a querel as the lord forȝaf to ȝou so also ȝe,¹⁴ and vpon alle these thingis haue ȝe charite that is the bond of perfeccioun.

¹⁵ and the pecs of crist : enioie in ȝoure hertis in which ȝe ben clepid in o bodi : and be kynde,¹⁶ the word of crist dwelle in ȝou plenteously in ald wisdom, and teche

TYNDAL — 1534.

the similitude of wysdome in chosun holyenes and humbles, and in that they spare not the body, and do the flesche no worshippe vnto his nede.

3. IF ye be then rysen agayne with christ, seke those thynges which are aboue, where Christ sitteth on the riȝt hande of god.² Set youre affeccion on thynges that are aboue, and not on thynges which are on the erth.³ For ye are deed, and youre lyfe is hid with Christ in god.⁴ When Christ which is oure lyfe, shall shewe him selfe, then shall ye also appere with him in glory.

⁵ Mortifie therfore youre membres which are on the erth, fornicacioun, vnclennes, vmaturall lust, euyl concupiscence, and couetousnes which is worshippynge of ydols :⁶ for which thynges sakes the wrath of God cometh on the chyldren of vnbeleue.⁷ In which thynges ye walked once, when ye liued in them.

⁸ But now put ye also awaye from you all thynges, wrath, fearnes, maliciounes, cursed speakynge, filthy speakynge out of your mouthes.⁹ Lye not one to another that the olde man with his workes be put of,¹⁰ and the new put on, which is reuened in knowledge afir the ymage of him that made him,¹¹ where is nether gentile nor Iewe, circumcision nor vncircumcioun, Barbarous or Sithian, bonde or fre : but Christe is all in all thynges.

¹² Now therfore as electe of god, holy and beloved, put on tender mercie, kyndnes, humbles of myndes, mekenes, longe sufferynge,¹³ forbearynge one another, and forȝeuyne one another, if any man haue a quarrell to a nother, even as Christ forȝaue you, euen so do ye.¹⁴ Above alle these thynges put on loue, which is the bonde of perfectnes.¹⁵ And the peace of god rule in youre hertes, to the which peace ye are called in one body. And se that ye be thankfull.¹⁶ Let the worde of Christ dwell in you plenteously in all wysdome. Teache and exhorte youre awne

CRANMER — 1539.

symyltude of wysdome by superstycon and humbles, and by hurtynge of the body, and in that they do the flesche no worshippe vnto the nede therof.

3. IF ye be then rysen agayne with Christ, seke those thynges which are aboue, where Christ sytteth on the ryght hande of God.² Set your affeccion on thynges that are aboue, and not on thynges which are on the erth.³ For ye are deed, and your lyfe is hyd with Christ in God.⁴ When soeuer Christ (which is oure lyfe) shall shewe him selfe, then shall ye also appere with him in glory.

⁵ Mortifie therfore your erthy membres : fornyceacyon, vnclennes, vnaturall lust, euyl concupiscence, and couetousnes, which is worshypinge of ydoles :⁶ for which thynges sake the wrath of God vseth to come on the chyldren of vnbeleue,⁷ amonge whom ye walked somtyme, when ye lyued in them.

⁸ But now put ye also awaye from you all soch thynges : wrath, fearnes, maliciounes, cursed speakynge, fylthy comunicacyon out of your mouthes.⁹ Lye not one to another, seinge that ye haue put of the olde man wyth hys workes,¹⁰ and haue put on the new man which is reuened in to the knowledge and ymage of him that made him,¹¹ where is nether Gentyle nor Iewe, circumcysion nor vncircumcysion, Barbarous or Sythian, bonde or fre : but Christ is all in all.

¹² Therfore as electe of God, holy and beloued, put on tender mercye, kyndnes, humbles of mynde, mekenes, longe sufferynge,¹³ forbearynge one another, and forȝeuyne one another, yf any man haue a quarrell agaynst another : as Christ forȝaue you, euen so do ye.¹⁴ Above alle these thynges put on loue, which is the bonde of perfectnes.¹⁵ And the peace of God rule in youre hertes : to the which peace ye are called in one body. And se that ye be thankfull.¹⁶ Let the worde of Christ dwell in you plenteously with all wysdome. Teache and exhorte your awne

saour, saour. vniel, et l. mawmetis, idola.
oile, mot. spayle, despoil. prepuci, uncircumcision.
lepid, called. o, one.

ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, ¹⁰ καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν· ¹¹ ὅπου οὐκ ἐν Ἑλλήν καὶ Ἰουδαίος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, ¹² Σκύθης, δούλος, ἑλεύθερος· ἀλλὰ ¹³ τὰ πάντα καὶ ἐν πᾶσι Χριστός. ¹² Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρμῶν, | χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν· ¹³ ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρὸς τινα ἔχη μομφήν· καθὼς καὶ ὁ Χριστὸς | ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς· ¹⁴ ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ἥτις | ἐστὶ σύνδεσμος τῆς τελειότητος· ¹⁵ καὶ ἡ εἰρήνη τοῦ Χριστοῦ | βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε. ¹⁶ ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ·

¹ Alex. & καί. ² Alex. = τῷ. ³ Alex. = τοῦ. ⁴ Rec. οἰκτιρῶν. ⁵ Alex. Κύριος. ⁶ Alex. & ποιῆτε. ⁷ Alex. ὁ. ⁸ Rec. Θεοῦ.

GENEVA — 1557.

shewe of wysdome, in voluntarie worshipping and humblenes, and in not sparing the body: *ye* are of no value *but apperteyne to those things* wherwith the fleshe is crammed.

3. IF *ye* then be rysen agayne with Christe, seke those things which are aboue, where Christ sytteth at the ryght hande of God. ² Set your affection on things which are aboue, and not on things, which are on the earth. ³ For *ye* are dead, and your life is hyd with Christ in God. ⁴ When Christe which is our lyfe, shal shewe him selfe, then shal *ye* also appeare with him in glorie. ⁵ Mortifie therefore your members which are on the earth, fornication, vncleannes, wantonnes, euyl concupiscence, and couetousnes which is idolatrie. ⁶ For which things sakes, the wrath of God cometh on the children of disobedience. ⁷ In the which *vices* *ye* walked once, when *ye* lyued in them.

⁸ But now put *ye* also away all these things, wrath, fearcenes, maliciousnes, cursed speaking, filthy speaking out of your mouthes. ⁹ Lye not one to another, seing that *ye* haue put of the olde man with his workes, ¹⁰ And haue put on the newe, which is renewed in knowledge after the image of him that made him, ¹¹ Where is nether Greke nor Iewe, Circumcision nor vncircumcision, Barbarous, Scythian, bonde, fre: but Christ is all and in all things.

¹² Now therefore as electe of God, holy and beloued, put on tenderness, kyndnes, humblenes of minde, mekenes, lowly suffring: ¹³ Forbearing one another, and forgeuyng one another, yf any man haue a quarel to another: euen as Christe forgaue *ye*, euen so *do ye*. ¹⁴ And aboue all these things *put on* loue, which is the bonde of perfectnes. ¹⁵ And the peace of God rule in your hartes, to the which *ye* are called in one body: and se that *ye* be amiable. ¹⁶ Let the worde of Christ dwell in *ye* plenteously in all wysedome, teaching and exhorting your owne

RHEIMS — 1582.

shew of wisdomed in superstition and humilitie, and not to spare the body, not in any honour to the filling of the flesh.

3. THEREFORE if you be risen vvith Christ, seeke the things that are aboue: vvhere Christ is sitting on the right hand of God. ² Minde the things that are aboue, not the things that are vpon the earth. ³ For you are dead: and your life is hidde vvith Christ in God. ⁴ Vvhen Christ shal appeare, your life: then you also shal appeare vvith him in glorie.

⁵ Mortifie therefore your members that are vpon the earth, fornication, vncleannesse, lust, euil concupiscence, and auarice, vvhich is the seruite of Idols. ⁶ For vvhich things the vvraeth of God cometh vpon the children of incredulitie. ⁷ In vvhich you also vvalked sometime, vvhen you liued in them. ⁸ But now lay you also al avay: anger, indignation, malice, blasphemie, filthie talke out of your mouth.

⁹ Lie not one to another: spoiling your selues of the old man vvith his actes, ¹⁰ and doing on the new, him that is renewed vnto knowledge, according to the image of him that created him. ¹¹ Vvhere there is not, Gentile and Iewe, circumcision and prepuce, Barbarous and Scythian. bonde and free: but al, and in al Christ.

¹² Put *ye* on therefore as the elect of God, holy, and beloued, the bowels of mercie, benignitie, humilitie, modestie, patience, ¹³ supporting one another: and pardon- ing one another, if any haue a quarel against any man, as also our Lord hath pardoned vs: so you also. ¹⁴ But aboue all these things haue charitie, vvhich is the band of perfection: ¹⁵ and let the peace of Christ exult in your hartes, vvherein also you are called in one body: and be thankfull. ¹⁶ Let the vvord of Christ dwell in you abundantly, in al vvisedom: teaching and admonishing

AUTHORISED — 1611.

haue in deed a shew of wisdomed in will-worship and humilitie, and neglecting of the body, not in any honour to the satisfying of the flesh.

3. IF *ye* then bee risen with Christ, seeke those things which are aboue, where Christ sitteth on the right hand of God: ² Set your affection on things aboue, not on things on the earth. ³ For *ye* are dead, and your life is hid with Christ in God. ⁴ When Christ, who is our life, shall appeare, then shall *ye* also appeare with him in glorie. ⁵ Mortifie therefore your members which are vpon the earth: fornication, vncleannesse, inordinate affection, euill concupiscence, and couetousnesse, which is idolatrie: ⁶ For which things sake, the wrath of God cometh on the children of disobedience, ⁷ In the which *ye* also walked sometime, when *ye* liued in them.

⁸ But now you also put off all these, anger, wrath, malice, blasphemie, filthy communication out of your mouth. ⁹ Lie not one to another, seeing that *ye* haue put off the old man with his deedes: ¹⁰ And haue put on the new man, which is renewed in knowledge, after the image of him that created him, ¹¹ Where there is neither Greeke, nor Iew, circumcision, nor vncircumcision, Barbarian, Scythian, bond, nor free: but Christ is all, and in all. ¹² Put on therefore (as the elect of God, holy and beloued) bowels of mercies, kindnesse, humblenesse of minde, meeknesse, long suffering. ¹³ Forbearing one another, and forgiuing one another, if any man haue a quarell against any: euen as Christ forgave you, so also *doe ye*. ¹⁴ And aboue all these things *put on* charitie, which is the bond of perfectnesse. ¹⁵ And let the peace of God rule in your hearts, to the which also *ye* are called in one body: and bee *ye* thankfull.

¹⁶ Let the word of Christ dwell in you richly in all wisdom, teaching and

* Or, punishing, or, not sparing. ⁸ Or, minde.
† Or, complaint.

διδάσκοντες καὶ νοουθετοῦντες ἑαυτοὺς, ψαλμοῖς ⁸ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ἐν χάριτι | ᾄδοντες ἐν ταῖς καρδίαις | ὑμῶν τῷ ⁹ Θεῷ | ¹⁷ καὶ πᾶν ὃ τι ἂν ποιῇτε ἐν λόγῳ, ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι ¹⁰ Κυρίου | Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ ¹¹ καὶ | πατρὶ δι' αὐτοῦ.

¹⁸ Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ¹⁹ ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ. ¹⁹ Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, ²⁰ καὶ μὴ πικραίνεσθε πρὸς αὐτάς. ²⁰ Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα τοῦτο γὰρ ²¹ ἔστιν εὐάρεστον | ἐν ²² Κυρίῳ. ²¹ Οἱ πατέρες, μὴ ²³ παροργίζετε | τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμώσιν. ²² Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ²⁴ ὀφθαλμοδουλείᾳ | ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίᾳ, φοβούμενοι τὸν ²⁵ Κύριον. | ²³ ὁ ἐὰν | ποιῇτε, ἐκ ψυχῆς ἐργάσσεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις. ²⁴ εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε

⁸ Rec. + καί.

⁹ Alex. = καί.

¹⁰ Alex. ἰν τῷ χάριτι.

¹¹ Rec. τῷ καρδίᾳ.

¹² Rec. Κυρίῳ.

¹³ Alex. = καί.

¹⁴ Alex. = Κυρίου.

¹⁵ Alex. = καί.

¹⁶ Alex. ἐν τῷ ὀνόματι.

WICLIF—1380.

and moneste you silf in salmes ymnes ⁊ spiritual songis in grace synginge in youre hertis to the lord; ¹⁷ alle thing what euer thing ye don in word or in dede: alle thingis in the name of oure lord ihesus crist, doynge thankyngis to god, and to the fadir bi hym; ¹⁸ wymmen be ye suget to youre husbondis: as it bihoueth in the lord; ¹⁹ men loue ye youre wyues; and nyle ye be bittir to hem; ²⁰ sones: obeie ye to youre fadir and modir bi alle thingis; for this is wel plesynge in the lord; ²¹ fadris, nyle ye terre youre sones to in dignacioun; that thei be not made febil hertid; ²² seruauntes, obeie ye bi alle thingis to fleischli lordis; not seruyngge at the ipe; as plesynge to men, but in synplesen of herte, dredynge the lord; ²³ what euer ye don: worche ye of wille; as to the lord: ⁊ not to men; ²⁴ witynge, that of the lord ye schuln take jildyngge of critage; serue ye to the lord crist; ²⁵ for he that doith in iurie schal recseyue that that he hidde yuel; ⁊ accepcioun of persones: is not aenitis god.

4. LORDIS yeue ye to seruauntes: that that is iust and euene; wityngge, that also ye han a lord in heuene; ² be ye bisie in priet: and wake in it, in doynge of thankyngis; ³ ⁊ preie eche for other and for us: that god opene to us the dore of word, to speke the mysterie of crist, for which also I am bounden; ⁴ that I scheue it; so as it bihoueth me to speke; ⁵ walke ye in wisdom to hem that ben with out forth asenbyngge tyme; ⁶ youre word be sauerid in salte euernore in grace: that ye wite: hou it bihoueth you to answer to eche man;

⁷ titicus moost dere brother and faithful mynystre and my felowe in the lord:

moneste, admonish nyle, not. terro, probo. 17 eue, euene, doynge 20 sones, gyldeynge, 21 fadris, anentis, with 22 sones, gyldeynge, 23 fadris, anentis, with 24 sones, gyldeynge, 25 fadris, anentis, with

TYNDALE—1534.

selves, in psalmes, and hymnes, and spiritual songes which have fauour with them synge in youre hertes to the lord. ¹⁷ And all thynges (whatsoever ye do in worde or dede) do in the name of the lord Iesu, gevinge thanks to god the father by him.

¹⁸ Wyues, submit youre selves vnto youre awne husbundes, as it is comly in the Lorde. ¹⁹ Husbundes love youre wyues and be not bitter vnto them. ²⁰ Children, obey youre fathers and mothers, in all thynges, for that is wel plesynge vnto the lorde. ²¹ Fathers rate not youre children, lest they be of a desperate mynde. ²² Seruauntes, be obedient vnto youre bodyly masters in all thynges: not with eye service as men pleasers; but in syngeles of herte; fearynge god. ²³ And whatsoever ye do, do it hertely as though ye did it to the lorde; and not vnto men: ²⁴ for as moche as ye knowe that of the lorde ye shall receaue the rewarde of inheritance, for ye serue the lorde Christ. ²⁵ But he that doth wronge, shall receaue for the wronge that he hath done: for there is no respect of persons. ¹ Ye masters, do vnto youre seruauntes that which is iust and egall seynge ye knowe that ye also have a master in heuen.

4. CONTINUE in prayer and watch in the same with thanks geuyng, ² prayenge also for vs, that God open vnto vs the dore of vtterance; that we maye speake the mistery of Christ; wherfore I am in bondes: ⁴ that I maye vtter it, as it becometh me to speake. ⁵ Walke wysely to them that are with out; and redeme the tyme. ⁶ Let youre speache be all wayes well fauoured and be powdred with salt; that ye maye know how to answer every man.

⁷ The deare brother Tichicos shall tell you of all my busynes, which is a faythfull

CRANMER—1539.

selues, in Psalmes and hymnes, and spiritual songes, syngeyng with grace in youre hertes to the Lorde. ¹⁷ And whatsoever ye do (in worde or dede) do in the name of the Lorde Iesu, geuyng thanks to God the father by him.

¹⁸ Ye wyues, submyt youre selues vnto youre awne husbundes, as it is comly in the Lorde: ¹⁹ Ye husbundes, loue youre wyues and be not bytter vnto them. ²⁰ Ye children, obey youre fathers and mothers in all thynges, for that is well plesynge vnto the Lorde. ²¹ Ye fathers, prouoke not youre chyldren, (to anger) lest they be of a desperate mynde. ²² Ye seruauntes be obedient vnto them that are your bodyly masters in all thynges: not with eye seruyce as men pleasers; but in syngeles of herte, fearynge God. ²³ And whatsoever ye do, do it hertely, as though ye dyd it to the Lorde, and not vnto men: ²⁴ and be sure, that of the Lorde ye shall receaue the rewarde of inheritance: for ye serue the Lorde Christ. ²⁵ But he that doth synne, shall receaue for hys synne. Nether is ther any respect of persones (with God)

4. MASTERS, do vnto youre seruauntes that which is iust and egall, and be sure, that ye also haue a master in heauen.

² Contynue in prayer, and watch in the same with thanks geuyng, ³ prayenge also for vs that God maye open vnto vs the dore of vtterance, that we maye speake the mistery of Christ (wherfore I am also in bondes) ⁴ that I maye vtter it, as it becometh me to speake. ⁵ Walke wysely towarde them that are without, and lose no oportune. ⁶ Let youre speach be alwayes well fauored and powdred wyth salt, that ye maye know, how ye ought to answer euery man.

⁷ Of all my busyness shall ye be certified by Tichicus, the beloved brother and

τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε. | ²⁵ ὁ δὲ | ἀδικῶν κομιέται· | ὁ ἠδίκησε· καὶ οὐκ ἔστι προσωποληψία. IV. Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχετε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς. |

² Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ· ³ προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοξῇ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι, ⁴ ἵνα φανερώσω αὐτὸ, ὡς δεῖ με λαλῆσαι. ⁵ Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. ⁶ ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.

⁷ Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς

^c Rec. = ἰν.

^d Rec. + τῷ.

^e Rec. ἰεθίζετ.

^f Alex. γάρ.

^g Rec. ὁρθολομοῦλαίαι.

^h Rec. Οὐδὲν.

ⁱ Rec. καὶ πᾶν ὅ τι ἰδν.

^j Alex. r. K. X. δ.

^k Alex. s. κομισται s. κομίζεται.

^l Alex. οὐρανῷ.

GENEVA — 1557.

RHEIMS — 1582.

AUTHORISED — 1611.

selues, in psalmes, hymnes, and spiritual songes, synging with a certeyn grace in your hearts, to the Lord. ¹⁷ And all things whatsoever ye do, in worde or dede do all in the Name of the Lord Iesus, geuyng thanks to God the Father by him.

¹⁸ Wiues, submit your selues vnto your owne houbandes, as it is comly in the Lord. ¹⁹ Houbandes, loue your wiues, and be not bytter vnto them. ²⁰ Children, obey your fathers and mothers in all things: for that is wel pleasyng vnto the Lord.

²¹ Fathers, prouoke not your children to anger lest they cast downe their harte. ²² Seruantes, be obedient vnto your bodely masters in all things, not with eye seruice as men pleasers, but in syn-glenes of heart, fearing God. ²³ And whatsoever ye do, do it heartely, as though ye dyd it to the Lord, and not vnto men. ²⁴ Knowing that of the Lord ye shal receaue the reward of inheritance, for ye serue the Lord Christe. ²⁵ But he that doth wronge, shal receaue for the wronge that he hath done: nether is ther respect of personnes with God.

4. YE masters, do vnto your seruantes, that which is iust, and equal, knowing that ye also haue a master in heauen. ² Continue in prayer, and watch in the same with thankes geuyng. ³ Praying also for vs, that God open vnto vs the doore of vtterance, that we may speake the mystere of Christ, wherfore I am also in bondes. ⁴ That I may vtter it, as it becometh me to speake. ⁵ Walke wysely to them that are without, and redeme the tyme. ⁶ Let your speache be gracious alwayes, and powdred with salt, that ye may knowe how to answer euery man.

⁷ Our deare brother Tychicus shal tel you of all my busynes, which is a faithful

your ovne selues, vvith psalmes, hymnes, and spiritual canticles, in grace singing in your hartes to God. ¹⁷ Al vvhatsoeuer you doe in vvord or in vvorke, al things in the name of our Lord Iesus Christ, giuing thankes to God and the Father by him.

¹⁸ Vvomen be subiect to your husbands, as it behoueth in our Lord. ¹⁹ Men, loue your wiues: and be not bitter toward them. ²⁰ Children obey your parents in all things: for that is vvell pleasing to our Lord. ²¹ Fathers, prouoke not your children to indignation: that they become not discouraged. ²² Seruants, obey in all things, your maisters according to the flesh, not seruing to the eie, as pleasing men, but in simplicitie of hart, fearing God. ²³ Vvhatsoeuer you doe, vvorke it from the hart as to our Lord, and not to men: ²⁴ knowing that you shal receiue of our Lord the retribution of inheritance. Serue our Lord Christ. ²⁵ For he that doeth iniurie, shal receiue that vvchich he hath done vniuently: and there is not acceptance of persons vvith God.

4. YOY Maisters, that vvchich is iust and equal, doe to your seruants: knowyng that ye also haue a Maister in heauen. ² Be instant in praier: vvatching in it in thankes giuing. ³ praying vvithal for vs also, that God may open vnto vs the doore of speache to speake the mysterie of Christ (for the vvchich also I am bound) ⁴ that I may manifest it, so as I ought to speake. ⁵ Vvალke vvith vviseedom toward them that be vvithout: redeeming the tyme. ⁶ Your talke alvvayes, in grace let it be seasoned vvith salte: that you may knowv hovv you ought to answer euery man.

⁷ The things that are about me, Tychicus our dearest brother, and faithful

admonishing one another in Psalmes, and Hymnes, and Spirituall songes, singing with grace in your hearts to the Lord. ¹⁷ And whatsoever yee doe in word or deed, doe all in the Name of the Lord Iesus, giuing thanks to God and the Father, by him. ¹⁸ Wiues, submit your selues vnto your owne husbands, as it is fit in the Lord. ¹⁹ Husbands, loue your wiues, and be not bitter against them. ²⁰ Children, obey your parents in all things, for this is well pleasing vnto the Lord. ²¹ Fathers, prouoke not your children to anger, lest they be discouraged. ²² Seruants, obey in all things your masters according to the flesh: not with eye seruice as men pleasers, but in singleness of heart, fearing God:

²³ And whatsoever yee doe, doe it heartily, as to the Lord, and not vnto men: ²⁴ Knowing, that of the Lord yee shall receiue the reward of the inheritance: for ye serue the Lord Christ. ²⁵ But hee that doeth wrong shall receiue for the wrong which hee hath done: and there is no respect of persons.

4. MASTERS, giue vnto your seruants that which is iust and equal, knowing that yee also haue a Master in heauen. ² Continue in prayer, and watch in the same with thankesgiuing: ³ Withall, praying also for vs, that God would open vnto vs a doore of vtterance, to speake the mystery of Christ, for which I am also in bonds: ⁴ That I may make it manifest, as I ought to speake. ⁵ Walke in wisdom toward them that are without, redeeming the time. ⁶ Let your speech be alway with grace, seasoned with salt, that you may know how yee ought to answer euery man.

⁷ All my state shal Tychicus declare vnto you, who is a beloued brother, and

διάκονος καὶ σύνδουλος ἐν Κυρίῳ, ⁸ ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα ⁹ γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, ⁹ σὺν Ὁνησίμῳ ⁹ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν πάντα ὑμῖν ⁹ γνωριοῦσι τὰ ὦδε. ¹⁰ Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ συναϊχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς· εἰς ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν. ¹¹ καὶ Ἰησοῦς ὁ λεγόμενος Ἰούστος, οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι συνεργοί ⁹ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία. ¹² ἀσπάζεταιται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δούλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στήτῃ τέλει καὶ ⁹ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ.

⁸ Rec γνῶ τὰ περὶ ἡμῶν.⁹ Alex. τῷ ἀγαπητῷ καὶ πιστῷ.⁹ Alex. γνωρίσουσι.⁹ Alex. + μου εἶναι.

WICLIȚ—1380.

schal make alle thingis knowun to you that ben aboute me, ⁸ whom I sente to you to this same thing: that he knowe what thingis ben aboute you, and counforte youre hertis, ⁹ with onesyme moost dere and feithful brother, whiche is of you, whiche schuln make alle thingis that ben don here: knowun to you.

¹⁰ arestarke prisoner with me gretith you wel, and marke the cosyn of bernabas of whom 3e han take maundementis; if he come to you reseceue 3e hym, ¹¹ & ihesus that is seid iust: whiche ben of circumcisioun thei aloune ben myn helpers in the kyngdom of god: that weren to me in solace, ¹² epafra that is of you, the seruaunt of ihesus crist: gretith you wel, euer bisie for you in preiers: that 3e stonde perfijt and ful in al the wille of god; ¹³ and I bere witnessynge to hym: that he hath myche traueil for you, and for hem that ben at laodice, and that ben at ierapoly, ¹⁴ luk the leche moost dere and demas greet you wel. ¹⁵ Grete 3e wel the breithren that ben at laodice, and the woman nymfam, and the chirche that is in hir hous; ¹⁶ & whanne this pistil is redde among you: do 3e that it be redde in the chirche of laodicensis, & redde 3e that pistil that is of laodicensis, ¹⁷ and sei 3e to archipis: se the mynsterie that thou hast takun in the lord; that thou fille it, ¹⁸ my salutacioun: bi the hond of pou, be 3e myndful of my boondis; the grace of the lord ihesus crist be with you Amen.

leche, phycian.

TYNDALE—1534.

minister and felloweservant in the Lorde; ⁸ whom I have sent vnto you for the same purpose, that he myght knowe how ye do; and myght comforte youre hertes, ⁹ with one Onesimus a faythfull and a beloued brother, which is one of you. They shall shewe you of all thinges which are adoyng here.

¹⁰ Aristarchus my preson fellowe saluteth you; and Marcus Barnabassys systers sonne: touchinge whom, ye receaved commaundementes. Yf he come vnto you receave him: ¹¹ and Iesus which is called Iustus; which are of the circumcision. These only are my workefellowes vnto the kyngdome of God, which were vnto my consolacion. ¹² Epaphras the seruaunt of Christ, which is one of you, saluteth you, and all wayes laboreth fervently for you in prayers; that ye maye stonde perfect and full in all that is the wille of god. ¹³ I heare him recorde that he hath a fervent mynde towards you, and towards them of Laodicia and them of Hierapolis. ¹⁴ Deare Lucas the Phisicion greteth you, and Demas. ¹⁵ Salute the brethren which are of Laodicia, and salute Nymphas and the congregacion which is in his house. ¹⁶ And when the pistle is reed of you, make that it be reed in the congregacion of the Laodicians also: and that ye lyke wyse reade the epistle of Laodicia. ¹⁷ And saye to Archippus: take hede to the office that thou hast receaved in the Lorde; that thou fulfill it. ¹⁸ The salutation by the honde of me Paul. Remember my bondes. Grace be with you. Amen.

CRANMER—1539.

faythfull mynyster and fellowe seruaunt in the Lorde, ⁸ whom I have sent vnto you for the same purpose, that he myght knowe what ye do, and that he myght comforte youre hertes, ⁹ wyth one Onesimus a faythfull and beloued brother, which is one of you. They shall shewe you of all thynges, which are adoyng here.

¹⁰ Aristarchus my preson fellowe saluteth you, and Marcus Barnabas systers sonne: touchyng whom, ye receaved commaundementes. If he come vnto you, receave hym: ¹¹ and Iesus which is called Iustus, which are of the circumcision. These only are my worke fellowes vnto the kyngdome of God, which haue bene vnto my consolacion. ¹² Epaphras the seruaunt of Christ, (which is one of you) saluteth you, and allwayes laboreth ferently for you in prayers, that ye maye stande perfect and full, in all the wyll of God: ¹³ For I beare hym recorde, that he hath a fervent mynde for you and them that are of Laodicia and them that are of Hierapolis. ¹⁴ Deare Lucas the Phisicion greteth you, and Demas. ¹⁵ Salute the brethren which are of Laodicia, and salute Nymphas, and the congregacion, which is in hys house, ¹⁶ And when the Epistle is reed of you, make that it be reed also in the congregacion of the Laodicyans: and that ye lyke wyse reade the Epistle of Laodicia. ¹⁷ And saye to Archippus: take hede to the offyce that thou hast receaved in the Lorde, that thou fulfill it. ¹⁸ The salutation by the hande of me Paul, Remember my bondes, the grace (of oure Lorde Iesu Christ) be with you. Amen.

¹³ μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει ἑ πολλὸν πόνον| ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει. ¹⁴ ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς, καὶ Δημᾶς. ¹⁵ ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς, καὶ Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτοῦ| ἐκκλησίαν. ¹⁶ καὶ ὅταν ἀναγνῶσθῃ παρ' ὑμῶν ἡ ἐπιστολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέῳ ἐκκλησίᾳ ἀναγνῶσθῃ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε. ¹⁷ καὶ εἶπατε Ἀρχίππῳ, Ὁ Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.

¹⁸ Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετε μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν.

¹ Alex. + Ἰησοῦ.

² Alex. πεπληρορημένοι.

³ Rec. ζῆλον πολλόν.

⁴ Alex. s. αὐτῶν s. αὐτῆς.

⁵ Rec. + ἀμὴν.

GENEVA — 1557.

minister, and fellow seruante in the Lord, ⁸ Whom I haue sent vnto you for the same purpose that he myght knowe your affaires, and myght comforte your hearts. ⁹ With Onesimus a faithfull and a beloued brother, which is one of you. They shal shewe you of all things which are done here.

¹⁰ Aristarchus my prison fellowe saluteth you, and Marcus, Barnabas systers sonne (touching whom, ye receaued commande mentes, If he come vnto you, receaue him) ¹¹ And Iesus which is called Iustus, which are of the Circumcision. These onely are my workefellowes vnto the kyngdome of God, which were vnto my consolation. ¹² Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes laboureth feruently for you in prayers, that ye may stande perfect and full in all, that is the wil of God.

¹³ For I beare him recorde, that he hath a feruent mynde towardes you, and toward them of Laodicea, and them of Hierapolis. ¹⁴ Deare Lucas the Phisition greteth you, and Demas. ¹⁵ Salute the brethren which are of Laodicea, and salute Nymphas, and the Church, which is in his house. ¹⁶ And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that ye lykewyse reade the epistle writ from Laodicea. ¹⁷ And say to Archippus, Take hede to the office, that thou hast receaued in the Lord, that thou fulfil it. ¹⁸ The salutation by the hand of me Paul. Remember my bandes. Grace be with you. Amen.

5 Y

RHEIMS — 1582.

minister, and fellow-servant in our Lord, vvil make you vnderstand al, ⁸ vvhom I haue sent to you for this same purpose, that he may know the things that concerne you, and may comfort your hartes, ⁹ vwith Onesimus the most decre and faithful brother vwho is of you. Al things that are done here, shal they doe you to vnderstand.

¹⁰ Aristarchus my fellow-prisoner saluteth you, and Marke the cosin-german of Barnabas (concerning vvhom you haue receiued commandements, If he come to you, receiue him) ¹¹ and Iesus that is called Iustus: vwho are of the Circumcision. these onely are my coadiutors in the kingdom of God: vvhich haue been a comfort to me. ¹² Epaphras saluteth you vwho is of you, the seruant of Christ Iesus, alwaies careful for you in praiers, that you may stand perfect and ful in al the vvill of God. ¹³ For I giue him testimonie that he hath much labour for you, and for them that be at Laodicia, and that are at Hierapolis. ¹⁴ Luke the most decre physicion saluteth you: and Demas.

¹⁵ Salute the brethren that are at Laodicia: and Nymphas and the Church that is in his house. ¹⁶ And vwhen the epistle shal be read vwith you, make that it be read also in the Church of the Laodicians: and that you read that vvhich is of the Laodicians. ¹⁷ And say to Archippus, See the ministerie vvhich thou hast receiued of our Lord, that thou fulfil it. ¹⁸ The salutation: vwith mine owne hand, Paulus. Be mindeful of my bandes. Grace be vwith you. Amen.

AUTHORISED — 1611.

a faithfull minister, and fellow seruant in the Lord: ⁸ Whom I haue sent vnto you for the same purpose, that hee might know your estate, and comfort your hearts. ⁹ With Onesimus a faithfull and beloued brother, who is one of you. They shall make known vnto you all things which are done here. ¹⁰ Aristarchus my fellow prisoner saluteth you, and Marcus sisters sonne to Barnabas, (touching whome yee receiued commandements; if he come vnto you, receiue him :) ¹¹ And Iesus, which is called Iustus, who are of the circumcision. These onely are my fellow workers vnto the kingdome of God, which haue bene a comfort vnto me. ¹² Epaphras, who is one of you, a seruant of Christ, saluteth you, alwaies ^a labouring feruently for you in praiers, that ye may stand perfect, and ^b complete in all the will of God.

¹³ For I beare him record, that hee hath a great zeale for you, and them that are in Laodicea, and them in Hierapolis. ¹⁴ Luke the beloued physicion, and Demas greet you. ¹⁵ Salute the brethren, which are in Laodicea, and Nymphas, and the church which is in his house. ¹⁶ And when this Epistle is read amongst you, cause that it be read also in the church of the Laodiceans: and that ye likewise reade the Epistle from Laodicea, ¹⁷ And say to Archippus, Take hede to the ministerie, which thou hast receiued in the Lord, that thou fulfill it. ¹⁸ The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

^a Or, struuing.

^b Or, filled.

ΠΡΩΤΗ
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ.

Κεφάλαιον Α.

THE FIRST
EPISTLE TO THE THESSALONIANS.

CHAPTER I.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἅπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ. |

² Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνείαν ^b ὑμῶν | ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ³ ἀδιαλείπτως μνημονεύοντες ^c ὑμῶν τοῦ ἔργου τῆς πίστεως, | καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν· ^d εἰδότες,

^a Alex. = ἀπὸ Θ. π. ἡ. κ. K. Ἱ. X.

^b Alex. = ἐμῶν.

^c Alex. τοῦ ἔργου τῆς πίστεως ἡμῶν.

^d Alex. ὑπὸ τοῦ Θ.

WICLIF—1380.

1. POUL and siluan & tymothe, to the chireh of tessalonyensis, in god the fadir and in the lord ihesus crist: grace and pees to you, ² we don thankyns to god euermore for alle you, and we maken mynde of you in oure preiers ³ with outen ceesyng, hauynge mynde of the werk of youre feith and traueile and charite and abidinge of the hope of oure lord ihesus crist bifor god and oure fadir. ⁴ ye loued britheren of god we witynge youre chesynge, ⁵ for oure gospel was not at you in word onli: but also in vertu and in the holi goost, and in myche plentee, as ye witen: whiche we weren among you, for you.

^a and ye ben maad foloweris of us and of the lord: resceyuyng the word in myche tribulacioun with ioie of the holi goost, ⁷ so that ye ben made ensaumple to alle men that beleuen: in macedonie and in acaie, ⁸ for of you the word of the lord is pupplischid: not onli in macedonie and acaie, but youre feith that is to god:

witynge, knowynge.

vertu, power.

TYNDALE—1534.

1. PAUL, Syluanus and Timotheus. Vnto the congregacion of the Tessalonyans, in God the father, and in the Lorde Iesus Christ.
Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

² We geue God thanks all waye for you all, makinge mencyon of you in oure prayers ³ with out ceasyng, and call to remembrance youre worke in the faythe, and labour in love and perseuerance in the hope of oure lorde Iesus Christ, in the sight of God oure father: ⁴ because we knowe brethren beloved of god, how that ye are electe. ⁵ For oure gospell came not vnto you in worde only, but also in power, and also in the holy gost and in moche certayntie, as ye knowe after what maner we behaued oure selues amonge you, for your sakes.

⁶ And ye became folowers of vs and of the lord, and receaued the worde in moche affliction, with ioie of the holy gost: ⁷ so that ye were an ensample to all that beleue in Macedonia and Achaia. ⁸ For from you sounded out the worde of the lorde, not in Macedonia and in Achaia only: but youre fayth also which ye have vnto god,

CRANMER—1539.

1. PAUL and Syluanus and Timothe. Vnto the congregacyon of the Thessalonyans, in God the father, and in the Lord Iesus Christ.
Grace be vnto you, and peace from God our father, and from the Lorde Iesus Christ.

² We geue God thanks alwaye for you all, makinge mencyon of you in our prayers ³ without ceasyng, and call you to remembrance because of the worke of your fayth, and labour in loue, and because ye haue contynued in the hope of oure Lorde Iesus Christ, in the syght of God our father. ⁴ We knowe brethren (beloued of God) how that ye are electe. ⁵ For oure Gospell came not vnto you by worde onely, but also by power, and by the holy goost, and by moche certayntie, as ye knowe, after what maner we behaued oure selues amonge you, for your sake. ⁶ And ye became folowers of vs and of the Lorde, receauynge the worde with moche affliction, wyth ioie of the holy goost: ⁷ so that ye were an ensample to all that beleue in Macedonia and Achaia. ⁸ For from you sounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but youre fayth also which ye

ΠΡΩΤΗ
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ.

Κεφάλαιον Α.

THE FIRST
EPISTLE TO THE THESSALONIANS.

CHAPTER I.

ἀδελφοὶ ἠγαπημένοι ^α ὑπὸ Θεοῦ, | τὴν ἐκλογὴν ὑμῶν ^β ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη ^γ εἰς | ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν Πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἱ ἐγενήθημεν ^δ ἐν | ὑμῖν δι' ὑμᾶς. ^ε καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς Πνεύματος ἁγίου, ^ς ὥστε γενέσθαι ὑμᾶς ^ζ τύπους | πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ^η ἐν | τῇ Ἀχαΐᾳ. ^θ ἀφ' ὑμῶν γὰρ ἐξήχρηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ ^ι ἐν τῇ | Ἀχαΐᾳ, ἀλλὰ ^κ καὶ |

^α Alex. πρὸς.

^β Alex. = ἰν.

^γ Alex. τύπον.

^δ Rec. = ἰν.

^ε Rec. = ἰν τῷ.

^ς Alex. = καί.

GENEVA — 1557.

1. PAUL and Silvanus, and Timotheus, vnto the Church of the Thessalonians, *which is* in God the Father, and in the Lord IESVS CHRISTE, grace be to you, and peace from God our Father, and from the Lord Iesus Christe. ² We geue God thanks alway for you all, making mention of you in our prayers :

³ Without ceasing remembreing your effectual faith, and diligent loue and perseuering *which standeth* in the hope of our Lord Iesus Christe, in the syght of God our Father. ⁴ Because we knowe brethern beloued, how that ye *are* elect of God.

⁵ For our Gospel came not vnto you in worde only, but also in power, and also in the holy Gost, and in muche certaintie of persuation, as ye know after what manner we behaue our selues among you for your sakes.

⁶ And ye became folowers of vs and of the Lord, and receaued the worde in muche affliction, with ioye of the holy Gost :

⁷ So that ye were as ensamples to all that beleue in Macedonia and Achaia. ⁸ For from you sounded out the worde of the Lord, not in Macedonia and in Achaia only : but your faith also which ye haue

RHEIMS — 1582.

1. PAUL and Siluanus and Timothee to the Church of the Thessalonians in God the Futher, and our Lord IESVS Christ. Grace to you and peace.

² Vve giue thanks to God alwaies for al you : making a memorie of you in our praiers without intermission, ³ mindeful of the vvorke of your faith and labour, and of the charitie, and of the enduring of the hope of our Lord IESVS Christ, before God and our father : ⁴ knowing brethern beloued of God, your election :

⁵ that our Gospel hath not been to you in word only, but in povver and the holy Ghost, and in much fulnesse, as you knov vwhat maner of men vve haue been among you for your sakes. ⁶ And you became folowers of vs, and of our Lord : receiuing the vvord in much tribulation, vvith ioy of the holy Ghost : ⁷ so that you were made a paterne to al that beleue in Macedonia and in Achaia.

⁸ For from you vvas bruieted the vvord of our Lord : not only in Macedonia and in Achaia, but in euery place, your faith

AUTHORISED — 1611.

1. PAUL and Siluanus, and Timotheus, vnto the Church of the Thessalonians, *which is* in God the Father, and in the Lord Iesus Christ : grace be vnto you, and peace from God our Father, and the Lord Iesus Christ. ² We giue thanks to God alwaies for you all, making mention of you in our prayers, ³ Remembreing without ceasing your worke of faith, and labour of loue, and patience of hope in our Lord Iesus Christ, in the sight of God and our Father : ⁴ Knowing, brethern ^a beloued, your election of God. ⁵ For our Gospel came not vnto you in word only : but also in power, and in the holy Ghost, and in much assurance, as yee know what manner of men we were among you for your sake.

⁶ And yee became followers of vs, and of the Lord, hauing receiued the word in much affliction, with ioy of the holy Ghost : ⁷ So that ye were ensamples to all that beleue in Macedonia and Achaia. ⁸ For from you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in euery place your faith to

^a Or, beloued of God: your election.

ἐν παντὶ τόπῳ ἢ πίστις ὑμῶν ἢ πρὸς τὸν Θεὸν ἐξελήλυθεν, ὥστε μὴ χρεῖαν ἔχειν ἡμᾶς | λαλεῖν τι. ⁹ αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὅποιαν εἴσοδον ἔσχομεν | πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ, ¹⁰ καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ τῶν | νεκρῶν, Ἰησοῦν, τὸν ρύόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

II. Αὐτοὶ γὰρ οἶδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν· ² ἀλλὰ ⁹ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἶδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἁγῶνι. ³ Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, ⁹ οὔτε | ἐν δόλῳ· ⁴ ἀλλὰ καθὼς δεδοκίμασμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγ-

¹ Rec. ἡμᾶς ἔχειν.⁹ Rec. ἔχομεν.⁹ Rec. = τῶν.⁹ Rec. + καὶ.⁹ Alex. οὐκ

WICLIF — 1380.

in eche place is gon forth: so that it is not nede to us for to speke any thing ⁹ for thei schewen of you: what maner entre we hadden to you, & hou ze ben conuertid to god for mawmetis: to serue to the luyunge god and verri, ¹⁰ and to abide his one fro heuenes: whom he reisid fro deeth: the lord ihesus that deliuerid us fro wraththe to comynge.

2. FOR britheren ze witen, oure entre to you: for it was not veyn: ² but first we suffriden and weren punyschid with wrongis as ze witen in filippi, and hadden trist in oure lord, to speke to you the gospel of god, in myche bysnesse: ² and oure exortacioun: is not of errour, nether of vnelennesse, nether in gyle: ⁴ but as we ben preued of god, that the gospel of god schulde be takun to us: so we speken, not as plesynge to men: but to god that preueth oure hertis.

⁵ for nether we weren any tyme in word of glosynge: as ze witen, nether in occasion of auarice: god is wittnesse, ⁶ nether sekyng glorie of men: nether of you nether of other, whanne we as cristis apostis mygten haue be in charge to you: ⁷ but we weren made litil in the myddil of you: as if a nursch fostre hir sonen: ⁸ so we desiryng you with greet loue, wolden haue bitake to you, not oonli the gospel of god, but also oure lyues: for ze ben made moost dere worthe to us.

⁹ For britheren ze ben myndeful of oure trauel and werynesse, we worchid nyxt and dai, that we schulden not greue any of you and prechen to you the euangeli of god: ¹⁰ god and ze ben wittnesis, hou holli and iustli and with outen playnte we weren to you that bileueden: ¹¹ as ze witen, hou we preiden you and counfortiden

TYNDAL — 1534.

sprede hir selfe abroad in all quartars, so greatly that it nedeth not vs to speake any thyng at all. ⁹ For they them selues shewe of you what maner of entrynge in we had vnto you and how ye tourned to God from ymages, for to serue the liuyng and true god, ¹⁰ and for to loke for his sonne from heven, whom he rayseed from deeth: I mean Iesus which delivereth vs from wrath to come.

2. FOR ye youre selues knowe brethren of oure entraunce in vnto you, howe that it was not in vayne: ² but euen after that we had suffered before and were shamefully entreated at Phillippos (as ye well knowe) then were we bolde in oure God to speake vnto you the gospel of God, with moche stryvinge. ³ Oure exhortacioun was not to bryngye you to erroure, nor yet to vnelennes, nether was it with gyle: ⁴ but as we were alowed of God, that the gospel shulde be committed vnto vs: euen so we speake, not as though we entended to please men, but God, which trieth oure hertes.

⁵ Nether was oure conversacion at any tyme with flatteryng wordes, as ye well knowe nether in cloked couetousnes: God is recorde: ⁶ nether sought we prayse of men, nether of you, nor yet of any other, when we myght haue bene in auctorite, as the Apostles of Christ, ⁷ but we were tender amonge you, euen as a norse cheryssheth hir chyldren: ⁸ so was oure affection towardye you, oure good will was to haue dealte vnto you, not the gospel of God only: but also oure awne soules, because ye were deare vnto vs.

⁹ Ye remember brethren oure labour and travayle. For we laboured daye and nyght, because we wolde not be grevous vnto any of you, and preached vnto you the gospel of God. ¹⁰ Ye are wittnesces, and so is god, how holly and iustly and vnblameably we behaued oure selues amonge you that beleve: ¹¹ as ye knowe

CRANMER — 1539.

haue vnto God, spred her selfe abroad in all quartars, so that it nedeth not vs to speake any thyng at all. ⁹ For they them selues shewe of you, what maner of entering in we had vnto you and how ye tourned to God from ymages, for to serue the luyunge and true God, ¹⁰ and for to loke for his sonne, from heauen, whom he rayseed from deeth: euen Iesus, whych deliuereth vs from the wrath to come.

2. FOR ye youre selues (brethren) knowe of oure entraunce in vnto you, howe that it was not in vayne: ² but euen after that we had suffered before, and were shamefully entreated at Phillippos (as ye knowe) then were we bolde in oure God, to speake vnto you the Gospell of God, in moch stryvinge. ³ For oure exhortacyon was not to bryngye you to erreure, nor yet to vnelennes, nether was it with gyle: ⁴ but as we were alowed of God, that the Gospell shulde be commytted vnto vs: euen so we speake, not as they that please men, but God, which tryeth oure hertes.

⁵ Nether led we oure conuersacyon at any tyme with flatteryng wordes, as ye knowe: nether by oceaon of couetousnes. God is recorde: ⁶ nether sought we prayse of men, nether of you, nor yet of any other, when we myght haue bene in auctorite, as the Apostles of Christ, ⁷ but we were tender amonge you, euen as a norse cheryssheth hir chyldren, ⁸ so were we affeccioned towardye you: our good wyll was to haue dealte vnto you, not the Gospell of God onely: but also oure awne soules, because ye were deare vnto vs.

⁹ Ye remember brethren oure lahoure, and traunyaile. For we laboured daye and nyght because we wolde not be chargeable vnto any of you, and preached vnto you the Gospell of God. ¹⁰ Ye are wittneses, and so is God, how holly and iustly and vnblameably we behaued oure selues amonge you that belued. ¹¹ as ye knowe, how that we bare soch affeccion

γέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ ⁹ τῷ | Θεῷ τῷ δοκι-
μάζοντι τὰς καρδίας ἡμῶν. ⁵ Οὐτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν,
καθὼς οἴδατε, οὐτε ἐν προφάσει πλεονεξίας· Θεὸς μάρτυς· ⁶ οὐτε ζητοῦντες ἐξ
ἀνθρώπων δόξαν, οὐτε ἀφ' ἡμῶν οὐτε ἀπ' ἄλλων, (δυνάμενοι ἐν βάρει εἶναι, ὡς
Χριστοῦ ἀπόστολοι·) ⁷ ἀλλ' ἐγενήθημεν ἥπιοι | ἐν μέσῳ ἡμῶν, ὡς ἂν τροφὸς
θάλην τὰ ἐαυτῆς τέκνα. ⁸ οὕτως ⁸ ὁμιροῦμενοι | ἡμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν
οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἐαυτῶν ψυχὰς, διότι ἀγαπητοὶ
ἡμῖν ἐγενήθητε. | ⁹ μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον
νυκτὸς καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν, ἐκηρύξαμεν
εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ. ¹⁰ ὑμεῖς μάρτυρες καὶ ὁ Θεός, ὡς ὁσίως καὶ
δικαίως καὶ ἀμεμπτὸς ἡμῖν τοῖς πιστεύουσιν ἐγενήθημεν, ¹¹ καθάπερ οἴδατε, ὡς

⁹ Alex. = τῷ.⁸ Alex. νήπιος.⁸ Rec. ἱμερόμενοι.⁴ Rec. γενένηθε.⁵ Rec. + γάρ.

GENEVA—1557.

vnto God, spred abrode in all quarters,
that it nedeth not vs to speake any thyng
at all.

⁹ For they them selues shewe of you
what maner of entring in, we had vnto
you, and how ye tourned to God from
idoles, for to serue the lyuing and true
God. ¹⁰ And for to loke for his Sonne
from heauen, whome he raysed from
death, *I meane* Iesus which deliuereth vs
from the wrath to come.

2. FOR ye your selues knowe brethren,
that our entrance in vnto you, was not in
vayne. ² But euen after that we had suf-
fered before, and were shamfully entreated
at Philippi (as ye knowe) then were we
bolde in our God, to speake vnto you the
Gospel of God, wyth muche stryuing.
³ For our exhortation was not to vse de-
ceite, nor yet wickednes, nether was it
with gyle. ⁴ But as we were allowed of
God, that the Gospel should be committed
vnto vs: euen so we speake, not as they
that please men, but God which tryeth
our hearts.

⁵ Nether yet dyd we euer vse flatteryng
wordes, as ye knowe, nether *dyd we any
thing* in couleored couetousnes, God is re-
corde. ⁶ Nether soght we prayse of men,
nether of you, nor yet of any other:
When we myghte haue bene charge-
able, as the Apostles of Christe: ⁷ but we
were gentill among you, euen as a nourse
cherisheth her chyldren. ⁸ Thus, being
affectioned toward you, our good wil was
to haue dealte vnto you, not the Gospel
of God only: but also our owne soules,
because ye were deare vnto vs. ⁹ For ye
remember brethren, our labour, and tra-
uayle: for we laboured day and nyght,
because we would not be chargeable vnto
any of you, and preached vnto you the
Gospel of God.

¹⁰ Ye are wytnesses, and so is God, how
holly, and iustly, and vnblamably, we
behaued our selues among you that be-
leue. ¹¹ As ye knowe that we exhorted,

RHEIMS—1582.

which is to God vvard, is proceeded, so
that it is not necessarie for vs to speake
any thing. ⁹ For they them selues report
of vs vwhat maner of entring vve had to
you: and how you are turned to God
from Idols, to serue the liuing and true
God, ¹⁰ and to expect his Sonne from
heauen (vvhom he raised vp from the
dead) IESVS, vvhoh hath deliuered vs from
the vvrathe to come.

2. FOR your selues knovv, brethren,
our entrance vnto you, that it vvas not
vaine: ² but hauing suffered before and
been abused vvith contumelies (as you
knovv) at Philippi, vve had confidence in
our God, to speake vnto you the Gospel
of God in much carefulnes. ³ For our
exhortation vvas not of error, not of
vnclennesse, nor in deceite: ⁴ but as vve
were approued of God that the Gospel
should be committed to vs, so vve speake:
not as pleasing men, but God, vvho
proueth our hartes. ⁵ For neither haue
we been at any time in the vvord of adu-
lation, as you knovv: nor in occasion of
auarice, God is vvitness: ⁶ nor seeking
glorie of men, neither of you, nor of
others. Vvheras vve might haue been
a burden to you, as the Apostles of
Christ: ⁷ but vve became children in the
middles of you, as if a nourse should
cherish her children: ⁸ so hauing a desire
to you, vve would gladly deliuer vnto
you not only the Gospel of God, but
also our ovvne soules: because you are
become most deere vnto vs.

⁹ For you are mindefull, brethren, of our
labour and toille, day and night vvorking,
lest vve should charge any of you, vve
preached among you the Gospel of God.
¹⁰ You are vvitnesses and God, hovv
holly and iustly and vvithout blame, vve
haue been to you that did beleue. ¹¹ as
you knovv in vvhat maner we desiring

AUTHORISED—1611.

Godward is spred abroad, so that we need
not to speake any thing. ⁹ For they them-
selues shew of vs, what maner of entring in
we had vnto you, and how ye returned to
God from idols, to serue the liuing and
true God, ¹⁰ And to waite for his sonne
from heauen, whom he raised from the
dead, *euen* Iesus which deliuered vs from
the wrath to come.

2. FOR your selues, brethren, know
our entrance in vnto you, that it was not
in vaine. ² But euen after that wee had
suffered before, and were shamefully en-
treated, as ye know, at Philippi, we were
bold in our God to speake vnto you the
Gospel of God, with much contention.
³ For our exhortation was not of deceit,
nor of vnclennesse, nor in guile: ⁴ But
as we were allowed of God to be put in
trust with the Gospel, euen so wee speake,
not as pleasing men, but God, which trieth
our hearts. ⁵ For neither at any time vsed
we flattering words, as yee knowe, nor a
cloke of couetousnesse, God is witness:
⁶ Nor of men sought we glory, neither of
you, nor yet of others, when we might
haue ^a been burdensome, as the Apostles
of Christ. ⁷ But we were gentle among
you, euen as a nurse cherisheth her chil-
dren: ⁸ So being affectionately desirous
of you, we were willing to haue imparted
vnto you, not the Gospel of God only, but
also our owne soules, because yee were
deare vnto vs. ⁹ For yee remember, bre-
thren, our labour and trauaile: for la-
bouring night and day, because wee would
not bee chargeable vnto any of you, we
preached vnto you the Gospel of God.

¹⁰ Yee are witnesses, and God also, how
holily, and iustly, and vnblameably we
behaued our selues among you that beleue.
¹¹ As you know, how wee exhorted and

ένα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι ¹² καὶ μαρτυροῦμενοι, εἰς τὸ ὁ περιπατεῖν| ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν. ¹³ Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ καθὼς ἐστὶν ἀληθὺς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. ¹⁴ Ὑμεῖς γὰρ μνηταὶ ἐγενήθητε, ἀδελφοὶ, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι ¹⁵ τὰ αὐτὰ| ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, ¹⁵ τῶν καὶ τὸν Κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς ¹⁶ προφῆτας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων, ¹⁶ κωλύόντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ

^v Rec. περιπατῆσαι Alex. περιπατεῖν.

^w Rec. ταῦτά.

^x Rec. + ἰδίων.

^y Alex. + τοῦ Θεοῦ.

^z Alex. διότι.

WICLIF—1380.

eche of zou as the fadir hise sones: and we han witnessd; ¹² that ze schulden go worthli to god: that clepid zou in to his kyngdom and glorie;

¹³ therfor we don thankynge to god: with outen cesynge; for whanne ze hadden take of us the word of the herynge of god: ze taken it not, as the word of men but as it is verrili the word of god: that worthli in zou that han bileued. ¹⁴ For bretheren ze ben made folowers of the chirchis of god that ben in iudee in crist ihesus; for ze han suffrid the same thingis of youre eune lynagis: as thei of the iewis; ¹⁵ which slouen bothe the lord ihesus and the profetis: and persueden us; and thei plesen not to god: and thei ben aduersaries to alle men; ¹⁶ forbedynge us to speke to hethen men: that thei be made saaf; that thei fille her synnes euermore for the wraththe of god cam on hem: in to the ende;

¹⁷ and bretheren we disolat fro zou for a tyme bi mouth, and in biholdynge but not in herte: han hijed more pleteuousli to se zoure face with greet desyre; ¹⁸ for we wolden come to zou; ze I poul oonyis and eftsome: but sathanes lettid us; ¹⁹ for whi what is oure hope; or ioie or crowne of glorie? whether ze ben not bifore oure lord ihesus crist: in his comynge? ²⁰ for ze ben oure glorie and ioie.

3. FOR whiche thing we suffriden no lenger: and it plesid to us to dwelle aloone at athenys; ² and we senten tymothe oure brother, and mynystre of god in the euangeli of crist; to zou to be confirmed; and to be taugte for zoure feith; ³ that no man be moued in these tribulaciouns; for ze silf witen that in this thing we ben

TYNDALE—1534.

how that we exhorted and comforted and besought every one of you; as a father his children; ¹² that ye wolde walke worthy of God; which hath called you vnto his kyngdome and glory.

¹³ For this cause thanke we god with out ceasinge; because that when ye receaved of vs the worde wherwith God was preached; ye receaved it not as the worde of man: but even as it was in dede; the worde of God; which worketh in you that beleue. ¹⁴ For ye bretheren became folowers of the congregacions of god which in lewry are in Christ Iesu: for ye haue suffered lyke thynges of youre kynsmen as we our selues haue suffered of the Iewes. ¹⁵ Which as they kyllid the lorde Iesus and their awne prophetes; even so haue they persecuted vs; and God they please not; and are contrary to all men ¹⁶ and forbid vs to preache vnto the gentyls; that they myght be saved; to fulfill their synnes all waye. For the wrath of God is come on them; even to the vtmost.

¹⁷ For as moch bretheren as we are kept from you for a season; as concernynge the bodily presence; but not in the herte; we enforced the more to se you personally with great desyre. ¹⁸ And therefore we wolde haue come vnto you; I paul once and agayne: but Satan withstode vs. ¹⁹ For what is oure hope or ioie; or crowne of reioysynge? are not ye it in the presence of oure lorde Iesus Christ at his comynge? ²⁰ yes ye are oure glory and ioie.

3. VVHEREFORE sence we coulde no lenger forbear; it pleased vs to remayne at Athens alone; ² and sent Tymotheus oure brother and minister of god; and our labourer fellowe in the gospell of Christ; to stablisse you and to comforte you over youre fayth; ³ that no man shulde be moued in these afflictions. For ye youre selues knowe that we are even

CRANMER—1539.

vnto euery one of you, as a father doth vnto chyl dren, exhortynge, confortynge, and beseechynge you; ¹² that ye wolde walke worthy of God, which hath called you vnto hys kyngdome and glory.

¹³ For this cause thanke we God also without ceasinge, because that when ye receaued of vs the worde (wherwith ye learned to know God) ye receaued it not as the worde of man: but euen as it was in dede, the worde of God, which worketh also in you that beleue. ¹⁴ For ye bretheren became folowers of the congregacions of God which in Iewry are in Christ Iesu: for ye haue suffered lyke thynges of youre kynsmen, as we our selues haue suffered of the Iewes. ¹⁵ Whych as they kyllid the Lorde Iesus, and their awne Prophetes, euen so haue they persecuted vs: and God they please not, and are contrary to all men, ¹⁶ and hynder vs, that we shulde not speake vnto the Gentyls, that they myght be saued, to fulfill their synnes alwaye. For the wrath of God is come on them, euen to the vtmost.

¹⁷ For as moch bretheren as we are kept from you for a season, as concernynge the bodily presence (but not in the herte) we enforced the more to se you personally with great desyre. ¹⁸ And therefore we wolde haue come vnto you, I Paul once and agayne: but Satan withstode vs. ¹⁹ For what is oure hope or ioie, or crowne of reioysynge? are not ye it in the presence of our Lorde Iesus Christ at his comynge? ²⁰ yes, ye are oure glory and ioie.

3. WHEREFORE, sence we coulde no lenger forbear, we thought it good to remayne at Athens alone; ² and sent Tymothe oure brother and mynister of God, and the helper forth of oure labourer in the Gospell of Christ, to stablisse you: and to comforte you concernynge our fayth ³ that no man shulde be moued in these afflictions. For ye your selues knowe, that we are euen apoynted there vnto.

eleud, called. hys, hastened. witen, knowe. lynages, lineages. eftsome, again. disolat, separate. lettid, hindered.

ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε· ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργή ⁹ εἰς τέλος.

¹⁷ Ἡμεῖς δὲ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπων οὐ καρδία, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. ¹⁸ διὸ ἠβηλήσαμεν ἐλθεῖν πρὸς ὑμᾶς, (ἐγὼ μὲν Παῦλος) καὶ ἅπαξ καὶ δις, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. ¹⁹ τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; ²⁰ ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ. III. Διὸ μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνον, ² καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν ^b καὶ διάκονον τοῦ Θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑμᾶς | ^a περὶ | τῆς πίστεως ὑμῶν, ³ τῷ | μηδένα σαίνεισθαι ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἶδате ὅτι εἰς τοῦτο κείμεθα·

^a Alex. Ἰησοῦ.

^b Rec. καὶ διάκονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν.

^c Alex. = ἱμάς.

^d Alex. ὑπέρ.

^e Alex. τὸ.

GENEVA—1557.

and comforted, and besought every one of you, as a father his children. ¹² That ye would walke worthy of God, which hath called you vnto his kyngdome and glorie.

¹³ For this cause also thanke we God with out ceasing, because that when ye receaved of vs the worde wherwith God was preached, ye receaued it not as the worde of men: but (euen as it was in dede) the worde of God, which worde also worketh in you that beleue.

¹⁴ For ye brethren, are become folowers of the Churches of God, which in Iewrie are in Christ Iesus, because ye haue suffered like things of your owne cuntry men, as they haue suffered of the Iewes.

¹⁵ Whych both kylled the Lord Iesus and theyr owne Prophetes, and haue persecuted vs: and God they please not, and are contrary to all men. ¹⁶ And forbyd vs to preache vnto the Gentils, that they myght be sau'd, to fulfyl their synnes alway: for the wrath of God is come on them, euen to the vtmost. ¹⁷ Forasmuche brethren, as we are kept from you for a season, as concerning the bodily presence, but not in the heart, we enforced the more to se your face wyth great desire. ¹⁸ And therefore we would haue come vnto you, (I Paul) once or twise: but Satan with stode vs.

¹⁹ For what is our hope or ioye, or crowne of reioysing? are not ye it in the presence of our Lord Iesus Christ at his comynng? ²⁰ Yes, ye are our glorie and ioye.

3. VVHEREFORE since we could no longer forbear, we thought it best to remayne at Athens alone: ² And sent Timotheus our brother and minister of God, and our labour fellowe in the Gospel of Christe, to stablish you, and to comfort you touching your faith. ³ That no man should be moued with these afflictions. for ye your selues knowe, that we are euen appoynted there vnto.

RHEIMS—1582.

and comforting you, haue adiuere every one of you (as a father of his children) ¹² that you vould vvalke vvorthish of God, vwho hath called you into his kyngdom and glorie.

¹³ Therefore vve also giue thanks to God vwithout intermission: because that vvhen you had receiued of vs the vvord of the hearing of God, you receiued it not as the vvord of men, but (as it is in dede) the vvord of God, who vvorketh in you that haue beleued. ¹⁴ For you, brethren, are become folowers of the churches of God that be in Iewrie, in Christ Iesus: for you also haue suffered the same things of your ovvne lineage, as they also of the Iewes, ¹⁵ vvho both killed our Lord Iesus, and the Prophetes, and haue persecuted vs, and please not God, and are aduersaries to al men, ¹⁶ prohibiting vs to speake to the Gentiles that they may be sau'd, to make vp their sinnes alvvaies. for the vvrathe of God is come vpon them euen to the end.

¹⁷ But vve, brethren, deprived of you for a short time, in sight, not in hart: haue hastened the more abundantly to see your face vvith much desire. ¹⁸ For vve vvould haue come to you, I Paul certes, once and againe: but Satan hath hindered vs. ¹⁹ For vvhat is our hope, or ioy, or crowne of glorie? Are not you before our Lord Iesus Christ in his comynng? ²⁰ For you are our glorie and ioy.

3. FOR the vvchich cause forbearing no longer, it pleased vs to remaine at Athens, alone. ² And vve sent Timothee our brother, and the minister of God in the Gospel of Christ, to confirme you and exhort you for your faith, ³ that no man be moued in these tribulations, for your selues knovv, that vve are appoynted

AUTHORISED—1611.

comforted, and charged every one of you, (as a father doeth his children,) ¹² That ye would walke worthy of God, who hath called you vnto his kingdome and glory.

¹³ For this cause also thanke wee God without ceasing, because when yee receiued the word of God, which yee heard of vs, yee receiued it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that beleue. ¹⁴ For ye, brethren, became followers of the Churches of God, which in Iudea are in Christ Iesus: for yee also haue suffred like things of your owne countrymen, euen as they haue of the Iewes: ¹⁵ Who both killed the Lord Iesus, and their owne Prophetes, and haue ^a persecuted vs: and they please not God, and are contrary to all men: ¹⁶ Forbidding vs to speake to the Gentiles, that they might be sau'd, to fill vp their sinnes alway: for the wrath is come vpon them to the vttermost. ¹⁷ But wee, brethren, being taken from you for a short time, in presence, not in heart, endeoured the more abundantly to see your face with great desire. ¹⁸ Wherefore we would haue come vnto you (euen I Paul) once and againe: but Satan hindered vs. ¹⁹ For what is our hope, or ioy, or crown of ^b reioicing? Are not euen ye in the presence of our Lord Iesus Christ at his comynng? ²⁰ For, ye are our glory and ioy.

3. WHEREFORE when wee could no longer forbear, wee thought it good to bee left at Athens alone: ² And sent Timotheus our brother and minister of God, and our fellow labourer in the Gospel of Christ to establish you, and to comfort you concerning your faith: ³ That no man should be moued by these afflictions: for your selues know that we are

^a Or, chased vs out.

^b Or, glorying.

⁴ καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε· ⁵ διὰ τοῦτο ἀγὰρ μηκέτι στέγων, ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν. ⁶ ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς, ⁷ διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν, διὰ τῆς ὑμῶν πίστεως· ⁸ ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ. ⁹ τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν, ¹⁰ νυκτὸς καὶ ἡμέρας ὑπὲρ ἐκ περισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;

⁷ Rec. θλίψει καὶ ἀνάγκη.⁸ Alex. = Χριστὸς.⁹ Alex. s. ὁ Κύριος Ἰησοῦς s. ὁ Θεός.⁴ Alex. = Χριστὸς.

WICLIF — 1380.

sette; ⁴for whanne we weren at you; we bifor seiden to you, that we schulden suffre tribulaciouns; as it is don: and ze witen; ⁵therfor I poult no lenger abydyng: sente to knowe youre feith; leest parauenture he that temptith tempte you: and youre traueile be made veyn;

⁶but now whanne tymothe schal come to us for you: and telle to us youre feith and charite; that ze han good mynde of us: euer desyryng to se us, as we also you, ⁷therfor britheren we ben counfortid in you in alle oure nede and tribulacioun: bi youre feith; ⁸for now we lyuen: if ze stonde in the lord; ⁹for what doyng of thankngis, moun we gylde to god for you: in alle ioie, in which we ioien for you bifore oure lord? ¹⁰nyst and dai, more plenteuousli preynge: that we se youre face, ¹¹z fulfille tho thingis that failen to youre feith;

¹¹but god hym silf and oure fadir, and the lord ihesus crist: dresse oure weie to you; ¹²that the lord multiplie you: that make youre charite to be plenteuous of eche to other and in to alle men, as also we in you; ¹³that youre hertis ben conformed with outen playnte in holynesse bifor god that oure fadir, in the comynge of oure lord ihesus crist with al his seyntis Amen.

4. THERFOR brithereu fro hennes forward we preien you: and bischen in the lord ihesus; that as ze han receyued of us, hou it bihoueth you to go that to please god: so walke ze that ze abounde the more; ²for ze witen what comaundementis, I haue youun to you: bi the lord ihesus ³for this is the will of god, youre holynes; that ze absteyne you fro fornicacioun; ⁴that eche of you kunne wilde

TYNDALE — 1534.

apoynted thereunto. ⁴For verely when I was with you I tolde you before that we shulde suffre tribulacion, even as it came to passe; and as ye knowe. ⁵For this cause, when I coulde no longer forbear; I sent; that I myght have knowledge of youre fayth; lest haply the tempter had tempted you; and that oure labour had bene bestowed in vayne.

⁶But now lately when Timotheus came from you vnto vs; and declared to vs youre fayth and youre love and how that ye have good remembraunce of vs all wayes; desyryng to se vs as we desyre to se you. ⁷Therefore brethren we had consolacion in you; in all oure aduersite and necesstie; through youre fayth. ⁸For now are we alyue; yf ye stonde stedfast in the lorde. ⁹For what thankes can we recompence to god agayne for you; over all the ioye that we ioye for youre sakes before oure god; ¹⁰whyle we; nyght and daye praye exceedingly that we myght se you presently; and myght fulfill that wich is lackynge in youre fayth.

¹¹God him silfe oure father and oure lord Iesus Christ gyde oure iorney vnto you; ¹²and the lorde increace you and make you flowe ouer in love one towarde another; and towarde all men; even as we do towarde you; ¹³to make youre hertes stable and vnblameable; in holynes before God oure father; at the comynge of oure lord Iesus Christ, with all his sanctes.

4. FURTHER more we beseeche you brethren; and exhorte you in the lorde Iesus; that ye increace more and more; euen as ye have receaved of vs; how ye ought to walke and to please god. ²Ye remember what commaundmentes we gave you in oure lorde Iesu Christ. ³For this is the will of god; even that ye shuld be holy; ⁴and that ye shuld abstayne from fornicacion; that every one of you shuld

CRANMER — 1539.

⁴For when we were with you, we tolde you before, that we shuld suffre tribulacion, euen as it came to passe, and as ye knowe. ⁵For this cause when I coulde no longer forbear, I sent, that I myght haue knowledge of youre fayth, lest by some meanes the tempter had tempted you, and lest oure labour had bene bestowed in vayne.

⁶But now lately, when Timothe came from you vnto vs, and declared to vs your fayth and your loue, and how that ye haue good remembraunce of vs allwayes, desyryng to se vs as we also desyre to se you. ⁷Therefore brethren we receaued consolacyon by you, in all our aduersite and necesstye, through your fayth. ⁸For now are we alyue, yf ye stande stedfast in the Lorde. ⁹For what thankes can we recompence to God agayne for you, ouer all the ioye, that we ioye for your sakes before our God: ¹⁰praying, nyght and daye exceedingly, that we myght se you presently, and myght fulfill the thynges which are lackynge vnto your fayth.

¹¹God him selfe oure father, and oure Lorde Iesus Chryst shall gyde oure iorney vnto you; ¹²the Lord also shall increace you and make you flowe ouer in loue one toward another, and towarde all men, euen as we do toward you, ¹³that he maye make youre hertes stable and vnblameable, in holynes before God oure father, at the comynge of oure Lorde Iesus Christ with all sayntes.

4. FURTHERMORE, we beseeche you (brethren) and exhorte you by the Lorde Iesus, that ye increace more and more, euen as ye haue receaued of vs, how ye ought to walcke and to please God. ²For ye knowe, what commaundementes we gaue you by oure Lorde Iesu Christ. ³For this is the wyll of God euen youre holynes, that ye shuld abstayne from fornicacyon, ⁴and that eury one of you shuld knowe how to kepe his vessell in

witen, knowe. traueile, traual. moun, map. glide, yeld. youun, giuen. kunne, knowe. wilde, wield.

¹¹ Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς ⁹ Χριστὸς, | κατε-
θῆναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· ¹² ὑμᾶς δὲ ὁ ⁴ Κύριος | πλεονάσαι καὶ περισσεύσαι
τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, ¹³ εἰς τὸ
στηριξάι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιοσύνῃ, ἔμπροσθεν τοῦ Θεοῦ καὶ
πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ ⁴ Χριστοῦ | μετὰ πάντων
τῶν ἁγίων αὐτοῦ ^k.

IV. ¹ Λοιπὸν ^m οὖν, | ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ
Ἰησοῦ, ¹ καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν
Θεῷ, ^o ἵνα περισσεύητε μᾶλλον· ² οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν
διὰ τοῦ Κυρίου Ἰησοῦ. ³ τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέ-
χестαι ὑμᾶς ἀπὸ τῆς πορνείας· ⁴ εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῖος κτᾶσθαι

^a Alex. + ἀμην.^a Rec. + τὸ.^m Alex. = οὖν.ⁿ Alex. + ἵνα.^o Alex. + καθὼς καὶ περιπατεῖτε.

GENEVA — 1557.

⁴ For verely when we were with you, we tolde you before that we shoulde suffer tribulation, euen as it came to passe, and as ye knowe.

⁵ For this cause when I coulde no longer forbore, I sent *him*, that I myght haue knowledge of your fayth, lest the tempter had tempted you in any sort, and that our labour had bene bestowed in vayne. ⁶ But nowe lately when Timotheus came from you vnto vs, and declared to vs your fayth, and loue, and how that ye haue good remembrance of vs, alwayes desiring to se vs, as we also desire to *se* you.

⁷ Therefore brethren we had consolation in you, in all our aduersitie and necessitie, through your fayth. ⁸ For now are we aloue, if ye stande stedfast in the Lord. ⁹ For what thanks can we recompence to God agayne for you, for all the ioye that we ioy for your sakes before our God, ¹⁰ Night and day praying exceedingly that we might se you presently, and might fulfil that which is lacking in your faith?

¹¹ God hym selfe our Father, and our Lord Iesus Christe gyde our iorney vnto you. ¹² And the Lorde increase you and make you floure ouer in loue one towarde another, and towarde all men, euen as we do towarde you. ¹³ To make your hearts stable and vnblamable, in holynes before God our Father, at the comming of our Lord Iesus Christe with all his Sainctes.

4. FVRTHERMORE we beseeche you brethren, and exhorte you in the Lord Iesus, that ye excel more and more, euen as ye haue receaued of vs, how ye ought to walke and to please God. ² For ye knowe what commandments we gaue you from our Lord Iesus Christ. ³ For this is the wyl of God euen that ye should be holy, and that ye shuld abstaine from fornication. ⁴ That euery one of you

RHEIMS — 1582.

to this. ⁴ For euen vhen vve vvere vvith you, vve foretold you that vve should suffer tribulations, as also it is come to passe, and you knowv. ⁵ Therefore I also forbearing no longer, sent to knowv your faith: lest perhaps he that tempteth, hath tempted you, and our labour be made vaine. ⁶ But now Timothee comming vnto vs from you, and reporting to vs your faith and charitie, and that you haue a good remembrance of vs alwaies, desiring to see vs, as vve also you: ⁷ therefore vve are comforted, brethren, in you, in all our necessitie and tribulation, by your faith, ⁸ because novv vve liue, if you stand in our Lord.

⁹ For vvhat thanks-giuing can vve render to God for you, in all ioy vvhere- vvith vve reioyce for you before our God, ¹⁰ night and day more abundantly praying that vve may see your face, and may accomplish those things that vvant of your faith.

¹¹ And God him self and our Father, and our Lord IESVS Christ direct our vvay to you. ¹² And our Lord multiplie you, and make your charitie abound one to an other, and tovvard al men: as vve also in you, ¹³ to confirme your hartes vvithout blame, in holinesse, before God and our Father, in the comming of our Lord IESVS Christ vvith al his Sainctes. Amen.

4. FOR the rest therefore, brethren, vve desire and beseeche you in our Lord IESVS, that as you haue receiued of vs howv you ought to vvalke, and to please God, as also you doe vvalke, that you accept more. ² For you knowv vvhat precepts I haue giuen to you by our Lord IESVS. ³ For this is the vvil of God, your sanctification: that you abstaine from fornication, ⁴ that euery one may knowv

AUTHORISED — 1611.

appointed therunto. ⁴ For verely when we were with you, we told you before, that we should suffer tribulation, euen as it came to passe and ye know. ⁵ For this cause when I could no longer forbear, I sent to know your faith, lest by some meanes the tempter haue tempted you, and our labor be in vaine. ⁶ But now when Timotheus came from you vnto vs, and brought vs good tidings of your faith and charitie, and that ye haue good remembrance of vs alwayes, desiring greatly to see vs, as we also *to see* you: ⁷ Therefore brethren, we were comforted ouer you in all our affliction and distresse, by your faith: ⁸ For now we liue, if ye stand fast in the Lord.

⁹ For what thanks can we render to God againe for you, for all the ioy wherewith wee ioy for your sakes before our God, ¹⁰ Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? ¹¹ Now God himselfe and our Father, and our Lord Iesus Christ ^a direct our way vnto you. ¹² And the Lord make you to increase, and abound in loue one towards another, and towards all men, euen as we *doe* towards you: ¹³ To the end hee may stablish your hearts vnblameable in holinesse before God euen our Father, at the comming of our Lord Iesus Christ with all his Saints.

4. FURTHERMORE then we ^b beseech you, brethren, and ^c exhort you by the Lord Iesus, that as ye haue receiued of vs, how ye ought to walke, and to please God, so ye would abound more and more. ² For ye know what commandments wee gaue you, by the Lord Iesus. ³ For this is the will of God, *euen* your sanctification, that ye should abstaine from fornication: ⁴ That euery one of you should know how to possesse his

^a Or, guide. ^b Or, request. ^c Or, beseech.

ἐν ἀγιασμῷ καὶ τιμῇ, ⁵ μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν· ⁶ τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἐκδικος ὁ Κύριος περὶ πάντων τούτων, καθὼς καὶ ⁷ προείπομεν| ὑμῖν καὶ διεμαρτυράμεθα. ⁷ οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσία, ἀλλ' ἐν ἀγιασμῷ. ⁸ τοιγαροῦν ὁ ἀβητῶν, οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεὸν τὸν ⁹ καὶ| ¹⁰ δόντα| τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ¹¹ ὑμᾶς.]

⁹ Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε| γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους· ¹⁰ καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ· παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον, ¹¹ καὶ φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ¹² ἰδίαις| χερσὶν ἰμῶν, καθὼς ὑμῖν παρηγγείλαμεν· ¹³ ἵνα περιπατῇτε εὐσχημόνως

P Rec. προϊπαριν.

9 Alex. = καί.

7 Alex. εὐδόντα.

9 Rec. ἡμᾶς.

9 Alex. ἔχομεν.

9 Alex. = ἰδίαις.

WICLIF—1380.

hise vessels : in holynesse and honour, ⁵ not in passoun of lust : as hethen men that knowen not god. ⁶ And that no man ouer go : nether discseye his brother in chaffaringe, for the lord is venger of alle these thingis : as we bifor seiden to you, 7 han witnessid, ⁷ for god clepid not us in to vnclennes : but in to holynes, ⁸ therfor he that dispisith thes thingis : dispisith not man, but god that also 3af his holi spirit in us.

⁹ But of the charite of brethered : we hadden no nede to write to you : 3e self han larned of god : that 3e loue to gidre, ¹⁰ for 3e don that : in to alle britheren in al macedonye, 7 britheren, we preien you : that 3e abounde more, ¹¹ 7 taken kepe : that 3e be quiete, 7 that 3e do 3oure nede, 7 3e worche with 3oure hondis : as we han comaundid to you, ¹² 7 that 3e wandre onestli to hem that ben with outforthe : 7 that of no mannes 3e desire any thing.

¹³ for britheren we wolen not that 3e vnknowe, of men that dien : that 3e ben not sorwful as other that han not hope, ¹⁴ for if we beleuen that ihesus was deed 7 roos agen : so god schal lede with hym, hem that ben deed bi ihesus, ¹⁵ 7 we seien this thing to you : in the word of the lord, that we that lyuen that ben lefte in the comynge of the lord schulen not come bifor hem that ben deed, ¹⁶ for the lord hym self schal come down fro heuene : in the comaundemente 7 in the vois of an archaunge, 7 in the trumpe of god, and the deed of men that ben in crist : schulen rise agen first, ¹⁷ aftirward we that lyuen 7 ben lefte : schulen be rauyschide to gidre with hem in cloudis, metynge crist in to the cir, and so euermore we schulen be with the lord, ¹⁸ therfor be 3e counfortid to gidre in these wordis.

clepid, called. rauyschide, ransomed.

TYNDALE—1534.

knowe how to kepe his vessell in holynes and honour, ⁵ and not in the lust of concupiscence, as do the hethen which knowe not god, ⁶ that noman goo to farre and defraude his brother in bargayning : because the lord is a venger of all suche thinges as we tolde you before tyme and testified. ⁷ For god hath not called vs vnto vnclennes : but vnto holynes. ⁸ He therefore that despiseth/ despiseth not man/ but God/ which hath sent his holy sprete amonge you.

⁹ But as touchynge brotherly love, ye nede not that I wryte vnto you. For ye are taught of God to love on another. ¹⁰ Ye and that thinge verely ye do vnto all the brethern which are thorow oute all Macedonia. We beseche you brethern that ye encrease more and more, ¹¹ and that ye studie to be quyet, and to medle with youre awne busynes, and to worke with youre awne hondes, as we comaunded you : ¹² that ye maye be haue youre selves honestly towardes them that are with out/ and that nothinge be lackynge vnto you.

¹³ I wolde not brethern have you ignorant concerninge them which are fallen a slepe, that ye sorowe not as other do which have no hope. ¹⁴ For yf we beleve that Iesus dyed and rose agayne : even so them also which slepe by Iesus, will God brynge agayne with him. ¹⁵ And this saye we vnto you in the worde of the Lorde, that we which live and are remayneinge in the commyng of the Lorde, shall not come yerre they which slepe. ¹⁶ For the Lorde him selfe shall descende from heven with a showte and the voyce of the archaunge and trompe of God. And the deed in Christe shall aryse first : ¹⁷ then shall we which live and remayne be caught vp with them also in the cloudes, to mete the Lorde in the ayer. And so shall we ever be with the Lorde. ¹⁸ Wherefore comferte youre selves one another with these wordes.

CRANMER—1539.

holynes and honour, ⁵ and not in the lust of concupiscence as do the hethen, which know not God, ⁶ that no man oppresse and defraude his brother in bargayning : because that the Lorde is the avenger of all such thynges, as we tolde you before, and testified. ⁷ For God hath not called vs vnto vnclennes : but vnto holynes. ⁸ He therefore that despyseth, despyseth not man, but God, which hath sent his holy sprete amonge you.

⁹ But as touchynge brotherly loue, ye nede not, that I wryte vnto you. For ye are taught of God, to loue one another. ¹⁰ Yee and that thyng verely ye do vnto all the brethern which are in all Macedonia. We beseche you brethern, that ye encrease more and more, ¹¹ and that ye studie to be quyet, and to medle with youre awne busynes, and to worke with youre awne handes, as we comaunded you : ¹² that ye maye behaue youre selues honestly towardes them that are without, and that nothyng be lackynge vnto you.

¹³ I wolde not brethern that ye shuld be ignorant concerninge them which are fallen aslepe, that ye sorowe not as other do, which have no hope. ¹⁴ For yf we beleue, that Iesus dyed, and rose agayne : euen so them also which slepe by Iesus, wyll God brynge agayne with hym. ¹⁵ For thus saye we vnto you in the worde of the Lorde, that we which shall lyue, and shall remayne in the commyng of the Lorde, shall not come yer they which slepe. ¹⁶ For the Lorde hym selfe shall descende from heauen with a showte and the voyce of the Archange and trompe of God. And the deed in Christe shall aryse first : ¹⁷ then we which shall lyue (euen we which shall remayne) shall be caught vp wyth them also in the cloudes, to mete the Lorde in the ayer. And so shall we ever be wyth the Lorde. ¹⁸ Wherefore, comferte youre selues one another wyth these wordes.

πρὸς τοὺς ἔξω, καὶ μηδενὸς χρεῖαν ἔχητε.

¹³ Οὐ^ν θέλομεν| δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν ¹⁶ κεκοιμημένων,| ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. ¹⁴ εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. ¹⁵ τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας. ¹⁶ ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται ¹⁷ πρῶτον,| ¹⁷ ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς^ν ἀπάντησιν| ¹⁸ τοῦ Κυρίου| εἰς αἴρα, καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα. ¹⁸ ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

¹³ Rec. θέλω.

¹⁶ Alex. κοιμωμένων.

¹⁷ Alex. πρῶτοι.

¹⁷ Alex. ὑπάντησιν.

¹⁸ Alex. τῷ Χριστῷ.

GENEVA—1557.

should know, how to kepe his vessel in holynes and honour.

⁵ And not in the luste of concupiscence, as do the Gentils which knowe not God. ⁶ That no man oppresse and defraude his brother in any matter: for the Lord is a venger of all suche thinges, as we tolde you before tyme and testified. ⁷ For God hath not called vs vnto vncleannes, but vnto holynes. ⁸ He therefore that despiseth these things, despiseth not man, but God who hath geuen you his holy Sprite.

⁹ But as touching brotherly loue, ye nede not that I write vnto you: for ye are taught of God to loue one another. ¹⁰ Yea, and that thyng verely ye do vnto all the brethren, which are throughout all Macedonia: we beseeche you brethren, that ye excel more and more. ¹¹ And that ye studie to be quiet, and to medle wyth your owne busines, and to worke with your owne handes, as we commanded you. ¹² That ye behaue your selues honestly toward them that are without, and that nothing be lacking vnto you. ¹³ I woulde not brethren, haue you ignorant concerning them which are fallen a slepe, that ye sorowe not as other do which haue no hope.

¹⁴ For if we beleue that Iesus dyed, and rose agayne: euen so them also which slepe in Iesus, wil God bring with him. ¹⁵ For this say we vnto you in the words of the Lord, that we which lye, and are remainyng, in the coming of the Lord, shal not preuent them which slepe. ¹⁶ For the Lord him selfe shal descend from heauen with a showte, and the voyce of the Archangel and trompet of God: and the dead in Christ shal rise first: ¹⁷ Then shal we which lye and remaine be caught vp with them also in the cloudes, to mete the Lord in the ayer: and so shal we euer be with the Lord. ¹⁸ Wherefore, comfort your selues one another with these wordes.

RHEIMS—1582.

to possesse his vessel in sanctification and honour: ⁵ not in the passion of lust, as also the Gentiles that knovv not God, ⁶ and that no man ouergoe, nor circumvent his brother in businesse: because our Lord is revenger of al these things, as vve haue foretold you, and haue testified. ⁷ For God hath not called vs into vncleannes: but into sanctification. ⁸ Therefore he that despiseth these things, despiseth not man but God, vvho also hath giuen his holy Spirit in vs.

⁹ But concerning the charitie of the fraternitie, vve haue no neede to vvrite to you: for your selues haue learned of God to loue one another. ¹⁰ Yea and you doe it toward al the brethren in al Macedonia. But vve desire you brethren, that you abound more: ¹¹ and that you employ your indeuour to be quiet, and that you doe your ovvne businesse, and vvorke vvith your ovvne handes, as we haue commaunded you: ¹² and that you vvalke honestly toward them that are without: and neede nothing of any mans.

¹³ And vve vvill not haue you ignorant, brethren, concerning them that slepe, that you be not sorowfull, as also others that haue no hope. ¹⁴ For if vve beleue that Iesus died and rose agayne, so also God them that haue slept by Iesus vvill bring vvith him.

¹⁵ For this vve say to you in the vvord of our Lord, that vve vvich lye, vvich are remainyng in the aduent of our Lord, shal not preuent them that haue slept. ¹⁶ For our Lord him self in commaundement and in the voice of an Archangel and in the trompet of God vvill descend from heauen: and the dead that are in Christ, shal rise agayne first. ¹⁷ Then vve that lye, that are left, vvithal shal be taken vp vvith them in the cloudes to meete Christ, into the aire, and so allvvaies vve shal be vvith our Lord. ¹⁸ Therefore comfort ye one another in these vvordes.

AUTHORISED—1611.

vessel in sanctification and honour: ⁵ Not in the lust of concupiscence, euen as the Gentiles which know not God: ⁶ That no man goe beyond and ⁷ defraud his brother ⁸ in any matter, because that the Lord is the auenger of all such; as we also haue forewarned you, and testified. ⁹ For God hath not called vs vnto vncleannesse, but vnto holinesse. ¹⁰ He therefore that ¹¹ despiseth, despiseth not man, but God, who hath also giuen vnto vs his holy Spirit.

⁹ But as touching brotherly loue, ye need not that I write vnto you: for ye see your selues are taught of God to loue one another. ¹⁰ And in deed yee do it towards all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more: ¹¹ And that ye studie to be quiet, and to doe your owne businesse, and to worke with your owne hands, (as wee commanded you:) ¹² That ye may walke honestly toward them that are without, and that ye may haue lacke ¹³ of nothing. ¹³ But I would not haue you to be ignorant, brethren, concerning them which are asleepe, that ye sorrow not, euen as others which haue no hope. ¹⁴ For if we beleue that Iesus died, and rose agayne: euen so them also which slepe in Iesus, will God bring with him. ¹⁵ For this we say vnto you by the word of the Lord, That we which are alieue and remaine vnto the coming of the Lord, shal not preuent them which are asleepe. ¹⁶ For the Lord himselfe shall descend from heauen with a shout, with the voyce of the Archangel, and with the trumpe of God: and the dead in Christ shall rise first. ¹⁷ Then we which are alieue, and remaine, shalbe caught vp together with them in the cloudes, to meet the Lord in the aire: and so shall we euer be with the Lord. ¹⁸ Wherefore, ¹⁹ comfort one another with these wordes.

⁶ Or, oppresse, or, ouerreach.

⁸ Or, in the matter.

⁷ Or, reiecteth.

⁸ Or, of no man.

⁹ Or, exhort.

V. Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοὶ, οὐ χρεῖαν ἔχετε ὑμῶν γράφεσθαι. ² αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι ἡ ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται. ³ ὅταν λέγωσιν, 'Εἰρήνη καὶ ἀσφάλεια,' τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὁλεθρος, ὥσπερ ἡ ὄδῃν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγῃσιν. ⁴ ὑμεῖς δὲ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ. ⁵ πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμέν νυκτὸς οὐδὲ σκότους. ⁶ Ἀρα οὖν μὴ καθεύδωμεν ὡς καὶ οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. ⁷ οἱ γὰρ καθεύδοντες, νυκτὸς καθεύδουσι· καὶ οἱ μεθυσκόμενοι, νυκτὸς μεθύουσιν· ⁸ ἡμεῖς δὲ ἡμέρας ὄντες, νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν, ἐλπίδα σωτηρίας. ⁹ ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργήν, ἀλλ' εἰς περιποίησιν σωτηρίας, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

^a Alex. = ἡ.^b Rec. = γὰρ.^c Alex. s. ἡμᾶς ἡ ἡμέρα s. ὑ. ἡ ἡμέρα.^d Rec. = γὰρ.

WICLIIF—1380.

5. BUT brithren of tymes timentis; 3e neden not that I write to you; ² for 3e silf witen diligentli: that the dai of the lord schal come as a theef in the nygt; ³ for whanne thei schulen seie pees is and sikirnes thanne suden deeth schal come on hem; as sorwe to a woman that is with child, and thei schuln not scape; ⁴ but brithren 3e ben not in derkness: that the ilke dai as a theef cacche 3ou. ⁵ for alle 3e ben the sones of list, and sones of dai; we ben not of nygt, nether of derkness;

⁶ therfor slepe we not as other: but wake we and be we sobre; ⁷ for thei that slepen: slepen in the nygt; and thei that ben drunken: ben drunken in the nygt; ⁸ but we that ben of the dai: ben sobre; clothid in the haburion of feith and of charite and in the helme of hope of helthe; ⁹ for god puttid not us in to wrathe; but in to purchasynge of helthe bi oure lord ihesu crist; ¹⁰ that was deed for us; that whether we waken whether we slepen: we lyue to gidre with hym;

¹¹ for whiche thing counforte 3e to gide; and edifie 3e ech other, as 3e don. ¹² And brithren we preyen 3ou: that 3e knowe hem that traueilen among 3ou and ben souereyns to 3ou in the lord, and techen 3ou: ¹³ that 3e haue hem more habundantli in charite; for the werk of hem: haue 3e pees with hem; ¹⁴ and brithren we preien 3ou repreue 3e vnspesible men counforte 3e men of litil herte; receyue 3e sike men, be 3e pacient to alle men;

¹⁵ 3e 3e that no man gilde yuel for yuel to any man: but euermore sue 3e that that is good eche to other, and to alle men; ¹⁶ euermore ioie 3e ¹⁷ with oute ceesyng; preie 3e ¹⁸ in alle thingis do 3e thankynge; for this is the wille of god in crist ihesu; in alle 3ou;

TYNDALE—1534.

5. OF the tymes and seasons brethren ye have no nede that I write vnto you: ² for ye youre selves knowe perfectly; that the daye of the Lorde shall come even as a thefe in the nyght. ³ When they shall saye peace and no danger; than cometh on the soden destruction; as the traualyng of a woman with chylde; and they shall not scape. ⁴ But ye brethren are not in darcknes; that that daye shuld come on you as it were a thefe. ⁵ Ye are all the children of light and the children of the daye. We are not of the nyght nether of darcknes.

⁶ Therefore let vs not slepe as do other: but let vs watch and be sober. ⁷ For they that slepe slepe in the nyght: and they that be drunken; are drunken in the nyght. ⁸ But let vs which are of the daye; be sober; armed with the brest plate of fayth and love; and with hope of saluacion as an helmet. ⁹ For god hath not apoynted vs vnto wrath: but to obayne saluacion by the meanes of oure lord Iesu Christ ¹⁰ which dyed for vs: that whether we wake or slepe; we shuld lyue togedder with him.

¹¹ Wherefore comforte youre selves togedder; and edifie one another; even as ye do.

¹² We beseeche you brethren; that ye knowe them which labour amonge you and have the oversight of you in the Lorde and geue you exhortacion; ¹³ that ye haue them the more in love; for their workes sake; and be at peace with them.

¹⁴ We desyre you brethren; warne them that are vnruly; comforte the feble mynded; for beare the weake; have continuall pacience towards alle men. ¹⁵ Se that none recompence evill for evyll vnto any man: but ever folowe that which is good; both amonge youre selves; and to alle men. ¹⁶ Reioyce ever. ¹⁷ Praye continually. ¹⁸ In all thinges geve thanks. For this is the wylle of God in Christ Iesu towards you.

CRANMER—1539.

5. OF the tymes and seasons (brethren) it is no nede that I wryte vnto you: ² for ye youre selues know perfectly, that the daye of the Lorde shall come, euen as a thefe in the nyght. ³ For when they shall saye, peace and all thynges are safe, then shall soden destruction come vpon them (as sorow cometh vpon a woman traualyng with chylde) and they shall not scape. ⁴ But ye brethren are not in darcknes, that that daye shuld come on you as a thefe.

⁵ Ye are all the chyldren of lyght, and the chyldren of the daye. We are not of the nyght nether of darcknes.

⁶ Therefore let vs not slepe as do other: but let vs watch, and be sober. ⁷ For they that slepe, slepe in the nyght: and they that be droncken, are droncken in the nyght. ⁸ But let vs which are of the daye, be sober armed wyth the brest plate of fayth and loue, and with hope of saluacyon for an helmet. ⁹ For God hath not apoynted vs to prouoke wrath vnto oure selues, but to obayne saluacyon by the meanes of oure Lorde Iesu Christ ¹⁰ which dyed for vs: that whether we wake or slepe, we shulde lyue togedder with him.

¹¹ Wherefore, comforte your selues togedder, and edifie every one another, euen as ye do.

¹² We beseeche you brethren, that ye knowe them which labour amonge you, and haue the ouersyght of you in the Lorde, and geue you exhortacyon; ¹³ that ye haue them in hye reputacyon thorow loue, for their workes sake, and be at peace with them.

¹⁴ We desyre you (brethren) warne them that are vnruly, comforte the feble mynded, lyft vp the weake, be pacient towards alle men. ¹⁵ Se that none recompence euill for euill vnto any man: but euer folow that which is good, both amonge youre selues, and to alle men. ¹⁶ Reioyce euer. ¹⁷ Praye continually. ¹⁸ In all thynges geue thanks. For this is the wylle of God thorow Christ Iesu towards you.

omiss, know
holistrow, breast plateasarmes, security
holistrow, breast platelike, name
sue, follow.

¹⁰ τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορώμεν, εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν. ¹¹ διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

¹² Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προΐστα-
μένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας ὑμᾶς, ¹³ καὶ ἡγείσθαι αὐτοὺς ¹ ὑπὲρ ἐκ
περισσοῦ] ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ⁹ εἰσότητι.] ¹⁴ Παρακά-
λοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγο-
ψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. ¹⁵ ὁρᾶτε μή τις
κακὸν ἀντὶ κακοῦ τινὶ ἀποδῷ· ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε ¹ εἰς ἀλλήλους
καὶ εἰς πάντας. ¹⁶ πάντοτε χαίρετε. ¹⁷ ἀδιαλείπτως προσέυχεσθε. ¹⁸ ἐν παντὶ
εὐχαριστεῖτε· τοῦτο γὰρ ¹ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. ¹⁹ τὸ Πνεῦμα

¹ Alex. = καὶ.

¹ Alex. ὑπερπερισσῶς.

¹ Alex. αὐτοῖς.

¹ Rec. & καὶ.

¹ Alex. & ἱστ.

GENEVA—1557.

5. BVT of the tymes and seasons breth-
ren, ye haue no nede that I wryte vnto
you. ² For ye your selues knowe per-
fectly, that the day of the Lord shal come,
euen as a thefe in the nyght. ³ For when
they shal say, Peace, and all thyngs safe,
then cometh on them soden destruction,
as the trauayling of a woman with childe,
and they shal not escape. ⁴ But ye breth-
ren are not in darknesse, that that day
should come on you as it were a thefe.

⁵ Ye are all the children of light, and the
chyl dren of the day: we are not of the
nyght nether of darknes. ⁶ Therefore let
vs not slepe as do other, but let vs watche
and be sober. ⁷ For they that slepe, slepe
in the nyght, and they that be droncken,
are droncken in the nyght. ⁸ But let vs
whych are of the day, be sober, armed
with the breste plate of fayth and loue,
and wyth hope of saluation as an helmet.

⁹ For God hath not appoynted vs vnto
wrath: but to obtayne saluation by the
meanes of our Lord Iesus Christ. ¹⁰ Which
dyled for vs, that whether we wake or
slepe, we should lyeue together wyth him.
¹¹ Wherefore exhorte one another, and
edifie one another, euen as ye do.

¹² We beseeche you brethren, that ye
knowe them, which labour among you,
and haue the ouersyght of you in the
Lord, and geue you exhortation. ¹³ That
ye haue them the more in loue for their
workes sake, and be at peace amonge your
selues. ¹⁴ We desire you brethren, warne
them that are vnruely, comforte the feble
mynded, forbear the weake, be patiente
toward all men. ¹⁵ Se that none recom-
pence euyl for euyl vnto any man: but
euer folowe beneuolence, both amonge
your selues, and to all men.

¹⁶ Reioyce euer. ¹⁷ Pray continually. ¹⁸ In
all thynges geue thanks: for this is the
wyl of God in Christ Iesus toward you.

RHEIMS—1582.

5. AND of the times and momentes,
brethren, you neede not that vve wryte
to you. ² For your selues know perfectly
that the day of our Lord shal so come,
as a theefe in the nyght. ³ For vwhen
they shal say, peace and securitie: then
shal sodaine destruction come vpon them,
as the paines to her that is vwith childe,
and they shal not escape. ⁴ But you
brethren are not in darknesse: that the
same day may as a theefe ouertake you.

⁵ For al you are the children of light, and
children of the day: vve are not of the
nyght nor of darknesse, ⁶ Therefore let vs
not sleepe as also others: but let vs
vwatch and be sober. ⁷ For they that
sleepe, sleepe in the nyght: and they
that be drunke, be drunke in the nyght.
⁸ But vve that are of the day, are sober,
hauing on the breast-plate of faith and
charitie, and a helmet, the hope of salua-
tion.

⁹ For God hath not appoynted vs vnto
vvrath, but vnto the purchasing of salua-
tion by our Lord Iesus Christ, ¹⁰ vvhoby
died for vs: that vvhether vve vwatch, or
sleepe, vve may lyeue together wyth him.
¹¹ For the vvhich cause comfort one an-
other: and edifie one another, as also
you doe.

¹² And vve beseeche you brethren, that
you vvil know that labour among
you, and that gouerne you in our Lord,
and admonish you: ¹³ that you haue them
more abundantly in charitie for their
vvrworke, haue peace vwith them. ¹⁴ And
vve beseeche you brethren, admonish the
vvinquiet, comfort the vveake-minded,
beare vp the vveake, be patient to al.
¹⁵ See that none render euil for euil to
any man: but alwaies that vvhich is
good pursue towards eche other, and
towards al. ¹⁶ Alwaies reioyce. ¹⁷ Pray
vwithouth intermission. ¹⁸ In al thynges geue
thanks, for this is the vvil of God in
Christ Iesus in al you. ¹⁹ The Spirit

AUTHORISED—1611.

5. BUT of the times and the seasons,
brethren, yee haue no need that I write
vnto you. ² For your selues know per-
fectly that the day of the Lord so cometh
as a thief in the night. ³ For when
they shall say, Peace and safetie: then
sudden destruction cometh vpon them,
as trouble vpon a woman with child, and
they shall not escape. ⁴ But ye, brethren,
are not in darknesse, that that day should
ouertake you as a thief. ⁵ Ye are all the
children of light, and the children of the
day: wee are not of the night, nor of
darknesse. ⁶ Therefore let vs not sleepe,
as do others: but let vs watch and be
sober. ⁷ For they that sleepe, sleepe in
the night, and they that bee druncken,
are druncken in the night. ⁸ But let vs who
are of the day, be sober, putting on the
breastplate of faith and loue, and for an
helmet, the hope of saluation. ⁹ For God
hath not appointed vs to wrath: but to
obtaine saluation by our Lord Iesus Christ.
¹⁰ Who died for vs, that whether we wake
or sleepe, we should lyeue together with
him. ¹¹ Wherefore, comfort your selues
together, and edifie one another, euen as
also ye doe.

¹² And we beseech you, brethren, to
know them which labour among you, and
are ouer you in the Lord, and admonish
you: ¹³ And to esteeme them very highly
in loue for their workes sake, and be at
peace among your selues. ¹⁴ Now wee
exhort you, brethren, warne them that
are vnruely, comfort the feeble minded,
support the weake, be patient toward all
men. ¹⁵ See that none render euil for
euil vnto any man: but euer follow that
which is good, both among your selues
and to all men.

¹⁶ Reioyce euermore: ¹⁷ Pray without
ceasing: ¹⁸ In euery thing geue thanks:
for this is the will of God in Christ Iesus
concerning you. ¹⁹ Quench not the spirit:

* Or, exhort.

Or, beseech.

γ Or, disorder

μὴ σβέννυτε. ²⁰ προφητείας μὴ ἐξουθενεῖτε. ²¹ πάντα ^k δὲ | δοκιμάζετε· τὸ καλὸν κατέχετε. ²² ἀπὸ παντὸς εἶδους πονηροῦ ἀπέχεσθε. ²³ Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς· καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. ²⁴ πιστὸς ὁ

^k Rec. = ἐῖ.^k Alex. + κοί.

WICLIF—1380.

¹⁹ nyle ȝe quenche the spirit: ²⁰ nyle ȝe dispise profecies; ²¹ but preue ȝe alle thingis; ȝ holde ȝe that thing that is good: ²² absteine ȝou fro al yuel spice; ²³ and god him silf of pees, make ȝou holi bi alle thingis, that ȝoure spirit be kept hool and soule and bodi with out playnt in the comynge of oure lord ihesus crist; ²⁴ god is trewe that clepid ȝou: which also schal do; ²⁵ britheren preie ȝe for us; ²⁶ greete ȝe wel alle britheren in holi cos; ²⁷ I coniure ȝou bi the lord, that this pistil be redde to alle holi britheren; ²⁸ the grace of oure lord ihesus crist be with ȝou Amen.

nyle, nat ȝuel, eril clepid, call'ed.

TYNDALE—1534.

¹⁹ Quenche not the sprete. ²⁰ Despise not prophesyinge. ²¹ Examen all thinges; and kepe that which is good. ²² Abstayne from all suspicious thinges. ²³ The very God of peace sanctifie you thorow out. And I praye God that youre whole sprete, soule and body, be kept faultlesse vnto the commynge of oure Lorde Iesus Christ

²⁴ Faythfull is he which called you: which will also do it. ²⁵ Brethren, praye for vs.

²⁶ Grete all the brethren with an holy kysse. ²⁷ I charge you in the Lorde, that this pistle be reed vnto all the holy brethren. ²⁸ The grace of the Lorde Iesus Christ be with you. Amen.

CRANMER—1539.

¹⁹ Quenche not the sprete. ²⁰ Despyse not prophesynges. ²¹ Examen all thynges, kepe that which is good. ²² Abstayne from all euell appearaunce. ²³ The very God of peace sanctifye you thorow out. And I praye God that youre whole sprete, and soule and body, maye be preserued: so that in nothyng ye maye be blamed in the commynge of oure Lorde Iesus Christ.

²⁴ Faythfull is he which called you, which wyll also do it. ²⁵ Brethren, praye for vs. ²⁶ Grete all the brethren wyth an holy kysse. ²⁷ I charge you in the Lorde, that this Epistle be red vnto all the holy brethren. ²⁸ The grace of the Lorde Iesus Christ be wyth you. Amen.

καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

²⁵ Ἀδελφοὶ, προσεῦχέσθε ἵπερὶ ἡμῶν. ²⁶ ἀσπάσασθε τοὺς ἀδελφούς πάντας ἐν φιλήματι ἁγίῳ. ²⁷ ὁρκίζω| ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἁγίοις| ἀδελφοῖς. ²⁸ ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

²⁵ Alex. ἐννοκίζω.

²⁷ Alex. = ἁγίους,

²⁸ Rec. + ἀμήν.

GENEVA — 1557.

¹⁹ Quenche not that Sprite. ²⁰ Despise not prophcing. ²¹ Examen all things, and kepe that which is good. ²² Abstayne from all kynde of euil. ²³ That God of peace sanctifie you through out : and I pray God that your whole sprite both soule and body, be kept faultlesse vnto the coming of our Lord Iesus Christ. ²⁴ Faythful is he which called you, which wyl also do it. ²⁵ Brethren, praye for vs. ²⁶ Grete all the brethren wyth an holy kysse. ²⁷ I charge you in the Lord, that thys epistle be read vnto all the brethren the Sainctes.

²⁸ The grace of the Lord Iesus Christ be with you. Amen.

RHEIMS — 1582.

extinguish not. ²⁰ Prophecies despise not. ²¹ But proue al things : hold that which is good. ²² From al appearance of euil refrain your selues.

²³ And the God of peace him self sanctifie you in al things : that your vvhole spirit, and soule and body vvithout blame may be preserued in the coming of our Lord IESVS Christ. ²⁴ He is faithful, that hath called you, vvho also vvil doe it.

²⁵ Brethren pray for vs. ²⁶ Salute al the brethren in a holy kisse. ²⁷ I adiure you by our Lord that this epistle be read to al the holy brethren. ²⁸ The grace of our Lord IESVS Christ be vvith you. Amen.

AUTHORISED — 1611.

²⁰ Despise not prophecyings : ²¹ Proue all things : hold fast that which is good. ²² Abstaine from all appearance of euill. ²³ And the very God of peace sanctifie you wholly : and *I pray God* your whole spirit, and soule, and body be preserued blamelesse vnto the coming of our Lord Iesus Christ. ²⁴ Faithfull is hee that calleth you, who also will doe it. ²⁵ Brethren, pray for vs. ²⁶ Greete all the brethren with an holy kisse. ²⁷ I charge you by the Lord, that this Epistle bee read vnto all the holy brethren.

²⁸ The grace of our Lord Iesus Christ be with you, Amen.

* Or. adiure.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ· ² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

³ Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἀξίον ἐστίν, ὅτι ὑπερανξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους· ⁴ ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν ⁵ καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσι τοῖς διωγμοῖς

^a Alex. = ἡμῶν.

^b Alex. ἰκανγᾶσθαι.

WICLIF—1380.

1. POUL and siluan ⁊ tymothe to the chirche of tessalonyensis in god oure fadir, and in the lord ihesus crist, ² grace to you and pees of god oure fadir: and of the lord ihesus crist

³ we owen to do thankyngis euermore to god for you britheren: so as it is worthi for youre feith ouer wexith, and the charite of eche of you to other aboundith, ⁴ so that we silf glorien in you in the chirehis of god for youre pacience ⁊ feith in alle youre persecuciouns and tribulaciouns, ⁵ which 3e susteynen in to the ensample of the iust dome of god: that 3e be hadde worthi in the kyngdom of god, for whiche 3e suffren; ⁶ if netheles it is iust to for god to quite tribulacioun to hem that troublen you; ⁷ and to you that ben troublid: rest with us in the schewyng of the lord ihesus fro heuene with angels of his vertu ⁸ in the flawme of fire that schal 3eue veniaunce to hem that knowen not god: and that obien not to the ewangeli of oure lord ihesus crist

⁹ whiche schulen suffre euerlastyng peynes, in perischyng of the face of the

^a Alex. =, incensareth dome, judgment vertu, power, 3eue, give.

TYNDALE—1534.

1. PAUL, Syluanns and Timotheus. Vnto the congregacion of the Tessalonyans which are in God oure father, and in the Lorde Iesus Christ.

² Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

³ We are bounde to thanke God all wayes for you brethern, as it is mete, because that youre fayth groweth excedyngly, and every one of you swymmeth in love towarde another betwene youre selues; ⁴ so that we onreselues reioyce of you in the congregacions of God ouer youre pacience and fayth in all youre persecuciouns and tribulacions that ye suffre; ⁵ which is a token of the ryghtewes iudgement of god that ye are counted worthy of the kyngdom of god, for which ye also suffre. ⁶ It is verely a rightewes thyng with God to recompence tribulacion to them that trouble you: ⁷ and to you which are troubled, rest with vs, when the lorde Iesus shall shewe him silfe from heuen with his myghty angels; ⁸ in flammyng fyre, rendryng vengeance vnto them that knowe not God, and to them that obeye not vnto the gospell of oure Lorde Iesus Christ; ⁹ which shalbe punysshed with euerlastyng damnacion, from the presence

CRANMER—1539.

1. PAUL and Syluanus and Timotheus. Unto the congregacyon of the Thessalonyans in God oure father, and in the Lord Iesus Christ.

² Grace be vnto you and peace from God oure father, and from the Lorde Iesus Christ.

³ We are bounde to thanke God allwayes for you brethern (as it is mete) because that youre fayth groweth excedyngly, and euery one of you swymmeth in love towarde another betwene your selues; ⁴ so that we our selues boast of you in the congregacyons of God, ouer youre pacience and fayth in all youre persecuciouns and tribulacions, that ye suffre; ⁵ which is a token of the ryghtewes iudgement of God, that ye are counted worthy of the kyngdom of God, for which ye also suffre. ⁶ It is verely a ryghtewes thyng with God, to recompence tribulacyon to them that trouble you: ⁷ and to you which are troubled, rest with vs, when the Lorde Iesus shall shewe hym selfe from heauen wyth the Angels of his power, ⁸ with flaminge fyre, which shall rendre vengeance vnto them that knowe [not] God, and that obeye not the Gospell of oure Lorde Iesus Christ; ⁹ which shalbe punysshed wyth euerlastyng damnacyon,

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

ὡμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε, ⁵ ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιοθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε· ⁶ εἴπερ δίκαιον παρὰ Θεῷ, ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν, ⁷ καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ, ⁸ ἐν ᾧ φλογὶ πυρὸς, | διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεὸν, καὶ τοῖς μὴ ὑπακούουσι τῇ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ ⁹ Χριστοῦ· | ⁹ οἵτινες δίκην τίσουσιν, ὅλεθρον αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου,

^c Rec. πυρὶ φλογος.

^d Alex. = Χριστοῦ.

GENEVA — 1557.

1. PAUL and Siluanus, and Timotheus, vnto the Church of the Thessalonians, *which is* in God our Father, and in the Lord Iesus Christ: ² Grace be to you, and peace from God our Father, and from the Lord Iesus Christ. ³ We are bounde to thanke God alwayes for you brethren, as it is mete, because that your fayth groweth exceedingly, and the loue of every one of you toward another aboundeth.

⁴ So that we our selues reioyce of you in the Churches of God, *that is*, of your patience and fayth in all your persecutions and tribulations that ye suffre. ⁵ Which is a token of the righteous iudgement of God, that ye are counted worthy of the kingdome of God, for which ye also suffre. ⁶ For it is verely a ryghtuous thyng with God, to recompence tribulation to them that trouble you:

⁷ And to you which are troubled, reste wyth vs when the Lord Iesus shal shewe him selfe from heauen wyth hys myghty Angels. ⁸ In flamyng fyre, rendryng vengeance vnto them that do not knowe God, nether obeye vnto the Gospel of our Lord Iesus Christ. ⁹ Whych shalbe punished wyth euerlastyng damnation, from

RHEIMS — 1582.

2. PAUL and Siluanus and Timothee: to the church of the Thessalonians in God our Father and our Lord Iesus Christ, ² Grace to you and peace from God our Father and our Lord Iesus Christ.

³ Vve ought to giue thankes alwaies to God for you brethren, so as meete is, because your faith increaseth exceedingly, and the charitie of every one of you aboundeth towarde eche other: ⁴ so that vve our selues also glorie in you in the churches of God, for your patience, and faith in al your persecutions and tribulations, vvhich you sustaine ⁵ for an example of the iust iudgement of God, that you may be counted vvvorthie of the kingdome of God, for the vvhich also you suffer.

⁶ if yet it be iust wvith God to repay tribulation, to them that vex you: ⁷ and to you that are vexed, rest with vs in the reuelation of our Lord Iesus from heauen wvith the Angels of his povver, ⁸ in flame of fire, giuing reuenge to them that knowv not God, and that obey not the Gospel of our Lord Iesus Christ. ⁹ vvhv shal suffer eternal paines in destruction, from the face of our Lord and from

AUTHORISED — 1611.

1. PAUL and Siluanus, and Timotheus vnto the Church of the Thessalonians, in God our Father, and the Lord Iesus Christ: ² Grace vnto you, and peace from God our Father, and the Lord Iesus Christ. ³ Wee are bound to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the charitie of every one of you all towards each other aboundeth: ⁴ So that wee our selues glorie in you in the Churches of God, for your patience and faith in all your persecutions and tribulations that yee endure. ⁵ Which is a manifest token of the righteous iudgement of God, that yee may be counted worthy of the kingdome of God, for which ye also suffer: ⁶ Seeing it is a righteous thing with God to recompence tribulation to them that trouble you:

⁷ And to you who are troubled, rest with vs, when the Lord Iesus shalbe revealed from heauen, ⁸ with his mightie Angels, ⁹ In flaming fire, ¹⁰ taking vengeance on them that know not God, and that obey not the Gospel of our Lord Iesus Christ, ¹¹ Who shall be punished with euerlasting destruction from the presence of the Lord,

^a Or, the Angels of his power. ^b Or, yielding.

καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ¹⁰ ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς ἐπιστεύουσιν, | (ὅτι ἐπιστεῦθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς,) ἐν τῇ ἡμέρᾳ ἐκείνῃ. ¹¹ εἰς δὲ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει. ¹² ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

II. Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν, ² εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς, ⁹ μήτε θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ ^h Κυρίου. | ³ Μή

^c Rec. πιστεύουσιν.

^f Alex. = Χριστός.

^g Alex. + ὑμῶν.

^h Rec. Χριστοῦ.

ⁱ Alex. ἀπορίας.

WICLIF—1380.

lord, & fro the glorie of his vertu: ¹⁰ whanne he schal come to be glorified in hys seintis, and to be made wonderfull in alle men that bilicuden, for our witnessynge is bilicued on you: in that dai.

¹¹ in which thing also we preien euermore for you that our god make you worthi to his clepyng, and fille alle the wille of his good nesse: and the work of feith in vertu, ¹² that the name of oure lord ihesus crist be clarified in you and 3e in hym: bi the grace of oure lord ihesus crist.

2. BUT brithren we preien 3ou bi the comynge of oure lord ihesus crist, and of oure congregacioun in to the same comynge: ² that 3e be not moued soone for 3oure witte, nether be aferd, nether bi spirit, nether be word, nether bi epistel, as sent bi us: as if the dai of the lord be nyȝ, ³ no man disceyue 3ou on any maner, for but disceucioun come first and the man of synne be schewid, the sone of perdicoun, ⁴ that is aduersarie & is enhaunsid ouer alle thing that is seid god, or that is worschippid, so that he sitte in the temple of god: and schewe hym silf, as if he were god.

⁵ whether 3e holden not that ȝit whanne I was at you: I seide thes thingis to 3ou? ⁶ and now what withholdeth, 3e witen: that he be schewid in his tyme, ⁷ for the pryuyte of wickednes worchith now, onli that he that hoodith now, holde til he be don awieȝ, ⁸ and thanne the ilke wickid man schal be schewid: whom the lord ihesus schal sle with the spirit of his mouth, & schal distrie with lȝhtynge of his comynge, ⁹ hym whom comynge is bi the workynge of sathanas in al vertu and signes, & gretc wonderis fals ¹⁰ & in alle disceit of wickednes to hem that perischen, for that thei recseyuden not the charite

TYNDALE—1534.

of the lorde, & from the glory of his power, ¹⁰ when he shall come to be glorified in his saintes, and to be made marvelous in all them that beleve: because oure testymonye that we had vnto you was beleved even the same daye that we preached it. ¹¹ Wherefore we praye all wayes for you that oure god make you worthy of the callinge, and fulfill all delectacyon of goodnes and the worke of fayth, with power: ¹² that the name of oure lorde Iesus Christ maye be glorified in you, and ye in him, thorowe the grace of oure God, and of the lorde Iesus Christ.

2. WE beseeche you brethren by the comynge of oure lorde Iesu Christ, and in that we shall assemble vnto him, ² that ye be not sodenly moved from youre mynde, and be not troubled, nether by sprete, nether by wordes, nor yet by letter which shulde seme to come from vs, as though the daye of Christ were at honde. ³ Let no man deceave you by eny meanes, for the lorde commeth not, excepte ther come a departynge fyrst, and that that synfull man be opened, the sone of perdition ⁴ which is an aduersarie, and is exalted above all that is called god, or that is worshipped: so that he shall sitt as God in temple of god, and shew him silfe as god.

⁵ Remember ye not that when I was yet with you, I tolde you thes thynges? ⁶ And now ye knowe what witholdeth: even that he myght be vttered at his tyme. ⁷ For the mistery of that iniquite doeth he all readie worke which onli loketh, vntill it be taken out of the waye. ⁸ And then shall that wicked be vttered, whom the lorde shall consume with the sprete of hys mouth, and shall destroye with the apereance of his comynge, ⁹ even him whose comynge is by the workynge of Satan, with all lȝyng power, signes and wonders: ¹⁰ and in all deceauablenes of vnrightwesnes, amonge them that perysse: because they receaved not the

CRANMER—1539.

from the presence of the Lorde, and from the glory of his power, ¹⁰ when he shall come to be glorified in hys sayntes, and to be come marvelous in all them that beleue: because oure testymonye that we had to you, was beleued euen the same daye. ¹¹ Wherefore, we praye allwayes for you, that our God wyll make you worthy of thys callinge, and fulfill all delectacyon of goodnes and the worke of fayth, with power: ¹² that the name of oure Lorde Iesus Christ maye be glorified by you, and ye by him, accordynge to the grace of oure God, and of the Lorde Iesus Christ.

2. WE beseeche you (brethren) by the comynge of oure Lorde Iesu Christ, and in that we shall assemble vnto hym, ² that ye be not sodenly moved from youre mynde, ner be troubled, nether by sprete, nether by wordes, nor yet by letter which shulde seme to come from vs, as though the daye of Christ were at hand. ³ Let no man deceave you by eny meanes, for the Lord shall not come excepte ther come a departynge fyrst, and that that synfull man be opened, the sone of perdycon, ⁴ which is an aduersarye, and is exalted aboue all that is called God, or that is worshyped: so that he doth syt in the temple of God, boastynge hym selfe to be God.

⁵ Remember ye not, that when I was yet with you, I tolde you thes thynges? ⁶ And now ye knowe what wythholdeth: euen that he myght be vttered at hys tyme. ⁷ For the mistery of the iniquyte doeth all readye worke: tyll he which now only letteth, be taken out of the waye. ⁸ And then shall that wycked be vttered, whom the Lorde shall consume wyth the sprete of hys mouth, and shall destroye wyth the appearance of hys comynge ⁹ even hym whose comynge is after the workynge of Satan, with all lȝyng power synges and wonders: ¹⁰ and with all deceauablenes of vnrightwesnes, amonge them that perysse: because

vertu, power. clepyng, calling. clarified, glorified. witen, know like, name.

τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένᾳ τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπολείας, ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ⁴ καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός.⁵ οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν;⁶ καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.⁷ τὸ γὰρ μυστήριον ἡδὴ ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται.⁸ καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος Ἰησοῦς⁹ ἀναλῶσει¹⁰ τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσῃ τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ.⁹ οὗ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους,¹⁰ καὶ ἐν πάσῃ ἀπάτῃ¹¹ τῆς ἀδικίας¹² τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς

⁴ Rec. + ὡς Θεόν.¹ Rec. = Ἰησοῦς.^m Alex. ἀναλῶσει.ⁿ Alex. = τῆς.^o Rec. + ἐν.

GENEVA—1557.

the presence of the Lord, and from the glorie of hys power.

¹⁰ When he shal come to be glorified in hys Saintes, and to be made maruelous in all them that beleue (because our testimonie was beleued of you) in that day.

¹¹ Wherefore, we praye alwayes for you, that our God make you worthy of this calling, and fulfyl all the fre beneuolence of his goodnes, and the worke of fayth, with power. ¹² That the Name of our Lord Iesus Christe may be glorified in you, and ye in him through the grace of our God, and of the Lord Iesus Christe.

2. VVE beseeche you brethren, by the comming of our Lord Iesus Christ, and in that we shal assemble vnto him, ² That ye be not soderly moued from your mynde, and be not troubled nether by spirit, nether by wordes, nor yet by letter which should seme to come from vs, as thogh the day of Christe were at hande. ³ Let no man deceaue you by any meanes, for the day of Christ shal not come, except there come a departing fyrst, and that that sinful man be disclosed, the sonne I say of perdition. ⁴ Which is an aduersarie, and is exalted aboue all that is called God, or that is worshyped: so that he shal syt as God in the temple of God, and beare in hand that he is God.

⁵ Remember ye not, that when I was yet with you, I tolde you these things? ⁶ And now ye knowe what withholdeth: euen that he might be vttered at his tyme. ⁷ For the mysterie of the iniquitie doth already worke, onely he which now letteth, shal let til he be taken out of the way. ⁸ And then shal that wicked man be vttered, whom the Lord shal consume with the Sprite of his mouth, and shal destroye him with the appearance of his comming. ⁹ Euen him whose comming is by the working of Satan, with all power, synnes, and lying wonders. ¹⁰ And in all deceauableness of vnrightuousnes, amonge them that perishe: because they receaued

RHEIMS—1582.

the glorie of his povver: ¹⁰ when he shal come to be glorified in his saintes, and to be made maruelous in al them that haue beleueed, because our testimonie concerning you vvas credited in that day.

¹¹ Vvherein also vve pray alwayes for you, that our God make you vvorthie of his vocation, and accomplish al the good pleasure of his goodnesse and the vvorke of ffaith in povver, ¹² that the name of our Lord Iesus Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord Iesus Christ.

2. AND vve desire you, brethren, by the comming of our Lord Iesus Christ, and of our congregation into him: ² that you be not easily moued from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by vs, as though the day of our Lord vvere at hand. ³ Let no man seduce you by any meanes, for vvlesse there come a reuolt first, and the man of sinne be reuealed, the sonne of perdition, ⁴ vvvhich is an aduersarie and is extolled aboue al that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing him self as though he were God. ⁵ Remember you not, that vvhen I vvas yet vvith you, I tolde you these things? ⁶ And now vvhat letteth, you know: that he may be reuealed in his time. ⁷ For novv the mysterie of iniquitie vvorketh: onely that he vvvhich novv holdeth, doe hold, vvntil he be taken out of the vvay.)

⁸ And then that vvicked one shal be reuealed vvhom our Lord Iesus shal kill vvith the spirit of his mouth: and shal destroy vvith the manifestation of his aduent, him, ⁹ vvwhose comming is according to the operation of Satan, in al povver, and lying signes and vvonders, ¹⁰ and in al seducing of iniquitie to them that perish, for that they haue not receiued

AUTHORISED—1611.

and from the glory of his power: ¹⁰ When hee shall come to bee glorified in his Saints, and to be admiired in all them that beleuee (because our testimony among you was beleueed) in that day. ¹¹ Wherefore also we pray alwayes for you, that our God would count you vvorthy of this calling, and fulfill all the good pleasure of his goodnesse, and the worke of faith with power: ¹² That the Name of our Lord Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Iesus Christ.

2. NOW we beseech you, brethren, by the comming of our Lord Iesus Christ, and by our gathering together vnto him, ² That yee bee not soone shaken in minde, or be troubled, neither by spirit, nor by word, nor by letter, as from vs, as that the day of Christ is at hand. ³ Let no man deceiue you by any meanes, for that day shall not come, except there come a falling away first, and that man of sinne bee reuealed, the sonne of perdition, ⁴ Who opposeth and exalteth himselfe aboue all that is called God, or that is worshipped: so that hee as God, sitteth in the Temple of God, shewing himselfe that he is God. ⁵ Remember yee not, that when I was yet with you, I tolde you these things? ⁶ And now ye know what ⁷ withholdeth, that hee might be reuealed in his time. ⁷ For the mysterie of iniquitie doth already worke: onely he who now letteth, will let, vvntil he be taken out of the way. ⁸ And then shall that wicked bee reuealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his comming: ⁹ Euen him whose comming is after the working of Satan, with all power and signes, and lying wonders, ¹⁰ And with all deceiueablenesse of vnrighteousnesse, in them that perish: because they receiued

^o Or, vouchsafe.⁸ Or, holdeth.

ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτοὺς· ¹¹ καὶ διὰ τοῦτο ^pπέμπει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει· ¹² ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκῆσαντες ^q ἐν τῇ ἀδικίᾳ. ¹³ Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγαπημένοι ὑπὸ Κυρίου, ὅτι ^r εἴλετο ὑμᾶς ὁ Θεὸς ^s ἀπ' ἀρχῆς· εἰς σωτηρίαν ἐν ἀγιασμῷ Πνεύματος καὶ πίστει ἀληθείας, ¹⁴ εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ¹⁵ Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν. ¹⁶ αὐτοὺς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δὸνς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, ¹⁷ παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίζαι ^u ἐν παντὶ ^v ἔργῳ καὶ λόγῳ ἀγαθῷ.

^p Rec. πέμψει.^q Alex. = in.^r Alex. εἴλατο.^s Alex. ἀπαρχῆν.^t Alex. Ἰησοῦς Χριστὸς καὶ Θεὸς ὁ πατήρ.

WICLIIF—1380.

of truthe that thi schulden be made saaf; ¹¹ and therfor god schal sende to hem, a workynge of errour: that thi beleue to lesynge; ¹² that alle be demed: whiche bileueden not to truthe, but consentiden to wickidnesse;

¹³ but britheren loued of god, we owen to do thankynis euermore to god for you that god chees us the first fruytyn in to helthe in halowynge of spirit and in feith of truthe; ¹⁴ in which also he cleped you bi oure gospel: in to getynge of the glorie of oure lord ihesu crist.

¹⁵ therfor britheren stonde 3e i holde 3e the tradicions that ye han lerned: ether hi word him bi oure pistil; ¹⁶ oure lord ihesu crist herself i god oure fadir whiche loued us and 3af euerlastynge counfort i good hope in grace; ¹⁷ stire 3oure hertis i conferme in al good werke i word.

3. BRITHEREN for hennes forthwarde preie 3e for us: that the word of god renne, and be clarified, as it is anentis you; ² i that we be deluyered: fro nouys and yuel men; for feith is not of alle men; ³ but the lord is trewe that schal conferme you, i schal kepe for yuel; ⁴ and britheren we tristen of you in the lord, for what euer thingis we comaunden to you, bothe you don and schuld do; ⁵ and the lord dresse 3oure hertis in the charite of god: i in the pacience of crist;

⁶ but britheren we denounsen to you in the name of oure lord ihesu crist, that 3e withdrew from eche brother that wandrith out of ordre; and not afir the techynge: that thei resceyueden of us; ⁷ for 3e self witen; hou it bihoueth to sue us; for we weren not vnpeissible among you; ⁸ nether with outen oure owne traueil, we eten breed of any man; but in traueil and

TYNDALE—1534.

(love) of the truth; that they myght have bene saved. ¹¹ And therfore god shall sende them stronge delusion; that they shuld beleve lyes: ¹² that all they myght be dammed which beleved not the truth but had pleasure in vnightwesnes.

¹³ But we are bounde to geve thanks alway to god for you brethren beloved of the lorde; for because that God hath from the begynnynge chosen you to saluacion; thorow sanctifyynge of the sprete; and thorowe beleuynge the truthe: ¹⁴ wherunto he called you byoure gospel; to obtayne the glorie that commeth of oure lorde Iesu Christ.

¹⁵ Therfore brethren stonde fast and kepe the ordinaunces which ye haue lerned: whether it were by oure preachynge; or by pistle. ¹⁶ Oure lorde Iesu Christ hym selfe; and God oure father which hath loved vs and hath geuen vs euerlastynge consolacion and good hope thorowe grace; ¹⁷ comforte youre hertes; and stablysshe you in all doctrine and good doynge.

3. FVRTHERMORE brethren praye for vs; that the worde of god maye have fre passage and be glorified; as it is with you: ² and that we maye be deliuered from vnreasonable and evyll men. For all men have not fayth: ³ but the lorde is faythfull; which shall stablysshe you; and kepe you from evyll. ⁴ We have confydence thorow the lorde to you warde; that ye both do; and will do; that which we commaunde you. ⁵ And the lorde gyde youe hertes vnto the love of God and pacience of Christ.

⁶ We requyre you brethren in the name of oure lorde Iesu Christ that ye withdrowe your selves from every brother that walketh in ordynatly; and not after the institucion which ye receaved of vs. ⁷ Ye your selves knowe how ye ought to folowe vs. For we behaved not oure selves inordinatly among you. ⁸ Nether toke we breed of any man for nought: but wrought with labour and travayle nyght

CRANMER—1539.

they receaved not the loue of the truth, that they myght be saved. ¹¹ And therefore, God shall sende them stronge delusion, that they shulde beleve lyes: ¹² that all they myght be damned, which belened not the truthe: but had pleasure in vnightwesnes.

¹³ But we are bounde to geve thanks alway to God for you (brethren beloved of the Lorde) for because that God hath from the begynnynge chosen you to saluacion, thorow sanctifyynge of the sprete, and thorow beleuynge of the truthe, ¹⁴ wherunto he called you by oure Gospel, to obtayne the glorie of oure Lord Iesu Christ.

¹⁵ Therfore brethren stande fast, and kepe the ordinaunces which ye haue lerned: whether it were by oure preaching, or by Epistle. ¹⁶ Our Lorde Iesu Christ hym selfe, and God oure father (which hath loved vs, and hath geuen vs euerlastynge consolacion, and good hope thorow grace) ¹⁷ comforte youre hertes, and stablysshe you in all good sayenge and doynge.

3. FVRTHERMORE brethren praye ye for vs, that the worde of God maye haue passage, and be glorified, as it is also with you: ² and that we maye be deliuered from vnreasonable and froward men. For all men haue not fayth: ³ but the Lord is faythfull, which shall stablysshe you, and preserue you from euyl. ⁴ We haue confydence thorow the Lorde to you warde, that ye both do, and wyll do the thynges which we commaunde you. ⁵ And the Lord gyde youe hertes to the loue of God and pacience of Christ.

⁶ We requyre you brethren by the name of oure Lorde Iesu Christ that ye withdrowe your selues from euery brother, that behaueh him self inordinatly, and not after the institucion which he receaved of vs. ⁷ For ye your selues know, how ye ought to folowe vs. For we behaved not oure selues inordinatly among you. ⁸ Nether toke we breed of any man for naught: but wrought wyth labour and

breuene, lying. demed, condemned. cleped, called. charisid, glorified. anentis, with. yuel, evil. traueil, travail. witen, knowe. sue, followe.

III. Τὸ λοιπὸν, προσεύχεσθε, ἀδελφοὶ, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς, ² καὶ ἵνα ῥυσθώμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. ³ πιστὸς δὲ ἐστὶν ὁ Κύριος, ὃς στηρίζει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. ⁴ πεποίθαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἂ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε. ⁵ ὁ δὲ Κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς ² τὴν ὑπομονὴν τοῦ Χριστοῦ. ⁶ Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντός ἀδελφοῦ ἀτάκτως περιπατούντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν ³ παρέλαβον παρ' ἡμῶν. ⁷ αὐτοὶ γὰρ οἶδατε πῶς δεῖ μμεῖσθαι ἡμᾶς· ὅτι οὐκ ἡτακτήσαμεν ἐν ὑμῖν, ⁸ οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ νύκτα καὶ ἡμέραν ἐργαζόμενοι,

^a Rec. + ὑμᾶς.^b Rec. λόγῳ καὶ ἔργῳ.^c Alex. Θεός.^d Rec. = τὴν.^e Rec. παρίστα.

GENEVA — 1557.

not the loue of the truth, that they myght be saued.

¹¹ And therfore God shal sende them stronge delusion, that they should beleue lies, ¹² That all they myght be damned which beleued not the trueth, but had pleasure in vnrighteousnes. ¹³ But we are bounde to geue thanks alway to God for you brethren beloued of the Lord, for because that God hath from the begynnyng chosen you to saluation, through sanctifying of the Sprite, and the faith of trueth,

¹⁴ Whereunto he called you by our Gospel, to obtayne the glorie of our Lord Iesus Christ. ¹⁵ Therefore brethren stande faste, and kepe the instructions which ye haue learned: whether it were by our preaching, or by epistle. ¹⁶ Our Lord Iesus Christ him self, and God our Father which hath loued vs, and hath geuen vs euerlasting consolation and good hope through grace, ¹⁷ Comfort your hearts, and stablish you in all doctrine and good doing.

3. FVRTHERMORE brethren praye for vs, that the worde of God may haue fre passage, and be glorified, as it is with you: ² And that we may be deliuered from vnreasonable and euil men: for all men haue not faith: ³ But the Lord is faithful, which shal stablysshe you, and kepe you from euyl. ⁴ We haue confidence through the Lord to youwarde, that ye both do, and wil do, that which we comande you. ⁵ And the Lord guyde your hearts to the loue of God, and the weating for of Christe.

⁶ We comande you brethren in the Name of our Lord Iesus Christ, that ye withdraw your selues from euery brother that walketh inordinately, and not after the instruction which he receaued of vs. ⁷ For ye your selues knowe how ye ought to folowe vs: for we behaued not our selues inordinately among you, ⁸ Nether toke we breade of any man for night: but wrought with labour and trauaile nyght

RHEIMS — 1582.

the charitie of the truth that they might be saued. ¹¹ Therefore God wil send them the operation of error, to beleue lying: ¹² that al may be iudged vvhich haue not beleued the truth, but haue consented to iniquitie.

¹³ But vve ought to giue thanks to God alwaies for you, brethren beloued of God, that he hath chosen you first-frutes vnto saluation, in sanctification of spirit and faith of the truth: ¹⁴ into the vvhich also he hath called you by our Gospel, vnto the purchasing of the glorie of our Lord Iesus Christ.

¹⁵ Therefore brethren stand: and hold the traditions vvhich you haue learned, vvhether it be by vvord, or by our epistle. ¹⁶ And our Lord Iesus Christ him self, and God and our father vvhich hath loued vs, and hath giuen eternal consolation, and good hope in grace, ¹⁷ exhort your hartes, and confirme you in euery good vvorke and vvorde.

3. FOR the rest, brethren, pray for vs, that the vvord of God may haue course and be glorified, as also vvith you: ² and that vve may be deliuered from importunate and naughtie men. for al men haue not faith. ³ But our Lord is faithful, vvho vvil confirme and keepe you from euil. ⁴ And vve haue confidence of you in our Lord, that the things vvhich vve commaund, both you doe, and vvil doe. ⁵ And our Lord direct your hartes in the charitie of God, and patience of Christ.

⁶ And vve denounce vnto you, brethren, in the name of our Lord Iesus Christ, that you vvithdrawv your selues from euery brother vvalking inordinately, and not according to the tradition vvhich they haue receiued of vs. ⁷ For your selues knowv hovv you ought to imitate vs: for vve haue not been vvquiet among you: ⁸ neither haue vve eaten bread of any man gratis, but in labour and in

AUTHORISED—1611.

not the loue of the truth, that they might be saued. ¹¹ And for this cause God shall send them strong delusion, that they should beleue a lye: ¹² That they all might be damned who beleueed not the truth, but had pleasure in vnrighteousnes. ¹³ But we are bound to giue thanks alway to God for you, brethren, beloued of the Lord, because God hath from the beginning chosen you to saluation, through sanctification of the spirit, and beleefe of the truth, ¹⁴ Whereunto he called you by our Gospel, to the obtaining of the glorie of the Lord Iesus Christ. ¹⁵ Therefore, brethren, stand fast, and hold the traditions which ye haue bene taught, whether by word or our Epistle. ¹⁶ Now our Lord Iesus Christ himselfe, and God euen our Father, which hath loued vs, and hath giuen vs euerlasting consolation, and good hope through grace, ¹⁷ Comfort your hearts, and stablish you in euery good word and worke.

3. FINALLY, brethren, pray for vs, that the word of the Lord ^a may haue free course, and bee glorified, euen as it is with you: ² And that we may be deliuered from ^b vnreasonable and wicked men: for all men haue not faith. ³ But the Lord is faithfull, who shall stablish you, and keepe you from euill. ⁴ And wee haue confidence in the Lord touching you, that yee both doe, and will doe the things which we command you. ⁵ And the Lord direct your hearts into the loue of God, and into the patient waiting for Christ.

⁶ Now we command you, brethren, in the Name of our Lord Iesus Christ, that ye withdraw your selues from euery brother that walketh disorderly, and not after the tradition which he receiued of vs. ⁷ For your selues know how yee ought to follow vs: for wee behaued not our selues disorderly among you, ⁸ Neither did wee eate any mans bread for nought: but wrought with labour and trauaile night

^a Gr. may runne.^b Gr. absurd.^c Or, the patience of Christ.

πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν· ⁹ οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπου δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. ¹⁰ καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω. ¹¹ ἀκούομεν γάρ τινες περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους. ¹² τοῖς δὲ τοιοῦτοις παραγγέλλομεν, καὶ παρακαλοῦμεν ^z διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἐαυτῶν ἄρτον ἐσθίωσιν. ¹³ ὑμεῖς δὲ, ἀδελφοί, μὴ ἐκκακήσητε καλοποιοῦντες. ¹⁴ εἰ δέ τις οὐχ

^z Alex. ἰν Κυρίῳ Ἰησοῦ Χριστῷ.

WICLIF—1380.

werynesse worchiden nyȝt and dai, that we greueden noon of ȝou; ⁹ not as we hadden not power, but that we schulden ȝeue us silf ensaumple to ȝou to sue us; ¹⁰ for also whanne we weren among ȝou we denounceden this thing to ȝou; that if ony man wole not worche: nether ete he;

¹¹ for we han herd that summe among ȝou gon in rest, and no thing worchen but don curously; ¹² but we denouns to hem that ben suche men: and bisechen in the lord ihesus crist; that thei worchen with scilence, and ete her owne breed. ¹³ But nyle ȝe britheren faile: wel doynge; ¹⁴ that if ony man obeieȝh not to oure word bi epistol; marke ȝe hym and comyne ȝe not with him; that he be schamed; ¹⁵ and nyle ȝe gesse hym as an enemye: but repreue ȝe hym as a brother;

¹⁶ and god hym silf of pees: ȝeue to ȝou euerlastinge pees in al place; the lord be with alle ȝou; ¹⁷ my salutacioun bi the hond of pou; whiche signe in eche pistil: I write thus; ¹⁸ the grace of oure lord ihesus crist: be with alle ȝou. Amen.

ȝeue, give. nyle, not. comyne, commune.

TYNDALE—1534.

and daye; because we wolde not be grevous to eny of you: ⁹ not but that we had auctoritie: but to make oure selves an insample vnto you; to folowe vs. ¹⁰ For when we were with you; this we warned you of; that yf ther were eny which wolde not worke; that the same shuld not eate.

¹¹ We have hearde saye no doute that ther are some which walke amonge you inordinatly and worke not at all; but are besy bodies. ¹² Them that are soche; we commaunde and exhorte by oure lorde Iesu Christ; that they worke with quyetes; and eate their awne breed. ¹³ Brethren be not very in well doynge. ¹⁴ Yf eny man obey not oure sayinges; sende vs worde of him by a letter: and have no companie with him; that he maye be ashamed. ¹⁵ And count him not as an enemy: but warne him as a brother.

¹⁶ The very lorde of peace geue you peace all wayes; by all meanes. The lorde be with you all. ¹⁷ The salutacion of me Paul with myne awne honde. This is the token in all pistles. So I write. ¹⁸ The grace of oure lord Iesus Christ be with you all Amen.

CRANMER—1539.

sweate night and daye, because we wolde not be chargeable to eny of you: ⁹ not but that we had auctorite: but to make oure selues an ensample vnto you, to folowe vs. ¹⁰ For when we were wyth you, thys we warned you of, that yf eny wolde not worcke, the same shuld not eate.

¹¹ For we haue hearde saye that ther are some whych walke amonge you inordinatly, workynge not at all, but beyng busybodies. ¹² Them that are soch, we commaunde and exhorte, by our Lorde Iesu Christ, that they worcke with quyetes, and eate their awne breed: ¹³ Brethren be not ye weery in well doynge. ¹⁴ If eny man obey not oure sayinge, sende vs worde of him by a letter: and haue no companie with hym, that he maye be ashamed. ¹⁵ And count him not as an enemy: but warne him as a brother.

¹⁶ The very Lorde of peace geue you peace allwayes, by all meanes. The Lorde be with you all. ¹⁷ The salutacyon of me Paul, with myne awne hande. This is the token in all Epistles So I wryte. ¹⁸ The grace of oure Lord Iesus Christ be with you all. Amen.

ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειούσθε· ¹⁵ α καὶ μὴ συν-
 αναμίγνυσθε αὐτῷ, ἵνα ἐντραπή· ¹⁵ καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ νουθετεῖτε ὡς
 ἀδελφόν. ¹⁶ αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δόξῃ ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ
^β τρώπῳ. | ὁ Κύριος μετὰ πάντων ὑμῶν.

¹⁷ Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ.
 οὕτω γράφω. ¹⁸ ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
 ἀμήν.

^a Alex. = καὶ.^β Alex. τῶπῳ.

GENEVA — 1557.

and day, because we would not be charge-
 able to any of you : ⁹ Not, but that we
 had auctoritie : but to make our selues
 an ensample vnto you, to folowe vs.

¹⁰ For when we were with you, this we
 warned you of, that yf there were any
 which wolde not worke, that *the same*
should not eat. ¹¹ For we heard say, that
 there are some, which walke among you
 inordinately, and worke not at all, but are
 busy bodies : ¹² Them that are suche,
 we commande and exhorte by our Lord
 Iesus Christe, that they worke with quiet-
 nes, and eat their owne breade : ¹³ And
 brethren be not wery in wel doing.

¹⁴ If any man obey not our sayings,
 send vs word of him by a letter : and
 haue no company with him, that he may
 be ashamed. ¹⁵ Yet count him not as an
 enemy : but warne him as a brother.
¹⁶ Now the Lord of peace geue you peace
 alwayes, by all meanes, the Lord be with
 you all. ¹⁷ The salutation of me Paul,
 with myne owne hande, which is the
 token in all epistles : so I write. ¹⁸ The
 grace of our Lord Iesus Christ be with
 you all. Amen.

RHEIMS — 1582.

toile night and day vworking, lest vve
 should burden any of you. ⁹ Not as though
 vve had not auctoritie : but that vve
 might giue our selues a paterne vnto you
 for to imitate vs.

¹⁰ For also vvhen vve vvere vvith you,
 this vve denounced to you, that if any
 vvil not vvorke, neither let him eate.
¹¹ For vve haue heard of certaine among
 you that vvake vnquietly, vworking no-
 thing, but curiously meddling. ¹² And to
 them that be such vve denounce, and
 beseeche them in our Lord Iesvs Christ,
 that vworking vvith silence, they eate their
 ovvne bread.

¹³ But you brethren fainte not vvell-doing.
¹⁴ And if any obey not our vvord, note
 him by an epistle : and do not com-
 panie vvith him, that he may be con-
 founded : ¹⁵ and do not esteeme him as an
 enemy, but admonish him as a brother.
¹⁶ And the Lord of peace him self giue
 you euerlasting peace in euery place.
 Our Lord be vvith you al. ¹⁷ The saluta-
 tion, vvith mine ovvne hand, Paul'es :
 vvich is a signe in euery epistle, so I
 vvrite. ¹⁸ The grace of our Lord Iesvs
 Christ be vvith you al. Amen.

AUTHORISED — 1611.

and day, that wee might not bee charge-
 able to any of you. ⁹ Not because we
 haue not power, but to make our selues
 an ensample vnto you to follow vs. ¹⁰ For
 euen when wee were with you, this we
 commanded you, that if any would not
 worke, neither should he eate. ¹¹ For we
 heare that there are some which walke
 among you disorderly, working not at all,
 but are busi-bodies. ¹² Now them that
 are such, we command, and exhort by our
 Lord Iesus Christ, that with quietnesse
 they worke, and eat their owne bread.

¹³ But ye, brethren, ^abee not wearie in
 well doing. ¹⁴ And if any man obey not
 our word, by this Epistle, ^bnote that man,
 and haue no company with him, that he
 may be ashamed, ¹⁵ Yet count him not as
 an enemy, but admonish him as a brother.
¹⁶ Now the Lord of peace himselfe, giue
 you peace alwayes, by all meanes. The
 Lord be with you all. ¹⁷ The salutation
 of Paul, with mine owne hand, which is
 the token in euery Epistle : so I write.
¹⁸ The grace of our Lord Iesus Christ be
 with you all, Amen.

^a Or, faint not. ^b Or, signifie that man by an Epistle.

ΠΡΩΤΗ
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ.

Κεφάλαιον Α

THE FIRST
EPISTLE TO TIMOTHY.
CHAPTER I.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν, καὶ ^a Χριστοῦ Ἰησοῦ| τῆς ἐλπίδος ἡμῶν, ² Τιμοθέω γυνσίῳ τέκνῳ ἐν πίστει χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν| καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.
³ Καθὼς παρεκάλεσά σε προσμῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶ μὴ ἐτεροδιδασκαλεῖν, ⁴ μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον ἢ ^a οἰκονομίαν| Θεοῦ τὴν ἐν

^a Rec. + Κυρίου. ^b Rec. Ἰησοῦ Χριστοῦ. ^c Alex. = ἡμῶν.

WICLIF—1380.

1. POUL apostil of ihesus crist bi the comaundement of god oure sauour & of ihesus crist oure hope ² to tymothe bi-loued some in the feith: grace and merci and pees of god the fadir, and of ihesus crist oure lord,

³ as I pried thee that thou schuldist dwelle at effesie, whanne I wente in to macedony that thou schuldist denoune to summen that thei schulden not techen other wise ⁴ nether geue tente to fablis, and genologies that ben vncerteyn, whiche seuen questionis more thanne edificacioun of god that is in the feith, ⁵ for the cende of comaundement is charite of clene herte and good conscience & of feith not feyned, ⁶ fro whiche thingis, summen han erred: and ben turned in to veyn speche, ⁷ and willith to be techers of the lawe, and vnderstonidith not, what thingis thei speken, nether of what thingis thei affermen,

^a and we witen that the lawe is good if any man use it lawefully, ⁹ and witynge this thing, that the lawe is not sette to a iust man, but to vniust men, and not suget to wickid men, and to synners, to cursid men and defoulið, to sleers of fadir and

geue, geue tente, attention. witen, know.

TYNDAL—1534.

1. PAUL an Apostle of Iesus Christ, by the commaundement of God oure sauoure, and Lorde Iesus Christ, which is oure hope.

² Vnto Timothe his naturall sonne in the fayth. Grace, mercy and peace from God oure father and Lorde Iesus Christ oure Lorde.

³ As I besought the to abyde styll in Ephesus when I departed into Macedonia, even so do, that thou commaunde some that they teache no nother wise: ⁴ nether geue hede to fables and genealogies which are endlesse, and brede doutes more then godly edyfyinge which is by fayth: ⁵ for the ende of the commaundement is love that commeth of a pure herte and of a good conscience, and of fayth vnfayned: ⁶ from the which thinges some haue erred, and haue turned vnto vayne iangelinge, ⁷ because they wolde be doctours the scripture, and yet vnderstonde not what they speake, nether wherof they affirme.

⁸ We knowe that the lawe is good, yf a man vse it lawfully, ⁹ vnderstandinge this, howe that the lawe is not geuen vnto a righteous man, but vnto the vnrighteous and disobedient to the vngodly and to synners, to vnholly and vnclene, to murderers of fathers and murderers of

CRANMER—1539.

1. PAUL an Apostle of Iesus Christ, by the comyssyon of God our sauoure, and Lord Iesus Christ, which is our hope.

² Unto Timothee hys naturall sonne in the fayth:

Grace mercy and peace from God oure father, and from the Lord Iesus Christ our Lorde.

³ As I besought the to abyde styll at Ephesus (when I departed into Macedonia) euen so do, that thou commaunde some, that they folowe no straunge doctrine, ⁴ nether geue hede to fables and endles genealogies which brede doutes more then Godlye edifyinge, which is by fayth: ⁵ for the ende of the commaundement is, loue out of a pure herte, and of a good conscience, and of fayth vnfayned: ⁶ from the which thyngs, because some haue erred, they are turned vnto vayne iangelynge, ⁷ because they wolde be doctours of the lawe, and yet vnderstande not what they speake, nether wherof they affyrme.

⁸ We knowe, that the lawe is good, yf a man vse it lawfully: ⁹ knowynge thys, howe that the lawe is not geuen vnto a righteous man, but vnto the vnrighteous and disobedynt, to the vngodly and to synners, to vnholly and vnclene: to murderers of fathers and murderers of

ΠΡΩΤΗ
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ.

Κεφάλαιον Α.

THE FIRST
EPISTLE TO TIMOTHY.

CHAPTER I.

πίστει. ⁵ (τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου. ⁶ ὧν τινες ἀστοχήσαντες, ἐξετράπησαν εἰς ματαιολογίαν, ⁷ θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἂ λέγουσι, μήτε περὶ τίνων διαβεβαιοῦνται. ⁸ οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται, ⁹ εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κείται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσέβеси καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, ^ε πατραλχαῖς

^d Rec. οἰκοδομίαν.

^e Alex. πατρολήϊας καὶ μητρολήϊας.

GENEVA — 1557.

1. PAUL an Apostle of IESVS CHRIST, by the commission of God our Sauour, and of our Lord Iesus Christe, which is our hope: ² Vnto Timothie his natural sonne in the faith: grace, mercie, and peace *be to thee* from God our Father, and Christe Iesus our Lord. ³ As I besoght thee to abyde styl in Ephesus when I departed into Macedonia, *euen so do*, that thou mayest commande some, that they teache no nother doctrine. ⁴ Nether that they geue hede to fables and genealogies which are endlesse, and brede doutes more then Godly edifying which is by faith: ⁵ For the ende of the Commandement is loue out of a pure heart, and of a good conscience, and of faith vnfayned:

⁶ From the which things some haue erred, and haue turned vnto wayne iangel-ying. ⁷ Because they would be doctours of the Lawe, and yet vnderstande not what they speake, nether where of they affirme. ⁸ We knowe, that the Lawe is good, yf a man vse it lawfully. ⁹ Vnderstanding this, how that the Lawe is not geuen vnto a righteous man, but vnto the lawles and disobedient, to the vngodly, and to synners, to vnholy, and vncleane, to murtherers of fathers, and mothers,

RHEIMS — 1582.

1. PAUL an Apostle of IESVS Christ according to the commaundement of God our sauour, and of Christ IESVS our hope: ² to Timothee his beloued sonne in the faith. Grace, mercie, and peace from God the father, and from Christ IESVS our Lord.

³ As I desired thee to remaine at Ephesus vhen I vvent into Macedonia, that thou shouldest denounce to certaine not to teache otherwise, ⁴ nor to attend to fables and genealogies hauing no ende: vvhich minister questions rather then the edifying of God vvhich is in faith. ⁵ But the ende of the precept is charitie from a pure hart, and a good conscience, and a faith not feined.

⁶ From the vvhich things certaine straying, are turned into vaine talke, ⁷ desirous to be doctours of the Lavv, not vnderstanding neither vvhath things they speake, nor of vvhath they affirme. ⁸ But vve know that the Lavv is good, if a man vse it lavvfully: ⁹ knovving this that the Lavv is not made to the iust man, but to the vniust, and disobedient, to the impious and sinners, to the vvhicked and contaminate, to killers of fathers and killers of

AUTHORISED — 1611.

1. PAUL an Apostle of Iesus Christ by the commaundement of God our Sauour, and Lord Iesus Christ *which is our hope*, ² Vnto Timothie *my owne sonne in the Faith*: Grace, mercie, *and* peace from God our Father, and Iesus Christ our Lord. ³ As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, ⁴ Neither giue heed to fables, and endlesse genealogies, which minister questions, rather then edifying which is in faith: so doe.

⁵ Now the end of the Commandement is charitie, out of a pure heart, and of a good conscience, and of faith vnfeined. ⁶ From which some ^ahauing swarued, haue turned aside vnto vaine iangling, ⁷ Desiring to bee teachers of the Law, vnderstanding neither what they say, nor whereof they affirme. ⁸ But wee know that the Law is good, if a man vse it lawfully. ⁹ Knowing this, that the Law is not made for a righteous man, but for the lawlesse and disobedient, for the vngodly, and for sinners, for vnholy, and prophane, for murderers of fathers, and murderers of mothers, for

^a Or. not s'ming at

καὶ μητραλόαις, | ἀνδροφόνοις, ¹⁰ πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιώκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται, ¹¹ κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεύθη ἐγώ. ^{12f} καὶ | χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο, θέμενος εἰς διακονίαν, ^{13g} τὸν | πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλ' ἡλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ· ¹⁴ ὑπερεπλέονασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. ¹⁵ πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοὺς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ· ¹⁶ ἀλλὰ διὰ τοῦτο ἡλεήθην, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξῃται Ἰησοὺς Χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποτιμήσιν

f Alex. = καί.

g Alex. τό.

WICLIJF—1380.

slcers of modir to mensleris ¹⁰ and leechouris to hem that don lecherie with men, hem that putten woundes to men/ sillers of men, lesyngemongers, and forsworn, ¹¹ if any other thing is contrarie to the holsum techinge ¹¹ that is afir the euangeli, of the glorie of blessed god which is bitakun to me/

¹² I do thankyngis to him that counfortid me in crist ihesus oure lord : for he gessid me feithful, and putte me in mynysterie, ¹³ that first was a blasfemer, and a pursuer, and ful of wrongis, but I haue getun the mercie of god : for I vnkownyge dide in vnbeleue, ¹⁴ but the grace of oure lord : ouer aboundide with feith, and loue that is in crist ihesus. ¹⁵ A trewe word, and worthil al rescueyng, for crist ihesus cam in to this world to make synful men saaf : of whiche I am the firste, ¹⁶ but therefore I haue getun mercy : that crist ihesus schulde schewe in me firste al pacience to enfourmyng of hem that schulen bileue to hym in to euerlastyng lif, ¹⁷ and to the kyngde of worldis, vndeedit, and vnuyssible god alone : be onoure and glorie in to worldis of worldis Amen

¹⁸ I Bitake this comauendement to thee thou sone tymothee afir the profecies that han ben here to fore in thee : that thou traueile in hem, a good traueil, ¹⁹ hauyng feith, and good conscience, whiche summen kesten awie : and perischiden aboute the feith/ of which is ynemes ²⁰ x alisaudre whiche I hitook to sathanas, that thei lerne not to blasfeme.

2. THERFOR I biseche first of alle thingis, that bisechingis, priers, axyngis, doynges of thankyngis ben made for alle men/ ² for kynges and alle that ben sette in hynesse, that we leden a quyet, and a

TYNDALÉ—1534.

mothers-to mansleers ¹⁰ and whormongers : to them that defile them selues with mankynde : to menstealers : to lyars and to periured, and so forth yf ther be any other thinge that is contrary to holsume doctrine, ¹¹ accordinge to the gospel of the glory of the blessed God, which gospel is committed vnto me.

¹² And I thanke Christ Iesus oure Lorde which hath made me stronge : for he counted me true, and put me in office, ¹³ when before I was a blasphemar, and a persecuter, and a tyraunt. But I obtained mercy, because I dyd it ignorantly throw vnbelefe. ¹⁴ Neuerthelater the grace of oure Lorde was more abundant with fayth and love which is in Christ Iesu.

¹⁵ This is a true sayinge and by all meanes worthy to be receaved, that Christ Iesus came into the world to save synners, of whom I am chefe. ¹⁶ Notwith stondeinge for this cause was mercy geuen vnto me that Iesus Christ shuld fyrst shewe on me all longe pacience, vnto the ensample of them which shall in tyme to come beleue on him vnto eternall lyfe. ¹⁷ So then vnto god, kyngye euerlastyng, immortal, invisible, and wyse only, be honoure and prayse for ever and ever Amen.

¹⁸ This comauendement commit I vnto the sonne Timotheus, accordyng to the prophesies, which in tyme past were prophesied of the, that thou in them shuldest fyght a good fyght, ¹⁹ haueyng fayth and good conscience, which some haue put awaye from them, and as concerninge fayth haue made shipwracke. ²⁰ Of whose nombre is Himeneus and Alexander, which I haue delivered vnto Satan, that they myght be taught not to blasphemie

2. I EXHORTE therefore, that aboue all thynges, prayers, supplications intercessions, and geuyng of thankes behad for allmen : ² for kynges, and for all that are in auctorite, that we maye liue a quyet and a peaseable life, in all godlines and

CRANMER—1539.

mothers, to manslears, ¹⁰ to whormongers : to them that defyle them selues which mankynde : to menstealers : to lyars, to periured, and yf ther be any other thyng that is contrary to the holsume doctrine, ¹¹ according to the Gospell of the glory of the blessed God, which Gospell is committed vnto me.

¹² And I thanke Christ Iesus oure Lorde, which hath made me stronge : for he counted me true, and put me in offyce ¹³ where as before I was a blasphemar, and a persecuter, and a Tyraunt. But I obtained mercy, because I dyd it ignorantly throw vnbelefe. ¹⁴ Neuerthelesse, the grace of oure Lorde was excedeing abundant with fayth and loue, which is by Christ Iesu.

¹⁵ This is a true saying (and by all meanes worthy to be receaued of vs) that Christ Iesus came into the worlde, to saue synners, of whom I am chefe. ¹⁶ Notwithstandyng for this cause obtained I mercy, that Iesus Christ shulde fyrst shewe on me all longe pacience, to declare an ensample vnto them which shulde beleue on him vnto eternall lyfe. ¹⁷ So then vnto God, kyngye euerlastyng, immortal, inuisible, wyse only, be honoure and prayse for euer and euer. Amen.

¹⁸ Thys comauendement commyt I vnto the sonne Timotheus accordyng to the prophesies, which in tyme past were prophesied of the, that thou in them shuldest fyght a good fyght, ¹⁹ haueyng fayth and good conscience : which some haue put awaye from them, and as concerninge fayth haue made shipwracke. ²⁰ Of whose nombre is Hymeneus and Alexander whom I haue deliuered vnto Satan, that they maye lerne not to blasphemie.

2. I EXHORTE therefore, that aboue all thynges, prayers, supplications, intercessions, and geuyng of thankes be had for all men : ² for kynges, and for all that are in auctorite, that we maye lyue a quyet and a peaseable lyfe, with all Godlynes and

¹⁰whormongers, ¹¹dealers in lies, ¹⁴vndeedit, immortal, ¹⁷trauail, labour

τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. ¹⁷ τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ ^h Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.) ¹⁸ ταύτην τὴν παραγγελίαν παρατίθεμαι σοι, τέκνον Τιμόθεε, κατὰ τὰς προακούσας ἐπὶ σε προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν, ¹⁹ ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἥν τινες ἀπωσάμενοι, περὶ τὴν πίστιν ἐνανάγησαν· ²⁰ ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.

II. Παρακαλῶ οὖν πρῶτον πάντων ποιείσθαι δεήσεις, προσευχὰς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων, ² ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

^A Rec. + σοφῶ.

GENEVA — 1557.

to maulers, ¹⁰ To whoremongers, to them that defyle them selues with man-kynde, to men stealers, to lyers, to periured, and yf there be any other thinge, that is contrary to wholesome doctrine: ¹¹ *Which* is according to the glorious Gospel of the blessed God, which Gospel is committed vnto me.

¹² Therefore I thanke him, which hath made me stronge, that is Christe Iesus our Lord: for he counted me faithful, and put me in *his* seruice, ¹³ When before I was a blasphemers, and a persecuter, and an oppressor, but he shewed mercie on me: for I dyd it ignorantly through vnbeleife. ¹⁴ Yet the grace of our Lord was more abundant with fayth and loue which is in Christ Iesus. ¹⁵ This is a true saying, and by all meanes worthy to be receaued, that Christ Iesus came into the world to saue sinners, of whome I am chiefe.

¹⁶ Notwithstanding, for this cause was mercie geuen vnto me, that Iesus Christ should fyrst shewe on me all longe pacience, vnto the ensample of them which shal in tyme to come, beleue on hym vnto eternal lyfe. ¹⁷ So then vnto the kyngye euerlasting, immortal, inuisible, vnto God, which is only wise, be honour and prayse for euer and euer. Amen. ¹⁸ This commendement commit I vnto thee sonne Timothee, according to the prophcies, which in tyme past were prophced of thee, that thou by them shouldest fyght a good fyght, ¹⁹ Having faith and good conscience, which some haue put away from them, and as concerning faith haue made shipwracke. ²⁰ Of whose nombre is Hymeneus, and Alexander, which I haue deliuered vnto Satan, that they might learne not to blasphem.

2. I EXHORTE therefore, that aboue all thinges, supplications, prayers, intercessions, and geuyng of thankes be had for all men. ² For kynges, and for all that are *therefore* in auctoritie, that we may lye a quiet and a peaceable lyfe, in

RHEIMS — 1582.

mothers, to murderers, ¹⁰ to fornicators, to lyers vvith mankind, to man-stealers, to liars, to periured persons, and vvhat other thinge soeuer is contrarie to sound doctrine, ¹¹ vvich is according to the Gospel of the glorie of the blessed God, vvich is committed to me.

¹² I giue him thankes vvich hath strengthened me, Christ Iesus our Lord, because he hath esteemed me faithful, putting me in the ministerie. ¹³ vvho before vvas blasphemous and a persecuter and contumelious, but I obtained the mercie of God, because I did it being ignorant in incredulitie. ¹⁴ And the grace of our Lord ouer-abounded vvith faith and loue, vvich is in Christ Iesus.

¹⁵ A faithful saying, and vvorthie of al acceptation, that Christ Iesus came into this vvorld to saue sinners, of vvhom I am the chiefe. ¹⁶ But therefore haue I obtained mercie: that in me first of al Christ Iesus might shew al patience, to the information of them that shal beleue on him vnto life euerlasting. ¹⁷ And to the king of the vvorldes, immortal, inuisible, only God, honour and glorie for euer and euer. Amen.

¹⁸ This precept I commend to thee ó Timothee: according to the prophcies going before on thee, that thou warre in them a good vvarefare, ¹⁹ hauing faith and a good conscience, vvich certaine repelling, haue made shipvvracke about the faith. ²⁰ Of vvhom is Hymeneus and Alexander: vvhom I haue deliuered to Satan, that they may learne not to blasphem.

2. I DESIRE therefore first of al thinges that obsecrations, praiers, postulations, thankes-geuyngs be made for al men, ² for kyngs and al that are in preeminence: that vve may leade a quiet and a peaceable life in al pietie and chastitie.

AUTHORISED — 1611.

manslayers, ¹⁰ For whoremongers, for them that defile themselves with man-kinde, for men-stealers, for liars, for periured persons, and if there be any other thing that is contrary to sound doctrine, ¹¹ According to the glorious Gospel of the blessed God, which was committed to my trust.

¹² And I thanke Christ Iesus our Lord, who hath enabled mee: for that he counted me faithful, putting me into the Ministerie, ¹³ Who was before a blasphemers, and a persecuter, and iniurious. But I obtained mercie, because I did it ignorantly in vnbeleife. ¹⁴ And the grace of our Lord was exceeding abundant, with faith, and loue, which is in Christ Iesus. ¹⁵ This is a faithfull saying, and worthy of all acceptation, that Christ Iesus came into the world to saue sinners, of whom I am chiefe. ¹⁶ Howbeit, for this cause I obtained mercy, that in me first, Iesus Christ might shew forth all long suffering, for a patterne to them which should hereafter beleue on him to life euerlasting. ¹⁷ Now vnto the king eternal, immortal, inuisible, the only wise God, be honour and glory for euer and euer. Amen. ¹⁸ This charge I commit vnto thee, sonne Timothee, according to the prophesies which went before on thee, that thou by them mightest warre a good warfare, ¹⁹ Holding faith, and a good conscience, which some hauing put away, concerning faith, haue made shipwracke. ²⁰ Of whom is Hymeneus and Alexander, whom I haue deliuered vnto Satan, that they may learne not to blasphem.

2. I ^a EXHORT therefore, that first of all, supplications, prayers, intercessions and giuing of thanks be made for all men: ² For Kings, and for all that are in ^a authoritie, that we may leade a quiet and peaceable life in all godlinesse and

^a Or, desire.

^a Or, eminent place.

³ τοῦτο γὰρ καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ, ⁴ ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. ⁵ εἰς γὰρ Θεὸς, εἰς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς, ⁶ ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίαις, ⁷ εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος· (ἀλήθειαν λέγω, οὐ ψεύδομαι) διδάσκαλος ἐθνῶν, ἐν πίστει καὶ ἀληθείᾳ. ⁸ Βούλομαι οὖν προσεῦχέσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ ⁹ διαλογισμοῦ· | ¹⁰ ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ ¹¹ κοσμίῳ, | μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ, ¹² ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν. ¹³ Γυνὴ ἐν ἡσυχίᾳ μαν-

¹ Rec. + ἐν Χριστῷ.² Alex. διαλογισμῶν.³ Alex. κοσμίως.⁴ Alex. εὐδόκουν ἐν γυναικί.

WICLIIF — 1380.

peisible liif in al pitee and chastite, ³ for this thing is good and acceptid bifor god oure sauour: ⁴ that wole that alle men be made saaf, and that thei come to the knowynge of truthe, ⁵ for o god ȝ a mediator is of god, and of men, a man crist ihesus, ⁶ that ȝaf hym silf redempcioun, for alle men/ whos witnessinge is confemyd in his tynes, ⁷ in whiche I am sette a prechour and apostle/ for I seie truthe and I lie not that am a teacher of bethen men in feith and in truthe,

⁸ therefore I wole that men preie in al place: lyftynge up, clene hondis with outen wraththe and strif, ⁹ also wymmen in couenable abite, with schamfastnesse and sobirnesse, arayinge hem silf, not in writhun heiris, either in gold, ether perlis, ether precious cloth: ¹⁰ but that that bi-cometh wymmen, bihetyng pitee bi good werkes, ¹¹ a woman lerne in silencie, with al subieccioun, ¹² But I suffre not a woman to teche: nether to haue lordship on the housbonde, but to be in silencie, ¹³ for andam was first foormed: aftirward eue, ¹⁴ and adam was not disceyued: but the woman was disceyued in brokinge of the lawe, ¹⁵ but sche schal be saued bi generacioun of children: if sche dwelith perfitli in feith and loue, and holynesse with sobirnesse,

3. A FEITHFUL word; if any man desirith a bischopriche: he desirith a good werk; ² therfor it bihoueth a bischop to be with out reproof, the housbonde of o wiif, sobre prudent chaste vertuous, holdinge hospitalite, a teacher ³ not ȝouun myche to wyn, not a snyter but temperat, not ful of chidyngne, not coueitous, ⁴ wel rulyng his hous, and haue sones, suget with al chastite, ⁵ for if any man can not gouerne his hous: hou schal he

o. one. couenable alate, suitable attire.
bihetyngne, promysing.

TYNDALE — 1534.

honestie. ³ For that is good and accepted in the sight of god oure sauoure: ⁴ which will haue all men saved: and to come vnto the knowledge of the truthe. ⁵ For ther is one god: and one (mediator) bit wene god and man; which is the man Christ Iesus: ⁶ which gaue him silfe a ransome for all men; that it shuld be testified at his tyme; ⁷ where vnto I am ordayned a preacher and an apostle: I tell the truthe in Christ and lye not: beyng the teacher of the gentyls in fayth and veritie.

⁸ I wyll therfore that the men praye euery where, lyftynge vp pure handes without wrath/ or dowtyng. ⁹ Lykwyse also the women that they araye them selues in comlye aparell with shamfastnes and discrete behauiour, not with broyded heare; other golde; or pearles; or costly araye: ¹⁰ but with suche as becommeth women that professe the worshippyng of God thorow good werkes. ¹¹ Let the woman learne in silencie with all subieccion. ¹² I suffre not a woman to teche; nether to haue auctoritie ouer a man: but forto be in silencie. ¹³ For Adam was fyrst formed; and then Eue. ¹⁴ Also Adam was not deceaued; but the woman was deceaued; and was in transgression. ¹⁵ Not-withstandynge thorow bearyng of chyl dren they shal be saved; so they continue in fayth/ love and holynes with discrecion.

3. THIS is a true sayinge. Yf a man covet the office of a bysshope; he desyreth a good worke. ² Ye and a bisshope must be faultlesse; the husband of one wyfe; sober; discrete; honestly apparelled; hardy; apt to teache; ³ not drunken; no fighter; not geuen to filthy luche: but gentle; abhorryng fightynge; abhorryng couetousnes; ⁴ and one that ruleth his awne house honestly; havynge chyl dren vnder obedience; with all honeste. ⁵ For yf a man cannot rule his owne housse,

CRANMER — 1539.

honestie. ³ For that is good and accepted in the syght of God oure sauour, ⁴ which wyll haue all men to be saued, and to come vnto the knowledge of the truthe. ⁵ For ther is one God, and one (mediator) betwene God and man, even the man Christ Iesus, ⁶ which gaue him selfe a ransome for all men, that it shuld be testified at his tyme, ⁷ where vnto I am ordayned a preacher and an Apostle. I tell the truthe in Christ and lye not: beyng the teacher of the gentyls with fayth and veritie.

⁸ I wyll therfore that the men praye euery where, lyftynge vp pure handes without wrath, or dowtyng. ⁹ Lyke wyse also the women, that they araye them selues in comlye apparell wyth shamfastnes and discrete behauiour, not with broyded heare, ether golde or pearles, or costly araye: ¹⁰ but as becommeth women, that professe godlynesse thorow good werkes. ¹¹ Let the woman learne in sylencie wyth all subieccyon. ¹² I suffre not a woman to teach, nether to vsurpe auctorite ouer the man: but to be in sylencie. ¹³ For Adam was fyrst foormed, and then Eue. ¹⁴ Adam also was not deceaued, but the woman was deceaued, and was subdued to the transgressyon. ¹⁵ Not-withstandynge thorow bearyng of chyl dren she shalbe saued, yf they contynue in fayth and loue, and holynes, with discrecion.

3. THIS is a true saying: If a man desyer the offyce of a Bisshope, he desyreth an honest worke. ² A Bisshope therefore must be blanches, the husbande of one wyfe, dyligent, sober, discrete, a keeper of hospitalite: apte to teach: ³ not geuen to ouer moch wyne, no fyghter, not gredy of fylthy luche: but gentle, abhorryng fightynge, abhorryng couetousnes, ⁴ one that ruleth well his awne house, one that hath chyl dren in subieccyon with all reuerence. ⁵ For yf a man cannot rule his awne house, how shall he

θανέτω ἐν πάσῃ ὑποταγῇ. ¹² *ἡ* γυναικὶ δὲ διδάσκειν| οὐκ ἐπιτρέπω, οὔδε αὐθεντεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ. ¹³ Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Ἐὐα. ¹⁴ καὶ Ἀδὰμ οὐκ ἡπατήθη· ἡ δὲ γυνὴ ¹⁵ ἀπατηθεῖσα| ἐν παραβάσει γέγονε· ¹⁶ σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.

III. Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. ² δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μᾶς γυναικὸς ἄνδρα, ³ ἠφάλιον,| σόφρονα, κόσμιον, φιλόξενον, διδακτικόν· ⁴ μὴ πάροινον, μὴ πλήκτην· ⁵ ἀλλ' ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον. ⁶ τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος· ⁷ (εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδε, πῶς

* Alex. ἡξαπατηθεῖσα.

* [Rec. ἠφάλιον.]

* Rec. + μὴ αἰσχροκρίτῃ.

GENEVA—1557.

all godlynes and honestie. ³ For this is good and accepted in the sight of God our Sauour, ⁴ Which wil haue all men sauēd, and to come vnto the knowledge of the truth. ⁵ For there is one God, and one Mediatour betwene God and man, which is the man Christ Iesus,

⁶ Which gaue him self a ransom for all men, which is that testimonie appointed at his tyme. ⁷ Of the which testimonie I am ordeined a preacher and an Apostle (I tel the truth in Christ, and lye not) a teacher I meane of the Gentiles in faith and veritie. ⁸ I wil therefore that the men pray euery where lifting vp pure handes without wrath, or douting.

⁹ Likewise also the women, that they araye them selues in comely apparel, with shamefastnes and modestie, not with broyded heare, other golde, or pearles, or costly araye: ¹⁰ But (as becometh women that professe the feare of God) with good workes. ¹¹ Let the woman learne in silence with all subiection. ¹² I suffre not a woman to teache, nether to vsurpe auctoritie ouer the man, but for to be in silence. ¹³ For Adam was fyrst formed, and then Eue.

¹⁴ And Adam was not deceaued, but the woman was deceaued, and was made gdtie of the transgression. ¹⁵ Notwithstanding, through bearing of children they shalbe sauēd, so they continue in faith, loue, and holynes with modestie.

3. THIS is a true saying, If a man desire the office of a bishoppe, he desieth a worthie worke. ² A byshop therefore must be faultlesse, the houshand of one wyfe, watching, sober, modest, harberous, apt to teache, ³ Not geuen to wyne, no fighter, not geuen to fylthy lucre: but gentle, abhorring fyghtyng, abhorring couetousnes, ⁴ One that can rule his owne house honestly, hauyng children vnder obedience with all honestie.

⁵ For yf a man can not rule his owne

RHEIMS—1582.

³ For this is good and acceptable before our Sauour God, ⁴ vvhv vill al men to be sauēd, and to come to the knowledge of the truth, ⁵ For there is one God, one also mediatur of God and men, man Christ Iesvs: ⁶ vvhv gaue him self a redemption for al, vvhose testimonie in due times is confirmed, ⁷ vvherein I am appointed a preacher and an Apostle (I say the truth, I lie not) doctor of the Gentiles in faith and truth.

⁸ I vvil therefore that men pray in euery place: lifting vp pure handes, vvithout anger and alteration. ⁹ In like maner vvomen also in comely attyre: vvith demurenesse and sobrietie adorning them selues, not in plaited heare, or gold, or pretious stones, or gorgeous apparel, ¹⁰ but that vvvhich becometh vvomen professing pietie by good vvorkes.

¹¹ Let a vvoman learne in silence, vvith al subiection. ¹² But to teach I permit not vnto a vvoman, nor to haue dominion ouer the man: but to be in silence. ¹³ For Adam vvvas formed first: then Eue. ¹⁴ And Adam vvvas not seduced: but the vvoman being seduced, vvvas in preuocation. ¹⁵ Yet she shal be sauēd by generation of children: if they continue in faith and loue and sanctification vvith sobrietie.

3. A FAITHFUL saying. If a man desire a Bishops office, he desieth a good worke. ² It behoueth therefore a Bishop to be irreprehensible, the husband of one vvife, sobre, vvise, comely, chaste, a man of hospitalitie, a teacher, ³ not giuen to vvine, no fighter, but modest, no quarrelor, not couetous, ⁴ vvell ruling his ovvne house, hauing his children subiect vvith al chastitie. ⁵ But if a man knovv not to rule his ovvne house;

AUTHORISED—1611.

honestie. ³ For this is good and acceptable in the sight of God our Sauour, ⁴ Who will haue all men to bee sauēd, and to come vnto the knowledge of the truth. ⁵ For there is one God, and one Mediatour betwene God and men, the man Christ Iesus, ⁶ Who gaue himselfe a ransom for all, ⁷ to be testified in due time. ⁸ Whereunto I am ordeined a preacher, and an Apostle (I speake the truth in Christ, and lie not) a teacher of the Gentiles in faith and veritie.

⁸ I will therefore that men pray euery where, lifting vp holy handes without wrath, and doubting. ⁹ In like maner also, that women adorne themselves in modest apparel, with shamefastnesse and sobrietie, not with ¹⁰ broided haire, or gold, or pearles, or costly aray, ¹¹ But (which becometh women professing godlines) with good works. ¹² Let the woman learne in silence with all subiection: ¹³ But I suffer not a woman to teach, nor to vsurpe authoritie ouer the man, but to be in silence. ¹⁴ For Adam was first formed, then Eue: ¹⁵ And Adam was not deceived, but the woman being deceived was in the transgression: ¹⁶ Notwithstanding she shall be sauēd in child-bearing, if they continue in faith and charitie, and holinessse, with sobrietie.

3. THIS is a true saying: If a man desire the office of a Bishop, he desieth a good worke. ² A Bishop then must be blamelesse, the husband of one wife, vigilant, sober, vof good behauiour, giuen to hospitalitie, apt to teach; ³ Not ⁴ giuen to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not couetous; ⁵ One that ruleth well his owne house, hauing his children in subiection with all grauitie. ⁶ (For if a man know not how to rule his owne house, how shall

* Or, a testimony. * Or, plaited. * Or, modest.
* Or, not ready to quarrell and offer wrong, as one is wiae

ἐκκλησίας Θεοῦ ἐπιμελήσεται;) ⁶ μὴ νεόφυτον, ἵνα μὴ τυφωθείς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου. ⁷ δεῖ δὲ ⁸ αὐτὸν | καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου. ⁹ Διακόνους ὡσαύτως σεμινοὺς, μὴ διλόγους, μὴ οἶνω πολλῶ προσέχοντας, μὴ αἰσχροκερδεῖς, ¹⁰ ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. ¹¹ καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονεῖτωσαν, ἀνέγκλητοι ὄντες. ¹² γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, ¹³ νηφαλίους, | πιστὰς ἐν πᾶσι. ¹⁴ διάκονοι ἔστωσαν μιᾷς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων. ¹⁵ οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν ἑαυτοῖς καλὸν περιποιούνται, καὶ πολλὴν παρῆρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ. ¹⁶ Ταῦτά σοι κεράφω, ἐλπίζων ἐλθεῖν πρὸς σε ¹⁷ τάχιον. | ¹⁸ εἰ δὲ

⁹ Alex. = αἰσχρο.¹¹ [Rec. νηφαλίους.]¹³ Alex. ἰν τάχιον.

WICLIIF—1380.

haue diligence of the churche of god? ⁶ not newe conuertid to the feith, lest he be borun up in to pride, and falle in to dome of the deuel; ⁷ for it bihoueth hym also to haue good witnessynge of hem that ben with out forth: that he falle not in to reпреef and in to the snare of the deuel. ⁸ Also it bihoueth dekenesse to be chaast, not double tungid, not zoun myche to wyne, not syunge foule wynnyngis ⁹ that han the mysterie of feith in clene conscience; ¹⁰ but be thei preued first: and mynystren so, haunyng no cryme;

¹¹ also it bihoueth wymmen to be chast not bachitynge, sobre feithful, in alle thingis; ¹² dekenes be housbondis of o wif: whiche gouernen wel her sones, and her housis; ¹³ for thei that mynystren wel: schuln gete a good degree to hem self and theus trist in the feith that is in crist iesu;

¹⁴ some tymothe I write to thee these thingis: hopinge that I sehal come soone to thee; ¹⁵ but if I tarie: that thou wite hou it bihoueth thee to lyue in the hous of god; that is in the chirehe of luyunge god: a piler and sadnes of truthe; ¹⁶ and opunli it is a greet sacrament of pite; that thing that was sehewid in fleisch it is iustified in spirit, it apperid to angels, it is prechid to hethen men, it is bileued in the world, it is takun up in glorie.

4. BUT the spirit seith opunli; that in the laste tymes summen schuln departe fro the feith, geuyng tent to spiritis of errour, and to teebynngis of deuelis ² that speken lesyng in ipocrisie, and han her consiens corrupt, ³ forbedinge to be weddid, to absteyne fro metis which god made, to take with doyngne of thankynngis to feithful men, and hem that kan knowe the truthe; ⁴ for eche creature of god is good: and no thing is to be cast aweie, whiche is takun with doyngne of thankynngis; ⁵ for it is halowid bi the word of

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how shall he care for the congregacion of God. ⁶ He maye not be a yonge skoler; lest he swell and faule into the iudgement of the evyll speaker. ⁷ He must also be well reported of amonge them which are with outforth; lest he fall into rebuke and snare of the evyll speaker.

⁸ Lykewyse must the deacons be honest; not double tonged; not geuen vnto moche drynkinge; nether vnto filthy lucre; ⁹ but hauyng the mistery of the fayth in pure conscience. ¹⁰ And let them fyrst be proved; and then let them minister; yf they be founde faultlesse.

¹¹ Euen so must their wyues be honest; not evyll speakers: but sober and faythfull in all thinges. ¹² Let the deacons be the husbannes of one wyfe; and suche as rule their chyldren well; and their awne householdes. ¹³ For they that minister well; get them selves good degre and greute libertie in the fayth; which is in Christ Iesu.

¹⁴ These thinges write I vnto the; trustyng to come shortly vnto the: ¹⁵ but and yf I tarie longe; that then thou mayst yet haue knowlege how thou oughtest to behaue thy selfe in the housse of God; which is the congregacion of the livinge God; the pillar and grounde of truthe. ¹⁶ And with out naye great is that mistery of godlines: God was shewed in the flesshe; was iustified in the sprete; was sene of angels; was preached vnto the gentyls; was beleued on in erth and receaved vp in glory.

4. THE sprete speaketh evidently that in the latter tymes some shall departe from the fayth; and shall geve hede vnto spretes of erreure; and dyvelyshe doctrine ² of them which speake false thorow ypoerisy; and haue their consciences marked with an hote yron; ³ forbyddynge to mary; and commaundyng to abstayne from meates which God hath created to be receaved with geuyngne thanks; of them which beleve and knowe the truthe. ⁴ For all the creatures of God are good and nothyng to be refused yf it be receaved with thanks geuyngne. ⁵ For it is sanctified

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care for the congregayon of God? ⁶ He maye not be a yonge scolar, lest he swell and fall into the iudgement of the evyll speaker. ⁷ He must also haue a good reporte of them which are without, lest he fall into rebuke, and snare of the evyll speaker.

⁸ Lykewyse must the mynysters be honest, not double tonged, not geuen vnto moche wyne, nether gredy of fylthy lucre: ⁹ but holdynge the mystery of the fayth with a pure conscience. ¹⁰ And let them fyrst be proued, and then let them mynyster so, that no man be able to reprove them.

¹¹ Euen so must their wyues be honest, not evyll speakers: but sober and faythfull in all thinges. ¹² Let the Deacons be the husbannes of one wyfe, and suche as rule their chyldren well, and their awne householdes. ¹³ For they that mynyster well; then selues a good degre and greate lyberte in the fayth, which is in Christ Iesu.

¹⁴ These thinges write I vnto the, trustyng to come shortly vnto the: ¹⁵ but and yf I tarie longe, that then thou mayst yet haue knowlege, how thou oughtest to behaue thy selfe in the house of God, which is the congregayon of the luyving God, the pyllar and grounde of truthe. ¹⁶ And without doute great is that mistery of godlynys: God was shewed in the flesshe, was iustified in the sprete, was sene among the Angels, was preached vnto the gentyls, was beleued on in erth, and receaved vp in glory.

4. THE sprete speaketh evidently, that in the latter tymes some shall departe from the fayth, and shall geve hede vnto spretes of erreure, and deulyshes doctrines of them ² which speake false thorow ypoerisy, and haue their conseyences marked with an hote yron, ³ forbyddynge to mary, and commaundyng to abstayne from meates which God hath created to be receaved with geuyngne of thankes, of them which beleue, and knowe the truthe. ⁴ For all the creatures of God are good, and nothing to be refused, yf it be receaved with thanksgeuyngne. ⁵ For it is sanctified

shame, judgment
trist, confidence
stage, giving

syunge, follow ing
wite, know
ut, attention,

o, one
saler, stay,
suge, young

βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στύλος καὶ ἐδραῖωμα τῆς ἀληθείας· ¹⁶ καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· ¹⁷ Ἐθεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν Πνεύματι, ὥφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

IV. Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασι ¹ πλάνοις καὶ διδασκαλίαις δαιμονίων, ² ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, ³ κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν. ⁴ ὅτι πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον ⁵ ἀγιάζεται γὰρ διὰ λόγου

¹ Alex. δε. Const. et Rec. Θεῶ.

⁵ Const. πλάνης.

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house, how shal he care for the Church of God? ⁶ He may not be a yonge scholar, lest he swel, and fall into the condemnation of the deuil. ⁷ He must also be wel reported of among them which are without, lest he fall into rebuke, and the snare of the deuyll. ⁸ Lykewyse must Deacons be honest, not double tonged, nor geuen vnto muche wyne, nether to fylthy lucre. ⁹ But hauing the mysterie of the faith in pure conscience.

¹⁰ And let them fyrst be proued, and then let them minister, yf they be founde faultlesse. ¹¹ Euen so must their wyues be honest, not euyl speakers, but sober, and faithfull in all things. ¹² Let the Deacons be the husbands of one wyfe, and suche as can rule their children wel, and their owne households. ¹³ For they that haue ministered wel, get them selues a good degree, and great libertie in the faith, which is in Christ Iesus.

¹⁴ These things write I vnto thee, trusting to come very shortly vnto thee: ¹⁵ But and if I tary longe, that then thou mayest yet haue knowledge, how thou oghtest to behaue thy selfe in the house of God, which is the Church of the liuing God, the pyllar and ground of trueth. ¹⁶ And without nay, great is the mysterie of Godlynnes: God is shewed in the fleshe, iustified in the Sprite, sene of Angels, preached vnto the Gentiles: beleued on in earth, and receaued vp in glorie.

4. THE Spirit speaketh euidently, that in the later tymes some shal depart from the faith, and shal geue hede vnto sprites of error, and doctrines of deuils, ² Which speake false through hypocrisie, and haue their consciences burned with an hote yron: ³ Forbydding to mary, and commanding to abstayne from meates which God hath created to be receaued with geuyng thanks, of them which beleue and knowe the trueth.

⁴ For all the creatures of God are good, and nothing ought to be refused, yf it be receaued with thankesgeuyng. ⁵ For it is

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hovv shal he haue care of the Church of God? ⁶ Not a neophyte: lest puffed into pride, he fall into the iudgment of the Deuil. ⁷ And he must haue also good testimonie of them that are without: that he fall not into reproch and the snare of the Deuil.

⁸ Deacons in like maner chast, not double tonged, not giuen to much vyne, not folowers of filthie lucre: ⁹ hauing the mysterie of faith in a pure conscience. ¹⁰ And let these also be proued first: and so let them minister, hauing no crime. ¹¹ The women in like maner chast, not detracting, sober, faithfull in all things. ¹² Let deacons be the husbands of one wyfe: vvhich rule vvel their children, and their houses. ¹³ For they that haue ministered vvel, shal purchase to them selues a good degree, and much confidence in the faith vvhich is in Christ Iesus.

¹⁴ These things I vvrite to thee, hoping that I shal come to thee quickly. ¹⁵ But if I tary long, that thou maiest know how thou oghtest to conuerse in the house of God, which is the Church of the liuing God, the pillar and ground of trueth. ¹⁶ And manifestly it is a great sacrament of pietie, vvhich vvas manifested in flesh, vvas iustified in spirit, appeared to Angels, hath bene preached to gentils, is beleued in the vvorld, is assumed in glorie.

4. AND the Spirit manifestly saith that in the last times certain shal depart from the faith attending to spirites of error, and doctrines of diuels, ² speaking lies in hypocrisie, and hauing their conscience feared, ³ forbidding to marie, to abstaine from meates vvhich God created to receaue vvith thankes-giuing for the faithfull, and them that haue knowen the truth. ⁴ For euery creature of God is good, and nothing to be reiecte that is receiued vvith thankes-giuing.

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he take care of the Church of God? ⁶ Not a "nouice, lest being lifted vp with pride, hee fall into the condemnation of the deuil. ⁷ Moreover, hee must haue a good report of them which are without, lest he fall into reproch, and the snare of the deuil.

⁸ Likewise must the Deacons be graue, not double tongued, not giuen to much wine, not greedy of filthy lucre, ⁹ Holding the mysterie of the faith in a pure conscience. ¹⁰ And let these also first be proued; then let them vse the office of a Deacon, being found blamelesse. ¹¹ Euen so must their wiues be graue; not slanderers, sober, faithfull in all things. ¹² Let the Deacons be the husbands of one wife, ruling their children, and their owne houses well. ¹³ For they that haue used the office of a Deacon well, purchase to themselves a good degree, and great boldnesse in the faith, which is in Christ Iesus. ¹⁴ These things write I vnto thee, hoping to come vnto thee shortly. ¹⁵ But if I tary long, that thou mayest know how thou oughtest to behaue thy selfe in the House of God, which is the Church of the liuing God, the pillar and ground of the trueth. ¹⁶ And without controversie, great is the mysterie of godlinesse: God was manifest in the flesh, iustified in the Spirit, sene of Angels, preached vnto the Gentiles, beleueed on in the world, receiued vp into glory.

4. NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giuing heed to seducing spirits, and doctrines of deuils: ² Speaking lies in hypocrisie, hauing their conscience seared with a hote iron, ³ Forbidding to marry, and commanding to abstaine from meates, which God hath created to be receiued with thanksgiuing of them which beleue, and know the trueth. ⁴ For euery creature of God is good, and nothing to be refused, if it be receiued with thanksgiuing: ⁵ For it is

* Or, one newly come to the faith.
y Or, stay.

8 Or, ministered.

Θεοῦ καὶ ἐντεύξεως. ⁶ Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔσῃ διάκονος Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας ἣ παρηκολούθηκας. ⁷ Τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν. ⁸ ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ⁹ ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης. ¹⁰ πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. ¹¹ εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ¹² ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὃς ἐστὶ σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν. ¹³ Παράγγελλε ταῦτα καὶ δίδασκε. ¹⁴ Μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ. ¹⁵ ἕως ἔρχομαι, πρόσεχε τῇ

* Alex. Χριστοῦ Ἰησοῦ.

* Const. Παγγελίαν.

* Alex. = kai.

WICLIF—1380.

god and bi preier, ⁶ thou puttinge forth these thingis to brithren: schalt be a good mynstre of crist ihesu nurischid with wordis of feith, and of good doctryne: which thou hast gete, ⁷ but eschewe thou vncouenable fablis and eld wymmens fablis.

haunte thi silf to pitee, ⁸ for bodili exercitacioun is profitable to lital thing, but pitee is profitable to alle thingis that hath a biheest of lif that now is, and that is to come, ⁹ a trewe word and worthi al accepcioun, ¹⁰ and in this thing we traueilen and ben cursid: for we hopen in lyuynge god that is sayoure of alle men, moost of feithful men, ¹¹ commande thou this thing and teche, ¹² no man dispise thi zougthe: but be thou ensample of feithful men in word, in lyuynge in charite in feith in chastite,

¹³ til I come take tent to redyng to exortacioun and techyng, ¹⁴ nyle thou lital charge the grace which is in thee: that is zoun to thee, bi profecie, with puttyng on of the hondis of presthood, ¹⁵ denke thou these thingis in these be thou that thi profetyng be schewid to alle men, ¹⁶ take tente to thi silf to doctryne: be bisy in hem for thou doinge these thingis: schalt make bothe thi silf saaf, and hem that heren the, ¹ Blame thou not an elder man: but hische as a fadir junge men as brithren, ² oold wymmen as modris, junge wymmen as sistris in al chastite.

5. HONOURE thou widewis: that ben verri widewis, ⁴ but if any widowe hath children of soncs lerne sche first to gouerne hir hous, and quize to fadir and modir, for this thing is acceptid bifor god, and sche that is a widowe verrili and desolat: hope in to god, and be bisie in

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by the worde of God and prayer. ⁶ Yf thou shalt put the brethren in remembrance of these thynges, thou shalt be a good minister of Iesu Christ, which hast bene nourished vp in the wordes of the fayth and good doctryne, which doctryne thou hast continually followed. ⁷ But cast away vngostly and olde wywes fables.

Exercyse thy silfe vnto godlines. ⁸ For bodely exercise profiteth lyttel: But godlines is good vnto all thynges as a thyng which hath promyses of the lyfe that is now, and of the lyfe to come. ⁹ This is a sure sayinge and of all parties worthy to be receaved. ¹⁰ For therfore we labour and suffre rebuke, because we helve in the lyuynge god, which is the sayoure of all men: but specially of those that beleue. ¹¹ Suche thynges commande and teache. ¹² Let no man despyse thy youth: but be vnto them that beleue, an ensample, in worde in conversacion, in loue, in sprete, in fayth, in purenes.

¹³ Till I come, geve attendunce to redyng, to exhortacion and to doctryne. ¹⁴ Despyse not the gyfte that is in the, which was geuen the thorow prophesie and with layinge on of the hondes of an elder. ¹⁵ These thynges exercyse, and geue thy silfe vnto them, that it maye be sene, how thou profetest in all thynges. ¹⁶ Take hede vnto thy silfe and vnto lernynge, and continue therein. For if thou shalt so do, thou shalt save thy silfe and them that heare the.

5. REBUKE not an elder: but exhorte him as a father, and the yonger men as brethren, ² the elder women as mothers, the yonger as sisters, with all purenes. ³ Honoure widowes which are true wyddowes. ⁴ Yf eny wyddowe have chyliden or neves, let them learne fyrst to rule their awne houses godly, and to recomende their elders. For that is good and acceptable before God. ⁵ She that is a very wyddowe and frendlesse, putteth her trust in god, and continueth in

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by the worde of God and prayer. ⁶ If thou put the brethren in remembrance of these thinges, thou shalt be a good mynster of Iesu Christ which hast bene nourished vp in the wordes of the fayth and of good doctryne, which thou hast contynually followed. ⁷ But cast away vngostly and olde wywes fables.

Exercyse thy selfe rather vnto godlynes. ⁸ For bodely exercise profyeth lytell: but godlynes is profytable vnto all thinges, as a thinge which hath promyses of the lyfe that is now, and of the lyfe to come. ⁹ This is a sure sayinge, and by all meanes worthy to be alowed. ¹⁰ For therfore we labour and suffre rebuke, because we beleue in the lyuynge God, which is the saeoure of all men, specially of those that beleue. ¹¹ Soch thynges commande and teache. ¹² Let no man despyse thy youth but be vnto them that beleue, an ensample, in worde, in conuersacion, in loue, in sprete, in fayth, in purenes.

¹³ Tyll I come, geue attendunce to readyng, to exhortacion, to doctrine. ¹⁴ Despyse not the gyfte that is in the, which was geuen the thorow prophesie, with the layinge on of handes by the auctoryte of presthode. ¹⁵ These thinges exercyse, and geue thy selfe vnto them, that it maye be sene, how thou profetest in all thynges. ¹⁶ Take hede vnto thy selfe, and vnto carnyng, and continue therein. For yf thou shalt so do, thou shalt saue thy selfe, and them that heare the.

5. REBUKE not an elder: but exhorte him as a father: the yonger men, as brethren: ² the elder women, as mothers: the yonger as sisters, with all purenes. ³ Honour wyddowes, which are true wyddowes. ⁴ If eny wyddowe haue chyliden or neues, let them learne fyrst to rule their awne houses godly and to recomende their elders. For that is good and acceptable before God. ⁵ She that is a true wyddowe and frendlesse, putteth her trust in God, and contynue in

conuenable, unedible haunte, accusom.
 abasce, promise traueilen, labour tent, attrition.
 idle, not zoun, green. verri, true. quize, requite.

ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. ¹⁴ μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. ¹⁵ ταῦτα μελέτα, ἐν τούτοις ἴσθι· ἵνα σοῦ ἡ προκοπὴ φανερά ᾖ ¹⁶ ἐν| πᾶσιν. ¹⁶ ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

V. Πρεσβυτέρω μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς· ² πρεσβυτέρας, ὡς μητέρας· νεωτέρας, ὡς ἀδελφὰς, ἐν πάσῃ ἀγνείᾳ. ³ Χήρας τίμα τὰς ὅπως χήρας. ⁴ εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδίδοναι τοῖς προγόνοις· τοῦτο γάρ ἐστιν ⁵ ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ. ⁵ ἡ δὲ ὅπως χήρα καὶ μεμονωμένη ἡλπικεν ἐπὶ τὸν Θεὸν, καὶ προσμένει ταῖς δεήσεσι

⁹ Alex. ἀγωνίζεσθαι.

² Rec. + ἐν πνεύματι.

⁶ Alex. = iv.

⁶ Rec. + καλὸν καί.

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sanctified by the worde of God and prayer.

⁶ If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christe, which hath bene nourished vp in the wordes of faith, and of good doctrine, which doctrine thou hast continually folowed. ⁷ But cast away prophane, and olde wyues fables : and exercise thy selfe vnto godlynnes.

⁸ For bodely exercise profiteth litle : but godlynnes is profitable vnto all things, as a thing which hath promise of the lyfe that is now, and of the lyfe to come. ⁹ This is a sure saying, and of all parties worthy to be receaved. ¹⁰ For therefore we labour and suffre rebuke, because we haue sure hope in the luyving God, which is the Sauour of all men, but specially of those that beleue. ¹¹ These things commande and teache. ¹² Let no man despise thy youth, but be vnto them that beleue an ensample, in worde, in conuersation, in loue, in sprite, in faith, and in purenes. ¹³ Tyl I come, geue attendance to reading, to exhortation, and to doctrine.

¹⁴ Despice not that gyft that is in thee, which was geuen thee by prophecie with the laying on of the handes, by the Eldership. ¹⁵ These things exercise, and geue thy self vnto them, that it may be seen how thou profitest among al men. ¹⁶ Take hede vnto thy selfe, and vnto learning, and continue therein : for yf thou shalt so do, thou shalt saue thy selfe, and them that heare thee.

5. REBUKE not an elder, but exhort him as a father : and the yonger men as brethren. ² The elder women as mothers, the yonger as sisters, with al purenes. ³ Honour wydowes, which are true wydowes. ⁴ If any wyddowe haue chyl dren or nefues, let them learne first to shewe godlynnes toward thei owne houses, and to recompence thei kynred : for that is an honest thing and acceptable before God. ⁵ She that is a very wyddow and frenlesse, putteth her trust in God, and continueth in supplications and prayers

RHEIMS—1582.

⁵ For it is sanctified by the vvord of God and praier.

⁶ These things proposing to the brethren, thou shalt be a good minister of Christ Iesvs, nourished in the vvordes of the faith and the good doctrine vvhich thou hast attained vnto. ⁷ But folish and old vvives fables auoid : and exercise thy self to pietie. ⁸ For corporall exercise is profitable to litle : but pietie is profitable to all things : hauing promise of the life that now is, and of that to come.

⁹ A faithful saying and vvorthie of al acceptance. ¹⁰ For to this purpose vve labour and are reuiled, because vve hope in the liuing God vvhich is the Sauour of al men, especially of the faithful. ¹¹ Command these things and teach.

¹² Let no man contemne thy youth : but be an example of the faithful, in vvord, in conuersation, in charitie, in faith, in chastitie. ¹³ Til I come, attend vnto reading, exhortation, doctrine. ¹⁴ Neglect not the grace that is in thee : vvhich is giuen thee by prophecie, vvith imposition of the handes of priesthod. ¹⁵ These things doe thou meditate, be in these things : that thy profitng may be manifest to al. ¹⁶ Attend to thy self, and to doctrine : be earnest in them. For, this doing, thou shalt saue both thy self and them that heare thee.

5. A SENIOUR rebuke not : but beseece as a father : yong men, as brethren : ² old vvomen, as mothers : yong vvomen, as sisters, in al chastitie.

³ Honour vvividowes : vvhich are vvividowes in deede. ⁴ But if any vviddow haue children or nephevvies : let her learne first to rule her ovvne house, and to render mutual dutie to her parents. for this is acceptable before God. ⁵ But she that is a vviddow in deede and desolate : let her hope in God, and continue

AUTHORISED—1611.

sanctified by the word of God, and prayer.

⁶ If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, nourished vp in the wordes of faith, and of good doctrine, whereunto thou hast attained. ⁷ But refuse prophane and olde wiuues fables, and exercise thy selfe rather vnto godlinesse. ⁸ For bodily exercise profiteth little, but godlinesse is profitable vnto all things, hauing promise of the life that now is, and of that which is to come. ⁹ This is a faithful saying, and worthy of all acceptance : ¹⁰ For therefore we both labour, and suffer reproch, because we trust in the liuing God, who is the Sauour of all men, specially of those that beleue.

¹¹ These things command and teach. ¹² Let no man despise thy youth, but be thou an example of the beleeuers, in word, in conuersation, in charitie, in spirit, in faith, in puritie. ¹³ Till I come, giue attendance to reading, to exhortation, to doctrine. ¹⁴ Neglect not the gift that is in thee, which was giuen thee by prophesie, with the laying on of the hands of the Presbyterie. ¹⁵ Meditate vpon these things, giue thy selfe wholly to them, that thy profitng may appeare to all. ¹⁶ Take heed vnto thy selfe, and vnto the doctrine : continue in them : for in doing this, thou shalt both saue thy selfe, and them that heare thee.

5. REBUKE not an Elder, but intreate him as a father, and the yonger men as brethren : ² The elder women as mothers, the yonger as sisters with all puritie. ³ Honour vviddowes that are vviddowes indeed. ⁴ But if any vvidthow haue children or nephevvies, let them learne first to shew pietie at home, and to requite their parents : for that is good and acceptable before God. ⁵ Now she that is a vvidthow in deed, and desolate, trusteth in God, and continueth in supplications and prayers

* Or, for a little time.

θ Or, in all things.

γ Or, kindness.

καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας· ⁶ ἢ δὲ σπαταλῶσα, ζῶσα τέθυγκε. ⁷ καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίληπτοι ᾦσιν. ⁸ εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἥρνηται, καὶ ἔστιν ἀπίστος χείρων. ⁹ Χήρα καταλεγέσθω μὴ ἑλαττον ἐτῶν ἐξήκοντα, γεγονυῖα ἐνὸς ἀνδρὸς γυνή, ¹⁰ ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἀγίων πόδας ἔνυψεν, εἰ θλιβομένης ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε. ¹¹ Νεωτέρας δὲ χήρας παραυτοῦ· ὅταν γὰρ καταστρηλιάσῃσι τοῦ Χριστοῦ, γαμεῖν θέλουσιν, ¹² ἔχουσαι κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέτησαν· ¹³ ἅμα δὲ καὶ ἀργαῖ μανθάνουσι περιερχόμεναι τὰς οἰκίας· οὐ μόνον δὲ ἀργαῖ, ἀλλὰ καὶ φλύαροι καὶ περιέργοι,

^c Alex. = πιστός ἦ.

WICLIFF—1380.

sechinges and priers nyzt and dai^r ⁶ for sche that is luyvynge in delicis is deed; ⁷ and comaunde thou this thing, that they be without reproof; ⁸ for if any man hath not cure of his owne; and moost of his houshold men: he hath denyed the feith, and is wors thanne an vnfeithful man.

⁹ a widow be chosun not lesse thanne sixti zeer, that was wiif of oon housbonde, ¹⁰ and hath witnessynge in good werkis; if sche nürschidchildren, if sche rescuyed pore men to herborwe, if sche hath, waischun the feet of holi men if sche mynstrid to ment that suffrenttribulacioun, if sche folowid al good werk; ¹¹ but eschewe thou zunger widewis; for whanne thei han don lecheri thei wolen be weddid in crist ¹² hauynge dampnacioun: for thei han made voide the first feith; ¹³ also thei idil lernen to go aboute housis, not onli idil, but ful of wordis and curious: spekynginge thingis that bihoueth not;

¹⁴ therfor I wole that zunger widewis ben weddid, and bryngen forth children, ¹⁵ ben houswyues; to zeue noon occasioun to the aduersarie: bi cause of cursid thing ¹⁶ for noon summe ben turned abak afir sathanas; ¹⁷ if any feithful man hath widowis: mynstre he to hem; that the chirche be not greued: that it suffice to hem that ben verri widowis; ¹⁸ the preestis that ben wel gouernouris, be thei hadde worthi to double honour, moost thei that traueilen in word and techynge; ¹⁹ for scripture seith, thou schalt not bridel the mouth of the oxe threishynge; and a werk man is worthi his hire; ²⁰ nyle thou rescueye accusynge agens a preest: but vndir tweyne or thre witnessis; ²¹ but reueure thou men that synnen bifore alle men, that also other haue drede;

²¹ I preie bifor god and ihesus crist, and

herborwe, harbour. zeue, give. verri, true.
traueilen, labour. nyle, not.

TYNDALE—1534.

supplication and prayer nyght and daye. ⁶ But she that liueth in pleasure is deed euen yet alive. ⁷ And these thynges comaunde; that they maye be without fault; ⁸ Yf ther be eny that provideth not for his awne; and namly for them of his housholde; the same denyeth the fayth; and is worse then an infydell.

⁹ Let no wyddowe be chosen vnder threescore yere olde; and soche a one as was the wyfe of one man; ¹⁰ and well reported of in good workes: yf she haue noresshed children; yf she haue bene liberal to straungers; yf she haue wesshed the sayntes fete; yf she haue ministered vnto them which were in aduersite; yf she were continually geuen vnto all maner good workes. ¹¹ The yonger widowes refuse. For when they haue begone to wexe wantone; to the dishonoure of Christ; then will they mary; ¹² hauynge damnacion; because they haue broken their fyrst fayth. ¹³ And also they learne to goo from house to housse ydle; yf not ydle only; but also tryflynge and busybodies; speakynge thynges which are not comly.

¹⁴ I will therfore that the yonger women mary and beare children; and gyde the housse; and geue none occasion to the aduersary to speake evill. ¹⁵ For many of them are all redy turned backe; and are gone after Satan. ¹⁶ And yf eny man or woman that beleueth haue widowes; let them minister vnto them; and let not the congregacion be charged: that yt maye haue sufficient for them that are wyddowes in dede.

¹⁷ The elders that rule wel; are worthy of double honour; most specially they which labour in the worde and in teachinge. ¹⁸ For the scripture sayth: Thou shalt not mouell the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. ¹⁹ Agaynst an elder receaue none accusacion: but vnder two or thre witnessis. ²⁰ Them that synne; rebuke openly; that other maye feare.

²¹ I testifie before god and the lorde

CRANMER—1539.

supplicacyons and prayers nyght and daye. ⁶ But she that lyueth in pleasure, is deed, euen yet aluue. ⁷ And these thynges comaunde, that they maye be without rebuke. ⁸ But yf eny prouide not for his awne (and specially for them of hys housholde) the same hath denyed the fayth, and is worse then an infydell.

⁹ Let no wyddowe be chosen vnder threescore yere olde, and soch a one as was the wyfe of one man; ¹⁰ and well reported of in good workes: yf she haue brought vp chyldren; yf she haue lodged straungers; yf she haue wesshed the sayntes fete; yf she haue mynstred vnto them which were in aduersite; yf she haue bene continually geuen vnto all maner of good workes. ¹¹ The yonger wyddowes refuse. For when they haue begone to wexe wanton agaynst Christ, they wylly mary; ¹² hauynge damncacyon, because they haue cast awaye their fyrst fayth. ¹³ And also they learne to goo from house to house ydle: yee not ydle onely; but also tryflynge and besybodies; speakinge thinges which are not comly.

¹⁴ I wyll therfore that the yonger women mary; to beare chyldren; to gyde the house; and geue none ocaseyon to the aduersary to speake euill. ¹⁵ For many of them are all ready turned backe; and are gone after Satan. ¹⁶ And yf eny man or woman that beleueth haue wyddowes, let them mynster vnto them; and let not the congregacyon be charged: that there maye be sufficient for them that are wyddowes in dede.

¹⁷ The elders that rule well, are worthy of double honour; most specially they which labour in the worde and teachinge. ¹⁸ For the scripture sayth: thou shalt not moosel the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. ¹⁹ Agaynst an elder, receaue none accusacyon: but vnder two or thre witnessis. ²⁰ Them that synne, rebuke openly; that other also maye feare.

²¹ I testifie before God and the Lord

λαλοῦσαι τὰ μὴ δέοντα. ¹⁴ βούλομαι οὖν νεωτέρας γαμῆν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν δίδοναι τῷ ἀντικειμένῳ λοιδωρίας χάριν. ¹⁵ ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. ¹⁶ εἰ τις ^επιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκεῖτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκεσθῇ. ¹⁷ Οἱ καλῶς προσετώτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. ¹⁸ λέγει γὰρ ἡ γραφή, “^α Βοῦν ἀλοῶντα οὐ “^βφιμώσεις.” καὶ, “^γ Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.” ¹⁹ Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. ²⁰ Τοὺς ἁμαρτάνοντας, ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι. ²¹ Διαμαρτύρομαι

^α Alex. Οὐ φιμώσεις βοῦν ἀλοῶντα.

GENEVA — 1557.

nyght and day. ⁶ But she that lyueth in pleasure, is dead, euen yet alyue. ⁷ These things therfore commande, that they may be wythout fault. ⁸ If there be any that prouideth not for his owne, and namely for them of his housholde, the same denieth the faith, and is worse then an infidel.

⁹ Let no wyddowe be chosen vnder thre-score yere olde, and suche a one as was the wyfe of one man : ¹⁰ And well reported of in good workes : if she haue norysshed her children, if she haue bene liberal to strangers, if she haue washed the Saintes fete, if she haue ministred vnto them which were in aduersitie, if she were continually geuen vnto all maner good workes.

¹¹ The yonger wyddowes refuse : for when they haue begonne to waxe wanton against Christe, they wil marry : ¹² Hauing damnation, because they haue broken the first faith. ¹³ And also they learne to go from house to house ydle : yea not ydle only, but also trifling, and besibodies, speakyng things which are not comely.

¹⁴ I wyl therfore that the yonger women marry and beare children, and geue none occasion to the aduersarie to speake euil. ¹⁵ For many of them are alredy turned backe, and are gone after Satan. ¹⁶ And yf any man or woman that beleueth haue wyddowes, let them minister vnto them, and let not the Church be charged, that ye may haue sufficient for them that are wyddowes in dede. ¹⁷ The Elders that rule wel, are worthy of double honour, moste specially they which labour in the worde and teaching. ¹⁸ For the Scripture sayeth, Thou shalt not mousell the mouth of the oxe that treadeth out the corne. And, the labourer is worthy of his rewarde. ¹⁹ Against an Elder receaue no accusation, but vnder two or thre witnessnes. ²⁰ Them that sinne, rebuke openly, that other may feare.

RHEIMS — 1582.

in obseracions and praiers nyght and day. ⁶ For she that is in deliciousenes, liuing is dead. ⁷ And this commaund that they be blamelesse. ⁸ But if any man haue not care of his owne, and especially of his domesticals, he hath denied the faith, and is vvorse then an infidel.

⁹ Let a vvidowv be chosen of no lesse then thre score yeres, vvhich hath been the wyfe of one husband, ¹⁰ hauing testimonie in good vworkes, if she haue brought vp her children, if she haue receiued to harbour, if she haue vvasshed the Saintes fecte, if she haue ministred to them that suffer tribulation, if she haue folowed euery good vvorke. ¹¹ But the yonger vvidowves auoid. For vvhether they shal be vwanton in Christ, they vvil marie : ¹² hauing damnation, because they haue made void their first faith. ¹³ and vvitthal idle also they learne to goe about from house to house : not only idle, but also ful of vvordes and curious, speaking things vvhich they ought not.

¹⁴ I vvil therfore the yonger to marie, to bring forth children, to be housevviues : to giue no occasion to the aduersarie for to speake euil. ¹⁵ For novv certayne are returned backe after Satan. ¹⁶ If any faithfull man haue vvidowves, let him minister to them, and let not the Church be burdened : that there may be sufficient for them that are vvidowves in dede.

¹⁷ The priestes that rule vvel, let them be esteemed vvorthie of double honour : especially they that labour in the vvord ank doctrine. ¹⁸ For the Scripture faith : *Thou shalt not moosell the mouth to the oxe that treadeth out the corne and, The vvorke man is vvorthie of his hire.* ¹⁹ Against a priest receiue not accusation : but vnder tvo or three vvitnesses. ²⁰ Them that sinne, reprove before al : that the rest also may haue feare.

AUTHORISED — 1611.

night and day. ⁶ But she that lieth ^αin pleasure, is dead while she lieth. ⁷ And these things giue in charge, that they may be blamelesse. ⁸ But if any prouide not for his owne, and specially for those of his owne ^βhouse, hee hath denied the faith, and is worse then an infidel.

⁹ Let not a widow bee ^γtaken into the number, vnder threescore yeeares old, hauing bene the wife of one man, ¹⁰ Well reported of for good works, if shee haue brought vp children, if shee haue lodged strangers, if she haue washed the Saints feet, if shee haue releued the afflicted, if shee haue diligently followed euery good worke. ¹¹ But the yonger widowes refuse : for when they haue begonne to waxe wanton against Christ, they will marry, ¹² Hauing damnation, because they haue cast off their first faith. ¹³ And withall they learne to bee idle, wandering about from house to house : and not onely idle, but tatlers also, and busibodies, speaking things which they ought not. ¹⁴ I will therfore that the yonger women marry, beare children, guide the house, giue none occasion to the aduersary ^δto speake reprochfully. ¹⁵ For some are already turned aside after Satan. ¹⁶ If any man or woman that beleueth haue widowes, let them relieue them, and let not the Church be charged, that it may relieue them that are widowes indeed.

¹⁷ Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine. ¹⁸ For the Scripture saith, Thou shalt not mousell the oxe that treadeth out the corne : and, The labourer is worthy of his reward. ¹⁹ Against an Elder receiue not an accusation, but ^εbefore two or three witnesses. ²⁰ Them that sinne rebuke before all, that others also may feare. ²¹ I charge thee before God, and the Lord

²¹ I testifie before God and the Lord

²¹ I testifie before God and Christ Iesus,

^α Or, delicately. ^β Or, kindred. ^γ Or, chosen.
^δ Gr. for their railing. ^ε Or, vnder.

ἐνώπιον τοῦ Θεοῦ καὶ ὁ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποῶν κατὰ ὁ πρόσκλινιν. | ²² Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἀμαρτίαις ἀλλοτρίαις. Σεαυτὸν ἀγνὸν τήρει. ²³ μηκέτι ὑδροπότει, ἀλλ' οἶνον ὀλίγον χρῶ, διὰ τὸν στόμαχόν σου καὶ τὰς πικνύας σου ἀσθeneίαις. ²⁴ Τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς κρίσιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν. ²⁵ ὡσαύτως καὶ τὰ καλὰ ἔργα | πρόδηλά ἐστι· καὶ τὰ ἄλλως ἔχοντα, κρυβήναι οὐ δύναται. |

VI. Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους δεσπότης πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημηται. ² οἱ δὲ πιστοὶ ἔχοντες δεσπότης, μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοὶ εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσι καὶ ἀγαπητοί, οἱ τῆς εὐεργεσίας ἀντιλαμβάνόμενοι·

* Rec. + Κυρίου.

† Rec. Ἰησοῦ Χριστοῦ.

‡ Alex. πρόσκλινιν.

§ Alex. = σου.

|| Alex. ἔργα τὰ καλὰ.

|| Alex. δύναται.

WICLIF — 1380.

hise chosun angels, that thou kepe these thingis with out preiudice, and do no thing in bowynge in to othir side, ²² putte thou hondis to no man, nether anon, comyne thou with other mennes synnes; kepe thi silf chaast, ²³ nyle thou yit drynke watir, but vse a litil wyne for thi stomak, and for thiñ ofte fallynge in firmytees; ²⁴ summe mennes synnes ben opene bifor goynge to dome; but of sum men thi comen afir, ²⁵ and also good dedis ben opene; and tho that han hem in other maner, moun not be hidde.

6. WHAT cuer seruauantis ben vndir yok, deme thei her lordis worthi al honoure, leest the name of the lord, and the doctryne be blasfemed; ² and thei that han feithful lordis dispise hem not for thei ben brotheren; but more serue thei: for thei ben feithful and loued, which ben parteners of benefice; teche thou these thingis and monest thou these thingis; ³ if any man techith othir wise, and accordith not to the holsum wordis of oure lord ihesu crist, and to that techynge, that is bi pitee; ⁴ he is proud and can no thing; but langw. schith aboute questionis and struyynge of wordis: of the which ben brougte fort; enuyes, struyes, blasfemes, yuel suspiciouns, ⁵ fytyngeis of men that ben corrupt in soule, and that ben priued for trithe; that demon wynnyng to be pitee; ⁶ But a greet wyynyng is pitee: with sufficience; ⁷ for we brougten in no thing in to this world; and no doute that we moun not here aweie any thing; ⁸ but we hauynge foodis and with what thingis, we schulen be hild: be we paied with these thingis; ⁹ for thei that wolen be made riche, fallen in to temptacioun; i in to snare of the deuel; i in to many vpprofitable desiris and noiceus: which drenchen men in to deeth and perdition; ¹⁰ for the roote of al yuels: is couetise;

comyne, comynge, nyle, not, tooun, myg, deme, judge, yuel, erel, drenchen, drouen

dome, judgment mouet, adonm-h, hild, covered.

TYNDALE — 1534.

Iesus Christ; and the electe angels; that thou observe these thynges with out hasty iudgement; and do nothyng partially. ²² Laye handes sodenly on no man nether be partaker of other mens synnes: kepe thy silfe pure. ²³ Drynke no lenger water; but vse a lytell wyne; for thy stommak sake and thyne often diseases.

²⁴ Some mennes synnes are open before honde and goo before vnto iudgement: some mennes synnes folowe after. ²⁵ Lykwyse also good workes are manyfest before honde and they that are othir wyse; cannot be hid.

6. LET as many seruauntes as are vnder the yoke, counte theyr masters worthy of all honour; that the name of god and his doctryne be not euyl spoken of. ² Se that they which haue beleuyng; masters; despyse them not because they are brethren: but so moche the rather do service; for as moche as they are beleuyng and beloved and partakers of the benefite.

These thynges teache and exhorte. ³ Yf any man teache othir wise; and is not content with the wholsome wordes of oure lorde Iesu christ, and with the doctryne of godlines; ⁴ he is pufte vp and knoweth nothyng: but wasteth his braynes aboute questions and stryfe of wordes, wherof sprynge envie stryfe; raylynge; euyl surmysinges ⁵ and wayne disputaciouns of men with corrupte myndes and destitute of the trueth; which thyne that lucre is godlines. From soche separte thy silfe. ⁶ Godlines is great ryche; yf a man be content with that he hath. ⁷ For we brought nothyng into the worlde; and it is a playne case that we can cary nothyng out.

⁸ When we haue fode and rayment, let vs ther with be content. ⁹ They that wilbe ryche; faule into temptacion and snares; and into many folysshe and noysome lustes; which droue men in perdition & destruccioun. ¹⁰ For couetousnes is the

CRANMER — 1539.

Iesus Christ and the electe angels, that thou obserue these thynges without hastynesse of iudgement, and do nothing partially. ²² Laye handes sodenly on no man, nether be partaker of other mens synnes: kepe thy selfe pure. ²³ Dryncke no lenger water, but vse a lytell wyne for thy stommak sake and thyne often diseases.

²⁴ Some mennes synnes are open before bande, and go before vnto iudgement; and some mennes synnes folowe after. ²⁵ Lykwyse also good workes are manifest before hande, and they that are othir wyse, cannot be hyd.

6. LET as many seruauntes as are vnder the yoke, counte theyr masters worthy of all honour, that the name of God and hys doctryne be not euyl spoken of. ² Se that they which haue beleuyng masters, despyse them not because they are brethren: but rather do seruyce, for as much as they are beleuyng and beloved, and partakers of the benefite.

These thynges teach and exhorte. ³ If any man folowe othir doctrine, and enclyne not vnto the wholsome wordes of oure Lorde Iesu Christ, and to the doctrine which is accordynge to Godlynes, ⁴ he is pufte vp, and knoweth nothing: but wasteth his braynes about questions and stryfe of wordes, ⁵ wherof sprynge enuy, stryfe, raylynge, euyl surmysinges, wayne disputaciouns of men that haue corrupte myndes, and that are robbed of the trueth: which thinke, that lucre is godlynes. From them that are soch separte thy selfe. ⁶ Godlynes is grete ryche. If a man be content with that he hath. ⁷ For we brought nothyng into the worlde, nether maye we cary any thyng out.

⁸ But when we haue fode and rayment we must therwith be content. ⁹ They that wylbe ryche, fall into temptacyon and snares, (of the deuel) and into many folysshe and noysome lustes, which droue men into perdyen and destruccioun. ¹⁰ For coueteousnes of money is the rote of all

ταῦτα δίδασκε καὶ παρακάλει. ³ Εἴ τις ἐτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις τοῦ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, ⁴ τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραὶ, ⁵ δια-
πατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. ⁶ ἀφίστασο ἀπὸ τῶν τοιούτων. | ⁶ Ἔστι δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας. ⁷ οὐδὲν γὰρ εἰσπνέγαμεν εἰς τὸν κόσμον, ⁸ δῆλον | ὅτι οὐδὲ ἐξευεγκεῖν τι δυνάμεθα. ⁸ ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθισόμεθα. ⁹ Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα^ο καὶ ἐπιθυμίας πολλὰς ἀνόητους καὶ βλαβεράς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν. ¹⁰ ῥίζα γὰρ πάντων τῶν

¹ Rec. παρατριβαί.² Alex. = ἀφίστασο ἀπὸ τῶν τοιούτων.³ Alex. = ἔηλον.⁴ Alex. = τοῦ ἐιαζέλου.

GENEVA—1557.

Iesus Christ and the elect Angels, that thou obserue these things without preferring one to another, and do nothing partially. ²² Lay handes sodely on no man, nether be partaker of other mens sinnes, kepe thy selfe pure. ²³ Drinke no longer water, but vse a litle wine for thy stomakes sake, and thine often diseases. ²⁴ Some mens sinnes are open before hande, and go before vnto iudgement: some mens sinnes folowe after. ²⁵ Likewise also good workes are manifeste before hande, and they that are other wise, can not be hid.

6. LET as many seruantes as are vnder the yoke, counte their masters worthy of all honour, that the Name of God, and his doctrine be not euyl spoken of. ² Se that they which haue beleuing masters, despise them not, because they are brethren: but the rather do seruaice, forasmuche as they are faithful, and beloued, and partakers of the benefite. These things teache and exhorte. ³ If any man teache other doctrine, and is not content with the wholsome wordes of our Lord Iesus Christe, and with the doctrine, which is according to godlynes:

⁴ He is puffed vp and knoweth nothing: but wasteth his braines about questions and strife of wordes, wherof sprynge enuie, strife, raylings, euil surmisings. ⁵ Wayne disputations of men with corrupt mindes, and destitute of the truth, which thinke that lucre is godlynes. from suche separate thy selfe. ⁶ Godlynes is great riches, if a man be content with that he hath. ⁷ For we brought nothing into the worlde, and it is certeyne, that we can cary nothing out. ⁸ When we haue food and rayment. let vs therwith be content.

⁹ They that wil be riche, fall into tentation and snares, and into many folysh and noysome lustes, which drowne men in perdition and destruction. ¹⁰ For co-uectousnes of money is the roote of all euil,

RHEIMS—1582.

and the elect Angels, that thou keepe these things without preiudice, doing nothing by declining to the one part. ²² Impose handes on no man lightly, neither do thou communicate with other mens sinnes. Keepe thy self chast. ²³ Drinke not yet vwater: but vse a litle wine for thy stomake, and thy often infirmities. ²⁴ Certaine mens sinnes be manifest, going before to iudgement: and certaine men they folow. ²⁵ In like manner also good deedes be manifest, and they that are otherwise, can not be hidde.

6. WHOSEVER are seruantes vnder yoke, let them counte their maisters vorthie of al honour: lest the name of our Lord and his doctrine be blasphemed. ² But they that haue faithful maisters, let them not contemne them because they are brethren, but serue the rather, because they be faithful and beloued, vvhich are partakers of the benefite. These things teache and exhorte.

³ If any man teach otherwise, and consent not to the sound vvordes of our Lord Iesus Christ, and to that doctrine which is according to pietie: ⁴ he is proude, knowing nothing, but laughishing about questions and strife of vvordes: of vvhich rise enuies, contentions, blasphemies, euil suspicions, ⁵ conflicts of men corrupted in their minde, and that are deprived of the truth, that esteeme gaine to be pietie. ⁶ But pietie with sufficiency is great gaine. ⁷ For we brought nothing into this vvorld: doubtlesse, neither can we take away any thing. ⁸ But hauing food, and vvherewith to be couered, with these we are content. ⁹ For they that vvill be made riche, fall into tentation and the snare of the deuil, and many desires vnpfitable and hurtfull, which drowne men into destruction and perdition. ¹⁰ For the roote of all euils

AUTHORISED—1611.

Iesus Christ, and the elect Angels, that thou obserue these things ^a without preferring one before another, doing nothing by partialitie. ²² Lay hands suddenly on no man, neither bee partaker of other mens sinnes. Keepe thy selfe pure. ²³ Drinke no longer water, but vse a little wine for thy stomakes sake, and thine often infirmities. ²⁴ Some mens sinnes are open before hand, going before to iudgement: and some men they follow after. ²⁵ Likewise also the good works of some are manifest before hand, and they that are otherwise, cannot be hid.

6. LET as many seruants as are vnder the yoke, count their owne masters worthy of all honour, that the Name of God, and his doctrine be not blasphemed. ² And they that haue beleeuing masters, let them not despise them because they are brethren: but rather do *then* seruice, because they are ^b faithful and beloued. partakers of the benefite: These things teach and exhorte. ³ If any man teach otherwise, and consent not to wholesome words, *euen* the wordes of our Lord Iesus Christ, and to the doctrine which is according to godliness: ⁴ Hee is ^c proud, knowing nothing, but ^d dotting about questions, and strifes of wordes, wherof cometh enuie, strife, railings, euill surmisings. ⁵ ^e Peruerse disputings of men of corrupt mindes, and destitute of the truth, supposing that gaine is godliness: From such withdraw thy selfe.

⁶ But godliness with contentment is great gaine. ⁷ For we brought nothing into this world, and it is certaine we can cary nothing out. ⁸ And hauing food and raiment let vs be therewith content. ⁹ But they that wil be rich, fall into temptation and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition. ¹⁰ For the loue of money is the root of all euill, which while

^a Or, without preiudice. ^b Or, beleeuing. ^c Or, a fool.^d Or, sicke. ^e Or, gallings eye of another.

κακῶν ἐστὶν ἡ φιλαργυρία· ἥς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς. ¹¹ Σὺ δὲ ὦ ἄνθρωπε τοῦ Θεοῦ, ταῦτα φεῦγε· δίδωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, ^p πρᾶ-
πάθειαν· ¹² ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως· ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ⁹ ἐκλήθης, καὶ ὁμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.
¹³ Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ^r ζῳοποιούντος· τὰ πάντα, καὶ Χριστοῦ
Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, ¹⁴ τηρῆσαι
σε τὴν ἐντολὴν ἀσπιλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ, ¹⁵ ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ ὁ μόνος δυνάστης, ὁ βασιλεὺς
τῶν βασιλευνόντων, καὶ κύριος τῶν κυριευόντων, ¹⁶ ὁ μόνος ἔχων ἀθανασίαν, φῶς

^p Rec. πρᾶσιγχα.^r Rec. + καί.^s Alex. ζῳογονοῦντος.^t Alex. τοῦ νῦν αἰῶνος.^u Alex. ἰπί.

WICLIF—1380.

whiche summen coueytynge: erriden for the feith, ¹¹ but thou man of god fle thes thingis; but sue thou ristwinesse, pitee feith charite, pacience myldenes, ¹² striff thou a good striff of feith, cacche euerlastynge liif. in to whiche thou art clepid, and hast knowlechid a good knowlechyng, bifor many witnessis.

¹³ I comaunde to thee bifor god, that quikeneth alle thingis and bifor crist ihesus, that schuld a witnessynge, vndir pilat of pounce: a good confessioun: ¹⁴ that thou kepe the comaundement with outen weme, with out repress, in to the comynge of oure lord ihesu crist, ¹⁵ whom the blessid, and aloone myyti kyng of kyngis, and lord of lordis, ¹⁶ schal schewe in hys tymes, which alone hath vndeedylnes: and dwelith in lijt to whiche no man mai come, whom no man saie: nether mai se, to whom: glorie, and onour, ^r empire be with outen ende Amen.

¹⁷ Comaunde thou to the riche *men* of this world, that thei vnderstonde not hijli, nether that thei hope in vncerteinte of richess: but in the luyvinge god that geueth to alle thingis plenteuousli ¹⁸ to use, to do wel, to be made riche in good werkis, hijli to geue, ¹⁹ to comoun, to tresoure to hem silf a good foundement in to tyme to comynge: that thei cacche euerlastynge liif ²⁰ thou Tymothee kepe the thing bitakun to thes, eschewing cursid noultrees of voicis, ^r openyouns of fals name of kunnyng, ²¹ whiche summen bihteinge: aboute the feith fellen doun the grace of god be with thes Amen.

TYNDALE — 1534.

rote of all evyll, which whill some lusted after, they erred from the fayth, and tanglyd them selves with many sorowes. ¹¹ But thou which arte the man of god, flye soche thynges. Folowe rightewesnes, godlines, love, pacience and meknes. ¹² Fyght the good fyght of fayth. Laye honde on eternall lyfe, where vnto thou arte called, and hast professed a good professioun before many witnesses.

¹³ I geve the charge in the sight of God, which quickeneth all thinges; and before Iesu Christ which vnder Poncius Pilate witnessed a good witnessinge ¹⁴ that thou kepe the comaundement, and be with out spotte and unrebukeable, vntyll the apervynge of oure lorde Iesus Christ, ¹⁵ which apervynge (when the tyme ys come) he shall shewe that is blessed and myghty only, kyng of kynges and lorde of lordes, ¹⁶ which only hath immortalite, and dwelleth in light that no man can attayne, whom never man sawe, nether can se: vnto whom be honoure and rule everlastynge. Amen.

¹⁷ Charge them that are ryche in this worlde, that they be not excedyng wyse, and that they trust not in the vncertaine ryches; but in the luyvinge god, which gevech vs abundantly all thynges to enioye them. ¹⁸ and that they do good and be ryche in good workes, and redy to geve and to distribute, ¹⁹ layynge vp in store for them selves a good foundation agaynst the tyme to come, that they maye obteyne eternall lyfe.

²⁰ O Timothee, save that which is geven the to kepe, and avoide vngostly vanities of voyces and oppositions of science falsly so called. ²¹ which science whyll some professed, they have erred as concernynge the fayth. Grace be with the Amen.

CRANMER — 1539.

euyl: which whyll some lusted after, they erred from the fayth, and tanglyd them selues with many sorowes. ¹¹ But thou man of God, flye soch thynges. Followe ryghtewesnes, godlines, fayth, loue, pacience, meaknes. ¹² Fyght the good fyght of fayth. Laye hand on eternall lyfe, wher vnto thou art also called, and hast professed a good professioun before many witnesses.

¹³ I geue the charge in the syght of God, which quickeneth all thynges, and before Iesu Christ (which vnder Poncius Pilate witnessed a good witnessynge) ¹⁴ that thou kepe the comaundement, and be without spotte and vnrebukeable, vntyll the appareynge of oure Lorde Iesus Christ, ¹⁵ which appareynge (in hys tyme) he shall shewe, that is blessed and myghty only, kyng of kynges, and lorde of lordes, ¹⁶ whych onely hath immortalite, and dwelleth in the lyght that no man can attayne, whom no man hath sene, nether can se, vnto whom be honoure and rule euerlastynge. Amen.

¹⁷ Charge them which are ryche in this world, that they be not hys mynyed, ner trust in vncertaine ryches, but in the luyvinge God (which geueth vs abundantly all thynges to enioye them) ¹⁸ that they do good: that they be ryche in good workes: that they be redy to geue and gladly to distribute, ¹⁹ laying vp in store for them selues a good foundation against the tyme to come, that they maye obteyne eternall lyfe.

²⁰ O Timothee, saue that which is geuen the to kepe, and avoide vngostly vanities of voyces and opposycions of science falsly so called: ²¹ which science whylle some professed, they erred as concernynge the fayth. Grace be with the. Amen.

⁹ fallow. ¹⁰ pitee, pity. ¹¹ clepid, called.
¹² myldnes, spet. ¹³ vnderlittines, immortality. ¹⁴ geue, give.
¹⁵ bihte, yielded. ¹⁶ bihte, promising.

οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται, ᾧ τιμὴ καὶ κράτος αἰώνιον. ἀμήν.

¹⁷ Τόις πλουσίοις ἐν τῷ νῦν αἰῶνι | παραγγελλε, μὴ ὑψηλοφρονεῖν, μηδὲ ἡλπικένας ἐπὶ πλούτου ἀδηλόγητι, ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι, | τῷ παρέχοντι ἡμῖν πάντα πλουσίως | εἰς ἀπόλαυσιν. ¹⁸ ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικοὺς, ¹⁹ ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως | ζωῆς.

²⁰ Ὡ Τιμόθεε, τὴν παραθήκην | φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας, καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως. ²¹ ἢν τινες ἐπαγγελλόμενοι, περὶ τὴν πίστιν ἡστόχησαν. Ἡ χάρις μετὰ σοῦ.

^a Alex. = τῷ ζῶντι.

^c Rec. πλουσίως πάντα.

^e Rec. αἰώνιον.

^f Rec. παρακαταθήκην.

^g Rec. + ἀμήν.

GENEVA—1557.

which while some luste after, they erred from the faith, and perced them selues throwe with many sorowes. ¹¹ But thou ô man of God, flye suche thinges : and folowe rightuousnes, godlynnes, faith, loue, pacionce, and meaknes. ¹² Fyghte the good fight of faith : laye hande of eternal life, wherunto thou art also called, and hast professed a good profession before many witnesses.

¹³ I geue thee charge in the sight of God, which quickeneth al thinges, and before Iesus Christ which vnder Pontius Pilate witnessed a good wytnessyng, ¹⁴ That thou kepe this commandement, and be without spot and vnreukeable, vntyl the famous appearing of our Lord Iesus Christ. ¹⁵ Which appearing (when the tyme is come) he shal shewe, that is blessed and prince only, Kyng of kynges, and Lord of lordes, ¹⁶ Which only hath immortalitie, and dwelleth in the lyght that no man can attayne vnto, whome neuer man saw, nether can se, vnto whome be honour and power euerlasting. Amen.

¹⁷ Charge them that are ryche in this world, that they be not high minded, and that they trust not in the vnertain riches, but in the liuing God (which geueth vs, abundantly al thinges to enioye,) ¹⁸ That they do good, and be rich in good workes, and redye to geue and distribute. ¹⁹ Laying vp in store for them selues a good foundation agaynst the tyme to come, that they may obayne eternal lyfe. ²⁰ O Timothee : saue that which is geuen thee to kepe, and auoide vngostly vanities of voyces, and oppositions of science falsly so called, ²¹ Which science whyle some professe, they haue erred as concerning the faith. Grace be with thee. Amen.

RHEIMS—1582.

is couetousenes : vvhich certayne desiring haue erred from the faith, and haue intangled them selues in many sorowes.

¹¹ But thou, ô man of God, flee these thinges : and pursue iustice, pietie, faith, charitie, pacionce, mildenes. ¹² Fight the good fight of faith : apprehend eternal life, vvherein thou art called and hast confessed a good confession before many vnities. ¹³ I commaund thee before God vvhich quickeneth al thinges, and Christ Iesus vvhich gaue testimonie vnder Pontius Pilate a good confession : ¹⁴ that thou kepe the commandement vwithout spotte, blamelesse vnto the comming of our Lord Iesus Christ. ¹⁵ vvhich in due times the Blessed and onely Mightie vvil shevv, the King of kings and Lord of lordes, ¹⁶ vvhich only hath immortalitie, and inhabiteth light not accessible, vvhom no man hath seen, yea neither can see, to vvhom be honour and empire euerlasting. Amen.

¹⁷ Commaund the riche of this vworld not to be high minded, nor to trust in the vncertaintie of riches, but in the liuing God (vvhich giueth vs al thinges abundantly to enioy) ¹⁸ to doe wel, to become rich in good workes, to giue easily, to communicate, ¹⁹ to heape vnto them selues a good foundation for the time to come, that they may apprehend the true life.

²⁰ O Timothee, keepe the depositum, auoiding the profane nouelties of voyces, and oppositions of falsly called knowlledge. ²¹ Vvhich certayne promising, haue erred about the faith. Grace be vwith thee. Amen.

AUTHORISED—1611.

some coueted after, they haue ^aerred from the faith, and pierced themselves through with many sorrows. ¹¹ But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. ¹² Fight the good fight of faith, lay hold on eternal life, wherunto thou art also called, and hast professed a good profession before many witnesses.

¹³ I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good ^bConfession, ¹⁴ That thou kepe this commandment without spot, vnreukeable, vntill the appearing of our Lord Iesus Christ. ¹⁵ Which in his times he shall shew, who is the blessed, and onely Potentate, the King of kings, and Lord of lords: ¹⁶ Who onely hath immortalitie, dwelling in the light, which no man can approach vnto, whom no man hath scene, nor can see: to whom ^cbe honour and power euerlasting. Amen. ¹⁷ Charge them that are rich in this world, that they bee not high minded, nor trust in vnertaine riches, but in the liuing God, who giueth vs richly all things to enioy, ¹⁸ That they doe good, that they be rich in good works, ready to distribute, ^dwilling to communicate, ¹⁹ Laying vp in store for themselves a good foundation against the time to come, that they may lay holde on eternal life. ²⁰ O Timothee, keepe that which is committed to thy trust, auoiding prophane and vaine babblings, and oppositions of science, falsly so called: ²¹ Which some professing, haue erred concerning the faith. Grace ^ebe with thee. Amen.

^a Or, bene seduced.

^b Or, profession.

^c Or, vnertainie of riches.

^d Or, sociable.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO TIMOTHY.

CHAPTER I.

ΠΑΥΛΟΣ ἀπόστολος ^αἸησοῦ Χριστοῦ | διὰ θελήματος Θεοῦ κατ' ἐπαγγελίαν
ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, ^βΤιμοθέε· ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ
Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

^γΧάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιά-
λειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας, ^δἐπι-
ποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρὰς πληρωθῶ. ^εὑπόμνησιν
^ςλαμβάνων | τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνέγκησε πρῶτον ἐν τῇ μάμμῃ

^α Alex. Χριστοῦ Ἰησοῦ.

WICLIFFE — 1380.

1. **POUL** apostil of ihesus crist bi the
wil of god bi the bihest of liif that is in
crist ihesu ² to Tymothe his mooste dere-
worthy sone; grace merci and pees of god
the fadir, and of ihesus crist, oure lord;
³ I do thankyngis to my god to whom I
serue fro my progenytouris in cleue con-
sciens that with outen ceesyng I haue
mynde of thee in my preiers, nyght ⁴ and
dai desyringe to se thee, haunyng mynde
of thi teeris, that I be fillid with ioie, ⁵ &
I bihenke of that feith: that is in thee
not feyned, whiche also dwelled first in
thin aunte loide; and in thi modir eunyce;
and I am certeyn that also in thee;

⁶ for whiche cause I moneste thee that
thou reise agen the grace of god: that is
in thee bi the settinge on of myn hondis;
⁷ for whi god gaf not to us the spirit of
drede, but of vertu and of loue, and of
sobrienesse; ⁸ therfor nyle thou schame
the witnessyng of oure lord ihesus crist:
neither me his prisoner; But traueile thou
to gidre in the gospel bi the vertu of god;
⁹ that delyuerid us, and clepid with his
holi clepyng; not aftir oure werkis but
bi his purpos, and grace that is ȝouun in

TYNDALE — 1534.

1. **PAUL** an Apostle of Iesu Christ;
by the will of God; to preache the promes
of lyfe; which lyfe is in Christ Iesu. ² To
Timothe his beloved sonne. Grace; mercy
and peace; from God the father; and from
Christ Iesu oure Lorde.

³ I thanke god; whom I serue from myne
elders with pure conscience; that with out
ceasyng I make mencion of the in my
prayers nyght and daye; ⁴ desyringe to
se the; myndfull of thy teares: so that I
am filled with ioie; ⁵ when I call to re-
membraunce the vnfayned fayth that is in
the; which dwelt fyrst in thy graunmoder
Lois; and in thy mother Eunice; and am
assured that it dwelleth in the also.

⁶ Wherefore I warne the that thou sterc
vp the gyfte of god which is in the; by
the puttyng on of my hondes. ⁷ For god
hath not geuen to vs the sprete of feare;
but of power; and of love; and of sobren-
ces of mynde. ⁸ Be not a shamed to tes-
tyfy oure lorde; neither be a shamed of
me; which am bounde for his sake: but
suffre aduersite with the gospel also
thorow the power of god; ⁹ which saved
vs and called vs with an holy callinge;
not accordinge to oure dedes; but accord-
yng to his awne purpose and grace;
which grace was geuen vs thorow Christ

CRANMER — 1539.

1. **PAUL** an Apostle of Iesu Christ,
by the wyll of God, accordinge to the
promes of lyfe which is in Christ Iesu.

² To Timothe his beloued sonne.

Grace, mercy and peace, from God the
father, and from Iesu Christ oure Lorde.

³ I thanke God, whom I serue from
myne elders with pure conscience, that
without anye ceasyng I make mencyon
of the in my prayers nyght and daye,
⁴ desyringe to se the, myndfull of thy
teares: so that I am fylled with ioiee.
⁵ when I call to remembraunce the vn-
fayned fayth that is in the, which dwelt
fyrst in thy graund mother Lois, and in
thy mother Eunice: and I am assure that
it dwelleth in the also.

⁶ Wherefore I warne the that thou sterc
vp the gyfte of God which is in the by
the puttyng on of my handes. ⁷ For God
hath not geuen to us the sprete of feare:
but of power, and of loue, and of sobren-
ces. ⁸ Be not thou therefore ashamed
of the testimony of oure Lorde, neither
be ashamed of me which am his preson-
er: but suffre thou aduersite with the
Gospell, accordinge to the power of
God, ⁹ which sau'd vs, and called vs with
an holy callinge, not accordinge to oure
dedes, but accordinge to his awne pur-
pose and grace, which was geuen vs

bihest, promise. moneste, admonish. vertu, power.
nyl, not. clepid, call'd. ȝouun, given.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO TIMOTHY.

CHAPTER I.

σου Ἀωίδι καὶ τῇ μητρί σου Εὐνίκη, πέπεισμαι δὲ ὅτι καὶ ἐν σοί. ⁶ Δι' ἣν αἰτίαν ἀναμνησκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστίν ἐν σοί διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. ⁷ οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ. ⁸ μὴ οὖν ἐπαισχυνηθῇς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, ⁹ τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγία, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθείσαν ἡμῖν ἐν Χριστῷ

⁵ Alex. λαβών.

GENEVA — 1557.

1. PAVL an Apostle of Iesus Christe, by the wil of God, according to the promise of lyfe, which life is in christ IESVS. ² To Timothie my beloued sonne: grace, mercie, and peace from God the Father, and from Iesus Christe our Lord. ³ I thanke God, whome I serue from mync elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers nyght and day. ⁴ Desiring to se thee, myndful of thy teares: that I may be fylled with ioye:

⁵ When I call to remembrance the vnfayned fayth that is in thee, which dwelt fyrst in thy grandmother Loide, and in thy mother Eunice: and am assured that it dwelleth in thee also. ⁶ Wherefore, I warne thee that thou sterc vp the gyfte of God which is in thee, by the putting on of my handes. ⁷ For God hath not geuen to vs the Sprite of feare, but of power, and of loue, and of a sounde mynde.

⁸ Be not therfore ashamed to testifie our Lord, nether be ashamed of me whych am bounde for hys sake: but be partaker of the afflictions of the Gospel, through the power of God, ⁹ Who saued vs, and called vs wyth an holy calling, not according to our dedes, but according to hys owne purpose and grace, which grace was geuen to vs through Christe Iesus

RHEIMS — 1582.

1. PAVL an Apostle of IESVS Christ by the wil of God, according to the promise of the life which is in Christ IESVS: ² to Timothee my dearest sonne, grace, mercie, peace from God the father, and Christ IESVS our Lord.

³ I giue thanks to God, vvhom I serue from my progenitors in a pure conscience, that vwithout intermission I haue a memorie of thee in my praiers, night and day ⁴ desiring to see thee, mindeful of thy teares, that I may be filled vvith ioy, ⁵ calling to minde that faith vvchich is in thee not feined, vvchich also dwelt first in thy grandmother Lois, and thy mother Eunice, and I am sure that in thee also. ⁶ For the vvchich cause I admonish thee that thou resuscitate the grace of God, vvchich is in thee by the imposition of my handes. ⁷ For God hath not giuen vs the spirit of feare: but of povver, and loue, and sobrietic. ⁸ Be not therfore ashamed of the testimonie of our Lord, nor of me his prisoner: but trauiail vvith the Gospel according to the povver of God, ⁹ vvho hath deliuered and called vs by his holy calling, not according to our vvorkes, but according to his purpose and grace, vvchich vvas giuen to

AUTHORISED — 1611.

1. PAUL an Apostle of Iesus Christ by the will of God, according to the promise of life, which is in Christ Iesus, ² To Timothie my dearly beloued sonne: grace, mercie, and peace from God the Father, and Christ Iesus our Lord. ³ I thanke God, whom I serue from my forefathers with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day, ⁴ Greatly desiring to see thee, being mindfull of thy teares, that I may bee filled with ioy, ⁵ When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice: and I am perswaded that in thee also. ⁶ Wherefore I put thee in remembrance, that thou stirre vp the gift of God which is in thee, by the putting on of my hands. ⁷ For God hath not giuen vs the spirit of feare, but of power, of loue, and of a sound minde. ⁸ Bee not thou therfore ashamed of the testimony of our Lord, nor of me his prisoner, but bee thou partaker of the afflictions of the Gospel according to the power of God,

⁹ Who hath saued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, which was giuen vs in

Ἰησοῦ πρὸ χρόνων αἰώνων, ¹⁰ φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, ¹¹ εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν· ¹² δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι· οἶδα γὰρ ὅτι πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν ἐπαρτήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

¹³ Ὑποτίπωσιν ἔχει ὑγαινόντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ. ¹⁴ τὴν καλὴν ἐπαρτήκην μου φύλαξον διὰ Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. ¹⁵ Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶ ὁ Φύγελλος καὶ Ἑρμογένης. ¹⁶ Δῶν ἔλεος ὁ Κύριος τῷ

Rec. παρακαταθήκην.

Alex. Φύγιλος.

Alex. ἱπαισχύνθη.

WICLIF—1380.

crist ihesus bifor worldli tymes; but now it is opun bi the lizinge of oure sauour ihesus crist, whiche distried deeth, and litzned lif and vncorruptioun bi the gospel. ¹¹ in whiche I am set a prechour and apostil: and maistr of hethen men, ¹² for whiche cause also I suffre these thinges but I am not confoundid; for I woot to whom I have bileued, and I am certeyn that he is miȝti to kepe that is taken to my kepynge in to that dai.

¹³ haue thou the fourme of holsum wordis: whiche thou herdist of me in feith and loue in crist ihesus, ¹⁴ kepe thou the good takun to thi kepynge, bi the holi goost that dwelleth in us; ¹⁵ thou wost this that alle that ben in asië ben turned awei from me: of whiche is figelus and ermogenes.

¹⁶ the lord ȝeue merci to the hous of onesiphorus: for ofte he refreischid me, & schamed not my chayne; ¹⁷ But whanne he cam to roomë: he sougte me bisili and fonde; ¹⁸ the lord ȝeue to hym to fynde merci of god, in that dai; & hou greet thingis, he maynstrid to me at effecie; thou knowist better.

2. THERFOR thou my sone be counfortid in grace that is in crist ihesu; ² and what thingis thou hast herd of me bi many witnessis, bitake thou these to feithful men, whiche schuln be also able to teche other men; ³ traueil thou as a good knyȝt of crist ihesus. ⁴ No man holdynge knyghthod to god: wlapyth hym self with worldli nedis; that he plesse to him: to whom he hath preued hym self; ⁵ for he that fityth in bateille schal not be crowned; but he fitye lawfully. ⁶ it bihoueth an ethelicer

TYNDALE—1534.

Iesu before the worlde was; ¹⁰ but is nowe declared openly by the appareynge of oure sauoure Iesu Christ, which hath put away deeth and hath brought lyfe and immortalite vnto light thorow the gospell; ¹¹ whervnto I am apoynted a preacher; and an Apostle; and a teacher of the gentyls: ¹² for the which cause I also suffre these thinges. Neverthelesse I am not ashamed For I knowe whom I have beleued; and am sure that he is able to kepe that which I have committed to his kepynge agaynst that daye.

¹³ Se thou have the ensample of the holsume wordes which thou hearest of me; in fayth and love which is in Iesu Christ. ¹⁴ That good thyng, whiche was committed to thy kepynge, kepe in the holi goost which dwelleth in vs. ¹⁵ This thou knowest how that all they which are in Asia; be turned from me. Of which sorte are Phigelus and hermogenes.

¹⁶ The lorde geve mercie vnto the housse of Onesiphorus; for he ofte refresshed me; and was not ashamed of my chayne: ¹⁷ but when he was at Rome; he sought me out very diligently; and founde me. ¹⁸ The lorde graunt vnto him that he maye fynde mercie with the lorde at that daye. And in how many thynges he ministred vnto me at Ephesus thou knowest very wel.

2. THOU therfore my sounne; be stronge in the grace that is in Christ Iesu. ² And what thynges thou hast hearde of me many bearynge wytnes; the same diliver to faythfull men; which are apte to teache other. ³ Thou therfore suffre affliction as a good soudier of Iesu Christ. ⁴ No man that warreth; entanglyth him selfe with worldly busynes; and that because he wolde please him that hath chosen him to asouder. ⁵ And though a man stryve for a mastery; yet ys he not crowned; except he stryve lawfully. ⁶ The husbandman that

CRANMER—1539.

thorow Christ Iesu (before the worlde beganne) ¹⁰ but is now declared openly by the appareynge of oure sauoure Iesu Christ which hath put away deeth, and hath brought lyfe and immortalite vnto lyght thorow the Gospell, ¹¹ whervnto I am apoynted, a preacher and Apostle, and a teacher of the Gentyls: ¹² for the whych cause I also suffre these thynges. Neuerthelesse, I am not ashamed. For I knowe, and am sure, that he (in whom I haue put my trust) is able to kepe that which I haue committed to hys kepynge, agaynst that daye.

¹³ Se that thou haue the ensample of the holsume wordes, which thou hast heard of me with fayth and loue that is in Christ Iesu. ¹⁴ That good thyng, which was committed to thy kepynge, holde fast thorow the holi goost, which dwelleth in vs. ¹⁵ Thys thou knowest, how that all they which are in Asia, be turned from me. Of which sorte are Phigelus and Hermogenes, ¹⁶ The Lorde geve mercye vnto the housholde of Onesiphorus for he ofte refressed me, and was not ashamed of my chayne: ¹⁷ but when he was at Rome, he sought me out very diligently, and founde me. ¹⁸ The Lorde graunt vnto him, that he maye fynde mercie with the Lorde at that daye. And in how many thynges he ministred vnto me at Ephesus, thou knowest very well.

2. THOU therfore my sonne, be stronge in the grace (that is thorow Christ Iesu) ² and in the thynges that thou hast hearde of me by many wytnesses. The same commytte thou to faythfull men, which shalbe apte to teach other also. ³ Thou therfore suffre afflictions as a good soudier of Iesu Christ. ⁴ No man that warreth, cantanglyth hym selfe wyth worldly busynes, and that because he maye please hym, which hath chosen hym to be asouder. ⁵ And though a man stryue for a mastery, yet is he not crowned, except he stryue lawfully. ⁶ The husbandman that

lizinge, manifestations wood, knowe. wost, verited, or knowest. ȝeue, geue. knyȝt, soldier.

Ὁνησιφόρου οἰκῶ ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν ἄλυσίν μου οὐκ ἔψησχύνθη, |
¹⁷ ἀλλὰ γενόμενος ἐν Ῥώμῃ, ¹ σπουδαιότερον | ἐζήτησέ με καὶ εὔρε· ¹⁸ (δῶν αὐτῷ ὁ
 Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ.) καὶ ὅσα ἐν Ἐφέσῳ διεκόνησε,
 βέλτιον σὺ γινώσκεις.

II. Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ· ² καὶ
 ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις,
 οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρους διδάξαι. ³ σὺ οὖν κακοπάθησον, | ὡς καλὸς
 στρατιώτης ⁴ Χριστοῦ Ἰησοῦ. | ⁵ οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου
 πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ. ⁶ εἰ δὲ καὶ ἀθλῇ τις, οὐ στεφα-
 νοῦται εἰ μὴ νομίμως ἀθλήσῃ. ⁷ τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν

¹ Alex. σπουδαίως.

² Alex. συγκακοπάθησον.

³ Rec. Ἰησοῦ Χριστοῦ. Alex. Χριστοῦ Ἰησοῦ.

GENEVA — 1557.

before the worlde was. ¹⁰ But is now de-
 clared openly by the glorious appearing
 of our Sauour Iesus Christe, who hath
 put away death, and hath brought life and
 immortallitie vnto lyght through the Gos-
 pel.

¹¹ Whereunto I am appoynted a preacher
 and Apostle, and a teacher of the Gentils.
¹² For the whych cause I also suffre these
 thynges, nether am I ashamed: for I
 knowe *him* whome I haue beleued, and I
 am perswaded that he is able to kepe that
 which I haue committed to his keeping,
 against that day. ¹³ Se thou haue the
 ensample of the wholsome wordes, which
 thou hearest of me in fayth, and loue
 whych is in Christe Iesus.

¹⁴ That worthy thyng, which was com-
 mitted to thy keepyng, kepe through the
 holy Gost, whych dwelleth in vs. ¹⁵ This
 thou knowest, how that all they which
 are in Asia, be turned from me: of which
 sorte are Phigellus and Hermogenes.

¹⁶ The Lord geue mercie vnto the house
 of Onesiphorus, for he ofte refreshed me,
 and was not ashamed of my chayne.
¹⁷ But when he was at Rome, he sought
 me out very diligently, and founde me.
¹⁸ The Lord graunt vnto him, that he may
 finde mercie wyth the Lord at that day.
 and in how many thynges he ministred
 vnto me at Ephesus, thou knowest very
 wel.

2. THOU therefore my sonne, be stronge
 in the grace that is in Christ Iesus. ² And
 what thynges thou hast heard of me,
 many bearyng wytnes, the same deliuer
 to faithful men, which are apte to teache
 other also. ³ Thou therefore suffre affliction
 as a good souldier of Iesus Christe.
⁴ No man that warreth entangleth him
 selfe with worldly busines: because he
 wolde please him that hath chosen him
 to be a souldier. ⁵ And though a man
 stryue for a masterie, yet is he not
 crowned, except he stryue as he ought
 to do.

⁶ The husbandan man, must fyrst by

RHEIMS — 1582.

vs in Christ Iesus before the secular
 times. ¹⁰ But it is manifested novv by
 the illumination of our Sauour Iesus
 Christ, vvho hath destroyed death, and
 illuminated life and incorruption by the
 Gospel: ¹¹ vvherein I am appointed a
 preacher and Apostle and Maister of the
 Gentiles. ¹² For the vvhich cause also I
 suffer these thynges: but I am not con-
 founded. For I know whom I haue
 beleued, and I am sure that he is able to
 keepe my *depositum* vnto that day.

¹³ Haue thou a forme of sound vvordes,
 vvhich thou hast heard of me in faith and
 in the loue in Christ Iesus. ¹⁴ Keepe the
 good *depositum* by the holy Ghost, vvhich
 dwelleth in vs. ¹⁵ Thou knowest this,
 that all vvhich are in Asia, be auerted
 from me: of vvhom is Phigelus and
 Hermogenes.

¹⁶ Our Lord giue mercie to the house of
 Onesiphorus: because he hath often re-
 freshed me, and hath not been ashamed
 of my chaine. ¹⁷ But vvhen he vvvas come
 to Rome: he sought me carefully, and
 found me. ¹⁸ Our Lord graunt him to
 finde mercie of our Lord in that day.
 And how many thynges he ministred to me
 at Ephesus, thou knowest better.

2. THOU therefore my sonne, be strong
 in the grace vvhich is in Christ Iesus:
² and the thyngs vvhich thou hast heard
 of me by many vvitnesses, these com-
 mend to faithful men, vvhich shal be fit
 to teach others also. ³ Labour thou as
 a good souldier of Christ Iesus. ⁴ No
 man being a souldier, to God, intangleth
 him self vvith secular businesses: that
 he may please him to vvhom he hath
 approued him self. ⁵ For he also that
 striueth for the maisterie, is not crowned
 vnlesse he stridue lawfully.

⁶ The husbandan that laboureth, must

AUTHORISED — 1611.

Christ Iesus, before the world began,
¹⁰ But is now made manifest by the ap-
 pearing of our Sauour Iesus Christ, who
 hath abolished death, and hath brought
 life and immortality to light, through the
 Gospel: ¹¹ Whereunto I am appointed a
 Preacher, and an Apostle, and a teacher
 of the Gentiles. ¹² For the which cause
 I also suffer these things; nevertheless,
 I am not ashamed: for I know whom I
 haue beleued, and I am perswaded that
 he is able to keepe that which I haue
 committed vnto him against that day.
¹³ Holde fast the fourme of sound vvords,
 which thou hast heard of mee, in faith
 and loue, which is in Christ Iesus. ¹⁴ That
 good thyng which was committed vnto
 thee, keepe, by the holy Ghost which
 dwelleth in vs. ¹⁵ This thou knowest, that
 all they which are in Asia be turned away
 from me, of whom are Phylgellus and
 Hermogenes. ¹⁶ The Lord giue mercie
 vnto the house of Onesiphorus, for hee
 oft refreshed mee, and was not ashamed
 of my chaine. ¹⁷ But when he was in
 Rome, hee sought mee out very diligently,
 and found mee. ¹⁸ The Lord grant vnto
 him, that he may finde mercie of the Lord
 in that day: And in how many thynges
 hee ministred vnto mee at Ephesus, thou
 knowest very well.

2. THOU therefore, my sonne, be
 strong in the grace that is in Christ Iesus.
² And the thyngs that thou hast heard of
 mee among many vvitnesses, the same
 commit thou to faithful men, who shall
 be able to teach others also. ³ Thou there-
 fore endure hardness, as a good souldier
 of Iesus Christ. ⁴ No man that warreth,
 intangleth himselfe with the affaires of *this*
 life, that hee may please him who hath
 chosen him to be a souldier. ⁵ And if a
 man also strue for masteries, yet is hee
 not crowned except hee strue lawfully.
⁶ The husbandman that laboureth, must

^a Or, trusted. ^β Or, by. ^γ Or, the husbandman
 labouring first, must be partaker of the fruits.

μεταλαμβάνειν. ⁷ νόει ⁴ ἃ | λέγω· ^k δόσει | γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσι.
⁸ Μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγερμένον ἐκ νεκρῶν, ἐν σπέρματος Δαβὶδ, κατὰ
τὸ εὐαγγέλιόν μου· ⁹ ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος· ἀλλ' ὁ λόγος
τοῦ Θεοῦ οὐ δέδεται. ¹⁰ διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς, ἵνα καὶ
αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου. ¹¹ Πιστὸς ὁ
λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν· ¹² εἰ ὑπομένομεν, καὶ συμβασι-
λεύσομεν· εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς· ¹³ εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς
μένει· ἀρνήσασθαι ¹ γὰρ | ἐαυτὸν οὐ δύναται. ¹⁴ Ταῦτα ὑπομίμησκε, διαμαρτυρό-
μενος ἐνώπιον τοῦ ^m Κυρίου | μὴ ⁿ λογομαχεῖν | ^o εἰς οὐδὲν | χρήσιμον, ἐπὶ κατα-
στροφῇ τῶν ἀκούοντων. ¹⁵ σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ Θεῷ,

⁴ Alex. δ.^k Rec. ἔφη.^l Rec. = γάρ.^m Alex. Θεοῦ.ⁿ Alex. λογομάχ.

WICLIIF—1380.

to receyue first of the fruytis; ⁷ vnder-
stonde thou what thingis I sei; for the
lord schal geue to thes vnderstondyng in
alle thingis;

⁸ Be thou myndeful that the lord ihesus
crist of the seed of dauith hath rise agen
fro deeth afir my gospel, ⁹ in whiche I
traueil til to bondis, as worchyngye yuel,
but the word of god is not bounden;

¹⁰ therfor I suffre alle thingis for the
chosun, that also thei gete the helthe that
is in crist ihesus with heuenli glorie, ¹¹ a
trewe word; that if we ben deed to gidre:
also we schuln lyue to gidre, ¹² if we
suffren we schuln regne to gidre; if we
denyen: he schal denye us; ¹³ if we bi-
leuen not: he dwelith feithful, he mai
not denye hym silf, ¹⁴ teche thou these
thingis: witnessyng bifor god; nyle thou
stryue in wordis; for to no thing it is
profitable, but to the subuertyng of men,
that heren;

¹⁵ bisili kepe to geue thi silf apreued
preisable werk man, to god with out
schem, rigthi tetryngye the word of truthe;
¹⁶ but eschewe thou vnholi and veyn
speeches; for whi the profeten nyche to
vufeythfulnesse ¹⁷ and the word of hem
crepith as a canker; of which filete is and
lineous: ¹⁸ whiche felen down fro the
truthe, seyinge that the risynge agen is
now don; and thei subuertiden the feith
of summen; ¹⁹ but the sad foundement of
god stonidh: haunyng this mark; the
lord knowith whiche ben his; and eche
man that nameth the name of the lord,
departith fro wickidnesse; ²⁰ but in a gret
hous ben not onli vessels of gold and of
siluer but also of tree and of erthe, and
so summen ben in to honour, and summe
to to dispite; ²¹ therfor if ony man, clen-
sith him silf fro these, he schal be a vessil
halwid in to honour, and profitabile to the
lord, redi to alle good werk;

TYNDALE—1534.

laboreth must fyrst receave of the frutes.
⁷ Consider what I saye. The lorde geve
the vnderstondyng in all thynges.

⁸ Remember that Iesus Christ beyng
of the sede of David, rose agayne from
deeth accordyng to my gospell; ⁹ wherin
I suffre trouble as an evyll doer, even
vnto bondes. But the worde of god was
not bounde. ¹⁰ Herefore I suffre all thinges;
for the electes sakes; that they myght also
obtaine that saluacion which is in Christ
Iesu, with eternall glory.

¹¹ It is a true sayinge, if we be deed
with him, we also shall liue with him.
¹² Yf we be pacient, we shall also raigne
with him. If we denye him, he also shall
denye vs. ¹³ Yf we beleue not, yet abideth
he faithfull. He cannot denye him silfe.
¹⁴ Of these thynges put them in remem-
brance, and testiie before the lorde; that
they stryue not about wordes which is to
no profitt; but to pervert the hearers.

¹⁵ Study to shewe thy silfe laudable vnto
god a workman that nedeth not to be a
shamed, diuidyng the worde of truthe
iustly. ¹⁶ Vngostly and vayne voyces passe
ouer. For they shall encrease vnto greater
vngodlynnes, ¹⁷ and their wordes shall fret
even as doeth a cancre: of whose nombre
ys Hymeneus and Philetus; ¹⁸ which as
concernyng the truthe have erred; say-
yng that the resurrection is past all redy;
and do destroye the fayth of diuers per-
sons.

¹⁹ But the sure grounde of god remayn-
eth; and hath this seale: the lorde know-
eth them that are his; and let every man
that callet on the name of Christ, departe
from iniquite. ²⁰ Notwithstandyng in a
greate housse are not only vesselles of
golde and of siluer: but also of wood and
of erthe; some for honoure; and some vnto
dishonoure. ²¹ But Yf a man purge him
silfe from suche felowes; he shalbe a ves-
sell sanctified vnto honoure; mete for the
lorde and prepared vnto all good workes.

CRANMER—1539.

laboureth, must fyrst receave of the frutes.
⁷ Consider what I saye. The Lorde geue
the vnderstandyng in all thynges.

⁸ Remember that Iesus Christ of the
sede of Dauid, rose agayne from deeth
according to my Gospell, ⁹ wherin I suffre
trouble as an evyll doer, euen vnto bondes.
But the worde of God was not bounde.
¹⁰ Therefore I suffre all thynges, for the
electes sakes, that they myght also ob-
tayne that saluacion, which is in Christ
Iesu, with eternall glory.

¹¹ It is a true sayinge for yf we be deed
with hym, we shall also liue wyth hym.
¹² If we be pacient, we shall also raygne
wyth hym. If we denye hym, he also
shall denye vs. ¹³ If we beleue not, yet
abydeth he faithfull. He cannot denye
him selfe. ¹⁴ Of these thinges put them
in remembrance, and testifie before the
Lorde, that they folowe no contentyous
wordes: whych are to no profyt, but to
the peruertinge of the hearers.

¹⁵ Study to shewe thy selfe laudable vnto
God, a workman that nedeth not to be
a shamed, distributing the worde of truthe
iustly. ¹⁶ As for vngostly vanities of
voyces, passe thou ouer them. For they
wyll encrease vnto greater vngodlynnes,
¹⁷ and their wordes shall fret euen as
doeth the disease of a cancre: of whose
nombre is Hymeneus and Philetus, ¹⁸ which
(as concernyng the truthe) haue erred,
sayyng, that the resurrection is past all
redy, and do destroye the fayth of some.

¹⁹ But the sure grounde of God stand-
eth still, and hath this seale: the Lorde
knoweth them that are his. And let every
man that callet on the name of Christ,
departe from iniquite. ²⁰ Notwithstand-
yng in a greate house are not only ves-
selles of golde and of syluer: but also of
wood and of erthe: some for honoure,
and some vnto dishonoure. ²¹ Yf a man
therefore purge him selfe from such men,
he shalbe a vessel sanctified vnto hon-
oure, mete for the vses of the Lorde, and
prepared vnto all good workes.

ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. ¹⁶ Τὰς δὲ βεβήλους κενοφωνίας περιύστασο· ἐπὶ πλείον γὰρ προκόψουσιν ἀσεβείας, ¹⁷ καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει· ὧν ἐστὶν Ὑμέναιος καὶ Φιλητὸς, ¹⁸ οἵτινες περὶ τὴν ἀλήθειαν ἡστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγενῆσθαι, καὶ ἀνατρέπουσι τὴν τινῶν πίστιν. ¹⁹ ὁ μὲντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην, ‘Ἐγὼ Κύριος τοὺς ὄντας αὐτοῦ,’ καὶ, ‘Ἀποστήτω ἀπὸ ἀδικίας’ ‘πᾶς ὁ ὀνομάζων τὸ ὄνομα ^p Κυρίου.’ | ²⁰ ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν. ²¹ εἰάν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, ^q καὶ| εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοίμασμένον.

^a Alex. s. *ἐπ’ οὖν* s. *ἐπ’ οὐδενὶ γὰρ*.

^p Rec. *Χριστοῦ*.

^q Alex. = *καί*.

GENEVA—1557.

laboryng recceue the frutes. ⁷ Consider what I say, and the Lord geue thee vnderstanding in all thynges. ⁸ Remember that Iesus Christe made of the seede of Dauid, rose agayne from death accordyng to my Gospel. ⁹ Wherein I suffre trouble as an euyl doer, euen vnto bondes: but the word of God is not bounde. ¹⁰ Therefore I suffre all thynges, for the electes sakes, that they myght also obtayne that saluation which is in Christe Iesus, wyth eternal glorie.

¹¹ It is a true saying. For if we be dead wyth hym, we also shal lyue wyth hym. ¹² If we suffre, we shal also raygne wyth hym: if we denye him, he also shal denie vs. ¹³ If we beleue not, yet abideth he faithful, he can not denie him selfe.

¹⁴ Of these thynges put them in remembrance, and testifie before the Lord, that they strue not about wordes: which is to no profit, but to the peruerting of the hearers. ¹⁵ Studie to shewe thy selfe approued vnto God, a workeman that nedeth not to be ashamed, diuiding the wordes of truth iustly. ¹⁶ Suppress prophan and vayne wordes. For they shal encrease vnto greater vngodlynes. ¹⁷ And their wordes shal fret euen as doth a cancre: of whose numbre is Hymeneus and Philetus. ¹⁸ Which as concerning the truth haue erred, saying that the resurrection is past already, and do destroye the fayth of diuers persons.

¹⁹ But the sure ground of God remayneth, and hath thys seale, The Lord knoweth who are hys, and, Let euery one that calleth on the Name of Christe, departe from iniquitie. ²⁰ Notwithstanding in a great house are not only vessels of gould and of syluer, but also of wood and of earth, some for honour, and some vnto dishonour. ²¹ If a man therefore purge him selfe from these, he shalbe a vessel vnto honour, sanctified, and mete for the Lord, and prepared vnto all good workes.

RHEIMS—1582.

first take of the frutes. ⁷ Vnderstand vvhat I say: for our Lord vvill giue thee in all thynges vnderstanding. ⁸ Be mindeful that our Lord Iesvs Christ is risen agayne from the dead, of the seede of Dauid, according to my Gospel, ⁹ vvherein I labour euen vnto bandes, as a malefactor: but the vvord of God is not tied. ¹⁰ Therefore I sustaine al thynges for the elect, that they also may obtayne the saluation, vvwhich is in Christ Iesvs, vvith heavenly glorie.

¹¹ A faithful saying. For if vve be dead vvith him, vve shal liue also together. ¹² If vve shal sustaine, vve shal also reigne together. If vve shal denie, he also vvill denie vs. ¹³ If vve beleuee not: he continueth faithful, he can not denie him self. ¹⁴ These thynges admonish: testifying before our Lord.

Contend not in vvordes, for it is profitable for nothing, but for the subuersion of them that heare. ¹⁵ Carefully prouide to present thy self approued to God, a vvorkeman not to be confounded, rightly handling the vvord of truth. ¹⁶ But profane and vaine speaches auoid: for they doe much grov to impietie: ¹⁷ and their speache spreadeth as a canker: of vvhom is Hymeneus and Philetus: ¹⁸ vvho haue erred from the truth, saying that the resurrection is done already, and haue subuerted the faith of some.

¹⁹ But the sure foundation of God standeth, hauing this seale, Our Lord knoweth, vvho be his, and let euery one depart from iniquitie that nameth the name of our Lord. ²⁰ But in a great house there are not only vessels of gould and of syluer, but also of vvood and of earth: and certaine in deede vnto honour, but certayne vnto contumelie. ²¹ If any man therefore shal cleanse him self from these, he shal be a vessel vnto honour, sanctified and profitable to our Lord, prepared to euery good vvorke.

AUTHORISED—1611.

bee first partaker of the frutes. ⁷ Consider what I say, and the Lord giue thee vnderstanding in all thynges.

⁸ Remember that Iesus Christ of the seed of Dauid, was raised from the dead, according to my Gospel: Wherein I suffer trouble as an euil doer, euen vnto bondes: but the word of God is not bound. ¹⁰ Therefore I indure all thynges for the elects sakes, that they may also obtayne the saluation which is in Christ Iesus, with eternall glory. ¹¹ It is a faithful saying: for if we be dead with him, wee shall also liue with him. ¹² If we suffer, we shall also reigne with him: if we deny him, hee also will deny vs. ¹³ If we beleuee not, yet hee abideth faithful, he cannot deny himselfe. ¹⁴ Of these thynges put them in remembrance, charging them before the Lord, that they strue not about words to no profit, but to the subuerting of the hearers. ¹⁵ Studie to shew thy selfe approued vnto God, a workeman that nedeth not to bee ashamed, rightly diuiding the word of truth. ¹⁶ But shunne prophane and vaine bablings, for they will increase vnto more vngodlinesse. ¹⁷ And their word will eat as doeth a canker: of whom is Hymeneus and Philetus. ¹⁸ Who concerning the truth haue erred, saying that the resurrection is past already, and ouerthrow the faith of some. ¹⁹ Neuertheless the foundation of God standeth sure, hauing the seale, the Lord knoweth them that are his. And, let euery one that nameth the Name of Christ, depart from iniquitie. ²⁰ But in a great house, there are not only vessels of gold, and of siluer, but also of wood, and of earth: and some to honour, and some to dishonour. ²¹ If a man therefore purge himselfe from these, he shalbe a vessel vnto honour, sanctified, and meete for the Masters vse, and prepared vnto euery

^a Or, gangrene.

^q Or, steady.

²² Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε· δίδωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας. ²³ Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσι μάχας· ²⁴ δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἥπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκακον, ²⁵ ἐν ²⁶ πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους· μήποτε ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐξωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκεῖνον θέλημα.

III. Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί. ² ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ³ ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, ⁴ προσδοταί, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ

¹ Alex. + πάντων.² Alex. πραῖτητα.³ Alex. ἑψή.

WICLIF—1380.

²² and fle thou desiris of zougthe; but sue thou riȝtwisnes, feith charite pees with hem that ywardli clepen the lord of a clene herte; ²³ and eschewe thou foltische questionis, & with out kunnyng: witinge that tho gendren chidingis; ²⁴ but it bihoueth the seruaut of the lord to chide not; but to be mylde to alle men, able to teche, pacient ²⁵ with temperaunce, repreuyng hem that aȝenstonden the truthe; that sumtyme god ȝeue to hem forthenkyng: that thei knowen the truthe; ²⁶ and that thei rise aȝen fro the snares of the deuel: of whom thei ben holdun prisoners at his wil.

3. BUT wite thou this thing, that in the last daies perloous tymes schuln nyȝ; ² and men schuln be louyng hem self, coueitous hiȝ of beryngne, proude, blasphemous, not obediēt to fadir and modir, vnkynde cursid, ³ with outen affeccioun, with out pees, fals blamers, vncontynent vnmylde, with out benygnyte, ⁴ traitours, ouerthert, bollun with proude thouȝtis blynde louers of lustis more thanne of god; ⁵ hauyngne the liknesse of pite but denyngne the vertu of it; and eschewe thou thes men; ⁶ of thes thei ben that persen housis, and leden wythynen catifis chargid with synnes, whiche ben led with dyuers desiris; ⁷ euermore lernynge; and neuer perȝitli comynge to the sciēce of truthe.

⁸ and as Iannes and Iambres aȝenstoden moises, so thes aȝenstoden the truthe; men corrupt in vnderstonding repered about the feith; ⁹ but fether thei schuln not profite; for the vnwisdom of hem schal be known to alle men; as herne was; ¹⁰ but thou hast ȝetun my techyngne, ordinaunce purposyngne, feith long abidynge, loue pacience; ¹¹ persecuciouns, passiouns, which weren made to me at Antioche, at Iconye, at listris, what mauere persecuciouns I suffrid; and the lord hath

sue, follow
purs. give
holdun, secul
percen, cut/r

clepen, call
wite, knowe
iule, piety

witinge, knowing
ouerthert, heady
vertu, power

TYNDALE—1534.

²² Lustes of youth auoyde, and folowe rightwesnes; fayth, love and peace; with them that call on the lorde with a pure herte. ²³ Folishe and vnlearned questions put from the, remembre that they do but gendre stryfe. ²⁴ But the seruaut of the lorde must not stryve; but must be peaseable vnto all men; and apte to teache; and one that can suffre the euill in meknes; ²⁵ and can informe them that resist; yf that god at eny tyme will geue them repentaunce for to knowe the truthe: ²⁶ that they maye come to them selues a-gayne out of the snare of the deuyl; which are now taken of him at his wil.

3. THIS vnderstonde; that in the last dayes shall come perloous tymes. ² For the men shalbe louers of their awne selues; couetous; bosters; proude; cursed speakers; disobedient to father and mother; vnthankfull; vnholly; ³ vnkinde; trucebreakers; stubborn; falseaccusars; ryatours; feare despisers of them which are good; ⁴ traytours; heddy; hye mynyed; gredy apon voluptuousnes more then the lovers of god; ⁵ hauyngne a similitude of godly lyuynge; but haue denyed the power therof and soche abhorre. ⁶ Of this sorte are they which entre in to houses; and bryng in to bondage wyemen laden with synne; which wyemen are ledde of diuers lustes; ⁷ ever learyngne and neuer able to come vnto the knowledge of the truthe.

⁸ As Iannes and Iambres withstode Moses; even so do thes also resist the truthe; men they are of corrupt myndes; and lewde as concernyng the fayth: ⁹ but they shall prevaile no lenger. For their madnes shalbe vttered vnto all men as theirs was. ¹⁰ But thou hast sene the experience of my doctrine; fasson of lyuynge; purpose; fayth; longe sufferyngne; loue; pacience; ¹¹ persecuciouns; and afflictions; which happened vnto me at Antioche; at Iconium; and at lystra: which persecuciouns I suffred patiently. And from them all the lorde delivered me.

CRANMER—1539.

²² Lustes of youth auoyde, but folowe rightwesnes, fayth, loue and peace, with them that call on the Lorde with a pure herte. ²³ Follyshe and vnlearned questions put from the, knowing, that they do but gendre stryfe. ²⁴ The seruaut of the Lorde must not stryue: but be gentle vnto all men ²⁵ apte to teach, and one that can suffre the euill with meknes, and can informe them that resist (*the truthe*) yf that God at eny tyme wyll geue them repentaunce, for to knowe the truthe: ²⁶ and that they maye come to them selues aayne out of the snare of the deuyl, which are holden captiue of hym at hys wyll.

3. THIS know, that in the last dayes shall come perloous tymes. ² For men shalbe louers of their awne selues, couetous, bosters, proude, cursed speakers, disobedient to fathers and mothers, vnthankfull, vngodly, ³ vnkynde, trucebreakers, false accusars, riatours, feare, despisers of them which are good, ⁴ traytours, heady, hye mynyed, gredy vpon voluptuousnes more then the louers of God, ⁵ hauyngne a synnilitude of godlynesse, but haue denyed the power therof: and soch abhorre. ⁶ For of this sorte are they, which entre into houses, and bryng into bondage wyemen laden wyth synne, whychewyemen are led with diuers lustes, ⁷ euer learyngne, and neuer able to come vnto the knowledge of the truthe.

⁸ As Iannes and Iambres withstode Moses, euen so do thes also resist the truthe: men they are of corrupt myndes, and lewde as concernyng the fayth: ⁹ but they shall prevaile no lenger. For their madnes shalbe vttered vnto all men euen as theirs was. ¹⁰ But thou hast sene the experience of my doctrine, fasson of lyuing, purpose, fayth, longe sufferyngne, loue, pacience, ¹¹ persecuciouns, and afflictions; which happened vnto me at Antioche, at Iconium, and at Lystra: which persecuciouns I suffred patiently. And from them all, the Lorde deliuered me.

φιλόθεοι, ⁵ ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι. καὶ τούτους ἀποτρέπου. ⁶ ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ "αἰχμαλωτίζοντες| " γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, ⁷ πάντοτε μαυθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα. ⁸ ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μαυῦσεί, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. ⁹ ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἀνοία αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὥς καὶ ἡ ἐκείνων ἐγένετο. ¹⁰ Σὺ δὲ ¹⁰ παρηκολούθηκάς| μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, ¹¹ τοῖς διωγμοῖς, τοῖς παθήμασιν, οἳ μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἷους διωγμοὺς ὑπήνεγκα, καὶ ἐκ πάντων με ἐρύσματο ὁ Κύριος·

^a Rec. αἰχμαλωτίζοντες.^b Rec. + τὰ.^c Alex. παρηκολούθησας.

GENEVA — 1557.

²² Lustes of youth auoyde, and folowe rightuousnes, fayth, loue, and peace, wyth them that call on the Lord with pure heart. ²³ Folishe and vnlarned questions put from thee, remembryng that they do but gendre stryfe. ²⁴ But the seruaut of the Lord muste not stryue: but muste be peassable vnto all men apte to teache, and one that can suffre the euyl men patiently. ²⁵ And can informe them that are contrary mynded prouing if God at any tyme wil geue them grace, that being conuerted they may knowe the trueth. ²⁶ And being deliuered out of the snare of the deuyll, may come to amendement, and performe hys wyl.

3. THYS vnderstande, that in the laste dayes shal come parclous tymes. ² For men shalbe louers of their owne selues, couetous, bosters, proude, couersed speakers, disobedient to father and mother, vnthankful, vnholly, ³ Without charitie, truebreakers, false accusers, riatours, fearce, despisers of them which are good. ⁴ Traytours, heady, hyc mynded, gredy vpon voluptuousnes more then the louers of God.

⁵ Having a similitude of godly luyng, but haue denyed the power therof: and turne away from suche. ⁶ Of thys sorte are they which crepe into houses, and bring into bondage women laden with sinne, and led with diuers lustes, ⁷ Which women are euer learning, and neuer able to come vnto the knowledge of the trueth. ⁸ As Iannes and Iambres withstode Moses, euen so do these also resist the trueth, when they are of corrupte myndes, and lewde as concerning the fayth. ⁹ But they shal preuayle no longer: For theyr madnes shalbe vttered vnto all men, as theyrs also was.

¹⁰ But thou hast sene the experience of my doctrine, manner of luyng, purpose, faythe, longe sufferyng, loue, pacience: ¹¹ Persecutions, and afflictions which happened vnto me at Antioche, at Iconium, and at Lystr: which persecutions I suffered: but from them^a all the Lord

RHEIMS — 1582.

²² But youthful desires flee: and pursue iustice, faith, charitie, and peace wyth them that inuocate our Lord from a pure hart. ²³ And foolish and vnlarned questions auoid, knouing that they ingender braules. ²⁴ But the seruaut of our Lord must not vvrangle: but be milde toward all men, apt to teache, patient, ²⁵ vvith modestie admonishing them that resist the trueth: lest sometime God giue them repentance to knovv the trueth: ²⁶ and they recouer them selues from the snares of the deuil, of vvhom they are held captiue at his vvill.

3. AND this knovv thou, that in the last daies shal approche perillous tymes. ² and men shal be louers of them selues, couetous, hautie, proud, blasphemous, not obedient to their parents, vnkinde, vvicked, ³ vvithout affection, vvithout peace, accusers, incontinent, vvmerciful, vvithout benignitie, ⁴ traitours, stubburne, puffed vp, and louers of voluptuousnes more then of God: ⁵ hauing an appearance in deede of pietie, but denying the vertue thereof. And these auoid.

⁶ For of these be they that craftily enter into houses: and leade captiue seely vvomen loden vvith sinnes, vvich are ledde vvith diuers desires: ⁷ alwaies learning, and neuer attaining to the knowledge of the trueth. ⁸ But as Iannes and Mambres resisted Moyses, so these also resist the trueth, men corrupted in minde, reprobate concerning the faith. ⁹ But they shal prosper no further: for their folly shal be manifest to al, as theirs also vvias.

¹⁰ But thou hast attained to my doctrine, institution, purpose, faith, longanimitie, loue, pacience, ¹¹ persecutions, passions: vvhat manner of things vvere done to me at Antioche, at Iconium, at Lystra: vvhat manner of persecutions I sustained, and out of al our Lord deliuered me.

AUTHORISED — 1611.

good worke. ²² Flee also youthfull lusts: but follow righteousness, faith, charitie, peace with them that call on the Lord out of a pure heart. ²³ But foolish and vnlarned questions auoid, knowing that they doe gender strifes. ²⁴ And the seruaut of the Lord must not stryue: but be gentle vnto all men, apt to teach, ²⁵ patient, ²⁶ In meekenes instructing those that oppose themselves, if God peradventure will giue them repentance to the acknowledging of the trueth. ²⁶ And that they may ^arecouer themselves out of the snare of the deuill, who are ^btaken captiue by him at his will.

3. THIS know also, that in the last dayes perillous tymes shall come. ² For men shall be louers of their owne selues, couetous, hoasters, proude, blasphemers, disobedient to parents, vnthankfull, vnholly, ³ Without naturall affection, truebreakers, ⁴ false accusers, incontinent, fierce, despisers of those that are good. ⁴ Traitours, heady, high minded, louers of pleasures more then louers of God, ⁵ Hauing a forme of godlinesse, but denying the power thereof: from such turne away. ⁶ For of this sort are they which creepe into houses, and lead captiue silly women laden with sinnes, led away with diuers lusts, ⁷ Euer learning, and neuer able to come to the knowledge of the trueth. ⁸ Now as Iannes and Iambres withstood Moses, so do these also resist the trueth: men of corrupt mindes, ^areprobate concerning the faith. ⁹ But they shall proceed no further: for their folly shall be manifest vnto all men, as theirs also was.

¹⁰ But ^bthou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charitie, patience, ¹¹ Persecutions, afflictions which came vnto me at Antioch, at Iconium, at Lystra, what persecutions I indured: but out of them all

^a Or, forbearing. ^b Or, awake. ^c Or, taken alive. ^d Or, makebates. ^e Or, of no judgement. ^f Or, thou hast bene a diligent follower of.

¹² καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται.
¹³ Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόφουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ
 πλανώμενοι. ¹⁴ Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστάθης, εἰδὼς παρὰ ² τίνος|
 ἔμαθες, ¹⁵ καὶ ὅτι ἀπὸ βρέφους ³ τὰ| ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι
 εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. ¹⁶ πᾶσα γραφὴ θεόπνευστος,
 καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανάρθωσιν, πρὸς παιδείαν
 τὴν ἐν δικαιοσύνῃ· ¹⁷ ἵνα ἄρτιος ᾦ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν
 ἐξηρησμένος.

IV. Διαμαρτύρομαι ² ἐνώπιον τοῦ Θεοῦ, καὶ ⁶ Ἰησοῦ Χριστοῦ, τοῦ μέλλοντος
^b κρίνειν| ζῶντας καὶ νεκροὺς ^c κατὰ| τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν
 αὐτοῦ, ^d κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγχον, ἐπιτίμησον,

^a Alex. τίνων.^v Alex. = τὰ.² Rec. + οὖν ἰγώ.⁶ Rec. + τοῦ Κυρίου.^b Alex. κρίναι.

WICLIȚ—1380.

deylered me of alle, ¹² and alle men that
 wolen lyue feithfulli in crist ihesu, schuln
 suffre persecucioun; ¹³ but yuel men and
 disceyvers schuln encrees in to wors er-
 ryng and sendyng in to errour;

¹⁴ but dwelle thou in these thingis, that
 thou hast lerned: and that ben bitakun
 to thee, witinge of whom thou hast lerned,
¹⁵ for thou hast knowun holi lettris fro
 thi sungethe whiche moun lerne thee to
 helthe, bi feith that is in crist ihesu;
¹⁶ for al scripture onspird of god: is pro-
 fitable to teche, to reprove to chastise, to
 lerne in riytwisnesse, ¹⁷ that the man of
 god be perfijt lerned to alle good werke.

4. I WITNESSE bifor god and crist
 ihesus that schal deme the quike and the
 deede, and bi the comynge of hym, and
 the kyngdom of him: ² preche the word,
 be thou hisy couenanti with outen rest/
 reprove thou, bisech thou, blanie thou in
 al pacience and doctryne, ³ for tyme schal
 be whanne men schuln not suffre holsum
 techinge, but at her desiris thei schuln
 gadere to gidre to hem silf maistris jichy-
 nyng to the eeris; ⁴ and truli thei schuln
 turne aweie the hervyng fro truthe: but
 to fahis thei schuln turne; ⁵ but wake
 thou in alle thingis, traucil thou do the
 werke of an euangellist, fulfille thi ser-
 uyce, be thou sobre;

⁶ for I am sacrificid now, and the tyme
 of my departinge is nyȝ; ⁷ I haue streuun
 a good striif, I haue cndid the cours, I
 haue kept the feith; ⁸ in the tother tyme
 a crowne of riytwisnesse is kept to me,
 whiche the lord a iust domesman schal
 jilde to me in that dai; and not onli to
 me but also to these that louen his com-
 yng; ⁹ his thou to come to me soone;

¹⁰ for demas louyng this world, hath

TYNDALE—1534.

¹² Ye and all that will live godly in Christ
 Iesu, must suffre persecucioun. ¹³ But the
 evyll men and disceavers shall wexe worse
 and worse, whill they deceave and are
 deceaved them selves.

¹⁴ But continue thou in the thynges
 which thou hast lerned, which also were
 committed vnto the seynge thou knowest
 of whom thou hast lerned them ¹⁵ and
 for as moche also as thou hast knowen
 holy scripture of a chylde, which is able
 tomake the wyse vnto saluacion thorowe
 the fayth which ys in Christ Iesu. ¹⁶ For
 all scripture geuen by inspiration of god,
 is profitable to teache, to improve, to
 amende and to instruct in rightewesnes;
¹⁷ that the man of god may be perfect
 and prepared vnto all good werkes.

4. I TESTIFIE therfore before god/
 and before the lorde Iesu Christ; which
 shall iudge quicke and deed at his ap-
 pyng in his kyngdom; ² preache the worde/
 be fervent, be it in season or out of se-
 son. Improve, rebuke, exhorthe with all
 longe sufferinge and doctryne. ³ For the
 tyme will come; when they wyll not suffer
 wholsome doctryne: but after ther awne
 lustes shall they (whose eares ythe) gett
 them an heepe of teachers; ⁴ and shall
 turne their eares from the trueth, and shal-
 be geven vnto fables. ⁵ But watch thou
 in all thynges, and suffre adversite; and
 do the worke of an evangelist, fulfill thyne
 office vnto the vtmost.

⁶ For I am now redy to be offered, and
 the tyme of my departyng is at hande.
⁷ I have fought a good fight, and have
 fulfilled my course; and have kept the
 fayth. ⁸ From hence forth is layde vp for
 me a crowne of rightewesnes, which the
 lorde that is a righteous iudge shall geve
 me at that daye: not to me only but vnto
 all them that love his comynge. ⁹ Make
 spede to come vnto me atonce.

¹⁰ For Demas hath left me and hath

CRANMER—1539.

¹² Yee and all they that will lyue godly
 in Christ Iesu shall suffre persecution.
¹³ But the euyl men and dysceauers shall
 wexe worse and worse, whyll they de-
 ceauce and are deceaued them selues.

¹⁴ But continue thou in the thynges
 which thou hast lerned, which also were
 committed vnto thee, the knowing of whom
 thou hast lerned them, ¹⁵ and for as moch
 also as of a childe thou hast knowen
 the holi scriptures which are able to make
 the lerned vnto saluacyon thorow the
 fayth which is in Christ Iesu. ¹⁶ All scrip-
 ture geuen by inspiacyon of God, is
 profitable to teache, to improve, to amende
 and to instruct in ryghtewesnes, ¹⁷ that
 the man of God may be perfecte and
 prepared vnto all good workes.

4. I TESTIFYE therfore before God,
 and before the Lord Iesu Christ, which
 shall iudge the quicke and deed at
 his appearing in his kyngdom, ² preach
 thou the worde, be feruent, in season and
 out of season. Improve, rebuke, exhor-
 te with all longe sufferynge and doctryne.
³ For the tyme wyl come, when they
 shall not suffer wholsome doctryne: but
 after their awne lustes shall they (whose
 eares ythe) gett them an heepe of
 teachers, ⁴ and shall withdrawe their eares
 from the trueth, and shalbe turned vnto
 fables. ⁵ But watch thou in all thynges,
 suffice afflictions, do the worcke of an
 Euangelist, fulfill thyne offyce vnto the
 vtmost. (Be sober).

⁶ For I am now ready to be offered, and
 the tyme of my departynge, is at hande.
⁷ I haue fought a good fight, I haue ful-
 filled my course. I haue kept the fayth.
⁸ From hence forth ther is layde vp for
 me a crowne of rightewesnes, which the
 Lorde (that is a righteous iudge) shall
 geue me at that daye: not to me only,
 but vnto all them also that loue his com-
 ming. ⁹ Do thy diligence, that thou may-
 est come shortly vnto me.

¹⁰ For Demas hath forsaken me, and

evil judge. wiling, knowing. to me, may. to me, may. to me, may. to me, may.

παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. ³ ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσας διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ ⁴ τὰς ἰδίας ἐπιθυμίας | ἐαυτοὺς ἐπισωρεύουσιν | διδασκάλους, κνηθόμενοι τὴν ἀκοήν· ⁴ καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέφουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. ⁵ Σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον. ⁶ Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ⁷ ἐμῆς ἀναλύσεως | ἐφέστηκε. ⁷ τὸν ἀγῶνα τὸν καλὸν ἡγωνίσμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· ⁸ λοιπὸν, ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

⁹ Σπουδάσον ἐλθεῖν πρὸς με ταχέως. ¹⁰ Δημᾶς γάρ με ἐγκατέλιπεν, ἀγαπήσας

* Alex. kai.

* Rec. τὰς ἐπιθυμίας τὰς ἰδίας.

* Alex. ἐπισωρεύουσιν ἑαυτοὺς.

† Alex. ἀναλύσεις μου.

GENEVA — 1557.

RHEIMS — 1582.

AUTHORISED — 1611.

delivered me. ¹² Yea and all that will live Godly in Christ Iesus, must suffre persecution. ¹³ But the euyl men and deceauers, shal waxe worse and worse, whyle they deceaue others and are deceaued themselves.

¹⁴ But continue thou in the thynges which thou hast learned, which are also committed vnto thee, knowing of whome thou hast learned them: ¹⁵ And forasmuche also as thou hast knowne holy Scripture of a childe, which is able to make thee wise vnto saluation through the faith which is in Christ Iesus. ¹⁶ For the whole Scripture is geuen by inspiration of God, and is profitable to teache, to improve, to amend and to instruct in righteousnes: ¹⁷ That the man of God may be perfect, and instructed vnto all good workes.

4. I TESTIFIE therefore before God, and before the Lord Iesus Christe, which shal iudge the quicke and deade at his appearing and in his kyngdome: ² Preache the worde, be feruent, in season and out of season: improve, rebuke, exhort with all longe suffryng and doctrine. ³ For the tyme wil come, when they wyl not suffer wholesome doctrine: but hauing their eares ytching, shal after their owne lustes, get them an heepe of teachers. ⁴ And shal turne their eares from the trueth, and be geuen vnto fables: ⁵ But watch thou in all thynges, and suffre aduersitie, and do the worke of an Euangelist, fulfil thyne office vnto the vtmost.

⁶ For I am now ready to be offered, and the tyme of my departyng is at hande. ⁷ I haue fought a good fyght, and haue fulfilled my course, and haue kept the fayth. ⁸ From henceforth is layd vp for me a crowne of ryghtuousnes, which the Lord that is a ryghtuous iudge, shal geue me at that day: not to me only, but vnto all them also that loue his coming. ⁹ Make spede to come vnto me at once. ¹⁰ For Demas hath left me, and

¹² And all that vvil liue godly in Christ Iesus, shal suffer persecution. ¹³ But euil men and seducers shal prosper to the vvorse: erring, and driuing into error.

¹⁴ But thou, continue in those thynges vvhich thou hast learned, and are committed to thee: knowing of vvhom thou hast learned: ¹⁵ and because from thine infancie thou hast knoven the holy Scriptures, vvhich can instruct thee to saluation, by the faith that is in Christ Iesus.

¹⁶ All Scripture inspired of God, is profitable to teach, to argue, to correct, to instruct in iustice: ¹⁷ that the man of God may be perfect, instructed to euery good vvorke.

4. I TESTIFIE before God and Iesus Christ vwho shal iudge the liuing and the dead, and by his aduent, and his kingdom: ² Preach the vvord. vvrg in season, out of season, reproc, beseeche, rebuke in al patience and doctrine. ³ For there shal be a tyme vvhen they vvill not beare sound doctrine: but according to their ovne desires they vvill heape to them selues maisters, hauing itching eares, ⁴ and from the truth certes they vvill auert their hearing, and to fables they vvill be conuerted.

⁵ But be thou vigilant, labour in al things, doe the vvorke of an Euangelist, fulfil thy ministerie. Be sober. ⁶ For I am euen novv to be sacrificed: and the tyme of my resolution is at hand. ⁷ I haue fought a good fight, I haue consummate my course, I haue kept the faith. ⁸ Concerning the rest, there is laid vp for me a crowne of iustice, vvhich our Lord vvill render to me in that day, a iust iudge: and not only to me, but to them also that loue his comming.

⁹ Make hast to come to me quickly.

¹⁰ For Demas hath left me, louing this

the Lord delivered me. ¹² Yea, and all that will live godly in Christ Iesus, shall suffer persecution. ¹³ But euill men and seducers shall waxe worse and worse, deceiuing, and being deceiued. ¹⁴ But continue thou in the things which thou hast learned, and hast bene assured of, knowing of whom thou hast learned them. ¹⁵ And that from a childe thou hast known the holy Scriptures, which are able to make thee wise vnto saluation through faith which is in Christ Iesus. ¹⁶ All Scripture is giuen by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, ¹⁷ That the man of God may be perfect, ¹⁸ thoroughly furnished vnto all good workes.

4. I CHARGE thee therefore before God, and the Lord Iesus Christ, who shall iudge the quicke and the dead at his appearing, and his kingdom: ² Preach the word, be instant in season, out of season, reprocue, rebuke, exhort with all long suffering and doctrine. ³ For the time will come when they will not endure sound doctrine, but after their owne lusts shall they heape to themselves teachers, hauing itching eares: ⁴ And they shall turne away their eares from the trueth, and shall be turned vnto fables. ⁵ But watch thou in all things, indure afflictions, doe the worke of an Euangelist, ⁶ make full proofe of thy ministerie. ⁷ For I am now ready to be offered, and the time of my departure is at hand. ⁸ I haue fought a good fight, I haue finished my course, I haue kept the faith. ⁹ Henceforth there is layde vp for me a crowne of righteousness, which the Lord the righteous Iudge shall giue me at that day: and not to me onely, but vnto them also that loue his appearing.

¹⁰ Doe thy diligence to come shortly vnto me: ¹¹ For Demas hath forsaken me,

* Or, perfected

* Or, fulfilled.

τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν· ¹¹ Λουκᾶς ἐστὶ μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ. ἔστι γάρ μοι εὐχρηστος εἰς διακονίαν. ¹² Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον. ¹³ Τὸν φελόνην ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχομενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας. ¹⁴ Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι κακὰ ἐνεδείξατο· ⁹ ἀποδώσει| αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ· ¹⁵ ὃν καὶ σὺ φυλάσσου, λίαν γὰρ ^h ἀνθίστηκε| τοῖς ἡμετέροις λόγοις. ¹⁶ Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι ⁱ συμπαραγένετο,| ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθεῖν· ¹⁷ ὁ δὲ Κύριος μοι παρέστη, καὶ ἐνεδυνάμωσε με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ,

f Rec. ἀποφῆ.

h Alex. ἀνίστη.

i Alex. παραγίγντο

WICLIIF—1380.

forsakun me, and wente to tessalonik/ cresens in to galathie tite in to dalmacie,

¹¹ luk aloone is with me, take thou mark, and bringe with thee, for he is profitable to me in to seruyce; ¹² forsothe I sente titicus to effesie; ¹³ the clothe which I lefte at troade at carpe, whanne thou comest brynge with thee, and the bookis but moost parchemyn; ¹⁴ alisaundre the tresorer: schewid to me myche yuel; the lord schal zilde to hym aftir hise werkis;

¹⁵ whom also thou eschewe; for he azenstod ful greetli oure wordis; ¹⁶ in my first defence, no man helpid me, but alle forsakun me; be it not arettid to hem. ¹⁷ But the lord helpid me and counfortid me, that the preching be fillid bi me; and that alle folkis here, that I am deluyerid fro the mouth of the lion; ¹⁸ and the lord deluyerid me fro al yuel werk: and schal make me saaf in to his heuēli kyngdom; to whom be glorie in to worldis, Amen.

¹⁹ Grete wel prisca t aquyla, and the hous oneseפורס; ²⁰ erastus lefte at corynthi; and I lefte trofymus sike at mylete; ²¹ his thou to come bfore wynter; eubolus and prudent and lynus, and claudia and alle britheren greten thee wel; ²² oure lord ihesus crist be with thi spirit; the grace of god be with zou Amen.

yuel, evil.

arettid, imputed.

TYNDALE—1534.

loved this present worlde; and is departed into Thessalonica. Crescens is gone to Galacia; and Titus vnto Dalmacia. ¹¹ Only Lucas is with me. Take Marke and bringe him with the; for he is necessary vnto me for to minister. ¹² And Tichicus have I sent to Ephesus. ¹³ The cloke that I lefte at Troada with Carpus, when thou comest; brynge with the; and the bokes; but specially the parchement. ¹⁴ Alexander the coppersmyth did me moche evyll; the lorde rewarde him accordynge to his dedes; ¹⁵ of whom be thou ware also. For he withstode oure prechynge sore.

¹⁶ At my fyrst answeyng, no man assisted me; but all forsoke me. I praye God, that it maye not be layde to their charges: ¹⁷ not withstandinge the Lorde assisted me; and strenghted me; that by me the preching shuld be fulfilled to the vtmost; and that all the gentyls shuld heare. And I was delivered out of the mouth of the lyon. ¹⁸ And the Lorde shall delivre me from all evyll doyng; and shall kepe me vnto his heuēli kyngdome. To whom be prayse for ever and ever. Amen.

¹⁹ Salute Prisca and Aquila; and the housholde of Onesiphorus. ²⁰ Erastus abode at Corinthum. Trophimos I lefte at Miletum sicke. ²¹ Make spede to come before winter. Eubolus gretyth the; and Pudēs, and Linus; and Claudia; and all the brethren. ²² The Lorde Iesus Christ be with thy sprete. Grace be with you. Amen.

CRANMER—1539.

loueth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia. ¹¹ Onely Lucas is with me. Take Marke, and bringe him with the, for he is profitable vnto me for the ministraciou. ¹² And Tychicus haue I sent to Ephesus. ¹³ The cloke that I lefte at Troada with Carpus, (when thou comest) bringe with the, and the bokes, but specially the parchement. ¹⁴ Alexander the coppersmyth dyd me moche evyll: the Lorde rewarde him accordinge to his dedes, ¹⁵ of whom be thou ware also. For he hath greatly wythstand oure wordes.

¹⁶ At my fyrst answeyng, no man assisted me, but all forsoke me. I praye God, that it maye not be layde to their charges: ¹⁷ Notwythstandynge the Lorde assysted me, and strenghted me, that by me the preaching shuld be fulfilled to the vtmost, and that all the Gentyls shuld heare. And I was deluyered out of the mouth of the lyon. ¹⁸ And the Lorde shall deluyer me from all evyll doyng, and shall kepe me vnto his heuēli kyngdom. To whom be prayse for euer and euer: Amen.

¹⁹ Salute Prisca and Aquila, and the houshold of Onesiphorus. ²⁰ Erastus abode at Corinthum. Trophimos haue I lefte at Myletum sycke. ²¹ Do thy diligence, that thou mayest come before wynter. Eubolus gretyth the, and so doth Pudens, and Lynus, and Claudia, and all the brethren. ²² The Lorde Iesus Christ be with thy sprete. Grace be with you: Amen.

καὶ ^k ἀκούσῃ| πάντα τὰ ἔθνη| καὶ ἐρρύσθην ἐκ στόματος λέοντος. ¹³ ^l καὶ| ῥύσεται
 με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν
 ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

¹⁹ Ἀσπασαί Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶκον. ²⁰ Ἐραστος
 ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενούντα. ²¹ Σπούδασον
 πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε Εὐβουλος, καὶ Πύδης, καὶ Λίνος, καὶ
 Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. ²² ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματος
 σου. ἡ χάρις μεθ' ὑμῶν. ^m

^k Alex. ἀκούσῃσι.^l Alex. = καί.^m Rec. + ἀμήν.

GENEVA — 1557.

hath embraced this present world, and is
 departed vnto Thessalonica. Crescens is
 gone to Galacia, and Titus vnto Dalma-
 tia.

¹¹ Only Lucas is with me. Take Marke
 and bryng him with thee: for he is ne-
 cessary vnto me, for to minister. ¹² And
 Tychicus haue I sent to Ephesus. ¹³ The
 cloke that I left at Troas with Carpus,
 when thou comest, bryng with thee,
 and the bokes, but specially the parch-
 ments. ¹⁴ Alexander the coppersmyth
 hath done me much euill, the Lord re-
 warder him accordyng to his dedes. ¹⁵ Of
 whom be thou ware also: for he wyth-
 stode our preachyng sore.

¹⁶ At my fyrste answeryng, no man as-
 sisted me, but all forsake me: *I praye*
God, that it may not be layd to theyr
 charges. ¹⁷ Not withstanding the Lord
 assisted me, and strengthened me, that
 by me the preachyng should be fulfilled
 to the vtmost, and that all the Gentils
 should heare, and I was deliuered out of
 the mouth of the lyon. ¹⁸ And the Lord
 shal deliuer me from all euyl doyng, and
 shal kepe me vnto his heuently kyng-
 dome: to whome be prayse for euer and
 euer. Amen. ¹⁹ Salute Prisca, and Aquila,
 and the housholde of Onesiphorus. ²⁰
 Erastus abode at Corinthus: Trophimus
 I left at Miletum sycke. ²¹ Make spede
 to come before winter. Eubulus greteth
 thee, and Pudens, and Linus, and Claudia,
 and all the brethren. ²² The Lord Iesus
 Christe be with thy sprite. *his Grace be*
with you. Amen.

RHEIMS — 1582.

world, and is gone to Thessalonica:
 Crescens into Galatia, Titus into Dalma-
 tia. ¹¹ Luke only is with me. Take
 Marke, and bring him with thee: for he
 is profitable to me for the ministerie.
¹² But Tychicus I haue sent to Ephesus.
¹³ The cloke that I left at Troas with
 Carpus, comming bring with thee, and
 the bookes, especially the parchement.
¹⁴ Alexander the Coppersmith hath
 shewed me much euil, our Lord will
 requard him according to his workes:
¹⁵ vvhom doe thou also auoid, for he hath
 greatly resisted our wordes.

¹⁶ In my first ansver no man vvas with
 me, but al did forsake me: he it not im-
 puted to them. ¹⁷ But our Lord stoode
 to me, and strengthened me, that by me
 the preaching may be accomplished, and
 al Gentiles may heare: and I was deli-
 uered from the mouth of the lion. ¹⁸ Our
 Lord hath deliuered me from al euil
 vvork: and vvill saue me vnto his hea-
 uenly kingdom. to vvhom be glorie for
 euer and euer. Amen.

¹⁹ Salute Prisca and Aquila, and the
 house of Onesiphorus. ²⁰ Erastus remained
 at Corinth. And Trophimus I left sicke
 at Miletum. ²¹ Make hast to come before
 vvinter. Eubulus and Pudens and Linus
 and Claudia, and al the brethren, salute
 thee. ²² Our Lord Iesus Christ be with
 thy spirit. Grace he vvith you. Amen.

AUTHORISED — 1611.

hauing loued this present world, and is
 departed vnto Thessalonica: Crescens to
 Galatia, Titus vnto Dalmatia. ¹¹ Onely
 Luke is with mee. Take Marke and bring
 him with thee: for he is profitable to me
 for the ministerie. ¹² And Tychicus haue
 I sent to Ephesus. ¹³ The cloake that I
 left at Troas with Carpus, when thou com-
 mest, bring *with thee*, but especially the
 parchments. ¹⁴ Alexander the Copper-
 smith did mee much euill, the Lord reward
 him according to his workes. ¹⁵ Of whom
 be thou ware also, for he hath greatly
 withstood ^a our words. ¹⁶ At my first an-
 swere no man stood with mee, but all
 men forsooke mee: *I pray God* that it
 may not be laid to their charge. ¹⁷ Not-
 withstanding the Lord stood with me,
 and strengthened me, that by me the
 preaching might be fully knownen, and
 that all the Gentiles might heare: and
 I was deliuered out of the mouth of the
 Lyon.

¹⁸ And the Lord shall deliuer mee from
 euery euill worke, and will preserue me
 vnto his heavenly kingdome; to whom
bee glory for euer, and euer. Amen. ¹⁹ Sa-
 lute Prisca and Aquila, and the houshold
 of Onesiphorus. ²⁰ Erastus abode at Co-
 rinth: but Trophimus haue I left at Mi-
 letum sicke. ²¹ Doe thy diligence to come
 before winter. Eubulus greteth thee, and
 Pudens, and Linus, and Claudia, and all
 the brethren. ²² The Lord Iesus Christ
bee with thy spirit. Grace *be* with you.
 Amen.

^a Or, our preaching.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΤΟΝ.

Κεφάλαιον Α.

THE EPISTLE to TITUS.

CHAPTER I.

ΠΑΥΛΟΣ δούλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ, (κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν, ² ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγέλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰώνιων, ³ ἐφάνερωσε δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ, ἐν κηρύγματι ὃ ἐπίστευθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ) ⁴ Τίτῳ γνησίῳ τέκνῳ, κατὰ κοινὴν πίστιν, χάρις ⁵ καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.

⁵ Τοῦτον χάριν ⁶ κατέλιπόν| σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ⁷ ἐπιδιορθώσης,| καὶ

^a Rec. Διογ.

^b Alex. ἀπὸ λειπόν.

^c Rec. ἐπιδιορθώσης.

WICLIF—1380.

I. POUL the seruauht of god, ⁊ apostil of ihesus crist bi the feith of the chosun of god; and bi the knowynge of the truthe: whiche is aftir pitee, ² in to the hope of euerlastynge liif, which liif god that lieth not bihiȝte bifor tymes of the world, ³ but he hath schewid in his tymes his word in prechyng that is bitakun to me bi the comaundement of god oure sauoure, ⁴ to tite most dereworthe sone, bi the comyn feith: grace and pees of god the fadir, and of crist ihesus oure sauoure;

⁵ for cause of this thing I lefte thee at crete, that thou amende tho thingis that that failen, and ordeyne preestis bi citees: as also I disposid to thee, ⁶ if ony man is with outen cyme: an housbonde of o wiif; ⁊ hath feithful sones, not in accusacioun of lechecrie, or not sugt, ⁷ for it bihoueth a bischop to be with out cyme: a dispandour of god; not proud not wrathful, not drunkenlewe, not smyttere; not coucitous of foule wynnyng; ⁸ but holdyn hospitalite, benygne prudent, sobre iust holi, contynent ⁹ takynge that trewe word, that is aftir doctryne; that he be myȝti to amonest in holsun techynge; and to reprove hem that agensceyn;

¹⁰ for there ben many vnobedient and

pitee. pety

bihiȝte. promised.

o. one.

TYNDALE—1534.

I. PAUL the seruauht of God; and an Apostle of Iesu Christ, to preache the fayth of goddis electe; and the knowledge of that trueth; which is after godlynnes ² vpon the hope of eternall lyfe, which lyfe God that cannot lye, hath promised before the worlde beganne: ³ but hath opened his worde at the tyme apoynted thorow preachynge, which preachynge is committed vnto me, by the commaundement of god oure sauoure.

⁴ To Titus his naturall sonne in the common fayth.

Grace mercie and peace from God the father, and from the lorde Iesu Christ oure sauoure

⁵ For this cause left I the in Creta; that thou shuldest performe that which was lackynge; and shuldest ordeyne elders in every cite as I apoynted the. ⁶ Yf eny be faultlesse, the husbnde of one wyfe; havyng faythfull chyldren, which are not selandred of royte; nether are disobedient. ⁷ For a bisshophe must be faultlesse; as it be cometh the minister of God: not stubborne; not angrye; no dronkarde; no fyghter; not geuen to filthy lucre: ⁸ but herberous, one that loveth goodnes; sobre mynded righteous; holy; temperat; ⁹ and suche as cleueth vnto the true worde of doctryne; that he maye be able to exhort with wholsom larnynge; and to improve them that sayc agaynst it.

¹⁰ For ther are many disobedient and

CRANMER—1539.

I. PAUL the seruauht of God, and apostle of Iesu Christ according to the fayth of goddes electe, and according to the knowledge of the trueth, which is after godlynnes ² in the hope of eternall lyfe, which God (that cannot lye) promised before the worlde beganne: ³ but hath opened his worde at the tyme apoynted thorow preachynge, which is commytted vnto me, according to the commaundement of God oure sauoure. ⁴ To Titus his naturall sonne after the common fayth.

Grace mercy and peace from God the father and from the Lord Iesu Christ oure sauoure.

⁵ For this cause left I the in Creta, that thou shuldest reforme the thinges that are unparfet, and shuldest ordeyne elders in euery cite, as I had apoynted the. ⁶ If eny be blamelesse, the husband of one wyfe, havyng faythfull chyldren, which are not selandred of ryote, nether are disobedient. ⁷ For a bisshope must be blamelesse, as the stewarde of God: not stubborne, not angrye not geuen to moche wyne, no fyghter, not geuen to fylthy lucre: ⁸ but a keper of hospitalite, one that loueth goodnes (*prudent*) sobre, righteous, godly, temperat, ⁹ and such as cleueth vnto the true worde of doctryne, that he maye be able also to exhort by wholsome larnynge, and to improve them that save agaynst it.

¹⁰ For ther are many vnruely and talkers

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΤΟΝ.

Κεφάλαιον Α.

THE EPISTLE TO TITUS.

CHAPTER I.

καταστήσης κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διεταξάμην· ⁶ εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ ἐν κατηγορίᾳ ἀσωτίας, ἢ ἀνυπότακτα. ⁷ δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμου· μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ⁸ ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, ⁹ ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. ¹⁰ Εἰσὶ γὰρ πολλοὶ ^d καὶ ἀνυπότακτοι ^e ματαιολόγοι

^d Alex. = καὶ.

^e Alex. + καὶ.

GENEVA — 1557.

1. PAUL the servant of God, and Apostle of Iesus Christ to *preache* the fayth of gods elect, and the acknowledging of the trueth, which is according to godlynes, ² Vnto the hope of eternal lyfe, which lyfe God that can not lye, hath promised before the world began : ³ And hath opened his worde at the tyme appoynted through preaching, which preaching is committed vnto me, according to the commission of God our sauour. ⁴ To Titus my natural sonne in the common fayth, grace mercie and peace from God the Father, and from the Lord Iesus Christ our sauour. ⁵ For this cause left I thee in Crete, that thou shouldest continue to redresse that which resteth, and shouldest ordeyne Elders in every citie, as I appoynted thee.

⁶ If any be faultlesse, the housband of one wyfe, hauing faithfull chyl dren, which are not slandered of ryote, nether are disobedient. ⁷ For a bishop must be faultlesse, as it becommeth Gods steward : not frowarde not angry, not giuen muche to wyne, no fyghter, not geuen to fylthy lucre : ⁸ But harberous, one that louth goodnes, wise, righteous, holy, temperate.

⁹ And suche as holdeth fast the true word of doctrine, that he may exhorte with wholesome learning, and improve them that say against it. ¹⁰ For there are many disobedient and talkers of vanitie,

RHEIMS — 1582.

1. PAUL the seruaut of God, and an Apostle of Iesvs Christ according to the faith of the elect of God and knowledge of the trueth : vvhich is according to pietie ² into the hope of life euerlasting, vvhich he promised that lieth not, God, before the secular times : ³ but hath manifested in due times his vvord in preaching, vvhich is committed to me according to the precept of our Sauour God : ⁴ to Titus my beloued sonne according to the common faith, grace and peace from God the father, and Christ Iesvs our Sauour.

⁵ For this cause left I thee in Crete, that thou shouldest reforme the things that are vwanting, and shouldest ordaine priestes by cities, as I also appointed thee : ⁶ if any be vvithout crime, the husband of one vvife, hauing faithful children, not in the accusation of riote, or not obedient.

⁷ For a Bishop must be vvithout crime, as the steward of God : not proud, not angrie, not giuen to vvine, no striker, not couctous of filthy lucre : ⁸ but giuen to hospitalitie, gentle, sober, iust, holy, continent : ⁹ embracing that faithful vvord vvhich is according to doctrine, that he may be able to exhort in sound doctrine, and to reprove them that gine away it.

¹⁰ For there be many disobedient, vaine-

AUTHORISED — 1611.

1. PAUL a seruaut of God, and an Apostle of Iesus Christ, according to the Faith of Gods elect, and the acknowledging of the trueth which is after godlinesse, ² In hope of eternal life, which God that cannot lie, promised before the world began : ³ But hath in due times manifested his word through preaching, which is committed vnto mee according to the commandment of God our Sauour : ⁴ To Titus mine owne sonne after the common faith, Grace, mercie, and peace from God the Father, and the Lord Iesus Christ our Sauour. ⁵ For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordaine Elders in euery citie, as I had appointed thee.

⁶ If any be blamelesse, the husband of one wife, hauing faithfull children, not accused of riot, or vnuly. ⁷ For a Bishop must be blameles, as the steward of God : not selfewilled, not soone angry, not giuen to wine, no striker, not giuen to filthie lucre, ⁸ But a louer of hospitality, a louer of good men, sober, iust, holy, temperate, ⁹ Holding fast the faithfull word, as hee hath beene taught, that he may be able by sound doctrine, both to exhort, and to conuince the gainsayers.

¹⁰ For there are many vnuly and vaine

* Or, for. ⁸ Or, left vn-done. ⁹ Or, good things.
⁴ Or, in teaching.

καὶ φρεναπάται, μάλιστα ¹οἱ ἐκ περιτομῆς, ¹¹οὓς δὲ ἐπιστομίζειν· οἵτινες ὅλους οἴκους ἀνατρέπουσι, διδάσκοντες ἅ μὴ δεῖ, αἰσχροῦ κέρδους χάριν. ¹²εἴπε τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, ‘Κρῆτες αἱ εὐστὰς, κακὰ θηρία, γαστέρες ἀργαί.’ ¹³ἡ μαρτυρία αὐτῆ ἐστὶν ἀληθής· δι’ ἣν αἰτίαν ἔλεγε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνουσιν ἐν τῇ πίστει, ¹⁴μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενον τὴν ἀλήθειαν. ¹⁵πάντα ⁹μὲν καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμῖνται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. ¹⁶Θεὸν ὁμολογοῦσιν εἶδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

II. Σὺ δὲ λάλει ἅ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ· ²πρεσβύτας νηφαλίους

¹ Alex. + δι.

⁹ Alex. = μὲν.

¹⁴ Alex. οἰκουμένης.

¹ Alex. ἀσθονίαν.

WICLIȚ—1380.

veyn spekers, and disceyvers, moost thei that ben of circumcisioun, ¹¹whiche it bihotheth to be repered; whiche subuerten alle housis techinge whiche thingis it bihotheth not for the loue of foul wynnyng; ¹²and oon of hem her [propre] profete: seide/ men of crete ben eucmore liers: syde/ beestis of slowe wombe/ ¹³this witnessyng is trewe/ for what cause blame hem sore: that thei be hool in feith/ ¹⁴not zeuyng tent to fablis of iewis, and to maundementis of men that turnen awaye hem fro truthe/ ¹⁵alle thingis ben clene to clene men/ but to vncleue men, and to vnfeithful, no thing is clene, for the soule and concience of hem ben made vncleue/ ¹⁶thei knowlechen that thei knowun god: but bi dedis thei denyen, whanne thei ben abhomynable and vnblifful: and repreuable to al good werk.

2. BUT speke thou tho thingis: that bisemen holsum techinge, ²that old men be sobir, chast, prudent, hool in feith in loue and pacience; ³also oold wymmen in holi abite, not sclauderers not seruyng myche to wyne/ wel techyng that thei teche prudence; ⁴monest thou yunge wymmen: that thei loue her housbondis, that thei loue her children, ⁵and that thei ben prudent, chast, sobir, hauyng cure of the hous, benyngne, sugret to her housbondis, that the word of god be not blasphemed. ⁶Also monest thou yunge men: that thei be sobre/

⁷in alle thingis zeue thi silf ensaumple of good werkis in techinge, in hoolines, in sadnesse, ⁸in holsum word, and vnrepreuable, that he that is of the contrarie be aschamed: hauyng noon yuel thing to seie of zow, ⁹monest thou seruauitis: to be sugret to her lordis in alle thingis: plesyng not aszenceyngne, not defrauding; ¹⁰but in alle thingis schewyng good feith that thei honour in alle

TYNDALE—1534.

talkers of vanite and disceavers of myndes/ namely they of the circumcision/ ¹¹whose mouthes must be stopped/ which pervert whole houses teachinge thinges which they ought not because of filthy lucre. ¹²One beyng of them selves/ which was a poyet of their awne/ sayde: The Cretayns are all wayes lyars/ evyll beastes/ and slowe belies. ¹³This wytnes is true/ wherfore rebuke them sharply/ that they maye be founde in the fayth/ ¹⁴and not takyng hede to fewes fables and commaundmentis of men that turne from the truthe. ¹⁵Vnto the pure/ are all thynges pure: but vnto them that are defiled and vnbeleuyng/ is nothyng pure: but even the very myndes and consciences of them are defiled. ¹⁶They confesse that they knowe god: but with the dedes they denye hym/ and are abhominable and disobedient/ and vnto all good workes discommendable.

2. BUT speke thou that which becommeth wholsome learninge. ²That the elder men be sober/ honest/ discrete/ sounde in the fayth in love and in pacience. ³And the elder women lykewyse/ that they be in soche rayment as becommeth holynes/ not false accusers/ not geuen to moche drynkyng/ but teachers of honest thynges/ ⁴to make the younge women sobremynded/ to love their husbundes/ to love their children/ ⁵to be discrete/ chast/ buswyfly/ good and obedient vnto their awne husbundes/ that the worde of god be not evyll spoken of. ⁶Yonge men lykewyse exhorte that they be sobre mynded. ⁷Above all thynges shewe thy silfe an ensample of good workes with vncorrupt doctryne/ with honestie/ ⁸and with the wholsome worde which cannot be rebuked/ that he which withstandeth maye be ashamed/ hauyng no thinge in you that he maye dispraise. ⁹The servautes exhorte to be obedient vnto their awne masters/ and to please in all thynges/ not ansveryng agayne/ ¹⁰neither be pickers/ but that they shewe all good faythfulnes/ that they maye do worshippe to the

CRANMER—1539.

of vanite, and disceauers of myndes, specially they that are of the circumcision, ¹¹whose mouthes must be stopped which peruert whole houses, teachinge thinges which they ought not, because of filthy lucre. ¹²One of them selues (euen a prophete of their awne) sayde: The Cretians are allwayes lyars, euill beastes, slowe belyes. ¹³This wytnes is true: wherfore rebuke thou them sharply, that they maye be sounde in the fayth, ¹⁴not takyng hede to fewes fables and commaundmentis of men that turne awaye the truthe. ¹⁵Vnto the pure, are all thynges pure: but vnto them that are defyled and vnbeleuyng, is nothyng pure: but euen the mynde and conscience of them is defyled. ¹⁶They confesse that they know God: but with the dedes they denye him, seing they are abominable and disobedient, and vnape vnto euery good worke.

2. BUT speke thou the thinges which become wholsome learninge. ²That the elder men be sober, sage, discrete, sounde in the fayth, in loue, in pacience: ³the elder women lykewyse, that they be in soche rayment as be cometh holynes, not beinge false accusers, not geuen to moche wyne, ⁴but that they teach honest thinges to make the younge women sobremynded, to loue their husbundes, to loue their children, ⁵to be discrete, chast, buswyfly, good, obedient vnto their husbundes, that the worde of God be not euill spoken of. ⁶Yonge men lykewyse exhorte, that they be sobre mynded.

⁷In all thinges shewe thy selfe an ensample of good workes in the doctryne, with honestie, grauitye, ⁸and with the wholsome worde whiche cannot be rebuked: that he which wythstandeth, maye be ashamed, hauing no euell thing to saye of you.

⁹Exhort seruautes, to be obedient vnto their awne masters, and to please them in all thinges, not answering agayne. ¹⁰neither to be pickers, but that they shewe all good faythfulnes, that they maye do

εἶναι, σεμνοὺς, σόφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.³ πρεσβυ-
τιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἰνω πολλῶ
δεδουλωμένας, καλοδιδασκάλους,⁴ ἵνα σωφρονίζωσι τὰς νέας, φιλάνδρους εἶναι,
φιλοτέκνους,⁵ σόφρονας, ἀγνὰς,⁶ οἰκουροὺς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις
ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῇται.⁶ Τοὺς νεωτέρους ὡσαύτως
παρακάλει σωφρονεῖν,⁷ περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν
τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνότητα,⁸ λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ
ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ ἡμῶν λέγειν φαῦλον.⁹ Δούλους ἰδίοις
δεσπότησι ὑποτάσσεσθαι, ἐν πάσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας,¹⁰ μὴ νοσφι-
ζομένους, ἀλλὰ¹¹ πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθὴν ἵνα τὴν διδασκαλίαν τὴν

³ Rec. ὑμῶν.⁴ Alex. ἐσπύται ἰδίους.⁶ Alex. πᾶσαν πίστιν.⁹ Rec. = τὴν.

GENEVA—1557.

and deceivers of mynides, namely they of the Circumcision.¹¹ Whose mouthes must be stopped, which subvert whole houses, teaching thynges which they ought not, because of filthy lucre.¹² One beyng of them selues, which was a prophet of their owne, sayd, The Cretians are alwayes lyars, euyl beastes, and slowe belyes.¹³ This witnes is true, wherfore rebuke them sharply, that they may be sound in the faith.¹⁴ And not taking hede to Iewes fables and commandements of men, that turne from the truth.¹⁵ Vnto the pure, are all thynges pure: but vnto them that are defyled and vbeleyung, is nothyng pure: but euen the very mindes and consciences of them are defyled.¹⁶ They professe that they know God: but with the dedes they deny him, and are abominable and disobedient, and vnto all good workes discommendable.

2. BVT speake thou that which becommeth wholesome learnyng.² That the elder men be sober, honest, discrete, sounde in the fayth, in loue, and in patience.³ And the elder women lykewyse, that they be in suche behaviour as becommeth holynes, not false accusers, not geuen to muche wyne, but teachers of honest thynges.

4 That they may instruct the yong women to be sobre mynyed, that they loue their housbandes, that they loue their children.⁵ That they be discrete, chaste, abyding at home, good, and obedient vnto their housbandes, that the word of God be not euyl spoken of.⁶ Exhorte yonge men lykewyse, that they be sobre mynyed.⁷ About all thynges shewe thy selfe an ensample of good workes with vncorrupt doctrine, with grautie.⁸ And with the wholesome worde, which can not be rebuked, that that which withstandeth, may be ashamed, hauing nothing in you that he may dispraise.

9 The seruantes exhorte to be obedient vnto their masters, and to please them in all thynges, not answeyng agayne:¹⁰ Nether to be pickers, but that they shewe all good faithfulness, that they may

RHEIMS—1582.

speakers, and seducers, especially they that are of the Circumcision.¹¹ vwho must be controuled. vwho subvert vwhole houses, teaching the thyngs they ought not, for filthie lucre.¹² One of them said, their ovvne proper prophete, *The Cretians alwaies liers, naughtie beastes, slouthful bellies.*¹³ This testimonie is true. For the vvch cause rebuke them sharply, that they may be sound in the faith,¹⁴ not attending to Ievvish fables, and commandements of men auerting them selues from the truth.

15 All thynges are cleane to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their minde and conscience.¹⁶ They confesse that they knovv God: but in their vvorkes they deny, vvheras they be abominable and incredulous and to every good vvorke reprobate.

2. BVT doe thou speake the thyngs that become sound doctrine.² Old men that they be sober, chast, vwise, sound in the faith, in loue, in patience.³ Old women in like maner, in holy attire, not il speakers, not giuen to much wine: teachyng vvel, that they may teach the yong women vvisedom, to loue their husbands, to loue their children,⁵ vvise, chast, sober, hauing a care of the house, gentle, subiect to their husbands, that the vvord of God be not blasphemed.⁶ Yong men in like maner exhort that they be sober.

7 In al thynges shevv thy self an example of good vvorkes, in doctrine, in integritie, in grautie,⁸ the vvord sound, irreprehensible: that he vvch is on the contrary part, may be afraid, hauing no euil to say of vs.⁹ Seruants to be subiect to their masters, in al thynges pleasing, not gainsaying:¹⁰ not defrauding, but in al thynges shevvng good faith, that they

AUTHORISED—1611.

talkers and deceivers, specially they of the circumcision: ¹¹ Whose mouthes must bee stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre sake. ¹² One of them selues, euen a prophet of their owne, said: The Cretians are alway lyars, euill beasts, slow bellies. ¹³ This witnesse is true: wherfore rebuke them sharply that they may be sound in the faith; ¹⁴ Not giuing heede to Iewish fables, and commandements of men that turne from the truth. ¹⁵ Vnto the pure all things are pure, but vnto them that are defiled, and vnbeleuing, is nothing pure: but euen their minde and conscience is defiled. ¹⁶ They professe that they know God; but in workes they deny him, being abominable, and disobedient, and vnto every good worke *reprobate.

2. BVT speake thou the things which become sound doctrine: ² That the aged men be *sober, graue, temperate, sound in faith, in charitie, in patience. ³ The aged women likewise that *they be* in behauiour as becommeth holinesse, not false accusers, not giuen to much wine, teachers of good thyngs. ⁴ That they may teach the yong women to be *sober, to loue their husbands, to loue their children, ⁵ To be discrete, chaste, keepers at home, good, obedient to their owne husbands, that the word of God bee not blasphemed. ⁶ Yong men likewise exhort, to be *sober minded. ⁷ In all thyngs shewing thy selfe a patterne of good workes: in doctrine shewing vncorruptnesse, grauitie, sinceritie. ⁸ Sound speech that cannot be condemned, that he that is of the contrary part, may be ashamed, hauing no euill thing to say of you.

⁹ Exhort seruants to be obedient vnto their owne masters, and to please them well in all thyngs, not *answering agayne: ¹⁰ Not purloinyng, but shewing all good fidelitie, that they may adorne the doctrine

* Or, voyd of iudgement.

* Or, vigilant.

* Or, holy women. * Or, make hates.

* Or, wise.

* Or, discreet. * Or, gainsaying.

τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πάσιν. ¹¹ Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ὅ ἡ σωτήριος| πᾶσιν ἀνθρώποις, ¹² παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, ¹³ προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ¹⁴ ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθάρισι ἐαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. ¹⁵ Ταῦτα λάλει, καὶ παρακάλει, καὶ ἔλεγε μετὰ πάσης ἐπιταγῆς. μηδεὶς σου περιφρονεῖτω.

III. Ὑπομίμνησθε αὐτοὺς ἀρχαῖς ¹ καὶ| ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμοὺς εἶναι, ² μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν ἐνδεικνυμένους πραότητα πρὸς πάντας ἀνθρώπους. ³ ἤμεν γάρ

¹ Alex. s. σωτήριος s. τοῦ σωτῆρος ἡμῶν.

² Alex. = καί.

³ Alex. ἄ.

⁴ Alex. s. τὸ ἔλεος αὐτοῦ s. τὸ αὐτοῦ ἔλεος.

WICLIFF—1380.

things, the doctryne of god oure sauour, ¹¹ for the grace of god oure sauour hath apperid to alle men, ¹² and taught us that we forsake wickidnesse and worldli desiris; lyue sobirli and iusti and piteously in this world, ¹³ abydinge the blesid hope, and the comynge of the glorie of the grete god, and of oure sauoure ihesu crist, ¹⁴ that ȝaf hym silf for us, to asenbie us fro al wickidnesse, & make clene to hym silf a puple acceptable, and suer of good werkis; ¹⁵ speke thou these thingis, and monest thou: and repreue thou with al comaundement; no man dispise thee.

3. AMONEST hem: to be subgettis to pryncis and to powers; to obeie to that that is seid, and to be redi to alle good werk, ² to blasfeme no man, to be not ful of chidyng: but temperat; shewynge alle myldenesse to alle men; ³ for we weren sumtyme vnwise, vnbeleful, crynge and seruyng to desiris and to dyners lustis, doyng in malice & enuye worthi to be hatid, hatyng eche other.

⁴ But whanne the benyngnye: and the manhed of oure sauour god apperid, ⁵ not of werkis of riȝtwisnesse that we diden, but bi his merite he made us saaf bi waichyng of asenbigetyng and agen newynge of the holi goost: ⁶ whom he schede in to us plenteuousli, bi ihesu crist oure sauour, ⁷ that we iustified bi his grace ben eiris bi hope of euerlastyng lif; ⁸ a trewe word is;

and of these thingis I wole that thou conferme other, that thei that bileuen to god: be bisie to be abouen other in good werkis; these thingis ben gode and profitable to men; ⁹ & eschewe thou folischis questouns and genologies and stryues and fitynges of the lawe; for tho ben vnprofitable, and veyn; ¹⁰ eschewe thou a man

TYNDALE—1534.

doctryne of oure saveoure God in all thynges. ¹¹ For the grace of god; that bryngeth saluacion vnto all men; hath appered ¹² and teacheth vs that we shuld denye vngodlynes and wordly lustes; and that we shuld liue sobre mynded; righteously and godly in this present worlde; ¹³ lokinge for that blessed hope and glorious apperenge of the myghty god; and of oure sauoure Iesu Christ ¹⁴ which gave him silfe for vs; to rede me vs from all vnryghtwesnes; and to pouрге vs a peculiar people vnto him silfe; fervently geuen vnto good werkis. ¹⁵ These thinges speake; and exhorde; and rebuke; with all commaundynge; Se that no man despise thee.

3. WARNE them that they submitte them selues to rule and powery; to obey the officers; that they be readie vnto all good werkis; ² that they speake euyl of no man; that they be no fyghters; but softe; shewynge all meknes vnto all men. ³ For we oure selues also were in tymes past; vnwyse; disobedient; deceaued; in danger to lustes; and to diuers maners of voluptuousnes; lyvinge in maliciousnes; and envie; full of hate; hatynge one another.

⁴ But after that the kyndnes and loue of oure sauoure God to manwarde appered; ⁵ not of the dedes of riȝtwesnes which we wrought; but of his mercie he saved vs; by the fountayne of the newe birth; and with the renuynge of the holi goost; ⁶ which he shed on vs abundantly; thorow Iesus Christ oure sauoure; ⁷ that we once iustified by his grace; shuld be heyres of eternall lyfe; thorowe hope ⁸ This is a true sayynge.

Of these thingis I wolde thou shuldest certifie; that they which beleue God; myght be diligent to go forwarde in good werkis. These thinges are good and profitable vnto men. ⁹ Folischis questouns; and genalogies; and braulynge; and stryfe aboute the lawe; avoyde; for they are vnprofitable and superfluous. ¹⁰ A man that

CRANMER—1539.

worshyppe to the doctryne of God oure sauoure in all thynges. ¹¹ For the grace of God; that bryngeth saluacion vnto all men; hath appered ¹² and teacheth vs that we shuld denye vngodlynes and wordly lustes; and that we shuld lyue soberly, and righteously, and godly in this present worlde; ¹³ lokinge for that blessed hope and apperenge of the glory of the grete God; and of oure sauoure Iesu Christ, ¹⁴ which gaue him selfe for vs; to rede me vs from all vnryghtwesnes; and to pouрге vs a peculiyar people vnto him selfe; feruently geuen vnto good werkis. ¹⁵ These thynges speake, and exhorde, and rebuke, with all feruentes of commaundynge. Se that no man despise thee.

3. WARNE them that they submytte them selues to rule and power: that they obey the officers: that they be ready vnto euery good worke: ² that they speake euyl of no man: that they be no fyghters, but gentle, shewynge all meknes vnto all men. ³ For we oure selues also were somtyme foolish dysobedient, deceaued, seruyng dyuerse lustes and voluptuousnes, lyuing in maliciousnes and enuye, full of hate, hatynge one another.

⁴ But after that the kyndnes and loue of oure sauoure God to man warde appered, ⁵ not by the dedes of ryghtewesnes which we wrought, but according to hys mereye he saved vs by the fountayne of the new byrth, and renuynge of the holi goost, ⁶ which he shed on vs aboutydiantly, thorowe Iesus Christ oure sauoure, ⁷ that we iustified by hys grace, shoulde be made heyres according to the hope of eternall lyfe, ⁸ This is a true sayynge.

Of these thingis I wyl that thou certifie, that they which beleue in God, myght be diligent to go forwarde in good werkis. For these thinges are good and profitable vnto men. ⁹ Folischis questouns, and genalogies, and braulynge, thorow stryuyngs aboute the lawe, anoyde: for they are vnprofitable and superfluous. ¹⁰ A man

asenbie, redeme. suer, follower. amonest, warnne. asenbigetyng, regeneration.

ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοὶ, μισούντες ἀλλήλους· ⁴ ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ, ⁵ οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ· ⁶ ὧν ἐποίησαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἐσωσεν ἡμᾶς, διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως ⁷ Πνεύματος ἁγίου, ⁸ οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, ⁹ ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρονόμοι ¹⁰ γενόμεθα κατ' ἐλπίδα ζωῆς αἰωνίου.

³ Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαι σε διαβεβαιῶσθαι, ἵνα φροντίζωσι καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες· τῷ Θεῷ ταῦτά ἐστι· τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις· ⁴ μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιῆστασθαι· εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι. ¹⁰ Αἵρετικὸν ἄνθρωπον μετὰ

⁴ Alex. + εἰά.⁴ Alex. γενεθῶμεν.⁵ Alex. = τῷ.⁶ Alex. = τὰ.

GENEVA — 1557.

do worship to the doctrine of our Sauviour God in all things. ¹¹ For the grace of God, that bryngeth salvation vnto all men, hath appeared. ¹² And teacheth vs that we should denye vngodlinesse, and worldly lustes, and that we shulde lye soberly, ryghteously and godly in this present worlde,

¹³ Loking for that blessed hope, and notable appearing of the glorie of the myghty God, which is of our Sauour Iesus Christ, ¹⁴ Who gaue him selfe for vs, to redeme vs from all vnrighteousnes, and to purge vs a peculiar people vnto him selfe, feruently geuen vnto good workes. ¹⁵ These things speake, and exhort, and rebuke, with all authoritie. Se that no man despice thee.

3. VVARNE them that they submit them selues to Rule and Power, to obey, that they be ready vnto all good workes. ² That they speake euyl of no man, that they be no fighters, but softe, shewing all mekenesse vnto all men. ³ For we our selues also were in tymes past, vnwyse, disobedient, decaued, seruing to lustes, and to diuers manners of voluptuousnes, luyng in maliciousnes and enuie, full of hate, hating one another.

⁴ But after that the kyndnes and loue of our Sauour God to manwarde appeared. ⁵ Not of the dedes of ryghtuousnes which we wrought: but of his mercie he saued vs, by the fountayne of the newe byrth, and with the reuynng of the holy Ghost, ⁶ Which he shed on vs abundantly, through Iesus Christ our Sauour, ⁷ That we, being iustified by his grace should be made heyres according to the hope of eternal lyfe. ⁸ This is a true saying, and of these things I wil thou shouldest certifie, that they which haue beleued in God, might be diligent to mainteyn good workes. These things are good and profitable vnto men.

⁹ And suppress folish questions, and genealogies, and brawling, and strife about the Lawe; for they are vnprofitable and superfluous. ¹⁰ Reiect him that is an

RHEIMS — 1582.

may adorne the doctrine of our Sauour God in all things.

¹¹ For the grace of God our Sauour hath appeared to al men: ¹² instructing vs that denying impietie and worldly desires, vve lue soberly, and iustly, and godly in this vvorlde, ¹³ expecting the blessed hope and aduent of the glorie of the great God and our Sauour Iesus Christ, ¹⁴ vvho gaue him self for vs, that he might redeme vs from al iniquitie, and might cleanse to him self a people acceptable, a pursuer of good vvorkes. ¹⁵ These things speake, and exhort and rebuke vvith al authoritie. Let no man contemne thee.

3. ADMONISH them to be subject to Princes and Potestates, to obey at a vvord, to be ready to euery good vvorke, ² to blasphemie no man, not to be litigious, but modest: shewing al mildenes toward al men. ³ for we also vvvere sometime vnwyse, incredulous, erring, seruing diuerse desires and voluptuousnes, liuing in malice and enuie, odible, hating one another.

⁴ But vvhen the benigntie and kindnes toward man of our Sauour God appeared: ⁵ not by the vvorkes of iustice vvich vve did, but according to his mercie he hath saued vs by the lauer of regeneration and renouation of the holy Ghost, ⁶ vvhom he hath povvred vpon vs abundantly by Iesus Christ our Sauour: ⁷ that being iustified by his grace, vve may be heires according to hope of life euerlasting.

⁸ It is a faithfull saying, and of these things I vvil haue thee anouch earnestly: that they vvich beleuee in God, be careful to excell in good vvorkes. These things be good and profitable for men.

⁹ But foolish questions, and genealogies, and contentions, and controuersies of the Lawe auoid. For they are vnprofitable and vaine.

¹⁰ A man that is an heretike after the

AUTHORISED — 1611.

of God our Sauour in all things. ¹¹ For the grace of God *that bringeth saluation, hath appeared to all men, ¹² Teaching vs that denying vngodlinesse and worldly lusts, we should lue soberly, righteously and godly in this present world, ¹³ Looking for that blessed hope, and the glorious appearing of the great God, and our Sauour Iesus Christ, ¹⁴ Who gaue himself for vs, that he might redeme vs from all iniquitie, and purifie vnto himselfe a peculiar people, zealous of good workes. ¹⁵ These things speake and exhort, and rebuke with all authoritie. Let no man despise thee.

3. PUT them in minde to bee subject to Principallities and Powers, to obey magistrates, to be ready to euery good worke, ² To speake euill of no man, to bee no brawlers, but gentle, shewing all meeknesse vnto all men. ³ For we our selues also were sometimes foolish, disobedient, deceiued, seruing diuers lusts and pleasures, liuing in malice and enuie, hatefull, and hating one another. ⁴ But after that the kindnesse and *loue of God our Sauour toward man appeared, ⁵ Not by vvorkes of righteousness which we haue done, but according to his mercy he saued vs, by the vvashing of regeneration, and renewing of the holy Ghost, ⁶ Which hee shed on vs *abundantly, through Iesus Christ our Sauour: ⁷ That being iustified by his grace, we should be made heires according to the hope of eternal life.

* This is a faithfull saying, and these things I wil that thou affirme constantly, that they which haue beleued in God, might be careful to maintaine good workes: these things are good and profitable vnto men. ⁹ But auoid foolish questions, and genealogies, and contentions, and strummings about the Law; for they are vnprofitable and vaine. ¹⁰ A man that is an heretike,

* Or, that bringeth saluation to all men, hath appeared.

* Or, pitie. * Gr. rectly.

μίαν καὶ δευτέραν νοουθεσίαν παραιτοῦ, ¹¹ εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει, ὧν αὐτοκατάκριτος.

¹² Ὄταν πέμψω Ἀρτεμᾶν πρὸς σε ἢ Τυχικὸν, σπούδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμάσαι. ¹³ Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶ

WICLIF—1380.

eritike, aftir oon and the secunde corec-
cion, ¹¹ witynge that he that is suche a
maner man: is subuertid, and trespassith:
and is dampned bi his owne dome,

¹² whanne I sende to thee arteman or
titicus, hiȝ thou to come to me to nyco-
polis, for I haue purposid: to dwelle in
wynter there, ¹³ bisili bifor sende, zenam
a wise man of lawe and apollo: that no
thing faile to hem, ¹⁴ thei that ben of
ouris: lerne to be gouernouris in good
werkis, to necessarie visis: that thei be
not with out fruit, ¹⁵ alle men that ben
with me: greeten thee wel, grete thou
wel hem, that louen us in feith, the grace
of god be with ȝou alle Amen.

witynge, knowing. dome, judgment. hiȝ, hasten.

TYNDALE—1534.

is geuen to heresie, after the fyrst and the
seconde admonicion, auoyde, ¹¹ remem-
brynge that he that is soche, is perverted,
and synneth even damned by his awne
iudgement.

¹² When I shall sende Artemas vnto the
or Tichicus, be diligent to come to me
vnto Nichopolis. For I have determined
ther to wynter. ¹³ Brynge zenas the
lawear and Apollos on their iorney dili-
gently, that nothyng be lackynge vnto
them. ¹⁴ And let oures also learne to ex-
cell in good workes as farforth as nede
requyreth, that they be not vnfrutefull.
¹⁵ All that are with me, salute the. Grete
them that love vs in the fayth. Grace be
with you all, Amen.

CRANMER—1539.

that is an auctor of sectes, after the fyrst
and the seconde admonicion auoyde:
¹¹ knowyng, that he (that is soche) is per-
uerced and synneth euen damned by him-
selfe.

¹² When I shal sende Artemas vnto the,
or Tychicus, be diligent, to come to me
vnto Nichopolis: For I haue determined
there to winter. ¹³ Bringe zenas the law-
ear and Apollos on their iorney diligently,
that nothyng be lackynge vnto them.
¹⁴ And let oures also learne to excell in
good workes, as farforth as nede re-
quyreth, that they be not vnfrutefull.
¹⁵ All that are with me, salute the. Grete
them that loue vs in the fayth. Grace
be with you all. Amen.

σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ. ¹⁴ μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι. ¹⁵ Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν^w.

^w Rec. + ἀμήν.

GENEVA — 1557.

heretike, after once or twice admonition, ¹¹ Knowing that he that is suche, is peruerter, and synneth euen damned by his owne iudgement.

¹² When I shal send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter. ¹³ Bringe Zenas the lawiar, and Apollos on their journey diligently, that they lack nothing. ¹⁴ And let ours also learne to exercise good workes, as far forth as nede requireth, that they be not vnfruitful. ¹⁵ All that are with me, salute thee. Grete them that loue vs in the faith. Grace be with you all. Amen.

RHEIMS — 1582.

first and second admonition auoid: ¹¹ knowving that he that is such an one, is subuerted, and sinneth, being condemned by his ovvne iudgement.

¹² Vvhen I shal send to thee Artemas or Tychicus, hasten to come vnto me to Nicopolis. for there I haue determined to vvinter. ¹³ Set forvvard Zenas the lavvyer and Apollos carefully, that nothing be vvanting to them. ¹⁴ And let our men also learne to excel in good vvorkes to necessarie vses: that they be not vnfruitful. ¹⁵ Al that are vvith me, salute thee: salute them that loue vs in the faith. The grace of God be vvith you al. Amen.

AUTHORISED—1611.

after the first and second admonition, rect: ¹¹ Knowing that he that is such, is subuerted, and sinneth, being condemned of himselfe. ¹² When I shall send Artemas vnto thee, or Tychicus, be diligent to come vnto mee to Nicopolis: for I haue determined there to winter. ¹³ Bring Zenas the Lawyer, and Apollos, on their journey diligently, that nothing be wanting vnto them. ¹⁴ And let ours also learne to ^amaintaine good workes for necessary vses, that they be not vnfruitfull. ¹⁵ All that are with mee salute thee. Greete them that loue vs in the faith. Grace be with you all. Amen.

^a Or, professe honest trades.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

THE EPISTLE TO PHILEMON.

ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφός, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, ²καὶ Ἀπφίᾳ τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ· ³χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

⁴Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνεῖαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου, ⁵ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις ⁶πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους, ⁶ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστὸν ⁷Ἰησοῦν. ⁷χαρὰν γὰρ

^a Alex. ἀδελφῷ.

^b Alex. εἰς.

^c Rec. ἡμῖν.

^d Alex. = Ἰησοῦν.

^e [Rec. χάριν.]

WICLIF—1380.

POUL the bounden of crist ihesus and tymothe brother : to filemon biloued ²oure helper, ²and to appia moost dere sistir and to archip oure euene knyzt, and to the chirche that is in thin hous, ³grace be to you and pees of god oure fadir, ³of the lord ihesus crist,

⁴I do thankngis to my god euermore, makynge mynde of thee in my preiers, ⁵herynge thi charite and feith that thou hast in the lord ihesus and to alle holi men, ⁶that the comynge of thi feith, be made opene in knowynge of alle good thing in crist ihesus, ⁷and I hadde greet ioie, and comforte in thi charite : for the entralis of holi men residen bi thee brother.

⁸For whiche thing I hauyng myche trist in crist ihesus to comaunde to thee, that that pertyeneth to profete : ⁹but I biseche more for charite, sithen thou art suche as the oold coul : and now the bounden of ihesus crist, ¹⁰I biseche thee for my soner onesyme, whom I in boondis bigat : ¹¹which suntyme was vnprofitable to thee, but now profitable bothe to thee and to me. ¹²whom I sente agen to thee, and reseueue thou hym as myn entralis, ¹³whom I wolde with hoold with me, that he schulde serue for thee to me in

TYNDALE—1534.

PAUL the prisoner of Iesu Christ, and brother Timotheus.

Vnto Philemon the beloved, and oure helper, ²and to the beloved Appia, and to Archippus oure fellowe souldier, and to the congregacion of thy housse.

³Grace be with you and peace, from God oure father, and from the Lorde Iesus Christ.

⁴I thanke my God, makinge mencion all wayes of the in my prayers, ⁵when I heare of thy love and fayth, which thou hast towardes the Lorde Iesu, and towardes all sayntes : ⁶so that the fellisshipp that thou hast in the fayth, is frutefull thorow knowlege of all good thinges, which are in you by Iesus Christ. ⁷And we have great ioie, and consolacion over thy love : For by the (brother) the sayntes hertes are comforted.

⁸Wherefore though I be bolde in Christ to enioyne the, that which becometh the : ⁹yet for loves sake I rather beseeche the, though I be as I am, even Paul aged, and now in bondes for Iesu Christes sake. ¹⁰I beseeche the for my sonne Onesimus, whom I begat in my bondes, ¹¹which in tyme passed was to the vnprofitable : but now profittable bothe to the and also to me, ¹²whom I have sent home agayne. Thou therefore receave him, that is to saye myne awne bowels, ¹³whom I wolde fayne have retayned with me, that in thy stede he myght have ministred vnto me

CRANMER—1539.

PAUL the prisoner of Iesu Christ, and brother Timothee.

Unto Philemon the beloved, and oure helper, ²and to the beloved Appia, and to Archippus oure fellowe souldier and to the congregacyon that is of thy house.

³Grace be vnto you and peace, from God oure father, and from the Lorde Iesus Christ.

⁴I thanke my God, makynge mencion allwayes of the in my prayers, ⁵when I heare of thy loue and fayth, which thou hast towardes the Lorde Iesu, and towardes all sayntes, ⁶so that the fellisshipp of thy fayth is frutefull in the knowlege of euery good (worke) which is in you towardes Iesus Christ. ⁷For we haue great ioie and consolacion in thy loue : because that by the (brother) the saintes hertes are comforted.

⁸Wherefore, though I might be bold in Christ to commaunde thee, that which was thy dewtye to do : ⁹yet for loves sake I rather beseeche thee, though I be as I am, euen olde Paul, and now a prisoner of Iesu Christ. ¹⁰I beseeche thee for my sonne Onesimus whom I haue begotten in my bondes, ¹¹(which in tyme passed was to the vnprofitable but now profitable both to thee and to me) ¹²whom I haue sent home agayne. Thou therefore receaue him, that is to saye myne awne bowels, ¹³whom I wolde fayne haue retayned with me, that in thy stede he myght haue ministred vnto me in the bondes of

euene knyzt, fellow soldier. comynge, communing. sithen, since.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

THE EPISTLE TO PHILEMON.

¹ ἔχομεν| πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἀγίων ἀναπέπναιται διὰ σοῦ, ἀδελφέ.

⁸ Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, ⁹ διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ τοιοῦτος ὢν ὡς Παῦλος πρεσβύτες, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ. ¹⁰ παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς ⁹ μου, | Ὁνήσιμον, ¹¹ τὸν ποτέ σοι ἄχρηστον, νυνὶ δέ σοι καὶ ἐμοὶ εὐχρηστον, ¹² ὃν ^h ἀνέπεμψα· | σὺ δὲ αὐτὸν, τοῦτ' ἐστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ. ¹³ ὃν ἐγὼ ἐβουλόμην πρὸς ἐμὰυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ ⁱ μοι διακονῇ|

^f Alex. ἴσχον.

^g Alex. = μου.

^h Alex. ἱπεμψα σοι s. ἀνίπεμψα σοι.

ⁱ Rec. διακονῇ μοι.

GENEVA — 1557.

PAVL the prisoner of IESVS Christ, and our brother Timotheie, vnto Philemon our dere friende, and fellow helper. ² And to oure dere sister Appia, and to Archippus our felowe souldier, and to the Churche that is in thy house: ³ Grace be to you, and peace from God our Father, and from the Lord IESVS CHRIST.

⁴ I geue thanks to my God, makynge mention alwayes of thee in my prayers, ⁵ (When I heare of thy loue and faith, which thou hast towarde the Lord Iesus, and towarde all Saintes:)

⁶ That the fellowship of thy faith may be made fruitful, and that whatsoever good thing is in you through Christe Iesus may be known. ⁷ For we haue great ioye and consolation in thy loue: because by thee (brother) the Saintes hearts are comforted. ⁸ Wherefore, thogh I be bolde in Christe to enioyne thee, that which becommeth thee, ⁹ Yet for lous sake I rather beseeche thee, thogh I be as I am, euen Paul aged, and now in bondes for Iesus Christes sake. ¹⁰ I beseeche thee for my sonne Onesimus, whom I begate in my bondes, ¹¹ Which in tyme passed was to thee vnprofitable: but now profitable both to thee and to me, ¹² Whom I haue sent home agayne, thou therefore receaue hym, that is to say, myne owne bowels,

¹³ Whom I would fayne haue retayned with me, that in thy stede he myght haue ministred vnto me in the bondes of

RHEIMS — 1582.

PAVL the prisoner of Christ IESVS, and brother Timothee: to Philémon the beloued and our coadiutor, ² and to Appia our dearest sister, and to Archippus our felovv-souldiar and to the church vvhich is in thy house. ³ Grace to you and peace from God our father, and our Lord IESVS Christ.

⁴ I giue thanks to my God, alwayes making a memorie of thee in my praiers, ⁵ hearing thy charitie and faith vvhich thou hast in our Lord IESVS, and tovard all the saintes: ⁶ that the communication of thy faith may be made euident in the agnition of al good that is in you in Christ IESVS. ⁷ For I haue had great ioy and consolation in thy charitie, because the bowels of the saintes haue rested by thee brother.

⁸ For the vvhich thing hauing great confidence in Christ IESVS to command thee that vvhich pertaineth to the purpose: ⁹ for charitie rather I beseeche, vvhence thou art such an one, as Paul being old and novv prisoner also of IESVS Christ. ¹⁰ I beseeche thee for my sonne vvhom I haue begotten in bandes, Onesimus, ¹¹ vvhó hath bene sometime vnprofitable to thee, but novv profitable both to me and thee, ¹² vvhom I haue sent backe to thee. And do thou receiue him as mine ovvne bowels. ¹³ vvhom I would haue retayned vwith me, that for thee he might minister to me in the

AUTHORISED — 1611.

PAUL a prisoner of Iesus Christ, and Timotheie our brother vnto Philemon our dearly beloued, and fellow labourer, ² And to our beloued Apphia, and Archippus our fellow souldier, and to the Church in thy house. ³ Grace to you, and peace from God our Father, and the Lord Iesus Christ. ⁴ I thanke my God, making mention of thee alwayes in my prayers,

⁵ Hearing of thy loue, and faith, which thou hast toward the Lord Iesus, and toward all Saints: ⁶ That the communication of thy faith may become effectually by the acknowledging of euery good thing, which is in you in Christ Iesus. ⁷ For wee haue great ioy and consolation in thy loue, because the bowels of the Saints are refreshed by thee, brother. ⁸ Wherefore, though I might bee much bolde in Christ to enioyne thee that which is conuenient; ⁹ Yet for lous sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Iesus Christ. ¹⁰ I beseech thee for my sonne Onesimus, whom I haue begotten in my bonds,

¹¹ Which in time past was to thee vnprofitable: but now profitable to thee and to me. ¹² Whom I haue sent agayne: thou therefore receiue him, that is mine owne bowels. ¹³ Whom I would haue retayned with mee, that in thy stead hee might haue ministred vnto me

ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου· ¹⁴ χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾦ, ἀλλὰ κατὰ ἐκούσιον. ¹⁵ τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὦραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς. ¹⁶ Οὐκέτι ὡς δούλον, ἀλλ' ὑπὲρ δούλον, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοί, πόσω δὲ μᾶλλον σοι καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ; ¹⁷ εἰ οὖν ^k με| ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ. ¹⁸ Εἰ δέ τι ἠδίκησέ σε ἢ ὀφείλει, τοῦτο ἐμοί ^l ἐλλόγει. | ¹⁹ ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι

^k Rec. ἰμί.^l Alex. ἐλλόγα.^m Rec. Κυρίῳ.

WICLIF—1380.

boondis of the gospel, ¹⁴ but with out thi counceil I wolde not do ony thing, that thi good schulde not be as of nede but wilful/

¹⁵ for paraenture, therfor he departid fro thee for a tyme: that thou schuldist rescyue hym with outen ende, ¹⁶ now not as scruaunt: but for a seruaunte, a moost dere brother, moost to me, and hou myche more to thee: bothe in fleische and in the lord? ¹⁷ therfor if thou hast me a felowe rescyue him as me, ¹⁸ for if he hath ony thing anoiwed thee ether owith: arette thou this thing to me, ¹⁹ I poul wroot with myn hond, I schal jilde, that I seie not to thee: that also thou owest to me thi silf, ²⁰ so brother I schal use thee in the lord, fille thou myn entrallis in crist, ²¹ I tristynge of thin obedience: wroot to thee, witinge that thou schalt do: ouer that that I seie, ²² also make thou redi to me an hous to dwelle inne, for I hope that bi youre preiers I schal be zounn to zou, ²³ epafra prisoner with me in crist ihesus, gretith thee wel, ²⁴ and mark, & aristark, demas lucas myn helpers, ²⁵ the grace of oure lord ihesus crist, be with youre spirit amen.

arette, impute.

jilde, yield.
zounn, given.

witinge, knowing.

TYNDALE—1534.

in the bondes of the gospell. ¹⁴ Nevertheless, without thy mynde, wolde I doo nothing, that that good which springeth of the, shuld not be as it were of necessity, but willingly.

¹⁵ Haply he therfore departed for a season, that thou shuldest receave him for ever, ¹⁶ not now as a servaunt: but above a servaunt, I meane a brother beloved, specially to me: but how moche more vnto the, both in the fleshe, and also in the Lorde? ¹⁷ Yf thou count me a felowe, receave him as my selfe. ¹⁸ Yf he have hurt the or oweth the ought, that laye to my charge. ¹⁹ I Paul have written it with myne awne honde. I will recompence it. So that I do not saye to the, howe that thou owest vnto me even thyne awne silfe. ²⁰ Even so brother, let me enioye the in the Lorde. Comforte my bowels in the Lorde. ²¹ Trustinge in thyne obedience, I wrote vnto the, knowynge that thou wilt do more then I saye for. ²² Moreover prepare me lodgyng: for I trust thorow the helpe of youre prayers, I shalbe geuen vnto you. ²³ Ther salute the, Epaphras my felowe presoner in Christ Iesu, ²⁴ Marcus, Aristarchus, Demas, Lucas, my helpers. ²⁵ The grace of oure Lorde Iesu Christ be with youre spretes. Amen.

CRANMER—1539.

the Gospell. ¹⁴ Neuertheless, without thy mynde wold I do nothing, that the good which thou doest, shuld not be as it were of necessity, but wyllingly.

¹⁵ For haply he therfore departed for a season, that thou shuldest receave him for euer, ¹⁶ not now as a seruaunt: but above a seruaunt, euen a brother beloued, specially to me: but how moch more vnto the, both in the fleshe, and also in the Lorde? ¹⁷ If thou count me therfore a felow, receaue him as my selfe. ¹⁸ If he haue done the anye hurt, or oweth the ought, that laye to my charge. ¹⁹ (I Paul haue written it wyth myne awne hande) I wyll recompence it. So that I do not saye to the, how that thou owest vnto me euen thyne awne selfe also. ²⁰ Euen so brother, let me enioye the in the Lorde. Comforte my bowels in the Lorde. ²¹ Trustyng in thine obedience, I wrote vnto the, knowynge, that thou wylt also do more then I saye. ²² Moreover, prepare me lodging: for I trust that thorow the helpe of youre prayers, I shalbe geuen vnto you. ²³ Ther salute the, Epaphras my felow presoner in Christ Iesu, ²⁴ Marcus, Aristarcus, Demas, Lucas, my helpers. ²⁵ The grace of oure Lord Iesu Christ be wyth your sprete: Amen.

προσφείλεις. ²⁰ Ναί, ἀδελφὲ, ἐγὼ σου ὀναίμην ἐν Κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχχνα ἐν ^m Χριστῷ. | ²¹ πεποιθὼς τῇ ὑπακοῇ σου ἐγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ⁿ ὃ | λέγω ποιήσεις.

²² Ἀμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν. ²³ Ὁ Ἀσπάζεται | σε Ἐπαφρᾶς ὁ συναιχμαλώτός μου ἐν Χριστῷ Ἰησοῦ, Μάρκος, ²⁴ Ἀρίσταρχος, Δημᾶς, Λουκάς, οἱ συνεργοί μου. ²⁵ ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν ^p.

ⁿ Alex. ὁ.^o Rec. Ἀσπάζονται.^p Rec. + ἀμήν.

GENEVA—1557.

the Gospel. ¹⁴ But, without thy mynde, would I do nothing, that thy benefit, shuld not be as it were of necessitie, but wyllingly. ¹⁵ Perchance he therfore departed for a season, that thou shuldest receave him for euer, ¹⁶ Not now as a seruaut, but aboue a seruaut, I meane a brother beloued, specially to me, but how muche more vnto thee, both in the flesh, and also in the Lord?

¹⁷ If therfore thou countest our things, commune, receaue hym as my selfe. ¹⁸ If he hath hurt thee, or oweth thee ought, that lay to my charge. ¹⁹ I Paul haue wrytten *this* with myne owne hande, I wil recompence it, albeit I do not say to thee, that thou owest vnto me euen thyne owne selfe. ²⁰ Verely brother, let me obteyne this fruit of thee in the Lord, conforte my bowels in the Lord. ²¹ Trusting in thine obedience, I wrote vnto thee, knowing that thou wylt do more then I say, ²² Moreouer prepare me lodging for I trust through the help of your prayers, I shalbe geuen vnto you. ²³ There salute thee Epaphras my felowe for Christe Iesus, ²⁴ Marcus, Aristarchus, Demas, Lucas, my helpers. ²⁵ The grace of our Lord Iesus Christ be with your spirite. Amen.

RHEIMS—1582.

bandes of the Gospel: ¹⁴ but without thy counsel I would doe nothing: that thy good might be not as it vvere of necessitie, but voluntarie.

¹⁵ For perhappes therfore he departed for a season from thee, that thou mightest take him againe for euer. ¹⁶ novv not as a seruaut, but for a seruaut, a most deere brother, especially to me, but hovv much more to thee both in the flesh and in our Lord? ¹⁷ If therfore thou take me for thy fellowv: receiue him as my self. ¹⁸ And if he hath hurt thee any thing or is in thy dette, that impute to me. ¹⁹ I Paul haue vvritten vvith mine ovvne hand: I vvil repay it: not to say to thee, that thou ovvest me thine ovvne self also. ²⁰ Yea brother. God graunt I may enioy thee in our Lord. Refresh my bovvels in our Lord. ²¹ Trusting in thy obedience I haue vvritten to thee, knowvng that thou vvilt doe aboue that also vvvhich I do say. ²² And withall prouide we also a lodging. for I hope by your praiers that I shal be giuen to you.

²³ There salute thee Epaphras my fellow-prisoner in Christ Iesus, ²⁴ Marke, Aristarchus, Demas and Luke my coadiutors. ²⁵ The grace of our Lord Iesus Christ be with your spirit. Amen.

AUTHORISED—1611.

in the bonds of the Gospel. ¹⁴ But without thy minde would I doe nothing, that thy benefite should not bee as it were of necessitie, but willingly. ¹⁵ For perhappes hee therfore departed for a season, that thou shouldest receiue him for euer: ¹⁶ Not now as a seruaut, but aboue a seruaut, a brother beloued, specially to me, but how much more vnto thee, both in the flesh, and in the Lord? ¹⁷ If thou count mee therfore a partner, receiue him as my selfe.

¹⁸ If he hath wronged thee, or oweth thee ought, put that on mine account. ¹⁹ I Paul haue written it with mine owne hand, I will repay it: albeit I do not say to thee how thou owest vnto me, euen thine owne selfe besides: ²⁰ Yea, brother, let mee haue ioy of thee in the Lord: refresh my bowels in the Lord. ²¹ Hauing confidence in thy obedience, I wrote vnto thee, knowing that thou wilt also doe more then I say. ²² But withall prepare mee also a lodging: for I trust that through your prayers I shall be giuen vnto you. ²³ There salute thee Epaphras, my fellow prisoner in Christ Iesus: ²⁴ Marcus, Aristarchus, Demas, Lucas, my fellow labourers. ²⁵ The grace of our Lord Iesus Christ be with your spirit. Amen.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE HEBREWS.

CHAPTER I.

ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάσαι ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ^a ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ² ὃν ἔθηκε κληρονόμον πάντων, (δι' οὗ καὶ ^b τοὺς αἰῶνας ἐποίησεν,) ³ ὃς (ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,) ^c δι' αὐτοῦ καθαρισμὸν ^d ποιησάμενος τῶν ἀμαρτιῶν, ^e ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, ^f τοσοῦτω κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. ⁵ Τίνι γὰρ εἶπε

^a Rec. ἐσχάτων.

^b Alex. ἐποίησε τοὺς αἰῶνας.

^c Alex. = δι' αὐτοῦ.

^d Alex. τῶν ἀμαρτιῶν (ἡμῶν) ποιησάμενος.

WICLIFF—1380.

1. GOD that spake sumtyme bi prophetis in many maners to oure fadiris, ² at the last in these daies he hath spoke to us bi the sone, whom he hath ordeyned eir of alle thingis and bi whom he made the worldis, ³ which whanne also he is the britnes of glorie, and figure of his substance and herith alle thingis bi word of his vertu, he makith purgacioun of synnes, and sittith on the riȝthalf of the maieste in heuene, ⁴ and so myche is made bettir thanne angelis: ⁵ bi hou myche he hath enheritid a more dyuers name bifor hem,

⁵ for to whiche of the angelis seid god any tyme, thou art my sone I haue geridrid thee to dai? and eftsoner I schal be to him in to a fadir: and he schal be to me in to a sone, ⁶ and whanne eftsoner he bryngith inne the first bigetun sone, in to the world: he seith, and alle the angelis of god worship hym, ⁷ but he seith to angelis, he that makith hise angelis spiritis, and hise mynystris flawme of fier, ⁸ but to the sone he seith, god thi tronc is in to the world of world: a ȝerd of equite is the ȝerd of thi rewme, ⁹ thou hast loued riȝtwisnesse, and hatidist

vertu, power. eftsoner, again.
rewme, realm. ȝerd, staff.

TYNDALE—1534.

1. GOD in tyme past diuersly and many wayes, spake vnto the fathers by Prophetes: ² but in these last dayes he hath spoken vnto vs by his sonne, whom he hath made heyre of all thinges: by whom also he made the worlde. ³ Which sonne beyng the brightnes of his glory, and very ymage of his substance, bearinge vp all thinges with the worde of his power, hath in his awne person poured oure synnes, and is sitten on the right honde of the maiestie an hye, ⁴ and is more excellent then the angelis, in as moche as he hath by inheritaunce obteyned an excellent name then have they.

⁵ For vnto which of the angelis sayde he at any tyme: Thou arte my sonne, this daye begate I the? And agayne: I will be his father, and he shalbe my sonne. ⁶ And agayne when he bringeth in the fyrst begotten sonne in to the worlde, he sayth: And all the angelis of God shall worship him. ⁷ And of the angelis he sayth: He maketh his angelis sprytes, and his ministres flammes of fyre. ⁸ But vnto the sonne he sayth: God thy seate shalbe forever and ever. The cepter of thy kyngdome is a riȝt cepter. ⁹ Thou hast loved rightewesnes and hated iniquyte.

CRANMER—1539.

1. GOD in tyme past diuersly and many wayes, spake vnto the fathers by Prophetes: ² but in these last dayes he hath spoken vnto vs by his awne sonne, whom he hath made heyre of all thinges by whom also he made the worlde. ³ Whych (sonne) beinge the brightnes of hys glory, and the very ymage of hys substance rulyng all thynges wyth the worde of hys power, hath by hys awne person poured oure synnes, and syteth on the right hande of the maiestie on hye: ⁴ beyng so much more excellent then the angelis, as he hath by inheritaunce obteyned a more excellent name then they.

⁵ For vnto whych of the angelis sayde he at any tyme: Thou art my sonne, this daye haue I begotten the? ⁶ And agayne I will be his father, and he shalbe my sonne. And agayne, when he bringeth in the fyrst begotten sonne into the worlde, he sayth. And let all the angelis of God worshyppe hym. ⁷ And vnto the angelis he sayth He maketh hys angelis sprytes, and hys ministres a flamme of fyre. ⁸ But vnto the sonne he sayth: Thy seate (O god) shalbe for euer and euer The cepter of thy kingdome is a ryȝt cepter. ⁹ Thou hast loued ryghtewesnes, and hated iniquyte. Wherefore, God,

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE HEBREWS.

CHAPTER I.

ποτε τῶν ἀγγέλων, “Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε;” καὶ πάλιν, “Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;” ⁶ ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, “Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.” ⁷ Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, “Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.” ⁸ πρὸς δὲ τὸν υἱόν, “Ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα ¹ τοῦ αἰῶνος· ῥάβδος εὐθύτητος ² ἡ ῥάβδος τῆς βασιλείας σου. ³ ἡγάπησας δικαιοσύνην, καὶ ἐμίσησας ⁴ ἀνομίαν·

¹ Alex. = ἡμῶν.

² Alex. s. = τοῦ αἰῶνος s. τοῦ αἰῶνος καὶ ἡ.

³ Alex. ἀδικίαν.

GENEVA — 1557.

1. GOD spake at sondrie tymes and in diuers maners in the olde tyme to our fathers by the Prophets: ² In these last dayes he hath spoken vnto vs by his Sonne, whome he hath made heir of all things, by whome also he made the worlde,

³ Which Sonne beyng the bryghtnes of the glorie, and the ingraued forme of his personne, bearing vp all thinges with the worde of his power, hath by him selfe purged our synnes, and syteth at the right hand of that moste highest maiestie.

⁴ And is made so muche more excellent then the Angels in as much as he hath by inheritance obteyned an excellenter name then they. ⁵ For vnto which of the Angels sayd he at any tyme: Thou art my Sonne, this day hegate I thee? And agayne, I wil be his Father, and he shalbe my Sonne.

⁶ And agayne when he bringeth in the first begotten Sonne into the world, he saith, And let all the Angels of God worshyp hym. ⁷ And of the Angels he sayth, He maketh the spirits his messengers, and his ministers a flaming fyre.

⁸ But vnto the Sonne he sayth, O God thy seate shalbe for euer and euer, the scepter of thy kyngdome is a right scepter.

⁹ Thou haste loued rightuousnes and

RHEIMS — 1582.

1. DIVERSELY and many vvaies in times past God speaking to the fathers in the prophets: ² last of al in these daies hath spoken to vs in his Sonne, vvhom he hath appointed heire of al, by vvhom he made also the vvorldes. ³ Vvho being the brightnesse of his glorie, and the figure of his substance, and carying al thinges by the vvord of his povver, making purgation of sinnes, sitteth on the right hand of the Maiestie in the high places: ⁴ being made so much better then Angels, as he hath inherited a more excellent name about them.

⁵ For to vvhich of the Angels hath he said at any time, *Thou art my sonne, to day haue I begotten thee?* and againe, *I vvill be to him a father, and he shal be to me a sonne.* ⁶ And vvhen againe he bringeth in the first begotten into the vvorld, he saith, *And let al the Angels of God adore him.*

⁷ And to the Angels truly he saith, *He that maketh his Angels, spirites: and his ministers, a flame of fyre.* ⁸ But to the Sonne: *Thy throne O God for euer and euer: a rod of equitie, the rod of thy kyngdom.* ⁹ Thou hast loued iustice, and

AUTHORISED — 1611.

1. GOD who at sundry times, and in diuers maners, spake in time past vnto the fathers by the Prophets, ² Hath in these last daies spoken vnto vs by his Sonne, whom hee hath appointed heire of all things, by whom also he made the worlds,

³ Who being the brightnesse of his glory, and the expresse image of his person, and vpholding all things by the word of his power, when hee had by himselfe purged our sinnes, sate downe on the right hand of the Maiestie on high, ⁴ Being made so much better then the Angels, as hee hath by inheritance obtained a more excellent Name then they. ⁵ For vnto which of the Angels said he at any time, *thou art my sonne, this day haue I begotten thee?* And againe, I will be to him a Father, and he shall be to me a Sonne. ⁶ And againe, when he bringeth in the first begotten into the world, hee saith, And let all the Angels of God worship him. ⁷ And of the Angels he saith: Who maketh his Angels spirits, and his ministers a flame of fire.

⁸ But vnto the Sonne, he saith, Thy throne, O God, is for euer and euer: a Scepter of rightuousnesse is the scepter of thy kingdome. ⁹ Thou hast loued righteuousnesse, and hated iniquitie, therefore

³ Gr. rightnesse, or, straightnesse.

“διὰ τοῦτο ἔχρισέ σε ὁ Θεὸς, ὁ Θεὸς σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.” ¹⁰ Καὶ, “Σὺ κατ’ ἀρχάς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί· ¹¹ αὐτοὶ ἀπολύνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, ¹² καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς· ¹³ καὶ ἀλλαγῇσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.” ¹⁴ Πρὸς τίνα δὲ τῶν ἀγγέλων εἰρήκέ ποτε, “Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;” ¹⁵ οὐχὶ πάντες εἰσὶ λειτουργικά πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν; II. Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μὴ ποτε παραρῶμεν. ² εἰ γὰρ ὁ δι’ ἀγγέλου λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα

¹⁴ Alex. + ὡς ἱμάτιον.

WICLIIF — 1380.

wickidnesse, therfor the god thi god, anyoyntid thee with oile of ioie, more thanne thi felowis;

¹⁰ and thou lord in the bigynnyng foundistid the erthe: and heneues ben werkis of thin hondis; ¹¹ thi schuln perisch: but thou schalt perifstli dwelle: alle schuln wee oold as a cloth; ¹² and thou schalt change hem as a cloth; and thi schuln be chaungid; but thou art the same thi self: and thi zeiris schuln not failen; ¹³ but to whiche of the angels seide god at any tyme: sitte thou on my ryght half, til I putte thin enemyes a stool of thi feet? ¹⁴ where thei alle ben not seruyng spiritis, sent to seruen: for hem that takun the eritage of heilthe.

2. THERFOR more plenteuusli it bihoueth us to kepe tho thingis, that we han herd, leest parenture we fleten aweier; ² for if the ilke word that was seide bi aungelis, was made sad, and eche brekyng of the lawe, and vnobedienc, took iust retribucioun of mede: ³ househuln we ascape, if we dispisen so greet an helthe? which whanne it hadde takun bigynnyng to be toold out bi the lord of hem that herden: is confemed in to us; ⁴ for god witnessed to gidre bi myracis and wondris and grete merueilis, and diuers vertues; and departyngis of the holi goost bi his wille;

⁵ but not to aungels, god sugettid the world, that is to comynge, of whiche we spoken; ⁶ but summan witnesid in a place and seide; what thing is man, that thou art myndful of hym, or of mannes sone, for thou visitist hym? ⁷ thou hast made hym a litil les thanne aungels: thou hast crowned hym with glori and honoure, and thou hast ordeyned hym on the werkis of thin hondis; ⁸ thou hast made alle thingis suget vndir his feet; and in that, that he sugettid alle thingis to him, he lefte no thing unsuget to him; but now we seen not jitt alle thingis suget

dwelle, remain. weke, grow. like, same. sad, stedfast. mede, reward.

TYNDALE — 1534.

Wherefore God which is thy God, hath anyoynted thee with the oyle of gladnes aboue thy felowes.

¹⁰ And thou Lorde in the begynnyng hast layde the foundation of the erth. And the heuens are the workes of thy hondes. ¹¹ They shall perisshe; but thou shalt endure. They all shall wexe olde as doth a garment: ¹² and as a vesture shalt thou change them; and they shalbe changed. But thou arte all wayes; and thy yeres shall not fayle. ¹³ Vnto which of the angels sayde he at any tyme? Sit on my ryght hande; tyll I make thyne enemyes thy fote stole. ¹⁴ Are they not all ministryng spretes? sent to minister for their sakes which shalbe heyres of saluacion?

2. WHEREFORE we ought to geue the more hede to the thinges we have herde lest we perysshe. ² For yf the worde which was spoken by angels was stedfast: so that every transgression and disobedience receaved a iust recompence to rewarde: ³ how shall we escape; yf we despyse so great saluacion which at the fyrst began to be preached of the lorde him selfe; and afterwarde was confemed vnto vs warde; by them that hearde it; ⁴ god bearynge witnes therto; bothe with synnes and wonders also; and with diuers myracles; and gyftes of the holi gooste; accordynge to his awne will.

⁵ He hath not vnto the angels put in subiection the worlde to come; where of we speake. ⁶ But one in a certayne place witnessed; sayinge. What is man; that thou arte myndfull of him? ⁷ After thou haddest for a season made him lower then the angels: thou crounedst him with honour and glory; and hast set him aboue the workes of thy hondes. ⁸ Thou hast put all thynges in subiection vnder his fete. In that he put all thynges vnder him; he left nothyng that is not put

CRANMER — 1539.

euen thy God hath anyoynted thee with the oyle of gladnes aboue thy felowes.

¹⁰ And thou Lorde in the beginnyng hast layde the foundacyon of the erth. And the heuens are the workes of thy handes. ¹¹ They shal perysshe, but thou endurest. But they all shall wexe olde also as doth a garment: ¹² and as a vesture shalt thou change them, and they shalbe changed. But thou art euen the same and thy yeres shall not fayle. ¹³ Vnto which of the angels sayde he at any tyme: Syt on myrtyght hande, tyll I make thyne enemyes thy fote stole? ¹⁴ Are they not all ministryng spretes, that are sent to minister, for their sakes which shalbe heyres of saluacion?

2. WHEREFORE, we ought to geue the more hede to the thynges that are spoken vnto vs, lest at any tyme we peryssh. ² For yf the worde which was spoken by angells was stedfast: And euery transgression and disobedience receaued a iust recompence of rewarde, ³ how shall we escape, yf we despyse so great saluacion, which at the fyrst began to be preached of the Lorde hym selfe, and was confemed vnto vs warde, by them that hearde it? ⁴ God bearynge wytnes therto, both with synnes and wonders also and with diuers myracles, and gyftes of the holi gooste, accordynge to hys awne will.

⁵ For vnto the angels hath he not subdued the worlde to come, wherof we speake, ⁶ but one in a certayne place wytnessed, sayinge. What is man, that thou art myndfull of him? Or the sone of man, that thou visitest him? ⁷ Thou madest him a litte lower then the angels: thou hast crouned hym wyth honour and glory, and hast set him aboue the workes of thy handes. ⁸ Thou hast put all thynges in subiection vnder hys fete. In that he put all thynges vnder him, he left nothyng that is not put vnder him. Neuerthelesse, we se not yet all thynges subdued vnto him:

παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν, ³ πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλείσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, ⁴ συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ Πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν. ⁵ Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλ- λουσαν, περὶ ἧς λαλοῦμεν· ⁶ διεμαρτύρατο δέ που τὶς λέγων, “Τί ἐστὶν ἄνθρωπος, “ ὅτι μιμνήσκῃ αὐτοῦ· ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπη αὐτόν; ⁷ ἡλάττωσας αὐτὸν βραχύ τι παρ’ ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν; ⁸ πάντα “ ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.” Ἐν γὰρ τῷ ὑποτάξει αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὕτω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.

⁴ Rec. + καὶ κατίστας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.

GENEVA — 1557.

hated iniquitie. Wherefore, God which is thy God, hath anointed thee with the oyle of gladnes above thy felowes.

¹⁰ And, Thou Lord in the begynnyng hast establisshed the earth: and the heauens are the workes of thy handes.

¹¹ They shal perishe, but thou doest re-mayne: and they all shal waxe olde as dothe a garment: ¹² And as a vesture shalt thou change them, and they shalbe changed: but thou art the same and thy yerres shal not fayle. ¹³ Vnto which of the Angels sayd he at any time, Syt at my right hande, tyl I make thyne enemies thy fote stole? ¹⁴ Are they not all ministring sprites, sent to minister, for theyr sakes whych shalbe heyres of saluation?

2. VVHEREFORE we oght diligently to geue hede to the thynges which we haue heard lest at any tyme we shulde not kepe them. ² For if the worde which was spoken by Angels was stedfast: and euery transgression and disobedience receaued a iuste recompence of rewarde, ³ How shal we escape, if we despise so great saluation? whych saluation at the fyrst began to be preached of the Lord him selfe, and *after warde* was confirmed vnto vs, by them that hearde him, ⁴ God bearyng wytnes therto, bothe with signes and wonders also, and with diuers mi-racles, and gyftes of the holy Gost, accordyng to hys owne wyl.

⁵ For he hath not put in subiection vnto the Angels the worlde to come, wherof we speake. ⁶ But one in a certayne place witnessed, saying, What is man, that thou shuldest be myndeful of hym: or the some of man that thou woldest loke vpon hym? ⁷ Thou madest him for a season inferior to the Angels: thou crownedest hym with honour and glorie, and hast set hym above the workes of thy handes. ⁸ Thou hast put all thynges in subiection vnder hys fete. And in that he hath put all thynges vnder him, he left nothing that shuld not be subiect vnto hym. But, we yet se not all thynges subiect vnto

RHEIMS — 1582.

hated iniquitie: therefore thee, God, thy God hath anointed with the oyle of exaltation above thy fellowes. ¹⁰ And, *Thou in the beginning o Lord didst found the earth: and the workes of thy handes are the heauens.* ¹¹ *They shal perish, but thou shalt continue: and they shal all waxe old as a garment.* ¹² *And as a vesture shalt thou change them, and they shal be changed: but thou art the self same, and thy yerres shal not faile.*

¹³ But to which of the Angels said he at any time: *Sit on my right hand, vntill I make thine enemies the footstool of thy fete?* ¹⁴ Are they not all, ministring spirits: sent to minister for them which shal receiue the inheritance of saluation?

2. THEREFORE more abundantly ought vve to obserue those things vvich vve haue heard: lest perhaps vve runne out. ² For if the vvord that vvas spoken by Angels, became sure, and al preu-iation and disobedience hath receiued a iust retribution of reppard: ³ howv shal vve escape if vve neglect so great saluation? vvich vvhen it vvas begonne to be declared by our Lord, of them that heard vvas confirmed on vs. ⁴ God vvithal testifying by signes, and vvonders, and diuers miracles, and distributions of the holy Ghost according to his vvill.

⁵ For not to Angels hath God made subiect the vvorld to come, vvherof vve speake. ⁶ But one hath testified in a certayne place, saying: *What is man, that thou art myndeful of him: or the sonne of man, that thou visitest him?* ⁷ *Thou didst minish him little lesse then Angels: vvith glorie and honour thou hast crowned him, and constituted him ouer the vvorkes of thy handes.* ⁸ *Al things hast thou made subiect vnder his fete.* For in that he subiected all things to him, he left nothing not subiect to him. But novv vve see not as yet al things subiect to him.

AUTHORISED — 1611.

God, *even* thy God hath anoynted thee with the oyle of gladnesse above thy fel-lowes. ¹⁰ And, thou Lord in the begin-ning hast layed the foundation of the earth: and the heauens are the workes of thine handes. ¹¹ They shall perish, but thou remainest: and they all shall waxe old as doth a garment. ¹² And as a ves-ture shalt thou folde them vp, and they shall be changed, but thou art the same, and thy yeeres shall not faile. ¹³ But to which of the Angels said he at any time, Sit on my right hand, vntill I make thine enemies thy footstool? ¹⁴ Are they not all ministring spirits, sent forth to mi-nister for them, who shalbe heires of sal-uation?

2. THEREFORE we ought to giue the more earnest heede to the things which we haue heard, lest at any time we should ^a let them slip. ² For if the word spoken by Angels was stedfast, and euery trans-gression and disobedience receiued a iust recompence of reward. ³ How shal we escape, if we neglect so great saluation, which at the first began to be spoken by the Lord, and was confirmed vnto vs by them that heard him, ⁴ God also bearing them witness, both with signes and won-ders, and with diuers miracles, and ^b gifts of the holy Ghost, according to his owne will? ⁵ For vnto the Angels hath he not put in subiection the world to come, where-of we speake. ⁶ But one in a certaine place testified, saying: What is man, that thou art mindfull of him: or the Sonne of man that thou visitest him? ⁷ Thou madest him a ^c little lower then the An-gels, thou crownedst him with glory and honor, and didst set him ouer the workes of thy handes. ⁸ Thou hast put all things in subiection vnder his fete. For in that he put all in subiection vnder him, hee left nothing that is not put vnder him. But now we see not yet all things put vnder him.

^a Or, runne out as leaking vessels. ^b Or, distributions. ^c Or, a little while inferior to.

⁹ τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου. ¹⁰ Ἐπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι. ¹¹ ὃ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι, ἐξ ἐνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφούς αὐτοὺς καλεῖν, ¹² λέγων, “Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.” ¹³ Καὶ πάλιν, “Ἐγὼ ἔσομαι πεποιθὸς ἐπ' αὐτῷ.” Καὶ πάλιν, “Ἴδου ἐγὼ καὶ τὰ παῖδιά ἃ μοι ἔδωκεν ὁ Θεός.” ¹⁴ Ἐπεὶ οὖν τὰ παῖδιά κεκοινώνηκε ^k σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ

^k Alex. αἵματος καὶ σαρκός.

WICLIȚ — 1380.

to hym, ⁹ but we seen hym, that was made a litil les thanne angels, ihesus for the passioun of deeth, crowned with glorie and honour: that he thorow grace of god schulde taste deeth for alle men.

¹⁰ for it bisemed hym for whom alle thingis, and bi whom alle thingis weren made whiche hadde brouȝte many sones in to glorie, and was auctour of the helthe of hem, that he hadde an ende bi passioun; ¹¹ for he that halowith, and thei that ben halowid ben alle of oon, for whiche cause he is not schamed, to clepe hem brithren, ¹² seyinge, I schal telle thi name to my brithren, in the myddil of the churche, I schal herie thec, ¹³ and eftsonne I schal be tristynge in to hym, and eftsonne, lo I and my children, which god ȝaf to me.

¹⁴ therfor for children comyneden to fleisch & blood ȝe also took part of the same, that bi deeth he schulde distrie hym, that hadde lordschip of deeth, that is to seie the deuel; ¹⁵ and that he schulde deliuer hem, that bi drede of deeth bi alle lif: weren bonnden to seruage, ¹⁶ and he took neuer angels: but he took the seed of abraham, ¹⁷ wherfor he ouȝte to be liked to brithren bi alle thingis that he schulde be made merciful, & a faithful bishop to god, that he schulde be merciful to the trespassis of the puple; ¹⁸ for in that thing in which he sufrid & was temptid he is myȝti to help also hem that ben temptid.

3. THERFOR holi brithren, and parteners of heuēli clepyng, biholde ȝe the apostle, and the bishop of oure confessioun ihesus, ² which is trewe to hym that made hym, as also moises in al the hous of hym; ³ but this bishop is hadde worthi of more glorie thanne moises: bi as myche as he hath more honour of the

TYNDAL — 1534.

vnder him. ⁹ Nevertheless we yet se not all thynges subdued but him that was made lesse then the angelles: we se that it was ihesus which is crowned with glory and honour for the sufferinge of death: that he by the grace of god, shulde tast of death for all men.

¹⁰ For it became him, for whom are all thynges and by whom are all thynges; after that he had brought many sones vnto glory, that he shuld make the lord of their saluacion perfect thorow sufferynge. ¹¹ For he that sanctifieth, and they which are sanctified, are all of one. For which causes sake, he is not a shamed to call them brethren. ¹² sayinge: I will declare thy name vnto my brethren; and in the myddes of the congregacion will I prayse the. ¹³ And agayne: I will put my trust in hym. And agayne: beholde, here am I and the children whom God hath geuen me.

¹⁴ For as moche then as the children were parte takers of flesshe and bloud, he also him selfe lyke wyse toke parte with them; for to put doune thorow deeth, him that had lordshipp over deeth; that is to saye the devyll; ¹⁵ and that he myght deliuer them which thorow feare of deeth were all their life tyme in daunger of bondage. ¹⁶ For he in no place taketh on him the angels: but the seede of Abraham taketh he on him. ¹⁷ Wherefore in all thynges it became him to be made lyke vnto his brethren; that he myght be merciful, and a faithfull hye preste in thynges concernynge god, for to pouрге the peoples synnes. ¹⁸ For in that he him selfe suffered and was tempted, he is able to sucke them that are tempted.

3. WHEREFOR holy brethren, partakers of the celestial callinge, consider the embassadeur and hye prest of oure profession, Christ ihesus, ² which was faithfull to him that made him, even as was Moyses in all his housse. ³ And this man was counted worthy of more glory then Moyses: in as moche as he which hath prepared the housse hath most honour

CRANMER — 1539.

but him that was made lesse then the angels, we se that it was ihesus, which is crowned with glory and honour for the sufferynge of death: that he by the grace of God, shulde tast of death for all men.

¹⁰ For it became him, for whom are all thynges and by whom are all thynges (after that he had brought many sones vnto glory) that he shuld make the Lord of their saluacion perfecte thorow afflictions. ¹¹ For both he that sanctifieth and they which are sanctified, are all of one. For whych causes sake he is not a shamed to call them brethren, ¹² sayinge: I will declare thy name vnto my brethren, in the myddes of the congregacion will I prayse the. ¹³ And agayne: I will put my trust in hym. And agayne: beholde, here am I and the children whom God hath geuen me.

¹⁴ For as moch then as the children are partetakers of flesshe and bloud, he also him selfe lykewise toke parte with them (that thorow deeth) he myght expell hym that had lordshipp over deeth, that is to saye the denyll, ¹⁵ and that he myght deliuer them, which thorow feare of deeth were all there life tyme subdued vnto bondage. ¹⁶ For he in no place taketh on hym the angels: but the seed of Abraham taketh he on him. ¹⁷ Wherefore, in all thynges it became him to be made lyke vnto his brethren, that he might be mercifull, and a faithfull hye Preste in thynges concernynge God, for to pouрге the peoples synnes. ¹⁸ For in that it fortunēd him selfe to be tempted, he is able to sucke them also that are tempted.

3. THERFORE holy brethren, partakers of the celestial callinge consider the embassadeur and hye prest of oure profession Christ ihesus, ² how that he is faithfull vnto him that put hym in the office, euen as was Moyses in all his house. ³ For loke how moch honour he (that hath buylded a house) hath more then the house it selfe, So moch honour is he counted worthy of more then Moyses.

clepe, call. here, praise. eftsonne, again.
tristynge, confiding. comyneden, partake.
clepyng, calling.

κράτος ἔχοντα τοῦ θανάτου, τούτέστι, τὸν διάβολον, ¹⁵ καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἐνοχοὶ ἦσαν δουλείας. ¹⁶ οὐ γὰρ δῆπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. ¹⁷ ὅθεν ὄφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἱλάσκεσθαι τὰς ἀμαρτίας τοῦ λαοῦ. ¹⁸ ἐν ᾧ γὰρ πέποιθεν αὐτὸς πειρασθεῖς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

III. Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν. ² πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. ³ Πλείονος γὰρ οὗτος δόξης! παρὰ Μωσὴν ἡξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας

¹ Rec. + Χριστὸν.^m Rec. ὁξῆς οὗτος.

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hym. ⁹ But we se Iesus crowned with glorie and honour: which for a while was made inferior to the Angels, through the suffering of death, that by Gods benefit he might taste death for all men.

¹⁰ For it became hym, for whome are all thynges, and by whome are all thynges, seing that he broght many sonnes vnto glorie, that he shoulde consecrate the Prince of theyr saluation through afflictions. ¹¹ For he that sanctifieth, and they which are sanctified, are all of one. wherefore, he is not ashamed to call them brethren, ¹² Saying, I wyl declare thy Name vnto my brethren, in the myddes of the Church: wyl I sing prayes to thee.

¹³ And agayne, I wyl put my trust in hym. And agayne, Beholde here am I, and the chyldren which God hath giuen me. ¹⁴ Forasmuche then as the chyldren were partetakers of fleshe and bloude, he also hym selfe lykewyse toke part wyth them, for to put downe through death, hym that had Lordshyp ouer death, that is the deny, ¹⁵ And that he might deliuer them, which for feare of death were all there life time in danger of bondage. ¹⁶ For he in no sort toke the Angels: but he toke the seed of Abraham. ¹⁷ Wherefore in all thynges it became hym to be made lyke vnto his brethren, that he myght be merciful, and a faithfull hie Prieste in thynges concerning God, for to purge the peoples synnes. ¹⁸ For in that he hym selfe suffered and was tempted, he is able to sucker them that are tempted.

3. THEREFORE holy brethren, partakers of the heauen by calling, consider the Apostle and hie Prieste of our profession Christ Iesus: ² Who was faithfull to him that hath appointed hym, euen as Moses was faithfull in all his house. ³ And yet was this man counted worthy of more glorie then Moses, inasmuche as he which hath builded the house hath the more

RHEIMS—1582.

⁹ But him that vvas a little lessened vnder the Angels, vve see Iesus, because of the passion of death, crowned vwith glorie and honour: that through the grace of God he might tast death for al. ¹⁰ For it became him for vvhom al thyngs, and by vvhom al thyngs, that had broght many children into glorie, to consummate the author of their saluation, by his passion.

¹¹ For he that sanctifieth, and they that he sanctified: al of one. For the which cause he is not ashamed to call them brethren, ¹² saying, *I wil declare thy name to my brethren: in the middes of the Church wil I praise thee.* ¹³ And agayne, *I wil haue affiance in him.* And agayne, *Behold here am I and my children: vvhom God hath giuen me.* ¹⁴ Therefore because the children haue communicated vwith flesh and bloud, him self also in like maner hath been partaker of the same: that by death he might destroy him that had the empire of death, that is to say, the Deuil: ¹⁵ and might deliuer them that by the feare of death through al their life vvere subiect to seruitude.

¹⁶ For no vvhere doth he take Angels: but the seede of Abraham he taketh. ¹⁷ Vvheryepon he ought in al thynges to be lyke vnto his brethren: that he might become a merciful and faithfull high Priest before God, that he might repropitiate the synnes of the people. ¹⁸ For in that vvheryen him self suffered and vvas tempted: he is able to helpe them also that are tempted.

3. WHEREFORE holy brethren, partakers of the heauenly vocation, consider the Apostle, and high priest of our confession Iesus: ² vvhio is faithfull to him that made him, as also Moyses in al his house. ³ For, this man is esteemed vvorthe of more ample glorie aboue Moyses, by so much as more ample glorie then the house, hath he that framed it.

AUTHORISED—1611.

⁹ But wee see Iesus, who was made a little lower then the Angels, ^a for the suffering of death, crowned with glory and honour, that hee by the grace of God should taste death for every man. ¹⁰ For it became him for whom are all things, and by whom are all things, in bringing many sonnes vnto glory, to make the Captaine of their saluation perfect through sufferings. ¹¹ For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren, ¹² Saying, I will declare thy Name vnto my brethren, in the midst of the Church wyl I sing praise vnto thee. ¹³ And agayne, I will put my trust in him: and agayne, Behold, I, and the children which God hath giuen me. ¹⁴ Forasmuch then as the children are partakers of flesh and blood, he also himselfe likewise tooke part of the same, that through death hee might destroy him that had the power of death, that is, the deuil: ¹⁵ And deliuer them, who through feare of death were all their life time subiect to bondage. ¹⁶ For verely he ^b tooke not on him the nature of Angels: but he tooke on him the seed of Abraham. ¹⁷ Wherefore in all things it behoued him to bee made lyke vnto his brethren, that he might bee a mercifull and faithfull high Priest, in thyngs pertaining to God, to make reconciliation for the synnes of the people. ¹⁸ For in that he himselfe hath suffered, being tempted, he is able to succour them that are tempted.

3. WHEREFORE holy brethren, partakers of the heauenly calling, consider the Apostle and high Priest of our profession Christ Iesus, ² Who was faithfull to him that appointed him, as also Moses was faithfull in all his house. ³ For this man was counted worthy of more glory then Moses, in as much as he who hath builded the house, hath more honour then

^a Or, by. ^b Gr. hee tooketh not hold of Angels, but of the seede of Abraham he taketh hold. ^c Gr. made.

αὐτόν· ⁴ πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος· ὁ δὲ ⁵ τὰ πάντα κατασκευάσας, Θεός· ⁶ καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων· ⁷ Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκός ἐσμεν ἡμεῖς, ⁸ εἰς ἅπαντας τὴν παρῥησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατὰσχωμεν· ⁹ Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ ἅγιον, “ Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, ¹⁰ μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, “ κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, ¹¹ οὐ ¹² ἐπέρασάν ¹³ με | οἱ πατέρες ὑμῶν, ¹⁴ ἔδοκίμασάν με, | καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη· ¹⁵ διὸ προσ- ¹⁶ ὥχθισα τῇ γενεᾷ ¹⁷ ἐκείνῃ, | καὶ ¹⁸ εἶπον, | Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ¹⁹ ἔγνωσαν τὰς ὁδοὺς μου· ²⁰ ὡς ὥμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν “ κατὰπανσίν μου.” ²¹ βλέπετε ἀδελφοί, μὴ ποτε ἔσται ἐν τινι ὑμῶν καρδία

⁴ Alex. = τὰ.⁵ Alex. εἰν.⁶ Alex. ἐπίρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον.⁹ Alex. = με.¹⁰ Alex. ἐν δοκιμασίᾳ.

WICLIIF—1380.

hous that made the hous; ⁴ for eche hous is made of summan; he that made alle thingis of nouȝt : is god; ⁵ and moises was trewe in alle his hous, as a scravaunte in to witnessynge of the thingis that weren to be seide; ⁶ but crist as a sone in his hous; whiche hous we ben, if we holden sad trist and glorie of hope in to the ende.

⁷ wherfor as the holi goost seith, to dai if ȝe han herde his vois : ⁸ nyle ȝe hardne ȝoure hertis as in wraththynge like the dai of temptacioun in desert; ⁹ where ȝoure fadiris temptiden me and preueden and sigen my werkis; fourti ȝeris, ¹⁰ wherfor I was wrooth to this generacioun; for I seide euermore thei erren in herte; for thei knewen not my weies; ¹¹ to whiche I swor in my wraththe, thei schulen not entre in to my reste; ¹² bretheren, se ȝe, leest parauenture in any of ȝou be an yuel herte of vnbeleue : to depart for the luyvinge god; ¹³ but moneste ȝou silf bi alle daies, the while to dai is named, that noon of ȝou he hardned bi fallace of synne;

¹⁴ for we ben made parteners of crist, if nethes we holden the bigynnyng of his substance sad in to the ende; ¹⁵ while it is seide, to dai, if ȝe han herde the vois of hym nyle ȝe hardne ȝoure hertis as in that wraththynge; ¹⁶ for summen herynge wraththiden, but not alle thei that wenten out of egypt bi moises; ¹⁷ but to whiche was he wraththid fourti ȝeris; whether not to hem that synneden how careyns weren cast down in desert? ¹⁸ and to which he swor : that thei schulen not entre in to the rest of hym, no but to hem that weren vnbeleful? ¹⁹ and we seen, that thei myȝten not entre in to the reste of hym for vnbeleue.

⁴ THERFOR drede we leest parauenture, while the biheest of entrynge in to his reste is lefte, that if any of us be

TYNDALE—1534.

in the house. ⁴ Every house is prepared of some man. But he that ordeyned all thinges is god. ⁵ And Moses verely was faythfull in all his housse as a minister; to beare witnes of tho thinges which shuld be spoken afterwarde. ⁶ But Christ as a sonne hath rule over the housse; whose housse are we; so that we holdfast the confydence and the reioysynge of that hope; vnto the ende.

⁷ Wherefor as the holi goost sayth : to daye if ye shall heare his voyce, ⁸ harden not youre hertes; after the rebellyon in the daye of temptacioun in the wilderness; ⁹ where youre fathers tempted me; proved me; and sawe my workes xl. yere longe. ¹⁰ Wherefor I was greved with the generacioun and sayde. They erre ever in their hertes : they verely have not knownen my wayes, ¹¹ so that I sware in my wrathe; that they shuld not enter into my rest. ¹² Take hede brethren that therbe in none of you an evyll herte in vnbeleve; that he shuld departe from the luyvinge god; ¹³ but exhorte one another dayly; whill it is called to daye; lest eny of you wexe harde herted thorow the deceytfulnesse of sinne.

¹⁴ We are partetakers of Christ yf we kepe sure vnto the ende the fyrst substance, ¹⁵ so longe as it is sayd : to daye yf ye heare his voyce; harden not youre hertes; as when ye rebelled. ¹⁶ For some; when they hearde; rebelled : howbeit not all that cam out of Egypt vnder Moses. ¹⁷ But with whom was he displeased .xl. yeres? Was he not displeased with them that synned : whose carkases were overthorwen in the desert? ¹⁸ To whom sware he that they shuld not enter into his rest : but vnto them that beleved not? ¹⁹ And we se that they coude not enter in; because of vnbeleue.

⁴ LET vs feare therfore lest eny of vs forsakyng the promes of entrynge into his rest shulde seme to come behinde.

CRANMER—1539.

⁴ For euery house is buylded of some man. But he that ordeyned all thinges, is God. ⁵ And Moses verely was faythfull in all his house, as a minister, to beare witnes of those thinges which were to be spoken afterwarde. ⁶ But Christ as a sonne, hath rule over the house, whose house are we, yf we hold fast the confidence and the reioysynge of that hope, vnto the ende.

⁷ Wherefor (as the holi goost sayth :) to daye yf ye will heare his voyce, ⁸ harden not youre hertes, as in the prouokynge, in the daye of temptacioun in the wyl- dernes; ⁹ where youre fathers tempted me, proued me, and sawe my workes .xl. yere. ¹⁰ Wherefor I was greved with that generacioun, and sayde : They do allwaye erre in their hertes : they verely haue not knownen my wayes, ¹¹ so that I sware in my wrath : they shal not enter into my rest. ¹² Take hede brethren, lest at anye tyme ther be in anye of you a froward hert subiect vnto vnbelefe, that he shuld departe from the luyvinge God : ¹³ but exhorte ye one another dayly, whyll it is called to daye : lest eny of you wexe hard harted thorow the deceytfulnesse of synne.

¹⁴ We are made partetakers of Christ, yf we kepe sure (vnto the ende) the beginnyng of the substance, ¹⁵ so longe as it is sayd : to daye yf ye wyll heare his voyce, harden not youre hertes, as in the prouoking, ¹⁶ for some when they heard yd prouoke : how be it not all that came out of Egypt by moyses. ¹⁷ But with whom was he displeased .xl. yeres? Was he not displeased with them that had synned, whose carkases were ouerthrowen in the desert? ¹⁸ To whom sware he that they shuld not enter into his rest, but vnto them that were not obedient? ¹⁹ And we se, that they coude not enter in, because of vnbelefe.

⁴ LET vs feare therfore, lest eny of you (forsaking the promes of entrynge into hys rest) shulde seme to come into tyme to

trist, firm confidence. nyle, not. sigen, sawe. yuel, evil. careyns, (carrions) dead bodies. vnbeleful, vnbelieving.

πονηρὰ ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος· ¹³ ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ ¹⁴ ἐξ ὑμῶν τις ἀπάτη τῆς ἀμαρτίας· μέτοχοι γὰρ ¹⁵ τοῦ Χριστοῦ γεγονάμεν, ἵνα ἅπαντες τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν, ἐν τῷ λέγεσθαι, “ Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνετε τὰς καρδίας ὑμῶν, ὥς “ ἐν τῷ παραπικρασμῷ.” ¹⁶ ¹⁷ Τίνες γὰρ ἀκούσαντες παρεπύκρναν; ἀλλ' οὐ πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ Μωσέως. τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ¹⁸ ἔπεισεν ἐν τῇ ἐρήμῳ; τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπανσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασιν; ¹⁹ καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν. IV. Φοβηθῶμεν οὖν μή ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπανσιν αὐτοῦ, δοκῇ

¹⁴ Alex. ταῖτη.¹⁵ Alex. εἴπα.¹⁶ Rec. τις ἐξ ὑμῶν.¹⁷ Rec. γεγονάντων τοῦ Χριστοῦ.¹⁸ Rec. Τινες.¹⁹ Alex. ἱπισαν.

GENEVA—1557.

honour then the house. ⁴ For every house is builded of some man: but he that made all things is God.

⁵ And Moses verely was faithful in all his house, as a servant, to beare wytnes of the thinges, which should be spoken afterwarde. ⁶ But Christe as the Sonne, which hath rule over his owne house, whose house we are if we holde faste the confidence and the reioycing of that hope vnto the ende. ⁷ Wherefore, as the holy Gost sayeth, To day if ye shal heare his voyce, ⁸ Harden not your hearts, as in the day of prouoking God, in the day of that tentation in the wilderness. ⁹ Where your fathers tempted me: proued me, and saw my workes fourty yeres long. ¹⁰ Wherefore I was greued with that generation, and sayd, They erre euer in their hearts, nether haue they knownen my wayes.

¹¹ Therefore I sware in my wrathe, If they shal enter into my rest. ¹² Take hede brethren lest there be at any tyme in any of you an euil heart, and vnfaithful, to departe away from the luyng God. ¹³ But exhort one another dayly, while it is called To day, lest any of you waxe hard hearted through the deceitfulness of sinne. ¹⁴ For we are made partakers of Christ, if we kepe sure vnto the ende the beginning, wherewith we are vpholden. ¹⁵ So long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in the day of prouoking. ¹⁶ For some, when they heard, angred the Lord: howbeit, not all that came out of Egypt by Moses. ¹⁷ But with whom was he displeased fourtie yeres? Was he not displeased with them that sinned, whose carcases were ouerthrowen in the desert? ¹⁸ And to whome sware he that they should not enter into his rest, but vnto them, that obeyed not? ¹⁹ And we see that they could not enter in because of vnbeliefe.

4. LET vs feare therefore, lest at any tyme by forsakyng the promys of entring into hys reste, any of you should seme to

RHEIMS—1582.

⁴ For every house is framed of some man, but he that created all things, is God. ⁵ And Moyses in deede vvas faithful in all his house as a seruant, for a testimonie of those things vvhich were to be said: ⁶ but Christ as the Sonne in his owne house: which house are we, if we keepe firme the confidence and glorie of hope vnto the ende.

⁷ Vvherefore, as the holy Ghost saith, To day if you shal heare his voyce, ⁸ harden not your hartes as in the exacerbation according to the day of tentation in the desert, ⁹ vvhether your fathers tempted me: proved and saw my workes fourtie yeres. ¹⁰ For the vvhich cause I vvas offended vvith this generation, and said, They doe alovaies erre in hart. And they haue not knowen my voyces. ¹¹ To vvhom I sweare in my vvraith, If they shal enter into my rest.

¹² Bevvare brethren, lest perhaps there be in some of you an euil hart of incredulitie, to depart from the liuing God. ¹³ But exhort your selues every day, vvholes to day is named, that none of you be obdurate vvith the fallacie of sinne, ¹⁴ For vve be made partakers of Christ: yet so if vve keepe the beginning of his substance firme vnto the ende. ¹⁵ Vvwhile it is said, To day if you shal heare his voyce, do not obdurate your hartes as in that exacerbation. ¹⁶ For some hearing did exasperate: but not all they that vvent out of Egypt by Moyses. ¹⁷ And vvith vvhom vvas he offended fourtie yeres? vvas it not with them that sinned, vvwhose carcases were ouerthrowen in the desert? ¹⁸ And to vvhom did he sweare that they should not enter into his rest: but to them that were incredulous? ¹⁹ And vve see that they could not enter in, because of incredulitie.

4. LET vs feare therefore lest perhaps forsaking the promys of entring into his rest, some of you be thought to be

AUTHORISED—1611.

the house. ⁴ For every house is builded by some man, but hee that built all things is God. ⁵ And Moses verely was faithful in all his house as a seruant, for a testimony of those things which were to be spoken after. ⁶ But Christ as a sonne ouer his owne house, whose house are wee, if we hold fast the confidence, and the reioycing of the hope firme vnto the ende. ⁷ Wherefore as the holy Ghost saith, To day if ye will heare his voyce, ⁸ Harden not your hearts, as in the prouocation in the day of temptation in the wilderness: ⁹ When your fathers tempted me, proued me, and saw my workes forty yeres. ¹⁰ Wherefore I was grieued with that generation, and sayd, They doe alway erre in their hearts, and they haue not knownen my wayes. ¹¹ So I sware in my wrath: “they shall not enter into my rest.

¹² Take heed, brethren, lest there be in any of you an euill heart of vnbeliefe, in departing from the liuing God. ¹³ But exhort one another dayly, while it is called To day, lest any of you be hardened through the deceitfulness of sinne. ¹⁴ For we are made partakers of Christ, if we hold the beginning of our confidence stedfast vnto the ende. ¹⁵ Whiles it is said, To day if yee will heare his voyce, harden not your hearts as in the prouocation. ¹⁶ For some when they had heard, did prouoke: howbeit not all that came out of Egypt by Moses. ¹⁷ But with whom was he grieued forty yeres? was it not with them that had sinned, whose carcases fell in the wilderness? ¹⁸ And to whom sware he that they should not enter into his rest, but to them that beleeued not? ¹⁹ So we see that they could not enter in, because of vnbeleefe.

4. LET vs therefore feare, lest a promise being left vs, of entring into his rest, any of you should seeme to come short of

• Gr. if they shall enter.

τις ἐξ ὑμῶν ὑστερηκένοι. ² καὶ γὰρ ἔσμεν εὐηγγελισμένοι, καθάπερ καὶ οἱ ἄλλοι οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ ³ συγκεκραμένους τῇ πίστει τοῖς ἀκούσασιν. ⁴ εἰσερχόμεθα ⁵ γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν, “Ὡς ὧμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.” καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γεννηθέντων. ⁶ εἶρηκε γὰρ πού περὶ τῆς ἐβδόμης οὕτω, “καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.” ⁷ καὶ ἐν τούτῳ πάλιν, “εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.” ⁸ Ἐπεὶ οὖν ἀπολείπεται τινας εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι’ ἀπειθειαν, ⁹ πάλιν τινα ὀρίζει ἡμέραν, “σήμερον,” ἐν Δαβὶδ λέγων, μετὰ τοσοῦτον χρόνον (καθὼς ¹⁰ εἴρηται, ¹¹) “σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσῃτε, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν.” ¹² εἰ γὰρ αὐτοὺς

⁹ Alex. s. συγκεραμίζουσιν s. συγκερασιμίζουσιν. ¹² Alex. οὖν.

WICLIF—1380.

gessid to be awei, ² for it is toold also to us: as to hem; and the word that was herd, profitid not to hem, not meynede to feith, of tho thingis that thei herden; ³ for we that han bileued, schulen entre in to reste; as he seide; as I swoor in my wratthe: thei schulu not entre in to my reste; and whanne the werkis weren made perfist at the ordonance of the world: ⁴ he seide thus in a place of the seuenthe dai; and god restid in the seuenthe dai from alle hise werkis; ⁵ and in this place eftson; thei schulu not entre in to my reste;

⁶ therfor it sueth, that summen schulen entre into it; and thei to whiche it was telde to bifor entriden not for her vnbeleue: ⁷ eftson he termyneth sun dai; ⁸ eith, in dautth to dai aftir so myche tyme of tyme, as it is bifor seid; to dai if ȝe han herd his vois, nyle ȝe hardne ȝoure hertis; ⁹ for if ihesus hadde ȝone reste to hem: he schulde neuer speke of other aftir this dai; ¹⁰ therfor the saboth is left to the puple of god; ¹¹ for he that is entrid in to his reste; restid of hise werkis, as also god of hise;

¹² therfor hast we to entre in to that rest: that no man falle in to the same ensample of vnbeleue; ¹³ for the word of god is quyk and spedi in worchynge and more able to perse thanne any tweyne eggid swerd, and strechith forth to the departynge of the soule and of the spirit, and of the ioynturis and merewis and demer of thoughtis and of ententis and hertis; ¹⁴ and no creature is vnysible in the syght of god; for alle thingis ben nakid and opene to hise ȝen: to whom a word to us; ¹⁵ therfor we that han a greet bischop that persed heuenes: ihesus the sone of god, holde we the knowelicheynge of ȝure hope; ¹⁶ for we han not a bischop

TYNDALE—1534.

² For vnto vs was it declared, as well as vnto them. But it profited not them that they hearde the worde, because they which hearde it, coupled it not with fayth. ³ But we which haue beleved; do enter into his rest; as contrary wyse he sayde to the other: I have sworne in my wrath; they shall not enter into my rest. And that spake he verely longe after that the workes were made and the foundation of the worlde layde. ⁴ For he spake in a certayne place of the seventh daye; on this wyse: And god did rest the seventh daye from all his workes. ⁵ And in this place agayne: They shall not come into my rest.

⁶ Seynge therefore it foloweth that some muste enter therinto; and they to whom it was fyrst preached, entred not therein for vnbeleves sake. ⁷ Agayne he apoynteth in David a certayne present daye after so longe a tyme, sayinge as it is rehearsed: this daye if ye heare his voyce, be not harde herted. ⁸ For if Iosue had geuen them rest; then wolde he not afterwarde have spoken of another daye. ⁹ There remayneth therefore yet a rest to the people of God. ¹⁰ For he that is entred into his rest hath ceased from his awne workes; as god did from his.

¹¹ Let vs study therefore to entre into that rest; lest eny man faule after the same ensample; in to vnbelefe. ¹² For the worde of god is quicke; and myghty in operacion; and sharper then eny two edged swerde; and entreth through; even vnto the diuidynge a sonder of the soule and the sprete; and of the ioyntes and the mary: and iudgeth the thoughtes and the intentes of the herte: ¹³ nether is there eny creature in visible in the sight of it. For all thynges are naked and bare vnto the eyes of him; of whom we speake.

5. SEYNGE then that we haue a greet hie prest which is entred into heven (I meane Iesus the sonne of God) let vs holde oure profession. ¹⁶ For we have not

CRANMER—1539.

haue bene disapoynted. ² For vnto vs is it declared, as well as vnto them. But it profyted not them, that they hearde the worde: because they which hearde it, coupled it not with fayth. ³ (For we whych haue beleued, do enter into his rest) as he sayde Euen as I haue sworne in my wrath: they shall not enter into my rest. And that spake he verely longe after that the workes were made and the foundation of the worlde layde. ⁴ For he spake in a certayne place of the seuenth daye, on this wyse And God dyd rest the seuenth daye from all hys workes. ⁵ And in this place agayne: They shall not enter into my rest.

⁶ Seynge therefore it foloweth, that some must enter therinto, and they (to whom it was fyrst preached) entred not therein for vnbeleves sake. ⁷ he apoynteth a certayne daye after so longe a tyme sayinge in David (as it is rehearsed) this daye yf ye will heare hys voyce, harden not your hertes. ⁸ For yf Iosue had geuen them rest, then wolde he not afterwarde haue spoken of another daye. ⁹ Ther remayneth therfore yet a rest to the people of God. ¹⁰ For he that is entred into his rest hath ceased also from hys awne workes, as God dyd from hys.

¹¹ Let vs study therefore to entre into that rest, lest eny man faule after the same ensample of vnbelefe. ¹² For the worde of God is quicke and mighty in operacion, and sharper then eny two edged swerde; and entreth through, even vnto the diuidynge a sonder of the soule and the sprete, and of the ioyntes and the mary: and is a discernor of the thoughtes and of the intentes of the herte: ¹³ nether is ther eny creature that is not manifest in the syght of him: But all thinges are naked and open vnto the eyes of him, of whom we speake.

¹⁴ Seynge then, that we haue a great hie prest which is entred into heauen (euen Iesus the sonne of God) let vs holde the profession (of oure hope) ¹⁶ For we haue

to, mingled. eftson, again. sueth, followeth.
gier, given. nyle, not. demer, judger.
ȝen, eyes.

Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας· ⁹ ἄρα ἀπολεί-
πεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ. ¹⁰ ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν
αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός.

¹¹ Σπουδάζωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις
ὑποδείγματι πέσῃ τῆς ἀπειθείας. ¹² ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργῆς, καὶ
τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ δίκυνόμενος ἄχρι μερισμοῦ ψυχῆς
^b τε | καὶ πνεύματος, ἀρμών τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν
καρδίας· ¹³ καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ· πάντα δὲ γυμνὰ καὶ τετρα-
χλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

¹⁴ Ἐχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν υἱὸν
τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. ¹⁵ Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον

^a Alex. προεῖρηται.

^b Alex. = τε.

GENEVA — 1557.

be deprived. ² For vnto vs was the Gos-
pel preached as also vnto them : but it
profited not them that they hearde the
worde, because they that heard it, had
not the mixtion of faith. ³ For we which
haue beleued, do enter into rest, as *con-*
trary wyse he sayd *to the other*, I haue
sworne in my wrathe, If they shal enter
into my rest. All thogh the workes were
made perfect from the foundation of the
worlde.

⁴ For he spake in a certayne place of the
seuenth day, on this wise, And God did
rest the seuenth day from all his workes.

⁵ And in this place agayne, If they shal
enter into my rest. ⁶ Seeing therefore it
foloweth that some must enter therinto,
and they to whom it was first preached,
entred not therein for vnbelefe sake.

⁷ Agayne he appoynted in Dauid a cer-
taine day by *(To day)* after so longe a
time, saying as it is rehearsed, This day
if ye heare his voyce harden not your
hearts.

⁸ For if Iesus had geuen them rest, then
would he not afterward haue spoken of an
other day. ⁹ There remaineth therefore
yet a reste to the people of God. ¹⁰ For
he that is entred into his rest, hath also
ceased from his owne workes, as God did
from his. ¹¹ Let vs study therefore to entre
into that rest, lest any man falle after the
same ensample of stubbornnes. ¹² For the
worde of God is quyeke, and mighty in
operation, and sharper then any two edged
sword : and entreth through, euen vnto
the diuidyng a sonder of the soule and
the sprite, and of the ioyntes and the
marve : and is a discerner of the thoughtes
and the intentes of the heart :

¹³ Nether is there any creature, which is
not manifest in his sight : but all thynges
are naked and open vnto his eyes, with
whome we haue to do. ¹⁴ Seyng then
that we haue a great hye Priest whych
hath entred into heauen (I meane Iesus
the Sonne of God) let vs holde fast our
profession. ¹⁵ For we haue not an hye

RHEIMS — 1582.

vntanting. ² For to vs also it hath been
denounced, as also to them, but the vvord
of hearing did not profit them, not mixt
vvith faith of those things vvich they
heard. ³ For vve that haue beleued, shal
enter into the rest : as he said, *As I*
swaue in my vvrathe, if they shal enter
into my rest : and truely the vvorkes
from the foundation of the vvorld being
perfited.

⁴ For he said in a certayne place of the
seuenth day, thus : *And God rested the*
seuenth day from all his vvorkes. ⁵ And
againe in this, *If they shal enter into my*
rest. ⁶ Because then it remaineth that cer-
taine enter into it, and they to vvhom
first it vvvas preached, did not enter be-
cause of incredulitie : ⁷ againe he limiteth
a certayne day : *To day*, in Dauid say-
ing, after so long time, as is aboue said,
To day if you shal heare his voyce : doe
not obdurate your hartes. ⁸ For if Iesus
had giuen them rest : he vvould neuer
speake of an other day afterward. ⁹ There-
fore there is left a sabbatisme for the
people of God. ¹⁰ For he that is entred
into his rest, the same also hath rested
from his vvorkes, as God from his.

¹¹ Let vs hasten therefore to enter into
that rest : no man fal into the same
example of incredulitie. ¹² For the vvord
of God is liuely and forcible, and more
persing then any two edged svord :
and reaching vnto the diuision of the soule
and the spirit, of the ioyntes also and the
marowes, and a discerner of the cogita-
tions and intentes of the hart. ¹³ And
there is no creature inuisible in his sight,
but al things are naked and open to his
eies, to vvhom our speache is.

¹⁴ Hauing therefore a great high Priest
that hath entred the heauens, let vs the
sonne of God, let vs holde the confession.
¹⁵ For vve haue not a high priest that can

AUTHORISED — 1611.

it. ² For vnto vs was the Gospel preached,
as well as vnto them : but ^a the word
preached did not profit them, ^b not being
mixed with faith in them that heard it.
³ For we which haue beleued do enter
into rest, as hee said, As I haue sworne
in my wrath, if they shall enter into my
rest, although the works were finished
from the foundation of the world. ⁴ For
he spake in a certaine place of the seuenth
day on this wise : And God did rest the
seuenth day from all his works. ⁵ And in
this place agayne : If they shall enter into
my rest. ⁶ Seeing therefore it remaineth
that some must enter therein, and they
to whom it was first preached, entred
not in because of vnbeleefe : ⁷ Agayne,
hee limiteth a certaine day, saying in Da-
uid, To day, after so long a time : as it is
said, To day if ye will heare his voyce,
harden not your hearts. ⁸ For if Iesus
had giuen them rest, then would he not
afterward haue spoken of another day.
⁹ There remaineth therefore a *rest to the
people of God. ¹⁰ For he that is entred
into his rest, hee also hath ceased from
his owne works, as God *did* from his.

¹¹ Let vs labour therefore to enter into
that rest, lest any man fall after the same
example of ^cvnbeleefe. ¹² For the word
of God is quicke and powerful, and sharper
then any two edged sword, piercing euen
to the diuiding asunder of soule and spirit,
and of the ioyntes and marrow, and is a
discerner of the thoughts and intents of
the heart. ¹³ Neither is there any creature
that is not manifest in his sight : but all
things are naked, and opened vnto the
eyes of him with whome wee haue to
doe. ¹⁴ Seeing then that wee haue a great
high Priest, that is passed into the hea-
uens, Iesus the Sonne of God, let vs holde
fast our profession. ¹⁵ For we haue not

^a Or, the word of hearing. ^b Or, because they were
not vnted by faith to. ^c Or, the Gospel was first
preached. ^d That is, Iosiah. ^e Or, keeping of a
Sabbath. ^f Or, disobedience.

συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, ἑπεπειρασμένον| δὲ κατὰ πάντα καθ' ὁμοί-
τητα, χωρὶς ἁμαρτίας. ¹⁶ προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς
χάριτος, ἵνα λάβωμεν ^d ἔλεον, καὶ χάριν εὐρωμεν εἰς εὐκαιρον βοήθειαν.

V. Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθ-
ίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,
² μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικείται
ἀσθένειαν. ³ καὶ ^e διὰ ταύτην| ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ
προσφέρειν ^f ὑπὲρ| ἁμαρτιῶν. ⁴ Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ
^g καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ ^h Ἀαρόν. ⁵ οὕτω καὶ ὁ Χριστὸς οὐχ
ἑαυτὸν ἐδόξασε γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτὸν, "Υἱὸς μου εἰ

^a Alex. πεπειρασμένον.^d Alex. ἔλεος.^e Alex. δι' αὐτῶν.^f Alex. περι.

WICLIȚ—1380.

that may not haue compassioun on oure
infirmytees: but was temptid bi alle
things, bi the liknesse with oute synne/
¹⁶ therfor go we with trist to the trone of
his grace, that we gete merci, and fynde
grace in conenable help.

5. FOR eche bischop takun of men:
is ordeyned for men in these thingis that
ben to god, that he offre giftis and sacri-
fices for synnes, ² which mai to gidre
sorwe with hem that ben ynknunynge and
erren; for also he is enyrounded with in-
firmyte; ³ therfor he owiþ, as for the
puple: so also for hym self to offre for
synnes; ⁴ nether ony man takith to hym
honour: but he that is clepid of god as
aaron was; ⁵ so crist clarified not hym
self, that he were bischop: but he that
spake to hym, thou art my sone, to day
I gendrid thee, ⁶ as in another place he
seith; thou art a preest with oute ende
aftir the ordre of melchisedech; ⁷ which
in the daies of his fleisch offrid with greet
crie and teeris, preiers and bischinge to
hym that myte make hym saaf fro deeth,
and was herd for his reuerence, ⁸ and
whanne he was goddis sone: he lerned
obediens of these thingis that he suffrid;

^a and he brougt to the ende: is made
cause of euerlastyng heclithe to alle that
obeychen to hym; ¹⁰ and is clepid of god
a bischop bi the ordre of melchisedech;

¹¹ of whom there is to us a greet word,
for to seie: and able to be expownded;
for ye ben made feble to here; ¹² for
whanne ye ouzten to be maistris for a
tyme eftsonne ye niden that ye be taugte
whiche ben the lettris of the bigynnyng
of goddis wordis; and ye ben made thilke

^a trist, confidence. ^b conenable, suitable. ^c ynknunynge,
ignorant, unwise, ought, clepid, called. ^d clarified, glorified.
^e ftsonne again. ^f thilke that

TYNDALE—1534.

an hye prest, which can not have compas-
sion on oure infirmities: but was in all
poyntes tempted, lyke as we are: but yet
with out synne. ¹⁶ Let vs therfore goo
boldely vnto the seate of grace, that we
may receave mercy, and fynde grace to
helpe in tyme of nede.

¹ For every hye prest that is taken from
amonge men, is ordeyned for men, in
thynges pertaynyng to god: to offer
gyftes and sacryfices for synne: ² which
can haue compassion on the ignoraunt,
and on them that are out of the waye,
because that he him selfe also is com-
pared with infirmite: ³ For the which in-
firmities sake, he is bounde to offer for
synnes, as well for hys awne partye, as for
the peoples. ⁴ And noman taketh honour
vnto him selfe, but he that is called of
God, as was Aaron.

⁵ Even so lykewise, Christ glorified not
him selfe, to be made the hye prest: but
he that sayde vnto him: thou arte my
sonne, this daye begat I thee glorified
him. ⁶ As he also in another place speak-
eth: Thou arte a prest for ever after the
ordre of Melchisedech. ⁷ Which in the
dayes of his fleshe, did offer vp prayers
and supplicacions, with stronge cryng
and teares, vnto him that was able to save
him from deeth: and was also hearde,
because of his godlines. ⁸ And though he
were Goddes sonne, yet learned he obe-
dience, by tho thynges which he suffered,
⁹ and was made perfecte, and the cause of
eternall saluacion vnto all them that obey
him: ¹⁰ and is called of God an hye prest,
after the ordre of Melchisedech.

¹¹ Wherof we haue many thynges to saye
which are harde to be vttered: because
ye are dull of hearinge. ¹² For when as
concerninge the tyme, ye ought to be
teachers, yet haue ye nede agayne that
we teache you the fyrst principles of the
worde of god: and are become soche as

CRANMER—1539.

not an hye prest, which cannot haue
compassion on oure infirmities: but was
in all poyntes tempted, lyke as we are:
but yet with out synne. ¹⁶ Let vs therfore
go boldly vnto the seate of grace, that
we maye obtayne mercy, and fynde grace
to helpe in tyme of nede.

5. FOR every hye prest that is taken
from amonge men, is ordeyned for men,
in thynges pertaynyng to God to offer
gyftes and sacrifices for synne: ² which
can haue compassion on the ignoraunt,
and on them that are out of the waye,
for as moch as he hym selfe also is com-
pared with infirmite: ³ And for the same
infirmities sake he is bounde to offer for
synnes, as well for him selfe, as for the
people. ⁴ And no man taketh honour vnto
hym selfe, but he that is called of God, as
was Aaron.

⁵ Euen so Christ also glorified not him
selfe, to be made the hye prest: but he
that sayde vnto hym, thou art my sonne,
this daye haue I begoten thee, glorified
him. ⁶ As he saith also in another place:
thou art a Prest for euer after the ordre
of Melchisedech. ⁷ Which in the dayes of
his fleshe, when he had offered vp prayers
and supplications, with stronge cryng
and teares (vnto him that was able to
saue him from deeth) and was hearde
because of hys reuerence, ⁸ though he
were the sonne (of God) yet learned he
obediens, by those thynges which he
suffered: ⁹ and he beyng perfecte, was
the cause of eternal saluacion vnto all
them that obeyed him: ¹⁰ and is called of
God an hye prest, after the ordre of Mel-
chisedech.

¹¹ Wherof we wolde speake many thynges
but they are harde to be vttered: seynge
ye are dull of hearinge. ¹² For when as
concerninge the tyme, ye ought to be
teachers, yet haue ye nede agayne, that
we teache you the fyrst principles of the
worde of God: and are become soch as

“σὺ, ἐγὼ σήμερον γεγέννηκά σε” ⁶ καθὼς καὶ ἐν ἐτέρῳ λέγει, “Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.” ⁷ Ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δέησεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σῶζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, ⁸ καί περ ὢν υἱὸς, ἔμαθεν ἀφ’ ὧν ἔπαθε τὴν ὑπακοήν, ⁹ καὶ τελειωθεὶς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου. ¹⁰ προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

¹¹ Περὶ οὗ πολλὺς ἡμῖν ὁ λόγος καὶ δυσερμηνευτος λέγειν, ἐπεὶ νωθοὶ γεγόνατε ταῖς ἀκοαῖς. ¹² καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρειάν ἐχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ.

2 Rec. + ὁ.

4 Rec. + ὁ.

5 Alex. πᾶσι τοῖς ὑπακούουσιν αὐτῷ.

GENEVA — 1557.

Priest, which can not be touched with the feling of our infirmities : but *was* in all poyntes tempted, like *as we are* : but yet wythout synne. ¹⁶ Let vs therfore go boldly vnto the throne of grace, that we may receaue mercie, and fynde grace to helpe in tyme of nede.

5. FOR every hye Prieste is taken from among men, and is ordeyned for men, in thinges pertaynyng to God : to offer giftes and sacrifices for synne. ² Which is able sufficiently to haue compassion on the ignorant, and on them, that are out of the way, because that he hymselfe also is compassed with infirmities : ³ And for the same infirmities sake, he is bounde to offer for synnes, as wel for his owne parte, as for the peoples. ⁴ And no man taketh this honour vnto him selfe, but he that is called of God, as *was* Aaron.

⁵ Euen so lykewyse, Christe toke not to him selfe this honour, to be made the hye Priest : but he that sayd vnto hym, Thou art my Sonne, this day begate I thee, *gave it him*. ⁶ As he also in another place speaketh, Thou art a Priest for euer after the order of Melchi sedec. ⁷ Which in the dayes of his flesh, dyd offer vp prayers and supplications, with stronge crying and teares vnto him, that was able to saue hym from death, and was also hearde, in that which he feared.

⁸ And thogh he were *Goddess Sonne*, yet learned he obedience, by the thinges which he suffered. ⁹ And being consecrat was made the auter of eternal saluation vnto all them that obey him : ¹⁰ And is called of God, an hye Priest, after the order of Melchi sedec. ¹¹ Wherof we haue many thinges to say, which are hard to be vttered, because ye are made dull of hearing.

¹² For when as concerning the tyme, ye ought to be teachers, yet haue ye nede agayne that we teache you the fyrst principles of the worde of God : and are become

RHEIMS — 1582.

not haue compassion on our infirmities : but tempted in al thinges by similitude, except sinne. ¹⁶ Let vs goe therfore vwith confidence to the throne of grace : that vve may obtaine mercie, and finde grace in seasonable aide.

5. FOR every high Priest taken from among men, is appointed for men in those thinges that pertain to God : that he may offer giftes and sacrifices for sinnes : ² that can haue compassion on them that be ignorant and do erre : because him self also is compassed vwith infirmities : ³ and therefore he ought, as for the people, so also for him self to offer for sinnes. ⁴ Neither doth any man take the honour to him self, but he that is called of God, as Aaron.

⁵ So Christ also did not glorifie him self that he might be made a high priest : but he that spake to him, *My Sonne art thou, I this day haue begotten thee*. ⁶ As also in an other place he saith, *Thou art a priest for euer, according to the order of Melchisedec*. ⁷ Vwho in the daies of his flesh, vwith a strong crie and teares, offering praers and supplications to him that could saue him from death, vvas heard for his reuerence. ⁸ And truly vwhereas he was the Sonne, he learned by those thinges vvhich he suffered, obedience : ⁹ and being consummate, vvas made to al that obey him, cause of eternal saluation, ¹⁰ called of God a high priest according to the order of Melchisedec.

¹¹ Of vvhome vve haue great speache and inexplicably to vtter : because you are become vveake to heare. ¹² For vwhereas you ought to be maisters for your tyme, you nede to be taught agayne your selues vwhat be the clements of the beginning of the vvordes of God : and

AUTHORISED — 1611.

an high Priest which cannot bee touched with the feeling of our infirmities : but was in all points tempted like as we are, *get* without sinne. ¹⁶ Let vs therefore come boldly vnto the throne of grace, that we may obtaine mercie, and find grace to helpe in time of neede.

5. FOR every high Priest taken from among men, is ordeined for men in things *pertain*ing to God, that hee may offer both giftes and sacrifices for sins. ² Who ² can haue compassion on the ignorant, and on them that are out of the way, for that hee hymselfe also is compassed with infirmities. ³ And by reason hereof he ought as for the people, so also for himselfe, to offer for sinnes. ⁴ And no man taketh this honour vnto himselfe, but hee that is called of God, as *was* Aaron.

⁵ So also, Christ glorified not himselfe, to bee made an High Priest : but he that saide vnto him, Thou art my Sonne, to day haue I begotten thee. ⁶ As he saith also in another place, Thou art a Priest for euer after the order of Melchisedec. ⁷ Who in the daies of his flesh, when hee had offered vp prayers and supplications, with strong crying and teares, vnto him that was able to saue him from death, and was heard, ⁸ in that he feared.

⁸ Though hee were a Sonne, yet learned hee obedience, by the thinges which he suffered : ⁹ And being made perfect, hee became the authour of eternall saluation vnto all them that obey him, ¹⁰ Called of God an high Priest after the order of Melchisedec : ¹¹ Of whom we haue many thinges to say, and hard to be vttered, seeing ye are dull of hearing. ¹² For when for the time ye ought to be teachers, ye haue need that one teach you agayne which be the first principles of the Oracles of

⁶ Or, can reasonably beare with. ⁸ Or, for his prtie.

καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος, ^k καὶ οὐ στερεᾶς τροφῆς. ¹³ πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης· νήπιος γάρ ἐστι· ¹⁴ τελειῶν δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. VI. Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερόμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανόιας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν, ² βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου. ³ καὶ τοῦτο ⁴ ποιήσομεν, | εἰς ὅσον ἐπιτρέπη ὁ Θεός. ⁴ Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσασμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γεννηθέντας Πνεύματος ἁγίου, ⁵ καὶ καλὸν γευσασμένους Θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος, ⁶ καὶ

^k Alex. = καί.⁴ Alex. ποιήσομεν.

WICLIȚ — 1380.

to which is nede of mylk, and not of sad mete; ¹³ for eche that is partener of mylk is with out part of the word of riȝtwisnesse, for he is a litil child; ¹⁴ but of perfyȝt men is sad mete: of hem that for custum han wittis exercisid, to discrecion of good and of yuel.

6. THERFOR we bringynge in a word of the bigynnyng of crist be we born to the perfeccioun of hym; not eftsoone leggyng the foundement of penaunce fro deed werkis and of the feith to god, ² and of tehnyng of baptym and of leynge on of hondis, and of risynge agen of deed men and of the euerlastynge dome; ³ and this thing we schuld do if god schal suffer; ⁴ but it is impossible that thei that ben onys lytȝned ȝ han taastid also an heuenli gifte, and ben made parteners of the holi goost, ⁵ and netheles han taastid the good word of god and the vertues of the world to comynge, ⁶ ȝ ben sliden fer awei that thei ben renewid eftsoone to penaunce whiche eftsoones crucifynge to hem silf the sone of god; and han to scornu

⁷ for the erthe that drynkith reyn ofte comynge on it; and bryngith forth couenable erbe to hem of whiche it is tidid; takith blessinge of god, ⁸ but that that is bryngynge forth thornes and breris: is reparable, and next to curs, whos endynge schal be in to brennyng; ⁹ but ȝe moost dereworthe, we tristen of ȝou better thingis, and neer to helthe; thonȝ we spoken so, ¹⁰ for god is not vnȝist that he forȝete ȝoure werk ȝ loue, whiche ȝe han schewid in his name for ȝe han mynystrid to ȝeintis, and mynystren; ¹¹ and we coueiten that eche of ȝou schewe the same bisnesse, to the fyllinge of hope: in to the ende, ¹² that ȝe be not made slowe; but also suers of hem whiche bi feith and

TYNDALE — 1534.

have nede of mylke; and not of stronge mete: ¹³ For every man that is fed with mylke, is inexperte in the worde of riȝtwesnes. For he is but a babe. ¹⁴ But stronge mete belongeth to them that are perfecte whiche thorow custome have their wittes exercised; to iudge both good and evyll also.

6. VVHERFORE let vs leave the doctryne pertaynyng to the beginnyng of a Christen man; and let vs go vnto perfection; and now no more laye the foundacion of repentance from deed workes; and of fayth toward God; of baptyme; of doctryne; and of layinge on of hondes; and of resurrection from deeth; and of eternal iudgement. ³ And so wyl we do; yf God permitte. ⁴ For it is not possible that they which were once lyghted; and have tasted of the hevenly gyfte; and were become partetakers of the holy goost; ⁵ and have tasted of the good worde of God; and of the power of the worlde to come: ⁶ yf they faule; shuld be reneued agayne vnto repentance: for as moche as they have (as concerning them selves) crucified the sone of God a fresshe; makynge a mocke of him.

⁷ For that erth which drinketh in the rayne which cometh ofte vpon it; and bringeth forth erbes mete for them that dresse it; receaveth blessinge of god. ⁸ But that ground; which beareth thornes and byrars; is reproved; and is nye vnto cursynge: whose ende is to be burned. ⁹ Nevertheless deare frendes; we trust to se better of you and thynges which accompany saluacion; though we thus speake. ¹⁰ For god is not vnrighteous that he shuld forȝete youre worke and labour that procedeth of love; which love shewed in his name; which have ministred vnto the sayntes; and yet minister. ¹¹ Yee; and we desyre that every one of you shew the same diligence; to the stablyshynge of hope; even vnto the ende: ¹² that ye faynt not; but folowe them; which thorow

CRANMER — 1539.

have nede of mylke: and not of stronge mete: ¹³ for every man that is fed with mylke, is inexperte in the worde of ryght-cousnes. For he is but a babe. ¹⁴ But stronge mete belongeth to them that are perfecte even those, which (by reason of vse) haue their wittes exercised to discern both good and evyll.

6. THERFORE leauing the doctryne that pertayneth to the begynnyng of Christen men, let vs go forth vnto perfection, not layeng agayne the foundacion of repentance from deed workes and of fayth toward God, ² of baptyssinges, of doctryne, and of layinge on of handes, and of resurrection from deeth and of eternal iudgement. ³ And so wyl we do If God permitte. ⁴ For it can not be that they which were once lyghted, and haue tasted of the heauenly gifte, and were become partakers of the holy goost, ⁵ and haue tasted of the good worde of God, and of the power of the worlde to come: ⁶ yf they fall awaye (and as concernynge them selues crucifie the sonne of God a fresshe, and make a mocke of hym) that they shulde be reneued agayne by repentance.

⁷ For the erth which drinketh in the rayne that cometh oft vpon it, and bringeth forth herbes mete for them that dresse it, receaueth blessinge of God. But that ground which beareth thornes and byrars, is reproved, and is nye vnto cursynge: whose ende is to be burned. ⁹ Neuerthelesse (deare frendes) we trust to se better of you, and thynges which accompany saluacion, though we thus speake: ¹⁰ For God is not vnrighteous that he shuld forȝete youre worke and labour that procedeth of loue, which loue ye shewe in his name, which haue ministred vnto the saintes, and yet minister. ¹¹ Yee, and we desyre, that every one of you shew the same diligence, to the full stablissynge of hope, euen vnto the ende: ¹² that ye faint not, but be folowers of them, which thorow fayth and pacience

sad, solid. yuel, eril. eftsoone, again.
leggyng, layynge. dome, judgment. vertues, powers.
couenable, suitable. tristen, trust. suers, followers.

παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας. ⁷ γῆ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὐθετο ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ· ⁸ ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρas ἐγγὺς, ἥς τὸ τέλος εἰς καῦσιν. ⁹ Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοὶ, τὰ ^m κρείττονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν. ¹⁰ οὐ γὰρ ἄδικος ὁ Θεὸς ἐπὶ λαθέσθαι τοῦ ἔργου ὑμῶν, καὶ ⁿ τῆς ἀγάπης ἥς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. ¹¹ ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους· ¹² ἵνα μὴ νωθοὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ

^m Alex. κρείσσονα.ⁿ Rec. + τοῦ κόπου.

GENEVA—1557.

such as have nede of mylke, and not of stronge meat: ¹³ For every man that is fed wyth mylke, is inexpert in the worde of rightuousnes: for he is but a babe. ¹⁴ But stronge meat belongeth to them that are growen in age, which through custome haue their wittes exercised, to iudge both good and euyl.

6. THEREFORE, let vs leaue the doctrine perteynyng to the beginning of a Christen man, and let vs go vnto perfection, and no more laye the foundation of repentance from dead workes, and of faith toward God. ² Of the doctrine of baptismes, and laying on of handes, and of resurrection from the dead, and of eternal iudgement. ³ And so wil we doe, if God permit. ⁴ For it is not possible that they, which were once lyghted, and haue tasted of the heavenly gift, and were made partakers of the holy Gost, ⁵ And haue tasted of the good worde of God, and of the power of the worlde to come: ⁶ If they fall away, should be reuened agayne by repentance: forasmuche as they haue crucified to them selues the Sonne of God a freshe, making a mocke of hym.

⁷ For the earth which drinketh in the rayne that cometh ofte vpon it, and bringeth forth herbes mete for them that desse it, receaueth blessing of God. ⁸ But that ground which beareth thornes and bryars, is reprobued, and is nye vnto cursyng: whose ende is to be burned. ⁹ But deare friendes we haue perswaded our selues better things of you, and suche as accompany saluation, thogh we thus speake.

¹⁰ For God is not vnrighteous, that he should forget your worke, and labour that proceedeth of loue, which loue ye shewed toward hys Name, in that ye haue ministered vnto the Sainctes, and yet minister. ¹¹ And we desire that every one of you shewe the same diligence, to the full perswasion of hope, euen vnto the ende, ¹² That ye faint not, but be folowers of them, which through fayth and patience,

RHEIMS—1582.

you are become such as haue neede of milke, and not of strong meate. ¹³ For every one that is partaker of milke, is vnskillful of the vvord of iustice: for he is a childe. ¹⁴ But strong meate is for the perfect, them that by custome haue their senses exercised to the discerning of good and euil.

6. VVHEREFORE intermitting the vvord of the beginning of Christ, let vs proceede to perfection, not againe laying the foundation of penance from dead vvorkes, and of faith toward God, ² of the doctrine of baptismes, and of imposition of handes, and of the resurrection of the dead, and of eternal iudgement. ³ And this shal vve doe, if God vvill permit. ⁴ For it is impossible for them that were once illuminated, haue tasted also the heavenly gift, and vvere made partakers of the holy Ghost, ⁵ haue moreover tasted the good vvord of God, and the povvers of the worlde to come, ⁶ and are fallen: to be renevved againe to penance, crucifying againe to them selues the sonne of God, and making him a mockerie. ⁷ For the earth drinking the raine often comming vpon it, and bringing forth grasse commodious for them by vvhom it is tilled, receiue th blessing of God. ⁸ but bringing forth thornes and bryers, it is reprobate, and very neere a curse, vvwhose end is, to be burnt.

⁹ But vve confidently trust of you, my best beloued, better things and neerer to saluation: although vve speake thus. ¹⁰ For God is not vnjust, that he should forget your vvorke and loue which you haue shewed in his name, vvwhich haue ministered to the sainctes and doe minister. ¹¹ And our desire is that every one of you shev forth the same carfulnesse to the accomplishing of hope vnto the end: ¹² that you become not slouthfull, but imitours of them vvwhich by faith and

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God, and are become such as haue need of milke, and not of strong meate. ¹³ For every one that vseth milke, is vnskillfull in the word of righteousness: for he is a babe. ¹⁴ But strong meate belongeth to them that are ^β of full age, *euen* those who by reason ^γ of vse haue their senses exercised to discern both good and euill.

6. THEREFORE leauing the ^δ principles of the doctrine of Christ, let vs goe on vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith towards God, ² Of the doctrine of Baptismes, and of laying on of hands, and of resurrection of the dead, and of eternal Iudgement. ³ And this will we doe, if God permit. ⁴ For it is impossible for those who were once enlightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost, ⁵ And haue tasted the good word of God, and the powers of the world to come; ⁶ If they shall fall away, to renew them againe vnto repentance: seeing they crucifie to themselves the Sonne of God afresh, and put him to an open shame. ⁷ For the earth which drinketh in the raine that cometh oft vpon it, and bringeth forth herbes meete for them ^β by whom it is dressed, receiue th blessing from God. ⁸ But that which beareth thornes and briers, is reiected, and is nigh vnto cursing, whose end is to be burned.

⁹ But beloued, wee are perswaded better things of you, and things that accompany saluation, though we thus speake. ¹⁰ For God is not vnrighteous, to forget your worke and labour of loue, which ye haue shewed toward his Name, in that ye haue ministered to the Saints, and doe minister. ¹¹ And we desire, that every one of you doe shew the same diligence, to the full assurance of hope vnto the end: ¹² That ye be not slothfull, but followers of them,

^α Gr. hath no experience. ^β Gr. perfect. ^γ Gr. of an habite, or perfection. ^δ Gr. the word of the beginning of Christ. ^ε Or, for.

μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας. ¹³ Τῷ γὰρ Ἀβραὰμ ἐπαγγελιάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὁμοσάι, ὥμοσε καθ' ἑαυτοῦ, ¹⁴ λέγων, “ Ὁ ἦ μὴν! εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνθὼ σε.” ¹⁵ καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας. ¹⁶ ἄνθρωποι ^ρ μὲν γὰρ κατὰ τοῦ μείζονος ὁμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος. ¹⁷ ἐν ᾧ περισσότερον βουλόμενος ὁ Θεὸς ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ, ¹⁸ ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχομεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος. ¹⁹ ἣν ὡς ἀγκυραν ἔχομεν τῆς ψυχῆς ^ρ ἀσφαλῇ | τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, ²⁰ ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσήλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελchisedeck

° Alex. Εἰ μὴν.

ρ Alex. = μὲν.

ρ Alex. ἀσφαλῆν.

WICLIF—1380.

patience schuln enherite the biheests;

¹³ for god bihetyng to abraham; for he hadde noon gretter bi whom he schulde swer, swoure bi hym self ¹⁴ and seide I blessinge schal blesse thee; and I multiplyng schal multiplie thee; ¹⁵ and so he long abidinge, hadde the biheest; ¹⁶ for men sweren bi a gretter thanne hem self; and the ende of al ther ple, is an ooth to confirmacioun; ¹⁷ in whiche thing god willynge to schewe pteuuoushier to the eiris of his biheest the sadnesse of his counceill: puttid bitwixe an othe; ¹⁸ that bi tweye thingis vnmeuabe, bi whiche it is in possible that god he: we haue a strengest solace, that we fleen to gidre to holde the hope that is putte forth to us; ¹⁹ whiche hope is an anker we han siker to the soule and sad & goyng in to the ymner thingis of hidyng; ²⁰ where the bifor goer ihesus that is made bischop with outen ende, bi the ordre of melchisedech: entrid for us.

7. AND this melchisedech kyng of salem, and preest of the hijist god; whiche mette with abraham, as he turned agen fro sleynge of kyngis: and blessed hym; ² to whom also abraham departid titlis of alle thingis; first he is seid kyng of riht-wisnesse: and aftirward kyng of salem, that is to seie kyng of pees; ³ with out fadir with out modir, with out genologie: nether hauyng bigynnynge of daies, nether ende of lif; and he is likned to the sone of god, and dwelith preest with outen ende;

⁴ but biholde se hou greet is this: to whom abraham the patriark, gaf titlis of the best thingis; ⁵ for men of the sones of leuye takynge preesthood han maunde-met to take titlis of the puple bi the lawe; that is to seie of her brithren, thoug also thei wenten out of the leendis of abraham; ⁶ but he whos generacioun is

biheestes, promissas.
ple plus of, controversy
siker, secure sad, firm

TYNDALE—1534.

faith and patience inheret the promises.

¹³ For when god made promes to Abraham; because he had no greater thinge to swaie by he swaie by him selfe ¹⁴ sayinge: Surely I will blesse thee and multiply the in dede. ¹⁵ And so after he had taryed a longe tyme, he enioyed the promes. ¹⁶ Men verely swaie by him that is greater then them selves; and an othe to confyrme the thynges, ys amonge them an ende of all stryfe. ¹⁷ So god willynge very abundantly to shewe vnto the heyres of promes; the stables of his counsaile, he added an othe; ¹⁸ that by two immutable thinges (in which it was vnpossible that God shuld lye) we myght have perfect consolacion; which haue fled; for to holde fast the hope that is set before vs; ¹⁹ which hope we haue as an ancre of the soule both sure and stedfast. Which hope also entreth in; into tho thynges which are with in the vayle; ²⁰ whither the fore runner is for vs entered in; I mean Iesus that is made an hie preste for euer; after the order of Melchisedech.

7. THIS Melchisedech kyng of Salem (which beinge prest of the most hie god met Abraham; as he returned agayne from the slaughter of the kynges; and blessed him: ² to whom also Abraham gave tythes of all thynges) fyrst is by interpretation kyng of rihtewesnes: after that he is kyng of Salem; that is to saye kyng of peace; ³ with out father, with out mother, with out kynne; and hath nether begynnynge of his tyme; nether yet ende of his life: but is lykened vnto the sonne of god and contineth a preste for euer.

⁴ Consyder what a man this was, vnto whom the patriarke Abraham gave tythes of the spoyles. ⁵ And verely those children of leuy, which receaue the office of the prestes; haue a commaundement to take acordinge to the lawe; tythes of the people; that is to saye, of their brethren; yee though they spronge out of the loynes of Abraham. ⁶ But he whose

bihtyng, promissas.
sadness, firmness
leeris, loins.

CRANMER—1539.

receaue the inheritance of the promise.

¹³ For when God made promes to Abraham because he had none greater to swaie by he swaie by him selfe. ¹⁴ sayinge: Surely I will blesse thee, and multiply the in dede. ¹⁵ And soafter that he had taryed patiently, he enioyed the promes. ¹⁶ For men verely swaie by hym that is greater then them selues, and an othe to confyrme the thynges, is to them an ende of all stryfe. ¹⁷ So God willynge very abundantly to shewe vnto the heyres of promes, the stables of his counsaile, added an othe: ¹⁸ that by two immutable thynges (in which it was vnpossible that God shuld lye) we might haue a strong consolacion, which hitherto haue fled, for to holde fast the hope that is set before vs; ¹⁹ which hope we holde as an ancre of the soule both sure and stedfast, which hope also entreth in, into those thynges which are wyth in the vayle; ²⁰ where the fore runner is for vs entred in, enen Iesus, that is made an hie preste for euer, after the order of Melchisedech.

7. THIS Melchisedech kyng of Salem (which beinge prest of the most hie God, met Abraham, as he returned agayne from the slaughter of the kinges and blessed hym: ² to whom also Abraham gaue tythes of all thynges) fyrst is called by interpretation kyng of ryghtewesnes: after that, kyng of Salem (that is to saye, kyng of peace) ³ wythout father without mother, without kynne, and hath nether begynnynge of dayes, nether yet ende of lyfe: but is likened vnto the sonne of God and contynueth a preste for euer. ⁴ Consyder what a man this was, vnto whom also the Patriarke Abraham gaue tythes of the spoyles. ⁵ And verely those children of Leuy, which receaue the office of the prestes, haue a commaundement to take (acordinge to the lawe) tythes of the people, that is to saye, of their brethren, yee though they spronge out of the loynes of Abraham. ⁶ But he whose

ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

VII. Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλὴμ, ἱερεὺς τοῦ Θεοῦ¹ τοῦ ὑψίστου, (² ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων, καὶ εὐλογήσας αὐτόν· ³ ὃ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ·) πρῶτον μὲν ἐρμηνεύμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλὴμ, (ὅ ἐστι, βασιλεὺς εἰρήνης·) ⁴ ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος· μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων· ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές. ⁵ Θεωρεῖτε δὲ πηλίκος οὗτος, ὃ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. ⁶ καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες, ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἐστι, τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὁσφύος Ἀβραάμ· ⁷ ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν,

¹ Rec. = τοῦ.

² Alex. ὁ.

GENEVA — 1557.

inherit the promis. ¹³ For when God made promis to Abraham because he had no greater to swear by, he swore by him selfe, ¹⁴ Saying, Surely I wyl moste abundantly blesse thee and multiplie thee aboue measure.

¹⁵ And so after that he had taryed patiently, he enioyed the promis. ¹⁶ For men verely swear by hym that is greater *then them selues*, and an othe to confirme the thyng, is among them an ende of all stryfe. ¹⁷ So God wylling very abundantly to shewe vnto the heyres of promys, the stableness of his counsell, he assured by an othe, ¹⁸ That by two immutable thynges, in which it is vpossible that God shulde lye we myght haue stronge consolation, which haue fled to *this*, for to holde faste the hope that is set before vs, ¹⁹ Which hope we haue, as an ancre of the soule, both sure and stedfast, and it entrech in, into the thynges which are within the vayle. ²⁰ Whither the forerunner is for vs entred in: I meane Iesus that is made an hie Priest for euer after the order of Melchisedec.

7. FOR this Melchisedec was kyng of Salem, the hie Priest of the most hie God, and met Abraham, as he returned from the slaughter of the kynges, and blessed hym: ² To whome also Abraham gaue tythes of all thynges, who fyrst is by interpretation kyng of rightuousnes: after that, *he is kyng of Salem*, that is, kyng of peace: ³ Without father, without mother, without kinne, and hath nether beginning of hys dayes, nether yet ende of his lyfe: but is likened vnto the Sonne of God, and continueth a Priest for euer. ⁴ Consider what a man this was, vnto whom the Patriarke Abraham gaue tythes of the spoyle. ⁵ And verely they which are the children of Leui, which receaue the office of the Priesthode, haue a commandement to take, accordyng to the Law, tythes of the people, that is to say, of their brethren, yea though they spronge out of the loynes of Abraham. ⁶ But he

RHEIMS—1582.

patience shal inherite the promisses. ¹³ For God promising to Abraham, because he had none greater by vvhom he might swear, he sware by him self, ¹⁴ saying, Vntes blessing I shal blesse thee, and multiplying shal multiplie thee. ¹⁵ And so patiently enduring he obtained the promise. ¹⁶ For men svvaire by a greater then them selues: and the end of al their controuersie, for the confirmation, is an othe. ¹⁷ Vwherein God meaning more abundantly to shew to the heires of the promise the stabilitie of his counsell, he interposed an othe: ¹⁸ that by tvvo thynges vnmoueable, vvheryby it is impossible for God to lye, vve may haue a most strong comfort. vwho haue fled to hold fast the hope proposed, ¹⁹ vvhich vve haue as an anker of the soule, sure and firme, and going in into the inner parts of the vele, ²⁰ vvhvher Iesus the precursor for vs is entred, made a high priest for euer accordyng to the order of Melchisedec.

7. FOR this Melchisedec, the kyng of Salem, Priest of the God most high, vwho mette Abraham returning from the slaughter of the kyngs, and blessed him: ² to vvhom also Abraham deuided tythes of al: first in dede by interpretation, the kyng of iustice: and then also kyng of Salem, vvhich is to say, kyng of peace, ³ without father, without mother, vwith-out genealogie, hauing neither beginning of daies nor end of life, but likened to the sonne of God, continueth a priest for euer.

⁴ And behold hovv great this man is, to vvhom also Abraham the Patriarke gaue tythes of the principal thynges. ⁵ And certes they of the sonnes of Leui that take the priestthod, haue commandement to take tythes of the people accordyng to the Lavv, that is to say, of their brethren: albeit them selues also issued out of the loines of Abraham. ⁶ but he vvhose

AUTHORISED — 1611.

who through faith and patience inherite the promises, ¹³ For when God made promise to Abraham, because hee could swear by no greater, he sware by himselfe, ¹⁴ Saying, Surely, blessing I will blesse thee, and multiplying I wil multiply thee. ¹⁵ And so after hee had patiently indured, he obtained the promise. ¹⁶ For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. ¹⁷ Wherein God willing more abundantly to shew vnto the heires of promise the immutabilitie of his counsell, ¹⁸ confirmed it by an oath: ¹⁹ That by two immutable thynges, in which it was impossible for God to lye, wee might haue a strong consolation, who haue fled for refuge to lay hold vpon the hope set before vs. ¹⁹ Which *hope* wee haue as an anker of the soule both sure and stedfast, and which entrench into that within the vaile, ²⁰ Whither the forerunner is for vs entered: *even* Iesus, made an high Priest for euer after the order of Melchisedec.

7. FOR this Melchisedec King of Salem, Priest of the most high God, who met Abraham returning from the slaughter of the Kings, and blessed him: ² To whom also Abraham gaue a tenth part of all: first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace. ³ Without father, without mother, ⁴ without descent, hauing neither beginning of dayes nor end of life: but made like vnto the Sonne of God, abideth a Priest continually. ⁴ Now consider how great this man was, vnto whom euen the patriarch Abraham gaue the tenth of the spoiles. ⁵ And verily they that are of the sonnes of Leui, who receiue the office of the Priesthood, haue a commandement to take Tythes of the people according to the Law, that is of their brethren, though they come out of the loynes of Abraham: ⁶ But hee

= Gr. interposed himself by an oath.

= Gr. without pedigree.

δεδεκάτωκε τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε. ⁷ χωρὶς δὲ πάσης ἀντιλογίας, τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. ⁸ καὶ ὧδε μὲν δεκάτας ἀποθήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ξή. ⁹ καὶ, (ὡς ἔπος εἰπεῖν), διὰ Ἀβραάμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτῳται· ¹⁰ ἔτι γὰρ ἐν τῇ ὁσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήντησεν αὐτῷ ὁ Μελχισεδέκ. ¹¹ Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ιερωσύνης ἦν (ὁ λαὸς γὰρ ἐπ' αὐτῇ | νενομοθέτητο·) τίς ἔτι χρεία, “κατὰ τὴν τάξιν Μελχισεδέκ” ἕτερον ἀνίστασθαι ιερέα, καὶ οὐ “κατὰ τὴν τάξιν Ἀαρὼν” λέγεσθαι; ¹² μετατιθεμένης γὰρ τῆς ιερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. ¹³ ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχεν, ἀφ' ἧς οὐδεὶς προσέσχηκε | τῷ θυσιαστηρίῳ·

⁷ Alex. = τὸν.⁸ Alex. = ὁ.⁹ Alex. αὐτῆς.¹⁰ Alex. νενομοθιήτην.¹¹ Alex. προσίσχ.

WICLIȚ—1380.

not noumbred in hem, took tithis of abraham; ⁊ he blesid this abraham; which hadde repromysciouns; ⁷ with outen ony agescynge; that that is lesse, is blesid of the better; ⁸ and here deedly men takun tithis; but there he berith witnessunge that he lyueth; ⁹ and that it be seid so; bi abraham also luyte, that took tithis was tithid; ¹⁰ and ȝit he was in hise fadir leendis, whanne melchisedech mette with him;

¹¹ therfor if perfeccioun was bi the preesthood of leuy, for vndir him the puple took the lawe: what ȝit was it nedeful, another preest to rise, bi the ordre of melchisedech, and not to be seide bi the ordre of aaron; ¹² for whi whanne the preesthode is translatid it is nedc, that also translatioun of lawe be made;

¹³ but he in whom thes thingis ben [seid is] of another lynage, of whiche no man was preest or redi to the autir; ¹⁴ for it is opene, that our lorde is borun of inda, in which lynage moises spake no thing of preestis, ¹⁵ ⁊ more ȝit it is knowun if bi the ordre of melchisedech, another preest is risun up, ¹⁶ which is not made bi the lawe of fleischli maundement, but bi vertu of lif, that mai not be vndon; ¹⁷ for he witnessith that thou art a preest with outen ende, bi the ordre of melchisedech; ¹⁸ that repreynge of the maundement bifor goyngie is made: for the vnsadnesse and vnprofyt of it; ¹⁹ for whi the lawe brougte no thing to perfeccioun; but there is a bryngynge in of a better hope, bi whiche we nyen to god; ²⁰ and hou greet it is: not with outen swerynge; ²¹ but the other ben made preestis with outen an ooth: but this prest with an ooth bi hym that seide to him; the lord swoor and it schal not rewe him; thou art a preest with outen ende bi the ordre of

repromysciouns, promyses.
translatioun, translacioun.
nyen, draw nygh
rewe, repent.

TYNDALE—1534.

kyndred is not counted amonge them; receaued tythes of Abraham; and blessed him that had the promyses. ⁷ And no man denyeth but that which is lesse; receaueth blessinge of that which is greater. ⁸ And here men that dye receave tythes. But there he receaueth tythes of whom it is witnessed that he lieth. And to saye the trueth; Levy him silfe also which receaueth tythes; payed tythes in Abraham. ¹⁰ For he was yet in the loynes of his father Abraham when Melchisech met him.

¹¹ Yf now therfore perfeccion came by the presthod of the leuites (for vnder that presthod the people receaued the lawe) what neded it further more than an other prest shuld ryse; after the ordre of Melchisedech; and not after the ordre of Aaron? ¹² Now no dout; yf the presthod be translated; then of necessitie must the lawe be translated also.

¹³ For he of whom thes thynges are spoken; pertayneth vnto another trybe; of which neuer man serued at the autre. ¹⁴ For it is euident that oure lorde spronge of the trybe of Iuda; of which trybe spake Moses nothyng concernynge presthod.

¹⁵ And it is yet a more euydent thing; yf after the similitude of Melchisedech; ther aryse a nother prest; ¹⁶ which is not made after the lawe of the carnall commaundment; but after the power of the endlesse lyfe. ¹⁷ (For he testifieth: Thou art a prest for euer; after the ordre of Melchisedech) ¹⁸ Then the commaundment that went a fore, is disanulled; because of hir weaknes and vnprofitableness. ¹⁹ For the lawe made nothyng perfecte: but was an introduction of a better hope; by which hope; we drawe nye vnto god.

²⁰ And for this cause it is a better hope; that it was not promysed with out an othe. ²¹ Those prestes were made with out an oth: but this prest with an oth; by him that saide vnto him The lordre swaue; and will not repent: Thou art a prest for euer after the ordre of

CRANMER—1539.

kyndred is not counted amonge them, receaued tythes of Abraham, and blessed him that had the promyses. ⁷ And no man denyeth, but that he which is lesse, receaueth blessinge of him which is greater. ⁸ And here men that dye, receaue tythes. But there he receaueeth tythes, of whom it is witnessed, that he liueth. ⁹ And to saye the trueth, Leuy him selfe also which vseth to receaue tythes payed tythes in Abraham. ¹⁰ For he was yet in the loynes of hys father when Melchisedech met Abraham.

¹¹ If now therfore perfeccion came by the presthod of the Leuites (for vnder that presthod the people receaued the lawe) what neded it furthermore, that another prest shuld ryse to be called after the ordre of Melchisedech, and not after the ordre of Aaron? ¹² For yf the presthod be translated, then of necessitie must the lawe be translated also.

¹³ For he of whom thes thynges are spoken pertayne vnto another trybe, of whom neuer man serued at the autre. ¹⁴ For it is euident that oure Lorde spronge of the tribe of Iuda, of which trybe spake Moses nothyng concernynge presthod. ¹⁵ And it is yet a more euident thing, yf after the similitude of Melchisedech ther aryse another prest, ¹⁶ which is not made after the lawe of that carnall commaundment: but after the power of the endlesse, lyfe. ¹⁷ (For after this maner doth he testifie thou art a prest forever, after the ordre of Melchisedech) ¹⁸ Then the commaundment that went afore, is disanulled, because of weaknes and vnprofitableness. ¹⁹ For the lawe brought nothing to perfeccion: but was an introduction to a better hope, by the which we drawe nye vnto God. ²⁰ And therefore is it a better hope, because the thing was not done without an othe. ²¹ For those prestes were made without an othe, but this preste wyth an othe, by him that sayde vnto hym. The lordre swaue, and wyll not repent: Thou art a prest for euer after the ordre of Melchisedech.

¹⁴ πρὸδλον γὰρ ὅτι ἐξ Ἰουδα ἀνατέταλκεν ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν ⁹ οὐδὲν περὶ ἱερωσύνης| Μωσῆς ἐλαλησε. ¹⁵ Καὶ περισσώτερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοίότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος, ¹⁶ ὃς οὐ κατὰ νόμον ἐντολῆς ² σαρκικῆς| γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου. ¹⁷ ^a μαρτυρεῖ| γὰρ, “Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.” ¹⁸ Ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές. ¹⁹ (οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος), ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι’ ἧς ἐγγίζομεν τῷ Θεῷ. ²⁰ Καὶ καθ’ ὅσον οὐ χωρὶς ὀρκωμοσίας· ⁽²¹ οἱ μὲν γὰρ, χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ, μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτὸν, “Ὡμοσε ὁ Κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα ^b κατὰ τὴν τάξιν

⁹ Alex. περὶ ἱέρων οὐδὲν.² Alex. σαρκίην.^a Alex. μαρτυρεῖται.^b Alex. = κατὰ τὴν τάξιν Μελχισεδέκ.

GENEVA — 1557.

whose kined is not counted among them, receaueth tythes of Abraham, and blessed hym that had the promises. ⁷ And without all nay, he which is lesse, receaueth blessing of hym which is greater.

⁸ And here, men that dye, receaueth tythes: but there, he receaueth tythes, of whom it is wyttessed, that he lyueth. ⁹ And to say the truth, Leui him selfe also which receaueth tythes, payed tythes in Abraham. ¹⁰ For he was yet in the loynes of his father Abraham, when Melchisedec met hym. ¹¹ If now therefore perfection came by the Priesthode of the Leuites (for vnder that Priesthode the Lawe was established to the people) what neded it furthermore, that another Priest should ryse after the ordre of Melchisedec, and not to be called after the ordre of Aaron? ¹² For douteles, if the Priesthod be translated, then of necessitie must the Lawe be translated also. ¹³ For he of whom these things are spoken, pertaineth vnto another tribe, of which neuer man serued at the autlre. ¹⁴ For it is euident, that our Lord spronge of the tribe of Iuda, as concerning the which tribe Moses spake nothing touching the Priesthode.

¹⁵ And it is yet a more euident thyng, because that after the similitude of Melchisedec, there aryseth another Priest. ¹⁶ Which is not made Priest after the Lawe whose commandement is carnal: but after the power of the endlesse lyfe. ¹⁷ For he testifieth thus, Thou art a Priest for euer, after the ordre of Melchisedec. ¹⁸ For the commandement that went afore, is disanulled, because of it weakenes and vnprofitableness. ¹⁹ For the Lawe made nothing perfect: but the bringing in of a better hope made perfect, by which hope, we drawe nye vnto God. ²⁰ And forasmuche as it is not without an othe (for those Priestes are made without an othe, ²¹ But this Priest is made with an othe, by hym that sayd vnto hym, The Lord sware, and wyl not repent, Thou art a Priest for euer, after the ordre of

RHEIMS — 1582.

generation is not numbered among them, tooke tythes of Abraham, and blessed him that had the promises. ⁷ But without al contradiction, that vvhich is lesse, is blessed of the better. ⁸ And here in deede, men that die, receiue tythes: but there he hath vvitnes, that he lyueth.

⁹ And (that it may so be said) by Abraham Leui also, which receiued tythes, vvas tithed. ¹⁰ For as yet he vvas in his fathers loines, vvhē Melchisedec mette him. ¹¹ If them consummation vvas by the Leuitical priesthod (for vnder it the people receiued the Lavv) vvhāt necessitie vvas there yet an other priest to rise according to the ordre of Melchisedec, and not to be called according to the ordre of Aaron? ¹² For the priesthod being translated, it is necessarie that a translation of the Lavv also be made. ¹³ For he on vvhom these things be said, is of an other tribe, of the vvhich, none attended on the altar.

¹⁴ For it is manifest that our Lord sprung of Iuda: in the which tribe Moyses spake nothing of priestes. ¹⁵ And yet it is much more euident: if according to the similitude of Melchisedec there arise an other priest, ¹⁶ vvhich vvas not made according to the Lavv of the carnal commaundement, but according to the pover of life indissoluble. ¹⁷ For he vvitnessteth, That thou art a priest for euer, according to the ordre of Melchisedec. ¹⁸ Reprobation certes is made of the former commaundement, because of the vveakenesse and vnprofitableness thereof. ¹⁹ For the Lavv brought nothing to perfection, but an introduction of a better hope, by the vvhich vve appoche to God.

²⁰ And in as much as it is not vvitouth an othe, (the other truly vvitouth an othe vvere made priestes: ²¹ but this vvitth an othe, by him that said vnto him: Our Lord hath sworne, and it shal not repent him: thou art a priest for euer)

AUTHORISED — 1611.

whose descent is not counted from them, receiued Tythes of Abraham, and blessed him that had the promises. ⁷ And without all contradiction, the lesse is blessed of the better.

⁸ And here men that die receiue Tythes: but there hee receiue them, of whom it is witnessed that he lyueth. ⁹ And as I may so say, Leui also who receiueh Tythes, payed Tythes in Abraham. ¹⁰ For hee was yet in the loynes of his Father when Melchisedec met him. ¹¹ If therefore perfection were by the Leuitical Priesthood (for vnder it the people receiued the Law) what further neede was there, that another Priest should rise after the ordre of Melchisedec, and not be called after the ordre of Aaron? ¹² For the Priesthood being changed, there is made of necessitie a change also of the Law. ¹³ For hee of whom these things are spoken, pertaineth to another Tribe, of which no man gaue attendance at the Altar. ¹⁴ For it is euident that our Lord sprang out of Iuda, of which tribe Moses spake nothing concerning Priesthood. ¹⁵ And it is yet farre more euident: for that after the similitude of Melchisedec there ariseth another Priest, ¹⁶ Who is made not after the Law of a carnall commandement, but after the power of an endlesse life. ¹⁷ For hee testifieth; Thou art a Priest for euer, after the ordre of Melchisedec. ¹⁸ For there is verily a disanulling of the commandement going before, for the weakenesse and vnprofitableness thereof.

¹⁹ For the Law made nothing perfect, but the bringing in of a better hope did: by the which we draw nigh vnto God. ²⁰ And in as much as not without an oath he was made Priest, ²¹ (For those Priests were made without an oath: but this with an oath, by him that said vnto him, The Lord sware and wil not repent, thou art a Priest for euer after the ordre

^a Or, pedigree.^b Or, but it was the bringing in.^c Or, without swearing of an oath.

“Μελχισεδέκ.”) ²² κατὰ τοσούτων κρείττονος διαθήκης γέγονεν ἔγγνος Ἰησοῦς.
²³ Καὶ οἱ μὲν, πλείονες εἰσι ^d γεγονότες ἱερεῖς, διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν.
²⁴ ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην. ²⁵ ὅθεν
καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι’ αὐτοῦ τῷ Θεῷ,
πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. ²⁶ τοιοῦτος γὰρ ἡμῖν· καὶ ἔπρεπεν
ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ
ὑψηλότερος τῶν οὐρανῶν γενόμενος. ²⁷ ὃς οὐκ ἔχει καθ’ ἡμέραν ἀνάγκην, ὥσπερ
οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ
λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνερέγκας. ²⁸ ὁ νόμος γὰρ ἀνθρώπους
καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν
νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

^c Alex. τοσούτο.^d Alex. ἱερεῖς γεγονότες.^e Rec. et Alex. = kai.^f Alex. = kai.

WICLIIF—1380.

melchisedech, ²² in so myche ihesus is made biher of the better testament/

²³ and the other weren made many preestis/ therfor for they weren forboden bi deeth to dwelle stille, ²⁴ but this, for he dwellith with outen ende, hath an euerlastinge preesthod, ²⁵ wherfor also he mai saue with outen ende, comynge ny3 bi him self to god and euermore lyueth to preic for vs/

²⁶ for us bimedeth that suche a man were a bishop to us, holi ynnocent, vndefouled, clene departid fro synful men: and made hijere thanne heuenes, ²⁷ whiche hath not nede, eche dai as preestis first for his owne giltis to offre sacrificis, and afterward for the puple for he dide this thing in offryng hym self conys, ²⁸ and the lawe ordeyned men preestis, hauynge siknesse, but the word of swerynge, whiche is after the lawe ordeyned the sone perfect with outen ende.

8. BUT a capitil on tho thingis that ben seide, we han suche a bishop that satte in the ryghthalf of the sete, of greetnesse in heuenes: ² the mynystre of seyntis and of the verri tabernacle that god made and not man, ³ for eche bishop is ordeyned to offre giftis and sacrificis, wherfor it is nede that also this bishop haue sum thing that he schal offer, ⁴ therfor if he were on erthe: he were not prest, whanne there weren that schulden offre giftis bi the lawe, ⁵ whiche seruen to the samplur and shadowe of heuenli thingis, as it was answeride to moises, whanne he schulde ende the tabernacle, se he seide, make thou alle thingis, bi the samplur that is schewed to thee in the mounte/

⁶ but now he hath getun a bettir mynystrie, bi so myche as he is a mediator of a better testament, whiche is conferred with better bihestis, ⁷ for if the ilke first hadde lackid blame: the place of the

biher, surety. capitil, summary. verri, true. bihestis, promises. ilke, same.

TYNDAL—1534.

Melchisedech. ²² And for that cause was Iesus a stablysher of a better testament.

²³ And amonge them many were made prestes, because they were not suffred to endure by the reason of deeth. ²⁴ But this man, because he endureth ever, hath an everlastinge presthod. ²⁵ Wherefore he is able also ever to save them that come vnto god by him, seynge he ever lyveth to make intercession for vs.

²⁶ Soche an hye prest it became vs to have, which is wholly, harmlesse, vndefyled, separat from synners and made hyer then heaven. ²⁷ Which nedeth not dayly (as yonder hie prestes) to offer vp sacrifice, fyrst for his awne synnes, and then for the peoples synnes. For that did he once for all when he offered vp him selfe. ²⁸ For the lawe maketh men prestes, which have infirmite: but the worde of the othe that came sence the lawe, maketh the sone prest, which is perfecte for ever more.

8. OF the thynges which we have spoken, this is the pyth: that we have soche an hye preste that is sitten on the right honde of the seate of maieste in heven, ² and is a minister of holy thynges, and of the very tabernacle, which God pyght, and not man. ³ For every hye prest is ordeyned to offer gyftes and sacrificis, wherfore it is of necessitye, that this man have some what also to offer. ⁴ For he were not a preste, yf he were on the erth where are prestes that acordeynge to the lawe, offer giftes, ⁵ which prestes serve vnto the ensample and shadowe of hevenly thynges: even as the answer of God was geven vnto Moses when he was about to fynnishe the tabernacle: Take hede (sayde he) that thou make all thynges acordeynge to the patrone shewed to thee in the mount.

⁶ Now hath he obtayned a more excellent office, in as moche as he is the mediator of a better testament, which was made for better promyses. ⁷ For yf that fyrst testament had bene faultlesse: then

CRANMER—1539.

²² And for that cause was Iesus a stablysher of a better testament.

²³ And amonge them many were made prestes, because they were not suffred to endure by the reason of deeth. ²⁴ But this man (because he endureth euer) hath an euerlastinge presthode. ²⁵ Wherefore, he is able also euer to saue them to the vttemost, that come vnto God by him, seynge he euer lyueth to make intercession for vs.

²⁶ For soch an hye Prest it became vs to haue, which is holy, harmlesse, vndefiled, separate from synners, made hyer then heauen. ²⁷ Which nedeth not dayly (as yonder hye prestes) to offer vp sacrifice. Fyrst for his awne synnes, and then for the peoples synnes. For that dyd he once, when he offered vp him selfe. ²⁸ For the lawe maketh men prestes, which haue infirmite: but the worde of the oth that came sence the lawe, maketh the sone preste, which is perfecte for euermore.

8. OF the thynges which we have spoken, this is the pyth: that we haue soch an hye preste as sitteth on the ryght hande of the seate of maieste in heauen, ² and is a minister of holy thynges, and of the true tabernacle, which God pyght, and not man. ³ For euery hye prest is ordeyned to offer gyftes and sacrifices: wherfore it is of necessitye, that this man haue some what also to offer. ⁴ For he were not a preste, yf he were on the erth where are prestes, that accordinge to the lawe offer gyftes, ⁵ which serue vnto the ensample and shadowe of heauenly thynges: euen as the answer of God was geuen vnto Moses, when he was about to fynnishe the tabernacle. Take hede (sayde he) that thou make all thynges accordinge to the patrone which is shewed to thee in the mount.

⁶ But now hath he obtayned a presthode so much the more excellent, as he is the mediator of a better testament, which was confirmed in better promyses. ⁷ For yf that fyrst testament had bene soch, that

VIII. Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, ² τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, ³ καὶ οὐκ ἀνθρώπος. ⁴ πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ. ⁵ εἰ μὲν ⁶ οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων ⁷ τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα, ⁸ οἷτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχρημάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, “Ὁρα,” γὰρ φησὶ, “⁹ ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.” ¹⁰ νυνὶ δὲ διαφορωτέρας ¹¹ τέτευχε λειτουργίας, ὅσω καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νομοθετήται. ¹² Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἀμεμπτος, οὐκ ἂν δευτέρας

* Rec. γάρ.

* Alex. = τῶν ἱερέων.

* Rec. ποιήσης.

* Alex. τίτευχε.

GENEVA — 1557.

Melchi-sedec) ²² By so muche is Iesus made a suretie of a better Conenant. ²³ And amonge them many were made Priestes, because they were not suffered to endure, by the reason of death. ²⁴ But this man, because he endureth ever, hath an ever-lasting Priesthode.

²⁵ Wherefore, he is able also perfectly to save them that come vnto God by hym, sayng he euer lyueth, to make intercession for them. ²⁶ For suche an hie Prieste it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made hyer then the heauens. ²⁷ Which needed not dailie as those hie Priestes to offer vp sacrifice, fyrst for his owne synnes, and then for the peoples synnes: for that dyd he once, when he offered vp hym self. ²⁸ For the Lawe maketh men Priestes, which haue infirmite: but the worde of the othe that came synce the Lawe maketh the Sonne Priest, who is perfect for euermore.

8. OF the thynges which we haue spoken, *this is the summe*, That we haue such an hie Priest, that sitteth at the ryght hande of the throne of the heauenly maiestie. ² And is a minister of the inward Sanctuarie, and of the very Tabernacle which God pight, and not man. ³ For euery hie Priest is ordeyned to offer gyftes and sacrifices: wherefore it was of necessitie, that this man shulde haue somewhat also to offer. ⁴ For he were not a Priest, yf he were on the earth, where remaine Priestes that accordyng to the Law offer gyftes. ⁵ Which Priestes serue vnto the patrone and shadowe of heauenly thynges: euen as the answer of God was geuen vnto Moses, when he was about to fynyshe the Tabernacle, Take hede (said he) that thou make all thynges accordyng to the patrone shewed to thee in the mount.

⁶ But now *our hie Priest* hath obtayned a more excellent office, in asmuch as he is the mediator of a better Conenant which is established in more worthy promises. ⁷ For yf that fyrst Conenant had

RHEIMS — 1582.

²² by so much, is Iesus made a suretie of a better testament. ²³ And the other in deede vvere made priestes, being many, because that by death they vvere prohibited to continue: ²⁴ but this, for that he continueth for euer, hath an euermlasting priesthod. ²⁵ vwhereby he is able to saue also for euer going by him self to God: alwaies liuing to make intercession for vs.

²⁶ For it vvas seemely that vve should haue such a high priest, holy, innocent, impolluted, separated from sinners, and made higher then the heauens. ²⁷ vvhich hath not necessitie dailie (as the priestes) first for his ovne sinnes to offer hostes, then for the peoples. for this he did once, in offering him self. ²⁸ For the Lavv appointeth priestes them that haue infirmite: but the vvord of the othe vvhich is after the Lavv, the Sonne for euer perfected.

8. BVT the summe concerning those thyngs vvhich be said, is: Vve haue such an high priest, vvho is sette on the ryght hand of the seate of maiestie in the heauens, ² a minister of the holies, and of the true tabernacle, vvvhich our Lord pight and not man. ³ For euery high priest is appointed to offer gyftes and hostes, vvwherefore it is necessarie that he also haue some thing that he may offer: ⁴ if then he vvere vpon the earth, neither vvere he a priest: vvhereas there vvere that did offer gyftes accordyng to the Lavv, ⁵ that serue the exampler and shadow of heauenly thynges. As it vvas answered Moyses, vvhen he finished the tabernacle, See (quod he) that thou make all thyngs accordyng to the exampler vvhich vvas shewed thee in the mount.

⁶ But novv he hath obtayned a better ministerie, by so much as he is mediator of a better testament, vvhich is established in better promises. ⁷ For if that former had been void of fault, there

AUTHORISED — 1611.

of Melchisedec) ²² By so much was Iesus made a surety of a better Testament. ²³ And they truly were many Priests, because they were not suffered to continue by reason of death. ²⁴ But this man because hee continueth euer, hath an vnchangeable Priesthood. ²⁵ Wherefore hee is able also to saue them ²⁶ to the vttermost, that come vnto God by him, seeing hee euer lyueth to make intercession for them. ²⁶ For such an high Priest becamewe, *who is* holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens. ²⁷ Who needeth not dailie, as those high Priests, to offer vp sacrifice, first for his owne sinnes and then for the peoples: for this he did once, when hee offered vp himselfe. ²⁸ For the Law maketh men high Priests which haue infirmite, but the word of the oath which was since the Law, *maketh* the Sonne, who is consecrated for euermore.

8. NOW of the things which we haue spoken, *this is the summe*: wee haue such an high Priest, who is set on the right hand of the throne of the Maiestie in the heauens: ² A minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man. ³ For euery high Priest is ordained to offer gyfts and sacrifices: wherefore it is of necessitie that this man haue somewhat also to offer. ⁴ For if he were on earth, he should not bee a Priest, seeing that there are Priests that offer gyfts according to the Law: ⁵ Who serue vnto the example and shadow of heauenly things, as Moses was admonished of God when he was about to make the Tabernacle. For see (saith he) that thou make all things according to the paterne shewed to thee in the Mount. ⁶ But now hath he obtained a more excellent ministerie, by how much also he is the Mediator of a better Conenant, which was established vpon better promises.

⁷ For if that first Conenant had bene
* Or, which passeth not from one to another. * Or, euermore. * Or, perfected. * Or, of holy things.
* Or, they are Priests. * Or, Testament.

ἐξητέτο τόπος. ⁸ μεμφόμενος γὰρ ¹ αὐτοῖς λέγει, “ Ἰδοὺ, ἡμέραι ἔρχονται, λέγει
 “ Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην
 “ καινὴν. ⁹ οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ
 “ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι
 “ αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ γὰρ ἡμέλησα αὐτῶν, λέγει Κύριος.
 “ ¹⁰ ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας,
 “ λέγει Κύριος, διδούς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν
 “ ἐπιγράψω αὐτοὺς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς
 “ λαόν. ¹¹ καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν ¹² πολίτην αὐτοῦ, καὶ ἕκαστος τὸν
 “ ἀδελφὸν αὐτοῦ, λέγων, Γινώθι τὸν Κύριον· ὅτι πάντες εἰδήσουσί με, ἀπὸ μικροῦ
 “ αὐτῶν ἕως μεγάλου αὐτῶν. ¹² ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν

¹ Alex. αὐτοῖς.⁸ Rec. πλεσιόν.⁹ Alex. = αὐτῶν.¹⁰ Alex. = καὶ τῶν ἀνομιῶν αὐτῶν.

WICLIF—1380.

seconde schulde not hane be souȝt; ⁸ for
 he reþreuyng hem; seith; lo daies comen
 seiþ the lord; and I schal make þerifit
 a newe testament on the hous of israel; ⁹
 on the hous of iuda; ⁹ not lik the testa-
 ment that I made to her fadiris in the
 dai in which I caute her bond, that I
 schulde lede hem out of the lond of egipt;
 for thei dwelliden not þerifitli in my tes-
 tament; and I haue dispisid hem; seiþ
 the lord;

¹⁰ but this is the testament: whiche I
 schal dispose to the hous of israel, after
 tho daies seiþ the lord in zeuyng my
 lawis in to the soulis of hem, and in to
 the hertes of hem, I schal aboute write
 hem; and I schal be to hem in to a god,
 and thei schuln be to me in to a puple;
¹¹ and eche man schal not teche his neiȝ-
 bore and eche man his brother, seiȝne;
 knowe thou the lord, for alle men schuln
 knowe me fro the lesse to the more of
 hem; ¹² for I schal be merciful to the
 wickidnesse of hem, and now I schal not
 bitenke on the synnes of hem. ¹³ but in
 seiȝne a newe: the former wexed old,
 & that that is of many daies and wexith
 elde: is nyȝ the deeth.

9. AND the former testament hadde
 iustifyingis of worship and holi thing
 duringe for a tyme, ² for the tabernacle
 was made first in whiche weren candil-
 stickis and boord & settinge forth of looues
 whiche is seide holi; ³ and after the veil
 the seconde tabernacle, that is seide sancta
 sanctorum that is holi of holi thingis;
⁴ hauyng a golden sencer: and the arke
 of the testament, keuerid aboute on eche
 side with gold; in whiche was a potte of
 gold, hauyng manna, and the zerde of
 Aaron that florischid, and the tablis of the
 testament; ⁵ on which thingis were cheru-
 bins of glorie ouer schadowyng the
 propiciatorie: of which thingis it is not
 now to seie bi alle;

⁶ But whanne these weren made thus to

wexed, grew

ȝerde, rod.

TYNDALE—1534.

shuld no place haue bene sought for the
 seconde. ⁸ For in rebukynge them he
 sayth: Beholde the dayes will come (sayth
 the lorde) and I will fynnyse apon the
 house of Israel; and apon the housse of
 Iuda; a newe testament: ⁹ not lyke the
 testament that I made with their fathers
 at that tyme; when I toke them by the
 bondes; to lede them oute of the lond of
 Egipte; for they continued not in my tes-
 tament; and I regarded them not sayth
 the lorde.

¹⁰ For this is the testament that I will
 make with the house of Israel: After
 those dayes sayth the lorde: I will put
 my lawes in their myndes; and in their
 hertes I will wryte them; and I wilbe their
 God; and they shalbe my people. ¹¹ And
 they shall not teache; every man his neigh-
 bour; and every man his brother; say-
 inge: knowe the lorde: For they shall
 knowe me; from the lest to the moste of
 them: ¹² For I wilbe mercifull over their
 vnrightwesnes; and on their synnes and on
 their iniquities. ¹³ In that he sayth a new
 testament he hath abrogat the olde. Now
 that which is disanulled and wexed olde;
 is redy to vannysshe awaye.

9. THAT fyrst tabernacle verely had
 ordinaunces, and seruynges of god; and
 wordly holynes. ² For there was a fore
 tabernacle made; wherin was the candle-
 sticke; and the table; and the shewe breed;
 which is called wholly. ³ But with in the
 seconde vayne was ther a tabernacle; which
 is called holiest of all; ⁴ which had the
 golden sencer; and the arcke of the testa-
 ment overlaid roundabout with golde;
 wherin was the golden pot with manna;
 and Aarons rodde that spronge; and the
 tables of the testament. ⁵ Over the arke
 were the cherubis of glory shadowyng
 the seate of grace. Of which thynges; we
 wyll not now speake particularly.

⁶ When these thynges were thus ordeyned;

CRANMER—1539.

no faute coulde haue bene founde in it,
 then shulde no place haue bene sought
 for the seconde. ⁸ For in rebukynge them,
 he sayth vnto them. Beholde the dayes
 come (sayth the Lorde) and I wil fynnishe
 vpon the house of Israel, and vpon the
 house of Iuda, a new testament: ⁹ not
 like the testament that I made wyth their
 fathers in that daye, when I toke them
 by the handes, to leade them oute of the
 lande of Egipte, For they continued not
 in my testament, and I regarded them
 not sayth the Lorde.

¹⁰ For this is the testament, that I will
 make with the house of Israel: After
 those dayes (sayth the Lord) I will put
 my lawes in their myndes, and in their
 hertes I will write them, and I wythe their
 God, and they shalbe my people. ¹¹ And
 they shall not teach, euery man his neigh-
 bour, and euery man his brother, say-
 inge: knowe the Lord: for they shall
 knowe me, from the least to the moste of
 them: ¹² For I wilbe mercifull ouer their
 vnrightwesnes, and their synnes and their
 iniquities will I thinke vpon nomore. ¹³ In
 that he sayth a new testament, he hath
 worne out the olde. For that which is
 worne out and wexed olde, is redy to
 vannysshe awaye.

9. THE olde Testament then had ve-
 rely ordinaunces, and seruings of God,
 and wordly holynes. ² For ther was a fore
 tabernacle made, wherin was the light,
 and the table, and the shewe breed, which
 is called holy. ³ But within the seconde
 vayne was ther a tabernacle, which is
 called holiest of all, ⁴ whych had the
 golden sencer, and the arcke of the testa-
 ment overlaid round about with golde,
 wherin was the golden pot with manna,
 and Aarons rodde, that spronge, and the
 tables of the testament. ⁵ Over the arke
 were the Cherubims of glory, shadowy-
 ng the seate of grace. Of which thynges
 we cannot now speake particularly.

⁶ When these thynges were thus ordeyned,

“ἀμαρτιῶν αὐτῶν ὁ καὶ τῶν ἀνομιῶν αὐτῶν| οὐ μὴ μνησθῶ ἔτι.” ¹³ Ἐν τῷ λέγειν, “Καινὴν,” πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ.

IX. Εἶχε μὲν οὖν καὶ ἡ πρώτη^p δικαιοῦματα λατρείας, τό τε ἅγιον κοσμικόν.² Σκηὴν γὰρ κατεσκευάσθη, ἡ πρώτη, ἐν ᾗ ἡ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόσθεσις τῶν ἄρτων ἦτις λέγεται ἁγία.³ μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηὴν ἡ λεγομένη ἁγία| ἁγίων, ⁴ χρυσοῦν ἔχουσα θυματήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης· ⁵ ὑπεράνω δὲ αὐτῆς Χερουβίμ^t τῆς δόξης, κατασκιάζοντα τὸ ἱλαστήριον· περὶ ᾧ οὐκ ἔστι νῦν λέγειν κατὰ μέρος. ⁶ Τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν

^p Rec. + σκηνή.^q Alex. s. τὰ ἅγια s. ἁγία ἁγίων.^r τὰ ἅγια τῶν.^s Rec. = τῆς.

GENEVA — 1557.

ben fautlesse: then should no place haue ben sought for the seconde.

⁸ For in rebuking them he sayth, Behold the dayes wyl come sayth the Lord, when I shal make with the house of Israel, and with the house of Iuda, a new Couenant: ⁹ Not lyke the Couenant that I made with their fathers, at that tyme when I toke them by the handes, to lede them out of Egypte, for they continued not in my Couenant, and I regarded them not sayth the Lord. ¹⁰ For this is the Couenant that I wyl make wth the house of Israel, after those dayes sayth the Lord, I wyl put my lawes in their myndes, and in their hearts I wyl wryte them, and I wyl be theyr God, and they shalbe my people.

¹¹ And they shal not teache euery man his neyghbour, and euery man his brother, saying, Knowe the Lord: for all shal knowe me, from him that is litle among them to him that is great among them.

¹² For I wyl be mercifull to their vn-rightuousnesses, and to theyr synnes, and I wyl remember their iniquities no more.

¹³ In that he sayth a newe Couenant, he hath abrogate the olde: Now that which is disanulled and waxed olde, is redy to vanysh away.

9. THEN that first *Couenant* verely, had rites of religion ordeyned, and a wordly Sanctuarie. ² For the first Tabernacle was made, wherein was the Candlestick, and the Table, and the Shewbread, which *Tabernacle* is called the Holy places. ³ And with in the middle vayle, was the Tabernacle, which is called the Holiest of all. ⁴ Which had the golden senser, and the Arcke of the Couenant overlayde rounde about with golde, wherein the golden pot which had Manna, and Aarons rodde was, that had spronge, and the Tables of the Couenant. ⁵ And ouer the Arke were the glorious Cherubims, shadowing the propitiatorie: of which things we wyl not now speake particularly.

⁶ When these things were thus ordeyned,

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should not certes a place of a second been sought, ⁸ For blaming them, he saith: Behold the daies shal come, saith our Lord: and I wil consummate vpon the house of Israel, and vpon the house of Iuda a new Testament: ⁹ not according to the testament vvhich I made to their fathers in the day that I tooke their hand to bring them out of the land of Egypt. because they did not continue in my testament: and I neglected them, saith our Lord. ¹⁰ For this is the testament vvhich I wil dispose to the house of Israel after those daies, saith our Lord: Giving my lawes into their minde, and in their hart wil I superscribe them: and I wil be their God, and they shall be my people: ¹¹ and euery one shal not teach his neyghbour, and euery one his brother, saying, Knowe our Lord: because al shal knowe me from the lesser to the greater of them: ¹² because I wil be mercifull to their iniquities, and their sinnes I wil not now remember.

¹³ And in saying a new, the former he hath made old. And that vvhich growveth auncient and vvaxeth old, is nigh to vtter decay.

9. THE former also in deede had iustifications of service, and a secular sanctuarie. ² For the tabernacle vvas made, the first, vverhin vvere, the candlesticks, and the table, and the proposition of loaves, vvhich is called Holy. ³ But after the second veile, the tabernacle, vvhich is called *Sancta Sanctorum*: hauing a golden censar, and the arke of the testament couered about on euery part vvith gold, in the vvhich vvas a golden pottle hauing Manna, and the rod of Aaron that had blossomed, and the tables of the testament, ⁵ and ouer it vvere the Cherubims of glorie ouershadovving the propitiatorie. of vvhich things it is not needefull to speake novv particularly.

⁶ But these things being so ordered, in

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fautlesse, then should no place haue bene sought for the second. ⁸ For finding fault with them, hee saith, Behold, the dayes come (saith the Lord) when I will make a new Couenant with the house of Israel, and the house of Iudah. ⁹ Not according to the Couenant that I made with their fathers, in the day when I tooke them by the hand to lead them out of the land of Egypt, because they continued not in my Couenant, and I regarded them not, saith the Lord. ¹⁰ For this is the Couenant that I will make with the house of Israel after those dayes, saith the Lord: I will ^a put my Lawes into their minde, and write them ^b in their hearts: and I will be to them a God, and they shall be to me a people. ¹¹ And they shall not teach euery man his neyghbour, and euery man his brother, saying, Know the Lord: For all shall know me, from the least to the greatest. ¹² For I will be mercifull to their vnrighteousnes, and their sinnes, and their iniquities will I remember no more. ¹³ In that he saith, A new *Couenant*, he hath made the first olde. Now that which decayeth and waxeth old, is readie to vanish away.

9. THEN verily the first *Couenant* had also vordmanes of diuine Seruice, and a wordly Sanctuarie. ² For there was a Tabernacle made, the first, wherein was the Candlestick, and the Table, and the Shewbread, which is called ⁴ the Sanctuarie. ³ And after the second vaile, the Tabernacle, which is called the Holiest of all: ⁴ Which had the golden Censar, and the Arke of the Couenant overlayed round about with gold, wherein was the Golden pot that had Manna, and Aarons rod that budded, and the Tables of the Couenant. ⁵ And ouer it the Cherubims of glory shadowing the Mercyseat: of which we cannot now speake particularly.

⁶ Now when these things were thus

^a Gr. giue.^b Or, vpon.^c Or, ceremonies.^d Or, holy.

τὴν πρώτην σκηνὴν διαπαντὸς εἰσίσαιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες· ⁷ εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἑνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὁ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνωσιμάτων· ⁸ τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδόν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν· ⁹ ἣτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεσθηκότα, καθ' ἣν ὁδὸρά τε καὶ θυσιάαι προσφέρονται, μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, ¹⁰ μόνον ἐπὶ βρώμασι καὶ πόμασι καὶ διαφόροις βαπτισμοῖς, ¹¹ δικαιώματα σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα. Χριστὸς δὲ παραγεύομενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μεζύονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, (τοῦτ' ἔστιν, οὐ ταύτης τῆς κτίσεως,) ¹² οὐδὲ δι' αἵματος

⁷ Rec. ὁπ.⁹ Rec. + καί.¹¹ Rec. ἐκαιώματα.

WICLIF—1380.

gidre: preestis entriden euer more in the former tabernacle, doynghe the officis of sacrificis; ⁷ but in the secunde tabernacle, the bishop entrid oony in the yeer not with out blood: whiche he offrid for his ignorance and the pupils; ⁸ for the holi goost signified this thing that not jite the weie of seintis, was opened while the former tabernacle hadde staat; ⁹ whiche parable is of this present tyme, bi which also giftes and sacrificis ben offrid; whiche moun not make a man seruyenge perfijt bi conscience, ¹⁰ oonly in metis and drynkis and dyuers waischyngis and rijtwisnesis of fleisch that weren sette to the tyme of correccioun;

¹¹ But erist beyng a bishop of goodis to couynge entride bi a larger and a perfijrt tabernacle, not made bi hond, that is to seie not of this makinge; ¹² nether bi blood of goot bukis or of calves: but bi his owne bloud entrid oony in to holi thingis that weren founden bi an euerlastyng redempcioun; ¹³ For if the blood of gote bukis and of bolis: and the aische of a cow calf spreind halowith vncleue men to the elensyng of fleisch; ¹⁴ how myche more the blood of crist whiche bi the holi goost offrid him self vncwemed to god schal clense our conscience for deed werkis to serue god that lyueth?

¹⁵ And therfor he is a mediatur of the newe testament, that bi deeth fallynge bitwixe in to redempcioun of the trespassynges that weren vnder the former testament, thei that ben clepid, take the biheest of euerlastyng eritage; ¹⁶ for where a testament is: it is nede that the deeth of the testament-maker come bi-twixe; ¹⁷ for a testament is conformed in dede men; ellis it is not worth, while he lyueth that made the testament; ¹⁸ Wherfore neither the first testament was

TYNDALE—1534.

the prestes went all wayes into the fyrst tabernacle and executed the service of god. ⁷ But into the secunde went the hie prest alone, once every year: and not with out bloud; which he offered for him selfe, and for the ignorance of the people. ⁸ Wherwith the holi goost this signifyng; that the waye of holy thynges, was not yet opened, whyll as yet the fyrst tabernacle was stondyng. ⁹ Which was a similitude for the tyme then present, and in which were offered gyftes and sacrificis that coulde not make them that minister perfecte, as pertainyng to the conscience; ¹⁰ with only meates and drinckes, and divers wesshynges and iustifynges of the flesshe, which were ordeyned vntyll the tyme of reformation.

¹¹ But Christ beyng an hie prest of good thynges to come, came by a greater and a moare perfecte tabernacle, not made with handes: that is to saye, not of this maner bildyng; ¹² nether by the bloud of gotes and calves: but by his awne bloud we entred once for all into the holy place, and founde eternall redemeioun. ¹³ For yf the bloud of oxen and of Gotes and the ashes of an heyfer, when it was sprynckled purified the vncleue, as touchyng the purifyng of the flesshe: ¹⁴ How moche more shall the blood of Christ (which thorow the eternall sprete, offered him selfe with out spot to God) pource your consciences from deed workes for to lvyng god?

¹⁵ And for this cause is he the mediator of the newe testament, that thorow deeth which chaunced for the redempcioun of those transgressions that were in the fyrst testament) they which were called, myght recave the promes of eternall inheritaunce. ¹⁶ For whersoever is a testament, there must also be the deeth of him that maketh the testament. ¹⁷ For the testament taketh auctoritie when men are deed: For it is of no value as longe as he that made it is a live. ¹⁸ For which cause also, nether that fyrst testament was

CRANMER—1539.

the Prestes went all wayes into the fyrst tabernacle, which executed the seruice of the holy thynges. ⁷ But into the secunde went the hie prest alone once every year: not wyth out blood which he offered for him selfe, and for the ignorances of the people. ⁸ Wherwith the holi goost thys signified, that the waye of holy thynges was not yet opened, whyll as yet the fyrst tabernacle was standyng. ⁹ Which was a symilitude for the tyme then present, in which were offered gyftes and sacrificies, that coulde not make the mynister perfecte, as pertainyng to the conseyence, ¹⁰ wyth onely meates and drinckes, and diuers wasshinges and iustifynges of the flesshe, which were ordeyned vntyll the tyme of reformation.

¹¹ But Christ beinge an hie Prest of good thynges to come, came by a greater and a more perfecte tabernacle, not made with handes: that is to saye, not of thys buyldyng; ¹² nether by the bloud of goates and calves: but by hys awne bloude he entred in once into the holy place, and founde eternall redemcioun.

¹³ For yf the bloud of oxen and of gotes and the ashes of a yong cow, when it was sprinckled, purifieth the vncleue, as touchyng the purifyng of the flesshe: ¹⁴ how much moare shall the bloud of Christ (which thorow the eternall sprete, offered him selfe without spot to God) pource your conscience from deed workes, for to serue the lyuinge God?

¹⁵ And for this cause is he the mediator of the new testament, that thorow deeth which chaunced, for the redempcioun of those transgressions that were vnder the fyrst testament they which are called, myght recave the promes of eternall inheritaunce. ¹⁶ For wher as is a testament, there must also (of necessite) be the deeth of him that maketh the testament. ¹⁷ For the testament taketh auctoritie when men are deed: for it is yet of no value, as longe as he that maketh the testament is alyue, ¹⁸ for which cause also, nether the

*statl, stand. moun, may, or, can. hols, bulls, vncwemed, un-
sweend, or, buprynde, sprinkled. vncwemed, un-
cotted clepid, culled. biheest, promise.

τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὐράμενος. ¹³ εἰ γὰρ τὸ αἷμα ¹⁰ ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωνημένους, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, ¹⁴ πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἅμωμον τῷ Θεῷ, καθαριεῖ τὴν συνείδησιν ¹¹ ὑμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν Θεῷ ζῶντι; ¹⁵ Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. ¹⁶ ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. ¹⁷ διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μὴ ποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος. ¹⁸ ὅθεν οὐδ' ἡ πρώτη χωρὶς

¹⁰ Alex. τράγων καὶ ταύρων.¹¹ Alex. ὑμῶν.

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the Priests went always into the fyrst Tabernacle, and executed the rites. ⁷ But into the second, went the hye Priest alone, once every yere: not without bloude, which he offered for him selfe, and for the ignorances of the people. ⁸ Whereby the holy Gost this signified, that the way into the Holiest of all, was, not yet opened whyle as yet the fyrst Tabernacle was standing.

⁹ Which Tabernacle was a figure for the tyme then present, wherein were offered giftes and sacrifices that could not make the minister holie, as pertainyng to the conscience. ¹⁰ Which things were layed vpon vs in meates only and drinckes, and diuers washynges, and carnal rites, vntyl the tyme of reformation.

¹¹ But Christ being come an hye Priest of good thynges, by a greater and a more perfect Tabernacle, not made with handes that is, not of this maner buyldyng. ¹² Nether hy the bloude of goates and calves: but by his owne bloude entred in once into the Holy place, and purchased eternal redemption for vs. ¹³ For yf the blood of bulles and of goates and the ashes of an heyfer, sprinkling them that are vncleane, sanctifieth as touching the purifyng of the flesh: ¹⁴ How muche more shal the bloude of Christ which through the eternal Spirit, offered hym selfe without spot to God, purge your conscience from dead workes, for to serue the liuing God? ¹⁵ And for this cause is he the mediator of the new Covenant, that through death which was for the redemption of those transgressions that were in the former Testament, they which were called, myght receaue the promisse of eternal enheritance.

¹⁶ For whersoer is a testament, there must also be the death of hym that maketh the testament. ¹⁷ For the testament taketh autoritie when men are dead: for it is yet of no value as longe as he that made it, is a lyue. ¹⁸ For which cause also,

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the first tabernacle in deede the priests alwaies entered, accomplishing offices of the sacrifices. ⁷ But in the second, once a yere the high priest only: not without blood which he offereth for his owne and the peoples ignorance: ⁸ the holy Ghost signifying this, that the way of the holies was not yet manifested, the former tabernacle as yet standing. ⁹ which is a parable of the time present: according to which are offered giftes and hostes, which can not concerning the conscience make perfect him that serueth, ¹⁰ only in meates and in drinckes, and diuerse baptisimes, and iustices of the flesh laid on them vntil the time of correction.

¹¹ But Christ assisting an high Priest of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: ¹² neither by the blood of goates or of calves, but by his owne blood entered in once into the Holies, eternal redemption being found.

¹³ For if the blood of goates and of oxen and the ashes of an heifer being sprinkled, sanctifieth the polluted to the cleansing of the flesh: ¹⁴ how much more hath the blood of Christ vvhich by the holy Ghost offered him self vnspotted vnto God, cleansed our conscience from dead workes, to serue the liuing God? ¹⁵ And therefore he is the mediator of the new Testament: that death being a meane, vnto the redemption of these preuarications which were vnder the former testament, they that are called may receiue the promise of eternal inheritance.

¹⁶ For vvhether there is a testament: the death of the testatour must of necessitie come betwene. ¹⁷ For a testament is confirmed in the dead: otherwise it is yet of no value, vvhiles he that tested, liueth. ¹⁸ Vvherypon neither was the

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ordained, the Priests went alwayes into the first Tabernacle, accomplishing the seruice of God. ⁷ But into the second went the high Priest alone once every yeere, not without blood, which he offered for himselfe, and for the errors of the people. ⁸ The holy Ghost thus signifying, that the way into the Holiest of all, was not yet made manifest, while as the first Tabernacle was yet standing: ⁹ Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the seruice perfect, as pertaining to the conscience, ¹⁰ Which stood onely in meates and drinckes, and diuers washings, and carnall ordinances imposed on them vntill the time of reformation. ¹¹ But Christ being come an high Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building: ¹² Neither by the blood of Goates and Calues: but by his owne blood hee entred in once into the Holy place, hauing obtained eternall redemption for vs.

¹³ For if the blood of Bulls, and of goates, and the ashes of an heifer sprinkling the vncleane, sanctifieth to the purifying of the flesh: ¹⁴ How much more shall the blood of Christ, who through the eternal Spirit, offered himselfe without spot to God, purge your conscience from dead workes, to serue the liuing God? ¹⁵ And for this cause hee is the Mediatour of the New Testament, that by meane of death, for the redemption of the transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance. ¹⁶ For where a Testament is, there must also of necessity be the death of the Testatour. ¹⁷ For a Testament is of force after men are dead: otherwise it is of no strength at all whilst the Testatour liueth. ¹⁸ Whereupon, neither the first Testament was dedicated

¹⁰ Or, rites, or ceremonies. ¹¹ Or, fault, brought in. ¹² Or, purified.

αἵματος ἐγκεκαίνισται. ¹⁹ λαληθείσης γὰρ πάσης ἐντολῆς κατὰ ¹⁹ νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἶμα τῶν μόσχων καὶ τράγων, μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσώπου, αὐτὸ τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ²⁰ ἔρράντισε, | ²⁰ λέγων, “Τοῦτο τὸ αἶμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός.” ²¹ καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ²¹ ἔρράντισε. | ²² καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἵματεκχυσίας οὐ γίνεται ἄφεσις. ²³ Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, τούτοις καθαρίζεσθαι· αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας. ²⁴ οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ²⁴ ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ’ εἰς αὐτὸν τὸν οὐρανὸν, ὧν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ

¹⁹ Alex. + τόν.²⁰ Alex. ἱράντισε.²¹ Alex. = ὁ.

WICLIF—1380.

halowid with oute blood, ¹⁹ for whanne eche maundement of the lawe was redde of moises to al the puple, he took the blood of calves, and of bukis of geet, with watir and reed wolle and isope, and bi spreynede bothe thilke booke and al the puple ²⁰ and seide, this is the blood of the testament: that god comaundid to you, ²¹ also he spreynede with blood the tabernacle, and alle the vessels of the seruyce in like maner, ²² and almeest alle thingis ben clensid in blood bi the lawe: and with out schedynge of blood, remyscioun of sinnes is not made;

²³ therfor it is nede, that the saumplers of heuenli thingis ben clensid with thes thingis: but thilke heuenli thingis, with better sacrificis thanne these; ²⁴ for ihesus entrid not in to holi thingis made bi hondis, that ben saumplers of verri thingis; but in to heuene it self that he appere now to the cheer of god for us; ²⁵ nether that he offre hym self ofte, as the bischop entrid in to holi thingis bi alle geeris in alien blood, ²⁶ els it bihofte hym to suffre ofte fro the bigynnyng of the world; but now oonlys in the endyng of worldis, to destruccioun of synne, bi his sacrifice he apperid; ²⁷ and as it is ordeyned to men oonlys to die; and afir this is the dome:

²⁸ so crist was offrid oonlys, to avoide the synnes of many men; the secunde tyme he schal appere withouten synnes: to men that abiden hym in to helthe.

10. FOR the lawe hauynge a schadowe of good thingis that ben to come, not the ilke ymage of thingis: mai neuer make men neyngne perthig; bi the ilke same sacrificis, whichc thei offren with oute ceeyngne bi alle geeris; ² ellis thei schulden

TYNDALE—1534.

ordeyned with out blood. ¹⁹ For when all the commandementes were redde of Moses vnto all the people; he toke the blood of calves and of Gotes, with water and purple wolle and ysope; and sprynckled both the booke and all the people; ²⁰ sayinge: this is the blood of the testament which god hath apoynted vnto you. ²¹ Moreover, he sprenckled the tabernacle with blood also; and all the ministyringe vessels. ²² And almost all thynges are bye the lawe; poured with blood; and with out effusion of blood; is no remission.

²³ It is then nede that the similitudes of hevenly thynges be purified with soche thynges: but the hevenly thynges them selves are purified with better sacrificies then are those. ²⁴ For Christ is not entred into the holy places that are made with hondes; which are but similitudes of true thynges: but is entred into very heven; for to appere now in the syght of God for vs: ²⁵ not to offer him self often; as the hye prest entredh in to the holy place every yere with straunge blood;

²⁶ for then must he have often suffered sence the worlde began. But now in the ende of the worlde; hath he appered once; to put synne to flyght; by the offeryng of him selfe. ²⁷ And as it is apoynted vnto men that they shall once dye; and then commeth the iudgement; ²⁸ even so Christ was once offered to take a waye the synnes of many; and vnto them that loke for him; shall he appeare agayne without synne; vnto saluacion.

10. FOR the lawe which hath but the shadowe of good thynges to come; and not the thynges in their awne fasson; can neuer with the sacrificies which they offer yere by yere continually; make the commers ther vnto payfayte. ² For wolde not then those sacrificies haue ceased to haue

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fyrst testament was ordeyned without blood. ¹⁹ For when Moses had declared all the commandement to all the people according to the lawe, he toke the blood of calves and of goates, with water and purple wolle, and ysope, and sprinkled both the booke, and all the people, ²⁰ saying: this is the blood of the testament, which God hath appointed vnto you. ²¹ Moreover, he sprenckled the tabernacle wyth blood also, and all the ministringe vessels. ²² And almost all thynges by the lawe purged wyth blood, and without sheadinge of blood is no remission.

²³ It is nede then, that the similitudes of heauenly thynges be purified wyth soch thynges: but that the heauenly thynges them selues be purified with better sacrificyes then are those. ²⁴ For Christ is not entred into the holy places that are made with handes (which are symilitudes of true thynges) but is entred into very heauen, for to appeare now in the sight of God for vs: ²⁵ not to offer hym selfe often as the hye prest entredh into the holy place euery yere with straunge blood, ²⁶ for then must he haue often suffered sence the worlde began. But now in the ende of the worlde, hath he appeared once, to put synne to flyght by the offeryng of him selfe. ²⁷ And as it is apoynted vnto all men that they shall once dye, and then commeth the iudgement: ²⁸ euen so Christ was once offered, to take awaye the synnes of many, and vnto them that loke for hym shall he appeare agayne without synne vnto saluacion.

10. FOR the lawe (hauynge the shadowe of good thynges to come, and not the very fasshon of the thynges themselves) can neuer with those sacrificies which they offer, yere by yere continually make the commers therunto payfayte. ² For wolde not then those sacrificyes haue ceased to haue bene offered, because

spreynede, sprinkled. bukis of geet, buck goats.
thilke, that. verri, true. cheret, face.
dome, judgment. ilke, same.

ὑπὲρ ἡμῶν. ²⁵ οὐδ' ἵνα πολλάκις προσφέρῃ αὐτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτρίῳ· ²⁶ ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. ²⁷ καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις· ²⁸ οὕτως ^b καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθῆσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν. X. Σκιαὶ γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν, εἰς τὸ διηνεκὲς οὐδέποτε ^c δύναται τοὺς προσερχομένους τελειῶσαι. ² ἐπεὶ ^d οὐκ ἂν ἐπαύσαντο προσφερόμεναι· διὰ

^b Rec. = καί.^c Alex. ἔτιναται.^d Rec. = εἴς· Alex. + εὐκ.

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nether that fyrst testamēt was ordeyned without bloude.

¹⁹ For when Moses had expounded euery precept to the people, according to the Lawe, he toke the bloude of calues and of goates, with water and purple wolle and hyssope, and sprinkled both the boke, and all the people, ²⁰ Saying, This is the bloude of the Testament, which God hath appoynted vnto you. ²¹ Moreover, he sprinkled likewise the Tabernacle with bloude also, and all the ministryng vessels. ²² And almost all thynges, are by the Lawe purged with bloud, and without sheadyng of bloude is no remission. ²³ It is then nede, that the similitudes of heauenly thynges be purified with suche thynges; but the heauenly thynges them selues are purified with better sacrifices then are these.

²⁴ For Christ is not entred into the Holy places that are made with handes, which are but similitudes of the true *Sanctuarie*: but *is entred* into veyr heauen, for to appere now in the sight of God for vs: ²⁵ Not to offer hym selfe often, as the yere Priest entred into the Holy place euery yere with other bloud. ²⁶ (For then must he haue often suffered synce the worlde began,) but now in the ende of the worlde, hath he appeared once to put synne to flight, by the offering vp of hym selfe. ²⁷ And as it is appoynted vnto men that they shal once dye, and then cometh the iudgement: ²⁸ Enen so Christ was once offered to take away the synnes of many, and vnto them that loke for hym, shal he appere agayne without synne vnto saluation.

10. FOR the Lawe hauyng the shadowe of good thynges to come, and not the veyr image of the thynges, can neuer with those sacrifices which they offer yere by yere continually, make the commers therunto perfect. ² For wold not then those sacrifices haue ceased to haue

G K

RHEIMS—1582.

first certes dedicated without blood. ¹⁹ For al the commendement of the Lavv being read of Moyse to al the people: he taking the blood of calues and goates with vvater and scarlet vvool and hyssope, sprinkled the veyr booke also it self and al the people, ²⁰ saying, This is the blood of the Testament, vvich God hath commanded vnto you.

²¹ The tabernacle also and al the vessel of the ministerie he in like maner sprinkled with blood. ²² And al things almost according to the lavv are cleansed with blood: and without sheading of blood there is not remission.

²³ It is necessarie therfore that the examplers of the celestials be cleansed vvith these: but the celestials them selues vvith better hostes then these. ²⁴ For Iesus is not entred into Holies made vvith hand, examplers of the true: but into heauen it self, that he may appere novv to the countenance of God for vs. ²⁵ Nor that he should offer him selfe often, as the high priest entred into the Holies, euery yere in the blood of others: ²⁶ otherwise he ought to haue suffered often from the beginning of the vvorld: but novv once in the consummation of the vvorldes, to the destruction of sinne, he hath appeared by his ovvrne host.

²⁷ And as it is appointed to men to die once, and after this, the iudgement: ²⁸ so also Christ vvvas offered once to exhaust the synnes of many. the second time he shal appere vvithout sinne to them that expect him, vnto saluation.

10. FOR the lavv hauing a shadowy of good things to come, not the veyr image of the things: euery yere vvith the self same hostes which they offer incessantly, can neuer make the commers thereto perfect: ² otherwise they should haue ceased to be offered, because the

AUTHORISED—1611.

without blood. ¹⁹ For when Moses had spoken euery precept to all the people according to the Law, he tooke the blood of Calues and of Goates, with water and scarlet vvool, and hyssope, and sprinkled both the booke and all the people, ²⁰ Saying, This is the blood of the Testament which God hath enjoyned vnto you.

²¹ Moreover, hee sprinkled with blood both the Tabernacle, and all the vessels of the Ministerie. ²² And almost all things are by the Law purged with blood: and without shedding of blood is no remission.

²³ It was therefore necessary that the patternes of things in the heauens should bee purified with these, but the heauenly things themselues with better sacrifices then these. ²⁴ For Christ is not entred into the Holy places made with handes, which are the figures of the true, but into heauen it selfe, now to appere in the presence of God for vs. ²⁵ Nor yet that he should offer himselfe often, as the high Priest entred into the Holy place, euery yere with blood of others: ²⁶ For then must hee often haue suffered since the foundation of the vvorld: but now once in the ende of the vvorld, hath he appeared to put away sinne by the sacrifice of himselfe. ²⁷ And as it is appointed vnto men once to die, but after this the Iudgement: ²⁸ So Christ was once offered to beare the synnes of many, and vnto them that looke for him shal hee appere the second time without sinne, vnto saluation.

10. FOR the Law hauing a shadow of good things to come, and not the veyr Image of the things, can neuer with those sacrifices which they offered yere by yere continually, make the commers therunto perfect: ² For then would they not haue ceased to bee offered, because that

* Or, purple.

τὸ μηδεμίαν ἔχειν ἐτι συνειδήσιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ ἑκακαθαρ-
 μένους·³ ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐναντίον· ἄδύνατον γὰρ αἷμα
 ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. Ὡς εἰσερχόμενος εἰς τὸν κόσμον λέγει,
 “Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι.” ὁλοκαυτώματα
 “καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.”⁷ τότε εἶπον, Ἰδοὺ ἤκω· (ἐν κεφαλίδι βιβλίου
 “γέγραπται περὶ ἐμοῦ) τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου.”⁸ Ἀνώτερον λέγων,
 “Ὅτι ἑκακαθάρην καὶ προσφορὰν καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ
 “ἠθέλησας, οὐδὲ εὐδόκησας,” (αἵτινες κατὰ τὸν νόμον προσφέρονται,) ὅτε
 εἶρηκεν, “Ἰδοὺ ἤκω τοῦ ποιῆσαι τὸ θέλημά σου.” ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ
 δεύτερον στήσῃ·¹⁰ ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν διὰ τῆς προσφορᾶς τοῦ
 σώματος ἡ Ἰησοῦ Χριστοῦ ἐφάπαξ.¹¹ Καὶ πᾶς μὲν ἱερεὺς ἔστηκε καθ' ἡμέραν

³ Alex. καθαρισμένοις.

⁷ Alex. θυσίας καὶ προσφοράς.

⁸ Rec. + ὁ Θεός.

⁸ Rec. + τοῦ.

WICLIF—1380.

haue ceesid to be offrid : for as myche as
 the worschpers clensid oonyis, hadden not
 fethermore conscience of synne,³ but in
 hem mynde of synnes is made bi alle
 zeiris :⁴ for it is in possible : that synnes
 be don away, bi blood of bolis and of
 buckis of geet.

⁵ therfor he entrynge in to the world :
 seith/ thou woldest not sacrifice and offe-
 ryng but thou hast schapen a bodi to me/
⁶ brent sacrificis also for synne : plesid
 not to thee, / thanne I seide, lo I come, in
 the bigynnyng of the book it is writun of
 me : that I do thi will god, / he seiynge
 bifor that thou woldest not sacrificis and
 offeryngis and brente sacrificis for synnes,
 ne tho thingis ben pleasant to thee, which
 ben offrid bi the law :⁹ thanne I seide,
 lo I come : that I do thi will god he
 doith awei the first, that he make stidfast
 the secunde :¹⁰ in whiche will he ben
 halowid : bi the offerynge of the bodi of
 crist ihesus oonyis.

¹¹ and eche preest is redi, mynstryng
 eche dai and ofte tymes offryng the same
 sacrificis : whiche moun neuer do awaye
 synnes,¹² but this man offryng oon sacri-
 fice for synnes for euermore : sitith in
 the rihtal of god the fadir,¹³ For thennes
 forth abydyng : til his enemyes be putte
 a stool of his feet,¹⁴ For bi oon offeryng
 he made perfist for euer halowid men/
¹⁵ and the holi goost witnessith to us/ for
 afir that he seide,¹⁶ this is the testament,
 whiche I schal witness to hem after tho
 daies the lord seith/ in zeuyng my lawis
 in the hertis of hem and in the soulis of
 hem, I schal aboue write hem/¹⁷ and now
 I schal no more theenke on the synnes and
 the wickidness of hem/¹⁸ and wher re-
 myssioun of these is : now is there noon
 offeryng for synne.

¹⁹ therfor britheren hauynge trist in to
 the entrynge of holi thingis in the blood

TYNDALE—1534.

bene offred, because that the offersors
 once poured, shuld have had no moare
 consciences of synnes. ³ Nevertheless in
 those sacrificis is ther mencion made of
 synnes every year. ⁴ For it is vnpossible
 that the blood of oxen, and of gotes shuld
 take awaye synnes.

⁵ Wherefore when he cometh into the
 worlde, he sayth : Sacrifice and offeringe
 thou woldest not have : but a bodie hast
 thou ordeyned me. ⁶ In sacrifices and
 synneofferynges thou hast no lust. ⁷ Then
 I sayde : Lo I come, in the chefest of the
 boke it is written of me, that I shuld
 doo thy will, o god. ⁸ Above when he
 had sayed sacrifice and offeringe, and
 burnt sacrificis and synneofferynges thou
 woldest not have, nether hast allowed
 (which yet are offered by the lawe) ⁹ and
 then sayde : Lo I come to do thy will o
 god : he taketh a waye the fyrst to sta-
 blisse the latter. ¹⁰ By the which will
 we are sanctified, by the offeringe of the
 body of Iesu Christe once for all.

¹¹ And every prest is redy dayly minis-
 trynge, and ofte tymes offereth one maner
 of offerynge, which can never take awaye
 synnes. ¹² But this man after he had of-
 fered one sacrifice for synnes, sat him
 doune for ever on the right honde of god,¹³
 and from hence forth taryeth till his
 foes be made his fote stole. ¹⁴ For with
 one offerynge hath he made perfecte for
 ever them that are sanctified. ¹⁵ And the
 holy goost also beareth vs recorde of this,
 even when he tolde before : ¹⁶ This is the
 testament that I will make vnto them after
 those dayes sayth the lorde. I will put
 my lawis in their hertes and in their
 mynde I will write them ¹⁷ and their
 synnes and iniquities will I remember no
 moare. ¹⁸ And where remission of these
 thinges is, there is no moare offerynge for
 synne.

¹⁹ Seynge brethen that by the meanes of
 the blood of Iesu, we maye be bolde to

CRANMER—1539.

that the offersors once purged shuld haue
 had no more conscience of synnes ? ³ Ne-
 uerthelesse, in those sacrifices, is ther
 mencyon made of synnes every year.
⁴ For the blood of oxen and of goates can
 not take awaye synnes.

⁵ Wherefore, when he cometh into the
 worlde, he sayth : Sacrifice and offer-
 yng thou woldest not haue : but a bodie
 hast thou ordeyned me : ⁶ Burnt offer-
 ings also for synne hast thou not allowed.
⁷ Then sayd I : lo, I am here. In the
 begynnyng of the booke it is written of
 me, that I shuld do thy will, o God.
⁸ Above, when he saith : sacrifice and
 offering, and burnt sacrificys and synne
 offerynges thou woldest not haue, nether
 hast thou allowed them (which yet are
 offered by the lawe) ⁹ then sayd he : Lo,
 I am here, to do thy wil, o god : he taketh
 a waye the fyrst to stablish the latter
¹⁰ [by which wyl we are made holy, even
 by the] offeryng of the body of Iesu
 Christe once for all.

¹¹ And euery prest is ready dayly minis-
 tring and offering ofte tymes one maner
 of oblation, which can neuer take awaye
 synnes. ¹² But this man after he hath
 offered one sacrifice for synnes, is set
 doune for euer on the ryght hand of God,¹³
 and from hence forth taryeth till his
 foes be made his fote stole. ¹⁴ For wyth
 one offerynge hath he made perfecte for
 euer them that are sanctified. ¹⁵ The holy
 goost himself also beareth vs recorde,
 euen when he tolde before : ¹⁶ This is the
 testament that I will make vnto them :
 after those dayes (sayth the Lorde) I will
 put my lawis in their herte, and in their
 myndes will I wryte them, ¹⁷ and their
 synnes and iniquities wyl I remember
 nomore. ¹⁸ And where remission of these
 thynges is, there is nomore offeryng for
 synne.

¹⁹ Seyng therefore brethen, that by the
 meanes of the blood of Iesu we haue

tolis, bulls.

boockis of c-rt, black goats,
 ox, m-.

in min, can.

trist, confidence.

λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελείν ἁμαρτίας.¹² οὗτος| δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκές, ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ,¹³ τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.¹⁴ μὴ γὰρ προσφορὰ τετελείωκεν εἰς τὸ διηνεκές τοὺς ἀγιαζομένους.¹⁵ Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ ¹προειρηκέναι,| “¹⁶ Αὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς “ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδούς νόμους μου ἐπὶ καρδίας αὐτῶν, “ καὶ ἐπὶ ^mτῶν διανοιῶν| αὐτῶν ἐπιγράψω αὐτούς.”¹⁷ καὶ, “ Τῶν ἁμαρτιῶν αὐτῶν “ καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ ⁿμνησθῶ| ἔτι.”¹⁸ Ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.

¹⁹ Ἐχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι

⁴ Alex. ἀρχαριεύς.

⁸ Rec. αὐτὸς.

¹ Alex. εἰρηκέναι.

^m Alex. τὴν εὐνοίαν.

ⁿ Alex. μνησθήσομαι.

GENEVA — 1557.

bene offered, because that the offerers once purged, should have had no more conscience of synnes? ³ But, in those sacrifices is there mention made of synnes eury yere.

⁴ For it is vnpossible that the bloude of bulles, and goates should take away synnes. ⁵ Wherefore, when he commeth into the worlde, he sayth, Sacrifice and offering thou wouldest not haue: but a body hast thou ordeyned me. ⁶ In burnt sacrifices and synne offeringes thou hast no pleasure. ⁷ Then I sayd, Lo I am here (In the begynnyng of the booke it is writtyn of me) that I should do thy wyl, o God. ⁸ Aboue, when he had sayd, Sacrifice and offering, and burnt sacrifices, and synne offringes thou wouldest not haue, nether hast allowed (which yet are offered by the Lawe) ⁹ Then sayd he, Lo I am here to do thy wil, o God: he taketh away the fyrst, to establish the latter. ¹⁰ By the which wyl, we are sanctified, by the offering of the body of Iesus Christ once made.

¹¹ And eury Priest appeareth dayly ministryng, and ofte tymes offereth one manner of offering, which can neuer take away synnes: ¹² But this man after he had offered one sacrifice for synnes, sitteth for euer at the ryght hand of God: ¹³ And from hence forth tarysth, tyl his foes be made his footstole. ¹⁴ For with one offering hath he made perfect for euer them that are sanctified. ¹⁵ For the holy Ghost also beareth vs recorde euen when he tolde before, ¹⁶ This is the Couenant that I wyl make vnto the after those dayes, sayth the Lord, I wyl put my Lawes in their hearts, and in their myndes I wyl wryte them. ¹⁷ And their synnes and iniquities wyl I remember no more. ¹⁸ And where remission of these thynges is, there is no more offering for synne.

¹⁹ Seyng therefore brethren, that by the meanes of the bloude of Iesus, we may be

RHEIMS — 1582.

vvorshippers once cleansed should haue no conscience of sinne any longer. ³ but in them there is made a commemoration of sinne eury yere. ⁴ for it is impossible that vvith the bloud of oxen and goates sinnes should be taken away.

⁵ Therefore comming into the vvorld he saith: *Host and oblation thou vvouldest not: but a body thou hast fitted to me:* ⁶ *Holocaustes and for sinne did not please thee.* ⁷ Then said I, Behold I come: in the head of the booke it is vvritten of me: *That I may doe thy vvil o God.* ⁸ Saying before, *Because hostes and oblations and holocaustes, and for sinne thou vvouldest not, neither did they please thee,* vvich are offered according to the lavv, ⁹ then said I, Behold I come that I may doe thy vvil o God: he taketh away the first, that he may establish that that folovveth. ¹⁰ In the vvich vvil, vve are sanctified by the oblation of the body of IESVS Christ once.

¹¹ And eury priest in deede is ready dayly ministryng, and often offering the same hostes, vvich can neuer take away synnes: ¹² but this man offering one host for sinnes, for euer sitteth on the right hand of God, ¹³ hence forth expecting, vvith his enemies be put the footstole of his feete. ¹⁴ For by one oblation hath he consumed for euer them that are sanctified. ¹⁵ And the holy Ghost also doth testifie to vs. For after that he said: ¹⁶ *And this is the Testament vvich I vvill make to them after those daies, saith our Lord, giuing my lawes in their hartes, and in their mindes vvill I superscribe them:* ¹⁷ and their sinnes and iniquities I vvill novv remember no more. ¹⁸ But vvhere there is remission of these, novv there is not an oblation for sinnes.

¹⁹ Having therfore brethren confidence in the entring of the holies in the bloud of

AUTHORISED — 1611.

the worshippers once purged, should have had no more conscience of sinnes? ³ But in those sacrifices there is a remembrance againe made of sinnes eury yeere. ⁴ For it is not possible that the blood of Bulls and of Goats, should take away sinnes.

⁵ Wherefore when he commeth into the world, he saith, Sacrifice and offering thou wouldest not, but a body ^a hast thou prepared me: ⁶ In burnt offerings, and sacrifices for sinne thou hast had no pleasure: ⁷ Then said I, Lo, I come. (In the volume of the booke it is written of me) to doe thy will, O God. ⁸ Aboue when hee said, Sacrifice, and offering, and burnt offerings, and offering for sinne thou wouldest not, neither hadst pleasure therein, which are offered by the Law: ⁹ Then said he, Lo, I come to doe thy will (O God:) He taketh away the first, that he may establish the second. ¹⁰ By the which will we are sanctified, through the offering of the body of Iesus Christ once for all. ¹¹ And eury Priest standeth dayly ministering, and offering oftentimes the same sacrifices, which can neuer take away sinnes. ¹² But this man after he had offered one sacrifice for sinnes for euer, sat downe on the right hand of God, ¹³ From henceforth expecting till his enemies be made his footstool. ¹⁴ For by one offering he hath perfected for euer them that are sanctified. ¹⁵ Whereof the holy Ghost also is a witness to vs: for after that he had said before, ¹⁶ This is the Couenant that I will make with them after those dayes, saith the Lord: I will put my Lawes into their hearts, and in their mindes will I write them: ¹⁷ And their sinnes and iniquities will I remember no more. ¹⁸ Now, where remission of these is, there is no more offering for sinne.

¹⁹ Having therefore, brethren, ^b boldnesse to enter into the Holiest by the blood of

^a Or, thou hast fitted me. ^b Or, libertie.

Ἰησοῦ, ²⁰ ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, (τοῦτ' ἐστὶ, τῆς σαρκὸς αὐτοῦ,) ²¹ καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ, ²² προσερχώμεθα μετ' ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἔρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς· ²³ καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ, κατέχουμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλήῃ· (πιστὸς γὰρ ὁ ἐπαγγελούμενος) ²⁴ καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, ²⁵ μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τιτῶν, ἀλλὰ παρακαλοῦντες· καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσιν τὴν ἡμέραν. ²⁶ Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία· ²⁷ φοβερὰ δέ τις ἐδοχῇ κρίσεως, καὶ πυρὸς ζήλους

WICLIF—1380.

of crist, ²⁰ whiche halowid to us a newe weic and lyvinge bi the hilinge that is to seie his fleisch, ²¹ and we hauyng the greet prest on the hous of god: ²² ny; we with verri herte in the plente of feith; and be oure hertis spreinde fro an yuel conscience, and oure bodies waschen with clene watir: ²³ and holde we the confessioun of oure hope bowinge to no side; for he is trewe: that hath made the biheest; ²⁴ and biholde we to gidre in the stringe of charite and of good werkis: ²⁵ not forsakyng oure gaderinge to gidre, as it is of custum to summe men but counfortyng, and bi so myche the more; bi hou myche 3e seen the dai nyngne;

²⁶ for whi now sacrifice for synnes is not leet to us that synnen wyllfully after that we hanke take the knyngne of truthe; ²⁷ for whi summe abydyng of the dome is dredful and the suyng of fier: whiche schal waste aduersaries; ²⁸ who that brekith moises lawe: dieth with outen ouy merci bi tweye or thre witnessis; ²⁹ hou myche more gessen 3e that he deserueth wors turnmentis: whiche defoulth the sone of god? and holdith the blood of the testamente pollit in whiche he is halowid, t doith dispit to the spirit of grace: ³⁰ for we knowen hym that seide, to me veniaunce, and I schal jilde; and eft, for the lord schal deme his puple; ³¹ it is ferdful to falle in to the hondis of god lyvinge;

³² And haue 3e mynde on the former daies w: whiche 3e weren listuede, and suffriden greet strif of passions; ³³ and in the other 3e weren maad a spectacle bi schynschippis and tribulaciouns: in another 3e weren made felowis of men lyvinge sou: ³⁴ for also to bounden men 3e

lyvinge sou, verbi, true soules i p'missa. ³² And haue 3e mynde on the former daies w: whiche 3e weren listuede, and suffriden greet strif of passions; ³³ and in the other 3e weren maad a spectacle bi schynschippis and tribulaciouns: in another 3e weren made felowis of men lyvinge sou: ³⁴ for also to bounden men 3e

TYNDALE—1534.

enter into that holy place, ²⁰ by the newe and lyvinge waye, which he hath prepared for vs, through the wayle, that is to saye by his flesshe. ²¹ And seynge also that we haue an hye prest which is ruler ouer the housse of god; ²² let vs drawe nye with a true herte in a full fayth, sprynckled in oure hertes from an euyl conscience, and wessed in oure bodies with pure water; ²³ and let vs kepe the profession of oure hope, withoute uaweringe (for he is faythfull that promysed) ²⁴ and let vs consider one another to prouoke vnto love; and to good workes: ²⁵ and let vs not forsake the felishippe that we haue amonge our selves, as the maner of some is: but let vs exhorte one another, and that so moche the more, because ye see that the daye draweth nye.

²⁶ For yf we synne wyllingly after that we haue receaued the knowledge of the trueth; there remaineth no more sacrifice for synnes ²⁷ but a fearfull lokyng for iudgement, and violent fyre which shall deuoure the aduersaries. ²⁸ He that despiseth Moyses lawe, dyeth with out mercy vnder two or thre witnessis. ²⁹ Of how moche sorer punysshment suppose ye shall he be counted worthy, which treadeth vnder fote the sone of god: and counteth the bloude of the testament as an vnholly thyng wherwith he was sanctified, and doth dishonoure to the sprete of grace. ³⁰ For we knowe him that hath sayde, vengeance belongeth vnto me, I will recompence sayth the lord. And agayne: the lord shall iudge his people. ³¹ It is a fearfull thyng to faule into the hondes of the lyvinge God.

³² Call to remembraunce the dayes that are passed, in the which after ye had receaued light, ye endured a greate fyght in aduersities; ³³ partly whill all men wondred and gased at you for the shame and tribulacion that was done vnto you; and partly whill ye became companions of them which so passed their tyme. ³⁴ For ye suffered also with my bondes, and toke a

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libertye to enter into the holy place, ²⁰ by the new and lyuing waye which he hath prepared for vs, through the wayle (that is to saye, by his flesshe.) ²¹ And seing also that we haue an hye prest which is ruler ouer the house of God, ²² let vs drawe nye with a true herte in a sure fayth, sprynckled in our hertes from an euyl conscience, and wessed in our bodies with pure water: ²³ let vs kepe the profession of our hope, without waueryng (for he is faythfull that promysed) ²⁴ and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, ²⁵ not forsakyng the felishippe that we haue among our selues, as the maner of some is: but let vs exhorte one another, and that so moche the more, because ye see that the daye draweth nye.

²⁶ For yf we synne wyllfully after that we haue receaued the knowledge of the trueth, ther remaineth nomore sacrifice for synnes ²⁷ but a fearfull lokyng for iudgement, and violent fyre, which shall deuoure the aduersaries. ²⁸ He that despiseth Moyses lawe, dyeth without mercy vnder two or thre witnessis: ²⁹ how much sorer (suppose ye) shall he be punished which treadeth vnder fote the sone of God: and counteth the bloude of the testament, wherwith he was sanctified, as an vnholly thyng, and doth dishonoure to the sprete of grace. ³⁰ For we knowe hym that hath sayde: It longeth vnto me to take vengeance. I will recompence sayth the Lord. And agayne: the Lord shall iudge hys people. ³¹ It is a fearfull thyng to fall into the handes of the lyvinge God.

³² Call to remembraunce the dayes that are passed, in the which after ye had receaued light, ye endured a greate fyght of aduersities; ³³ partly whyle all men wondred and gased at you for the shame and tribulacion that was done vnto you: partly, whyle ye became companions of them which so passed their tyme. ³⁴ For ye became partakers also of the afflictions

ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. ²⁵ ἀθετήσας τὶς νόμον Μωσέως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· ²⁹ πόσω δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγήσάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας; ³⁰ οἷδαμεν γὰρ τὸν εἰπόντα, “Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, ὁ λέγει Κύριος.” καὶ πάλιν, “Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.” ³¹ Φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος.

³² Ἀναμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἀθλῶσιν ὑπεμείνατε παθημάτων· ³³ τοῦτο μὲν, ὀνειδισμοῖς τε καὶ θλίψει θεατριζόμενοι· τοῦτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γενηθέντες· ³⁴ καὶ γὰρ τοῖς

° Alex. = λέγει Κύριος.

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bolde to enter into that Holy place, ²⁰ By the newe and luyng way, which he hath prepared for vs, through the vayne, that is, by his flesh. ²¹ And saying also that we haue an hye Priest which is ruler ouer the house of God: ²² Let vs drawe nye with a true heart, in a fulfayth, sprinckled in our hearts from an euil conscience, and washed in our bodies with pure water. ²³ Let vs kepe the profession of our hope, without waueryng (for he is faythful that promised) ²⁴ And let vs consider one another, to prouoke vnto loue, and to good workes.

²⁵ Not forsaking the fellowship that we haue among our selues, as the manner of some is: but let vs exhort one another, and that so muche the more, because ye se that the day draweth nye. ²⁶ For yf we synne willingly after that we haue receaued the knowledge of the trueth, there remaineth no more sacrifice for synnes. ²⁷ But a fearful loking for iudgement, and violent fyre, which shal deuoure the aduersaries. ²⁸ He that despicieth Moses Lawe, dyeth without mercie vnder two or three witnessnes. ²⁹ Of how much sorer punishment suppose ye shal he be counted worthy, which treadeth vnder fote the Sonne of God, and counteth the bloude of the Couenant as an vnholly thing, wher with he was sanctified, and doth dishonour to the Sprite of grace?

³⁰ For we knowe hym that hath said, Vengeance belongeth vnto me, I wil recompence sayth the Lord. And agayne, The Lord shal iudge his people. ³¹ It is a fearful thing to fall into the handes of the luyng God. ³² Call to remembrance the dayes that are passed, in the which after ye had receaued light, ye endured a great fight in aduersities. ³³ Partly while all men wondred and gased at you for the shame and tribulation that was done vnto you, and partly while ye became companions of them which were so tossed. ³⁴ For both ye sorrowed with me for my

RHEIMS—1582.

Christ: ²⁰ vvhich he hath dedicated to vs a new and luyng vway by the velle, that is, his flesh, ²¹ and a high priest ouer the house of God, ²² let vs approue vwith a true hart in fulnesse of faith, hauing our hartes sprinkled from euil conscience, and our body vvashed vwith cleane vvater, ²³ let vs hold the confession of our hope vndeclining (for he is faythful that hath promised) ²⁴ and let vs consider one an other vnto the prouocation of charite and of good vvorkes: ²⁵ not forsaking our assemblie as some are accustomed, but comforting, and so much the more as you see the day approuching.

²⁶ For if vve sinne vvillingly after the knowledg of the trueth receiued, now there is not left an host for sinnes, ²⁷ but a certaine terrible expectation of iudgement and rage of fire, vvhich shal consume the aduersaries. ²⁸ A man making the lavy of Moyses frustrate: vvithout any mercie dieth vnder tivo or three vvitnesses. ²⁹ how much more thinke you, doth he deserue vvorse punishments vvhich hath troden the sonne of God vnder foote, and esteemed the bloud of the testament polluted, vvherein he is sanctified, and hath done contumelie to the spirit of grace? ³⁰ For vve knowv him that said, *Reuenge to me, I wil repay.* And agayne, *That our Lord veil iudge his people.* ³¹ It is horrible to fall into the handes of the liuing God.

³² But call to minde the old daies: vvherein being illuminated, you sustained a great fight of passions, ³³ and on the one part certes by reproches and tribulations made a spectacle: and on the other part made companions of them that conuersed in such sort. ³⁴ For, you both had compassion on them that vvere in bondes:

AUTHORISED—1611.

Jesus, ²⁰ By a new and liuing way which hee hath “consecrated for vs, through the vaine, that is to say, His flesh:” ²¹ And having an high Priest ouer the house of God: ²² Let vs drawe neere with a true heart in full assurance of faith, hauing our hearts sprinkled from an euill conscience, and our bodies washed with pure water.

²³ Let vs hold fast the profession of our faith without wavering (for hee is faithfull that promised) ²⁴ And let vs consider one another to prouoke vnto loue, and to good workes: ²⁵ Not forsaking the assembling of our selues together, as the manner of some is: but exhorting one another, and so much the more, as ye see the day approuching. ²⁶ For if we sinne wilfully after that we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes, ²⁷ But a certaine fearful looking for of iudgement, and fiery indignation, which shall deuoure the aduersaries. ²⁸ He that despised Moses Lawe, died without mercie, vnder two or three witnessnes. ²⁹ Of how much sorer punishment suppose ye, shall hee be thought worthy, who hath troden vnder foote the Sonne of God, and hath counted the blood of the couenant wherwith he was sanctified, an vnholly thing, and hath done despite vnto the spirit of grace? ³⁰ For we know him that hath said, Vengeance belongeth vnto me, I wil recompence, saith the Lord: and againe, The Lord shall iudge his people. ³¹ It is a fearful thing to fall into the hands of the liuing God.

³² But call to remembrance the former dayes, in which after yee were illuminated, ye indured a great fight of afflictions: ³³ Partly whilst yee were made a gazing stocke both by reproches and afflictions, and partly whilst ye became companions of them that were so vsed. ³⁴ For ye had compassion of mee in my bonds, and tooke

^p δεσμίους| συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν^q ἑαυτοῖς κρείττονα ὑπαρξιν^r ἐν οὐρανοῖς| καὶ μένουσαν.³⁵ μὴ ἀποβάλλετε οὖν τὴν παρρησίαν ὑμῶν, ἣτις ἔχει^s μισθαποδοσίαν μεγάλην.|³⁶ ὑπομονῆς γὰρ ἔχετε χρειάν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, κομίσησθε τὴν ἐπαγγελίαν.³⁷ Ἐτι γὰρ μικρὸν ὅσον ὅσον, “ὁ ἐρχόμενος ἤξει, καὶ “οὐ χρονιεῖ.³⁸ ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείλῃται, οὐκ “εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.”³⁹ Ἡμεῖς δὲ οὐκ ἐσμεν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς. XI. Ἔστι δὲ πίστις, ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.² ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.³ Πίστει νοοῦμεν κατηρητίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ

^p Rec. ἐσμεῖς μου.^q Rec. + ἐν.^r Alex. = ἐν οὐρανοῖς.^s Alex. μεγάλην μισθαποδοσίαν.

WICLIF—1380.

hadden compassioun, and 3e reseyueden with ioie the robberyng of zoure goodis, knowynge that 3e han a better and a dwellynge substance,³⁵ therfor nyle 3e lese zoure trist: whiche hath greet rewardynge,³⁶ for paciens is nedeful to 3ou: that 3e don the wille of god, and bryngen aȝen the biheest.³⁷ for ȝit a litil and he that is to comynge schal come: and he schal not tarye,³⁸ for my iust man lyneþ of feith; that if he with drawth hym self: he schal not plesse to my soule,³⁹ but we ben not the sones of withdrawynge aweie in to perdicoun: but of feith in to getynge of soule.

11. BUT feith is the substance of thingis that ben to be hopid, and an argument of thingis not aperynge,² and in this feith eold men han getun witnessynge,³ bi feith we vnderstonen that the worldis weren made bi goddis word: that visible thingis weren made bi vnuyshle thingis,⁴ bi feith: abel offrid a myche more sacrifice thanne cayn to god; bi whiche he gat witnessynge to be iust; for god bare witnessynge to hise ȝifitis; and bi that feith: he deed spekith ȝit,

⁵ bi feith ennok was transladið: that he schulde not se deeth; and he was not founden; for the lord transladið hym, for bifor translatioun he hadde witnessynge: that he plesid god;⁶ and it is impossible to plesse god with outen feith; for it bihoueth that a man comynge to god hilene, that he is, and that he is rewarder to men that soken hym;

⁷ bi feith, noe dredde thorow answeres takun of these thingis that ȝit weren not seen, and schapid a schip, in to the helthe of his hous; bi whiche he dampned the world: and is ordeyned cire of rȝtwisnesse whiche is bi feith;

⁸ bi feith, he that is clepid abraham:

TYNDALE—1534.

worth the spoylynge of youre goodes, and that with gladnes, knowynge in youre selves how that ye had in heven a better and an enduryng substance.³⁵ Cast not awaye therefore youre confidence, which hath greet rewarde to recompence.³⁶ For ye have nede of pacience, that after ye have done the wille of god, ye myght receive the promes.³⁷ For yet a very litlet while, and he that shall come will come, and will not tary.³⁸ But the iust shall live by faith. And yf he with drawe him self, my soule shall have no pleasure in him.³⁹ We are not whiche with drawe oure selves vnto dampnacion, but partayne to faith to the wynnyng of the soule.

11. FAYTH is a sure confidence of thynges which are hoped for, and a certayntie of thynges which are not sene.² By it the elders were well reported of.³ Thorow fayth we vnderstonde that the world was ordeyned by the worde of god: and that thynges which are sene, were made of thynges which are not sene.⁴ By fayth Abell offered vnto god a more pleteous sacrifice then Cayn: by whiche he obtayned witnes that he was righteous; god testifyinge of his gyftes: by which also he beyng deed, yet speaketh.

⁵ By fayth was Enoch translated that he shuld not se deeth: nether was he founde: for God had taken him awaye. Before he was taken awaye, he was reported of that he had pleased God: ⁶ but with out fayth it is vnpossible to please him. For he that cometh to God, must beleue that God is; and that he is a rewarder of them that seke him.

⁷ By fayth Noe honored God; after that he was warned of thynges which were not sene, and prepared the arcke to the savinge of his housholde; thorow the which arcke, he condempned the worlde; and became heyre of the rightewesnes which cometh by fayth.

⁸ By fayth Abraham, when he was called

CRANMER—1539.

whych happened thorow my bondes, and toke in worth the spoylynge of your goodes, and that with gladnes: knowynge in your selues, how that ye haue in heauen a better and an enduryng substance.³⁵ Cast not awaye therefore your confidence, whych hath a great recompence of rewarde.³⁶ For ye haue nede of pacynce, that after ye haue done the wyll of God, ye myght receive the promes.³⁷ For yet a very litlet while, and he that shall come wyll come, and wyll not tary.³⁸ But the iust shall lyue by fayth. And yf he withdrawe him self, my soule shall haue no pleasure in hym.³⁹ It is not we that withdrawe oure selues vnto dampnacyon, but we partayne vnto fayth, to the wynnyng of the soule.

11. FAYTH is a sure confydence of thynges, whych are hoped for, and a certayntie of thynges whych are not sene.² For by it the elders obtayned a good reporte.³ Thorow fayth we vnderstande, that the worlde was ordeyned by the worde of God, and that thynges which are sene, were made of thynges whych were not sene.⁴ By fayth Abell offered vnto God a more pleteous sacrfyce then Cayn: by whiche he obtayned wites that he was ryghteous, God testifyinge of hys gyftes: by whych also he beyng deed, yet speaketh.

⁵ By fayth was Enoch translated, that he shulde not se deeth: nether was he founde: for God had taken him awaye. For afore he was taken awaye, he obtayned a good reporte, that he pleased God: ⁶ but without fayth it can not be that anye man shuld please him. For he that cometh to God, must beleue that God is, and that he is a rewarder of them that seke hym.

⁷ By fayth Noe beyng warned of God, eschued the thynges whych were as yet not sene, and prepared the arcke to the sauynge of hys housholde, thorow the whych arcke, he condempned the worlde, and became heyre of the rightewesnes whych is accordyng to fayth.

⁸ By fayth Abraham, when he was called

μὴ ἐκ φαινομένων ¹ τὰ βλεπόμενα | γεγονέναι. ⁴ Πίστει πλείονα θυσίαν Ἀβελ παρὰ Κάϊν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ ⁵ τοῦ Θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἐπὶ ⁶ λαλεῖ. ⁵ Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ “Οὐχ εὐρίσκετο, διότι μετέθηκεν αὐτὸν “ὁ Θεός.” ⁶ πρὸ γὰρ τῆς μεταθέσεως ⁷ αὐτοῦ | μεμαρτύρηται “εὐηρεστήκεναι τῷ “Θεῷ.” ⁶ χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστήσαι πιστεῦσαι γὰρ δεῖ τὸν προσ-
 ἐρχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.
⁷ Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατε-
 σκέυασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον, καὶ
 τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος. ⁸ Πίστει καλούμενος Ἀβραὰμ

¹ Alex. τὸ βλεπόμενον.⁵ τῷ Θεῷ.⁶ Rec. λαλεῖται.⁷ Alex. = αὐτοῦ.

GENEVA—1557.

bondes, and suffred with ioye the spoyling of your gooddes, knowing in your selues how that ye had in heauen a better, and an enduring substance.

³⁵ Cast not away therefore your confidence which hath great recompence of reward.

³⁶ For ye haue neede of patience, that after ye haue done the wyl of God, ye myght receaue the promes. ³⁷ For yet a very litle while, and he that shall come will come, and wil not tary. ³⁸ Now the iust shal lyue by faith. but if any withdraw him selfe, my soule shal haue no pleasure in hym. ³⁹ We are not they which withdraw our selues vnto damnation, but beleeue to the saluation of the soule.

11. FAYTH is that, which causeth those things to appeare in deed which are hoped for, and sheweth evidently the things which are not sene. ² For by it our elders were wel reported of. ³ Through faith we vnderstand that the world was ordeined by the worde of God, so that the things which we se, are not made of things which dyd appeare. ⁴ By faith Abel offered vnto God a more pleuteous sacrifice then Cain: by which faith he obteyned wytnes that he was ryghteous, God testifying of his giftes: by which faith also he being dead, yet speaketh. ⁵ By faith was Enoch translated, that he shuld not se death: nether was he founde: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God:

⁶ But without faith it is vnpossible to please hym: for he that cometh to God must beleeue that God is, and that he is a rewarder of them that seke hym. ⁷ By faith Noe being warned of God, of the things which were as yet not sene, moued with reuerence prepared the arcke to the sauynge of his housholde, through the which arcke, he condemned the worlde, and was made heyre of the righteousnes, which cometh by faith.

⁸ By faith Abraham, when he was called

RHEIMS—1582.

and the spoile of your ovne goodes you tooke vwith ioy, knowing that you haue a better and a permanent substance. ³⁵ Do not therefore leese your confidence, vvhich hath a great remuneration. ³⁶ For patience is necessarie for you: that doing the vvil of God, you may receiue the promise.

³⁷ For yet a litle and a very litle vvhile, he that is to come, vvil come, and vvil not slacke. ³⁸ and my iust lieth of faith. but if he vwithdravv him self, he shal not please my soule. ³⁹ But we are not the children of vwithdravving vnto perdition: but of faith to the vwinning of the soule.

11. AND faith is, the substance of things to be hoped for, the argument of things not appearing. ² For in this the old men obtained testimonie.

³ By faith, vve vnderstand that the vvorldes vvere framed by the vvord of God: that of invisable things visible things might be made.

⁴ By faith, Abel offered a greater hoste to God then Cain: by vvhich he obtained testimonie that he vvvas iust, God giuing testimonie to his giftes, and by it, he being dead, yet speaketh. ⁵ By faith Henoeh vvvas translated, that he should not see death, and he vvvas not found: because God translated him. for before his translation he had testimonie that he had pleased God. ⁶ But vvvithout faith it is impossible to please God. For he that cometh to God, must beleeue that he is, and is a vvarder to them that seeke him.

⁷ By faith, Noë hauing receiued an answer concerning those things vvhich as yet vvvere not sen, fearing, framed the arke for the sauynge of his house, by the vvhich he condemned the vvorld: and vvvas instituted heyre of the iustice vvhich is by faith.

⁸ By faith, he that is called, Abraham.

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joyfully the spoyling of your goods, knowing in your selues that yee haue in heauen a better and an induring substance. ³⁵ Cast not away therefore your confidence which hath great recompence of reward. ³⁶ For ye haue need of patience, that after ye haue done the will of God, ye might receiue the promise. ³⁷ For yet a little while, and he that shall come will come, and will not tary. ³⁸ Now the iust shall liue by faith: but if any man drawe backe, my soule shall haue no pleasure in him. ³⁹ But wee are not of them who draw backe vnto perdition: but of them that beleeue, to the sauynge of the soule.

11. NOW faith is the substance of things hoped for, the evidence of things not seen. ² For by it the Elders obtained a good report. ³ Through faith wee vnderstand that the vvorlds were framed by the vvord of God, so that things which are sene were not made of things which doe appeare. ⁴ By faith Abel offered vnto God a more excellent sacrifice then Cain, by which he obtained vvitness that he was righteous, God testifying of his giftes: and by it he being dead, yet speaketh. ⁵ By faith Enoch was translated, that hee shuld not see death, and was not found, because God had translated him: For before his translation he had this testimony, that he pleased God. ⁶ But vvithout faith it is impossible to please him: for hee that cometh to God, must beleeue that hee is, and that he is a rewarder of them that diligently seeke him.

⁷ By faith Noah being warned of God of things not sene as yet, vvMOVED with feare, prepared an Arke to the sauynge of his house, by the vvich he condemned the vvorld, and became heyre of the righteousnesse which is by faith. ⁸ By faith Abraham when he was called to goe out into a

⁴ Or, ground, or, confidence. ⁸ Or, is, is yet spoken of
⁷ Or, being wary.

ὑπῆκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἡμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε, μὴ ἐπιστάμενος ποῦ ἔρχεται. ⁹ Πίστει παρόρηκσεν εἰς τὴν γῆν τῆς ἐπαγγελίας, ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς. ¹⁰ ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός. ¹¹ Πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας^z, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον. ¹² διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένοι, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ⁹ ὡς ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος. ¹³ Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες,^z καὶ ἀσπασάμενοι, καὶ

^z Rec. + ἔτιεν.⁹ Rec. ὥσι.^z Rec. + καὶ πισθύντες.

WICLIF—1380.

obeyed to go out in to a place, whiche he schulde take in to eritage, and he wente out : not wityng whidir he schulde go/

⁹ bi feith he dwelte in the lond of biheest : as in an alien lond : dwellynge in litil housis with Isaac and Jacob euē eiris of the same biheest,¹⁰ for he abode the citee haunyng foundementis : whos crafti man and maker is god/

¹¹ bi feith also, the ilke sara bareyn took vertu in conseuyngne of seed, ȝe aȝen the tyme of age, for sche hileued hym trewe that hadde biȝit/

¹² for whiche thing of oon ȝit nyȝ deed there ben borun as steris of heuene in multitude, and as granel that is at the see side out of noubre/

¹³ bi feith alle these ben deed, whanne the biheestis weren not takun/ but thei bihiden hem afer, and gretynge hem wel : and knowlechiden that thei weren pilgryms, ȝ herborid men on the erthe,¹⁴ and thei that seien these thingis : signyfien that thei seken a cuntre,¹⁵ if thei hadden hadde mynde of the ilke of whiche thei wenten out, thei hadden tyme of turnynge aȝen/¹⁶ but now thei desiren a bettir, that is to scie heuenli/ therfor god is not confounded to be clepid the god of hem/ for he made redi to hem a citee/

¹⁷ bi feith abraham offrid Isaac whanne he was temptid/ ȝ he offrid the oon biȝetun, whiche hadde takun the biheestis/¹⁸ to whom it was seid, for in Isaac the seed schal be clepid to thee/¹⁹ for he demed that god is myȝti to reise hym ȝhe fro deeth/ wherfor he took hym also in to a parable,²⁰ Bi feith also of thingis to comynge : Isaac blessed Jacob and esau :

²¹ Bi feith Jacob dyngne blessed alle the

wityng. *animo.* biheest. *promis.* ilke. *name*
veriti. *power.* *euē.* *promised.* *herborid.* *lodged.*
clepid. *called.* *demed.* *judged.*

TYNDALE—1534.

obeyed/ to goo out into a place/ which he shuld afterwarde receave to inheritance/ and he went out not knowynge whether he shuld goo.

⁹ By fayth he removed into the londe that was promysed him/ as into a strange cuntry/ and dwelt in tabernacles : and so dyd Isaac and Jacob/ heynes with him of the same promes. ¹⁰ For he looked for a citee havinge a foundation/ whose bylder and maker is God.

¹¹ Thorow fayth Sara also receaved strength to be with chylde/ and was delivered of a chylde when she was past age/ because she iudged him faythfull which had promysed.

¹² And therefore spronge therof one (and of one which was as good as deed) so many in multitude/ as the starres of the skye/ and as the sond of the see shore which is innumerable.

¹³ And they all dyed in fayth/ and receaved not the promyses : but sawe them a farre of/ and beleved them/ and saluted them : and confessed that they were straungers and pilgremes on the erthe. ¹⁴ They that saye soche thinges/ declare that thei seke a cuntre. ¹⁵ Also yf they had bene myndfull of that cuntry/ from whence they came out/ they had leasure to have returned agayne. ¹⁶ But now they desyre a better/ that is to saye a hevenlye. Wherefore God is not ashamed of them even to be called their god/ for he hath prepared for them a citee.

¹⁷ In fayth Abraham offered vp Isaac/ when he was temptid/ and he offered him beynge his only begotten some/ which had receaved the promyses ¹⁸ of whom it was sayde/ in Isaac shall thy seed be called : ¹⁹ for he considered/ that God was able to rase vp agayne from deeth. Wherefore receaved he him/ for an ensample. ²⁰ In fayth Isaac blessed Jacob and Esau/ concerninge thinges to come.

²¹ By fayth Jacob when he was a dynging/

CRANMER—1539.

obeyed, to go out into a place, whych he shuld afterwarde receave to inheritance : and he went out, not knowing whether he shuld go.

⁹ By fayth he remoued into the lande of promes, as into a strange cuntry, when he had dwelt in tabernacles : and so dyd Isaac and Jacob heynes with hym of the same promes. ¹⁰ For he looked for a cyttee haunyng a foundation, whose bylder and maker is God.

¹¹ Thorow fayth Sara also receaved strength to conceave and be with chylde, and was deluyered of a childe when she was past age, because she iudged him faythfull which had promysed.

¹² And therefore sprange ther of one (euē of one which was as good as deed) so many in multitude as are the starres of the skye, and as the sond the which is by the see shore, innumerable.

¹³ These all dyed accordynge to fayth, when they had not receaved the promyses : but sawe them a farre of, and beleved them, and saluted them, and confessed, that they were straungers and pilgroms on the erthe. ¹⁴ For they that saye soch thynges, declare, that they seke a cuntre. ¹⁵ Also yf they had bene myndfull of that cuntry, from whence they came out, they had leasure to haue returned agayne : ¹⁶ but now they desyre a better (that is to saye) a beauenlye. Wherefore God is not ashamed to be called their god for he hath prepared for them a cyttee.

¹⁷ By fayth Abraham offered vp Isaac, when he was proued, and he offered him beynge hys only begotten sonne, in whom he had receaved the promyses. ¹⁸ And to hym it was sayde, in Isaac shall thy seide be called : ¹⁹ for he considered, that God was able to rase vp agayne from deeth. Therefore, receaved he hym also for an ensample of the resurrection. ²⁰ By fayth dyd Isaac blesse Jacob and Esau, concernynge thynges to come.

²¹ By fayth Jacob when he was a dynging,

ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. ¹⁴ οἱ γὰρ τοιαῦτα λέγοντες, ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. ¹⁵ καὶ εἰ μὲν ἐκείνης ἐμνημόνεον ἀφ' ἧς ^a ἐξῆλθον, εἶχον ἂν καιρὸν ἀνακάμψαι. ¹⁶ νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν, ἐπουρανίου· διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς, Θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ αὐτοῖς πόλιν. ¹⁷ Πίστει προσενηνόχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, ¹⁸ πρὸς ὃν ἐλαλήθη, “Ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.” ¹⁹ λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο. ²⁰ Πίστει ^c περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ. ²¹ Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον

^a Alex. ἐξίβησαν.^b Rec. νυνί.^c Alex. + καί.

GENEVA—1557.

obeyed God, to go out into a place, which he should afterward receive for inheritance: and he went out not knowing whether he should go. ⁹ By faith he abode in the land, that was promised him, as in a strange country, as one that dwelt in tabernacles, and with Isaac, and Jacob he dwelt with him of the same promise: ¹⁰ For he looked for a city having a foundation, whose builder and maker is God.

¹¹ Through faith Sara also received strength to be with child, and was delivered of a child when she was past age, because she judged him faithful which had promised. ¹² And therefore sprang there of one, and of one which was dead, so many as the stars of the sky are in multitude, and as the sand of the sea shore which is innumerable. ¹³ And they all dyed in faith, and received not the promises, but saw them a farre off, and beleved them, and received them with thankes, and confessed that they were strangers and pilgrims on the earth. ¹⁴ For they that say suche thynges, declare plainly that they seke a cuntry.

¹⁵ If that they had bene mindeful of that cuntry, from whence they came out, they had leasure to have returned agayne: ¹⁶ But now they desire a better, that is a heavenly, wherefore God him selfe is not ashamed to be called their God: for he hath prepared for them a citie. ¹⁷ By faith Abraham offered vp Isaac, when he was tempted, and he offered hym being his onely begotten sonne, which had received the promises. ¹⁸ (To whome it was said, In Isaac shal thy seede be called.) ¹⁹ For he considered that God was able to raise it vp euen from death: from whence he received him also after a sort.

²⁰ By faith Isaac blessed Iacob and Esau, concerning thynges to come. ²¹ By faith Iacob when he was a dying, blessed both

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RHEIMS—1582.

obeyed to goe forth into the place vvhich he vvas to receiue for inheritance: and he went forth, not knowing vvither he vvent. ⁹ By faith, he abode in the land of promise, as in a strange land, dwelling in cottages vvith Isaac and Iacob the co-heires of the same promise. ¹⁰ For he expected the citie that hath foundations: vvwhose artificer and maker is God.

¹¹ By faith, Sara also her self being barren, receiued vertue in conceaung of seede, yea past the time of age: because she beleued that he vvas faithful which had promised. ¹² For the vvich cause euen of one (and him quite dead) there rose as the starres of heauen in multitude, and as the sand that is by the sea shore innumerable.

¹³ According to faith died al these, not hauing receiued the promises, but beholding them a farre off, and saluting them, and confessing that they are pilgrims and strangers vpon the earth: ¹⁴ for they that say these thynges, doe signifie that they seke a cuntry. ¹⁵ And in deede if they had been mindeful of the same from vvhen they came forth, they had time verely to returne. ¹⁶ but now they desire a better, that is to say, a heavenly. Therefore God is not confounded to be called their God. for he hath prepared them a citie.

¹⁷ By faith, Abraham offered Isaac, vvhen he vvas tempted: and his onlie-begotten did he offer vvho had receiued the promises: (¹⁸ to vvhom it vvas said, That in Isaac shal seede be called to thee.) ¹⁹ accounting that God is able to raise vp euen from the dead. wherevpon he receiued him also for a parable.

²⁰ By faith, also of thynges to come, Isaac blessed Iacob and Esau.

²¹ By faith, Iacob dying, blessed euery

AUTHORISED—1611.

place which hee should after receiue for an inheritance, obeyed, and he went out, not knowing whither he went. ⁹ By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Iacob, the heires with him of the same promise. ¹⁰ For hee looked for a citie which hath foundations, whose builder and maker is God. ¹¹ Through faith also Sara her selfe receiued strength to conceive seede, and was delivered of a child when she was past age, because she judged him faithful who had promised.

¹² Therefore sprang there euen of one, and him as good as dead, so many as the starres of the skie in multitude, and as the sand which is by the sea shore innumerable. ¹³ These all died ^a in faith, not hauing receiued the promises, but hauing scene them afarre off, and were perswaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. ¹⁴ For they that say such thynges, declare plainly that they seeke a cuntry. ¹⁵ And truly if they had been mindefull of that cuntry, from whence they came out, they might haue had opportunitie to haue returned: ¹⁶ But now they desire a better cuntry, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

¹⁷ By faith Abraham when he was tried, offered vp Isaac: and he that had receiued the promises, offered vp his onely begotten sonne, ¹⁸ Of whom it was said, That, in Isaac shall thy seede be called:

¹⁹ Accounting that God was able to raise him vp, euen from the dead: from whence also he receiued him in a figure. ²⁰ By faith Isaac blessed Iacob and Esau concerning thynges to come. ²¹ By faith Iacob when he was a dying, blessed both the

^a Gr. according to faith.^b Or, To.

τῆς ῥάβδου αὐτοῦ. ²² Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετέλειτο. ²³ Πίστει Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστείον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως. ²⁴ Πίστει Μωσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ, ²⁵ μᾶλλον ἐλόμενος συγκαουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυνιν· ²⁶ μείζονα πλουτοῦν ἡγησάμενος τῶν Αἰγύπτου | θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν. ²⁷ Πίστει κατέλειπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὄρων ἐκαρτέρησε. ²⁸ Πίστει πεποίηκε τὸ πάσχα

^d Rec. ἰν Αἰγύπτῳ.

WICLIȚ—1380.

sones of Ioseph and honourede the hignesse of his jerd;

²² bi feith Ioseph dyngre; hadde mynde of the passynge forth of the children of israel, and comaundid of hys boons;

²³ bi feith moises borun was hid thre monthis of his fadir and modir, for that thei sizen the zong child fair; and thei dredden not the maundement of the kyng;

²⁴ bi feith moises was made greet; and denyede that he was the sone of faraos douȝtir, ²⁵ and chees more to be turnet-ide with the puple of god thanne to haue myrthe of temperal synne, ²⁶ demynge the repref of crist more richess; thanne the tresouris of egipcians, for he biheeld in to the rewardynge;

²⁷ bi feith he forsook egipt, and dredde not the hardnesse of the kyng, for he abhoo as seynge hym that was vnuyisibler;

²⁸ bi feith he halowid pask & the schedynge out of blood, that he that distried the first thingis of egipcians schulde not touche hem,

²⁹ bi feith thei passiden the rede see as bi drie lond; whiche thing egipcians asaiynge weren deuourid;

³⁰ bi feith, the wallis of ierico filden down: bi cumpassynge of seuen daies;

³¹ bi feith raab the hoore rescueyd the aspys with pees and perischid not with vnbileful men;

³² and what ȝit schal I seie; for tyme schal faile to me tellynge of iedon, Barak, sampson, lepte, Dauith and samuel, and of other prophetis: ³³ whiche bi feith ouer-camen rewmes, wroughten rȝtwisnesse gaten reprimysounis, thei stoppiden the mouthis of lions, ³⁴ thei quencheden the fernesse of fier, thei dryuēden aweie the egge of swerd, thei keuerden of sike-nesse, thei weren made strong in bateil;

TYNDALE—1534.

blessed both the sonnes of Ioseph/ and bowed him selfe towarde the toppe of his cepter.

²² By fayth Ioseph when he dyed/ remembred the departinge of the chyldren of Israel/ and gave commaundement of his bones.

²³ By fayth Moses when he was borne/ was hid thre monethes of his father and mother/ because they sawe he was a proper chylde/ nether feared they the kynges commaundement.

²⁴ By fayth Moses when he was great/ refused to be called the sonne of Pharaos daughter/ ²⁵ and chose rather to suffre aduersitie with the people of God/ then to enioye the pleasurs of synne for a ceason/ ²⁶ and estemed the rebuke of Christ greater ryches then the treasure of Egypt. For he had a respect vnto the reward.

²⁷ By fayth he forsoke Egypt/ and feared not the fearenes of the kyng. For he endured/ euen as he had sene him which is inuisible.

²⁸ Thorow fayth he ordeyned the ester lambe/ and the effusion of bloud/ lest he that destroyed the fyrst borne/ shuld touche them.

²⁹ By fayth they passed thorow the reed see as by drye lande/ which when the Egypcians had assayed to do/ they were drowned.

³⁰ By fayth the wallis of Ierico fell downe after they were compassed about seven daies.

³¹ By fayth the harlot Raab perished not with the vnbelevers/ when she had receaued the spyes to lodgyng peacefully.

³² And what shall I more saye/ the tyme wold be to short for me to tell of Gedeon/ of Barack and of Sampson/ and of Iephthae: also of David and Samuel/ and of the Prophetes: ³³ which thorow fayth subdued kyngdomes/ wrought righteousnes obtayned the promyses/ stopped the mouthes of Lyons/ ³⁴ quenched the violence of fyre/ escaped the edge of the swerde/ of weakes were made stronge/ waxed valient in fight/ turned to flyght

CRANMER—1539.

blessed both the sonnes of Ioseph, and bowed hym selfe towarde the toppe of hys seepet.

²² By fayth Ioseph when he dyed, remembred the departing of the chyldren of Israel, and gaue commaundement of hys bones. ²³ By fayth Moses when he was borne, was hyd thre monethes of his father and mother because they sawe he was a proper chylde, nether feared they the Kynges commaundement.

²⁴ By fayth Moses when he was great, refused to be called the sonne of Pharaos daughter, ²⁵ and chose rather to suffre aduersitie with the people of God, then to enioye the pleasures of synne for a ceason, ²⁶ and estemed the rebuke of Christ greater ryches then the treasures of Egypt. For he had respect vnto the reward.

²⁷ By fayth he forsoke Egypt, and feared not the fearenes of the Kyng. For he endured, euen as though he had sene him which is inuisible.

²⁸ Thorow fayth he ordeyned the passeouer and the effusyon of bloud, lest he that destroyed the fyrst borne, shulde touch them.

²⁹ By fayth they passed thorow the reed see as by drye lande: which when the Egypcians had assayed to do, they were drowned. ³⁰ By fayth the wallis of Ierico fell downe after they were compassed about seuen daies.

³¹ By fayth the harlot Raab perished not with them that were disobedient, when she had receaued the spyes to lodgyng peacefully.

³² And what shall I more saye: for the tyme wyll be to short for me to tell of Gedeon, of Barack, and of Sampson, and of Iephthae, of Dauid also and Samuel, and of the Prophetes: ³³ Which thorow faith subdued kyngdomes: wrought righteousnes: obtayned the promyses: stopped the mouthes of Lyons: ³⁴ quenched the violence of fyre: escaped the edge of the swerde: out of weaknesse, were made stronge: waxed valient in fyght: turned

ȝerd, rod, or staff sign, saw. demynge, judgynge.
rewmes, realms reprimysounis, promyses.
keuerden, recovered.

καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα, θίγῃ αὐτῶν.
²⁹ Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς· ἧς πείραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν. ³⁰ Πίστει τὰ τεῖχη Ἰερικῶς ἔπεσε, κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. ³¹ Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπόλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης. ³² Καὶ τί ἐτι λέγω; ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεὼν, Βαράκ τε καὶ Σαμψὼν καὶ Ἰεφθάε, Δαβὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν. ³³ οἱ δὲ διὰ πίστεως κατηγωνίσαντο βασιλείας, ἐργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, ³⁴ ἔσβησαν δύναμιν πυρὸς, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν

* Alex. + γῆς.

* Alex. ἔπειαν.

GENEVA — 1557.

the sonnes of Ioseph, and leaning on the ende of his staffe worshipped God.

²² By faith Ioseph when he died, remembered the departing of the children of Israel, and gave commandment of his bones. ²³ By faith Moses when he was borne, was hyd three monethes of his father and mother, because they sawe he was a proper chyld: nether feared they the kynges commandement.

²⁴ By faith Moses when he was come to age, refused to be called the sonne of Pharaos daughter: ²⁵ And chose rather to suffre aduersitie with the people of God, then to enioy the pleasures of sinnes for a season, ²⁶ Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the rewarde. ²⁷ By faith he forsoke Egypt, and feared not the fiercenes of the kyng: for he endured, euen as he that had sene hym which is inuisible.

²⁸ Through faith he ordeyned the Easter lambe, and the effusion of bloude, lest he that destroyed the first borne, should touche them. ²⁹ By faith they passed through the red sea as by dry land, which when the Egyptians had assayed to do, they were drowned. ³⁰ By faith the wallles of Iericho fell doune after they were compassed about seuen dayes. ³¹ By faith the harlot Rahab perished not with them which obeyed not, when she had receaued the spies to lodging peaceably.

³² And what shal I more say, the time would be to short for me to tell of Gedeon, of Barac, and of Sampson, and of Iephthe, also of Dauid, and Samuel, and of the Prophetes: ³³ Which through faith subdued kingdomes, wrought righteousness, obteyned the promises, stopped the mouthes of Lyons, ³⁴ Quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valient in fight,

RHEIMS — 1582.

one of the sonnes of Ioseph: and adored the toppe of his rodde.

²² By faith, Ioseph dying, made mention of the going forth of the children of Israel: and gave commaundement concerning his bones.

²³ By faith, Moyses being borne, vvas hidde three monethes by his parents: because they savv him a proper infant, and they feared not the kings edict.

²⁴ By faith, Moyses being made great, denied him self to be the sonne of Pharaos daughter: ²⁵ rather choosing to be afflicted vvith the people of God, then to have the pleasure of temporal sinne, ²⁶ esteeming the reproche of Christ, greater riches then the treasure of the Egyptians: for he looked vnto the remuneration.

²⁷ By faith, he left Egypt: not fearing the fiercenes of the king: for him that is inuisible he susteined as if he had sene him. ²⁸ By faith, he celebrated the Pasche, and the sheading of the blood: that he vvich destroyed the first-borne, might not touche them. ²⁹ By faith they passed the redde sea as it vvere by the drie land: vvich the Egyptians assaying, vvere deuoured.

³⁰ By faith the vvallles of Iericho fell dovne, by the circuiting of seuen daies.

³¹ By faith, Rahab the harlot perished not vvith the incredulous, receiuing the spies vvith peace.

³² And vvhat shal I yet say? For the time vvill faile me telling of Gedeon, Barac, Sampson, Iephtë, Dauid, Samuel, and the prophetes: ³³ vvho by faith overcame kingdomes, vvrought iustice, obteined promises, stopped the mouthes of lions,

³⁴ extinguished the force of fire, repelled the edge of the svord, recovered of their infirmities, vvere made strong in battell,

AUTHORISED — 1611.

sonnes of Ioseph, and worshipped *leaning* vpon the top of his staffe. ²² By faith, Ioseph when he died, ²³ made mention of the departing of the children of Israel, and gave commandment concerning his bones. ²⁴ By faith Moses when hee was borne was hid three moneths of his parents, because they saw he was a proper childe, and they [were] not afraid of the Kings commandment. ²⁵ By faith Moses when hee was come to yeeres, refused to be called the sonne of Pharaohs daughter,

²⁶ Chusing rather to suffer affliction with the people of God, then to enioy the pleasures of sinne for a season: ²⁷ Esteeming the reproch ²⁸ of Christ greater riches then the treasures in Egypt: for he had respect vnto the recompense of the reward.

²⁹ By faith hee forsooke Egypt, not fearing the wrath of the king: for he endured, as seeing him who is inuisible. ³⁰ Through faith he kept the Passouer, and the sprinkling of blood, lest he that destroyed the first borne, should touch them.

³¹ By faith they passed through the red sea, as by drie land: which the Egyptians assaying to do, were drowned.

³² By faith the wallles of Iericho fell downe, after they were compassed about seuen dayes. ³³ By faith the harlot Rahab perished not with them ³⁴ that beleueed not, when shee had receiued the spies with peace. ³⁵ And what shall I more say? for the time would faile mee to tell of Gideon, and of Barak, and of Sampson, and of Iephthah, of Dauid also and Samuel, and of the Prophetes: ³⁶ Who through faith subdued kingdomes, wrought righteousness, obtained promises, stopped the mouthes of Lions, ³⁷ Quenched the violence of fire, escaped the edge of the sword, out of weaknesse were made strong, waxed valiant in fight, turned to

* Or, remembered. ²⁸ Or, for Christ. ³⁴ Or, that were disobedient.

ισχυροὶ ἐν πολέμῳ, παρεμβολὰς ἐκλιναν ἀλλοτρίων· ³⁵ ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπαίνισθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· ³⁶ ἕτεροι δὲ ἐμπαίγμων καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· ³⁷ ἐλιθάσθησαν, ἐπίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, ³⁸ (ὧν οὐκ ἦν ἄξιος ὁ κόσμος·) ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς. ³⁹ Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, ⁴⁰ τοῦ Θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

XII. Τοιγαρὸν καὶ ἡμεῖς τοσοῦτον ἔχοντες περιεκείμενον ἡμῖν νέφος μαρ-

ε Rec. ἐκιάσεν.

WICLIF — 1380.

thei turneden the oostis of aliens, ³⁵ wymmen receyueden her dede children fro deeth to liif,

but other weren holden forth not takyng redemption; that thei schulden fynde a better aseyngynge, ³⁶ and other assaieden scornynge and betyngis: more ouer and boondis and prisounes; ³⁷ thei weren stoned, thei weren sawid thei weren temptid thei weren dede in sleynge of swerd; thei wenten aboute in brok skynnes, and in skynnes of geet, nedid angwischid, tumentid ³⁸ to whiche the world was not worthi; thei erriden in wildirnesse, in mounteyns and dennes and canes of the erthe, ³⁹ and alle these preyed bi witnessynge of feith: token not repromysoun, ⁴⁰ for god purseyde summe bettir thing for us that thei schulden not be made perijst with outen us.

12. THERFOR we that han so greet a cloude of witnessis putte to: do we aweie al charge and synne, stondynge aboute us; and bi pacience renne we to the batel purposed to us: ² biholdynge in to the maker of feith and the perfijt endere ihesu; whiche whanne ioie was purposed to hym, he suffrid the cros & dispisid confusioun; & sittith on the righthal of the seete of god; ³ and bi thenken ge on hym that suffrid suche aseyngynge of synful men agens him silf, that je be not made veri failynge in youre soules; ⁴ for je ajenstonden not jirt til to blood fityngge agens synne; ⁵ and je han forȝete the comfort that spekiþ to you, as to sones and seith my sone nyle thou dispise the techynge of the lord: nether be thou made werie the while thou art chastidid of hym; ⁶ for the lord chastisith him that he loouth; he betith euery sone: that he reseceyueþ,

⁷ abide je stille in chastisynge, god proferith hym to you as to sones; for what sone is it, whom the fadir chastisith not?

TYNDALE — 1534.

the armies of the alientes, ³⁵ And the wemen receaved their deed raysted to lyfe agayne.

Other were racked, and wolde not be deliyered; that they myght receave a better resurrection. ³⁶ Other tasted of mockynges and scourginges, morover of bondes and presonment: ³⁷ were stoned, were hewen a sunder, were tempted, were slayne with sweardes, walked vpye and doune in shepes skynnes, in gotes skynnes, in nede, tribulacion, & vexacion; ³⁸ which the world was not worthy of: they wandred in wildernes, in mountaynes, in dennes and caves of the erth.

³⁹ And these all thorow fayth obtayned good reporte and receaved not the promes; ⁴⁰ God providynge a better thinge for vs, that they with out vs shuld not be made perfecte.

12. VVHEREFORE let vs also (seyng that we are compassed with so greet a multitude of witnesses) laye a waye all that presseth doune, & the synne that hangeth on, & let vs runne with pacience vnto the battayle that is set before vs; ² lookinge vnto Iesus; the auctor & fynnyssher of oure fayth, which for the ioie that was set before him, abode the crosse, and despyed the shame; & is set doune on the right honde of the throne of God. ³ Consider therfore how that he endured suche speakynge agaynst him of synners; lest ye shuld be weryed and faynte in youre myndes.

⁴ For ye have not yet resisted vnto blood shedding; stryvinge agaynst synne. ⁵ And ye have forgotten the consolacion, which speaketh vnto you, as vnto chyldren: My sonne despyse not the chastenynge of the Lorde; nether faynt when thou art rebuked of him: ⁶ For whom the Lorde loveth, him he chasteneth: yee; and he scourgeth every sone that he receaveth.

⁷ If ye endure chastninge, God offereth him selfe vnto you as vnto sones. What sonne is that whom the father chasteneth

CRANMER — 1539.

to flyght the armies of the alientes ³⁵ the wemen receaved theyr deed raysted to lyfe agayne.

Other were racked, and wolde not be deliyered, that they myght inheret a better resurrection. ³⁶ Agayne, other were tried with mockynges and scourginges, morouer, with bondes and presonment: ³⁷ were stoned, were hewen asunder, were tempted, were slayne with swearde, walked vp and doune in shepes skynnes, and goates skynnes, beyng destitute, troubled and vexed: ³⁸ which men the world was not worthy of; they wandred in wildernesses, and in mountaynes, and in dennes, and caues of the erth.

³⁹ And these all thorow faith obtayned good reporte, and receaved not the promes, ⁴⁰ because God had prouided a better thing for vs, that they without vs shuld not be made perfecte.

12. WHEREFORE, let vs also (seyng that we are compassed with so greet a multitude of witnesses) laye awaye all that presseth doune, and the synne that hangeth so fast on, let vs runne with pacience vnto the battayle that is set before vs; ² lookinge vnto Iesus the auctor and finissher of our fayth, which (for the ioie that was set before him) abode the crosse, and despyed the shame, and is set doune on the ryghte hande of the throne of God. ³ Consider therfore, how that he endured such speakynge agaynst hym of synners, lest ye shuld be weryed and faynte in your mindes. ⁴ For ye haue not yet resysted vnto blood, stryunge agaynst synne. ⁵ And haue forgotten the exhortacion, which speaketh vnto chyldren: my sonne, despyse not thou the chasteninge of the Lord, nether faynt, when thou art rebuked of him: ⁶ for whom the Lorde loveth, hym he chasteneth: yee; he scourgeth euery sone that he receaueth.

⁷ If ye endure chastening, God offereth hym selfe vnto you as vnto sones. What sonne is he whom the father chasteneth

35 RESCUED, resurrection. brok, sheep. geet, goats.
36 DELIVERANCE, promises. pursued, provided.
37 ENDURE, ender or finisher. nyle, not.

τύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα· ² ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινε σταυρὸν, αἰσχύνῃς καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ ³ κεκάθικεν. | ⁴ ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἀμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμῃτε, ταῖς ψυχαῖς ὑμῶν ἐκλύομενοι.

⁵ Οὕτω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἀμαρτίαν ἀνταγωνιζόμενοι, ⁶ καὶ ἐκλέλυσθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται· “Γίέ μου, μὴ ὀλιγῶρει παιδείας Κυρίου, μηδὲ ἐκλύου, ὑπ' αὐτοῦ ἐλεγχόμενος. ⁷ ὃν γὰρ ἀγαπᾷ ὁ Κύριος, παιδεύει· μαστιγοῖ δὲ πάντα υἱόν ὃν παραδέχεται.” ⁸ Εἰ! παιδεΐαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γὰρ ἐστὶν υἱὸς ὃν οὐ παιδεύει

⁴ Alex. Εἰς.

GENEVA — 1557.

turned to flight the armies of the aliens. ³⁵ And the women receaved their dead rayssed to life agayne : other were racked, and would not be deliuered that they might receave a better resurrection.

³⁶ Other suffred mockings and scourginges, morcouer bondes and prisonement. ³⁷ They were stoned, they were hewen a sunder, they were tempted, they were slayne with the sword, they wandered vp and doune in shypes skynnes, and in goates skynnes, in nede, tribulation, and vexation, ³⁸ Which the worlde was not worthy of : they wandred in wyldernesses, in mountaynes, in dennes and caues of the earth. ³⁹ And these all through faith obtained good report, and receaued not the promise. ⁴⁰ God prouiding a better thing for vs, that they without vs should not be made perfect.

12. VVHERFORE, let vs also, seying that we are compassed with so great a cloude of wytnesses, cast away all that presseth downe, and the synne that hangeth so fast on, let vs runne with pacience the race that is set before vs, ² Loking vnto Iesus the auctor and finisser of our faythe, who, for the ioye that was set before hym, abode the crosse, and despiced the shame, and is set at the right hand of the throne of God. ³ Consider therefore, who he is that endured suche speakyng agaynst hym of sinners, lest ye should be weryed and faynte in your mindes. ⁴ Ye haue not yet resisted vnto bloude struiung agaynst sinne.

⁵ And ye haue forgotten the consolation, which speaketh vnto you as vnto children: My sonne despice not the chastenyng of the Lord, nether faynt when thou art rebuked of hym : ⁶ For whome the Lord loueth, him he chasteneth : and he scourgeth euery sonne that he receaueth. ⁷ If ye endure chastenyng, God offereth hym selfe, vnto you as vnto sonnes : what sonne is that whome the father chasteneth

RHEIMS — 1582.

turned avay the campe of forainers : ³⁵ vnoinen receiued of resurrection their dead. and others vvcre racked, not accepting redemption, that they might finde a better resurrection.

³⁶ And others had trial of mockeries and stripes, moreouer also of bandes and prisons : ³⁷ they vvcre stoned, they vvcre heved, they vvcre tempted, they died in the slaughter of the svord, they vvvent about in sheep-skinnes, in goates skinnes, needy, in distresse, afflicted : ³⁸ of vvhom the vvorld vvvas not vvorthie. vvandering in desertes, in mountaines and dennes, and in caues of the earth. ³⁹ And all these being approved by the testimonie of faith, receiued not the promise, ⁴⁰ God for vs prouiding some better thing, that they vvithout vs should not be consummate.

12. AND therefore vve also hauing so great a cloud of vvtnesses put vpon vs : laying avay all vvright and sinne that compasseth vs, by patience let vs runne to the fight proposed vnto vs, ² looking on the author of faith, and the consummator Iesvs, vvho, ioy being proposed vnto him, sustained the crosse, contemning confusion, and sitteth on the right hand of the seate of God.

³ For, thinke diligently vpon him vvich sustained of sinners such contradiction agaynst him self : that you be not vvearied, fainting in your mindes. ⁴ For you haue not yet resisted vnto bloud, repugnyng agaynst sinne : ⁵ and you haue forgotten the consolation, vvich speaketh to you, as it vvcre to children, saying, *My sonne, neglect not the discipline of our Lord : neither be thou vvearied vvholes thou art rebuked of him.* ⁶ For vvhom our Lord loueth, he chasteneth : and he scourgeth euery childe that he receiueth.

⁷ Perseuere ye in discipline. As vnto children doth God offer him self to you, for vvhat sonne is there, vvhom the father

AUTHORISED — 1611.

flight the armies of the aliens. ³⁵ Women receiued their dead raised to life againe : and others were tortured, not accepting deliuerance, that they might obtaine a better resurrection. ³⁶ And others had triall of cruell mockings and scourginges, yea moreouer, of bonds and imprisonment. ³⁷ They were stoned, they were sawen asunder, were tempted, were slaine with the sword : they wandered about in sheep-skinnes, and goat skins, being destitute, afflicted, tormented. ³⁸ Of whom the world was not worthy : they wandered in deserts, and in mountains, and in dennes and caues of the earth. ³⁹ And these all hauing obtained a good report through faith, receiued not the promise : ⁴⁰ God hauing ^a prouided some better thing for vs, that they without vs, should not be made perfect.

12. WHEREFORE, seeing wee also are compassed about with so great a cloud of witnesses, let vs lay aside euery weight, and the sin which doth so easily beset vs, and let vs runne with patience vnto the race that is set before vs, ² Looking vnto Iesus the ^b Authour and finisher of our faith, who for the ioy that was set before him, endured the Crosse, despising the shame, and is set downe at the Right hand of the Throne of God. ³ For consider him that endured such contradiction of sinners against himselfe, lest yee be wearied and faint in your mindes. ⁴ Yee haue not yet resisted vnto blood, striving against sinne. ⁵ And yee haue forgotten the exhortation which speaketh vnto you as vnto children, My sonne, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. ⁶ For whom the Lord loveth he chasteneth, and scourgeth euery sonne whom he receiveth. ⁷ If yee endure chastening, God dealeth with you as with sonnes : for what sonne is he whom the father chasteneth

^a Or, foreseee.

^b Or, beginner.

πατήρ; ⁸ εἰ δὲ χωρὶς ἐστε παιδείας, ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι ἐστὲ καὶ οὐχ υἱοί. ⁹ εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς, καὶ ἐνετρεπόμεθα· οὐ πολλῶ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν; ¹⁰ οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευον· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. ¹¹ πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρὰς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικῶν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης. ¹² Διὸ “τὰς παρεμμένας” ¹³ χαῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε.” καὶ “τροχιάς ὀρθὰς” ¹⁴ ποιήσατε τοῖς ποσὶν ὑμῶν,” ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον. Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἀγασμοὶν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν

¹ Alex. = ὅρει.² Alex. καὶ ζῳφῶ.

WICLIIF—1380.

⁸ that if ȝe ben out of chastisyng, whos parteners be ȝe alle made? ȝe thanne ȝe be anoutners and not sonnes; ⁹ & aftirward, we hadden fadris of oure fleisch techers; and we with reuerence dreden hem; whether not myche more we schuln obeisch to the fadir of spiritis and we schulen lyue? ¹⁰ and thei in tyme of fewe daies: taughten us bi her wille; but this fadir techith to that thing that is profitable in reseyuyng the halowynge of hym; ¹¹ & echē chastisyng in present tyme: semeth to be not of ioie but of sorwe; but aftirward it schal gylde fruyt of rȳtwisnes moost pesible to men exercisid bi it;

¹² for whiche thing reise ȝe slowe hondis and knees vnbounden: ¹³ and make ȝe rȳtful steppis to ȝoure fete; that no man haltinge erre: but more be heeld; ¹⁴ sue ȝe pees with alle men and holynesse: with out which no man schal se god: ¹⁵ biholde ȝe that no man faille to the grace of god; that no root of bittirnesse: biurowynge upward lette, and many ben defoulid bi it; ¹⁶ that no man be leechour ether vnholi as esau: whiche for o mete selde his first thingis; ¹⁷ for wite ȝe, that aftirward, he couetyng to enherite blessinge, was repreud; for he found not place of penaunce, thouȝ he souȝt it with teeris;

¹⁸ but ȝe han not come to the fier able to be touchid and able to come to, and to the whirleywynde, and myst and tempest, ¹⁹ and sown of trumpe, and vois of wordis, whiche thei that herden excuseden hem; that the word schulde not be made to hem;

²⁰ for thei baren not: that that was seid; and thoȝ a beeste touchid the hille, it was stoonyd; ²¹ and so dredful it was; that was seiden; that moises seide; I am aferd and ful of tremblyng; ²² But ȝe han come nyȝ

ȝide, yeld. ²⁰ see, followe. biurowynge, springing. o, one. wite, knowe.

TYNDALE—1534.

not? ⁸ If ye be not vnder correccion (where of all are parttakers) then are ye bastards and not sonnes. ⁹ Moreover seyng we had fathers of oure fleshe which corrected vs; and we gave them reuerence: shuld we not moche rather be in subieccion vnto the fader of spretuall gyftes; that we myght liue?

¹⁰ And they verely for a feawe dayes, nurtred vs after their awne pleasure; but he learneth vs vnto that which is profitable; that we myght receave of his holynes. ¹¹ No manner chastisyng for the present tyme semeth to be ioyeous; but greuous: neverthelesse afterwarde it bryngeth the quyet frute of rightewesnes vnto them which are therein exercysed.

¹² Stretch forth the therefore agayne the handes which were let doune; & the weake knees: ¹³ & se that ye have strayght steppes vnto youre fete; lest eny haltinge turne out of the waye: yee; let it rather be healed.

¹⁴ Embrace peace with all men; & holynes: with out the which; no man shall se the Lorde. ¹⁵ And looke to; that no man be destitute of the grace of God; & that no rote of bitterness springe vp & trouble; & therby many be defiled: ¹⁶ and that there be no fornicator; or vncleane person; as Esau; which for one breakfast solde his birthright. ¹⁷ Ye knowe how that afterwarde when he wolde haue inherited the blessing; he was put by; and he founde no meanes to come therby agayne: no though he desyred it with teares.

¹⁸ For ye are not come vnto the mounte that can be touchid; & vnto burnyng fyre; nor yet to myst and darcknes and tempest of wedder; ¹⁹ nether vnto the sounde of a trompe & the voyce of wordes: which voyce they that hearde it; wished awaye; that the communicacion shuld not be spoken to them. ²⁰ For they were not able to abyde that which was spoken. If a beast had touchid the mountayne; it must haue bene stoned; or thrust thorow with a dart: ²¹ evn so terribel was the sight which appered. Moises sayde; I feare and quake.

²² But ye are come vnto the mounte

CRANMER—1539.

not? ⁸ If ye be not vnder correccion (where of all are parttakers) then are ye bastards, and not sonnes. ⁹ Therfore seyng we haue had fathers of our fleshe which corrected vs, and we gaue them reuerence: shal we not moch rather be in subieccion vnto the fader of spretuall gyftes, and lyue? ¹⁰ And they verely for a fewe dayes, nurtred vs after their awne pleasure: but he nurtreth vs for our profit, to the intent that he maye mynister of his holynes vnto vs. ¹¹ No maner chastisyng for the present tyme semeth to be ioyous, but greuous: neuerthelesse afterwarde, it bryngeth the quyet frute of rightewesnes, vnto them which are exercysed therby.

¹² Stretch forth the therefore the handes which were let doune, and the weake knees: ¹³ and se that ye haue strayght steppes vnto youre fete, lest eny halting turne you out of the waye: yee let it rather be healed. ¹⁴ Folowe peace wyth all men and holynes: with out the which no man shall se the Lorde. ¹⁵ And loke, that no man be destitute of the grace of god, lest anye rote of byternes spring vp and trouble, and therby many be defyled: ¹⁶ that ther be no fornicator, or vncleane person, as Esau which for one mease of meate solde his byrthright. ¹⁷ For ye knowe how that afterwarde when he wolde by inheritaunce haue obtayned blessing, he was put by. For he founde no place of repentance, though he sought it with teares.

¹⁸ For ye are not come vnto the mounte that is touchid, and vnto burnyng fyre, nor vnto storme, and darcknes, and tempest of wedder, ¹⁹ and sounde of a trompe, and the voyce of wordes: which voyce, they (that hearde it) wysshed awaye, that the communicacion shuld not be spoken to them. ²⁰ For they could not abyde that which was comaunded. If a beast touche the mountayne, it shall be stoned, or thrust thorow with a dart: ²¹ so terribel was the syght which appered. Moises sayde: I feare and quake. ²² But ye are

Κύριον¹⁵ ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μανθῶσι πολλοί.¹⁶ μή τις πόρνος, ἢ βέβηλος, ὡς Ἡσαΐ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ.¹⁷ ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν, ἀπεδοκίμασθη· μετανοίας γὰρ τόπον οὐχ εἶρε, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.¹⁸ Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνόφῳ, καὶ σκότῳ, καὶ θυέλλῃ,¹⁹ καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον.²⁰ (οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, “Κὰν θηρίου θίγῃ τοῦ ὄρους, λιθοβοληθήσεται,”²¹ καὶ, οὕτω φοβερόν ἦν τὸ φανταζόμενον, Μωσῆς εἶπεν, “Ἐκφοβός εἰμι καὶ ἐντρομος.”)²² ἀλλὰ προσεληλύθατε Σιών

¹ Rec. + ἡ βολὴ κατατοῖνεύσεται.

GENEVA—1557.

not? ⁸ If ye be without correction where of, all are partakers, then are ye bastards and not sonnes.

⁹ Moreover we haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: should we not muche rather be in subiection vnto the Father of sprits, that we myght liue?

¹⁰ For they verely for a fewe dayes, chastened vs after their owne pleasure: but he chasteneth vs for our profit, that we might be partakers of his holynes. ¹¹ No manner chastysing for the present time semeth to be ioyous, but greuous: but afterward, it bringeth the quiet frute of righteousness, vnto them which are thereby exercised. ¹² Wherefore lift vp your handes which hang downe, and your weakē knees.

¹³ And se that ye haue straight steppes vnto your fete, lest that which is halting lead you out of the way, but let it rather be healed. ¹⁴ Follow peace with all men, and holynes: without the which no man shal se the Lord. ¹⁵ Take hede, that no man fall a way from the grace of God, and that no rote of bitterness spring vp and trouble, and thereby many be defyled: ¹⁶ And that there be no fornicator, or vncleane person as Esau, which for one portion of meate, solde his title of the first begotton.

¹⁷ For ye knowe how that afterward also when he wold haue inherited the blessing, he was put by, for he founde no place to his repentance, though he sought the blessing with teares. ¹⁸ For ye are not come vnto the mounte that might be touched, and vnto burnyng fyre, nor yet to blacknes and darcknes, and tempeste of wether, ¹⁹ Nether vnto the sounde of a trompet, and the voyce of wordes: which voyce they that heard it, excused them selues, that the communication should not be spoken to them any more.

²⁰ (For they were not able to abyde, that which was commanded, If as muche as a beaste touche the mountayne, it shalbe stoned, or thrust thorow with a dart: ²¹ And so terrible was the sight which appeared, that Moses sayd, I feare and quake.) ²² But ye are come vnto the mounte

RHEIMS—1582.

doth not correct? ⁸ But if you be without discipline, wherof all be made partakers: then are you bastards, and not children. ⁹ Moreover the fathers in deede of our flesh vve had for instructors, and vve did reuerence them: shal vve not much more obey the Father of spirites, and liue? ¹⁰ And they in deede for a time of few daies, according to their vvil instructed vs: but he, to that vvhich is profitable in receiuing of his sanctification. ¹¹ And al discipline for the present certes seemeth not to be ioy, but of sorow: but afterward it vvil render to them that are exercised by it, most peaceable fruite of iustice.

¹² For the vvhich cause stretch vp the slackd handes and the loose knees: ¹³ and make straight steppes to your fete: that no man halting erre, but rather be healed. ¹⁴ Follow peace with all men, and holinesse: without vvhich no man shal see God: ¹⁵ looking diligently lest any man be vwanting to the grace of God: lest any roote of bitterness springing vp do hinder, and by it many be polluted. ¹⁶ Lest there be any fornicator or prophane person as Esau: vvho for one dish of meate sold his first-birth-rightes. ¹⁷ For knovv ye that afterward also desiring to inherit the benediction, he vvvas reprobated: for he found not place of repentance, although vvith teares he had sought it.

¹⁸ For you are not come to a palpable mount, and an accessible fire, and vvhirlevvinde, and darkenes, and storme, ¹⁹ and the sounde of trompet, and voyce of vvordes, vvwhich they that heard, excused them selues, that the vvord might not be spoken to them, ²⁰ (for they did not beare that which was said, And if a beast shal touche the mount, it shal be stoned. ²¹ And so terrible vvvas it vvwhich vvvas seen, Moses said: I am frighted and tremble.

²² But you are come to mount Sion, and

AUTHORISED—1611.

not? ⁸ But if ye be without chastisement, wherof all are partakers, then are ye bastards, and not sonnes.

⁹ Furthermore, wee haue had fathers of our flesh, which corrected vs, and we gaue them reuerence: shall we not much rather bee in subiection vnto the Father of Spirits, and liue? ¹⁰ For they verily for a fewe dayes chastened vs after their owne pleasure, but he for our profit, that we might bee partakers of his holinesse. ¹¹ Now no chastening for the present seemeth to be ioyous, but grievous: neuertheless, afterward it yeldeth the peaceable fruit of righteousness, vnto them which are exercised thereby. ¹² Wherefore lift vp the handes which hang downe, and the feeble knees. ¹³ And make straight pathes for your feet, lest that which is lame be turned out of the way, but let it rather bee healed.

¹⁴ Follow peace with all men, and holinesse, without which no man shall see the Lord: ¹⁵ Looking diligently, lest any man faile of the grace of God, lest any roote of bitterness springing vp, trouble you, and thereby many be defiled: ¹⁶ Lest there be any fornicator, or prophane person, as Esau, who for one morsell of meat sold his birthright. ¹⁷ For wee know how that afterward when hee would haue inherited the blessing, hee was reiected: for hee found no place of repentance, though he sought it carefully with teares.

¹⁸ For yee are not come vnto the Mount that might be touched, and that burned with fire, nor vnto blacknesse, and darcknesse, and tempest, ¹⁹ And the sounde of a Trumpet, and the voyce of wordes, which voyce they that heard, entreated that the word should not bee spoken to them any more. ²⁰ For they could not indure that which was commanded: And if so much as a beast touch the Mountaine, it shall be stoned, or thrust thorow with a dart. ²¹ And so terrible was the sight, that Moses saide, I exceedingly feare, and quake.

²² But yee are come vnto mount Sion,

* Or, euen. ⁸ Or, fall from. ⁹ Or, way to change his minde.

ὄρει, καὶ πόλει Θεοῦ ζώντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων,
²³ πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἁπογεγραμμένων ἐν οὐρανοῖς, καὶ κριτῇ
 Θεοῦ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, ²⁴ καὶ διαθήκης νέας μεσίτην
 Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ, ²⁵ κρείττονι λαλοῦντι παρὰ τὸν Ἀβελ. ²⁶ βλέπετε μὴ
 παρατήσησθε τὸν λαλοῦντα. εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ ὁ γῆς παρατησά-
 μενοι χρηματίζοντα, πολλὰ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι, ²⁶ οὗ ἢ
 φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπηγγέλλεται, λέγων, “Ἐτι ἅπαξ ἐγὼ ἰσείσω
 “ οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν.” ²⁷ Τὸ δέ, “Ἐτι ἅπαξ,” δηλοῖ τῶν σαλενο-
 μένων τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλενόμενα. ²⁸ διὸ βασιλείαν

²³ Rec. ἐν οὐρανοῖς ἀπογεγραμμένων.²⁵ Rec. κρείττονα.²⁶ Rec. α τῆς.²⁷ Rec. σείω.

WICLIIF—1380.

to the hille of sion, and to the citee of god
 luyngne the heuenli ierusalem and to the
 multitude of many thousunde angelis,
²³ and to the chirche of the first men;
 whiche ben writun in heuenes, and to god
 domesman of alle, and to the spirit of iust
 perfit men: ²⁴ and to ihesus mediatur of
 the newe testamente, and to the spryng-
 ynge of blood, better spekyng thanne
 abel,

²⁵ se ȝe that ȝe forsake not the speker,
 for if thei that forsaken hym that spake on
 the erthe, ascaped not mych more we that
 turnen awaye fro hym that spekieth to us
 fro heuenes; ²⁶ whos vois thanne moued
 the erthe; but now he aȝenbihethith and
 seith, ȝit onyis ȝ I schal moue not onli
 erthe, but also heuene; ²⁷ and that he seith
 ȝit onyis, he declarith the translacioun of
 mouable thingis as of made thingis; that
 tho thingis dwelle that ben vmouable;
²⁸ therfor we resceyuyngne the kyngdom,
 vmouable haue we grace; bi whiche
 serue we plesynge to god with drede
 and reuerence; ²⁹ for oure god is fier that
 wastith.

13. THE charite of brithered dwelle
 in ȝou, ² and nyle ȝe forȝete hospitalite;
 for bi this: summen pleseden to angelis
 that weren resceyued to herborwe; ³ thenke
 ȝe on bounden men, as ȝe weren to gidre
 bounden and of trauekyngne men, as ȝe silf
 dwellyngne in the bodi; ⁴ weddyng is
 in alle thingis onourable; and bed vnwem-
 med, for god schal deme fornycatouris ȝ
 auouteris; ⁵ be soure maners with out
 coucite: apaid with present thingis; for
 he seide; I schal not leue thee, nether forsake
 ȝe, ⁶ so that we seie tristli; the lord is
 an helper to me, I schal not drede, what
 a man schal do to me, ⁷ haue ȝe nynde of

TYNDALE—1534.

Sion, ȝ to the cite of the liuinge god; the
 celestiall Ierusalem: and to an innumera-
 ble sight of angels; ²³ ȝ vnto the congrega-
 tion of the fyrst borne sonnes, which
 are written in heuen, and to God the
 iudge of all; and to the spretes of iust
 and perfecte men; ²⁴ and to Iesus the
 mediator of the newe testamente; ȝ to the
 sprynklynge of blood that speaketh bet-
 ter then the blood of Abel.

²⁵ Se that ye despyse not him that speak-
 eth. For yf they escaped not which re-
 fused him that spake on erth: moche
 more shall we not escape, yf we turne
 awaye from him that speaketh from heu-
 en; ²⁶ whose voyce then shouke the erth;
 ȝ now declareth sayinge: yet once more
 will I shake not the erth only, but also
 heuen. ²⁷ No dout the same that he sayth;
 yet once more, signifieth the removinge
 a waye of those thinges which are shaken;
 as of thinges which haue ended their
 course: that the thynges which are not
 shaken maye remayne. ²⁸ Wherefore if we
 receaue a kyngdom which is not moved;
 we haue grace, wherby we maye serue
 god and please him with reuerence and
 godly feare. ²⁹ For oure god is a consum-
 yngne fyre.

13. LET brotherly love continue. ² Be
 not forgetfull to lodge straungers. For
 thereby haue dyvers receaved angels into
 their houses vnwares. ³ Remember them
 that are in bondes; even as though ye
 were bounde with them. Be myndfull of
 them which are in aduersite; as ye which
 are yet in youre bodies. ⁴ Let wedlocke
 be had in pryncie in all poyntes; and let
 the chamber be vndefiled: for whore
 keepers and aduotrars god will iudge.
⁵ Let youre conversacion be with out
 couetousnes and be content with that ye
 have all redy. For he verely sayd: I
 will not fayle the; nether forsake the;
⁶ that we maye boldly saye: the lord is
 my helper, and I will not feare what man
 doeth vnto me.

⁷ Remember them which have the over-

CRANMER—1539.

come vnto the mount Syon, and to the
 citey of the luyngge God, the celestiall
 Ierusalem: and to an innumerable syght
 of angels, ²³ and vnto the congregacion of
 the fyrst borne sonnes, which are wyrtten
 in heauen, and to God, the iudge of all,
 and to the spretes of iust and perfecte
 men, ²⁴ and to Iesus the mediator of the
 new testamente, and to the sprynklynge
 of blood that speaketh better then the
 blood of Abel.

²⁵ Se that ye despyse not hym, that
 speaketh. For yf they escaped not, whych
 refused hym that spake on erth: moch
 more shall we not escape, yf we turne
 awaye from hym, that speaketh from hea-
 ven; ²⁶ whose voyce then shoke the erth,
 and now hath declared sayinge: yet once
 more will I shake, not the erth only, but
 also heauen. ²⁷ Where as he sayth: yet
 once more, it signifieth the remouyng
 awaye of those thynges which are shaken,
 as of thinges which haue ended their
 course: that the thinges which are not
 shaken, maye remayne. ²⁸ Wherefore, yf
 we receaue the kyngdome which is not
 moued, we haue grace, wherby we maye
 so serue God, and that we maye please
 hym with reuerence and godly feare.
²⁹ For oure God is a consuming fyre.

13. LET brotherly loue continue. ² Be
 not forgetfull to lodge straungers, For
 thereby haue dyuers men lodged angels
 vnwares. ³ Remember them that are in
 bondes, euen as though ye were bounde
 with them your selues. Be myndfull of
 them which are in aduersyte, as ye which
 are yet in the bodye. ⁴ Wedlocke is to be
 had in honour among all men, and the
 bed vndefyled. As for whore keepers
 and aduotrars God shall iudge them. ⁵ Let
 your conversacyon be without couetous-
 nes and be content with such thinges as
 ye haue all ready. For he hath sayd: I
 will not fayle the, nether forsake the:
⁶ so that we maye boldly saye: the Lorde
 is my helper, and I will not feare what
 man maye do vnto me. ⁷ Remember them

domesman, iudge. spryngyng, sprynklynge. aȝen-
 bihethith, reprymers. nyle, not. herborwe, lodge.
 trauekyngne, troubled. vnwemmed, unspotted. deme,
 iudge. apaid, content. tristli, confidently.

ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς ⁹ λατρεύομεν| εὐαρέστως τῷ Θεῷ μετὰ ῥαῖδους καὶ εὐλαβείας.| ²⁹ καὶ γὰρ “ὁ Θεὸς ἡμῶν πῦρ καταναλίσκων.”

XIII. Ἡ φιλαδελφία μενέτω. ² τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους. ³ μμνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι· τῶν κακοχουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. ⁴ τίμος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνοις ⁵ δὲ| καὶ μοιχοὺς κρινεῖ ὁ Θεός. ⁶ ἀφιλάργυρος ὁ τρόπος· ἀρκοῦμενοι τοῖς παρούσιν. αὐτὸς γὰρ εἶρηκεν, “Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω.” ⁶ ὥστε θαρρύνοντας ἡμᾶς λέγειν, “Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.” ⁷ Μνημονεύετε

⁹ Const. λατρεύομεν.⁹ Alex. εὐλαβείας καὶ ῥαῖδου.⁹ Alex. γὰρ.

GENEVA — 1557.

Sion, and to the citie of the liuing God, the celestial Ierusalem; and to the compagnie of innumerable Angels. ²³ And to the congregation of the first borne sonnes, which are wrtten in heauen, and to God the iudge of all, and to the spirites of iust and perfect men: ²⁴ And to Iesus the Mediator of the Newe testament, and to the blood of sprinkling that speaketh better things then the blood of Abel.

²⁵ Se that ye despise not hym that speaketh: for if they escaped not which refused him, that spake on earth: much more shal we *not escape*, if we turne away from him, that *speaketh* from heauen. ²⁶ Whose voyce then shooke the earth, and now declared saying, Yet once more wyl I shake, not the earth onely, but also heauen. ²⁷ No dout that same that he sayeth, Yet once more, signifieth the remouyng away of those things, which are shaken, as of things which are made *with handes*: that the thynges which are not shaken may remayne. ²⁸ Wherefore seing we receaue a kyngdome, which can not be shaken, let vs haue grace, wherby we may so serue God, that we may please him with reuerence and godly feare. ²⁹ For our God is a consuming fyre.

13. LET brotherly loue continue. ² Be not forgetfull to lodge strangers. for thereby some haue receaued Angels into their houses vnwares. ³ Remember them that are in bondes, euen as thogh ye were bounde with them: and them which are in aduersitie as if ye were *afflicted* in the body. ⁴ Wedlocke *is* to be had in honour among all men, and the bed vndefiled, for whose keepers and adouerterers God wyl iudge. ⁵ Let your conuersation be without couetousnes, and be content with those things that ye haue: for he hath said, I wyl not fayle thee, nether forsake thee:

⁶ So that we may boldly say, The Lord is my helper, nether wyl I feare what man can do vnto me. ⁷ Remember them which

RHEIMS — 1582.

the citie of the liuing God, heauenly Hierusalem, and the assemble of many thousand Angels, ²³ and the Church of the first-borne, vvhich are vvritten in the heauens, and the iudge of all, God: and the spirites of the iust made perfect, ²⁴ and the mediator of the new Testament Iesus, and the sprinkling of blood speaking better then Abel.

²⁵ See that you refuse him not speaking, for if they escaped not, refusing him that spake vpon the earth: much more vve, that turne avay from him speaking to vs from heauen. ²⁶ Vvhose voice moued the earth then: but novv he promiset, saying, *Yet once: and I evil moue not onely the earth, but heauen also.* ²⁷ And in that he saith, *Yet once*, he declareth the translation of moueable things as being made, that those things may remaine vvvhich are vvmoueable. ²⁸ Therefore receiuing an vvmoueable kingdom, vve haue grace: by the vvhich let vs serue pleasing God, vvith feare and reuerence. ²⁹ For our God is a consuming fyre.

13. LET the charitie of the fraternitie abide in you. ² And hospitalitie do not forget, for by this, certaine being not avware, haue receiued Angels to harbour.

³ Remember them in bondes, as if you vvere bound vvith them: and them that labour, as your selues also remaining in bodie. ⁴ Mariage honorable in all, and the bed vndefiled. For, fornicatours and adouerterers God vvil iudge. ⁵ Let your maners be vvithout auarice: contented vvith things present. For he said, *I evil not leaue thee, neither evil I forsake thee.* ⁶ so that vve do confidently say: *Our Lord is my helper: I evil not feare vvhat man shal doe to me.*

⁷ Remember your Prelates, vvvhich haue

AUTHORISED — 1611.

and vnto the Citie of the liuing God the heauenly Ierusalem, and to an innumerable company of Angels: ²³ To the generall assembly, and Church of the first borne which are ^a written in heauen, and to God the Iudge of all, and to the spirits of iust men made perfect: ²⁴ And to Iesus the Mediatour of the new ^b Couenant, and to the blood of sprinkling, that speaketh better things then that of Abel.

²⁵ See that yee refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not wee *escape* if wee turne away from him that *speaketh* from heauen. ²⁶ Whose voyce then shooke the earth, but now hee hath promised, saying, Yet once more I shake not the earth onely, but also heauen. ²⁷ And this *word*, Yet once more, signifieth the remouing of those things that ^c are shaken, as of things that are made, that those things which cannot be shaken may remaine. ²⁸ Wherefore wee receiuing a kingdom which cannot be moued, ^d let vs haue grace, whereby wee may serue God acceptably, with reuerence and godly feare. ²⁹ For our God is a consuming fyre.

13. LET brotherly loue continue. ² Be not forgetfull to entertaine strangers, for thereby some haue entertained Angels vnawares. ³ Remember them that are in bonds, as bound with them; and them which suffer aduersitie, as being your selues also in the body. ⁴ Mariage is honourable in all, and the bed vndefiled: but whore-mongers, and adulterers God wyl iudge. ⁵ Let your conuersation bee without couetousnes: and be content with such things as yee haue. For hee hath said, I wyl neuer leaue thee, nor forsake thee. ⁶ So that we may boldly say, The Lord is my helper, and I wyl not feare what man shal doe vnto me. ⁷ Remember them which

^a Or, inrolled. ^b Or, Testament. ^c Or, may be shaken. ^d Or, let vs hold fast.

τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ ὃν ἀναθεωροῦντες τὴν ἐκβασιν τῆς ἀναστροφῆς, μμείσθε τὴν πίστιν. ⁸ Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας. ⁹ διδασκαίς ποικίλαις καὶ ξέναις μὴ ἑ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες. ¹⁰ Ἐχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. ¹¹ ὢν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς· ¹² διὸ καὶ Ἰησοῦς, ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθε. ¹³ τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες· ¹⁴ οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν. ¹⁵ Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως

⁴ Rec. περιφέρεισθε.⁵ Alex. περιθύμεθα.

WICLIF—1380.

zoure souerneys that han spokun to zou the word of god, of whiche biholden ze the gouynge out of luyunge: and sue ze the feith of hem.

⁸ ihesus crist gistirdai and to dai he is also in to worldis. ⁹ Nile ze be led away with dyuers techyngis and straunge, for it is best to stable the herte with grace not with metis whiche profreden not to men wandryng in hem. ¹⁰ we han an autir, of whiche thei that seruen to the tabernacle han not power to ete. ¹¹ for of whiche beestis the blod is borun in for synne in to holi thingis bi the bishop, the bodies of hem ben brent with oute the castels. ¹² for whiche thing, ihesus that he schulde halowe the puple bi his blood: suffrid without the gate. ¹³ therfor go we out to hym with out the castels: berynge his reprec. ¹⁴ for we han not here a cite dwellynge: but we seken a citee to comynge.

¹⁵ therfor bi hym offre we a sacrifice of heriunge euermore to god: that is to seie the fruyt of lippis knowlechynge to his name. ¹⁶ i nyle ze foryet we doyng and comynge, for bi suche sacrificis, god is disseuered. ¹⁷ obeie ze to zoure souerneys, and be ze suget to hem, for thei perizith waken as to gyldeyne resom for zoure soulis: that thei do this thing with ioie: and not sorowynge, for this thing spedith not to zou. ¹⁸ preie ze for us and we tristen, that we han good consience in alle thingis willynge to lyue wel. ¹⁹ more ouer I bi-seche zou to do that I be restorid the sunner to zou.

²⁰ and god of pees that ledde out fro deeth the greet shepheard of shep in the blood of euerlastynge testament, oure lord ihesus crist: ²¹ schape zou in alle good thing that ze do the wil of hym, i he do in zou that thing that schal plese bifor

TYNDALE—1534.

sight of you, which have declared vnto you the worde of god. The ende of whose conversacion se that ye looke vpon, and folowe their fayth.

⁸ Iesus Christ yesterdaye and to daye, and the same continueth for ever. ⁹ Be not caryed aboute with diuers and straunge learnynge. For it is a good thyng that the herte be stablissed with grace, and not with meates, which haue not profited them that haue had their pastyme in them. ¹⁰ We haue an altre wherof they maye not eate which serue in the tabernacle.

¹¹ For the bodies of those beastes whose blood is brought into the holy place by the hie prest to poure synne, are burnt with out the tentes. ¹² Therefore Iesus, to sanctifie the people with his awne blood, suffered with out the gate. ¹³ Let vs goo forth therfore out of the tentes, and suffer rebuke with him. ¹⁴ For here haue we no continuynge citie: but we seke one to come.

¹⁵ For by him offer we the sacrifice of laude all wayes to god: that is to saye, the frute of those lypes, which confesse his name. ¹⁶ To do good, and to distribute forget not, for with suche sacrificis god is pleased. ¹⁷ Obeie them that haue the oversight of you, and submit your selves to them, for they watch for youre soules, even as they that must geue a comptes: that they maye do it with ioie, and not with grefe. For that is an vprofitable thyng for you. ¹⁸ Praye for vs. We haue confidenc because we haue a good consience in all thynges, and desyre to liue honestly. ¹⁹ I desire you therfore somewhat the more abundantly, that ye so do, that I maye be restored to you quickly.

²⁰ The god of peace that brought agayne from deeth oure lord Iesus, the gret shep-herde of the shepe, thorowe the blood of the euerlastynge testament, ²¹ make you perfect in all good workes, to do his will, workynge in you that which is pleasaunt

CRANMER—1539.

which haue the ouersight of you, which haue spoken vnto you the worde of God. Whose fayth se that ye folowe, and consider the ende of theyr conuersacyon.

⁸ Iesus Christ yesterdaye and to daye, and the same continueth for euer. ⁹ Be not caryed aboute with diuers and straunge learnynge. For it is a good thyng that the herte be stablissed with grace, not with meates, which haue not profited them that haue had their pastyme in them. ¹⁰ We haue an altre, wherof they maye not eate, which serue in the tabernacle. ¹¹ For the bodies of those beastes whose blood is brought into the holy place by the hie prest to poure synne, are burnt with out the tentes. ¹² Therefore Iesus also to sanctifie the people with his awne blood, suffered without the gate. ¹³ Let vs goo forth therfore vnto hym, out of the tentes, and suffer rebuke wyth hym. ¹⁴ For here haue we no continuynge citie: but we seke one to come.

¹⁵ By him therfore do we offer sacrifice of laude alwayes to God: that is to saye, the frute of those lypes, which confesse his name. ¹⁶ To do good and to distribute, forget not, for with such sacrificies God is pleased. ¹⁷ Obeie them that haue the ouersight of you, and submyt your selues vnto them, for they watch for your soules, such as they that must geue accomptes: that they maye do it with ioie, and not with grefe. For that is an vprofitable thing for you. ¹⁸ Praye for vs. For we trust we haue a good consience among all men, and desyre to lyue honestly. ¹⁹ But I desyre you the more, that ye so do, that I maye be restored to you the sooner.

²⁰ The God of peace that brought agayne from deeth our Lorde Iesus the gret shep-herde of the shepe, thorow the blood of the euerlastynge testament, ²¹ make you perfect in all good workes, to do his will, and bryng to passe, that the thing which ye do, maye be pleasaunt in his syght

sue, fellow. nile, not. castell, camp. gyldeyne, praising. gyldeyne, yielding.

διαπαντὸς τῷ Θεῷ, τοῦτ' ἔστι, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.
¹⁶ τῆς δὲ εὐποιᾶς καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις
 εὐαρεστεῖται ὁ Θεός. ¹⁷ Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπέκτετε· αὐτοὶ γὰρ
 ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὥς λόγον ἀποδώσουσιν· ἵνα μετὰ χαρᾶς
 τοῦτο ποιῶσι, καὶ μὴ στεναζόντες· ἀλυσιτελεῖς γὰρ ὑμῖν τοῦτο. ¹⁸ Προσεύχεσθε
 περὶ ἡμῶν· ¹⁹ πεποιθάμεν γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς
 θέλοντες ἀναστρέφεσθαι· ¹⁹ περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον
 ἀποκατασταθῶ ὑμῖν.

²⁰ Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων
 τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν, ²¹ καταρτίσαι
 ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποίων ἐν ὑμῖν τὸ

* Alex. + Χριστὸν.

GENEVA—1557.

haue the ouer sight of you, which haue
 declared vnto you the worde of God:
 whose faith folowe, considering what luth
 bene the ende of their conuersation.
⁸ Iesus Christ yester day, and to day,
 the same also continueth for euer. ⁹ Be
 not caried about with diuers and strange
 learning: for it is a good thing that the
 heart be stablysshed with grace, and not
 with meates, which haue not profited them
 that haue bene occupied ther in.

¹⁰ We haue an aluter wherof they may
 not eat which serue in the Tabernacle.
¹¹ For the bodies of those beastes whose
 bloude is brought into the Holy place by
 the hye Priest to purge synne, are burnt
 without the tentes. ¹² Therefore Iesus, to
 sanctifie the people with his owne bloud,
 suffered without the gate. ¹³ Let vs go
 forth therfore out of the tentes, and suffer
 rebuke with him. ¹⁴ For here haue we no
 continuing cite: but we seke one to come.
¹⁵ By him therfore offer we the sacrifice
 of praise alwayes to God, that is, the frute
 of the lypes, which confesse his Name.
¹⁶ To do good, and to distribute forget
 not: for with suche sacrifices God is
 pleased.

¹⁷ Obey them that haue the ouersight of
 you, and submit your selues to them: for
 they watche for your soules, euen as they
 that must geue accomptes: that they may
 do it with ioye, and not with greife: for
 that is vnprofitable for you. ¹⁸ Pray for
 vs: for we truste that we haue a good
 conscience, in all thinges, desiring to lye
 honestly. ¹⁹ And I desire you some what
 the more earnestly, that ye so do, that I
 may be restored to you more quickly.
²⁰ The God of peace that brought agayne
 from death our Lord Iesus, the great
 shepherde of the shepe, through the bloud
 of the euerlasting Couenent, ²¹ Make you
 perfect in all good workes, to do his wyl,
 working in you that which is pleasant in

RHEIMS—1582.

spoken the vvord of God to you: the
 end of vvhose conuersation beholding,
 imitate their faith. ⁸ Iesvs Christ yester-
 day, and to day: the same also for euer.
⁹ Vvith various and strange doctrines be
 not led away. For it is best that the
 hart be established vvith grace, not vvith
 meates: vvich haue not profited those
 that vvalke in them.

¹⁰ Vve haue an altar: vvhereof they
 haue not pover to eat vvich serue the
 tabernacle. ¹¹ For the bodies of those
 beastes, vvhose bloud for synne is caried
 into the holies by the high priest, are
 burned vvithout the campe. ¹² For the
 vvich thing Iesvs also, that he might
 sanctifie the people by his ovne bloud,
 suffered vvithout the gate. ¹³ Let vs goe
 forth therfore to him vvithout the campe:
 carying his reproche. ¹⁴ For vve haue
 not here a permanent cite: but vve
 secke that vvich is to come. ¹⁵ By him
 therfore let vs offer the host of praise
 alvaies to God, that is to say, the fruite
 of lippes confessing to his name.

¹⁶ And beneficence and communication
 do not forget. for vvith such hostes God
 is promerited. ¹⁷ Obey your Prelates, and
 be subiect to them. For they vvatch as
 being to render account for your soules:
 that they may doe this vvith ioy, and not
 mourning. for this is not expedient for
 you. ¹⁸ Pray for vs, for vve haue confi-
 dence that vve haue a good conscience,
 vvilling to conuerse vvell in all. ¹⁹ And I
 beseeche you the more to doe this, that I
 may the more spedily be restored to you.

²⁰ And the God of peace vvich brought
 out from the dead the great Pastor of
 the sheepe, in the bloud of the eternal
 testament, our Lord Iesvs Christ: ²¹ fitte
 you in al goodnes, that you may doe his
 vvill, doing in you that which please

AUTHORISED—1611.

* haue the rule ouer you, who haue spoken
 vnto you the word of God, whose faith
 follow, considering the end of their con-
 uersation. ⁸ Iesus Christ the same yester-
 day, and to day, and for euer.

⁹ Be not caried about with diuers and
 strange doctrines: for it is a good thing
 that the heart be established with grace,
 not with meates, which haue not profited
 them that haue bene occupied therein.
¹⁰ Wee haue an Altar whereof they haue
 no right to eate, which serue the Taber-
 nacle. ¹¹ For the bodies of those beastes,
 whose blood is brought into the Sanctuary
 by the high Priest for sinne, are burnt
 without the campe. ¹² Wherefore Iesus
 also, that hee might sanctifie the people
 with his owne blood, suffered without the
 gate. ¹³ Let vs goe forth therefore vnto
 him without the campe, bearing his re-
 proche. ¹⁴ For here haue we no continuing
 cite, but we seeke one to come. ¹⁵ By
 him therefore let vs offer the sacrifice of
 praise to God continually, that is, the
 fruit of our lippes, ¹⁶ giving thanks to his
 Name. ¹⁶ But to doe good, and to com-
 municate forget not, for with such sacri-
 fices God is well pleased.

¹⁷ Obey them that haue the rule ouer
 you, and submit your selues: for they
 watch for your soules, as they that must
 geue accompt, that they may doe it with
 ioy, and not with grieife: for that is vn-
 profitable for you. ¹⁸ Pray for vs: for we
 trust we haue a good conscience in all
 thinges, willing to lye honestly. ¹⁹ But I
 beseech you the rather to doe this, that I
 may be restored to you the sooner. ²⁰ Now
 the God of peace, that brought againe
 from the dead our Lord Iesus, that great
 Shepherd of the sheepe, through the
 blood of the euerlasting⁸ Couenent, ²¹ Make
 you perfect in euery good worke to doe
 his will, *working in you that which is
 well pleasing in his sight, through Iesus

* Or, are the guides. ⁸ Gr. confessing to. ⁷ Or, guide.
⁸ Or, Testament. ⁴ Or, doing.

ἐνάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

²² Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. ²³ Γινώσκετε τὸν ἀδελφὸν ¹⁰ Τιμόθεον ἀπολελυμένον,

¹⁰ Alex. + ἡμῶν.

WICLIIF—1380.

him: bi ihesus crist to whom be glorie in to worldis of worldis, amen

²² and britheren I preie you: that 3e suffre a word of solace, for bi ful fewe thingis I haue writun to you, ²³ knowe 3e oure brother tymothe that is sent forth: with whom if he schal come more hastli, I schal se you. ²⁴ greete 3e wel al 3oure souereyns: ⁊ al holi men, the britheren of itali: greten you wel, ²⁵ the grace of god be with you alle amen.

TYNDALE — 1534.

in his syght thorow Iesus christ To whom be prayse for ever whill the worlde endureth Amen.

²² I besече you brethren, suffre the wordes of exhortacion: For we have written vnto you in feawe wordes: ²³ knowe the brother Timothe, whom we have sent from vs, with whom (yf he come shortly) I will se you. ²⁴ Salute them that have the oversight of you, and all the saynctes. They of Italy salute you. ²⁵ Grace be with you all. Amen.

CRANMER — 1539.

thorow Iesus Christ. To whom be prayse for euer whyle the world endureth. Amen.

²² I beseche you brethren, suffre the worde of exhortacion: for we haue wrytten vnto you in feawe wordes. ²³ Ye knowe our brother Timothe, that he is at libertye: with whom (yf he come shortly) I wyll se you. ²⁴ Salute them that haue the ouersyght of you, and all the saynctes. They of Italy salute you. ²⁵ Grace be with you all: Amen.

μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς. ²⁴ Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἀγίους. ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. ²⁵ ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν.

GENEVA — 1557.

his sight through IESVS Christ. to whome *be* prayse for euer and euer. Amen. ²² And I beseeche you brethren, suffice the wordes of exhortation : for we haue written vnto you in fewe wordes : ²³ Knowe that our brother Timothie, is deliuered, with whome (if he come shortely) I wyl se you. ²⁴ Salute all them that haue the ouer sight of you, and all the Sainctes. They of Italie salute you. ²⁵ Grace *be* with you all. Amen.

RHEIMS — 1582.

before him by IESVS Christ : to vvhom is glorie for euer and euer. Amen.

²² And I desire you brethren that you suffer the vvord of consolation. For in very fevv vvordes haue I vvritten to you. ²³ Knowv you our brother Timothee to be dismissed : vvith vvhom (if he come the sooner) I vvil see you. ²⁴ Salute al your prelates, and al the sainctes. The brethren of Italie salute you. ²⁵ Grace be vvith you al. Amen.

AUTHORISED — 1611.

Christ, to whom be glory for euer and euer. Amen. ²² And I beseech you brethren, suffer the word of exhortation, for I haue written a letter vnto you in few words.

²³ Know yee, that our brother Timothie is set at libertie, with whom if he come shortely, I will see you. ²⁴ Salute all them that haue the rule ouer you, and all the Saints. They of Italy salute you. ²⁵ Grace be with you all. Amen.

ΕΠΙΣΤΟΛΗ ΙΑΚΩΒΟΥ.

Κεφάλαιον Α.

THE EPISTLE OF JAMES.

CHAPTER I.

ἸΑΚΩΒΟΣ, Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δούλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.

² Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσῃτε ποικίλοις, ³ γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν· ⁴ ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι. ⁵ Εἰ δέ τις ὑμῶνλείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἀπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ. ⁶ αἰτείτω δὲ ἐν πίστει, μηδέν διακρινό-

WICLIF—1380.

1. IAMES the seruaunt of god, and of oure lord ihesus crist, to the twelue kynredis that ben in scaterynge abroad: helthe. ² Mi britheren deme ze al ioice/ whanne ze fallen in to dyuers temptaciouns: ³ witynge that the preuynge of youre feith: worthith pacience, ⁴ and pacience hath a perfiȝt werk: that ze be parfȝt and hool, and faile in no thing: ⁵ and if any of zou nedith wisdom: axe he of god: whiche geueth to alle men largeli and up breidith not: and it schal be zoun to hym. ⁶ but axe he in feith and doute no thing, for he that doutith, is like to a wawe of the see, which is moued and borun aboute of wynde: ⁷ therfor gesse not the ilke man: that he schal take any thing of the lord, ⁸ a man double in soule: is unstable in alle his weies.

⁹ and a meke brother: haue glorie in his enhaunsynge, ¹⁰ and a riche man in his lownesse: for as the flour of gras/ he schal passe, ¹¹ the sunne roos up with hete, and dried the gras/ and the flour of it til doun: and the feirnesse of his chere perischid, and so a riche man welewith in his weies.

¹² blessed is the man that suffriȝh
kynredis, tribis deme, judge. witynge, knuning, your, green. the ilke, that. chere, countenance, welwith, withereth.

TYNDALE—1534.

1. IAMES the seruaunt of God and of the Lorde Iesus Christ, sendeth gretinge to the .xii. trybes which are scattered here and there. ² My brethren, count it excedyng ioye when ye faule into diuers temptacions, ³ for as moche as ye knowe how that the tryinge of youre fayth bringeth pacience: ⁴ and let pacience haue her perfect worke, that ye maye be perfecte and sounde, lackinge nothinge.

⁵ Yf eny of you lacke wysdome, let him axe of God which geueth to all men indifferentlye, and casteth no man in the teth: and it shalbe geuen him. ⁶ But let him axe in fayth and wauer not. For he that douteth is lyke the waues of the see, test of the wynde and caried with violence. ⁷ Nether let that man thinke that he shall receaue any thinge of the Lorde. ⁸ A waueryng mynded man is vnstable in all his wayes.

⁹ Let the brother of lowe degre reioyce in that he is exalted, ¹⁰ and the ryche in that he is made lowe. For even as the flower of the grasse, shall he vanysshe awaye. ¹¹ The sonne ryseth with heate, and the grasse wydereth, and his flower falleth awaye, and the beautie of the fassyon of it perissheth: euen so shall the ryche man perissh with his abundance.

¹² Happy is the man that endureth in

CRANMER—1539.

1. IAMES the seruaunt of God and of the Lorde Iesus Christ, sendeth gretyng to the twelue trybes which are scattered abroad. ² My brethren, count it for an excedyng ioye, when ye fall into diuers temptacyons: ³ knowing this, that the tryyng of your fayth gendreth pacience: ⁴ and let pacience haue her perfect worke, that ye maye be perfect and sounde, lacking nothing.

⁵ If eny of you lacke wysdome, let hym aske of him that geueth it: euen God, which geueth to all men indifferentlye, and casteth no man in the teth: and it shalbe geuen him. ⁶ But let hym aske in fayth, and wauer not. For he that douteth, is lyke a wawe of the see, which is tost of the wyndes and caried with violence.

⁷ Nether let that man thinke, that he shall receaue any thing of the Lorde. ⁸ A waueryng mynded man, is vnstable in all his wayes. ⁹ Let the brother which is of lowe degre reioyce when he is exalted. ¹⁰ Againe: let him that is riche, reioyce when he is made lowe. For euen as the flower of the grasse, shall he passe a waye. ¹¹ For the sonne ryseth wyth heat, and the grasse wydereth, and hys flower falleth awaye, and the beautie of the fassyon of it perissheth: euen so shall the rich man perissh with his wayes.

¹² Happy is the man that endureth in

ΕΠΙΣΤΟΛΗ ΙΑΚΩΒΟΥ.

Κεφάλαιον Α.

THE EPISTLE OF JAMES.

CHAPTER I.

μενος· ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.
⁷ μὴ γὰρ οἴεσθω ὁ ἄνθρωπος ἐκεῖνος, ὅτι λήψεται τι παρὰ τοῦ Κυρίου. ⁸ ἀνὴρ
 δέψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. ⁹ Καυχάσθω δὲ ὁ ἀδελφὸς
 ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ. ¹⁰ ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς
 ἄνθος χόρτου παρελεύσεται. ¹¹ ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῇ καύσῳ, καὶ ἐξήρανε
 τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ
 ἀπόλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται. ¹² Μακάριος

GENEVA — 1557.

1. JAMES the servant of God, and of the Lord IESVS CHRIST, sendeth greting to the twelue Tribes, which ar scattered abroad. ² My bretheren, count it exceeding ioye, when ye fall into diuers tentations. ³ Knowing that the tryng of your faith bringeth pacience: ⁴ And let pacience haue her perfect worke, that ye may be perfect and sounde, lackyng nothing. ⁵ If any of you lacke wisdom, let him aske of him, which geueth, *that is* God, and geueth I say to all men frely, and casteth no man in the teath: and it shalbe geuen hym. ⁶ But let him aske in faith, and wauer not: for he that douteth, is like a wauē of the sea, tost of the wynde, and caried with violence. ⁷ Nether let that man thinke that he shal receaue any thing of the Lord. ⁸ A wauering minded man *is* vnstable in all his wayes. ⁹ Let the brother of lowe degre reioyce in that he is exalted,

¹⁰ Agayne he that is riche, in that he is made lowe: for euen as the flower of the grasse, shal he vanyshe away. ¹¹ For *as* when the sunne riseth with heat, then the grasse wythereth, and his flower falleth away, and the beautie of the fashion of it perisheth: euen so shal the riche man fade away in all his wayes. ¹² Happy is the man, that endureth tentation, for

RHEIMS — 1582.

1. JAMES the seruāt of God and of our Lord IESVS Christ, to the twelue tribes that are in dispersion, greeting.

² Esteeme it, my brethren, al ioy, vwhen you shal fall into diuers tentations: ³ knowng that the probation of your faith vvorketh patience. ⁴ And let patience haue a perfect vvorke: that you may be perfect and entire, failing in nothing. ⁵ But if any of you lacke vv wisdom, let him aske of God who giueth to al men abundantly, and vvpraideth not: and it shal be giuen him.

⁶ But let him aske in faith nothing doubt- ing, for he that doubteth, is like to a vvauē of the sea, vv which is moued and caried about by the vvinde. ⁷ therefore let not that man thinke that he shal receiue any thing of our Lord. ⁸ A man double of minde is inconstant in al his vvaiēs.

⁹ But let the humble brother glorie, in his exaltation. ¹⁰ and the riche, in his humilitie, because as the flower of grasse shal he passe: ¹¹ for the sunne rose vvith heate, and parched the grasse, and the flower of it fel away, and the beautie of the shape thereof perished: so the riche man also shal vvither in his vvaiēs. ¹² Blessed is the man that suffereth tentation: for

AUTHORISED — 1611.

1. JAMES a seruāt of God, and of the Lord Iesus Christ, to the twelue tribes which are scattered abroad, greeting. ² My brethren, count it all ioy when yee fall into diuers temptations, ³ Knowing *this*, that the trying of your faith worketh patience, ⁴ But let patience haue *her* perfect worke, that yee may be perfect, and entire, wanting nothing. ⁵ If any of you lacke wisdom, let him aske of God, that giueth to all men liberally, and vvpraydeth not: and it shall be giuen him. ⁶ But let him aske in faith, nothing wauering: for he that wauereth is like a wauē of the sea, driuen with the wind, and tossed. ⁷ For let not that man thinke that he shall receiue any thing of the Lord. ⁸ A double minded man *is* vnstable in all his wayes.

⁹ Let the brother of lowe degree, ⁹ reioyce in that he is exalted: ¹⁰ But the rich, in that hee is made low: because as the flower of the grasse he shall passe away. ¹¹ For the Sunne is no sooner risen with a burning heat, but it withereth the grasse; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his wayes. ¹² Blessed is the man that endureth

ἀνὴρ ὃς ὑπομένει πειρασμόν· ὅτι δόκιμος γινόμενος λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσιν αὐτόν. ¹³ Μηδεὶς πειραζόμενος λεγέτω, ‘Ὅτι ἀπὸ ^a Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς ἀπείραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα. ¹⁴ ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελλόμενος καὶ δελεαζόμενος· ¹⁵ εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκει ἀμαρτίαν· ἡ δὲ ἀμαρτία ἀποτελεσθεῖσα ἀποκύνει θάνατον. ¹⁶ Μὴ πλανᾷσθε, ἀδελφοί μου ἀγαπητοί· ¹⁷ πᾶσα δόσις ἀγαθῇ, καὶ πᾶν δῶρημα τέλειον ἄνωθεν ἐστὶ, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ’ ᾧ οὐκ ἐν παραλλαγῇ, ἢ τροπῇ ἀποσκίασμα. ¹⁸ Βουλῆθεὶς ἀπεκύνθη ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων. ¹⁹ Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν. ²⁰ ὀργὴ γὰρ ἀνδρός,

^a Rec. + τοῦ.^b Alex. ἴστω.

WICLIFFE—1380.

temptacioun; for whanne he schal be preued he schal resceyue the crowne of liif, whiche god bihiȝte to men that louen hym.

¹³ no man whanne he is temptid seye, that he is temptid of god; for whi god is not a tempter of yuel thingis; for he temptith no man; ¹⁴ but eche man is temptid, drawun and strid of his owne coueytynge; ¹⁵ aftirward coueytynge whanne it hath conceyued bringith forth synne; but synne whanne it is fillid: gendriȝth deeth.

¹⁶ therfor my moost dereworthe brithren, nyle ȝe erre, ¹⁷ eche good gifte, and eche parfist ȝifte is from above; and cometh doun fro the fadir of listis anentis whom is noon other chaunginge ne ouer schadewinge of reward; ¹⁸ for wilfulli he bigat us bi the word of truȝth: that we he a bigynnynge of his creature; ¹⁹ wite ȝe my brithren moost loued, be ech man swifte to here, but slowe to speke, and slowe to wraththe; ²⁰ for the wraththe of man, worchith not the riȝt-wisnes of god;

²¹ for whiche thing caste ȝe awey al vnclennesse, and plente of malice, and in mylidenesse resceyue ȝe the word that is plantid that mai saue ȝoure soules. ²² But be ȝe doers of the word, and not hereris onli: disceyuyng ȝou silf; ²³ for if any man is an herer of the word, and not a doer this schal be likned to a man that biholdith the cheer of his birthe in a myrrour; ²⁴ for he biheld hym silf; and wente awey; and anon he forȝat whiche he was; ²⁵ But he that biholdith in the lawe of perfist freedom and dwellith in it, and is not made a forgetful herere, but a doer of werk: this schal be blessid in his dede;

²⁶ and if any man gessith hym silf to be religioun; and refreyneth not his tunge; but disceyueȝ his herte, the religioun of hym is veyn; ²⁷ a clene religioun; and an

TYNDALE—1534.

temptacioun; for when he is tryed he shall receaue the crowne of lyfe, which the Lorde hath promysed to them that love him.

¹³ Let no man saye when he is tempted that he is tempted of God. For God tempteth not vnto euyll; nether tempteth he anie man. ¹⁴ But every man is tempted; drawne awaye; and entysed of his awne concupiscence. ¹⁵ Then when lust hath conceived, she bringeth forth synne; and synne when it is fynished bringeth forth the deeth.

¹⁶ Erre not my deare brethren. ¹⁷ Every good gyfte, and every parfayt gyft, is from above; and cometh doun from the fader of light; with whom is no variableness; nether is he chaunged vnto darkenes. ¹⁸ Of his awne will begat he vs with the worde of lyfe; that we shulde be the fyrst frutes of his creatures.

¹⁹ Wherefore deare brethren; let every man be swyfte to heare, slowe to speake, and slowe to wrath. ²⁰ For the wrath of man worketh not that which is ryghteous before God.

²¹ Wherefore laye a parte al fylthynges, al superfluite of malicyousnes; and receave with meknes the worde that is grafted in you, which is able to save youre soules. ²² And se that ye be doers of the worde and not hearers only; deceaivinge youre awne selves with sophistrie. ²³ For yf eny heare the worde; and do it not; he is lyke vnto a man that beholdeth his bodily face in a glasse. ²⁴ For assone as he hath lokod on him selfe; he goeth his waye; and forgetteth immediatly what his fasson was. ²⁵ But whoso loketh in the parfaiȝt lawe of libertie; and continueth ther in (yf he be not a forgetfull hearer; but a doer of the worke) the same shalbe happie in his dede.

²⁶ Yf eny man amonge you seme deuoute; and refrayne not his tonge; but deceaue his awne herte; this mannes deuocion is in vayne. ²⁷ Pure deuocion and vndeified

CRANMER—1539.

temptacyon; for when he is tryed, he shall receaue the crowne of lyfe, which the Lorde hath promysed to them that loue him.

¹³ Let no man saye when he is tempted, that he is tempted of God. For, God cannot tempte vnto euyll, because he tempteth no man. ¹⁴ But every man is tempted, when he is drawne a waye, and entysed of his awne concupiscence. ¹⁵ Then, when lust hath conceived, she bryngeth forth synne: and synne when it is fynished, bryngeth forth deeth. ¹⁶ Do not erre my deare brethren, ¹⁷ Euery good gyfte, and every parfayt gyft, is from above, and cometh doun from the fader of lyghtes, with whom is no variableness, nether is he chaunged vnto darknes. ¹⁸ Of his awne will begat he vs with the worde of trueth, that we shulde be the fyrst frutes of his creatures.

¹⁹ Wherefore (deare brethren) let every man be swyfte to heare, slowe to speake, slowe to wrath. ²⁰ For the wrath of man worketh not that which is ryghteous before God.

²¹ Wherefore laye a parte al fylthynges and superfluite of malceuousnes, and receaue with meknes, the worde that is grafted in you, which is able to saue your soules.

²² And se that ye be doers of the worde and not hearers onely, deceauing your awne selues. ²³ For yf eny man heare the worde, and declareth not the same by his workes, he is lyke vnto a man beholding his bodily face in a glasse. ²⁴ For assone as he hath lokod on hym selfe, he goeth his waye, and forgetteth immediatly what his fasson was. ²⁵ But who so loketh in the parfayt lawe of libertye, and continueth ther in (yf he be not a forgetfull hearer, but a doer of the worke) the same shalbe happie in his dede.

²⁶ If eny man among you seme to be deuoute, refrayne not his tong, but deceaueȝ his awne hert, this mannes deuocion is in vayne. ²⁷ Pure deuocion and

h.ȝyfte, p̄m̄land. yuel, erri. nyle, not.
anentis, with wite, know. cheer, countenance.

δικαιοσύνην Θεοῦ ὃ κατεργάζεται. | ²¹ Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεΐαν κακίας, ἐν πραύτητι δέξασθε τὸν ἔμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

²² Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροαταί, παραλογιζόμενοι ἑαυτοὺς.

²³ ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ. ²⁴ κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο ὅποιος ἦν. ²⁵ ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας, ^d οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. ²⁶ Εἴ τις δοκεῖ θρῆσκος εἶναι, μὴ χαλιναγωγῶν γλώσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία. ²⁷ θρησκεία καθαρά καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ

^c Alex. οὐκ ἐργάζεται.

^d Alex. = οὗτος.

^e Rec. + ἐν ἑμῖν.

^f Alex. + γὰρ s. δι.

GENEVA—1557.

when he is tried, he shal receaue the crowne of lyfe, which the Lord hath promised to them that loue him. ¹³ Let no man say when he is tempted, that he is tempted of God: for God can not be tempted with euyl, nether tempteth he any man. ¹⁴ But euery man is tempted, when he is drawne away, by his owne concupiscence, and is entised.

¹⁵ Then when lust hath conceaued, she bringeth forth synne, and synne when it is fynished, bringeth forth death. ¹⁶ Erre not my deare brethren. ¹⁷ Euery good geuing, and euery perfect gift is from aboue, and cometh downe from the Father of lyghts, with whom is no variableness, nether shadowing by turning. ¹⁸ Of his owne wyl begat he vs with the worde of lyfe, that we shal be as the fyrst frutes of his creatures. ¹⁹ Wherefore deare brethren, let euery man be swift to heare, slowe to speake, and slowe to wrath.

²⁰ For the wrath of man doth not execute the righteousnes of God. ²¹ Wherefore lay apart all fylthynges, and all superfluite of maliciounes, and receaue with mekenes, the worde that is graffed in you, which is able to saue your soules.

²² And se that ye be doers of the worde and not hearers only, deceauyng your owne selues. ²³ For yf any heare the worde, and do it not, he is like vnto a man, that beholdeth his lyuely face in a glasse. ²⁴ For asseone as he hath loked on hym selfe, he goeth his way, and forgetteth immediately what his fashyon was. ²⁵ But who so loketh in the perfect Lawe of libertie, and continueth therein, he, forasmuch as he is not a forgetful hearer, but a doer of the worke, shalbe happy in his dede. ²⁶ If any man among you semeth religious, and refraineth not his tounge, but deceaeth his owne heart, this mannes religion is in vayne. ²⁷ Pure religion and

6 N

RHEIMS—1582.

vwhen he hath been proued, he shal receiue the crowne of life, vvhich God hath promised to them that loue him.

¹³ Let no man vwhen he is tempted, say that he is tempted of God, for God is not a tempter of euils, and he tempteth no man. ¹⁴ But euery one is tempted of his owne concupiscence abstracted and allured. ¹⁵ Afterward concupiscence vwhen it hath conceived, bringeth forth sinne, but sinne vwhen it is consummate, ingendreth death.

¹⁶ Do not erre therfore my dearest brethren. ¹⁷ Euery best gift, and euery perfect gift, is from aboue, descending from the Father of lightes, vvith vvhom is no transmutation, nor shadowing of alteration. ¹⁸ Voluntarily hath he begotten vs by the vvord of truth, that vve may be some beginning of his creature. ¹⁹ You knovv my dearest brethren, And let euery man be vvift to heare: but slowv to speake, and slowv to anger. ²⁰ For the anger of man vvorketh not the iustice of God.

²¹ For the vvvhich thing casting avvay all vncleanesse and abundance of malice, in meeknesse receiue the engrafted vvord, vvvhich is able to saue your soules. ²² But be doers of the vvord, and not hearers only, deceauyng your selues. ²³ For if a man be a hearer of the vvord, and not a doer: he shal be compared to a man beholding the countenance of his natuiue in a glasse. ²⁴ For he considered him self, and vvent his vvay, and by and by forgat vvhat an one he vvvas. ²⁵ But he that hath looked in the lavv of perfect libertie, and hath remained in it, not made a forgetful hearer, but a doer of the vvorke: this man shal be blessed in his dede. ²⁶ And if any man thinke him self to be religious not bridling his tong, but seducing his hart: this mans religion is vaine. ²⁷ Religion cleane and vnspotted vvith God and

AUTHORISED—1611.

temptation: for when he is tryed, hee shall receiue the crowne of life, which the Lord hath promised to them that loue him. ¹³ Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man. ¹⁴ But euery man is tempted, when he is drawn away of his owne lust, and entised. ¹⁵ Then when lust hath conceived, it bringeth forth sinne: and sinne, when it is finished, bringeth forth death. ¹⁶ Doe not erre, my beloued brethren.

¹⁷ Euery good gift, and euery perfect gift is from aboue, and cometh downe from the Father of lights, with whom is no variableness, neither shadow of turning. ¹⁸ Of his owne will begate hee vs, with the word of Truth, that we should be a kind of first frutes of his creatures. ¹⁹ Wherefore my beloued brethren, let euery man beswift to heare, slow to speake, slow to wrath. ²⁰ For the wrath of man worketh not the righteousness of God. ²¹ Wherefore lay apart all filthinesse, and superfluitie of naughtinesse, and receiue with meeknesse the engrafted word, which is able to saue your soules. ²² But be ye doers of the word, and not hearers only, deceiuing your owne selues.

²³ For if any be a hearer of the word and not a doer, he is like vnto a man beholding his naturall face in a glasse: ²⁴ For he beheldeth himselfe, and goeth his way, and straightway forgetteth what manner of man he was. ²⁵ But who so looketh into the perfect Law of libertie, and continueth therein, he being not a forgetfull hearer, but a doer of the worke, this man shall be blessed in his ²⁶ dede. ²⁷ If any man among you seeme to be religious, and brideth not his tongue, but deceiueh his owne heart, this mans religion is vaine. ²⁸ Pure religion and

^a Or, euils.

^b Or, doing.

πατρὶ αὐτῇ ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

II. Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. ² εἰάν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῇτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῇτι, ³ καὶ ἐπιβλέψῃτε| ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπράν, καὶ εἴπητε ⁴, ‘Σὺ κάθου ὧδε καλῶς,’ καὶ τῷ πτωχῷ εἴπητε, ‘Σὺ στήθι ἐκεῖ, ἢ κάθου ὧδε| ὑπὸ ‘τὸ ὑποπόδιόν μου.’ ⁴ καὶ| οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; ⁵ Ἀκούσατε, ἀδελφοί μου ἀγαπητοὶ, οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου, πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγέλατο τοῖς ἀγαπῶσιν αὐτόν; ⁶ ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν. οὐχ οἱ

² Alex. ἐπιβλέψῃτε ἔτι.

⁴ Rec. + αὐτῷ.

⁴ Alex. = ὧδε.

⁴ Alex. = καί.

WICLIF—1380.

vnwemmed anentis god and the fadir is this, to visite fadirles and modirles children and widewis in her tribulacioun: ⁊ to kepe hym self vndefouled fro this world.

2. MI britheren: nyle ȝe haue the feith of oure lord ihesus crist of glorie in accepcioun of persones; ² for if a man that hath a golden ryng, and in a fair clothynge cometh in ȝoure company, and a pore man entrich in a foul clothynge; ³ and if ȝe biholden in to hym that is clothid with cleer clothynge, and if ȝe seye to hym, sitte thou here wel; but to the pore man ȝe seyn: stonde thou there ethre sitte vnder the stool of my feet, ⁴ whether ȝe demen not anentis ȝou silf and ben made domesmen of wickid thoughtis?

⁵ here ȝe my moost dere worthe britheren, whether god chees not pore men in this world? riche in feith and eris of the kyngdom that god bihiȝte to men that louen hym, ⁶ but ȝe han dispisid the pore man; whether rich men oppresen not ȝou bi power; and thei drawn ȝou to domes? ⁷ whether thei blasfemen not the good name that is clepid to helpe on ȝou?

⁸ netheles if ȝe performen the kingis lawe bi scripturis, thou schalt loue thi neigbore as thi silf ȝe don wel, ⁹ but if ȝe takun persones: ȝe worchen synne, and ben reпреud of the lawe as trespassours; ¹⁰ and who cuer kepith al the lawe, but off-nidith in oon: he is made gilty of alle; ¹¹ for he that seid thou schalt do no lecherie, seid also thou schalt not sle; that if thou doist not lecherie; but thou sleest; thou art made trespassour of the lawe; ¹² thus speke ȝe and thus do ȝe, as bigynnyng to be demid bi the lawe of freedom; ¹³ for whi doom with out merci is to him that doith no merci; but merci aboue reischith dome.

¹⁴ my britheren what schal it profete, if oon man seye that he hath feith, but he hath not the werkis; whether feith schal mou saue hym? ¹⁵ and if a brother ether

TYNDALE—1534.

before God the father: is this: to vvisit the frendlesse and widdowes in their aduersite, and to kepe him self vnspotted of the worlde.

2. BRETHREN have not the fayth of oure lorde Iesus Christ the lorde of glory in respecte of persons. ² Yf ther come into youre company a man with a golden ryng and in goodly aparell and ther come in also a poore man in vyle rayment; ³ and ye have a respecte to him that weareth the gaye clothynge and saye vnto him. Sit thou here in a good place: and saye vnto the poore, stonde thou there or sit here vnder my fote stole; ⁴ are ye not parciall in youre selues; and have iudged after euyl thoughtes?

⁵ Harken my deare beloued brethen. Hath not God chosen the poore of this worlde, which are ryche in fayth; and heyres of the kyngdom which he promysed to them that love him? ⁶ But ye haue despised the poore. Are not the rych they which oppresse you; and they which drawe you before iudges? ⁷ Do not they speake euyl of that good name after which ye be named.

⁸ Yf ye fulfill the royall lawe accordynge to the scripture which sayth. Thou shalt love thyne neighbour as thy selfe; ye do well. ⁹ But yf ye regarde one person more then another, ye commit synne, and are rebuked of the lawe as transgressours. ¹⁰ Whosoever shall kepe the whole lawe; and yet fayle in one poynt, he is giltye in all. ¹¹ For he that sayd. Thou shalt not commit adulterie; sayed also: thou shalt not kyll. Though thou do none adulterie, yet if thou kyll; thou arte a transgressor of the lawe. ¹² So speake ye, and so do as they that shalbe iudged by the lawe of libertie. ¹³ For ther shalbe iudgement merciles to him that sheweth no mercy; and mercy reioyseth agaynst iudgement:

¹⁴ What a wayleth it my brethen, though a man saye he hath fayth; when he hath no dedes? Can fayth saue him? ¹⁵ If a brother or a sister be naked or destitute if

CRANMER—1539.

vndefyled before God the father, is this: to vvisit the fatherlesse and widdowes in their aduersyte, and to kepe hym self vnspotted of the worlde.

2. MY brethen, esteime not the fayth of our Lorde Iesus Christ the Lorde of glory with respecte of persons. ² For if ther come into youre company a man wearing a golden ryng, clothed in goodly aparell, and ther come in also a poore man in vyle rayment. ³ and ye haue a respecte to him that weareth the gaye clothynge, and saye vnto him: Syt thou here in a good place: and saye vnto the poore: stonde thou there, or syt here vnder my fote stole: ⁴ are ye not parciall in youre selues, and haue iudged after euyl thoughtes?

⁵ Harken my deare beloued brethen. Hath not God chosen the poore of this worlde, such as are ryche in fayth, and heyres of the kyngdome, which he promysed to them that loue him? ⁶ But ye haue despised the poore. Do not ryche men execute tyrannie vpon you, and draw you before the iudgement seates? ⁷ Do not they speake euyl of that good name which is called vpon ouer you?

⁸ If ye fulfill the royall lawe, accordynge to the scripture. Thou shalt loue thine neighbour as thy selfe, ye do well. ⁹ But yf ye regarde one person more then another, ye commit synne, and are rebuked of the lawe, as transgressours. ¹⁰ Whosoever shall kepe the whole lawe, and yet fayle in one poynt, he is giltye of all. ¹¹ For he that sayd: Thou shalt not commit adulterie, sayde also: thou shalt not kyll. Though thou do none adulterie, yet yf thou kyll, thou art become a transgressor of the law. ¹² So speake ye, and so do, as they that shalbe iudged by the lawe of libertie. ¹³ For he shal haue iudgement without mercy that sheweth no mercy; and mercy reioyseth agaynst iudgement:

¹⁴ What a wayleth it my brethen, though a man saye he hath fayth, yf he hath no dedes? Can fayth saue him? ¹⁵ If a brother or a syster be naked and destitute if

vnwemmed, vnspotted. anentis, with. nyle, not. cleer, bright. demen iudge. domes-men, iudges. bihiȝte, promised. domes, judgments. clepid, called. mou, can, or, be able.

πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια; ⁷ οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; ⁸ Εἰ μέντοι νόμον τελεῖτε βασιλικόν, κατὰ τὴν γραφὴν, “ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν,” καλῶς ποιεῖτε. ⁹ εἰ δὲ προσωποληπτεῖτε, ἀμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται. ¹⁰ ὅστις γὰρ ὅλον τὸν νόμον τῇρήσει, πταίσει δὲ ἐν ἐνὶ, γέγονε πάντων ἔνοχος. ¹¹ ὁ γὰρ εἰπὼν, “ Μὴ μοιχεύσης,” εἶπε καὶ, “ Μὴ “ φονεύσης.” εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου. ¹² Οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι. ¹³ ἡ γὰρ κρίσις ^α ἀνίλεως | τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως.

¹⁴ Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; ¹⁵ ἐὰν ^ο δὲ | ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι καὶ

¹ Rec. + τούτου.^α Alex. ἀνίλεος.^ο Rec. + καί.^ο Alex. = ζι.

GENEVA — 1557.

vndefiled before God the Father, is this, to visit the fatherlesse and wyddowes in their aduersitie, and to kepe hym selfe vnspotted from this vworld.

2. MY brethren haue not the faith of our glorious Lord Iesus Christ, in respect of persons. ² For yf there come into your companie a man with a golde rynge, and in goodly apparell, and there come in also a poore man in vyle rayment, ³ And ye haue a respect to him that weareth the gaye clothing, and say vnto him, Syt thou here in a good place: and say vnto the poore, Stande thou there, or syt here vnder my footstole: ⁴ Are ye not partial, in your selues, and haue iudged after euyl thoghtes?

⁵ Harken my deare beloued brethren, hath not God chosen the poore of this world, that *they shuld be made riche* in faith, and heyres of the kyngdome which he promised to them that loue hym? ⁶ But ye haue despised the poore. Do not the riche oppresse you, by tyrannie and drawe you before the iudgement seates? ⁷ Do not they blaspheme that worthy Name after which ye be named. ⁸ If ye fulfil the royall Lawe according to the Scripture *which saith*, Thou shalt loue thy neighbour as thy selfe, ye do wel. ⁹ But yf ye regarde one person more then another, ye commit synne, and are rebuked of the Lawe, as transgressours. ¹⁰ Whosoeuer shal kepe the whole Lawe, and yet fayleth in one point, he is gilty in all. ¹¹ For he that sayd, Thou shalt not commit adulterie, sayd also, Thou shalt not kyll. Though thou doest none adulterie, yet yf thou kyllest, thou art a transgressor of the Lawe.

¹² So speake ye, and so do, as they that shalbe iudged by the Lawe of libertie. ¹³ For there shalbe iudgement merces to him that sheweth no mercy, and mercy reioyseth against iudgement. ¹⁴ What auayleth it my brethren, thogh a man sayeth he hath fayth, when he hath no dedes? Can that faith saue him? ¹⁵ If a brother or a sister be naked and destitute

RHEIMS — 1582.

the Father, is this, to visite pupilles and viddowes in their tribulation: and to keepe him self vnspotted from this vworld.

2. MY brethren, Haue not the faith of our Lord Iesus Christ of glorie in acception of persons. ² For if there shal enter into your assemblie a man hauing a golden ring in goodly apparell, and there shal enter in a poore man in homely attire, ³ and you haue respect to him that is clothed vvith the goodly apparell, and shal say to him, Sitte thou here vvel: but say to the poore man, Stand thou there: or sitte vnder my foote-stoole: ⁴ do you not iudge vvith your selues, and are become iudges of vnjust cogitations? ⁵ Heare my deereest brethren: hath not God chosen the poore in this vworld, riche in faith, and heires of the kingdom vvich God hath promised to them that loue him? ⁶ But you haue dishonoured the poore man. Do not the riche oppresse you by might: and them selues dravv you to iudgements? ⁷ Doe not they blaspheme the good name that is inuocated vpon you?

⁸ If not-vvithstanding you fulfil the roial lavv according to the scriptures, *Thou shalt loue thy neighbour as thy self*, you doe vvel: ⁹ but if you accept persons, you vvorkke sinne, reponed of the Lavv as transgressours. ¹⁰ And vvhosoeuer shal keepe the vvhole Lavv, but offendeth in one: is made guilty of al. ¹¹ For he that said, Thou shalt not commit aduotterie, said also, Thou shalt not kil. And if thou doe not commit aduotterie, but shalt kil: thou art made a transgressor of the Lavv. ¹² So speake ye, and so doe, as beginning to be iudged by the lavv of libertie. ¹³ For iudgement vvithout mercie to him that hath not done mercie. And mercie exalteth it selfe alone iudgement.

¹⁴ Vvhat shal it profit my brethren, if a man say he hath faith: but hath not vvorkes? Shal faith be able to saue him? ¹⁵ And if a brother or sister be naked, and

AUTHORISED — 1611.

vndefiled before God and the Father, is this, to visit the fatherlesse and widowes in their affliction, and to keepe himselfe vnspotted from the world.

2. MY brethren, haue not the faith of our Lord Iesus Christ the Lord of glorie, with respect of persons. ² For if there come vnto your assembly a man with a gold ring, in goodly apparell, and there come in also a poore man, in vile raiment: ³ And yee haue respect to him that weareth the gaye clothing, and say vnto him, Sit thou here ^β in a good place: and say to the poore, Stand thou there, or sit here vnder my footstool: ⁴ Are yee not then partial in your selues, and are become iudges of euill thoughts?

⁵ Hearken, my beloued brethren, Hath not God chosen the poore of this world, rich in faith, and heires of the kingdom, which hee hath promised to them that loue him? ⁶ But yee haue despised the poore. Doe not rich men oppresse you, and draw you before the Iudgement seats? ⁷ Doe not they blaspheme that worthy Name, by the which ye are called? ⁸ If ye fulfill the royall Law, according to the Scripture, Thou shalt loue thy neighbour as thy selfe, ye doe well. ⁹ But if yee haue respect to persons, yee commit sinne, and are conuicted of the Law, as transgressours. ¹⁰ For whosoeuer shall keepe the whole Law, yet offend in one point, he is guilty of all. ¹¹ For he that said, Doe not commit adulterie, said also, Doe not kill. Now if thou commit no adulterie, yet if thou kill, thou art become a transgressor of the Law. ¹² So speake ye, and so doe, as they that shall be iudged by the Law of libertie. ¹³ For hee shall haue iudgement without mercy, that hath shewed no mercy, and mercy reioyseth against iudgement.

¹⁴ What doth it profit, my brethren, though a man say hee hath faith, and haue not vvorkes? can faith saue him? ¹⁵ If a brother or sister be naked, and

^α Gr. Synagogue. ^β Or, well, or, seemely. ^γ Or, that. ^δ Or, that Law which said. ^ε Or, glorieth.

λείπομενοι ὥσι τῆς ἐφημέρου τροφῆς, ¹⁶ εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν, ‘ Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; ¹⁷ οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔχη ἔργα, νεκρά ἐστι καθ’ ἑαυτήν. ¹⁸ ἀλλ’ ἐρεῖ τις, ‘ Σὺ πίστιν ἔχεις, ἀγὰρ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου ¹⁹ χωρὶς τῶν ἔργων σου, ἀγὰρ δεῖξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου.’ ¹⁹ σὺ πιστεύεις ὅτι ὁ Θεὸς εἰς ἐστὶ· καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι, καὶ φρίσσουνσι. ²⁰ θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν; ²¹ Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; ²² βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη; ²³ καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, “ Ἐπίστευσεν δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη

P Rec. ἔργα ἔχῃ.

q Rec. ic.

r Alex. = sin.

s Rec. + τοῖνυν.

WICLIIF—1380.

sistir be nakid; and han nede of ech dayes liffode, ¹⁶ and if any of you seye to hem, go 3e in pees be 3e made hoot and be 3e fillid; but if 3e zeuen not to hem tho thingis that ben necessarie to bodi, what schal it profite? ¹⁷ so also feith if it hath not werkis is deed in it selfe.

¹⁸ But sum man schal seye, thou hast feith: and I haue werkis; schewe thou to me thi feith with oute werkis: and I schal schewe to thee my feith of werkis, ¹⁹ thou beleuest that o god is thou doist wel, and deuchis beleuen and tremblen.

²⁰ But welt thou wite thou weyn man, that feith with oute werkis is idil? ²¹ whether abraham oure fadir was not iustified of werkis offrynge Isaac his sone on the autir? ²² therfor thou seest, that feith wrought with his werkis, and his feith was fillid of werkis, ²³ and the scripture was fillid seynge, abraham beleued to god; and it was artetid to hym to rihtwisesne, and he was clepid the frende of god; ²⁴ 3e seen that a man is iustified of werkis? and not of feith onoly; ²⁵ in like maner and whether also raab the hoore was not iustified of werkis, & receyued the messangers; and sente hem out bi another weye? ²⁶ for as the bodi with out spirit is deed: so also feith with out werkis is deed.

3. MI britheren nyle 3e be made many maistris: wityng that 3e take the more doom; ² for alle we offenden in many thingis; if only man offendith not in word; this is a perijst man; for also he mai lade aboute al the bodi with a bridel; ³ for if we putten bridels in to horsis mouthis, for to consente to us; and we leden aboute alle the bodi of hem; ⁴ and lo schippis whanne thi ben gret, and ben dryuen of strong wyndis: 3i thet ben horun aboute of a litil gouernaile: where

TYNDALE—1534.

of dayly fode, ¹⁶ and one of you saye vnto them: Departe in peace, God sende you warmes and fode: not withstondyng ye geue them not tho thynges which are nedfull to the body: what helpeth it them? ¹⁷ Even so fayth, yf it haue no dedes: is deed in it selfe.

¹⁸ Ye and a man myght saye: Thou hast fayth, and I haue dedes: Shewe me thy fayth by thy dedes: and I will shewe the my fayth by my dedes. ¹⁹ Beleuest thou that ther is one God? Thou doest well. The deuyls also beleue and tremble.

²⁰ Wilt thou vnderstonde o thou vayne man, that fayth with out dedes is deed? ²¹ Was not Abraham oure father iustified thorow workes when he offered Isaac his sonne vpon the altre? ²² Thou seist how that fayth wrought with his dedes, and through the dedes was the fayth made perfect: ²³ and the scripture was fulfilled which sayth: Abraham beleued God, and it was reputed vnto him for rightewesnes: and he was called the frende of God. ²⁴ Ye se then how that of dedes a man is iustified, and not of fayth only. ²⁵ Lyke weye also was not Raab the harlot iustified thorow workes, when she receaued the messengers, and sent them out another weye? ²⁶ For as the body, with oute the sprete is deed: even so fayth with out dedes is deed.

3. MY brethren, be not every man a master, remembreing how that we shal receaue the more damnacion: ² for in many thinges we synne all. Yf a man synne not in worde, the same is a perfecte man, and able to tame all the body. ³ Beholde we put bittes into the horses mouthes that they shuld obeye vs, and we turne aboute all the body. ⁴ Beholde also the shippes, which though they be so gret, and are dryuen of feare wyndes, yet are they turned about with a very smale helme; whither soeuer the violence

CRANMER—1539.

dayly fode, ¹⁶ and one of you saye vnto them: departe in peace, God send you warmes and fode, notwithstandyng ye geue them not those thynges which are nedfull to the body, what shal it helpe? ¹⁷ Euen so fayth, yf it haue no dedes: is deed in it selfe:

¹⁸ But some man wyl saye: thou hast fayth, and I haue dedes: shewe me thy fayth by thy dedes: and I will shewe the my fayth by my dedes. ¹⁹ Beleuest thou that ther is one god? Thou doest well. The deuyls also beleue, and tremble.

²⁰ But wilt thou vnderstande, (O thou vayne man) that fayth without dedes is deed? ²¹ Was not Abraham oure father iustified thorow workes, when he had offered Isaac his sonne vpon the altre? ²² Thou seest, how that fayth wrought wyth his dedes, and through the dedes was the fayth made perfecte: ²³ and the scripture was fulfilled, which sayth: Abraham beleued God, and it was reputed vnto hym for ryghtewesnes: and he was called the frende of God. ²⁴ Ye se then how that of dedes a man is iustified, and not of fayth only. ²⁵ Likewise also, was not Raab the harlot iustified thorow workes, when she had receaued the messengers, and had sent them out another weye? ²⁶ For as the body, without the sprete is deed, even so fayth without workes is deed also.

3. MY brethren, be not euery man a master, knowinge how that we shal receaue the greater damnacion: ² for in many thinges we synne all. If a man synne not in worde, the same is a perfecte man, and able also to tame all the body. ³ Beholde, we put bittes in to the horses mouthes, that they maye obeye vs, and we turne aboute all the body of them. ⁴ Beholde also the shippes, which though they be so great, and are dryuen of feare wyndes, yet are they turned about with a very smale helme whither soeuer the

green, give. n. our. wite, know. artetid, imputed. dretid, caused. nyle not. wityng, knowing. dretid, caused. wityng, knowing. dretid, caused.

“αὐτῷ εἰς δικαιοσύνην,” καὶ φίλος Θεοῦ ἐκλήθη. ²⁴ “Ὁρᾶτε ^s ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον; ²⁵ ὁμοίως ^t δὲ| καὶ “Ραὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἐτέρα ὁδῷ ἐκβαλοῦσα; ²⁶ ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστι.

III. Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μείζον κρίμα ληφόμεθα. ² πολλὰ γὰρ πταίμεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγεῖσαι καὶ ὅλον τὸ σῶμα. ³ ^u “Ἰδε| τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι ^v αὐτοὺς ἡμῖν,| καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν. ⁴ Ἰδὸν καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ ^w σκληρῶν ἀνέμων| ἐλαννόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ

^t Alex. = δι.^u Rec. Ἰδεῖ.^v Alex. ἡμῖν αὐτοῖς.^w Alex. ἀνίμων σκληρῶν.

GENEVA — 1557.

of dayly fode, ¹⁶ And one of you say vnto them, Depart in peace, warme your selues, and fil your bellies: notwithstanding ye geue them not those thinges which are needefull to the body what helpeth it? ¹⁷ Euen so faith, yf it haue no dedes, is dead in it selfe. ¹⁸ But a man might saye, Thou hast faith and I haue dedes: shewe me thy faith by thy dedes: and I will shew thee my faith by my dedes. ¹⁹ Thou beleuest that ther is one God: thou doest wel: the deuyls also beleue, and tremble.

²⁰ Wylt thou vnderstand ð thou vayne man, that that faith *which* is without dedes is deade? ²¹ Was not Abraham our father iustified through workes, when he offered Isaac his sonne vpon the altur? ²² Thou seyst how that faith wrought with his dedes, and through the dedes was the faith made perfect: ²³ And the Scripture was fulfilled which sayth, Abraham beleued God, and it was reputed vnto him for righteousnes: and he was called the friend of God. ²⁴ Ye se then how that of dedes a man is iustified, and not of faith only, ²⁵ Lykewyse also was not Rahab the harlot iustified through workes, when she receaued the messengers, and sent them out another way? ²⁶ For as the body without the sprite is deade, euen so that faith *which* is without dedes is deade.

3. MY brethren, be not every man a master, remembering how that we shal receaue the more damnation: ² For in many thinges we synne all. If a man synne not in worde, the same is a perfect man, and able to brydel all the body. ³ Beholde we put byttes into the horses mouthes that they should obey vs, and we turne about all their body. ⁴ Beholde also the shippes, which thogh they be so great, and are driuen of feerce wyndes, yet are they turned about with a very smal rudder, whether soeuer the gouernour

RHEIMS — 1582.

lacke dayly foode: ¹⁶ and one of you say to them, Goe in peace, be vvarmed and filled: but you giue them not the thinges that are necessarie for the bodie: vvhath shal it profit? ¹⁷ So faith also, if it haue not vvorkes, is dead in it self. ¹⁸ But some man saith, Thou hast faith, and I haue vvorkes: shew me thy faith vvithout vvorkes: and I vvill shew thee by vvorkes my faith. ¹⁹ Thou beleuest that there is one God. Thou doest vvell: the deuils also beleue and tremble. ²⁰ But vvilt thou know ð vaine man, that faith vvithout vvorkes is idle? ²¹ Abraham our father vvvas he not iustified by vvorkes, offering Isaac his sonne vpon the altar?

²² Seest thou that faith did vvorke vvith his vvorkes: and by the vvorkes the faith vvvas consummate? ²³ And the Scripture vvvas fulfilled, saying, Abraham beleueed God, and it vvvas reputed him to iustice, and he vvvas called the freende of God.

²⁴ Do you see that by vvorkes a man is iustified: and not by faith only? ²⁵ And inlike maner also Rahab the harlot, vvvas not she iustified by vvorkes, receiuing the messengers, and putting them forth an other vvay? ²⁶ For euen as the bodie vvithout the spirit is dead: so also faith vvithout vvorkes is deade.

3. BE yee not many maisters my brethren, knowing that you receiue the greater iudgement, ² For in many things wee offend al. If any man offend not in vvord: this is a perfect man. he is able also vvith bridle to turne about the whole body. ³ And if vve put bittes into the mouthes of horses that they may obey vs, vve turne about al their body also. ⁴ And behold, the shippes, vvhereas they be great, and are driuen of strong vvindes: yet are they turned about vvith a litle sterne vvithier the violence of the director

AUTHORISED — 1611.

destitute of dayly food, ¹⁶ And one of you say vnto them, Depart in peace, bee you warmed and filled: notwithstanding yee giue them not those thinges which are needfull to the body: what doth it profit? ¹⁷ Euen so faith, if it hath not workes, is dead being ^aalone. ¹⁸ Yea, a man may say, Thou hast faith, and I haue workes: shew me thy faith ^bwithout thy workes, and I will shew thee my faith by my workes. ¹⁹ Thou beleuest that there is one God, thou doest well: the deuils also beleue and tremble. ²⁰ But wilt thou know, O vaine man, that faith without workes is dead?

²¹ Was not Abraham our father iustified by workes, when he had offered Isaac his sonne vpon the Altar? ²² Vseest thou how faith wrought with his workes, and by workes was faith made perfect? ²³ And the Scripture was fulfilled which saith, Abraham beleued God, and it was imputed vnto him for righteousness: and he was called the friend of God. ²⁴ Ye see then, how that by workes a man is iustified, and not by faith only. ²⁵ Likewise also, was not Rahab the harlot iustified by workes, when she had receiued the messengers, and had sent them out another way? ²⁶ For as the body without the ^dspirit is dead, so faith without workes is dead also.

3. MY brethren, be not many masters, knowing that wee shall receiue the greater ^ccondemnation. ² For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. ³ Behold, we put bittes in the horses mouthes, that they may obey vs, and we turne about their whole body. ⁴ Behold also the shippes, which though they be so great, and are driuen of fierce windes, yet are they turned about with a very small helme, whithersoever the gouernour

^a Gr. by it selfe.^b Some copies read, by thy worke:^c Or, thou seest.^d Or, breath.^e Or, iudgement

εὐθύνοτος βούληται. ⁵ οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ. Ἰδοὺ ὀλίγον πῦρ ἥλικην ἕλην ἀνάπτει· ⁶ καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας. ⁷ οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης· ⁸ πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδομάσται τῇ φύσει τῇ ἀνθρωπίνῃ· ⁹ τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον κακὸν, μεστὴ ἰοῦ θανατηφόρου. ¹⁰ ἐν αὐτῇ εὐλογοῦμεν τὸν ¹¹ Θεὸν καὶ πατέρα, καὶ ἐν αὐτῇ καταρόμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγυῖστας· ¹² ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα· οὐ χρὴ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι. ¹³ μήτις ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν; ¹⁴ μὴ δύναται, ἀδελφοί μου,

⁵ Alex. = οὕτως.⁷ Alex. Κύριον.² Alex. = οὕτως.

WICLIF—1380.

the meynge of the goumerer wole, ⁵ so also the tunge is but a litil membre; and reischit gret thingis;

lo hou litil fier brenneth a ful greet woder, ⁶ and oure tunge is fier: the vnyuersite of wickednes; the tunc is ordeyned in oure membris, whiche defoulieth al the bodi; and it is enflawmed of helle: and enflawmeth the whele of oure birthe;

⁷ and al the kinde of beestis and of fouls and of serpentis and of other is chastised, & tho ben made tame of mannes kynde; ⁸ but no man mai chastice the tunge; for it is an vnspesible yuel and ful of deedly venym; ⁹ in it we blessen god the fadir: and in it we cursen men that ben made to the liknesse of god; ¹⁰ of the same mouth passith forth blessinge and cursynge; My brithren it bihoueth not that this thingis ben don so; ¹¹ whether a welles of the same hool bryngith forth swete and salt watir? ¹² My brithren whether a fige tre may make grapis, ether a vyne figis? so nether salt watir mai make swete watir; ¹³ who is wise and taugt among you? schewe he of good lyuynge his worchynge in mylde-nesse of his wisdom;

¹⁴ that if ye han littir enuye and stryngis ben in youre hertis: nyle ye haue glorie, and be liers agens the trueth; ¹⁵ for this wisdom is not fro aboue comynge doun but erthli and beestli & fendli; ¹⁶ for where is enuye and strif: ther is vnstid-fastnesse and al schrewid werk; ¹⁷ but wisdom that is fro aboue, first is chast, aftirward pesible, mylde, able to be counceillid, consentyng to good thingis, ful of merci, and of good fruytis demynge with out feynynge; ¹⁸ and the frucht of righwisnesse is sowen in pees to men that maken pees.

4. WHERE of ben batelis & cheestis among you? whether not of youre coucisitis

meynge, moreyn vnspesible, restles. nyle, not. fendli, devilish. demynge, judging. cheestis, strifes.

TYNDALE—1534.

of the goumerer wyll. ⁵ Even so the tonge is a lytell member, and bosteth gret thinges.

Beholde how gret a thinge a lytell fyre kyndleth, ⁶ and the tonge is fyre, and a worlde of wyckednes. So is the tonge set amonge oure members; that it defyleth the whole body, and setteth a fyre all that we haue of nature; and is it selfe set a fyre even of hell.

⁷ All the natures of beastes, and of byrdes, and of serpentis, and thinges of the see, are meked and tamed of the nature of man. ⁸ But the tonge can no man tame. It is an vnruely euyl full of deedly payson. ⁹ Therwith blesse we God the father, and therwith curse we men which are made after the similitude of God. ¹⁰ Out of one mouth proceedeth blessinge and cursynge. My brethen these thinges ought not so to be. ¹¹ Doth a fountayne sende forth at one place swete water and bytter also? ¹² Can the fygge tree, my Brethren, beare olive beries: other a vyne beare fygges? So can no fountayne geve bothe salt water and fresshe also. ¹³ If eny man be wyse and endued with learnynge amonge you let him shewe the workes of his good conuersacion in meknes that ys coupled with wysdome.

¹⁴ But Yf ye haue bitter enuyng and stryfe in youre hertes; rcioyce not; nether be lyars agaynst the trueth. ¹⁵ This wysdome descendeth not from a boue: but is erthy, and naturall, and diuellshe.

¹⁶ For where enuyng and stryfe is, ther is stablenes and all manner of euyl workes. ¹⁷ But the wisdom that is from aboue; is fyrst pure, then peaseable, gentle; and easy to be entreated, full of mercy and good frutes; without iudgyng; and without simulacion: ¹⁸ yee, and the frute of righewesnes is sowen in peace; of them that mayntene peace.

4. FROM whence cometh warre and fightynge amonge you: come they

CRANMER—1539.

violence of the goumerer wyll. ⁵ Euen so the tonge is a lytell member also, and boasteth gret thinges.

Beholde, how gret a thyng a lytell fyre kyndleth, ⁶ and the tonge is fyre, euen a worlde of wyckednes. So is the tonge set amonge oure membres, that it defyleth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell.

⁷ All the natures of beastes, and of byrdes, and of serpentis, and thinges of the see are meked and tamed of the nature of man. ⁸ But the tonge can no man tame. It is an vnruely euyl, full of deedly payson. ⁹ Therwith blesse we God the father, and therwith curse we men, which are made after the (ymage and) symilitude of God. ¹⁰ Out of one mouth proceedeth blessing and cursynge. My brethen, these thynges ought not so to be. ¹¹ Doth a fountayn send forth at one place swete water and bytter also? ¹² Can the fygge tree (my brethen) beare olyue beries: ether a vyne beare fygges? So can no fountayne geue bothe salt water and fresshe also. ¹³ If eny man be wyse and endued with knowledge amonge you, let him shewe his workes out of good conuersacion with meknes of wysdome.

¹⁴ But yf ye haue bytter enuyng and stryfe in your herte, rcioyce not: nether be lyars agaynst the trueth: ¹⁵ For soch wysdome descendeth not from aboue: but is erthy, naturall, and diuellshe. ¹⁶ For wher enuyng and stryfe is, ther is vnstablenes, and all maner of euyl workes. ¹⁷ But the wysdome that is from aboue, is fyrst pure, then peaseable, gentle, and easy to be entreated, full of mercy and good frutes, without iudging, without simulacion: ¹⁸ yee, and the frute of righ-tesnes is sowen in peace, of them that mayntene peace.

4. FROM whence cometh warre, and fightynge amonge you? come they not

συκῇ ἐλαίας ποιῆσαι, ἡ ἄμπελος σῦκα; ὡτως| οὐδεμία πηγὴ ἄλυκὸν καὶ γλυκὺ| ποιῆσαι ὕδωρ.

¹³ Τίς σοφὸς καὶ ἐπιστήμων ἐν ἡμῖν; δεῖξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πρᾶττι σοφίας. ¹⁴ εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐρίθειαν ἐν τῇ καρδίᾳ ἡμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. ¹⁵ Οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης. ¹⁶ ὅπου γὰρ ζῆλος καὶ ἐρίθεια, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. ¹⁷ ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν, ἔπειτα εἰρηνικὴ, ἐπεικὴς, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος ^b καὶ ἀνυπόκριτος. ¹⁸ καρπὸς δὲ ἐδικαιοσύνης ἐν εἰρήνῃ σπεύρεται τοῖς ποιοῦσιν εἰρήνην.

IV. Πόθεν πόλεμοι καὶ ^a πόθεν| μάχαι ἐν ἡμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν

^a Alex. οὐτε ἄλυκον γλυκὺ.

^b Alex. = καί.

^c Rec. = τῆς.

^d Rec. = πόθεν.

GENEVA—1557.

listeth. ⁵ Euen so the tounge is a lyttel member, and boasteth great things: behold how great a thing a lyttle fyre kindleth,

⁶ And the tounge is fyre, yea a worlde of wyckednes: so is the tounge set among our membres, that it defyleth the whole body, and setteth a fyre the course of our life, and is it selfe set a fyre euen of hel. ⁷ The whole nature of beastes, and of byrdes and serpentes, and thinges of the sea is tamed and hath bene tamed of the nature of man. ⁸ But the tounge can no man tame: It is an vnruly euyl, ful of deadly poyson. ⁹ Therwith blesse we God the Father, and therwith curse we men, which are made after the similitude of God. ¹⁰ Out of one mouth proceedeth blessing and cursing: my brethren, these thinges ought not so to be.

¹¹ Doth a fountayne send forth at one place swete water and bytter also? ¹² Can the fygge tree my brethren, beare the fruit of olyues, other a vyne beare fygges? so can no fountayne geue both salte water and freshe also. ¹³ Who is a wyse man and endued with learning among you? let him shewe the workes of his good conuersation with mekenes of wysedome. ¹⁴ But yf ye have bytter enuyng and stryfe in your hearts, reioyce not, nether be lyers agaynst the truth.

¹⁵ This wisdom descendeth not from above: but is earthly, sensual, and dyuelyshe. ¹⁶ For where enuyng and stryfe is, there is sedition, and all maner of euyl workes. ¹⁷ But the wysedom that is from above, is fyrst pure, then peaceable, gentle, and easy to be entreated, ful of mercy and good frutes, without iudging, and without simulation. ¹⁸ And the frute of rightuousnes is sown in peace, of them that mayntayne peace.

4. FROM whence commeth warres and contentions among you? come they

RHEIMS—1582.

vvil. ⁵ So the tongue also is certes a litle member, and vaunteth great things. Behold how much fyre what a great vwood it kindleth? ⁶ And the tongue, is fyre, a vvhole vwoord of iniquitie. The tongue is set among our membres, vvhich defileth the vvhole bodie, and inflameth the vvhoele of our natuities, inflamed of hel. ⁷ For all nature of beastes and foules and serpents and of the rest is tamed and hath been tamed by the nature of man. ⁸ but the tongue no man can tame, an vnquiet euil, ful of deadly poison. ⁹ By it vve blesse God and the Father: and by it vve curse men vvhich are made after the similitude of God. ¹⁰ Out of the self same mouth proceedeth blessing and cursing. These thinges must not be so done my brethren.

¹¹ Doth the fountaine giue forth out of one hole sveete and soure water? ¹² Can, my brethren, the figge tree yeld grapes: or the vine, figges? So neither can the salt water yeld sweete.

¹³ Vvho is vvise and hath knowledge among you? Let him shew by good conuersation his vvorking in mildnesse of vvisedom. ¹⁴ But if you have bitter zeale, and there be contentions in your hartes: glorie not and be not liers against the truth. ¹⁵ for this is not vvisedom descending from above: but earthly, sensual, diuclish. ¹⁶ For vvhere zeale and contention is: there is inconstancie, and euery perurse vvorke. ¹⁷ But the vvisedom that is from above, first certes is chast: then peaceable, modest, suaisible, consenting to the good, ful of mercie and good frutes, not iudging, vvithout simulation. ¹⁸ And the fruite of iustice, in peace is solued, to them that make peace.

4. FROM whence are vvwarres and contentions among you? Are they not

AUTHORISED—1611.

listeth. ⁵ Euen so the tongue is a litle member, and boasteth great things: behold, how great a matter a litle fyre kindleth. ⁶ And the tongue is a fyre, a world of iniquitie: so is the tongue amongst our members, that it defileth the whole bodie, and setteth on fyre the course of nature, and it is set on fyre of hell.

⁷ For every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath bene tamed of man-kind. ⁸ But the tongue can no man tame, it is an vnruly euill, ful of deadly poison. ⁹ Therewith blesse we God, euen the Father: and therewith curse we men, which are made after the similitude of God. ¹⁰ Out of the same mouth proceedeth blessing and cursing: my brethren, these thinges ought not so to be. ¹¹ Doeth a fountaine send forth at the same place swete water and bitter? ¹² Can the figtree, my brethren, beare oliue berries? either a vine figs? so can no fountaine both yeld salt water and fresh.

¹³ Who is a wise man and indued with knowledge amongst you? let him shew out of a good conuersation his workes with meeknesse of wisdom. ¹⁴ But if ye haue bitter enuyng and strife in your hearts, glory not, and lie not against the truth. ¹⁵ This wisdom descendeth not from above, but is earthly, sensuall, deuilish. ¹⁶ For where enuyng and strife is, there is confusion, and euery euil worke. ¹⁷ But the wisdom that is from above, is first pure, then peaceable, gentle, and easie to be intreated, full of mercy, and good fruits, without partialitie, and without hypocrisie. ¹⁸ And the fruit of righteounesse is sown in peace, of them that make peace.

4. FROM whence come warres and fightings among you? come they not

^a Or, wood. ^b Or, nature. ^c Or, nature of man. ^d Or, hole. ^e Or, naturall. ^f Or, tumult, or, vvkynesnesse. ^g Or, without wrangling. ^h Or, brawlings.

ἰμῶν τῶν στρατενομένων ἐν τοῖς μέλεσιν ἰμῶν; ² ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε, ³ οὐκ ἔχετε, | διὰ τὸ μὴ αἰτεῖσθαι ἡμᾶς· ⁴ αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ἰμῶν δαπανήσητε. ⁵ Μοιχοὶ καὶ μοιχαλίδες, οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου, ἔχθρα τοῦ Θεοῦ ἐστίν; ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἔχθρὸς τοῦ Θεοῦ καθίσταται. ⁶ ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει; πρὸς φθόνον ἐπιποθεῖ τὸ Πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν; ⁷ μείζονα δὲ δίδωσι χάριν· διὸ λέγει, “Ὁ Θεὸς ὑπερῇφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι “χάριν.” ⁸ Ὑποτάγητε οὖν τῷ Θεῷ· ἀντίστητε ⁹ τῷ διαβόλῳ, καὶ φεύξεται ἀφ’ ἰμῶν· ¹⁰ ἐγγίσατε τῷ Θεῷ, καὶ ἐγγίει ὑμῖν· καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἀγνίστατε καρδίας, δίψυχοι. ¹¹ ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως

* Rec. οὐκ ἔχετε. ἔ. f Alex. + ἔ. f Alex. = τοῦ. h Alex. ἦ. Rec. = καὶ κρατῆς. h Rec. = ἔ. f Alex. ὁ κρίνων. * Alex. πλησίον. Rec. ἦ.

WICLIF—1380.

that fīsten in youre membris: ² ze couneiten τ ze han not, ze sleen τ ze ze han enuye; and ze moun not gete, ze chiden and maken debate; and ze han not for ze axen not worthil; ³ ze axen, and ze reseyuen not for that ze axen yuel: as ze schewen openly in youre couetis; ⁴ auouteris witen not ze, that the frendship of this world, is enemye to god? therfor who euer wole be frende of this world is made the enemye of god; ⁵ whether ze gesen that the scripture seith veynly, the spirit that dwelleth in you coueitith to enuy? ⁶ but he zeuth the more grace; ⁷ for whiche thing he seith, god withstondith proude men: but to meke men he zeuth grace; ⁸ therfor he ze suget to god, but withstonde ze the deuel: and he schal fle fro you; ⁹ nys ze to god and he schal nys to you; ze synners clense the hondis: and ze double in soule purge ze the hertis; ¹⁰ he ze wrecchis and weipe ze; youre leynge he turned into wele and ioie in to sorowe of herte; ¹¹ he ze mekid in the sijt of the lord, and he schal enhance you; ¹² Mi brithren nyle ze bacbite eche other; he that bacbitith his brother ether that demeth his brothir: bacbitith the lawe and demeth the lawe; and if thou demest the lawe: thou art not a doer of the lawe, but a doncesman; ¹³ but oon is maker of the lawe and iuge: that may leese and delyuer; and who art thou that demest thi neȝbore?

¹⁴ lo now ze that seyn, to day ether to morowe we schuln go in to thilke citee, and there we schuln dwelle a ȝeer and we schuln make marchandise; and we schuln make wyngynge: ¹⁵ which witen not, what is to you in the morowe? for what is youre liif? a smoke apernyng at a litil, τ afterward it schal be wastid; ¹⁶ therfor that ze seye, if the lord wole, and if we lyuen: we schuln do this thing ether that thing; ¹⁷ and now ze maken ful

mon, may, or, can. yuel, evil. witen, know. leynge, laughing. nyle, not. demeth, judgeth. doncesman, judge. thilke, that. seye, say.

TYNDALE—1534.

not here hence? even of youre voluptuousnes that rayne in youre members. ² Ye lust and have not. Ye envie and have indignacion and cannot obtayne. Ye fight and warre and have not because ye axe not. ³ Ye axe and receive not because ye axe a mysse: even to consume it apon youre voluptuousnes. ⁴ Ye adouterers; and wemen that breke matrimonie: knowe ye not how that the frenshepe of the world is enmitte to godward? Whosoever wilbe a frende of the world, is made the enemye of god. ⁵ Either do ye thinke that the scripture sayth in wayne The sprite that dwelleth in you, lusteth even contrary to envie: ⁶ but geveth more grace.

⁷ Submit youre selves to god, and resist the devyll; and he will flye from you. ⁸ Drawe nye to god and he will drawe nye to you. Clense youre hondes ye synners; and poudrge youre hertes ye waverynge mynded. ⁹ Suffre afflictions: sorowe ye and wepe. Let your laughter be turned to mornyng; and your ioie to hevynes. ¹⁰ Cast doune youre selves before the lord; and he shall lift you vp. ¹¹ Backbite not one another; brethren. He that backbyteth hys brother, and he that judgeth his brother; backbyteth the lawe; and judgeth the lawe. But and yf thou iudge the lawe; thou art not an observer of the lawe: but a iudge. ¹² Ther is one lawe gevery which is able to save and to destroye. What art thou that judgest a nother man?

¹³ Go to now ye that saye: to daye and to morow let vs go into soche a citee and continue there a yere and bye and sell; and wyne: ¹⁴ and yet can not tell what shall happen to morowe. For what thyng is youre lyfe? It is even a vapoure that apereth for a lytell tyme; and then vanyssheth awaye. ¹⁵ For that ye ought to saye: yf the lord will and yf we liver let vs do this or that. ¹⁶ But now ye

CRANMER—1539.

here hence? euen of youre lustes, that fight in your membres? ² Ye lust, and have not. Ye enuye and have indignacyon, and cannot obtayn. Ye fight and warre. Ye haue not because ye aske not. ³ Ye aske and receaue not, because ye aske a mysse: euen to consume it vpon your lustes. ⁴ Ye adouterers, and wemen that breke matrimonie: knowe ye not how that the frend shyp of the worlde is enemyte wyth God Whosoever therfore wilbe a frende of the worlde, is made the enemye of God. ⁵ Either do ye thynke that the scripture sayth in wayne. The sprete that dwelleth in vs, lusteth euen contrary to enuy: ⁶ but geeth more grace. (wherefor he saith: God resisteth the proude, but geueth grace vnto the lowely.)

⁷ Submit your selues therfore to God: but reyst the deuyll, and he will flye from you. ⁸ Drawe nye to God, and he will drawe nye to you. Clense your handes ye synners, and pource your hertes ye waueryng mynded. ⁹ Suffre afflictions: and mourne, and wepe. Let your laughter be turned to mourning, and your ioie to hevynes. ¹⁰ Humble youre selues in the sight of the Lord, and he shal lyft you vp. ¹¹ Backbite not one another, brethren. He that backbyteth hys brother, and he that judgeth hys brother, backbyteth the lawe, and judgeth the lawe. But and yf thou iudge the lawe, thou art not an obscurer of the lawe: but a iudge. ¹² Ther is one lawe geuer (and iudge) which is able to saue and to destroye. What art thou that iudgeth another? ¹³ Go to now ye that saye: to daye and to morow let vs go into soche a citee, and continue there a yere, and bye and sell, and wyne: ¹⁴ and yet can not ye tell, what shall happen on the morowe. For what thing is your lyfe? It is euen a vapour, that apereth for a lytell tyme, and then vanyssheth awaye. ¹⁵ For that ye ought to saye: yf the Lord will, and yf we lyue, let vs do this or that. ¹⁶ But now

ἡμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν. ¹⁰ ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς.

¹¹ Μὴ καταλαέετε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ, ^h καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου, ἀλλὰ κριτῆς. ¹² εἰς ἐστὶν ὁ νομοθέτης καὶ κριτῆς ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ ^k δὲ τίς εἶ ¹ ὃς κρίνεις τὸν ἕτερον;|

¹³ Ἀγε νῦν οἱ λέγοντες, ὅτι σήμερον καὶ αὔριον πορευσώμεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσωμεν ἐκεῖ ἐναντιὸν ἑνα, καὶ ἐμπορευσώμεθα, καὶ κερδήσωμεν·|

¹⁴ οἳτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον (ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γάρ ^p ἐστὶν ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ ἀφανιζομένη·|) ¹⁵ ἀντὶ τοῦ λέγειν ὑμᾶς, ὅτι Ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο. ¹⁶ νῦν δὲ

* Rec. πορευσώμεθα . . . ποιήσωμεν . . . ἐμπορευσώμεθα . . . κερδήσωμεν.

^p Alex. = γάρ.

⁹ Const. ἴσται.

⁷ Alex. ἱπ. καὶ ἀφ.

⁴ Rec. ποιήσωμεν. [Elz. ποιήσωμεν.]

GENEVA—1557.

not here hence, euen of your voluptuousnes, that fght in your members? ² Ye luste, and haue not; ye enuie, and haue indignation, and can not obtayne: ye fght and warre, and gayne not, because ye aske not. ³ Ye aske and receaue not, because ye aske a mysse: euen to consume it vpon your voluptuousnes. ⁴ Ye men, and women that are adouterers, know ye not that the friendship of the world, is enemie to godwarde? Whoso euer therefore wyl be a friend of the world, is made the enmye of God.

⁵ Eytther do ye thinke that the Scripture saith in vayne. The sprite that dwelth in vs, lusteth after enuie? ⁶ But the Scripture offethr more grace and therefore sayeth, God resisteth the proude, and geueth grace to the afflicted. ⁷ Submit your selues to God: resist the deuil, and he wyl flye from you. ⁸ Drawe nye to God, and he wyl drawe nye to you. Clense your handes ye synners, and pource your hearts ye waueing minded. ⁹ Suffre afflictions, and sorowe ye, and wepe: let your laughter be turned to mourning, and your ioye to heaynes.

¹⁰ Cast downe your selues before the Lord, and he shal lyft you vp. ¹¹ Backbyte not one another, brethren. He that backbyteth his brother, or he that condemneth his brother, backbyteth the Law, and condemneth the Lawe: and yf thou condemnest the Lawe, thou art not an obseruer of the Lawe, but a iudge. ¹² There is one Lawe geuer, which is able to saue, and to destroye. Who art thou that iudget another man?

¹³ Go to now ye that say, To day or to morowe we wil go into suche a citie, and continue there a yere, and bye and sel, and get gayne. ¹⁴ (And yet can not tel what shal happen to morowe. For what is your life? It is euen a vapour that appeareth for a litle tyme, and then vanysheth away) ¹⁵ For that ye ought to say, Yf the Lord wyl, and, If we lyue, we wil do this, or that, ¹⁶ But now ye reioyce in

RHEIMS—1582.

hereof? of your concupiscences which vvarre in your members? ² You couet: and haue not. you kill, and enuie: and can not obtayne. you contend and vvarre: and you haue not, because you aske not. ³ You aske, and receiue not: because you aske amisse: that you may consume it on your concupiscences. ⁴ Adouterers, know you not that the frendship of this vworld, is the enemie of God? Vhosoer therfore vvil be a frende of this vworld: is made an enemie of God. ⁵ Or do you thinke that the Scripture saith in vaine: To enuie doth the spirit coneth which deuelth in you? ⁶ And giueth greater grace. For the which cause it saith, God resisteth the proud, and giueth grace to the humble.

⁷ Be subiect therfore to God, but resist the Deuil, and he vvil flee from you. ⁸ Approche to God, and he vvil approche to you. Cleanse your handes, ye sinners: and purifie your hartes, ye double of minde. ⁹ Be miserable, and mourne, and vveepe: let your laughter be turned into mourning: and ioy, into sorow. ¹⁰ Be humbled in the sight of our lord, and he vvil exalt you. ¹¹ Detraete not one from an other my brethen. He that detraeteth from his brother, or he that iudgeth his brother, detraeteth from the Law, and iudgeth the Law. But if thou iudge the Lavv, thou art not a doer of the Lavv, but a iudge. ¹² For there is one lavv-maker, and iudge that can destroy and deliuer. ¹³ But thou, vvhat art thou that iudget thy neighbour?

Behold novv you that say, To day or to morow vve vvil goe into that citie, and there certes vvil spend a yere, and vvil traficke, and make our gaine (that vvhoe are ignorant vvhat shal be on the morow. For vvhat is your life? It is a vapour appearing for a litle vvhile, and afterward it shal vanish away) ¹⁵ for that you should say, If our Lord vvil: and, If vvee shal liue, vve vvil doe this or that. ¹⁶ But novv you reioyce in your

AUTHORISED—1611.

hence, euen of your lusts, that warre in your members? ² Ye lust, and haue not: yee kill, and desire to haue, and cannot obtayne: yee fight and warre, yet ye haue not, because ye aske not. ³ Ye aske and receiue not, because ye aske amisse, that yee may consume it vpon your lusts. ⁴ Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God. ⁵ Doe ye thinke that the Scripture saith in vaine, The spirit that dwelleth in vs lusteth to enuy? ⁶ But he giueth more grace, therefore he saith, God resisteth the proude, but giueth grace vnto the humble. ⁷ Submit your selues therefore to God: resist the deuil, and hee will flee from you.

⁸ Draw nigh to God, and hee will draw nigh to you: cleanse your hands ye sinners, and purifie your hearts ye double minded. ⁹ Be afflicted, and mourne, and weepe: let your laughter be turned to mourning, and your ioy to heaviness. ¹⁰ Humble your selues in the sight of the Lord, and he shall lift you vp. ¹¹ Speake not euill one of another (brethren:) he that speaketh euill of his brother, and iudgeth his brother, speaketh euill of the Law, and iudgeth the Law: but if thou iudge the Law, thou art not a doer of the Law, but a iudge. ¹² There is one Law-giuer, who is able to saue, and to destroy: who art thou that iudget another?

¹³ Goe to now ye that say, To day or to morrow wee will goe into such a city, and continue there a yere, and buy and sell, and get gain: ¹⁴ Whereas ye know not what shall be on the morrow: for what is your life? It is euen a vapour that appeareth for a little time, and then vanisheth away. ¹⁵ For that ye ought to say, If the Lord will, wee shall liue, and doe this, or that. ¹⁶ But now ye reioyce

= Or, pleasures.

= Or, enuiously.

= Or, for, it is.

καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρὰ ἐστίν. ¹⁷ εἰδότες οὖν καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν.

V. Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. ² ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σπηθόβρωτα γέγονεν· ³ ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἐσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ· ἐθησανρίσατε ἐν ἐσχάταις ἡμέραις· ⁴ ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ' ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὅτα Κυρίου Σαβαὸθ εἰσεληλύθασιν. ⁵ ἐτρυνήσατε ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς. ⁶ κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.

⁴ Alex. s. = ὑπὸν s. καρπὸν.

⁵ Rec. κατακρήνη.

⁶ Rec. = ὁ.

⁶ Rec. τῆς κακοπαθείας, ἀδελφοί μου.

WICLIȚ—1380.

out ioie in youre pridis, eueri suche ioiynge is wickid; ¹⁷ therfor it is synne to hym that kan do good: and doith not.

5. DO now 3e riche men: wepe 3e jelynge in youre wrecchidness that schuln come to 3ou; ² youre richessis ben rotun; and 3oure clothis ben etun of moutis; ³ 3oure gold & siluer hath rustid: and the rust of hem schal be to 3ou in to witnessynge, & schal ete 3oure fleischis as fier; 3e han tresourid to 3ou wraththe in the last dayes; ⁴ lo the hire of 3oure werke men, that repiden 3oure feedis, which is fraudid of 3ou: crieth; and the erie of hem hath entrid: in to the eeris of the lord of oostis; ⁵ 3e han ete on the erthe; and in 3oure lecheris 3e han nurischid 3oure hertis; in the day of sleynge ⁶ 3e brougten & slowen the iust man and he asenstode & soun.

⁷ therfor brithren be 3e pacient til to the comynge of the lord; lo an erthetiler abidith precious fruyt of the erthe: paci-entli suffringe til he resceyue tymeuful and lateful fruyt; ⁸ and be 3e pacient, and conferme 3e 3oure hertis: for the comynge of the lord schal nyge; ⁹ brithren iole 3e be sorful eche to other: that 3e be not demed; lo the iuge stoonidith nyȝ bifor the ȝate; ¹⁰ brithren take 3e ensample of yuel pouynge out & of long abydyng and traucil & of paciens: the profetis that spakun to 3ou in the name of the lord; ¹¹ lo we blessen hem that suffreden; 3e herden the suffringe ether pacienc of iob; and 3e saien the ende of the lord: for the lord is merciful and doynghe merci.

¹² bifor alle thingis my brithren nyle 3e swere, nether bi heuene nether bi erthe, nether bi what euer othir ooth; but be 3oure word 3he, 3he, naye, nay, that 3e

TYNDAL—1534.

reioyce in youre bostinges. All soche reioysynge is evyll. ¹⁷ Therefore to him that knoweth how to do good; and doth it not; to him it is synne.

5. GOO to now ye ryche men. Wepe; and howle on youre wretchednes that shall come apon you. ² Your riches is corrupte; your garmentes are motheaten. ³ Your golde and youre silver are cankered; and the rust of them shalbe a wytnes vnto you; and shall eate youre flesshe; as it were fyre. Ye have heaped treasure together in youre last dayes: ⁴ Beholde the hyre of the labourers which have reped doune youre felde (which hyer is of you kept backe by fraude) cryeth: and the cryes of them which have reped; are entred into the eares of the lorde Sabaoth. ⁵ Ye have lived in pleasure on the erth and in wantannes. Ye have norysshed youre hertes; as in a dave of slaughter. ⁶ Ye have condempned and have killed the iust; and he hath not resisted you.

⁷ Be pacient therefore brethern; vnto the comynge of the lorde. Beholde the husbnde man wayteth for the precious frute of the erth; and hath longe paciencie ther vpon; untill he receave (the erly and the latter rayne.) ⁸ Be ye also pacient therefore; and settle youre hertes; for the comynge of the lorde draweth nye. ⁹ Gredge not one agaynst another brethren; lest ye be dampned. Beholde the iudge stondesth before the dore. ¹⁰ Take (my brethern) the prophettes for an ensample of sufferynge adversitie; and of longe paciencie; which spake in the name of the lorde. ¹¹ Beholde we counte them happy which endure. Ye have hearde of the paciencie of Iob; and have knowen what ende the lorde made. For the lorde is very pitifull and mercifull.

¹² But above all thynges my brethern; swaue not; nether by heven; nether by erth; nether by any other othe. Let your ye be yee; and your naye naye: lest ye

CRANMER—1539.

ye reioyce in your boastynges. All soche reioysynge is euyl. ¹⁷ Therefore to hym that knoweth how to do good, and doth it not, to hym it is synne.

5. GO to now ye ryche men. Wepe, and howle on youre wretchednes that shall come vpon you. ² Your riches is corrupte, your garmentes are motheaten. ³ Your golde and sylver is cankered, and the rust of them shalbe a wytnes vnto you, and shall eate youre flesshe as it were fyre. Ye have heaped treasure to gether (even wrath to your selues) in your last dayes: ⁴ Beholde the hyre of labourers which haue reaped doune youre felde (which hyre is of you kept backe by fraude) cryeth: and the cryes of them which haue reaped, are entred in to the eares of the Lord Sabbaoth. ⁵ Ye haue lyled in pleasure on the erthe, and bene wantan. Ye haue norysshed youre hertes, as in a dave of slaughter. ⁶ Ye haue condempned and kylled the iust, and he hath not resisted you. ⁷ Be pacient therefore brethern, vnto the comynge of the Lord. Beholde, the husbnde man wayteth for the precyous frute of the earth, and hath longe paciencie therpon, vntyl he receaue the early and the latter rayne. ⁸ Be ye also pacient therefore, and settle youre hertes, for the comynge of the Lorde draweth nye. ⁹ Grudge not one agaynst another brethren, lest ye be damned. Beholde, the iudge standeth before the dore. ¹⁰ Take (my brethern) the Prophetes for an ensample of sufferynge aduersitie, and of paciencie, which spake in the name of the Lorde. ¹¹ Beholde, we counte them happy which endure. Ye haue heard of the paciencie of Iob, and haue knowen what ende the Lorde made. For the Lord is very pitifull and mercifull.

¹² But aboue all thynges my brethern swaue not, nether by heuen, nether by earth, nether any other othe. Let your yee be yee, and your naye naye: lest ye

⁷ Μακροθυμήσατε οὖν, ἀδελφοὶ, ἕως τῆς παρουσίας τοῦ Κυρίου. ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἀνάβη| ἑτέρον| πρῶτον καὶ ὄψιμον. ⁸ μακροθυμήσατε καὶ ὑμεῖς, στηρίζετε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε. ⁹ Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοὶ, ἵνα μὴ ^α κριθήτε· ἰδοὺ ^β ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν. ¹⁰ Ὑποδείγμα λάβετε, ^γ ἀδελφοί μου, τῆς κακοπαθείας, καὶ τῆς μακροθυμίας, τοὺς προφῆτας οἱ ἐλάλησαν ^δ τῷ ὀνόματι Κυρίου. ¹¹ ἰδοὺ μακαρίζομεν τοὺς ^ε ὑπομένοντας. | τὴν ἵππομονὴν Ἰώβ ἰκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε, ὅτι ^ς πολὺσπλαγχνός| ἐστὶν ^ζ ὁ Κύριος| καὶ οἰκτίρμων.

¹² Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινα ὄρκον· ἦτω δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὐ, οὐ· ἵνα μὴ ^η ὑπὸ κρίσιν| πέσητε.

^α Alex. + ἐν.^β Alex. ὑπομένοντας.^γ Alex. πολυέσπλαγχνος.^δ Const. = ὁ Κύριος.^ε Const. εἰς ἐπικρίσιν.

GENEVA — 1557.

your boystynges : all suche reioysyng is euyl. ¹⁷ Therefore, to hym that knoweth how to do wel, and doth it not, to hym it is synne.

5. GO to now ye ryche men, wepe, and howle for your miseries that shal come vpon you. ² Your ryches are corrupt, your garments are motheaten. ³ Your golde and siluer is cankred, and the rust of them shalbe a wytnesse against you, and shal eat your fleshe as *it were* fyre. Ye haue heaped treasure together for the last dayes. ⁴ Beholde, the hyre of the labourers which haue reaped donne your felde (which hyre is of you kept backe by fraude) cryeth and the cryes of them which haue reaped, are entred into the eares of the Lord of Armies.

⁵ Ye haue lyued in pleasure on the earth and in wantounes. Ye haue noryshed your heartes, as in a day of slaughter. ⁶ Ye haue condemned and haue kyled the iuste, and he hath not resisted you. ⁷ Be pacient therefore brethren, vnto the comming of the Lord. Beholde the housband man wayteth for the precious frute of the earth, and hath long patience there vpon, vntyl he receaue the forther and the latter rayne. ⁸ Be ye also pacient therfore and sette your heartes, for the commyng of the Lord draweth nye.

⁹ Grudge not one against another brethren, lest ye be condemned : beholde the iudge standeth before the dore. ¹⁰ Take (my brethren) the Prophetes for an ensample of sufferynge aduersitie, and of longe pacience, whych spake in the Name of the Lord. ¹¹ Beholde we count them happy which endure. Ye haue heard of the pacience of Iob, and haue knowen what ende the Lord made. For the Lord is very pitiful and merciful. ¹² But aboute all thynges my brethren, sweare not, neither by heauen, neither by earth, neither by any other othe : but let your yea be yea, and your naye naye : lest ye fall into condemnation.

RHEIMS — 1582.

arrogancies. Al such reioicing, is vicked. ¹⁷ To one therfore knovving to doe good, and not doing it : to him it is sinne.

5. GOE to novv ye riche men, vveepe, howling for your miseries vvhich shal come to you. ² Your riches are corrupt : and your garments are eaten of mothes. ³ Your gold and siluer is rusted : and their rust shal be for a testimonie to you, and shal eate your flesh as fire. You haue stored to your selues vvrrath in the last daies.

⁴ Behold the hire of the vvorkmen that haue reaped your fields, vvvhich is defrauded of you, crieth : and their crie hath entred into the eares of the Lord of Sabbath. ⁵ You haue made merie vpon the earth : and in riotousnes you haue nourished your hartes in the day of slaughter. ⁶ You haue presented, and slaine the iust one : and he resisted you not.

⁷ Be patient therfore brethren, vntil the comming of our Lord. Behold, the husband man expecteth the precious fruite of the earth : patiently bearing til he receive the timely and the latevvard. ⁸ Be you also patient, and confirme your hartes : because the comming of our Lord vvill approche. ⁹ Grudge not brethren one against another : that you be not iudged. Behold, the iudge standeth before the gate. ¹⁰ Take an example, brethren, of labour and patience, the prophetes : vvvhich spake in the name of our Lord. ¹¹ Behold vve account them blessed that haue suffered.

The sufferance of Iob you haue heard, and the end of our Lord you haue seen, because our Lord is merciful and pitieful. ¹² But before all thynges my brethren, sweare not, neither by heauen, nor by earth, nor other othe whatsoever. But let your talke be, yea, yea : no, no : that you fall not vnder iudgement.

AUTHORISED — 1611.

in your boastings : all such reioicing is euill. ¹⁷ Therefore to him that knoweth to doe good, and doeth it not, to him it is sinne.

5. GOE to now, ye rich men, weepe and howle for your miseries that shall come vpon you. ² Your riches are corrupted, and your garments motheaten : ³ Your gold and siluer is cankered, and the rust of them shall be a witness against you, and shall eate your flesh as it were fire : ye have heaped treasure together for the last dayes. ⁴ Behold, the hire of the labourers which haue reaped downe your fields, which is of you kept backe by fraud, cryeth : and the cries of them which haue reaped, are entred into the eares of the Lord of Sabbath. ⁵ Yee haue liued in pleasure on the earth, and bene wanton : ye haue nourished your hearts, as in a day of slaughter. ⁶ Yee haue condemned, and killed the iust, and hee doeth not resist you.

⁷ Be patient therefore, brethren, vnto the comming of the Lord : behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill he receivee the early and latter raine. ⁸ Be ye also patient ; stablish your hearts : for the comming of the Lord draweth nigh. ⁹ Grudge not one against another, brethren, lest ye be condemned : behold, the iudge standeth before the doore. ¹⁰ Take, my brethren, the Prophets, who haue spoken in the Name of the Lord, for an example of suffering affliction, and of patience. ¹¹ Behold, wee count them happy which endure. Ye haue heard of the patience of Iob, and haue scene the end of the Lord : that the Lord is very pitiful and of tender mercy. ¹² But aboute all thynges, my brethren, sweare not, neither by heauen, neither by the earth, neither by any other oath : but let your yea, be yea, and your nay, nay : lest yee fall into condemnation.

^α Or, be long patient, or, suffer with long patience.^β Or, swaine, or, giuee not.

¹³ Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμῇ τις; ψαλλέτω. ¹⁴ ἄσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου. ¹⁵ καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· καὶ ἁμαρτίας ἢ πεπονηκὼς, ἀφεθήσεται αὐτῷ. ¹⁶ Ἐξομολογεῖσθε ^c ἀλλήλοις ^d τὰ παραπτώματα, καὶ εὐχεσθε ὑπὲρ ἀλλήλων, ὥπως ἰαθῇτε· πολὺ ἰσχύει δέσις δικαίου ἐνεργουμένη. ¹⁷ Ἠλίας

^c Alex. + οὐν.^d Alex. τὰς ἁμαρτίας.

WICLIF—1380.

falle not vndir dome; ¹³ if any of you is sorful: prey he with paciente soule, and seye he a salm. ¹⁴ If any of you is sike; lde he yne preestis of the chirche; and preie thei for hym, and anoynte with oile in the name of the lord; ¹⁵ and the preier of feith schal saue the sike man; and the lord schal make hym list; and if he be in synnes: thei schulu be forjouen to hym.

¹⁶ therfor knowleche 3e to eche othir 3oure synnes, and preie 3e eche for other, that 3e be saued; for the contynuel preier of a iust man; is myche worth; ¹⁷ eli was a deedly man like us and in preier he preied: that it schulde not reyne on the erthe; and it reyned not thre 3eeris and sixe monethis; ¹⁸ and efte soone he preied; and heuene 3af reyne and the erthe 3af his fruyt; ¹⁹ and britheren if any of 3ou errith fro truthe and if any conuertith hym: ²⁰ he owith to wite; that he that makith a synner to be turned fro the errour of his weye: schal saue the soule of hym fro deeth, and keuerith the multitude of synnes.

dome, judgment.
efte soone, again.seye, say.
owith, ought.deedly, mortal.
wite, know.

TYNDALE—1534.

faule into yprocrey. ¹³ Yf eny of you be eyvll vexed; let him praye. Yf eny of you be mery, let him synge Psalmes. ¹⁴ Yf eny be decesed amonge you; let him call for the elders of the congregacion; and let them praye over him; and anoynte him with oyle in the name of the lorde: ¹⁵ and the prayer of fayth shall save the sicke; and the lorde shall rayse him vp: and yf he have committed synnes; they shalbe forgeuen him.

¹⁶ knowledge youre fautes one to another: and praye one for another; that ye maye be healed. The prayer of a ryghte-ous man avayleth moche; yf it be fervent. ¹⁷ Helias was a man mortall even as we are; and he prayed in his prayer; that it myght not rayne: and it rayned not on the erth by the space of thre yeaeres and sixe monethes. ¹⁸ And he prayed agayne; and the heven gave rayne and the erth brought forth her frute.

¹⁹ Brethren yf eny of you erre from the trueth and a nother convert him; ²⁰ let the same knowe that he which converted the synner from goynge a straye out of his waye; shall save a soule from deeth; and shall hyde the multitude of synnes.

CRANMER—1539.

fall into yprociey. ¹³ If any of you be vexed, let him praye. If eny of you be mery, let him synge Psalmes. ¹⁴ If eny be decesed amonge you, let hym call for the elders of the congregacyon, and let them praye over him, and anoynte hym wyth oyle in the name of the Lorde, ¹⁵ and the prayer of fuyth shall saue the sycke, and the Lord shal rayse him vp: and yf he haue committed synnes, they shalbe forgeuen hym.

¹⁶ Knowledge youre fautes one to another: and praye one for another, that ye maye be healed. For the fervent prayer of a righteous man avayleth moch. ¹⁷ Helias was a man mortall euen as we are, and he prayed in his prayer that it myght not rayne: and it rayned not on the earthe by the space of thre yares and syx monethes. ¹⁸ And he prayed agayne, and the heauen gaue rayne, and the earth brought forth her frute.

¹⁹ Brethren, yf eny of you do erre from the trueth and another conuert hym, ²⁰ let the same knowe that he which conuerteth the synner from goying a straye out of hys waye, shall saue a soule from deeth, and shall hyde the multitude of synnes.

ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. ¹⁸ καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑέτον ἔδωκε, καὶ ἡ γῇ ἐβλάστησε τὸν καρπὸν αὐτῆς. ¹⁹ Ἀδελφοί, ἑάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτὸν, ²⁰ γνωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει ^f ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.

* Alex. + μόν.

f Alex. ψυχὴν αὐτοῦ.

GENEVA — 1557.

¹³ Is any among you afflicted? let him praye. Is any mery? let him sing. ¹⁴ Is any sike among you? let him call for the Elders of the Church, and let them praye for hym, and anynt hym wyth oyle in the Name of the Lord. ¹⁵ And the prayer of fayth shal saue the sicke, and the Lord shal rayse hym vp: and if he haue committed synnes, they shalbe forgeuen hym. ¹⁶ Knowledge your fautes one to another, and praye one for another, that ye may be healed. for the prayer of a ryghteous man auayleth muche, if it be feruent. ¹⁷ Helias was a man mortal euen as we are, and he prayed in his prayer that it myght not rayne: and it rayned not on the earth by the space of three yerres and sixe monethes. ¹⁸ And he prayed agayne and the heauen gaue rayne, and the earth broght forth her frute. ¹⁹ Brethren, if any of you hath erred from the trueth, and another hath conuerted hym,

²⁰ Let the same knowe that he which conuerted the synner from goying a straye out of hys way, shal saue a soule from death, and shal hyde the multitude of synnes,

RHEIMS — 1582.

¹³ Is any of you in heauinesse? let him pray. Is he of a cheereful hart? let him sing. ¹⁴ Is any man sicke among you? let him bring in the priestes of the Church, and let them pray ouer him, anoyling him wvith oyle in the name of our Lord. ¹⁵ and the praiser of faith shal saue the sicke: and our Lord shal lift him vp: and if he be in sinnes, they shal be remitted him. ¹⁶ Confesse therefore your sinnes one to an other: and pray one for an other that you may be saued. for the continual praier of a iust man auaieth much.

¹⁷ Elias vvas a man like vnto vs passible: and wvith praiser he praied that it might not raine vpon the earth, and it rained not for three yerres and sixe monethes. ¹⁸ And he praied againe: and the heauen gaue raine, and the earth yelded her fruite.

¹⁹ My brethren, if any of you shal erre from the truth, and a man conuert him: ²⁰ he must know that he vvhich maketh a sinner to be conuerted from the error of his vvay, shal saue his soul from death, and couereth a multitude of sinnes.

AUTHORISED — 1611.

¹³ Is any among you afflicted? let him pray. Is any merry? let him sing Psalmes. ¹⁴ Is any sicke among you? let him call for the Elders of the Church, and let them pray ouer him, anynting him with oyle in the Name of the Lord: ¹⁵ And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if hee haue committed sinnes, they shall be forgiven him. ¹⁶ Confesse your faults one to another, and pray one for another, that ye may be healed: the effectually fruent prayer of a righteous man auaieth much.

¹⁷ Elias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine: and it rained not on the earth by the space of three yeeres and sixe moneths. ¹⁸ And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit. ¹⁹ Brethren, if any of you doe erre from the truth, and one conuert him, ²⁰ Let him know, that hee which conuerteth the sinner from the error of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

* Or, in his prayer.

ΠΡΩΤΗ
ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ.

Κεφάλαιον Α.

THE FIRST
EPISTLE OF PETER.

CHAPTER I.

ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας, ² κατὰ πρόγνωσιν Θεοῦ πατρὸς, ἐν ἀγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθεῖη.

³ Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζώσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, ⁴ εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον,

^{*} Rec. ἡμῶς.

^Δ Const. ἀποθνήσκων.

WICLIF — 1380.

1. PETIR apostil of ihesus crist to the chosun men to the comelngis of scaterynge abroad, of ponte, of galathie, of capadosie of asie and of bithyny, ² bi the bifor knowynge of god the fadir in halowynge of spirit, bi obedience and sprynge of the blood of ihesus crist, grace and pees be multiplied to you.

³ blessed he god ⁊ the fadir of oure lord ihesus crist: whiche bi his greet merci bigat us agen in to luyynge hope bi the agerisynge of ihesus crist fro deeth; ⁴ in to eritage vncorruptible and vndefouled and that schal not fade; that is kept in heuenes for you ⁵ that in the vertu of god ben kept bi the feith: in to helthe; and is redi to be schewid in the last tyme; ⁶ in which 3e schuln make ioie: thouz it bihoueth now a litil, to be sorie in dyuers temptaciouns; ⁷ that the preuyngne of youre feith be mych more precious thanne gold: that is prened bi fier; ⁊ be founden in to helyngne ⁊ glorie and honour: in the reuelacioun of ihesus crist; ⁸ whom whanne 3e han not seyn 3e louen; in to whom also now 3e not seynge: bileuen; but 3e that bileuen schuln haue ioie and gladnesse that mai not be teeld out; and 3e schuln be glorifid ⁹ and haue the ende of 3oure

TYNDALE — 1534.

1. PETER an Apostle of Iesu Christ, to them that dwell here and there as straungers thorowout Pontus, Galacia, Capadocia, Asia, and Bethynia, ² electe by the forknowledge of God the father, thorow the sanctifyng of the sprete, vnto obedience and sprynklinge of the blood of Iesus Christ. Grace be with you and peace be multiplied.

³ Blessed be God the father of oure Lorde Iesus Christ, which thorow is aboundant mercie begat vs agayne vnto a liuely hope; by the resurrection of Iesus Christ from deeth; ⁴ to enioye an inheritance immortal and vndefiled; and that purifieth not, reserved in heven for you; ⁵ which are kept by the power of God thorow fayth, vnto saluacion; which saluacion, is prepared all redy to be shewed in the last tyme; ⁶ in the which tyme ye shall reioyce though now for a season (if nede requyre) ye are in heynes, thorowe manifolde temptaciouns; ⁷ that youre fayth once tried; beinge moche more precious then golde that perisseth (though it be tried with fyre) myght be founde vnto lawde, glory, and honoure at the apperyng of Iesus Christ: ⁸ whom ye haue not sene and yet love him; in whom euen now, though ye se him not, ye yet beleue; and reioyce with ioye vnspcakable and glorious: ⁹ receauynge the ende of youre

CRANMER — 1539.

1. PETER an Apostle of Iesu Chryst, to them that dwell here and there as straungers thorowout Pontus, Galacia, Capadocya: Asia, and Bethynia, ² electe accordyng to the for knowledge of God the father thorow the sanctifyng of the sprete vnto obedience and sprynklyng of the bloude of Iesus Chryst.

Grace be wyth you and peace be multiplied. ³ Blessed be God the father of oure Lord Iesus Chryst, whych accordyng to his aboundant mercye begat vs agayne vnto a lyuely hope (by that that Iesus Chryst rose agayne from deeth) ⁴ to an inherytaunce immortal and vndefyled, and that perisseth not, reserued in heauen for you, ⁵ whych are kept by the power of God thorow fayth, vnto saluacion, whych is prepared allready to be shewed in the last tyme, ⁶ in the whych ye reioyce, though now for a season (yf nede require) ye are in heynes, thorowe manifolde temptacions, ⁷ that the triall of youre fayth beyng moche more precious then golde that peryssheth (though it be tryed with fyre) myght be founde vnto laude, glory and honoure, at the apperyng of Iesus Chryst, ⁸ whom ye haue not sene, and yet loue hym, in whome euen now, though ye se hym not, yet do you beleue, and reioyce with ioye vnspcakable and glorious ⁹ receauynge the ende of your

⁊ the 3e
to 3e
strangers.
to 3e
resurre-
ction

⁊ the 3e
to 3e
sprynge, sprynkling
vertu, power,
by 3e 3e, praisynge.

ΠΡΩΤΗ
ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ.

Κεφάλαιον Α.

THE FIRST
EPISTLE OF PETER.

CHAPTER I.

τετηρημένην ἐν οὐρανοῖς εἰς ἡμᾶς, | ⁵ τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ· ⁶ ἐν ᾧ ἀγαλλιάσθε, ὀλίγον ἄρτι, (εἰ δέον ἐστὶ) ⁷ λυπηθέντες | ἐν ποικίλοις πειρασμοῖς, ⁸ ἵνα τὸ δοκίμιον ἡμῶν τῆς πίστεως ⁹ πολυτιμώτερον | χρυσοῦ, τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου, εὐρεθῇ εἰς ἔπαινον καὶ ¹⁰ τιμὴν καὶ δόξαν, | ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ· ¹¹ ὃν οὐκ ¹² εἰδότες | ἀγαπάτε, εἰς ὃν ἄρτι μὴ ὀρῶντες, πιστεύοντες δὲ, ἀγαλλιάσθε χαρᾷ ἀνεκκαλήτῳ καὶ δεδοσασμένῃ, ¹³ κομιζόμενοι τὸ τέλος τῆς πίστεως

^c Rec. πολὺ τιμωτέρον.

^d Alex. ἔδξαν καὶ τιμὴν.

^e Alex. ἰδόντες.

GENEVA—1557.

1. PETER an Apostle of Iesus Christe, to the strangers that dwell here and there throughout Pontus, Galacia, Cappadocia, Asia, and Bithynia: ² Elect accordyng to the foreknowledge of God the Father vnto sanctification of the sprite, through obedience and sprinkling of the blood of Iesus Christe: Grace be wyth you and peace be multiplied. ³ Blessed be God the Father of our Lord Iesus Christ, which accordyng to his abundant mercy begat vs agayne vnto a lyuely hope by the resurrection of Iesus Christe from the dead. ⁴ That is, to an inheritance immortal and vndefyled, and that perysheth not, reserved in heauen for you. ⁵ Which are kept by the power of God through faith vnto saluation, which saluation is prepared, to be shewed in the last tyme.

⁶ Wherin ye reioyce thogh now for a ceason (if nede require) ye are in heauines, through manyfolde tentations. ⁷ That the trial of your fayth, being much more precious then golde that perysheth (thogh it be tryed with fyre) myght be founde vnto your praise, glorie and honour at the appearing of Iesus Christe: ⁸ Whome ye haue not sene, and yet loue hym, in whome euen now, thogh ye se hym not, yet do you beleue, and reioyce wyth ioie vspeakable and glorious. ⁹ Receaeyng

RHEIMS—1582.

1. PETER an Apostle of Iesus Christ, to the electe strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, ² according to the pre-science of God the Father, into sanctification of the Spirit, vnto the obedience and sprinkling of the blood of Iesus Christ: Grace to you and peace be multiplied.

³ Blessed be God and the father of our Lord Iesus Christ, vvho according to his great mercie hath regenerated vs vnto a liuely hope, by the resurrection of Iesus Christ from the dead, ⁴ vnto an inheritance incorruptible, and incontaminate, and that can not fade, conserued in the heauens in you, ⁵ (vvho in the vertue of God are kept by faith vnto saluation) ready to be reuealed in the last time.

⁶ wherein you shal reioyce, a litle novv if you must be made heauy in diuerse tentations: ⁷ that the probation of your faith much more pretious than gold (vvhich is proued by the fire) may be found vnto praise and glorie and honour in the reuelation of Iesus Christ: ⁸ vvhom hauing not seen, you loue: in vvhom novv also not seing you beleue: and beleueing you reioyce vvith ioie vspeakable and glorified, ⁹ receiuing the end of your

AUTHORISED—1611.

1. PETER an Apostle of Iesus Christ, to the strangers scattered thorowout Pontus, Galatia, Cappadocia, Asia, and Bithynia, ² Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit vnto obedience, and sprinkling of the blood of Iesus Christ: Grace vnto you and peace be multiplied.

³ Blessed be the God and Father of our Lord Iesus Christ, which according to his ^a abundant mercy, hath begotten vs agayne vnto a liuely hope, by the resurrection of Iesus Christ from the dead, ⁴ To an inheritance incorruptible, and vndefiled, and that fadeth not away, reserved in heauen ^b for you, ⁵ Who are kept by the power of God through faith vnto saluation, ready to be reuealed in the last time: ⁶ Wherein ye greatly reioyce, though now for a season (if need be) ye are in heauines through manifold temptations: ⁷ That the triall of your faith, being much more precious then of gold that perisheth, though it be tryed with fire, might be found vnto praise, and honour, and glorie, at the appearing of Iesus Christ: ⁸ Whom hauing not seene, yee loue, in whom though now yee see him not, yet beleueing, yee reioyce with ioie vspeakable, and full of glory, ⁹ Receiuing the

^a Or. much.

^b Or, for vs.

ὑμῶν, σωτηρίαν ψυχῶν· ¹⁰ περὶ ἧς σωτηρίας ἐξεζητήσαν καὶ ἐξηρέυνησαν προ-
φῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, ¹¹ ἐρευνῶντες εἰς τίνα ἢ ποῖον
καιρὸν ἐδῆλου τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν
παθήματα, καὶ τὰς μετὰ ταῦτα δόξας· ¹² οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς, ὁ ὑμῖν
δὲ διηκόνουν αὐτὰ, ἀ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ⁹ ἐν
Πνεύματι ἀγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύναι.
¹³ Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίσατε
ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. ¹⁴ Ὡς τέκνα
ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις,
¹⁵ ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἄγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ

f Rec. ἡμῖν.

f Alex. = ἐν.

h Alex. ἵστασθαι.

i Alex. = ἡμῖν.

WICLIF—1380.

feith the helthe of youre soules, ¹⁰ of
whiche helthe profetis sousten t enserch-
iden: that profeciden of the grace to
comynge in you, ¹¹ and sousten which
euer what maner tyme the spirit of crist
signified in hem: and bifor teld to
passiouns, that ben in crist, and the latter
glories: ¹² to whiche it was schewid, for
not to hem silf but to you thei myns-
triden the thingis that now ben teld to
you bi hem that prechiden to you bi the
holi goost sente fro heuene, in to whom
aungelis desiren to biholde

¹³ for whiche thing be ye girde the
leendis of youre soule, sobre perifit; and
hope ye in to the ilke grace that is pro-
ferid to you bi the schewynge of ihesus
crist, ¹⁴ as sones of obedience, not made
like to the former desiris of youre vn-
kunnynge, ¹⁵ but like hym that hath
clepid you holi: that also ye silf ben holi
in al luyvinge, ¹⁶ for it is writun, ye schulu
be holi: for I am holi

¹⁷ and if ye ynwardli clepen hym fadir,
whiche demeth with out accepcioun of
persones bi the werk of ech man: luye ye
in drede in the tyme of youre pilgrynage.
¹⁸ witynge that not bi corruptible gold
ether siluer, ye ben bougte azen of youre
veyn luyvinge of fadris tradiciouns; ¹⁹ but
bi the precious blood as of the lomb vn-
defouled and vnsportid crist ihesus; ²⁰ that
was known bifor the makynge of the
world: but he is schewid in the last tymes
for you ²¹ that bi hym ben feithful in god,
that reidid hym fro deeth, and gaf to hym
euer lastynge glorie: that youre feith and
hope were in god

²² and make ye chaast youre soulis in
obedience of charite, in loue of brother-
hood, of symple herte loue ye to gidre

passiouns, offerings leendis, loins, ilke, same,
vknunynge, ignorance, cleped, called,
demeth, judgeth, witynge, knowynge.

TYNDALE—1534.

fayth, the saluacion of youre soules. ¹⁰ Of
which saluacion have the Prophetes en-
quyred and searched, which prophised
of the grace that shuld come vnto you,
¹¹ searching when or at what tyme the
sprete of Christ which was in them shuld
signifie, which sprete testified before, the
passions that shuld come vnto Christ,
and the glory that shuld folowe after:
¹² vnto which Prophetes it was declared,
that not vnto them selues; but vnto vs;
they shuld minister the thinges which
are now shewed vnto you of them which
by the holy goost sent doune from heven/
have preached vnto you the thinges which
the angels desyre to beholde.

¹³ Wherefore gyrd ye vp the loynes of
your myndes, be sober, and trust per-
fectly on the grace that is brought vnto
you, by the declaracion of Iesus Christ;
¹⁴ as obedient chyl dren, not facioning
your selues vnto youre olde lustes of ig-
norance: ¹⁵ but as he which called you
is holy, even so be ye holy in all maner of
conuersacion, ¹⁶ because it is writen. Be
ye holy, for I am holy.

¹⁷ And yf so be that ye call on the father
which with out respect of person iudgeth
accordinge to euery mannes worke,
se that ye passe the tyme of youre pilg-
remage in feare. ¹⁸ For as moche as ye
know how that ye were not redemed with
corruptible sylver and golde from youre
vayne conuersacion which ye receaved by
the tradicions of the fathers: ¹⁹ but with
the precious bloud of Christ, as of a lambe
vndefiled; and with outen spot. ²⁰ which
was ordeyned before the worlde was
made: but was declared in the last tymes
for your sakes, ²¹ which by his meanes
have beleved on god that rayshed him from
deyth, and glorified him; that youre fayth
and hope might be in god.

²² And for as moche as ye haue purified
your soules thorow the sprete, in obey-
ing the truth for to loue brotherly
withouten faynyng, se that ye loue
one another with a pure hert feruently:

CRANMER—1539.

fayth, euen the saluacyon of youre soules.
¹⁰ Of whych saluacyon haue the Pro-
phetes enquyred and searched, which
prophesied of the grace that shuld come
vnto you, ¹¹ searching when or at what
tyme the sprete of Chryst (which was in
them) shuld sygnifie, whych sprete tes-
tified before, the passyons that shuld
happen vnto Chryst, and the glory that
shulde folowe after, ¹² vnto whych Pro-
phetes it was also declared, that not vnto
them selues, but vnto vs, they shulde mi-
nister the thynges whych are now shewed
vnto you of them, whych (by the holy
goost sent doune from heauen) haue in the
Gospell preached vnto you the thynges,
whych the angels desyre to beholde.

¹³ Wherefore gyrd ye vp the loynes of youre
mynde, be sober, and trust perfectly on
the grace that is brought vnto you (by
the declaryng of Iesus Chryst) ¹⁴ as obe-
dient chyl dren, that ye geue not your
selues ouer vnto youre olde lustes, by
whych ye were led, whan as yet ye were
ignorant of Christ: ¹⁵ but as he which
called you, is holy, euen so be ye holy also
in all maner of conuersacyon, ¹⁶ because
it is writen: Be holy, for I am holy.

¹⁷ And yf so be that ye call on the father,
which without respect of person iudgeth
according to euery mannes worke, se that
ye passe the tyme of youre pilgrynage in
feare. ¹⁸ For as much as ye know, how
that ye were not redemed wyth corrupti-
ble thynges (as syluer and golde) from
your vayne conuersacion, whych ye re-
ceaved by the tradicion of the fathers: ¹⁹
but with the precious bloude of Chryst,
as of a lambe vndefyled, and without
spot, ²⁰ which was ordeyned before hande,
euen before the worlde was made: but
was declared in the last tymes for your
sakes, ²¹ whych by his meanes do beleue
on God, that rayshed hym vp from deeth,
and glorified hym, that ye might haue
fayth and hope toward God: ²² euen ye
whych haue purified your soules thorow
the sprete, in obeyng the truth wyth
brotherly loue vnfaigned, se that ye loue
one another wyth a pure hert feruently:

γενήθητε· ¹⁶ διότι γέγραπται, “*Ἅγιοι ἡ γένεσθε, ὅτι ἐγὼ ἅγιός εἰμι.*” ¹⁷ Καὶ εἰ πατέρα ἐπικαλίσθε τὸν ἀπροσωπλήπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε· ¹⁸ εἰδότες ὅτι οὐ φθαροῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλutrώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπα-
ραδότου, ¹⁹ ἀλλὰ τιμῷ αἵματι ὡς ἀμνοῦ ἀμόμου καὶ ἀσπίλου Χριστοῦ· ²⁰ προεγνω-
σμένου· μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ’ ^h ἐσχάτων τῶν χρόνων
δι’ ¹ ὑμᾶς, ²¹ τοὺς δι’ αὐτοῦ πιστεύοντας εἰς Θεὸν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν,
καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.
²² Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας ^m διὰ Πνεύματος | εἰς
φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρῶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς·

^h Alex. ἰσχάτου.¹ Alex. ἡμᾶς.^m Alex. = ἐν Πνεύματος.

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the ende of your fayth, the saluation of your soules. ¹⁰ Of which saluation the Prophetes haue inquired and searched, whych prophced of the grace that should come vnto you. ¹¹ Searchyng when or what tyme that forwarnyng Sprite of Christ which was in them, should declare the suffryngs that should come vnto Christe, and the glorie that shoulde folowe them.

¹² Vnto whych Prophetes it was declared, that not vnto them selues, but vnto vs, they should minister the thynges which are now shewed vnto you of them which haue preached vnto you the Gospel by the holy Gost sent doune from heauen, the which things the Angels desire to beholde. ¹³ Wherefore, gyrdy vp the loynes of your mendes, be sober, and truste perfectly on the grace that is brought vnto you, by the reuelation of Iesus Christ: ¹⁴ As obedient chyldren, not fashionyng your selues vnto the olde lustes of your ignorance; ¹⁵ But as he whych called you is holy, euen so be ye holy also in all maner of conuersation. ¹⁶ Because it is wyrtten, Be ye holy, for I am holy. ¹⁷ And if so be that ye call him Father whych wythout respect of person iudgeth according to euery mans worke, se that ye passe the tyme of your dwelling here in feare.

¹⁸ Forasmuche as ye knowe, how that ye were not redeemed wyth corruptible thynges as syluer and golde, from your vayne conuersation, whych ye receaved by the traditions of the fathers: ¹⁹ But wyth the pretious blood of Christ, as of a Lambe vndefiled, and wythout spot. ²⁰ Whych was ordneyed before the worlde was made: but was declared in the last tymes for your sakes. ²¹ Whych by his meanes do beleue on God that rayssed him from the dead, and glorified him, that your fayth and hope might be in God. ²² And forasmuche as your soules are purfied in obeying the trueth through the Sprite, for to loue brotherly without faynyng, so that ye loue one another with a pure heart

G P

RHEIMS—1582.

faith, the saluation of your soules. ¹⁰ Of the vvhich saluation the Prophetes inquired and searched, vvhich prophced of the grace to come in you, ¹¹ searching vnto vvhich or vvhath maner of time the Spirit of Christ in them did signifie: foretelling those passions that are in Christ and the glories folowing: ¹² to vvhom it vvas reuealed, that not to them selues, but to you they ministred those things vvhich novv are told you by them that haue euangelized to you, the holy Ghost being sent from heauen, on vvhom the Angels desire to looke.

¹³ For the vvhich cause hauing the loines of your minde girded, sober, trust perfectly in that grace vvhich is offered you, in the reuelation of Iesus Christ, ¹⁴ as children of obedience, not configurated to the former desires of your ignorance: ¹⁵ but according to him that hath called you, the Holy one, be you also in all conuersation holy: ¹⁶ because it is vvritten: *You shal be holy, because I am holy.*

¹⁷ And if you inuocate the Father, him vvhich vvithout acception of persons iudgeth according to euery ones vvork: in feare conurse ye the time of your peregrination.

¹⁸ Knowyng that not vvith corruptible things, gold or siluer, you are redeemed from your vayne conuersation of your fathers tradition: ¹⁹ but vvith the pretious blood as it vvere of an immaculate and vnspotted lambe, Christ, ²⁰ foreknowven in dedde before the constitution of the vvorld, but manifested in the last tymes for you, ²¹ vvhich by him are faithful in God vvho raised him from the dead, and hath giuen him glorie, that your faith and hope might be in God. ²² Making your soules chaste in obedience of charitie, in the sincere loue of the fraternitie from the hart loue ye one another

AUTHORISED—1611.

end of your faith, euen the saluation of your soules:

¹⁰ Of which saluation the Prophetes haue inquired, and searched diligently, who prophesied of the grace that should come vnto you, ¹¹ Searching what, or what manner of time the Spirit of Christ which was in them did signifie, when it testified beforehand the sufferings of Christ, and the glory that should follow. ¹² Unto whom it was reuealed, that not vnto themselves, but vnto vs, they did minister the things which are now reported vnto you, by them that haue preached the Gospel vnto you, with the holy Ghost sent downe from heauen, which things the Angels desire to looke into. ¹³ Wherefore gird vp the loynes of your mind, be sober, and hope ^a to the end, for the grace that is to be brought vnto you at the reuelation of Iesus Christ: ¹⁴ As obedient children, not fashionyng your selues according to the former lusts, in your ignorance: ¹⁵ But as he which hath called you is holy, so be ye holy in all manner of conuersation; ¹⁶ Because it is vvritten, Be ye holy, for I am holy.

¹⁷ And if ye call on the Father, who vvithout respect of persons iudgeth according to euery mans worke, passe the time of your sojournyng here in feare: ¹⁸ Forasmuch as yee know that yee were not redeemed vvith corruptible things, as siluer and gold, from your vayne conuersation receiued by tradition from your fathers, ¹⁹ But vvith the precious blood of Christ, as of a Lambe vvithout blemish and vvithout spot, ²⁰ Who verily was fore-ordained before the foundation of the vvorld, but was manifest in these last tymes for you: ²¹ Who by him doe beleeve in God that raised him vp from the dead, and gaue him glory, that your faith and hope might be in God. ²² Seeing yee haue purified your soules in obeying the trueth through the Spirit, vnto vnfaigned loue of the brethren: see that ye loue one another vvith a pure heart frerently,

^a Gr. perfectly.

²³ ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζωῆτος Θεοῦ καὶ μένοντος". ²⁴ διότι "πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε· ²⁵ τὸ δὲ ῥῆμα "Κυρίου μένει εἰς τὸν αἰῶνα." Τοῦτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

II. Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πᾶσας καταλαλίας, ² ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῇτε εἰς σωτηρίαν, | ³ εἴπερ ἐγένεσασθε ὅτι "χρηστὸς | ὁ Κύριος. ⁴ Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδοδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἐντιμον, ⁵ καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομείσθε, οἶκος πνευματικὸς, ⁶ ἱεράτευμα ἁγίου, ἀνενέγκαι πνευματικὰς θυσίας

" Rec. + εἰς τὸν αἰῶνα.

" Rec. ἀνθρώπων.

P Alex. = αὐτοῦ.

9 Rec. = εἰς σωτηρίαν.

WICLIF—1380.

more bisli, ²³ and be ȝe borun aȝen not of corruptible seed but of vncorruptible bi the word of luyunge god and dwellynge in to with outen ende, ²⁴ for eche fleisch is heȝ; and al the glorie of it is as flour of heȝ; the heȝ dried vp: and his flour fildom; ²⁵ but the word of the lord dwellith with outen ende; and this is the word that is prechid to ȝou.

2. THERFOR putte ȝe awaye alle malice and al gyle and feynynȝis & enuyes and al bachtyngis ² as now borun jung children, resonale with out gyle, coueite ȝe mylke: that in it ȝe wexe in to helthe; ³ if netheles ȝe han taastid that the lord is swete; ⁴ and nyȝe ȝe to hym; that is a luyunge stoon and repleued of men: but chosun of god and onourid; ⁵ and ȝe silf as quyk stoones be ȝe aboue bilid in to spiritual housis and an holi presthood to offere spiritual sacrificis acceptable to god by ihesus crist;

⁶ for whiche thing the scripture seith; lo I schal sette in sion the hijist corner stoon, chosun and precious; and he that schal bileue in him: schal not be confoundid; ⁷ therfor honour to ȝou that bileuen; but to men that bileuen not: the stoon whom the bidders repleuden; this is made in to the heed of the corner; ⁸ and the stoon of hertynge and stoon of sclandre: to hem that offenden to the word, netheer bileuen it in whiche thei ben sette; ⁹ but ȝe ben a chosun kyn, a kingli presthood, holi folke, a puple of purchasyng: that ȝe telle the vertues of hym that clepid ȝou derknessis in to his wonderful lȝt, ¹⁰ which sumtyme were not a puple of god: but now ȝe ben the puple of god; whiche hadde not merci; but now ȝe han merci;

¹¹ Moost dere I biseche ȝou as comelyngis & pilgrymes to absteyne ȝou fro

TYNDALE—1534.

²³ for ye are borne a newe, not of mortall seed; but of immortal; by the worde of god which liveth, and lasteth for ever. ²⁴ For all fleshe is as grasse; and all the glory of man is as the floure of grasse. The grasse wyddereth, and the floure falleth awaye; ²⁵ but the worde of the lorde endureth ever. And this is the worde which by the gospell was preached amonge you.

2. VVHERFORE laye asyde all maliciousnes and all gyle, and dissimulation; and envie; and all backhytynge: ² and as newe borne babes, desyre that reasonable mylke which is with out corrupcion; that ye maye growe therin. ³ If so be that ye have tasted how plesant the lorde is; ⁴ to whom ye come as vnto a luyunge stone disallowed of men; but chosen of god and precious: ⁵ and ye as luyunge stoness; are made a spretuall housse; and an holy presthode; for to offer vp spretuall sacrifices; acceptable to god by Iesus Christ.

⁶ Wherefore it is containyd in the scripture: beholde, I put in Sion an heed corner stone; electe and precious: and he that beleueth on him shall not be a shamed. ⁷ Vnto you therfore which beleue; he is precious: but vnto them which beleue not; the stone which the bylders refused the same is made the heed stone in the corner; ⁸ and a stone to stamble at; and a rocke to offendeth them which stamble at the worde; and beleue not that wher on they were set. ⁹ But ye are a chosyn generacion; a royall presthod; an holy nacyon; and a peculiar people; that ye shuld shewe the vertues of him that called you out of darknes into hys marvelous light ¹⁰ which in tyme past were not a people; yete are now the people of God: which were not vnder mercye but now have obteyned mercye.

¹¹ Derly beloved, I beseche you as straungers and pilgryms; abstayne from fleshly

CRANMER—1539.

²³ for ye are borne a newe, not of mortall seed, but of immortal, by the worde of God, which lyueth and lasteth for euer. ²⁴ For all fleshe is grasse, and all the glory of man is as the floure of grasse. The grasse wyddereth, and the floure falleth awaye; ²⁵ but the worde of the Lord endureth euer. And thys is the worde, whych by the Gospell was preached vnto you.

2. WHEREFORE laye asyde all maliciousnes and al gyle, and faynednesse and enuy and all backhytynge: ² and as new borne babes, desyre ye the mylke (not of the body but of the soule) which is with out disceate: that ye maye growe ther by (unto saluacyon) ³ If so be that ye haue tasted, how gracious the Lorde is, ⁴ to whom ye come, as vnto a luyunge stone, disallowed of men, but chosen of God and precious: ⁵ and ye as luyunge stoness, are made a spretuall house an holy presthode, for to offer vp spretual sacrifices, acceptable to God by Iesus Christ. ⁶ Wherefore it is containyd also in the scripture: beholde I put in Sion a stone to be layed in the chefe corner, electe and precious, and he that beleueth on him shall not be confounded. ⁷ Unto you therfore whych beleue he is precious: but vnto them which beleue not the stone which the bylders refused, the same is begonne to be the heed of the corner, ⁸ and a stonc that men stamble at, and a rocke wherat they be offended whych stonable at the worde, and beleue not that, wher on they were set. ⁹ But ye are a chosen generacion, a royall presthod, an holy nacyon, a people whych are wonne: that ye shuld shewe the vertues of hym, that called you out of darcknes into hys maruelous lȝht, ¹⁰ whych in tyme past were not a people, but are now the people of God: which some time had not optayned mercye, but now haue optayned mercye.

¹¹ Dearly beloued, I beseche you as straungers and pylgryms, abstayne from

wex, growe. nyȝe, approuh. comelyngis, straungers. clepid, called.

εὐπροσδέκτους ὁ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ. ⁶ "Διότι περιέχει ἔν τῇ γραφῇ, |
 " Ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνναῖον, ἐκλεκτὸν, ἔντιμον καὶ ὁ πιστεύουσιν ἐπ'
 " αὐτῷ, οὐ μὴ κατασχυνηθῇ." ⁷ Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν ἀπειθούσιν δὲ
 " λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας,"
 καὶ " λίθος προσκόμματος καὶ πέτρα σκανδάλου." ⁸ οἱ προσκόπτουσι τῷ λόγῳ
 ἀπειθῶντες, εἰς ὃ καὶ ἐτέθησαν. ⁹ Ὑμεῖς δὲ γένος ἐκλεκτὸν, βασιλεῖον ἱεράτευμα,
 ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους
 ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς. ¹⁰ οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς
 Θεοῦ· οἱ οὐκ ἡλεημένοι, νῦν δὲ ἐλεηθέντες.

¹¹ Ἀγαπητοὶ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσθαι τῶν

^v Const. Χριστός.

⁴ Alex. = εἰς.

⁴ Alex. = τῷ.

^v Rec. Διὸ καί.

^v Alex. s. ἐν γραφῇ s. ἡ γραφῇ.

GENEVA — 1557.

feruently. ²³ Being borne a newe, not of mortal seed but of immortal, by the worde of God, who liueth and lasteth for euer. ²⁴ For all flesh is as grasse, and all the glorie of man is as the floure of grasse. The grasse wythereth, and the flower falleth away. ²⁵ But the worde of the Lord endureth euer, and this is the worde which by the Gospel is preached among you.

2. VVHEREFORE, laye asyde all malitiousnes and all gyle, and dissimulation, and enuie, and all backbiting: ² And as newe borne babes desire the syncere mylke of the worde, that ye maye growe thereby. ³ If so be that ye haue tasted how good the Lord is. ⁴ To whome ye come as vnto a lyuyng stone disallowed of men, but chosen of God and pretious. ⁵ And ye as liuing stones, be made a spiritual house, an holy Priesthode, for to offer vp spiritual sacrifices acceptable to God by Iesus Christ.

⁶ Wherefore it is containyd in the Scripture, Beholde I put in Sion a chiefe corner stone, electe and precious: and he that beleueth on him, shal not be ashamed. ⁷ Vnto you therefore which beleue, he is precious: but vnto them which be disobedient, the stone which the buylders refused, the same is made the head stone in the corner. ⁸ And a stone to stumbl at, and a rocke of offence to them which stumbl at the worde, disobedient, vnto the which thing they were also ordeyned. ⁹ But ye are a chosen generation, a royal Priesthod, an holy nation, a peculiar people, that ye should shewe the vertues of him that called you out of darkenes into his maruelous light. ¹⁰ Which in tyme past were not a people, yet are now the people of God: which in tyme past were not vnder mercy, but now haue obtained mercy.

¹¹ Dearly beloued, I beseech you as strangers and pilgrimes, abstayne from fleshy

RHEIMS — 1582.

earnestly: ²³ borne againe not of corruptible seede, but incorruptible by the vword of God vvhich liueth and remaineth for euer.

²⁴ For *al flesh is as grasse: and al the glorie thereof as the floure of grasse. the grasse is withered, and the floure thereof is fallen away.* ²⁵ But the vword of our Lord remaineth for euer, and this is the vword that is euangelized among you.

2. LAYING avay therfore al malice, and al guile, and simulations, and enuies, and al detractions, ² as infants euen novv borne, reasonable, milke vvithout guile desire ye, that in it you may grovv vnto saluation. ³ if yett you haue tasted that our Lord is swete. ⁴ Vnto vvhom approaching, a liuing stone, of men in deede reprobated, but of God elect and made honorable: ⁵ he ye also your selues superedified as it vvere liuing stones, spiritual houses, a holy priesthod, to offer spiritual hostes, acceptable to God by Issvs Christ. ⁶ For the vvhich cause the Scripture containeth, *Behold I put in Sion a principal corner stone elect, pretious. and he that shal beleuee in him, shal not be confounded.* ⁷ To you therefore that beleuee, honour: but to them that beleuee not, the stone vvhich the buildiers reiected, the same is made into the head of the corner: ⁸ and a stone of offense, and a rocke of scandal, to them that stumbl at the vword, neither doe beleuee vvherin also they are put. ⁹ But you are an elect generation, a kingly priesthod, a holy nation, a people of purchase: that you may declare his vertues vvhich from darkenesse hath called you into his maruelous light. ¹⁰ *Vvheh sometime not a people: but novv the people of God. Vvheh not hauing obtained mercie: but novv hauing obtained mercie.*

¹¹ My dearest I beseeche you as strangers and pilgrimes, to refraine your selues

AUTHORISED — 1611.

²³ Being borne againe, not of corruptible seed, but of incorruptible, by the word of God, which liueth and abideth for euer. ²⁴ For all flesh is as grasse, and all the glorie of man as the floure of grasse: the grasse withereth, and the floure thereof falleth away. ²⁵ But the word of the Lord endureth for euer: and this is the word which by the Gospel is preached vnto you.

2. WHEREFORE laying aside all malice, and all guile, and hypocrisies, and enuies, and euill speakings, ² As new borne babes desire the sincere milke of the word, that ye may grow thereby. ³ If so be ye haue tasted that the Lord is gracious. ⁴ To whom comming as vnto a liuing Stone disallowed indeed of men, but chosen of God, and precious. ⁵ Ye also as liuely stones, ⁶ are built vp a spirituall house, a holy Priesthood to offer vp spirituall sacrifice, acceptable to God by Iesus Christ. ⁶ Wherefore it is contained in the Scripture, Behold. I lay in Sion a chiefe corner stone, elect, precious, and hee that beleueth on him, shall not be confounded.

⁷ Vnto you therefore which beleuee hee is precious: but vnto them which be disobedient, the stone which the buildiers disallowed, the same is made the head of the corner, ⁸ And a Stone of stumbling, and a Rocke of offence, *even to them* which stumbl at the word, being disobedient, whereunto also they were appointed.

⁹ But ye are a chosen generation, a rovall Priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darkenes into his marueous light: ¹⁰ Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now haue obtained mercy. ¹¹ Dearly beloued, I beseech you as strangers and pilgrimes,

^v Or, for that. ² Or, he ye built. ⁷ Or, he is an honour. ⁸ Or, a purchased people. ⁹ Or, vertues.

σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς. ¹² τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς. ¹³ Ὑποτάγητε ^{οὖν} πάσῃ ἀνθρωπίνῃ κτίσει, διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι ¹⁴ εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν ^{κακοποιῶν}, ἔπεινον δὲ ἀγαθοποιῶν. ¹⁵ ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιούντας φμούν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν. ¹⁶ ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δούλοι Θεοῦ. ¹⁷ πάντας τιμήσατε, τὴν ἀδελφότητα ^{ἡ ἀγαπᾶτε}, τὸν Θεὸν φοβείσθε, τὸν βασιλέα τιμᾶτε.

¹⁸ Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς. ¹⁹ Τοῦτο γὰρ χάρις, εἰ διὰ

^{οὖν} Alex. = οὖν.

^{κακοποιῶν} Rec. + μιν.

^{ἡ ἀγαπᾶτε} Const. ἀγαπήσατε.

WICLIF—1380.

fleischli desir: that fisten agens the soule; ¹² and haue þe þoure conversacioun good, among hethen men; that in that thing that thei habcite of þou as of mysdoers: thei biholden þou of good werkis ⁊ glorieif god in the day of visitacioun.

¹³ þe ȝe suget to eche creature for god: ether to the kyng as to hym that is hijer in state; ¹⁴ ether to duykis: as to thilke that ben sente of hym; to the veniaunce of mysdoers and to the prisynge of good men; ¹⁵ for so is the willle of god: that ȝe do wel and make the vnkunynghesse of vnprudent men to be dumber; ¹⁶ as fre men: and not as hauynge freedom; the keuerynge of malice: but as the seruauntis of god; ¹⁷ onoure ȝe alle men, loue ȝe britherehode, drede ȝe god, onoure ȝe the kyng;

¹⁸ seruauntis be ȝe sugettis in al drede to lordis, not onli to good and to mylde: but also to tirautis; ¹⁹ for this is grace: if for consience of god, ony men suffrih theynesse and suffrih vnustli; ²⁰ for what grace is it, if ȝe synnen and ben buffetid and suffren; but if ȝe don wel and suffren pacientli: this is grace aientis god;

²¹ for to this thing ȝe ben clepid. For also crist suffrede for us and lefte ensample to þou: that ȝe folowe the steeppis of hym; ²² whichide did not synne: nether gile was founden in his mouth; ²³ and whanne he was cursid: he cursid not; and whanne he suffrid he manussid not; but he bitook hym self to hym that demed hym vnustli; ²⁴ and he hym self bare oure synnes in his bodi on a tre, that we be ded to synnes and hye to rīstīwnesse; þi whos wanne wounde ȝe ben heeld; ²⁵ for ȝe werun as schecp erringe: but ȝe ben now turned to the shepard and bischop of þoure soulis.

3. ALSO wymmen be thei suget to hir housbondis; that if ony man biloue not

thilke, the same
aenit, with
demed, judged.

τηναυτηνεσσε, ignorance
depoi, called.
manassid, menaced.

TYNDALE—1534.

lustes which fyght agaynst the soule; ¹² and se that ye haue honest conversacion amonge the gentyls that they which backbyte you as eyyll doars maye se youre good workes and prayse god in the daye of visitacion.

¹³ Submit youre selves vnto all manner ordinaunce of man for the lordes sake; whether it be vnto the kyng as vnto the chefe heed: ¹⁴ other vnto rulars as vnto them that are sent of him; for the punysshment of eyyll doars: but for the laude of them that do well. ¹⁵ For so is the will of god; that ye put to sylence the ygnorance of the folysh men: ¹⁶ as fre and not as hauinge the libertie for a cloke of maliciousnes but euen as the seruautes of god. ¹⁷ Honour all men. Love brotherly felshippe. Feare god and honour the kyng.

¹⁸ Seruautes obey youre masters with all feare; not only yf they be good and courteous: but also though they be frowarde. ¹⁹ For it is thankeworthy yf a man for consience towarde god endure grefe; sufferinge wrongfully. ²⁰ For what prayse is it; if when ye be buffeted for your fautes; ye take it paciently? But and yf when ye do well; ye suffer wronge and take it paciently; then is there thanke with God.

²¹ For herevnto verely were ye called: for Christ also suffered for vs leuynge vs an insample that ye shuld folowe his steeppes; ²² which dyd no synne; nether was there gyle founde in his mouth: ²³ which when he was reuiled; reuiled not agayne: when he suffered; he threatned not: but comitted the cause to him that iudgeth ryghteously; ²⁴ which his awne self bare oure synnes in his body on the tre; that we shuld be delyvered from synne and shuld lyve in rightewesnes. By whose strypes ye were healed. ²⁵ For ye were as shepe goynge astraye: but are now returned vnto the shepheard and bisshoppe of your soules.

3. LYKEWYSE let the wyues be in subieccion to their husbandes; that euen

CRANMER—1539.

fleshy lustes, which fyght against the soule, ¹² and se that ye haue honest conversacion amonge the Gentyles, that where as they backbyte you as euyl doars they maye se your good workes, and prayse God in the daye of vysytacion.

¹³ Submyt youre selues therfore vnto all manner ordinaunce of man for the lordes sake, whether it be vnto the kyng, ¹⁴ as vnto the chefe heed: other vnto rulars, as vnto them that are sent of hym, for the punysshment of euyl doars, but for the laude of them, that do well. ¹⁵ For so is the wyll of God, that wyth well doynge ye maye stoppe the mouthes of foolyshe and ignoraunt men: ¹⁶ as fre, and not as hauinge the lybertie for a cloacke of maliciousnes, but euen as the seruautes of God. ¹⁷ Honour all men. Loue brotherly felshyppe. Feare God, honour the kyng.

¹⁸ Seruautes, obey your masters with feare not only yf they be good and courteous: but also though they be frowarde. ¹⁹ For it is thanke worthy yf a man for consience towarde God endure grefe, and suffer wrong vnderseed. ²⁰ For what prayse is it, yf when ye be buffeted for your fautes, ye take it paciently? But ⁊ yf when ye do well, ye suffer wronge and take it paciently, then is ther thanke with God.

²¹ For here vnto verely were ye called: for Christ also suffered for vs leauynge vs an ensample, that ye shulde folowe his steeppes, ²² whych dyd no synne, nether was there gyle founde in his mouth: ²³ whych when he was reuyled, reuyled not agayne: when he suffered, he threatned not, but comitted the vengeance to hym that iudgeth ryghteously; ²⁴ whych his awne self bare oure synnes in his body on the tre, that we byng delyuered from synne, shuld lyue vnto ryghtounes: By whose strypes ye were healed. ²⁵ For ye were as shepe goynge astraye: but are now turned vnto the shepheard and bysshope of youre soules.

3. LIKEWYSE ye wyues be in subieccyon to youre husbandes, that euen

συνείδησιν Θεοῦ ὑποφέρει τις λύπας, πάσχων ἀδίκως· ²⁰ ποίου γὰρ κλέος, εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεοῦ. ²¹ Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμών, ἵνα ἑπακολουθήσητε τοῖς ἵχνεσιν αὐτοῦ· ²² ὃς ἀμαρτίαν οὐκ ἐποίησεν, οὐδὲ εἰρήθη δόλος ἐν τῷ στόματι αὐτοῦ· ²³ ὃς λοιδορούμενος οὐκ ἀντελοιδορεῖ, πάσχων οὐκ ἡπείλει· παρεδίδου δὲ τῷ κρίνοντι δικαίως· ²⁴ ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογεγόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὐ τῷ μῶλωπι αὐτοῦ ἰάθητε. ²⁵ ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

III. Ὅμοιος, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἰ

^a Rec. ἡμῶν, ὑμῖν.

^a Alex. = αὐτοῦ.

GENEVA — 1557.

lustes, which fight against the soule. ¹² And se that ye haue honest conuersation among the Gentils, that they which backbite you as euyl doers, maye se your good workes and prayse God in the day of visitation. ¹³ Submit your selues vnto all maner ordinance of man for the Lordes sake, whether it be vnto the Kyng as vnto the chiefe head: ¹⁴ Other vnto Rulers, as vnto them that are sent of hym, both for the punyshment of euyl doers, and also for the praise of them that doe wel. ¹⁵ For so is the wyl of God, that ye put to silence the ignorance of the folysh men. ¹⁶ As fre, and not as hauyng the libertie for a cloke of maliciousnes, but euen as the seruantes of God. ¹⁷ Honour all men. Loue brotherly fellowship. Feare God, Honour the kyng. ¹⁸ Seruantes obey your masters wyth all feare, not only if they be good and courteous, but also though they be frowarde. ¹⁹ For this is thanke worthy, if a man for conscience towarde God endure griefe, sufferyng wrongfully. ²⁰ For what prayse is it, if when ye be buffeted for your fautes, ye take it patiently? but and if when ye doe wel, ye suffer wronge and take it patiently, this is acceptable to God.

²¹ For here vnto ye are called: for Christe also suffered for vs leuyng vs an ensample that ye should folowe hys steppes. ²² Which dyd no synne, nether was there gyle founde in hys mouth. ²³ Which when he was reuyled, reuiled not agayne: when he suffred, he threatened not: but committed the punishment to him that iudgeth righteously. ²⁴ Which hys owne selfe bare our synnes in hys body on the tree, that we being deliuered from synne, should lye in rightuousnes: by whose stripes ye were healed. ²⁵ For ye were as sheepe going astraye: but are now returned vnto the shepherd and bishope of your soules.

3. LYKEWISE let the wyues be in subiection to their husbandes that euen

RHEIMS — 1582.

from carnal desires which vwarre against the soule, ¹² hauing your conuersation good among the Gentiles: that in that vvherein they misreport of you as of malefactors, by the good vvorkes considering you, they may glorifie God in the day of visitation. ¹³ Be subiect therefore to euery humane creature for God: vvwhether it be to king, as excelleng: ¹⁴ or to rulers as sent by him to the reuenge of malefactors, but to the praise of the good: ¹⁵ for so is the vvill of God, that doing vvell you may make the ignorance of vvrvise men to be dumme: ¹⁶ as free, and not as hauing the freedom for a cloke of malice, but as the seruants of God. ¹⁷ Honour al men. Loue the fraternitie. Feare God. Honour the king.

¹⁸ Seruants be subiect in al feare to your maisters, not only to the good and modest, but also to the vvairvvard. ¹⁹ For this is thanke, if for conscience of God a man sustaine sorowes, suffering vvniuistly. ²⁰ For vvhat glorie is it: if sinning, and buffeted you suffer? but if doing vvell you sustaine patiently: this is thanke before God.

²¹ For vnto this are you called: because Christ also suffred for vs, leauing you an example that you may folovv hys steppes, ²² vvho did no sinne, neither vvvas guile found in his mouth. ²³ vvho vvhen he vvvas reuyled, did not reuile: vvhen he suffred, he threatened not: but dehuered him self to him that iudgeth him vvniuistly. ²⁴ vvho him self bare our sinnes in his body vpon the tree: that dead to sinnes, we may lye to iustice, by vvwhose stripes you are healed. ²⁵ For you vvvere as sheepe straying: but you be conuerted novv to the Pastor and Bishop of your soules.

3. IN like maner also let the vvomen be subiect to their husbandes: that if any

AUTHORISED — 1611.

abstaine from fleshly lusts, which warre against the soule, ¹² Hauing your conuersation honest among the Gentiles, that whereas they speake against you as euill doers, they may by your good workes which they shall behold, glorifie God in the day of visitation.

¹³ Submit your selues to euery ordinance of man for the Lords sake, whether it be to the King, as supreme, ¹⁴ Or vnto gouernours, as vnto them that are sent by him, for the punishment of euill doers, and for the praise of them that doe well. ¹⁵ For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. ¹⁶ As free, and not vsing your liberty for a cloake of maliciousnesse, but as the seruants of God. ¹⁷ Honour all men. Loue the brotherhood. Feare God. Honor the King.

¹⁸ Seruants, bee subiect to your masters with all feare, not only to the good and gentle, but also to the froward. ¹⁹ For this is thankeworthy, if a man for conscience toward God endure griefe, suffering wrongfully. ²⁰ For what glory is it, if when yee be buffeted for your faults, ye shall take it patiently? but if when yee doe well, and suffer for it, ye take it patiently, this is acceptable with God. ²¹ For euen hereunto were yee called: because Christ also suffered for vs, leauing vs an example, that yee should follow his steps. ²² Who did no sin, neither was guile found in his mouth. ²³ Who when hee was reuiled, reuiled not agayne; when hee suffered, hee threatened not, but committed himselfe to him that iudgeth righteously. ²⁴ Who his owne selfe bare our sinnes in his owne body on the tree, that wee being dead to sinnes, should lye vnto righteousness, by whose stripes ye were healed. ²⁵ For yee were as sheepe going astray, but are now returned vnto the Shephard and Bishop of your soules.

3. LIKEWISE, yee wiuues, be in subiection to your owne husbands, that if

^a Or, wherein. ^b Or, hauing. ^c Or, esteeme. ^d Or, thanks. ^e Some, reade, far you. ^f Or, committe his cause. ^g Or, to.

τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου ^b κερδη-
θήσονται,| ² ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφὴν ἡμῶν. ³ ὧν ἔστω
οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων
κόσμος· ⁴ ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ
ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ Θεοῦ πολυτελής. ⁵ οὕτω γάρ ποτε καὶ αἱ
ἀγναι γυναῖκες ^c αἰ ἐλπίζουσαι ἐπὶ τὸν Θεόν,| ἐκόσμου ἐάντας, ὑποτασσόμεναι τοῖς
ιδίοις ἀνδράσιν. ⁶ ὡς Σάρρα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα, ἧς ἐγενή-
θητε τέκνα· ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόσην. ⁷ Οἱ ἄνδρες, ὁμοίως,
συνοικούντες κατὰ γινώσκιν, ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν,
ὡς καὶ συγκληρονόμοι ^d χάριτος ζωῆς, εἰς τὸ μὴ ^e ἐγκόπτεσθαι| τὰς προσευχὰς ἡμῶν.

^b Alex. κερθίζουσινται.^c Alex. αἱ ἱλπίζουσαι εἰς (τὸν) Θεόν.^d Alex. + ποικίλη.^e Rec. ἐκόπτισθαι.^f Rec. φιλόφρονες.

WICLIF—1380.

to the word: bi the conuersacioun of
wymmen, thei ben wonun with out word/
² and biholde ze in drede zoure holi
conuersacioun, ³ of which theie be not with
outforth curious ournyng of heer, ether
doynge aboute of gold, ether ournyng
of clothyng: ⁴ but thilke that is the
hidde man of herte in vncorruptioun and
of mylde spirit, whiche is riche in the
sist of god, ⁵ for so sumtyme holy wym-
men hopynge in god ourneden hem self:
and werun suget to her owne housbondis/
⁶ as sara obeyed to abraham: and clepid
hym lord, of whom ze ben dougtris wel
doynge: and not dredyng ony perturba-
cioun,

⁷ also men dwelle to gidre and bi kunn-
ynge seue ze onour to the wommans freelte
as to the more feble and as to euenre eie
of grace and of lif that zoure preieris be
not lettid, ⁸ and in feith oon of alle wille
in preier be ze eche suffryng with othe-
lours of brithered, merciful mylde meke,

"not zildyngne yuel for yuel, nether curs-
yng for cursyng: but asen ward bless-
yng, for in this thing ze ben clepid, that
ze wille blessyng bi critage, ¹⁰ for he
that wole loue lif and se goode dayes:
constreyne his tunge for yuel, and hise
lippis that thei speke not gyle: ¹¹ and bowe
he fro yuel and do good: seke he pees
and parfytli sue it, ¹² for the isen of
the lord ben on iust men: and his eris on
the priers of hem, but the cheer of the
lord is on men that don yuelis,

¹³ and who is it that schal anowe zou:
if ze ben sueris and lours of goodnesse?
¹⁴ but also if ze suffren ony thing for righ-
tynnesse: ze ben blissid, but drede ze not
the drede of hem: that ze be not dis-
turblid, ¹⁵ but halowe ze the lord crist in
zoure hertis, and euermore be ze redi to

his their
lepid, callid
letid, hindered
me, followe.

ournyng, adorning.
seue, give.
isou, eyes
cheer, countenance.

thilke, the some.
cure, error, or, followe.
yuel, reil.
wile, peruse.

TYNDALE—1534.

they which beleve not the worde, maye
with out the worde be wonne by the con-
uersacion of the wyues: ² whill they be-
holde youre pure conuersacion coupled
with feare. ³ Whose apparell shall not be
outwarde with broyded heare, and hang-
ynge on of golde, other in puttynge on of
gorgious aparell: ⁴ but let the hyd man
of the herte be incorrupt with a meke
and a quyet sprete, which sprete is before
God a thynge moche set by. ⁵ For after
this maner in the olde tyme dyd the holy
wemen which trusted in God, tyer them
selues, and were obedient to their hus-
bandes, ⁶ even as Sara obeyed Abraham
and called him Lorde: whose daughters
ye are as longe as ye do well, and be not
afrayde of every shadowe.

⁷ Lyke wyse ye men dwell with them
accordinge to knowledge, gevinge hono-
ure vnto the wyfe, as vnto the weaker
vessell, and as vnto them that are heyres
also of the grace of lyfe, that youre pray-
ers be not let.

⁸ In conclusion, be ye all of one mynde/
one suffice with another, love as brethern/
be petifull, be courteous, ⁹ not rendryng
evyll for evyll, nether rebuke for rebuke:
but contrary wyse, blesse, remembre
that ye are thei vnto called, even that ye
shuld be heyres of blessinge. ¹⁰ If any
man longe after life, and loveth to se good
dayes, let him refrayne his tonge from
evyll, and his lippes that they speake not
gyle. ¹¹ Let him eschue evyll and do good:
let him seke peace, and ensue it. ¹² For
the eyes of the Lorde are over the right-
eous, and his cares are open vnto their
prayers. But the face of the Lorde be-
holdeth them that do evyll.

¹³ Moreover who is it that will harme
you, yf ye folowe that which is good?
¹⁴ Not withstondynge happy are ye yf ye
suffre for rightewesnes sake. Ye and
fcare not though they seme terrible vnto
you, nether be troubled: ¹⁵ but sanctifie
the Lord God in youre hertes. Be redy

CRANMER—1539.

they whych obeye not the worde, maye
without the worde be wonne by the con-
uersacyon of the wyues, ² whyll they be-
holde youre chaste conuersacyon coupled
wyth feare. ³ Whose apparell shall not be
outward wyth broyded heare, and hang-
ynge on of golde, ether in puttynge on of
gorgious apparell: ⁴ but let the hyd man
which is in the herte, be without all cor-
rupcion, so that the sprete be at rest and
quyete: whych sprete is before God a
thyng moche set by. ⁵ For after this
maner in the olde tyme dyd the holy
wemen which trusted in God, tyer them
selues, and were obedient to their hus-
bandes, ⁶ euen as Sara obeyed Abraham,
and called hym Lorde: whose daughters
ye are, as longe as do well, and are not
afrayde for anye terroure.

⁷ Lykwysse, ye men, dwell with them
accordynge to knowledge: geuyng hono-
ure vnto the wyfe, as vnto the weaker
vessell, and as vnto them that are heyres
also of the grace of lyfe that youre pray-
ers be not hyndred. ⁸ In conclusion, be
ye all of one mynde, of one hart and loue
as brethern, be petifull, be courteous
(meke) ⁹ not rendryng euyl for euyl, or
rebuke for rebuke: but contrarywise,
blesse: knowynge that ye are ther vnto
called, euen that ye shulde be heyres
of the blessinge. ¹⁰ For he that doth
loage after lyfe, and louch to se good
dayes, let hym refrayne his tonge from
evyll, and his lippes that they speake not
gyle. ¹¹ Let him eschue euyl, and do
good: let him seke peace, and ensue it.
¹² For the eyes of the Lord are ouer the
ryghteous, and hys cares are open vnto
their prayers. Agayne: the face of the
Lorde is ouer them that do euyl.

¹³ Morcouer, who is it that will harme
you, yf ye folowe that which is good?
¹⁴ Yee, happy are ye, yf anye trouble hap-
pen vnto you for rightewesnes sake. Be
not ye afrayed for anye terroure of them,
nether be ye troubled: ¹⁵ but sanctifie the
Lord God in youre hertes. Be ready

⁵ Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχνοι, ¹ ταπεινόφρονες· ⁹ μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τοῦναντίον δὲ εὐλογοῦντες, ⁹ εἰδότες | ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε. “ ¹⁰ Ὁ γὰρ θέλων ζῶν ἁγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλώσσαν “ ¹¹ αὐτοῦ | ἀπὸ κακοῦ, καὶ χεῖλη ¹ αὐτοῦ | τοῦ μὴ λαλῆσαι δόλον. ¹¹ ἐκκλινάτω ¹ ἀπὸ “ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην, καὶ διωξάτω αὐτήν. ¹² ὅτι “ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν πρόσωπον δὲ “ Κυρίου ἐπὶ ποιῶντας κακά.” ¹³ Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ ^m μιμηταὶ | γένησθε ; ¹⁴ ἀλλ’ εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. “ Τὸν δὲ “ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε. ¹⁵ Κύριον δὲ “ τὸν Θεὸν | ἀγιάσατε”

⁵ Alex. = εἰδότες.

⁹ Alex. = αὐτοῦ.

¹¹ Alex. + αὐτοῦ.

¹¹ Alex. + εἰ.

¹ Rec. + οἱ.

^m Alex. ζῆλωται.

¹⁵ Alex. τὸν Χριστόν.

GENEVA—1557.

they which obey not the worde, may without the word be wone by the conuersation of the wyues: ² While they behold your pure conuersation *coupled* wyth feare. ³ Whose apparel let it not be outward with broyded heare, and golde put about, ether in putting on of gorgious apparel. ⁴ But let the hid man of the heart be vncorrupt with a meke and quiet spryte, which is before God a thing muche set by.

⁵ For after this maner in the old time did the holy women which trusted in God, tier them selues, and were obedient to their husbannes. ⁶ As Sara obeyed Abraham, and called him Syr: whose daughters ye are, as long as ye do wel, not being afraide of any terrour. ⁷ Lykewyse ye men dwell with them as be cometh men that haue knowledge: geuyng honour vnto the wyfe, as vnto the weaker vessel, and as they which are together heyres of the grace of life, that your prayers be not let. ⁸ In conclusion, be ye all of one mynde, one suffre with an other, loue as brethren, be pitifull, be courteous: ⁹ Not rendering euil for euil, nether rebuke for rebuke: but contrary wyse, blesse, remembering that ye are therunto called, that ye should be heyres of blessing.

¹⁰ For if any man longe after lyfe, and loueth to se good dayes, let hym refrayne his tounge from euyl, and hys lippes that they speake not gyle. ¹¹ Let him eschue euil and do good: let him seeke peace, and ensue it. ¹² For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers, and the face of the Lord beholdeth them that do euil. ¹³ And who is it that wil harme you, if ye folow that which is good? ¹⁴ Notwithstanding, happy are ye if ye suffre for righteousnes sake. Yea and feare not thogh they seme terrible to you, nether be troubled. ¹⁵ But sanctifie the Lord God in your hearts. and be redy alwayes to geue an answer

RHEIMS—1582.

beleeue not the vvord, by the conuersation of the vvomen vvithout the vvord they may be vvonne, ² considering your chaste conuersation in feare. ³ Vvhose trimming let it not be outvvardly the plaiting of heare, or laying on gold round about, or of putting on vestures: ⁴ but the man of the hart that is hidden, in the incorruptibillite of a quiet and a modest spryt, vvvhich is riche in the sight of God.

⁵ For so sometime the holy vvomen also that trusted in God, adorned them selues, subiect to their orvne husbannes. ⁶ As Sara obeied Abraham, calling him lord: vvvhose daughters you are, doing vvvel, and not fearing any perturbation.

⁷ Husbannes likewise, dvelling vvith them according to knowlege, as vvnto the vvweaker feminine vessel imparting honour, as it vvvere to the coheires also of the grace of life: that your praiers be not hindered.

⁸ And in fine al of one minde, hauing compassion, louers of the fraternitie, mercifull, modest, humble. ⁹ Not rendering euil for euil, nor curse for curse: but contrariwise, blessing: for vvnto this are you called, that you may by inheritance possesse a benediction. ¹⁰ For he that vvill loue life, and see good daies: let him refrayne his tong from euil, and his lippes that they speake not guile. ¹¹ Let him decline from euil, and doe good: let him enquire peace, and folow it: ¹² because the eyes of our Lord are vpon the iust, and his eares vnto their praiers: but the countenance of our Lord vpon them that doe euil things.

¹³ And vvho is he that can hurt you, if you be emulators of good? ¹⁴ But and if you suffer ought for iustice, blessed are ye. And the feare of them feare ye not, and be not troubled. ¹⁵ But sanctifie our Lord Christ in your hartes, ready alwaies

AUTHORISED—1611.

any obey not the word, they also may without the word bee wonne by the conuersation of the wiuers: ² While they behold your chaste conuersation *coupled* with feare: ³ Whose adorning, let it not be that outward *adorn*ing, of plaiting the haire, and of wearing of gold, or of putting on of apparell. ⁴ But let it be the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meeke and quiet spirit, which is in the sight of God of great price. ⁵ For after this manner in the old time, the holy women also who trusted in God adorned themselves, being in subiection vnto their owne husbands. ⁶ Euen as Sara obeyed Abraham, calling him Lord, whose daughters ye are as long as yee doe well, and are not afraid with any amazement.

⁷ Likewise ye husbands, dwell with them according to knowledge, giuing honour vnto the wife as vnto the weaker vessel, and as being heires together of the grace of life, that your prayers be not hindered. ⁸ Finally *be* ye all of one minde, hauing compassion one of another, *Be* as brethren, be pitifull, be courteous, ⁹ Not rendering euil for euil, or railing for railing: but contrariwise blessing, knowing that yee are thereunto called, that ye should inherit a blessing. ¹⁰ For he that will loue life, and see good dayes, let him refrain his tongue from euil, and his lips that they speak no guile: ¹¹ Let him eschew euil and do good, let him seeke peace and ensue it.

¹² For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: but the face of the Lord is against them that doe euil. ¹³ And who is hee that will harme you, if ye be followers of that which is good? ¹⁴ But and if ye suffer for righteousnes sake, happy are ye, and be not afraid of their terrour, neither be troubled: ¹⁵ But sanctifie the Lord God in your hearts, and be ready

⁶ Gr. children.

⁸ Or, louing to the brethren.

⁹ Gr. vpon.

ἐν ταῖς καρδίαις ὑμῶν. Ἔτοιμοι ὁ δὲ| αἰεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ἡμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, ^p μετὰ πρᾶντης καὶ φόβου ¹⁶ συνείδησιν ἔχοντες ἰγαθὴν, ἵνα ἐν ᾧ ^q καταλαλώσω ὑμῶν| ὡς κακοποιῶν, κατασχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν. ¹⁷ Κρείττον γὰρ ἀγαθοποιούντας, εἰ ἢ θέλοι| τὸ θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιούντας. ¹⁸ ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε,| δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ πνεύματι, ¹⁹ ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, ²⁰ ἀπειθήσασί ποτε, ὅτε ἂπεξεδέχετο| ἡ τοῦ Θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγοι, τουτέστιν ὀκτῶ, ψυχαὶ διεσώθησαν δι' ὕδατος, ²¹ ὃ| καὶ ἡμᾶς ἀντίτυπον νῦν σώζει

^a Alex. = ζῇ.^p Alex. = ἀλλά.^q Alex. καταλαλοῦσιν ὑμῶν.^r Rec. θίλει.^s Alex. ἀπίθανε.^t Rec. = τῷ.

WICLIF—1380.

satisfacioun to ech man axynge þou reson of that feith and hope that is in þou, but with myldenesse and drede: ¹⁶ haunyng good conscience, that in that thing that thei bacbite of þou, thei ben confoundid whiche calengen falsli þour good consensacioun in crist.

¹⁷ for it is bettir that ȝe do wel and suffre if the wil of god wole: thanne doynge yuel. ¹⁸ For also crist onys died for our synnes, the iust for vnjust that he schulde offre to god us made dede in fleisch, but made quyk in spirit.

¹⁹ for which thing thei cam in spirit, and also to hem that werun closid to gidre in prison: prechid, ²⁰ whiche werun sumtyme vnbleful whanne thei abideden the paciens of god in the dayes of noye whanne the schip was made: in which a fewe that is to seye eȝte souls werun made saaf bi watir, ²¹ and so baptyrm of luke forme makith us saaf, not the puttyng away of filthis of fleisch: but the axynge of a good conscience in god: bi the aȝenrysinge of oure lord ihesu crist, ²² that is in the righthalf of god. And swolowith deeth: that we schulden be made eris of ewerlastyng lif bi ȝede in to heuene: and aungels and poweris and vertues ben made sugetis to hym.

4. THERFOR for crist suffrid in fleisch, he ȝe also armed bi the same thenkyng, for he that suffrid in fleisch ceesid for synnes, ² that that is lefte now in fleisch: lyue not now to the desirys of men, but to the wille of god, ³ for the tyme that is passid is ynow to the wille of hethen men to be endid: which walkiden in lecheries and lusted in myche drynkyng of wyne in vnmesurable etyngis and drynkyngis and vnleful worschippinge of mawmetis.

⁴ in which now thei ben astonyd, in whichie thing thei wondren, for ȝe rennen not to gidre in to the same confusioun of leecherie and blasfemen, ⁵ and thei schuln ȝeue reson to hym: that this is redi to deme

TYNDAL—1534.

all wayes to geve an answer to every man that asketh you a reson of the hope that is in you, and that with meaknes and feare: ¹⁶ havinge a good conscience, that when they backbite you as evyll doars, they maye be ashamed, for as moche as they have falsely accused youre good conversacion in Christ.

¹⁷ It is better (yf the wyll of God be so) that ye suffre for well doynge, then for evyll doynge. ¹⁸ For as moche as Christ hath once suffered for synnes, the iuste for the vnjuste, to bringe vs to God, and was kylled, as pertainyng to the flesshe: but was quykened in the sprete.

¹⁹ In which sprete, he also went and preached vnto the spretes that were in prison, ²⁰ which were in tyme passed disobedient, when the longe sufferinge of God abode excedinge paciently in the dayes of Noe, whyll the arcke was a preparinge, wherin feawe (that is to saye .viii. soules) were saved by water, ²¹ which signifieth baptyrm that now saveth vs, not the puttyng awaye of the filth of the flesshe, but in that a good conscience consenteth to God: by the resurreccion of Iesus Christ, ²² which is oure right honde of God and is gone into heven, angels, power and myght subdued vnto him.

4. FOR as moche as christ hath suffred for vs in the flesshe, arme youre selves lyke wyse with the same mynde: for he which suffereth in the flesshe ceaseth from synne, ² that he hence forwarde shuld lyve as moche tyme as remayneth in the flesshe: not after the lustes of men, but after the will of God. ³ For it is sufficient for vs that we have spent the tyme that is past of the lyfe, after the wille of the gentyls, walkinge in wantannes, lustes, dronkenness, in eatyng, drynkyng and in abominable ydolatrie.

⁴ And it semeth to them a straunge thinge that ye runne not also with them vnto the same excesse of ryote, and therefore speake thei evyll of you, ⁵ which shall geve a comptes to him that is redy to

CRANMER—1539.

allwayes to geue an answer to every man that asketh you a reason of the hope that is in you, and that with meaknes and feare: ¹⁶ haunyng a good conscience that where as they backbite you as evyll doars, they maye be ashamed, that falsely accuse your good consensacion in Christ.

¹⁷ For it is better (yf the wyll of God be so) that ye suffre for well doynge, then for evyll doynge.

¹⁸ For as moch as Christ hath once suffered for synnes, the iust for the vnjust, to bring vs to God, and was kylled, as pertainyng to the flesshe: but was quykened in the sprete.

¹⁹ In which sprete he also went and preached vnto the spretes that were in prison, ²⁰ which some tyme had bene disobedient, when the longe sufferynge of God was once loked for in the dayes of Noe, whyll the arcke was a preparyng: wherin feaw, that is to saye .viii. soules, were saued by the water, ²¹ like as baptyrme also now saueth vs, not the puttyng awaye of the fylth of the flesshe, but in that a good consensyence consenteth to God, by the resurreccyon of Iesus Christ, ²² which is on the ryghte hande of God: and is gone into heuē, angels, powers, and myght subdued vnto hym.

4. FOR as moch then as Christ hath suffred for vs in the flesshe, arme ye youre schules lykewyse with the same mynde: for he which suffereth in the flesshe, ceaseth from synne ² that he hence forwarde shulde lyue (as moch tyme as remayneth in the flesshe) not after the lustes of men, but after the wyll of God. ³ For it is sufficient for vs, that we have spent the tyme that is past of the lyfe, after the wyll of the Gentyls, walkyng in wantannes, lustes, in excesse of wyne, in excesse of eatyng, in excesse of drynkyng (in dronkenness) and in abomynable ydolatrie.

⁴ And it semeth to them an inconuenient thyng, that ye runne not also with them vnto the same excesse of ryote, and therefore speake thei evyll of you, ⁵ which shall geue accomptes to him, that is ready

βάπτισμα, (οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν,) δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, ²² ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

IV. Χριστοῦ οὖν παθόντος ¹⁰ ὑπὲρ ἡμῶν | σαρκί, καὶ ἡμεῖς τὴν αὐτὴν ἔνοιαν ὀπλίσασθε· ὅτι ὁ παθὼν ¹¹ ἐν | σαρκί, πέπαυται ἁμαρτίας· ² εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίας, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκί βιώσαι χρόνον. ³ ἄρκετὸς γάρ ⁴ ἡμῖν | ὁ παρεληλυθὸς χρόνος ² τοῦ βίου, | τὸ ⁵ θέλημα | τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κόμοις, πότοις, καὶ ἀθεμίτοις εἰδώλολατρείαις· ⁴ ἐν ᾧ ⁶ ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες· ⁵ οἱ ἀποδώσουσι λόγον τῷ ἐτοίμως ἔχοντι

¹⁰ Rec. ἀποστῆξεν αὐτό.

¹¹ Rec. φ.

¹² Alex. = ἐπὶ ἡμῶν.

² Alex. = ἐν.

⁴ Alex. = ἡμῖν.

² = τοῦ βίου.

⁵ Alex. βούλημα.

GENEVA—1557.

to every man that asketh you a reason of the hope that is in you. And that with meeknes and reuerence: ¹⁶ hauyng a good conscience, that when they backbyte you as euyl doers, they may be ashamed, forasmuch as they falsly accuse our good conuersation in Christ.

¹⁷ For it is better (if the wil of God be so) that ye suffre for wel doing, then for euyl doing. ¹⁸ For Christ also hath once suffered for synnes, the iust for the vniust, for to bring vs to God, and was killed as partayning to the fleshe, but was quickened in the spirite. ¹⁹ By the which sprite he also went, and preached vnto the sprites that are in prison. ²⁰ Which were in tyme passed disobedient, when once the longe suffering of God abode in the dayes of Noe, while the arke was preparing, wherin fewe, that is to say, eight soules were saued in the water. ²¹ To the which the figure of Baptisme is agreing now that saueth vs also: not the putting away of the fylthe of the fleshe, but in that a good conscience maketh request to God, by the resurrection of Iesus Christ. ²² Which is at the right hand of God: gone into heauen, to whom the Angels, powers, and mighte are subued.

4. FORASMUCH them as Christe hath suffered for vs in the fleshe, arme your selues lykewyse with the same minde: *which is*, that he which hath suffered in the fleshe, hath ceased from synne. ² That he hence forward shoulde lyue (as muche tyme as remayneth in the fleshe:) not after the lustes of men, but after the wyl of God. ³ For it is sufficient for vs that we haue spent the tyme that is past of the lyfe, after the lust of the Gentiles, walkyng in wantones, lustes, drunkenenes, in eating, drincking, and in abominable idolatrie.

⁴ And it semeth to them a strange thyng, that ye runne not also with them vnto the same excesse of ryote, and therefore speake they euyl of you. ⁵ Which shal geue accomptes to hym, that is ready to

RHEIMS—1582.

to satisfie every one that asketh you a reason of that hope vvhich is in you: but vvith modestie and feare, ¹⁶ hauing a good conscience: that in that vvhich they speake il of you, they may be confounded vvhich calumniate your good conuersation in Christ. ¹⁷ For it is better to suffer as doing vvel (if the vvil of God vvil haue it so) then doing il.

¹⁸ Because Christ also died once for our sinnes, the iust for the vniust: that he might offer vs to God, mortified certes in flesh, but quickened in spirit. ¹⁹ In the vvhich spirit conning he preached to them also that vvere in prison: ²⁰ vvhich had been incredulous sometime, vvhen they expected the patience of God in the daies of Noë, vvhen the arke vvvas a building: in the vvhich, few, that is, eight soules vvere saued by vvater.

²¹ Vvhervnto Baptisme being of the like forme novv saueth you also: not the laying avay of the filth of the flesh, but the examination of a good conscience toward God by the resurrection of Iessvs Christ. ²² vvho is on the right hand of God, srrallovving death, that vve might be made heires of life euerlasting: being gone into heauen, Angels and Potentates and Povvers subiecto to him.

4. CHRIST therefore hauing suffered in the flesh, he you also armed vvith the same cogitation. because he that hath suffered in the flesh, hath ceased from sinnes: ² that novv not after the desires of men, but according to the vvil of God he liue the rest of his time in the flesh. ³ For the time past suffieth (to accomplish the vvil of the Gentiles) them that haue vvalked in riotousnes, desires, excesse of wine, banquetings, potations, and vnlawful seruises of Idols.

⁴ Vvherein they maruel blaspheming, you not concurring into the same confusion of riotousnes. ⁵ vvho shal render account to him, vvich is ready to iudge

AUTHORISED—1611.

alwayes to giue an answer to every man that asketh you a reason of the hope that is in you, with meeknesse and ¹⁶ feare: ¹⁶ Hauing a good conscience, that whereas they speake euill of you, as of euill doers, they may be ashamed that falsly accuse your good conuersation in Christ. ¹⁷ For it is better, if the will of God be so, that yee suffer for well doing, then for euill doing.

¹⁸ For Christ also hath once suffered for sinnes, the iust for the vniust, that he might bring vs to God, being put to death in the flesh, but quickened by the Spirit. ¹⁹ By which also he went and preached vnto the spirits in prison. ²⁰ Which sometime were disobedient, when once the long-suffering of God wayted in the dayes of Noah, while the Arke was a preparing: wherin few, that is, eight soules were saued by water. ²¹ The like figure whereunto, euen Baptisme, doth also now saue vs, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Iesus Christ. ²² Who is gone into heauen, and is on the right hand of God, Angels, and authorities, and powrs being made subiect vnto him.

4. FORASMUCH then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde: for hee that hath suffered in the flesh, hath ceased from siane: ² That he no longer should liue the rest of *his* time in the flesh, to the lusts of men, but to the will of God. ³ For the time past of our life may suffice vs to haue wrought the will of the Gentiles, when we walked in lasciuiousnesse, lusts, excesse of wine, reuelings, banquetings, and abominable idolatries. ⁴ Wherein they thinke it strange, that you runne not with them to the same excesse of riot, speaking euil of you: ⁵ Who shal giue accompt to him that is

κρίναι ζῶντας καὶ νεκρούς. ⁶ εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκί, ζῶσι δὲ κατὰ Θεὸν πνεύματι. ⁷ Πάντων δὲ τὸ τέλος ἡγγικε. σωφρονήσατε οὖν καὶ νήψατε εἰς τὰς προσευχάς· ⁸ πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῇ ἔχοντες, ὅτι “ ἡ ἀγάπη ¹ καλύψει | πλῆθος ἁμαρτιῶν.” ⁹ Φιλοξένοι εἰς ἀλλήλους, ἅνευ ⁶ γογγυσμῶν· ¹⁰ ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ· ¹¹ εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζεται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἔστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

¹² Ἀγαπητοὶ, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῶν γινομένην,

¹ Alex. καλύπτει.

⁶ Alex. γογγυσμοὺ

⁴ Rec. καθὼς.

⁶ Rec. = καὶ ὑνάμεως.

WICLIF—1380.

the quycke and the deed; ⁶ for whi for this thing it is prechid also to ded men: that thei be demed bi men in fleisch and that thei lyue bi god in spirit; ⁷ for the ende of alle thingis schal nyze;

therfor be ze prudent: and wake ze in preiers; ⁸ bifor alle thingis haue ze charite ech to other in zou silf: algates lastynge: for charite keuerith the multitude of synnes; ⁹ holde ze hospitalite to gidre with out grucching; ¹⁰ eche man as he hath rescueyd grace/mynstryng it in to eche other: as good dispensers of many foold grace of god; ¹¹ if any man spekih speke he as the wordis of god; if any man mynstryth: as of the vertu, which god mynstryth; that god be onourid in alle thingis bi ihesus crist oure lord; to whom is glorie and lordship in to the worldis of worldis amen.

¹² Moost dere britheren nyle ze go in pilgrimage in feruour that is made to zou to temptacion: as if any newe thing bi falle to zou; ¹³ but comyne ze with the passouns of crist and haue ze ioie, that also ze be glad and haue ioie in the reuelacioun of his glorie;

¹⁴ if ze ben dispisid for the name of crist: ze schuln be blessid; for that that is of the honoure and of the glorie and of the vertu of god, and the spirit that is his: schal rest on zou; ¹⁵ but no man of zou suffre as a mansleer, ether a thief, ether curser, ether desirer of other mennes goodis; ¹⁶ but if as a cristen man; schame he not; but glorie he god in this name; ¹⁷ for tyme is that doom bigynne at goddis hous; and if it bigynne first at us: what ende schal be of hem that bileuen not to the gospel? ¹⁸ and if a iust man vnne the schal be saued; where schuln the vnfeythful man and the synner appere; ¹⁹ therfor 3 thei that suffren bi the wille

TYNDAL—1534.

judge quycke and deed. ⁶ For vnto this purpose verely was the gospell preached vnto the (deed) that they shuld be condemned of men in the flesche; but shuld lyue before God in the sprete. ⁷ The ende of all thinges is at hande.

Be ye therfore discrete and sober; that ye maye be apte to prayers. ⁸ But aboue all thinges haue fervent loue amonge you. For loue covereth the multitude of synnes. ⁹ Be ye herberous one to another; and that with out grudginge. ¹⁰ As every man hath receaved the gyfte; minister the same one to another as good ministers of the manyfolde grace of God. ¹¹ Yf eny man speake; let him talke as though he spake the wordes of God. If eny man minister; let him do it as of the abylytie which god ministrETH vnto him. That god in all thinges maye be glorified thorow Iesus Christ; to whom be prayse and dominion for ever and whyll the worlde stondeth. Amen.

¹² Dearly beloved; be not troubled in this heate; which now is come amonge you to trye you as though some straunge thinge had happened vnto you: ¹³ but reioyce in as moche as ye are partetakers of Christes passions; that when his glory appereh; ye maye be mery and glad.

¹⁴ If ye be rayled vpon for the name of Christ happie are ye. For the sprete of glory and the sprete of god resteth upon you. On their parte he is evyll spoken of: but on youre parte he is glorified.

¹⁵ Se that none of you suffre as a murderher, or as a thefe, or an evyll doer; or as a busybody in other mens matters. ¹⁶ Yf eny man suffre as a Christen man; let him not be ashamed: but let him glorie god on his behalfe. ¹⁷ For the tyme is come that iudgement must begynne at the housse of god. Yf it fyrst begynne at vs; what shall the ende be of them which beleve not the gospell of god? ¹⁸ And yf the righteous scaly be saued: where shall the vngodly and the sinner appere? ¹⁹ Wherefore let them that suffer accordynge to the will of god; comfort

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to iudge quicke and deed. ⁶ For vnto thys purpose verely was the Gospell preached also vnto the deed, that they shuld be iudged lyke other men in the flesche, but shuld lyue before God in the sprete. ⁷ The ende of all thinges is at hande.

Be ye therfore sober, and watch vnto prayer. ⁸ But aboue all thynges haue feruent loue among your selues. For loue shall couer the multitude of synnes. ⁹ Be ye herberous one to another, wythout grudginge. ¹⁰ As euery man hath receaued the gyfte, euen so mynister the same one to another, as good mynisters of the manyfolde grace of God. ¹¹ If eny man speake, let him talke as the wordes of God. If eny man mynister, let him do it as of the abylytie, which god mynystreth vnto hym. That god in all thynges maye be glorified thorow Iesus Christ, to whom be prayse and dominion for euer and euer. Amen.

¹² Dearly beloued, maruayll not that ye are proued by fyre (whych thyng is to trye you) as though some straunge thinge happened vnto you: ¹³ but reioyce, in as moche as ye are partakers of Christes passyons: that when hys glory appereh, ye maye be mery and glad. ¹⁴ If ye be rayled vpon for the name of Christ, happie are ye. For the glory and the sprete of God resteth vpon you. On their parte he is euyl spoken of: but on youre parte he is glorified.

¹⁵ Se that none of you be punysshed as a murderher, or as a thefe, or an euyl doer, or as a busybody in other mens matters. ¹⁶ If eny man suffre as a Christen man, let him not be ashamed: but let him glorifye God on this behalfe. ¹⁷ For the tyme is come, that iudgement must begynne at the house of God. If it fyrst begynne at vs, what shall the ende be of them, which beleue not the Gospell of god? ¹⁸ And yf the ryghteous scarcely be saued: where shall the vngodly and the synner appere? ¹⁹ Wherefore, let them that are troubled accordynge to the

de-mo-d, judged. nyze, approach. algates, aliegeys.
keuerith, covereth. vertu, power. nyze, not.
comynge, common. passious, sufferings. doom,
judgment. vnne the, scarcely.

ὡς ξένου ὑμῖν συμβαίνοντος· ¹³ ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρήτε ἀγαλλιάμενοι. ¹⁴ Εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ, μακάριον ὅτι τὸ τῆς δόξης καὶ δυνάμεως καὶ τὸ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· ¹⁵ κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. ¹⁶ μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιὸς, ἢ ὡς ἀλλοτριωπέισκος. ¹⁷ εἰ δὲ ὡς Χριστιανὸς, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ μέρει τούτῳ. ¹⁸ ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; ¹⁹ καὶ “εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἀμαρτωλὸς πῶς φανεῖται;” ²⁰ ὥστε καὶ οἱ πάσχοντες

† Alex. = κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.

† Alex. ὀνόματι.

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judge quicke and deade. ⁶ For vnto this purpose was the Gospel preached also vnto the dead, that they might be condemned, according to men, *that is*, in the fleshe, but might lye according to God, *that is*, in the sprite. ⁷ The ende of all things is at hande. Be ye therefore sober, and watching in prayer. ⁸ But aboute all things haue feruent loue among you: for loue couereth the multitude of synnes. ⁹ Be ye herberous one to another, and that without grudgyng. ¹⁰ As euery man hath receaued the gifte, so minister the same one to another, as good ministers of the manifold grace of God.

¹¹ If any man speake, *let hym talke as thoghe* he spake the wordes of God. If any man mynister, *let him do it as of the abilitie* which God ministrerth vnto him: that God in all thynges may be glorified through Iesus Christ, to whom is prayse and dominion for euer, and euer. Amen. ¹² Dearely beloued, be not as strangers troubled in this trial by the fyre, which nowe is come amonge you to proue you, as thogh some strange thinge had happened vnto you: ¹³ But reioyce, in as muche as ye are partakers of Christes passions, that when his glorie shal appeare, ye may be mery and glad. ¹⁴ If ye be rayled vpon for the Name of Christ, happie *are ye*: for the Sprite of glorie, and of God resteth vpon you: *which* on their parte is euyl spoken of: but on your parte is glorified.

¹⁵ Se that none of you suffre as a murderer, or as a thefe, or an euyl doer, or as a busybodie in other mens matters. ¹⁶ But if *any man suffre* as a Christen man, let him not be ashamed: but glorie God in this behalfe. ¹⁷ For the tyme is come, that iudgement must begyn at the house of God. If it fyrst begin at vs, what shal the ende be of them which obey not the Gospel of God? ¹⁸ And if the righteous scarcely be saued, where shal the vngodly and the synner appeare? ¹⁹ Wherefore let them that suffer according

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the liuing and the dead. ⁶ For, for this cause also vvas it euangelized to the dead: that they may be iudged in deede according to men, in the flesh: but may lye according to God in the Spirit. ⁷ And the end of al shal approche.

Be vvise therefore: and vvatch in praier. ⁸ But before al things, hauing mutual charitie continual among your selues: because charitie couereth the multitude of sinnes. ⁹ Vsing hospitalitie one toward another vvithout murmuring. ¹⁰ Euery one as he hath receiued grace, ministrer the same one toward another: as good dispensers of the manifold grace of God. ¹¹ If any man speake, as the vvordes of God. if any man minister: as of the pover, vvvhich God administrerth. that in al things God may be honoured by Iesvs Christ: to vvhom is glorie and empire for euer and euer. Amen.

¹² My dearest, thinke it not strange in the feruour vvvhich is to you for a tentation, as though some nevv thing happened to you: ¹³ but communicating vvith the passions of Christ, be glad, that in the reuelation also of his glorie you may be glad reioycing. ¹⁴ If you be reuiled in the name of Christ, you shal be blessed: because that vvvhich is of the honour, glorie, and vertue of God, and the Spirit vvvhich is his, shal rest vpon you. ¹⁵ But let none of you suffer as a murderer, or a theefe, or a railer, or a coueter of others mens things. ¹⁶ But if as a Christian, let him not be ashamed, but let him glorie God in this name. ¹⁷ For the time is that iudgement begin of the house of God. And if first of vs: vvhat shal be the end of them that belecue not the Gospel of God?

¹⁸ And if the iust man shal scarce be sau'd: where shal the impious and sinner appeare? ¹⁹ Therefore they also that suffer according to the vvil of God, let them

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ready to iudge the quicke and the dead. ⁶ For, for this cause was the Gospel preached also to them that are dead, that they might be iudged according to men in the flesh, but lye according to God in the spirit.

⁷ But the end of all things is at hand: be yee therefore sober and watch vnto prayer. ⁸ And aboute all things haue feruent charitie among your selues: for charity ⁹ shall couer the multitude of sinnes. ⁹ Use hospitalitie one to another without grudging. ¹⁰ As euery man hath receiued the gift, *euery* man minister the same one to another, as good stewards of the manifold grace of God. ¹¹ If any man speake, *let him speake* as the oracles of God: if any man minister, let him doe it as of the ability which God giveth, that God in all things may be glorified through Iesus Christ, to whom be praise and dominion for euer and euer. Amen. ¹² Beloued, thinke it not strange concerning the fiery triall, which is to trie you, as though some strange thing happened vnto you. ¹³ But reioyce in as much as yee are partakers of Christes sufferings; that when his glory shal be reuealed, ye may be glad also with exceeding ioy.

¹⁴ If ye be reproached for the Name of Christ, happy *are ye*, for the Spirit of glory, and of God resteth vpon you: on their part hee is euill spoken of, but on your part hee is glorified. ¹⁵ But let none of you suffer as a murderer, or as a theefe, or as an euill doer, or as a busybodie in other mens matters. ¹⁶ Yet if *any man suffer* as a Christian, let him not be ashamed, but let him glorie God on this behalfe. ¹⁷ For the time is come that iudgement must begin at the house of God: and if it first begin at vs, what shall the end be of them that obey not the Gospel of God? ¹⁸ And if the righteous scarcely be sau'd, where shall the vngodly and the sinner appeare? ¹⁹ Wherefore let them that suffer according to the will

κατὰ τὸ θέλημα τοῦ Θεοῦ, ¹ ὥς πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς ² ἐαυτῶν ἐν ἀγαθοποιῇ.

V. Πρεσβυτέρους¹ τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός, ² ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἐκουσίως³· μὴδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως· ⁴ μὴδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· ⁵ καὶ φανερωθέντος τοῦ ἀρχιποίμενος, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον. ⁶ Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις ⁷ ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι “ὁ Θεὸς ὑπερηφάνους ἀντιτάσσειται, ταπει-

¹ Alex. = ὡς.² Const. αὐτῶν.³ Alex. = οὖν.⁴ Alex. = κατὰ Θεόν.⁵ Alex. = ὑποτασσόμενοι.⁶ Alex. = ἐπισκοπῇ.

WICLIIF—1380.

of god : bitakun her soulis in good dedis, to the feithful maker of nouȝt.

5. THERFOR I an euen elder man, and a witness of cristis passiouns; whiche also am a comynr of that glorie, that schal be schewid in tyme to comyng; bi-schele the elder men that ben among ȝou; ² fede ȝe the flock of god : that is among ȝou; purueye ȝe not as constreynd but wilfully bi god; not for loue of foule wynnyng : but wilfully, ³ nether as hauynge lordschip in the clergie : but that ȝe be made ensaumple of the flock of wille of soule. ⁴ and whanne the prince of shepardis schal appere : ȝe schuln reseceue the crowne of glorie, that mai neuer fade.

⁵ also ȝe ȝunge men be ȝe suget to elder men; and alle schewe ȝe to gidre mekenesse; for the lord with stonidith proude men : but he ȝeueth grace to meke men. ⁶ therfor be ȝe mekid vnder the myȝti hond of god : that he reise ȝou in the tyme of visitacioun; ⁷ and cast ȝe al ȝoure bisynesse in to hym : for to hym is cure of ȝou;

⁸ be ȝe sobre and wake ȝe; for ȝoure aduersarie the deuel as a rorynge houȝn goith about, secheynge whom he schal deuoure; ⁹ whom agestonde ȝe strong in the feith : witynge that the same passioun is made to thiȝke brotherhood of ȝou that is in the world; ¹⁰ and to god of al grace that clepid ȝou in to his euer lastynge glorie ȝou suffrynge a litil he schal perfourme and schal conferme, and schal make sad; ¹¹ to hym be glorie and lordschip in to worldis of worldis, amen;

· bi · siluan feithful brother to ȝou as I haue; I wroot schortli, bischeynge and

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their soules to him with well doynge; as vnto a faythfull creator.

5. THE elders which are among you, I exhorthe; which am also an elder and a witness of the afflictions of Christ; and also a partaker of the glory that shalbe opened :

² se that ye fede Christes flocke which is among you; takynge the oversyght of them; not as though ye were compelled thereto; but willingly : not for the desyre of filthy lucre; but of a good mynde. ³ not as though ye were lordes over the parishes : but that ye be an insample to the flocke. ⁴ And when the cheif shepheard shall appere; ye shall receave an incorruptible crowne of glorye.

⁵ Lykwyse ye yonger submit youre selves vnto the elder. Submit youre selves every man; one to another; knet youre selves togedder in lowlines of mynde. For god resisteth the proude and geueth grace to the humble. ⁶ Submit youre selves therfore vnder the myghty honde of god; that he maye exalte you; when the tyme is come. ⁷ Cast all youre care to him : for he careth for you.

⁸ Be sober and watch; for youe adversary the devyll as a rorynge lion walketh about sekyng whom he maye deuoure : ⁹ whom resist stedfast in the fayth; remembryng that ye do but fulfill the same afflictions which are apoynted to youe brethren that are in the worlde. ¹⁰ The God of all grace; which called you vnto his eternall glory by Christ Iesus; shall his awne sile after ye have soffred a lytell affliction make you perfect : shall stille strenght and stablishe you. ¹¹ To him be glory and dominion for ever; and whill the worlde endureth Amen.

12 By Silvanus a faythfull brother vnto you (as I suppose) have I written briefly,

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wyll of God, commyt their soules to him with well doynge, as vnto a faythfull creator.

5. THE elders which are among you, I exhorthe, which am also an elder, and a wytnes of the afflictions of Christ, and also a partaker of the glory that shalbe opened : ² Fede ye Christes flocke, asmoche as lyeth in you, takynge the ouersyght of them, not as compelled thereto, but wyllyngly : (after a godly sorte) not for the desyre of fylthy lucre : but of a good mynde. ³ not as though ye were lordes ouer the parishes : but that ye be an ensample to the flocke (and that wyth good wyll)

⁴ And when the cheif sheperd shall appeare, yee shal receaue, an incorruptible crowne of glorie. ⁵ Lykewyse ye yonger, submit your selues vnto the elder : Submit youre selues euery man, one to another, knyt youre selues together in lowlines of mynde. For God resisteth the proude, and geueth grace to the humble.

⁶ Submitt youre selues therfore vnder the myghty hande of God, that he maye exalte you, when the tyme is come. ⁷ Cast all your care vpon him : for he careth for you.

⁸ Be sober and watch, for youe adversary the deuyll as a roaring lyon walketh about, sekyng whom he maye deuoure : ⁹ whom resist stedfast in the fayth, knowing, that the same afflictions are apoynted vnto your brethren, that are in the worlde.

¹⁰ But the God of all grace which hath called vs vnto hys eternall glory by Christ Iesus, shall shal his awne scliffe (after that ye haue suffred a lytell affliction) make you perfect : settle, strength and stablishe you. ¹¹ To him be glory and dominyon for euer, and euer. Amen.

12 By Syluanus a faythfull brother vnto you (as I suppose) haue I wryten briefly,

comyng, or, fellow. passiouns, sufferings,
meek, humble, purueye, provide. agestonde, resisteth
with one knowing thiȝke, the same.
tempt, called, and, stable dema, sege erri, true.

comyng, or, fellow. passiouns, sufferings,

meek, humble, purueye, provide. agestonde,

resisteth with one knowing thiȝke, the same.

tempt, called, and, stable dema, sege erri, true.

“νοῖς δὲ δίδωσι χάριν.” ⁶ Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ. ⁷ Πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ’ αὐτὸν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. ⁸ Νήψατε, γρηγορήσατε· ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περιπατεῖ, ζητῶν ⁹ τίνα καταπίῃ· ὁ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. ¹⁰ Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ¹¹ ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς ¹² καταρτίσαι ἡμᾶς, ¹³ στηρίξει, σθενώσει θεμελιώσει· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

¹² Διὰ Σιλουανὸν ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογιζομαι, δι’ ὀλίγων ἔγραψα,

⁶ Rec. + ὄνι.

⁷ Const. τινὰ καταπίειν.

⁸ Alex. ὑμᾶς.

⁹ Alex. καταρτίσει.

¹⁰ Rec. στηρίξει, σθενώσει, θεμελιώσει.

GENEVA — 1557.

to the wil of God, commit their soules to him with wel doying, as vnto a faithfull Creator.

5. THE Elders which are amonge you, I beseeche which am also an Elder, and a wytnes of the afflictions of Christe, and also a partaker of the glorie that shalbe opened.

² Feede the flocke of God, which dependeth vpon you, caring for it, not as thogh ye were compelled thereto, but wyllingly: not for the desire of filthy lucre, but of a good mynde. ³ Not as thogh ye were lordes ouer Gods heritage: but that ye be ensamples to the flocke. ⁴ And when the chief shepherd shal appeare, ye shal receaue an incorruptible croune of glorie.

⁵ Lykewyse, ye yonger, submit your selues vnto ancient men, and submit your selues euery man, one to another, decke your selues inwardly in lowlynnes of minde. for God resisteth the proud and geueth grace to the humble. ⁶ Submit your selues therefore vnder the myghty hand of God, that he may exalt you, when the tyme is come.

⁷ Cast all your care on him: for he careth for you. ⁸ Be sober and watche, for your aduersary the deuyll as a roaring lyon walketh about, sekyngh whom he may deuoure: ⁹ Whom resist stedfast in the faith, knowing that your brethen which are in the worlde fulfil the same afflictions. ¹⁰ And the God of all grace, which hath called vs vnto his eternal glorie by Christ Iesus, he I say after ye haue suffered a lytel affliction make you perfect, settle, strengthen and stablyshe you.

¹¹ To him be glorie and dominion for euer and euer. Amen. ¹² By Siluanus a faithful brother vnto you (as I suppose) haue I written briefly, exhorting and

RHEIMS — 1582.

commend their soules to the faithfull creator, in good deedes.

5. THE seniors therfore that are among you, I beseeche, my self a fellow senior vvith them and a vvitnessse of the passions of Christ, vvho am also partaker of that glorie vvhich is to be revealed in time to come: ² feede the flocke of God vvhich is among you prouiding not by constraint, but vvillingly according to God: neither for filthie lucre sake, but voluntarily: ³ neither as ouerruling the Clergie, but made examples of the flocke from the hart. ⁴ And vvhen the prince of pastors shal appeare, you shal receiue the incorruptible crowne of glorie.

⁵ In like maner ye yong men be subiect to the seniors. And do ye al insinuate humilitie one to an other, because God resisteth the proude: and to the humble he giueth grace. ⁶ Be ye humbled therfore vnder the mightie hand of God, that he may exalt you in the time of visitation: ⁷ casting al your carefules vpon him, because he hath care of you.

⁸ Be sober and vvatch: because your aduersarie the Deuil as a roaring lion goeth about, seeking vvhom he may deuoure. ⁹ vvhom resist ye, strong in faith: knowing that the self same affliction is made to that your fraternitie vvhich is in the vvorld.

¹⁰ But the God of al grace, vvhich hath called vs vnto his eternal glorie in Christ Iesus, he vvil perfitte you hauing suffered a litle, and confirme, and stablish you. ¹¹ To him be glorie and empire for euer and euer. Amen.

¹² By Syluanus a faithfull brother to you, as I thinke, I haue breecfely vvritten:

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of God, commit the keeping of their soules to him in well doing, as vnto a faithfull Creator.

5. THE Elders which are among you I exhort, who am also an Elder, and a vvitnessse of the sufferings of Christ, and also a partaker of the glory that shal be revealed. ² Feed the flocke of God ³ which is among you, taking the oversight thereof, not by constraint, but willingly: nor for filthy lucre, but of a ready minde: ³ Neither as ⁴ being lords ouer Gods heritage: but being ensamples to the flocke. ⁴ And when the chiefe Shepherd shal appeare, ye shal receiue a crowne of glory that fadeth not away. ⁵ Likewise ye yonger, submit your selues vnto the elder: yea, all of you bee subiect one to another, and bee clothed with humilitie: for God resisteth the proud, and giueth grace to the humble.

⁶ Humble your selues therefore vnder the mighty hand of God, that hee may exalt you in due time, ⁷ Casting all your care vpon him, for he careth for you.

⁸ Be sober, be vigilant: because your aduersary the deuill, as a roaring Lion walketh about, seeking whom he may deuoure. ⁹ Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethen that are in the world. ¹⁰ But the God of all grace who hath called vs into his eternal glory by Christ Iesus, after that yee haue suffered a while, make you perfect, stablish, strengthen, settle you. ¹¹ To him bee glory and dominion for euer and euer. Amen.

¹² By Syluanus a faithfull brother vnto you, (as I suppose) I haue written briefly,

* Or, as much as in you is.

† Or, ouerruling.

παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ εἰς ἣν ἐστήκατε. ¹³ Ἀσπάζεται ὑμᾶς ἢ ἐν Βαβυλῶνι συνεκλεκτῇ, καὶ Μάρκος ὁ υἱός μου.

WICLIF—1380.

witnessynge, that this is the verri grace of god in which ȝe stonden; ¹³ the chirche that is gaderid in babiloyne and markus my sone: greetith ȝou wel; ¹⁴ grete ȝe wel togidre in holi cooser grace be to ȝou alle that ben in crist amen.

cosse, kiss.

TYNDALE—1534.

exhortynge and testifyinge how that this is the true grace of god, wherein ye stonde. ¹³ The companions of youre eleccion that are at Babilon, saluteth you, and Marcus my sonne.

¹⁴ Grete ye one another with the kysse of love. Peace be with you all which are in Christ Iesus. Amen.

CRANMER—1539.

exhortynge and testifyinge, how that thys is the true grace of God, wherein ye stande.

¹³ The congregacyon of them whych at Babilon are companyons of youre eleccon, saluteth you, and so doth Marcus my sonne.

¹⁴ Grete ye one another wyth the kysse of loue. Peace be with you all, which are in Christ Iesu. Amen.

¹⁴ ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ [†].

[†] Rec. + ἀμὴν.

GENEVA — 1557.

testifying how that this is the true grace of God, wherein ye stand. ¹³The Church that is at Babylon elected together with you, saluteth you, and Marcus my sonne.

¹⁴ Greet ye one another with the kysse of loue. Peace be to you all which are in Christe Iesus. Amen.

RHEIMS — 1582.

beseching and testifying that this is the true grace of God, vvherein you stand. ¹³The Church saluteth you, that is in Babylon, collect: and Marke my sonne.

¹⁴ Salute one an other in a holy kisse. Grace be to al you vvhich are in Christ Iesus. Amen.

AUTHORISED — 1611.

exhorting, and testifying, that this is the true grace of God wherein ye stand. ¹³The Church that is at Babylon elected, together with you, saluteth you, and so doeth Marcus my sonne. ¹⁴ Greet ye one another with a kisse of charitie: Peace bee with you all that are in Christ Iesus. Amen.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ.

Κεφάλαιον Α.

THE SECOND

EPISTLE OF PETER.

CHAPTER I.

ΣΥΜΕΩΝ Πέτρος δούλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότημιον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ² χάρις ὑμῖν καὶ εἰρήνῃ πληθυνθείῃ ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

³ Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδορημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς⁴ διὰ δόξης καὶ ἀρετῆς. | δι' ὧν τὰ⁵ μέγιστα ἡμῖν καὶ τίμα | ἐπαγγέλματα δεδωρόνται, ἵνα διὰ τούτων

^a Alex. εἰς ἑξὺ καὶ ἄριστῃ.^b Const. τίμα ἡμῖν καὶ μέγιστα.

WICLIF—1380.

1. SIMOUNT petir seruaunt and apostil of ihesus crist : to hem that han take with us the euen feith in the rightwisnesse of oure god and sauour ihesus crist.

² grace and pees be fillid to you/ bi the knowynge of oure lord ihesus crist, ³ how alle thingis of his godlich vertu that ben to liif and pitee ben youun to us bi the knowynge of hym that clepid us for his owne glorie and vertu : ⁴ bi whom he saf to us moost precious biheestis, that bi these thingis ye schuln be made felowis of goddis kynde : and fle the corrupcioun of that coucite that is in the world.

⁵ and brynge ye in al bisynes : and mynystre ye in youre feith, vertu, and in uertu, kunnynges, ⁶ in kunnyng abstinence, in abstynence : pacience/ in pacience : pitee, ⁷ in pitee loue of brotherhood, and in loue of brithrhood : charite, ⁸ for if these ben with you and ouercomen : thei schuln not make you void, nether with out fruyt in the knowynge of oure lord ihesus crist, ⁹ but to whom these ben

TYNDALE—1534.

1. SIMON Peter a seruaunt and an Apostle of Iesus Christ to them which have obtayned lyke precious fayth with oure God and sauoure Iesus Christ.

² Grace with you, and peace be multiplied in the knowledge of God and of Iesus oure Lorde. ³ Accordyng as his godly power hath geuen vnto vs all thinges that pertaine vnto lyfe and godlynnes, thorow the knowledge of him that hath called vs by vertue and glory, ⁴ by the meanes whereof, are geuen vnto vs excellent and mooste greate promyses, that by the helpe of them ye shuld be partakers of the godly nature, in that ye flye the corrupcion of worldly lust.

⁵ And herunto geue all diligence : in youre fayth minister vertue, and in vertue knowledge, ⁶ and in knowledge temperance, and in temperance pacience, in pacience godlynnes, ⁷ in godlynnes brotherly kyndnes, in brotherly kyndnes love. ⁸ For yf these thynges be amonge you and are plenteous, they wyll make you that ye nether shalbe ydle nor vnfrutfull in the knowledge of oure lorde Iesus Christ. ⁹ But he that lacketh these thynges is

CRANMER—1539

1. SIMON Peter a seruaunt, and an Apostle of Iesus Christ, to them which haue obtayned lyke precyous fayth wyth vs thorow the rightwesnes of oure God and sauoure Iesus Christ.

² Grace be vnto you, and peace be multiplied thorow the knowledge of God and of Iesus oure Lorde. ³ Accordyng as his godly power hath geuen vnto vs all thinges that pertaine vnto lyfe and godlynnes, thorow the knowledge of him that hath called vs by glory, and vertue, ⁴ by the which are geuen vnto vs excellent and mooste greate promyses, that by the meanes therof ye myght be partakers of the godly nature, yf ye flye the corrupcioun of worldly lust.

⁵ And herunto geue all diligence : in youre fayth mynyster vertue : in vertue knowledge : ⁶ in knowledge temperance, in temperance pacience : in pacience godlynnes, ⁷ in godlynnes brotherly kyndnes, in brotherly kyndnes loue. ⁸ For yf these thynges be amonge you, and be plenteous, they wyll make you that ye nether shalbe ydle nor vnfrutfull in the knowledge of oure Lorde Iesus Christ. ⁹ But he that lacketh these thynges, is

^a even, or, fellow. ^b vertu, power. ^c pitee, pity.
^d youn given. ^e clepid, called. ^f biheestus, promises.

ΔΕΥΤΕΡΑ
ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ.

Κεφάλαιον Α.

THE SECOND
EPISTLE OF PETER.

CHAPTER I.

γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν ᾧ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.
καὶ αὐτὸ τοῦτο δέ, | σπουδὴν πάσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ
πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνώσιν, ἐν δὲ τῇ γνώσει τὴν
ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονὴν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,
ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. ταῦτα
γὰρ ὑμῶν ὑπάρχοντα καὶ πλεονάζοντα, οὐκ ἄργους οὐδὲ ἀκάρπους καθίστησιν εἰς
τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπιγνώσιν. ὧ γὰρ μὴ πάρεστι ταῦτα,

ε Alex. + τῷ.

ε Alex. s. αὐτοῖ ἐἰ s. αὐτῷ ἐἰ τοῦτω

GENEVA — 1557.

1. SIMEON Peter the seruant and Apostle of Iesus Christ, to them which haue obtayned lyke precious faith with vs by the rightuousnes of our God and Sauour Iesus Christ: ² Grace to you, and peace be multiplied by the knowledge of God and of Iesus our Lord. ³ Accordyng as his godly power hath geuen vnto vs all thinges that pertayne vnto lyfe and godlynnes, through the knowledge of him that hath called vs vnto glorie and vertue. ⁴ In that, that moste great, and precious promesses, are geuen vnto vs, that by them, ye shoulde be partakers of the godly nature, in that ye flye the corruption, which is in the world through lust.

⁵ And here vnto geue all diligence: and ioyne more ouer vertue with your faith, and with vertue knowledge, ⁶ And with knowledge temperance, and with temperance patience, agayne with patience godlynnes, ⁷ And with godlynnes brotherly kindnes, and with brotherly kindnes, loue. ⁸ For if these thinges be among you, and are plenteous, they wyl make you that ye nether shalbe ydle, nor vnfrutfull in the knowledge of our Lord Iesus Christ. ⁹ For he that lacketh these thinges, is

RHEIMS — 1582.

1. SIMON Peter seruant and Apostle of Iesus Christ, to them that haue obtained equal faith vvith vs in the iustice of our God and Sauour Iesus Christ. ² Grace to you and peace be accomplished in the knowledg of God and Christ Iesus our Lord:

³ as al thinges of his diuine povver vvich pertain to life and godlines, are giuen vs by the knowledg of him vvich hath called vs by his ovvne propre glorie and vertue, ⁴ by vvhom he hath giuen vs most great and pretious promises: that by these you may be made partakers of the diuine nature, fleeing the corruption of that concupiscence vvich is in the vvorld.

⁵ And you employing al care, minister ye in your faith, vertue: and in vertue, knowledg: ⁶ and in knowledg, abstinence: and in abstinence, patience: and in patience, pietie: ⁷ and in pietie, loue of the fraternitie: and in the loue of the fraternitie, charitie. ⁸ For if these thinges be present vvith you, and abound: they shal make you not vacant, nor vvithout fruite in the knowledg of our Lord Iesus Christ. ⁹ For he that hath not

AUTHORISED — 1611.

1. SIMON Peter, a seruant and an Apostle of Iesus Christ, to them that haue obtained like precious Faith with vs, through the righteousnes of God, and our Sauour Iesus Christ.

² Grace and peace be multiplied vnto you through the knowledge of God, and of Iesus our Lord, ³ According as his diuine power hath giuen vnto vs all thinges that pertaine vnto life and godlinesse, through the knowledge of him that hath called vs to glory and vertue. ⁴ Whereby are giuen vnto vs exceeding great and precious promises, that by these you might bee partakers of the diuine Nature, hauing escaped the corruption that is in the vvorld through lust.

⁵ And besides this, giuing all diligence, adde to your faith, vertue; and to vertue, knowledge; ⁶ And to knowledge, temperance; and to temperance, patience; and to patience, godlinesse; ⁷ And to godlinesse, brotherly kindnesse; and to brotherly kindnesse, charitie. ⁸ For if these things be in you, and abound, they make you that ye shall neither bee barren, nor vnfruitfull in the knowledge of our Lord Iesus Christ. ⁹ But hee that

* Or, by.

τυφλός ἐστι, μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτημάτων.] ¹⁰ Διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε. ¹¹ οὕτω γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἰσόδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ. ¹² Διὸ ^f οὐκ ἀμελήσω| ^g αἰὲ ὑμᾶς| ὑπομνήσκων περὶ τούτων, καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείας. ¹³ δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει· ¹⁴ εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι. ¹⁵ σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἐξόδον, τὴν τούτων μνήμην ποιεῖσθαι. ¹⁶ Οὐ γὰρ σεσοφί-

* Rec. ἁμαρτῶν.

* Alex. μελήσω.

WICLIȚ—1380.

not redi he is blynde and gropeth with his hond, and forgyth the purgyng of his olde trespassis;

¹⁰ wherfor britheren be ȝe more bisie, that bi good werkis ȝe make ȝoure clepyng t chesynge certeyn for ȝe doyng thes thingis: schuln not do synne ony tyme; ¹¹ for thus the entryng in to euerlastyng kyngdom of oure lord and sauour ihesus crist: schal be mynystrid to ȝou plenteuously; ¹² for whiche thing I schal bigynne to monest ȝou euermore of thes thingis; and I wole that ȝe be kunyng and confermed in this presente truthe; ¹³ forsothe I deme iustli as long as I am in this tabernacle to reise ȝou in monestynge; ¹⁴ and I am certeyn that the puttyng away of my tabernacle is swifte: bi this that oure lord ihesus crist hath schewid to me; ¹⁵ but I schal ȝeue bynesse and ofte afir my deeth: ȝe haue mynde of thes thingis.

¹⁶ for we not sunyge vnwise taalis han made known to ȝou the vertu and the before knowyng of oure lord ihesus crist: but we weran made biholders of his greetnesse; ¹⁷ for he took of god the fadir honour and glorie bi suche maner wys: slidun down to hym fro the greet glorie; this is my loued sone, in whom I haue plesid to me: here ȝe hym; ¹⁸ and we herden this vois brougt fro heuene whanne we werun with hym in the holi hille;

¹⁹ and we han a sadder word of profecie: to which ȝe ȝeuyng tentē don wel, as to a lanterne ȝeuyng list in a clerk place, til the day bigynne to ȝeue list, and the dai sterre sprynge in ȝoure hertis; ²⁰ and first vndir stonde ȝe this thing that eche profecie of scripture: is not made bi prophe in terpretacioun; ²¹ for profecie was not brougte ony tyme bi

TYNDALE—1534.

blynde and gropeth for the waye with his honde, and hath forgotten that he was purged from his olde synnes.

¹⁰ Wherefore brethren, geue the more diligence forto make youre callinge and eleccion sure. For yf ye do soche thynges, ye shall neuer erre. ¹¹ Ye and by this means an entryng in shall be ministred vnto you abundantly in to the euerlastyng kyngdome of oure lord and sauoure Iesus Christ.

¹² Wherefore I will not be negligent to put you allwayes in remembrance of soche thynges; though that ye knowe them youre selves and be also stablished in the present trueth. ¹³ Notwithstandinge I thinke yt mete (as longe as I am in this tabernacle) to stere you vp by puttyng you in remembrance, ¹⁴ for as moch as I am sure howe that the tyme is at hande that I must put of my tabernacle; even as oure lord Iesus Christ hath shewed me. ¹⁵ I will enforce therfore, that on every syde ye myght haue wherwith to stere vp the remembrance of these thynges after my departyng.

¹⁶ For we folowed not deceivable fables when we opened vnto you the power and comynge of oure lord Iesus Christ; but with oure eyes we sawe his maieste: ¹⁷ even then verely when he receaved of god the father honour and glory, and when ther came soche a voyce to him from excellent glorie. This is my dere beloved sone, in whom I haue delite. ¹⁸ This voyce we hearde when it came from heven; beyng with him in the holi mounte.

¹⁹ We have also a right sure worde of prophesye wher vnto yf ye take hede, as vnto a lyght that shyneth in a darke place, ye do wel vntill the daye dawne and the daye starre aryse in youre hertes. ²⁰ So that ye fyrst knowe this, that no prophesye in the scripture hath eny private interpretation. ²¹ For the scripture came never by the will of man: but holy men of god

CRANMER—1539.

blynde and gropeth for the waye wyth his hande, and hath forgotten, that he was purged from hys olde synnes.

¹⁰ Wherefore brethren, geue the more diligence for to make your calling and eleccion sure (*by good workes*) For yf ye do soch thynges, ye shall neuer fail. ¹¹ Yee and by this means an entryng in shal be mynistrd vnto you abundantly into the euerlastyng kyngdome of oure Lorde and sauoure Iesus Christ.

¹² Wherefore, I wyll not be neglygent to put you all wayes in remembrance of soch thynges though ye knowe them youre selues, and be stablished in the present trueth. ¹³ Notwithstandyng I thinke it mete (as longe as I am in this tabernacle) to stere you vp by puttyng you in remembrance, ¹⁴ for as moch, as I am sure, that shortly I must put of this my tabernacle, euen as oure Lorde Iesus Christ shewed me. ¹⁵ I wyll euer also geue my diligence, that ye maye haue wherewith to stere vp the remembrance of these thynges after my departyng. ¹⁶ For we haue not folowed deceitfull fables, when we opened vnto you the power and comynge of oure Lorde Iesus Christ, but wyth our eyes we sawe his maiestie: ¹⁷ euen then verely when he receaved of God the father honour and glory, and when ther came soch a voyce to hym from the excellent glorie. This is my dere beloved sone, in whom I haue deleyte. ¹⁸ This voyce we hearde come from heauen, whan we were wyth hym, in the holi mounte.

¹⁹ We haue also a ryght sure worde of prophesye, wher vnto yf ye take hede, as vnto a lyght that shyneth in a darcke place, ye do well, vntyll the daye dawne, and the daye starre aryse in youre hertes. ²⁰ So that ye fyrst knowe this: that no prophesye in the scripture hath eny pryuate interpretation. ²¹ For the scripture came neuer by the wyl of man: but holy

clips, irregular lang. monest, admonish. deme, judge. ȝeue, give. saynys following. vnto, vnto. had, is. stranger. wote, attention. vnto, power.

σμένους μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος. ¹⁷ λαβὼν γὰρ παρὰ Θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, 'Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐλόκησα.' ¹⁸ Καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθείσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ, ¹⁹ καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον· ὃ καλῶς ποιεῖτε προσέχοντες, (ὡς λύχνῳ φαίνονται ἐν ἀσχυρῷ τόπῳ, ἕως οὗ ἡμέρα διαγύσῃ, καὶ φωσφόρος ἀνατείλῃ), ἐν ταῖς καρδίαις ὑμῶν. ²⁰ τοῦτο πρῶτον γνώσκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως οὐ γίνεται. ²¹ οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλ' ὑπὸ Πνεύματος ἁγίου

† Rec. ἱρᾶς ἀεί.

GENEVA—1557.

blinde, and can not se farre of, and hath forgotten that he was purged from olde synnes.

¹⁰ Wherefore brethren, geue rather diligence for to make your calling and election sure : for yf ye do these things, ye shal neuer fall. ¹¹ For by this means an entring in shalbe ministred vnto you abundantly into the euerlasting kyngdome of our Lord and Sauour Iesus Christ.

¹² Wherefore, I wil not be negligent to put you alwayes in remembrance of these things, thogh that ye know wel, and be established in the present truth. ¹³ For I thinke it mete as long as I am in this tabernacle to stere you vp by putting you in remembrance, ¹⁴ Seing I knowe that the tyme is at hande that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me. ¹⁵ I wil enforce therefore, that ye may be able to haue remembrance of these things after my departing. ¹⁶ For we folowed not deceivable fables when we opened vnto you the power and commynge of our Lord Iesus Christ, but with our eyes we saw his maiestic :

¹⁷ For he receaued of God the Father honour and glorie, when there came suche a voyce to him from the excellent glorie, This is my dere beloued Sonne, in whome I delite. ¹⁸ And this voyce we heard when it came from heauen, being with him in the holy mounte. ¹⁹ We haue also a most sure worde of prophecie, to the which, ye do wel that ye take hede, as vnto a light that shyneth in a darcke place, vntil the day dawne, and the day starre aryse in your hearts. ²⁰ So that ye fyrst knowe this, that no prophecie in the Scripture is of any priuate motion. ²¹ For the Prophets came not in olde tyme by the wil

RHEIMS—1582.

these things ready, is blinde, and groping vvith his hand, hauing forgotten the purging of his old sinnes.

¹⁰ Vvherefore, brethren, labour the more that by good vvorkes you may make sure your vocation and election. for, doing these things, you shal not sinne at any time. ¹¹ For so there shal be ministred to you abundantly an entrance into the euerlasting kingdom of our Lord and Sauour Iesus Christ. ¹² For the vvich cause I wil begin to admonish you alvvayes of these things : and you in deepe knoweing and being confirmed in the present truth. ¹³ But I thinke it mete as long as I am in this tabernacle, to stirre you vp by admonition : ¹⁴ being certaine that the laying avay of my tabernacle is at hand, according as our Lord Iesus Christ also signified to me. ¹⁵ And I vvil doe my diligence, you to haue often after my decease also, that you may keepe a memorie of these things.

¹⁶ For, not hauing folowed vulcarned fables, haue vve made the povver and presence of our Lord Iesus Christ knovven to you : but made beholders of his greatness. ¹⁷ For, he receiuing from God his father honour and glorie, this maner of vvord comming dovne to him from the magnifical glorie, *This is my beloued sonne in whom I haue pleased my self, heare him.* ¹⁸ And this voyce vve heard brought from heauen, vvhen vve vvere vvith him in the holy mounte.

¹⁹ And we haue the propheticall vvord more sure : vvich you doe vvell attending vnto, as to a candell shining in a darcke place, vntil the day davne, and the day starre arise in your hartes : ²⁰ vnderstanding this first that no prophecie of scripture is made by priuate interpretation. ²¹ For, not by mans vvil vvvas prophecie brought

AUTHORISED—1611.

lacketh these things, is blinde, and cannot see farre off, and hath forgotten that hee was purged from his old sinnes.

¹⁰ Wherefore, the rather, brethren, giue diligence to make your calling and election sure : for if yee doe these things, yee shall neuer fall. ¹¹ For so an entrance shall he ministred vnto you abundantly, into the euerlasting kingdom of our Lord and Sauour Iesus Christ. ¹² Wherefore I wil not be negligent to put you alwayes in remembrance of these things, though yee know them, and bee established in the present truth. ¹³ Yea, I thinke it mete, as long as I am in this tabernacle, to stirre you vp, by putting you in remembrance :

¹⁴ Knowing that shortly I must put off this my Tabernacle, euen as our Lord Iesus Christ hath shewed mee. ¹⁵ Moreover, I will endeavour, that you may bee able after my decease, to haue these things alwayes in remembrance.

¹⁶ For wee haue not followed cunningly deuised fables, when wee made knowne vnto you the power and comming of our Lord Iesus Christ, but were eye witnesses of his Maestic. ¹⁷ For hee receiued from God the Father, honour and glory, when there came such a voyce to him from the excellent glory, *This is my beloued Sonne in whom I am well pleased.* ¹⁸ And this voyce which came from heauen we heard, when wee were with him in the holy Mount. ¹⁹ We haue also a more sure word of prophecie, whercunto ye doe well that yee take heed, as vnto a light that shineth in a darke place, vntill the day dawne, and the day starre arise in your hearts : ²⁰ Knowing this first, that as no prophecie of the Scripture is of any priuate interpretation : ²¹ For the prophecie came not * in old time by the will of man : but

* Or, at any time.

φερόμενοι ἐλάλησαν ^h ἅγιοι Θεοῦ ἄνθρωποι.

II. Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἰρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχυνὴν ἀπώλειαν· ² καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἁσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται· ³ καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύονται· οἷς τὸ κρίμα ἔκπαιαι οὐκ ἄργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ ^k νυστάζει. | ⁴ Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφέισατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν ¹ τηρουμένων· | ⁵ καὶ ἀρχαῖοι κόσμου οὐκ ἐφέισατο, ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσμὸν κόσμῳ ἁσεβῶν ἐπάξας· ⁶ καὶ πόλεις Σοδόμων

^a Rec. + ol.

^c Rec. ἀπώλειας.

^k Const. νυστάζει.

WICLIF — 1380.

mannes wille; but the holi men of god inspirid with the hooli goost spaken.

2. BUT also false profetis werun in the puple as in you schuln be maistr licris that schuln brynge in sectis of perdicoun; and thei denyen thiike lord that bougte hem; and bryngen on hem self hasti perdicoun; ² and many schuln sue her lecherries: bi whiche the weve of truthe schal be blasfemed, ³ and thei schuln make marchandise of you in coueitise bi feynede wordis; to whiche dom now a while ago ceessith not; and the perdicoun of hem nappith not.

⁴ for if god sparid not augels synnyng, but bitoke hem to be turmentid and to be drawun down with boondis of helle in to helle: to be kepte in to dome; ⁵ and sparid not the first world, but kepte not the eigththe man the bifor goer of rijtwisnes; and brougte in the greet flood to the world of vnfeithful men; ⁶ and he droof in to poudir the citees of men of sodom & of men of gommor and dampned hem bi turnynge upso down, and putte hem the ensample of hem that werun to doynge yuel; ⁷ and delyuerid the iust loth oppressid of the wrong & of the lecherous conuersacioun of cursid men; ⁸ for in sijt and herynge he was iust and dwellid among hem that fro day in to day turmentiden with wickid werkis a iust soule; ⁹ for the lord kanne delyuer piteuous men fro temptacioun: and kepe wickid men in to the day of dome to be turmentid; ¹⁰ but more hem that walken after the fleisch in coueitynge of vnclennesse: and dispenen lordschippinge; and ben boold plesinge hem self: and dreden not to bryngye yme sectis blasfemyng; ¹¹ where augels, whanne thei ben more in strengthe and vertu: baren not that was the execrable doom agens hem; ¹² but these ben as vnreasonable beestis kyndli in to takynge and in to deeth; blasfemyng in thes thingis that thei knowen not; and schulen

TYNDALE — 1534.

spake as they were moved by the holy goost.

2. THER were false prophetes amonge the people; even as ther shalbe false teachers amonge you: wich prevely shall bryngye in damnable sectes; even denyenge the Lorde that hath bought them; and bryngye vpon them selues swyft damnacion;

² and many shall folowe their damnable wayes; by which the waye of truthe shalbe evyll spoken of; ³ and thorow couetousnes shall they with fayned wordes make marchandise of you; whose iudgement is not farre of; and their dampnacion slepeth not.

⁴ For yf god spared not the angels that synned; but cast them doune into hell; and delyuered them in chaynes of darknes; to be kept vnto iudgement. ⁵ Nether spared the olde worlde but saved Noe the ryghte preacher of rightewesnes; and brought in the flud vpon the worlde of the vngodly; ⁶ and turned the cities of zodom and Gomor into ashes: overthrew them; damned them; and made on them an ensample vnto those that after shuld live vngodly. ⁷ And iust Lot vexed with the vncleny conversacion of the wicked; delyvered he. ⁸ For he beyng righteous and dwellinge amonge them; in seynge and hearynge; vexed his righteous soule from daye to daye with their vnlawful dedes. ⁹ The lorde knoweth how to deliver the godly out of temptacion; and how to reserve the vniuste vnto the daye of iudgement for to be punished: ¹⁰ namely them that walke after the fleshe in the lust of vnclennes; and dyspese the rulars. Presumptuous are they; and stubborne and feare not to speake evyll of them that are in auctorite. ¹¹ When the angels which are greater bothe in power and myght; receave not of the lorde raylynge iudgement agaynst them. ¹² But these as brute beastes; naturally made to be taken and destroyed; speake evyll of that they knowe not; and shall perishe through their awne

CRANMER — 1539.

men of God spake, as they were moued by the holy goost.

2. THER were false prophetes also amonge the people, euen as ther shalbe false teachers amonge you: which prevely shall bryngye in damnable sectes (euen denyenge the Lorde that hath bought them and bryngye vpon them selues swyft damnacion), ² and many shall folowe their damnable wayes, by whom the waye of truthe shal be euyl spoken of, ³ and thorow couetousnes shall they with fayned wordes make marchandise of you, whose iudgement is now not farre of, and their damnacion slepeth not.

⁴ For yf God spared not the angels that synned, but cast them downe into hell, and delyuered them into chaynes of dercknes (to be punyshed) to be kept vnto iudgement: ⁵ nether spared the olde worlde, but saued Noe the eyght preacher of rightewesnes, and brought in the floud vpon the worlde of the vngodly, ⁶ and turned the cyties of zodom and Gomor into ashes: ouerthrowe them, damned them, and made on them an ensample vnto those that after shulde lyue vngodly. ⁷ And iust Lot vexed with the vncleny conuersacioun of the wycked, delyuered he. ⁸ For he beyng righteous, and dwellinge amonge them in seynge and hearyng, vexed his righteous soule from daye to daye with their vnlawful dedes. ⁹ The Lorde knoweth how to delyuer the godly out of temptacion, and to reserue the vniuste vnto the daye of iudgement for to be punyshed: ¹⁰ but chieflye them that wake after the fleshe in the lust of vnclennes, and dyspese auctoryte. Presumptuous are they, and stubborne, which feare not to speake euill of them that excell in worshippe. ¹¹ When the Angels which are greater both in power and might, receaue not of the Lord raylyng iudgment agaynst them selues. ¹² But these as brute beastes, naturally brought forth to be taken and destroyed, speake euill of the thinges that they vnderstande not, and shall peryshe in their awne

thiike, the same. sue, follow. her, their.
dign judgment ywyl evil

καὶ Γομόρρας τεφρώσας ^m καταστροφῇ| κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβείν
 τεθεικώς· ⁷ καὶ δίκαιον Λώτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ
 ἀναστροφῆς, ἐρρύσατο· ⁽⁸⁾ βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς,
 ἡμέραν ἐξ ἡμέρας ψυχὴν δίκαιαν ἀνόμοις ἔργοις ἐβασάνιζεν· ⁹ οἶδε ὁ Κύριος εὐσεβεῖς
 ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν·
¹⁰ μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μαισμοῦ πορευομένους, καὶ κυρί-
 οτης καταφρονούντας. Τολμηταὶ αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες·
¹¹ ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσι κατ' αὐτῶν παρὰ
 Κυρίῳ βλάσφημον κρίσιν. ¹² οὗτοι δὲ, ὡς ἄλογα ζῶα φυσικὰ ⁿ γεγεννημένα|
 εἰς ἄλωσιν καὶ φθορὰν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν

¹ Rec. τειρημένους.^m Alex. = καταστροφῇ.ⁿ Rec. γεγεννημένα.

GENEVA—1557.

of man : but holy men of God spake as they were moved by the holy Ghost.

2. THERE were false Prophets also among the people, even as there shalbe false teachers among you : which pruely shal brynge in damnable heresies, even denying the Lord, that hath boght them, and bringe vpon them selues swyft damnation. ² And many shal folow their damnable wayes, by whom the way of truth shalbe euil spoken of. ³ And through couetousnes shal they with fayned wordes make marchandise of you, whose iudgement long agone is not farre of, and their damnation slepeth not. ⁴ For yf God spared not the Angels, that had synned, but caste them downe into hell, and deliuered them into chaines of darkenes, to be kept vnto damnation :

⁵ Nether spared the old worlde, but saued Noe the eyght *persone* a preacher of rightuousnes, and broght in the flood vpon the world of the vngodly. ⁶ And turned the cities of the Sodomites and Gomorrhe into ashes : ouerthrew them, damned them, and made on them an ensample vnto all that after should liue vngodly : ⁷ And he deliuered iuste Loth vexed with the vnclenly conuersation of the wicked. ⁸ (For being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to daye, with their vnlawful dedes.) ⁹ The Lord knoweth how to deliuer the godly out of tentation, and how to reserue the vniust vnto the day of iudgement for to be punished :

¹⁰ Namely them that walke after the fleshe, in the luste of vnclennes, and despicie the Gouvernement : presumptuous are they, and stande in their owne conceite, and feare not to speake euyl of them that are in dignitie. ¹¹ When the Angels which are greater bothe in power, and might gyue not raylynge iudgement agaynst them before the Lord. ¹² But these as be brute beastes, led with natural sensuallitie and made to that ende that being taken they shulde be destroyed, speake euil of those things which they knowe not, and

RHEIMS—1582.

at any time : but the holy men of God spake, inspired vvith the holy Ghost.

2. BVT there vv ere also false-prophets in the people, as also in you there shal be lying maisters vv hich shal bring in sectes of perdition, and denie him that hath bought them, the Lord : bringing vpon them selues speedie perdition. ² And many shal folovv their riotousnes, by vv hich the vvay of truth shal be blasphemed. ³ and in auarice shal they vvith feined vvordes make marchandise of you. vnto vv hich the iudgement novv long since ceaseth not : and their perdition slumbereth not. ⁴ For if God spared not Angels sinning : but with the ropes of Hel being dravven dovvn into Hel deliuered them to be tormented, that they should be reserued vnto iudgement : ⁵ and he spared not the original vvorld, but kept the eight, Noë, the preacher of iustice, bringing in the deluge vpon the vvorld of the impious.

⁶ And bringing the cities of the Sodomites and of the Gomorrhites into ashes, he damned them vvith subuersion, putting an example of them that shal doe impiously : ⁷ and deliuered iust Lot oppressed by the iniurie and luxurious conuersation of the abominable men. ⁸ for in sight and hearing he vv as iust : dvelling vvith them vv hich from day to day vexed the iust soule vvith vv iust vvordes.

⁹ Our Lord knowveth to deliuer the godly from tentation, but to reserue the vniust vnto the day of iudgement to be tormented : ¹⁰ and especially them vv hich vv alke after the flesh in concupiscence of vnclennesse, and contemne dominion, bold, self-pleasers : they feare not to bring in sectes, blaspheming. ¹¹ Vv here-as Angels being greater in strength and povver, beare not the execrable iudgement agaynst them.

¹² But these men as vnreasonable beastes, naturally tenting to the snare and into destruction, in those things vv hich they know not, blaspheming, shal perish in

AUTHORISED—1611.

holy men of God spake as they were moved by the holy Ghost.

2. BUT there were false prophets also among the people, even as there shall be false teachers among you, who pruely shall bring in damnable heresies, even denying the Lord that bought them, and bring vpon themselves swift destruction. ² And many shall follow their pernicious wayes, by reason of whom the way of truth shall be euill spoken of : ³ And through couetousnes shall they with fained words, make merchandise of you, whose iudgement now of a long time lingereth not, and their damnation slumbereth not. ⁴ For if God spared not the Angels that sinned, but cast them downe to hell, and deliuered them into chains of darknesse, to be reserued vnto iudgement : ⁵ And spared not the old world, but saued Noah the eighth *person* a preacher of righteousness, bringing in the Flood vpon the world of the vngodly : ⁶ And turning the cities of Sodom and Gomorrah into ashes, condemned them with an ouerthrow, making them an ensample vnto those that after should liue vngodly : ⁷ And deliuered iust Lot, vexed with the filthy conuersation of the wicked : ⁸ (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soule from day to day, with their vnlawful deedes.)

⁹ The Lord knoweth how to deliuer the godly out of temptations, and to reserue the vniust vnto the day of iudgement to be punished : ¹⁰ But chiefly them that walke after the flesh in the lust of vnclennesse, and despise ^g gouernment. Presumptuous are they, selfe willed : they are not afraid to speake euill of dignities : ¹¹ Whereas Angels which are greater in power and might, bring not railing accusation ⁷ against them before the Lord. ¹² But these, as natural brut beasts made to be taken and destroyed, speake euill of the things that they vnderstand not, and shal vtterly perish in

^g Or, lasciuious wayes, as some copies read. ⁷ Or, domination. ⁷ Some read, against themselves.

° καταφθαρήσονται,] ¹³ κομιούμενοι μισθὸν ἀδικίας. Ἦδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπῖλοι καὶ μῶμοι, ἐντρυφόντες ἐν ταῖς ^p ἀπάταις| αὐτῶν, συνευχόμενοι ἡμῖν, ¹⁴ ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ^q ἀκαταπαύστους | ἀμαρτίας, δელιάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην ^r πλεονεξίας| ἔχοντες, κατάρas τέκνα, ¹⁵ καταλιπόντες ^s εὐθείαν ὁδὸν, ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσὸρ, ὃς μισθὸν ἀδικίας ἡγάπησεν, ¹⁶ ἔλεγξιν δὲ ἔσχευ ἰδίας παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀνθρώπου φωνῇ φθεγξάμενον, ἐκόλυσε τὴν τοῦ προφήτου παραφρόνιαν. ¹⁷ Οὗτοί εἰσι πηγαὶ ἀνδρῶν, ^t καὶ ὁμίχλαι| ὑπὸ λαίλαπος ἐλαινόμεναι, οἷς ὁ ζῶφος τοῦ σκότους εἰς αἰῶνα τετήρηται. ¹⁸ ὑπέρογκα γὰρ μεταίωτητος φθεγγόμενοι, δελιάζουσιν ἐν ἐπιθυμίαις σαρκὸς, ^u ^v ἀσελγείαις,|

° Alex. καὶ φθαρήσονται.

P Alex. ἀγάπαις.

q Const. ἀκαταπαύστον.

r Rec. πλεονεξίας.

s Rec. + τῇν.

WICLIIF—1380.

perisch in her corrupcioun: ¹³ and reseyue the hire of vnryghtwisesse;

and thei gessen delis of defoulunge & of wemmen: to be likyngis of day; fowynge in her festis with delis of dysceualle lecherie with you: ¹⁴ and han iȝen ful of auoutrie; & vnceesyng trespas; dysceuyunge vnstidfast soules; and han the herte excersid to couetise; the sones of cursyng ¹⁵ that forsaken the riȝt weye, and eriden suynge the weie of balaam of bosor, which loued the hire of wickidnesse: ¹⁶ but he hadde repreuyng of his wodenesse; a doubt besind vndir zoche that spake with vois of man: that forbede the vnwisdom of the profete;

¹⁷ these ben wellis with out watir and mystis dryuen with whirlingy wyndis to whiche the thik myst of derknesse is reserued; ¹⁸ and thei spekun in pride of vanyte; and disceyuen in desiris of fleisch of lecheri; hem that scapen alitil; ¹⁹ whiche lyuen in errour and beheten fredom to hem: whanne thei ben seruauntis of corrupcioun; for of whom ony man is ouercomun: of hym also he is seruaunt; ²⁰ for if men forsakun the vaelennessis of the world; bi the knowing of oure lord and sauour ihesus crist, and offtone ben wlappid in these and ben ouercomen: the latter thingis ben made to hem worse thanne the former; ²¹ for it was bettir to hem to not knowe the wey of riȝtwisnesse: thanne to turne aȝen afir the knowynge; fro that holi maundement that was bitakun to hem; ²² for thilke verri prouerbe bifilde to hem; the hound turned aȝen to his castynge; and a sowe is waischen in walewyng in fenne.

3. IO ȝc moost dereworthe brithren I write to ȝou this secunde episil in whiche

delis, delights. defoulunge, defiling. wemmen, spots. iȝen, eyes. whyring, following. wodenesse, madnes. beheten, promise. fowne, again. thilke, the same. verri, true. fenne, mire.

TYNDALE—1534.

destruccio[n], ¹³ and receave the rewarde of vnryghtwesnes.

They count it pleasure to live deliciously for a season. Spottes they are and filthynes; livinge at pleasure and in disceauable wayes feasting with you: ¹⁴ hauinge eyes full of aduoutrie and that cannot cease to synne; begylynge vnstable soules. Hertes they haue excersised with couetousnes. They are cursed chyldren; ¹⁵ and haue forsaken the riȝt weye; and are gone astraye folowynge the weye of Balam the sonne of Bosor; which loved the rewarde of vnryghtwesnes. ¹⁶ but was rebuked of his iniquite. The tame and domme beast; speaking with mannes voyce; forbade the folishnes of the Prophete.

¹⁷ These are welles without water; and cloudes caried about of a tempest; to whome the myst of darcknes is reserved for ever. ¹⁸ For when they haue spoken the swellinge wordes of vanytie; they begyle with wantannes thorowe the lustes of the fleshe; them that were cleue escaped; but now are wrapped in errours. ¹⁹ They promys them libertie; and are them selues the bonde seruautes of corrupcion. For of whom soeuer a man is ouer come; vnto the same is he in bondage. ²⁰ For yf they; after they haue escaped from the filthynes of the worlde thorowe the knowledge of the Lorde and of the saviour Iesus Christ; they are yet tangled agayne therin and overcome: then is the latter ende worse with them then the beginninge. ²¹ For it had bene better for them; not to haue knowne the weye of righteousnes then after they haue knowen it; to turne from the holy commaundment geuen vnto them. ²² It is happened vnto them accordinge to the true proverbe: The dogge is turned to his vomit agayne; and the sow that was wesshed; to her wallowyng in the myre.

3. THIS is the seconde pistle that I now wryte vnto you; beloved; wherwith

CRANMER—1539.

destruccio[n], ¹³ and receaue the rewarde of vnryghtwesnes.

They count it pleasure to lyue delicyously for a season. Spottes they are and fylthynes: which lyue at pleasure in their owne dysceauable wayes, feasting with you: ¹⁴ hauynge eyes full of aduoutrie; and that cannot cease from synne, begylyng vnstable soules. Hertes they haue excersised with couetousnes. They are cursed chyldren ¹⁵ which haue forsaken the riȝt weye, and are gone astraye folowynge that weye of Balam the sonne of Bosor, which loued the rewarde of vnryghtwesnes: ¹⁶ but was rebuked of his iniquite. The tame and domme beast, speakinge with mannes voyce, forbade the madnesse of the Prophete.

¹⁷ These are welles without water: cloudes that are caried with a tempest, to whom the myst of dercknes is reserued for euer. ¹⁸ For when they haue spoken the greate swelling wordes of vanytie, they entyse thorow lustes in the voluptuousnes of the flesh, them that were cleane escaped: euen them that now lyue in erreure: ¹⁹ whyll they promys them libertie, where as they them selues are the bonde seruautes of corrupcion. For of whom a man is ouer come, vnto the same is he brought in bondage. ²⁰ For yf they (after they haue escaped from the fylthynes of that worlde thorow the knowledge of the Lorde and the saviour Iesus Christ) are yet tangled agayne therin, and overcome then is the latter ende worse with them then the beginninge. ²¹ For it had bene better for them, not to haue knowne the weye of ryghteousnes, then after they haue knowen it, to turne from the holy commaundment that was geuen vnto them: ²² But the same is happened vnto them that is used to be spoken by the true prouerbe. The dogge is turned to his vomit agayne, and the sow that was wesshed is turned agayne to her walowyng in the myre.

3. THIS is the seconde epistle that I now write vnto you dearly beloved, wher

τοὺς ὀλέγως| ἂποφυρόντας| τοὺς ἐν πλάνῃ ἀναστρεφόμενους· ¹⁹ ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἡττήται, τοῦτῳ καὶ δεδούλωται. ²⁰ Εἰ γὰρ ἀποφυρόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ, τοῦτοις δὲ πάλιν ἐμπλακέντες ἡττώνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων. ²¹ κρείττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς. ²² συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, “Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα.” καί, “Ὅς λουσαμένη, “ εἰς κύλισμα βορβόρου.”

III. Ταύτην ἤδη, ἀγαπητοὶ, δευτέραν ὑμῖν γράφω ἐπιστολὴν, ἐν αἷς διεγείρω

¹ Rec. νῆφλαι.

² Rec. + ἐν.

³ Alex. ἀσέλγεις.

⁴ Rec. ὄντως.

⁵ Alex. ἀποφύγοντας.

GENEVA—1557.

shal perisse through their own corruption. ¹³ And shal receave the rewarde of vnrighteousnes, as they which count it pleasure to lye deliciously for a season. Spottes they are and blottes deliting them selues in that they decaue you, in feasting with you. ¹⁴ Hauing eyes ful of aduoutrie, and that can not cease to synne, begyling vnstable soules: they haue hearts exercised with couetousnes, detestable felowes, ¹⁵ Which forsakyng the right waye, haue gone astraye, folowynge the way of Balaam the sonne of Bosor, which loued the rewarde of vnrighteousnes:

¹⁶ But he was rebuked for his iniquitie: for the dumme beast, wher on he sat speaking with mans voyce, forbad the folyshnes of the Prophete. ¹⁷ These are welles without water, and cloudes caried about with a tempest, to whom the blake darkenes is reserued for euer. ¹⁸ For in speaking swelling wordes of vanitie, they begyle with wantonnes through the lustes of the fleshe men that were cleane escaped from them which are wrapped in errors. ¹⁹ Promising vnto them libertie, and are them selues the bond seruants of corruption: for of whom soeuer a man is ouercome, vnto the same is he in bondage. ²⁰ For if they, after they haue escaped from the filthines of the worlde, through the knowledge of the Lord, and of the Saviour Iesus Christ, are yet tangled agayne therin, and ouercome: then is the latter ende worse with them then the begynning. ²¹ For it had bene better for them, not to haue knowne the way of righteousness, then after they haue knowne it, to turne from the holy commandement geuen vnto them. ²² But it happeneth vnto them, according to the true prouerbe, The dogge is turned to his owne vomit agayne: and, The sowe that was wasshed, to her wallowyng in the myre.

3. THIS is the seconde Epistle that I now write vnto you beloued, wherwith

RHEIMS—1582.

their corruption, ¹³ receiuing the reuward of iniustice, esteeming for a pleasure the delights of a day: coinquinations and spotted, flovving in delicacies, in their feasting rioting vvith you, ¹⁴ hauing eyes ful of adulterie and incessant sinne: aluring vnstable soules, hauing their hart exercised vvith auarice, the children of malediction: ¹⁵ leaning the right vvay they haue erred, hauing folloved the vvay of Balaam of Bosor, vvhich loued the reuward of iniquitie, ¹⁶ but had a checke of his madnesse. the dumme beast vnder the yoke, speaking vvith mans voice, prohibited the folyshnes of the prophēt.

¹⁷ These are fountaines vvithout vvater, and cloudes, tossed vvith vvhirlevvindes, to vvhom the mist of darkenesse is reserued. ¹⁸ For, speaking the proud thinges of vanitie, they allure in the desires of fleshly riotousnes, those that escape a litle, vvhich conuerse in error, ¹⁹ promising them libertie, vvhereas them selues are the slaues of corruption, for vvherewvith a man is ouercome: of that he is the slaue also.

²⁰ For if fleeing from the coinquinations of the vvorld in the knowledge of our Lord and Saviour Iesvs Christ, they againe intangled vvith the same be ouercome: the later thinges are become vnto them vvorse then the former. ²¹ For it vvvas better for them not to knovv the vvay of iustice, then after the knowledge, to turne backe from that holy commandement vvhich vvvas deliuered to them. ²² For, that of the true prouerbe is chaunced to them, The dogge returned to his vomite: and, The sowe vvashed into hier vvallowing in the mire.

3. THIS is the second epistle I vvrite to you my dearest, in vvhich I stirre vp

AUTHORISED—1611.

their own corruption. ¹³ And shal receive the reward of vnrighteousnesse, as they that count it pleasure to riot in the day time: Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you: ¹⁴ Hauing eyes ful of ^aadultery and that cannot cease from sinne, beguiling vnstable soules: an heart they haue exercised with couetous practises: cursed children: ¹⁵ Which haue forsaken the right way, and are gone astray, following the way of Balaam the sonne of Bosor, who loued the wages of vnrighteousnesse, ¹⁶ But was rebuked for his iniquity: the dumbe asse speaking with mans voyce, forbade the madnesse of the Prophet.

¹⁷ These are wells without water, clouds that are caried with a tempest, to whom the mist of darknesse is reserued for euer. ¹⁸ For when they speake great swelling wordes of vanitie, they allure through the lusts of the flesh, through much wantonnesse, those that were ^bcleane escaped from them who liue in error. ¹⁹ While they promise them liberty, they themselves are the seruants of corruption: for of whom a man is ouercome, of the same is hee brought in bondage. ²⁰ For if after they haue escaped the pollutions of the world through the knowledge of the Lord and Saviour Iesus Christ, they are againe intangled therein, and ouercome, the latter end is worse with them then the beginning. ²¹ For it had benee better for them not to haue knowne the way of righteousness, then after they haue knowne it, to turne from the holy Commandement deliuered vnto them. ²² But it is happened vnto them according to the true prouerbe: The dog is turned to his own vomit againe, and the sow that was washed, to her wallowing in the mire.

3. THIS second Epistle (beloued) I now write vnto you, in both which I stir

^a Gr. an adulteresse. ^b For a little, or, a while, as some read.

ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινὴ διάνοιαν, ² μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς, τοῦ Κυρίου καὶ σωτῆρος. ³ τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐν ἐμπαυμονῇ ἐμπαίκεται, κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι, ⁴ καὶ λέγοντες, 'Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως.' Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἑκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ, ⁶ δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπόλετο. ⁷ οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ ἐτῷ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων. ⁸ Ἐν δὲ τούτῳ μὴ

² Alex. ὑμῶν.³ Alex. ἐσχάτων.⁴ Rec. = ἐν ἐμπαυμονῇ.⁶ Rec. αὐτῶν ἐπιθυμίας.

WICLIF—1380.

I stire þoure cleer soule bi monestynge to gidre: ² that ȝe be mynedeful of tho wordis that I bifor seide of the holi profetes: and of the maundementis of the holi apostilis of the lord and sauynour;

³ first wite ȝe this thing that in the last dayes discyueyners schuln come in disceit, goynge aftir her owne coueityngis, ⁴ sciynge; where is the biheest or the comynge of hym? for sithen the fadris dieden: alle thingis lasten for the bigynnyng of creature, ⁵ but it is hid fro hem wyllynge this thing: that heuenes werun bifor, and the erthe of watir, was stondeinge bi watir bi goddis word ⁶ bi which thilke world clensid thanne bi watir perischide, ⁷ but the heuenes that now ben and the erthe ben kept bi the same word and ben reserved to fier in the day of dome and perdicoun of wickid men;

⁸ but ȝe moost dere: this o thing be not hidde to ȝou; that o dai aenitis god, is as a thousand ȝeeris, and a thousand ȝeeris: ben as o day, ⁹ the lord tarieth not his biheest as summe gessen: but he doith pacientli for ȝou; and wole not that omy man perische, but that alle turne aȝen to penauce, ¹⁰ for the day of the lord schal come as a theef: in whiche heuenes with greet bire schuln passe, and elementis schuln be dissolwed bi heete; and the erthe and alle the werkis that ben in it: schuln be brente;

¹¹ therfor whanne alle these thingis schuln be dissolwed, what maner men bihoueth it ȝou to be in holi lyuynge and pitces: ¹² abydyng and hiȝynge in to the comynge of the dai of oure lord ihesus crist; bi whom heuenes breunynge schuln be dissolwed: and elementis schulen faile bi breunynge of fier, ¹³ also we abiden bi hise biheestis newe heuenes and newe erthe: in which riȝtwisnesse dwelleth;

TYNDALE—1534.

I stere vp and warne youre pure myndes; ² to call to remembraunce the wordes which were tolde before of the holy prophetes; and also the commandement of vs the apostles of the lorde and saviour.

³ This fyrst vnderstondey that ther shall come in the last dayes mockers which will walke after their awne lustes ⁴ and saye. Where is the promes of his comynge? For sence the fathers dyed; all thinges continue in the same estate wher in they were at the begynninge. ⁵ This they knowe not (and that wyllynge) that the heuens a great wyle ago were; and the erth that was in the water; appeared vp out of the water by the worde of god: ⁶ by the which thinges; the worlde that then was; perished ouer flouen with the water. ⁷ But the heuens verely and erth which are now; are kept by the same worde in store; and reserved vnto fyre; agaynst the daye of iudgement and perdicion of vngodly men.

⁸ Dearly beloved, be not ignoraunt of this one thyng; how that one daye is with the lorde; as a thousand yere; and a thousand yere as one daye. ⁹ The lorde is not slacke to fulfill his promes; as some men count slacknes: but is pacient to vs warde and wolde have no man lost; but wolde receave all men to repentance. ¹⁰ Nevertheless the daye of the lorde will come as a thefe in the nyght; in the which daye; the heuens shall perisse with terrible noyes; and the elementes shall melt with heet; and the erth with the workes that are therein shall burne.

¹¹ Yf all these thinges shall perisshe; what maner persons ought ye to be in holy conuersacion and godlynes: ¹² lokyngefor and hastyng vnto the comynge of the daye of God; in which the hevns shall perisshe with fyre; and the elementes shalbe consumed with heate. ¹³ Nevertheless we loke for a newe heven and a newe erth; accordynge to his promes; where in dwelleth riȝtwesnes.

CRANMER—1539.

with I stere vp your sincere mynde, by putting you in remembrance, ² that ye maye be mynedeful of the wordes (which were tolde before of the holy Prophetes) and also the commandement of vs which be Apostles of the Lorde and sauour.

³ This fyrst vnderstande, that ther shall come in the last dayes, mockers (in disceitfulnesses) which wyll walke after their awne lustes, ⁴ and saye: Where is the promes of his comynge? For sence the fathers dyed, all thynges contynue in the same estate wherin they were at the begynnyng. ⁵ For this they knowe not (and that wyllfully) how that the heauens a great wyle ago were, and the erth out of the water appeared vp thorow the water, by the word of God: ⁶ by the which thynges the world that then was, perished, beyngue ouer runne wyth water. ⁷ But the heauens and erth which are now, be kept by hys worde in store, and reserved vnto fyre, agaynst the daye of iudgement and perdicion of vngodly men.

⁸ Dearly beloved, be not ignoraunt of this one thyng, how that one daye is wyth the Lord, as a thousand yere, and a thousand yere as one daye. ⁹ The Lord that hath promised, is not slacke, as some men count slacknes: but is paycent to vs warde: for asmoch as he wolde haue no man lost, but wyll receaue all men to repentance.

¹⁰ Neuertheless the daye of the Lorde wyll come as a thefe in the nyghte, in the which daye, the heauens shall passe awaye in maner of a tempest, and the elementes shall melt wyth heat: the erth also and the workes that are therein, shall burne.

¹¹ Scyng then that all these thynges shall perisshe, what maner persons ought ye to be in holy conuersacion and godlynes: ¹² lokynge for, and hastyng vnto the comynge of the daye of God, by whom the heauens shall perisshe with fyre, and the elementes shall melt wyth heate? ¹³ Neuertheless, we (according to his promes) loke for a newe heauen and a newe earth, wherin dwelleth ryghtwesnes.

monestynge, admonishing. wite, knowe.
biheest, promise. sithen, thilke, the same.
dome, judgement. o, one.
bire, confusion. pitces, parties. hiȝynge, hastynge.

λανθανέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυρίου ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία. ⁹ οὐ βραδύνει ⁴ ὁ Κύριος τῆς ἐπαγγελίας, ὥς τινες βραδυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενος τινὰς ἀπολέσθαι, ἀλλὰ πάντα εἰς μετάνοιαν χωρῆσαι. ¹⁰ Ἡξεῖ δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτῃς, ¹ ἐν ᾗ οἱ οὐρανοὶ ῥοιζήδον παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται. ¹¹ Τούτων οὖν πάντων λυμένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις, ¹² προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται; ¹³ Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

^c Rec. τῇ αὐτῇ.^d Alex. = ὁ.^e Alex. s. εἰς ὑμᾶς s. ἐπ' ὑμᾶς.^f Rec. + ἐν νυκτί.

GENEVA — 1557.

I stere vp, and warne your pure myndes, ² To call to remembrance the wordes, which were told before of the holy Prophets, and also the commendement of vs the Apostles of the Lord and Sauour.

³ This fyrst vnderstande, that there shall come in the last dayes, mockers, which wyl walke after their lustes. ⁴ And say, Where is the promis of his comming? for synce the fathers died, all thinges continue in the same estate wher in they were at the beginning. ⁵ For this they knowe not (and that willingly) how that the heauens a great whyle ago were, by the worde of God, and the earth that was in the water appeared vp out of the water, ⁶ Wherefore the world that then was, perished, ouerflowed with the water.

⁷ But the heauens and earth, which are now, are kept by the same worde in store, and reserued vnto fyre, against the day of damnation, and destruction of vngodly men. ⁸ Derely beloued, be not ignorant of this one thinge, how that owne day is with the Lord, as a thousand yere, and a thousand yere, as one day. ⁹ The Lord is not slacke to fulfil his promes (as some men count slacknes) but is pacient to vsuarde, and wolde haue no man lost, but woulde receaue all men to repentance.

¹⁰ And the day of the Lord wyl come as a thiefe in the night, in the which day the heauens shal passe away with a noyse, and the elementes shal melt with heate, and the earth with the workes, that are therein shal burne. ¹¹ Seing therefore all these thinges muste be dissolued, what maner persons ought ye to be in holy conuersation and godlynnes? ¹² Looking for, and hastyng vnto the comming in the day of God, in which the heauens shal be dissolued with fyre, and the elementes shal melt with heat. ¹³ But, we loke for new heauens, and a newe earth, according to his promis, wherin dwelleth righteousness.

RHEIMS — 1582.

by admonition your sincere minde: ² that you may be mindful of those vvordes vvich I told you before from the holy Prophets, and of your Apostles, of the preceptes of our Lord and Sauour. ³ Knowing this first, that in the last daies shal come mockers in deceit, vvalking according to their ovne concupiscences, ⁴ saying, Vvhere is his promise or his comming? For since the time that the fathers slept, all things do so perseuere from the beginning of creature. ⁵ For they are vvillfully ignorant of this, that the heauens vvore before, and the earth, out of vvater, and through vvater, consisting by the vvord of God: ⁶ by the vvich, that vvorld then, being ouerflowed vvith vvater perished.

⁷ But the heauens vvich novv are, and the earth, are by the same vvord kept in store, reserued to fire vnto the day of iudgement and of the perdition of the impius men. ⁸ But this one thing be not ignorant of, my dearest, that one day with our Lord is as a thousand yeres, and a thousand yeres as one day. ⁹ Our Lord slacketh not his promis, as some do esteeme it: but he doth patiently for you, not vvilling that any perish, but that al returne to penance. ¹⁰ And the day of our Lord shal come as a theeve in the vvich the heauens shal passe vvith great violence, but the elementes shal be resolued vvith heate, and the earth and the vvorkes vvich are in it, shal be burnt.

¹¹ Therefore vvhereas al these thinges are to be dissolued: vvhat maner of men ought you to be in holy conuersations and godlinesse, ¹² expecting and hasting vnto the comming of the day of our Lord, by vvich the heauens burning shal be resolued, and the elementes shal melt vvith the heate of fire: ¹³ But vve expect newv heauens and a newv earth according to his promises, in vvich iustice inhabiteth.

AUTHORISED — 1611.

vp your pure mindes by way of remembrance: ² That ye may be mindful of the wordes which were spoken before by the holy Prophets, and of the Commandement of vs the Apostles of the Lord and Sauour: ³ Knowing this first, that there shall come in the last dayes scoffers, walking after their owne lusts, ⁴ And saying, Where is the promise of his coming? For since the Fathers fell asleep, all things continue as they were from the beginning of the creation. ⁵ For this they willingly are ignorant of, that by the word of God the heauens were of old, and the earth ^astanding out of the water, and in the water, ⁶ Whereby the world that then was, being overflowed with water, perished. ⁷ But the heauens and the earth which are now, by the same word are kept in store, reserued vnto fire against the day of iudgement, and perdition of vngodly men.

⁸ But (beloued) be not ignorant of this one thing, that one day is with the Lord as a thousand yeres, and a thousand yeres as one day. ⁹ The Lord is not slacke concerning his promise (as some men count slackenesse) but is long-suffering to vs-ward, not willing that any should perish, but that all should come to repentance. ¹⁰ But the day of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a great noise, and the Elements shal melt with feruent heat, the earth also and the workes that are therein shall be burnt vp. ¹¹ Seeing then that all these things shall be dissolued, what maner of persons ought ye to be in all holy conuersation, and godlinesse, ¹² Looking for and hasting vnto the comming of the day of God, wherein the heauens being on fire shall be dissolued, and the Elements shal melt with feruent heat? ¹³ Neuerthelesse we, according to his promise, looke for new heauens, and a new earth, wherein dwelleth righteousness.

^a Or, consisting. ^b Or, hasting the coming.

¹⁴ Διὸ, ἀγαπητοὶ, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπιλοι καὶ ⁹ ἀμόμητοι | αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ, ¹⁵ καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγείσθε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν ^h αὐτῷ δοθεῖσαν | σοφίαν ἔγραψεν ὑμῖν, ¹⁶ ὥς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων· ἐν ⁱ οἷς | ἐστὶ δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὥς καὶ

ⁱ Alex. ἀμμοί.

^h Alex. ὁσθ. αὐτῷ.

WICLIF — 1380.

¹⁴ for whiche thing ȝe moost dere, abidynge thes thingis be ȝe bisie : to be founden to hym in pees vnsportid and vndefouled, ¹⁵ and deme ȝe long abidyng of oure lord ihesus crist : ȝoure heelthe, as also oure moost dere brother poul wroot to ȝou bi wisdom ȝouen to him, ¹⁶ as in alle epistlis he spekith in hem of thes thingis, in whiche ben sum hard thingis to vnderstonde, whiche vnwise ⁊ vnstable men deprauen, as also thei don other scripturis to her owne perdition.

¹⁷ therfor ȝe britheren bifor witinge kepe ȝou silf : leest ȝe be discyued bi errour of vnwise men ⁊ falle awei fro ȝoure owne sadnesse, ¹⁸ but wexe ȝe in grace, ⁊ the knowyng of oure lord ihesus crist ⁊ oure sauour, to him be glori now ⁊ in to the day of euerlastyngnes, amen.

nome, judge. ber, their. witinge, knowing.
sadnesse, stability. wexe, grow.

TYNDALE — 1534.

¹⁴ Wherefore derly beloved, seyng that ye loke for soche thynges, be dygent that ye maye be founde of him in peace, with out spotte and vndefiled. ¹⁵ And suppose that the longe sufferynge of the lorde is saluacion, even as oure derly beloved brother Paul, accordynge to the wysdome geuen vnto him, wrote to you, ¹⁶ yee, almost in every pistle speakynge of soche thynges : amonge which are many thynges harde to be vnderstonde, which they that are vnlearned and vnstable, pervert, as they do other scriptures vnto their awne destruction.

¹⁷ Ye therfore beloved, seyng ye knowe it before hande, beware lest ye be also plucked a waye with the erreure of the wicked, and fall from youre awne stedfastnes : ¹⁸ but growe in grace, and in the knowledge of oure lorde and sauoure Iesus Christ. To whom be glory bothe now and for ever. Amen.

CRANMER — 1539.

¹⁴ Wherefore dearly beloued, seyng that ye loke for such thinges, be dylygent that ye maye be founde of hym in peace, without spotte and vndefyled. ¹⁵ And suppose that the longe sufferinge of the Lord is saluacyon, euen as oure derly beloued brother Paule also (accordynge to the wysdome geuen vnto hym) hath wrytten vnto you, ¹⁶ ye, almoost in every epistle, speakynge of such thynges : amonge which are many thinges harde to be vnderstande, which they that are vnlearned and vnstable, peruert, as they do also the other scriptures vnto their awne destruction.

¹⁷ Ye therfore beloued, (seyng ye be warned afore hand) beware, lest ye, wyth other men be also plucked awaye thorow the erreure of the wycked, and fall from your awne stedfastnes : ¹⁸ but growe in grace, and in the knowledge of oure Lorde and sauoure Iesus Chryst. To whom be glory both now and for euer. Amen.

τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. ¹⁷ Ὑμεῖς οὖν, ἀγαπητοὶ, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέσητε τοῦ ἰδίου στηριγμοῦ. ¹⁸ αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.

¹ Alex. αἴς.

GENEVA—1557.

¹⁴ Wherefore dearly beloved, seeing that ye loke for suche thinges, be diligent that ye may be founde of him in peace, without spotte and vndefiled. ¹⁵ And suppose that the longe suffering of the Lord is saluation, euen as our dearly beloved brother Paul, according to the wysdome geuen vnto hym, wrote to you. ¹⁶ As one, almoste in euery Epistle speakyng of suche thinges: among which thinges some ar harde to be vnderstand, which they that are vnlearned and vnstable peruert, as they do also other Scriptures vnto their owne destruction.

¹⁷ Ye therefore beloved, seying ye knowe these thinges before hande, beware, leste ye be also plucked away with the error of the wicked, and fall from your owne stedfastnes. ¹⁸ But growe in grace, and in the knowledge of our Lord and Sauour Iesus Christe: to whome be glorie both now and for euer. Amen.

RHEIMS—1582.

¹⁴ For the vvich cause my deerest, expecting these thinges, labour earnestly to be found immaculate and vnspotted to him in peace: ¹⁵ and the longanimitie of our Lord, do ye account saluation, as also our most deere brother Paul according to the vvisdom giuen him hath vvritten to you: ¹⁶ as also in al epistles, speaking in them of these thinges, in the vvich are certaine thinges hard to be vnderstoode, vvich the vnlearned and vnstable deprave, as also the rest of the Scriptures, to their ovne perdition.

¹⁷ You therefore brethren, foreknowing, take heede lest ledde aside by the error of the vnwise you fal away from your owne stedfastnes. ¹⁸ but growv in grace and in knowldge of our Lord and saviour Iesvs Christ. To him be glorie both novv and vnto the day of eternitie. Amen.

AUTHORISED—1611.

¹⁴ Wherefore (beloued) seeing that ye looke for such thinges, be diligent that ye may be found of him in peace, without spot, and blamelesse. ¹⁵ And account that the long suffering of the Lord is saluation, euen as our beloued brother Paul also, according to the wisdome giuen vnto him, hath written vnto you. ¹⁶ As also in all his Epistles, speaking in them of these thinges, in which are some thinges hard to be vnderstood, which they that are vnlearned and vnstable wrest, as they doe also the other Scriptures, vnto their owne destruction.

¹⁷ Yee therefore, beloued, seeing yee know *these things* before, beware lest yee also being led away with the error of the wicked, fall from your owne stedfastnesse. ¹⁸ But grow in grace, and in the knowledge of our Lord and Sauour Iesus Christ: to him be glory both now and for euer. Amen.

ΠΡΩΤΗ
ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

Κεφάλαιον Α.

THE FIRST
EPISTLE OF JOHN.

CHAPTER I.

Ὁ ὁ ἦΝ ἀπ' ἀρχῆς, ὁ ἀκηκόαμεν, ὁ ἑώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὁ ἑθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς· ² (καὶ ἡ ζωνὴ ἐφανερώθη, καὶ ἑώρακάμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωνὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν)· ³ ὁ ἑώρακάμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὧς ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία ^b δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ· ⁴ καὶ ταῦτα γράφομεν ὧς ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη. ⁵ Καὶ

^a Alex. + καί.

^b Alex. = ἔτι.

^c Alex. ἡμεῖς.

WICLIF—1380.

1. THAT thing that was fro the bygynyng: whiche we herden which we saien with oure ȝen; whiche we bihelden & oure hondis touchiden of the word of liif: ² & the liif is schewid and we saien & we witnessen, and tellen to ȝou euerlasting liif: that was anentis the fadir & apperid to us; ³ therfor we tellen to ȝou that thing that we saien & herden: that also ȝe haue felowschip with us & oure felowschip be with the fadir & with his sone ihesus crist; ⁴ & we writen this thing to ȝou: that ȝe haue ioie, & that ȝoure ioie be ful.

⁵ & this is the tellynge that we herden of him & tellen to ȝou: that god is list: and there ben no derknessis in him; ⁶ if we seien that we han felowschip with him, & we wandren in derknessis: we lien and doon not truthe; ⁷ but if we walken in list, as also he is in list: we han felowschip to gidre; & the blood of ihesus crist his sone: cleneth us fro al synne.

^a if we seien that we han not synne: we deceyuen us silf, & truthe is not in us;

TYNDALE—1534.

1. THAT which was from the begynnyng; concerninge which we have hearde, which we have sene with oure eyes; which we have lokyd vpon; and oure hondes have handled; of the worde of life. ² For the lyfe appered; and we have sene; and beare wytnes; and shewe vnto you that eternall lyfe, which was with the fader, and appered vnto vs. ³ That which we have sene and herde declare we vnto you; that ye maye have fellowschyppe with vs; and that oure fellowschyppe maye be with the fader and his sonne Iesus Christ. ⁴ And this write we vnto you; that oure ioye maye be full.

⁵ And this is the tydynges which we have hearde of him; and declare vnto you; that god is lyght; and in him is no darknes at all. ⁶ yf we saye that we have fellowschyppe with him; and yet walke in darknes; we lye; and do not the truthe: ⁷ but and yf we walke in (lyght) even as he is in lyght; then have we fellowschyppe with him; and the blood of Iesus Christ his sonne cleneth vs from all synne.

^a Yf we saye that we have no synne; we deceaue oure selues; and truthe is not in

CRANMER—1539.

1. THAT whych was from the begynnyng, whych we haue hearde, whych we haue sene, with oure eyes, whych we haue looked vpon, and our handes haue handled, of the word of the lyfe. ² And the lyfe appered, and we haue sene and beare wytnes, and shewe vnto you that eternall lyfe, whych was wyth the fader, and appered vnto vs. ³ That whych we haue sene and herde, declare we vnto you, that ye also maye haue fellowschyppe wyth vs and that oure fellowschyppe maye be wyth the fader and hys sonne Iesus Chryst. ⁴ And thys write we vnto you, that (ye maye reioyce, and that) your ioye maye be full.

⁵ And this is the tydynges whych we haue hearde of hym and declare vnto you, that God is lyght, and in him is no derkenes at all. ⁶ If we saye, that we haue felowschyppe wyth hym, and wake in derknes, we lye, and do not the truthe. ⁷ But and yf we walke in light euen as he is in lyght, then haue we fellowschyppe wyth hym, and the bloude of Iesus Chryst hys sonne cleneth vs from all synne:

^a If we saye that we haue no synne, we deceaue oure selues, and the truthe is not

ΠΡΩΤΗ
ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

Κεφάλαιον Α.

THE FIRST
EPISTLE OF JOHN.

CHAPTER I.

^α αὕτη ἐστὶν ἡ ἄγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. ^β ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατοῦμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν. ^γ ἐὰν δὲ ἐν τῷ φωτὶ περιπατοῦμεν, ὡς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἶμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. ^δ Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια ^ε ἐν ἡμῖν οὐκ ἔστιν. |

^α Alex. ἴστιν αὕτη.

^β Rec. ἐπαγγελία.

^γ Rec. οὐκ ἴστιν ἐν ἡμῖν.

GENEVA—1557.

1. THAT which was from the beginning, which we haue heard, which we haue sene with our eyes, which we haue looked vpon, and our handes haue handled, of the Worde of life, ² (For the life appeared, and we haue sene and beare wytnes, and shewe vnto you, that eternal lyfe, which was with the Father, and appeared vnto vs)

³ That I say which we haue sene and heard, declare we vnto you, that ye may also haue fellowship with vs, and that our fellowship may be with the Father and with his Sonne Iesus Christ. ⁴ And this write we vnto you, that your ioye may be ful.

⁵ This then is the tydinges which we haue heard of him, and declare vnto you, that God is light and in him is no darckenes. ⁶ If we say that we haue fellowship with him, and yet walke in darckenes, we lye, and do not sncerely. ⁷ But if we walke in light as he is in light, then haue we mutual fellowship with him, and the bloude of Iesus Christ his Sonne clenseth vs from all synne.

⁸ If we say that we haue no synne, we deceaue our selues, and trueth is not in

RHEIMS—1582.

1. THAT vvhich vvas from the beginning, vvhich vve haue heard, vvhich vve haue seen vvith our eies, vvhich vve haue looked vpon, and our handes haue handled of the vvord of life: ² and the life vvas manifested: and vve haue seen, and do testifie, and declare vnto you the life eternal vvhich vvas vvith the Father, and hath appeared to vs) ³ that vvhich vve haue seen and haue heard, vve declare vnto you, that you also may haue societie vvith vs, and our societie may be vvith the Father and vvith his Sonne Iesus Christ. ⁴ And these things vve vvrite to you, that you may reioyce, and your ioy may be ful.

⁵ And this is the annuntiation vvhich vve haue heard of him, and declare vnto you, That God is light, and in him there is no darckenesse. ⁶ If vve shal say that we haue societie vvith him, and vvake in darckenesse: vve lie, and do not the truth. ⁷ But if we vvake in the light, as he also is in the light: vve haue societie one tovvard an other, and the blood of Iesus Christ his sonne clenseth vs from all sinne.

⁸ If vve shal say that vve haue no sinne, vve seduce our selues, and the truth is

AUTHORISED—1611.

1. THAT which wee haue heard, which wee haue seene with our eyes, which wee haue looked vpon, and our hands haue handled of the word of life. ² (For the life was manifested, and we haue seene it, and beare witnes, and shew vnto you that eternall life which was with the Father, and was manifested vnto vs.) ³ That which we haue seene and heard, declare we vnto you, that ye also may haue fellowship with vs; and truly our fellowship is with the Father, and with his Sonne Iesus Christ. ⁴ And these things write we vnto you, that your ioy may be full.

⁵ This then is the message which we haue heard of him, and declare vnto you, that God is light, and in him is no darckenesse at all. ⁶ If we say that we haue fellowship with him, and walke in darckenesse, we lie, and doe not the trueth.

⁷ But if we walke in the light, as he is in the light, we haue fellowship one with another, and the blood of Iesus Christ his Son, clenseth vs from all sin. ⁸ If we say that we haue no sinne, we deceiue our selues, and the trueth is not in vs.

⁹ εὖν ὁμολογῶμεν τὰς ἀμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἀμαρτίας, καὶ καθάρσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. ¹⁰ εὖν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιῶμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

II. Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἀμάρτητε· καὶ εἰάν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον· ² καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἀμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτὸν, εἰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. ⁴ ὁ λέγων, ⁵ Ἐγνώκα αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν· ⁶ ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείεται. ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ

† Alex. + ὅτι.

† Alex. = ὅτως.

WICLIF—1380.

⁹ if we knowlechen oure synnes: he is faithful and iust that he forgeue to us oure synnes: and clense us fro al wickednesse. ¹⁰ ¶ if we seyn we han not synned: we maken him a lier, & his word is not in us.

2. MI litil sones I write to you thes thingis: that ȝe synne not, but if any man synneth: we han an aduocat anentis the fadir ihesus crist, ² & he is the forȝeuenesse for oure synnes: & not onli for oure synnes: but also for the synnes of al the world. ³ ¶ in this thing we witen that we knowen him: if we kepen his comaundementis: ⁴ he that seieth that he knowith god, & kepeth not hisse comaundementis: is a lier & truthe is not in him; ⁵ but the charite of god is perȝit verrili in him: that kepeth his word; in this thing we witen that we ben in him: if we ben perȝit in him; ⁶ he that seieth that he dwelith in him: he owith to walke as he walkid.

⁷ Moost dere britheren I write to you not a newe maundement: but the eld maundement, that ȝe hadden fro the bigynnyng: the eld maundement: is the word that ȝe herdew. ⁸ eftsonc I write to you a newe maundement: that is trewe bothe in him & in you: for derknessis ben passid & verri liȝt schyneth now, ⁹ he that seieth that he is in liȝt, & hatith his brother: is in derknesse ȝit, ¹⁰ he that loueth his brother dwelith in liȝt & sclandre is not in him; ¹¹ but he that hatith his brother: is in derknesse; & wandrih in derknesse and woot not whidher he goith: for derknesse han bliuid his iȝen.

¹² litil sones I write to you: that ȝoure synnes ben forȝouen to ȝou for his name; ¹³ fadir, I write to ȝou: for ȝe han knowen him that is fro the bigynnyng; ȝung men I write to ȝou, for ȝe han ouercomen the

TYNDALE—1534.

vs. ⁹ If we knowledge oure synnes, he is faythfull and iust: to forgeue vs oure synnes; and to clense vs from al vnrightewesnes. ¹⁰ If we saye we haue not synned, we make him aliar, and his worde is not in vs.

2. MY lytell children/ these thynges write I vnto you; that ye synne not: yf any man synne, yet we haue an advocate with the father, Iesus Christ, which is righteous: ² and he it is that obteyneth grace for oure synnes: not for oure synnes only: but also for the synnes of all the world. ³ And herby we are sure that we knowe him; yf we kepe his commaundementes. ⁴ He that sayth I knowe him; and kepeth not his commaundementes is a lyar; and the veritie is not in him. ⁵ Whosoever kepeth his (worde) in him is the love of god perfect in dede. And therby knowe we that we are in him. ⁶ He that sayth he bydeth in him ought to walke even as he walked.

⁷ Brethren I write no newe commaundement vnto you: but that olde commaundement which ye hearde from the begynnyng. The olde commaundement is the worde which ye hearde from the begynnyng. ⁸ Agayne a newe commaundement I write vnto you: a thyng that is true in him; and also in you: for the darknes is past; and the true lyght now shyneth. ⁹ He that sayth how that he is in the light; and yet hateth his brother; is in darknes euen vntyll this tyme. ¹⁰ He that loveth his brother; abydeh in the light and ther is none occasion of evyll in him. ¹¹ He that hateth his brother is in darknes; and walketh in darknes: and cannot tell whither he goeth; because that darknes hath blynded his eyes.

¹² Babes I write vnto you how that youre synnes are forȝeven you for his names sake. ¹³ I wryte vnto you fathers; how that ye haue knowen him that was from the begynnyng. I wryte vnto you yonge men; how that ye haue overcome the

CRANMER—1539.

in vs: ⁹ If we knowledge oure synnes, he is faythfull and iust, to forgeue vs oure synnes, and to clense vs from all vnrightewesnes. ¹⁰ If we saye we haue not synned, we make hym a lyar, and hys worde is not in vs.

2. MY lytell children, these thinges write I vnto you, that ye synne not. And yf any man synne we haue an aduocate wyth the father, Iesus Christ, the ryghteous: ² and he it is that obteyneth grace for oure synnes not for oure synnes only: but also for the synnes of all the world. ³ And herby we are sure that we knowe him, yf we kepe hys commaundementes. ⁴ He that sayth I knowe hym, and kepeth not hys commaundementes is a lyar, and the veritye is not in hym. ⁵ But whoso kepeth his worde, in him is the loue of God perfect in dede: herby knowe we that we are in him. ⁶ He that sayth he bydeth in hym, ought to walke euen as he walked.

⁷ Brethren, I wryte no new commaundement vnto you: but that olde commaundement, which ye haue had from the begynnyng. The olde commaundement is the worde, which ye haue hearde from the begynnyng. ⁸ Agayne, a new commaundement I wryte vnto you, that is true in hym, and the same is true also in you: for the dercknes is past, and the treue light now shyneth. ⁹ He that sayth how that he is in the lyght, and yet hateth hys brother, is in dercknes euen vntyll this tyme. ¹⁰ He that loueth hys brother, abydeh in the lyght, and ther is none occasion of euyl in hym. ¹¹ He that hateth hys brother, is in dercknes, and walketh in dercknes: and cannot tell whither he goeth, because that dercknes hath blynded hys eyes.

¹² Babes I wryte vnto you, how that youre synnes are forȝeven you for hys names sake. ¹³ I wryte vnto you fathers, how that ye haue knowne hym that is from the begynnyng. I wryte vnto you yonge men, how that ye haue overcome the

anentis, with
fadir, again.
ȝung men.

witen, knowe.
verri, true.
forȝouen, forȝiuen.

owith, ought.
woot, knoweth.
men, how that

ἐσμεν. ⁶ ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτως | περιπατεῖν. ⁷ ἁγαπητοί, | οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἐστίν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς. | ⁸ πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. ⁹ ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. ¹⁰ ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἐστίν. ¹¹ ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

¹² Γράφω ὑμῖν τεκνία, ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

¹³ Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι,

⁴ Rec. ἀδελφοί.

⁴ Alex. = ἀπ' ἀρχῆς.

GENEVA — 1557.

vs. ⁹ If we acknowledge our synnes, he is faithful and iuste, to forgeue vs our synnes, and to clesne vs from all vn-rightiuousnes. ¹⁰ If we say we haue not sinned, we make him a lier, and his worde is not in vs.

2. MY babes, these things write I vnto you, that ye synne not. And if any man sinne, we haue an Aduocate with the Father, Iesus Christ, the righteous. ² And he it is that obteyneth grace for our synnes: not for our synnes only, but also for the synnes of all the worlde. ³ And herby we are sure that we knowe hym, if we kepe his commandementes. ⁴ He that sayeth, I know him, and kepeth not his commandementes is a lyer, and the truth is not in hym. ⁵ But whosoeuer kepeth hys worde, in him is the loue of God perfect in dede, herby we know that we are in him. ⁶ He that sayeth he bideth in hym, ought also to walke, euen as he hath walked.

⁷ Brethren, I wryte no newe commandement vnto you: but that olde commandement, which ye haue had from the beginning: this olde commandement is the worde, which ye haue heard from the beginning. ⁸ Agayne, a newe commandement I write vnto you, a thinge that is true in hym, and also in you: for the darcknes is past, and the true lyght now shyneth. ⁹ He that sayeth that he is in the light, and yet hateth his brother, is in darcknes euen vntil this tyme. ¹⁰ He that loueth his brother, abideth in the light, and there is none occasion of euil in him. ¹¹ But he that hateth his brother, is in darcknes, and walketh in darcknes and can not tel whyther he goeth, because that darcknes hath blinded his eyes.

¹² Litle children, I write vnto you, because your synnes are forgiven you for hys Names sake, ¹³ I writ vnto you fathers, because ye haue knowen him that is from the begynning, I write vnto you

RHEIMS — 1582.

not in vs. ⁹ If vve confesse our synnes: he is faithful and iust, for to forgiue vs our synnes, and to cleanse vs from all iniquitie. ¹⁰ If vve shal say that vve haue not sinned: vve make him a lier, and his vvord is not in vs.

2. MY litle children, these things I vvrite to you, that you sinne not. But and if any man shal sinne, vve haue an aduocate vvith the Father, Iesvs Christ the iust: ² and he is the propitiation for our synnes: and not for ours only, but also for the vvhole vvorldes. ³ And in this vve know that vve haue knovven him, if vve obserue his commandementes. ⁴ He that saith he knovveth him, and kepeth not his commandementes: is a lier and the truth is not in him: ⁵ But he that keepeth his vvord, in him in very dede the charitie of God is perfited: in this vve knovv that vve be in him. ⁶ He that saith he abideth in him: ought euen as he walked, him self also to vvalk.

⁷ My deerest, I vvrite not a nev commandement to you, but an old commandement vvich you had from the beginning. The old commandement is the vvord vvich you haue heard. ⁸ Againe a nev commandement vvrite I to you, vvich thing is true both in him and in you: because the darcknesse is passed, and the true light novv shineth.

⁹ He that saith he is in the light, and hateth his brother: is in the darcknesse euen vntil novv. ¹⁰ He that loueth his brother, abideth in the light, and scandal is not in him. ¹¹ But he that hateth his brother: is in the darcknesse, and vvalketh in the darcknesse, and knovveth not vvither he goeth, because the darcknes hath blinded his cies.

¹² I vvrite vnto you litle children, because your synnes are forgiven you for his name. ¹³ I vvrite vnto you fathers, because you haue knovven him vvch is from the beginning. I vvrite vnto you

AUTHORISED — 1611.

⁹ If we confesse our synnes, hee is faithful, and iust to forgiue vs our synnes, and to clesne vs from all vnrighteousnesse. ¹⁰ If we say that wee haue not sinned, wee make him a liar, and his word is not in vs.

2. MY litle children, these things write I vnto you, that ye sinne not. And if any man sinne, wee haue an Aduocate with the Father, Iesus Christ the righteous: ² And he is the propitiation for our synnes: and not for ours onely, but also for the synnes of the whole worlde. ³ And hereby wee doe know that wee know him, if wee keepe his Commandementes. ⁴ He that saith, I know him, and kepeth not his Commandementes, is a lyar, and the truth is not in him. ⁵ But whoso kepeth his word, in him verily is the loue of God perfected: hereby know we that we are in him. ⁶ Hee that saith hee abideth in him, ought himselfe also so to walke, euen as hee walked.

⁷ Brethren, I write no new commandement vnto you, but an old Commandement which ye had from the beginning: the old Commandement is the word which ye haue heard from the beginning. ⁸ Again a new Commandement I write vnto you, which thing is true in him and in you: because the darcknesse is past, and the true light now shineth. ⁹ He that saith he is in the light, and hateth his brother, is in darcknesse euen vntill now. ¹⁰ Hee that loueth his brother, abideth in the light, and there is none occasion of stumbling in him. ¹¹ But he that hateth his brother, is in darcknesse, and walketh in darcknesse, and knoweth not whither he goeth, because that darcknesse hath blinded his eyes. ¹² I write vnto you, litle children, because your synnes are forgiven you for his Names sake. ¹³ I write vnto you, fathers, because ye haue knowne him that is from the beginning. I write vnto you, young men, because you haue overcome the wicked one. I write

* Gr. scandall.

ὅτι νενικήκατε τὸν πονηρὸν. ¹⁴ Ἐγραψα ὑμῖν, παῖδιά, ὅτι ἐγνώκατε τὸν πατέρα. ¹⁴ Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστέ, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρὸν. ¹⁵ μὴ ἀγαπάτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. ¹⁶ ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστὶ. ¹⁷ καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ, μένει εἰς τὸν αἰῶνα. ¹⁸ Παιδιά, ἐσχάτη ὥρα ἐστί· καὶ καθὼς ἡκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν. ¹⁹ Ἐξ

¹⁴ Alex. Ἐγραψα.¹⁶ Alex. Θεοῦ.

WICLIȚ — 1380.

wickid; I write to ȝou ȝunge children: for ȝe han knowe the fadir. ¹⁴ I write to ȝou britheren: for ȝe han knowen him that is of the bigynnyng. I write to ȝou ȝunge men: for ȝe ben strong; & the word of god dwelith in ȝou and ȝe han ouercomen the wickid.

¹⁵ nyle ȝe loue the world: ne tho thingis that ben in the world; if any man loueth the world: the charite of the fadir is not in him; ¹⁶ for al thing that is in the world, is coueitise of fleisch, & coueitise of ȝzen & pride of lif; whiche is not of the fadir: but it is of the world; ¹⁷ and the world schal passe; and the coueitise of it; but he that doith the wille of god: dwelith withouten ende.

¹⁸ Mi litil sones the last oure is; and as ȝe han herde that anticrist cometh: now many anticristis ben made; wherof we witen that it is the last our; ¹⁹ thei wenten forth fro us, but thei werun not of us: for if thei hadden ben of us: thei hadden dwelte with us; but that thei be knowen that thei be not of us.

²⁰ but ȝe han anoynting of the holi gost; and knowun alle thingis; ²¹ I wroot not to ȝou, as to men that knowen not trithe: but as to men that knewen it; & for eche lesinge is not of trithe;

²² who is a lier: but this that denyeth that ihesus is not crist; this is anticrist: that denyeth the fadir & the sone; ²³ so eche that denyeth the sone: hath not the fadir; but he that knowlechith the sone: hath also the fadir; ²⁴ that thing that ȝe herden at the bigynnyng: dwelle it in ȝou, for if that thing dwelith in ȝou: whiche ȝe herden at the bigynnyng: ȝe schulen dwelle in the sone and in the fadir; ²⁵ & this is the bihest: that he bihiȝt to us euerlastyng lif.

TYNDALE — 1534.

wicked. I wrote vnto you lytell children; how that ye have knowne the father. ¹⁴ I wrote vnto you fathers; how that ye have knowen him that was from the begynnyng. I wrote vnto you younge men; how that ye are strong: and the worde of God abydeh in you and ye have over come that wicked.

¹⁵ Se that ye love not the worlde; neither the thynges that are in the worlde. Yf any man love the worlde; the love of the father is not in him. ¹⁶ For all that is in the worlde (as the lust of the fleshe; the lust of the eyes; and the pryde of gooddes) is not of the father: but of the worlde; ¹⁷ And the worlde vannysheh awaye; and the lust therof: but he that fulfillesh the will of god; abydeh for ever.

¹⁸ Lytell children it is the last tyme; and as ye have herde how that Antichrist shall come: even now are there many Antichristes come alledy. Wherby we knowe that it is the last tyme. ¹⁹ They went oute from vs but they were not of vs. For yf they had bene of vs; they wolde no don't have continued with vs. But that fortuneth that yt myght appere; that they were not of vs.

²⁰ And ye have an oyntment of the holi gost; and ye knowe all thynges. ²¹ I wrote not vnto you; as though ye knewe not the truth: but as though ye knewe it and knowe also that no lye cometh of truth. ²² Who is a liar: but he that denyeth that Iesus is Christ? The same is the Antichrist that denyeth the father and the sone. ²³ Whosoever denyeth the sone the same hath not the father. ²⁴ Let therefore abyde in you that same which ye hearde from the begynnyng. Yf that which ye hearde from the begynnyng; shall remayne in you; ye also shall contynue in the sone; and in the father. ²⁵ And this is the promes that he hath promysed vs; even eternall lyfe.

CRANMER — 1539.

that wycked: I write vnto you lytell chyl-dren, how that ye haue knowen the father. ¹⁴ I haue wryten vnto you fathers, how that ye haue knowne hym that is from the begynnyng. I haue wryten vnto you yonge men, how that ye are stronge, and the worde of God abydeh in you, and ye haue ouercome that wycked.

¹⁵ Se that ye loue not the worlde, neither the thynges that are in the worlde. If any man loue the worlde, the loue of the father is not in hym. ¹⁶ For all that is in the worlde (as the lust of the fleshe, and the lust of the eyes, and the pryde of life) is not of the father, but of the worlde. ¹⁷ And the worlde passeth a waye and the lust therof: but he that fulfylleth the will of God, abydeh for euer.

¹⁸ Lytell chyl dren, it is the last tyme, and as ye haue herde how that Antichrist shall come, euen now are there many begonne to be Antichristes alledy, wherby we knowe, that it is the last tyme. ¹⁹ They went out from vs, but they were not of vs. For yf they had bene of vs, they wolde no dout haue continued with vs. But that it might appere, that they were not of vs.

²⁰ Neuerthelesse, ye haue an oyntment of him that is holy, and ye knowe all thinges. ²¹ I haue not wryten vnto you, as though ye knewe not the truth: but as though ye knewe it, and knowe also that no lye cometh of truth. ²² Who is a liar, but he that denyeth that Iesus is Christ? the same is Antichrist, that denyeth the father and the sone. ²³ Whosoever denyeth the sone, the same hath not the father. (he that knowlegeth the sone, hath the father also) ²⁴ Let therefore abyde in you that same which ye hearde from the begynnyng. If that which ye hearde from the beginning shall remayne in you, ye also shall contynue in the sone, and in the father. ²⁵ And this is the promes that he hath promysed vs, euen eternall lyfe.

ȝyle, not. ȝzen, eyes. witen, know. lesinge, lying. bihest, promise. bihiȝt, promised.

ἡμῶν ἐξηλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενῆκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν. ²⁰ Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἀγίου, καὶ οἴδατε πάντα. ²¹ οὐκ ἔργασα ὑμῖν, ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτὴν, καὶ ὅτι πᾶν ψεύδος ἐκ τῆς ἀληθείας οὐκ ἔστι. ²² Τίς ἐστὶν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. ²³ πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν πατέρα ἔχει· ²⁴ ὁ ὁμολογῶν τὸν υἱόν καὶ τὸν πατέρα ἔχει. | ²⁴ Ὑμεῖς οὖν ὁ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μενῇ ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ νύῳ καὶ ἐν τῷ πατρὶ μενεῖτε. ²⁵ καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγέλιτο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

* Rec. = ὁ ὁμολογῶν τὸν υἱόν καὶ τὸν πατέρα ἔχει.

* Alex. = οὖν.

GENEVA — 1557.

young men, because ye haue overcome the euil man. ¹⁴ I write vnto you babes, because ye haue knowen the Father: I haue written vnto you fathers, because ye haue knowen hym, that is from the beginning: I haue written vnto you young men, because ye are stronge, and the worde of God abideth in you, and ye haue overcome that wycked man. ¹⁵ Se that ye loue not the worlde, nether the thinges that are in the worlde. If any man loue the worlde, the loue of the Father is not in him. ¹⁶ For all that is in the worlde, as the luste of the fleshe, the luste of the eyes, and the pride of life, is not of the Father, but of the worlde. ¹⁷ And the world passeth awaye, and the luste therof: but he that fulfilleth the wyl of God, abideth euer.

¹⁸ Babes it is the last time, and as ye haue hearde that Antichrist shal come, euen now are there many Antichristes come alredy: whereby we knowe that it is the laste tyme. ¹⁹ They went out from vs, but they were not of vs: for if they had bene of vs, they would douteles haue continued with vs. But *this cometh to passe*, that it might appeare, that they are not all of vs. ²⁰ But ye haue an oynement, that came from him, that is Holy, and ye haue knowen all thinges. ²¹ I haue not writ vnto you, because ye knowe not the trueth: but because ye knowe it, and that no lye cometh of trueth. ²² Who is a lyer, but he that denieth that Iesus is Christ? The same is the Antichriste that denyeth the Father and the Sonne. ²³ Whosoever denieth the Sonne, the same hath not the Father. ²⁴ Let therefore abyde in you that same which ye haue heard from the begynning. If that which ye haue heard from the beginning, shal remayne in you, ye also shal continue in the Sonne, and in the Father.

²⁵ And this is the promys that he hath promised vs, euen eternal life.

RHEIMS — 1582.

young men, because you haue overcome the vicked one. ¹⁴ I vwrite to you infants, because you haue knovnen the Father. I vwrite vnto you young men, because you are strong, and the vvord of God abideth in you, and you haue overcome the vicked one.

¹⁵ Loue not the vvorld, nor those things vvich are in the vvorld. If any man loue the vvorld, the charitie of the Father is not in him. ¹⁶ because al that is in the vvorld, is the concupiscence of the flesh, and the concupiscence of the eies, and the pride of life, vvich is not of the Father, but is of the vvorld. ¹⁷ And the vvorld passeth and the concupiscence thereof. But he that doeth the vvill of God, abideth for euer.

¹⁸ Litle children, it is the last houre, and as you haue heard, that Antichrist commeth: now there are become many antichristes: vvhereby vve knovv, that it is the last houre. ¹⁹ They vvent out from vs: but they vvere not of vs. for if they had been of vs, they vvould surely haue remained with vs: but that they may be manifest that they are not al of vs. ²⁰ But you haue the vnction from the Holy one, and knovv all thinges. ²¹ I haue not vvritten to you as to them that knovv not the trueth, but as to them that knovv it: and that no lie is of the trueth.

²² Vvho is a lier, but he vvich denieth that Iessvs is not Christ? This is Antichrist vvich denieth the Father and the Sonne. ²³ Euery one that denieth the Sonne, neither hath he the Father. He that confesseth the Sonne, hath the Father also. ²⁴ You, that vvich you haue heard from the beginning, let it abide in you. If that abide in you vvich you haue heard from the beginning, you also shal abide in the Sonne and the Father.

²⁵ And this is the promys vvich he promised vs, life euerlasting.

AUTHORISED — 1611.

vnto you, little children, because ye haue knowne the Father. ¹⁴ I haue written vnto you fathers, because ye haue knowne him *that is* from the beginning. I haue written vnto you, young men, because yee are strong, and the word of God abideth in you, and yee haue overcome the wicked one.

¹⁵ Loue not the world, neither the things that are in the world. If any man loue the world, the loue of the Father is not in him. ¹⁶ For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. ¹⁷ And the world passeth away, and the lust thereof, but hee that doeth the will of God, abideth for euer. ¹⁸ Little children, it is the last time: and as yee haue heard that Antichrist shall come, euen now are there many Antichrists, whereby we know that it is the last time. ¹⁹ They went out from vs, but they were not of vs: for if they had bene of vs, they would no doubt haue continued with vs: but *they went out* that they might be made manifest, that they were not all of vs. ²⁰ But ye haue an vnction from the holy One, and ye know all things. ²¹ I haue not written vnto you, because yee know not the trueth: but because yee know it, and that no lie is of the trueth. ²² Who is a lier, but he that denieth that Iesus is the Christ? hee is Antichrist, that denyeth the Father, and the Sonne. ²³ Whosoever denieth the Sonne, the same hath not the Father: but *hee that acknowledgeth the Sonne, hath the Father also*.

²⁴ Let that therefore abide in you which yee haue heard from the beginning: if that which ye haue heard from the beginning shall remaine in you, yee also shall continue in the Sonne, and in the Father. ²⁵ And this is the promise that hee hath promised vs, *euen* eternal life.

²⁶ ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. ²⁷ Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ¹ ἐν ὑμῖν μένει, καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, ² μενεῖτε| ἐν αὐτῷ. ²⁸ Καὶ νῦν, τέκνια, μένετε ἐν αὐτῷ· ἵνα ὅταν| φανερωθῇ, ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ. ²⁹ ἔαν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι ³ πᾶς ὁ ποιῶν τὴν δικαιοσύνην, ἐξ αὐτοῦ γεγέννηται.

III. Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα Θεοῦ κληθῶμεν· διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. ² ἀγαπητοὶ, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὐπω ἐφανέρωθη τί ἐσόμεθα· οἴδαμεν ³ δὲ| ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁφόμεθα αὐτόν καθὼς ἐστι. ³ Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ,

¹ P Alex. μένει ἐν ὑμῖν.

² Alex. μένετε.

³ Alex. ἰδὲν.

³ Alex. + καί.

WICLIF — 1380.

²⁶ I wroot these thingis to zou of hem that disceyuen zou, ²⁷ that the anoyntinge whiche ze resceyueden of him: dwelle in zou, ¹ ze han not nede, that ony man teche zou: but as his anoyntinge techith zou of alle thingis, and it is trewe, ² it is not lesynge, ³ as he taughte zou: dwelle ze in him. ²⁸ And now litil sones dwelle ze in him: that whanne he schal appere, we haue a trist ³ he not confoundid of him in his comynge, ²⁹ if we witen, that he is iust: wite ze also that ech that doith rightwisnesse, is horun of him.

3. SE ze what maner charite the fadir gaf to us: that we be named the sones of god and ben hise sones, for this thing the world knewe not us: for it knewe not hym; ² moost dere brithren now we ben the sones of god: and ³ it aperid not what we schuln be, we witen that whanne he schal appere we schuln be like hym: for we schuln se hym as he is. ³ and eche man that hath this hope in him: makith him silf holi, as he is holi. ⁴ eche man that doith synne, doith also wickednes, and synne is wickednesse; ⁵ and ze witen that he aperid to awey synnes; ⁶ synne is not in him; ⁶ eche man that dwelith in him: synneth not, ⁷ eche that synneth: seeth not hym, nether knewe him.

⁷ litil sones: no man disceyue zou, he that doith rightwisnesse: is iust, as also he is iust. ⁸ he that doith synne: is of the deuel, for the deuel synneth for the begynnyng, in this thing the sone of god aperid: that he vndo the werkis of the deuel. ⁹ eche man that is borun of god: doith not synne, for the seed of god dwellith in him, and he mai not do synne for he is borun of god. ¹⁰ in this thing the sones of god ben knowen: and the sones of the feend, eche man that is not iust: is

TYNDALE — 1534.

²⁶ This have I writen vnto you, concerninge them that disceave you. ²⁷ And the anoyntyng which ye have receaved of him dwelleth in you. And ye nede not that eny man teache you: but as the anoyntyng teacheth you all thynges, and is true, and is no lye; and as it taught you, even so hyde therein. ²⁸ And now we habes abyde in him, that when he shall appere, we maye be bolde and not be made a shamed of him at his comynge. ²⁹ Yf ye knowe that he is righteous, knowe also that he which foloweth rightewesnes, is borne of him.

3. BEHOLDE what love the father hath shewed on vs, that we shuld be called the sones of god. For this cause the worlde knoweth you not, because it knoweth not hym. ² Dearly beloved, now are we the sones of God, and yet it dothe not appere what we shal be. But we knowe that when it shall appere, we shalbe lyke him. For we shall se him as he is. ³ And every man that hath this hope in him, poureth him selfe, even as he ys pure. ⁴ Whosoever committeth synne, committeth vnrighteousnes, also: for synne is vnrighteousnes. ⁵ And ye knowe that he aperid to take awaye oure synnes, and in him is no synne. ⁶ As many as byde in him, synne not: whosoever synneth hath not sene him, nether hath knowen him.

⁷ Babes let no man deceave you. He that doeth righteousnes, is righteous, even as he is righteous. ⁸ He that committeth synne, is of the devyll: for the devyll synneth sence the begynnyng. For this purpose appered the sone of god, to lowse the workes of the devyll. ⁹ Whosoever is borne of god, sinneth not: for his seed remayneth in him, and he cannot sinne, because he is borne of god. ¹⁰ In this are the children of god known, and the children of the devyll. Whosoever doeth not rightewesnes, is not

CRANMER — 1539.

²⁶ These thinges haue I writen vnto you, concerninge them that disceave you. ²⁷ And the anoyntyng which ye haue receaved of hym dwelleth in you. And ye nede not, that eny man teach you: but as the anoyntyng teacheth you of all thinges, and is true, and no lye, and as it hath taught you, euen so byde therein. ²⁸ And now habes abyde in hym: that when he shall appere, we maye be bolde, and not be made ashamed of hym at his comynge. ²⁹ If ye knowe that he is righteous, knowe also that euery one which doth rightewesnes, is borne of hym.

3. BEHOLDE, what loue the father hath shewed on vs, that we shuld be called (and be in dede) the sones of God. For this cause the worlde knoweth you not, because it knoweth not hym. ² Dearly beloved, now are we the sones of God and yet it doth not appere, what we shalbe. But we knowe, that when it shall appere, we shalbe lyke him. For we shall se him as he is. ³ And euery man that hath this hope in him, poureth him selfe, even as he also is pure. ⁴ Whosoever commytteth synne, committeth vnrighteousnes also, and synne is vnrighteousnes. ⁵ And ye knowe, that he appeared, to take awaye oure synnes, and in hym is no synne. ⁶ As many as byde in hym, synne not: whosoever synneth, hath not sene him, nether knowen hym.

⁷ Babes, let no man deceaue you. He that doeth righteousnes, is righteous, euen as he is righteous. ⁸ He that committeth synne, is of the deuyll: for the deuyll synneth sence the begynnyng. For this purpose appeared the sone of God, to lowse the workes of the deuyll. ⁹ Whosoever is borne of God, synneth not: for his seed remayneth in him, and he cannot synne, because he is borne of God. ¹⁰ In this are the chyldren of God known, and the chyldren of the deuyll. Whosoever doeth not righteousnes, is not

ἀγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἀγνός ἐστι. ⁴ Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. ⁵ καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι. ⁶ πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων, οὐχ ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν. ⁷ Τεκνία, μηδεὶς πλανᾷτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν. ⁸ ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. ⁹ πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται. ¹⁰ ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. Πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν

⁴ Alex. + καὶ ἑμὲν.⁵ Alex. = εἰ.⁶ Alex. = ἡμῶν.

GENEVA—1557.

²⁶ These things haue I written vnto you, concerning them that deceaue you. ²⁷ But the Anoynting which ye receaued of him, dwelleth in you: and ye nede not that any man teache you: but as the same Anoynting teacheth you of all things, and is true, and not lying, and as it taught you, euen so shal ye abyde in him. ²⁸ And now little children abyde in him, that when he shal appeare, we may be holde and not be ashamed before him at his comming. ²⁹ If ye knowe that he is righteous, ye haue knowen that he which foloweth righteousnes, is borne of him.

3. BEHOLDE, what loue the Father hath shewed on vs, *which* is, that we should be called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him. ² Dearly beloued, now are we the sonnes of God, but yet it doth not appeare what we shalbe: and we knowe that when he shal appeare, we shalbe lyke him: for we shal se him as he is. ³ And euery man that hath this hope in hym, pougeth hym selfe, euen as he is pure. ⁴ Whosoever committeth synne, transgresseth also the Lawe, for synne is the transgression of the Lawe. ⁵ And ye know that he is reueiled to take away our synnes, and in him is no synne.

⁶ As many as byde in him sinne not: whosoever sinneth, hath not sene hym, nether hath knowen him. ⁷ Little children, let no man deceaue you: he that doeth ryghtuousnes, is righteous, euen as he is ryghtuous. ⁸ He that committeth sinne, is of the deuyll: for the deuyll sinneth sence the begynnynge. For this purpose appeared the Sonne of God, to lowse the workes of the deuyll. ⁹ Whosoever is borne of God, sinneth not by his sede remayneth in hym, nether can he sinne, because he is borne of God. ¹⁰ In this are the chyldren of God knowen, and the children of the deuyll: whosoever doeth not ryghtuousnes, is not of God, nether

RHEIMS—1582.

²⁶ These things haue I vrriten to you concerning them that seduce you. ²⁷ And you, the vnction vvhich you haue receiued from him, let it abide in you. And you haue no neede that any man teache you: but as his vnction teacheth you of all things, and it is true, and it is no lie. And as it hath taught you, abide in him. ²⁸ And now little children abide in him, that vvhhen he shal appeare, vve may haue confidence, and not be confounded of him in his comming. ²⁹ If you know that he is iust, knovv ye that euery one also vvhich doeth iustice, is borne of him.

3. SEE vvhath maner of charitie the Father hath giuen vs, that vve should be named and be the sonnes of God. For this cause the world doth not knovv vs, because it hath not knovven him. ² My dearest, novv vve are the sonnes of God: and it hath not yet appeared vvhath we shal be. Vve know that when he shal appeare, we shal be lyke to him: because vve shal see him as he is. ³ And euery one that hath this hope in him, sanctifieth him self, as he also is holy. ⁴ Euery one that committeth sinne, committeth also iniquite: and sinne is iniquite. ⁵ And you knovv that he appeared to take away our synnes: and sinne in him there is none.

⁶ Euery one that abideth in him, sinneth not: and euery one that sinneth, hath not sene him, nor knovven him. ⁷ Little children, let no man seduce you. He that doeth iustice, is iust: euen as he also is iust. ⁸ He that committeth sinne, is of the deuyll: because the deuyll sinneth from the beginning. For this, appeared the Sonne of God, that he might dissolve the vvorkes of the deuyll. ⁹ Euery one that is borne of God, committeth not sinne: because his seede abideth in him, and he can not sinne because he is borne of God. ¹⁰ In this are the children of God manifest, and the children of the deuyll. Euery one that is not iust, is not of God,

AUTHORISED—1611.

²⁶ These things haue I written vnto you, concerning them that seduce you. ²⁷ But the anoynting which ye haue receiued of him, abideth in you: and ye need not that any man teach you: But, as the same anoynting teacheth you of all things, and is truth, and is no lye: and euen as it hath taught you, ye shall abide in *him. ²⁸ And now, little children, abide in him, that when he shall appeare, we may haue confidence, and not be ashamed before him at his comming. ²⁹ If ye know that he is righteous, *ye know that euery one which doeth righteousness, is borne of him.

3. BEHOLD, what maner of loue the Father hath bestowed vpon vs, that we should be called the sonnes of God: therefore the world knoweth vs not, because it knew him not. ² Beloued, now are wee the sonnes of God, and it doeth not yet appeare, what we shall be: but wee know, that when he shall appeare, wee shall be lyke him: for we shall see him as he is. ³ And euery man that hath this hope in him, purifieth himselfe, euen as he is pure. ⁴ Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law. ⁵ And ye know that he was manifested to take away our synnes, and in him is no sinne. ⁶ Whosoever abideth in him, sinneth not: whosoever sinneth, hath not sene him, neither knowne him.

⁷ Little children, let no man deceiue you: hee that doeth righteousness, is righteous, euen as he is righteous. ⁸ Hee that committeth sin, is of the deuyll, for the deuyll sinneth from the beginning: for this purpose the Sonne of God was manifested, that he might destroy the workes of the deuyll. ⁹ Whosoever is borne of God, doth not commit sin: for his seed remaineth in him, and he cannot sinne, because hee is borne of God. ¹⁰ In this the children of God are manifest, and the children of the deuyll: whosoever doeth not righteousness, is not of God, neither

* Or, it.

* Or, know yee.

ἀδελφὸν αὐτοῦ. ¹¹ ὅτι αὕτη ἐστὶν ἡ ἄγγελία | ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· ¹² οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν, καὶ ἐσφαξε τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἐσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. ¹³ μὴ θαναμάζετε, ἀδελφοί μου, | εἰ μισεῖ ὑμᾶς ὁ κόσμος. ¹⁴ Ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφόν, | μένει ἐν τῷ θανάτῳ. ¹⁵ πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστὶ· καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. ¹⁶ Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθεῖναι. | ¹⁷ ὃς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχχνα αὐτοῦ ἀπ'

* Alex. ἐπαγγιλία.

* Alex. = μόν.

* Alex. = τὸν ἀδελφόν.

* Alex. θείνα.

* Alex. = μόν.

WICLIF—1380.

not of god, ⁊ he that loueth not his brother : is not of god;

¹¹ for this is the tellinge that ⁊e herden at the bigynnyng: that ⁊e loue eche other, ¹² not as cayn that was of the yuel: and slowe his brother. ⁊ for what thing slow he hym? for his werkis werun yuel: and his brotheris iust. ¹³ brotheren nyle ⁊e wondre, if the world hatith ⁊ou. ¹⁴ we witen that we ben translatid fro deeth to liif: for we louen brotheren, he that loueth not: dwelith in deeth. ¹⁵ eche man that hatith his brother: is a mansler, ⁊ ⁊e witen that eche mansler hath not cuerlastyng liif dwellinge in him.

¹⁶ in this thing we han knowe the charite of god, for he putide his liif for us, and we owen to putte oure lyues for oure brotheren, ¹⁷ he that hath the catel of this world, ⁊ seeth that his brother hath nede and closith his entrails fro him: how dwelith the charite of god in him? ¹⁸ Mi litil sones, loue we not in word nether in tunge: but in werk ⁊ truthe. ¹⁹ in this thing we knowen, that we ben of truthe, ⁊ in his sȳt we monestein oure hertes, ²⁰ for if oure herte repreuth us: god is more thanne oure herte and knowith alle thyngis. ²¹ Moost dere brotheren if oure herte repreuth not us: we han trist to god. ²² and what euer we schuln axe: we schuln receyue of him, for we kepen his comaundementis ⁊ we don tho thingis that ben plesaute bifor him.

²³ ⁊ this is the comaundement of god: that we bileue in the name of his sone ihesus crist, and that we loue ech other: as he ⁊af heest to us. ²⁴ ⁊ he that kepith his comaundementis dwelith in hym, and he in him, and in this thing we witen that he dwelith in us: bi the spirit whom he ⁊af to us.

yuel, evil. nyle, not witen, knowe. owen, ought. catel, chatte/s. monstein, admonish. trist, confidence. beest, command.

TYNDALE—1534.

of God, nether he that loveth not his brother.

¹¹ For this is the tydinges, that ye hearde from the begynning, that we shuld love one another: ¹² not as Cayn which was of the wicked, and slewe his brother. And wherfore slewe he him? Because his awne workes were evyll, and his brothers good. ¹³ Marvayle not my brethren though the world hate you. ¹⁴ We knowe that we are translated from deeth vnto lyfe, because we love the brethren. He that loveth not his brother, abydeyth in deeth. ¹⁵ Whosoever hateth his brother is a man slear. And ye knowe that no man slear, hath eternal lyfe abydinge in him.

¹⁶ Herby perceave we love: that he gave his lyfe for vs: and therefore ought we also to geve oure lyves for the brethren. ¹⁷ Whosoever hath this worldes good and seith his brother have nede: and shutteth vp his compassion from him: how dwelth the love of God in him? ¹⁸ My babes, let vs not love in worde, nether in tonge: but with dede and in veritie: ¹⁹ for thereby we knowe that we are of the veritie, and can before him quiet our hertes.

²⁰ But yf oure hertes condempne vs: God is gretter then oure hertes, and knoweth all thynges. ²¹ Beloved, yf oure hertes condempne vs not, then have we trust to god: ²² and what soever we axe we shall receave of him: because we kepe his commaundementes, and do those thynges which are pleasinge in his sight.

²³ And this is his commaundement, that we beleve on the name of his sonne Iesus Christ, and love one another, as he gave commaundement. ²⁴ And he that kepeth his commaundementes dwelleth in him, and he in him: and thereby we knowe that they abydeyth in vs of the sprete which he gave vs.

CRANMER—1539.

God, nether he that loueth not hys brother.

¹¹ For this is the tidings, that ye hearde from the beginninge, that ye shuld love one another, ¹² not as Cayn which was that wicked, and slewe his brother. And wherfore slewe he him? Because his awne workes were evyll, and hys brothers good. ¹³ Marvayle not my brethren though the world hate you. ¹⁴ We knowe, that we are translated from deeth vnto lyfe, because we loue the brethren. He that loveth not hys brother, abydeyth in deeth. ¹⁵ Whoso ever hateth hys brother, is a man slear. And ye knowe, that no man slear, hath eternall lyfe abydyng in hym.

¹⁶ Herby perceauce we loue: because he gaue his lyfe for vs: and we ought to geue oure liues for the brethren. ¹⁷ But whoso hath this worldes good and seyth hys brother haue nede: and shutteth vp his compassion from him: how dwelth the loue of God in hym? ¹⁸ My babes, let vs not love in worde, nether in tonge: but in dede and in veritie. ¹⁹ Herby we knowe, that we are of the veritie, and can quyete oure hertes before hym. ²⁰ For yf oure herte condempne vs, God is gretter then oure herte, and knoweth all thynges.

²¹ Dearly beloved, yf oure herte condempne vs not, then haue we trust to God warde: ²² and what soever we aske we receave of him, because we kepe his commaundementes, and do those thynges which are pleasinge in his syght.

²³ And this is hys commaundement, that we beleue on the name of his sonne Iesus Christ, and loue one another, as he gaue commaundement. ²⁴ And he that kepeth hys commaundementes, dwelleth in him, and he in hym, and herby we knowe that he abydeyth in vs, euen by the sprete which he hath geuen vs.

αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; ¹⁸ τεκνία ^a μου, μὴ ἀγαπῶμεν λόγῳ μὴδὲ ^b τῇ | γλώσσῃ, ἀλλ' ^c ἐν | ἔργῳ καὶ ἀληθείᾳ. ^{19 d} Καὶ | ἐν τούτῳ ^e γινώσκουμεν | ὅτι ἐκ τῆς ἀληθείας ἐσμὲν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν. ²⁰ ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα. ²¹ ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν Θεόν, ²² καὶ ὁ ἐὰν αἰτῶμεν, λαμβάνομεν ^f παρ' | αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. ²³ καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα ^g πιστεύσωμεν | τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. ²⁴ καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ. καὶ ἐν τούτῳ γινώσκουμεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.

^b Rec. = τῇ.^c Rec. = ἐν.^d Alex. = Καί.^e Alex. γνωσόμεθα.^f Alex. ἀπ'.^g Alex. πιστεύομεν.

GENEVA—1557.

he that loueth not hys brother. ¹¹ For thys is the tydings, that ye heard from the beginning, that we should loue one another. ¹² Not as Cain which was of the wycked and slewe his brother. and wherfore slewe he him? because hys owne workes were euyl, and his brothers good.

¹³ Maruayle not my brethreu thogh the worlde hate you. ¹⁴ We knowe that we are translated from death vnto life, because we loue the brethren: he that loueth not his brother, abideth in death. ¹⁵ Whosoeuer hateth his brother, is a mansleair: and ye knowe that no mansleair, hath eternal life abiding in him. ¹⁶ Herby haue we perceaued loue, that he gaue his life for vs: therefore we ought also to geue our liues for the brethren. ¹⁷ And whosoeuer hath this wordes good and seith his brother haue neede, and shutteth vp hys compassion from him, how dwelleth the loue of God in hym?

¹⁸ My litle children, let vs not loue in worde nether in tonge *only*: but in dede and in trueth. ¹⁹ For therby we knowe that we are of the trueth and shal before hym quiet our hearts. ²⁰ For if our heart condemne vs, God is greater then our heart, and knoweth all thynges.

²¹ Beloued, if our heart condemne vs not, then haue we trust to Godwarde. ²² And whatsoeuer we aske, we receaue of hym, because we kepe hys commandements, and do those thynges which are pleasyng in hys syght. ²³ Thys is then hys commandement, that we beleue in the Name of hys Sonne Iesus Christe, and loue one another, as he gaue commandement. ²⁴ For he that keepeth his commandements dwelleth in him, and he in him: and herby we knowe that he abydeth in vs, euen by the Sprite which he gaue vs.

RHEIMS—1582.

and he that loueth not his brother. ¹¹ because this is the annuntiation, vvhich you haue heard from the beginning, That you loue one an other. ¹² Not as Cain, vvho vvas of the vvicked, and killed his brother. And for vvhat cause killed he him? Because his vvorkes vvere vvicked: but his brothers, iust.

¹³ Maruel not brethren, if the vvorld hate you. ¹⁴ Vve knovv that vve are translated from death to life, because vve loue the brethren. He that loueth not, abideth in death. ¹⁵ Vvhosoeuer hateth his brother: is a murderer. And you knovv that no murderer hath life euerlasting abiding in him self. ¹⁶ In this vve haue knovven the charitie of God, because he hath yelded his life for vs: and vve ought to yeld our liues for the brethren.

¹⁷ He that shal haue the substance of the vvorld, and shal see his brother haue neede, and shal shut his bowels from him: hovv doth the charitie of God abide in him?

¹⁸ My litle children, let vs not loue in word, nor in tongue, but in deede and truth. ¹⁹ in this vve knovv that vve are of the truth: and in his sight vve shal persuaue our hartes. ²⁰ For if our hart do reprehend vs: God is greater then our hart, and knovveth all thynges. ²¹ My decrēt, if our hart do not reprehend vs, vve haue confidence tovvard God. ²² and vvhatsoeuer vve shal aske, vve shal receive of him: because vve keepe his commandementes, and doe those thynges vvich are pleasyng before him.

²³ And this is his commandement, that vve beleuee in the name of his sonne IESVS Christ: and loue one an other, as he hath giuen commandement vnto vs. ²⁴ And he that keepeth his commandementes, abideth in him, and he in him. And in this vve knovv that he abydeth in vs, by the Sprite vvich he hath giuen vs.

AUTHORISED—1611.

hee that loueth not his brother. ¹¹ For this is the ^a message that yee heard from the beginning, that wee should loue one another. ¹² Not as Cain, *who* was of that wicked one, and slew his brother: and wherfore slew hee him? because his owne workes were euill, and his brothers righteous.

¹³ Maruile not, my brethren, if the world hate you. ¹⁴ Wee know that wee haue passed from death vnto life, because wee loue the brethren: he that loueth not his brother, abideth in death. ¹⁵ Whosoeuer hateth his brother, is a murderer, and yee know that no murderer hath eternal life abiding in him. ¹⁶ Hereby perceiue wee the loue of God, because he layed downe his life for vs, and wee ought to lay downe our liues for the brethren. ¹⁷ But who so hath this worlds good, and seeth his brother hath need, and shutteth vp his bowels of compassion from him, how dwelleth the loue of God in him?

¹⁸ My litle children, let vs not loue in word, neither in tongue, but in deed and in trueth. ¹⁹ And hereby wee know that wee are of the trueth, and shall ^b assure our hearts before him. ²⁰ For if our heart condemne vs, God is greater then our heart, and knoweth all thynges.

²¹ Beloued, if our heart condemne vs not, *then* haue wee confidence towards God. ²² And whatsoeuer we aske, wee receiue of him, because we keepe his Commandement, and doe those things that are pleasyng in his sight. ²³ And this is his Commandement, that we should beleue on the Name of his Sonne Iesus Christ, and loue one another, as hee gaue vs Commandement. ²⁴ And hee that keepeth his Commandements dwelleth in him, and hee in him: and hereby we know that hee abydeth in vs, by the Spirit which hee hath giuen vs.

^a Or, commandement. ^b Or, perswade.

IV. Ἀγαπητοὶ, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστὶν· ὅτι πολλοὶ ψευδοπροφήται ἐξεληλύθασιν εἰς τὸν κόσμον. ² ἐν τούτῳ γινώσκετε τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστὶ. ³ καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ⁴ ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτο ἐστὶ τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. ⁵ Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. ⁶ Αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει. ⁷ ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμεν· ὁ γινώσκων τὸν Θεόν, ἀκούει ἡμῶν· ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώσκουμεν τὸ Πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης. ⁸ Ἀγαπητοί,

⁴ Rec. + Χριστόν.

WICLIF—1380.

4. MOOST dere britheren nyle 3e bi-
leue to eche spirit : but preue 3e spiritis
if thei ben of god; for many false profetis :
wenten out in to the world; ² in this thing
the spirit of god is knowen; eche spirit
that knowlechith that ihesus crist hath
come in flesch : is of god; ³ 3 eche spirit
that for doith ihesus : is not of god; and
this is anticrist; of whom 3e herden that
he cometh; 3 rist now he is in the world;

⁴ 3e litil sones ben of god and 3e han
ouercome him; for he that is in 3ou is
more; thanne he that is in the world;
⁵ the ben of the world; therfor thei speken
of the world; and the world herith hem;
⁶ we ben of god; he that knowith god :
herith us; he that is not of god; herith
not us; in this thing we knowen the spirit
of trithe : 3 the spirit of errour.

⁷ Moost dere britheren loue we to gidre :
for charite is of god; and eche that loueth
his brother : is borun of god; and know-
ith god; ⁸ he that loueth not : knowith
not god; for god is charite; ⁹ in this thing
the charite of god apperid in us; for god
sente his oon bigetun sone in to the world;
that we lyue bi him; ¹⁰ in this thing is
charite; not as we hadden loued god : but
for he first loued us; and sente his sone
forȝeuenesse for oure synnes;

¹¹ 3e moost dere britheren if god loued
us : we owen to loue ech other; ¹² no man
saye euer god; if he louen to gidre : god
dwellith in us and the charite of hym is
perfist in us; ¹³ in this thing we knowan
that we dwellen in him and he in us : for
of his spirit he ȝaf to us : ¹⁴ and we saien
and witnessen : that the fadir sente his

TYNDALE—1534.

4. YE beloved; beleue not every sprete :
but prove the spretes whether they are of
God or no : for many false Prophetes are
gone out into the worlde. ² Herby shall
ye knowe the sprete of God. Every sprete
that confesseth that Iesus Christ is come
in the fleshe is of God. ³ And every
sprete which confesseth not that Iesus
Christ is come in the fleshe; is not of God.
And this is that sprete of Antichrist; of
whom ye have hearde; howe that he shulde
come : and even now alreedy is he in the
worlde.

⁴ Lytell chyl dren; ye are of God; and
have ouercome them : for greater is he
that is in you; then he that is in the
worlde. ⁵ They are of the worlde; and
therefore speake they of the worlde; and
the worlde heareth them. ⁶ We are of
God. He that knoweth God; heareth vs :
he that is not of God; heareth vs not.
Herby knowe we the sprete of veritie; and
the sprete of erreure.

⁷ Beloved; let vs love one another : for
love cometh of God. And every one
that loveth; is borne of God; and knoweth
God. ⁸ He that loveth not; knoweth not
God : for God is love.

⁹ In this appered the love of God to vs
ward because that god sent his only be-
gotten sonne into the worlde; that we
myght lyue thorow him. ¹⁰ Herin is love;
not that we loved god; but that he loved
vs; and sent his sonne to make agremēt
for oure synnes.

¹¹ Beloved; yf god so loved vs; we ought
also to love one another. ¹² No man hath
sene god at eny tyme. Yf we love one an-
other; god dwelleth in vs; and his love is
perfect in vs. ¹³ Herby know we; that we
dwell in him; and he in vs : because he
hath geuen vs of his sprete.

¹⁴ And we have sene and do testifie that
the fadir sente the sonne; which is the

CRANMER—1539.

4. DEARLY beloved beleue not euery
sprete : but proue the spretes, whether
they are of God or not; for many false
Prophetes are gone out into the worlde.
² Herby shall ye knowe the sprete of
God. Euery sprete that confesseth that
Iesus Christ is come in the fleshe is of
God.

³ And euery sprete which confesseth not
that Iesus Christ is come in the fleshe;
is not of God. And this is that sprete of
Antichrist; of whom ye haue hearde; howe
that he shulde come : and euen now al-
reedy is he in the worlde.

⁴ Lytell chyl dren; ye are of God; and
haue ouercome them : for greater is he
that is in you; then he that is in the worlde.
⁵ They are of the worlde; therefore speake
they of the worlde; and the worlde hear-
eth them. ⁶ We are of God. He that
knoweth God; heareth vs : he that is not
of God; heareth vs not. Herby knowe we
the sprete of veritie; and the sprete of
erreure.

⁷ Dearly beloved let vs loue one another :
for loue cometh of God. And euery one
that loneth; is borne of God; and knoweth
God. ⁸ He that loueth not; knoweth not
God : for God is loue. ⁹ In this appeared
the loue of God to vsward; because that
God sent his only begotten sone into the
worlde; that we might liue thorow him.
¹⁰ Herin is loue; not that we loued God;
but that he loued vs; and sent his sonne
to make agremēt for oure synnes.

¹¹ Dearly beloved; yf God so loued vs;
we ought also to loue one another. ¹² No
man hath sene God at eny tyme. If we
loue one another; God dwelleth in vs; and
his loue is perfect in vs. ¹³ Herby know
we that we dwell in hym; and he in vs :
because he hath geuen vs of his sprete.

¹⁴ And we haue sene; and do testifie; that
the fadir sente the sonne to be the

ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει τὸν Θεόν· ⁸ ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεόν· ὅτι ὁ Θεὸς ἀγάπη ἐστίν. ⁹ Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. ¹⁰ ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. ¹¹ ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. ¹² Θεὸν οὐδεὶς πώποτε θεάταται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. ¹³ ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν. ¹⁴ Καὶ ἡμεῖς τεθεάμεθα, καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκε

GENEVA — 1557.

4. YE beloued, beleue not euery sprite, but proue the sprites whether they are of God, or not, for many false Prophetes are gone out into the worlde. ² Herby shal ye knowe the Sprite of God: Euery sprite that confesseth that Iesus Christe is come in the fleshe, is of God: ³ And euery sprite whych confesseth not that Iesus Christe is come in the fleshe, is not of God: but this is that *sprite* of Antichrist, of whome ye haue heard, how that he should come: and euen now already is he in the worlde. ⁴ Lytel chyldren, ye are of God, and haue overcome them: for greater is he that is in you, then he that is in the worlde. ⁵ They are of the worlde, and therefore speake they worldly things, and the worlde heareth them. ⁶ We are of God: he that knoweth God, heareth vs: he that is not of God, heareth vs not. Herby knowe we the Sprite of trueth, and the sprite of errour.

⁷ Beloued, let vs loue one another: for loue cometh of God. euery one that loueth is borne of God, and knoweth God. ⁸ He that loueth not, knoweth not God: for God is loue. ⁹ In thys appeared the loue of God to vsward, because that God sent hys only begotten Sonne into the worlde, that we might lue through him. ¹⁰ Herin is loue, not that we loued God, but that he loued vs, and sent his Sonne to make agrement for our sinnes. ¹¹ Beloued, if God so loued vs, we ought also to loue one another.

¹² No man hath sene God at any tyme. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. ¹³ Herby know we, that we dwell in hym, and he in vs: because he hath geuen vs of his Sprite. ¹⁴ And we haue sene, and do testifie, that the Father sent the Sonne, that he shulde be

RHEIMS — 1582.

4. MY dearest, beleue not euery spirit, but proue the spirites if they be of God: because many false prophetes are gone out into the world. ² In this is the spirit of God knowen. euery spirit that confesseth Iesus Christ to haue come in flesh, is of God: ³ and euery spirit that dissolueth Iesus, is not of God: and this is antichrist, of vvhom you haue heard that he cometh, and now he is in the world.

⁴ You are of God, litle children, and haue overcome him. because greater is he that is in you, then he that is in the world. ⁵ They are of the world: therefore of the world they speake, and the world heareth them. ⁶ Vve are of God. He that knoweth God, heareth vs. he that is not of God, heareth vs not. In this vve know the spirit of truth, and the spirit of errour.

⁷ My dearest, let vs loue one another: because charitie is of God. And euery one that loueth, is borne of God, and knoweth God. ⁸ He that loueth not, knoweth not God: because God is charitie. ⁹ In this hath the charitie of God appeared in vs, because God hath sent his only-begotten sonne into the world, that vve may lue by him. ¹⁰ In this is charitie: not as though vve haue loued him, but because he hath loued vs, and sent his sonne a propitiation for our sinnes.

¹¹ My dearest, if God hath so loued vs: vve also ought to loue one another. ¹² God no man hath seen at any time. If vve loue one another, God abideth in vs, and his charitie in vs is perfected. ¹³ In this vve know that vve abide in him, and he in vs: because he of his Spirit hath giuen to vs. ¹⁴ And vve haue seen, and doe testifie, that the Father hath sent his

AUTHORISED — 1611.

4. BELOUED, beleue not euery spirit, but try the spirits, whether they are of God: because many false prophetes are gone out into the world. ² Hereby know ye the Spirit of God: euery Spirit that confesseth that Iesus Christ is come in the flesh, is of God. ³ And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: and this is that *spirit* of Antichrist, whereof you haue heard, that it should come, and euen now already is it in the world. ⁴ Ye are of God, litle children, and haue overcome them: because greater is hee that is in you, then hee that is in the world. ⁵ They are of the world: therefore speake they of the world, and the world heareth them.

⁶ We are of God: he that knoweth God, heareth vs: he that is not of God heareth not vs, hereby know we the Spirit of truth, and the spirit of errour.

⁷ Beloued, let vs loue one another: for loue is of God: and euery one that loveth, is borne of God, and knoweth God. ⁸ He that loveth not, knoweth not God: for God is loue. ⁹ In this was manifested the loue of God towards vs, because that God sent his only begotten Son into the world, that we might lue through him.

¹⁰ Herein is loue, not that wee loued God, but that he loued vs, and sent his Son to be the propitiation for our sins. ¹¹ Beloued, if God so loued vs, wee ought also to loue one another. ¹² No man hath seene God at any time. If wee loue one another, God dwelleth in vs, and his loue is perfected in vs. ¹³ Herby know wee that we dwell in him and he in vs, because he hath giuen vs of his Spirit. ¹⁴ And we haue seene, and doe testifie, that the Father sent the Sonne to be the Saviour

τὸν υἱὸν σωτῆρα τοῦ κόσμου. ¹⁵ ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. ¹⁶ Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, ¹⁷ καὶ ὁ Θεὸς ἐν αὐτῷ. | ¹⁷ Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρῆρσιαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως· ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. ¹⁸ φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. ¹⁹ ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι ²⁰ αὐτὸς | πρῶτος ἡγάπησεν ἡμᾶς. ²⁰ Ἐάν τις εἴπῃ, "Ὅτι ἀγαπῶ τὸν Θεόν," καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν ὃν οὐχ ἑώρακε, ²¹ πῶς | δύναται ἀγαπᾶν; ²¹ καὶ ταύτην τὴν

¹ Alex. καὶ ὁ Θεὸς ἐν αὐτῷ μένει.² Alex. ὁ Θεός.³ Alex. οὐ.

WICLIIF — 1380.

some sauour of the world; ¹⁵ who euer knowlechith that ihesus is the sone of god; god dwelleth in him; & he in god; ¹⁶ and we han knowen, & beleuen to the charite that god hath in us;

god is charite; & he that dwelleth in charite: dwelleth in god & god in him; ¹⁷ in this thing is the perfist charite of god with us: that we haue trist in the dai of dome; for as he is, also we ben in this world; ¹⁸ drede is not in charite: but perfist charite puttith out drede; for drede hath payne; but he that dredith is not in perfist charite;

¹⁹ therfor loue we god: for he loued us bifor; ²⁰ if any man seith that I loue god & hatith his brother he is a lier; for he that loueth not his brother whiche he seeth; hou mai he loue god whom he seeth not? ²¹ & we han this comaundement of god: that he that loueth god, loue also his brother.

5. ECHE man that bileueth that ihesus is crist: is borun of god; and eche man that loueth him that dendrid, loueth him that is borun of him; ² in this thing we knowen: that we lounen the children of god, whan we lounen god; & don his maundementis; ³ for this is the charite of god: that we kepe his comaundementis; & his maundementis not heuene. ⁴ For al thing that is horun of god: ouercometh the world; and this is the victorie that ouercometh the world: oure feith; ⁵ and who is he that ouercometh the world: but he that bileueth, that ihesus is the sone of god;

⁶ this is ihesus crist that cam bi watir & blood; not in watir onli: but in watir and blood; & the spirit is he that witnesseth: that crist is truthe; ⁷ for thre ben that iouen witnessynge in heuene; the

TYNDALE — 1534.

sauour of the worlde. ¹⁵ Whosoever confesseth that Iesus is the sonne of god; in him dwelleth god; and he in god. ¹⁶ And we haue knowen and beleued the love that god hath to vs.

God is love; and he that dwelleth in love dwelleth in god; and god in him. ¹⁷ Herin is the love perfect in vs; that we shuld haue trust in the daye of iudgement: For as he is; even so are we in this worlde. ¹⁸ Ther is no feare in love; but perfect loue casteth out all feare; for feare hath paynfulnes. He that feareth; is not perfect in love.

¹⁹ We love him; for he loved vs fyrst. ²⁰ Yf a man saye, I love god; and yet hate his brother he is a liar. For how can he that loveth not his brother whom he hath sene; love god whom he hath not sene? ²¹ And this commaundement haue we of him: that he which loveth God; shuld love his brother also.

5. WHOSOEVER beleueth that Iesus is Christ; is borne of god. And every one that loveth him which begat; loveth him also which was begotten of him. ² In this we knowe that we love the children of god; when we love god; and kepe his commaundementes. ³ This is the love of god; that we kepe his commaundementes; and his commaundementes are not greuous. ⁴ For all that is borne of god; overcometh the worlde. And this is the victory that overcometh the worlde; even oure fayth. ⁵ Who is it that overcometh the worlde: but he which beleueth that Iesus is the sonne of god?

⁶ This Iesus Christ is he that cam by water and blood; not by water only: but by water and blood. And it is the sprete that beareth witness; because the sprete ys truthe. ⁷ (For ther are thre which beare recorde in heuen; the father; the

CRANMER — 1539.

sauour of the worlde. ¹⁵ Whosoever confesseth, that Iesus is the sonne of God, in him dwelleth God, and he in God. ¹⁶ And we haue knowen, and beleued the loue that God hath to vs.

God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. ¹⁷ Herin is the loue perfect in vs, that we shuld haue trust in the daye of iudgement: For as he is, euen so are we in this worlde. ¹⁸ Ther is no feare in loue, but perfect loue casteth out feare, for feare hath paynfulnes. He that feareth, is not perfect in loue.

¹⁹ We loue hym, for he loued vs fyrst. ²⁰ If a man saye, I loue God, and yet hate his brother, he is a liar. For how can he that loueth not his brother whom he hath sene, loue God whom he hath not sene? ²¹ And this commaundement haue we of hym: that he whych loueth God, shuld loue his brother also.

5. WHOSOEUER beleueth that Iesus is Christ, is borne of God. And every one that loueth him which begat, loueth him also which was begotten of him. ² By this we knowe, that we loue the chyldren of God, when we loue God, and kepe his commaundementes. ³ For this is the loue of God, that We kepe his commaundementes, and his commaundementes are not greuous. ⁴ For all that is borne of God, ouercometh the worlde. And this is the victory that ouercometh the worlde, euen oure fayth. ⁵ Who is it that ouercometh the worlde: but he which beleueth, that Iesus is the sonne of God?

⁶ This Iesus Christ is he that cam by water and blood, not by water only: but by water and blood. And it is the sprete that beareth wytnes, because the sprete is truthe. ⁷ (For ther are thre which beare recorde in heauen, the father, the worde,

trist, confidence dome, judgment, heuy, greuous
groun, gire.

ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεόν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

V. Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ γεγέννηται. καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. ² ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. | ³ αὕτη γάρ ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν. ⁴ ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ, νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. ⁵ τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ; ⁶ Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, | Ἰησοῦς ^p ὁ | Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια. ⁷ ὅτι τρεῖς εἰσιν

^m Alex. = καί.

ⁿ Alex. s. ποιῶμεν s. ποιούμεν.

^o Alex. αἷματος καὶ Πνεύματος.

^p Const. = δ.

GENEVA—1557.

the Saviour of the worlde. ¹⁵ Whosoever confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God. ¹⁶ And we haue knowen, and beleued the loue that God hath in vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.

¹⁷ Herin is the loue perfect in vs, that we should haue trust in the day of iudgement; for as he is, euen so are we in this worlde. ¹⁸ There is no feare in loue, but perfect loue casteth out feare, for feare hath paynfulnes, and that feareth, is not perfect in loue. ¹⁹ We loue him, because he loued vs firste. ²⁰ If a man say, I loue God, and yet hate his brother, he is a lyer. For how can he that loueth not his brother whom he hath sene, loue God whome he hath not sene? ²¹ And this commandement haue we of him: that he which loueth God, should loue his brother also.

5. VVHOSOEUER beleueth that Iesus is Christe, is borne of God: and euery one that loueth hym which begate, loueth hym also which is begotten of him. ² In this we knowe that we loue the children of God, when we loue God, and keepe his commandmentes. ³ For this is the loue of God that we keepe hys commandementes and his commandementes are not greuous. ⁴ For all that is borne of God, ouercometh the worlde: and this is the victorie that ouercometh the worlde, euen our faith. ⁵ Who is it that ouercometh the worlde: but he which beleueth that Iesus is the Sonne of God?

⁶ Thys is that Iesus Christ that came by water and bloud, not by water only, but by water and bloud. and it is the sprite that beareth wytnes, that the sprite is truth. ⁷ For there are thre which beare record in heauen, the Father, the Word,

RHEIMS—1582.

Sonne the Saviour of the vvorlde. ¹⁵ Whosoever shal confesse that Iesus is the Sonne of God, God abideth in him, and he in God.

¹⁶ And vve haue knovven and haue beleued the charitie, vvchich God hath in vs. God is charitie: and he that abideth in charitie, abideth in God, and God in him. ¹⁷ In this is charitie perfited vvith vs, that vve may haue confidence in the day of iudgement: because as he is, vve also are in the vvorlde. ¹⁸ Feare is not in charitie: but perfect charitie casteth out feare, because feare hath painefulnes, and that feareth, is not perfect in charitie. ¹⁹ Let vs therefore loue God, because God first hath loued vs.

²⁰ If any man shal say, that I loue God: and hateth his brother, he is a lier. For he that loueth not his brother vvhom he seeth: God vvhom he seeth not, how can he loue? ²¹ And this commandement vve haue from God: that he vvchich loueth God, loue also his brother.

5. WHOSOEUER beleueth that Iesus is Christ, is borne of God. And euery one that loueth him vvchich hegat: loueth him also vvchich vvas borne of him. ² In this vve knovv that vve loue the children of God: vvhen as vve loue God, and keepe his commandementes. ³ For this is the charitie of God, that vve keepe his commandementes: and his commandementes are not heauy. ⁴ Because al that is borne of God, ouercommeth the vvorlde, and this is the victorie vvchich ouercommeth the vvorlde, our faith.

⁵ Vvho is he that ouercommeth the vvorlde, but he that beleueth that Iesus is the sonne of God? ⁶ This is he that came by vvater and bloud Iesus Christ: not in vvater only, but in vvater and bloud. And it is the Spirit vvchich testifieth, that Christ is the truth.

⁷ For there be thre vvchich giue testimonie in heauen, the Father, the Vword,

AUTHORISED—1611.

of the world. ¹⁵ Whosoever shall confesse that Iesus is the Sonne of God, God dwelleth in him, and he in God. ¹⁶ And we haue known and beleued the loue that God hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. ¹⁷ Herein is our loue made perfect, that we may haue boldnesse in the day of Iudgement, because as he is, so are we in this world. ¹⁸ There is no feare in loue, but perfect loue casteth out feare: because feare hath torment: hee that feareth, is not made perfect in loue.

¹⁹ Wee loue him: because he first loued vs. ²⁰ If a man say, I loue God, and hateth his brother, he is a lyar. For he that loueth not his brother whom hee hath sene, how can he loue God whom he hath not sene? ²¹ And this commandement haue we from him, that he who loueth God, loue his brother also.

5. WHOSOEUER beleueth that Iesus is the Christ, is borne of God: and euery one that loueth him that begate, loueth him also that is begotten of him. ² By this we know that wee loue the children of God, when we loue God and keepe his commandmentes. ³ For this is the loue of God, that we keepe his commandmentes, and his commandmentes are not grieuous. ⁴ For whatsoever is borne of God, ouercommeth the world, and this is the victorie that ouercommeth the world, euen our faith. ⁵ Who is he that ouercommeth the world, but he that beleueth that Iesus is the Sonne of God? ⁶ This is hee that came by water and blood, euen Iesus Christ, not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. ⁷ For there are three that beare record in heauen, the Father, the Word, and the

οἱ μαρτυροῦντες,⁸ τὸ Πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.⁹ Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν | μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.¹⁰ ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.¹¹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.¹² ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.

¹³ Ταῦτα ἔγραψα ὑμῖν, ἵνα εἰδῆτε ὅτι ζωὴν αἰώνιον ἔχετε, | οἱ πιστεύοντες |

⁸ Rec. + ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ.
⁹ Alex. ὅτι.

WICLIF—1380.

fadir the sone the holi goost : and thes thre ben oon,⁸ ⁊ thre ben that ȝeuen witnessynge in erthe, the spirit watir ⁊ blood : and thes thre ben oon,⁹ if we resceyuen the witnessenge of men, the witnessynge of god is more, for this is the witnessynge of god, that is more : for he witnessid of his sone,¹⁰ he that bileueth into the sone of god : hath the witnessynge of god in him, he that bileueth not to the sone : makith him a lier, for he bileueth not in the witnessynge that god witnessid of his sone,¹¹ ⁊ this is the witnessynge, for god ȝaf to ȝou euerlastinge liif, and this liif is in his sone,¹² he that hath the sone of god, hath also liif, he that hath not the sone of god : hath not liif.

¹³ I write to ȝou thes thingis : that ȝe wite that ȝe han euerlastynge liif, whiche bileuen in the name of goddis sone,¹⁴ ⁊ this is the trist which we hau to god, that what euer thing we axen afir his wille : he sehal here us,¹⁵ ⁊ we witen that he herith us : what euer thing we axen, we witen that we han the axynge whiche we axen of him.

¹⁶ he that woot that his brother synneth a synne not to deeth : axe he ⁊ liif schal be ȝouun to him that synneth not to deeth, there is a synne to deeth : not for it I seye that ony man preie, ¹⁷ eche wickidnesse is synne : ⁊ there is synne to deeth.

¹⁸ we witen that eche man that is born of god : synneth not, but the generacioun of god kepith him : and the wickid touchith him not,¹⁹ we witen that we ben of god : ⁊ al the world is set in yuel,²⁰ we witen that the sone of god cam in

TYNDALE—1534.

wordes, the whole goost. And these thre are one.⁸ For there are thre which beare recorde (in erth :) the sprete, and water, and bloud : and these thre are one.

⁹ Yf we receave the witness of men, the witness of god is greater. For this is the witness of god, which he testified of his sonne.¹⁰ He that beleueth on the sonne of god, hath the witness in him selfe. He that beleueth not God, hath made him a lyar, because he beleued not the recorde that god gave of his sonne.¹¹ And this ys that recorde, how that god hath geuen vnto vs eternal lyfe, and this lyfe is in his sonne.¹² He that hath the sonne, hath lyfe : and he that hath not the sonne of god, hath not lyfe.

¹³ These thynges have I written vnto you that beleue on the name of the sonne of God, that ye maye knowe howe that ye have eternal lyfe, and that ye maye beleue on the name of the sonne of god.

¹⁴ And this is the trust that we haue in him : that yf we axe any thinge accordynge to his will he heareth vs.¹⁵ And yf we knowe that he heare vs what soeuer we axe, we knowe that we shall haue the peticions that we desyre of him.

¹⁶ Yf eny man se his brother synne a synne that is not vnto deeth, let him axe, and he shall geue him lyfe for them that synne not vnto deeth. Ther is a synne vnto deeth, for which saye I not that a man shuld praye.¹⁷ All vnrightewesnes is synne, and ther is synne not vnto deeth.

¹⁸ We knowe that whosoever is borne of god, synneth not : but he that is begotten of god kepeth him selfe, and that wicked toucheth him not.¹⁹ We knowe that we are of god, and that the world is altogether set on wickednes.²⁰ We knowe that the sonne of God is come,

CRANMER—1539.

and whole goost. And these thre are one.)

⁸ And ther are thre which beare recorde (in erth) the sprete and water, and bloud : and these thre are one. ⁹ If we receave the wytnes of men, the wytnes of God is greater. For this is the wytnes of God (that is greater) which he testified of his sonne. ¹⁰ He that beleueth on the sonne of God, hath the wytnes in hym selfe. He that beleueth not God, hath made him a lyar, because he beleued not the recorde that God gaue of hys sonne.

¹¹ And this is that recorde, how that God hath geuen vnto vs eternal lyfe, and this lyfe is in hys sonne. ¹² He that hath the sonne hath lyfe : and he that hath not the sonne of God, hath not lyfe.

¹³ These thynges haue I wyrtten vnto you that beleue on the name of the sonne of God, that ye maye knowe, howe that ye haue eternal lyfe, and that ye maye beleue on the name of the sonne of God.

¹⁴ And thys is the trust that we haue in hym : that yf we aske any thinge accordynge to hys wyll, he heareth vs. ¹⁵ And yf we knowe that he heare vs what soeuer we aske, we knowe, that we haue the peticions, that we desyre of hym.

¹⁶ If eny man se hys brother synne a synne not vnto deeth, let hym aske, and he shall geue hym lyfe for them that synne not vnto deeth. Ther is a synne vnto deeth, for which saye I not that a mau shuld praye. ¹⁷ All vnrightewesnes is synne, and ther is synne not vnto deeth.

¹⁸ We knowe, that whosoever is borne of God, synneth not : but he that is begotten of God, kepeth hym selfe, and that wycked toucheth hym not. ¹⁹ We knowe, that we are of God, and the world is all together set on wyckednes. ²⁰ We knowe, that the sonne of God is come, and hath

ȝeuen, givē. wite, knowe. trist, confidence. yuel, evil.

εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ. ¹⁴ Καὶ αὕτη ἐστὶν ἡ παρῆρσις ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν. ¹⁵ καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾗτήκαμεν παρ' αὐτοῦ. ¹⁶ Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. ἐστὶν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. ¹⁷ πᾶσα ἀδικία ἁμαρτία ἐστί· καὶ ἐστὶν ἁμαρτία οὐ πρὸς θάνατον. ¹⁸ Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ, τηρεῖ αὐτὸν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. ¹⁹ οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κείται. ²⁰ καὶ οἶδαμεν

¹ Alex. υἱῷ.² Rec. + τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.³ Rec. ἔχετε αἰώνιον.⁴ Rec. καὶ ἵνα πιστεύητε.⁵ Rec. οἶδαμεν ἐπὶ.

GENEVA—1557.

and the holy Gost : and these three are one. ⁸ And there are three which beare record in earth, the sprite, and water, and bloude : and these three agre in one. ⁹ If we receaue the wytnes of men, the wytnes of God is greater : for this is the wtnes of God, which he testified of hys Sonne.

¹⁰ He that beleueth in the Sonne of God, hath the wytnes in hym selfe. he that beleueth not God, hath made him a lyer, because he beleueth not the recorde that God gaue of his Sonne. ¹¹ And thys is that recorde, that God hath giuen vnto vs eternal lyfe, and this life is in his Sonne. ¹² He that hath the Sonne, hath life : and he that hath not the Sonne of God, hath not lyfe. ¹³ These thynges haue I written vnto you that beleue in the Name of the Sonne of God, that ye may knowe that ye haue eternal lyfe, and that ye may beleue in the Name of the Sonne of God. ¹⁴ And thys is the truste that we haue in him : that if we aske any thinge according to hys wil, he heareth vs.

¹⁵ And if we knowe that he heareth vs, whatsoever we aske, we knowe that we haue the petitions that we haue desired of hym.

¹⁶ If any man se hys brother synne a synne that is not vnto death, let hym aske, and he shal geue him lyfe for them that sinne not vnto death. Ther is a synne vnto death, I say not that a man should pray for it. ¹⁷ All vnrightuousnes is synne, but there is synne not vnto death. ¹⁸ We knowe that whosoever is borne of God, synneth not : but he that is begotten of God kepeth him selfe, and that wycked man toucheth hym not. ¹⁹ We knowe that we are of God, and that the whole worlde lieth in wyckednes. ²⁰ But we knowe that the Sonne of God ys come, and hath

RHEIMS—1582.

and the Holy Ghost, and these three be one. ⁸ And there be three vvhich giue testimonie in earth : the spirit, vwater, and blond. and these three be one. ⁹ If vve receiue the testimonie of men, the testimonie of God is greater. because this is the testimonie of God vvhich is greater, that he hath testified of his sonne.

¹⁰ He that beleueth in the sonne of God, hath the testimonie of God in him self. He that beleueth not the Sonne, maketh him a lier : because he beleueth not in the testimonie vvhich God hath testified of his sonne. ¹¹ And this is the testimonie, that God hath giuen vs life euerlasting. And this life is in his sonne. ¹² He that hath the Sonne, hath life. he that hath not the sonne of God, hath not life.

¹³ These thinges I vvrite to you, that you may knovv that you haue eternal life which beleue in the name of the sonne of God. ¹⁴ And this is the confidence which vve haue toward him : that, vvhatsoeuer vve shal aske according to his vvill, he heareth vs. ¹⁵ And vve knovv that he heareth vs vvhatsoeuer vve shal aske : vve knovv that vve haue the petitions vvhich vve request of him.

¹⁶ He that knoweth his brother to sinne a sinne not to death, let him aske, and life shal be giuen him, sinning not to death. There is a sinne to death : for that I say not that any man aske. ¹⁷ All iniquitie, is sinne. And there is a sinne to death. ¹⁸ Vve know that euery one vvhich is borne of God, sinneth not : but the generation of God persuereth him, and the vvicked one toucheth him not.

¹⁹ Vve knovv that vve are of God, and the vvhole vvorld is set in vvickednesse. ²⁰ And vve knovv that the sonne of God

AUTHORISED—1611.

holy Ghost : and these three are one. ⁸ And there are three that beare witness in earth, the Spirit, and the Water, and the Blood : and these three agree in one.

⁹ If we receive the witness of men, the witness of God is greater : for this is the witness of God, which hee hath testified of his Sonne. ¹⁰ Hee that beleueth on the Sonne of God, hath the witness in himselfe : he that beleueth not God, hath made him a liar, because he beleueth not the record that God gaue of his Sonne. ¹¹ And this is the record, that God hath giuen to vs eternal life, and this life is in his Sonne. ¹² Hee that hath the Sonne, hath life, and hee that hath not the Sonne, hath not life.

¹³ These things haue I written vnto you that beleue on the Name of the Son of God, that yee may know, that yee haue eternal life, and that yee may beleue on the Name of the Sonne of God. ¹⁴ And this is the confidence that we haue *in him, that if we aske any thing according to his will, hee heareth vs. ¹⁵ And if wee know that hee heare vs, whatsoever we aske, we know that we haue the petitions that wee desired of him. ¹⁶ If any man see his brother sinne a sinne which is not vnto death, hee shall aske, and he shall giue him life for them that sinne not vnto death. There is a sinne vnto death : I doe not say that he shall pray for it.

¹⁷ All vnrighteousnesse is sinne, and there is a sinne not vnto death. ¹⁸ We know that whosoever is borne of God, sinneth not : but hee that is begotten of God, keepeth himselfe, and that wicked one toucheth him not. ¹⁹ And we know that we are of God, and the whole world lieth in wickednesse. ²⁰ And we know that the Sonne of God is come, and hath giuen vs

* Or, concerning him.

ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν². καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός

² Alex. + θεός.

WICLIF—1380.

fleisch and ȝaf to us wit : that we knowe verri god, & be in the verri sone of him, this is verri god : and cuerlastyngē liuf.
²¹ Mi litil sones kepe ȝe ȝou fro maw-metis/

verri, true. mawmetis, idols.

TYNDALE—1534.

and hath geuen vs a mynde to knowe him which is true : and we are in him that is true, through his sonne Iesu Christ. This same is very god, and eternall lyfe. ²¹ Babes kepe youre selues from ymages. Amen.

CRANMER—1539.

geuen vs a mynde to knowe hym whych is true : and we are in hym that is true, through his sonne Iesus Christ. This same is very God, and eternall lyfe. ²¹ Babes, kepe youre selues from ymages. Amen.

ἐστιν ὁ ἀληθινὸς Θεὸς, καὶ ⁹ ἡ ^ε ζωὴ | αἰώνιος. ²¹ Τεκνία, φυλάξατε εαυτοὺς ἀπὸ
τῶν εἰδώλων^z.

⁹ Alex. ζωή.

^z Rec. + ἀμην.

GENEVA — 1557.

geuen vs a mynde to knowe hym which
is true : and we are in him that is true,
that is, in his Sonne Iesus Christe. This
same is very God, and eternal lyfe.
²¹ Babes kepe your selues from idoles.
Amen.

RHEIMS — 1582.

commeth : and he hath giuen vs vnderstand-
ing, that vve may knowe the true God,
and may be in his true sonne. This is
the true God, and life euerlasting. ²¹ My
little children, keepe your selues from
Idols. Amen.

AUTHORISED — 1611.

an vnderstanding that wee may know him
that is true : and wee are in him that is
true, *euen* in his Sonne Iesus Christ.
This is the true God, and eternall life.
²¹ Little children, keepe your selues from
Idoles. Amen.

ΔΕΥΤΕΡΑ
ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

THE SECOND
EPISTLE OF JOHN.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ, καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, ² διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα· ³ ἔσται μεθ' ὑμῶν χάρις, ἔλεος, εἰρήνη παρὰ Θεοῦ πατρὸς, καὶ παρὰ ^a Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

⁴ Ἐχάρην λίαν ὅτι εὑρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρὸς. ⁵ καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφων σοι καινὴν, ἀλλὰ ἣν ἔχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. ⁶ καὶ

^a Alex. = Κυρίου.

^b Alex. ἰζηλθον.

WICLIȚ—1380.

THE elder man to the chosun ladi ⁊ to her children : whiche I loue in truthe; ⁊ not I alone; but also alle men that knownen truthe; ² for the truthe that dwelith in ȝou : ⁊ with ȝou schal be with outen ende.

³ grace be with ȝou merci and pees of god the fadir; and of ihesus crist the sone of the fadir in truthe and charite.

⁴ I ioied ful myche, for I foond of thi sones goynge in truthe : as we reseeuyden maundement of the fadir; ⁵ ⁊ now I preie thee ladi, not as writynge a newe maundement to thee : but that that we hadden from the bigynnyng that we loue eche other; and this is charite : that we walke after his maundementis;

for this is the commaundment : that as ȝe herden at the bigynnyng : walke ȝe in him; ⁷ for many disceyvers wenten out in to the world : whiche knowlechen not that ihesus crist hath come in fleisch; this is a disceyuer ⁊ antierist; ⁸ se ȝe ȝou silf : leest ȝe lesen the thingis that ȝe han wrougte that ȝe reseeue ful mede; ⁹ witing that ech man that goith hifor, and dwelith not in the teylinge of crist : hath not god; he that dwelith in the techinge, hath bothe the sone ⁊ the fadir;

¹⁰ if any man cometh to ȝou and bringith not this techinge, nyle ȝe reseeue

lesen, lose. mede, reward. witing, knowing.
nyle, not.

TYNDALE—1534.

THE elder to the electe lady and her chyliden which I love in the trueth : and not I only; but also all that have knownen the trueth; ² for the truthe sake; which dwelth in vs; and shalbe in vs for ever.

³ With you be grace, mercy, and peace from God the father, and from the Lorde Iesus Christ the sonne of the father, in trueth and love.

⁴ I reioysed greatly, that I founde of thy children walkinge in trouth; as we have receaved a commaundement of the father.

⁵ And nowe beseeche I the lady; not as though I wrote a newe commaundement vnto the; but that same which we had from the begynnyng; that we shuld love one another. ⁶ And this is the love; that we shulde walke after his commaundementes.

This commaundment is (that as ye have hearde from the begynnyng) ye shuld walke in it. ⁷ For many deceavers are entred in to the world; which confesse not that Iesus Christ is come in the flesshe. This is a deceaver and an Antichrist. ⁸ Loke on youre selves; that we loose not that we have wrought : but that we maye have a full rewarde. ⁹ Whosoever transgresseth and bydeth not in the doctrine of Christ; hath not God. He that endureth in the doctrine of Christ; hath bothe the father and the sonne.

¹⁰ If thier come eny vnto you and bringe not this learnenge; him receave not to

CRANMER—1539.

THE elder to the electe lady and her chyliden, whom I loue in the trueth : and not I onely, but also all that have knownen the trueth, ² for the truthe sake whych dwelth in vs, and shalbe in vs for euer.

³ With vs shall be grace, mercy, and peace from God the father and from the Lord Iesus Christ the sonne of the father, in trueth and loue.

⁴ I reioysed greatly, that I founde of thy chyliden walkinge in trueth, as we have receaued a commaundement of the father. ⁵ And now beseeche I the lady, not as though I wrote a new commaundement vnto the, but that same which we haue had from the beginnyng, that we shuld loue one another. ⁶ And this is the loue, that we shulde walke after hys commaundement.

This commaundment is (that as ye haue hearde from the beginnyng) ye shuld walke in it. ⁷ For many deceauers are entred into the world, which confesse not that Iesus Christ is come in the flesshe. This is a deceauer and an Antichrist. ⁸ Loke on youre selues that we loose not that we haue wrought : but that we maye haue a full rewarde. ⁹ Whosoever transgresseth and bydeth not in the doctryne of Christ, hath not God. He that endureth in the doctryne of Christ, hath both the father and the sonne. ¹⁰ If ther come eny vnto you, and bringe not this learnenge, him

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

THE SECOND

EPISTLE OF JOHN.

αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη ἐστὶν ἡ ἐντολή, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατήτε· ⁷ ὅτι πολλοὶ πλάνοι ^b εἰσῆλθον | εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. ⁸ βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν ^a τὴν εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν. | ⁹ πᾶς ὁ ^d παραβαίνων, | καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, | οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. ¹⁰ εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ

^c Alex. ἀπολίσητε ἢ εἰργασασθε ... ἀποδοίξητε.

^d Alex. προάγων.

^e Alex. = τοῦ Χριστοῦ.

GENEVA — 1557.

THE elder to the electe Ladye, and her chyldren, whome I loue in the trueth: and not I only, but also all that haue knownen the trueth. ² For the truthe sake which dwelleth in vs, and shalbe with vs for euer. ³ Grace be with you, mercy, and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with trueth and loue.

⁴ I reioysed greatly, that I founde of thy chyldren walkyng in trueth, as we haue receaued a commaundement of the Father. ⁵ And now beseeche I thee Lady, not as wryting a newe commaundement vnto thee: but that same which we had from the begynnyng, that we shoulde loue one another. ⁶ And this is the loue, that we should walke after his commaundement. This commaundement is, that as ye haue heard from the begynnyng ye should walke in it.

⁷ For many deceauers are entred into the worlde, which confesse not that Iesus Christe is come in the fleshe. He that is such one is a deceauer and an Antichrist. ⁸ Loke to your selues, that we lose not that we haue wrought: but that we may receaue a full reward. ⁹ Whosoever transgresseth and bydeth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christe, hath both the Father and the Sonne.

¹⁰ If there come any vnto you, and bryng not this learnyng, receaue him not to

RHEIMS — 1582.

THE Senior to the lady Eleect and her children, vvhom I loue in truth, and not I onely, but also al that haue knownen the truth, ² for the truth vvhich abideth in vs, and shal be vvith vs for euer. ³ Grace be vvith you, mercie, peace from God the Father, and from Christ Iesvs the sonne of the Father in truth, and charitie.

⁴ I vvase exceeding glad, because I haue found of thy children vvalkyng in truth, as vve haue receiued commaundement of the Father. ⁵ And now I beseeche thee Lady, not as vvryting a newe commaundement to thee, but that vvich vve haue had from the beginning, that vve loue one another. ⁶ And this is charitie, that vve vvalk according to his commaundements. For this is the commaundement, that as you haue heard from the beginning, you walke in the same: ⁷ because many seducers are gone out into the vvorld, which do not confesse Iesvs Christ to haue come into flesh: this is a seducer and an antichrist.

⁸ Looke to your selues, that you lose not the thinges vvich you haue vvrought: but that you may receiue a full reeward. ⁹ Euery one that reuolteth, and persisteth not in the doctrine of Christ: hath not God. He that persisteth in the doctrine: the same hath both the Father, and the Sonne. ¹⁰ If any man come to you, and bring not this doctrine: receiue him not

AUTHORISED — 1611.

THE Elder vnto the elect Ladie, and her children, whom I loue in the truth: and not I onely, but also all they that haue knownen the trueth: ² For the truths sake which dwelleth in vs, and shall be with vs for euer: ³ Grace bee with you, mercy, and peace from God the Father, and from the Lord Iesus Christ, the Sonne of the Father in trueth and loue. ⁴ I reioyced greatly, that I found of thy children walking in trueth, as wee haue receiued a commaundement from the Father.

⁵ And now I beseech thee Lady, not as though I wrote a newe commaundement vnto thee: but that which we had from the beginning, that wee loue one another. ⁶ And this is loue, that wee walke after his Commandments. This is the Commandment, that as yee haue heard from the beginning, yee should walke in it. ⁷ For many deceiuers are entred into the world, who confesse not that Iesus Christ is come in the flesh. This is a deceiuer, and an Antichrist. ⁸ Looke to your selues that wee loose not those things which wee haue wrought, but that we receiue a full reward.

⁹ Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: hee that abideth in the doctrine of Christ, he hath both the Father and the Sonne. ¹⁰ If there come any vnto you, and bring not this doctrine, receiue him

* Or, gained. Some copies read, which yee haue gained but that ye receiue, &c.

χαίρειν αὐτῷ μὴ λέγετε· ¹¹ ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

¹² Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην διὰ χάριτος καὶ μέλανος·

¹ Rec. ἀλλὰ ἱλαρίζω.

² Alex. γινίσθαι.

WICLIF—1380.

him in to hous, nether seie ȝe to him heil, ¹¹ for he that seith to him heil, comyneth with his yuel werkis; lo I bifor seide to ȝou; that ȝe be not confoundid in the dai of oure lord ihesus crist, ¹² I haue mo thingis to write to ȝou: ȝ I wolde not bie parchemyn and ynke; for I hope that I schal come to ȝou, and speke mouth to mouthe that ȝoure ioie be ful; ¹³ the sones of thi chosun sistir greten thee wel; the grace of god be with thee Amen.

comyneth, communeth. yuel, evil. mo, more.

TYNDALE—1534.

housse: nether bid him God spede. ¹¹ For he that biddeth him God spede, is partaker of his evyll dedes. ¹² I had many thinges to wryte vnto you, neverthelesse I wolde not wryte with paper and ynke: but I trust to come vnto you, and speake with you mouth to mouth, that oure ioye maye be full.

¹³ The sonnes of thy electe sister grete the. Amen.

CRANMER—1539.

receaue not to house: nether byd him God spede. ¹¹ For he that byddeth him God spede, is partaker of his euyl dedes (*Beholde, I haue tolde you before, that ye shulde not be asshamed in the daye of the lord.*) ¹² I had many thynges to wryte vnto you, neuerthelesse I wolde not wryte with paper and ynke: but I trust to come vnto you, and speake with you mouth to mouth, that oure ioye maye be full ¹³ The sonnes of thy electe sister grete the. Amen.

^f ἐλπίζω γὰρ | ⁹ ἐλθεῖν | πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ
χαρὰ ^h ἡμῶν | ἡ πεπληρωμένη. ¹³ ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς
ἐκλεκτῆς ⁱ.

^h Alex. ἡμῶν.ⁱ Rec. + ἀμήν.

GENEVA — 1557.

house, nether byd him, God spede. ¹¹ For
he that byddeth hym God spede, is par-
taker of his euil dedes: ¹² Although I had
many thinges to write vnto you, yet I
would not wryte with paper and yncke:
but I truste to come vnto you, and speake
with you mouth to mouth, that our ioye
may be full.

¹² The sonnes of thy electe systre, grete
thee. Amen.

6 X

RHEIMS — 1582.

into the house, nor say, *God saue you*,
vnto him, ¹¹ For he that saith vnto him,
God saue you, communicateth vvith his
vvicked vvorke.

¹² Hauing moe thinges to vvrite vnto
you: I vvould not by paper and inke:
for I hope that I shal be vvith you, and
speake mouth to mouth: that your ioy
may be ful. ¹³ The children of thy sister
electe salute thee.

AUTHORISED — 1611.

not into your house, neither bid him, God
speed. ¹¹ For hee that biddeth him God
speed, is partaker of his euill deeds.
¹² Hauing many thinges to write vnto you.
I would not write with paper and inke,
but I trust to come vnto you, and speake
face to face, that our ioy may be full.

¹³ The children of thy elect sister greete
thee. Amen.

^e Or, mouth to mouth.

ΤΡΙΤΗ
ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

THE THIRD
EPISTLE OF JOHN.

ἸΟ ΠΡΕΣΒΥΤΕΡΟΣ Γαῖῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.
Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοῦται
σου ἡ ψυχὴ. Ἐχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου
τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. Ὑμῶν τούτων οὐκ ἔχω
χαρὰν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. Ἀγαπητέ, πιστὸν
ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ εἰς τοὺς ξένους, οἳ ἐμαρ-
τύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· οὗς καλῶς ποιήσεις προπέμψας

^a Alex. τοῦτο.

^b Rec. & αὐτοῦ.

WICLIF—1380.

THE elder man to gayus moost dere
brothere : whom I loue in truthe, ² Moost
dere brother of alle thingis I make preier,
that thou enter and fare wilfulli : as thi
soule doith wilfulli. ³ I ioied greetli, for
britheren camen and baren witnessynge
to thi truthe, as thou walkist in truthe,
⁴ I haue not more grace of thes thingis,
thanne that I herde that my sonnes walke
in truthe.

⁵ Moost dere brother thou doist feith-
fulli : what euer thou worchist in bri-
theren : that in to pilgrymes : ⁶ whiche
gididen witnessynge to thi charite in the
sijt of the churche : whiche thou leddist
forth and doist wel worthili to god, ⁷ for
thei wenten forth for his name, I toke
no thing of hethen men, ⁸ therfor we
owen to resecyue such maner men, that
we be euen worchers of truthe.

⁹ I hadde write perauenture to the
churche : but this diotropes that loueth to
bere primacie in hem, resecyueh not us,
¹⁰ for this thing if I schal come, I schal
monest hise werkis, whiche he doith chid-
inge agens us with yuel wordis : and as if
thes thingis sufficen not to him : nether
he resecyueh britheren and forberdith hem
that resecyuen I puttith out of the
churche.

gididen yieldd. usen, myght. none t, admonish.
schal, eris

TYNDALE—1534.

THE Elder vnto the belouen Gayus, whom
I love in the truthe. ² Beloued, I wisse in
all thinges that thou prosperedest and
faredest well even as thy soule prospereth.
³ I reioysed greatly when the brethren
came, and testified of the truthe that is in
the, how thou walkest in trouthe. ⁴ I have
no greater ioye then for to heare howe
that my sonnes walke in veritie.

⁵ Beloued, thou doest faythfully what
soever thou doest to the brethren, and to
straungers, ⁶ which bare wytnes of thy
love before all the congregacion. Which
brethren when thou bryngeest forwardes
on their iorney (as it besemeth god)
thou shalt do well : ⁷ because that for his
names sake they went forth, and toke no-
thinge of the gentyls. ⁸ We therefore
ought to receave soche, that we also
myght be helpers to the truthe.

⁹ I wrote vnto the congregacion : but
Diotrephes which loveth to have the pre-
minence amonge them, receaveth vs not.
¹⁰ Wherefore yf I come, I will declare his
dedes which he doeth, iestinge on vs with
malicious wordes, nether is therewith con-
tent. Not only he him self receaveth not the
brethren : but also he forbyddeth them
that wolde, and thrusteth them out of the
congregacion.

CRANMER—1539.

THE elder vnto the beloued Gayus,
whom I loue in the truthe. ² Beloued I
wisse in all thynges that thou prosper-
edest, and faredest well, euen as thy soule
prospereth. ³ For I reioysed greatly, when
the brethren came, and testified of the
truthe that is in the, how thou walkest
in the truthe. ⁴ I haue no greater ioye,
then for to heare how that my sonnes
walke in veritye.

⁵ Beloued, thou doest faythfully, what
soeuer thou doest to the brethren, and
to straungers, ⁶ which beare wytnes of
thy loue before the congregacyon. Which
brethren if thou brynge for wardes
(of their iorney (after a godly sorte)
thou shalt do well : ⁷ because that
for his names sake they went forth : and
toke nothinge of the Gentyls. ⁸ We there-
fore ought to receaue such, that we myght
be helpers to the truthe. ⁹ I wrote vnto
the congregacyon : but Diotrephes whych
loueth to haue the preeminence amonge
them, receaueth vs not. ¹⁰ Wherefore yf
I come, I will declare his dedes which
he doeth, iestyng on vs with malicious
wordes, nether is therewith content. Not
only he him self receaueth not the bre-
thren : but also he forbyddeth them that
wolde, and thrusteth them out of the con-
gregacyon.

ΤΡΙΤΗ
ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

THE THIRD
EPISTLE OF JOHN N.

ἀξίως τοῦ Θεοῦ. ⁷ ὑπὲρ γὰρ τοῦ ὀνόματος ^b ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἔθνων. | ⁸ ἡμεῖς οὖν ὀφείλομεν ^d ἀπολαμβάνειν | τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

⁹ Ἐγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφῆς οὐκ ἐπιδέχεται ἡμᾶς. ¹⁰ διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀκούμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

^c Alex. ἰθιγῶν.

^d Alex. ἀπολαμβάνειν.

GENEVA — 1557.

THE Elder vnto the beloued Gaius, whom I loue in the truth. ² Beloued, I wyshe chiefly that thou prosperedst and faredst wel, euen as thy soule prospereth. ³ For I reioyced greatly when the brethren came, and testified of the truth that is in thee, how thou walkest in the truth.

⁴ I haue no greater ioye then this, *that is*, to heare that my sonnes walke in veritie. ⁵ Beloued, thou doest faithfully whatsoever thou doest to the brethren, and to strangers. ⁶ Which bare wites of thy loue before all the Church. Which brethren if thou bringest forwardes of their journey as it besemeth God, thou shalt do wel. ⁷ Because that for his Names sake they went forth, and toke nothing of the Gentiles.

⁸ We therefore oght to receaue suche, that we myght be helpers to the truth.

⁹ I wrote vnto the Church: but Diotrephe, which loueth to haue the preeminence among them, receaueth vs not.

¹⁰ Wherefore if I come, I wyl declare his dedes which he doeth, prattling against vs with malicious wordes, and as one also not therewith content, nether he hym self receaueth the brethren, but forbiddeth them that woulde, and thrusteth them out of the Church.

RHEIMS — 1582.

THE Seniour to Gaius the deerest, whom I loue in truth.

² My deerest, concerning al thinges I make my prair that thou procede prosperously, and fare vvel, as thy soule doth prosperously. ³ I vvas exceeding glad vwhen the brethren came, and gaue testimonie to thy truth, euen as thou vwalkest in truth. ⁴ Greater thanke haue I not of them, then that I may heare my children do vvalke in truth.

⁵ My deerest, thou doest faithfully vvhatsoever thou vvorkest on the brethren, and that vpon strangers. ⁶ they haue rendred testimonie to thy charitie in the sight of the Church: vvhom, thou shalt doe vvel, bringing on their vvay in maner vvorthie of God. ⁷ For, for his name did they depart, taking nothing of the Gentiles. ⁸ Vve therefore ought to receiue such: that vve may be coadiutors of the truth.

⁹ I had vvritten perhaps to the Church: but he that loueth to beare primacie among them, Diotrepes, doth not receiue vs. ¹⁰ For this cause, if I come, I vvill aduertise his vvorkes vvich he doeth: vvith malicious vvordes chatting against vs. and as though these thinges suffice him not: neither him self doth receiue the brethren, and them that do receiue, he prohibiteth, and casteth out of the Church.

AUTHORISED — 1611.

THE Elder vnto the welbeloued Gaius, whom I loue ^a in the truth: ² Beloued, I ^b wish aboue all things that thou mayest prosper and bee in health, euen as thy soule prospereth. ³ For I reioyced greatly when the brethren came and testified of the truth that is in thee, euen as thou walkest in the truth. ⁴ I haue no greater ioy, then to heare that my children walke in truth. ⁵ Beloued, thou doest faithfully whatsoever thou doest to the Brethren, and to strangers: ⁶ Which haue borne witness of thy charitie before the Church: whom if thou bring forward on their iourney after ^c a godly sort, thou shalt doe well:

⁷ Because that for his Names sake they went forth, taking nothing of the Gentiles. ⁸ We therefore ought to receiue such, that we might be fellow helpers to the truth. ⁹ I wrote vnto the Church, but Diotrephe, who loueth to haue the preeminence among them, receiueth vs not. ¹⁰ Wherefore if I come, I will remember his deeds which he doeth, prating against vs with malicious words: and not content therewith, neither doeth he himselfe receiue the brethren, and forbidde them that would, and casteth them

^a Or, truly. ^b Or, pray. ^c Or, worthy of God

¹¹ Ἀγαπητὲ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστίν· ὁ ¹² κακοποιῶν, οὐχ ἑώρακε τὸν Θεόν. Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ ¹³ οἶδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστι.

¹¹ Rec. + ἐι.

¹³ Alex. οἶσατε.

WICLIF—1380.

¹¹ Moost dere brothir nyle thou sue yuel thing; but that that is good thing, he that doith wel: is of god; he that doith yuel: seeth not god; ¹² witnessynge is zoldun to demetrie of alle men ⁊ of truthe it self; but also we beren witnessynge, ⁊ thou knowist that oure witnessynge is trewe; ¹³ I had many thingis to write to thee: but I wolde not write to thee bi enke ⁊ penne; ¹⁴ for I hope soone to se thee ⁊ we schuln speke mouth to mouth; ¹⁵ pees be to thee; frendis greten thee wel; greet thou wel frendis bi name.

nyle, not. sue, follow. yuel, evil. zoldun, yielded.

TYNDALE — 1534.

¹¹ Beloued, folowe not that which is eyyll, but that which is good. He that doeth well is of God; but he that doeth eyyll seith not God. ¹² Demetrius hath good reporte of all men; and of the trueth: ye and we oure selves also beare recorde; and ye knowe that oure recorde is true.

¹³ I have many thinges to wryte; but I will not with ynke and penne wryte vnto the. ¹⁴ For I trust I shall shortly se the; and we shall speake mouth to mouth.

¹⁵ Peace be with the. The lovers salute the. Grete the lovers by name.

CRANMER — 1539.

¹¹ Beloued, folowe not that which is eyyll, but that which is good. He that doeth well, is of God; but he that doeth eyyll, seyth not God. ¹² Demetrius hath good reporte of al men and of the trueth it selfe, yee and we oure selues also beare recorde, and ye knowe, that oure recorde is true. ¹³ I had many thinges to wryte; but I will not with ynke and penne wryte vnto the.

¹⁴ I trust I shall shortly se the and we shall speake mouth to mouth. ¹⁵ Peace be vnto the. The louters salute the. Grete the louters by name.

¹³ Πολλὰ εἶχον ⁹ γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράψαι·
¹⁴ ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν. ¹⁵ Εἰρήνη σοι.
 ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

⁹ Alex. γράψαι σοι.

GENEVA — 1557.

¹¹ Beloued, folowe not that which is euil, but that which is good : he that doeth wel is of God : but he that doeth euil hath not sene God. ¹² Demetrius hath good report of all men, and of the trueth it selfe : yea, and we our selues also beare recorde, and ye knowe that our recorde is true. ¹³ I haue many thynges to wryte : but I wil not with yncke and pen wryte vnto thee.

¹⁴ For I trust I shal shortly se thee, and we shal speake mouth to mouth. ¹⁵ Peace be to thee. The friends salute thee. Grete the frendes by name.

RHEIMS — 1582.

¹¹ My deerest, do not imitate euil, but that vvhich is good. He that doeth vvcl, is of God : he that doeth il, hath not seen God. ¹² To Demetrius testimonie is giuen of al, and of the truth it self, yea and vve giue testimonie : and thou knovvest that our testimonie is true.

¹³ I had many thinges to vvrite vnto thee : but I vvould not by inke and penne vvrite to thee. ¹⁴ But I hope forthvvith to see thee, and vve vvill speake mouth to mouth. ¹⁵ Peace be to thee. The freendes salute thee. Salute the freendes by name.

AUTHORISED—1611.

out of the Church. ¹¹ Beloued, follow not that which is euill, but that which is good. He that doeth good, is of God : but hee that doeth euill, hath not seene God. ¹² Demetrius hath good report of all men, and of the trueth it selfe : yea, and we also beare record, and yee know that our record is true. ¹³ I had many thiugs to write, but I will not with inke and pen write vnto thee. ¹⁴ But I trust I shall shortly see thee, and wee shall speake face to face. ¹⁵ Peace bee to thee. Our friends salute thee. Greet the friends by name.

* Gr. mouth to mouth.

ΕΠΙΣΤΟΛΗ ΙΟΥΔΑ.

THE EPISTLE OF JUDE.

ΙΟΥΔΑΣ Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ πατρὶ ἡγιασμένοις| καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς· ² ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθεῖη.

³ Ἀγαπητοὶ, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ^b σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἁπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. ⁴ Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατι-

^a Alex. ἡγαπημένοις.

^b Alex. + ἡμῶν.

^c Rec. + Θεόν.

WICLIF—1380.

IUDAS the seruaunt of ihesus crist & brothir of iames to thes that ben loued that ben in god the fadir, & to hem that ben clepid & kepte of ihesus crist ² merci & pees & charite he fillid to you

³ Moost dere brotheren, I doynge al bisy-nes to write to you of youre comoun helthe hadde nede to write to you, & preie to stryue strongli for the feith that is oonys takun to seyntis, ⁴ for summe vnfeythful men pryueli entriden, that sumtyme werun bifor writun in to this doom and ouerturnen the grace of oure god in to lecherie, & denyen him that is oonli a lord, & oure lord ihesus crist.

⁵ but I wole moneste you oonys that witen alle thingis that ihesus saued his puple fro the lond of egipt, & the secunde tyme lost hem that bileueden not, ⁶ & he rescured vndir derknesse angels that kepten not her prinshood but forsoken her hous in to the dome of the greet god in to euerlastinge boondis; ⁷ as sodom & gommorei and the nyȝ coostid citees that in like maner diden fornyacioun & zeden awaye aftir othir fleisch, & ben made

TYNDALE—1534.

IUDAS the seruaunt of Iesus Christ, the brother of Iames. To them which are called and sanctified in god the father, and preserued in Iesu Christ. ² Mercy vnto you, and peace and love be multiplied.

³ Beloued, when I gaue all diligencc to write vnto you of the commen saluacion: it was nedefull for me to wryte vnto you, to exhorte you, that ye shuld continually labour in the fayth which was once geuen vnto the sayntes. ⁴ For ther are certayne craftely crept in, of which it was written afore tyme vnto soche iudgement. They are vngodly and turne the grace of oure God vnto wantannes; and denye God the only Lorde, and oure Lorde Iesus Christ.

⁵ My mynde is therfore to put you in remembraunce; for as moche as ye once knowe this, how that the Lorde (after that he had deliuered the people out of Egypt) destroyed them which afterwarde beleued not. ⁶ The angels also which kept not their fyrst estate: but lefted their awne habitation; he hath reserved 'in euerlastinge chaynes vnder darknes vnto the iudgement of the greате daye. ⁷ euen as Sodom and Gomor, and the citees aboute them (which in lyke maner defiled them selues with fornicacion and folowed straunge fleshe) are set forth for an

CRANMER—1539.

IUDAS the seruaunt of Iesus Christ the brother of Iames. To them which are called and sanctified in God the father, and preserued in Iesu Christ. ² Mercy vnto you and peace and loue be multiplied.

³ Beloued, when I gaue all diligencc to wryte vnto you of the commen saluacyon, it was nedefull for me to write vnto you, to exhorte you, that ye shuld contynually labour in the fayth, which was once geuen vnto the sayntes. ⁴ For ther are certayne vngodly men craftely crept in, of which it was written afore tyme vnto such iudgement. They turne the grace of oure God vnto wantannes, and denye God (which is the onely Lorde) and oure Lorde Iesus Christ.

⁵ My mynde is therfore to put you in remembraunce, for as moche as ye once knowe this, how that the Lorde (after that he had deliuered the people out of Egypt) destroyed them which after warde beleued not. ⁶ The angels also which kept not their fyrst estate, but lefted their awne habitation, he hath reserved in euerlastyng chaynes vnder darknes vnto the iudgement of the greате daye: euen as Sodom and Gomor, and the ctytes aboute them (which in lyke maner defyled them selues with fornicacyon, and folowed straunge fleshe) are set forth for an

clepid called. ^a iudgment. ^b moneste. ^c admonish. ^d wryte. ^e knowe. ^f zeden. ^g went.

ΕΠΙΣΤΟΛΗ ΙΟΥΔΑ.

THE EPISTLE OF JUDE.

θέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην^c καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. ⁵ Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας ^d ὑμᾶς| ἅπαξ^e τοῦτο,| ὅτι ^f ὁ Κύριος| λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν. ⁶ ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἐαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν. ⁷ ὡς Σδόμα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὁμοιον ^g τοῦτοις τρόπον| ἐκπορνεύσαι, καὶ ἀπελθοῦσαι ὅπισω σαρκὸς ἐτέρας,

^a Alex. = ὑμᾶς.

^b Alex. πάντα.

^c Alex. Ἰησοῦς.

^d Alex. τρόπον τούτοις.

GENEVA — 1557.

IVDE the seruant of Iesus Christ, and brother of Iames, to them which are called and sanctified of God the Father, and reserued to Iesus Christ: ² Mercy vnto you, and peace and loue be multiplied. ³ Beloued, when I gaue all diligence to wryte vnto you of the common saluation it was nedefull for me to wryte vnto you to exhorte you, that ye should earnestly contend for the maintenance of the fayth which was once geuen vnto the Sainctes. ⁴ For there are certayne men craftely crepte in which were before euen of olde ordeyned to this condemnation, wicked men they are which turne the grace of our God vnto wantonnes, and denye God the onely Maister, and our Lord Iesus Christ. ⁵ My mynde is therefore to put you in remembrance, forasmuche as ye once knowe this, how that the Lord, after that he had deliuered the people out of Egypt destroyed them afterwarde which beleued not.

⁶ The Angels also which kept not their fyrst estate, but left their owne habitation: he hath reserued in euerlastyng chaynes vnder darcknes vnto the iudgement of that great daye. ⁷ Euen as Sodome and Gomorhe, and the cities about them which in lyke maner defyled them selues with fornication, and folowed strange fleshe are set forth for an ensample, and

RHEIMS — 1582.

IVDE the seruant of Iesus Christ, and brother of Iames: to them that are in God the Father beloued, and in Iesus Christ preserued, and called. ² Mercie to you, and peace and charitie be accomplished.

³ My deerest, taking all care to vvrite vnto you of your common saluation, I thought it necessarie to vvrite vnto you: beseeching you to contend for the faith once deliuered to the sainctes. ⁴ For there are certayne men secretly entred in (vvhich vv ere long ago prescribed vnto this iudgement) impious, transferring the grace of our God into riotousnes, and denying the onely Dominator, and our Lord Iesus Christ. ⁵ But I vvill admonish you, that once knovv all things, that Iesus, sauing the people out of the land of Ægypt, secondly destroyed them vvhich beleued not.

⁶ But the Angels vvhich kept not their principalitie, but forsooke their owne habitation, he hath reserued vnder darcknesse in eternal bondes vnto the iudgment of the great day. ⁷ As Sodome and Gomorhe, and the cities adioyning in like maner hauing fornicated, and going after other flesh, vv ere made an example,

AUTHORISED — 1611.

IVDE the seruant of Iesus Christ, and brother of Iames, to them that are sanctified by God the Father, and preserued in Iesus Christ, and called: ² Mercy vnto you, and peace, and loue be multiplied. ³ Beloued, when I gaue all diligence to write vnto you of the common saluation: it was needfull for mee to write vnto you, and exhort you that ye should earnestly contend for the faith which was once deliuered vnto the Saints. ⁴ For there are certain men crept in vnto you, who were before of olde ordained to this condemnation, vngodly men, turning the grace of our God into lasciuiousnesse, and denying the onely Lord God, and our Lord Iesus Christ. ⁵ I will therefore put you in remembrance, though yee once knew this, how that the Lord hauing saued the people out of the land of Egypt, afterward destroyed them that beleued not.

⁶ And the Angels which kept not their first estate, but left their own habitation, he hath reserued in euerslasting chains vnder darknesse, vnto the Iudgement of the great day. ⁷ Euen as Sodom and Gomorrah, and the cities about them, in like maner giuing themselves ouer to fornication, and going after strange flesh, are set forth for an example, suffering the

^a Or, principalitie.

^b Gr. other.

πρόκεινται δείγμα, πρὸς αἰωνίου δίκην ὑπέχουσαι. ⁸ Ὁμοίως μείντοι καὶ οὗτοι ἐνυπνιαζόμενοι, σάρκα μὲν μαίνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν. ⁹ ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ ^h Μωσέως| σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, 'Ἐπιτιμῆσαι σοι Κύριος.' ¹⁰ Οὗτοι δὲ ὅσα μὲν οὐκ οἶδασι βλασφημοῦσιν ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται. ¹¹ Οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ Κάιν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογία τοῦ Κορὲ ἀπώλοντο. ¹² Οὗτοί εἰσιν 'ἐν| ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευχούμενοι, ἀφόβως ἐαυτοὺς ποιμαίνοντες· νεφέλαι ἄνδρῳ, ὑπὸ ἀνέμων ^k παραφερόμεναι| δένδρα φθινοπωρινά, ἄκαρπα, δις ἀπο-

^a Alex. Μωυσίας.ⁱ Alex. οἱ ἱν.^a Rec. περιφερόμεναι.

WICLIF—1380.

ensample suffryng peyne of euerlasting fier, ^a in like maner also thes that defoulen the fleisch & dispisen lordschip & blasfemen magiste/

⁹ whanne myzhel archaungel disputid with the deuel & stroof of moises bodi he was not hardi for to bryngne in doom of blasfemy; but seide the lord comaunde to thee, ¹⁰ but thes men blasfemen/ what euer thingis thei knowen not, for what euer thingis thei knowen kyndli as doumbe beestis : in thes thei ben corrupt. ¹¹ Wo to hem that wenten the weye of cayn & that ben schedeu to bi errour of balaam for mede/ & perischiden in the asensei-nyng of chore/

¹² thes ben in her metis feestinge to gidre to filthe : with out drede fedyng hem silf, thes ben cloudis with out watir, that ben borun aboute of the wyndis/ heruest trees with out fruyt; twies deed, drawn up bi the roote/ ¹³ waws of the wood see fomyng out her confusioun erryng steris : to which the tempest of derknesse is kept with outen end/

¹⁴ but enoch the seuenthe man fro adam profecied of thes : and seide, lo the lord cometh with his holi thousandis : ¹⁵ to do doom aȝens alle men/ & to repreue alle vnfeithful of alle the werkis of the wickidnesse of them : bi whiche thei diden wickidly, and of alle the harde wordis : that wickid synners han spokun aȝens god, ¹⁶ thes ben gruchers ful of pleyntis : wandringe aftir her desiris & the mouth of hem spekith pride, worschippinge per-sones because of wynnyng/

¹⁷ & se moost dere brithren be mynde-ful of the wordis whiche ben bifore seide of apostis of oure lord ihesus crist, ¹⁸ whiche seiden to ȝou that in the last tyme, there

doom, judgmeſt
wood, rayngkyndli, naturally
pleyntis, complainis.

TYNDALE—1534.

ensample, and suffre the vengeance of eternal fyre. ⁸ Lykwyse these dremers de- fyle the fleshe, despyse rulars and speake evyll of them that are in auctoritie.

⁹ Yet Michael the archangell when he strove agaynst the devyll, and disputed about the body of Moses, durst not geve raylinge sentence, but sayde : the Lorde rebuke the. ¹⁰ But these speake evyll of those thinges which they knowe not : and what thinges they knowe naturally, as beastes which are without reason, in tho thinges they corrupte them selves. ¹¹ Wo be vnto them, for they have folowed the waye of Cayn, and are vtterly geuen to the erreure of Balam for lukers sake, and perysshe in the treason of Core.

¹² These are spottes which of youre kindnes feast to gedder, with out feare, fedyng thei selves. Cloudes they are with outen water, caried about of wyndes, and trees with out frute at gadringe tyme, twyse deed and plucked vp by the rotes. ¹³ They are the rayingne waves of the see, fomyng out their awne shame. They are wandryng starres to whom is reserved the myst of darcknes for euer.

¹⁴ Enoch the seventh from Adam prophesied before of suche, saying : Beholde, the Lorde shall come with thousandes, of sayntes, ¹⁵ to geve iudgement agaynst all men, and to rebuke all that are vngodly amonge them, of all their vngodly dedes, which they have vngodly committed, and of all their cruell speakynges, which vngodly sinners have spokyn agaynst him.

¹⁶ These are murmurers, complainers, walkyng after their awne lustes, whose mouthes speake proude thynges. They have men in greute reverence be cause of a vantage. ¹⁷ But ye beloved remember the wordes which were spoken before of the Apostles of oure lord Iesus Christ, ¹⁸ how that they tolde you that ther shulde

CRANMER—1539.

ensample, and suffre the payne of eternal fyre. ⁸ Lykewyse, these beyng disceaured by dreames, defile the fleshe, dipise rulars and speake evyll of them that are in auctoite.

⁹ Yet Michael the archangell when he stroue agaynst the denyll, and disputed about the body of Moses, durst not geue raylinge sentence, but sayde, the Lorde rebuke the. ¹⁰ But these speake evyll of those thynges which they knowe not : and what thynges they knowe naturally (as beastes which are without reason) in the thinges they corrupte them selues. ¹¹ Wo be vnto them, for they haue folowed the waye of Cayn, and are vtterly geuen to the erreure of Balam for lukers sake and perysshe in the treason of Core. ¹² These are spottes which of youre kindnes feast to gether, with out feare, fedyng thei selues. Cloudes they are with out water, caried about of wyndes, trees with out frute at geatheryng tyme, twyse deed, and plucked vp by the rotes. ¹³ They are the rayingne wauces of the see, fomyng out their awne shame. They are wandryng sterres, to whom is reserued the myst of darcknes for euer.

¹⁴ Enoch the seuenth from Adam prophesied before of such, sayinge. Beholde, the Lorde shall come with thousandes of sayntes, ¹⁵ to geue iudgement agaynst all men, and to rebuke all that are vngodly amonge them of all their vngodly dedes, which they haue vngodly committed, and of all their cruell speakynges, which vngodly synners haue spoken agaynst hym.

¹⁶ These are murmurers, complainers, walkyng after their awne lustes, whose mouthes speake proude thynges. They haue men in greute reuerence because of auaunte. ¹⁷ But ye beloved, remember the wordes which were spoken before of the Apostles of oure Lord Iesus Christ, ¹⁸ how that they tolde you that ther shulde

θανόντα, ἐκρίζωθέντα· ¹³ κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἐαυτῶν αἰσχύνas· ἀστéρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετῆρηται.
¹⁴ Προεφῆτευσεν δὲ καὶ τοῖτοις ἔβδοςμος ἀπὸ Ἀδὰμ Ἐνὼχ, λέγων, Ἰδοὺ ἦλθε ὁ Κύριος ἐν ἁγίαις μυριάσιν| αὐτοῦ, ¹⁵ ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἔξελέγξαι| πάντας τοὺς ἀσεβεῖς ὁ αὐτῶν| περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.
¹⁶ Οὗτοι εἰσι γογγυσταὶ, μεμφίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσ-
 ωπα, ὠφελείας χάριν. ¹⁷ Ὑμεῖς δὲ, ἀγαπητοὶ, μνησθήτε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ¹⁸ ὅτι ἔλεγον

¹ Rec. + τὸν.^m Rec. μυριάσιν ἁγίας.ⁿ Alex. ἐλέγξει.^o Alex. = αὐτῶν.

GENEVA — 1557.

suffre the vengeance of eternal fyre.
⁸ Lyke wyse notwithstanding, these dreamers also defyle the fleshe, despice government, and speake euill of them that are in autoritie.

⁹ Yet Michael the Archangel, when he stroue agaynst the deuyll, and disputed about the body of Moses, durst not blame him with cursed speaking, but sayth, The Lord rebuke thee. ¹⁰ But these speake euill of those things which they knowe not; and what things they know naturally as beastes, which are without reason, in those things they corrupt them selues.

¹¹ We be vnto them for they haue folowed the way of Cain, and are cast of vnto the deceite of the rewarde wher with Balaam was deceaued, and perishe in the treason of Core.

¹² These are spottes in your brotherly feasts of charitie when they feast with you, with out all feare, fedyng them selues, cloudes they are without water, caried about of wyndes, corrupt trees, and without frute, twyse dead, and plucked vp by the rotes, ¹³ They are the ragnye waues of the sea, fomyng out their owne shame: they are wandring starres, to whome is reserued the blacknes of darkenes for euer.

¹⁴ Enoch the seuenth from Adam, prophced of such saying, Beholde, the Lord cometh with thousands of his Sainctes, ¹⁵ To geue iudgement against all men, and to rebuke all that are vngodly among them of all their dedes, which they haue vngodly committed, and of all their cruell speakynges, which wicked synners haue spoken against him.

¹⁶ These are murmurers, complainers, walkyng after their owne lustes, whose mouthes speake proude thinges, hauing men in great reuerence because of a vantage. ¹⁷ But ye beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ, ¹⁸ How that they tolde you that there should be

RHEIMS — 1582.

sustaining the paine of eternal fyre. ⁸ In like maner these also defile the flesh, and despise dominion, and blasphemie maiestie. ⁹ Vhen Michael the Archangel, disputing vwith the Diuel, made alteration for the body of Moyes: he durst not inferre iudgment of blasphemie, but said, Our Lord commaund thee. ¹⁰ But these, vvhath things so euer certes they are ignorant of, they blaspheme: and vvhath things so euer naturally, as dumme beastes, they knovv, in those they are corrupted.

¹¹ Vvo vnto them, vvhich haue gone in the vvay of Cain: and vwith the error of Balaam, haue for revard povvred out them selues, and haue perished in the contradiction of Coré. ¹² These are in their bankets, spotted, feasting together vwithout feare, feeding them selues, cloudes vwithout vvater vvhich are caried about of vvindes, trees of autumn, vvnfruitful, tvwise dead, plucked vp by the rootes, ¹³ raging vvauues of the sea, fomyng out their ovvne confusions, vvandering starres: to vvhom the storme of darkenesse is reserued for euer.

¹⁴ And of these prophced Enoch, the seuenth from Adam, saying, Behold our Lord is come in his holy thousands, ¹⁵ to doe iudgement against all, and to reprove all the impious, of all the vvorkes of their impietie vvherby they haue done impiously, and of all the hard thinges vvhich impious sinners haue spoken against him. ¹⁶ These are murmurers, full of complaints, vvalking according to their ovvne desires, and their mouth speaketh pride, admiring persons for gaine sake.

¹⁷ But you my decreet, be mindeful of the vvordes vvhich haue been spoken before by the Apostles of our Lord Iesus Christ, ¹⁸ vvho told you, that in the last

AUTHORISED — 1611.

vengeance of eternal fyre. ⁸ Likewise also these filthy dreamers defile the flesh, despise dominion, and speake euill of dignities.

⁹ Yet Michael the Archangel, when contending with the deuil, he disputed about the bodie of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. ¹⁰ But these speake euill of those things, which they know not: but what they know naturally, as brute beastes, in those things they corrupt themselves. ¹¹ Woe vnto them, for they haue gone in the way of Cain, and ran greedily after the error of Balaam, for reward, and perished in the gainesaying of Core: ¹² These are spots in your feasts of charitie, when they feast with you, feeding themselves without feare: clouds they are without water, caried about of winds, trees whose fruit withereth, without fruit, twise dead, plucked vp by the rootes. ¹³ Raging waues of the sea, foming out their owne shame: wandering stars, to whom is reserued the blacknesse of darkenesse for euer.

¹⁴ And Enoch also, the seuenth from Adam, prophesied of these, saying, Behold, the Lord cometh with tenne thousands of his Saints, ¹⁵ To execute iudgement vpon all, and to conuince all that are vngodly among them, of all their vngodly deeds which they haue vngodly committed, and of all their hard speeches, which vngodly sinners haue spoken against him.

¹⁶ These are murmurers, complainers, walking after their owne lustes, and their mouth speaketh great swelling words, hauing mens persons in admiration because of aduantage. ¹⁷ But beloued, remember yee the words, which were spoken before of the Apostles of our Lord Iesus Christ: ¹⁸ How that they told

ὑμῖν, ὅτι ^p ἐν ἐσχάτῳ | ^q χρόνῳ | ^r ἔσονται | ἐμπαίκεται, κατὰ τὰς ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβείων. ¹⁹ Οὗτοί εἰσιν οἱ ἀποδιορίζοντες ^s ἑαυτοὺς, | ψυχικοί, Πνεῦμα μὴ ἔχοντες.

²⁰ Ὑμεῖς δὲ, ἀγαπητοὶ, τῇ ἀγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν Πνεύματι ἁγίῳ προσευχόμενοι, ²¹ ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ζωὴν αἰώνιον. ²² ^t καὶ οὐς μὲν

^p Alex. *ἐπ' ἰσχύου.* ^q Alex. *s. τῶν χρόνων.* ^r Alex. *ἰλιθίσονται.* ^s Const. = *ἑαυτοὺς.* ^t Alex. *καὶ οὐς μὲν ἰλίγγετ' διακρονομένοις· οὐς δὲ σώζεται ἐκ πυρός ἀρπάζοντες· οὐς δὲ (ἰλιθίσ) ἰλιθίει ἐν φόβῳ.*

WICLIF—1380.

schuln come gilouris, wandrynge after her owne desiris, not in pite; ¹⁹ these ben whiche departen hem silf: beestli men not hauynge spirit;

²⁰ but 3e moost dere britheren aboue hilde 3ou silf, on 3oure moost holi feith, & preie 3e in the holi goost, ²¹ and kepe 3ou silf in the loue of god, and abide 3e the merci of oure lord ihesus crist in to liif euerlastinge, ²² and repreue 3e thes men that ben demed: ²³ but saue 3e hem, and take 3e hem fro the fier, & do 3e merci to other men in the drede of god; & hate 3e also thilke defoulid coote whiche is fleischli,

²⁴ but to hym that is mysti to kepe 3ou with out synne, & to ordeyne bifor the sȳst of his glorie 3ou vnwemmed in ful out ioie, in the comynge of oure lord ihesus crist ²⁵ to god aloone oure sauour bi ihesus crist our lord: be glori & magnifynge empire & power bifor alle worldis & now and in to alle worldis of worldis Amen.

gilouris, beguilers. pite, pity. demed, judged. thilke, that. vnwemmed, unspeckled.

TYNDALE—1534.

be begylers in the last tyme; which shuld walke after ther awne vngodly lustes. ¹⁹ These are makers of sectes fleshlic; hauynge no sprete.

²⁰ But ye derlye beloved, edifye yovre selves in youre most holy fayth; prayinge in the holy goost, ²¹ and kepe youre selves in the love of God; lokinge for the mercy of oure lorde Iesus Christ, vnto eternall lyfe. ²² And have compassion on some; separatynge them: ²³ and other save with feare; pullinge them out of the fyre, and hate the fylthy vesture of the flesshe.

²⁴ Vnto him that is able to kepe you, that ye faule not; and to present you faultlesse before the presence of his glory with ioye, ²⁵ that is to saye, to God oure sauour which only is wyse; be glory, maiestie, dominion; and power; now and for ever. Amen.

CRANMER—1539.

be begylers in the last tyme, which shuld walke after their awne vngodly lustes. ¹⁹ These are makers of sectes, fleshlye, hauynge no sprete.

²⁰ But ye derlye beloved, edifye youre selues in youre most holy fayth, prayinge in the holy goost, ²¹ and kepe youre selues in the loue of God, lokynge for the mercy of oure Lord Iesus Christ, vnto eternall life. ²² And haue compassion of some, separatynge them: ²³ and other saue with feare, pullynge them out of the fyre (*and haue compassion on the other*) and hate the fylthy vesture of the flesshe.

²⁴ Unto him that is able to kepe you fre from synne, and to present you faultlesse before the presence of his glory with ioye (*at the comynge of oure lorde Iesu Christ*) ²⁵ to God oure sauour: (*thorow Iesus Christ oure lord*) which onely is wyse, be glory, maieste, dominion, and power, (*before all worldes*) now and euer. Amcu.

ἐλεεῖτε διακρινόμενοι· ²³ οὓς δὲ ἐν φοβῷ σώζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες, | μισούντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

²⁴ Τῷ δὲ δυναμένῳ φυλάξαι | ὑμᾶς | ἀπταιστούς, καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει, ²⁵ μόνῳ Ἐφ' σωτῆρι ἡμῶν, ¹⁰ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν | δόξα ⁷ καὶ | μεγαλωσύνη, κράτος καὶ ἐξουσία, ⁹ πρὸ παντὸς τοῦ αἰῶνος, | καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. ἀμήν.

* Alex. αἰστούς.

* Rec. + σοφῶ.

* Rec. = ἐκ τῆς Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

* Alex. = καί.

* Rec. = πρὸ παντὸς τοῦ αἰῶνος.

GENEVA—1557.

mockers in the last time, which shuld walke after their owne vngodly lustes.

¹⁹ These are makers of sectes, fleshly, hauyng not the Sprite. ²⁰ But ye derely beloued, edifie your selues in your most holy faith, praying in the holy Gost. ²¹ And kepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ, vnto eternal life.

²² And haue compassion of some, in putting difference. ²³ And other saue with feare, pulling them out of the fyre, and hate euen the fylthy vesture of the flesshe.

²⁴ Vnto hym that is able to kepe you, that ye fall not, and to present you faultlesse before the presence of his glorie with ioye,

²⁵ That is to say, to God only wise, our Sauour, be glorie, maiestie, and dominion, and power, both now and for euer. Amen.

RHEIMS—1582.

time shal come mockers, according to their ovne desires vvalking in impieties. ¹⁹ These are they vvich segregate them selues, sensual, hauing not the Spirit.

²⁰ But you my deerest, building your selues vpon our most holy faith, in the holy Ghost, praying, ²¹ keepe your selues in the loue of God, expecting the mercie of our Lord Iesvs Christ vnto life euerlasting. ²² And these certes reproue being iudged: ²³ but them saue, pulling out of the fire. And on other haue mercie in feare: hating also that vvich is carnal, the spotted cote.

²⁴ And to him that is able to preserue you vvithout sinne, and to sette you immaculate before the sight of his glorie in exultation in the comming of our Lord Iesvs Christ, ²⁵ to the onely God our Sauour by Iesvs Christ our Lord be glorie and magnificence, empire and power before al worldes, and novv and for al vvorldes euermore. Amen.

AUTHORISED—1611.

you, there should be mockers in the last time, who should walke after their owne vngodly lustes. ¹⁹ These be they who separate themselues, sensuall, hauing not the spirit.

²⁰ But yce beloued, building vp your selues on your most holy faith, praying in the holy Ghost, ²¹ Keepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ vnto eternall life. ²² And of some haue compassion, making a difference: ²³ And others saue with feare, pulling them out of the fire: hating euen the garment spotted by the flesh.

²⁴ Now vnto him that is able to keepe you from falling, and to present you faultlesse before the presence of his glory with exceeding ioy, ²⁵ To the onely wise God our Sauour, be glory and Maiestie, dominion and power, now and euer. Amen.

ΑΠΟΚΑΛΥΨΙΣ.

Κεφάλαιον Α.

THE REVELATION.

CHAPTER I.

ἘΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, ² ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα ἔειδε. ³ μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

Ἰωάννης ταῖς ἐπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὁ
ὦν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἐπτὰ πνευμάτων ἃ ἔστιν ἐνώπιον τοῦ

^a Rec. + τε.

^b Rec. + τοῦ.

^c Rec. + ἐκ.

^d Rec. ἀγαπήσαντι.

^e Alex. λίσσαντι.

WICLIIF—1380.

1. APOCALIPS of ihesus crist which god gaf to hym to make opun to hise seruauntis: which thingis it bihoueth to be made sone, ² he signyfyed sendinge bi his aungel to his seruaunt iohn, ³ which bare witnessynge to the word of god: ⁴ witnessynge of ihesus crist in thes thingis what euer thingis he saie, ⁵ blessid is he that redith ⁶ he that herith the wordis of this profecie, and kepith tho thingis that ben writun in it for the tyme is ny,

⁴ iohn to seuen chirchis that ben in asie: grace and pees to you, of him that is, ⁵ that was, ⁶ that is to comynge, ⁷ of the seuen spiritis: that ben in the sijt of his trone, ⁸ ⁹ of ihesus crist that is a feithful witnes: the first bigeten of deed men, ¹⁰ prince of kingis of the erthe, which loued us and waischid us fro oure synnes in his blood, ¹¹ and made us a kyngdom and preestis to god and to his fadir, to hym be glorie ¹² empire, in to worldis of worldis amen, ¹³ lo he cometh with cloudis, ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ 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ΑΠΟΚΑΛΥΨΙΣ.

Κεφάλαιον Α.

THE REVELATION.

CHAPTER I.

θρόνου αὐτοῦ· ⁵ καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος ἑ τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλείων τῆς γῆς· τῷ ⁴ ἀγαπῶντι | ἡμᾶς, καὶ ἑ λούσαντι | ἡμᾶς ¹ ἀπὸ | τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ· ⁶ καὶ ἐποίησεν ⁹ ἡμᾶς | ⁸ βασιλείαν | ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. ⁷ Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμός, καὶ οἵτινες αὐτὸν ἐξεκέντησαν καὶ κόφονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν. ⁸ Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ¹ λέγει ⁸ Κύριος ὁ Θεός, | ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

¹ Alex. ix.

⁸ Alex. ἡμῖν.

⁸ Rec. βασιλεῖς καὶ.

¹ Rec. + ἀρχὴ καὶ τέλος.

⁸ Rec. ὁ Κύριος.

GENEVA — 1557.

1. THE reuelation of **IESVS CHRIST**, which God gaue vnto hym, for to shew vnto his seruantes things which muste shortly be done: and he sent, and shewed by his Angel vnto his seruant Iohn, ² Who bare recorde of the worde of God, and of the testimonie of **IESVS CHRIST**, and of all things that he sawe. ³ Happy is he that readeth, and happy are they that heare the worde of this prophetic, and keepe those things which are written therein: for the tyme is at hande. ⁴ Iohn, to the seuen Churches which are in Asia, Grace be to you and peace, from him which Is, and which Was, and Which is to come, and from the seuen Spirites which are before his Throne, ⁵ And from Iesus Christ, which is a faithful witnes, and fyrst begotten of the dead: and Prince of the kynges of the earth: vnto him that loued vs, and wasshed vs from our synnes in his bloude, ⁶ And made vs Kyniges and Preistes vnto God his Father, be glorie, and dominion for euermore. Amen.

⁷ Beholde, he cometh with cloudes, and euery eye shal see hym: yea euery they which peared him through: and all kynredes of the earth shal wayle before him. Euen so. Amen. ⁸ I am α and ω, that is the begynning and the ending, sayth the Lord, Which is, and Which was, and Which is to come, the almyghty I say.

RHEIMS — 1582.

1. THE Apocalypse of **IESVS CHRIST** which God gaue him, to make manifest to his seruants the things vvhich must be done quickly: and signified, sending by his Angel to his seruant Iohn, ² vwho hath giuen testimonie to the vvord of God, and the testimonie of **IESVS CHRIST**, vvhat things soeuer he hath seen. ³ Blessed is he that readeth and heareth the wordes of this prophetic: and keepeth those things which be vvritten in it. for the time is nigh.

⁴ Iohn to the seuen churches vvhich are in Asia. Grace to you and peace from him that is, and that vvvas, and that shal come, and from the seuen spirittes vvhich are in the sight of his throne, ⁵ and from **IESVS CHRIST** vvho is the faithful vvitness, the first-borne of the dead, and the prince of the kings of the earth, vvho hath loued vs, and vvashed vs from our sinnes in his blood, ⁶ and hath made vs a kingdom and priestes to God and his father, to him be glorie and empire for euer and euer. Amen.

⁷ Behold he commeth vvith the cloudes, and euery cie shal see him, and they that pricked him. And al the tribes of the earth shal bevaile them selues vpon him. yea, Amen. ⁸ I am Alpha and Omega, the beginning and end, saith our Lord God, vvvhich is, and vvvhich vvvas, and vvvhich shal come, the omnipotent.

AUTHORISED — 1611.

1. THE Reuelation of Iesus Christ, which God gaue vnto him, to shew vnto his seruants things which must shortly come to passe; and hee sent and signified it by his Angel vnto his seruant Iohn, ² Who bare record of the Word of God, and of the testimony of Iesus Christ, and of all things that he saw. ³ Blessed is he that readeth, and they that heare the words of this prophetic, and keepe those things which are written therein: for the time is at hand.

⁴ Iohn to the seuen Churches in Asia, Grace be vnto you, and peace, from him which is, and which was, and which is to come, and from the seuen spirits which are before his Throne: ⁵ And from Iesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the Kings of the earth: vnto him that hath loued vs, and washed vs from our sinnes in his owne blood, ⁶ And hath made vs Kings and Priests vnto God and his Father: to him be glory and dominion for euer and euer, Amen.

⁷ Behold he commeth with clouds, and euery eye shal see him, and they also which peared him: and all kindreds of the earth shal wayle because of him: euen so. Amen. ⁸ I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

⁹ Ἐγὼ Ἰωάννης, ὁ ἄδελφός ὑμῶν καὶ ὁ συγκαινωνός ἐν τῇ θλίψει καὶ ὁ βασιλείᾳ καὶ ὑπομονῇ τοῦ Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ. ¹⁰ ἐγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος, ¹¹ λεγούσης, Ὁ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θάττειρα, καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδικεῖαν. ¹² Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσαῖς, ¹³ καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνῶν ὅμοιον νύμφῃ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοὺς μαστοὺς ζώνην χρυσοῦν. ¹⁴ Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαῖ ὥς ἔριον λευκόν, ὡς χιών· καὶ οἱ

¹ Rec. + καὶ.

¹⁰ Const. κοινωνός.

¹¹ Rec. + ἐν τῇ.

¹² Alex. s. ἐν Χριστῷ s. ἐν Ἰησοῦ.

¹³ Alex. = εἶδ.

¹⁴ Alex. = Χριστοῦ.

¹⁵ Rec. + Ἐγὼ εἶμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος' καὶ.

WICLIF—1380.

⁹ I ȝoon ȝoure brother & partener in tribulacioun and kyngdom & pacience in crist ihesus: was in an ile that is clepid pathmos, for the word of god & for the witnessynge of ihesus, ¹⁰ I was in spirit in the lordis dai; and I herde bihynde me a greet vois as of a trompe ¹¹ seiynge to me, write thou in a book that thing that thou seest: & sende to the seuen churcheis that ben in asia, to effesus, to smyrna, and to pergamos, and to tiatira, and to sardis, & to philadelfia, & to laodicia.

¹² and I turned that I schulde se the vois that spake with me, & I turned & I saie seuen candilstickis of gold, ¹³ & in the myddil of the seuen goulden candilstickis: oon like to the sone of man clothid with a long garmente, & gird at the tetis with a goulden girdil; ¹⁴ and the heed of him & his heeris, weren white as white wolles: & as snowe; & the ȝen of him as flawme of fier: ¹⁵ & his feet like to latoun as in a brennyng chymenei; & the vois of him as the vois of many watris; ¹⁶ and he hadde in his rihtond seuen steris: & a swerde scharp on euer ether side wente out of his mouth; & his face: as the sunne schyneth in his vertu;

¹⁷ & whanne I hadde seyn hym: I fil doun at his feet as deed; and he putid his rihtond on me: & seide, nyle thou drede; I am the first & the last: ¹⁸ & I am alwey & I was deed; and lo I am lyuynge in to worldis of worldis; & I haue the keyes of deeth & of helle; ¹⁹ therfor write thou which thingis thou hast seyn and which ben, & which ic bihoeth to be don afir thes thingis; ²⁰ the sacrament of the seuen steris: which thou sigist in my rihtond: & the seuen goulden candilstickis; the seuen steris: ben angels

clepid, called
chymenei, furnace.
ȝen, eye.
latoun, lep brass.
vetu, power.
nyle, not.

TYNDALE—1534.

⁹ I thou youre brother and companion in tribulacion and in the kyngdom and pacience which is in Iesu Christe, was in the yle of Pathmos for the worde of god, and for the witnessynge of Iesu Christe. ¹⁰ I was in the sprete on a sondaye; and herde behynde me, a gret voyce, as it had bene of a trompe ¹¹ sayynge: I am Alpha and Omega, the fyrst and the laste. That thou seist write in a boke, and sende it vnto the congregacions which are in Asia, vnto Ephesus and vnto Smyrna, and vnto Pergamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelfia, and vnto Laodicia.

¹² And I turned backe to se the voyce that spake to me. And when I was turned: I sawe .vij. golden candeltyckes; ¹³ and in the myddes of the candeltyckes, one lyke vnto the sonne of man clothed with a linnen garment downe to the ground; and gyrd aboute the pappes with a golden gyrdle. ¹⁴ His heed, and his heares were whyte, as whyte woll, and as snowe; and his eyes were as a flame of fyre: ¹⁵ and his fete lyke vnto brasse, as though they brent in a furnace; and his voyce as the sounde of many waters. ¹⁶ And he had in his right honde .vij. starres. And out of his mouth went a sharpe twoo edged swerde. And his face shone even as the sonne in his strength.

¹⁷ And when I sawe him, I fell at his fete, even as deed. And he layde his ryght honde upon me, sayynge vnto me: feare not. I am the fyrst, and the laste; ¹⁸ and am a lyve, and was deed. And beholde I am a lyve for ever more; and have the keyes of hell and of deeth. ¹⁹ Wryte therefore the thynges which thou hast sene, and the thynges which are, and the thynges which shalbe fulfilled here after: ²⁰ and the mystery of the .vij. starres which thou sawest in my ryght honde, and the .vij. golden candeltyckes. The .vij. starres are the messengers of the

CRANMER—1539.

⁹ I Iohn youre brother, and companion in tribulacion, and in the kyngdome and pacience in Iesu Christ, was in the yle that is called Pathmos, for the worde of God, and for the wytnessing of Iesu Christ: ¹⁰ I was in the sprete on a sondaye, and herde behynde me a greet voyce, as it had bene of a trompe, ¹¹ sayynge: I am Alpha and Omega, the fyrst and the laste. That thou seyst, wryte in a boke, and sende it vnto the seuen congregacions which are in Asia, vnto Ephesus, and vnto Smyrna and vnto Pergamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelfia, and vnto Laodicia.

¹² And I turned hacke to se the voyce that spake to me. And when I was turned: I sawe seuen golden candelstickes, ¹³ and in the myddes of the candelstickes, one lyke vnto the sonne of man, clothed with a linnen garment downe to the fete, and gyrd about the pappes with a golden gyrdle. ¹⁴ His heed, and his heares were whyte, as white woll, and as snowe: and his eyes were as a flame of fyre: ¹⁵ and his fete lyke vnto brasse, as though they brent in a furnace, and his voyce as the sounde of many waters. ¹⁶ And he had in his ryghte hande .vij. starres. And out of his mouthe went a sharpe two edged swerde. And his face shone, euen as the sonne in his strength.

¹⁷ And when I saw him, I fell at his fete, euen as deed. And he layde his ryghte hande vpon me, saying vnto me: feare not. I am the fyrst and the laste, ¹⁸ and am a lyue, and was deed. And beholde I am a lyue for euermore and haue the keyes of hell and of deeth. ¹⁹ Wryte therefore the thynges which thou hast sene, and the thynges which are, and the thynges which must be fulfilled here after: ²⁰ the mystery of the .vij. starres which thou sawest in my ryght hande, and the .vij. golden candelstickes. The .vij. starres are the messengers of the .vij. congregacions,

ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός· ¹⁵ καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν· ¹⁶ καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χεيرὶ ἀστέρας ἑπτὰ· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὁξεία ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ· ¹⁷ Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκε| τὴν δεξιάν αὐτοῦ ¹⁸ ἐπ' ἐμέ, λέγων·, 'Μὴ φοβοῦ. ἐγὼ εἰμι ὁ πρῶτος· καὶ ὁ ἔσχατος, ¹⁹ καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων· ²⁰ καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾄδου·| ¹⁹ Γράψον ²⁰ οὖν| ἃ εἶδες, καὶ ἃ εἰσι, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα· ²⁰ τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς. οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ ²¹ αἱ λυχναὶ αἱ

¹⁵ Rec. = ἰπρά.¹⁶ Rec. = ταῖς ἐν Ἀσίᾳ.¹⁷ Rec. ἰδὼν.¹⁸ Rec. ὥσι.¹⁹ Rec. ἐπέθηκε.²⁰ Rec. = χεῖρα.²¹ Rec. = μου.²² Rec. ἀμην.²³ Rec. τοῦ ἄδου καὶ τοῦ θανάτου.²⁴ Rec. = οὖν.²⁵ Rec. αἱ ἰπρά λυχναί.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

⁹ I Iohn, which am also your brother, and companion in tribulation, and in the kyngdome and patience which is in Iesus Christe, was in the yle of Patmos, for the worde of God, and for the wytnessing of Iesus Christ. ¹⁰ And I was *ravished* in sprit on the Lords day, and heard behynde me a great voyce, as it had bene of a trompet. ¹¹ Saying, I am *α* and *ω*, the fyrst and the laste : and that which thou seist, wryte in a boke, and sende it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

¹² And I turned backe to se the voyce, that spake with me, and when I was turned, I saw seuen golden candlestickes, ¹³ And in the myddes of the candlestickes, one lyke vnto the Sonne of man, clothed with a garment downe to the feete, and gyrdle about the pappes with a golden gyrdle. ¹⁴ His heade, and his heares *were* whyte as whyte woll, and as snowe : and his eyes *were* as a flame of fyre : ¹⁵ And his fete lyke vnto fyne brasse, as thogh they burned in a furnace : and his voyce as the sounde of many waters. ¹⁶ And he had in his right hand seuen starres : and out of his mouth went a sharpe two edged sword : and his face shone euen as the sunne in his strength. ¹⁷ And when I sawe him, I fell at his fete euen as dead : then he layd his ryght hande vpon me, saying vnto me, Feare not, I am the fyrst, and the last, ¹⁸ And am alwey, but was dead : and beholde I am a liue for euermore, Amen, and haue the keyes of hel and of death.

¹⁹ Write the thinges which thou hast sene, and the thyngs which are, and the thinges which shal come here after : ²⁰ The mysterie of the seuen starres which thou sawest in my right hand, and the seuen golden candlestickes, *is this*. The seuen starres are the Angels of the seuen

⁹ I Iohn your brother and partaker in tribulation, and the kingdom, and patience in Christ IESVS, vvas in the Iland, vvhich is called Patmos, for the vword of God and the testimonie of IESVS. ¹⁰ I vvas in spirit on the Dominical day, and heard behind me a great voice as it vvere of a trompet ¹¹ saying, That vvhich thou seest, vwrite in a booke : and send to the seuen churches vvhich are in Asia, to Ephesus, and Smyrna, and Pergamus, and Thiatiara, and Sardis, and Philadelphia, and Laodicia.

¹² And I turned, to see the voyce that spake vwith me. And being turned I saw seuen candlestickes of gold : ¹³ and in the middes of the seuen candlestickes of gold, one like to the Sonne of man, vested in a priestly garment to the foote, and girded about neere to the pappes vwith a girdle of gold. ¹⁴ and his head and heares vvere vvhite, as vvhite vwool, and as snovy, and his eies as the flame of fire. ¹⁵ and his feete like to latten, as in a burning fornace. and his voyce as in a burning fornace. and his voyce as the voyce of many vvatres : ¹⁶ and he had in his right hand seuen starres, and from his mouth proceded a sharpe tvvo edged svword : and his face, as the sunne shineth in his vertue.

¹⁷ And vvhén I had seene him, I fel at his feete as dead. And he put his right hand vpon me, saying, Feare not. I am the first and the last, ¹⁸ and alive, and vvas dead, and behold I am liuing for euer and euer, and haue the keyes of death and of hel. ¹⁹ Vvrite therefore the thinges vvhich thou hast sene, and that are, and that must be done after these. ²⁰ The sacrament of the seuen starres, vvhich thou hast seene in my right hand, and the seuen candlestickes of Gold. the seuen starres, are the angels of the seuen

⁹ I Iohn, who also am your brother, and companion in tribulation, and in the Kingdome and patience of Iesus Christ, was in the Isle that is called Patmos, for the word of God, and for the testimony of Iesus Christ.

¹⁰ I was in the spirit on the Lords day, and heard behind me a great voice, as of a Trumpet, ¹¹ Saying, I am Alpha and Omega, the first and the last : and what thou seest, write in a booke, and send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and Philadelphia, and vnto Laodicea. ¹² And I turned to see the voyce that spake with mee. And being turned, I saw seuen golden Candlestickes, ¹³ And in the midst of the seuen Candlestickes, one like vnto the Sonne of man, clothed with a garment downe to the foote, and girt about the paps with a golden girdle.

¹⁴ His head, and his haire were white like wooll, as white as snow, and his eyes *were* as a flame of fire, ¹⁵ And his feete like vnto fyne brasse, as if they burned in a furnace : and his voyce as the sound of many waters. ¹⁶ And hee had in his right hand seuen starres : and out of his mouth went a sharpe two edged sword : and his countenance was as the Sunne shineth in his strength. ¹⁷ And when I saw him, I fell at his feet as dead : and hee layd his right hand vpon me, saying vnto mee, Feare not, I am the first, and the last. ¹⁸ I am hee that lueth, and was dead : and behold, I am alive for euermore, Amen, and haue the keyes of hell and of death.

¹⁹ Write the things which thou hast sene, and the things which are, and the things which shalbe hereafter, ²⁰ The mysterie of the seuen starres which thou sawest in my right hand, and the seuen golden Candlesticks. The seuen starres are the Angels of the seuen Churches :

‘ἐπτά,’^d ἐπτά ἐκκλησίαι εἰσί.’

II. ‘Τῷ ἀγγέλῳ τῆς’^f ἐν Ἐφέσῳ ἐκκλησίας γράψου, Τάδε λέγει ὁ κρατῶν
‘τοὺς ἐπτά ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἐπτά λυχνῶν
‘τῶν χρυσῶν.’² Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονήν σου, καὶ
‘ὅτι οὐ δύνην βαστάσαι κακοὺς, καὶ’⁹ ἐπείρασας| τοὺς^h λέγοντας ἑαυτοὺς ἀπο-
‘στόλους εἶναι| καὶ οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς ψευδεῖς,³ καὶ ὑπομονὴν ἔχεις καὶ
‘ἐβάστας| διὰ τὸ ὄνομά μου,^k καὶ οὐκ ἐκοπίσας.|⁴ Ἄλλ’ ἔχω κατὰ σοῦ, ὅτι
‘τὴν ἀγάπην σου τὴν πρώτην ἀφήκας.⁵ μνημόνευε οὖν πόθενⁱ πέπτωκας,| καὶ
‘μετανόησον, καὶ τὰ πρῶτα ἔργα αὐήσῃς· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ κινήσω
‘τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.⁶ Ἀλλὰ τοῦτο ἔχεις,

^d Rec. + ἄς εἰς.^e Alex. τῷ.^f Rec. Ἐφεσίης.^g Rec. ἱερῶς.^h Rec. φάσκοντες εἶναι ἀποστόλους.ⁱ Rec. ἰβάστας καὶ

ὑπομονὴν ἔχεις, καὶ.

^j Rec. ἐκοπίσας καὶ οὐ κέρηκας.^k Rec. ἐκπίπτωκας.

WICLIȚ—1380.

of the seuen chirchis; and the seuen
candelstickis : ben seuen chirchis.

2. AND to the angel of the chirch of
effesus : write thou these thingis seith
he that holdith the seuen sterris in his
rijthond : whiche walkith in the myddil
of the seuen goldun candelstickis; ² I
wote thi werkis ⁊ trauel, ⁊ thi pacience :
⁊ that thou maist not suffre yuel men; ⁊
thou hast asaid hem that seyn that they
ben apostlis ⁊ ben not : ⁊ thou hast founden
hem liars; ³ ⁊ thou hast pacience : ⁊
thou hast suffrid for my name, ⁊ failedist
not; ⁴ but I haue aȝens thee a fewe thingis :
that thou hast lefte thi first charite; ⁵ ther-
for be thou myndeſul, fro whennes thou
hast falle; and do penauce: ⁊ do the
first werkis; either ellis : I come soone to
thee, ⁊ I schal moue thi candelstik for thy
place; but thou do penauce; ⁶ but thou
hast this good thing : that thou hatidist
the dedis of nycolaytis; the whiche also I
hate; ⁷ he that hath eris here he : what
the spirit seith to the chircis; to him
that ouercometh I schal geue to ete of the
tree of liif : that is in the paradis of my
god.

⁸ And to the angel of the chirche of
smyrina write thou these thingis seith
the first ⁊ the last that was deed ⁊ lyueth;
⁹ I woot thi tribulacioun, ⁊ thi pouert :
but thou art rich; ⁊ thou art blasfemyd
of hem that seyn : that thei ben iewis ⁊
ben not : but ben the synagoge of sa-
thanas; ¹⁰ drede thou nothing of these
thingis whiche thou schalt suffre; lo the
deuil schal sende summe of you in to
prisoun : that ȝe be temptid; and ȝe schulin
haue tribulacioun : ten daies; be thou
faithful til to the deeth and I schal geue
to thee a crowne of liif; ¹¹ he that hath

TYNDALE—1534.

vii. congregacions : And the vii. candele-
stickes which thou sawest are the vii.
congregacions.

2. UNTO the messenger of the con-
gregacion of Ephesus wryte : These
thynges sayth he that holdeth the vii.
starris in his right honde; and walketh
in the myddes of the vii. golden candele-
stickes. ² I knowe thy workes; and thy
labour; and thy pacience; and howe thou
cannest not forbear them which are
evyll; and examinedst them which saye
they are Apostles; and are not; and hast
founde them lyars ³ and dydest washe
thy self. And hast pacience; and for my
names sake hast labored and hast not
faynted. ⁴ Nevertheless I have sumwhat
agaynst the; for thou haste lefte thy fyrst
love. ⁵ Remember therfore from whence
thou art fallen; and repent; and do the
fyrst workes. Or elles I wyll come vnto
the shortly; and will remove thy candele-
styeke out of his place; excepte thou re-
pent. ⁶ But this thou hast because thou
hatest the dedes of the Nicolaitans; which
dedes I also hate. ⁷ Lett him that hath
eares heare; what the sprete sayth vnto
the congregacions. To him that over-
cometh wyll I geve to eate of the tree of
lyfe; which is in the myddes of the para-
dise of god.

⁸ And vnto the angel of the congrega-
cion of Smyrna wryte : These thynges
sayth he that is fyrst; and the laste; which
was deed and is alive. ⁹ I knowe thy
workes and tribulacion and povert; but
thou art ryche : And I knowe the blaspe-
my of them whiche call them selves
Iewes and are not; but are the congrega-
cion of sathan. ¹⁰ Feare none of those
thynges which thou shalt soffre. Beholde;
the devyll shall caste of you into
preson; to tempte you; and ye shall haue
tribulacion .x. dayes. Be faythfull vnto
the deeth and I wyll geve the a crowne of
lyfe. ¹¹ Lett him that hath eares heare;

CRANMER—1539.

And the seuen candelstickes which thou
sawest, are the seuen congregacions.

2. UNTO the messenger of the congre-
gacyon of Ephesus wryte : these thynges
sayth he, that holdeth the seuen starrs
in hys ryght hande, and that walketh in
the myddes of the seuen golden candele-
stickes. ² I knowe thy workes, and thy
labour, and thy pacience, and how thou
cannest not forbear them which are euyl;
and hast examined them, which saye they
are Apostles, and are not : and hast founde
them lyars, ³ and hast suffred. And hast
pacience : and for my names sake hast
labored, and hast not faynted. ⁴ Neuer-
theless, I haue sumwhat agaynst the,
because thou haste lefte thy fyrst loue.

⁵ Remember therfore, from whence thou
art fallen, and repent, and do the fyrst
workes. Or elles I wyll come vnto the
shortly, and wyll remoue thy candelsticke
out of his place, except thou repent. ⁶ But
this thou hast, be cause thou hatest the
dedes of the Nycolaitans, which dedes I
also hate. ⁷ Lett hym that hath eares,
heare what the sprete sayth vnto the con-
gregacions. To hym that ouercometh,
wyll I geue to eate of the tree of lyfe,
which is in the myddes of the Paradyse
of God.

⁸ And vnto the Angell of the congrega-
cyon of Smyrna wryte : These thynges
sayth he that is fyrst, and the laste, which
was deed and is aloue. ⁹ I know thy
workes and tribulacion and pouerte, but
thou art ryche : And I knowe the blaspe-
my of them, which call them selues
Iewes and are not : but are the congrega-
cion of Sathan. ¹⁰ Feare none of those
thynges, which thou shalt suffre. Beholde,
the deuyll shall caste some of you into
preson, to tempte you, and ye shall haue
tribulacyon ten dayes. Be faythfull vnto
the deeth, and I wyll geue the a crowne
of lyfe. ¹¹ Lett hym that hath eares, heare,

wote or woot, knowe. yuel, evil. asaid, tried.
geue, giue.

‘ ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καὶ γὰρ μισῶ. ⁷ Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῇ παραδείσῳ τοῦ Θεοῦ μου. |

‘ ⁸ Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας | γράψον, Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν. ⁹ Οἶδά σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν· (⁹ ἀλλὰ πλούσιος | εἶ·) καὶ τὴν βλασφημίαν ⁹ ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἐαυτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ. ¹⁰ Μηδὲν | φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει βάλλειν | ὁ διάβολος ἐξ ὑμῶν | εἰς φυλακὴν, ἵνα πειρασθῇτε· καὶ ἔξετε θλίψιν ἡμερῶν | δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς. ¹¹ Ὁ

^m Rec. μίση τοῦ παραδείσου.

ⁿ Rec. = μου.

^o Rec. ἰσχυρίας Σμυρναίων.

^p Rec. πλούσιος εἶ.

^q Rec. = ἐκ.

^r Alex. Μή.

^s Rec. βαλὲν.

^t Rec. ἔξ ὑμῶν ὁ διάβολος.

^u Alex. ἡμῶς.

GENEVA — 1557.

Churches: and the candlesticks which thou sawest, are the seven Churches.

2. VNTO the Angel of the Church of Ephesus wryte, These things sayth he that holdeth the seven starres in his right hande, and walketh in the myddes of the seven golden candlestickes. ² I knowe thy workes, and thy labour, and thy patience, and how thou cannest not forbearc them which are euyl: and hast examined them which say they are Apostles, and are not: and hast founde them lyers. ³ And thou hast suffered, and hast patience: and for my Names sake hast laboured, and hast not faynted. ⁴ Neuerthelesse, I haue somewhat agaynst thee, because thou hast left thy fyrst charite.

⁵ Remember therfore from whence thou art fallen, and repent, and do the fyrst workes: or elles I wil come against thee shortly, and wil remoue thy candlestickc out of it place, except thou amende. ⁶ But this thou hast, that thou hatest the dedes of the Nicolaïtans, which dedes I also hate. ⁷ Let him that hath an eare, heare, what the Spirit sayeth vnto the Churches, To him that ouercometh, wil I geue to eate of the tree of lyfe which is in the myddes of the Paradise of God. ⁸ And vnto the Angel of the Church of the Smyrnians write, These things sayeth he that is fyrst, and last, Which was dead and is a liue.

⁹ I know thy workes and tribulation, and pouertie (but thou art riche) and I knowe the blasphemie of them, which call them selues Jewes and are not: but are the Synagoge of Satan. ¹⁰ Feare none of those thinges, which thou shalt suffre: beholde it shal come to passe, that the deuill shal cast some of you into prison, that ye may be tryed, and ye shal haue tribulation ten dayes, be faithfull vnto the death, and I wil geue thee the crowne of life. ¹¹ Let him that hath an eare, heare

RHEIMS — 1582.

churches, and the seven candlestickes, are the seven churches.

2. AND to the Angel of the Church of Ephesus wvrite, Thus saith he vvich holdeth the seven starres in his right hand, vvich vvalketh in the middes of the seven candlestickes of gold, ² I knovv thy vvorkes and labour, and thy patience; and that thou canst not heare euil men, and hast tried them which say them selues to be Apostles, and are not, and hast found them liars: ³ and thou hast patience, and hast borne for my name, and hast not fainted.

⁴ But I haue against thee a fevv thinges, bicause thou hast left thy first charitie, ⁵ Be mindefull therfore from vvhencc thou art fallen: and doe penance, and doe the first vvorkes. But if not: I come to thee, and vvill moue thy candlestickc out of his place, vvlesse thou doe penance. ⁶ but this thou hast, because thou hatest the factes of the Nicolaïtes, vvwhich I also hate. ⁷ He that hath an eare, let him heare vvhat the Spirit saith to the Churches, To him that ouercommeth, I vvill giue to eate of the tree of life, vvwhich is in the Paradise of my God.

⁸ And to the Angel of the Church of Smyrna wvrite, Thus saith the first and the last, vvho vvvas dead, and liueth, ⁹ I knovv thy tribulation and thy pouertie, but thou art riche: and thou art blasphemed of them that say them selues to be Iewes and are not, but are the synagogue of Satan.

¹⁰ Feare none of these thinges vvwhich thou shalt suffer. Behold the Deuill vvill send some of you into prison that you may be tried: and you shal haue tribulation ten daics. Be thou faithfull vntil death: and I vvill giue thee the crowne of life. ¹¹ He that hath an eare, let him

AUTHORISED — 1611.

and the seven Candlesticks which thou sawest, are the seven Churches.

2. VNTO the Angel of the Church of Ephesus, write, These things saith hee that holdeth the seven starres in his right hand, who walketh in the midst of the seven golden Candlestickes. ² I know thy workes, and thy labour, and thy patience, and how thou canst not bearc them which are euill, and thou hast tried them which say they are Apostles, and are not, and hast found them lyers: ³ And hast borne, and hast patience, and for my Names sake hast laboured, and hast not fainted. ⁴ Neuerthelesse, I haue somewhat against thee, because thou hast left thy first loue.

⁵ Remember therefore from whence thou art fallen, and repent, and doe the first workes, or else I will come vnto thee quickly, and will remoue thy Candlestickc out of his place, except thou repent. ⁶ But this thou hast, that thou hatest the dedes of the Nicolaïtans, which I also hate. ⁷ Hee that hath an eare, let him heare what the Spirit saith vnto the Churches: To him that ouercometh will I giue to eate of the tree of life, which is in the midst of the Paradise of God.

⁸ And vnto the Angel of the Church in Smyrna, write, These things sayth the first and the last, which was dead, and is alīue: ⁹ I know thy workes, and tribulation, and poverty, but thou art rich, and I know the blasphemie of them which say they are Jewes and are not, but are the synagogue of Satan. ¹⁰ Feare none of those things which thou shalt suffer: behold the denill shall cast some of you into prison, that ye may be tried, and ye shall haue tribulation tenne dayes: bee thou faithfull vnto death, and I will giue thee a Crowne of life. ¹¹ He that hath an eare,

ἔχων οὐς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

¹² Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγὰμῳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξείαν· ¹³ Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου, καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστὸς, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ¹⁴ ὁ Σατανᾶς κατοικεῖ. | ¹⁵ Ἄλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαὰμ, ὃς ¹⁶ ἐδίδασκε | ¹⁷ τῷ Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθута καὶ πορνεῦσαι. ¹⁸ οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν ¹⁹ Νικολαῖτων ὁμοίως. | ²⁰ Μετανόησον ²¹ οὖν | εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν

¹² Rec. κατοικεῖ ὁ Σατανᾶς.

¹³ Const. ἰδιόαυτε.

¹⁴ Rec. τὸν.

¹⁵ Rec. + τῶν.

¹⁶ Rec. ὁ μισθός.

¹⁷ Rec. = οὖν.

¹⁸ Rec. + φαγεῖν ἀπό.

¹⁹ Rec. ἔγνω.

²⁰ Rec. καὶ τὴν ἱουδαίαν, καὶ τὴν πίστιν.

WICLIF—1380.

eris here he: what the spirit seith to the churche; he that ouercometh schal not be hirt of the secunde deeth

¹² and to the angel of the chirehe of pergamus: write thou these thingis seith he, that hath the swerd sharp on ech side, ¹³ I woot where thou dwellest: where the secte of sathanas is, and thou holdist my name and denyedist not my feith, and in the daies was slayn at zou: where sathanas dwellith, ¹⁴ but I have agens the a fewe thingis: for thou hast ther men holdinge the techinge of balaam which tauhte balaac: for to sende schandre bifor the sones of israel to ete of sacrificis of idols, ¹⁵ so to do fornyceioun, ¹⁶ so also thou hast men holdyng the techinge of ny-cholaitis, ¹⁷ also do thou penaunce, if any thing lesse I schal come soone to thee, and I schal fyght with hem: with the swerd of my mouth, ¹⁸ he that hath eris here he: what the spirit seith to the churche; to him that ouercometh I schal geue angel mete hid, ¹⁹ I schal geue to him a whist stoon: ²⁰ in the stoon a newe name writun, whiche no man knowith: but he that takith,

¹⁸ And to the angel of the chirehe of tiatira: write thou these thingis seith the son of god: that hath igen as flawme of fier, ¹⁹ his feet like latoun, ²⁰ I knowe thi werkis and feith and charite, and thi seruyce and thi pacience, and thi last werkis mo thanme the former, ²¹ but I have agens thee a fewe thingis, for thou suffirst the woman isabel, whiche seith that sche is a profetesse: to teche and discyue my scravauntis to do lecherie and to ete of thingis offrid to idols, ²² and I gaf to hir tyne that sche schulde do penaunce: ²³ I sche

TYNDALE—1534.

what the sprete sayth to the congregacions: He that overcometh shall not be hurte of the seconde deeth.

¹² And to the messenger of the congregacion in Pergamos wryte: This sayth he which hath the sharpe sward with two edges. ¹³ I knowe thy workes and where thou dwellest, evyn where Sathans seat ys, and thou kepest my name and hast not denyed my fayth. And in my dayes Antipas was a faythfull wytnes of myne, which was slayne amonge you where sathan dwelleth. ¹⁴ But I have a fewe thynges agaynst the: that thou hast there; they that mayntayne the doctryne of Balam which taught in balake to put occasion of synn before the chylderne of Israhell, that they shulde eate of meate dedicat vnto ydoles, and to commyt fornicacion. ¹⁵ Even so hast thou them that mayntayne the doctryne of the Nicolaitans, which thyng I hate. ¹⁶ But be converted or elles I will come vnto the shortly and will fyght agaynst thee with the sward of my mouth. ¹⁷ Lett him that hath cares heare what the sprete sayth vnto the congregacions: To him that overcometh wyl I geve to eate manna that is hyd, and wyl geve him a whyte ston, and in the ston a newe name wrytten, which no man knoweth, saveinge he that receaveth it.

¹⁸ And vnto the messenger of the congregacion of Theatira wryte: This sayth the sonne of god, which hath his eyes lyke vnto a flame of fyre, whose fete are like brasse. ¹⁹ I knowe thy workes and thy love, service, and fayth, and thy pacience, and thy dedes, which are mo at the last then at the fyrste. ²⁰ Notwithstandinge I have a fewe thynges agaynst the: that thou sufferest that woman Isabell, which called her sylfe a prophetes to teache and to deceave my scravaunts, to make them commyt fornicacion, and to eate meates offered vnto ydoles. ²¹ And I gave her space to repent of her fornicacion and

CRANMER—1539.

what the sprete sayth to the congregacions: He that overcometh, shall not be hurt of the seconde deeth.

¹² And to the messenger of the congregacion in Pergamos wryte: This sayth he, which hath the sharpe sward with two edges: ¹³ I know thy workes, and where thou dwellest, even where Sathans seat is, and thou kepest my name, and hast not denyed my fayth. And in my dayes Antipas was a faythfull wytnes of myne, which was slayne amonge you, where Sathan dwelleth. ¹⁴ But I have a fewe thynges agaynst the: because thou hast there, them that mayntayne the doctrine of Balam which taught in Balake, to put occasion of synne before the chyldren of Israel, that they shulde eate of meate dedicat vnto ydoles, and commyt fornyceioun. ¹⁵ Euen so hast thou them that mayntayne the doctryne of the Nicolaitans, which thyng I hate. ¹⁶ But be converted, or elles I wyl come vnto the shortly, and wyl fight agaynst thee with the sward of my mouth. ¹⁷ Let hym that hath cares, heare, what the sprete sayth vnto the congregacions. To hym that ouercometh, wyl I geue to eate Manna that is hyd, and wyl geue hym a whyte ston, and in the ston a newe name wrytten, which no man knoweth, sauynge he that receaueh it.

¹⁸ And vnto the messenger of the congregacion of Thyatira wryte. Thys sayth the sonne of God, which hath eyes lyke vnto a flamme of fyre, and his fete are lyke brasse: ¹⁹ I knowe thy workes and thy loue, seruyce, and fayth, and thy pacience, and thy dedes, which are mo at the last then at the fyrst. ²⁰ Notwithstandynge I haue a few thynges agaynst the, because thou sufferest that woman Isabell, which called her selfe a Prophetisse, to teache and to deceaue my scravaunts, to make them commyt fornicacion, and to eate meates offered vp vnto ydoles. ²¹ And I gaue her space to repent of her fornyceioun,

wout, knowe

tyne, gire,
lotion, fine brass.

igen, eyes.

‘ τῇ ῥομφαίᾳ τοῦ στόματός μου. ¹⁷ Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ^b τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς ^c οἶδεν· εἰ μὴ ὁ λαμβάνων.

‘ ¹⁸ Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον, Τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ· ¹⁹ Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην^d καὶ τὴν πίστιν, καὶ τὴν διακονίαν, καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου, ἃ τὰ ἔσχατα πλεόνα τῶν πρώτων. ²⁰ Ἀλλ’ ἔχω κατὰ σοῦ^f, ὅτι ^g ἀφέεις τὴν γυναικὰ^h σου· ⁱ Ἰεξάβελ, ^k ἡ λέγουσα· ἑαυτὴν προφήτῃν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμούς δούλους, πορνέυσαι καὶ^m φαγεῖν εἰδωλόθυτα. ²¹ Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ

‘ Rec. + καί.

f Rec. + ὁμῖα.

g Rec. ἔξ.

h Rec. = συν.

i Rec. Ἰεξάβελ.

k Rec. τὴν λίσσαν.

l Rec. διδάσκειν

καὶ πλανᾷ.

m Rec. εἰδωλόθυτα φαγεῖν.

GENEVA—1557.

what the Sprite sayth to the Churches. He that ouercometh, shal not be hurt of the second death.

¹² And to the Angel of the Church at Pergam write, This sayeth he which hath the sharpe sword with two edges. ¹³ I knowe thy workes and where thou dwellest, euen where Satans throne is, and thou kepest my Name, and hast not denyed my faythe, euen in those dayes when Antipas my faithfull martyr was slayne among you, where Satan dwelleth. ¹⁴ But I haue a fewe thinges against thee, because thou hast there them that mayntayne the doctrine of Balaam, which taught Balac, to put occasion of synne before the children of Israel, that they should eat of meate dedicate vnto idoles, and commit fornication. ¹⁵ Euen so hast thou them, that maintayne the doctrine of the Nicolaitans, which thing I hate.

¹⁶ But be conuerted, or elles I wyl come vnto thee shortly, and wyl fight against them with the sword of my mouth. ¹⁷ Let him that hath an eare, heare what the Sprite sayeth vnto the Churches, To him that ouercometh wil I geue to eate Manna that is hid, and wil geue him a white stone, and in the stone a newe name written: which no man knoweth sauing he that receaueth it. ¹⁸ And vnto the Angel of the Church of the Thyatirians write, This sayeth the Sonne of God, which hath his eyes lyke vnto a flamme of fyre, and hys fete are lyke fyne brasse: ¹⁹ I knowe thy workes and thy charitie, and seruice, and faith, and thy patience, and thy dedes, which are mo at the last, then at the firste.

²⁰ Notwithstanding, I haue a fewe thinges against thee, that thou sufferest that woman Iezabel, which calleth her selfe a Prophetesse, to teache, and to deceaue my seruantes, to make them commit fornication, and to eat meates offered vp vnto idoles. ²¹ And I gaue her space to repent

RHEIMS—1582.

heare vvhath the Spirit saith to the Churches, He that shal ouercome, shal not be hurt of the second death.

¹² And to the Angel of the Church of Pergamos vvrite, Thus saith he that hath the sharpe tynno edged svord, ¹³ I knovv vvhere thou vvellest, vvhere the seate of Satan is: and thou holdest my name, and hast not denied my faith. And in those daies Antipas my faithfull vvitness, vvho vvvas slaine among you, vvhere Satan dvvleth. ¹⁴ But I haue against thee a fevv thinges: because thou hast there, them that hold the doctrine of Balaam, vvho taught Balac to cast a scandal before the children of Israel, to eate and commit fornication: ¹⁵ so hast thou also them that hold the doctrine of the Nicolaites.

¹⁶ In like maner doe penance, if not: I vvil come to thee quickly, and vvil fight against them vvith the svord of my mouth. ¹⁷ He that hath an eare, let him heare vvhat the Spirit saith to the Churches, To him that ouercometh I vvil giue the hidden manna, and vvil giue him a vvwhite counter: and in the counter, a nevve name vvritten, vvich no man knovveth, but he that receiueh it.

¹⁸ And to the Angel of the Church of Thyatira vvrite, Thus saith the Sonne of God, vvich hath eies as a flame of fyre, and his feete like to latten. ¹⁹ I knovv thy vvorkes, and faith, and thy charitie, and ministerie, and thy patience, and thy last vvorkes moe then the former. ²⁰ But I dvve against thee a fevv thinges: because thou permittest the vvoman Iezabel, vvho calleth her selfe a vvprophetesse, to teache, and to seduce my seruantes, to fornicate, and to eate of thinges sacrificed to idols.

²¹ And I gaue her a vvtime that she might do penance: and she vvil not repent

AUTHORISED—1611.

let him heare what the Spirit saith vnto the Churches. He that ouercometh, shall not be hurt of the second death.

¹² And to the Angel of the Church in Pergamos, write, These things saith hee, who hath the sharpe sword with two edges: ¹³ I know thy workes, and where thou dwellest, euen where Satans seate is, and thou holdest fast my Name, and hast not denied my faith, euen in those dayes, wherein Antipas was my faithfull Martyr, who was slaine among you, where Satan dwelleth. ¹⁴ But I haue a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling blocke before the children of Israel, to eate things sacrificed vnto idoles, and to commit fornication.

¹⁵ So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. ¹⁶ Repent, or else I will come vnto thee quickly, and will fight against them with the sword of my mouth. ¹⁷ Hee that hath an eare, let him heare what the Spirit saith vnto the Churches. To him that ouercometh, will I giue to eate of the hidden Manna, and will giue him a white stone, and in the stone a new name written, which no man knoweth, sauing hee that receiueh it.

¹⁸ And vnto the Angel of the Church in Thyatira, write, These things saith the Sonne of God, who hath his eyes like vnto a flame of fyre, and his feete are like fyne brasse: ¹⁹ I know thy workes, and charitie, and seruice, and faith, and thy patience, and thy workes, and the last to be more then the first. ²⁰ Notwithstanding, I haue a few things against thee, because thou sufferest that woman Iezabel, which calleth her selfe a Prophetesse, to teach, and to seduce my seruants to commit fornication, and to eate things sacrificed vnto idoles.

²¹ And I gaue her space to repent of her

“καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. | ²² ἰδοὺ^ο βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ’ αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων^ο αὐτῆς, | ²³ καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἔρυνων νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἐκάστη κατὰ τὰ ἔργα ὑμῶν. ²⁴ Ὑμῖν δὲ λέγω^ο τοῖς λοιποῖς^ο τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ³ βαθέα^ο τοῦ Σατανᾶ, (ὡς λέγουσιν,) “Οὐ^ο βάλλω^ο ἐφ’ ὑμᾶς ἄλλο βάρος· ²⁵ πλὴν ὁ ἔχετε κρατήσατε, ἄχρι οὗ ἂν ἤξω.” ²⁶ Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν· ²⁷ καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ^ο ὡς τὰ σκεύη τὰ κεραμικὰ^ο συντρίβεται, | ὡς καγὼ εἴληφα παρὰ τοῦ πατρός μου· ²⁸ καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωῒνον. ²⁹ Ὁ ἔχων οὖς

^ο Rec. ἐκ τῆς πορνείας αὐτῆς, καὶ αὐὴ μετενόησεν.

^ο Rec. + ἐγώ.

^ο Rec. αὐτῶν.

^ο Rec. καὶ λοιποῖς.

^ο Rec. + καί.

^ο Rec. βάθῃ.

^ο Rec. βαλῶ.

WICLIF—1380.

wolde not do penance of her fornicacioun, ²² I lo I sende hir in to a bed, & thei that don lecherie with hir, schulen be in moost tribulacioun; but thei don penance of her werkis, ²³ I I schal se her somes in to deeth, & al churchis schuln wite, that I am serchinge reynes and hertes, I I schal zeue to eche man of ȝou afir his werkis.

²⁴ and I seie to ȝou and to other that ben at tiatira, who euer han not this techinge, & that knewen not the hignesse of satanas how thei seyn I schal not sende on ȝou another charge, ²⁵ netheles holde ȝe that ȝe han: til I come, ²⁶ & to him that schal ouercome, I I schal kepe til in to the ende my werkis: I schal zeue power on folkis, ²⁷ and he schal gouerne hem in an irun ȝerde, thei schuln be broken to gidre: as a vessel of a pottir, as also I reseueyd of my fadir, ²⁸ & I I schal zeue to hym a morwe sterre, ²⁹ he that hath eris here he: what the spirit seith to the churchis.

3. AND to the angel of the chirche of sardis: write thou, thes thingis seith he that hath the seuen spiritis of god: & the seuen sterris, I woot thi werkis, for thou hast a name that thou luyest: & thou art deed, ² be thou wakinge, & conferme thou other thingis that werun to dilynge, for I finde not thi werkis fulle bifor my god, ³ therfor haue thou in mynde hou thou reseueydest and herdist, & kepe and do penance, therfor if thou wake not: I schal come as a nyȝt thief to thee, & thou schal not wite in what our I schal come to thee, ⁴ but thou hast a fewe names in sardis, whiche han not defouled her clothis, & thei schuln walke with me in whijt cloothis: for thei ben worthi, ⁵ he that ouercometh: schal be clothid thus with whijt cloothis, & I schal not do awaye his name from the booke of liif: & I schal

TYNDALE—1534.

she repented not. ²² Beholde I will caste her into a bed, and them that comyt fornicacion with her into gret aduersite, excepte they tourne from their deades. ²³ And I will kyll her children with deeth. And all the congregacions shall knowe that I am he which searcheth the reynes and hertes. And I will geve vnto euer one of you acordynge vnto youre workes.

²⁴ Vnto you I saye, and vnto other of them of Thiatira as many as haue not this lerninge and which haue not knowen the depnes of Sathan (as they saye) I will put upon you none other burthen, ²⁵ but that which ye haue already. Holde fast tyll I come, ²⁶ and whosoever overcommeth and kepeth my workes vnto the ende, to hym will I geve power over nacions, ²⁷ and he shall rule them with a rodde of yron: and as the vessels of a pottir, shall he breake them to shevers. Even as I receaved of my father, ²⁸ euen so will I geve him the mornynge starre. ²⁹ Let him that hath eares heare what the sprete sayth to the congregacions.

3. AND wyrite vnto the messenger of the congregacion of Sardis: this sayth he that hath the sprete of god, and the vii. starris. I knowe thy workes, thou haste a name that thou luyest, and thou art deed. ² Be awake and strength the thynges which remayne, that are redy to dye. For I have not founde thy workes perfyate before god. ³ Remember therefore how thou hast receaved and hearde, and hold faste, and repent. If thou shalt not watche, I will come on the as a thefe, and thou shalt not knowe what houre I wyll come upon the. ⁴ Thou haste a fewe names in Sardis, which have not defyled thy garmentes, and they shall walke with me in whyte, for they are worthi

⁵ He that overcometh shalbe clothed in whyte araye, and I will not put out his name out of the boke of lyfe, and I will

CRANMER—1539.

and she repented not. ²² Beholde, I will cast her in to a bed: and them that comyt fornicacyon with her, into gret aduersyte, excepte they turne from their deades. ²³ And I will kyll her chyldren with deeth. And all the congregacions shall know, that I am he which searcheth the reynes and hertes. And I will geue vnto euery one of you acordynge vnto hys workes.

²⁴ Unto you I saye, and vnto other of them of Thiatira, as many as haue not this lerning and which haue not knowen the depnes of Sathan (as they saye) I will put vpon you none other burthen, ²⁵ but that which ye haue already. Holde fast tyll I come, ²⁶ and whosoever ouercometh and kepeth my workes vnto the ende, to hym will I geue power ouer nacions, ²⁷ and he shall rule them wyth a rodde of yron: and as the vessels of a pottir, shall they be broken to sheuers. Euen as I receaved of my father, ²⁸ so will I geue hym the mornynge starre. ²⁹ Let hym that hath eares, heare, what the sprete sayth to the congregacions.

3. AND wyrite vnto the messenger of the congregacion that is at Sardis: this sayth he that hath the seuen spretes of God, and the seuen starris. I know thy workes: thou hast a name that thou luyest, and thou art deed. ² Be awake, and strength the thynges which remayne, that are redy to dye. For I haue not founde thy workes perfyate before (my) God. ³ Remember therefore, how thou hast receaved and heard, and hold faste, and repent. If thou shalt not watche, I will come on the as a thefe, and thou shalt not know what houre I wyll come vpon the. ⁴ Thou hast a few names in Sardis, which haue not defyled thy garmentes, and they shall walke with me in whyte, for they are worthi. ⁵ He that ouercometh, shalbe thus clothed in whyte araye, and I will not put out his name out of the boke of lyfe, and I will

wite, knowe. ^ο τὴν νύκτα. ^ο γερῆ. ^ο τοὺς ὁφ. ^ο στίχ. ^ο οὐκ ἔσται.

‘ ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

III. ‘ Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον, Τάδε λέγει ὁ
 ‘ ἔχων τὰ ἐπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς ἐπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα,
 ‘ ὅτι ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ. ² Γίνου γρηγορῶν, καὶ ³ στήρισον| τὰ
 ‘ λοιπὰ ἃ ⁴ ἐμελλον ἀποθανεῖν·| οὐ γὰρ εὗρηκά σου τὰ ἔργα πεπληρωμένα
 ‘ ἐνώπιον τοῦ Θεοῦ ⁵ μου·| ⁶ μνημόνευε οὖν πῶς εἵληφας καὶ ἤκουσας, καὶ τῇρει,
 ‘ καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσης, ἦξω ἐπὶ σε ὡς κλέπτῃς, καὶ οὐ μὴ
 ‘ γνῶς ποῖαν ὥραν ἦξω ἐπὶ σε. ⁷ Ἄλλ’| ἔχεις ὀλίγα ὀνόματα ⁸ ἐν Σάρδεσιν, ἃ
 ‘ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν· καὶ περιπατήσουσι μετ’ ἐμοῦ ἐν λευκοῖς, ὅτι
 ‘ ἄξιοί εἰσιν. ⁹ Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ
 ‘ ἐξαλειψῇ τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ¹⁰ ὁμολογήσω| τὸ ὄνομα

⁴ Const. συντριβήσεται.

⁵ Rec. + τὸ.

⁶ Rec. στήριξον.

⁷ Rec. μάλλ’ ἀποθανεῖν.

⁸ Rec. = μου.

⁹ Rec. = ἄλλ’.

¹⁰ Rec. + καὶ.

¹¹ Rec. ἑξομολογήσεται.

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of her fornication, and she repented not. ²² Behold I will cast her into a bed, and them that commit fornication with her, into great affliction, except they tounne from their dedes. ²³ And I will kyl her children with death: and all the Churches shal know that I am he which searche the reynes and hearts: and I wil geue vnto euerie one of you according vnto his workes.

²⁴ And vnto you I say, the rest of them of Thyatira, As many as haue not this learning nether haue knowen the depnesses of Satan (as they terme them) I wil put vpon you none other burthen, ²⁵ But that which ye haue all ready, holde fast til I come. ²⁶ For whosoever ouercometh and kepeth my workes vnto the ende, to him wil I geue power ouer nations, ²⁷ And he shal rule them with a rodde of yron: and as the vessels of a pottar, shal they be broken to sheuers. Euen as I receaued of my Father, ²⁸ so wil I geue him the morning starre. ²⁹ Let him that hath an eare, heare what the Sprite saith to the Churches.

3. AND write vnto the Angel of the Church of Sardi, These things sayeth he that hathe the seuen Sprites of God, and the seuen starres, I know thy workes, *which is*, that thou hast a name that thou luyest, but thou art dead. ² Be awake and strengthen the things which remaine, that are redy to dye: for I haue not found thy workes perfect before God. ³ Remember therefore, what things thou hast receaued and heard, and hold fast therfore, and repent. If thou shalt not watche, I wil come on thee as a theefe, and thou shalt not knowe what houre I wil come vpon thee. ⁴ *Note withstanding* thou hast a fewe names in Sardi, which haue not defiled their garmentes: and therfore they shal walke with me in white, for they are worthy. ⁵ He that ouercometh shalbe clothed in white aray, and I wil not put out his name out of the booke of

RHEIMS—1582.

from her fornication. ²² Behold I vil cast her into a bedde: and they that commit aduocrie vvith her, shal be in very great tribulation, vnlesse they do penance from their vvorkes: ²³ and her children I vil kyl vnto death, and al the Churches shal knovv that I am he that searcth the reines and hartes, and I vil giue to euerie one of you according to his vvorkes. ²⁴ But I say to you the rest vvhich are at Thyatira, vvhoesouer haue not this doctrine, vvhich haue not knowen the depth of Satan, as they say, I vil not cast vpon you an other vveight. ²⁵ Yet that vvhich you haue, hold til I come.

²⁶ And he that shal ouercome and keepe my vvorkes vnto the end: I vil giue him povver ouer the nations, ²⁷ and he shal rule them vvith a rod of yron, and as the vessel of a pottar shal they be broken, as I also haue receiued of my father: ²⁸ and I vil giue him the morning starre. ²⁹ He that hath an eare, let him heare vvhat the Spirit saith to the Churches.

3. AND to the Angel of the Church of Sardis, write, Thus saith he that hath the seuen Sprites of God, and the seuen starres, I know thy vvorkes, that thou hast the name that thou luest, and thou art dead. ² Be vigilant, and confirme the rest of the things vvhich vvete to die. For I finde not thy vvorkes ful before my God. ³ Hane in minde therfore in vvhat manner thou hast receiued and heard: and keepe, and doe penance. If therfore thou vvatch not, I vil come to thee as a theefe, and thou shalt not knovv vvhat houre I vil come to thee.

⁴ But thou hast a fevv names in Sardis, vvhich haue not defiled their garmentes: and they shal vvake vvith me in vvhites, because they are vvorthy. ⁵ He that shal ouercome, shal thus be vvested in vvhite garmentes, and I vil not put his name out of the booke of life, and I vil

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fornication, and she repented not. ²² Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. ²³ And I will kill her children with death, and all the Churches shall know that I am hee which searcheth the reines and hearts: and I will giue vnto euerie one of you according to your workes.

²⁴ But vnto you I say, and vnto the rest in Thyatira, as many as haue not this doctrine, and which haue not knowne the depths of Satan, as they speake, I will put vpon you none other burden: ²⁵ But that which ye haue already, hold fast till I come. ²⁶ And he that ouercometh, and kepeth my workes vnto the end, to him will I giue power ouer the nations: ²⁷ (And he shall rule them with a rod of iron: as the vessels of a pottar shall they be broken to shivers:) euen as I receiued of my Father. ²⁸ And I will giue him the morning starre. ²⁹ He that hath an eare, let him heare what the Spirit saith vnto the Churches.

3. AND vnto the Angel of the Church in Sardis write, These things saith he that hath the seuen Spirits of God, and the seuen starres; I know thy workes, that thou hast a name that thou luest, and art dead. ² Be watchfull, and strengthen the things which remaine, that are ready to die: for I haue not found thy workes perfect before God. ³ Remember therefore, how thou hast receiued and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what houre I will come vpon thee. ⁴ Thou hast a fewe names euen in Sardis, which haue not defiled their garmentes, and they shall walke with me in white: for they are worthy. ⁵ Hee that ouercometh, the same shalbe clothed in white raiment, and I will not blot out his name out of the booke of life,

‘ αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. ⁶ Ὁ ἔχων οὐς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

‘ ⁷ Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν| τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει. ⁸ Οἶδά σου τὰ ἔργα· ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεωγμένην, ^d ἣν| οὐδεὶς δύναται κλείσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. ⁹ ἰδοὺ δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα ἔξωσι| καὶ ^f προσκυνήσωσιν| ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε. ¹⁰ Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καγὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης

‘ Rec. κλεῖτα.

^d Rec. καί.

‘ Alex. ἡζούσι.

^f Alex. προσκυνήσουσιν.^g Rec. + ἵδου.

WICLIIF—1380.

knowleche his name bifor my fadir; ⁊ bifor hise aungels; ⁶ he that hath eeries here hec; what the spirit seith to the chirchis.

⁷ And to the aungel of the chirche of filadelfie: write thou; thes thingis seith the holi ⁊ trewe that hath the keie of dauith; whiche openeth: ⁊ no man closith; he closith: ⁊ no man openeth; ⁸ I woot thi werkis; ⁊ lo I ⁊af bifor thee a dore opened: whiche no man mai close; for thou hast a litil vertu: ⁊ hast kept my word; and denyedist not my name; ⁹ lo I schal ⁊eue to thee of the synagoge of sathanas whiche seien that thei ben iewis; ⁊ ben not ben; lo I schal make hem: that thi cieme and worschip bifor thi feet; and thei schuln wite, that I loued thee

¹⁰ for thou keptist the word of my pacience; and I schal kepe thee fro the our of temptacioun, that is to comynge in to al the world to tempte men that dwellen in erthe; ¹¹ lo I come soone; holde thou that thou hast; that no man take thi crowne; ¹² ⁊ hym that schal ouercome: I schal make a pilier in the temple of my god; ⁊ he schal no more go out; I schal write on him the name of my god; ⁊ the name of the citee of my god; of the newe ierusalem that cometh down fro heuene of my god, and my newe name; ¹³ he that hath eeries here hec; what the spirit seith to the chirchis.

¹⁴ And to the aungel of the chirche of laodicie: write thou; thes thingis seith amen, the feithful witness and trewe; whiche is bigynnyng of goddis creature; ¹⁵ I woot thi werkis; for nether thou art colod, nether thou art hoot; I wold that thou were colde ether hoot; ¹⁶ but for thou art lew, and nether colod nether hoot, I schal bigynne to cast thee out of

TYNDALE—1534.

confesse his name before my father; and before his angelles. ⁶ Let him that hath eares heare what the sprete sayth vnto the congregacions.

⁷ And wryte vnto the tydinges bringer of the congregacion of Philadelpia: this sayth he that is holy and true; which hath the keye of Dauid: which openeth and noman shutteth; and shutteth and no man openeth. ⁸ I knowe thy workes. Beholde I have set before the an open dore; and no man can shut it; for thou haste a lyttell strengthe and haste kept my sayings: and haste not denyed my name. ⁹ Beholde I make them of the congregacion of Sathan; which call them selues lewes and are not; but do lye: Beholde: I will make them that they shall come and worshippe before thy fete: and shall knowe that I love the.

¹⁰ Because thou hast kept the wordes of my pacience; therefore I will kepe the from the houre of temptacion; which will come vpon all the worlde; to tempte them that dwell vpon the erth. ¹¹ Beholde I come shortly. Holde that which thou haste; that no man take awaye thy crowne. ¹² Him that overcometh; will I make a pyllar in the temple of my God; and he shall goo no more oute. And I will wryt vpon him; the name of my God; and the name of the cite of my god; newe ierusalem; which cometh downe oute of heven from my God; and I will wryte vpon him my newe name. ¹³ Let him that hath eares heare; what the sprete sayth vnto the congregacions.

¹⁴ And vnto the messenger of the congregacion which is in Laodicia wryte: This sayth (amen) the faythfull and true witness; the begynninge of the creatures of God. ¹⁵ I knowe thy workes that thou art nether colde nor hot: I wolde thou were colde or hotte. ¹⁶ So then because thou art bitwene bothe; and nether colde ner hot; I will spew the oute of my

CRANMER—1539.

confesse his name before my father, and before his Angels. ⁶ Let hym that hath eares, heare, what the sprete sayth vnto the congregacions.

⁷ And wryte vnto the angell of the congregacion of Phyladelpia: this sayth he that is holy and true, which hath the keye of Dauid: which openeth and no man shutteth, and shutteth, and no man openeth. ⁸ I knowe thy workes. Beholde, I haue set before the an open dore, and no man can shut it, for thou hast a lytell strength, and haste kept my sayings: and hast not denyed my name. ⁹ Beholde, I make them of the congregacyon of Sathan, which call them selues lewes, and are not, but do lye: Beholde, I will make them that they shall come, and worship before thy fete: and shall knowe, that I haue loved the.

¹⁰ Because thou hast kept the wordes of my pacience, therefore I wyll kepe the from the houre of temptacyon, which wyll come vpon all the worlde, to tempte them that dwell vpon the erth. ¹¹ Beholde, I come shortly: Holde that which thou hast, that no man take awaye thy crowne. ¹² Hym that ouercometh, wyll I make a pyllar in the temple of my God, and he shall go nomore oute. And I wyll wryte vpon hym, the name of my God and the name of the cyte of my God, newe Ierusalem: which cometh downe out of heauen from my God, and I wyll wryte vpon hym my newe name. ¹³ Let hym that hath eares, heare, what the sprete sayth vnto the congregacions.

¹⁴ And vnto the messenger of the congregacyon which is in Laodicia, wryte: This sayth (Amen) the faythfull and true wytnes, the begynnyng of the creatures of God. ¹⁵ I know thy workes, that thou art nether colde nor hotte: I wolde thou were colde or hotte. ¹⁶ So then because thou art betwene bothe, and nether colde ner hotte, I wyll spew the out of my mouth,

wool, know. vertu, power. spew, give.
wite, know. lew, lukewarm.

ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.
 11 Ἐρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. 12 Ὁ
 νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι,
 καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ
 μου, τῆς καινῆς Ἱερουσαλὴμ, ἣ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ
 μου, καὶ τὸ ὄνομά μου τὸ καινόν. 13 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει
 ταῖς ἐκκλησίαις.

14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον, τάδε λέγει ὁ Ἀμὴν,
 ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. 15 Οὐδὰ σου τὰ
 ἔργα, ὅτι οὔτε ψυχρὸς εἶ, οὔτε ζεστός· ὀφελον ψυχρὸς ᾗς, ἢ ζεστός. 16 οὕτως
 ὅτι χλιαρὸς εἶ, καὶ οὔτε ζεστὸς οὔτε ψυχρὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός

^h Rec. καταβαίνει.ⁱ Rec. ἐκκλησίας Λαοδικίων.^k Rec. εἴης.^l Rec. καὶ οὔτε ψυχρὸς οὔτε ζεστός.

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life, but I will confesse his name before my Father, and before his Angels. ⁶ Let hym that hath an eare, heare, what the Spirit saith vnto the Churches.

⁷ And write vnto the Angel of the Church of Philadelphia, These things sayeth he that is Holy and True, which hath the keye of Dauid, which openeth and no man shutteth, shutteth and no man openeth. ⁸ I knowe thy workes: behold, I haue set before thee an open doore, and no man can shut it, for thou hast a litle strength and hast kept my sayings, and hast not denied my Name. ⁹ Behold, I will make them of the synagoge of Satan, *to wit*, of them which call them selues Iewes and are not, but do lye, behold, I say I will make them, that they shal come and worship before thy fete, and shal knowe that I haue loued thee. ¹⁰ Because thou hast kept the wordes of my pacience, therefore I wil deliuer thee from the tyme of tentation, which wil come vpon all the worlde, to trie them that dwell vpon the earth. ¹¹ Behold I come dwel: holde that which thou hast, that no man take thy croune.

¹² Hym that ouercommeth, wyl I make a pyllar in the temple of my God, and he shal go no more out: and I wyl wryte vpon him the Name of my God, and the name of the cite of my God, *which is* the newe Ierusalem, which commeth downe out of heauen from my God, and I wyl wryte vpon him my newe Name. ¹³ Let him that hath an eare, heare what the Sprite sayeth vnto the Churches: ¹⁴ And vnto the Angel of the Church which is in Laodicea, wryte, These things sayeth Amen, the faithfull and true wytnes, the begynning of the creatures of God. ¹⁵ I knowe thy workes, that thou art nether could nor hotte: I woulde thou werest colde or hotte.

¹⁶ Therefore, because thou art betwene bothe, and nother colde nor hotte, it wil come to passe, that I shal spewe thee out

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confesse his name before my father, and before his Angels. ⁶ He that hath an eare, let him heare vwhat the Spirit saith to the Churches.

⁷ And to the Angel of the Church of Philadelphia wryte, Thus saith the Holy one and the True one, he that hath the key of Dauid. he that openeth, and no man shutteth: shutteth, and no man openeth. ⁸ I know thy vvorkes. Behold I haue giuen before thee a doore opened vvhich no man can shut: because thou hast a litle povver, and hast kept my vvord, and hast not denied my name.

⁹ Behold I vvil giue of the synagogue of Satan, vvhich say they be Iewes, and are not, but doe lie. Behold I vvil make them come and adore before thy feete, and they shal knovv that I haue loued thee. ¹⁰ Because thou hast kept the vvord of my patience, and I vvil keepe thee from the houre of tentation, vvhich shal come vpon the vvhole vvorld to tempt the inhabitants on the earth. ¹¹ Behold I come quickly: holde that vvhich thou hast, that no man take thy crouvne.

¹² He that shal overcome, I vvil make him a pillar in the temple of my God: and he shal goe out no more: and I vvil wvrite vpon him the name of my God, and the name of the cite of my God, nev्व Ierusalem vvhich descendeth out of heauen from my God, and my nev्व name. ¹³ He that hath an eare, let him heare vvhv the Spirit saith to the Churches.

¹⁴ And to the Angel of the Church of Laodicia wvrite, Thus saith Amen, the faithfull and true vvitness, vvhich is the beginning of the creature of God. ¹⁵ I knovv thy vvorkes, that thou art neither colde, nor hote. I vvould thou vvere colde, or hote. ¹⁶ But because thou art lukewarme, and neither cold nor hote, I vvil begin to vomite thee out of my mouth.

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but I will confesse his name before my Father, and before his Angels. ⁶ Hee that hath an eare, let him heare what the Spirit saith vnto the Churches.

⁷ And to the Angel of the Church in Philadelphia write, These things saith he that is holy, he that is true, he that hath the key of Dauid, he that openeth, and no man shutteth, and shutteth, and no man openeth: ⁸ I know thy workes: behold, I haue set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name. ⁹ Behold, I will make them of the synagogue of Satan, which say they are Iewes, and are not, but doe lie: behold, I will make them to come and worship before thy feet, and to know that I haue loued thee.

¹⁰ Because thou hast kept the word of my patience, I also will keepe thee from the houre of temptation, which shall come vpon all the world, to trie them that dwell vpon the earth. ¹¹ Behold, I come quickly, hold that fast which thou hast, that no man take thy crowne. ¹² Him that overcome, will I make a pillar in the Temple of my God, and he shall goe no more out: and I will write vpon him the Name of my God, and the name of the Citie of my God, *which is* new Hierusalem, which commeth downe out of heauen from my God: And I will wryte vpon him my new name. ¹³ Hee that hath an eare, let him heare what the Spirit saith vnto the Churches.

¹⁴ And vnto the Angel of the Church *of the Laodiceans, write, These things saith the Amen, the faithfull and true vvitness, the beginning of the creation of God: ¹⁵ I know thy workes, that thou art neither cold nor hot, I would thou wert cold or hot. ¹⁶ So then because thou art lukewarme, and neither cold nor hot, I will spew thee out of my mouth:

* Or, in Laodicea.

‘ μου. ¹⁷ ὅτι λέγεις, ὅτι πλούσιός εἰμι, καὶ πεπλούτηκα, καὶ ὁ οὐδείς | χρειαν ἔχω,
 ‘ καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ὁ | ἔλεεινός, καὶ πτωχὸς καὶ τυφλός
 ‘ καὶ γυμνός. ¹⁸ συμβουλεύω σοι ἀγοράσαι παρ’ ἐμοῦ χρυσίον πεπυρωμένον ἐκ
 ‘ πυρὸς, ἵνα πλουτήσης, καὶ ἱμάτια λευκά, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ ἡ
 ‘ αἰσχὺνὴ τῆς γυμνότητός σου· καὶ κολλούριον ὁ ἐχρήσαι | τοὺς ὀφθαλμούς σου,
 ‘ ἵνα βλέπῃς. ¹⁹ ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω. ²⁰ ἤλωσον | οὖν καὶ
 ‘ μετανόησον. ²⁰ Ἰδὼν ἔσθηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς
 ‘ μου, καὶ ἀνοίξῃ τὴν θύραν, ⁹ καὶ | εἰσελεύσεται πρὸς αὐτὸν, καὶ δειπνήσω μετ’
 ‘ αὐτοῦ καὶ αὐτὸς μετ’ ἐμοῦ. ²¹ Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ’ ἐμοῦ ἐν τῷ
 ‘ θρόνῳ μου, ὡς καγὼ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ
 ‘ αὐτοῦ. ²² Ὁ ἔχων οὐδς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.’

¹⁷ Alex. οὐδὲν.¹⁸ Rec. = 6.¹⁹ Rec. ἰχθυόων.²⁰ Alex. ζήλευς.⁹ Rec. = καί.²⁰ Rec. ἡμετέριον.⁴ Rec. λέγουσα.¹ Alex. τὸν θρόνον.² Rec. + ἡν.

WICLIF—1380.

my mouth, ¹⁷ for thou seist that I am
 riche and ful of godis: & I haue nede of
 no thing; & thou woost not that thou art
 a wrecche & wretcheful and pore & blinde
 & nakid; ¹⁸ I councele thee to bie of me
 brente gold & preud that thou be made
 richer & be clothid with whyt clothis; that
 the confusioun of thi nakidnesse be not
 seene; and anyoynе thin izen with a colerie
 : that thou se;

¹⁹ I repreue & chastise: whom I loue;
 therfor se thou good men: & do pe-
 nance; ²⁰ lo I stonde at the dore: and
 knocke; if any man herith my vois; & open-
 eth the gate to me, I schal entre to him,
 and soupe with hym, and he with me; ²¹ I
 schal zeue to him that schal ouercome:
 to sitte with me in my trone; as also I
 ouercam; and satte with my fadir in his
 trone; ²² he that hath ceris here he: what
 the spirit seith to the chirchis.

4. AFTIR thes thingis I saie: & lo a
 dore was opened in heuene; and the first
 vois that I herde; was as of a trumpe
 spekyng with me, and seide; stie up hidir:
 & I schal scheue to thee, whiche thingis
 it bihoueth to be don some aftir these
 thingis; ² anon I was in spirit; and lo a
 seet was sette in heuene: and vpon the
 seete on sittinge; and he that satte, was
 like the sijt of a stoon iaspis and to sar-
 dyn; & a reinbowe was in cumpas of the
 seet: like the sijt of smaragdyn; and in
 the cumpas of the seet werun foure &
 twenti smale sectis; ⁴ and aboue the trones
 foure & twenti elder men sittinge, hiliid
 aboute with whyt clothis: & in the heedis
 of hem goldun crownes;

⁵ and leitir & voisis & thundringis camen
 out of the trone; and seuene laumpis bren-
 nyngе bifor the trone; whiche ben the
 seuene spiritis of god; ⁶ & bifor the seet

TYNDALE—1534.

mouth: ¹⁷ because thou sayst thou arte
 riche and incresyd with goodes and haste
 nede of nothyngе, and knowest not howe
 thou arte wretched and miserale; poore;
 blinde, and nakyd. ¹⁸ I counsell the to
 bye of me golde tryed in the fyre; that
 thou mayste be riche and whyte rayment;
 that thou mayste be clothed; that thy
 fylthy nakednes do not apere: and anyoyn
 thyne eyes with eye salve, that thou
 mayste se.

¹⁹ As many as I love, I rebuke and
 chasten. Be fervent therefore and repent.
²⁰ Beholde I stonde at the doore and
 knocke. Yf eny man heare my voyce and
 open the dore, I will come in vnto him
 and will suppe with him; and he with
 me. ²¹ To him that overcometh will I
 graunte to sytt with me in my seate; euen
 as I overcam and haue sytten with my
 fater; in his seate. ²² Lett him that hath
 eares heare what the sprete sayth vnto
 the congregacions.

4. AFTER this I looked, and beholde
 a dore was open in heven; and the fyrste
 voyce which I hearde, was as it were of a
 trompett talkinge with me, which said:
 come vp hydder; and I will shewe the
 thynges which must be fulfilld here
 after. ² And immediatly I was in the
 sprete: and beholde a seate was put in
 heven and one sate on the seate. ³ And
 he that sat was to loke upon like vnto a
 iaspur stone; and a sardyne stone: And
 there was a rayne bowe a boutе the seate;
 in syght lyke to an Emeralde. ⁴ And
 aboute the seate were .xxiiiij. seates. And
 vpon the seates .xxiiiij. elders syttinge
 clothed in whyte rayment; and had on
 their heddес crownes of gold.

⁵ And out of the seate proceded light-
 nynges; and thundrynges; and voyces; and
 there wer vii. lampes of fyre burnyngе
 before the seate, which are the vii. sprettes
 of God. ⁶ And before the seate there was

CRANMER—1539.

¹⁷ because thou sayest: I am ryche and
 incresyd with goodes, and haue nede of
 nothyng, and knowest not, how thou art
 wretched and miserale, and poore, and
 blynde, and nakyd. ¹⁸ I counsell the to
 bye of me, golde tryed in the fyre, that
 thou mayste be ryche: and whyte ray-
 ment, that thou mayste be clothed, that
 thy fylthy nakednes do not appeare: and
 anyoyn thyne eyes with eye salve that
 thou mayste se.

¹⁹ As many as I loue, I rebuke, and
 chasten. Be feruent therefore, and repent.
²⁰ Beholde, I stande at the dore, and knocke.
 If eny man heare my voyce, and open the
 dore, I will come in to hym, and will
 suppe with hym, and he with me. ²¹ To
 hym that overcometh will I graunte to
 syt with me in my seate, euen as I ouer-
 cam, and haue sytten with my fater in
 his seate. ²² Lett hym that hath eares
 heare, what the sprete sayth vnto the
 congregacions.

4. AFTER this I looked, and beholde a
 dore was open in heauen, and the fyrst
 voyce which I hearde, was as it were of a
 trompett, talkinge with me, which sayde:
 come vp hyther, and I will shewe the
 thynges: which must be fulfilld here
 after. ² And immediatly I was in the sprete:
 and beholde, a seate was sett in heauen,
 and one sate on the seate. ³ And he that
 sat, was to loke vpon, lyke vnto a iaspur
 stone and a sardyne stone: And ther was
 a rayne bowe aboute the seate, in syght
 lyke to an Emeralde. ⁴ And aboute the
 seate were .xxiiiij. seates. And vpon the
 seates .xxiiiij. elders syttinge, clothed in
 whyte rayment, and had on their heades
 crownes of Gould.

⁵ And out of the seate proceded light-
 nynges, and thundrynges, and voyces,
 and ther were seven lampes of fyre, burny-
 ngе before the seate, which are the seven
 spretes of God. ⁶ And before the seate

seest, knowest.
sue, foliote.syn, eyes.
syn, gire.collerie, eye salve.
ste, acced.

IV. Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἄνεωγμένη| ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ, λέγων, ἡ Ἀνάβα ὦδε, καὶ δεῖξαι σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα. ² Καὶ εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου| καθήμενος· ³ καὶ ὁ καθήμενος ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ ὡς σαρδίῳ· καὶ ἱρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ. ⁴ Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι τέσσαρες· καὶ ἐπὶ τοὺς θρόνους ἑξήκοσι τέσσαρες πρεσβυτέρους καθήμενους, περιβεβλημένους ἐν ἱματίοις λευκοῖς· καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. ⁵ Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἐπὶ λαμπάδες πυρὸς καίόμεναι ἐνώπιον τοῦ θρόνου αὐτοῦ, αἱ εἰσι τὰ ἐπὶ πνεύματα τοῦ Θεοῦ· ⁶ καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑάλινη, ὁμοία

* Rec. σαρίνφ.

* Rec. ὁμοία.

* Rec. + καὶ [his].

* Rec. + εἶδον τοῖς.

* Rec. + ἰσχυρ.

* Rec. καὶ βρονταὶ καὶ φωναί.

* Rec. = αὐτοῦ.

* Rec. = ὡς.

GENEVA — 1557.

RHEIMS — 1582.

AUTHORISED — 1611.

of my mouth, ¹⁷ For thou sayest, I am riche and increased with goodes, and haue nede of nothing, and knowest not how thou art wretched and miserable, and poore, and blynde, and naked. ¹⁸ I counsel thee to bye of me golde tried in the fyre, that thou mayest be made riche : and whyte rayment, that thou mayest be clothed, and that thy filthy nakednes do not appeare : and anyont thyne eyes with eye salue, that thou mayest se. ¹⁹ As many as I loue, I rebuke and chasten : be feruent therfore and amende. ²⁰ Behold I stand at the doore, and knocke. If any man heare my voyce and open the doore, I wil come in vnto him, and wil suppe with him, and he with me. ²¹ To him that ouercometh, wil I grante to sit with me in my throne, euen as I ouercame, and sitte with my Father in his throne. ²² Let him that hath an eare, heare what the Sprite sayeth vnto the Churches.

4. AFTER this I looked, and beholde a doore was open in heauen, and the fyrst voyce which I hearde, as it were of a trumpet talking with me, sayd, Come vp hyther, and I wil shewe thee thinges which muste be done hereafter. ² And immediately I was *raueshed* in the sprite: and beholde a throne was set in heauen, and one sate in the throne. ³ And he that sate, was to loke vpon, lyke vnto a iasper stone, and a sardine stone: and there was a rayne bowe about the throne, in sight lyke to an emeraude.

⁴ And about the seate were foure and twenty seates : and vpon the seates I sawe foure and twenty Elders sitting, clothed in white rayment, and had on their heades crownes of golde. ⁵ And out of the throne proceeded lightnings, and thundrings, and voyces, and seuen lampes of fire, burning before the throne, which are the seuen sprites of God.

⁶ And before the throne there was a sea

¹⁷ Because thou saiest, That I am riche, and enriched, and lacke nothing : and knowest not that thou art a miser, and miserable, and poore, and blinde, and naked.

¹⁸ I counsel thee to bye of me gold fire-tried, that thou maiest be made riche : and maiest be clothed in vwhite garmentes, that the confusion of thy nakednes appeare not : and vwith cie-salve anoint thine eies, that thou maiest see. ¹⁹ I, vvhom I loue, do rebuke and chastise. Be zealous therfore and doe penance. ²⁰ Behold I stand at the doore and knocke. If any man shal heare my voyce, and open the gate, I vvil enter in to him, and vvil suppe vwith him, and he vwith me.

²¹ He that shal overcome, I vvil giue vnto him to sitte vwith me in my throne: as I also haue overcome, and haue sitten vwith my father in his throne. ²² He that hath an eare, let him heare vwhat the Sprite saith to the Churches.

4. AFTER these thinges I looked, and behold a doore open in heauen, and the first voyce which I heard, vvas as it vvere of a trumpet speaking vwith me, saying, Come vp hither, and I vvil shew thee the thinges vvhich muste be done quickly after these. ² Immediately I vvas in spirit : and behold there vvas a seate sette in heauen, and vpon the seate one sitting.

³ And he that sate, vvas like in sight, to the iasper stone, and the Sardine : and there vvas a raine-bow round about the seate, like to the sight of an Emeraude.

⁴ And round about the seate, foure and twentie seates : and vpon the thrones, foure and twentie seniors sitting, clothed about in vwhite garmentes, and on their heades crownes of gold.

⁵ And from the throne proceeded lightnings, and voices, and thunders : and seuen lampes burning before the throne, vvhich are the seuen Sprites of God.

⁶ And in the sight of the seate, as it

¹⁷ Because thou sayest, I am rich and increased with goods, and haue need of nothing : and knowest not that thou art wretched, and miserable, and poore, and blind, and naked.

¹⁸ I counsel thee to buy of me gold tried in the fire, that thou mayest bee rich, and white rayment, that thou mayest bee clothed, and that the shame of thy nakednesse doe not appeare, and anoint thine eyes with eye-salve, that thou mayest see. ¹⁹ As many as I loue, I rebuke and chasten, be zealous therefore, and repent. ²⁰ Behold, I stand at the doore, and knocke : if any man heare my voyce, and open the doore, I will come in to him, and will sup with him, and he with me. ²¹ To him that ouercometh, will I grant to sit with mee in my Throne, euen as I also ouercame, and am set downe with my Father in his Throne. ²² Hee that hath an eare, let him heare what the Sprite saith vnto the Churches.

4. AFTER this I looked, and behold, a doore was opened in heauen : and the first voyce which I heard, was as it were of a trumpet, talking with me, which said, Come vp hither, and I will shew thee things which must be hereafter. ² And immediately I was in the spirit : and behold, a Throne was set in heauen, and one sate on the Throne. ³ And he that sate was to looke vpon like a Iasper, and a Sardine stone : and there was a raine-bow round about the Throne, in sight like vnto an Emeraule. ⁴ And round about the Throne were foure and twentie seates : and vpon the seates I saw foure and twenty Elders sitting, clothed in white rayment, and they had on their heads crownes of gold.

⁵ And out of the Throne proceeded lightnings, and thundrings, and voyces : and there were seuen lampes of fire burning before the Throne, which are the seuen Spirits of God. ⁶ And before the Throne

κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν. ⁷ καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ⁴ ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ ⁵ πετομένῳ. καὶ ⁶ τὰ τέσσαρα ζῶα, ἐν καθ' ⁹ ἐν αὐτῶν, ἔχον ἀνὰ πτέρυγας ἕξ κυκλόθεν, καὶ ἔσθωεν ἡ γέμουσιν ὀφθαλμῶν, καὶ ἀνάπαιυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς, ⁸ λέγοντες, Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος. ⁹ Καὶ ἔταν ¹ δόσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ¹⁰ πεσοῦνται οἱ εἰκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες, ¹¹ Ἄξιός ἐστι, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν

⁴ Rec. ὡς ἄνθρωπος. Alex. ὡς ἄνθρωπον.⁵ Rec. πετομένη.⁶ Rec. = τὰ.⁷ Rec. ἰανθῶ.⁸ Rec. εἶχον.⁹ Rec. γίνοντα.¹⁰ Rec. λίγοντα.¹¹ Const. ὡσι.¹² Rec. + καί.

WICLIF—1380.

as a see of glas like a cristall and in the myddil of the seet τ in the cuppas of the seet foure beestis ful of ijen biforn τ bihynde, ⁷ τ the first beest like a lion and the secunde beest : like to a calf and the thridde beest : hauynge a face as of a man, and the fourthe beest : like an egly fleyng, ⁸ and the foure beestis hadden euery of hem sixe wyngis, ⁹ τ al aboute τ with in thi weran ful of ijen, τ thei hadden not reste dai τ nygt, seyynge, holi, holi, holi, lord god almyghti, that was τ that is : τ that is to comynge,

⁹ τ whanne tho foure beestis gaue glorie, τ honour τ blesynge to him that sat on the trone, that lyueth in to worldis of worldis : ¹⁰ the foure τ twenti elder men filden down bifor him that sat in the trone, and worshipped him that lyueth in to worldis of worldis, and thei casten her crownes bifor the trone : τ seiden, ¹¹ thou lord oure god thou art worthi to take glori τ honour τ vertu : for thou madist of nougt alle thingis, τ for thi wille tho weran : τ ben made of nougt,

5. AND I saie in the riȝthond of the sittir on the trone : a boke writun with ynn τ with out, and seclid with seven seelis, ² and I saie a stronge angel : prechyng with a grete vois, who is worthi to opene the boke : τ to vndon the seelis of it, ³ τ noon in heuene, nether in erthe, nether vnder erthe myȝt opun the boke : nether biholde it, ⁴ τ I wepte mych : for noon was founden worthi to opene the boke nether to se it,

⁵ and oon of the elder men seide to me, wepte thou not, lo a lion of the lynage of iuda, the root of dauid hath ouercomen : to opene the boke, and to vndon the seene seelis of it, ⁶ τ I say τ lo in the myddil of the trone, τ of the foure beestis and in the myddil of the elder men a

TYNDALE—1534.

a see of glasse lyke vnto cristall, and in the myddes of the seate, and rounde aboute the seate, were iiiij. bestes full of eyes before and behynde. ⁷ And the fyrste best was lyke a lion, the seconde best lyke a calf, and the thyrd beste had a face as a man and the fourthe beste was like a flyng egle. ⁸ And the. iiij. bestes had eche one of them vi. wynges aboute him, and they were full of eyes withyn. And they had noo reste daye nether nyght sayynge : holy, holy, holy, lorde god almyghty, which was, and is, and is to come.

⁹ And when those beestes gaue glory and honour and thanks to him that sat on the seate which lyeth for ever and ever : ¹⁰ the xxiiiij. elders fell downe before him that sat on the trone, and worshipped him that lyeth for ever, and caste their crounes before the trone sayynge : ¹¹ thou arte worthy lorde to receaue glory, and honour, and power, for thou hast created all thinges, and for thy wylles sake they are, and were created.

5. AND I sawe in the riȝthonde of him, that sat in the trone, a boke written with in and on the backside, seald with vii. seales. ² And I sawe a stronge angell which cryed with a loude voyce : Who is worthy to opene the boke, and to loose the seales ther of. ³ And no man in heven ner in erth, nether vnder the erth, was able to opene the boke, nether to loke thereon. ⁴ And I wepte moche, because no man was founde worthy to opene and to rede the boke, nether to loke thereon.

⁵ And one of the elders sayde vnto me : wepe not : Beholde a lion beynge of the tribe of iuda, the rote of Dauid, hath obtayned to opene the boke, and to lose the vii. seales ther of. ⁶ And I behelde, and loo, in the myddes of the seate, and of the. iiij. bestes, and in the myddes of the elders, stode a lambc as though he

CRANMER—1539.

ther was a see of glasse, lyke vnto cristall, and in the myddes of the seate, and rounde aboute the seate were foure bestes full of eyes before and behynde. ⁷ And the fyrst beast was lyke a lion, and the seconde beast lyke a calfe, and the thyrd beast had a face as a man, and the fourth beast was lyke a flyng Egle. ⁸ And the foure bestes had eche one of them .vi. wynges about hym, and they were full of eyes with in. And they had no rest daye nether nyght saying. Holy, holy, holy, Lord God almighty, which was and is, and is to come.

⁹ And when those beastes gaue glory and honour and thanks to him that sate on the seate, (which lyeth for euer and euer) ¹⁰ the xxiiij. elders fell downe before him that sat on the trone, and worshipped hym that lyeth for euer and cast theyr crounes before the trone saying : ¹¹ thou arte worthy O Lord (oure God) to receaue glory and honour, and power, for thou hast created all thynges, and for thy willes sake they are, and were created.

5. AND I sawe in the ryȝht hande of hym, that sat in the trone, a boke written with in and on the backsyde, sealed with seven seales. ² And I sawe a stronge angell, which preached with a lowde voyce : Who is worthy to opene the boke, and to lose the seales therof. ³ And no man in heauen ner in erth nether vnder the erth, was able to opene the boke, nether to loke thereon. ⁴ And I wepte moche because no man was founde worthy to opene and to reade the boke, nether to loke thereon.

⁵ And one of the elders sayde vnto me : wepe not : Beholde, a lyon of the trybe of iuda, the rote of Dauid, hath obtayned to opene the boke, and to lose the seven seales therof. ⁶ And I behelde, and lo, in the myddes of the seate, and of the foure bestes, and in the myddes of the elders,

‘καὶ τὴν δύναμιν ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.’

V. Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὁ ἔξωθεν, κατεσφραγισμένον σφραγίσιν ἑπτά. ² Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, ‘Τίς ἐστὶν ἄξιος ἀνοῖξαι τὸ βιβλίον, καὶ λύσαι τὰς σφραγίδας αὐτοῦ;’ ³ καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, ἢ ἄνω οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. ⁴ Καὶ ἐγὼ ἔκλαιον πολλὰ, ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι τὸ βιβλίον, οὔτε βλέπειν αὐτό. ⁵ καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, ‘Μὴ κλαῖε. ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαβὶδ, ἀνοῖξαι τὸ βιβλίον, καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ.’ ⁶ Καὶ εἶδον, ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἄρνιον ἑστηκὸς ὡς ἐσφαγμένον,

¹ Rec. εἶσι.

² Rec. ὁ πέσιθεν.

³ Rec. = ἰν.

⁴ Rec. = ἀνω.

⁵ Const. πολὺ.

⁶ Rec. + καὶ ἀναγνώσται.

⁷ Rec. + ὦν.

⁸ Const. ὁ ἀνοίγων.

⁹ Rec. + λῦσαι.

¹⁰ Rec. + καὶ ἰδοὺ.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

of glasse lyke vnto a cristall : and in the middes of the throne, and rounde about the throne were foure beastes full of eyes before and behynde. ⁷ And the first beaste was like a lion, and the seconde beaste lyke a calfe, and the thyrd beaste had a face as a man : and the fourth beaste was lyke a flying egle. ⁸ And the foure beastes had eche one of them sixe wynges about him, and they were full of eyes wythin : and they ceased not day nor nyght saying, Holy, holy, holy Lord God, almighty, which Was, and Is, and Is to come.

⁹ And when those beastes gaue glorie, and honour, and thanks to hym that sate on the throne, which lyueth for euer and euer : ¹⁰ The four and twenty Elders fel doune before him, that sate on the throne, and worshipped him that lyueth for euer, and cast their crownes before the throne saying, ¹¹ Thou art worthy O Lord to receaue glorie and honour, and power, for thou hast created all thynges, and for thy wylls sake they are, and haue bene created.

5. AND I sawe in the right hande of him that sate in the throne, a Booke wrytten wythin and on the backsyde, sealed wyth seuen seales. ² And I sawe a stronge Angel which preached with a lowde voyce, Who is worthy to open the Boke, and to lose the seales thereof? ³ And no man in heauen, nor in earth, nether vnder the earth, was able to open the Boke, nether to loke thereon. ⁴ Then I wept muche, because no man was found worthy to open, and to reade the Boke, nether to loke thereon.

⁵ And one of the Elders sayd vnto me, Wepe not, Beholde the lion of the tribe of Iuda, the rote of Dauid, hath obtayned to open the Boke, and to lose the seuen seales thereof. ⁶ Then I behelde, and lo, in the middes of the throne, and of the foure beastes, and in the middes of the Elders,

vyere a sea of glasse like to crystall : and in the middes of the seate and round about the seate foure beastes ful of eyes before and behind. ⁷ And the first beaste, like to a lion : and the second beaste, like to a calfe : and the third beaste, hauing the face as it vyere of a man : and the fourth beaste, like to an egle flying. ⁸ And the foure beastes, every one of them had sixe vynges round about : and vwithin they are full of eyes, and they had no rest day and night, saying, *Holy, Holy, Holy, Lord God omnipotent*, vvhich vvas, and vvhich is, and vvhich shal come.

⁹ And vwhen those beastes gaue glorie and honour and benediction to him that sitteth vpon the throne, that lyueth for euer and euer : ¹⁰ the foure and twentie seniors fel doune before him that sitteth in the throne, and adored him that lyueth for euer and euer, and cast their crownes before the throne, saying, ¹¹ Thou art worthy O Lord our God, to receiue glorie and honour and povver : because thou hast created all thynges, and for thy vyll they vyere and haue been created.

5. AND I sawv in the right hand of him that sate vpon the throne, a booke wvritten vwithyn and vwithout, sealed vwith seuen seales. ² And I sawv a strong Angel, preaching vwith a loude voyce, Vvho is vworthy to open the booke, and to loose the seales thereof? ³ And no man vvas able neither in heauen nor in earth, nor vnder the earth, to open the booke, nor looke on it.

⁴ And I vweep much because no man vvas found vworthy to open the booke, nor to see it. ⁵ And one of the seniors said to me, Vweep not : behold the lion of the tribe of Iuda, the roote of Dauid, hath vwonne, to open the booke, and to loose the seuen seales thereof.

⁶ And I sawv, and behold in the middes of the throne and of the foure beastes and in the middes of the seniors, a Lambe

there was a sea of glasse like vnto Crystall : and in the midst of the Throne, and round about the Throne, were foure beastes ful of eyes before and behinde. ⁷ And the first beaste was like a Lyon, and the second beaste like a Calfe, and the third beaste had a face as a man, and the fourth beaste was like a flying Eagle.

⁸ And the foure beastes had each of them sixe wyngs about him, and they were full of eyes wwithin, and they vrest not day and night, saying, *Holy, holy, holy, Lord God Almighty*, which was, and is, and is to come. ⁹ And when those beasts gaue glory, and honour, and thanks to him that sate on the Throne, who lyueth for euer and euer, ¹⁰ The foure and twenty Elders fell doune before him that sate on the Throne, and worship him that lyueth for euer and euer, and cast their crownes before the Throne, saying, ¹¹ Thou art worthy, O Lord, to receiue glory, and honour, and power : for thou hast created all thynges, and for thy pleasure they are, and were created.

5. AND I saw in the right hand of him that sate on the Throne, a booke wvritten wwithin, and on the backside, sealed with seuen seales. ² And I saw a strong Angel proclaiming with a lowd voyce : Who is worthy to open the booke, and to loose the seales thereof? ³ And no man in heauen, nor in earth, neither vnder the earth, was able to open the booke, neither to looke thereon. ⁴ And I wept much, because no man was found worthy to open, and to reade the booke, neither to looke thereon. ⁵ And one of the Elders saith vnto me, Weepe not : behold, the Lion of the tribe of Iuda, the roote of Dauid, hath preuailed to open the booke, and to loose the seuen seales thereof.

⁶ And I beheld, and lo, in the midst of the Throne, and of the foure beasts, and in the midst of the Elders stood a

* Gr. they haue no rest.

ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, ² οἱ| εἰσι τὰ ἑπτὰ ³ πνεύματα τοῦ Θεοῦ|
² τὰ ἀπεσταλμένα| εἰς πᾶσαν τὴν γῆν. ⁷ Καὶ ἦλθε, καὶ εἴληφε τὸ βιβλίον ἐκ
 τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου. ⁸ καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα
 ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες
 ἕκαστος κιθάρας, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσιν αἱ προσευχαὶ
 τῶν ἁγίων. ⁹ καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες, ‘ Ἀξίος εἶ λαβεῖν τὸ βιβλίον, καὶ
 ‘ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν
 ‘ τῷ αἵματί σου, ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους.’ ¹⁰ ‘ Καὶ
 ‘ ἐποίησας ^a αὐτοὺς| τῷ Θεῷ ἡμῶν ^b βασιλεῖς| καὶ ἱερεῖς· καὶ ^c βασιλεύσουσιν|
 ‘ ἐπὶ τῆς γῆς.’ ¹¹ Καὶ εἶδον, καὶ ἤκουσα ^d φωνὴν ἀγγέλων πολλῶν ^e κύκλῳ| τοῦ
 θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων· καὶ ἦν ^f ὁ ἀριθμὸς αὐτῶν μυριάδες

² Const. ἁ. ³ Rec. τῶ Θεοῦ πνεύματα.² Const. τὰ ἀποσταλλόμενα.³ Rec. ἡμᾶς.⁴ Alex. βασιλεῖων. ⁵ Rec. βασιλεύουσιν.⁶ Const. + ὡς. ⁷ Rec. κυκλῶθεν.⁸ Const. τῶν πλούτων.⁹ Rec. ἐν τῇ γῇ.¹⁰ Const. τὰ ἐν αὐτοῖς, πάντα.

WICLIIF — 1380.

lomb, stondinge as slayn, that hadde
 seuen hornes τ seuene τ iȝen | which ben
 seuen spiritis of god, sent in to al the
 erthe; ⁷ τ he cam τ toke of the riȝthond
 of the sittyer in the trone the boke;

⁸ τ whanne he hadde opened the book :
 the foure beestis τ foure τ twenti elder
 men, filden don bifor the lomb; τ hadden
 ech of hem harpis, τ goldun viols, full of
 odouris : whiche ben the praiers of seyntis;
⁹ τ thei sungen a newe song : τ seiden/
 lord oure god thou art worthi to take the
 boke : τ to opene the seelis of it; for thou
 were slayn, and aȝenbouȝtist us to god in
 thi blood : of ech lynage and tunge τ
 puple and nacioun; ¹⁰ τ madist us a king-
 dom τ prestis to oure god and we schulin
 regne on erthe;

¹¹ and I saie τ herde the vois of many
 aungels al aboute the trone : τ of the
 beestis and of the elder men; τ the noum-
 ber of hem was thousands of thousands :
¹² seiynge with greet vois; the lomb that
 was slayn is worthi to take vertu τ god-
 heed τ wisdom and strengthe τ honour τ
 glorie τ blyssynge; ¹³ τ eche creature
 that is in heuene, τ that is in erthe, τ
 vnder erthe, and the see : τ whiche thingis
 ben in it; I herde al seiynge to him : that
 sat in the trone, τ to the lomb, blyssynge
 τ onour τ glorie τ power in to worldis of
 worldis; ¹⁴ τ the foure beestis seiden amen/
 τ the four and twenti elder men filden
 down on her facis : and worseleipiden him
 that lyueth in to worldis of worldis.

6. AND I sai that the lomb hadde
 opened oon of the seuen seelis : and I
 herde oon of the foure beestis seiynge as
 a vois of thundre; come τ se; ² and I saie;
 τ lo a whyt hors; τ he that sat on hym
 hadde a bowe τ a crowne was ȝounn to

TYNDALE — 1534.

had bene kyled, which had vii. hornes
 and vii. eyes; which are the spretes of
 God; sent into all the worlde. ⁷ And he
 cam and toke the boke out of the riȝht
 honde of him that sate upon the seate.

⁸ And when he had taken the boke; the
 .iiii. bestes and xxiii. elders fell downe
 before the lambe; hauynge harpes and
 golden vialles full of odoures which are
 the prayers of saynetes ⁹ and they songe
 a newe songe saynge : thou art worthy
 to take the boke and to open the scales
 therof : for thou wast kyled and haste
 redemed vs by thy blood; out of all
 kynredes and tonges; and people; and
 nacions; ¹⁰ and haste made vs vnto oure
 god; kynges and prestes and we shall
 raygne on the erth.

¹¹ And I behelde; and I herd the voyce
 of many aungles a boutē the trone; and
 about the bestes and the elders; and I
 herde thousand thousandes; ¹² sayinge with
 a lowde voyce : Worthy is the lambe that
 was kyled to receaue power; and riches
 and wisdom; and strenghte; and honour
 and glory; and blyssynge. ¹³ And all
 creatures; which are in heven; and on the
 erth; and vnder the erth; and in the see;
 and all that are in them herd I sayinge :
 blyssynge; honour; glory; and power; be
 vnto hym; that sytteth upon the seate;
 and vnto the lambe for ever more. ¹⁴ And
 the .iiii. bestes sayd : Amen. And the
 .xxiii. elders fell upon their faces; and
 worshypped him that lyveth for ever
 more.

6. AND I sawe when the lambe openyd
 one of the scales; and I herde one of the
 .iiii. bestes saye; as it were the noyse of
 thonder; come and se. ² And I sawe; and
 beholde there was a whyte hors; and he
 that sat on him had a bowe; and a crowne

CRANMER — 1539.

stode a lambe as though he had bene
 kyled, hauynge seuen hornes and seuen
 eyes, which are the seuen spretes of God,
 sent into all the worlde. ⁷ And he came,
 and toke the boke out of the ryȝht hande
 of him that sate vpon the seate.

⁸ And when he had taken the boke, the
 foure beastes and .xxiii. elders fell downe
 before the lambe, hauynge (euery one of
 them) harpes and golden vialles full of
 odoures, which are the prayers of saynetes,
⁹ and they songe a new songe, saying :
 thou art worthy to take the boke, and to
 open the scales therof : for thou wast
 kyled, and hast redemed vs by thy blood
 out of all kynredes, and tonges, and people,
 and nacions, ¹⁰ and hast made vs vnto
 oure God, kynges, and prestes, and we
 shall raygne on the erth.

¹¹ And I behelde, and I hearde the voyce
 of many angels about the trone, and
 about the bestes and the elders, and I
 hearde thousand thousandes, ¹² saying
 with a lowde voyce : Worthy is the lambe
 that was kyled to receaue power, and
 ryches, and wysdome, and strenght,
 and honour, and glory, and blyssynge. ¹³ And
 all the creatures which are in heauen, and
 on the erth, and vnder the erth, and in
 the see, and all that are in them, herd I
 sayinge, blyssynge, honour, glory, and
 power be vnto hym that sytteth vpon the
 seate, and vnto the lambe for euermore.
¹⁴ And the foure beastes sayd : Amen.
 And the .xxiii. elders fell vpon their faces,
 and worshypped hym that lyueth for euer-
 more.

6. AND I sawe, when the lambe opened
 one of the scales, and I herde one of the
 foure bestes saye, as it were the noyse of
 thonder : come and se : ² and I sawe.
 And beholde there was a whyt horsse : and
 he that sat on hym, had a bowe, and a

μυριάδων καὶ χιλιάδες χιλιάδων, ¹² λέγοντες φωνῇ μεγάλῃ, ‘ Ἀξίον ἐστὶ τὸ ἄρνιον
 ‘ τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ ¹ πλοῦτον | καὶ σοφίαν καὶ ἰσχύν καὶ
 ‘ τιμὴν καὶ δόξαν καὶ εὐλογίαν.’ ¹³ Καὶ πᾶν κτίσμα ὃ ἐστὶν ἐν τῷ οὐρανῷ,
 καὶ ⁹ ἐπὶ τῆς γῆς, | καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἃ ἐστί, καὶ
^h τὰ ἐν αὐτοῖς πάντα, | ἤκουσα λέγοντας, ‘ Τῷ καθήμενῷ ἐπὶ τοῦ θρόνου καὶ
 ‘ τῷ ἁρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν
 ‘ αἰώνων.’ ¹⁴ Καὶ τὰ τέσσαρα ζῶα ἔλεγον, | ‘ Ἀμήν’ καὶ οἱ ^k πρεσβύτεροι ἔπεσαν,
 καὶ προσεκύνησαν ¹.

VI. Καὶ εἶδον ^m ὅτε | ἤνοιξε τὸ ἄρνιον μίαν ἐκ τῶν ⁿ ἑπτὰ | σφραγίδων, καὶ
 ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς ὁ φωνῇ | βροντῆς, ‘ Ἐρχου ^p καὶ
 ‘ ἴδε.’ | ^{2 q} Καὶ εἶδον, | καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ’ ^r αὐτὸν | ἔχων

¹ Const. λέγοντα.² Rec. + εικοσιτέσσαρες.³ Rec. + ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.^m Const. ὄτι.ⁿ Rec. = ἑπτὰ.⁹ Rec. φωνῆς.^p Rec. καὶ βλάπτει.^q Const. = καὶ εἶδον.^r Rec. αὐτῶν.

GENEVA — 1557.

stode a Lambe as thogh he had bene
 killed, which had seuen hornes, and seuen
 eyes, which are the sprites of God, sent
 into all the world. ⁷ He came, and toke
 the Boke out of the right hande of him
 that sate vpon the throne.

⁸ And when he had taken the Boke, the
 foure beastes and four and twenty Elders
 fell doune before the Lambe, hauing euery
 one harpes and golden vialles full of
 odoures, which are the prayers of Saintes.
⁹ And they song a new song saying, Thou
 art worthy to take the Boke, and to open
 the seales therof: because thou wast
 killed, and hast redeemed vs to God by thy
 bloude out of all kinredes, and tonges,
 and people, and nations, ¹⁰ And hast
 made vs vnto our God, Kinges and
 Priests, and we shal reigne on the earth.

¹¹ Then I behelde, and I heard the voyce
 of many Angels about the throne, and
 about the beastes and the Elders, and
 the number of them was thousand thousandes,
¹² Saying with a loude voyce, Worthy is
 the Lambe that was killed to receaue
 power, and ryches, and wisdom, and
 strength, and honour, and glorie, and
 blessing. ¹³ And all the creatures which
 are in heauen, and on the earth, and vnder
 the earth, and in the sea, and all that
 are in them, heard I saying, Blessing,
 and honour, and glorie, and power be
 vnto him, that sitteth vpon the throne,
 and vnto the Lambe for euermore. ¹⁴ And
 the foure beastes sayd, Amen: and the
 foure and twenty Elders, fell vpon their
 faces, and worshipped him that liueth for
 euermore.

6. AFTER, I behelde when the Lambe
 opened one of the seales, and I heard one
 of the foure beastes say, as it were the
 noyse of thonder, Come and se: ² There-
 fore I behelde, and se there was a whyte
 horse, and he that sate on him, had a

RHEIMS — 1582.

standing as it were slaine, hauing seuen
 hornes and seuen eyes: which are the
 seuen sprites of God, sent into all the
 earth. ⁷ And he came, and receiued the
 booke out of the right hand of him that
 sate in the throne. ⁸ And vvhē he had
 opened the booke, the foure beastes and
 the foure and twentie seniors fel before
 the Lambe, hauing euery one harpes, and
 golden vials full of odours, which are the
 praiers of saintes: ⁹ and they sang a
 new canticle, saying, Thou art wortie
 o Lord to take the booke, and to open
 the seales thereof: because thou vvas
 slaine, and hast redeemed vs to God in
 thy blond out of euery tribe and tonge
 and people and nation, ¹⁰ and hast made
 vs to our God a kingdom and priests,
 and vve shal reigne vpon the earth.

¹¹ And I looked, and heard the voyce of
 many Angels round about the throne, and
 of the beastes and of the seniors: and
 the number of them vvas thousandes of
 thousandes, ¹² saying vvith a loud voyce,
 The Lambe that vvas slaine, is wortie
 to receiue pover, and diuinitie, and
 vviedome, and strength, and honour, and
 glorie, and benediction.

¹³ And euery creature that is in heauen,
 and vpon the earth, and vnder the earth,
 and that are in the sea, and that are
 therein: al did I heare saying, To him
 that sitteth in the throne, and to the
 Lambe, benediction and honour and
 glorie and pover for euer and euer.
¹⁴ And the foure beastes sayd, Amen.
 And the foure and twentie seniors fel
 on their faces: and adored him that liueth
 for euer and euer.

6. AND I savv that the Lambe had
 opened one of the seuen seales, and I
 heard one of the foure beastes, saying, as
 it vvē the voice of thunder, Come, and
 see. ² And I savv: And behold a vvite
 horse, and he that sate vpon him had a

AUTHORISED — 1611.

Lambe as it had been slaine, hauing seuen
 hornes, and seuen eyes, which are the
 seuen Spirits of God, sent forth into all
 the earth. ⁷ And he came, and tooke the
 booke out of the right hand of him that
 sate vpon the Throne. ⁸ And when he
 had taken the booke, the foure Beasts,
 and foure and twenty Elders fell downe
 before the Lambe, hauing euery one of
 them harpes, and golden vials full of
 “odours, which are the prayers of Saints:
⁹ And they sung a new song, saying,
 Thou art worthy to take the Booke, and
 to open the seales thereof: for thou wast
 slaine, and hast redeemed vs to God by
 thy blood, out of euery kindred, and
 tongue, and people, and nation: ¹⁰ And
 hast made vs vnto our God Kings and
 Priests, and we shall reigne on the earth.

¹¹ And I beheld, and I heard the voyce
 of many Angels, round about the Throne,
 and the beasts, and the Elders, and the
 number of them was ten thousand times
 ten thousand, and thousandes of thou-
 sandes, ¹² Saying with a lowd voyce, Wor-
 thy is the Lambe that was slaine, to receiue
 power, and riches, and wisdom, and
 strength, and honour, and glory, and
 blessing. ¹³ And euery creature which is
 in heauen, and on the earth, and vnder
 the earth, and such as are in the sea, and
 all that are in them, heard I, saying,
 Blessing, honour, glory, and power be
 vnto him that sitteth vpon the Throne,
 and vnto the Lambe for euer and euer.
¹⁴ And the foure beasts sayd, Amen.
 And the foure and twenty Elders fell
 downe and worshipped him that liueth
 for euer and euer.

6. AND I saw when the Lambe opened
 one of the seales, and I heard as it
 were the noyse of thunder, one of the
 foure beastes, saying, Come and see.
² And I saw, and behold, a white horse,
 and hce that sate on him had a bowe,

τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ. ³ Καὶ ὅτε ἤνοιξε τὴν ³ σφραγίδα τὴν δευτέραν, | ἤκουσα τοῦ δευτέρου ζώου λέγοντος, ‘Ἐρχου.’ ⁴ Καὶ ἐξῆλθεν ἄλλος ἵππος πυρρὸς· καὶ τῷ καθήμενῳ ἐπ’ αὐτὸν | ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ⁵ ἐκ | τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη. ⁵ Καὶ ὅτε ἤνοιξε τὴν ⁶ σφραγίδα τὴν τρίτην, | ἤκουσα τοῦ τρίτου ζώου λέγοντος, ‘Ἐρχου’ καὶ ἴδε.’ | Καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ’ αὐτὸν | ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. ⁶ καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, ‘Χοίνιξ σίτου δηναρίου, καὶ τρεῖς ⁷ χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.’ ⁷ Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἤκουσα ⁸ φωνὴν | τοῦ τετάρτου ζώου ⁹ λέγοντος, | ‘Ἐρχου’ καὶ ἴδε.’ ⁸ Καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω

³ Rec. δεύτερον σφραγίδα. ⁴ Rec. + καὶ βλίπτει. ⁵ Rec. αὐτῷ. ⁶ Rec. ἀπό. ⁷ Rec. τρίτην σφραγίδα. ⁸ Rec. καὶ βλίπτει. ⁹ Rec. αὐτῷ. ¹⁰ Const. : φωνῇν. ¹¹ Rec. λέγοντας. ¹² Rec. καὶ βλίπτει. ¹³ Rec. ἀποκτείνει ἐπὶ τὸ τέταρτον τῆς γῆς.

WICLIIF—1380.

hym, ¹ he wente out ouercomynge that he schulde ouercome, ² and whanne he hadde opened the secunde seel: I herde the secunde best seyinge, come thou & se, ³ & another reed hors wente out, & it was zououn to him that satte on him: that he schulde take pees for the erthe, that thei sle to gidre hem silf, & a greet swerd was zououn to him.

⁵ & whanne he hadde opened the thridde seel: I herde the thridde best seyinge, come thou & se, and lo a black hors: & he that satte on hym hadde a balauce in his hond, ⁶ & I herde as a vois in the myddil of the fourre bestis: seynge, a bilipre of whete for openy: and thre bilibris of barli for a peny, & birte thou not wyn ne oyle, ⁷ & whanne he hadde opened the fourthe seel: I herde a vois of the fourre bestis seynge, come thou & se, ⁸ & lo a pale hors: and the name was deeth to him that sat on him, & helle sued him, & power was zouen to him on fourre partis of the erthe: for to sle with swerde, & with hungir & with deeth, & with beestis of the erthe.

⁹ & whanne he hadde opened the fiueth seel: I sai vnder the autir the soulis of men slayn for the word of god, & for the witnessynge that they hadden, ¹⁰ & thei crieden with a greet vois: & seiden, how long thou lord that art holi & trewe demest not: & vengist not our blood of these that dwellen in the erthe? ¹¹ & whyt stolis for cche soule a stole weren zououn to hem, & it was scid to hem that thei schulden rest git a litil tyme til the nombre of her felowis & of her brithren be fulfilled that ben to be slayn, as also thei.

¹² And I saye whanne he hadde opened the sixte seel: & lo a greet erthemouynge was made, & the sunne was made blak as

TYNDALE—1534.

was geuyn vnto him, and he went forth conquering and forto ouercome. ³ And when he opened the seconde seale, I herde the seconde beste saye: come and se. ⁴ And there went out another horse that was red, and power was geuen to him that satte there on, to take peace from the erth, and that they shulde kyll one another. And there was geuen vnto him a gret swerde.

⁵ And when he opened the thyrd seale, I herde the thyrd beste saye: come and se. And I behelde, and loo: a blacke hors: and he that sate on him, had a payre of balances in his honde. ⁶ And I herde a voyce in the myddes of the .iiii. bestes saye: a measure of whete for a peny, and .iii. measures of barly for a peny: and oyle and wyne se thou hurte not. ⁷ And when he opened the fourthe seale, I herde the voyce of the fourthe beste saye: come and se. ⁸ And I looked, and behelde a grene horse, and his name that sat on him was deeth, and hell folowed after him, and power was geuen vnto them over the fourthe parte of the erth, to kyll with swerde, and with hunger, and with deeth, that cometh of vermen of the erth.

⁹ And when he opened the fyfte seale, I sawe vnder the autre, the soules of them that were kyllid for the worde of God, and for the testimony which they had, ¹⁰ and they cryed with a lowde voyce sayinge: How longe tariest thou lorde holy and true, to iudge and to auenge oure bloud on them that dwell on the erth? ¹¹ And longe whyte garmentes were geuen vnto every one of them. And it was sayde vnto them that they shulde reste for a litle season vntill the nombre of their felowes, and brethren and of them that shulde be kyllid as they were, were fulfilled.

¹² And I behelde when he opened the sixte seale, and loo there was a greet erth quake, and the sunne was as blacke

CRANMER—1539.

crowne was geuen vnto hym, and he went forth conquering and for to ouercome.

³ And when he had opened the seconde seale, I herde the seconde beste, saye: come and se. ⁴ And ther went out another horse that was redd, and power was geuen to hym that satt thereon, to take peace from the erth, and that they shuld kyll one another. And ther was geuen vnto hym a great swerde.

⁵ And when he had opened the thyrd seale I herde the thyrd beste saye, come and se. And I behelde, and lo, a blacke hors: and he that sate on him, had a payre of balances in his hande. ⁶ And I herde a voyce in the myddes of the fourre bestes, saye: a measure of whete for a peny, and thre of measures of barly for a peny and oyle and wyne se thou hurte not. ⁷ And when he had opened the fourth seale, I herde the voyce of the fourth beste saye, come and se: and ⁸ I looked. And behold a pale horse: and his name that sate on him was deeth, and hell followed after hym, and power was geuen vnto them ouer the fourth parte of the erth, to kyll with swerde, and with hunger, and with deeth that cometh of vermen of the erth.

⁹ And when he had opened the fyft seale, I saw vnder the autre the soules of them that were kyllid for the worde of God, and for the testimony which they had, ¹⁰ and they cryed with a lowde voyce, sayinge: How longe taryst thou Lord, boly and true, to iudge and to auenge oure bloud on them that dwel on the erth? ¹¹ And longe whyte garmentes were geuen vnto every one of them. And it was sayde vnto them, that they shuld reste yet for a litle season vntill the nombre of theyr felowes, and brethren, and of them that shulde be kyllid as they were, were fulfilled.

¹² And I behelde, when he had opened the syxt seale: and lo, ther was a greet erth quake, and the sunne was as blacke

zououn, given. bilipre, two pounds. oymy, one penny. such, followed. deymy, judged. stolis, grievously garments. erthi, amongest, earthquake.

αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ ᾄδης ἡκολούθει| ⁴ μετ' αὐτοῦ· καὶ ἐδόθη
 αὐτῷ ἐξουσία ⁵ ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτείνει| ἐν ῥομφαίᾳ, καὶ ἐν λιμῷ
 καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς. ⁹ Καὶ ὅτε ἤνοιξε τὴν πέμπτην
 σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν
 λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον, ¹⁰ καὶ ⁹ ἔκραξαν| φωνῇ μεγάλῃ,
 λέγοντες, Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἁληθινός, οὐ κρίνεις καὶ ἐκδικεῖς
 τὸ αἷμα ἡμῶν ἀπὸ| τῶν κατοικούντων ἐπὶ τῆς γῆς; ¹¹ καὶ ⁸ ἐδόθη| αὐτοῖς
¹¹ πολλὴ λευκή, καὶ ἔρρεθῇ αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον¹², ἔως ⁹ πλη-
 ρώσωσι| καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ⁹ ἀποκτείν-
 νεσθαι| ὡς καὶ αὐτοί. ¹² Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἕκτην καὶ
 σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ⁵ μέλας ἐγένετο| ὡς σάκκος τρίχινος, καὶ

⁵ Rec. ἐκραζόν. ⁴ Rec. + ὁ. ⁴ Alex. ix. ⁸ Rec. ἰδὸν θανάτῳ. ¹ Rec. ἰεῖσας. Const. αὐτοῖς ἰεῖσας. ¹⁰ Rec. σφραγὶς λευκαί. ⁹ Rec. + μερόν.
⁹ Rec. + οὐ. ⁹ Rec. πληρῶσονται. Const. πληρωθῶσι. ⁹ Rec. ἀποκτείνεσθαι. ⁹ Rec. + ἰδοῦ. ⁹ Rec. ἔγινετο μῆλας.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

bowe and a crowne was geuen vnto him, and he went forth conquering, and for to ouercome. ³ And when he opened the second seale, I heard the second beast say, Come and see. ⁴ And there went out another horse that was red, and power was geuen to him that sate thereon, to take peace from the earth and that they shuld kill one another: and there was geuen vnto him a great sword.

⁵ And when he opened the third seale, I heard the third beast say, Come and see, then I beheld, and lo, a black hors, and he that sate on him, had a payre of balances in his hand. ⁶ And I heard a voyce in the middes of the foure beastes say, A measure of whete for a peny, and three measures of barly for a peny: and oyle, and wyne se thou hurt not. ⁷ And when he opened the fourth seale, I heard the voyce of the fourth beaste say, Come and see: ⁸ And I looked, and beholde a pale horse, and his name that sate on him was Death, and Hell folowed after him, and power was geuen vnto them ouer the fourth parte of the earthe, to kyl with sworde, and with hunger, and with death, and with the beastes of the earth.

⁹ And when he opened the fyfte seale, I saw vnder the aultre, the soules of them, that were kylled for the worde of God, and for the testimonie which they maynteyned. ¹⁰ And they cried with a lowde voyce, saying, How longe tariest thou Lord, holy and trewe, to iudge and to auenge our bloude on them that dwell on the earth? ¹¹ And longe whyte garments were geuen vnto euery one of them, and it was sayd vnto them, that they shuld rest for a litle season vntil the number of their felowes, and brethren and of them that should be kylled as they were, were fulfilled.

¹² And I behelde when he opened the sixt seale, and lo, there was a great earth quake, and the sunne was as blacke

bovy, and there vvas a crowne giuen him, and he went forth conquering that he might conquer.

³ And vwhen he had opened the second seale, I heard the second beast, saying, Come, and see. ⁴ And there went forth an other horse, redde: and he that sate thereon, to him it vvas giuen that he should take peace from the earth, and that they should kil one another, and a great svword vvas giuen to him.

⁵ And vwhen he had opened the third seale, I heard the third beast, saying, Come, and see. And behold a blacke horse, and he that sate vpon him, had a balance in his hand. ⁶ And I heard as it were a voice in the middes of the foure beastes saying: Tyvo poundes of vvhete for a penie, and thrise tyvo poundes of barley for a penie, and vvine and oile hurt thou not.

⁷ And vwhen he had opened the fourth seale, I heard a voice of the fourth beast, saying, Come, and see. ⁸ And behold a pale horse: and he that sate vpon him, his name vvas death, and hel folowed him. and povver vvas giuen to him ouer the foure partes of the earth, to kil vvith svword, vvith famine, and vvith death, and vvith beastes of the earth.

⁹ And vwhen he had opned the fifth seale: I saw vnder the altar the soules of them that vvere slaine for the vvord of God, and for the testimonie vvich they held. ¹⁰ And they cried vvith a loude voyce, saying, Hovv long Lord, holy and true, iudgest thou not and reuengest thou not our bloud of them that dvel on the earth? ¹¹ And vvhitte stoles vvere giuen, to euery one of them one: and it vvas said to them, that they should rest yet a litle time, til their fellowv-servantes be complete, and their brethren, that are to be slaine euen as they.

¹² And I sawv, vwhen he had opened the sixth seale, and behold there vvas made a great earth-quake, and the sunne became

and a crowne was giuen vnto him, and hee went forth conquering, and to conquer. ³ And when hee had opened the second seale, I heard the second beast say, Come and see. ⁴ And there went out another horse that was red: and power was giuen to him that sate thereon to take peace from the earth, and that they should kill one another: and there was giuen vnto him a great sword. ⁵ And when hee had opened the third seale, I heard the third beast say, Come and see. And I beheld, and loe, a blacke horse: and he that sate on him had a paire of balances in his hand.

⁶ And I heard a voyce in the midst of the foure beastes say, A measure of wheate for a penie, and three measures of barley for a penie, and see thou hurt not the oyle and the wine. ⁷ And when hee had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see. ⁸ And I looked, and behold, a pale horse, and his name that sate on him was Death, and hel followed with him: and power was giuen vnto them. ouer the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth. ⁹ And when he had opened the fift seale, I saw vnder the Altar, the soules of them that were slaine for the word of God, and for the testimony which they held.

¹⁰ And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not iudge and auenge our blood on them that dwell on the earth? ¹¹ And white robes were giuen vnto euery one of them, and it was sayd vnto them, that they should rest yet for a litle season, vntill their fellow seruants also, and their brethren that should be killed as they were, should be fulfilled. ¹² And I beheld when hee had opened the sixth seale, and loe, there was a great earthquake, and the Sunne became blacke as

⁹ Or, to him.

ἡ σελήνη ὅλη| ἐγένετο ὡς αἷμα, ¹³ καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ ἡ βάλλει| τοὺς ὀλύνθους αὐτῆς, ὑπὸ ἄνεμου μεγάλου| σειομένη· ¹⁴ καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον εἰλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν· ¹⁵ καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι, καὶ οἱ ἰσχυροὶ, καὶ πᾶς δοῦλος καὶ πᾶς ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων. ¹⁶ καὶ λέγουσι τοῖς ὅρεσι καὶ ταῖς πέτραις, Ὑψέστε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου. ¹⁷ ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;

VII. Καὶ μετὰ τοῦτο| εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος

¹ Rec. = ἐλη.

² Const. βαλοῦσα.

³ Rec. μεγάλου ἀνέμου.

⁴ Rec. = ὁ.

⁵ Rec. καὶ οἱ πλούσιοι, καὶ οἱ χιλιάρχοι.

WICLIȚ — 1380.

a sacke of heire, ¹³ & al the moone was made as blood, ¹⁴ & the sterris of heuene fillden down on the erthe as a fige tre sendith hise vuripe figis, whan it is moued of greet wynd, ¹⁵ & heuene wente awai as a book wlapid in: & alle munteynes & ilis werun moued fro her placis, ¹⁶ & kingis of the erthe & princis & tribunes & riche and strong, & eche boond man & fre man hidden hem in dennes & stooncs of hillis: ¹⁷ & thei seien to hillis & to stoncs, falle ze on us & i hide ze fro the face of him that sittith on the trone: & fro the wraththe of the lomb, ¹⁷ for the greet dai of her wraththe cometh, & who schal mowe stonde?

7. AFTIR these thingis I saie foure angels stonde on the foure corners of the erthe/ holdinge foure wyndis of the erthe: that thei blewen not on the erthe nether on the see, nether on any tree; ² and I say another angel styngre from the rysynge of the sunne: that hadde a signe of the luyynge god; & he cried with a greet vois to the foure angels, to whiche it was goun, to noie the erthe & the see, ³ and seide, nyle ze noie the erthe & see nether trees: til we marken the seruauntis of oure god in the forhedis of hem/

⁴ & I herde the nombre of men that werun markid, an hundrid thousand & foure & fourti thousand markid: of euery lynage of the sones of israel; ⁵ of the lynage of iuda: twelue thousand markid; of the lynage of ruben: twelue thousand markid; of the lynage of gad, twelue thousand markid; ⁶ of the lynage of aser: twelue thousand markid; of the lynage of neptalym: twelue thousand markid; of the lynage of manasse: twelue thousand markid; ⁷ of the lynage of symeon; twelue

TYNDALE — 1534.

as sacke cloth made of heare. And the mone waxed even as blood: ¹³ and the starres of heven fell vnto the erth, even as a fygge tree castith from her her fygges, when she is shaken of a myghty wynde. ¹⁴ And heven vanysshed awaye as a scroll when it is rolled togedder. And all mountayns and yles/ were moved out of their places. ¹⁵ And the kynges of the erth/ and the gret men/ and the ryche men/ and the chefe captaynes/ and the myghty men/ and every bond man/ and every free man/ hyd them selues in dennes/ and in rockes of the hylles; ¹⁶ and sayde to the hylles/ and rockes: fall on vs/ and hyde vs from the presence of him that sytteth on the seate/ and from the wrath of the lambe; ¹⁷ for the grete daye of his wrath ys come/ And who can endure it.

7. AND after that I sawe .iiii. angels stonde on the .iiii. corners of the erth/ holdynge the .iiii. wyndes of the erth/ that the wyndes shulde not blowe on the erthe/ nether on the see/ nether on eny tree. ² And I sawe another angell ascende from the rysynge of the sunne: which had the seale of the luyynge god/ and he cryed with a loude voyce to the .iiii. angelles (to whom power was geuen to hurt the erth and the see) ³ saying: hurt not the erth nether the see/ nether the trees/ tyll we have sealed the seruauntcs of oure god in their forheddes.

⁴ And I herde the nombre of them which were sealed; and there were sealed an .C. and xliii. M. ⁵ of all the trybes of the chyldren of Israhell. Of the trybe of Iuda were sealed xii. M. Of the trybe of Ruben were sealed xii. M. Of the trybe of Gad were sealed xii. M. ⁶ Of the trybe of Aser were sealed xii. M. Of the trybe of Neptalym were sealed xii. M. Of the trybe of Manasses were sealed xii. M. ⁷ Of the trybe of Symeon were sealed xii.

CRANMER — 1539.

as sacke cloth made of heere. And the mone waxed all, euen as blood, ¹³ and the starres of heauen fell vnto the erth, euen as a fygge tree casteth from her her fygges, when she is shaken of a myghty wynde. ¹⁴ And heauen vanished awaye, as a scroll when it is rolled to gether. And all mountaynes and yles, were moued out of theyr places. ¹⁵ And the kynges of the erth, and the gret men, and the ryche men, and the chefe captaynes, and the myghty men, and euery bondman, and euery free man, hyd them selues in dennes, and in rockes of the hylles: ¹⁶ and sayde to the hylles and rockes: fall on vs, and hyde vs from the presence of him that sytteth on the seate, and from the wrath of the lambe: ¹⁷ for the grete daye of his wrath is come, and who is able to endure?

7. AND after that, I sawe .iiij. Angels stande on the .iiij. corners of the erth holdynge the foure wyndes of the erth, that the wynde shuld not blowe on the erth, nether on the see, nether on eny tree. ² And I sawe a nother angel ascende from the rysynge of the sunne, which had the seale of the luying God, and he cryed with a loude voyce to the foure Angels (to whom power was geuen to hurt the erth and the see) ³ saying: hurt not the erth nether the see, nether the trees, tyll we haue sealed the seruauntcs of oure God in their forhedes.

⁴ And I hearde the nombre of them which were sealed, and there were sealed an .C. and xliij. M. of all the trybes of the chyldren of Israel. ⁵ Of the tribe of Iuda were sealed .xii. M. Of the trybe of Ruben were sealed .xij. M. Of the trybe of Gad were sealed .xij. M. ⁶ Of the trybe of Aser were sealed .xij. M. Of the trybe of Neptalim were sealed .xij. M. Of the trybe of Manasses were sealed .xij. M. ⁷ Of the trybe of Symeon were

ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ ² πᾶν δένδρον. | ² Καὶ εἶδον ἄλλον ἄγγελον ^a ἀναβαίνοντα | ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζώντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσι ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, ³ λέγων, ‘Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν ⁴ μετώπων αὐτῶν.’ ⁴ Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων· ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ· ⁵ ἐκ φυλῆς Ἰούδα, ἰβ’ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς ^a Ρουβὴν, ἰβ’ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ, ἰβ’ χιλιάδες ἐσφραγισμένοι· ⁶ ἐκ φυλῆς Ἀσὴρ, ἰβ’ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλείμ, ἰβ’ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μανασσῆ, ἰβ’ χιλιάδες ἐσφραγισμένοι· ⁷ ἐκ φυλῆς Συμεὼν, ἰβ’ χιλιάδες

^a Rec. καὶ οἱ δυνατοί.³ Rec. παῖτα Alex. τοῦτο.² Alex. τὶ ζῆντρον.^a Rec. ἀναβάτνα.

GENEVA—1557.

as sacke cloth made of heare, and the mone waxed euen as bloude : ¹³ And the starres of heauen fell vnto the earth, euen as a figge tree casteth her figges when she is shaken of a mighty wynde. ¹⁴ And heauen departed away, as a scrole when it is rolled together : and all mountaynes and yles were moued out of their places. ¹⁵ And the kynges of the earth, and the great men, and the riche men, and the chiefe captaynes, and the mighty men, and euery bondman, and euery free man, hyd them selues in dennes, and in rockes of the hylles : ¹⁶ And sayd to the hylles and rockes, Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe. ¹⁷ For the great day of his wrath is come, and who can endure it ?

7. AND after that, I sawe four Angels stand on the four corners of the earthie, holding the four wyndes of the earth, that the wyndes shoulde not blowe on the earth, nether on the sea, nether on any tre. ² And I saw another Angel ascende from the rising of the sunne, which had the seale of the luyng God, and he cryed with a loude voyce to the foure Angels to whom power was geuen to hurt the earth, and the sea, ³ saying, Hurt ye not the earth nether the sea, nether the trees, til we haue sealed the seruantes of our God in their foreheades,

⁴ And I hearde the nombre of them, which were sealed, and there were sealed an hundred and foure and forty thousande of all the tribes of the children of Israel. ⁵ Of the tribe of Iuda were sealed twelue thousande. Of the tribe of Ruben were sealed twelue thousande. Of the tribe of Gad were sealed twelue thousande. ⁶ Of the tribe of Aser, were sealed twelue thousande. Of the tribe of Nephtali were sealed twelue thousande. Of the tribe of Manasses were sealed twelue thousande. ⁷ Of the tribe of Simeon were

7 B

RHEIMS—1582.

blacke as it vvere sacke cloth of heare : and the vvhole moone became as bloud : ¹³ and the starres from heauen fel vpon the earth, as the figge tree casteth her greene figges when it is shaken of a great vvinde : ¹⁴ and heauen departed as a booke folded together : and eueryhil, and ilandes vvere moued out of their places. ¹⁵ And the kinges of the earth, and princes, and tribunes, and the riche, and the strong, and euery bond-man, and free-man hid them selues in the dennes and the rockes of mountaines. ¹⁶ And they say to the mountaines and the rockes : Fall vpon vs, and hide vs from the face of him that sitteth vpon the throne, and from the wrath of the Lambe : ¹⁷ because the great day of their wrath is come, and vvho shall be able to stand ?

7. AFTER these things I savv foure Angels standing vpon the foure corners of the earth, holding the foure vvindes of the earth that they should not blow vpon the land, nor vpon the sea, nor on any tre. ² And I savv an other Angel ascending from the rising of the sunne, hauing the signe of the liuing God : and he cried vvith a loud voice to the foure Angels, to vvhom it vvas giuen to hurt the earth and the sea, ³ saying, Hurt not the earth and the sea, nor the trees, til vve signe the scruants of our God in their foreheades.

⁴ And I heard the number of them that vvere signed, an hundred fourtie foure thousand vvere signed, of euery tribe of the children of Israell. ⁵ Of the tribe of Iuda, tvvelue thousand signed. Of the tribe of Ruben, tvvelue thousand signed. Of the tribe of Gad, tvvelue thousand signed. ⁶ Of the tribe of Aser, tvvelue thousand signed. Of the tribe of Nephtali, tvvelue thousand signed. Of the tribe of Manasses, tvvelue thousand signed. ⁷ Of the tribe of Simeon, tvvelue

AUTHORISED—1611.

sackcloth of haire, and the Moone became as blood.

¹³ And the starres of heauen fell vnto the earth, euen as a figge-tree casteth her ^a vntimely figs when she is shaken of a mighty winde. ¹⁴ And the heauen departed as a scrowle when it is rolled together, and euery mountaine and Island were moued out of their places. ¹⁵ And the Kings of the earth, and the great men, and the rich men, and the chiefe captaynes, and the mighty men, and euery bond-man, and euery free-man, hid themselves in the dennes, and in the rockes of the mountaines, ¹⁶ And sayd to the mountaynes and rocks, Fall on vs, and hide vs from the face of him that sitteth on the Throne, and from the wrath of the Lambe : ¹⁷ For the great day of his wrath is come, and who shall be able to stand ?

7. AND after these things, I saw foure Angels standing on the four corners of the earth, holding the four windes of the earth, that the winde should not blowe on the earth, nor on the sea, nor on any tree. ² And I saw another Angel ascending from the East, hauing the seale of the liuing God : and hee cryed with a loud voyce to the foure Angels, to whom it was giuen to hurt the earth and the sea, ³ Saying, Hurt not the earth, neither the sea, nor the trees, till we haue sealed the seruants of our God in their foreheades.

⁴ And I heard the number of them which were sealed : and there were sealed an hundred and fourtie and foure thousand, of all the tribes of the children of Israel. ⁵ Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand. ⁶ Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephtali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand. ⁷ Of the tribe of Simeon were sealed twelue

^a Or, greene figs.

ἐσφραγισμένοι· ἐκ φυλῆς Λευὶ, ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰσαχάρ, ἰβ' χιλιάδες ἐσφραγισμένοι· ⁸ ἐκ φυλῆς Ζαβουλὼν, ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰωσήφ, ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὴν, ἰβ' χιλιάδες ἐσφραγισμένοι. ⁹ Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, ¹⁰ περιβεβλημένους| στολὰς λευκάς, καὶ ¹¹ φοίνικες| ἐν ταῖς χερσὶν αὐτῶν· ¹² καὶ ¹³ κράζουσι| φωνῇ μεγάλῃ, λέγοντες, 'Ὁ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, καὶ τῷ ἀρνίῳ.' ¹⁴ Καὶ πάντες οἱ ἄγγελοι ἐστήκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ ¹⁵ τὰ πρόσωπα| αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ, ¹⁶ λέγοντες, 'Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία

⁹ Rec. περιβεβλημένοι.¹¹ Const. φοίνικες.¹⁰ Rec. κράζοντες.¹⁴ Rec. πρόσωπον.¹⁷ Rec. = μόν.

WICLIIF—1380.

thousand markid, of the lynage of leuy : twelue thousand markid, of the lynage of Isachar, twelue thousand markid, ⁸ of the lynage of zabulon : twelue thousand markid, of the lynage of ioseph : twelue thousand markid, of the lynage of beniamyn : twelue thousand markid.

⁹ Aftir these thingis I saie a greet puple : whom no man myzt nombre, of alle folkis τ lynagis τ puplis and laungis stondeinge bifor the trone, in the sijt of the lomb, and thei werun clothid with whist stools : τ palmes weren in the hondis of hem, ¹⁰ τ thei crieden with a greet vois : τ seiden, helthe to oure god that sittith on the trone τ to the lomb, ¹¹ τ al angels stoden al aboute the trone τ the elder men and the foure beestis, and thei filden down in the sijt of the trone on her faces : τ worschipiden god ¹² τ seiden amen, blessinge τ clerenes and wisdom and doynge of thankyngis τ honour τ vertu τ strengthe to oure god in to worldis of worldis amen.

¹³ And oon of the senyours answerid : τ seide to me, who ben thes : that ben clothid with whist stools : τ fro whennes camen thei ? ¹⁴ τ I seide to hym, my lord thou wost, and he seide to me, thes ben thei, that camen fro greet tribulacioun : τ waischiden her stolis and maden hem whist in the blood of the lomb, ¹⁵ therfor thei ben bifor the trone of god : τ seruen to hym day τ nyzt in his temple, τ he that sittith in the trone : dwelith on hem, ¹⁶ thei schulen no more hungre nether thirst : nether sunne schal falle on hem ne ony heete, ¹⁷ for the lomb that is in the myddil of the trone : schal gouerne hem : τ schal lede forth hem to the wellis of watris of lif, τ god schal wipe away ech teer, fro the ijen of hem.

stools, priestly garments. clerenes, glory. vertu, power. wost, knowest. ijen, eyes.

TYNDALE—1534.

M. Of the tribe of Leuy were sealed xii. M. Of the trybe of Isacar were sealed xii. M. ⁸ Of the trybe of zabulon were sealed xii. M. Of the tribe of Ioseph were sealed xii. M. Of the trybe of Benjamin were sealed xii. thowsande.

⁹ After this I behelde, and lo a gret multitude (which noman coude nombre) of all nacions and people, and tonges, stode before the seate, and before the lambe, clothed with longe whyte garments, and palmes in there hondes,

¹⁰ and cryed with a lowde voyce, sayinge: saluacion be ascribed to him that sittith upon the seate of oure god, and vnto the lambe. ¹¹ And all the angelles stode in the compase of the seate, and of the elders and of the iiii. bestes, and fel before the seat on their faces, and worshipped god, ¹² sayinge, amen: Blessynge and glory, wysdome and thanks, and honour, and power and myght, be vnto oure god for evermore Amen.

¹³ And one of the elders answered, sayinge vnto me: what are these which are arrayed in longe whyte garments, and whence cam they ? ¹⁴ And I sayde vnto him: lord, thou wottest. And he sayde vnto me: these are they which cam out of gret tribulacion and made their garments large and made them whyte in the blood of the lambe : ¹⁵ therefore are they in the presence of the seate of God and serve him daye and nyght in hys temple, and he that sitteth in the seate wyll dwell amonge them. ¹⁶ They shall hunger no more nether thyrst, nether shall the sunne lyght on them, nether eny heate : ¹⁷ For the lambe which ys in the myddes of the seate shall fede them, and shall lede them vnto fountaynes of luyngue water, and god shall wipe awaye all teares from their eyes.

CRANMER—1539.

sealed .xij. M. Of the trybe of Leuy were sealed .xii. M. Of the trybe of Isacar were sealed .xii. M. ⁸ Of the trybe of zabulon were sealed .xii. M. Of the trybe of Ioseph were sealed .xii. M. Of the trybe of Benjamin were sealed .xii. M.

⁹ After this I behelde, and lo, a gret multitude (which noman coude nombre) of all nacions and people, and tonges, stode before the seate, and before the lambe, clothed with longe white garments, and palmes in their handes, ¹⁰ and cryed with a lowde voyce, sayinge: saluacion be ascribed to him that sitteth vpon the seate of oure God, and vnto the lambe.

¹¹ And all the angels stode in the compase of the seate, and of the elders, and of the four bestes, and fell before the seat on their faces, and worshipped God, ¹² sayinge, Amen: Blessinge and glory and wysdome and thanks, and honour, and power, and myght, be vnto oure God for euermore. Amen.

¹³ And one of the elders answered, sayinge vnto me: what are these which are arrayed in longe whyte garments, and whence cam they ? ¹⁴ And I sayde vnto him: Lord thou wottest. And he sayde to me: these are they, which cam out of gret tribulacion, and made their garments large, and made them whyte by the bloude of the lambe : ¹⁵ therefore are they in the presence of the seate of God and serue hym daye and nyght in his temple, and he that sitteth in the seate wyll dwell amonge them. ¹⁶ They shall hunger no more nether thyrst, nether shall the sunne lyght on them, nether eny heate. ¹⁷ For the lambe which is in the myddes of the seate, shall fede them, and shall leade them vnto fountaynes of luyngue water, and God shall wipe awaye all teares from their eyes.

καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.¹³ Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων, λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τίνες εἰσὶ, καὶ πόθεν ἦλθον;¹⁴ καὶ εἶρηκα αὐτῷ, 'Κύριέ ¹μου,| σὺ οἶδας.' Καὶ εἶπέ μοι, 'Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν ⁹αὐτὰς| ἐν τῷ αἵματι τοῦ ἀρνίου.¹⁵ διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου, σκηνώσει ἐπ' αὐτούς.¹⁶ οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα.¹⁷ ὅτι τὸ ἀρνίον τὸ ἀνά μέσον τοῦ θρόνου ^hποιμανεῖ αὐτούς, καὶ ὁδηγήσει| αὐτούς ἐπὶ τῷ ζῳῇ| πηγὰς ὕδατων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ^kἐκ| τῶν ὀφθαλμῶν αὐτῶν.'

⁹ Rec. στολὰς αὐτῶν.

^k Const ποιμαίνει . . . ὁδηγεῖ.

ⁱ Rec. ζώσας.

^k Rec. ἀπὸ.

GENEVA — 1557.

sealed twelve thousande. Of the tribe of Leui were sealed twelve thousande. Of the tribe of Issachar were sealed twelve thousande. ⁹Of the tribe of Zebulon, were sealed twelve thousande. Of the tribe of Ioseph were sealed twelve thousande. Of the tribe of Benjamin, were sealed twelve thousande.

⁹ After this I behelde, and lo, a great multitude, which no man coulde number of all nations and people, and tounges, stode before the throne, and before the Lambe, clothed with longe white garmentes, and palmes in theyr hands.¹⁰ And they cried with a lowde voyce, saying, Saluation *commeth* of our God, that sitteth vpon the throne, and of the Lambe.¹¹ And all the Angels stode in the compasse of the throne and of the Elders, and of the foure beastes, and fell before the throne on their faces, and worshipped God.¹² Saying, Amen: blessing and glorie, wysedome, and thanks, and honour, and power, and might, be vnto our God for euer more. Amen.¹³ And one of the Elders spake, saying vnto me, What are these which are arayed in longe whyte garmentes, and whence came they?

¹⁴ And I sayd vnto hym, Lord, thou wotest. And he sayd to me, These are they which came out of great tribulation, and washed theyr garmentes and made them white in the bloude of the Lambe.¹⁵ Therefore are they in the presence of the throne of God, and serue hym day and night in his temple, and he that sitteth in the throne wyl dwell amonge them.¹⁶ They shal hunger no more, nether thyrst, nether shal the sunne lyght on them, nether any heate.¹⁷ For the Lambe which is in the myddes of the throne shal feede them, and shal leade them vnto the lyueli fountaynes of waters, and God shal wype awaye all teares from theyr eyes.

RHEIMS — 1582.

thousand signed. Of the tribe of Leui, twelue thousand signed. Of the tribe of Issachar, twelue thousand signed. ⁹Of the tribe of Zabulon, twelue thousand signed. Of the tribe of Ioseph, twelue thousand signed. Of the tribe of Benjamin, twelue thousand signed.

⁹ After these things I saw a great multitude vvhich no man could number, of all nations, and tribes, and peoples, and tonges: standing before the throne, and in the sight of the Lambe, clothed in vvHITE robes, and palmes in their hands: ¹⁰ And they cried vvith a lowd voice, saying, Saluation to our God vvhich sitteth vpon the throne, and to the Lambe.¹¹ And all the Angels stodee in the circuite of the throne and of the seniors and of the foure beastes: and they fel in the sight of the throne vpon their faces, and adored God, ¹² saying, Amen. Benediction, and glorie, and vvisedom, and thankesgiuing, honour and povver, and strength to our God for euer and euer. Amen.

¹³ And one of the seniors ansvvered, and said to me, These that are clothed in the vvHITE robes, vvho be they? and whence came they? ¹⁴ And I said to him, My Lord thou knovvest. And he said to me, These are they vvhich are come out of great tribulation, and haue vvashed their robes, and made them vvHITE in the blood of the Lambe. ¹⁵ Therefore they are before the throne of God, and they serue him day and night in his temple: and he that sitteth in the throne, shal dwell ouer them. ¹⁶ They shal no more hunger nor thirst, neither shal the sunne fall vpon them, nor any heate. ¹⁷ because the Lambe vvhich is in the middes of the throne. shal rule them, and shal conduct them to the liuing fountaines of vvaters, and God vvil vvipe avay all teares from their eies.

AUTHORISED — 1611.

thousand. Of the tribe of Leui were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. ⁹Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Ioseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

⁹ After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the Lambe, clothed with white robes, and palmes in their hands: ¹⁰ And cried with a lowd voyce, saying, Saluation to our God, which sitteth vpon the Throne, and vnto the Lambe. ¹¹ And all the Angels stood round about the Throne, and about the Elders, and the foure beastes, and fell before the Throne on their faces, and worshipped God, ¹² Saying, Amen: Blessing, and glory, and wisdom, and thankesgiuing, and honour, and power, and might be vnto our God for euer and euer. Amen.

¹³ And one of the Elders answered, saying vnto me, What are these which are arayed in white robes? and whence came they? ¹⁴ And I said vnto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and haue washed their robes, and made them white in the blood of the Lambe. ¹⁵ Therefore are they before the Throne of God, and serue him day and night in his Temple: and hee that sitteth on the Throne shal dwell among them. ¹⁶ They shall hunger no more, neither thirst any more, neither shall the Sunne light on them, nor any heate.

¹⁷ For the Lambe, which is in the midst of the Throne, shall feed them, and shall leade them vnto liuing fountaines of waters: and God shall wipe away all teares from their eyes.

VIII. Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἐβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμῶριον. ² Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους, οἱ ἐνώπιον τοῦ Θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες. ³ καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ ¹ τὸ θυσιαστήριον, ἔχων λιβαντῶν χρυσοῦν καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. ⁴ καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον τοῦ Θεοῦ. ⁵ καὶ εἴληφεν ὁ ἄγγελος τὸν λιβαντῶν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός. ⁶ Καὶ οἱ ἑπτὰ ἄγγελοι ⁷ οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας, ἠτοίμασαν ἑαυτοὺς, ἵνα σαλπίσωσι. ⁷ Καὶ ὁ πρῶτος ⁸ ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα

¹ Const. τοῦ θυσιαστηρίου.² Rec. = ol.³ Rec. = ἄγγελος.⁴ Rec. = ἰν.⁵ Rec. = καὶ τὸ τρίτον τῆς γῆς κατεκίη,

WICLIIF—1380.

8. AND whanne he had opened the seventhe seel, a silence was made in heuene as half an our; ² & I sawe angelis stondinge in the sijt of god; and seven trumpis werun soum to hem; ³ and another angel cam & stode bifor the autir: & hadde a goldun censer; & many ensencis werun soum to him: that he schulde zeue of the preiers of alle seyntis on the goldun autir that is bifor the trone of god; ⁴ & the smoke of encensis of the preiers of holi men stied up: fro the angelis hond bifor god; ⁵ & the angel took the censer: & fillid it of the fier of the autir, & castid in to erthe; & thundris & voisic & letingis werun made: and a gret erthmouyngre;

⁶ & the seuen angelis that hadden seuen trumpis maden hem redi that thei schulden trumpe; ⁷ & the first angel trumpid: & hail was made; & fier meynede to gidre in blood: & it was sent in to erthe; & the thirde part of the erthe was brent, & al the thirde part of trees was brent: & al the grene gras was brent; ⁸ and the secunde angel trumpid: & as a gret hille brennyng with fier was cast in to the see; and the .iiij. part of the see was made blood: ⁹ and the thirde part of creature was deed that hadden lyues in the see; & the thirde part of schippis perischid;

¹⁰ And the thirde angel trumpid: & a gret sterre brennyng as a litil bronde filde fro heuene; and it filde in to the thirde part of flodis: & in to the wellis of watris; ¹¹ and the name of the sterre is seid wormed; and the thirde part of watris was made in to wormed: and many men werun ded of the watris: for tho werun made bittir; ¹² & the fourthe angel trumpid: & the thirde part of the sunne was smytten; and the thirde part of the mone; & the thirde part of steris, so that the thirde part of hem was derkid: and

joum, gien.
letines, lightnings.
zeue, give.
erthmouyngre, earthquake.
meynede, mingled.

TYNDALE—1534.

8, AND when he had opened the seventh seale, there was silence in heven aboute the space of halfe an houre. ² And I sawe angelles stondynge before god; and to them were given vii. trompettes. ³ And another angell cam and stode before the aultre havyng a golden censer; and moche of odoures was given vnto him; that he shulde offre of the prayers of all sayntes upon the golden aultre; which was before the seate. ⁴ And the smoke of the odoures which came of the prayers of all sayntes/ ascended vpp before god out of the angelles honde. ⁵ And the angell toke the censer and fylled it with fyre of the aultre and caste it into the erth; and voyces were made; and thondrynges and lightnynges; and erth quake.

⁶ And the .vii. angells which had the .vii. trompettes prepared them selves to blowe. ⁷ The fyrst angell blew; and there was made hayle and fyre; which were myngled with bloud; and they were caste into the erth: and the thyrde parte of trees was burnt; and all grene grasse was brent. ⁸ And the secunde angell blew: and as it were a gret mountayne: burnyng with fyre was caste in to the see; ⁹ and the thyrde parte of the see turned to bloud; and the thyrde parte of the creatures which had lyfe/ dyed; and the thyrde part of shippes were destroyed.

¹⁰ And the thyrde angell blew; and ther fell a grett starre from heven burnyng as it were a lampe; and it fell into the thyrde parte of the ryvers; and into fountaynes of waters; ¹¹ and the name of the starre is called wormwod. And the thyrde parte was turned to wormwod. And many men dyed of the waters because they were made bytter. ¹² And the fourth angell blew; and the thyrde parte of the sunne was smytten and the thyrde parte of the mone; and the thyrde part of starres: so that the thyrde parte of them was darkened. And the daye was smytten

CRANMER—1539.

8. AND when he had opened the seventh seale, there was sylence in heauen aboute the space of halfe an houre. ² And I sawe angelles standing before God, and to them were geuen seuen trompettes. ³ And another angell came and stode before the aultre, havyng a golden censer, and moch of odoures was geuen vnto him, that he shulde offre of the prayers of all sayntes vpon the golden aultre, which was before the seate. ⁴ And the smoke of the odoures which cam of the prayers of all sayntes, ascended vp before God out of the Angelles hande. ⁵ And the Angell toke the censer, and fylled it with fyre of the aultre, and caste it into the erth, and voyces were made, and thondrynges and lyghtnynges, and erthquake.

⁶ And the seuen Angels which had the seuen trompettes, prepared them selues to blowe. ⁷ The fyrst Angell blew, and there was made hayle and fyre, which were myngled with bloud, and they were cast into the erth: and the thirde parte (of the erth was set on fyre, and the thirde parte) of trees was burnt, and all grene grasse was brent. ⁸ And the secunde angell blew: and as it were a gret mountayne burnyng with fyre was caste into the see, and the thirde parte of the see turned to bloude, ⁹ and the thyrde parte of the creatures which had lyfe, dyed, and the thyrde part of shypes were destroyed.

¹⁰ And the thyrde angell blew, and ther fell a gret starre from heauen, burnyng as it were a lampe, and it fell into the thyrde parte of the ryuers, and into fountaynes of waters, ¹¹ and the name of the starre is called wormwod. And the thyrde parte was turned to wormwod. And many men dyed of the waters, because they were made bytter. ¹² And the fourth Angell blew, and the thyrde parte of the sunne was smytten, and the thyrde parte of the mone, and the thyrde part of starres: so that the thyrde part of them was darkened. And the daye was smytten,

⁹ ἐν | αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν ^p καὶ τὸ τρίτον τῆς γῆς κατεκάη, | καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη. ⁸ Καὶ ὁ δεῦτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὅρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα. ⁹ καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων ^q διεφθάρη. | ¹⁰ Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς ^r τῶν ὑδάτων. ¹¹ καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ^s ὁ Ἄψινθος· καὶ ^t γίνεται | τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ ^u τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν. ¹² Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ

⁹ Const. διεφθάρσαν.¹ Rec. = τῶν.² Rec. = ὁ.³ Const. ἰψινθος.⁴ Rec. = τῶν.

GENEVA — 1557.

8. AND when he had opened the seventh seal there was silence in heaven about the space of half an hour. ² And I saw the seven Angels standing before God, and to them were given seven trumpets. ³ Then another Angel came and stood before the altar having a golden censor, and much odours were given unto him, that he should offer with the prayers of all Saints upon the golden altar, which is before the throne. ⁴ And the smoke of the odours which came of the prayers of all Saints, ascended up before God, out of the Angels hand.

⁵ And the Angel took the censor, and filled it with fire of the altar, and cast it into the earth, and voices were made, and thundrings, and lightnings, and earthquake. ⁶ And the seven Angels which had the seven trumpets, prepared themselves to blow. ⁷ The first Angel then blew, and there was made hail and fire, which were mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and all green grass was burnt.

⁸ And the second Angel blew : and as it were a great mountayne, burning with fire, was cast into the sea, and the third part of the sea turned to blood. ⁹ And the third part of the creatures which were in the sea, dyed, the living things I meane, and the third part of shippes were destroyed. ¹⁰ Then the third Angel blew, and there fell a great starre from heaven burning as it were a torch, and it fell into the third part of the rivers, and into fountaynes of waters. ¹¹ And the name of the starre is called wormewood : therefore the third part of the waters was turned to wormewood and many men dyed of the waters, because they were made bitter.

¹² And the fourth Angel blew, and the third part of the sunne was smitten, and the third part of the moone, and the third part of starres : so that the third part of them was darkened. and the day

RHEIMS — 1582.

8. AND when he had opened the seventh seale, there was silence in heaven, as it were halfe an houre. ² And I saw seven Angels standing in the sight of God : and there were given to them seven trumpets. ³ And another Angel came, and stood before the altar, having a golden censar : and there were given to him many incenses, that he should give of the prayers of all saintes upon the altar of gold, which is before the throne of God. ⁴ And the smoke of the incenses of the prayers of the saintes ascended from the hand of the Angel before God. ⁵ And the Angel tooke the censar, and filled it of the fire of the altar, and cast it on the earth, and there were made thunders and voices and lightnings, and a great earthquake. ⁶ And the seven Angels which had the seven trumpets, prepared themselves to sound with the trumpet.

⁷ And the first Angel sounded with the trumpet, and there was made hail and fire, mingled in blood, and it was cast on the earth, and the third part of the earth was burnt, and the third part of trees was burnt, and all green grass was burnt.

⁸ And the second Angel sounded with the trumpet : and as it were a great mountaine burning with fire, was cast into the sea, and the third part of the sea was made blood : ⁹ and the third part of those creatures died, which had liues in the sea, and the third part of the shippes perished.

¹⁰ And the third Angel sounded with the trumpet, and a great starre fell from heaven, burning as it were a torch, and it fell on the third part of the floudes, and on the fountaines of waters : ¹¹ and the name of the starre is called wormevod. and the third part of the waters was made into Worme Wod : and many men died of the waters, because they were made bitter.

¹² And the fourth Angel sounded with the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them

AUTHORISED — 1611.

8. And when hee had opened the seventh seale, there was silence in heaven about the space of halfe an houre. ² And I saw the seven Angels which stood before God, and to them were given seven trumpets. ³ And another Angel came and stood at the Altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden Altar which was before the throne. ⁴ And the smoke of the incense which came with the prayers of the Saints, ascended up before God, out of the Angels hand. ⁵ And the Angel tooke the censor, and filled it with fire of the Altar, and cast it into the earth : and there were voyces, and thunders, and lightnings, and an earthquake. ⁶ And the seven Angels which had the seven trumpets, prepared themselves to sound.

⁷ The first Angel sounded, and there followed hail, and fire mingled with blood, and they were cast upon the earth, and the third part of trees was burnt vp, and all green grasse was burnt vp. ⁸ And the second Angel sounded, and as it were a great mountaine burning with fire was cast into the sea, and the third part of the sea became blood. ⁹ And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed. ¹⁰ And the third Angel sounded, and there fell a great starre from heaven, burning as it were a lampe, and it fell upon the third part of the rivers, and upon the fountaines of waters : ¹¹ And the name of the starre is called Wormewood, and the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

¹² And the fourth Angel sounded, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the stars, so as the third part of them was darkened : and the day

* Or, add it to the prayers.

ἡ ἡμέρα μὴ φαίνη τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως. ¹³ Καὶ εἶδον, καὶ ἤκουσα ἐνὸς ἁέτου | ¹⁴ πετομένου | ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, ' Οὐαὶ, οὐαὶ, οὐαὶ τοῖς κατοικοῦσιν | ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν ¹⁵ τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.'

IX. Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου, ² καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου. καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου ³ μεγάλης, καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἄηρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. ⁴ Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς. ⁵ καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους

¹ Const. τὸ τρίτον αὐτῆς (s. αὐτῶν) μὴ φανῇ ἡ ἡμέρα καὶ.

¹³ Rec. ἀγγέλου.

¹⁴ Rec. πετομένου.

¹⁵ Const. τοὺς κατοικοῦντας.

² Const. καυμένης.

WICLIF—1380.

the thridde part of the day schyned not
 also of the nyght, ¹³ And I saie I herde
 the vois of an egle fleyng bi the myddil
 of heuene, and seynge with a greet vois,
 wo wo to men that dwellen in erthe,
 of the other voicis of thre aungels: that
 schulen trumpe afur.

9. AND the fifthe aungel trumpid, &
 I sai that a sterre hadde falle doum fro
 heuene in to the erthe: & the keye of the
 pit of depnese was zoun to it, ² and it
 opened the pitte of depnese: & a smoke
 of the pitte stied up, as the smoke of a
 greet furneis, & the sunne was derkide
 and the air, of the smoke of the pitte, ³ &
 locustus wenten out of the smoke of the
 pitte in to erthe: & power was zounen to
 hem as scorpions of the erthe han power,
⁴ & it was comaundid to hem, that thei
 schulden not hirse the gras of erthe, ne-
 ther ony grene thing, nether ony tree,
 but onli men: that han not the sigue of
 god in her forheddis, ⁵ & it was zounen
 to hem, that thei schulden not sle hem: but
 that thei schulden be turntid fyue mone-
 this, & the turnentyng of hem: as the
 turnentyng of a scorpion, whanne he
 smyth a man, ⁶ and in the daien men
 schulen seke deeth, & thei schulun not fynde
 it: & thei schulen desire to die: and deeth
 schal fle fro hem.

⁷ & the liknesse of locustus: ben like
 horsis made redi in to batell, & on the
 heedis of hem as crownes like gold: &
 the facis of hem as the facis of men, ⁸ &
 thei hadden hecis as heris of wyymen:
 & the teeth of hem weren as teeth of
 lions, ⁹ & thei hadden haburiownes: as
 irun haburiownes, & the vois of her wyngis,
 as the vois of charis of many horsis ren-
 nyng in to batell, ¹⁰ and thei hadden
 tailis like scorpions, & prickis weren in
 the tailis of hem, and the myzt of hem

TYNDALE—1534.

that the thyrd part of it shulde not
 shyne, and lyke wyse the nyght. ¹³ And
 I behelde and herd an angell flyng
 thorowe the myddes of heven, sayng
 with a lowde voyce: Woo, wo to the in-
 habitants of the erth because of the voyces
 to come of the trompe of the .iii. angells
 which were yet to blowe.

9. AND the fyfte angell blew, and I
 sawe a starre fall from heven vnto the
 erth. And to hym was geuen the keye of
 the bottomlesse pytt. ² And he opened
 the bottomlesse pytt, and there arose the
 smoke of a greet fornace. And the sunne,
 and the ayer were darkned by the reason
 of the smoke of the pytt. ³ And there
 cam out of the smoke locustes vpon the
 erth: and vnto them was geuen power
 as the scorpions of the erth haue power.
⁴ And it [was sayde vnto them that they
 shulde not] hurt the grasse of the erth:
 nether eny grene thinge: nether eny
 tree: but only those men which have not
 the seale in their forhedes, ⁵ and to them
 was commaunded that they shulde not
 kyll them, but that they shulde be vexed
 v monethes, and their payne was as the
 payne that cometh of a scorpion, when
 he hath stonge a man. ⁶ And in those
 dayes shall men seke deeth, and shall not
 fynde it, and shall desyre to dye, and
 deeth shall flye from them.

⁷ And the similitude of the locustes was
 lyke vnto horses prepared vnto battayll,
 and on their heddes were as it were
 crownes, lyke vnto golde: and their faces
 were as it had bene the faces of men.
⁸ And they had heare as the heare of
 women. And their teethe were as the teethe
 of lions. ⁹ And they had habbergions, as
 it were habbergions of yron. And the
 sounde of their wynges, was as the sounde
 of charrettes when many horses runne
 togedder to battayle. ¹⁰ And they had tayles
 lyke vnto scorpions, and there were stinges

CRANMER—1539.

that the thyrd part of it shulde not
 shyne, and lykewyse the nyght. ¹³ And I
 behelde and herde an Angell flyng
 thorow the myddes of heauen, sayng
 with a lowde voyce: Woo, woo, to the in-
 habitants of the erth, because of the voyces
 to come of the trompe of the thre Angels,
 which were yet to blowe.

9. AND the fyft Angell blew, and I
 saw a starre fall from heauen vnto the
 erth. And to hym was geuen the keye of
 the bottomlesse pytt. ² And he opened
 the bottomlesse pytt, and the smoke of
 the pytt arose as the smoke of a greet
 fornace. And the sunne, and the ayer
 were darkned by the reason of the smoke
 of the pytt. ³ And there came out of the
 smoke locustes vpon the erth, and vnto
 them was geuen power, as the scorpions
 of the erth haue power. ⁴ And it was
 commaunded them, that they shulde not
 hurt the grasse of the erth: nether eny
 grene thyng: nether eny tree: but only
 those men which haue not the seale in
 their forhedes. ⁵ And to them was com-
 maunded, that they shulde not kyll them,
 but that they shulde be vexed. v. monethes,
 and their payne was as the payne that
 cometh of a scorpion, when he hath
 stonge a man. ⁶ And in those dayes shall
 men seke deeth, and shall not fynde it,
 and shall desyre to dye, and deeth shall
 flye from them.

⁷ And the symilitude of the locustes was
 lyke vnto horses prepared vnto battayll,
 and on their heddes were as it were
 crownes, lyke vnto golde, and their faces
 were as it had bene the faces of men.
⁸ And they had heere as the heere of we-
 men. And their teethe were as the teethe
 of lions. ⁹ And they had habbergions, as
 it were habbergions of yron. And the
 sounde of their wynges, was as the sounde
 of charrettes, when many horses runne
 togedder to battayle. ¹⁰ And they had
 tayles lyke vnto scorpions, and there were

¹ iud. ascribed. ² zounen, given. ³ hem, them.
 haburiownes, breast plates. ⁴ charis, chariots.

^a οἷτινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν. ⁵ καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παῖσῃ ἄνθρωπον. ⁶ καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐ μὴ| εὕρῃουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ἀπ' αὐτῶν ὁ θάνατος. | ⁷ Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτομασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ^a χρυσοῖ| καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων· ⁸ καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν· καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν· ⁹ καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. ¹⁰ καὶ ἔχουσιν οὐράς ὅμοια σκορπίοις, καὶ ^a κέντρα· καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν τοῦ

^a Rec. + μόνους.^b Rec. οὐχ.^c Rec. ὁ θάνατος ἀπ' αὐτῶν.^d Rec. οὐμοὶ χρυσοῦ.^e Rec. κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν καὶ

ἡ ἐξουσία αὐτῶν.

GENEVA—1557.

was smytten, that the thyrdre parte of it coude not shyne, and lykewyse the nyght. ¹³ And I behelde and heard an Angel fying through the myddes of heauen, saying with a lowde voyce, Wo, wo, wo to the inhabters of the earth, because of the soundes to come of the trompet of the three Angels which were yet to blowe.

9. AND the fyfte Angel blew, and I sawe a starre fall from heauen vnto the earth: And to hym was geuen the keye of the bottomlesse pyt. ² And he opened the bottomlesse pyt, and there arose the smoke of the pit as the smoke of a great furnace: and the sunne, and the ayre were darkened by the reason of the smoke of the pitte. ³ And there came out of the smoke, Locustes vpon the earth: and vnto them was geuen power, as the scorpions of the earth haue power. ⁴ And it was commanded them, that they shoulde not hurt the grasse of the earth: nether any grene thyng: nether any tree: but only those men which haue not the seale in their foreheades. ⁵ And to them was commanded that they should not kyl them, but that they should be vexed fyue monethes, and that their payne shoulde be as the payne that commeth of a scorpion, when he hath stonge a man. ⁶ Therefore in those dayes shal men seke death, and shal not fynde it, and shal desire to dye, and death shal flye from them.

⁷ And the forme of the locustes was lyke vnto horses prepared vnto battayle, and on theyr heades were as it were crownes, lyke vnto golde, and theyr faces were as it had bene the faces of men. ⁸ And they had heere as the heere of women: and theyr teeth were as the teeth of Lyons. ⁹ And they had habbergions, as it were habbergions of yron: and the sounde of theyr wynges, was as the sounde of charrets when many horses runne together to battayle. ¹⁰ And they had tayles lyke vnto scorpions, and there were stynges in theyr

RHEIMS—1582.

vvas darkened, and of the day there shined not the third part, and of the night in like maner. ¹³ And I looked, and heard the voice of one egle fying through the middes of heauen, saying vvith a loud voice, Vvo, vvo, vvo to the inhabters on the earth: because of the rest of the voices of the three Angels vvch vvre to sound vvith the trompet.

9. AND the fifth Angel sounded vvith the trompet, and I savv a starre to haue fallen from heauen vpon the earth, and there vvvas giuen to him the key of the pitte of bottomles depth. ² And he opened the pitte of the bottomles depth: and the smoke of the pitte ascended, as the smoke of a great furnace: and the sunne vvvas darkened and the aier vvith the smoke of the pitte. ³ And from the smoke of the pitte there issued forth locustes into the earth, and povver vvvas giuen to them, as the scorpions of the earth haue povver: ⁴ and it vvvas commaunded them that they shoulde not hurt the grasse of the earth nor any greene thing, nor any tree: but only men vvch haue not the signe of God in theyr foreheades. ⁵ and it vvvas giuen vnto them that they shoulde not kil them: but that they shoulde be tormented fyue monethes: and their tormentes as the tormentes of a scorpion vvhen he striketh a man. ⁶ And in those daies men shal seeke for death, and shal not finde it: and they shal desire to die, and death shal flee from them.

⁷ And the similitudes of the locustes, like to horses prepared into battel: and vpon theyr heades as it vvre crowvnes like to gold: and theyr faces as the faces of men.

⁸ And they had heere as the heere of vvomen: and theyr teeth vvre as of lions.

⁹ And they had habbergions as habbergions of yron, and the voice of theyr vvings as the voice of the chariotes of many horses running into battel. ¹⁰ and they had tayles like to scorpions, and stinges vvre in

AUTHORISED—1611.

shone not for a third part of it, and the night likewise. ¹³ And I beheld and heard an Angel fying through the midst of heauen, saying with a loud voyce, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voyces of the trumpet of the three Angels which are yet to sound.

9. AND the fift Angel sounded, and I saw a starre fall from heauen vnto the earth: and to him was giuen the key of the bottomlesse pit. ² And hee opened the bottomlesse pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the Sunne and the ayre were darkened, by reason of the smoke of the pit. ³ And there came out of the smoke locusts vpon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power. ⁴ And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but only those men which haue not the seale of God in their foreheades.

⁵ And to them it was giuen that they should not kill them, but that they should be tormented fyue moneths, and their torment was as the torment of a Scorpion, when he striketh a man. ⁶ And in those dayes shall men seeke death, and shall not find it, and shall desire to die, and death shall flee from them. ⁷ And the shapes of the Locusts were like vnto horses prepared vnto battell, and on their heads *were* as it were crownes like gold, and their faces were as the faces of men. ⁸ And they had haire as the haire of vvomen, and theyr teeth were as the teeth of Lions.

⁹ And they had brestplates, as it were brestplates of iron, and the sound of theyr vvings was as the sound of charrets of many horses running to battell. ¹⁰ And they had tayles like vnto Scorpions, and there were stings in their tayles: and

ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. ¹¹ ἔχουσαι| ἐφ' αὐτῶν βασιλέα τὸν ἀγγελον τῆς ἀβύσσου· ὄνομα αὐτοῦ Ἐβραϊστὶ Ἀβαδδὼν, ¹² καὶ ἐν| τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων. ¹² Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχονται| ἐτι δύο οὐαὶ μετὰ ταῦτα. ¹³ Καὶ ὁ ἕκτος ἀγγελος ἐσάλπισε, καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ, ¹⁴ λέγουσαν| τῷ ἔκτῳ ἀγγέλῳ ὁ ἔχων| τὴν σάλπιγγα, Ἀῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. ¹⁵ Καὶ ἐλύθησαν οἱ τέσσαρες ἀγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἑνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων. ¹⁶ καὶ ὁ ἀριθμὸς τῶν| στρατευμάτων ¹⁷ τοῦ ἵππικοῦ| δύο μυριάδες μυριάδων· ὁ ἤκουσα τὸν ἀριθμὸν αὐτῶν. ¹⁷ Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ

f Rec. + Kai.

g Rec. ἔχουσιν.

h Const. ἐν ἡ.

i Alex. ἐρχται.

k Alex. λίγοντος.

l Rec. ὅς τίχι.

m Rec. = τῶν.

n τοῦ ἵππου.

o Rec. + kai.

WICLIF—1380.

was to noie men fyue monethis, ¹¹ and thei hadden on hem a king, the angel of depesse to whom the name bi ebrewe is labaddon, but bi greek apollion; & bi latyn he hath a name extermynans that is a districer. ¹² o wo is passid & lo zit comen tweie woos.

¹³ Afir thes thingis also the sixte angel trumpid & i herde a vois for foure corners of the golden autir that is bifor the isen of god, ¹⁴ & seide to the sixte angel that hadde a trompe, vnbinde thou foure angels that ben bounden in the greet flood eufrates; ¹⁵ & the foure angels werun vnbounden: which werun redi in to our and dai and moneth & zeer to sle the thirde part of men; ¹⁶ and the number of the oost of hors men was twenti thousand sithis ten thousand; i herde the nombre of hem: ¹⁷ & so i saie horsis in vision, and thei that saten on hem hadden firi haburiownes and of iacinet and of brymston and the heedis of the horsis werun as theedis of lions: & fier & smoke, and brymston cometh forth of the mouth of hem; ¹⁸ of thes three plagis: the .iiij. part of men was slayn of the fier & of the smoke and of the brymston that comen out of the mouth of hem; ¹⁹ for the power of the horsis is in the mouth of hem: & in the talis of hem; for the talis of hem ben like to serpentis haynge hedis: & in hem thei noien; ²⁰ and the totier men that werun not slayn in these plagis, nether diden penaunce of the werkis of her hondis that thei worschipiden not dedels and symylacris of gold and of siluer & of bras and of stoon & of tree; which nether moun se, nether here, nether wandre; ²¹ and diden not penaunce of her man-leyngis, nether of her wichcraftis, nether of her fornicacioun, uether of her theftis: werun slayn.

TYNDALE—1534.

in their tayles. And their power was to hurt men v. monethes. ¹¹ And they had a kynge over them, which is the angell of the bottomlesse pytt, whose name in the hebrew tonge is Abaddon: but in the greke tonge, Apollion. ¹² One woo is past; and beholde two woos come after this.

¹³ And the sixte. angell blew, and I herd a voyce from the .iiij. corners of the golden aultre which is before god, ¹⁴ saying to the sixte angell, which had the trompe: Loose the .iiij. angles, which are bounde in the grett ryver Eufrates. ¹⁵ And the .iiij. angles were loosed which wer prepared for an houre, for a daye, for a moneth, and for a yere, for to sle the thyrd part of men. ¹⁶ And the nombre of horsmen of warre, were twenty tymes xM. And I herde the nombre of them. ¹⁷ And thus I sawe the horses in a vision and them that sate on them hauyng fyry habbergions of a lacynete coloure, and brymstony, and the heedges of the horses were as the heedges of lions. And out of their mouthes went forth fyre and smoke, and brymstone. ¹⁸ And of these .iiij. was the thyrd parte of men kylld: that is to saye, of fyre, smoke, and brymstone, which proceeded out of the mouthes of them: ¹⁹ For their power was in their mouthes and in their tayles: for their tayles were lyke vnto serpentis, and had heedes, and with them they dyd hurt: ²⁰ And the remnaunt of the men which were not kylld by these plagis, repented not of the dedes of their hondes that they shulde not worschyppe deuyls, and ymages of golde, and sylver and brasse, and stone, and of wood, which nether can se, nether heare, nether goo. ²¹ Also they repented not of their murther and of their sorcery nether of their forniciacion nether of their theft.

CRANMER—1539.

stynge in their tayles, And their power was to hurt men .v. monethes. ¹¹ And they had a kyng ouer them, which is the angell of the bottomlesse pytt, whose name in the Hebrew tong, is Abaddon: but in the Greke tonge, Apollion that is to saye: a destroyr. ¹² One wo is past, and beholde, two woos come yet after this.

¹³ And the syxt Angell blew, and I herde a voyce from the .iiij. corners of the golden aultre, which is before God, ¹⁴ saying to the syxt Angell, which had the trompe: Lose the foure Angelles, which are bounde in the grete ryver Euphrates. ¹⁵ And the foure Angelles were loosed, whych were prepared for an houre, for a daye, for a moneth, and for a yere, for to see the .iiij. part of men. ¹⁶ And the nombre of horsmen of warre were .xx. tymes .x. M. And I herde the nombre of them: ¹⁷ and thus I sawe the horses in a vision, and them that sate on them, hauyng fyry habergions of a lacynete couloure, and brymstone, and the heades of the horses were as the heades of lions. And out of their mouthes went forth fyre and smoke, and brymstone. ¹⁸ And of these there was the thyrd part of men kylld: that is to saye, of fyre, smoke, and brymstone, which proceeded out of the mouthes of them: ¹⁹ For their power was in their mouthes and in their tayles, for their tayles were lyke vnto serpentis, and had heades, and with them they dyd hurt: ²⁰ And the remnaunt of the men which were not kylld by these plagis, repented not of the dedes of their handes that they shulde not worschyppe deuyls, and ymages of golde and syluer, and brasse, and stone, and of wood, which nether can se, nether heare, nether goo. ²¹ Also they repented not of their murther, and of their sorcery, nether of their fornicacion, nether of their theft.

o. ipe. 17em. eyes. sithis, times haburiownes, breast plates symylacris, images moun, can

τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θείον. ¹⁸ ἅπὸ τῶν τριῶν ⁹ πληγῶν | τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ⁷ ἐκ τοῦ πυρὸς καὶ ⁸ τοῦ καπνοῦ καὶ ⁵ τοῦ θείου, τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν. ¹⁹ ἡ γὰρ ἐξουσία τῶν ἵππων | ἐν τῷ στόματι αὐτῶν ¹⁰ ἐστι, | ¹¹ καὶ ἐν ταῖς οὐραῖς αὐτῶν. | αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι. ²⁰ Καὶ οἱ λοιποὶ τῶν ἀνθρώπων οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, ¹² οὐ | μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια, καὶ ¹³ τὰ ἑἰδῶλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ¹⁴ οὔτε βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν. ²¹ καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμακείων αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

⁷ Rec. ἰπῶ.⁹ Rec. = πληγῶν.⁷ Const. ἀπὸ.⁸ Rec. + ἐκ [his.]¹¹ Rec. αἱ γὰρ ἐξουσίαι αὐτῶν.¹² Rec. εἰσι.¹⁰ Rec. = καὶ ἐν ταῖς οὐραῖς αὐτῶν.¹³ Rec. οὔτε.¹⁴ Rec. = τὰ.

GENEVA — 1557.

RHEIMS — 1582.

AUTHORISED — 1611.

tales : and their power was to hurt men fyve monethes. ¹¹ And they haue a kynge ouer them, which is the Angel of the bottomesse pyt, whose name in the Hebrew tongue is Abaddon : and in the Greeke, Apollyon. ¹² One wo is past, and beholde two woes come after this.

¹³ Then the syxt Angel blew, and I heard a voyce from the foure corners of the golden aultre, which is before God, ¹⁴ Saying to the syxt Angel, which had the trompet, Lose the foure Angelles, which are bounde in the great ryuer Euphrates. ¹⁵ And the foure Angelles were losed, whych were prepared for an houre, for a day, for a moneth, and for a yere, to slay the thyrde part of men. ¹⁶ And the nombre of horsmen of warre, were twenty thousand tymes ten thousand for I hearde the nombre of them : ¹⁷ Also thus I sawe the horses in a vision, and them that sat on them, haunyng fyry habergions, and of lacinte and of brymstone, and the heades of the horses were as the heades of lyons : and out of their mouthes went forth fyre and smoke and brymstone.

¹⁸ Of these thre was the thyrde parte of men kyled, that is to say, of fyre, smoke, and brymstone, which proceeded out of the monethes of them. ¹⁹ For their power is in their mouthes, and in their tayles : for their tayles were lyke vnto serpentes, and had heades, where with they hurte. ²⁰ And the remnante of the men which were not kyled by these plagas, repented not of the dedes of their handes that they should not worship deuyls, and images of gold, and siluer, and brasse, and stone, and of woode, which nether can se, nether heare, nether go. ²¹ Also they repented not of their murder, and of theyr sorcerie, nether of their fornication, nether of theyr thefte.

their tales : and their pover was to hurt men fyve monethes. ¹¹ and they had ouer them a king, the Angel of the bottomesse depth, vvhose name in Hebrew is *Abaddon*, and in Greeke *Apollyon* : in Latin hauiing the name *Exterminians*. ¹² One vvoe is gone, and behold two vvoes come yt after these.

¹³ And the sixt Angel sounded vvith the trompet : and I heard one voice from the foure hornes of the golden altar, vvich is before the eies of God, ¹⁴ saying to the sixt Angel which had the trompet, Loose the foure angels which are bound in the great riuier Euphrates. ¹⁵ And the foure Angels vvere loosed, vvho vvere prepared for an houre, and a day and a moneth and a yere : that they might kil the third part of men. ¹⁶ And the number of the armie of horsmen vvvas tvventie thousand times ten thousand. And I heard the number of them. ¹⁷ And so I savv the horses in the vision : and they that sate vpon them, had habbergions of fire and of hyacinth and brimstone. and the heades of the horses were as it were the heades of lions : and from their mouth proceedeth fire, and smoke, and brimstone.

¹⁸ And by these three plagues vvvas slaine the third part of men, of the fire and of the smoke and of the brimstone, vvch proceeded from their mouth. ¹⁹ For the pover of the horses is in their mouth, and in their tales. for, their tales be like to serpents, hauing heads : and in these they hurte.

²⁰ And the rest of men vvch vvere not slaine vvith these plagues, neither haue done penance from the vvorkes of their handes, not to adore Deuils and Idols of gold and siluer and brasse and stone and vvood, vvch neither can see, nor heare, nor vvake, ²¹ and haue not done penance from their murders, nor of their sorceries, nor from their fornication, nor from their thefts.

their power was to hurt men fyve monethes. ¹¹ And they had a King ouer them, which is the Angel of the bottomesse pit, whose name in the Hebrew tongue is Abaddon, but in the Greeke tongue hath his name *Apollyon*. ¹² One woe is past, and behold there come two woes more hereafter.

¹³ And the sixt Angel sounded, and I heard a voyce from the foure hornes of the golden Altar, which is before God, ¹⁴ Saying to the sixth Angel which had the trumpet, Loose the foure Angels which are bound in the great riuier Euphrates. ¹⁵ And the foure Angels were loosed, which were prepared ¹⁶ for an houre, and a day, and a moneth, and a yere, for to slay the third part of men. ¹⁷ And the number of the army of the horsmen were two hundred thousand thousand : and I heard the number of them. ¹⁸ And thus I saw the horses in the vision, and them that sate on them, hauing brest-plates of fire and of lacinat, and brimstone, and the heads of the horses were as the heads of Lions, and out of their mouthes issued fire, and smoke, and brimstone.

¹⁹ By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouthes. ²⁰ For their power is in their mouth, and in their tails : for their tails were like vnto serpents, and had heads, and with them they doe hurt. ²¹ And the rest of the men which were not killed by these plagues, yet repented not of the workes of their hands, that they should not worship deuils, and idols of gold, and siluer, and brasse, and stone, and of wood, which neither can see, nor heare, nor walke : ²¹ Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

¹⁶ That is to say, A destroyer.¹⁸ Or, at.

X. Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλῃν, καὶ ἡ ἴρις ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός· καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεωγμένον· καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς, καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ λέων μυκάται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἐπτὰ βρονταὶ τὰς ἐαυτῶν φωνάς· καὶ ὅτε ἐλάλησαν αἱ ἐπτὰ βρονταὶ, ἔμελλον γράφειν καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν, Ὑπακούετε τῇ ἐλάλησει αὐτῶν καὶ ἐπὶ τῆς γῆς, ἥρε τὴν χεῖρα αὐτοῦ τὴν δεξιάν· εἰς τὸν οὐρανόν, καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν

ν Rec. = ἡ.

2 Rec. = αὐτοῦ.

α Rec. εἰς τὴν.

β Βιβλίον.

γ Rec. τὴν θάλασσαν.

δ Rec. τὴν γῆν.

ε Rec. = τὰς φωνὰς ἑαυτῶν. ζ Rec. = μοι.

WICLIF—1380.

10. AND I sai another strong angel comeing down fro heuene clothid with a cloude: ⁊ the reynbowe on his heed, ⁊ the face of him was as the sunne and the feet of him as a pilor of fier, ⁊ he hadde in his hond a litil book opened, ⁊ he sette his riȝt foot on the see: ⁊ the lefte fote on the erthe, ⁊ he cried with a grete vois: as a lion whanne he roriȝh, ⁊ whanne he hadde cried, the sevene thundris spakun her voisic, ⁊ whanne the sevene thundris hadde spoken her voisic: I was to writtinge, ⁊ I herde a vois fro heuene: seynge, marke thou what thingis the sevene thundris spakun: and nyle thou write hem,

⁵ and the angel whom I sai stondeing aboute the see, and aboute the erthe: lift up his hond to heuene, ⁊ swoor bi him that lyueth in to worldis of worldis: that made of nouȝt heuene, ⁊ tho thingis which ben in it, ⁊ the erthe: ⁊ tho thingis that ben in it, and the see, ⁊ tho thingis that ben in it, that tyme schal no more be, ⁊ but in the daies of the vois of the sevenen angel, whanne he schal bigynne to trumpe: the mystere of god schal be endid, as he prechid bi hise seruauantis profetis,

⁶ and I herd a vois fro heuene, eftsone spekinge with me ⁊ seynge, go thou ⁊ take the book that is opened fro the hond of the angel that stondeith aboute the see: ⁊ on the lond, ⁊ I wente to the angel ⁊ seide to him: that he schulde geue me the book, and he seide to me, take the book ⁊ deuoure it, ⁊ it schal make thi wombe to be bitur: but in thi mouth it schal be swete as honey, ⁊ I took the book of the angels hond ⁊ deuoured it: and it was in my mouth as swete as honey, ⁊ whanne I hadde deuoured it: my wombe was bitur, ⁊ he seide to me, it bihoueth thee eftsone to profecie

nyle, nat eftsone, agayn geue, geue

TYNDALE—1534.

10. AND I sawe another myghtie angell come doune from heven, clothed with a cloude, and the rayne bowe upon his heed. And his face as it were the sunne, and his fete as yt were pylars of fyre, ⁊ he had in his honde a lytell boke open: and he put his ryght fote upon the see, and his lyfte fote on the erth. ⁊ And cryed with a lowde voyce, as when a lion roreth. And when he had cryed, seven thondres spake their voyces. ⁊ And when the vii. thondres had spoken their voyces, I was aboute to wryte. And I herde a voyce from heven sayinge vnto me, seale vp thoo thynges which the vii. thondres spake, and write them not.

⁵ And the angell which I sawe stonde upon the see, and upon the erth, lyfte vpe his honde to heven, ⁊ swore by him that lieth for ever more, which created heven, and the thynges that ther in are, and the see, and the thynges which therein are: that there shulde be no longer tyme: ⁊ but in the dayes of the voyce of the seventh angell, when he shall begyn to blowe: even the mystery of god shall be fynished as he preached by his seruantes the prophetes.

⁶ And the voyce which I herde from heven spake vnto me agayne, and sayde: goo and take the lytle boke which ys open in the honde of the angell, which stondeith upon the see, and upon the erth. ⁊ And I went vnto the angell, and sayde to him: geve me the lytle boke, and he sayd vnto me: take it, and eate it vp, and it shall make thy belly bytter, but it shalbe in thy mouth as swete as honey. ⁊ I toke the lytle boke out of his honde, and ate it vp, and it was in my mouth as swete as honey, and as sone as I had eaten it, my belly was bytter. ⁊ And he sayd vnto me: thou must prophesy

CRANMER—1539.

10. AND I saw another myghtie angell come doune from heauen clothed with a cloude, and the raynebowe vpon his heed. And his face as it were the sunne, and his fete as it were pylars of fyre, ⁊ he had in his hande a lytell boke open, and he put his ryght fote vpon the see, and his lyfte fote on the erth. ⁊ And cryed with a lowde voyce, as when a lion roreth. And when he had cryed, seven thondres spake their voyces. ⁊ And when the vii. thondres had spoken their voyces, I was about to wryte. And I herde a voyce from heauen, sayinge vnto me: seale vp those thynges which the vii. thondres spake, and wryte them not.

⁵ And the Angell which I sawe stonde vpon the see, and vpon the erth, lyfte vp his hande to heuen, ⁊ swore by him that lyueth for euer more, which created heauen, and the thynges that therein are, and the see, and the thynges which therein are: that there shulde be no longer tyme: ⁊ but in the dayes of the voyce of the seventh Angell, when he shall begyn to blowe: euen the mystery of God shalbe fynished, as he preached by his seruantes the prophetes.

⁶ And the voyce which I herde from heuen, spake vnto me agayne, and sayd: go and take the lytle boke which is open in the hande of the angell which standeth vpon the see, and vpon the erth. ⁊ And I went vnto the angell, and sayde to him: geue me the lytle boke, and he sayde vnto me: take it, and eate it vp, and it shall make thy belly bytter, but it shalbe in thy mouth as swete as honey. ⁊ I toke the lytle boke out of his hande, and ate it vp, and it was in my mouth as swete as honey: and as sone as I had eaten it, my belly was bytter. ⁊ And he sayd vnto me: thou must prophesy agayne amonge

καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ‘Ὅτι χρόνος ^k οὐκέτι ἔσται·
⁷ ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν,
καὶ ἔτελεσθῇ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε ^m τοὺς ἑαυτοῦ δούλους
τοὺς προφῆτας.’ ⁸ Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ’
ἐμοῦ, καὶ λέγουσα, ‘Ὑπαγε λάβε τὸ βιβλαρίδιον τὸ ἡνεωγμένον ἐν τῇ χειρὶ
ⁿ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.’ ⁹ Καὶ ἀπῆλθον
πρὸς τὸν ἄγγελον, λέγων αὐτῷ, ‘Δοῦναί μοι τὸ βιβλαρίδιον.’ Καὶ λέγει μοι,
‘Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ’ ἐν τῷ στόματί
^o σου ἔσται γλυκὺ ὡς μέλι.’ ¹⁰ Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ
ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκὺ καὶ
ὅτε ἔφαγον αὐτὸ, ἐπικράνθη ἡ κοιλία μου. ¹¹ Καὶ λέγει μοι, ‘Δεῖ σε πάλιν

^a Const. αἰτῶ.^b Rec. = τὴν ἐξέταν.^c Alex. = ἰν.^d Rec. οὐκ ἔσται ἔτι.^e Rec. τελεσθῇ.^f Rec. τοῖς ἰαντοῦ δούλοις

τοῖς προφήταις.

^g Rec. = τοῦ.^h Rec. Δός.

GENEVA — 1557.

10. AND I saw another mighty Angel come downe from heauen, clothed with a cloude, and the rayne bowe vpon his head: and his face was as the sunne, and his feete as pylers of fyre. ² And he had in his hande a lytle boke open: and he put his ryght fote vpon the sea, and his lyft fote on the earth. ³ And cryed with a loude voyce, as when a lion roareth: And when he had cried, seven thondres spake their voyces. ⁴ And when the seven thondres had spoken their voyces, I was about to wryte: but I heard a voyce from heauen saying vnto me, Seale vp those thynges which the seven thondres haue spoken, and wryte them not.

⁵ And the Angel which I sawe stand vpon the sea, and vpon the earth, lyfte vp his hande to heauen, ⁶ And sware by him that lyueth for euermore, which created heauen, and the things that therein are, and the earth and the things that therein are, and the sea, and the thynges which there in are: that tyme should he no more: ⁷ But in the dayes of the voyce of the seuenth Angel, when he shall begin to blowe: euen the mysterie of God shalbe fynnyshed, as he declared to hys seruantes the Prophetes. ⁸ And the voyce which I heard from heauen spake vnto me agayne and sayd, Go and take the litle boke which is open in the hand of the Angel, which standeth vpon the sea and vpon the earth.

⁹ And I went vnto the Angel, and sayd to him, Geue me the litle boke, and he sayd vnto me, Take it, and eate it vp, and it shal make thy belly bytter, but it shalbe in thy mouthe as swete as honye. ¹⁰ Then I toke the litle boke out of the Angels hande, and ate it vp, and it was in my mouth as swete as hony: but as sone as I had eaten it, my belly was bytter. ¹¹ And he sayd vnto me, thou muste

RHEIMS — 1582.

10. AND I saw another Angel, strong, descending from heauen, clothed with a cloude, and a raine-bow on his head, and his face vvas as the sunne, and his feete as a pillar of fire. ² And he had in his hand a litle booke opened: and he put his right foote vpon the sea, and his left vpon the land. ³ and he cried with a loude voice, as vhen a lion roareth. And vhen he had cried, the seven thunders spake their voices. ⁴ And vhen the seven thunders had spoken their voices, I vvas about to wvrite: and I heard a voice from heauen saying to me: Signe the things vvhich the seven thunders haue spoken: and vvrite them not.

⁵ And the Angel vvhich I savv standing vpon the sea and vpon the land, lyfted vp his hand to heauen, ⁶ and he svvare by him that lyueth for euer and euer, that created heauen and those things vvhich are in it: and the earth, and those things vvhich are in it: and the sea, and those things vvhich are in it. That there shal be time no more: ⁷ but in the daies of the voyce of the seuenth Angel, vvhē the trompet shal beginne to sound, the mysterie of God shal be consummate, as he hath euangelized by his seruantes the Prophetes.

⁸ And I heard a voice from heauen againe speaking with me, and saying: Goe, and take the booke that is opened, of the hand of the Angel standing vpon the sea and vpon the land. ⁹ And I vvent to the Angel, saying vnto him, that he should giue me the booke. And he said to me, Take the booke, and deuoure it: and it shal make thy belly to be bitter, but in thy mouth it shal be sveete as it vvere homie. ¹⁰ And I tooke the booke of the hand of the Angel, and deuoured it: and it vvas in my mouth as it vvere homie, sveete, and vvhē I had deuoured it, my bellie vvas made bitter, ¹¹ and he said to me, Thou must againe prophecie to

AUTHORISED — 1611.

10. AND I saw another mightie Angel come downe from heauen, clothed with a cloud, and a rainbow was vpon his head, and his face was as it were the Sunne, and his feet as pylars of fire.

² And he had in his hand a litle booke open: and hee set his right foot vpon the sea, and his left foot on the earth. ³ And cryed with a loud voyce, as when a Lyon roareth: and when hee had cryed, seven thunders vttered their voyces. ⁴ And when the seven thunders had vttered their voyces, I was about to write: and I heard a voyce from heauen, saying vnto me, Seale vp those things which the seven thunders vttered, and write them not. ⁵ And the Angel which I saw stand vpon the sea, and vpon the earth, lifted vp his hand to heauen, ⁶ And sware by him that lyueth for euer and euer, who created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

⁷ But in the dayes of the voyce of the seuenth Angel, when he shall begin to sound, the mysterie of God should be finished, as he hath declared to his seruants the Prophetes. ⁸ And the voyce which I heard from heauen spake vnto mee againe, and said, Goe, and take the litle booke which is open in the hand of the Angel which standeth vpon the sea, and vpon the earth. ⁹ And I went vnto the Angel, and said vnto him, Giue me the litle booke. And he said vnto me, Take it, and eat it vp, and it shall make thy belly bitter, but it shall be in thy mouth sweet as hony. ¹⁰ And I tooke the litle booke out of the Angels hand, and ate it vp, and it was in my mouth sweet as hony: and as soone as I had eaten it, my belly was bitter. ¹¹ And hee said vnto mee, Thou must prophesie againe before

ἡ προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

XI. Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ,^p λέγων, Ἐγείραι, καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.^q καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσι καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα δύο.^r Καὶ δώσω τοῖς θυσιῶν μάρτυσί μου, καὶ προφητεύουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα, περιβεβλημένοι σάκκους.^s Οὗτοί εἰσιν αἱ δύο ἐλαίαι, καὶ αἱ δύο λυχνίαί αἱ ἐνώπιον τοῦ Κυρίου τῆς γῆς ἑστῶτες.^t καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι. Οὗτοι ἔχουσι τὸν οὐρανὸν ἑξουσίαν κλεῖσαι, ἵνα μὴ ὑετὸς βρέχῃ τὰς

^p Rec. + καὶ ὁ ἄγγελος εἰσέτις.

^q Rec. = αἱ.

^r Rec. θηοῦ.

^s Rec. ἑσπῶσαι.

^t Rec. θήλγ.

^u Rec. θήλγ.

^v Rec. ἑξουσίαν

κλείσαι τὸν οὐρανόν.

^w Rec. βρέχων ὑετός.

^x Rec. ἐν ἡμέραις.

^y Rec. αὐτῶν τῆς προφητείας.

WICLIJF—1380.

to hethen men τ to pupilis τ langagis τ to many kingis.

11. AND a reed lik a jerde was τ oun to me : and it was seide to me, rise thou and mete the temple of god and the autir : τ men that worschpen in it, ² but cast thou out the forgerd that is without the temple τ mete not it : for it is τ oun to hethen men, and thei schuln defoule the holi cite : bi fourti monethis and tweyne, ³ τ I schal zeue to my twey witnessis, τ thei schuln profecie a thousand daies two hundrid and sixti, τ schulen be clothide with sackis, ⁴ these ben .ij. olyves : and twey candilstickis, and thei stonden in the sijt of the lord of the erthe.

⁵ and if any man wole anioe hem : fier schal go out of the mouth of hem τ schal deuoure her enemyes, τ if any wole hirte hem : thus it bihoueth him to be slayn, ⁶ thes han power to close heuene, that it reyne not in the daies of her profecie, and thei han power on watris to turne hem in to blood, and to smyte the erthe with euery plage, τ as ofte as thei wolen.

⁷ and whanne thei schuln ende her witnessunge : the beest that stieth up fro depnes schul make batel agens hem, and schal ouercome hem : and schal sle hem, ⁸ and the bodics of hem schulen ligge in the stretis of the greet cite, that is elepid goostli sodom and egipt : where the lord of hem was crucified, ⁹ and summe of lyanagis τ of pupilis τ of langagis τ of hethen men : schuln se the bodics of hem bi thre daies and an half, τ thei schulen not suffre the bodics of hem : to be putte in biriels, ¹⁰ and men enhabitynge the erthe schuln haue ioie on hem, τ thei schulen make merie, and schuln sende gifts to gidre : for these twey profetis turmentiden hem that dwellen on the erthe.

¹¹ and aftir thre daies τ an half : the spirit

jerde, rod, or stick. τ oun, given. mete, measure. forgerd, fa-csard, or court. zeue, give. candilstick, ligge, or candel, called.

TYNDAL—1534.

agayne amonge the people and nacions, and tonges, and to many kynges.

11. AND then was geuen me a reed lyke vnto a rodd, and it was sayd vnto me : Ryse and mete the temple of god, and the autre, and them that worshippe therin, ² and the quyre which is within the temple cast oute and mete it not : for it is geuyn vnto the gentyles and the holy cite shall they treade vnder fote .xlii. monethes. ³ And I will geue power vnto my two wytnesses, and they shall prophesy .M. iic. and .lx. dayes, clothed in sacke cloth. ⁴ These are two olyue trees, and two candlestyckes, standinge before the god of the erth.

⁵ And if eny man will hurt them, fyre shall procede out of their mouthes, and consume their ennemyes. And yf eny man will hurt them this wyse muste he be kylled. ⁶ These haue power to shut heuen, that it rayne not in the dayes of their prophesyinge : and haue power ouer waters to turne them to bloud, and to smyte the erth with almaner plagis, as often as they will.

⁷ And when they haue fynnyshed their testimony, the beste that cam oute of the bottonlesse pytt shall make warre agaynst them, and shall ouercome them, and kyll them. ⁸ And their boddies shall lye in the stretes of the grate cite, which spirituallly is called zodom and Egypte, where oure lorde was crucified. ⁹ And they of the people and kynredes, and tonges, and they of the nacions, shall se their bodys .iiij. dayes and an half, and shall not suffre their boddies to be put in graues. ¹⁰ And they that dwell upon the erth, shall reioyce over them and be glad, and shall sende gyftes one to another for these two prophetes vexed them that dwelt on the erth.

¹¹ And after .iiij. dayes and an half, the

CRANMER—1539.

the people, and nacions, and tonges, and to many kynges.

11. AND then was geuen me a reede, lyke vnto a rodd, and it was sayde vnto me : Ryse and meate the temple of God, and the auter, and them that worshippe therin, ² and the queer which is within the temple, east out and meate it not for it is geuen vnto the Gentyles, and the holy cyttye shall they treade vnder fote .xliij. monethes. ³ And I will geue power vnto my two wytnesses, and they shall prophesy a thousande, two hundred and .lx. dayes, clothed in sacke clothe. ⁴ These are two olyue trees, and two candelestyckes, standynge before the God of the erth.

⁵ And yf eny man wyll hurt them, fyre shall procede out of their mouthes, and consume their enemyes. And yf eny man wyll hurt them, thys wyse muste he be kylled. ⁶ These haue power to shut heauen, that it rayne not in the dayes of their prophesying : and haue power ouer waters to turne them to bloude, and to smyte the erth with all maner plagis, as often as they wyll.

⁷ And when they haue fynnyshed their testimony, the heast that cam out of the bottonlesse pyt, shall make warre agaynst them, and shall ouercome them, and kyll them. ⁸ And their bodyes shall lye in the stretes of the grate cyttye, which spirituallly is called zodom and Egypte, where oure Lorde was crucified. ⁹ And they of the people and kynredes, and tonges, and they of the nacions, shall se their bodys .iiij. dayes and an half, and shall not suffre their bodyes to be put in graues. ¹⁰ And they that dwell vpon the erth, shall reioyce ouer them, and be glad, and shall sende gyftes one to another, for these two prophetes vexed them that dwelt on the erth.

¹¹ And after .iiij. dayes and an half, the

ἡμέρας| ⁹ τῆς προφητείας αὐτῶν| καὶ ἔξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἶμα, καὶ πατάξαι τὴν γῆν ² ὥσάκις ἔαν θελήσωσιν, ἐν πάσῃ πληγῇ.|
⁷ Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει ⁸ μετ' αὐτῶν πόλεμον,| καὶ νικήσει αὐτοὺς, καὶ ἀποκτενεῖ αὐτούς.
⁸ καὶ ⁹ τὸ πτώμα| αὐτῶν ἐπὶ τῆς πλατείας πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος αὐτῶν ἔσταυρώθη. ⁹ καὶ ¹⁰ βλέπουνσι| ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν ¹¹ τὸ πτώμα| αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς ¹² μνήμη.|
¹⁰ καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς ¹¹ χαίρουσιν| ἐπ' αὐτοῖς, καὶ ¹² εὐφρανθήσονται| καὶ δῶρα ¹³ πέμψουσιν| ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. ¹⁴ Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ, πνεῦμα

² Rec. πάσῃ πληγῇ, ὥσάκις ἔαν θελήσωσι.

⁸ Rec. πόλεμον μετ' αὐτῶν.

⁹ Rec. τὰ πτώματα.

⁹ Rec. ἡμῶν.

¹⁰ Rec. βλέψουσιν.

⁶ Rec. τὰ πτώματα.

⁷ Rec. μνήμη.

⁸ Rec. χαροῦσιν.

¹¹ Alex. εὐφρανθήσονται.

¹² Const. ὧσονται.

GENEVA — 1557.

RHEIMS — 1582.

AUTHORISED — 1611.

prophecie agayne among the people and nations, and tounge, and to many kynges.

Nations, and peoples, and tonges, and many kynges.

many peoples, and nations, and tongues, and kynges.

11. AND then was geuen me a rede, lyke vnto a rodde, and the Angel stode by, saing, Ryse and mete the temple of God, and the aluter, and them that worship therein. ² But the lower part which is without the temple cast out and mete it not: for it is geuen vnto the Gentiles, and the holy cite shal they treade vnder fote two and fourty monethes. ³ And I wyl geue power vnto my two wytnesses, and they shal prophecie a thousand, two hundred, and threscore dayes, clothed in sacke clothe.

11. AND there vvas giuen me a reede like vnto a rodde: and it vvas said to me, Arise, and measure the temple of God, and the altar, and them that adore in it. ² but the court vvich is vvithout the temple, cast forth, and measure not that: because it is giuen to the Gentiles, and they shal treade vnder foote the holy cite two and fourtie monethes: ³ and I vvil giue to my two vvitnesses, and they shal prophecie a thousand two hundred sixtie daies, clothed vvith sacke clothes. ⁴ These are the two oliue trees and the two candlestickes that stand in the sight of the Lord of the earth. ⁵ And if any man vvil hurt them, fire shal come forth out of their mouthes, and shal deuoure their enemies. and if any man vvil hurt them: so must he be slaine. ⁶ These haue power to shut heauen, that it raine not in the daies of their prophecie: and they haue power ouer the vvaters to turne them into bloud, and to strike the earth vvith al plague as often as they vvil.

11. AND there was giuen mee a reed like vnto a rod, and the Angel stood, saying, Rise, and measure the Temple of God, and the Altar, and them that worship therein. ² But the Court which is without the Temple ³ leave out, and measure it not: for it is giuen vnto the Gentiles, and the holy City shall they tread vnder foot forty and two moneths. ⁴ And ⁵ I will giue power vnto my two Witnesses, and they shall prophesie a thousand two hundred and threescore dayes clothed in sackcloth. ⁶ These are the two Olive trees, and the two Candlestickes, standing before the God of the earth.

⁴ These are two oliue tres, and two candel stikes standing before the God of the earth. ⁵ And if any man wyl hurte them, fyre procedeth out of their mouthes, and consumeth theyr enemyes: for yf any man wolde hurt them, this wyse muste he be kylled. ⁶ These haue power to shut heauen, that it rayne not in the dayes of their prophecying: and haue power ouer waters to turne them to bloud, and to smyte the earth with all maner plagas, as often as they wil. ⁷ And when they haue fynished theyr testimonie, the beaste that cometh out of the bottomlesse pyt, shal make warre against them, and shal ouercome them, and kyll them. ⁸ And theyr carkeyses shal lye in the stretes of the great cite, which spirually is called Sodome and Egypt, where our Lorde also was crucified. ⁹ And they of the people and kinredes, and tonges, and Gentils shal se theyr carkeyses thre daies and an halfe, and shal not suffre their carkeyses to be put in graues.

⁷ And vvhen they shal haue finished theyr testimonie: the beast vvich ascended from the depth, shal make vvarre against them, and shal ouercome them, and kil them. ⁸ And their bodies shal lie in the stretes of the great cite, vvich is called spirittually Sodom and Egypt, vvhere theyr Lorde also vvas crucified. ⁹ And there shal of tribes, and peoples, and tonges, and Gentiles, see their bodies for thre daies and a halfe: and they shal not suffer their bodies to be laid in monuments. ¹⁰ and the inhabitants of the earth shal be glad vvpon them, and make merie: and shal send giftes one to another, because these two prophets tormented them that dwelt on the earth. ¹¹ And after three daies and a halfe, the spirit of life from

⁵ And if any man will hurt them, fire proceedeth out of their mouth, and deuoureth their enemies: and if any man will hurt them, hee must in this manner be killed. ⁶ These haue power to shut heauen, that it raine not in the dayes of their prophecie: and haue power ouer waters to turne them to blood, and to smite the earth with all plagues, as often as they will. ⁷ And when they shall haue finished their testimony, the beast that ascendeth out of the bottomlesse pit, shall make war against them, and shall ouercome them, and kill them. ⁸ And their dead bodies shall lie in the street of the great City, which spirittually is called Sodome and Egypt, where also our Lord was crucified. ⁹ And they of the people and kinreds, and tongues, and nations, shall see their dead bodies three daies and an halfe, and shall not suffer their dead bodies to be put in graues. ¹⁰ And they that dwell vpon the earth shall reioyce over them, and make merry, and shall send gifts one to another, because these two Prophets tormented them that dwelt on the earth.

¹¹ And after three dayes and an halfe

¹⁰ And they that dwell vpon the earth, shal reioyce ouer them and be glad, and shal sende giftes one to another: for these two Prophetes vexed them that dwelt on the earth. ¹¹ And after three dayes and

* Gr. cast out.

* Or, I will giue vnto my two witnesses that they may prophesie.

ζωῆς ἐκ τοῦ Θεοῦ εἰσηλθεν ^k ἐν αὐτοῖς, | καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ^l ἔπεσεν | ἐπὶ τοὺς θεωροῦντας αὐτούς. ¹² καὶ ^m ἤκουσαν | φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, λέγουσαν αὐτοῖς, ‘Ἀνάβητε ὧδε.’ Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. ¹³ Καὶ ἐν ἐκείνῃ τῇ ⁿ ὥρᾳ | ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ | καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ. ¹⁴ Ἡ οὐαὶ ἡ δευτέρα ἀπήλθεν· ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

¹⁵ Καὶ ὁ ἔβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγοντες, | ‘Ἐγένετο ἡ βασιλεία | τοῦ κόσμου, τοῦ Κυρίου ἡμῶν, καὶ τοῦ ‘Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.’ ¹⁶ Καὶ οἱ εἰκοσι ^q τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ ^r καθήμενοι | ἐπὶ τοὺς θρόνους αὐτῶν,

^k Rec. ἐπ’ αὐτοῖς.^l Alex. ἐπίπεσεν.^m Const. ἤκουσα.ⁿ Const. ἡμέρα.^q Rec. λέγουσαι.

WICLIIF—1380.

offliif of god entrid in to hem; & thei stoden on her feet and greet drede filde on hem that saien hem; ¹² & thei herden a greet vois fro heuene: seiynge to hem/ come vp hidir; and thei stieden in to heuene in a cloude: & the enemyes of hem saien hem/ ¹³ & in that our a greet erthemouynge was made & the tenthe part of the citee filde down; & the names of men seuen thousand weren slayn in the erthe mouynge: & the tother weren sente in to drede: & ȝaun glorie to god of heuene/ ¹⁴ the secunde wo is gon: & lo the thridde wo schal come sooner/

¹⁵ And the seuenthe aungel trumpid: & greet voicis werun made in heuene & seiden the rewme of this world is made oure lordis & of crist his sone; and he schal regne in to worldis of worldis amen; ¹⁶ & the foure & twenti elder men that saten in her seetis in the sijt of the lord: filden on her facis, & worschipiden god ¹⁷ & seiden we don thankynis to thee lord god almyȝt, which art & i which were, & i which art to conyunge: which hast takun thi greet vertu & hast regned; ¹⁸ & folkis ben wroth, and thi wrathlic cam, & tyme of deed men to be demed & to jilde mede to thi seruauitis and profetis; & halowis & dredinge thi name, to smale and to greet; & to distric he m that corrupiden the erthe.

12. AND the temple of god in heuene was opened; & the arke of his testament was seyn in his temple; & liftings werun made: & voicis & thundris & erthe mouynge & a greet hail; & a greet signe append in heuene; a woman clothid with the sunne; & the mone vnder her feet, & in the heed of hir a crowne of twelue sterris; & sche hadde in wombe: and

stoden, ascended. erthemouynge, earthquake.
rewme, realm. vertu, power.
mede, reward. liftings, lightnings

TYNDALE—1534.

sprete of lyfe from god, entred into them. And they stode vp upon their fete: and grete feare came upon them which sawe them. ¹² And they herde a grete voyce from heuen; saying vnto them. Come vp hidder. And they ascended vp into heuen in a cloude; and their enemyes sawe them. ¹³ And the same houre was ther a gret erth quake; and the tenthe parte of the cite fell; and in the erth quake were slayne names of men seven .M. and the remnaunt were feared; and gave glory to god of heuen. ¹⁴ The secunde woo is past; and beholde the thyrd woo wyll come anon.

¹⁵ And the seventh angell blew; and therwere made great voyces in heuen; sayinge: the kyngdoms of this worlde are oure lordes and his christes; and he shall raygne for ever more. ¹⁶ And the .xxiii. elders, which sytt before god on their seates, fell upon their faces; and worshipped God ¹⁷ sayinge: we geue the thanks lorde God almyghte: which arte and wast; and arte to come; for thou haste receaued thy gret myght; and hast raygned. ¹⁸ And the nacions were angry; and thy wrath is come; and the tyme of the deed that they shuld be iudged and that thou shuldest geue rewarde vnto thy seruantes the prophettes and sayntes; and to them that feare thy name small and great; and shuldest destroye them; which destroye the erth. ¹⁹ And the temple of God was openyd in heuen; and there was sene in his temple; the arke of his testament; and ther folowed lightnynges; and voyces; and thondrynges and erth quake; and moche hayle.

12. AND ther appered a gret wonder in heuen A woman clothed with the sunne; and the mone vnder her fete; and upon her heed a crowne of xii. starres. ² And she was with chylde and cryed travayllinge

CRANMER—1539.

sprete of lyfe from God, entred into them. And they stode vp vpon their fete, and grete feare came vpon them which sawe them. ¹² And they herde a grete voyce from heaen, sayinge vnto them: Come vp hyther. And they ascended vp into heauen in a cloude, and their enemyes sawe them. ¹³ And the same houre was ther a great earthquake, and the tenth parte of the cittyte fell, and in the earthquake were slayne names of men seuen .M. and the remnaunt were feared, and gaue glory to God of heauen. ¹⁴ The second woo is past, and beholde, the thyrd woo wyll come anone.

¹⁵ And the seventh angell blew, and ther were made grete voyces in heauen, sayinge: the kyngdoms of this worlde are oure lordes, and his Christes, and he shall raygne for euer more. ¹⁶ And the .xxiii. elders, which syt before God on their seates, fell vpon their faces, and worshipped God, ¹⁷ sayinge: we geue the thanks O Lord God almightie: which arte and wast, and arte to come, for thou haste receaued thy great myght, and hast raygned. ¹⁸ And the nacions were angry, and thy wrath is come, and the tyme of the deed that they shuld be iudged and that thou shuldest geue rewarde vnto thy scruautes the Prophettes and Sayntes, and to them that feare thy name small and great; and shuldest destroye them, which destroye the erth. ¹⁹ And the temple of God was opened in heuen, and ther was sene in his temple, the arke of his testament, and ther folowed lightnynges, and voyces, and thondrynges and earthquake, and moche hayle.

12. AND ther appered a gret wonder in heauen: A woman clothed with the sonne, and the mone vnder her fete, and vpon her heed a crowne of .xii. starres. ² And she was with chylde, and cryed

ἔπescan ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ, ¹⁷ λέγοντες, 'Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ¹⁸ ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην, καὶ ἐβασίλευσας. καὶ τὰ ἐθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.'

¹⁹ Καὶ ἡνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης τοῦ Κυρίου ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ χάλαζα μεγάλη.

XII. Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα· ² καὶ ἐν γαστρὶ

¹⁹ Rec. Ἐγένοντο αἱ βασιλείαι.

⁹ Rec. + καὶ.

¹ Alex. οἱ κἀθηται.

¹ Rec. + καὶ ὁ ἐρχόμενος.

¹ Rec. αὐτοῦ.

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an halfe, the sprite of lyfe comming from God, shal enter into them, and they shal stande vp vpon their fete: and great feare shal come vpon them which sawe them. ¹² And they heard a great voyce from heauen, saying vnto them, Come vp hyther. And they ascended vp into heauen in a cloude, and theyr enemyes sawe them. ¹³ And the same houre was there a great earthquake, and the tenth part of the cite fell, and in the earthquake were slayne names of men, seuen thousande: and the remnant were feared, and gaue glorie to God of heauen. ¹⁴ The seconde wo is past, and beholde the thyrd we wyl come anone.

¹⁵ And the seuenth Angel blew, and there were made great voyces in heauen, saying, The kyngdoms of this worlde are our Lordes, and his Christes, and hee shall raygne for euermore. ¹⁶ Then the four and twenty Elders, which syt before God on theyr seates, fell vpon their faces, and worshypped God, ¹⁷ Saying, We geue thee thanks Lord God almighty. which Art, and Waste, and Art to come: for thou hast receaued thy great myght, and hast obteyned thy kyngdome. ¹⁸ And the Gentils were angry, and thy wrathe is come, and the tyme of the dead that they should be iudged, and that thou shouldest geue rewarde vnto thy seruantes the Prophets, and Sainctes, and to them that feare thy Name, smal, and great, and shuldest destroy them, which destroye the earth. ¹⁹ And the temple of God was opened in heauen, and there was sene in his temple, the arcke of his Couenant: and there folowed lightninges, and voyces, and thondrings, and earthquake, and much haile.

^{12.} And there appeared a great wonder in heauen: A woman clothed with the sunne, and the moone vnder her fete and vpon her head a croune of twelue starres. ² And she was wyth chyldre and

RHEIMS—1582.

God entred into them. And they stoode vpon their feete, and great feare fel vpon them that sawe them. ¹² And they heard a loud voyce from heauen saying to them, Come vp hither. And they vvent vp into heauen in a cloude: and their enemies savv them. ¹³ And in that houre there vvas made a great earthquake: and the tenth part of the cite fel: and there vvere slaine in the earthquake names of men seuen thousand: And the rest vverc cast into a feare, and gaue glorie to the God of heauen.

¹⁴ The second vvoc is gone: and behold the third vvoc vvill come quickly. ¹⁵ And the seuenth Angel sounded with a trumpet: and there vvere made loude voyces in heauen saying, The kingdom of this vvorld is made our Lordes and his Christis, and hee shal reigne for euer and euer. Amen.

¹⁶ And the foure and tvventie seniores vvich sitte on their seates in the sight of God, fel on their faces, and adored God, ¹⁷ saying: Vve thanke thee Lord God omnipotent, vvich art, and vvich vvast, and vvich shalt come: because thou hast receiued thy great povver, and hast reigned. ¹⁸ And the Gentiles vvere angrie, and thy vvrathe is come, and the tyme of the dead, to be iudged, and to render revvard to thy seruants the prophets and sainctes, and to them that feare thy name, litle and great, and to destroy them that haue corrupted the earth.

¹⁹ And the temple of God vvas opened in heauen: and the arke of his testamen vvas sene in his temple, and there vvere made lightenings, and voyces, and an earthquake and great haile.

^{12.} AND a great signe appeared in heauen: a vvoman clothed vvith the sunne, and the moone vnder her feete, and on her head a crouvne of tvvelve starres: ² and being vvith childe, she

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the Spirit of life from God, entred into them: and they stood vpon their feet, and great feare fell vpon them which saw them. ¹² And they heard a great voyce from heauen, saying vnto them, Come vp hither. And they ascended vp to heauen in a cloud, and their enemies beheld them. ¹³ And the same houre was there a great earthquake, and the tenth part of the Cite fell, and in the earthquake were slaine ^a of men seuen thousand: and the remnant were affrighted, and gaue glorie to the God of heauen. ¹⁴ The second woe is past, and behold, the third woe cometh quickly.

¹⁵ And the seuenth Angel sounded, and there were great voyces in heauen, saying, The kingdomes of this world are become the Kingdomes of our Lord, and of his Christ, and hee shall reigne for euer and euer. ¹⁶ And the foure and twenty Elders which sate before God on their seats, fell vpon their faces, and worshipped God, ¹⁷ Saying, We giue thee thanks, O Lord God Almighty, which art, and wast, and art to come: because thou hast taken to thee thy great power, and hast reigned. ¹⁸ And the nations were angry, and thy wrath is come, and the time of the dead that they should be iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saints, and them that feare thy Name, small and great, and shouldest destroy them which ^b destroy the earth. ¹⁹ And the Temple of God was opened in heauen, and there was sene in his Temple the Arke of his Testament, and there were lightnings, and voyces, and thundrings, and an earthquake, and great haile.

^{12.} And there appeared a great wonder in heauen, a woman clothed with the Sun, and the Moone vnder her feet, and vpon her head a Croune of twelue starres: ² And shee being with child,

^a Gr. names of men. ^b Or, corrupt. ^c Or, sight

ἔχουσα ἡ ἔκραζεν| ὠδίνουσα, καὶ βασανιζομένη τεκεῖν. ³ Καὶ ὥφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων ἡ μέγας πυρρὸς, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα· ⁴ καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ. ⁵ καὶ ἔτεκεν υἱὸν ἄρρην, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ ⁶ πρὸς τὸν θρόνον αὐτοῦ. ⁷ καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἡ ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ ⁸ τρέψωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα. ⁹ Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ¹⁰ τοῦ πολεμῆσαι· ¹¹ μετὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε,

³ Rec. κράζει.⁴ Alex. πυρὸς μέγας.⁵ Rec. διαί ἡματα ἰπτά.⁶ Rec. = πρὸς.⁷ Rec. = ἐκεῖ.⁸ Const. ἐκτρέψωσιν.⁹ Rec. ἰπολίμσαν.

WICLIȚ—1380.

sche crieth trauelinge of child: ³ is turmentid that sche here child, ⁴ and another signe was seyn in heuene, ⁵ so a greet red dragon that hadde seuene heedis ⁶ 7 ten hornes: ⁷ in the heedis of him seuen diademes, ⁸ and the tail of hym drowe the thirde part of steris of heuene, ⁹ and sente hem in to the erthe;

¹⁰ and the dragon stode bifore the woman that was to heringe child: that whanne sche hadde borun child: he schulde deuoure hir sone. ¹¹ and sche bare a man [knaue] child that was to rulinge alle folkis in an iun yerd; ¹² hir sone was rauyechid to god: ¹³ to his trone; ¹⁴ and the woman flei in to wildirnesse, where sche hath a place made reid of god: that he fede hir there a thousand dayes two hundred and sixti.

⁷ And a greet bateil was made in heuene: ⁸ and mychel and hisse aungels fougten with the dragon; and the dragon faigte and hisse aungels: ⁹ and thei hadden not nyght, nether the place of hem was founden more in heuene; ¹⁰ and theilke dragon was cast down, the greet eld serpent, that is clepid the deuel, ¹¹ and sathanas that disceyeth al the world; he was cast down in to the erthe: ¹² hisse aungels werun sent with him;

¹³ and I herde a greet vois in heuene; seiynge, now is made helthe ¹⁴ and vertu ¹⁵ kyngdom of oure god: and the power of his crist; for the accusor of oure brithren is cast down: whiche accusid hem bifore the sūt of oure god dai ¹⁶ and nyght; ¹⁷ and thei ouercamen him for the blood of the lomb ¹⁸ for the word of his witnessinge: ¹⁹ and thei loueden not her lyues til to deeth; ²⁰ therefore ²¹ se heuene be 3e glad, and 3e that dwellen in hem; wo to the erthe; ²² and to the see: for the fende is come down to 3ou; and hath greet wraththe witinge that he hath tilid;

TYNDALÉ—1534.

in byrth, and payned redy to be delyuered. ³ And ther appered a nother wonder in heuen; for beholde a gret red dragon, havyng .vij. heddes, and ten hornes and crounes vpon his heddes: ⁴ and his tayle drue the thyrde parte of the starres, and cast them to the erth.

And the dragon stode before the woman which was redy to be delyverd: for to deuoure her chylde as sone as it were borne. ⁵ And she brought forth a man chylde, which shulde rule all nacions with a rode of yron. And her sonne was taken vp vnto God; and to his seate. ⁶ And the woman fled into wyldernes; where she had a place, prepared of god; that they shulde fede her there a M. ii. C and lx. dayes.

⁷ And ther was grett battayll in heuen; Michael and his angells fought with the dragon and the dragon fought and his angelles; ⁸ and preuaylled not: nether was their place founde eny more in heuen. ⁹ And the greet dragon, that olde serpent called the devyll and Sathanas was cast out. Which deceaived all the worlde. And he was cast into the erth; and his angelles were cast out also.

¹⁰ And I harde a lowde voyce sayinge: in heuen is now made saluacion and strengthe and the kyngdome of oure God; and the power of his Christ. For he is cast downe which accused them before god daye and nyght. ¹¹ And they ouercame him by the bloude of the lambe, and by the worde of their testimony; and they loved not their lyues vnto the deeth. ¹² Therefore reioyce heuens; and ye that dwell in them. Woo to the inhabitants of the erth; and of the see: for the devyll is come doune vnto you which hath greet wrath; because he knoweth that he hath but a short tyne.

CRANMER—1539.

trauaylinge in byrth, and payned redy to be delyuered. ³ And ther appered another wonder in heauen, for beholde, a gret red dragon haunye .vij. heddes, and ten hornes and crounes vpon hys heades: ⁴ and hys tayle drue the thyrde parte of the starres and cast them to the erth.

And the dragon stode before the woman which was redy to be delyuered: for to deuoure her chylde as sone as it were borne. ⁵ And she brought forth a man chylde, which shulde rule all nacions with a rod of yron. And her sonne was taken vp vnto God, and to his seate. ⁶ And the woman fled into wyldernes, where she had a place, prepared of God, that they shulde fede her there a .M.ij. hundred and .lx. dayes.

⁷ And ther was a great battayll in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his angelles, ⁸ and preuaylled not, nether was their place founde eny more in heauen. ⁹ And the great dragon, that olde serpent, called the deuyll and Sathanas, was cast out. Which deceaueth all the worlde. And he was cast into the erth and hys angelles were cast out also.

¹⁰ And I hearde a lowde voyce sayinge: in heuen is now made saluacyon and strength and the kyngdome of oure God, and the power of his Christ. For he is cast doune which accused them before God daye and nyght. ¹¹ And they ouercame him by the bloude of the lambe, and by the worde of their testimony, and they loued not their lyues vnto the deeth. ¹² Therefore reioyce heuens, and ye that dwell in them. Woo to the inhabitants of the erth, and of the see: for the deuyll is come doune vnto you, which hath great wrath, because he knoweth that he hath but a short tyne.

3erd, rod. thilke, the same. clepid, called.
 vertu, power. witinge, knowing.

καὶ οἱ ἄγγελοι αὐτοῦ, ⁸ καὶ οὐκ ἔσχυσεν, | ^d οὐδὲ | τόπος εὑρέθη αὐτῶν | ἐτι ἐν τῷ οὐρανῷ. ⁹ καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. ¹⁰ Καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ, λέγουσαν, | Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ. ὅτι ⁹ κατεβλήθη | ὁ ^h κατήγωρ | τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. ¹¹ καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. ¹² διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνούντες. οὐαὶ ⁱ τῇ γῇ καὶ τῇ θαλάσῃ, | ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον

^b Rec. κατὰ.^c Rec. ἔσχυσαν.^d Rec. οὐτε.^e Alex. αὐτῷ.^f Rec. λέγουσαν ἐν τῷ οὐρανῷ.^g Alex. ἐβλήθη.^h Rec. κατήγορος.ⁱ Rec. τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν.

GENEVA — 1557.

cryed traauyng in birth, and payned redy to be deliuered. ³ And there appeared a nother wonder in heauen, for beholde a great red dragon hauing seven heades, and seven crownes vpon his heades: ⁴ And his tayle drewe the third part of the starres of heauen and cast them to the earth. And the dragon stode before the woman, which was redy to be deliuered: for to deuoure her childe as sone as it were borne.

⁵ And she broght forth a man childe, which should rule all nations wyth a rod of yron: and her sonne was taken vp vnto God and to hys throne. ⁶ And the woman fled into wildernes where she hath a place prepared of God, that they should fede her there a thousande two hundred and threscore dayes.

⁷ And there was a battayle in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his Angels. ⁸ But preyed not, nether was their place founde any more in heauen. ⁹ And the great dragon, that old serpent called the deuyll and Satan was cast out, which deceaueth all the worlde, and he was cast into the earth, and his Angels were cast out with him. ¹⁰ And I hearde a lowde voice saying in heauen, Now is saluation, and strength and the kyngdome of our God, and the power of his Christ: for the accusor of our brethren is cast downe which accused them before our God day and night. ¹¹ And they ouercame him by the blood of the Lambe, and by the worde of his testimonie, and they loued not their liues vnto the death.

¹² Therefore reioice heauens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the deuil is come downe vnto you which hath great wrath, because he knoweth that he hath

RHEIMS — 1582.

cried also traueiling, and is in anguish to be deliuered. ³ And there vvas seen an other signe in heauen, and behold a great red dragon hauing seven heades, and ten hornes: and on his heades seven diademes,

⁴ and his taile drevv the third part of the starres of heauen, and cast them to the earth, and the dragon stode before the vwoman which vvas ready to be deliuered: that vvhen she should be deliuered, he might deuoure her sonne. ⁵ And she brought forth a man childe, vvho vvas to gouerne all nations in an yron rodde: and her sonne vvas taken vp to God and to his throne, ⁶ and the vwoman fled into the vvildernesse where she had a place prepared of God, that there they might fede her a thousand ttvo hundred sixtie daies.

⁷ And there vvas made a great battel in heauen, Michael and his Angels fought vvith the dragon, and the dragon fought vvith his Angels: ⁸ and they prevailed not, neither vvas their place found any more in heauen. ⁹ And that great dragon vvas cast forth, the old serpent, vvwhich is called the Deuill and Satan, vvwhich seduceth the vvhole vvorld: and he vvas cast into the earth, and his Angels vvvere throwen downe vvith him. ¹⁰ And I heard a great voice in heauen saying: Nowv is there made saluation and force, and the kyngdome of our God, and the povver of his Christ: because the accusor of our brethren is cast forth, vvho accused them before the sight of our God day and night. ¹¹ And they ouercame him by the blood of the Lambe, and by the vvord of their testimonie, and they loued not their liues vnto death. ¹² Therefore reioyce o heauens, and you that dvvel therein. Vvvo to the earth and to the sea, because the Diuill is descended to you, hauing great vvrrath, knowing that he hath a litle tyme.

AUTHORISED — 1611.

cryed, traauiling in birth, and pained to be deliuered. ³ And there appeared another wonder in heauen, and beheld a great red dragon, hauing seven heads, and ten hornes, and seven crownes vpon his heads. ⁴ And his taile drew the third part of the starres of heauen, and did cast them to the earth: And the dragon stood before the woman which was ready to be deliuered, for to deuoure her child as soone as it was borne.

⁵ And shee brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught vp vnto God, and to his Throne. ⁶ And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred, and threescore dayes. ⁷ And there was warre in heauen, Michael and his Angels fought against the dragon, and the dragon fought and his angels, ⁸ And prevailed not, neither was their place found any more in heauen. ⁹ And the great dragon was cast out, that old serpent, called the deuill and Satan, which deceiueth the whole world: hee was cast out into the earth, and his angels were cast out with him.

¹⁰ And I heard a lowd voice saying in heauen, Now is come saluation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. ¹¹ And they ouercame him by the blood of the Lambe, and by the word of their Testimonie, and they loued not their liues vnto the death. ¹² Therefore reioyce, yee heauens, and yee that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the diuill is come downe vnto you, hauing great wrath, because he knoweth that he hath but a short tyme

^a U/r, siue.

‘καὶ ρὸν ἔχει.’ ¹³ Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδώξε τὴν γυναῖκα ἣτις ἔτεκε τὸν ἄρρενα. ¹⁴ Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ αἵτου τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καὶ ρὸν, καὶ καιροὺς, καὶ ἡμῖς καὶ ρου, ἀπὸ προσώπου τοῦ ὄφει. ¹⁵ Καὶ ἔβαλεν ὁ ὄφις ἕκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμὸν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ. ¹⁶ καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἡνοῖξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπινε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ. ¹⁷ Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ, καὶ ἔχοντων τὴν μαρτυρίαν Ἰησοῦ.

¹⁸ Καὶ ὁ ἐστάθη ἐπὶ τὴν ἄμνον τῆς θαλάσσης.

XIII. Καὶ εἶδον ἐκ τῆς

¹ Const. ὅπως τρέφεται.

² Rec. ὁπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ.

³ Alex. ἐστάθη.

⁴ Rec. κεφαλὰς ἐπὶ καὶ κίοντα ἔκκα.

⁵ Rec. αὐτὴν.

⁶ Rec. τοῦ Ἰησοῦ Χριστοῦ.

⁷ Rec. ὄνομα.

WICLIF—1380.

¹³ and aftir that the dragoun sai, that he was cast doun to the erthe: he persued the woman that bare the man [knaue] child. ¹⁴ & twey wyngys of a greet egle weren ȝouen to the woman: that sche schulde fle in to desert in to hir place; where sche is fed, bi tyme & tymes & half a tyme: fro the face of the serpent. ¹⁵ & the serpent sente out of his mouth aftir the woman, watir as a flode: that he schulde make hir to be drawun of the flood. ¹⁶ and the erthe helpid the womman; & the erthe opened his mouth: & soop up the flood that the dragoun sent of his mouth. ¹⁷ and the dragoun was wrooth agens the woman: and he wente to make batel with other of hir seed; that kepen the maundementis of god, & han the witnessynge of ihesus crist: and he stood on the grauel of the see.

13. AND I sai a beest styngye up of the se: hauynge seuen hedis, & ten hornes; and on his hornes ten diademes: & on hise hedis the names of blasfemye; ² and the beest whom I sai: was like a parde; & his feet as the feet of a beere: and his mouth as the mouth of a lion; & the dragoun gaf his vertu, & greet power to him. ³ & I sai oon of hise hedis: as slayn in to deeth; and the wounde of his deeth was curid: & al erthe wondrid aftir the beest; ⁴ and thei worshippeden the dragoun: that gaf power to the beest; and thei worshippeden the beeste & seiden; who is like the beest: & who schal now fiste with it?

⁵ and a mouth spokinge greet thingis & blasfemyes was ȝouen to it; & power was ȝouen to it: to do two and fourti monethis; ⁶ & it opened his mouth in to

TYNDALE—1534.

¹³ And when the dragon sawe; that he was caste vnto the erth; he persecuted the woman which brought forth the man chylde. ¹⁴ And to the woman were geuen two wynges of a great egle; that she myght flye into the wyldrenes; into her place; where she is norysshed for a tyme; tymes; and halffe a tyme; from the presence of the serpent. ¹⁵ And the dragon cast out of his mouth water after the woman as it had bene a ryver because she shulde haue bene caught of the flood.

¹⁶ And the erth holpe the woman; and the erth opened her mouth; and swallowed vp the reuer which the dragon cast out of hys mouth. ¹⁷ And the dragon was wroth with the woman: and went and made warre with the remnaunt of hyr sede; which kepe the commaundmentes of god; and haue the testimony of Iesus Christe. And I stode on the see sonde.

13. AND I sawe a best riste out of the see; havinge vii. heddes; and x. hornes; and upon hys hornes x. crownes; and upon his heed, the name of blasphemy. ² And the beast which I sawe; was lyke a catt of the mountayne; and his fete were as the fete of a bear; and his mouth as the mouth of a lion. And the dragon gave him his power and his seate; and grett auctorite: ³ and I sawe one of his heedes as it were wounded to deeth; and his dedly wounde was healed. And all the worlde wondred at the beast; ⁴ and they worshipped the dragon which gave power vnto the beest; and they worshipped the beest sayinge: who is lyke vnto the beast? who is able to warre with him?

⁵ And ther was a mouth geuen vnto him that spake great thinges and blasphemies; and power was geuen vnto him; to do xlii. monethes. ⁶ And he opened his

CRANMER—1539.

¹³ And when the dragon sawe, that he was caste vnto the erth, he persecuted the woman, which brought forth the man chylde. ¹⁴ And to the woman were geuen two wynges of a great Egle, that she myght flye into the wildernes into her place, where she is norysshed for a tyme, tymes, and halfe a tyme, from the presence of the serpent. ¹⁵ And the dragon cast oute of hys mouth water after the woman as it had bene a ryuer, because she shuld haue bene caught of the flood.

¹⁶ And the erth holpe the woman, and the erth opened her mouth and swallowed, vp the ryuer, which the dragon cast out of his mouth. ¹⁷ And the dragon was wroth with the woman: and went, and made warre with the remnaunt of hyr sede, which kepe the commaundmentes of God, and haue the testimony of Iesus Christe. And I stode on the see sande.

13. AND I sawe a beste ryse out of the see, hauynge seuen heddes, and ten hornes, and vpon his hornes ten crownes, and vpon his heed, the name of blasphemy. ² And the beast which I sawe, was lyke a catte of the mountayne, and hys fete were as the fete of a beare, and hys mouth as the mouth of a lion. And the dragon gaue hym his power and hys seate, and grett auctorite: ³ and I sawe one of his heedes as it were wounded to deeth, and hys dedly wounde was healed. And all the worlde wondred at the beast, ⁴ and they worshipped the dragon, which gaue power vnto the beest, and they worshipped the beest sayinge: who is lyke vnto the beast? who is able to warre with hym?

⁵ And ther was geuen vnto him a mouth, that spake great thinges and blasphemies, and power was geuen vnto hym, to do .xlii. monethes. ⁶ And he opened his

¹ Rec. ascending. parde leopard. vertu, strength. mon. be able. ȝouen, green.

θαλάσσης θηρίου ἀναβαίνου, ἔχον ^p κέρατα δέκα καὶ κεφαλὰς ἐπτά· καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ^q ὀνόματα | βλασφημίας. ² καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην. ³ καὶ ^μ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἔθεραπεύθη, καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου. ⁴ καὶ προσεκύνησαν ^τ τῷ δράκοντι, ^v ὅτι ἔδωκε | ^ω τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν ^z τῷ θηρίῳ, λέγοντες, ^ς Τίς ὅμοιος τῷ θηρίῳ; ³ καὶ τίς ² δύναται | πολεμῆσαι μετ' αὐτοῦ; ⁵ καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ ⁶ βλασφημίας· καὶ ἐδόθη αὐτῷ ἐξουσία ^b ποιῆσαι μῆνας τεσσαράκοντα δύο· ⁶ καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν

* Rec. ἄρκου.

* Rec. εἶδον.

* Rec. = ik.

* Rec. τὸν δράκοντα.

* Rec. ὅς ἴσται.

* Rec. = τὴν.

* Rec. τὸ θηρίον.

* Rec. = καί.

* Const. ἑνὸς τοῦ.

* Const. βλασφημίας.

* Rec. + πάλεμον.

GENEVA — 1557.

but a short time. ¹³ And when the dragon saw that he was cast vnto the earth, he persecuted the woman which brought forth the man childe. ¹⁴ But to the woman were geuen two winges of a great egle, that she might flye into the wilderness, into her place, where she is nourished for a tyme, tymes, and halfe a time, from the presence of the serpent. ¹⁵ And the serpent cast out of his mouth water after the woman as it had bene a riuier because she should haue bene caught of the flood. ¹⁶ But the earthe holpe the woman, and the earth opened her mouth, and swallowed vp the riuier, which the dragon cast out of his mouth. ¹⁷ Then the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandementes of God, and haue the testimonie of Iesus Christe. And I stode on the sea sande.

13. AND I sawe a beaste ryse out of the sea, hauing seuen heades, and ten hornes, and vpon his hornes were tenne crownes, and vpon his heade, the name of blasphemie. ² And this beaste which I sawe, was lyke a catte of the mountayne, and hys fete were as the fete of a beare, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, and great autorite. ³ And I sawe one of his heads as it were wounded to death, but his deadly wound was healed: and all the world wondred and followed the beast.

⁴ And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beaste, saying, Who is lyke vnto the beaste? who is able to warre wyth him. ⁵ And there were geuen vnto him a mouthe, that spake greete thinges and blasphemies, and power was geuen vnto him, to do two and fourty monethes. ⁶ And he opened his mouth vnto blasphemie against God, to blaspheme

RHEIMS—1582.

¹³ And after the dragon savv that he vvas throwen into the earth, he persecuted the vwoman vvwhich brought forth the man-childe: ¹⁴ and there were giuen to the vwoman two vvvinges of a great egle, that shee might flye into the desert vnto her place, vvwhere she is nourished for a time and times, and halfe a time, from the face of the serpent. ¹⁵ And the serpent cast out of his mouth after the vwoman, vvwater as it vvvere a floud: that he might make her to be caried avvay vvwith the floud.

¹⁶ And the earth holpe the vwoman, and the earth opened her mouth, and svvalloved vp the floud vvwhich the dragon cast out of his mouth. ¹⁷ And the dragon vvas angry against the vwoman: and vvvent to make battel vvwith the rest of her seede, vvwhich keepe the commandementes of God, and haue the testimonie of Iesvs Christ. And he stood vvpon the sand of the sea.

13. AND I savv a beast coming vp from the sea, hauing seuen heades, and ten hornes, and vpon his hornes ten diademes, and vpon his heades names of blasphemie. ² And the beast vvwhich I savv, vvvas like to a libarde, and his feete as of a beare, and his mouth, as the mouth of a lion. And the dragon gaue him his ovvne force and great povver. ³ And I savv one of his heades as it vvvere slaine to death: and the vvround of his death vvvas cured. And al the earth vvvas in admiration after the beast. ⁴ And they adored the dragon vvwhich gaue povver to the beast: and they adored the beast, saying, Vvho is like to the beast? and vvwho shal be able to fight vvwith it? ⁵ And there vvvas giuen to it a mouth speaking great thinges and blasphemies: and povver vvvas giuen to it to vvworke two and fourtie monethes. ⁶ And he opened his mouth vnto

AUTHORISED—1611.

¹³ And when the dragon saw that he was cast vnto the earth, hee persecuted the woman which brought forth the man child.

¹⁴ And to the woman were giuen two winges of a great Eagle, that shee might flee into the wilderness into her place, where she is nourished for a time, and times, and halfe a time, from the face of the serpent. ¹⁵ And the serpent cast out of his mouth water as a flood, after the woman: that he might cause her to be caried away of the flood. ¹⁶ And the earth helped the woman, and the earth opened her mouth, and swallowed vp the flood which the dragon cast out of his mouth. ¹⁷ And the dragon was wroth with the woman, and went to make warre with the remnant of her seed, which keepe the Commandements of God, and haue the testimony of Iesus Christ.

13. AND I stood vpon the sand of the sea: and saw a beast rise vp out of the sea, hauing seuen heads, and ten hornes, and vpon his hornes ten crownes, and vpon his heads, the name of blasphemie. ² And the beast which I saw, was like vnto a Leopard, and his feet were as the feet of a Beare, and his mouth as the mouth of a Lion: and the dragon gaue him his power, and his seat, and great authority. ³ And I saw one of his heads as it were ^b wounded to death, and his deadly wound was healed: and all the world wondered after the beast. ⁴ And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast? Who is able to make warre with him?

⁵ And there was giuen vnto him a mouth, speaking great things, and blasphemies, and power was giuen vnto him to continue fortie and two monethes. ⁶ And he opened his mouth in blasphemie against

* Or, names. ^b Or, slaine. ^c Or, to make war.

Θεὸν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, ⁶ καὶ τοὺς ἐν τῷ οὐρανῷ σκηνούντας. ⁷ Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἑξουσία ἐπὶ πᾶσαν φυλὴν ^a καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος. ⁸ Καὶ προσκυνήσουσιν ^c αὐτὸν | πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται ^f τὸ ὄνομα ἐν ^g τῷ βιβλίῳ | τῆς ζωῆς τοῦ ἁγίου ^h τοῦ | ἐσφαγμένου, ἀπὸ καταβολῆς κόσμου. ⁹ Εἴ τις ἔχει οὖς, ἀκουσάτω. ¹⁰ Εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι· ὥδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

¹¹ Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων. ¹² καὶ τὴν ἑξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνόστιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς ⁱ ἐν αὐτῇ κατοικοῦντας | ἵνα προσ-

^c Alex. = καί.^d Rec. = καὶ λαόν.^e Rec. αὐτῷ.^f Rec. κατοικοῦντας ἐν αὐτῷ.^g Rec. τὰ ὀνόματα.^h Rec. ἵνα καὶ πῶρ.ⁱ Rec. τῇ βίβλῳ.^j Rec. = τοῦ.

WICLIF—1380.

blasfemes to god to blasfeme his name
 ⁊ his tabernacle, ⁊ hem that dwellen in
 heuene. ⁷ ⁊ it was ȝouun to him to make
 bataille with seyntis, ⁊ to overcome hem; ⁊
 power was ȝouun to him; in to eche ly-
 nage, ⁊ puple and langage ⁊ folk; ⁸ and
 alle men worschippeden it that dwellen in
 erthe: whos names ben not writun in the
 booke of liif of the lomb, that was slayn
 fro the bigynnyng of the world; ⁹ if any
 man hath eiris here he, ¹⁰ he that ledith
 in to cautiſe; schal go in to cautiſe; he
 that sleeth with swerde; it bihoueth him
 to be slayn with swerde; this is the pa-
 cience and the feith of seyntis;

¹¹ ⁊ I say another best styngye up fro
 the erthe; and it hadde two hornes liik
 the lomb; and it spake as the dragon;
¹² ⁊ dide al the power of the former best
 in his sijt; ⁊ it made the erthe and men
 dwellinge in it: to worschipe the first
 best, whos wounde of deeth was curid;
¹³ and it dide greet signes: that also it
 made fier to come down fro heuene in
 to erthe in the sijt of alle men; ¹⁴ ⁊ it dis-
 ceueth men that dwellen in erthe; for
 signes which ben ȝouun to it to do in the
 sijt of the best; seiynge to men dwell-
 ynge in erthe, that thei make an ymage
 of the best that hath the wounde of swerd
 ⁊ ȝuyed

¹⁵ ⁊ it was ȝouun to him: that he schulde
 geue spirit to the ymage of the best; and
 that the ymage of the best speke; and he
 schal make that who euer honouren not
 the ymage of the best: he be slayn; ¹⁶ and
 he schal make alle smale and greet; ⁊
 riche ⁊ pore, and fre men ⁊ boond men;
 to haue a caretir in her [right] hond
 ether in her forhedis; ¹⁷ that no man mai
 bie ether selle but thei han the caretir

ȝouun, geuen cautiſe, captiſite. styngye, ascending.

TYNDALE—1534.

vnto blasphemy agaynst God; to blas-
 pheme hys name; and his tabernacle and
 them that dwell in heven. ⁷ And it was
 geuen vnto him to make warre with the
 sayntes; and to overcome them. And
 power was geuen him ouer all kynred/
 tonge; and nacion: ⁸ and all that dwell
 apon the erth worshipt him: whose names
 are not writen in the boke of lyfe of the
 lambe; which was kylled from the begyn-
 nyng of the worlde. ⁹ Yf eny man haue
 an eare; lett him heare. ¹⁰ He that lead-
 eth into captiuite; shall goo into capti-
 uite: he that killeth with a swerde;
 must be kylled with a swerde. Heare is
 the patience; and the fayth of the sayntes.

¹¹ And I behelde another best commynge
 vp out of the erth; and he had two
 hornes like a lambe; and he spake as dyd
 the dragon. ¹² And he dyd all that the
 fyrste best coule do in his presence;
 and he caused the erth; and them which
 dwell therein; to worshyppe the fyrst best;
 whose dedly wounde was healed. ¹³ And
 he dyd greet wonders; so that he made
 fyre come doune from heven in the syght
 of men. ¹⁴ And deceaued them that dwelt
 on the erth by the meanes of those signes
 which he had power to doo in the sight
 of the best; saynynge to them that dwelt
 on the erth: that they shuld make an
 ymage vnto the best; which had the
 wounde of a swerde; and dyd lyue.

¹⁵ And he had power to geue a sprete
 vnto the ymage of the best; and that the
 ymage of the best shuld speake; and shuld
 cause that as many as wolde not worshyppe
 the ymage of the best; shuld be kylled.
¹⁶ And he made all bothe smale and
 greet; ryche and poore; fre and bond; to re-
 ceave a marke in their right hondes; or
 in their forheddes. ¹⁷ And that no man
 myght by or sell; saue he that had the

CRANMER—1539.

mouth vnto blasphemy agaynst God, to
 blasfeme hys name and his tabernacle,
 and them that dwell in heauen. ⁷ And it
 was geuen vnto hym to make warre with
 the Sayntes, and to overcome them. And
 power was geuen him ouer all kynred,
 and tonge, and nacion, ⁸ and all that dwell
 vpon the erthworshipt hym: whose names
 are not written in the boke of lyfe of the
 lambe, which was kylled from the begin-
 nyng of the worlde. ⁹ If eny man haue
 an eare let him heare. ¹⁰ He that leadeth
 into captiuite, shall go into captiuite: he
 that killeth with a swerde, must be kyl-
 led with a swerde. Heare is the patience,
 and the fayth of the sayntes.

¹¹ And I behelde another best commynge
 vp out of the erth, and he had two hornes
 lyke a lambe, and he spake as dyd the
 dragon. ¹² And he dyd all that the fyrste
 best coule do in hys presence, and he
 caused the erth, and them which dwell
 therein, to worshyppe the fyrst best, whose
 dedly wounde was healed. ¹³ And he dyd
 greet wonders, so that he made fyre come
 doune from heauen in the syght of men.
¹⁴ And deceaued them that dwelt on the
 erth, by the meanes of those sygnes which
 he had power to do in the syght of the
 best, saynynge to them that dwelt on the
 erth: that they shuld make an ymage
 vnto the best, which had the wounde of
 a swerde, and dyd lyue.

¹⁵ And he had power to geue a sprete
 vnto the ymage of the best, and that the
 ymage of the best shuld speake, and
 shuld cause, that as many as wolde not
 worshyppe the ymage of the best, shuld
 be kylled. ¹⁶ And he made all, both small
 and greet, ryche and poore, fre and bond,
 to receaue a marke in their ryght handes
 or in their forheddes. ¹⁷ And that no man
 myght by or sell, saue he that had the

κυνήσωσι τὸ θηρίον τὸ πρῶτον, οὐ ἑτεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.¹³ καὶ ποιεῖ σημεῖα μεγάλα, ^k καὶ πῦρ ἵνα¹ ἐκ τοῦ οὐρανοῦ καταβαίνῃ| εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.¹⁴ καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ^m ἔχει| τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε.¹⁵ Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι ^{an} μὴ προσκυνήσωσι ⁿ τῇ εἰκόνι| τοῦ θηρίου, ἵνα ἀποκτανθῶσι.¹⁶ Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα ὁ δῶσι| αὐτοῖς ^p χάραγμα| ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ ^q τὸ μέτωπον| αὐτῶν, ¹⁷ καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα,^r τὸ

¹ Rec. ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ.^m Const. εἶχε.ⁿ Rec. τὴν εἰκόνα.^p Rec. ἔσωρ.^q Const. χαράγματι.^r Rec. τῶν μετώπων.^s Rec. + ἡ.

GENEVA—1557.

his Name, and his tabernacle, and them that dwell in heauen. ⁷ And it was geuen vnto him to make warre with the Saintes, and to ouercome them: and power was geuen him ouer euery kinred and tounge, and nation.

⁸ Therefore all that dwel vpon the earth shal worship him, whose names are not wrytten in the Boke of lyfe of the Lambe, which was kylled from the begynning of the worlde. ⁹ If any man haue an eare, let him heare. ¹⁰ He that leadeth into captiuitie shal go into captiuitie: he that killeth with a sworde, must be kylled with a sworde: here is the pacience, and the faith of the Saintes. ¹¹ And I behelde another beast coming vp out of the earth, which had two hornes lyke the Lambe, but he spake as dyd the dragon. ¹² And he dyd all that the fyrst beast could do in his presence, and he causeth the earth, and them which dwell therein, to worship the fyrst beaste, whose deadly wound was healed. ¹³ And doeth great wonders, so that he maketh fire come doune from heauen on the earth, in the sight of men. ¹⁴ And deceaueth them that dwel on the earth by the meanes of those signes, which he hath power to do in the sight of the beaste, saying to them that dwel on the earth, that they shoulde make the image of the beaste, which had the wounde of a sworde, and dyd liue.

¹⁵ And he had power to geue a sprite vnto the image of the beaste, so that the image of the beaste shoulde speake, and should cause that as many as would not worship the image of the beaste, shoulde be kylled. ¹⁶ And he made all, both small and great, ryche and poore, fre and bonde, to receaue a marke in theyr ryght hande or in their foreheades. ¹⁷ And that no man myght bye or sell, saue he that had the

RHEIMS—1582.

blasphemies toward God, to blaspheme his name, and his tabernacle, and those that dwell in heauen. ⁷ And it was geuen vnto him to make battall wvith the saintes, and to ouercome them. And power was geuen him vpon every tribe and people, and tounge, and nation, ⁸ and al that inhabit the earth, adored it, wvhose names be not wvritten in the booke of life of the Lambe, wvhich was slaine from the beginning of the wvorld.

⁹ If any man haue an eare, let him heare. ¹⁰ He that shal leade into captiuitie, goeth into captiuitie: he that shal kil in the svword, he must be killed wvith the svword. here is the patience and the faith of saintes.

¹¹ And I savv an other beast coming vp from the earth: and he had tvvo hornes, like to a lambe, and he spake as a dragon. ¹² And al the povver of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, wvhose wvound of death was cured. ¹³ And he did many signes, so that he made also fire to come dovne from heauen vnto the earth in the sight of men. ¹⁴ And he seducth the inhabitants on the earth through the signes wvhich vvere geuen him to doe in the sight of the beast, saying to them that dwell on the earth, that they shoulde make the image of the beast wvhich hath the stroke of the sword, and liued. ¹⁵ And it was geuen him to giue sprite to the image of the beast, and that the image of the beast shoulde speake: and should make, that wvhosoever shal not adore the image of the beast, be slaine. ¹⁶ And he shal make al, litle and great, and rich, and poore, and free-men, and bond-men, to haue a character in their right hand, or in their foreheades. ¹⁷ and that no man may bie or sel, but he that hath the

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God, to blaspheme his Name, and his Tabernacle, and them that dwell in heauen. ⁷ And it was geuen vnto him to make warre with the Saints, and to ouercome them: And power was giuen him ouer all kinreds, and tongues, and nations. ⁸ And all that dwell vpon the earth, shall worship him, whose names are not written in the booke of life of the Lambe, slaine from the foundation of the world. ⁹ If any man haue an eare, let him heare: ¹⁰ He that leadeth into captiuitie shall goe into captiuitie: Hee that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the Saints.

¹¹ And I beheld another beast coming vp out of the earth, and hee had two hornes like a lambe, and hee spake as a dragon, ¹² And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein, to worship the first beast, whose deadly wound was healed. ¹³ And hee doeth great wonders, so that hee maketh fire come downe from heauen on the earth in the sight of men, ¹⁴ And deceiueth them that dwell on the earth, by the meanes of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an Image to the beast which had the wound by a sword, and did liue.

¹⁵ And hee had power to giue ^a life vnto the Image of the beast, that the Image of the beast should both speake, and cause that as many as would not worship the Image of the beast, should be killed. ¹⁶ And he causeth all, both small and great, rich and poore, free and bond, ^b to receiue a marke in their right hand, or in their foreheads: ¹⁷ And that no man might buy or sell, saue he that had the marke.

^a Gr. breath^b Gr. to giue.

ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. ¹⁸ Ὡδε ἡ σοφία ἐστίν. ὁ ἔχων² νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ ἑξήẽ.

XIV. Καὶ εἶδον, καὶ ἰδοὺ¹ τὸ ἄρνιον ἐστηκὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα² αὐτοῦ, καὶ τὸ ὄνομα³ τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βρουτῆς μεγάλης· καὶ ἡ φωνὴ ἣν ἤκουσα ὡς⁴ κιθαρωδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. καὶ ᾄδουσιν⁵ ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἡγορασμένοι ἀπὸ τῆς γῆς. Ὅσοι⁶ εἰσιν οἱ μετὰ

¹ Rec. + τὸν.² Rec. = τὸ.³ Rec. = αὐτοῦ, καὶ τὸ ὄνομα.⁴ Rec. φωνὴν ἤκουσα.⁵ Rec. + ὡς.⁶ Rec. ἔδολα.² Rec. + ἰνώπιον τοῦ θρόνου τοῦ Θεοῦ.² Rec. πτωμένον.² Alex. + ἵπτι.

WICLIF — 1380.

etner the name of the beest ether the nombre of his name, ¹⁸ here he wisdom; he that hath vnderstonding: accounte the nombre of the beest for it is the nombre of man; ⁊ his nombre is sixe hundrid sixti and sixe.

14. AND I say: ⁊ lo a lomb stood on the mount of sion; and with him an hundrid thousand ⁊ foure ⁊ fourti thousand hauyng his name: and the name of his fadir writun in her forehead; ² ⁊ I herde a vois for heuene: as the vois of a greet thundre; and the vois which I herde was as of many harpers harpunge in her harpes: ³ ⁊ thei sungen as a newe song bifor the sete of god: and bifor the foure beestis ⁊ senyours; and no man myzt seye the song; but thei an hundrid thousand; and foure and fourti thousand that ben bougte fro the erthe. ⁴ thes it ben that ben not defould with wymmen; for thei ben virgyns; these suen the lomb; whidre euer he schal go; these ben bougt of alle men the first fruytis to god ⁊ to the lomb: ⁵ and in the mouth of hem leesynge is not founden; for thei ben with out wem: bifor the trone of god.

⁶ And I say another angel fleyng be the myddil of heuene, hauyng an euerlastyng gospel: that he schulde preche to men sittenge on erthe; ⁊ on eche folk, ⁊ lyaage ⁊ language and puple: ⁷ and seide with a greet avois, drede ⁊e the lord: ⁊ ⁊eue ⁊e to him onour, for the our of his doom cometh; ⁊ worshippe ⁊e him that made heuene and erthe: ⁸ ⁊ see ⁊ alle thingis that ben in hem ⁊ the wellis of watris; ⁹ and another angel sued seiynge; thilke greet babylone filde doun fil doun: which ⁊af drinke to alle folkis of the wyne of wraathe of her fornicacioun;

⁹ and the thridde angel sued hem: and seide with a greet vois: if any man

suen, follow.
⁊eue, gite.leesynge, lying.
doom, judgment.wem, spot.
thilke, the same.

TYNDALE — 1534.

marke; or the name of the beest; other the nombre of his name. ¹⁸ Here is wysdome. Let him that hath wytt count the nombre of the beest. For it is the nombre of a man; and his nombre is sixe hundred; threscore and sixe.

14. AND I lokyd, and loo a lambe stode on the mount Syon; and with him C. and xliiii. thousande hauyng his fathers name writen in their foreheades. ² And I herde a voyce from heven; as the sounde of many waters; and as the voyce of a gret thoundre; And I herde the voyce of harpers harpyng with their harpes. ³ And they songe as it were a newe song; before the seate; and before the foure beestes; and the elders; and no man coude learne that song; but the hundred and xliiii. M. which were redeemed from the erth. ⁴ These are they, which were not defyled with wemen; for they are virgyns. These folowe the lambe whither soeuer he goeth. These were redeemed from men beyng the fyrste frutes vnto God and to the lambe; ⁵ and in their mouthes was founde no gyle. For they are with outen spott before the trone of god.

⁶ And I sawe an angell flye in the myddes of heven hauyng an everlastyng gospell; to preache vnto them that sytt and dwell on the erth; and to all nacions; kinredres; and tonges and people; ⁷ sayng with a lowde voyce: Feare God and geve honour to him; for the houre of his iudgement is come: and worshippe him; that made heven and erth; and the see; and fountaynes of water. ⁸ And there folowed another angell, sayng: Babilon is fallen is fallen that gret cite; for she made all nacions drynke of the wyne of hyr fornicacion.

⁹ And the thyrd angell folowed them sayng with a lowde voyce: Yf any man

CRANMER — 1539.

marke or the name of the beest, other the nombre of hys name. ¹⁸ Here is wysdome. Let hym that hath wytt, count the nombre of the beest. For it is the nombre of a man, and his nombre is syxe hundred, threscore and syxe.

14. AND I lokyd, and lo, a lambe stode on the mount Syon, and with him an .C. and .xliiij. thousande hauiuge hys (name and his) fathers name wyrtten in their foreheades. ² And I herde a voyce from heuen, as the sounde of many waters, and as the voyce of a gret thoundre. And I herde the voyce of harpers harpyng with their harpes. ³ And they songe as it were a newe song, before the seate, and before the foure beestes, and the elders, and no man coude learne that song, but the hundred and .xliiij. M. which were redeemed from the erth. ⁴ These are they, which were not defyled with wemen, for they are virgyns. These folowe the lambe whither soeuer he goeth. These were redeemed from men beyng the fyrste frutes vnto God and to the lambe, ⁵ and in their mouthes was founde no gyle. For they are with oute spot before the trone of God.

⁶ And I sawe, another angell flye in the myddes of heauen hauiuge the euerlastyng gospell, to preache vnto them that syt and dwell on the erth, and to all nacions, kynredres, and tonges and people, ⁷ sayng with a lowde voyce: Feare God, and geue honour to hym, for the houre of his iudgement is come: and worshippe him, that made heauen and erth, and the see, and fountaynes of water. ⁸ And there folowed a nother angell, sayng: Babilon is fallen is fallen that grete cyte, for she made all nacyns dryncke of the wyne of her fornycaeyon.

⁹ And the thyrd angell folowed them sayng with a lowde voyce: If any man

γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν. οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἁρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἁρνίῳ.⁵ καὶ ἐν τῷ στόματι αὐτῶν οὐχ εἰρέθη ^ψ ψεύδος· ἁμῶμι γάρ εἰσιν.⁶

⁶ Καὶ εἶδον ἄλλον ἄγγελον ^π πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰῶνιον, εὐαγγελίσαι ^α τοὺς καθήμενους ἐπὶ τῆς γῆς, καὶ ^ε ἐπὶ πάν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν, ⁷ λέγων ἐν φωνῇ μεγάλῃ, ^φ Φοβήθητε τὸν ^θ Θεόν, καὶ ^δ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ^π ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ ^τ τὴν θάλασσαν καὶ πηγὰς ὕδατων.

⁸ Καὶ ἄλλος ⁹ ἄγγελος ἠκολούθησε, λέγων, ^ε Ἐπεσεν ἔπεσε Βαβυλὼν ἡ μεγάλη· ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα ἔθνη.⁹ Καὶ ^κ ἄλλος ἄγγελος τρίτος· ἠκολούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ, ^ε Εἴ τις

⁵ Rec. τοῦ κατικουόντας.⁶ Rec. = ἐπι.⁷ Rec. λίγωνα.⁸ Const. Κύριον.⁹ Rec. = τὴν.^ε Alex. + ἐκείνους.^α Alex. = πίσι.^π Rec. + ἡ πόλις.^φ Rec. τρις ἄγγελος.

GENEVA — 1557.

marke, or the name of the beast, other the nombre of his name. ¹⁸ Here is wysedome. Let him that hath wit count the nombre of the beast : for it is the nombre of a man, and his nombre is syxe hundred, threscore, and syxe.

14. THEN I looked, and lo, a Lambe stode on the mounte Sion, and wyth hym an hundred forty and four thousande, hauyng hys Fathers Name wyrtten in theyr foreheade. ² And I hearde a voyce from heauen, as the sounde of many waters, and as the sounde of a great thoundre : and I heard the voyce of harpers harpyng wyth their harpes. ³ And they songe as it were a newe songe before the throne, and before the foure beastes, and the Elders, and no man coulede learne that songe, but the hundred forty and four thousande, which were bought from the earth. ⁴ These are they, which are not defiled with women, for they are virgins : these folow the Lambe whither soeuer he goeth : these are bought from men, beyng the fyrste frutes vnto God and to the Lambe. ⁵ And in their mouthes was found no gyle : for they are without snot before the throne of God.

⁶ And I sawe an other Angel flye in the myddes of heauen, hauing an euerlasting Gospel, to preache vnto them, that dwell on the earth, and to every nation, and kinrede, and tongue, and people. ⁷ Saing with a loud voice, Feare God, and geue glorie to him, for the houre of his iudgement is come : and worship hym, that made heauen and earth, and the sea, and the fountaynes of water.

⁸ And there folowed another Angel saying, It is fallen, it is fallen Babylon, that great citie, for she gaue to al nations to drinke the wine of the wrath of her fornication. ⁹ And the third Angel folowed them saying with a loud voice, If any

RHEIMS — 1582.

character, or the name of the beast, or the number of his name. ¹⁸ Here is vvisdom. He that hath vnderstanding, let him count the number of the beast. For it is the number of a man : and the number of him is sixe hundred sixtie sixe.

14. AND I looked, and behold a Lambe stode vpon mount Sion, and vwith him an hundred fourtie foure thousand hauing his name, and the name of his Father vvritten in their foreheade. ² And I heard a voice from heauen, as the voice of many vvaters, and as the voice of great thunder : and the voice vvich I heard, as of harpers harping on their harpes. ³ And they sang as it vvere a nev song before the seate and before the foure beastes, and the seniors, and no man could say the song, but those hundred fourtie foure thousand, that vvere bought from the earth. ⁴ These are they vvich were not defiled vvith vvomen. For they are virgins. These folovv the Lambe vvithersoer he shal goe. These vvere bought from among men, the first frutes to God and the Lambe : ⁵ and in their mouth there vv as found no lie, for they are vvithout spot before the throne of God.

⁶ And I savv an other Angel flying through the middes of heauen, hauing the eternal Gospel, to euangelize vnto them that sit vpon the earth, and vpon every nation, and tribe, and tonge, and people : ⁷ saying vvith a loud voice, Feare our Lord, and giue him honour, because the houre of his iudgement is come : and adore ye him that made heauen and earth, the sea and al things that are in them, and the fountaines of vvaters.

⁸ And an other Angel folovved, saying, Fallen fallen is that great Babylon, vvich of the vvine of the vvrrath of her fornication made al nations to drinke.

⁹ And the third Angel folovved them, saying vvith a loud voice, If any man

AUTHORISED — 1611.

or the name of the beast, or the number of his name. ¹⁸ Here is wisdome. Let him that hath vnderstanding, count the number of the beast : for it is the number of a man, and his number is, sixe hundred threescore and sixe.

14. AND I looked, and loe, a Lambe stood on the mount Sion, and with him an hundred fortie and foure thousand, hauing his Fathers Name written in their foreheads. ² And I heard a voice from heauen, as the voice of many waters, and as the voice of a great thunder : and I heard the voyce of harpers, harping with their harpes. ³ And they sung as it were a new song before the Throne, and before the foure beasts and the Elders, and no man could learne that song, but the hundred and fourtie and foure thousand, which were redeemed from the earth. ⁴ These are they which were not defiled with women : for they are virgines : These are they which follow the Lambe whithersoer he goeth : These ⁵ were redeemed from among men, being the first fruits vnto God, and to the Lambe. ⁶ And in their mouth was found no guile : for they are without fault before the throne of God.

⁷ And I saw another Angel flie in the midst of heauen, hauing the euerlasting Gospel, to preach vnto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, ⁸ Saying with a loud voice, Feare God, and giue glorie to him, for the houre of his iudgement is come : and worship him that made heauen and earth, and the sea, and the fountaines of waters. ⁹ And there folowed another Angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drinke of the wine of the wrath of her fornication.

⁹ And the third Angel followed them, saying with a loud voice, If any man

^ε Gr. were bought.

‘ προσκυνεῖ τὸ θηρίον | καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ
 ‘ μετώπου αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, ¹⁰ καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ
 ‘ θυμοῦ τοῦ Θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ
 ‘ βασανισθῆσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων, καὶ ἐνώπιον τοῦ
 ‘ ἀρνίου. ¹¹ καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ¹² εἰς αἰῶνας αἰώνων ἀναβαίνει | καὶ
 ‘ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνούντες τὸ θηρίον καὶ τὴν εἰκόνα
 ‘ αὐτοῦ, καὶ εἰ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. ¹² Ὡδε ὑπομονὴ
 ‘ τῶν ἁγίων ἐστίν, ¹³ οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ. ¹³ Καὶ
 ‘ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης, ‘ Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ
 ‘ ἀποθνήσκοντες ἀπάρτι. ‘ Ναί, λέγει τὸ Πνεῦμα, ‘ ἵνα ἀναπαύσωνται ἐκ τῶν
 ‘ κόπων αὐτῶν. ¹⁴ τὰ δὲ | ἔργα αὐτῶν ἀκολουθεῖ μετ’ αὐτῶν.’

¹ Rec. τὸ θηρίον προσκυνεῖ.¹¹ Rec. ἀναβαίνει εἰς αἰῶνας αἰώνων.¹² Rec. + ὡδε.¹³ Rec. + μοι.¹⁴ Alex. τὰ γάρ.

WICLIF—1380.

worship the beest, and the ymage of it/
 and takith the carcer in his forheed ether
 in his hond : ¹⁰ this schal dryuke of the
 wyn of goddis wraththe/ that is meynde
 with clere wyn : in the cuppe of his
 wraththe/ & schal be turmentid with fier
 & brymstone in the sist of holi aungels :
 & bfore the sijt of the lomb/

¹¹ & the smoke of her turmentis schal
 stie up in to the worldis of worldis/ nether
 thei han reste dai ne nygt/ whiche wor-
 schipen the beest & his ymage/ if any man
 take the carcet of his name/ ¹² here is the
 pacience of seyntis : which kepen the
 maundementis of god & the feith of ihesu/

¹³ & I herd a vois fro heuene : seyinge
 to me/ write thou, blesid ben deed men :
 that dien in the lord/ fro hennes forth
 now the spirit seith : that thei reste of
 her traueilis/ for the werkis of hem suen
 hem/

¹⁴ & I sai to a whijt cloude : and aboue
 the cloude a sitter like the some of man/
 hauynge in his heed a golden crowne : &
 in his hond a scharp sikil/ ¹⁵ & another
 angel wente out of the temple : & cryed
 with greet vois to him that sat on the
 cloude/ sende thi sikil & repe : for the our
 cometh that is to be ropun, for the corne
 of the erthe is ripe/ ¹⁶ & he that sat on the
 cloude : sente his sikil in to the erthe, &
 rape the erthe/

¹⁷ & another aungel wente out of the
 temple that is in heuene : & he also hadde
 a scharp sikil/ ¹⁸ & another aungel wente
 out for the autir : that hadde power on
 fier & watir/ & he cried with a greet vois,
 to him that hadde the scharp sikil : &
 & cryde sende thi scharpe sikil : & kitte
 away the clustris of the vyneyard of the
 erthe, for the grapes of it ben ripe/ ¹⁹ &
 the aungel sente his sikil in to the erthe

meynde, mingled

ste. aungel
suen, fellow

carcet, mark.

TYNDALE—1534.

worshippe the beest and his ymage; and
 receaue his marke in his forhed; or on his
 honde; ¹⁰ the same shall drynke of the
 wyne of the wrath of God which is
 powred in the cuppe of his wrath. And
 he shalbe punnysshed in fyre and brym-
 stone; before the holy Angells; and before
 the lambe.

¹¹ And the smoke of their turment
 ascendeth vp evermore. And they have
 no rest daye ner nyght/ which worshippe
 the beest and his ymage; and whosoever
 receaveth the prynt of his name. ¹² Here
 is the pacience of saynctes. Heare are
 they that kepe the commaundmentes and
 the fayth of Iesu.

¹³ And I herde a voyce from heven say-
 inge vnto me : wryte. Blessed are the
 deed; which here after dye in the lorde;
 even so sayth the sprete : that they
 maye rest from their laboure; but their
 workes shall folowe them.

¹⁴ And I lokyd and beholde a whyte
 clowde; and upon the clowde one syt-
 tyng like vnto the sonne of man; havyn-
 ge on his heed a golden crowne; and in
 his honde a sharpe sykle. ¹⁵ And another
 angell came oute of the temple; cry-
 yng with a lowde voyce to him that sate
 on the clowde. Thruste in thy sykle and
 repe : for the tyme is come to repe for
 the corne of the erth is ripe. ¹⁶ And he
 that sate on the clowde thrust in his
 sykle on the erth; and the erth was
 reped.

¹⁷ And another angell came oute of the
 temple; which is in heven; havynge also
 a sharpe sykle. ¹⁸ And another angell came
 oute from the aultre; which had power
 over fyre; and cryed with a lowde crye
 to him that had the sharpe sykle; and
 sayde : thrust in thy sharpe sykle; and
 gaddre the clusters of the erth for her
 grapes are ripe. ¹⁹ And the angell thrust
 in his sykle on the erth; and cut doune

CRANMER—1539.

worshyppe the beest and hys ymage, and
 receaue his marke in his forhed, or on his
 hande, ¹⁰ the same shall dryncke the wyne
 of the wrath of God, which is powred in
 the cup of his wrath. And he shalbe
 punnysshed in fyre and brymstone, before
 the holy angels, and before the lambe.

¹¹ And the smoke of their torment ascen-
 deth vpe euermore. And they haue no
 rest daye nor night, which worshyppe the
 beest and his ymage and whosoever re-
 ceaueth the prynt of hys name. ¹² Here is
 the pacience of saintes. Heare are they
 that kepe the commaundementes and the
 fayth of Iesu.

¹³ And I hearde a voyce from heauen
 saying vnto me : wryte : Blessed are the
 deed, which here after dye in the Lorde,
 euen so sayth the sprete : that they rest
 from their labours, but their workes
 folowe them.

¹⁴ And I lokyd, and beholde a whyte
 clowde, and vpon the clowde one syttinge
 lyke vnto the sonne of man, hauynge on
 hys heed a golden crowne, and in hys hande
 a sharpe sykle. ¹⁵ And another angell
 came out of the temple, crying with a
 lowde voyce to hym that sate on the
 clowde : Thruste in thy sykle and repe,
 for the tyme is come to repe, for the corne
 of the erth is ripe. ¹⁶ And he that sate
 on the clowde, thrust in hys sykle on the
 earth, and the erth was reped.

¹⁷ And another Angell came out of the
 temple, which is in heauen, hauynge also
 a sharpe sykle. ¹⁸ And another Angell
 came out from the aultre, which had
 power ouer fyre, and cryed with a lowde
 crye to hym that had the sharpe sykle,
 and sayde : thrust in thy sharpe sykle,
 and gaddre the clusters of the erth, for
 her grapes are ripe. ¹⁹ And the Angell
 thrust in hys sykle on the erth, and cut

¹⁴ Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην ^a καθήμενον ὅμοιον | υἱὸ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ. ¹⁵ καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κρίζων ἐν ῥῳφῶνῇ | τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου, καὶ θέρισον, ὅτι ἦλθεν ἡ ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. ¹⁶ Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ. ¹⁷ Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ. ¹⁸ καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρὸς, καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ, λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἡκμασαν αἱ σταφυλαὶ | αὐτῆς. ¹⁹ Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον

^a Rec. καθήμενος ὅμοιος.^b Rec. μεγάλη φωνῇ.^c Rec. + σοι.^d Const. ἡκμασαν ἡ σταφυλή.^e Const. τῆς γῆς.

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man worship the beast and his image, and receave his marke in his forehead, or on his hande, ¹⁰ The same shal drinke the wine of the wrath of God, yea of the pure wyne, which is powred into the cuppe of his wrathe : and he shalbe punyshed in fyre and brimstone before the holy Angels, and before the Lambe. ¹¹ And the smoke of their tormente shal ascende vp euermore : and they shal haue no rest day nor night, which worshippe the beast and his image, and whosoever receaueth the print of his name. ¹² Here is the pacience of Saintes : here are they that kepe the commandementes of God, and the fayth of Iesus. ¹³ Then I hearde a voyce from heauen saying vnto me, Write, Blessed are the dead, which herafter dye in the Lord. Euen so sayeth the Sprite : for because they reste from their labours, and their workes folowe them. ¹⁴ And I looked, and beholde, a white clowde, and vpon the clowde one sytting like vnto the Sonne of man, hauyng on his head a golden crown, and in his hand a sharpe syckle.

¹⁵ And another Angel came out of the Temple, crying with a lowde voyce to him that sat on the clowde, Thrust in thy sickle and reape, for the tyme is come to reape, for the corne of the earthe is ripe. ¹⁶ And he that sate on the clowde, thruste in his sickle on the earth, and the earthe was reped.

¹⁷ Then another Angel came out of the temple, which is in heauen, hauing also a sharpe sickle. ¹⁸ And another Angel came out from the aultre, which had power ouer fyre, and cryed with a lowde crye to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth, for her grapes are ripe. ¹⁹ And the Angel thrust in his sharpe sickle on the earthe,

RHEIMS—1582.

adore the beast and his image, and receiue the character in his forehead, or in his hand : ¹⁰ he also shal drinke of the vvine of the vvrath of God, vvhich is mingled vvith pure vvine in the cuppe of his vvrrath, and shal be tormented vvith fire and brimstone in the sight of the holy Angels and before the sight of the Lambe. ¹¹ and the smoke of their tormentes shal ascend for euer and euer : neither haue they rest day and night, vvith haue adorned the beast, and his image, and if any man take the character of his name. ¹² Here is the patience of saintes, vvith keepe the commandementes of God and the faith of Iesvs.

¹³ And I heard a voice from heauen, saying to me, Vvrite, Blessed are the dead which die in our Lord, from hence forth novv, saith the Spirit, that they rest from their labours. for their vvorkes folow them.

¹⁴ And I savv, and behold a vvithte clowde : and vpon the clowde one sitting like to the Sonne of man, hauyng on his head a crowne of gold, and in his hand a sharpe sickle.

¹⁵ And an other Angel came forth from the temple, eryyng vvith a loud voice to him that sate vpon the clowde, Thrust in thy sickle, and reape, because the houre is come to reape, for the harvest of the earth is drie. ¹⁶ And he that sate vpon the clowde, thrust his sickle into the earth, and the earth vvvas reaped. ¹⁷ And an other Angel came forth from the temple vvith is in heauen, him self also hauing a sharpe sickle. ¹⁸ And an other Angel came forth from the altar, vvith had pouwer ouer the fire : and he cried vvith a loud voice to him that had the sharpe sickle, saying, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth : because the grapes thereof be ripe. ¹⁹ And the Angel thrust his sharpe sickle into the earth,

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worship the beast and his image, and receiue his marke in his forehead, or in his hand, ¹⁰ The same shall drinke of the wine of the wrath of God, which is powred out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lambe : ¹¹ And the smoke of their torment ascendeth vp for ever and ever. And they haue no rest day nor night, who worship the beast and his image, and whosoever receiveth the marke of his name. ¹² Here is the patience of the Saints : Here are they that keepe the Commandments of God, and the faith of Iesus.

¹³ And I heard a voyce from heauen, saying vnto me, Write, Blessed are the dead which die in the Lord, * from henceforth, yea saith the Spirit, that they may rest from their labours, and their workes doe follow them. ¹⁴ And I looked, and behold, a white cloud, and vpon the cloud ^{one} sate like vnto the Sonne of man, hauyng on his head a golden crowne, and in his hand a sharpe sickle. ¹⁵ And another Angel came out of the Temple crying with a loud voyce to him that sate on the cloud : Thrust in thy sickle and reape, for the time is come for thee to reape, for the harvest of the earth is ripe. ¹⁶ And he that sate on the cloud thrust in his sickle on the earth, and the earth was reaped.

¹⁷ And another Angel came out of the temple which is in heauen, hee also hauing a sharpe sickle. ¹⁸ And another Angel came out from the Altar, which had power ouer fire, and cryed with a loud cry to him that had the sharpe sickle, saying, Thrust in thy sharpe sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. ¹⁹ And the Angel thrust in his sickle into

* Or, from henceforth saith the Spirit, yea.
 # Or, dried.

αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὸν μέγαν.²⁰ καὶ ἐπατήθη ἡ ληνὸς ἕξωθεν¹⁰ τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

XV. Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, ἀγγέλους ἑπτὰ, ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ.² Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ³ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ.³ καὶ ᾄδουσι τὴν ᾠδὴν⁴ Μωϋσέως| δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες,⁵ Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ

¹ Rec. τὴν μεγάλην.² Rec. ἕξω.³ Rec. + ἐκ τοῦ χαράγματος αὐτοῦ.⁴ Rec. Μωσῆος.⁵ Rec. ἁγίων.⁶ Alex. = σι.

WICLIF—1380.

τ gadere grapis of the vinegerd of the erthe: and sente in to the grette lake of goddis wraththe; ²⁰ τ the lake was troden with out the citee: τ the blood wente out of the lake til to the bridels of horsis: bi furlongis a thousand and sixe hundrid.

15. AND I saie another signe in heuene gret τ wonderful: seuene aungels hauynge seuene the last veniauncis for the wrathe of god is endid in hem: ² τ I say as a glasun see meynd with fer: and hem that ouercom the beest τ his ymage, τ the nombre of his name stondinge aboute the glasun see hauynge the harpis of god ³ and singing the song of moises the seruaunt of god, and the song of the lomb τ seiden/ greet and wonderful ben thi werkis lord god almyti: thi weies ben iust τ trewe lord king of worldis: ⁴ lord, who schal not drede thee: τ magnyfie thi name? for thou aloone art merciful for alle folkis schulu come and worship in thi sijt: for thi domes ben opene/

⁵ And aftir thes thingis I saie: τ lo the temple of the tabernacle of witnessynge was opened in heuene; ⁶ τ seuene aungels hauynge seuene plagis: wenten out of the temple/ and werun clothid with a stole cleene and whist; and werun bifor gird with goldun girdils aboute the brestis ⁷ and on of the foure beestis 3uf to the seuene aungels: seuene goldun viols ful of the wrathe of god, that lyueth in to worldis of worldis; ⁸ and the temple was fillid with smoke of the maiesteite of god: τ of the vertu of him; and no man myst entre in to the temple: til the seuene plagis of the .vij. aunglis werun endid.

16. AND I herd a greet vois fro heuene seiynge to the seuene aungels; go

meind, mingid. ¹⁰ mes. pulmentis. st. lo. priestly garments. veris. power

TYNDALE—1534.

the grapes of the vyneyarde of the erth: and cast them into the gret wynefat of the wrath of god; ²⁰ and the wynefat was trodden with out the cite; and bloud came out of the fat; even vnto the hors brydles by the space of a thowsande and .vi. C. furlonges.

15. AND I sawe another signe in heven grett and mervellous .vij. angells hauynge the seven laste plagis; for in them is fulfilled the wrath of god. ² And I sawe as it were a glassy see mingled with fyre; and them that had gotten victory of the beest and of his ymage; and of his marke; and of the nombre of his name stonde on the glassy see; havinge the harpes of god ³ and they songe the songe of Moses the servaunt of god; and the songe of the lambe; sayinge. Grett and mervellous are thy workes Lorde god almyghty; iuste and true are thy wayes; kynge of saynetes. ⁴ Who shall not feare o lorde; and glorify thy name? For thou only arte holy; and all gentylls shall come and worshippe before the; for thy iudgmentes are made manyfeste.

⁵ And after that, I looked, and beholde the temple of the tabernacle of testimony was opyn in heven; ⁶ and the seven angells came out of the temple; which had the seven plagis; clothed in pure and bryght linnen; and hauynge their brestes gyrded with golden gerdelles. ⁷ And one of the fouwe beestes gave vnto the seven angells .vij. golden vialles; full of the wrath of God which lyeth for ever more. ⁸ And the temple was full of the smoke of the glory of God; and of his power; and no man was able to entre into the temple; tyll the seven plagis of the seven angels were fulfilled.

16. AND I herde a great voyce out of the temple sayinge to the seven angels:

CRANMER—1539.

downe the grapes of the vyneyarde of the erth: and cast them into the gret wynefat of the wrath of God; ²⁰ and the wynefat was trodden with out the ctyte, and bloud came out of the fat, euen vnto the horse brydles, by the space of a thousande and .vj. C. furlonges.

15. AND I sawe another sygne in heuen gret and meruellous, seven Angels, hauynge the seven laste plagis, for in them is fulfilled the wrath of God. ² And I sawe as it were a glassy see, myngled with fyre, and them that had gotten victory of the ceast, and of his ymage, and of his marke, and of the nombre of his name, stande on the glassy see, hauynge the harpes of God, ³ and they songe the songe of Moses the seruaunt of God, and the song of the lambe, sayinge: Grett and maruelous are thy workes: Lorde God almyghtye, iuste and true are thy wayes, thou Kyng of Saintes. ⁴ Who shall not feare o Lorde, and glorify thy name? For thou only arte holy, and all gentylls shall come and worshippe before the, for thy iudgementes are made manyfeste.

⁵ And after that, I looked, and beholde, the temple of the tabernacle of testimony was opyn in heauen; ⁶ and the seven Angels came out of the temple, which had the seven plagis, clothed in pure and bryght linnen, and hauynge their brestes gyrded wyth golden gerdels. ⁷ And one of the fouwe heestes gaue vnto the seven Angels seuen golden vialles, full of the wrath of God, which lyeth for cuer more. ⁸ And the temple was full of the smoke of the glory of God and of his power, and no man was able to entre into the temple, tyll the seven plagis of the seven Angels were fulfilled.

16. AND I herde a great voyce out of the temple sayinge to the seven Angels.

‘ ἀληθινὰ αἱ ὁδοὶ σου, ὁ βασιλεὺς τῶν ἔθνων. | ⁴ τίς οὐ μὴ φοβηθῇ σέ, | Κύριε, καὶ ⁵ δοξάσῃ | τὸ ὄνομά σου; ὅτι μόνος ὁ ὅσιος· | ὅτι ⁶ πάντα τὰ ἐθνη | ἤξουσιν, καὶ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώματά σου ἐφανερώθησαν. ’ ⁷ Καὶ μετὰ ταῦτα εἶδον, καὶ ἡνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, ⁸ καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι | οἱ ἔχοντες τὰς ἑπτὰ πληγὰς, ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν ⁹ λαμπρὸν, καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς. ¹⁰ καὶ ἐν ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἄγγελοις ἑπτὰ φιάλας χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων. ¹¹ καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναόν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἄγγέλων. XVI. Καὶ ἤκουσα ¹ μεγάλης φωνῆς | ἐκ τοῦ ναοῦ, λεγούσης

⁶ Alex. δοξάσει.⁷ Const. ἄγιος.⁸ Const. πάντες.⁹ Rec. + ἱερόθ.

/ Rec. = οἱ.

¹⁰ Rec. + καὶ.¹¹ Rec. φωνῆς μεγάλης.

GENEVA—1557.

and cutte doune the grapes of the vine-
yard of the earth, and cast them into
the great winefat of the wrath of God.
²⁰ And the wynefat was troden without
the cite, and bloud came out of the wyne
fat, euen vnto the hors brydles by the
space of a thousand and sixe hundred
furlonges.

15. AND I sawe another signe in
heaven great and maruelous, seuen Angels
hauing the seuen last plagues : for in them
is fulfilled the wrath of God. ² And I
sawe as it were a glassy sea, myngled
with fyre, and them that had gotten victo-
rie of the beast, and of his image, and
of his marke, and of the number of his
name, stande at the glassy sea, hauyng
the harpes of God.

³ And they song the songe of Moses the
seruant of God, and the songe of the
Lambe, saying, Greate and marueylous
are thy workes, Lord God almyghty :
iuste and true are thy wayes kynge of
Saintes. ⁴ Who shal not feare thee o
Lord, and glorifie thy Name? for thou
only art holy, and all nations shal come
and worshyppe before thee, for thy iudg-
mentes are made manifest.

⁵ And after that I looked, and beholde
the temple of the tabernacle of testimonie
was open in heauen. ⁶ And the seuen
Angels came out of the temple which had
the seuen plagis, clothed in pure and
bright linnen, and hauing theyr breastes
gyrded with golden gyrdles.

⁷ And one of the foure beastes gaue
vnto the seuen Angels, seuen golden
vialles full of the wrathe of God, which
liueth for euermore. ⁸ And the temple
was full of the smoke of the glorie of
God and of his power, and no man was
able to enter into the temple, tyl the
seuen plagis of the seuen Angels were
fulfilled.

16. AND I heard a great voyce out of
the temple, saying to the seuen Angels,

RHEIMS—1582.

and gathered the vineyard of the earth,
and cast it into the great presse of the
vvrath of God : ²⁰ and the presse vvas
troden without the cite, and bloud came
forth out of the presse, vp to the horse
bridles, for a thousand six hundred fur-
longes.

15. AND I savv another signe in
heaven great and maruelous : seuen An-
gels hauing the seuen last plagues. Be-
cause in them the wrath of God is con-
summate. ² And I savv as it vv ere a sea
of glasse mingled vvith fire, and them
that overcame the beast and his image
and the number of his name, standing
vpon the sea of glasse, hauing the harpes
of God : ³ and singing the song of Moyses
the seruant of God, and the song of the
Lambe, saying, Great and maruelous are
thy vvorkes Lord God omnipotent : iust
and true are thy vvaises King of the
vvorldes. ⁴ Vvho shal not feare thee o
Lord, and magnifie thy name? because
thou only art holy, because all nations
shal come, and adore in thy sight, be-
cause thy iudgements be manifest.

⁵ And after these things I looked, and
behold the temple of the tabernacle of
testimonie was opened in heauen : ⁶ and
there issued forth the seuen Angels, hau-
ing the seuen plagues, from the temple :
reuested vvith cleane and vvhitte stone,
and girded about the breastes vvith gir-
des of gold. ⁷ And one of the foure
beastes, gaue to the seuen Angels seuen
vials of gold full of the vvrath of the God
that liueth for euer and euer. ⁸ And the
temple vvas filled vvith smoke at the ma-
iestie of God, and at his povver : and no
man could enter into the temple, til the
seuen plagues of the seuen Angels vv ere
consummate.

16. AND I heard a great voyce out of
the temple, saying to the seuen Angels :

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the earth, and gathered the vine of the
earth, and cast it into the great wine-
press of the wrath of God. ²⁰ And the
winepress was troden without the city,
and blood came out of the winepress,
even vnto the horse bridles, by the space
of a thousand and sixe hundred furlongs.

15. AND I saw another signe in
heaven great and marvellous, seven An-
gels having the seven last plagues ; for in
them is filled up the wrath of God. ² And
I saw as it were a sea of glasse, mingled
with fire, and them that had gotten the
victorie over the beast, and over his
image, and over his marke, and over the
number of his name, stand on the sea of
glasse, having the harpes of God. ³ And
they sing the song of Moses the servant
of God, and the song of the Lambe, say-
ing, Great and marvellous are thy workes,
Lord God Almighty, just and true are
thy wayes, thou King of Saints. ⁴ Who
shall not feare thee, O Lord, and glorifie
thy Name? for thou only art holy : for
all Nations shall come and worship be-
fore thee, for thy judgements are made
manifest.

⁵ And after that I looked, and behold,
the Temple of the tabernacle of the testi-
mony in heaven was opened : ⁶ And the
seven Angels came out of the Temple,
having the seven plagues, clothed in pure
and white linnen, and having their breasts
girded with golden girdles. ⁷ And one of
the four beasts gave unto the seven An-
gels, seven golden vials, full of the wrath
of God, who lieth for ever and ever. ⁸ And the Temple was filled with smoke from
the glory of God, and from his
power, and no man was able to enter in-
to the Temple, till the seven plagues of
the seven Angels were fulfilled.

16. AND I heard a great voyce out of
the Temple, saying to the seven Angels,

τοῖς ἑπτὰ ἀγγέλοις, ὁ ὅτι ὁ ἄγγελος, καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν. ² Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν γῆν καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνούντας τῇ εἰκόνι αὐτοῦ. ³ Καὶ ὁ δεύτερος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ἀπέθανεν ἐν τῇ θαλάσῃ. ⁴ Καὶ ὁ τρίτος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων καὶ ἐγένετο αἷμα. ⁵ Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων, λέγοντος, Δίκαιος ἔστι, ὁ ὢν καὶ ὁ ἦν, ὁ ὅτι, ὅτι ταῦτα ἔκρινας. ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας πιεῖν. ἄξιοι εἰσι. ⁷ Καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος, Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου. ⁸ Καὶ ὁ τέταρτος

¹ Rec. = i. πρῶ.⁴ Rec. i. πρῶ.⁴ Rec. εἰς.⁵ Rec. τῇ εἰκόνι αὐτοῦ προσκυνούντας.⁶ Rec. + ζῶσα.⁶ Rec. + ἄγγελος.⁷ Rec. + καὶ.⁸ Rec. + καὶ.⁹ Alex. = ὁ.¹⁰ Rec. ἰσόμενος.

WICLIF—1380.

3e and schede out the seuene viols of goddis wraththe in to the erthe, ² and the first aungel wente ȝ schedde out his viol in to the erthe; ȝ a wounde fers ȝ worst was made on alle that hadden the care of the best ȝ on hem that worschpiden the beest and his ymage, ³ And the secunde aungel schedde out his viol in to the see and blood was made as of a deed thing; ȝ ech man luyunge: was deed in the see, ⁴ And the thridre aungel schedde out his viol on the flodis and on the wellis of watris ⁵ and seid; iust art thou lord: that art ȝ that were holi: that demest thes thingis; ⁶ for thei scheden out the blood of halowis and profetis: and thou hast ȝoun to hem blood to drynke; for thei ben worthi; ⁷ ȝ I herde another seyinge; ȝe lord god almyȝti: trewe ȝ iust ben thi domes;

⁸ And the fourthe aungel sched out his viol in to the sunne: and it was ȝoun to him to turmente men with heete and fier; ⁹ ȝ men swaleden with greet heete; and blasfemen the name of god hauynge power on thes plagis; nether thei didnen penaunce: that thei schulden ȝeue glorie to him; ¹⁰ and the fifte aungel schedde out his viol on the see of the beest; and his kyngdom was made derk; and thei eten to gidre her tungs for sorowe; ¹¹ and thei blasfemen god of heuene; for sorowis of her woundis; and thei didnen not penaunce of her werkis;

¹² and the sixte aungel schedde out his viol, in to that ilke greet flood eufrates, ȝ dried the watir of it: that weie were made redi to kyngis for the sunne risynge; ¹³ ȝ I saie thre vncleue spiritis bi the maner of froggis go out of the mouth of the dragon ȝ of the mouth of the

TYNDALE—1534.

goo youre wayes; poure out youre vialles of wrath apon the erth. ² And the fyrst Angell went, and poured out his viall apon the erth; and there fell anoyson and a sore botche apon the men which had the marke of the best; and apon them which worshipped his ymage. ³ And the seconde angell shed out his viall apon the see; and it turned as it were into the blood of a deed man: and every lvyng thyng dyed in the see. ⁴ And the thyrdre angell shed out his viall apon the ryvers and fountaynes of waters; and they turned to blood. ⁵ And I herde an angell saye: lorde which arte and wast; thou arte ryghteous and holy; because thou hast geven soche iudgements; ⁶ for they shed out the bloude of sayntes; and prophetes; and therefore hast thou geven them blood to drynke: for they are worthy. ⁷ And I herde another out of the aultre saye: even soo lorde god almyghty; true and righteous are thy iudgements.

⁸ And the fourth angell poured out his viall on the sunne; and power was geven vnto him to vexen men with heate of fyre. ⁹ And the men raged in gret heate; and spake evyll of the name of God which had power over those plagis; and they repented not to geve him glory. ¹⁰ And the fyfte angell poured out his viall apon the seate of the beste; and his kyngdome waxed derke; and they gnawe their tonges for sorowe; ¹¹ and blasphemed the god of heven for sorowe; and payne of their sores; and repented not of their dedes.

¹² And the sixte angell poured out his viall apon the gret ryver Euphrates; and the water dried vp; that the wayes of the kynges of the este shulde be prepared. ¹³ And I sawe thre vncleue sprettes lyke frogges come out of the mouth of the dragon; and out of the mouth of the

CRANMER—1539.

go youre wayes, poure out youre vialles of wrath vpon the erth. ² And the fyrst Angell went, and powred out his viall vpon the erth, and there fell a noysome and a sore botche vpon the men which had the marke of the beast, and vpon them which worshipped his ymage. ³ And the second Angell shed out hys viall vpon the see, and it turned as it were into the blood of a deed man: and euery luyng thyng dyed in the see. ⁴ And the thyrdre Angell shed out his viall vpon the ryuers and fountaynes of waters, and they turned to blood. ⁵ And I herde an Angell saye: Lorde, whych arte and wast, thou arte ryghteous and holy, because thou hast geven soche iudgements; ⁶ for they shed out the blood of sainetes, and Prophetes, and therefore hast thou geven them blood to dryncke: for they are worthy: ⁷ And I herde another out of the aultre saye: euen so Lorde God almyghty: true and ryghteous are thy iudgements.

⁸ And the fourth Angell powred out his viall on the sunne, and power was geven vnto him to vexen men with heat of fyre. ⁹ And the men raged in gret heate: and spake evyll of the name of god, which hath power ouer those plagis, and they repented not, to geue hym glory. ¹⁰ And the fyft Angell powred out his viall vpon the seate of the beste, and hys kyngdome waxed derke, and they gnawe theyr tonges for sorowe, ¹¹ and blasphemed the God of heauen for sorowe and payne of theyr sores, and repented not of theyr dedes.

¹² And the syxt Angell powred out his viall vpon the gret ryver Euphrates, and the water dried vp, that the wayes of the kynges of the east shulde be prepared. ¹³ And I sawe thre vncleue sprettes lyke frogges come out of the mouth of the dragon, and out of the mouth of the beast,

fers, fierce. careet, sign. demest, judgment. halowis, holy ones. domes, judgments. ȝoun, given. swaleden, sc. redid. ȝeue, giv. like, same.

⁸ ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρὶ. ⁹ καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καύμα μέγα, καὶ ἐβλασφήμησαν οἱ ἄνθρωποι· τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δοῦσαν. ¹⁰ Καὶ ὁ πέμπτος ² ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἑμασσωντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου, ¹¹ καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν. ¹² Καὶ ὁ ἕκτος ³ ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν· ⁴ Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἰλίου. ¹³ Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα τρία

⁸ Rec. + γάρ.⁹ Rec. + ἄλλου ἱε.¹⁰ Rec. + ἀγγελος.¹¹ Rec. = οἱ ἄνθρωποι.¹² Rec. + ἀγγελος.¹³ Rec. + ἀγγελος.² Rec. + τὸν.³ Const. ἀνατολῆς.

GENEVA — 1557.

Go your wayes, powre out the seuen vials of the wrath of God vpon the earth. ² And the first went, and powred out his vial vpon the earth, and there fell a noysome and a sore woude vpon the men, which had the marke of the beast, and vpon them which worshipped his image. ³ And the seconde Angel shed out his viall vpon the sea, and it turned as it were into the bloude of a dead man: and euery liuing thing dyed in the sea. ⁴ And the thirde Angel powred out his vial vpon the riuers and fountains of waters, and they turned to bloude. ⁵ And I hearde the Angel of the waters say, Lord thou arte iuste which Art, and Wast, and Holy, because thou hast iudged these things. ⁶ For they shed the bloude of Saintes, and Prophetes, and therefore hast thou geuen them bloude to drinke: for they are worthy.

⁷ And I heard another out of the Sainctuarie say, Euen so, Lord God almyghty: true and righteous are thy iudgements. ⁸ And the fourth Angel powred out his vial vpon the sunne, and power was geuen vnto him to vex men wyth heate of fyre. ⁹ And men boyled in great heate, and blasphemed the Name of God, which hath power ouer these plagies, and they repented not, to geue hym glorie. ¹⁰ And the fyfte Angel powred out his vial vpon the throne of the beaste, and his kyngdome waxed darcke, and they gnawe their tounge for sorowe. ¹¹ And blasphemed the God of heauen, for sorowe, and payne of their sores, and repented not of their dedes.

¹² And the syxt Angel powred out his vial vpon the great ryer Euphrates, and the water dyed vp, that the way of the kynges of the Easte should be prepared. ¹³ And I sawe thre vnclane sprites lyke frogges come out of the mouth of the dragon, and out of the mouth of the

RHEIMS — 1582.

Goce, and poure out the seuen vials of the vrrath of God vpon the earth. ² And the first went, and poured out his vial vpon the earth, and there vvas made a cruel and very sore wvound vpon men that had the character of the beast: and vpon them that adored the image thereof.

³ And the second Angel poured out his vial vpon the sea, and there vvas made bloud as it vvore of one dead: and euery liuing soule died in the sea.

⁴ And the third poured out his vial vpon the riuers and the fountaines of vvaters: and there vvas made bloud. ⁵ And I heard the Angel of the vvaters, saying: Thou art iust o Lord, vvith art, and vvith vvast, the holy one, because thou hast iudged these things: ⁶ because they haue shed the bloud of the Sainctes and Prophetes, and thou hast giuen them bloud to drinke. for they are vvorthie.

⁷ And I heard an other, saying: Yea Lord God omnipotent, true and iust are thy iudgements.

⁸ And the fourth Angel poured out his vial vpon the sunne, and it vvas giuen vnto him to afflict men vvith heate and fire: ⁹ And men boiled vvith great heate, and blasphemed the name of God hauing povver ouer these plagues, neither did penance to giue him glorie. ¹⁰ And the fift Angel poured out his vial vpon the seate of the beast: and his kyngdom vvas made darke, and they together did eate their tonges for paine: ¹¹ and they blasphemed the God of heauen because of their paines and vvounds, and did not penance from their vvorkes.

¹² And the sixt Angel poured out his vial vpon that great riuier Euphrates: and dried vp the vvater thereof that a vvay might be prepared to the kyngs from the rising of the sunne.

¹³ And I sawv from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the falseprophet

AUTHORISED — 1611.

Goce your wayes, and powre out the vials of the wrath of God vpon the earth. ² And the first went, and powred out his viall vpon the earth, and there fell a noysome and grieuous sore vpon the men which had the marke of the beast, and vpon them which worshipped his image.

³ And the second Angel powred out his viall vpon the sea, and it became as the blood of a dead man: and euery liuing soule dyed in the sea.

⁴ And the third Angel powred out his viall vpon the riuers and fountaines of waters, and they became blood. ⁵ And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast iudged thus: ⁶ For they haue shed the blood of Saints and Prophetes, and thou hast giuen them blood to drinke: for they are worthy. ⁷ And I heard another out of the altar say, Euen so, Lord God Almighty, true and righteous are thy iudgements.

⁸ And the fourth Angel powred out his viall vpon the Sunne, and power was giuen vnto him to scorch men with fire. ⁹ And men were ⁴ scorched with great heat, and blasphemed the Name of God, which hath power ouer these plagues: and they repented not, to giue him glory. ¹⁰ And the fift Angel powred out his viall vpon the seat of the beast, and his kyngdome was full of darknesse, and they gnawed their tongues for paine. ¹¹ And blasphemed the God of heauen, because of their paines, and their sores, and repented not of their dedes.

¹² And the sixt Angel powred out his viall vpon the great riuier Euphrates, and the water thereof was dried vp, that the way of the Kings of the East might be prepared. ¹³ And I saw three vnclane spirits like frogs come out of the mouth of the dragon, and out of the mouth of

ἀκάθαρτα, ὡς βάτραχοι·¹⁴ εἰςὶ γὰρ πνεύματα δαιμονίων ποιῶντα σημεῖα ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος.¹⁵ Ἴδὸν ἔρχομαι ὡς κλέπτης, μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.¹⁶ Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραῖστὶ Ἀρμαγεδών.¹⁷ Καὶ ὁ ἔσθλομος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα, Ἔγειρε.¹⁸ Καὶ ἐγένοντο ἄστραπαὶ καὶ φωναὶ καὶ βροῖται, καὶ σεισμός ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικούτος σεισμός οὕτω μέγας.¹⁹ καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον καὶ Βαβυλὼν

¹⁴ Rec. ὁμοῖα βατράχοι.¹⁵ Rec. δαιμόνων.¹⁶ Rec. + τῆς γῆς καὶ.
¹⁷ Rec. + ἄγγελος.¹⁸ Rec. = τὸν.¹⁹ Rec. Ἀρμαγεδών.

WICLIF—1380.

beest ⁊ of the mouth of the fals profete,¹⁴ for thei ben spiritis of deuils makinge signes; and thei gon forth to kingis of al erthe to gadere hem in to bateil to the greet day of almyȝti god;¹⁵ lo I come as a nyȝt theef, blesid is he that wakith and kepith his clothis that he wandre not nakid, and that thei se not the filthe heed of him;¹⁶ ⁊ he schal gadere hem in to a place, that is clepid in ebrewe hermagidon.

¹⁷ and the seuenthe angel schede out his viol in to the air; and a greet vois went out of heuene fro the trone, and seide it is doon;¹⁸ ⁊ leitings werun made and voicis ⁊ thundris; and a greet erthemoung was made: which maner neuer was sithen men werun on erthe, suche erthemoung so greet;¹⁹ and the greet citee was made in to thre parties; and the citees of hethen men filden doun; ⁊ greet babiloyne cam in to mynde bifor god to zeue to it the cuppe of wyne of the indignacioun of his wrathe;²⁰ and eche ile flei away; and hillis ben not founden;²¹ and greet hail as a talent: cam doun fro heuene in to men; ⁊ men blasfemen god for the plage of hail, for it was made ful greet.

17. AND oon of the seene angels cam, that hadde seene viols: and spake with me ⁊ seide, come thou: I schal schewe to thee the dampnacioun of the greet hoore that sittith on many watris;² with whiche kingis of erthe diden fornyacioun; and thei that dwellen in the erthe ben made drunken of the wyne of hir lecherie;³ ⁊ he took me in to desert in spirit; and I saie a woman sittynge on a reed beest ful of names of blasfemy:

clepid, called. leitings, lightnings. erthemoung, earthquake. sithen, since. zeue, give.

TYNDALE—1534.

beeste; and out of the mouthe of the false prophett.¹⁴ For they are the sprettes of deuyls workynge myracles; to go out vnto the kynges of the erth and of the whole world to gadre them to the battayle of that gret daye of God almyghty.¹⁵ Beholde I come as a thefe. Happy is he that watcheth and kepeth his garmentes; Lest he be founde naked; and men se his filthynges.¹⁶ And he gaddered them togidder into a place called in the hebrue tonge Armagedon.

¹⁷ And the seuenthe angell poured out his viall in to the ayre. And ther came a voyce out of heuen from the seate; sayinge: it is done.¹⁸ And there folowed voyces; thondringes; and lightnynges; and ther was a grett earthquake; soche as was not sence men were apone the erth; so myghty an earthquake and so grett.¹⁹ And the greete cite was deuoyded into thre parties; And the cities of nacions fell. And grett Babilon came in remembrance before God; to geve vnto hyr the cuppe of wyne of the fearencies of his wrathe.²⁰ Every yle fled awaye; and the mountaynes were not founde.²¹ And ther fell a gret hayle; as it had bene talentes; out of heuen apone the men; and the men blasphemed God; be cause of the plage of the hayle; for it was grett and the plage of it sore.

17. AND there cam one of the seven angels; which had the seven vialles; and talked with me; sayinge vnto me: come I will shewe the the iudgment of the grett whore that sytteth apone many waters;² with whome haue comytted fornicacioun the kynges of the erth; so that the inhabitors of the erth are drunken with the wyne of her fornicacioun.³ And he caryed me a waye into the wilderness in the sprete.

And I sawe a woman sytt apone a rose colored best full of names of blasphemie

CRANMER—1539.

and out of the mouth of the false Prophete.¹⁴ For they are the spretes of deuyls, working myracles, to go out vnto the kynges of the erth and of the whole world, to gathre them to the battayle of the gret daye of God almyghty.¹⁵ Beholde, I come as a thefe. Happy is he that watcheth, and kepeth hys garmentes, lest he walke naked, and men se hys fylthynges.¹⁶ And he gathered them to gether into a place called in the Hebrue tong Armagedon.

¹⁷ And the seuenth Angell poured out hys viall into the ayre. And ther cam a voyce out of heauen from the seate, sayinge, it is done.¹⁸ And ther folowed, voyces thondringes, and lightnynges, and ther was a great earthquake, such as was not sence men were vpon the erth, so myghty an earthquake and so great.¹⁹ And the great cytye was deuoyded into thre parties, and the cytyes of all nacyns fell. And gret Babylon came in remembrance before God, to geue vnto hyr the cup of the wyne of the fearencies of his wrath.²⁰ Every yle also fled awaye, and the mountaynes were not founde.²¹ And ther fell a gret hayle (as it had bene talentes) out of heauen vpon the men, and the men blasphemed God: because of the plage of the hayle, for it was gret and the plage of it sore.

17. AND ther came one of the seven Angels, which had the seven vialles: and talked with me, sayinge vnto me: come, I wyll shewe the the iudgement of the gret whore that sytteth vpon many waters,² with whom haue committed fornicacioun the kynges of the erthe, and the inhabitors of the erth are drunken with the wyne of her fornicacioun.³ And the sprete caryed me awaye in to the wyldernes. And I sawe a woman syt vpon a rose colored best, full of names of blasphemie,

ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ· ²⁰ καὶ πᾶσα νῆσος ἔφυγε, καὶ ὅρη οὐχ εὐρέθησαν· ²¹ καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεόν, ἐκ τῆς πληγῆς τῆς χαλάξης· ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

XVII. Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, ' Δεῦρο, δέξω σοι τὸ κρίμα τῆς πόρνῃς τῆς μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν· ² μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν ³ οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.' ³ Καὶ ἀπήνεγκέ με εἰς ἔρμουν ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ὀνομάτων βλασφημίας, ἔχον κεφαλὰς ἑπτὰ

² Rec. εἰς.³ Rec. φωναὶ καὶ βρονταὶ καὶ ἀσπράται.³ Rec. + μοι.³ Rec. ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς

οἱ κατοικοῦντες τὴν γῆν.

GENEVA — 1557.

beaste, and out of the mouth of the false prophete. ¹⁴ For they are the spirits of deuils, workynge miracles, to go vnto the kynges of the earth, and of the whole worlde, to gather them to the battayle of that great day of God almyghty. ¹⁵ Beholde I come as a thefe. Happy is he that watcheth and kepeth his garments, lest he walke naked, and men see his fylthynes. ¹⁶ And they gathered them together into a place called in the Hebrue toungue Armageddon. ¹⁷ And the seventh Angel powred out his vvall into the ayre : and there came a lowde voyce out of heauen from the throne saying, It is done.

¹⁸ And there folowed voyces, and thondringes, and lightinges, and there was a great earthquake, suche as was not synce men were vpon the earth, so myghty an earthquake I meane. ¹⁹ And the great cite was diuided into thre partes, and the cities of all nations fell, and great Babylon came in remembrance before God, to geue vnto her the cup of the wyne of the fiercenes of his wrath. ²⁰ Euery yle fleyed away, and the mountaines were not founde. ²¹ And there fell a great hayle, as it had ben talentes, out of heauen vpon the men, and men blasphemed God, because of the plage of the hayle, for the plage therof was exceeding great.

17. THEN there came one of the seuen Angels, which had the seuen vialles : and talked with me, saying vnto me, Come, I wyl shew thee the damnation of the great whore that sitteth vpon many waters, ² With whom haue committed fornication the kynges of the earth, and the inhabitants of the earth are droncken with the wyne of her fornication. ³ And he caried me away into the wildernes in the sprite, and I saw a woman sit vpon a crimsin colored beast full of names of blasphemie,

RHEIMS — 1582.

three vnclane spirites in maner of frogges. ¹⁴ For they are the spirites of Deuils working signes, and they goe forth to the kings of the vvhole earth to gather them into battel at the great day of the omnipotent God. ¹⁵ Behold I come as a theefe : Blessed is he that vvatcheth, and kepeth his garments, that he vvake not naked, and they see his turpitude. ¹⁶ And he shal gather them into a place vvich in Hebrevv is called Armagedon .

¹⁷ And the seuenth Angel poured out his vial vpon the aire, and there came forth a loud voyce out of the temple from the throne, saying : It is done. ¹⁸ And there vvere made lighteninges, and voyces, and thunders, and a great earthquake vvvas made, such an one as neuer hath been since men vvvere vpon the earth, such an earthquake, so great. ¹⁹ And the great cite vvvas made into thre partes : and the cities of the Gentiles fel. And Babylon the great came into memorie before God, to giue her the cuppe of vvine of the indignation of his vvrrath. ²⁰ And euery lland fled, and mountaines vvvere not found. ²¹ And great haile like a talent came downe from heauen vpon men : and men blasphemed God for the plague of the haile : because it vvvas made exceeding great.

17. AND there came one of the seuen Angels vvvhich had the seuen vials, and spake vvith me, saying, Come, I vvil shew thee the damnation of the great harlot, vvvhich sitteth vpon many vvaters, ² vvith vvhom the kings of the earth haue fornicated, and they vvvhich inhabite the earth haue been drunke of the vvine of her vvrrheddon. ³ And he tooke me avay in spirit into the desert. And I saw a woman sitting vpon a scarlet coloured beast, full of names of blasphemie, hauing

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the beast, and out of the mouth of the false prophet. ¹⁴ For they are the spirits of deuils working miracles, which goe forth vnto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty. ¹⁵ Behold, I come as a thiefe. Blessed is he that watcheth, and kepeth his garments, lest hee walke naked, and they see his shame. ¹⁶ And hee gathered them together into a place, called in the Hebrewe tongue, Armageddon. ¹⁷ And the seuenth Angel powred out his viall into the ayre, and there came a great voyce out of the Temple of heauen, from the throne, saying, It is done. ¹⁸ And there were voices and thunders, and lightnings : and there was a great earthquake such as was not since men were vpon the earth, so mighty an earthquake, and so great. ¹⁹ And the great Citie was diuided into three parts, and the cities of the nations fell : and great Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath. ²⁰ And euery yland fled away, and the mountaines were not found. ²¹ And there fell vpon men a great haile out of heauen, euery stone about the weight of a talent, and men blasphemed God, because of the plague of the haile : for the plague thereof was exceeding great.

17. AND there came one of the seuen Angels, which had the seuen vials, and talked with me, saying vnto mee, Come hither, I wil shew vnto thee the iudgement of the great Whore, that sitteth vpon many waters. ² With whom the kings of the earth haue committed fornication, and the inhabitants of the earth haue bene made drunke with the wine of her fornication. ³ So he caried me away in the Spirit into the wildernes; and I saw a woman sit vpon a scarlet coloured beast, full of names of blasphemie, hauing seuen heads

καὶ κέρατα δέκα. ⁴ καὶ ἡ γυνὴ ἣν περιβεβλημένη ^m πορφυροῦν καὶ κόκκινον, | καὶ κεχρυσωμένη ⁿ χρυσίῳ | καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ^o ποτήριον χρυσοῦν | ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων, καὶ ^p τὰ ἀκάθαρτα τῆς | πορνείας αὐτῆς, ^q καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, ‘Μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν ^r πορνῶν | καὶ τῶν βδελυγμάτων τῆς γῆς.’ ⁶ Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα, ἰδὼν αὐτήν, θαῦμα μέγα. ⁷ Καὶ εἶπέ μοι ὁ ἄγγελος, ‘Διατί ἐθαύμασας; ἐγὼ ^s σοι ἐρῶ | τὸ μυστήριον τῆς γυναίκος, καὶ τοῦ θηρίου τοῦ βασιλεύοντος αὐτήν, τοῦ ἔχοντος τὰς ἐπτά κεφαλὰς καὶ τὰ δέκα κέρατα. ⁸ ^t Τὸ θῆριον ὃ εἶδες, ἦν, καὶ οὐκ ἔστι, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες ^u ἐπὶ

¹ Rec. ἡ.² Rec. πορφόρα καὶ κοκκίνω.³ Rec. χρυσῶ.⁴ Rec. χρυσοῦν ποτήριον.⁵ Rec. ἀκαθάρτητος.⁶ Const. τῆς γῆς.⁷ Const. πόρνων.⁸ Const. ἰρῶ σοι.⁹ Rec. = Τὸ.¹⁰ Const. τὴν γῆν.

WICLIF—1380.

hauynge seuene hedis & ten hornes, ⁴ & the woman was enuyrownd with purpur & red & ouer gilt with gold & precious stoon & peerlis: hauynge a golden cuppe in hir hond ful of abhominaciouns & vncleannes of her fornyacioun, ⁵ & a name writun in the forehed of hir: mysterie; babiloyn the greet modir of fornyaciouns, & of abhominaciouns of erthe; ⁶ & I saie a woman drunken of the blood of seyntis: & of the blood of martiris of ihesus; & whanne I saie her I wondrid with greet wondrynge;

⁷ and the angel seid to me, whi wondrist thou? I schal seie to thee the sacrament of the woman, & of the beest that berith hir that hath seuene heedis & ten hornes; ⁸ the beest whiche thou saiest: it is not, and sche schal stie fro depnesse & schal go in to perischinge; and men dwelling in erthe schuln wondre: of whos names ben not writun in the boke of liif fro the makinge of the world; seynge the beest that was & is not, ⁹ & this is the witte, who that hath wisdom, the seuene heedis ben seuene hillis on whiche the womman sittith;

¹⁰ & kingis seuene ben, fyue han fil doun oon is: & another cometh not yet, & whanne he schal come it bihoueth hym to dwelle a schort tyme, ¹¹ & the beest that was & is not, and sche is the cighthe: and is of the seuene, & schal go in to perischinge; ¹² and the ten hornes, whiche thou hast seyn: ben ten kyngis, that git han not take kingdom; but thei schuln take power as kingis: oon our aftir the beest, ¹³ these han a counsell, & schuln bitake her vertu and power to the beest, ¹⁴ thes schuln fygte with the lomb, & the lomb schal ouercome hem; for he is lord of lordis & king of kyngis and thei that ben with

TYNDALE—1534.

which had ten hornes. ⁴ And the woman was arrayed in purple and rose color, and decked with golde, precious stoune, and pearles, and had a cup of golde in her bonde, full of abominacions and fylthynges of her fornycacion. ⁵ And in her forhed was a name written; a mystery; gret Babylon the mother of whordome, and abominacions of the erth. ⁶ And I sawe the wyfe dronke with the bloud of sayntes; and with the bloud of the witnessnes of Iesu. And when I sawe her, I wondred with grett mervayle.

⁷ And the angell sayde vnto me: wherefore mervaylyst thou? I wyll shewe the the mystery of the woman, and of the beest that berith her, which hath seven heddes, and ten hornes. ⁸ The beest that thou seest, was, and is not, and shall ascende out of the bottomlesse pytt, and shall goo into perdition; and they that dwell on the erth shall wondre (whose names are not wyrtten in the boke of lyfe from the begynnyng of the worlde) when they beholde the beest that was, and ys nott. ⁹ And here ys a mynde that hath wisdom.

The seven heddes are seven mountaynes, on which the woman sitteth: ¹⁰ they are also seven kynges. Fyve are fallen; and on ys, and another is not yet come. And when he cometh he muste contynue a space. ¹¹ And the beste that was, and ys not, is even the aycht, and ys one of the seven; and shall goo into destruction. ¹² And the ten hornes which thou seist, are ten kynges; which have receaved no kyngdome; but shall receave power as kynges at one houre with the beest. ¹³ These have one mynde; and shall geve their power and strenghte vnto the beste. ¹⁴ These shall fyght with the lambe; and the lambe shall overcome them: For he is lorde of lordes, and kyng of kynges:

CRANMER—1539.

which had seven heades and ten hornes. ⁴ And the woman was arrayed in purple and rose colour, and decked with golde, precious stone, and pearles, and had a cup of golde in her hand, full of abominacions and filthines of her fornicacion. ⁵ And in her forhed was a name written, a mystery, gret Babylon the mother of whordome and abominacions of the erth. ⁶ And I sawe the wyfe droncken with the bloud of sayntes, and with the bloud of the witnessnes of Iesu. And when I sawe her: I wondred with gret mervayle.

⁷ And the Angell sayde vnto me: wherefore maruaylest thou? I wyll shewe the the mystery of the woman, and of the beest that beryth her, which hath seven heades and ten hornes. ⁸ The beest that thou seest, was, and is not, and shall ascende out of the bottomlesse pyt, and shall go into perdition, and they that dwell on the erth shall wondre (whose names are not written in the boke of lyfe from the begynnyng of the worlde) when they beholde the beest that was and is not. ⁹ And here is a mynde that hath wysdome.

The seven heades are seven mountaynes, on which the woman sitteth, ¹⁰ they are also seven kynges. Fyue are fallen, and one is, and another is not yet come. And when he cometh, he must contynue a shorte space. ¹¹ And the beast that was, and is not, is euen the eyght, and is one of the seven, and shall go into destruction. ¹² And the ten hornes which thou sawest, are ten kynges which haue receaved no kyngdom as yet, but shall receave power as kynges at one houre with the beest. ¹³ These haue one mynde, and shall geue their power and strength vnto the beest. ¹⁴ These shall fyght with the lambe, and the lambe shall overcome them. For he is Lorde of lordes, and kyng of kynges, and they that are on

‘ τῆς γῆς, | ὧν οὐ γέγραπται ⁷ τὸ ὄνομα | ἐπὶ ⁸ τὸ βιβλίον | τῆς ζωῆς ἀπὸ
 ‘ καταβολῆς κόσμου, ² βλεπόντων | ⁹ τὸ θηρίον ὅτι ἦν |, καὶ οὐκ ἔστι, ² καὶ
 ‘ πάρεσται. | ⁹ ὧδε ὁ νοὺς ὁ ἔχων σοφίαν. αἱ ἐπτά κεφαλαί, ⁹ ἐπτά ὄρη εἰσιν, |
 ‘ ὅπου ἡ γυνὴ κάθηται ἐπ’ αὐτῶν. ¹⁰ Καὶ βασιλεῖς ἐπτά εἰσιν, οἱ πέντε ἔπεσαν,
 ‘ ⁶ ὁ εἷς ἐστίν, ὁ ἄλλος οὐπω ἦλθε, καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μέναι. ¹¹ Καὶ
 ‘ τὸ θηρίον ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἐπτά ἐστι, καὶ
 ‘ εἰς ἀπώλειαν ὑπάγει. ¹² Καὶ τὰ δέκα κέρατα ἃ εἶδες, δέκα βασιλεῖς εἰσιν,
 ‘ οὔτινες βασιλείαν οὐπω ἔλαβον, ἀλλ’ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμ-
 ‘ βάνουσι μετὰ τοῦ θηρίου. ¹³ οὗτοι μίαν ἔχουσι γνώμην, | καὶ τὴν δύναμιν καὶ τὴν
 ‘ ἐξουσίαν ⁴ ἐαυτῶν | τῷ θηρίῳ ⁴ διδόασιν. | ¹⁴ οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσι,
 ‘ καὶ τὸ ἀρνίον νικήσει αὐτοὺς, ὅτι Κύριος κυρίων ἐστὶ καὶ βασιλεὺς βασιλέων καὶ

⁷ Rec. τὰ ὀνόματα. ⁸ Const. τοῦ βιβλίου.

⁶ Rec. + καὶ.

² Rec. βλέποντες.

⁹ Const. ὅτι ἦν τὸ θηρίον.

² Rec. καίπερ ἴστω.

⁹ Rec. ὅρη εἰσιν ἐπτά.

¹⁰ Rec. γνώμην ἔχουσι.

⁴ Const. αὐτῶν.

⁴ Rec. διαδιδώσουσι.

GENEVA—1557.

which had seven heades, and ten hornes. ⁴ And the woman was araied in purple and crimson, and gilded with golde, and precious stones, and pearles, and had a cup of golde in her hand, ful of abominations, and filthines of her fornication.

⁵ And in her forehead *was* a name wrytten, A Myserie, great Babylon, the mother of whoredome, and abominations of the earth. ⁶ And I sawe the woman droncken with the bloude of Sainctes, and with the bloud of the Martyrs of Iesus : and when I sawe her, I wondred with great meruaile. ⁷ Then the Angel sayd vnto me, Wherefore maruailest thou ? I wil shewe thee the myserie of the woman, and of the beast, that beareth her, which hath seven heades, and ten hornes. ⁸ The beast that thou hast sene, was, and is not, and shal ascende out of the bottomlesse pyt, and shal go into perdition, and they that dwell on the earth shal wondre (whose names are not wrytten in the Boke of lyfe from the begynning of the worlde) when they beholde the beast that was, and is not, and yet is. ⁹ Here is a mynde that hath wysedome. The seven heades are seven mountaynes, on which the woman sytteth : they are also seven kinges.

¹⁰ Fyue are fallen, and one is, and another is not yet come : and when he cometh, he must continue a short space. ¹¹ And the beast that was, and is not, is euen the eyght, and is one of the seven, and shal go into destruction. ¹² And the ten hornes which thou sawest, are ten kynges, which yet haue not receaved kyngdome, but shal receave power, as kinges at one houre with the beast. ¹³ These haue one mynde, and shal geue their power and strength vnto the beast. ¹⁴ These shal fyght with the Lambe, and the Lambe shal overcome them : for he is Lord of lordes, and Kyng of kynges : and they

RHEIMS—1582.

seven heades, and ten hornes. ⁴ And the woman was clothed round about with purple and scarlet, and gilted with gold, and pretious stone, and pearles, hauing a golden cup in her hand, full of the abomination and filthines of her fornication. ⁵ And in her forehead a name wrytten, *Mysterie* : Babylon the great, mother of the fornications and the abominations of the earth. ⁶ And I saw the woman drunken of the bloud of the Sainctes, and of the bloud of the martyrs of Iessvs. And I marueled when I had seen her, with great admiration. ⁷ And the Angel said to me, Why doest thou maruel ? I wil tel thee the myserie of the woman, and of the beast that carieth her, which hath the seven heades and the ten hornes.

⁸ The beast whith thou sawest vvas, and is not, and shal come vp out of the bottomles depth, and goe into destruction : and the inhabitants on the earth (whose names are not wrytten in the booke of life from the making of the vvorld) shal maruel, seeing the beast that vvas, and is not. ⁹ And here is vnderstanding, that hath vvisedome. The seven heades : are seven hilles, vpon vvich the woman sitteth, and they are seven kinges. ¹⁰ Fiue are fallen, one is, and another is not yet come : and when he shal come, he must tarie a short time. ¹¹ And the beast vvich vvas, and is not : the same also is the eight, and is of the seven, and goeth into destruction. ¹² And the ten hornes vvich thou sawest : are ten kinges, vvich haue not yet receiued kingdom, but shal receiue pover as kinges one houre after the beast. ¹³ These haue one counsel and force : and their pover they shal deliuer to the beast.

¹⁴ These shal fight vvith the Lambe, and the Lambe shal overcome them, because he is Lord of lordes, and King of kinges,

AUTHORISED—1611.

and ten hornes. ⁴ And the woman was arrayed in purple and scarlet colour, and ⁵ decked with gold, and precious stone and pearles, hauing a golden cup in her hand, full of abominations and filthinesse of her fornication. ⁶ And vpon her forehead was a name wrytten, MYSTERE, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. ⁷ And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Iesus : and when I saw her, I wondred with great admiration. ⁸ And the Angel said vnto mee, Wherefore didst thou maruile ? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten hornes. ⁹ The beast that thou sawest, was, and is not, and shall ascende out of the bottomlesse pit, and goe into perdition, and they that dwell on the earth shall wonder, (whose names were not wrytten in the booke of life from the foundation of the world) when they behold the beast that was, and is not, and yet is. ¹⁰ And here is the mind which hath wisdom. The seven heads are seven mountaines, on which the woman sitteth.

¹¹ And there are seven Kings, five are fallen, and one is, and the other is not yet come : and when he cometh, he must continue a short space. ¹² And the beast that was, and is not, euen he is the eighth, and is of the seven, and goeth into perdition. ¹³ And the ten hornes which thou sawest, are ten kinges, which haue receiued no kingdom as yet : but receiue power as kinges one houre with the beast. ¹⁴ These haue one minde, and shall giue their power and strength vnto the beast. ¹⁵ These shal make warre with the Lambe, and the Lambe shal overcome them : For he is Lord of Lords, and King of kinges, and they that are with

⁴ Or gilded.

⁶ Or, fornications

‘οἱ μετ’ αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.’ ¹⁵ Καὶ λέγει μοι, ‘Τὰ ὕδατα
 ‘ἀ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλώσσαι.’ ¹⁶ Καὶ
 ‘τὰ δέκα κέρατα ἀ εἶδες, καὶ| τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ
 ‘ἡρμωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ
 ‘αὐτὴν κατακαύσουσιν ἐν πυρὶ. ¹⁷ ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν
 ‘ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι ⁹ γνώμην μίαν, καὶ δοῦναι τὴν βασιλεί-
 ‘αν αὐτῶν τῷ θηρίῳ, ἄχρι ⁸ τελεσθῆσονται | οἱ λόγοι | τοῦ Θεοῦ. ¹⁸ Καὶ ἡ γυνὴ ἣν
 ‘εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλείων τῆς γῆς.’

XVIII. Καὶ μετὰ ταῦτα εἶδον ⁸ ἄλλον | ἄγγελον καταβαίνοντα ἐκ τοῦ
 οὐρανοῦ, ἔχοντα ἑξουσίαν μεγάλην καὶ ἡ γῇ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.
² καὶ ἔκραξεν ¹ ἐν ἰσχυρᾷ φωνῇ, λέγων, ‘Ἔπεσεν ἔπεσε Βαβυλὼν ἡ μεγάλη, καὶ

¹ Rec. ἰπὶ.

⁸ Rec. μίαν γνώμην.

⁸ Rec. τελεσθῇ.

¹ Rec. τὰ ῥήματα.

⁸ Rec. = ἄλλον.

WICLIF—1380.

hym ben clepid chosun and feithful
¹⁵ ɿ he seide to me; the watris whiche
 thou hast seyn : where the hore sittith :
 ben pupis ɿ folkis and langagis ¹⁶ ɿ the
 ten hornes that thou hast seyn in the
 beest : thes schulen make hir desolat ɿ
 nakid; schulen ete the fleischis of hir :
 ɿ schuln brenne to gidre hir with fier;

¹⁷ for god ɿaf in to the hertis of hem :
 that thei do that that is pleasant to him;
 that thei geue her kingdom to the beest
 til the wordis of god ben endid; ¹⁸ and
 the woman whom thou hast seyn; is
 the greet citee that hath kingdom on
 kingis of the erthe.

18. AND aftir thes thingis I say an-
 other angel comynge down fro heuene
 hauynge greet power; ɿ the erthe was
 lityrd of his glorie; ² ɿ he cried with a
 strong vois : ɿ seide; greet babyloune
 fildoun fildoun ɿ is made the habitacioun of
 deuelis; ɿ the kepinge of eeche vnclene
 spirit, and the kepinge of eeche vnclene
 ɿ hateful, ³ for alle folkis drunken of the
 wraththe of fornycacioun of hir; ɿ kingis of
 the erthe ɿ marchauntis of the erthe :
 diden fornycacioun with hir; ɿ thei ben
 made riche of the vertu of delicias of hir.
⁴ And I herde another vois of heuene :
 seynge; my puple go ɿe out of it, and be
 ɿe not parteners of the trespassis of it :
 ɿ ɿe schuln not reseeue of the woundis
 of it; ⁵ for the synnes of it camen til to
 heuene : ɿ the lord hadde mynde of the
 wickednesse of it; ⁶ jilde ɿe to it as she
 jildid to ɿou : and double ɿe double thingis
 aftir hir werkis; ɿ the drynke that she
 medid to ɿou, meynge ɿe double to hir;
⁷ as myche as she geue glorified hir self ɿ was
 in delicias : so myche turment ɿeue ɿe to
 hir ɿ weilynge; for in hir herte she seith;

TYNDALE—1534.

and they that are on hys syde, are called,
 and chosen and faithfull.

¹⁵ And he sayde vnto me : the waters
 which thou sawest; where the whore sitt-
 ith; are people; and folke; and nacions;
 and tonges. ¹⁶ And the ten hornes; which
 thou sawest upon the best; are they that
 shall hate the whore; and shall make her
 desolate; and naked; and shall eate her
 flesshe; and burne her with fyre. ¹⁷ For
 God hath put in their hertes; to fulfill
 hys wyll; and to do with one consent;
 for to geue hir kyngdom vnto the beast;
 vntill the wordes of God be fulfilled. ¹⁸
 And the woman which thou sawest; is that
 greet cite; which reigneth ouer the
 kynges of the erth.

18. AND after that I sawe another
 angell come from heven; hauinge gret
 power; and the erth was lightened with
 hys bryghtnes. ² And he cryed mightily
 with a stronge voyce sayinge : Great
 Babilon is fallen; ys fallen; and ys become
 the habitation of deuyls; and the holde of
 all fowle spretes; and a cage of all vn-
 clene and hatefull byrdes; ³ for all nacions
 haue drunken of the wyne of the wrath
 of her fornycacion.

And the kynges of the erth haue com-
 mitted fornicacion with her; and her
 marchauntes are waxed ryche of the
 abundance of her pleasures.

⁴ And I herde another voyce from heven
 saye : come a waye from her my people;
 that ye be not partakers in her synnes;
 that ye receave not of her plagis. ⁵ For
 her synnes are gon vp to heven; and God
 hath remembered her wyckednes. ⁶ Re-
 ward her euen as she rewarded you; and
 geue her dubble accordynge to her workes.
 And poure in dubble to her in the same
 cuppe which she fylled vnto you. ⁷ And
 as moche as she glorified her silfe and
 lyued wantonly; so moche poure ye in
 for her of punysshment; and sorowe; for
 she sayde in her herte : I sytt beynge a

CRANMER—1539.

hys syde, are called, and chosen, and
 faithfull.

¹⁵ And he sayde vnto me : the waters
 which thou sawest, where the whore sitt-
 eth, are people, and folke, and nacions,
 and tonges. ¹⁶ And the ten hornes, which
 thou sawest vpon the beast, are they that
 shall hate the whore, and shall make her
 desolate and naked, and shall eate her
 flesshe, and burne her with fyre. ¹⁷ For
 God hath put in their hertes to fulfill
 his wyll, and to do with one consent, for
 to geue her kyngdome vnto the beast, vntill
 the wordes of God be fulfilled. ¹⁸ And
 the woman which thou sawest, is that
 greet cite, which rayneth ouer the
 kynges of the erth.

18. AND after that, I sawe another
 Angell come from heauen, hauinge gret
 power, and the erth was lightened with
 his bryghtnes. ² And he cryed mightily
 with a strong voyce, saying. Great Ba-
 bylon is fallen, is fallen and is become the
 in habitacon of deuyls, and the hold of
 all fowle spretes, and a cage of all vnclene
 and hatefull byrdes. ³ for all nacions haue
 drunken of the wyne of the wrath of her
 fornicacion. And the kynges of the erth
 haue committed fornicacion with her, and
 the marchauntes of the erth are waxed
 ryche of the abundance of her pleasures.

⁴ And I herde a nother voyce from hea-
 uen, saye, come awaye from her my peo-
 ple, that ye be not partetakers of her
 synnes, and that ye receaue not of her
 plagis. ⁵ For her synnes are gone vp to
 heauen, and God hath remembred her
 wyckednes. ⁶ Rewarde her euen as she
 rewarded you, and geue her double ac-
 cording to her workes. And poure in
 double to her in the same cuppe which
 she filled vnto you. ⁷ And as moche as
 she glorified her selfe and liued wantonly,
 so much powte ye in for her of punyshe-
 ment and sorowe, for she sayde in her

clepid, called. ɿeue, give. vertu, power.
 delicias, luxuries. medid, mixed. meynge, mingle.

‘ ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένον· ³ ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ’ αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.’ ⁴ Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν, ⁵ ‘Ἐξέλθετε| ἐξ αὐτῆς ὁ λαὸς μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἀμαρτίαις αὐτῆς, καὶ ⁶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε|’ ⁷ ὅτι ⁸ ἐκολλήθησαν| αὐτῆς αἱ ἀμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. ⁹ ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκε^p, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἔκείρασε, κεράσατε αὐτῇ διπλοῦν. ⁷ ὅσα ἐδόξασεν ἑαυτὴν καὶ ἐστρηνίασε, ⁸ τοσοῦτον δότε αὐτῇ βασιανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει,

Rec. *in ισχύ, φωνῇ μεγάλῃ.*^m Const. ‘Ἐέλθε.ⁿ Rec. ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς.^o Rec. ἡ ἐκολλούθησαν.^p Rec. + ἐμὴν.

GENEVA — 1557.

that are on his syde, called, and chosen, and faithful.

¹⁵ And he sayd vnto me, The waters which thou sawest, where the whore sitteth, are people, and folke, and nations, and tonges. ¹⁶ And the ten hornes which thou sawest vpon the beaste, are they that shal hate the whore, and shal make her desolate and naked, and shal eat her fleshe, and burne her with fyre. ¹⁷ For God hath put in their hearts to fulfil his wyl, and to do with one consent, for to geue their kyngdome vnto the beaste, vntil the wordes of God be fulfilled. ¹⁸ And the woman which thou sawest, is that great cite, which raygneth ouer the kynges of the earth.

18. AND after that, I sawe another Angel come from heauen, hauing great power, in so muche that the earth was lightened with his glorie. ² And he cryed out mightily with a stronge voyee saying, It is fallen, it is fallen the great Babylon, and is become the habitation of deuyls, and the holde of all fowle sprites, and a cage of euery vncleane and hateful byrde. ³ For all nations haue drunken of the wyne of the wrath of her fornication, and the Kynges of the earth haue committed fornication with her, and the marchantes of the worlde are waxed riche of the abundance of her pleasures.

⁴ And I heard another voyce from heauen, say, Go out of her my people, that ye be not parte takers in her synnes, and that ye receaue not of her plagues. ⁵ For her synnes are commen euen to heauen, and God hath remembered her wyckednesses. ⁶ Rewarde her euen as she rewarded you, and geue her double accordyng to her workes: and in the cup that she hath filled to you, fyll her the double. ⁷ And as muche as she hath glorified her selfe, and lyued wantonly, so muche gyue ye to her punyshement and sorowe, for she sayth in her harte, I syt beyng a queene,

RHEIMS — 1582.

and they that are vvith him, called, and elect, and faithful. ¹⁵ And he said to me, The vvaters vvich thou sawest vvhere the harlot sitteth: are peoples, and nations, and tonges. ¹⁶ And the ten hornes vvich thou sawest in the beast: these shal hate the harlot, and shal make her desolate and naked, and shal eate her flesh, and her they shal burne vvith fire. ¹⁷ for God hath giuen into their hartes, to doe that vvich pleaseth him: that they giue their kyngdom to the beast, til the vvordes of God be consummate. ¹⁸ And the vvoman vvich thou sawest: is the great cite, vvich hath kyngdom ouer the kynges of the earth.

18. AND after these things I sawv an other Angel comming dovvrne from heauen, hauing great povver: and the earth vvvas illuminated of his glorie.

² And he cried out in foree, saying, Fallen fallen is Babylon the great: and it is become the habitation of Deuils, and the custodie of euery vncleane spirit, and the custodie of euery vncleane and hateful bird: ³ because al nations haue drunke of the vvine of the vvyrath of her fornication: and the kyngs of the earth haue fornicated vvith her: and the marchantes of the earth vvvere made riche by the vertue of her delicacies.

⁴ And I heard an other voice from heauen, saying, Goe out from her my people: that you be not partakers of her synnes, and receiue not of her plagues. ⁵ Because her synnes are come euen to heauen, and God hath remembered her iniquities. ⁶ Render to her as she also hath rendered to you: and double ye double accordyng to her vvorkes: In the cuppe vvherin she hath mingled, mingle ye double vnto her. ⁷ As much as she hath glorified her selfe, and hath been in delicacies, so much giue her torment and mourning: because she sayth in her hart, I sit a queene, and

AUTHORISED — 1611.

him, are called, and chosen, and faithful. ¹⁵ And he saith vnto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. ¹⁶ And the tenne hornes which thou sawest vpon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eate her flesh, and burne her with fire. ¹⁷ For God hath put in their hearts to fulfill his will, and to agree, and giue their kyngdome vnto the beast, vntil the word of God shall be fulfilled. ¹⁸ And the woman which thou sawest, is that great Cite which reigneth ouer the kings of the earth.

18. AND after these things, I saw another Angel come downe from heauen, hauing great power, and the earth was lightened with his glory. ² And hee cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of deuils, and the hold of euery foule spirit, and a cage of euery vncleane and hateful bird: ³ For all nations haue drunke of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the Merchants of the earth are waxed rich thorow the abundance of her delicacies. ⁴ And I heard another voice from heauen, saying, Come out of her, my people, that yee be not partakers of her sinnes, and that yee receiue not of her plagues: ⁵ For her sinnes haue reached vnto heauen, and God hath remembered her iniquities.

⁶ Reward her euen as she rewarded you, and double vnto her double according to her workes: in the cup which she hath filled, fill to her double. ⁷ How much she hath glorified her selfe, and liued deliciously, so much torment and sorrow giue her: for she saith in her heart, I

⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

9 Alex. + 'Ori. * Rec. κρίνω. * Rec. κλαύονται. * Rec. + αὐτήν. * Rec. + ἐν. * Const. κλαύουσιν καὶ πενθούσιν. * Rec. βύσσον.

WICLIF—1380.

I sitte a queene and I am not a widowe; and I schal not se weilinge, ⁸ & therfor in o dai hir woundis schulen come, deeth & mornynge & hungre: & sche schal be brent in fier, for god is strong: that schal deme hir.

⁹ & the kingis of the erthe schuln bi wepe and bi weile hem self on hir, whiche dide fornyecacion with hir, & lyueden in delcis: whanne thei schuln se the smoke of the breynynge of it, ¹⁰ stondinge after for drede of the turnmentis of it: & seynge wo wo, thilke greet citee babiloyne, & thilke strong citee: for in oon our this dome cometh ¹¹ & marchauntis of the erthe schuln wepe on it & morne, for no man schal bie more the merchandise of hem, ¹² the merchandise of gold & of siluer & of precious stoon & of perle & of bies, & of purpur & of silk, and cottyne, & eche tree thynus: & alle vessels of yuer & alle vessels of precious stoon & of bras & of iren & of marbil, & canel, ¹³ and amonye & of swete smellinge thingis & oyementis & encense & of wyn & of oile & of flour and of whete & of werke beestis & of scheep & of horsis & of curtis, & of seruauitis, & other lyues of men.

¹⁴ & thin aplys of the desire of thi bif wenten awy fro thee: & alle fatte thingis and ful clere perischiden fro thee, ¹⁵ & marchauntis of thes thingis schuln no more fynde tho thingis, thei that ben made riche of it: schuln stonde for drede of turnmentis of it, weping & mornynge ¹⁶ and seynge, wo wo thilke greet citee that was clothid with bies and purpur & reed scarlet and was ouer gilt with gold and precious stoon and margaritis; ¹⁷ for in oon our so many richessis ben destitute.

& eche gouernour & alle that sailen bi schip in to place, & mayneris & that

TYNDALE—1534.

queene and am no wyddowe and shall se no sorowe. ⁸ Therefore shall her plagges come at one daye, deeth, and sorowe, and hunger, and she shalbe brent with fyre: for stronge ys the lord god which iudgeh her.

⁹ And the kynges of the erth shal be wepe her and wayle over her, which have committed fornicacion with her, and have lyved wantanly with her, when they shall se the smoke of her burnynge, ¹⁰ and shall stonde a farre of for feare of her punnysshment, sayinge: Alas, Alas, that gret cite Babilon: that myghty cite: For at won houre is her iudgment come.

¹¹ And the marchauntes of the erth shal wepe and wayle in them selves, for no man wyll bye their ware eny more, ¹² the ware of golde, and silver, and precious stones, nether of pearle, and raynes, and purple, and skarlet, and all thyne wodde, and almaner vessels of gyver, and almaner vessels of most precious wodde, and of brasse, and of yron, ¹³ and synamon, and odours, and oyntmentes, and frankynsence, and wyne, and oyle, and fyne flour, and wheate, bestes, and shepe, and horsys, and charrettes, and boddies and soules of men.

¹⁴ And the apples that thy soule lusted after, are departed from the. And all thynges which were deyntie, and had in pryce, are departed from the, and thou shalt fynde them no more.

¹⁵ The marchauntes of these thynges which were wexed ryche shall stonde a farre of from her, for feare of the punnyshment of hir, wepyng and waylynge, ¹⁶ and saying: alas alas, that gret cite, that was clothed in raynes and purple, and scarlett, and decked with golde, and precious stone, and pearles: ¹⁷ for at one houre so gret ryches ys come to nought. And every shippe gouernour, and all they that occupied shippes, and shippmen

CRANMER—1539.

selfe: I syt beinge a queene, and am no wyddowe, and shall se no sorowe. ⁸ Therefore shal her plagges come in one daye, deeth, and sorowe, and hunger, and she shalbe brent with fyre: for stronge is the Lord God which shall iudge her.

⁹ And the kynges of the erthe shalbe wepe her and wayle ouer her, which haue comytted fornicacion with her, and haue lyued wantanly with her, when they shall se the smoke of her burnynge, ¹⁰ and shall stande a farre of, for feare of her punnysshment, sayinge. Alas, Alas, that gret citee Babilon, that myghty citee: for at one houre is thy iudgement come. ¹¹ And the marchauntes of the erth shall wepe and wayle in them selues, for no man wyll bye theyr ware eny more, ¹² the ware of golde and siluer, and precyous stones, nether of pearle, and raynes, and purple, and skarlet, and all thyne wodde, and all maner vessels of yuery, and all maner vessels of most precious wodde, and of brasse and yron, ¹³ and synamon, and odours, and oyntmentes, and frankensence, and wyne, and oyle, and fyne flour, and wheate, bestes, and shepe, and horses, and charetes and bodies, and soules of men.

¹⁴ And the aples that thy soule lusted after, are departed from the. And all thynges which were deyntie, and had in pryce, are departed the, and thou shalt fynde them nomore. ¹⁵ The marchauntes of these thynges which were wexed ryche, shall stande a farre of from hyr, for feare of the punnyshment of hir, wepyng, and waylynge, ¹⁶ and sayinge: Alas, Alas, that gret citee, that was clothed in raynes and purple, and scarlet, and decked with golde, and precious stones, and pearles: ¹⁷ for at one houre so gret ryches is come to nought.

And euery shyppe gouernour, and all they that occupied shippes, and shypmen which

o, one. deute, judge. delcis, luxuries. thilke, that. done, judgment. bies or bies, fine linen. yuer, ieray. canel, cinnamon. amonye, strong perfume. & here, goodly. margaritis, pearls.

ἐξ ὕλου τιμιωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου, ¹³ Καὶ κινάμωνον,
¹⁴ καὶ ἄμωμον, καὶ θυμιάματα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ
¹⁵ σμιδαλιν, καὶ σῖτον, καὶ κτήνη, καὶ πρόβατα, καὶ ἵππων, καὶ ῥέδων, καὶ
¹⁶ σωμαίων, καὶ ψυχὰς ἀνθρώπων. ¹⁷ καὶ ἡ ὁπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου
¹⁸ ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ¹⁹ ἀπόλετο ἀπὸ σοῦ,
²⁰ καὶ οὐκέτι οὐ μὴ ²¹ εὐρήσῃς αὐτά. ²² Οἱ ἔμποροι τούτων οἱ πλουτήσαντες ἀπ’
²³ αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασιανισμοῦ αὐτῆς, κλαίοντες
²⁴ καὶ πενθοῦντες, ²⁵ λέγοντες, Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη
²⁶ βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ²⁷ ἐν χρυσίῳ καὶ λίθῳ
²⁸ τιμίῳ καὶ μαργαρίταις· ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος. ²⁹ Καὶ πᾶς
³⁰ κυβερνήτης, καὶ πᾶς ³¹ ἐπὶ τόπον πλέων, καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν

* Const. πορφυροῦ. † Rec.=καὶ ἄμωμον. ‡ Rec. ἀπῆλθεν. § Const. εὐργς. ¶ Rec.+καὶ. ** Rec. ἐν χρυσῷ. †† Rec. ἐπὶ τῶν πλοίων ὁ ὅμιλος.

GENEVA — 1557.

and am no wydowe, and shal se no mourning.

* Therefore shal her plagcs come at one day, death, and sorowe, and hunger, and she shalbe burnt wyth fyre : for stronge is the Lord God which wyl condemne her. ⁹ And the kynges of the earth shal bewepe her, and wayle ouer her, which haue committed fornication, and lyued wantonly with her, when they shal se the smoke of her burnyng. ¹⁰ And shal stande a farre off, for feare of her punyishment, saying, Alas, alas, that great cite Babylon, that mighty cite, for in one houre is her iudgement come.

¹¹ And the marchantes of the earth shal wepe and wayle ouer her, for no man byeth their ware any more. ¹² The ware of golde and syluer, and of precious stone, and of pearles, and of fyne linnen, and of purple, and of sylke, and of scarlet, and of all Thyne woode, and of all maner vessels of yuery, and of all maner vessels of most precious woode, and of brasse, and of yron, and of marble. ¹³ And of synamon, and odours, and oyntmentes, and frankyncense, and wyne, and oyle, and fyne floure, and wheat, and beastes, and shepe, and horses, and charetes, and seruants, and soules of men. ¹⁴ And the apples that thy soule lusted after, are departed from thee : and all thinges which were fat, and had in pryce, are departed from thee, and thou shalt fynde them no more. ¹⁵ The marchantes of these thinges which were waxed ryche, shal stande a farre off from her, for feare of the punyishment of her, wepyng and waylyng.

¹⁶ And saying, Alas, alas, that great cite, that was clothed in fyne linnen and purple, and scarlet, and gylde with golde, and precious stone, and pearles. ¹⁷ For in one houre so great riches are come to nought. And euery shyppe gouernour, and all the people that occupie shippes, and shipmen and whosoever traual on the sea

RHEIMS — 1582.

widow I am not, and mourning I shal not see. ⁸ Therefore in one day shal her plagues come, death, and mourning, and famine, and vwith fyre she shal be burnt : because God is strong that shal iudge her.

⁹ And the kings of the earth, vvhich haue fornicated vwith her, and haue lued in delicacies, shal vveepe; and bevaile them selues vpon her, vwhen they shal see the smoke of her burning : ¹⁰ standing farre off for the feare of her tormentes, saying, Vvo, vvo, that great cite Babylon, that strong cite : because in one houre is thy iudgement come.

¹¹ And the marchantes of the earth shal vveepe, and mourne vpon her : because no man shal bye their merchandise any more, ¹² merchandise of gold and siluer and precious stone, and of pearle, and fyne linnen, and purple, and silke, and scarlet, and al Thyne vwoode, and al vessels of yuorie, and al vessels of precious stone and of brasse and yron and marble, ¹³ and cynamon, and of odours, and ointement, and frankincense, and vvine, and oile, and floure, and vvheate, and beastes, and sheepe, and horses, and chariotes, and slaues, and soules of men. ¹⁴ And the apples of the desire of thy soul are departed from thee, and al fat and goodly thinges are perished from thee, and they shal no more fynde them.

¹⁵ The marchantes of these thinges vvhich are made riche, shal stand farre from her for feare of her tormentes, vveeping and mourning, ¹⁶ and saying, Vvo, vo, that great cite, vvhich vvas clothed vwith silke, and purple, and scarlet, and vvas gilted vwith gold, and pretious stone, and pearles : ¹⁷ because in one houre are so great riches made desolate : and euery gouernour, and euery one that saileth into the lake, and the shipmen, and they that

AUTHORISED — 1611.

sit a Queene, and am no widow, and shall see no sorrow. ⁹ Therefore shall her plagues come in one day, death, and mourning, and famine, and shee shall be vtterly burnt with fyre, for strong is the Lord God, who iudgeth her.

⁹ And the Kings of the earth, who haue committed fornication, and lued deliciously with her, shall bewaile her and lament for her, when they shall see the smoke of her burning : ¹⁰ Standing asfarre off for the feare of her torment, saying, Alas, alas, that great cite Babylon, that mighty cite : for in one houre is thy iudgement come. ¹¹ And the merchants of the earth shall weepe and mourne ouer her, for no man buyeth their merchandise any more. ¹² The merchandise of gold, and stuer, and precious stones, and of pearles, and fyne linnen, and purple, and silke, and scarlet, and all * Thine wood, and all maner vessels of yuorie, and all maner vessels of most precious wood, and of brasse, and iron, and marble, ¹³ And Cynamome, and odours, and ointments, and frankincense, and wine, and oyle, and fyne floure, and wheat, and beasts, and sheepe, and horses, and chariots, and ¹⁴ slaues, and soules of men. ¹⁵ And the fruits that thy soule lusted after, are departed from thee, and all thinges which were dainty, and goodly, are departed from thee, and thou shalt fynde them no more at all.

¹⁵ The Merchants of these things which were made rich by her, shal stand asfarre off for the feare of her torment, weeping and wailing, ¹⁶ And saying, Alas, alas, that great Cite, that was clothed in fyne linnen, and purple and scarlet, and decked with gold, and precious stones, and pearles : ¹⁷ For in one houre so great riches are come to nought. And euery shipmaster, and all the company in ships, and sailers,

‘ ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν, ¹⁸ καὶ ἔκραζον, ‘ βλέποντες | τὸν καπνὸν τῆς
 ‘ πυρώσεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; ¹⁹ Καὶ ἔβαλον χοῦν
 ‘ ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ,
 ‘ οὐαὶ ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἔπλούτησαν πάντες οἱ ἔχοντες ¹ τὰ | πλοῖα ἐν τῇ
 ‘ θαλάσῃ ἐκ τῆς τιμότητος αὐτῆς, ὅτι μᾶ ὥρα ἡρμώθη. ²⁰ Εὐφραίνου ⁹ ἐπ’
 ‘ αὐτῇ, | οὐρανὲ, καὶ οἱ ἄγιοι ^h καὶ οἱ | ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ
 ‘ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς. ²¹ Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον
 ‘ μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, ‘ Οὕτως ὁρμήματι βληθήσεται
 ‘ Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῇ ἔτι. ²² καὶ φωνὴ κιθαρωδῶν
 ‘ καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,
 ‘ καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου

⁹ Rec. ὀρώντες.

¹ Rec. = τὰ.

^h Rec. ἐπ’ αὐτῇν.

^h Rec. = καὶ οἱ.

¹ Rec. ἀίμα.

^h Rec. = Καὶ.

¹ Rec. ἔχον πολλοὺ μεγάλων.

WICLIF — 1380.

wochen in the see: stoden fer ¹⁸ ɣ crieden: seynge the place of the brennyng of it: seynge, what is like this greet citee? ¹⁹ and thei casten poudir on her heedis, ɣ crieden wepyng ɣ mornynge and seynng wo wo thilke greet cite in which al that han schippis in the see ben made riche of the prisys of it: for in oon our it is desolat;

²⁰ heuene ɣ holi apostolis ɣ profetis make ɣe ful out ioie on it: for god hath demed ɣour doom of it; ²¹ ɔ strong aungel took up a stoon as a greet mylne stoon: ɣ kiste in to the see ɣ seide, in this hire thilke greet [cite] babylayne schal be sent: and now it schal no more be founden; ²² ɣ the vois of harpys, ɣ of men of musyk, ɣ singinge with pipe and trompe: schal no more be herde in it ɣ eche crafti man ɣ eche crafte: schal no more be founden in it ɣ the vois of mylne stoon schal no more be herd in thee: ²³ ɣ the list of lanterne schal no more schyne to thee; ɣ the vois of the housbonde ɣ of the wiif schal no more ɣit be herd in thee, for thi marchauntis werun pryncis of the erthe; for in thi wiche craftis alle folkis erriden ²⁴ ɣ the blood of profetis ɣ seyntis is founden in it, and of alle men that be slayn in erthe.

19. AFTIR thes thingis: 1 herde as a greet vois of many trumpis in heuene: seynge alleluya/ heriyng ɣ glori ɣ vertu is to oure god, ² for trewe ɣ iust ben the domes of him, whiche demed of the greet hoore that defoulid the erthe in liir lecherie; and vncrigd the blood of hise seruauntis: of the hondis of hir, ³ ɣ effe thei seiden alleluya/ the smoke of it stieth up: in to the worldis of worldis; ⁴ ɣ the foure ɣ twenti senyours ɣ foure

thilke, that
o, one.
vertu, power.

demed, judged.
bire, confusion.
effe, again.

doom, judgment.
heriyng, praising.
stieth, ascendeth.

TYNDALE — 1534.

which worke in the see; stode a farre of; ¹⁸ and cryed; when they sawe the smoke of her burnynge; sayinge what cite is lyke vnto this grett cite? ¹⁹ And they cast dust on their heddes; and cryed wepyng; and waylyng; and sayde: Alas Alas that greate cite wherin were made ryche all that had shyppes in the see; by the reason of her costlynnes for at one houre is she made desolate.

²⁰ Reioyce ouer her thou heuen; and ye holi Apostles; and prophetes: for God hath geuen youre iudgment on her. ²¹ And a myghty angell toke vp a stone lyke a grett mylstone; and cast it into the see; sayinge: with suche violence shall that grett cite Babilon be cast; and shalbe founde no more. ²² And the voyce of harpers; and musiciens; and of pypers; and trompetters; shalbe herde no more in the: and no craftes man; of whatsoever craft he be; shalbe founde eny more in the. and the sounde of a myll shalbe herde no more in the; ²³ and the voyce of the brydegrome and of the bryde; shalbe herde no more in the: for thy marchauntes were the grett men of the erth. And with thynne enchantment were deceaved all nacions: ²⁴ and in her was founde the bloude of the prophetes; and of the sayntes and of all that were slayne apoun the erth.

19. AND after that, I herde the voyce of moche people in heven sayinge: Alleluia. Saluacion and glory and honour; and power be ascribed to the lorde oure god; ² for true and ryghteous are his iudgements; for he hath iudged the grett whore, which did corrupt the erth with her fornicacion; and hath auenged the blood of his seruauntes of her hond. ³ And agayne they sayde: Alleluia. And smoke rose vp for euermore. ⁴ And the .xxiiij.

CRANMER — 1539.

woke in the see, stode a farre of, ¹⁸ and cried, when they sawe the smoke of her burnynge, saying: what cytie is lyke vnto thys grett cite? ¹⁹ And they cast dust on theyr heddes, and cryed wepyng, and waylyng, and sayde: Alas, Alas, that great cytie, wherin were made riche all that had shippes in the see, by the reason of her costlynnes, for at one houre is she made desolate.

²⁰ Reioyce ouer her thou heauen, and ye holi Apostles and Prophetes: for God hath geuen your iudgement on her. ²¹ And a mighty angell toke vp a stone lyke a grett mylstone, and cast it into the see, saying, with such vyolence shall that grett cytie Babilon be cast, and shalbe founde no more. ²² And the voyce of harpers, and musycians, and of pypers, and trompetters shalbe herde no more in the: and no craftes man, of whatsoever craft he be, shalbe founde eny more in the. ²³ And the sounde of a myll shalbe herde no more in the: and the voyce of the brydgrome and of the bryde, shalbe herde no more in the, for thy marchauntes were the gret men of the erth. And with thynne enchantment were deceaved all nacions: ²⁴ and in her was founde the bloude of the Prophetes, and of the sayntes, and of all that were slayne vpon the erth.

19. AND after that, I herde the voyce of moche people in heauen saying: Alleluia. Saluacion and glory and honour and power be ascribed to the Lorde our God. ² for true and righteous are hys iudgements, for he hath iudged the gret whore which dyd corrupt the erth with her fornicacion, and hath auenged the blood of hys seruauntes of hyr hand. ³ And agayne they sayde: Alleluia. And smoke rose vp for euermore. ⁴ And the .xxiiij.

‘ οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, ²³ καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ
 ‘ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν
 ‘ οἱ μεγιστάνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ
 ‘ ἔθνη. ²⁴ καὶ ἐν αὐτῇ ἄιματα | προφητῶν καὶ ἁγίων εὐρέθη, καὶ πάντων τῶν
 ‘ ἐσφαγμένων ἐπὶ τῆς γῆς.’

XIX. ^k Μετὰ ταῦτα ἤκουσα ὡς φωνὴν ἰμεγάλην ὄχλου πολλοῦ | ἐν τῷ
 οὐρανῷ, ^m λεγόντων, | ‘ Ἀλληλούϊα· ἡ σωτηρία καὶ ἡ ⁿ δόξα ^o καὶ ἡ δύναμις ^p τοῦ
 ‘ Θεοῦ | ἡμῶν. ² ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην
 ‘ τὴν μεγάλην, ἥτις ^q ἐφθειρε | τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε τὸ
 ‘ αἷμα τῶν δούλων αὐτοῦ ἐκ ^r χειρὸς αὐτῆς. ³ Καὶ δεύτερον εἶρηκαν, ‘ Ἀλληλούϊα·
 καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων. ⁴ Καὶ ἔπεσον οἱ

^m Rec. λέγοντες.ⁿ Const. δύναμις καὶ ἡ δόξα.^o Rec. + καὶ ἡ τιμή.^p Rec. Κυρίῳ τῷ Θεῷ.^q Const. εἰφθειρε.^r Rec. + τῆς.

GENEVA—1557.

shal stand a farr of : ¹⁸ And crye, when they se the smoke of her burning, saying, What citie was lyke vnto this great citie ?

¹⁹ And they shal cast dust on their heades, and crye wepyng, and waylyn, and say, Alas, alas, that great citie, where in were made ryche all that had shypes on the sea, by the reason of her costlynnes, for in one houre she is made desolate. ²⁰ Reioyce ouer her thou heauen, and ye holy Apostles and Prophetes : for God hath geuen your iudgement on her. ²¹ Then a mighty Angel toke vp a stone lyke a great milstone, and cast it into the sea, saying, With suche violence shal that great citie Babylon be cast, and shalbe founde no more.

²² And the voyce of harpers, and musitions, and of pipers, and trompetters shalbe hearde no more in thee : and no craftes man, of whatsoever craft he be, shalbe founde any more in thee : and the sounde of a myll stone shalbe heard no more in thee. ²³ And the light of a candle shal shyne no more in thee : and the voyce of the brydegrome and of the bryde, shalbe heard no more in thee, for thy marchantes were the great men of the earth. and with thyne enchantments were deceaued all nations. ²⁴ And in her was founde the bloude of the Prophetes, and of the Sainctes, and of all that were slayne vpon the earth.

19. AND after that, I heard the voyce of muche people in heauen saying, Alleluia : saluation and glorie, and honour, and power be to the Lord our God. ² For true and righteous are his iudgements, for he hath damned the great whore, which dyd corrupt the earth with her fornication, and hath auenged the bloude of his seruantes shede by her hande. ³ And agayne they sayd, Alleluia : and her smoke rose vp for euermore. ⁴ And the four and twenty Elders, and the four

RHEIMS—1582.

vvorke in the sea, stode a farr of, ¹⁸ and cried seeing the place of her burning, saying, Vwhat other is like to this great citie ? ¹⁹ And they threvv dust vpon their heades, and cried vweeping and mourning, saying : Vvo, vvo, that great citie, in the vvich al vvere made riche that had shippes in the sea, of her prices : because in one houre she is desolate.

²⁰ Reioyce ouer her, heauen, and ye holy Apostles and Prophetes because God hath iudged your iudgement of her. ²¹ And one strong Angel tooke vp as it vvere a great milstone, and threvv it into the sea, saying, Vvith this violence shal Babylon that great citie be throwen, and shal novv be found no more. ²² And the voice of harpers, and of Musicians, and of them that sing on shalme and trompet, shal no more be heard in thee, and euery artificer of euery art shal be found no more in thee, and the noise of the mill shal no more be heard in thee, ²³ and the light of the lampe shal no more shine in thee, and the voice of the bridegrome and the bride shal no more be heard in thee : because thy marchantes were the princes of the earth, because al nations haue erred in thine enchantments. ²⁴ And in her is found the bloud of the Prophetes and Sainctes, and of al that vvere slaine in the earth.

19. AFTER theses things I heard as it vvere the voice of many multitudes in heauen saying, Allelu-ia. Praise, and glorie, and povver is to our God : ² because true and iust are his iudgements which hath iudged of the great harlot, that hath corrupted the earth in her vvoredom, and hath reuenged the bloud of his seruants, of her handes. ³ And agayne they said, Allelu-ia. And her smoke ascendeth for euer and euer. ⁴ And the foure and twentie

AUTHORISED—1611.

and as many as trade by sea, stood afarre off, ¹⁸ And cryed when they saw the smoke of her burning, saying, What citie is like vnto this great Citie ? ¹⁹ And they cast dust on their heades, and cried, weeping, and wailing, saying, Alas, alas, that great Citie, wherein were made rich all that had ships in the sea, by reason of her costlinesse, for in one houre is she made desolate. ²⁰ Reioyce ouer her thou heauen, and ye holy Apostles and Prophetes, for God hath auenged you on her.

²¹ And a mighty Angel tooke vp a stone like a great milstone, and cast it into the sea, saying, Thus with violence shall that great Citie Babylon bee throwne downe, and shall be found no more at all. ²² And the voyce of harpers and musitions, and of pipers, and trumpeters, shall be heard no more at all in thee : and no craftsman, of whatsoever craft hee be, shall be found any more in thee : and the sound of a milstone shall be heard no more at all in thee : ²³ And the light of a candle shall shine no more at all in thee : and the voice of the bridegrome and of the bride shall be heard no more at all in thee : for thy Merchants were the great men of the earth : for by thy sorceries were all nations deceiued. ²⁴ And in her was found the blood of Prophetes, and of Saints, and of all that were slaine vpon the earth.

19. AND after these things I heard a great voyce of much people in heauen, saying, Alleluia : saluation, and glory, and honour, and power vnto the Lord our God : ² For true and righteous are his Iudgements, for hee hath iudged the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants at her hand. ³ And againe they said, Alleluia : and her smoke rose vp for euer and euer. ⁴ And the foure and twenty Elders, and

πρεσβύτεροι οἱ εἴκοσι * τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθήμενῳ ἐπὶ τοῦ θρόνου, λέγοντες, Ἀμήν. Ἀλληλούϊα. ⁵ Καὶ φωνὴ ἔκ τοῦ θρόνου ἐξῆλθε, λέγουσα, Αἰνεῖτε τὸν Θεὸν ἡμῶν πάντες οἱ δούλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτὸν ⁶ οἱ μικροὶ καὶ οἱ μεγάλοι. ⁷ Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λέγοντες, Ἀλληλούϊα ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ⁸ ἡμῶν | ὁ παντοκράτωρ. ⁹ χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ ὅτι ἦλθεν ὁ γάμος τοῦ ἄρνιου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἐαυτήν. ¹⁰ Καὶ ἐδόθη αὐτῇ ἵνα περιβάλληται βύσσινον ¹¹ λαμπρὸν καὶ καθαρὸν | τὸ γὰρ βύσσινον, τὰ δικαιώματά ¹² ἐστί τῶν ἁγίων. | ¹³ Καὶ λέγει μοι, Γράψον, Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἄρνιου κεκλημένοι. ¹⁴ Καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ ¹⁵ ἐῖσι τοῦ Θεοῦ. | ¹⁶ Καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ καὶ λέγει μοι,

* Rec. + καί.

† Const. τῷ θρόνῳ.

* Const. ἀπό.

* Rec. + καί.

† Rec. λέγοντων. Const. λήγοντας.

† Rec. = ἡμῶν.

* Rec. καθαρὸν καὶ λαμπρὸν.

WICLIF—1380.

beestis filden down, & worschypiden god sitting on the trone, and seiden amen alleluia, ⁵ and a vois wente out of the trone : & seide, alle the seruantis of oure god seie ze heriyngis to our god : and ze that dreden god smale & greet.

⁶ And I herde a vois of a greet trumpe, as the vois of many watris, & as the vois of greet thundris : seyinge alleluia, for oure lord god almyghti hath regned, ⁷ ioie we and make we myrthe : and zeue glorie to hym, for the weddingis of the lombc cunnen : & the wiif of him made redi hir self, ⁸ & it is zoun to hir, that sche keuer hir with white bissyn schynynge, for whi bissyn is iustifyingis of seyntis. ⁹ and he seide to me, write thou, blessid ben thei that ben cleid to the soper of weddyng of the lomb, and he seide to me, thes wordis of god ben trewe, ¹⁰ & I fille down bifor his feet : to worschip him, and he seide to me, se thou that thou do not, I am a seruaunt with thee : & thi britheren : hauynge the witnessinge of ihesus, worschip thou god, for the witnessynge of ihesus : is spirit of profecie, ¹¹ & I saie heuene opened : & lo a whijt hors, & he that sat on him was clepid feithful & sothfast, & with rytwisnes he demeth & fytith, ¹² and the igen of him werun as flame of fier : & in his heed many diademes, & he hadde a name writun, whiche no man knewe : but he, ¹³ and he was clothid in a cloth spreyt with blood, & the name of him was clepid the sone of god, ¹⁴ and the oostis that ben in heuene : sueden him on whijt horsis, clothid with bissyn whijt ¹⁵ & clene, and a swerd sharp on eche side cam forth of his mouth that with it he smyte folkis, & he schal rule hem with an irun zerde, & he tredith the pressour of wyne of strong veniaunce of

TYNDALE—1534.

elders, and the iiij. bestes fell downe, and worschyped god that sate on the seate sayinge : Amen Alleluia. And a voyce cam out of the seate, saying : prayse oure lorde god all ye that are his seruauntes, and ye that feare him both small and greet.

⁶ And I herde the voyce of moche people, even as the voyce of many waters, and as the voyce of stronge thondrynges, sayinge : Alleluia, for god omnipotent raigneth. ⁷ Let vs be glad and reioyce and geue honour to him : for the mariage of the lambe is come, and hys wyffe made her sylfe redy. ⁸ And to her was graunted, that she shulde be arayed with pure and goodly raynes. For the raynes is the rytghewnesse of saynctes. ⁹ And he sayde vnto me : happy are they which are called vnto the Lanbes supper.

And he sayde vnto me : these are the true sayings of God. ¹⁰ And I fell at his fete, to worschyppe him. And he sayde vnto me se thou do it not. For I am thy felowe seruaunt, and one of thy brethern, and of them that haue the testimony of Iesus. Worschyppe God. For the testimony of Iesus ys the sprete of prophesie.

¹¹ And I sawe heuen open, and beholde a whyte horse : and he that sat upon him was faythfull and true, and in rytghewnes dyd iudge and make battayle. ¹² His eyes were as a flame of fyre : and on his heed were many crownes : and he had a name written, that noman knewe but him sylfe. ¹³ And he was clothed with a vesture dipt in blood, and hys name ys called the worde of God. ¹⁴ And the warriours which were in heuen folowed him upon whyte horses, clothed with whyte and pure raynes : ¹⁵ and out of his mouth went out a sharpe swerde, that with yt he shuld smyte the hethen. And he shall rule them with a rodde of yron, and he trode the wynefat of fearnes

CRANMER—1539.

elders, and the iiij. bestes fell downe, and worschyped God that sate on the seate, saying : Amen, Alleluia. ⁵ And a voyce cam out of the seate, saying : prayse our Lord God all ye that are his seruauntes, and ye that feare hym both small and greet.

⁶ And I herde the voyce of moche people, even as the voyce of many waters, and as the voyce of strong thondrynges, sayings : Alleluia, for the Lord our God omnipotent raigneth. ⁷ Let vs be glad and reioyce, and geue honoure to hym : for the mariage of the lambe is come, and hys wyfe made her self redy. ⁸ And to her was graunted, that she shuld be arayed with pure and goodly raynes. For the raynes is the rytghewnesse of sainctes. ⁹ And he sayde vnto me, wryste, happy are they which are called vnto the lambes supper. And he sayde vnto me : these are the true sayings of God. ¹⁰ And I fell at his fete, to worschyppe him. And he sayde vnto me : se thou do it not. For I am thy felowe seruaunt, and one of thy brethren, euen of them that haue the testimony of Iesus. Worschipe God. For the testimony of Iesus is the sprete of prophesie.

¹¹ And I sawe heauen open, and beholde, a whyt horse : and he that sat vpon him was faythfull and true, and in rytghewnes dyd iudge and make battayle. ¹² Hys eyes were as a flame of fyre : and on hys heed were many crownes : and he had a name written, that noman knew but he him selfe. ¹³ And he was clothed with a vesture dipt in blood, and his name is called the worde of God. ¹⁴ And the warriours which were in heauen, folowed him vpon whyte horsces, clothed with whyte and pure raynes : ¹⁵ and out of hys mouth went out a sharpe two edged swerde, that with it he shulde smyte the hethen. And he shall rule them with a rodde of yron, and he trode the wynefat of fearnes

heriyngis, praises
bissyn, fine linnen
dremth, judgment
sieden, followed.

zoupe, gire
clepid, called
seyen, eyes
zerde, rod

zounen, giren.
sothfast, true.
spreyt, sprinkled.

“Ὅρα μὴ· σύνδουλος σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας.”

¹¹ Καὶ εἶδον τὸν οὐρανὸν ἀνεωγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ’ αὐτὸν, καλούμενος πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ·

¹² οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρὸς, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλὰ· ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός· ¹³ καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ ¹⁴ καλεῖται τὸ ὄνομα αὐτοῦ, “Ὁ Λόγος τοῦ Θεοῦ.”

¹⁴ Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ’ ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινων λευκὸν ¹⁵ καθαρόν. καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ¹⁶ δίστομος ὅξεια, ἵνα ἐν αὐτῇ ¹⁷ πατάξῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ ¹⁸ τῆς

^a Const. τῶν ἁγίων ἱερέων.

^b Const. τοῦ Θεοῦ εἰς.

^c Alex. κίχληται.

^d Rec. + καὶ.

^e Rec. = εἰστομος.

^f Rec. πατάσσει.

GENEVA—1557.

beastes fell downe, and worshipped God that sate on the throne saying, Amen. Hallelu-iah. ⁵ Then a voyce came out of the throne, saying, Prayse our Lord God all ye that are his seruantes, and ye that feare him, both smal and great. ⁶ And I hearde as it were the voyce of muche people, and as the voyce of many waters, and as the voyce of stronge thundrings, saying, Hallelu-iah, for our Lord God omnipotent hath rayigned.

⁷ Let vs be glad and reioyce and geue honour to hym: for the mariage of the Lambe is come, and his wyfe made her selfe redy: ⁸ And to her was granted, that she should be arayed with pure fyne linnen cloth and shining. For the fyne linnen is the righteousnes of Sainetes. ⁹ Then he said vnto me, Write Happy are they which are called vnto the Lambes supper. And he sayd vnto me, These wordes of God are true. ¹⁰ And I fell at his feete, to worshippe him, but he sayd vnto me, Se thou do it not: I am thy fellow seruant, and one of thy brethren, which haue the testimonie of Iesus. Worship God: for the testimonie of Iesus, is the sprite of prophecie.

¹¹ And I sawe heauen open, and beholde a whyte horse: and hee that sate vpon him was called Faithfull and true, and hee that iudgeth rightuously, and fighteth. ¹² And his eyes were as a flamme of fyre: and on hys head were many crownes: and he had a name wyrtten, that no man knewe but he hym selfe. ¹³ And he was clothed with a vesture dipte in bloude, and his name is called, The worde of God. ¹⁴ And the warriors which were in heauen, folowed him vpon white horses, clothed with white fyne linnen and pure.

¹⁵ And out of his mouth went out a sharpe sword, that with it he should smyte the hethen. for he shal rule them with a rodde of yron: for he it is that treadeth the wynefat of fearencies and wrath of

RHEIMS—1582.

seniors fel downe, and the foure beastes, and adored God sitting vpon the throne, saying: Amen, Allelu-ia. ⁵ And a voyce came out from the throne, saying: Say praise to our God al ye his seruantes: and you that feare him, litle and great. ⁶ And I heard as it were the voyce of a great multitude, and as the voyce of many waters, and as the voyce of great thunders, saying, Allelu-ia: because our Lord God the omnipotent hath reigned. ⁷ Let vs be glad and reioyce, and giue glorie to him: because the mariage of the Lambe is come, and his wyfe hath prepared her selfe. ⁸ And it was giuen to her that she clothe her self vwith silke glittering and vvithite. For the silke are the iustifications of Sainetes.

⁹ And he said to me, Vvrite, Blessed be they that are called to the supper of the mariage of the Lambe. And he said to me, These vvordes of God, be true. ¹⁰ And I fel before his feete, to adore him. And he saith to me, See thou doe not: I am thy fellow-servant, and of thy brethren that haue the testimonie of Iesvs. Adore God. For the testimonie of Iesvs, is the spirit of prophecie.

¹¹ And I sawv heauen opened, and behold a vvHITE horse: and hee that sate vpon him, vvvas called Faithfull and True, and vvwith iustice hee iudgeth and fighteth. ¹² And his eies as a flame of fire, and on his head many diademes, hauing a name vvritten, vvvhich no man knowveth but him selfe. ¹³ And he vvvas clothed vvwith a garment sprinkled vvwith bloud: and his name is called, THE VVORD OF GOD.

¹⁴ And the hostes that are in heauen folowed him on vvwhite horses clothed in vvwhite and pure silke. ¹⁵ And out of his mouth proceedeth a sharpe svword: that in it he may strike the Gentiles. And he shal rule them in a rod of yron: and he treadeth the vvine presse of the furie of

AUTHORISED—1611.

the foure beastes fell downe, and worshipped God that sate on the Throne, saying, Amen, Alleluia. ⁵ And a voyce came out of the throne, saying, Praise our God all yee his seruants, and yee that feare him, both small and great.

⁶ And I heard as it were the voyce of a great multitude, and as the voyce of many waters, and as the voyce of mightie thundrings, saying, Alleluia: for the Lord God omnipotent reigneth. ⁷ Let vs be glad and reioyce, and giue honour to him: for the marriage of the Lambe is come, and his wife hath made her selfe ready. ⁸ And to her was granted, that she should be arrayed in fine linnen, cleane and white: for the fine linnen is the righteousness of Saints. ⁹ And he saith vnto me, Write, Blessed are they which are called vnto the marriage supper of the Lambe. And he saith vnto mee, these are the true sayings of God. ¹⁰ And I fell at his feete to worship him: And he said vnto me, See thou doe it not: I am thy fellow servant, and of thy brethren, that have the testimony of Iesus, Worship God: for the testimonie of Iesus, is the Spirit of prophecie.

¹¹ And I saw heauen opened, and behold a white horse, and hee that sate vpon him was called faithfull and true, and in righteousness hee doeth iudge and make warre. ¹² His eyes were as a flame of fire, and on his head were many Crownes, and hee had a Name written, that no man knew but he himselfe. ¹³ And hee was clothed with a vesture dipt in blood, and his Name is called, The Word of God. ¹⁴ And the armies which were in heauen followed him vpon white horses, clothed in fine linnen, white and cleane. ¹⁵ And out of his mouth goeth a sharpe sword, that with it hee should smite the nations: and he shal rule them with a rod of iron: and he treadeth the winepress of the

ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος. ¹⁶ καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ¹⁷ τὸ ὄνομα γεγραμμένον, 'Βασιλεὺς βασιλέων καὶ Κύριος κυρίων.' ¹⁷ Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις τοῖς ¹⁸ πετομένοις ἐν μεσουρανήματι, 'Δεῦτε ¹⁹ συνάχθητε' εἰς τὸ ²⁰ δεῖπνον ²¹ τὸ μέγα τοῦ Θεοῦ, ²² ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας ²³ χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων, ²⁴ ἐλευθέρων ²⁵ τε καὶ δούλων, καὶ μικρῶν ²⁶ τε καὶ ²⁷ μεγάλων.' ²⁸ Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι ²⁹ τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. ³⁰ καὶ ἐπιάσθη τὸ θηρίον, καὶ ³¹ ὁ μετ' αὐτοῦ ³² ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς

¹⁶ Const. = τὸ.¹⁷ Rec. πετωμένοις.¹⁸ Rec. καὶ συνάγασθαι.¹⁹ Rec. τοῦ μεγάλου.²⁰ Rec. = τε.²¹ Rec. = τε.²² Rec. = τὸν.

WICLIȚ—1380.

the wraȝthe of almyȝti god, ¹⁶ and he hath writun in his cloȝ in the hemme king of kingis & lord of lordis,

¹⁷ and I saie an angel stondinge in the sunne: & he cried with greet vois, and seide to alle briddis that flouen bi the myddil of heuene: come ye & be gaderid to the greet soper of god, ¹⁸ that ye ete the fleisch of kingis, and fleisch of tribunes & fleisch of strong men & fleisch of horsis & of tho that sitten on hem, and the fleisch of alle fre men and bonde men: & of smale & greet, ¹⁹ I say the beest & the kingis of the erthe & the oostis of hem gaderid: to make batel with him that sat on the hors and with his oost,

²⁰ and the best was caugte and with liir the false profete: that made signes bifor him, in whiche he disceyued him that token the carret of the beest: & that worschipiden the ymage of it: these tweyne werun sent quyk in to the pool of fier brennyng with brymston, ²¹ & the other werun slayn with the swerd of him that sat on the hors, that cometh forth of the mouth of him, and alle briddis werun fillid with the fleisch of hem.

²² AND I saie an angel comyng doun fro heuene: hauyng the keie of depnesse: & a greet cheyne in his hond, ²³ and he caugte the dragoun the oold serpent that is the deuyl & sathanas: & he bound him bi a thousand seeris: & he sente him in to depnesse and clodid on hym: that he disceyue no more the folkis, til a thousand seeris ben fillid, afir these thingis it bihoueth hym to be vnbounden a litil tyme,

²⁴ & I sawe seetis and thei that saten on hem: and doom was zounen to hem, and the soulis of men biheidid for the

TYNDALE—1534.

and wrath of almyghty god. ¹⁶ And hath on his vesture and on his thygh a name written: kyng of kynges, and lorde of lordes.

¹⁷ And I sawe an angell stonde in the sunne, and he cryed with a lowde voyce, sayinge to all the fowles that flye by the myddes of heven come and gaddre youre selves to gedder vnto the supper of the gret god, ¹⁸ that ye maye ente the flesshe of kynges, and of hys captaynes, and the flesshe of myghty men, and the flesshe of horses, and of them that sytt on them, and the flesshe of all free men and bond men, and of small and gret. ¹⁹ And I sawe the beste and the kynges of the erth, and their warriers gaddred to gedder to make battayle agaynst him that satt on the horse and agaynst his souldiers.

²⁰ And the beste was taken, and with him that false prophet that wrought myrcles before him, with which he deceaued them that receaued the beestes marke, and them that worshipped his ymage. These both were cast into a ponde of fyre burnyng with brymstone: ²¹ and the remnaunt were slayne with the swearde of him that sat upon the horse, whych swearde proceded out of his mouth, and all the foules were ful filled with their flesshe.

²² AND I sawe an angell come doun from heven, hauyng the keye of the botton lesse pyt, and a gret chayne in his honde. ²³ And he toke the dragon that olde serpent, which is the deuyl and Sathanas, and he bounde him a thousand yeres: ²⁴ and cast him into the bottonlesse pyt, and he bounde him, and set a seale on him, that he shulde deceaue the people no moare, tyll the .M. yeres were fulfilled. And after that he muste be loosed for a litell season.

²⁵ And I sawe seattes, and they sat upon them, and iudgement was geuen vnto them: and I sawe the soules of them

CRANMER—1539.

and wrath of almyghty God. ¹⁶ And hath on his vesture and on his thygh a name written: Kyng of Kynges, and Lorde of Lordes.

¹⁷ And I sawe an Angell stande in the sonne, and he cryed with a lowde voyce, saying: to all the fowles that flye by the middes of heauen: come and gather youre selues to gether vnto the supper of the gret God, ¹⁸ that ye maye eate flesshe of kynges, and the flesh of hys captaynes, and the flesshe of myghty men, and the flesshe of horses, and of them that syt on them, and the flesshe of all free men and bond men, and of small and gret. ¹⁹ And I sawe the beast, and the kynges of the erth, and their warriers gathered together to make batayle agaynst hym that sat on the horse, and agaynst hys souldiers.

²⁰ And the beast was taken, and with hym that false prophet that wrought myracles before him, with whych he deceaued them that receaued the beestes marke, and them that worshipped his ymage. These both were cast into a ponde of fyre burnyng with brymstone: ²¹ and the remnaunt were slayne with the swearde of hym that sat vpon the horse, whych swearde proceded out of his mouth, and all the foules were fullylled with their flesshe.

²² AND I sawe an Angell come downe from heauen, hauyng the keye of the bottonlesse pyt, and a gret chayne in hys hand. ²³ And he toke the dragon that olde serpent, which is the deuyl and Sathanas, and he bounde him a thousand yeres: ²⁴ and cast hym into the bottonlesse pyt, and he bounde hym, and set a seale on him, that he shulde deceaue the people no more, tyll the thousande yeres were fulfilled. And after that he muste be loosed for a lytell season.

²⁵ And I sawe seates, and they sat vpon them, and iudgement was geuen vnto them: and I sawe the soules of them that

λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνούντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν ᾧ θεῖω. ²¹ καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθυμένου ἐπὶ τοῦ ἵππου, τῇ ᾗ ἐξελεύσονται ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

XX. Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. ² καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστι διάβολος καὶ Σατανᾶς, καὶ ἔδωκεν αὐτὸν χίλια ἔτη, ³ καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἔκλεισε, καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ ᾖ πλανᾷ ἔτι τὰ ἔθνη, ἄχρι τελεσθῇ τὰ χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

⁴ Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς

¹⁹ Rec. μετὰ τούτου ὁ.

⁹ Rec. + τῷ.

¹ Rec. ἱεπορευομένην.

¹ Rec. κλεῖν.

¹ Rec. + αὐτόν.

⁹ Rec. πλανῆται.

⁹ Rec. τὰ ἔθνη ἔτι.

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almighty God. ¹⁶ And he hath on his vesture, and on his thyghe a name wryten, Kynges of kynges, and Lord of Lordes. ¹⁷ And I saw an Angel stand in the sunne, who cried with a lowde voyce, saying to all the foules that dyd flye by the middes of heauen, Come and gather your selues together vnto the supper of the great God. ¹⁸ That ye may eat the fleshe of kynges, and the fleshe of hye Captaynes, and the fleshe of mighty men, and the fleshe of horses, and of them that sit on them, and the fleshe of all free men and bondmen, and of small and great.

¹⁹ And I sawe the beaste, and the kynges of the earth, and their warriers gathered together to make battayle agaynst hym that sat on the horse, and against his souldiers. ²⁰ But the beaste was taken, and with him that false prophet that wrought miracles before him, with which he deceaued them that receaued the beastes marke, and them that worshipped his image. These both were cast into a ponde of fyre, burning with brimstone. ²¹ And the remnant were slayne with the sworde of him that sitteth vpon the horse, which sworde cometh out of his mouthe, and all the foules were fylled ful with their fleshe.

20. AND I sawe an Angel come downe from heauen, hauyng the keye of the bottomlesse pyt, and a great chayne in his hande. ² And he toke the dragon that olde serpent, which is the deuyll and Satan, and he bounde him a thousand yeres: ³ And cast him into the bottomlesse pyt, and he shut hym vp, and sealed the dore vpon him, that he should deceaue the people no more, tyl the thousand yeres were fulfilled: for after that he must be loosed for a litle season.

⁴ And I sawe seates, and they sate vpon them, and iudgement was geuen vnto them: and I sawe the soules of them,

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the vvrath of God omnipotent. ¹⁶ And he hath in his garment and in his thigh wrytten, KING OF KINGES AND LORD OF LORDS.

¹⁷ And I savv one Angel standing in the sunne, and he cried vwith a loud voyce saying to al the birdes that did flie by the middes of heauen, Come and assemble together to the great supper of God: ¹⁸ that you may eate the flesh of kinges, and the flesh of tribunes, and the flesh of valiants, and the flesh of horses and of them that sit on them, and the flesh of all freemen and bondmen, and of litle and great.

¹⁹ And I savv the beast and the kings of the earth, and their armies gathered to make vwarre vwith him that sate vpon the horse and vwith his armie. ²⁰ And the beast vvas apprehended, and vwith him the false-prophet: vvhich vvrought signes before him, vvherevvith he seduced them that tooke the character of the beast, and that adored his image. These tvo were cast aliv into the poole of fyre burning also with brimstone. ²¹ And the rest vvere slaine by the svword of him that sitteth vpon the horse, vvich proceedeth out of his mouth: and al the birdes vvere filled vwith their flesh.

20. AND I savv an Angel descending from heauen, hauing the key of the bottomlesse depth, and a great chaine in his hand. ² And he apprehended the dragon the old serpent, vvich is the Deuill and Satan, and bound him for a thousand yeres. ³ And he threvv him into the depth, and shut him vp, and sealed over him, that he seduce no more the nations, til the thousand yeres be consummate, and after these things he must be loosed a litle time.

⁴ And I savv seates: and they sate vpon them, and iudgement vvas giuen them, and the soules of the beheaded for the

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fierceneesse and wrath of Almighty God. ¹⁶ And hee hath on his vesture, and on his thigh a Name wryten, KING OF KINGES, AND LORD OF LORDS.

¹⁷ And I saw an Angel standing in the Sunne, and hee cried with a lowd voice, saying to all the fowles that flie in the midst of heauen, Come and gather your selues together vnto the supper of the great God: ¹⁸ That yee may eate the flesh of Kings, and the flesh of Captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great. ¹⁹ And I saw the beast, and the Kings of the earth, and their armies gathered together to make warre against him that sate on the horse, and against his armie. ²⁰ And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceiued them that had receiued the marke of the beast, and them that worshipped his image. These both were cast aliv into a lake of fyre burning with brimstone. ²¹ And the remnant were slaine with the sword of him that sate vpon the horse, which sword proceeded out of his mouth: and all the fowles were filled with their flesh.

20. AND I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand. ² And hee laud hold on the dragon, that old serpent, which is the deuill and Satan, and bound him a thousand yeres, ³ And cast him into the bottomlesse pit, and shut him vp, and set a seale vpon him, that he should deceiue the Nations no more, till the thousand yeres should be fulfilled: and after that hee must bee loosed a litle season. ⁴ And I saw thrones, and they sate vpon them, and Iudgement was giuen vnto them: and I saw the soules of them that

ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον, οὔτε τῇ εἰκόνι αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον⁹, καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ τὰ χίλια ἔτη· οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν¹⁰· ἄχρι τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη.⁶ Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων⁶ ὁ δεύτερος θάνατος· οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ⁷ χίλια ἔτη.

⁷ Καὶ ὅταν τελεσθῇ⁷ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὦν ὁ ἀριθμὸς αὐτῶν⁸.

⁹ Rec. τῷ θηρίῳ.

⁶ Const. τὴν εἰκόνα.

⁷ Rec. αὐτῶν.

⁸ Rec. ἀνίστασιν.

⁶ Rec. ἁγίος.

⁶ Rec. ὁ θάνατος ὁ δεύτερος.

⁷ Const. μετὰ ταῦτα.

⁸ Const. μετὰ.

⁷ Rec. = τὸν.

⁷ Rec. = αὐτῶν.

WICLIȚ—1380.

witnesynge of ihesus and for the word of god; ⁊ hem that worschypiden not the beest: nether the ymage of it: nether token the careot of it in her forheedis nether in her hondis: ⁊ thei lyueden ⁊ regneden with crist a thousande ⁊eeris/

³ other of deed men lyueden not til a thousand ⁊eeris ben endid; this is the first azenrisynge, ⁶ blessed ⁊ holi is he that hath part in the first azenrisynge; in thes men: the secunde deeth hath not power; but thei schulen be prestis of god and of crist: and thei schulen regne with him a thousand ⁊eeris/

⁷ and whanne a thousand ⁊eeris schulen be endid satanas schal be vnbounden of his prisoun; ⁸ ⁊ he schal go out ⁊ schal disceyue folkis, that ben on foure corners of the erthe: gog ⁊ magog; ⁊ he schal gadere hem in to batel: whos noumhre is as the graucil of the see; ⁹ ⁊ thei stieden up on the brodenesse of erthe; ⁊ enuyrouned the castels of scyntis and the loured citee; ⁊ fier cam down of god fro heuene, ⁊ deuourid hem; ¹⁰ ⁊ the deuel that disceyued hem: was sent in to the pool of fier ⁊ brimstoon where bothe the beest and fals profetis schulen be turmentid dai ⁊ nygt in to worldis of worldis amen/

¹¹ and I saie a greet whigt trone, ⁊ on sittynge on it fro whos sijt erthe fledge and heuene ⁊ the place is not founden of hem; ¹² ⁊ I saie deed men greet and smale stonding in the sijt of the trone: and bokis werun opened; and another book was opened: which is the book of lif; and deed men werun demed of thes thingis that weren writun in the bokis afir the werkis of hem; ¹³ and the sec gaf his deed men: that werun in it; ⁊ deeth ⁊ helle ⁊ auen her deed men: that weren in hem;

correct mark.
unended.

apostrophe, resuscitation
castles, towns
deaded, judged.

TYNDALE—1534.

that were beheaded for the wytnes of Iesu, and for the worde of God: which had not worschipped the beest, nether his ymage; nether had taken his marke vpon their forheddes, or on their hondes: and they lyued, and rayned with Christ a .M. yere: ³ but the wother of the deed men lyued not agayne vntyll the .M. yere were fynished. This is that fyrst resurrection. ⁶ Blessed and holy is he that hath parte in the fyrst resurrection. For on suche shall the secunde deeth haue no power; for they shalbe the prestes of God and of Christ; and shall raygne with him a .M. yere.

⁷ And when the .M. yeares are experied, Satan shalbe louswed out of his prisoun; ⁸ and shall goo oute to deceaue the people which are in the foure quarters of the erth Gog and Magog; to gadder them to gedder to batayle; whose nombre is as the sonde of the see: ⁹ and they went vp on the playne of the erth; and compassed the tentes of the saynctes about, and the beloued cite. And fyre cam doune from God; out of heuen; and deuoured them: ¹⁰ and the deuyll that deceaued them; was cast into a lake of fyre and brymstowe; where the beest and the false prophet were and shalbe tormented daye and nyght for ever more.

¹¹ And I sawe a grett whyte seate and him that sate on it; from whose face fledd awaye both the erth and heauen; and their place was no more founde. ¹² And I sawe the deed; both grett and small stonde before God: And the bokes were opened and another boke was opened; which is the boke of lyfe; and the deed were iudged of thoos thynges which weer wyrtten in the bokes accordinge to their dedes: ¹³ and the sec gave vp her deed; which were in her; and deeth and hell deliuered vp the deed; which were in them: and

CRANMER—1539.

were beheaded for the wytnes of Iesu, and for the worde of God: which had not worshipped the beest, nether his ymage, nether had taken his marke vpon their forheddes, or on their handes: and they lyued, and rayned with Christ a .M. yere: ³ but the other of the deed men lyued not agayne, vntyll the thousand yere were finished. This is that fyrst resurrection. ⁶ Blessed and holy is he, that hath parte in the fyrst resurreccyon. For on such shall the secunde deeth haue no power, but they shalbe the Prestes of God and of Christ, and shall raygne with him a thousand yere.

⁷ And when the thousand yeres are expyred, Satan shalbe louswed out of his prisoun, ⁸ and shall go oute to deceaue the people, which are in the foure quarters of the erth, Gog and Magog, to gather them together to battayle, whose nombre is as the sonde of the see: ⁹ and they went vp in the playne of the erth: and compassed the tentes of the saynctes about, and the beloued cite. And fyre came doune from God out of heauen, and deuoured them: ¹⁰ and the deuyll that deceaued them, was cast into a lake of fyre and brymstowe, where the beest and the false prophet shalbe tormented daye and nyght for euer more.

¹¹ And I sawe a great whyte seate, and him that sate on it, from whose face fledd awaye both the erth and heauen, and their place was nomore founde. ¹² And I sawe the deed, both grett and small stonde before God: And the bokes were opened, and another boke was opened, which is the boke of lyfe, and the deed were iudged of those thynges which were written in the bokes according to theyr dedes: ¹³ and the see gaue vp her deed, which were in her, and deeth and hell deliuered vp the deed, which were in them: and they

ὡς ἡ ἄμμος τῆς θαλάσσης. ⁹ καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ⁹ ἐκύκλωσαν| τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν τὴν ἡγαπημένην καὶ κατέβη πῦρ ^h ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, καὶ κατέφαγεν αὐτούς. ¹⁰ καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰόνων.

¹¹ Καὶ εἶδον θρόνον ^k μέγαν λευκόν, καὶ τὸν καθήμενον ἐπ' ^l αὐτόν, οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ, καὶ ὁ οὐρανὸς, καὶ τόπος οὐχ εὐρέθη αὐτοῖς. ¹² καὶ εἶδον τοὺς νεκροὺς, μικροὺς καὶ μεγάλους, ἐστῶτας ἐνώπιον τοῦ ^m θρόνου, καὶ βιβλία ⁿ ἡνόχθησαν· καὶ ^o ἄλλο βιβλίον ἡνέφχθη, ὃ ἐστὶ τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν. ¹³ καὶ ἔδωκεν ἡ θάλασσα τοὺς ^p νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ἄδης ἔδωκαν τοὺς

^g Const. ἐκέλευσαν.^h Rec. ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ.ⁱ Rec. = καὶ.^k Rec. λευκὸν μέγαν.^l Rec. αὐτοῦ.^m Rec. Θεοῦ.ⁿ Rec. ἡνέφχθησαν.^o Rec. βιβλίον ἄλλο.^p Rec. ἐν αὐτῇ νεκροὺς.

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that were beheaded for the wytnesse of Iesus, and for the worde of God : which dyd not worshipec the beast, nether his image, nether had taken his marke vpon their foreheades, or on their handes : and they shal lyue, and raigne with Christ a thousand yere : ⁶ But the other of the deade men shal not lyue agayne, vntill the thousand yeres be finished : this is that fyrst resurrection. ⁶ Blessed and holy is he, that hath part in the fyrst resurrection : for on suche the seconde death hath no power : but they shal be the Priestes of God and of Christe, and shal raygne with him a thousand yere. ⁷ And when the thousande yeres are expired, Satan shalbe loused out of his prison. ⁸ And shal goe out to deceaue the people, which are in the foure quarters of the earthe, Gog and Magog, to gather them together to bataille, whose numbres is as the sand of the sea.

⁹ And they went vp in the playne of the earth : and compassed the tentes of the Sainetes about, and the beloued citie : but fire came doune from God, out of heauen, and deuoured them : ¹⁰ And the deuil that deceaued them, was cast into a lake of fyre and brimstone, where the beast and the false prophete shalbe tormented day and nyght for euermore. ¹¹ And I sawe a great white throne, and one that sate on it, from whose face fled away both the earth and heauen, and theyr place was no more found.

¹² And I sawe the dead, both great and smal stande before God : and the bookes were opened, and another Boke was opened, which is the *Boke* of life, and the dead were iudged of those thinges, which were wrytten in the bookes, according to their dedes : ¹³ And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the deade, which were in

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testimonie of Iesvs, and for the vvord of God, and that adored not the beast, nor his image, nor receiued his character in their foreheades or in their handes, and haue liued, and reigned vvith Christ a thousand yeres. ⁶ The rest of the dead liued not, till the thousand yeres be consummate. This is the first resurrection.

⁶ Blessed and holy is he that hath part in the first resurrection. in these the second death hath not povver : but they shal be priestes of God and of Christ : and shal reigne vvith him a thousand yeres.

⁷ And vvhen the thousand yeres shal be consummate, Satan shal be loosed out of his prison, ⁸ and shal goe forth, and seduce the nations that are vpon the foure corners of the earth, Gog, and Magog, and shal gather them into battell, the number of vvhom is as the sand of the sea. ⁹ And they ascended vpon the breadth of the earth, and compassed the campe of the Sainetes, and the beloued citie : And there came dovne fire from God out of heauen, and deuoured them : ¹⁰ and the Deuil vvich seduced them, vvvas cast into the poole of fire and brimstone, vvhere both the beast and the false-prophet shal be tormented day and night for euer and euer.

¹¹ And I savv a great vvwhite throne, and one sitting vpon it, from vvwhose sight earth and heauen fled, and there vvvas no place found for them. ¹² And I savv the dead, great and litle, standing in the sight of the throne, and bookes vvvere opened : and an other booke vvvas opened, vvvhich is of life : and the dead vvvere iudged of those thinges vvvhich vvvere vvritten in the bookes according to their vvworks. ¹³ and the sea gaue the dead that vvvere in it, and death and hel gaue their dead that

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were beheaded for the witness of Iesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his marke upon their foreheades, or in their hands, and they liued and reigned with Christ a thousand yeeres. ⁶ But the rest of the dead liued not againe vntill the thousand yeeres were finished. This is the first resurrection.

⁶ Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they shall bee Priests of God, and of Christ, and shall reigne with him a thousand yeeres. ⁷ And when the thousand yeeres are expired, Satan shall be loosed out of his prison, ⁸ And shall goe out to deceiue the Nations which are in the foure quarters of the earth, Gog and Magog, to gather them together to battell: the number of whom is as the sand of the sea. ⁹ And they went vp on the breadth of the earth, and compassed the campe of the Saints about, and the beloued Citie : and fire came downe from God out of heauen, and deuoured them. ¹⁰ And the deuil that deceiued them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for euer and euer.

¹¹ And I saw a great white throne, and him that sate on it, from whose face the earth and the heauen fled away, and there was found no place for them. ¹² And I saw the dead, small and great, stand before God : and the bookes were opened : and another booke was opened, which is the *booke* of life : and the dead were iudged out of those things which were written in the bookes, according to their vvorkes. ¹³ And the sea gaue vp the dead which were in it : and death and hell deliuered vp the dead which were in

⁹ νεκροὺς τοὺς ἐν αὐτοῖς, | καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. ¹⁴ καὶ ὁ θάνατος καὶ ὁ ὕδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δεύτερος ἐστίν | ⁵ ἡ λίμνη τοῦ πυρός. | ¹⁵ καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ | τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

XXI. Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἠπῆλθον, | καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι. ² Καὶ ὡς τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινὴν εἶδον | καταβαίνουσιν ἔκ τοῦ οὐρανοῦ, ἀπὸ τοῦ Θεοῦ | ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. ³ καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης, Ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν· καὶ αὐτοὶ λαὸς αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς μετ' αὐτὸν ἔσται, | Θεὸς αὐτῶν. ⁴ καὶ ἐξαλείψει ὅλην τὴν θάλασσαν.

⁹ Rec. ἐν αὐτοῖς νεκροῖς.
¹ Rec. + ἡ γῆ Ἰωάννης.

⁵ Rec. ἵστιν ὁ δεύτερος θάνατος.
² Rec. εἶδον τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν.

¹⁵ Rec. = ἡ λίμνη τοῦ πυρός.
³ Rec. ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ.

¹ Const. τῷ βιβλίῳ. ² Rec. παρ' ἡμῶν.
³ Rec. λαοί.

⁴ Rec. ἔσται μετ' αὐτῶν.

WICLIF—1380.

; it was demed of eche : aftir the werkis of hem, ¹⁴ & helle and deeth weren sent in to a pool of fier, this is the secunde deeth, ¹⁵ & he that was not foundun writun in the book of liif : was sente in to the pool of fier.

21. AND I saie a newe heuene & a newe erthe, and the first heuene and the first erthe wenten away : and the see is not now. ² & I ionn say the holi citee ierusalem come, comynge down fro heuene made redi of god, as a wiif ouned to hir housbonde, ³ and I herd a greet vois fro the trone : seynge lo the tabernacle of god is with men : & he schal dwelle with hem; and thei schulen be his puple : & he god with hem schal be her god, ⁴ and god schal wpe awei ech teer fro the igen of hem; and deeth schal no more be nether moornynge nether cryunge nether sorwe schal be ouer : whiche first thingis wenten away, ⁵ & he seide that sat on the trone : lo I make alle thingis newe; and he seide to me, write thou for thes wordis ben moost faithful & trewe.

⁶ and he seide to me, it is doon : I am alpha & o the begynnyng and ende; I schal geue freli of the wellle of quyk watir : to him that thirstith; ⁷ he that schal ouercome : schal wilde thes thingis; & I schal be god to him & he schal be sone to me; ⁸ but to ferdful men & vnbeleful and cursid & manquellers and fornyctours to and witchis; & worschippers of idols & to alle liers : the part of hem schal be in the pool brenynge with fier & brymston that is the secunde deeth.

⁹ And oon cam of the seuene angels hauynge vials ful of seuene the last veniauncis; and he spake with me and seide;

TYNDALE—1534.

they were judged every man accordinge to his dedes. ¹⁴ And deth and hell were cast into the lake of fyre. This is that second deeth. ¹⁵ And whosoever was not founde written in the boke of lyfe, was cast into the lake of fyre.

21. AND I sawe a newe heven and a newe erth. For the fyrst heven, and the fyrst erth, were vanysshed awaye, and there was no more see. ² And I Iohn sawe that holy cite newe Ierusalem come doune from God oute of heven prepared as a bryde gurnysshed for hyr husband. ³ And I herde agrett voyce out of heven sayinge : beholde, the tabernacle of God is with men; and he will dwell with them. And they shalbe his people; and God him sylf shalbe with them and be their god. ⁴ And God shall wpe awaye all teares from their eyes. And there shalbe no more deeth, nether sorowe nether cryunge; nether shall there be eny more payne, for the olde thynges are gone. ⁵ And he that sate upon the seate, sayde : Behold I make all thynges newe. And he sayde vnto me : wryte, for these wordes are faythfull and trewe.

⁶ And he sayde vnto me : it is done; I am Alpha and Omega, the begynnyng and the ende. I will geve to him that is a thyrst of the well of the water of lyfe fre. ⁷ He that overcommeth shal inheret all thynges; and I will be his God, and he shalbe my sonne. ⁸ But the fearefull and vnbeleynge, and the abhominable, and murdrers, and whormongers, and sorcerers, and ydolaters, and all iyers shal have their parte in the lake which burnyth with fyre and brymstone; which is the secunde deth.

⁹ And there cam vnto me one of the vii. angels which had the vii. vials full of the vii. laste plagis : and talked with me

CRANMER—1539.

were judged every man accordyng to his dedes. ¹⁴ And deeth and hell were cast into the lake of fyre. This is the second deeth. ¹⁵ And whosoever was not founde written in the boke of lyfe, was cast into the lake of fyre.

21. AND I sawe a new heuen and a new erth. For the fyrst heauen, and the fyrst erth were vanished awaie, and ther was nomore See. ² And I Iohn sawe that holy cytie, newe Ierusalem come downe from God out of heauen, prepared as a bryde garnished for her husbnde. ³ And I herde a great voyce out of heauen sayinge : beholde, the tabernacle of God is with men, and he will dwell with them. And they shal be hys people, and God hym selfe shalbe with them, and be theyr God. ⁴ And God shall wpe awaye all teares from theyr eyes. And there shalbe nomore deeth, nether sorow, nether cryunge, nether shall ther be eny more payne, for the olde thinges are gone. ⁵ And he that sate vpon the seate, sayde : Beholde, I make all thynges newe. And he sayde vnto me : write, for these wordes are faythfull and true.

⁶ And he sayd vnto me : it is done, I am Alpha and Omega, the begynnyng and the ende I will geue to hym that is a thyrst, of the well of the water of lyfe, fre. ⁷ He that ouer commeth, shall inheret all thynges, and I wyll be hys God, and he shalbe my sonne. ⁸ But the fearefull and vnbeleuyng, and the abhominable, and murdrers, and whormongers, and sorcerers, and ydolaters, and all iyers shall haue theyr parte in the lake whych burnyth wyth fyre and brymstone, which is the secunde deeth.

⁹ And there cam vnto me one of the seuen Angels which had the seuen vials full of the seuen laste plagis : and talked

demed, reduced. ² turned, adorned. ³ seen, eyes.
gave, gite. ⁴ took, living. ⁵ while, passes.

‘ μὴν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγὴ, οὔτε πόνος
 ‘ οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον.’ ⁵ Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ,
 ‘ Ἰδοὺ, καινὰ πάντα ποιῶ.’ Καὶ λέγει μοι, ‘ Γράψον· ὅτι οὗτοι οἱ λόγοι πιστοὶ
 ‘ καὶ ἀληθινοί | εἰσι.’ ⁶ Καὶ εἶπέ μοι, ‘ Ἐγένουε, ἐγὼ εἰμι τὸ | Α καὶ τὸ Ω, ἡ ἀρχὴ
 ‘ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω αὐτῷ | ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς
 ‘ δωρεάν. ⁷ ὁ νικῶν κληρονομήσει | ταῦτα, | καὶ ἔσομαι αὐτῷ Θεός, καὶ αὐτὸς
 ‘ ἔσται μοι ὁ υἱός. ⁸ τοῖς δὲ δειλοῖς | καὶ ἀπίστοις | καὶ ἀμαρτωλοῖς | καὶ ἐβδελυγ-
 ‘ μένοις καὶ φονεῦσι καὶ πόρνοις καὶ ⁹ φαρμακοῖς | καὶ εἰδωολάτραις, καὶ πᾶσι
 ‘ τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὅ ἐστιν
 ‘ ὁ θάνατος ὁ δεύτερος.’ ⁹ Καὶ ἦλθεν εἰς ¹⁰ ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων
 τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε

¹ Rec. + ὁ Θεός.
² Rec. πάντα.

³ Rec. τοῦ θρόνου.
⁴ Rec. διὰ τοῦ ζῆ.

⁵ Rec. ἀληθινοὶ καὶ πιστοί.
⁶ Rec. = καὶ ἀμαρτωλοῖς.

⁷ Const. Γίγναται.
⁸ Rec. φαρμακεῖσι.

⁹ Rec. = πότῳ.
¹⁰ Rec. δεύτερος θάνατος.

¹¹ Const. ὥσπερ αὐτῷ.
¹² Rec. + πρὸς με.

¹³ Rec. = καὶ ἀμαρτωλοῖς.

¹⁴ Rec. = ἐκ.

GENEVA — 1557.

them : and they were iudged euery man according to his dedes. ¹⁴ And death and hell were cast into the lake of fire : this is the second death. ¹⁵ And whosoever was not found written in the Boke of life, was cast into the lake of fyre.

21. AND I sawe a new heauen, and a newe earth : for the fyrst heauen, and the first earth were vanished away, and there was no more sea. ² And I Iohn sawe that holy cite newe Ierusalem come downe from God out of heauen, prepared as a bryde trymmed for her housband. ³ And I heard a great voyce out of heauen, saying, Behold the tabernacle of God is with men, and he wil dwell with them : and they shalbe his people, and God him selfe shalbe with them, and be their God.

⁴ And God shal wipe away all teares from their eyes : and there shalbe no more death, nether sorowe, nether crying, nether shal there be any more payne, for the first thynges are gone. ⁵ And he that sate vpon the throne, sayd, Beholde I make all thinges newe : and he sayd vnto me, Write, for these wordes are faithfull and true. ⁶ And he sayd vnto me, It is done, I am α and ω, the beginning and the end. I wil geue to him that is a thirst, of the wel of the water of lyfe, frely. ⁷ He that ouercometh, shal inheret all thinges, and I wil be his God, and he shal be my sonne.

⁸ But the fearful and vnbeleuing, and the abhominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all lyars shal haue their parte in the lake which burneth with fyre and brimstone, which is the second death. ⁹ And there came vnto me one of the seuen Angels which had the seuen vials full of the seuen last plagues : and talked with me saying,

RHEIMS — 1582.

vvere in them, and it vvas iudged of euery one according to their vvorkes. ¹⁴ And hel and death vvare cast into the poole of fire. This is the second death. ¹⁵ And he that vvas not found vvritten in the booke of life, vvvas cast into the poole of fire.

21. AND I sawv a nev vheaven and a nev earth. for the first heaven, and the first earth vvvas gone, and the sea novv is not. ² And I Iohn savv the holy cite Hierusalem nev descending from heauen, prepared of God, as a bride adorned for her husband. ³ And I heard a loud voice from the throne saying : Behold the tabernacle of God vvith men, and he vvil dwell vvith them. And they shal be his people : and he God vvith them shal be their God. ⁴ And God shal vvipe avway all teares from their eies : and death shal be no more. nor mourning, nor crying, neither shal there be sorovv any more, vvchich first thinges are gone.

⁵ And he that sate in the throne, said : Behold I make all thinges nev. And he said to me : Vvrite, because these vvordes be most faithfull and true. ⁶ And he said to me : It is done, I am Alpha and Omega : the beginning and the end. To him that thirsteth I vvil giue of the fountaine of the water of life, gratis. ⁷ He that shal overcome, shal possesse these thinges, and I vvil be his God : and he shal be my sonne. ⁸ But to the fearful, and incredulous, and execrable, and murderers, and fornicators, and sorcerers, and Idolaters, and al liers, their part shal be in the poole burning vvith fyre and brimstone, vvchich is the second death.

⁹ And there came one of the seuen Angels that had the vials ful of the seuen last plagues, and spake vvith me, saying :

AUTHORISED — 1611.

them : and they were iudged euery man according to their vvorkes. ¹⁴ And death and hell were cast into the lake of fire : this is the second death. ¹⁵ And whosoever was not found vvritten in the booke of life, was cast into the lake of fire.

21. AND I saw a new heauen and a new earth : for the first heauen, and the first earth were passed away, and there was no more sea. ² And I Iohn saw the holy City, new Hierusalem coming down from God out of heauen, prepared as a bride adorned for her husband. ³ And I heard a great voice out of heauen, saying, Behold, the Tabernacle of God is with men, and he wil dwell with them, and they shal be his people, and God himselfe shal be with them, and ⁴ be their God. ⁴ And God shall vvipe away all teares from their eyes : and there shall be no more death, neither sorrow, nor crying, neither shall there bee any more paine : for the former thinges are passed away.

⁵ And he that sate vpon the throne, said, Behold, I make all things new. And he said vnto me, Write : for these wordes are true and faithfull. ⁶ And he said vnto me, It is done : I am Alpha and Omega, the beginning and the end. I wil giue vnto him that is athirst, of the fountaine of the water of life freely. ⁷ He that overcome, shal inherite all thinges, and I will bee his God, and he shall be my sonne. ⁸ But the fearful and vnbeleuing, and the abhominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all lyars, shal haue their part in the lake which burneth with fyre and brimstone : which is the second death.

⁹ And there came vnto mee one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked

μετ' ἐμοῦ, λέγων, 'Δεῦρο, δεῖξω σοι ὁ τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα.'
 10 Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν^p τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσιν ἐκ τοῦ οὐρανοῦ^q ἀπὸ τοῦ Θεοῦ,
 11 ἔχουσιν τὴν δόξαν τοῦ Θεοῦ.^r ὁ φωστὴρ αὐτῆς ὁμοιος λίθῳ τιμωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι.^s ἔχουσα^t τεῖχος μέγα καὶ ὑψηλὸν, ἔχουσα^u πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἔστι τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραὴλ.^v Ἀπὸ ἀνατολῶν,^w πυλῶνες τρεῖς.^x καὶ ἀπὸ βορρᾶ,^y πυλῶνες τρεῖς.^z καὶ ἀπὸ νότου, πυλῶνες τρεῖς.^{aa} καὶ ἀπὸ δυσμῶν, πυλῶνες τρεῖς.^{ab} καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ὡς ἐπ' αὐτῶν^{ac} δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.^{ad} Καὶ ὁ λαλῶν μετ' ἐμοῦ, εἶχε^{ae} μέτρον^{af} κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς

^p Const. τὴν γυναῖκα, τὴν νύμφην τοῦ ἀρνίου. ^q Rec. + τὴν μεγάλην. ^r Const. ἐκ. ^s Rec. + καὶ. ^t Rec. ἔχουσάν τε.
^u Rec. ἔχουσιν. ^v Rec. Ἀπ' ἀνατολῆς.

WICLIF—1380.

come thou ȝ I schal schewe to thee the wrouesse : the schif of the lomb.¹⁰ I he took me up in spirit : to to a greet hille ȝ hisȝ, ȝ he schewed to me the holi citee ierusalem comyng doum fro heuene of god :¹¹ hauynge the clererte of god and the lȝt of it like a precious stoon : as the stoon iaspis, as cristall,¹² and it hadde a walle greet ȝ hisȝ : hauynge twelue ȝatis, ȝ in the ȝatis of it twelue angels : and names writun ynnȝ, that ben the names of twelue lynagis of the sones of israel.¹³ Fro the est thre ȝatis, ȝ fro the north thre ȝatis, ȝ fro the south thre ȝatis, ȝ fro the west thre ȝatis,¹⁴ ȝ the walle of the citee hadde .xii. foundementis : ȝ in hem the twelue names of the twelue apostlis ȝ of the lomb.

¹⁵ and he that spake with me hadde a goldun mesure of a rehed that he schulde mete the citee and the ȝatis of it and the walle,¹⁶ and the citee was set in square, ȝ the lengthe of it is so mych : as myche as is the breede, ȝ he mate the citee with a rehed bi furlongis twelue thousand, and the hȝthe ȝ lengthe and brede of it : ben euen.¹⁷ and he mat the wallis of it of an hundrid and foure and fourti cubitis : bi mesure of man that is of an angul.¹⁸ ȝ the bildinge of the walle therof : was of the stoon iaspis, ȝ the citee it silf was clene gold like clene glas.¹⁹ and the foundementis of the walle of the citee, werun ȝurned with al precious stoon, the first foundement iaspis, the secound saphirus, the thridde : calcedonis, the fourthe smaragdis,²⁰ the fiftie : sardonix, the sixte sardus, the seuenthe crisolitus, the eigthe : berillis, the nynte topasius, the tenth : crisopasus, the elcuenthe iacynetus, the twelwethe amatis.

²¹ ȝ twelue ȝatis ben twelue margaritis : bi echȝ ȝ echȝ gate was of echȝ margarit :

clererte, glory. mte, measure. mte, mat, measure, outard, adorned. margaritis, pearls.

TYNDALE—1534.

sayinge : come hydder, I will shewe the the bryde, the lambes wyfe.¹⁰ And he caryed me awaye in the sprete to a grett and an hye mountayne, and he shewed me the grett cite, holy Ierusalem descendyng out of heven from God,¹¹ havynge the bryghtnes of God. And her shynynge was lyke vnto a stoneste moste precious, even a Iaspas cleare as cristall :¹² and had walles grett and hye, and had xii. gates, and at the gates xii. angels : and names writen, which are the xii. trybes of Israel :¹³ on the est parte iii. gates, and on the north syde iii. gates, and to wardes the south iii. gates, and from the west iii. gates :¹⁴ and the wall of the cite had xii. foundacions, and in them the names of the lambes .xii. Apostles.

¹⁵ And he that talked with me, had a golden read to measure the cite with all and the gates therof and the wall therof.¹⁶ And the cite was hylt .iiiiij. square, and the length was as large as the bredth of it, and he measured the cite with the rede .xii. M. furlonges : and the length and the bredth, and the heyth of it, were equal.¹⁷ And he measured the wall therof : an .cxliiij. cubites : the measure that the angell had was after the measure that man vseth.¹⁸ And the hyldinge of the wall of it was of iaspas. And the cite was pure gold lyke vnto cleare glasse.¹⁹ and the foundacions of the wall of the cite was garnished with all maner of precious stones. The fyrste foundation was iaspas, the seconde saphyre, the thyrd a calcedony, the fourth an emeralde :²⁰ the fyft sardonix : the sixt sardcos : the seuenth crysolite, the ayght berall : the nynt a topas : the tenth a crysoprasos : the elcventh a iacynete : the twelfe an amatis.

²¹ The xii. gates were xii. pearles, every gate was of one pearle, and the strete of

CRANMER—1539.

with me sayinge : come hyther, I wyll shewe the the bryde, the lambes wyfe.¹⁰ And he caryed me awaye in the sprete to a great and an hye mountayne, and he shewed me the grett cite, holy Ierusalem, descendyng out of heven from God :¹¹ hauynge the bryghtnes of God. And her shynynge was lyke vnto a stoneste moste precious, euen like a Iaspas cleare as Cristall :¹² and had walles grett and hye, and had .xij. gates and at the gates .xij. Angels : and names writen, which are the names of the .xij. trybes of Israel :¹³ on the East parte .iii. gates, and on the Northside .iiij. gates, and towarde the South .iiij. gates, and from the west thre gates,¹⁴ and the wall of the cytie had .xij. foundacyons : and in them the twelue names of the lambes .xij. apostles.

¹⁵ And he that talked with me, had a golden reade to mesure the cytie with all and the gates therof and the wall therof.¹⁶ And the cytie was hylt .iiiiij. square, and the length was as large as the bredth, and he measured the cytie with the rede .xii. M. furlonges : and the length and the bredth, and the heyth of it, were equal.¹⁷ And he measured the wall therof : an .cxliiij. cubytes : the measure that the angell had, was after the measure that man vseth.¹⁸ And the bylding of the wall of it was of Iaspas. And the cytie was pure golde, lyke vnto cleare glasse,¹⁹ and the foundacyons of the wall of the cytie were garnished with all maner of precious stones. The fyrst foundacion was Iaspis, the seconde Saphyre, the thyrd a Calcedony, the fourth an Emeralde,²⁰ the fyft Sardonix, the syxt Sardcos, the seuenth Chrysolite, the eyght Berall, the .ix. a Topas, the tenth a Crisoprasos, the elcventh a Iacynete, the twelweth an Amatist.

²¹ The twelue gates were twelue pearles, every gate was of one pearle, and the

πυλῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς. ¹⁶ καὶ ἡ πόλις τετράγωνος κείται, καὶ τὸ μῆκος αὐτῆς ὅσον καὶ τὸ πλάτος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίου δώδεκα χιλιάδων τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστὶ. ¹⁷ καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου. ¹⁸ Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς, ἱασπὶς· καὶ ἡ πόλις χρυσίῳ καθαρῷ, ὁμοία ὕαλῳ καθαρῷ. ¹⁹ καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμῷ κεκοσμημένοι. ὁ θεμέλιος ὁ πρῶτος, ἱασπὶς· ὁ δεύτερος, σάπφειρος· ὁ τρίτος, χαλκηδών· ὁ τέταρτος, σμάραγδος· ²⁰ ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, ^b σάρδιος· ὁ ἕβδομος, χρυσόλιθος· ὁ ὄγδοος, βήρυλλος. ὁ ἔννατος, τοπάσιον· ὁ δέκατος, χρυσόπρασος· ὁ ἐνδέκατος, ὑάκινθος· ὁ δωδέκατος, ἀμέθυστος. ²¹ καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρίται· ἀνὰ εἰς ἕκαστος τῶν

^a Rec. = καὶ. [ter.]^b Rec. ἐν αὐτοῖς.^c Rec. = ὕαλῳ.^d Rec. = μέτρον.^e Rec. = τοσοῦτον ἴστω.^f Const. ὁμοιον.^g Const. σάρδιον.

GENEVA — 1557.

Come, I wil shewe thee the bride, the Lambes wife. ¹⁰ And he caried me away in the sprite to a great and an hye mountayne, and he shewed me the great cite, holy Ierusalem descending out of heaven from God. ¹¹ Hauing the glorie of God: and her shining was like vnto a stone most precious, euen a Iasper cleare as Cristal:

¹² And had a great walle and hye, and had twelue gates, and at the gates twelue Angels, and names written, which are the twelue tribes of the children of Israel: ¹³ On the East parte *ther were* three gates, and on the Northside thre gates, towarde the South thre gates, and from the West thre gates: ¹⁴ And the walle of the cite had twelue foundations, and in them the names of the Lambes twelue Apostles. ¹⁵ And he that talked with me, had a golden reede to measure the cite withall, and the gates therof and the wall therof.

¹⁶ And the cite is buylt foure square, and the length, is as large as the bredth of it, and he measured the cite with the reede twelue thousande furlonges: and the length and the bredth, and the height of it are equal. ¹⁷ And he measured the wall therof, an hundred forty, and foure cubites: by the measure of man, that is of the Angel. ¹⁸ And the buylding of the wall of it was of Iasper: and the cite was pure golde lyke vnto cleare glasse.

¹⁹ And the foundations of the wall of the cite were garnished with all maner of precious stones, the first foundation was Iasper: the second Saphire, the third a Chalcedonye, the fourth an Emeraude: ²⁰ The fiftie Sardoni: the sixt Sardius: the seuenth Chrysolite: the eyght Beryl: the ninth a Topas: the tenth a Chrysoprasus: the eleuenth a Iacincte: the tweluth an Amatist. ²¹ The twelue gates *were* twelue pearles, and euery gate is of one pearle, and the strete of the cite is

RHEIMS — 1582.

Come, and I vvil shew thee the bride, the vvife of the Lambe. ¹⁰ And he tooke me vp in spirit vnto a mountaine great and high: and he shewed me the holy cite Hierusalem descending out of heaven from God, ¹¹ hauing the glorie of God, and the light thereof like to a pretious stone, as it vvete to the iasper stone, euen as crystal. ¹² And it had a vvall great and high, hauing twelue gates, and in the gates twelue Angels, and names written thereon, vvich are the names of the twelue tribes of the children of Israel. ¹³ On the East, three gates: and on the North, three gates: and on the South, three gates: and on the Vvest, three gates. ¹⁴ And the vvall of the cite hauing twelue foundations: and in them, twelue names, of the twelue Apostles of the Lambe.

¹⁵ And he that spake vvith me, had a measure of a reede, of gold, to measure the cite and the gates thereof, and the vvall. ¹⁶ And the cite is situated quad-rangle-vvise, and the length thereof is as great as also the bredth: and he measured the cite vvith the reede for twelue thousand furlonges, and the length and height and bredth thereof be equal. ¹⁷ And he measured the vvall thereof of an hundred fourtie foure cubites, the measure of a man vvich is of an Angel. ¹⁸ And the building of the vvall therof vv as of iasper stone: but the cite it self pure gold, like to pure glasse. ¹⁹ And the foundations of the vvall of the cite, vv ere adorned vvith al pretious stone. The first foundation, the iasper: the second, the saphire: the third, the calcedonius: the fourth, the cmerauld: ²⁰ the fiftie, the sardonix: the sixth, the sardius: the seuenth, the chrysolitus: the eight, the beryllus: the ninth, the topázius: the tenth, the chrysoprasus: the eleuenth, the hyacinthe: the twelfth, the amethyste. ²¹ And the twelue gates: there are twelue pearles, one to euery one: and euery gate vv as of

AUTHORISED — 1611.

with me, saying, Come hither, I will shew thee the Bride, the Lambes wife. ¹⁰ And he caried me away in the spirit to a great and high mountaine, and shewed me that great cite, the holy Hierusalem, descending out of heaven from God, ¹¹ Hauing the glory of God: and her light was like vnto a stone most precious; euen like a iasper stone cleare as Crystal: ¹² And had a wall great and high, and had twelue gates, and at the gates twelue Angels, and names written thereon, which are the names of the twelue tribes of the children of Israel.

¹³ On the East three gates, on the North three gates, on the South three gates, and on the West three gates. ¹⁴ And the wall of the cite had twelue foundations, and in them the names of the twelue Apostles of the Lambe. ¹⁵ And he that talked with me, had a golden reede to measure the cite, and the gates thereof, and the wall thereof. ¹⁶ And the cite lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelue thousand furlongs: the length, and the breadth, and the height of it are equal. ¹⁷ And he measured the wall thereof, an hundred and forty and foure cubites, according to the measure of a man, that is, of the Angel.

¹⁸ And the building of the wall of it was of Iasper, and the cite was pure gold, like vnto cleare glasse. ¹⁹ And the foundations of the wall of the cite were garnished with all manner of precious stones. The first foundation was Iasper, the second Saphir, the third a Chalcedony, the fourth an Emeraude. ²⁰ The fift Sardonyx, the sixt Sardius, the seuenth Chrysolite, the eight Beryl, the ninth a Topas, the tenth a Chrysoprasus, the eleuenth a Iacinct, the twelfth an Amethyst. ²¹ And the twelue gates were twelue pearles, and euery seuerall gate was of one pearle, and

πυλώνων ἦν ἐξ ἐνὸς μαργαρίτου καὶ ἡ πλατεία τῆς πόλεως, χρυσίου καθαρὸν, ὡς ὕαλος ^δδιανγής. | ²² Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ναὸς αὐτῆς ἐστὶ, καὶ τὸ ἄρνιον. ²³ καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου, οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ^ααὐτῇ· ἡ γὰρ | δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον. ²⁴ καὶ ^βπεριπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς· | καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν. ²⁵ καὶ οἱ ^γπυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· νῦν γὰρ οὐκ ἐστὶ ἐκεῖ. ²⁶ καὶ οἶσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. ²⁷ Καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν ^δκοινὸν, | καὶ ^εποιοῦν | βδέλυγμα, καὶ ψεῦδος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου. XXII. Καὶ ἔδειξέ μοι ^ζποταμὸν ὕδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ

^δ Rec. ἱσαφάνης. ^α Rec. + ἐν. ^β Const. αὐτὴ γὰρ ἡ. ^γ Rec. τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι. ^δ Rec. κοινόν. ^ε Const. ποιῶν. ^ζ Rec. + καθαρὸν. ^η Alex. καὶ ἐκείθεν. ^θ Rec. + ἐν.

WICLIȚ—1380.

ȝ the stretis of the cite werun clene gold, as glas ful schynynge, ²² I saie no temple in it, for the lord god almyȝtȝ ȝ the lomb is the temple of it, ²³ and the citee hath no nede of sunne nether mone: that thei schyne in it, for the clereite of god schal listue it: and the lomb is the lantern of it, ²⁴ and folkis schulen walke in list of it, ȝ the kingis of erthe schul bringe her glorie ȝ honour in to it, ²⁵ ȝ the ȝatis of it schuln not be clodid bi day, ȝ nyȝt schal not be there, ²⁶ ȝ thei schul bringe the glorie ȝ honour of folkis in to it, ²⁷ nether ony man defouled ȝ doinge abhomynacioun ȝ lesyng: schal entre in to it, but thei that ben writun: in the book of liif ȝ of the lomb.

22. AND he schewid to me a flood of quyk watir schynynge as cristal: comynge forth of the seete of god and of the lomb, ² in the myddil of the strete of it, ȝ on eche side of the flood the tre of liif bryngenge forth twelwe fruytis ȝildinge his fruyt bi eche moneth; ȝ the leues of the tre: ben to helthe of folkis, ³ ȝ eche cursid thing schal no more be, but the seetis of god ȝ of the lomb: schuln be in it, ȝ the seruauntis of him: schulen serue to him, ⁴ ȝ thei schulen se his face: ȝ his name in her forheddis, ⁵ ȝ nyȝt schal no more be, ȝ thei schuln not haue nede to the list of lanternes: nether to the list of the sunne, for the lord god schal listue hem: ȝ thei schulen regne in to worldis of worldis.

⁶ and he seid to me, thes wordis ben moost feithful ȝ trewe, ȝ the lord god of spiritis of profetis sente his angel: to schewe, his seruauntis, what thingis it bihoueth to be don sone, ⁷ ȝ to I come swiftli, blessid is he that kepith the wordis

clereite, glory. lesyng, lping. quyk, liuing.

TYNDALE—1534.

the cite was pure golde, as thorowe shynynge glasse. ²² And there was no temple therein. For the lord god almyghty and the lambe are the temple of it, ²³ and the cite hath no nede of the sonne nether of the mone to lyghten it. For the bryghtnes of God dyd light it: and the lambe was the light of it. ²⁴ And the people which are saved shall walke in the light of it: and the kynges of the erth shall brynge their glory vnto it. ²⁵ And the gates of it are not shut by daye. For there shalbe no nyght there. ²⁷ And there shal entre into it none vnclene thyng: nether whatsoeuer worketh abhominacion: or maketh lyes: but they only which are wyrtten in the lambes boke of lyfe.

22. AND he shewed me a pure ryver of water of lyfe clere as cristall: procedynge oute of the seate of God and of the lambe. ² In the myddes of the strete of it, and of ether syde of the ryver was there wode of lyfe: which bare xii manner of frutes: and gave frute every moneth: and the leues of the wode served to heale the people with all. ³ And there shalbe no more curse, but the seate of god and the lambe shalbe in it: and his seruauntis shall serue him: ⁴ And shall se his face, and his name shalbe in their forheddes. ⁵ And there shall be no nyght there, and they nede no candle, nether light of the sunne: for the lorde God geueth them light, and they shall raygne for evermore.

⁶ And he sayde vnto me: these sayings are faythfull and true. And the lorde god of sayntes and prophetes sent his angel to shewe vnto his seruauntis the thynges which muste shortly be fulfilled. ⁷ Beholde I come shortly. Happy is he that

CRANMER—1539.

strete of the cytie was pure golde, as thorow shynynge glasse. ²² And I save no temple thereyn. For the Lorde God almyghty and the lambe are the temple of it. ²³ and the cytie hath no nede of the some nether of the mone to lyghten it. For the bryghtnes of God dyd lyght it and the lambe was the lyght of it. ²⁴ And the people whych are saved shall walke in the lyght of it. And the kynges of the erth shall brynge their glory (and honoure) vnto it. ²⁵ And the gates of it are not shut by daye. For their shalbe no nyght there. ²⁶ (And in to it shall they brynge the glory and honoure of the nacions) ²⁷ And there shal entre into it none vnclene thinge, nether whatsoeuer worketh abhominacion or maketh lyes: but they only whych are wyrtten in the lambes boke of lyfe.

22. AND he shewed me a pure ryuer of water of lyfe, clere as Crystall: procedynge out of the seate of God and of the lambe. ² In the myddes of the strete of it, and of ether syde of the ryuer was their wode of lyfe: whych bare twelue maner of frutes: and gaue frute euery moneth: and the leues of the wode served to heale the people with all. ³ And there shalbe no more curse, but the seate of God and the lambe shalbe in it: and hys seruauntis shall serue hym. ⁴ And they shall se hys face, and hys name shalbe in their forheddes. ⁵ And there shall be no nyght there, and they nede no candle, nether lyght of the sunne: for the lord geueth them lyght, and they shall raygne for euermore.

⁶ And he sayde vnto me: these sayings are faythfull and true. And the Lorde God of Sayntes and Prophetes sent hys Angel to shewe vnto hys seruauntis, the thynges whych muste shortly be fulfilled. ⁷ Beholde, I come shortly. Happy is he

ἀρνίου. ² ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ, ἐντεῦθεν ^k καὶ ἐντεῦθεν, |
ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ¹ ἕκαστον ἀποδίδουν | τὸν καρπὸν
αὐτοῦ καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν. ³ Καὶ πᾶν ⁿ κατάθεμα |
οὐκ ἔσται ^o ἔτι | καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται | καὶ οἱ δούλοι
αὐτοῦ λατρεύσουσιν αὐτῷ ⁴ καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ
ἐπὶ τῶν μετώπων αὐτῶν. ⁵ καὶ νῦν οὐκ ἔσται ^p ἔτι | καὶ ^o οὐ χρεία | λύχνου καὶ
φωτὸς ἧλλον, ὅτι Κύριος ὁ Θεὸς ^r φωτιεῖ | ^s ἐπ' | αὐτούς | καὶ βασιλεύσουσιν εἰς τοὺς
αἰῶνας τῶν αἰώνων.

⁶ Καὶ ^t εἰπέ | μοι, ^u Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί | καὶ Κύριος ὁ Θεὸς τῶν
^v πνευμάτων τῶν | προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις
^w αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει. ^x Καὶ | ἰδοὺ ἔρχομαι ταχύ. μακάριος ὁ τηρῶν

^m Const. s. ἀποδοὺς ἕκαστος s. ἁ. ἕκαστον.
ⁱ ἕξισαι χροῖαν.

ⁿ Rec. κατανάθεμα.
^o Rec. φωτίζει.

^p Rec. = ἐπ'.

^q Const. ἰκέι.
^r Const. λίγη.

^s Rec. ἰκέι.
^t Rec. ἁγίων.

^u Rec. ἁγίων.
^v Rec. = καὶ.

GENEVA—1557.

pure gold, as shining glasse, ²² and I sawe
no temple therein: For the Lord God
almighty and the Lambe are the temple
of it.

²³ And this citie hath no nede of the
sunne nether of the mone to lighten it:
for the glorie of God did light it: and
the Lambe is the light of it. ²⁴ And the
people which are saued shal walke in the
light of it: and the kynges of the earth
shal bring their glorie vnto it. ²⁵ And the
gates of it shal not shut by day: for there
shalbe no night there. ²⁶ And the glorie,
and honour of the Gentils shalbe broght
vnto it. ²⁷ And there shal enter into it
none vnclane thing: nether whatsoever
worketh abomination or maketh lies: but
they which are written in the Lambes
Boke of life.

22. AND he shewed me a pure riner
of water of life clere as Cristal: proceed-
ing out of the throne of God and of the
Lambe. ² In the myddes of the strete of
it, and of ether side of the riner, was there
wood of life: which bare twelue maner
of frutes: and gaue frute euery moneth:
and the leaues of the woddē serued to
heale the people withall. ³ And there shal-
be no more curse, but the seate of God
and the Lambe shalbe in it: and his ser-
uantes shal serue him. ⁴ And they shal se
his face, and his Name shalbe in their
foreheads.

⁵ And there shalbe no night there, and
they nede no candle, nether light of the
sunne: for the Lord God genneth them
light, and they shal raigne for euermore.
⁶ And he sayd vnto mee, These sayings
are faithful and true: and the Lord God
of the holy Prophetes sent his Angel to
shewe vnto his seruantes, the thinges
which must shortly be fulfilled. ⁷ Beholde
I come shortly. Happy is he that keepeth

RHEIMS—1582.

one seueral pearle, and the streate of the
citie pure gold, as it were transparent
glasse. ²² And temple I saw not therein.
for our Lord the God omnipotent is the
temple thereof, and the Lambe.

²³ And the citie needeth not sunne nor
moone, to shine in it, for the glorie of
God hath illuminated it, and the Lambe
is the lampe thereof. ²⁴ And the Gentiles
shal walke in the light of it: and the
kings of the earth shal bring their glorie
and honour into it. ²⁵ And the gates
thereof shal not be shut by day: for there
shal be no night there. ²⁶ And they shal
bring the glorie and honour of nations
into it. ²⁷ There shal not enter into it any
polluted thing, nor that doeth abomi-
nation and maketh lie, but they that
are vvritten in the booke of life of the
Lambe.

22. AND he shewed me a riner of
liuing water, cleere as crystal, proceeding
from the seate of God and of the Lambe.
² In the middes of the streate thereof,
and on both sides of the riner, the tree of
life, yielding twelue frutes, rendering his
fruite euery moneth, and the leaues of
the tree for the curing of the Gentiles.
³ And no curse shal be any more: and
the seate of God and of the Lambe shal
be in it, and his seruantes shal serue
him.

⁴ And they shal see his face: and his
name in their foreheads. ⁵ And night shal
be no more: and they shal not neede the
light of lampe, nor the light of the sunne,
because our Lord God doth illuminate
them, and they shal reigne for euer and
euer.

⁶ And he said to mee, These vvordes
are most faithful and true. And our Lord
the God of the spirites of the prophetes,
sent his Angel to shew his seruantes
those thinges vvich must be done quickly.
⁷ And behold I come quickly. Blessed is

AUTHORISED—1611.

the streete of the citie was pure gold, as
it were transparent glasse.

²² And I saw no Temple therein: For
the Lord God Almighty, and the Lambe,
are the Temple of it. ²³ And the citie had
no need of the Sunne, neither of the
Moone to shine in it: for the glory of
God did lighten it, and the Lambe is the
light thereof. ²⁴ And the nations of them
which are saued, shall walke in the light
of it: and the kings of the earth doe
bring their glory and honour into it.
²⁵ And the gates of it shall not bee shut
at all by day: for there shall bee no
night there. ²⁶ And they shall bring the
glory and honour of the nations into it.
²⁷ And there shall in no wise enter into
it any thing that defileth, neither what-
soever worketh abomination, or maketh a
lie: but they which are written in the
Lambes booke of life.

22. AND he shewed mee a pure riner
of water of life, cleere as Crystall, pro-
ceeding out of the Throne of God, and
of the Lambe. ² In the midst of the
streets of it, and of either side of the
riner, was there the tree of life, which
bare twelve manner of fruits, and yielded
her fruit every moneth: and the leaves
of the tree were for the healing of the
nations. ³ And there shall be no more
curse, but the Throne of God, and of the
Lambe shall be in it, and his seruants
shall serue him. ⁴ And they shall see his
face, and his Name shall be in their fore-
heads. ⁵ And there shall be no night
there, and they need no candle, neither
light of the Sunne, for the Lord God
genneth them light, and they shall reigne
for euer and euer.

⁶ And hee said vnto mee, These sayings
are faithful and true. And the Lord God
of the holy Prophetes sent his Angel to
shew vnto his seruants the things which
must shortly be done. ⁷ Behold, I come
quickly: Blessed is hee that keepeth the

‘ τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου. ’ ⁸ Καὶ ἐγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα· | καὶ ὅτε ἤκουσα ² καὶ ἔβλεψα, | ἔπesson προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύντός μοι ταῦτα. ⁹ καὶ λέγει μοι, “Ὁρα μὴ· ¹ σύνδουλός σου ⁹ εἰμὶ, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκυνήσου. ’ ¹⁰ Καὶ λέγει μοι, ‘ Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ² ὁ καιρὸς | ἐγγύς ¹¹ ἐστίν. ¹ ὁ ἀδικῶν, ἀδικησάτω ἔτι· καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω | ἔτι· καὶ ὁ δίκαιος, ³ δικαιοσύνην ποιησάτω | ἔτι· καὶ ὁ ἅγιος, ἁγιασθήτω ἔτι. ’ ¹² ‘ Ἰδοὺ ἔρχομαι ταχὺ, καὶ ὁ μισθός μου μετ’ ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται. ¹³ ἐγὼ ⁴ τὸ Α καὶ τὸ Ω, ⁵ ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος. | ¹⁴ Μακάριοι οἱ ⁶ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, | ἵνα ἔσται ἡ ἐξουσία

⁸ Rec. βλέπων ταῦτα καὶ ἀκούων.

² Const. καὶ ὅτε εἶδον.

⁹ Rec. + γάρ.

² Rec. ὅτι ὁ καιρὸς.

¹¹ Rec. ὄντων, ῥυπαρῶν.

¹ Rec. ἱκανοθῆτω.

¹ Rec. + καὶ.

⁹ Rec. + εἰμὶ.

⁵ Rec. ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.

⁶ Alex. πλύνοντες τὰς στολὰς αὐτῶν.

³ Rec. + ἔτι.

⁴ Rec. + τοῦ.

WICLIF—1380.

of profecie of this boke, ⁸ I am Iohn : that herd I save thes thingis, ² τ afterward that I hadde herd I seyn, I fildoun to worship hifor the feet of the angel that schewid to me thes thingis, ⁹ τ he seide to me : se thou that thou do not for I am serraunt with thee τ of thi brithren profetis, τ of hem that kepen the wordis of profecie of this boke, worship thou god,

¹⁰ τ he seide to me, signe ether seele thou not the wordis of profecie of this boke, for tyme is ny, ¹¹ he that noethi noie he zit, τ he that is in filthis : wexe foule zit, τ a iust man : be iustified zit, τ the holi be halowid zit, ¹² lo I come sone τ my mede with me : to gilde to ech man affir his werkis, ¹³ I am alpha τ o the first τ the last, bigynnyng τ ende, ¹⁴ blesid be thei that waischen her stools : in the blood of the lambe that the power of hem be in the tre of liif τ enter bi the gatis in to the cite, ¹⁵ for with outen forth houndis τ wicchis τ vnchast men τ manquellers, τ scruryng to idols τ ech that loueth τ makith lesynge,

¹⁶ I ihesus sente myn angel to wnesse to zou thes thingis in chirchis, I am the root τ kyn of dauith τ the schynynge morre sterre, ¹⁷ τ the spirit τ the sponse : seyn : come thou, τ he that herith : seye come thou, τ he that thirstith : come, τ he that wole : take he freli the watir of liif

¹⁸ and I wnesse to ech man : heringe the wordis of profecie of this boke, if ony man schal put to thes thingis, god schal put on him the veniauncis writun in this boke, ¹⁹ τ if ony man do awey of wordis of the boke of this profecie, god schal take awei the part of him fro the boke of

TYNDALE—1534.

kepe the sayinge of the prophesie of this boke. ⁸ I am Iohn which sawe these thynges and herde them. And when I had herde and sene, I fell doune to worshippe before the fete of the angell which shewed me these thynges. ⁹ And he sayd vnto me : se thou do it not For I am thy feloweservant and the feloweservant of thy brethren the prophetes and of them which kepe the sayings of this boke. But worshippe God.

¹⁰ And he sayde vnto me : seale not the sayings of prophesie of this boke. For the tyme is at hande. ¹¹ He that doeth evyl, let him do evyl still : and he which is fylthy, let him be fylthy still : and he that is righteous, let him be more righteous ; and he that is holy, let him be more holy. ¹² And beholde I come shortly, and my rewarde with me, to geve every man accordyng as his dedes shalbe.

¹³ I am Alpha and Omega, the begynnyng and the ende : the fyrst and the last. ¹⁴ Blessed are they that do hys commandementes, that their power may be in the tre of lyfe, and maye entre in thorow the gates into the cite. ¹⁵ For without shalbe dogges and inchaunters, and whormongers, and motherers, and ydolaters, and whosoever loveth or makith lesynges.

¹⁶ I Iesus sent myne angel to testifie vnto you these thynges in the congregacions. I am the rote and the generacion of David and the bright mornynge starre. ¹⁷ And the sprete and the bryde sayde come. And let him that heareth, saye also come. And let him that is athirst come. And let whosoever wyl, take of the watir of lyfe fre.

¹⁸ I testifie vnto every man that heareth the wordes of prophesie of this boke, yf eny man shall adde vnto these thynges, god schal adde vnto him the plagis that are written in this boke. ¹⁹ And yf eny man shall mynyshe of the wordes of the boke of this prophesie, god shall take

CRANMER—1539.

that kepe the sayinge of the prophesie of this boke. ⁸ I am Iohn, which sawe these thynges and herde them And when I had herde and sene, I fell doune, to worshippe before the fete of the Angell which shewed me these thynges. ⁹ And he sayde vnto me : se thou do it not, for I am thy felowe serraunt, and the felowe serraunt of thy brethren the Prophetes, and of them which kepe the sayings of this boke. But worshippe God.

¹⁰ And he sayde vnto me : seale not the sayings of the prophesie of this boke. For the tyme is at hande. ¹¹ He that doeth euyl, let hym do euyl still : and he which is filthy, let him be fylthy still : and he that is ryghteous, let hym be more ryghteous : and he that is holy, let hym be more holy. ¹² And beholde, I come shortly, and my rewarde is with me, to geue euery man accordyng as hys dedes shalbe. ¹³ I am Alpha and Omega, the begynnyng and the ende : the fyrst and the last. ¹⁴ Blessed are they that do hys commandementes, that theyr power maye be in the tre of lyfe, and maye entre in thorow the gates into the cytie. ¹⁵ For without shalbe dogges and inchaunters, and whormongers, and motherers, and ydolaters, and whosoever loueth or maketh lesynges.

¹⁶ I Iesus sent myne Angell, to testifie vnto you these thynges in the congregacions. I am the rote and the generacion of Dauid, and the bryght mornynge starre. ¹⁷ And the sprete and the bryde saye come. And let hym that heareth, saye also : come. And let hym that is a thurst : come. And let whosoener wyl, take of the watir of lyfe, fre.

¹⁸ I testifie vnto euery man that heareth the wordes of the prophesie of this boke : yf eny man shall adde vnto these thynges, God shall adde vnto hym the plagis that are written in this boke. ¹⁹ And yf eny man shall mynyshe of the wordes of the boke of this prophesie, God shall take

αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.
 15 ἔξω ὅι κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι,
 καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος. 16 Ἐγὼ Ἰησοῦς ἐπεμψα τὸν ἄγγελόν μου
 μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος
 17 Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός. 17 Καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν,
 Ἔρχου· καὶ ὁ ἀκούων εἰπάτω, Ἔρχου· καὶ ὁ διψῶν ἔρχεσθω, 18 ὁ θέλων
 λαβέτω ὕδωρ ζωῆς δωρεάν.

18 Ὁ Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ
 βιβλίου τούτου· ἐάν τις ἐπιθήῃ ἐπ' αὐτὰ, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς
 πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ· 19 καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν
 λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ Θεὸς τὸ μέρος αὐτοῦ

¹ Rec. καὶ ὁρθινός.

² Rec. = τῷ.

³ Rec. Ἐθέ. [bis.]

⁴ Rec. ἐπιθή.

⁵ Rec. ἰδοὺ.

⁶ Rec. πρὸς ταῦτα.

⁷ Rec. + καί.

⁸ Rec. = τῷ.

⁹ Rec. λαμβανέτω.

¹⁰ Rec. ἀράτω.

¹¹ Rec. Συμμοσυννοῦμαι γὰρ.

¹² Rec. βιβλίον.

¹³ Rec. ἀφαιρήσει.

GENEVA — 1557.

the saying of the prophetic of this booke.

9 And I Iohn, which sawe these things and heard them. And when I had heard and sene, I fell downe, to worship before the fete of the Angel, which shewed me these thinges: 9 But he sayd vnto me, Se thou doe it not, for I am thy fellowe seruant, and the fellowe seruant of thy brethren the Prophetes, and of them which kepe the sayings of this boke: Worship God.

10 And he sayd vnto me, Seale not the sayings of the prophetic of this boke: for the tyme is at hand. 11 He that hurteth, let him hurt still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy stil. 12 And beholde I come shortly, and my reward is with me, to geue euery man according as his worke shalbe. 13 I am α and ω, the begynnyng and the end, the first and the last. 14 Blessed are they, that do hys commandementes, that their power may be in the tree of life, and may entre in through the gates into the cite. 15 For without shalbe dogges and inchanters, and whoremongers, and murderers, and idolaters, and whosoeur loueth or maketh leasings.

16 I Iesus sent mine Angel, to testifie vnto you these thinges in the Churches. I am the roote and the generation of Dauid, and the bryght morning starre. 17 And the Spirit and the bride say, Come. And let him that heareth, say, Come: and let him that is a thyrst, come: and let whosoeur wyl, take of the water of lyfe, frely. 18 For I proteste vnto euery man, that heareth the wordes of the prophetic of this boke if any man shall adde vnto these thinges, God shal adde vnto him the plagues, that are written in this boke. 19 And if any man shal minishe of the wordes of the boke of this prophetic, God shal take away his parte out of the

RHEIMS — 1582.

he that keepeth the vvordes of the prophetic of this booke.

8 And I Iohn vvhich haue heard, and seen these thinges. And after I had heard and seen, I fel downe to adore before the fete of the Angel vvhich shewed me these thinges: 9 and he said to me, See thou doe not, for I am thy fellow-servant, and of thy brethren the prophetes, and of them that keepe the vvordes of this booke. Adore God. 10 And he saith to me, Seale not the vvordes of the prophetic of this booke, for the time is neere. 11 He that hurteth, let him hurt yet: and he that is in filth, let him be filthy yet: and he that is iust, let him be iustified yet: and let the holy be sanctified yet. 12 Behold I come quickly, and my reppard is vvith me, to render to euery man according to his vvorkes. 13 I am Alpha and Omega, the first and the last, the beginning and the end. 14 Blessed are they that vvash their stoles: that their povver may be in the tree of life, and they may enter by the gates into the cite. 15 Vvithout are dogges and sorcerers, and the vvheast, and murderers, and seruers of Idols, and euery one that loueth and maketh a lie.

16 I Iesus haue sent mine Angel, to testifie to you these thinges in the Churches. I am the roote and stocke of Dauid, the bright and morning starre. 17 And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that thirsteth, let him come: and he that vvil, let him take the vvater of life gratis.

18 For I testifie to euery one hearing the vvordes of the prophetic of this booke, If any man shal adde to these thinges, God shal adde vpon him the plagues vvritten in this booke. 19 And if any man shal diminish of the wordes of the booke of this prophetic: God shal take away

AUTHORISED — 1611.

sayings of the prophetic of this booke.

8 And I Iohn saw these things and heard them. And when I had heard and sene, I fell downe, to worship before the fete of the Angel, which shewed me these thinges. 9 Then saith he vnto me. See thou doe it not: for I am thy fellowe servant, and of thy brethren the Prophets, and of them which keepe the sayings of this booke: worship God. 10 And he saith vnto mee, Seale not the sayings of the prophetic of this booke: for the time is at hand.

11 He that is vnjust, let him be vnjust still: and he which is filthy, let him be filthy still: and hee that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 And behold, I come quickly, and my reward is with me, to giue euery man according as his worke shall be. 13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 Blessed are they that do his commandementes, that they may haue right to the tree of life, and may enter in thorow the gates into the cite. 15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoeur loueth and maketh a lie.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches. I am the roote and the off-spring of Dauid, and the bright and morning starre. 17 And the Spirit and the Bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoeur wil, let him take the water of life freely. 18 For I testifie vnto euery man that heareth the words of the prophetic of this booke, If any man shal adde vnto these things, God shal adde vnto him the plagues, that are written in this booke. 19 And if any man shal take away from the words of the booke of this prophetic, God shal take away his

ἀπο¹⁰ τοῦ ξύλου | τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας,² τῶν γεγραμμένων
ἐν⁹ τῷ | βιβλίῳ τούτῳ, ²⁰ Λέγει ὁ μαρτυρῶν ταῦτα, ‘Ναὶ ἔρχομαι ταχύ.’

¹⁰ Rec. βιβλον.² Rec. + καί.⁹ Rec. = τῷ.

WICLIF—1380.

liif, & fro the holi citee & fro thes thingis
that ben writun in this booke, ²⁰ he seith
that berith witnessinge of thes thingis :
3he amen, I come soone amen, come thou
lord ihesus, ²¹ the grace of oure lord
ihesus crist : be with 3ou alle amen.

TYNDALE—1534.

awaye his parte out of the boke of lyfe,
and oute of the holy citee, and from thoo
thynges which are written in this boke.
²⁰ He which testifyeth these thinges sayth:
be it, I come quyckly, Amen. Even soo :
come lorde Iesu.

²¹ The grace of oure lorde Iesu Christ be
with you all. Amen.

CRANMER—1539.

awaye hys parte out of the boke of lyfe,
and out of the holy cytie, and from the
thynges whych are written in this boke.
²⁰ He whych testifyeth these thynges
sayth : be it. I come quyckly. Amen. Euen
so come Lorde Iesu.

²¹ The grace of oure Lorde Iesu Christ
be with you all. Amen.

Ἀμήν· ^z ἔρχου, Κύριε Ἰησοῦ. ²¹ Ἡ χάρις τοῦ Κυρίου ^a Ἰησοῦ Χριστοῦ μετὰ πάντων ^b τῶν ἁγίων· | ^c

^z Rec. + *vai*.

^c Rec. + *ἡμῶν*.

^a Rec. *ἐμῶν*.

Rec. + *Ἀμήν*.

GENEVA — 1557.

Boke of life, and out of the holy citie, and from those things which are written in this boke. ²⁰ He which testifieth these things sayth, Surely, I come quickly. Amen. Euen so come Lord Iesus. ²¹ The grace of our Lord Iesus Christe *be* with you all. Amen.

RHEIMS — 1582.

his part out of the booke of life, and out of the holy citie, and of these things that be vwritten in this booke. ²⁰ saith he that giueth testimonie of these things. Yea I come quickly: Amen. Come Lord Iesus. ²¹ The grace of our Lord Iesus Christ be vvith you al. Amen.

o. n.

AUTHORISED — 1611.

part out of the booke of life, and out of the holy citie, and from the things which are written in this booke. ²⁰ He which testifieth these things, saith, Surely, I come quickly. Amen. Euen so, Come Lord Iesus.

²¹ The grace of our Lord Iesus Christ be with you all. Amen.

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[Continued at the fourth page.]

יְשַׁעְיָה א׳

ISAIAH, CHAP. I.

תִּזְוֶהוּ יִשְׁעִיָּה בֶן-אֲמוֹז אֲשֶׁר תָּחֶה עַל-יְהוּדָה
וּרְיָשָׁלָם בַּיָּמִי אֲזַחְיָה וְיֹתָם אֲחָיו וְחִזְקִיָּה מֶלֶךְ
יְהוּדָה׃ ² שָׁמְעִי שָׁמַיִם וְהִאֲזִינִי אָרֶץ כִּי יְהוָה דִּבֶּר
בְּנִים גְּדֹלְתִי וְרוֹמְמֹתִי וְהֵם קָשְׁעִי בִי׃ ³ יָדַע שׁוֹר
קִנְיֹו וְחִמּוֹר אֲבוֹם בָּעֲלָיו יִשְׂרָאֵל לֹא יָדַע עֲמִי לֹא
הִתְבּוֹנֵן׃ ⁴ הוֹי גֵּי חַטָּא עִם כָּבֵד עֲוֹן גִּרַּע מַרְעִים
בְּנִים מִשְׁחִיתִים עֲזָבִי אֶת-יְהוָה נֹאצִי אֶת-קִדְוֹשׁ
יִשְׂרָאֵל גָּדְרוּ אַחֲוֹר׃ ⁵ עַל-מָה חָפְזוּ עוֹד תּוֹסִיפוּ
כָּהָה כִּלְיָדָשׁ לְחָלִי וְכָל-לֵבָב דָּחַ׃ ⁶ מִפֶּתַח-דֶּלֶת וְעַד-
רֹאשׁ אֲזַנְוֹ מֵתִים פָּצַע וְחִבְתָּהּ וּמָה טֹרָה לֹא-
זָרוּ וְלֹא חֲפָזוּ׃ וְלֹא רָכַה בַּשָּׁמַן׃ ⁷ אֲרָצְכֶם שָׁמְמָה
עָרֵיכֶם שָׂרָפוֹת אֵשׁ אֶדְמַתְכֶם לְגִנְדָּכֶם וְהִים אֲבָלִים
אֲתָהּ וּשְׁמָמָה מְמַחֶכֶת וְהִים׃ ⁸ וְנִזְוָתָה בַת-צִיּוֹן
כִּסְפָּה בְּדָרֶם מְמִלּוּנָה בְּמִקְשָׁה בְּעִיר נְצוּחָה׃ ⁹ לֹא-לִי
יְהוָה צְבָאוֹת הוֹחִיר לִנֹּי שְׂרִירִד מִכְעֵט בַּסֶּדֶם הֵינִי
לְעִמְרָה דְּמִינוּ׃ ¹⁰ שָׁמְעִי דְבַר-יְהוָה קִצְצִי סָרִם
הֵאֲזִינִי הוֹרֵת אֶלְהִינוּ עִם עֲמָה׃ ¹¹ לָמָּה לִי רֹב-
וּבְחִיכֶם יִאֲמַר יְהוָה שְׁבַעְתִּי עֲלֵיכֶם וְחִלַּב
מִרְיָאִים וְהִם פָּקִים וּבְדִשָׁן וְעַתּוּדִים לֹא תִפְצְתִּי׃
¹² כִּי תִבְאוּ לְדָאוֹת פָּנֵי מִיִּבְקֶשׁ זֹאת מִדְּכָה רָסָם
תִּצְצִי׃ ¹³ לֹא תוֹסִיפוּ הִבִּיאִי מִנְחֹת-שָׁוְאָה קִטְרֹת
תִּזְעָבָה הִיא לִי חֲדָשׁ וּשְׁבֹתָ קָרָא מִקְרָא לֹא-אוֹכֵל
אֲנִי וְעִצְרָה׃ ¹⁴ חֲדָשִׁים וּמוֹעֲדִים שְׁנֵאֵה נִפְשִׁי
הִיוּ עָלַי לְטִרְדָּה נִלְאִיתִי נִשָּׂא׃ ¹⁵ וּבְקִדְשָׁם פָּסִיכָם
אֲעֲלִים עֵינֵי מִכָּם גַּם כִּי-תִרְבוּ תִפְלֶה אֲנִי שִׁמְעֵה
יְדֵיכֶם דְּמִים מִלֵּהִי׃ ¹⁶ רַחֲצִי הַנּוֹפִי הַסְרִי רַע
מִגִּלְלֵיכֶם מִנֵּד עֵינֵי חֲדָלִי הֲרַע׃ ¹⁷ לִמְדִי הֵיטֵב
דְּרָשׁוּ מִשְׁפָּט אֲשֶׁר־וְחִמּוֹן שִׁפְטִי׃ וְהִים רִבּוֹ
אֲלֶמְכֶה׃ ¹⁸ לְכִי-נָא וְנִבְחָה יִאֲמַר יְהוָה אֲשֶׁר-יְהוָה
תִּקְאִיכֶם בְּשָׁנִים בְּשֹׁלֵל וְלִבְנוֹ אֲשֶׁר-יִדְמִי כְחֹלֶה

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. ² Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. ³ The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. ⁴ Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

⁵ Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. ⁶ From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. ⁷ Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

⁸ And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. ⁹ Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

¹⁰ Hear the word of the LORD, ye rulers of Sodom: give ear unto the law of our God, ye people of Gomorrah. ¹¹ To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. ¹² When ye come to appear before me, who hath required this at your hand, to tread my courts?

¹³ Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

¹⁴ Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. ¹⁵ And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. ¹⁶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; ¹⁷ Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. ¹⁸ Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall

ΗΣΑΙΑΣ ΚΕΦ. α΄.

"ΟΡΑΣΙΣ ἦν εἶδεν Ἡσαΐας υἱὸς Ἀμώς, ἦν εἶδε κατὰ τῆς Ἰουδαίας καὶ κατὰ Ἱερουσαλὴμ, ἐν βασιλείᾳ Ὀζίας, καὶ Ἰωάθαμ, καὶ Ἀχαζ, καὶ Ἐζεκιου, οὗ ἐβασίλευσαν τῆς Ἰουδαίας. ² Ἀκούε οὐρανέ, καὶ ἐνωτίζου γῆ, ὅτι Κύριος ἐλάλησεν, Τίους ἐγέννησα καὶ ἡνῶσα, αὐτοὶ δέ με ἠθέτησαν. ³ Ἔργω βούς τὸν κτησόμενον, καὶ ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ Ἰσραὴλ δέ με οὐκ ἔγνω, καὶ ὁ λαὸς με οὐ συνήκεν. ⁴ Οὐαὶ ἔθνος ἁμαρτωλὸν, λαὸς πλήρης ἁμαρτιῶν, σπέρμα πονηρὸν, υἱοὶ ἀνομιοί, ἐγκατελίπατε τὸν Κύριον, καὶ παρωργίσατε τὸν ἄγιον τοῦ Ἰσραὴλ.

⁵ Τί ἐτι πληγῇτε προστιθέντες ἀνομίαν; πᾶσα κεφαλὴ εἰς πόνον, καὶ πᾶσα καρδία εἰς λήπην. ⁶ Ἀπὸ ποδῶν ἕως κεφαλῆς, οὐκ ἔστιν ἐν αὐτῷ ὁλοκληρία, οὐτε τραῦμα, οὐτε μώλωψ, οὐτε πληγὴ φλεγμαίνουσα· οὐκ ἔστι μάλαγμα ἐπιθεῖναι, οὐτε ἔλαιον, οὐτε καταθέσμιον. ⁷ Ἡ γῆ ὑμῶν ἔρημος, αἱ πόλεις ὑμῶν περικαυστοί· τὴν χῶραν ὑμῶν ἐνόστιον ὑμῶν ἄλλότριον κατεσθίουσιν αὐτήν, καὶ ἡρήμωται κατεστραμμένη ὑπὸ λαῶν ἑλλοτρίων. ⁸ Ἐγκαταλειφθήσεται ἡ θνητὴρ ζωὴν, ὡς σκηνὴ ἐν ἀμπελῶνι, καὶ ὡς σποροφυλάκιον ἐν σικκηράτῳ, ὡς πόλις πολιορκουμένη. ⁹ Καὶ εἰ μὴ Κύριος σαββάθ ἐγκατέλειπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ῥωμιοθήμεν.

¹⁰ Ἀκούσατε λόγον Κυρίου, ἄρχοντες Σοδόμων προσέχετε νόμον Θεοῦ, λαὸς Γομόρρας. ¹¹ Τί μοι πλῆθος τῶν θυσιῶν ὑμῶν; λέγει Κύριος· πλήρης εἰμι ὀλοκαυτωμάτων, καὶ καὶ σπῆρα ἄρνων καὶ αἶμα ταύρων καὶ τράγων οὐ βούλωμαι. ¹² Οὐδ' ἂν ἔρχησθε ὀφθῆναι μοι· τίς γὰρ ἐξεζήτησε ταῦτα ἐκ τῶν χειρῶν ὑμῶν; πατεῖν τὴν αὐλὴν μου οὐ προσθήσεσθε. ¹³ Εἰὰν φέριτε σμεῖδαλιν, μάταιον θυμίαμα, βδέλυγμα μοι ἐστὶ· τὰς χειράς, ἀποστρέψω τοὺς ὀφθαλμούς μου ἀπ' ὑμῶν, καὶ εἰς πλὴθυνῆτε τὴν δέσπιν, καὶ ἀργίαν. ¹⁴ Καὶ τὰς νομίας ὑμῶν, καὶ τὰς ἐόρτας ὑμῶν μισέῃ ἡ ψυχὴ μου· ἐγενήθητέ μοι εἰς πλῆσμον, οὐκέτι ἀνίσω τὰς ἁμαρτίας ὑμῶν. ¹⁵ Ὅταν ἐκτείνητε τὰς χεῖρας, ἀποστρέψω τοὺς ὀφθαλμούς μου ἀπ' ὑμῶν, καὶ εἰς πλὴθυνῆτε τὴν δέσπιν, καὶ ἀργίαν. ¹⁶ Δούσασθε, καθαροὶ γένεσθε, ἀφῆλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν, ἀπέναντι τῶν ὀφθαλμῶν μου· παύσασθε ἀπὸ τῶν πονηριῶν ὑμῶν. ¹⁷ Μάθετε καλὸν ποιεῖν, ἐκζητήσατε κρίσιν, ρύσατε ἀδικούμενον, κρίνατε ὀρθάν, καὶ δικαιοῦσατε χίρην. ¹⁸ Καὶ δεῦτε, διελεγχθώμεν, λέγει Κύριος· καὶ εἰάν ὧσιν αἱ ἁμαρτίαι ὑμῶν ὡς φοινικοὺν, ὡς χιόνα λευκανόν· εἰάν δέ ὧσιν ὡς κόκκινον, ὡς ἔριον

ISAIA, CAP. I.

Visio Isaïæ filii Amos, quam vidit super Judam et Jerusalem in diebus Ozia, Joathan, Achaz, et Ezechia, regum Juda. ² Audite celi, et auribus percipe terra, quoniam Dominus locutus est. Filios enutrivit, et exaltavi: ipsi autem spreverunt me. ³ Cognovit bos possessorem suum, et asinus præsepe domini sui: Israël autem me non cognovit, et populus meus non intellexit. ⁴ Væ genti peccatrici, populo gravi iniquitate, semini nequam, filiis sceleratis: dereliquerunt Dominum, blasphemaverunt sanctum Israël, abalienati sunt retrorsum.

⁵ Super quo percutiam vos ultra, addentes prævaricationem? omne caput languidum, et omne cor mœrens. ⁶ A planta pedis usque ad verticem, non est in eo sanitas: vulnus, et livor, et plaga tumens, non est circumligata, nec curata medicamine, neque fota oleo. ⁷ Terra vestra deserta, civitates vestrae succensæ igni: regionem vestram coram vobis alieni devorant, et desolabitur sicut in vastitate hostili. ⁸ Et derelinquetur filia Sion ut umbraculum in vinea, et sicut tugurium in cucumenario, et sicut civitas, quæ vastatur. ⁹ Nisi Dominus exercituum reliquisset nobis semen, quasi Sodoma fuisset, et quasi Gomorrha similes essemus.

¹⁰ Audite verbum Domini principes Sodomorum, percipite auribus legem Dei nostri populus Gomorrha. ¹¹ Quis mihi multitudinem victimarum vestrarum, dicit Dominus? plenus sum: holocausta arietum, et adipem pinguium, et sanguinem vitulorum, et agnorum, et hircorum, nolui. ¹² Cum veniretis ante conspectum meum, quis quæsitivæ hæc de manibus vestris, ut ambularetis in atris meis? ¹³ Ne offeratis ultra sacrificium frustra: incensum abominatio est mihi. Neomeniam, et sabbatum, et festivitates alias non feram, iniqui sunt cotus vestri: ¹⁴ Calendas vestras, et sollemnitates vestras, odit anima mea: facta sunt mihi inolesta, laboravi sustinens. ¹⁵ Et cum extenderitis manus vestras, avertam oculos meos a vobis: et cum multiplicaveritis orationem, non exaudiam: manus enim vestra sanguine plenæ sunt. ¹⁶ Lavamini, mundi estote, auferite malum cogitationum vestrarum ab oculis meis: quiescite agere perverse, ¹⁷ Discite benefacere: quærite iudicium, subvenite oppresso, judicate pupillo, defendite viduam. ¹⁸ Et venite, et arguite me, dicit Dominus: si fuerint peccata vestra ut coccinum, quasi nix dealbabuntur: et si fuerint rubra quasi

that it may safely be asserted, that a knowledge of Hebrew is universally admitted as indispensable for the Theological writer, and certainly is a most valuable qualification for any religious instructor.

The object of the publication now contemplated may be briefly explained. The Editor having been for many years accustomed to read, preparatory to each Sunday, the Lessons of that day in their originals, and having of late years been successful in introducing that study among the higher pupils of his school, has met with the difficulties which might naturally be expected in such reading. For while we study in the Hebrew, we must compare the older versions, at least the Septuagint and the Vulgate; and to have these together with the English Translation before the eye at one view, requires an accommodation not afforded by any one book yet published. The only volume within ordinary reach which would seem calculated for such a purpose, is the Polyglot Bible, in Eight Languages, of Mr. Bagster; but the very compactness and comprehensiveness of that book, required a type smaller than might be convenient to many.

There are also many Clergymen well acquainted with Hebrew who gradually allow their knowledge of it to drop, or at least, do not extend it, because they feel at a loss how to select portions which they may follow up with advantage.

There are many in our Cathedrals and Colleges, and in Churches, where more than one Minister is engaged in the service, who, it is presumed, would gladly avail themselves of the recurrence of these well-known selections, to have them brought before their eye with every illustration, as often as they are repeated in their hearing. It was to meet the views of such of the Clergy as are thus situated that this volume was contemplated; but more especially in the hope that the facilities here afforded to those who are about to take Holy Orders, might enable them to comprehend more perfectly the portions of the Old Testament which the Church has thus selected, and these might lead them to a more extended but equally minute investigation of all Scripture.

The Editor no sooner submitted the idea of this publication to Messrs. Bagster and Sons, but they undertook it with that zeal and cordiality which has so long characterized their exertions in all departments of Biblical literature, and while their name will be a sufficient guarantee to the Public for the execution and accuracy of the work, the Editor is happy that, by being allowed to give his services as it passes through the press, he is enabled to offer this testimony of his reverence for the Church, and his sincere desire to aid her teaching.

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